JOHN ALBERT GENGEL'S

GNOMON

OF

THE NEW TESTAMENT.

POINTING OUT

FROM THE NATURAL FORCE

OF THE

WORDS, THE SIMPLICITY, DEPTH, HARMONY

AND

SAVING POWER OF ITS DIVINE THOUGHTS.

A NEW TRANSLATION,

BY

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PREFACE.

The plan announced in the preface to Vol. I. has been pursued through this concluding Volume also. No less care has been taken in translating and revising; while experience has perhaps enabled us to work with something more of precision and confidence.

But the Gnomon itself presents one important exception to its general plan. In the year 1741, Bengel had published in German, a very full exposition of the Revelation of St. John. In this work, he applies history and chronology to the interpretation of the prophecy, at great length and with unsurpassed ingenuity; but as it was essential to his scheme that the Lord's second coming should take place A. D. 1836, it cannot be revived now. The Gnomon on the Apocalypse is supplementary to the German exposition; being made up chiefly of critical remarks on the text, and of explanations or defence of statements in that work, which had been misunderstood or attacked by others. A translation would lose little by ending with Jude; but such a change would be inconsistent with our plan. We have therefore given the text of the Revelation a thorough critical revision, by the editions of Tregelles, Tischendorf, and Alford; have omitted most of Bengel's Chronology, now fully refuted by the event, and such discussions as are merely polemic and supplementary to the German Exposition; and have added a few notes, explaining or correcting his statements, and giving a general view of his labors on the Apocalypse and their influence.

The general division of work and responsibility remains as in Volume I.; but Prof. Vincent has translated nearly the whole of the text of Bengel in this Volume. I may therefore be permitted to say that the scholarly accuracy and taste, and the pains-taking fidelity, with which he has performed this task, have not only prevented longer delay in issuing the work, but give it its chief claim to the confidence and gratitude of the Christian student.

CHARLTON T. LEWIS.

TROY UNIVERSITY, June 29th, 1861.
LIST OF THE PRINCIPAL BOOKS
QUOTED IN THE EDITOR'S ADDITIONAL NOTES IN THIS VOLUME.
(EXCEPT THOSE ALREADY NAMED IN THE LIST IN VOL. I.)


CALVIN, John—"In Novum Testamentum Commentarii," etc. Curavit A. Tholuck. Vol. V., VI., and VII. Berlin, 1834. [Calv.]


DÜSTERDIECK, Dr. F., in MEYER'S "Kritisch exegetischer Kommentar," etc. (See below.) The Revelation of John, Göttingen, 1859. [Düst]

HUTHER, Dr. Jno. Ed., in MEYER'S "Kritisch exegetischer Kommentar," etc. (See below.) Timothy, etc. Göttingen, 1850. Peter, etc., 1852. Epistles of John, 1855. James, 1858. [Hut.]

LÜCKE, Dr. F.—"Commentar über die Briefe des Evangelisten Johannes," 2nd ed., Bonn, 1836. Versuch einer vollständigen Einleitung in die Offenbarung Johannis. etc., Bonn, 1832. [Lücke.]

LIST OF THE PRINCIPAL BOOKS QUOTED.


TREGELLES, Samuel Prideaux—"The Book of Revelation in Greek, edited from ancient authorities, with a new English version and various readings." London, 1844. [Treg.]

A very few quotations have been made from Neander's Commentary on John's Epistles, [Nead.], Hengstenberg on the Apocalypse, [Hengst.], Olshausen on Romans, etc., [Ols.], Ebrard on Hebrews, [Ebrard], and a few others.
ANNOTATIONS

ON

PAUL’S EPISTLE TO THE ROMANS.

CHAPTER I.

1–7. [The Apostolic greeting. Mey. Paul—etc. Even the Exordium of this Epistle is arranged with the utmost skill. The author begins by commending his apostleship, ver. 1; then passes naturally to the praise of the Gospel itself; which leads to the discussion of faith, to which, accordingly, he quietly passes on, as if guided by the thread of his own language. Calv.]

1. Paul—The beginning of the Epistle is the Inscription. [All that we are now accustomed to write in the Subscription, the Address, and the previous Salutation, was put by the ancient Greeks and Romans at the beginning of the letter, and was very brief, as Paul salutes the Christians at Rome. But through an abundant measure of the Spirit the apostle expresses this in great exuberance of style, while chiefly insisting on Jesus Christ and his gospel, and his own evangelical office of Apostle. V. G.] The epistolary form is more common in the Scriptures of the New Testament, than in the books of the Old Testament; being that not merely of Paul’s, Peter’s, James’s, and Jude’s books, but also of both of Luke’s and all of John’s. Yet more, the Lord Jesus Christ himself, in his own name, gave seven epistles by the hand of John (Rev. ii., iii.); and the whole Apocalypse is like an epistle written by himself. Epistles were usually sent, not to slaves, but to free men, and to those especially who had been emancipated; and the epistolary style of writing is better suited than any other, for spreading the kingdom of God everywhere, and for edifying souls most richly. Paul too wrote and
labored more in this way than all the others. For there are extant fourteen epistles from him, which are arranged and divided variously. He wrote one, that to the Hebrews, without prefixing his name; to the rest he added his name; and they were addressed, some to churches, some to individuals. Now, when collected in volumes, the order is such that those with most verses are put first. But the chronological order which I have treated in the Ordo Temporum, is much more worthy of consideration. When that is settled, both the apostolic history, and the epistles themselves, afford one another mutual light; and we perceive a correspondence of thoughts, and modes of expression, in epistles written at one time, upon the same state of affairs; and we recognize the spiritual growth of the apostle. There is one division, which, we think, ought to be particularly mentioned in this place. Paul wrote in one way to churches planted by his own labor, in another way to those to which he was not personally known. The former class of epistles may be compared with the ordinary discourses of pastors; the latter with those which visitors deliver. The former are filled with the kindness, or the severity, of an intimate friend, as the state of the churches was more or less accordant with the Gospel; the latter present the Gospel as it were more unmixed, generally, and in the abstract. The former are more for household and daily use, the latter for holidays and festivals, comp. note, on ch. xv. 30. This epistle to the Romans is mostly of the holiday kind. [For Ἰησοῦ Χριστοῦ, Jesus Christ, read Χριστοῦ Ἰησοῦ, Christ Jesus. Tisch., Alf.] Servant of Jesus Christ—The conclusion corresponds to this exordium (xv. 15, etc.) Christ—God—Everywhere in the epistles of Paul, and the whole New Testament, the contemplation of God is most closely connected with that of Christ. For example, Gal. ii. 19, etc. [This may also become habitual with us. V. G.] Called to be an apostle—Supply, of Jesus Christ; for the preceding words, servant of Jesus Christ, are now more particularly explained. [An apostle—In the high and peculiar sense in which the Twelve bore the title. Alf.] It is the duty of an apostle, and a called apostle, to write to the Romans also. [The whole world is certainly exposed to such a servant as this. V. G.] The other apostles, indeed, had been trained by long intercourse with Jesus, and called first to be followers and disciples, and afterwards advanced to apostleship. Paul, heretofore a persecutor, on a sudden by a call was made an apostle. So the Jews were saints through the promise; the Greeks became saints, merely from being called, ver. 6, etc. The called apostle, therefore, had a special likeness and connection with the called saints. Paul applies a similar title, both to himself and to the Corinthians, 1 Cor.
i. 1, 2. And that similarity suggests the ἵππονικωσ, pattern, or shewing forth, spoken of, 1 Tim. i. 16. While Christ calls one, he makes him what he calls him, (comp. ch. iv. 17), and that quickly, Acts ix. 8, etc., 15. Separated—Gr. διωρμηθένως. From the same root as Pharisee; but Paul here means that he was separated by God not only from men, from the Jews, from the disciples, but even from teachers. There was a kind of separation before (Gal. i. 16), and one after his call (Acts xiii. 2). To this latter he here refers. Unto the Gospel—The kindred verb προσεπηρείλαρα, had promised before, follows; ver. 2. The promise was the Gospel made known, the Gospel is the promise actually fulfilled, Acts xiii. 32. God promised the Gospel, that is, he embraced it in a promise. The promise was not merely a promise of the Gospel, but the Gospel itself. [The Gospel of God—Not about God, but God's Gospel. Comp. ch. xv. 16; 2 Cor. xi. 7, etc. Mey., Alf.]

2. Which—The copiousness of Paul's style shows itself in the very inscriptions: hence we must watchfully note the connection of the parentheses. [God has promised not only that he will display his grace in the Son, but also that he will publish that fact to the whole world. Attend closely and grasp it with both hands. V. G.] Promised afore—Formerly, often, and solemnly. The truth of the promise, and the truth of the fulfilment, confirm each other. By his prophets—What God's prophets said, God said, Luke i. 70; Acts iii. 24. Scriptures—Ch. xvi. 26. The prophets used the voice, as well as writing, and the voice would have greater weight with a single people, than with the divisions of the whole globe: and so its greater certainty would give the voice the preference over writing: yet as much importance is ascribed to writing, for posterity, as if the voice had not been. So Scripture takes rank before tradition. [The believing Romans were originally, in part, Jews, and, in part, Gentiles, and Paul has especial regard to the latter, ver. 13. V. G.]

3. Concerning—The sum of the Gospel is, concerning the Son of God, Jesus Christ our Lord. [But this is to be connected with the words, which he promised. The personal subject in reference to whom God promised the Gospel, is here introduced. Mey.] Here an explanation is inserted in this passage, of the meaning of the title, Son of God, ver. 3, 4. [Jesus Christ is the Son of God. This is the ground of all rightful access of Jesus Christ, to his Father and his God; and so of our approach by him, as our Lord, to his and our Father and God, who has given us to him as his own. Even before his humiliation, he was indeed the Son of God; but this Sonship was eclipsed by his humiliation, and was disclosed to us only after his re-
surrection. His justification depends on these facts, 1 Tim. iii. 16; 1 John ii. 1; and it is the foundation of our justification, Rom. iv. 25. Hence, in his passion, he placed all his trust in the Father, not on account of his works (for not even the Son gave first to the Father any thing, which the Father was bound to restore him), but for this reason, because he was the Son; and thus he went before us in the way, as the Captain and finisher of our faith. Heb. xii. 2. V. G.] Who was born—So Gal. iv. 4. [From this to the end of ver. 4, describes, in a twofold view, the exalted worth of this Son; 1, by the flesh, David’s Son; 2, By the Spirit of holiness mightily shewn to be the Son of God. Mey.] According to—The determinative particle, ver. 4; ix. 5.

4. Who was defined the Son of God—He uses τοῦ, again, not ταῖς, or δὲ. The article, repeated, forms an epitasis, [i. e., makes the additional words emphatic.] In many passages, where both natures of the Saviour are mentioned, his humanity is put first, because his divinity was most distinctly proved to all, only after his resurrection from the dead. [Hence the word he, (Gr. οὗτος, this one), is so often repeated; i. e., he, not any other. Acts ix. 20, 22, (this), etc. V. G.] The participle ὁρισθέντος, defined (declared) expresses much more than ἄφωροσύνος, separated, in ver. 1; for one of a number is separated, but the one and only one is defined or declared, Acts x. 42. In that well-known passage, Ps. ii. 7, pr, decree, is the same as the ὅρισμος, the act of defining; because the Father has said most definitely, Thou art My Son. The ἀπόδειξις, the approving of the Son to men, follows in the train of this ὅρισμον, defining, Acts ii. 22. Paul particularly enlarges on the glory of the Son of God, when writing to those to whom he had been unable to preach it face to face. Comp. Heb. x. 8, etc., note. With power—Most powerfully, most fully; as when the sun shines in δυνάμει, in his strength. Rev. i. 16.

According to the spirit of holiness—The word σῶρα, ὅγιος, holy, when God is spoken of, not only denotes his blameless uprightness in action, but the very Godhead, or, to speak more properly, the divinity, or excellence of the Divine nature. Hence ἁγιωσύνη, sanctity of being or life, has a kind of middle sense between ἅγιότης, holiness, and ἁγιασμόν, sanctification. Comp. Heb. xii. 10, 14. So that there are, as it were, three degrees, sanctification, sanctity of life, holiness. Holiness is ascribed to God the Father, and the Son, and the Holy Ghost. And since here the Holy Spirit is not mentioned, but the Spirit of holiness (sanctity, ἁγιωσύνης,) we must inquire farther, what this so peculiar expression denotes. The name Spirit is expressly, and very often, given to the Holy Spirit; but God is also called a Spirit; and
the *Lord*, Jesus Christ, is called a *Spirit*, but in contrast to the *letter*, 2 Cor. iii. 17. But in the strict sense, it is of use to compare with this the fact, that the contrast of *flesh* and *spirit* occurs, as here, so frequently, in passages which speak of Christ, 1 Tim. iii. 16; 1 Pet. iii. 18. And in these passages the word Spirit is applied to whatever is Christ's besides the flesh [assumed by descent from David, Luke i. 35. V. G.] (Though that was pure and holy); and above the flesh through his generation by the Father, who has sanctified him, John x. 36; in short, the *Godhead* itself. For, as here, *flesh* and *spirit*, so ch. ix. 5, *flesh* and *Godhead* stand in mutual contrast. This spirit is not called *the spirit of holiness*, the peculiar and usual title of the *Holy Spirit*, with whom, however, Jesus was most abundantly filled and anointed, Luke i. 35, iv. 1, 18; John iii. 34; Acts x. 38; but is called in this passage only, *the spirit of sanctity*, to suggest at once the efficacy of that *holiness* or divinity which necessarily followed the Saviour's resurrection, and was most forcibly illustrated by it; and also that *spiritual* and *holy*, or divine power of Jesus Christ glorified, who, however, has retained the *spiritual* body. Before the resurrection, the Spirit was concealed under the *flesh*; after the resurrection the *Spirit of sanctity* entirely concealed the flesh, although he laid aside, not the *flesh*, but what is fleshly, (carnal,) (which was also without sin), Luke xxiv. 39. In reference to the former, he once used to call himself the *Son of Man*; in reference to the latter, he is magnified as the *Son of God*. His visible state passeth through various changes. At the day of judgment shall appear his glory as the *Son of God*, and his body in great glory. See also John vi. 63, note. By — [Gr. ἐξ, from.] *The resurrection of the dead*. [Of the dead—Not from the dead, as Eng. Vers., but the resurrection of all the dead, exemplified in that of Jesus himself; Mey. Or rather included and involved in it. De W., Ayl.] Not only after, but through the resurrection, (for the resurrection of Jesus Christ is at once the source and the object of our faith, Acts xvii. 31). The verb ἐνεμέρω, I raise up, is also used without a preposition, as in Herodotus, ἐνεμέρωσε τῶν βασιλέων, [i. e., ἐν ὑπὲρ τῶν βασιλέων, comp. Erfinder, on Oed. Tyrs., 142.], rising from the seats: therefore, ἐνεμέρωσεν νεκρῶν might be taken in this passage for the *resurrection from the dead*, [and so Eng. Vers.] But in reality the sense is fuller; for it is intimated, that the resurrection of all is intimately connected with the resurrection of Christ. Comp. Acts iv. 2, xxiii. 6, xxvi. 23. Artemonius conjectures ἐναντίον ἐν νεκρῶν. And construes thus: περὶ [ver. 3] ἐναντίον τῶν ὑιῶν αὐτῶν ἀν. x.t.l., concerning a resurrection of his Son from the dead,
etc. But, I. The Apposition is obvious concerning his Son—Jesus Christ; therefore, the intervening words are all construed in unbroken connection with one another. II. The antithesis is obvious: ἔτι γνωρίζων ἐκ κατὰ: ἔτι ὁμοθέτων—κατὰ—ἐξ. Made—of—according—declared according—by (of.) III. Ἀνάστασις, not ἐκκατάρᾳσις, in Paul's style, is appropriate to Christ; but ἐκκατάρᾳσις [used only in Phil. iii. 2.], to Christians; comp. ἐστάρε, hath raised him, ἐστάρει, will raise us, 1 Cor. vi. 14. Artemonius objects that Christ even previously was the Son of God, Luke iii. 22; John x. 36; Acts ii. 22; x. 38. Answer, Paul here does not infer the Sonship itself, but the ὁρμόν, the definitive marking (declaration) of the Sonship from the resurrection. With this Chrysostom compares the passages: John ii. 19, viii. 28; Matt. xii. 39; and the preaching of the apostles follows up this declaring, Luke xxiv. 47. Therefore, such a mention of the resurrection is most appropriate to this introduction, as Gal. i. 1.

5. By whom—By Jesus Christ our Lord. We have received—We, the other apostles and I. [Better, himself alone. Paul often speaks thus in the Plural. Mey., Alf.] Grace and apostleship—These two things are distinct, but closely connected. Grace, a singular measure of grace, was bestowed on the apostles, and from it, not only their whole mission, Eph. iii. 2, but also all their actions proceeded, Rom. xii. 8, xv. 15, 16, 18. The word διαστολή, apostleship, occurs in this sense, Acts i. 25. In the Sept. it means sending away, a gift sent, etc. Obedience to the faith answers to grace and apostleship. For obedience to the faith—that all nations may become and abide submissively obedient to the word of faith and doctrine concerning Jesus (Acts vi. 7), and so render the obedience, consisting in faith itself. From its relation to the Gospel, the nature of this obedience is evident, ch. x. 16, xvi. 26: 1 Pet. i. 2; and δέκαυον, obedience, is δεκαοῦ μεθ' δύναμις, hearing with submission, ch. x. 3, end. So, Mary believing said, Behold, the handmaid of the Lord, Luke i. 38, 45. Among all nations—as all nations outwardly obey the empire of Rome, so all nations, even the Romans themselves, ought, with the whole heart, to be obedient to the faith. [The reference here is to the heathen, the Gentiles including the Romans; whom Paul always means by δήνη, nations, when he speaks of them as objects of his Evangelical labors. Gal. i. 16, ii. 2. Eph. iii. 1, 8, etc. He was the Apostle of the Gentiles. Mey.] For his name—That of Jesus Christ our Lord. By him grace has come, John i. 17; for him his ambassadors act; 2 Cor. v. 20; by him faith moves toward God, 1 Peter i. 21.
6. Among which—Nations, brought to the obedience of the faith by the calling of Jesus Christ. [More simply, among whom (those heathen) ye also are called of Jesus Christ. Alf.] Ye also—Paul ascribes no superiority to the Romans. Comp. 1 Cor. xiv. 36. Yet he touches upon his reason for writing to the Romans. Presently, in the following verse, he addresses them directly. Called—Ver. 7.

7. To all that be in Rome—Most of these were of the Gentiles; ver. 13, yet mixed with Jews. They were at Rome, either because they had been born and educated at Rome, or at least as residents there for the time. [Ver. 8 proves that mere sojourners were not included. Mey.] They dwelt scattered in a very large city, and had not hitherto been formed into a church. Only some used to assemble in the house of Priscilla and Aquila, Rom. xvi. 5. What follows, beloved, etc., agrees with the word all; for he does not address the Roman idolaters, Beloved of God, called saints. These two clauses are without a conjunction, and are parallel; for he, who is of God, is holy. Comp. Heb. iii. 1. He calls the believing Israelites in particular, beloved of God, ch. xi. 28; believers of the Gentiles, called saints. The Israelites are holy, through their fathers, Acts xx. 32, note. Comp. note on ver. 1, of this chapter; but believers of the Gentiles are said to be sanctified or called saints, holy through their calling, as Paul interprets it, 1 Cor. i. 2. The title is double, and I have referred the first part to the Israelites, the second to the Gentiles. Comp. ver. 5, 6, and add the passages just quoted. The celebrated Baumgarten, in his German exposition of this Epistle, to which we must often refer, writes thus: "This would have given too much countenance to both the differences of religious worship among believers, and that fancied superiority of the Israelites, which Paul is much more disposed to dispute, and which, he assures us, is abrogated and made void." We answer: The privilege of the Israelite (although the called saint is as blessed as the beloved of God) is as appropriate in Paul's introduction, as the υἱός τῶν, first, ch. i. 16, is to the statement of the subject; which Baumgarten defends quite enough. [But no such distinction, which anticipates the burden of the Epistle—that Jew and Gentile are one in guilt and are in Christ, would be in place here, in the exordium. Alf.] Grace, etc.—This is Paul's usual form. See the beginnings of his epistles, and also Eph. vi. 23. To you—Supply, fall to your lot. Peace—Heb. פְּנֵי, peace: a common form of salutation among Hebrews, before which is placed χάρις, grace, a term in harmony with the New Testament, and the preaching of the apostles. Grace comes from God; Hence the condition of peace is with man, ch. v. 2, note. From God our Father and the Lord Jesus
Christ—A title in frequent use by the apostles, God and Father, God our Father; and, when they speak to one another, they do not often say Κύριος, Lord, since it stands for the peculiar name of God, the tetragrammaton [Heb. יְהֹה, Jehovah, always rendered Κύριος, in the Sept. and the Lord in Eng. Ver., is so called, because it has four letters] is intended; but, in the Old Testament, they had said, Jehovah our God. The reason of the difference is: in the Old Testament they were as servants; in the New Testament, sons; but sons know their father so well that there is no need of calling him often by his proper name. Comp. Heb. viii. 11. Farther, Polytheism being rooted out, there is not the same necessity for distinguishing the true God from false gods, by his own name. Κύριος, Lord, is construed, not with ἡμῶν, our, or of us. [So as to read, from God the Father of us and of the Lord, etc.] For then the order is the Father of Jesus Christ, and ours, not Father of us, and of Jesus Christ; but with ἀπό, from, [grace from the Lord,] as obviously in 2 Tim. i. 2. One and the same grace, one and the same peace come from God and Christ. Our confidence and prayer are directed to God, inasmuch as he is the Father of our Lord; and to Jesus Christ, inasmuch as he through himself presents us to the Father.

8. First—A next does not always follow; and here the feeling has absorbed it. Ἔχεις—[Indeed; emphasizing first; not rendered in Eng. Ver.] The corresponding ἤδε, but, (now) follows at ver. 13. Already indeed he says, ye are in the faith; but yet I desire to contribute something for you. I give thanks—All spiritual emotions have left their traces in the opening alone of this epistle. Among these, thanksgiving takes preeminence: and with it almost all the epistles begin. The sentence makes this affirmation: You have found faith. Thanksgiving is an idea added to modify the expression [strengthening by connecting the fact stated with the feeling of the speaker], comp. note to ch. vi. 17. Paul rejoices that what he, as a debtor to all, holds himself bound to effect elsewhere, was already effected in Rome. My God—This phrase, my God, expresses faith, love, hope, and, therefore, the whole of true religion, Ps. cxxxiv. 15; Hab. i. 12. The God whom I serve is my God; ver. 4. Through—The gifts of God come to us through Christ, our thanksgivings go to God through Christ. Faith—In congratulations of this kind, Paul describes either the whole of Christianity, Col. i. 3, etc., or some part, 1 Cor. i. 5. He therefore mentions faith here, as appropriate to his design, ver. 12, 17. Is spoken of—[Is declared; Gr. καθαρά, declared.] Concise language; You have obtained faith; I hear of it, for it is everywhere declared; so, 1 Thess. i. 8, he says, that the faith
of the Thessalonians is spread abroad in every place. Throughout the whole world—The goodness and wisdom of God established the faith in the principal cities, especially in Jerusalem and Rome, that it might thence be sent into the whole world.

9. Witness—A pious assertion of a needful fact, which could not be perceived by men, especially distant and unknown ones, 2 Cor. xi. 31. I serve—As apostle, ch. xv. 16. God's witness is heard in spiritual service; and he who serves God desires and rejoices that as many as possible should serve God, 2 Tim. i. 3. [Read, God is my witness—how unceasingly, etc., ὡς, how, not that, as Eng. Ver. Comp. Phil. i. 8; 2 Cor. vii. 15. Mey.] Mention of you—Paul used to make distinct and explicit mention of the churches, and the souls.

10. If by any means now at length—Gr. εἰπὼς ἰδη σηκή. The accumulated particles express the strength of desire.

11. May impart—Face to face, by preaching the Gospel, ver. 15, by fruitful discourses, prayers, etc. Paul, not satisfied with writing an epistle meantime, retained this purpose, ch. xv. 24. Personal presence effects much more than letters, when it is possible. Spiritual gift—With such gifts, the Corinthians who had had Paul's presence, were richly favored; 1 Cor. i. 7, xii. 1, xiv. 1; also the Galatians, Gal. iii. 5. And those churches, which were gladdened by the presence of the apostles, evidently had distinguished privileges of this kind; for example, from the apostolic laying on of hands, Acts xix. 2, 6, viii. 17, 18; 2 Tim. i. 6. But hitherto, at least, the Romans were far less privileged in this respect; hence also the list of gifts at ch. xii. 6, 7, is very scanty. He desires therefore to go to help them that they may be established, for the testimony of Christ was confirmed by the gifts. 1 Cor. i. 6. Peter no more than Paul, had visited Rome, before this epistle was written, as this passage shews, and indeed the whole tenor of the epistle, for Peter would have imparted what Paul desires to impart to the Romans. Furthermore, Baronius thinks that this epistle was written A.D. 58; but Peter's martyrdom was in A.D. 67. Therefore, if he was ever at Rome, he could not have tarried long at Rome. Be established—He speaks modestly; to establish, is of God, ch. xvi. 25. Paul implies that he is but an instrument.

12. That is—He explains the words, to see you, etc. He does not say, that is, that I may organize you in the form of a church. Care was exercised to prevent the Church of Rome from bringing mischief, yet it came afterwards. Both of you and me—He not only associates the Romans with himself, desiring to be comforted (exhorted) together with them, but he even sets them before himself. The style of the apostle differs far from that of the Papal court of Rome.
13. _Not—ignorant—_A usual form with Paul, showing candor of mind. _Brethren—_An address, frequent, holy, adapted to all, simple, affectionate, splendid. It is profitable, in this place, to consider the titles used by the apostles. They seldom introduce proper names, such as _Corinthians, Timothy,_ etc. Paul most frequently says, _brethren_; sometimes in exhortation, _beloved,_ or _my beloved brethren._ James says, _brethren, my brethren, my beloved brethren;_ Peter and Jude always, _beloved;_ John, _beloved, often;_ once, _brethren;_ more than once, _little children,_ as Paul says, _my son Timothy._ _Have fruit—_ _Have,_ an elegantly chosen word, a mean between _receive_ and _give._ What profits others, delights Paul himself. He esteems that as _fruit_ (Phil. i. 22). In every place, he will have something put out at interest. He somewhat qualifies this desire of gain, by speaking of himself in the following verse as a _debtor._ He both _demands and owes,_ ver. 12, 11. By these two cords the 15th verse is strengthened. _Even as—_Good extends itself among as many as possible.

14. _Both to the Greeks and to the Barbarians—_He reckons as Greeks, those to whom he is writing in Greek. [It has been disputed whether Paul would include the Roman church among _Greeks or Barbarians._ But there is no occasion for such a question; he simply means by the expression, _all Gentiles,_ expressing in its generality, his calling as the Apostle of the Gentiles. _Mey., Alf._] This division into Greeks and Barbarians comprehends all _Gentiles._ Another follows, _both to the wise and to the unwise;_ for there were fools even among the Greeks, wise men even among the Barbarians. To all, he says, I am _debtor,_ by my divine mission to all, and servant of all, 2 Cor. iv. 5. They who excel in wisdom or power, still need the Gospel; others are not excluded. Col. i. 28, note.

15. _So—_Therefore, [according to this relation, which makes me debtor to all. _Mey._] It is a sort of _Epiphonema_ [exclamation, after an argument or narrative], and an inference from the whole to an important part. [As to all Gentiles, to you, who hold no mean place among them. _Alf._] _As much, etc.—_Gr. _τὸ κατ' ἐμὲ._ That is, _for my part,_ or _I,_ so far as I am not prevented; so _Ezra vi. 11,_ _καὶ ὁ υἱὸς οὕτως ἐκατακόρυφος, and his house, so far as it depends upon me, shall be made._ _Ready—_Supply _is,_ i. e., literally, _my part is ready._ 3 Mac. v. 28, (26), _τὸ πρόθυμον τοῦ βασιλέως ἐν ἑτέρῳ καισαρείᾳ, the readiness of the king to continue in a state of preparation._ _At Rome—_To the wise. _Comp. ver. 14. To the powerful._ _Comp. ver. 16, and 1 Cor. i. 24._ Therefore the word _Rome_ is repeated with emphasis. (See ver. 7.) Rome, the capital and theatre of the world. _To preach the Gospel—_The statement of the subject is im-
plied here; I will write, what I would wish to have said face to face concerning the Gospel.

16. For I am not ashamed—He speaks with little force, as becomes the introduction; afterwards he says, I have whereof I may glory, ch. xv. 17. To the world, the Gospel is folly and weakness, 1 Cor. i. 18; wherefore, in the opinion of the world, a man ought to be ashamed of it, especially at Rome; but Paul is not ashamed, 2 Tim. i. 8; 2 Cor. iv. 2. Of Christ—Gr. τοῦ Χριστοῦ. Baumgarten well shews, why Paul did not say here the Gospel of God, or of the Son of God; but the grounds which he alleges give no more reason for reading the words τοῦ Χριστοῦ, of Christ, than for omitting them. Arguments are easily contrived for both sides; but testimony must be allowed the chief weight; and the testimony for the omission here is sufficient. [So Tisch., Alf., etc., omit them.] The power of God—Great and glorious, 2 Cor. x. 4. Unto salvation—As Paul sums up the Gospel in this epistle, so he sums up the epistle in this verse, and the next. [The universality implied in the every one; the condition expressed in that believeth, and the power of God acting unto salvation, are the great subjects of the first part of this epistle. Alf.] This then is a fit place to present an outline of the epistle. It contains—

I. THE INTRODUCTION, - - - Chap. i. 1–15.

II. THE STATEMENT, with a Summary of the Proof.
1. Of Faith and Righteousness.
2. Of Salvation, or, in other words, Life.
3. Of Every one that believeth, Jew and Greek, - 16, 17.

To these three divisions, of which the first is discussed from ch. i. 18 to ch. iv., the second from v. to viii., the third from ix. to xi., not only this Discussion itself, but also the Exhortation derived from it, correspond in the same order.

III. THE DISCUSSION.
1. On Justification, which is effected,
   i. Not by works: for alike under sin are
      The Gentiles, - - - 18.
      The Jews, - - - .ii. 1.
      Both together, - - 11, 14, 17; iii. 1, 9.
   ii. But through faith, - - 21, 27, 29, 31.
III. Shewn in the instance of Abraham, and by the
testimony of David, iv. 1, 6, 9, 13, 18, 22.
2. On Salvation, v. 1, 12; vi. 1; vii. 1, 7, 14;
viii. 1, 14, 24, 31.
3. On "Every one that believeth," ix. 1, 6, 14, 24, 30;
x. 1, 11; xi. 1, 7, 11, 25, 38.

IV. The Exhortation,
1. Of Faith, and (because the law is es
blished through faith, ch. iii. 31) of love,
produced by faith, and of righteousness to
wards men, 3.—xiii. 10. Faith is ex
pressly named, ch. xii. 3, 6. Love, xii. 9,
and ch. xiii. 8. The definition of Right
eousness is given, xiii. 7, at the begin
ning.
2. Of Salvation, xiii. 11–14. Salvation is ex
pressly named, ch. xiii. 11.
3. Of the union of Jews and Gentiles, xiv.
1, 10, 13, 19; xv. 1, 7–13. Express men
tion of both, xv. 8, 9.

V. Conclusion,
xv. 14; xvi. 1, 3, 17, 21, 25.

To the Jews.—After the Babylonish captivity, as Josephus in
forms us, all the Israelites were called Jews; hence Jew is opposed to
Greek. For a different reason, Greek is opposed to Barbarian; ver. 14.
First.—The apostle, as I have shown, treats of faith, ch. i. to iv.; of
salvation, ch. v. to viii.; of the Jew and the Greek, ch. ix. to xi.
The knowledge of this division greatly aids the right understanding
of the epistle. The third part of the discussion, of the Jew and the
Greek, neither weakens nor strengthens the genuineness of the par
ticle προς τον. Paul uses it to shew the guilt of the Jews more
effectually, ii. 9, 10; but the Gospel is the power of God unto salva
tion, no more to the believing Jew, than to the Greek.

17. The righteousness of God.—The righteousness of God is often
mentioned in the New Testament, often in Isaiah and Daniel, ofte
nest in the Psalms. It sometimes signifies that righteousness, with which
God himself is righteous, acts rightly, and is acknowledged
to be righteous, ch. iii. 5; and also that righteousness, either particu
lar or universal as it is termed in respect of men, which includes also
grace and mercy, and which is most shown in condemning sin,
and justifying the sinner. And in this view the essential righteousness
of God is evidently not to be excluded from the business of justification, ch. iii. 25, etc. Hence it sometimes signifies this latter righteousness, by which a man (by the gift of God, Matt. vi. 33) becomes righteous, and is righteous; and that, too, either by laying hold of the righteousness of Jesus Christ through faith, ch. iii. 21, 22, or by imitating that righteousness of God by virtues and good works, James i. 20. Paul, speaking of justification, calls that righteousness of faith the righteousness of God; because God has originated and prepared it, reveals and bestows it, approves and crowns it, comp. 2 Pet. i. 1. And to it, therefore, is opposed men's own righteousness, Rom. x. 3; comp. Phil. iii. 9. Nay, we ourselves are also called the righteousness of God, 2 Cor. v. 21. In this passage, as in the statement, the righteousness of God denotes the whole beneficence of God in Jesus Christ, for the salvation of the sinner. Is revealed—Hence is manifest the necessity of the Gospel, without which neither righteousness nor salvation is known. The manifestation of the righteousness of God was made in the death of Christ, ch. iii. 25, etc.; the manifestation and revelation of that righteousness of God, which is through faith, in the Gospel, ch. iii. 21, and in this passage. Here a double revelation is made, comp. ver. 18, of wrath and of righteousness. The former, by the law, is but little known to nature; the latter, by the Gospel, altogether unknown to nature. The former precedes and prepares the way; the latter follows. Each is revealed; expressed in the present tense, in opposition to the times of ignorance, Acts xvii. 30. From faith to faith—Construe thus: the righteousness which is of or from faith, as we have presently after the just from faith. [But the true construction is, is revealed from faith to faith. Mey., Alz., etc.; i.e., Righteousness in the Gospel is made manifest from faith, and has for its end and aim higher faith. Mey., etc.] The phrase, from faith to faith, means faith alone, for righteousness from faith, subsists in faith, without works. Eic, to, denotes the destination, the boundary, and limit; see ch. xii. 3, and notes on Chrysostom's work, De Sacerd., p. 415. So 1 Chron. xvii. 5. Heb. I have been, יִהְיֶה יַנְיָא, from tent to tent, which does not mean different tents, but a tent alone, with no house or temple. Faith, says Paul, continues faith; faith is beginning and end, (prow and stern,) for Jews and Gentiles; for Paul too, even to its very consummation, Phil. iii. 7-12. Thus εὕ, εיך, from, to, beautifully correspond, as διό, from, and εיך, to, 2 Cor. iii. 18, said of the purest glory. It is an Euphemism in Paul not yet expressly to exclude works, yet it was necessary that, in this statement, the exclusion should in some way be made. Furthermore it is in accordance with the nature of a propo-
sition, thus introduced, that many other things be inferred from this; for since he does not say, εἰς τὴν πίστιν εἰς τὴν πίστιν, from the faith to the faith, but indefinitely εἰς πίστιν εἰς πίστιν, from faith to faith, so we shall say, from one faith to another, from the faith of God, who offers, to the faith of men, who receive, ch. iii. 2, etc.; from the faith of the Old Testament, and the Jews, to the faith of the New Testament, and of the Gentiles also, ch. iii. 30; from the faith of Paul to the faith of the Romans, ch. i. 12; from one degree of faith to those more advanced, 1 John v. 18; from the faith of the strong to the faith of the weak, ch. xiv. 1, etc.; from our expectant faith, to the faith which is to be divinely made good to us, by the gift of life. As—Paul has just laid down three principles: I. Righteousness is of faith, ver. 17: II. Salvation is of righteousness, ver. 16: III. To the Jew and the Greek, ver. 16. The whole is confirmed by the just by faith shall live, out of the prophetic record, Hab. ii. 4. [This is the true rendering; not shall live by faith, as Eng. Ver. Mey. But the general sense is the same in both. Alf.] See notes on Heb. x. 36, etc. It is the same Spirit, who spoke by the prophets Words, that were to be quoted by Paul; and under whose guidance Paul so appositely and opportunely quoted them, especially in this epistle. Shall live—Some of the Latins wrote of old, lives, for shall live, (Latin, vivit, for vivet,) an obvious mistake in one small letter, needing no notice or refutation. Baumgarten, following Whitby, refutes it, and observes, that I have not noticed it.

18, etc. [From here to ch. xi. 36, we have the doctrinal Exposition of the above truth; that the Gospel is the Power of God unto salvation to every one that believeth. I. That all are guilty before God, ch. i. 18, to iii. 20. II. The Gentiles, i. 18—32. Alf.]

18. Is revealed—See ver. 17, note. For—This particle begins the discussion; the statement being now ended, ch. vi. 19; Matt. i. 18; Acts ii. 15; 1 Cor. xv. 3. The Latins generally omit it. Paul's first argument is this: All are under sin; and the law shows it; therefore, no one is justified by the works of the law. This point is discussed to ch. iii. 20. Hence he infers, therefore it is by faith, ch. iii. 21, etc. Wrath of God—[Not the wrath.] ὁ ραγίς, wrath, here without the article, but ἡ ὁραγίς, the wrath, is denounced against those who disregard righteousness. There is, as it were, one wrath against Gentiles, and another against Jews. Righteousness and God's wrath form, in a measure, an antithesis. The righteousness of the world crushes the guilty; the righteousness of God crushes the sin, and restores the sinner. Hence wrath is mentioned often, especially in this epistle, ch. ii. 5, 8, iii. 5, iv. 15, v. 9, ix. 22, and besides, ch. xii. 19, xiii. 4,
5. [The wrath of God is the Holy One's love of goodness, working towards evil. As Lactantius well says: If God has no wrath for the impious and unrighteous, neither has he love for the pious and righteous. For where objects are opposite in their nature, the affection of the mind must regard both, or else neither. Mey.] From heaven—This denotes the majesty of the angry God, and his seeing eye, and the extent of his wrath. Whatever is under heaven, and yet not under the Gospel, is under wrath, Ps. xiv. 2. Against all—Paul, presenting to view the wrath of God, speaks, in the abstract, of sin: presenting salvation [ver. 16] in the concrete, of believers. Therefore he now darkly intimates, that for sinners grace has been procured. Ungodliness and unrighteousness—These two points are discussed at ver. 23, etc. [Paul often mentions unrighteousness, ver. 29, as directly opposed to righteousness. V. G.] Men who—A periphrasis for the Gentiles. The truth—To which belongs whatever sound doctrine the heathen writings possess. In unrighteousness—The term is taken now in a larger sense than just before, where it is contrasted with ἀδεσποτία, ungodliness. Here it is ἀνομία, lawlessness, iniquity, ch. vi. 19. Who hold—Gr. κατεχόντων, holding back, hindering. [So Alfr., who renders, of men who hold back the truth, in (and by) iniquity.] Truth in the understanding strives and urges; but man impedes it. [Such is the most unhappy but abiding self-contradiction in the life of the heathen. Mey.]

19. The known—That God is known: that God makes himself known; that is, the actual knowledge that there is a God, not merely that he can be known. [Not therefore as Eng. Ver., that which may be known of God. The meaning is, on this account, because they have that which is known of God, rendering them inexcusable, therefore is God's wrath revealed, etc. Mey.] For at ver. 21, he says, they knew God. Plato (b. 5. Polit.) has, τὸ μὲν παντελῶς ὅν, παντελῶς γυναῖκα μὴ τὸ δὲ μηδεμία, πᾶντα ἄγνωστον, That which wholly is, is wholly known; but that which is not at all, is in all respects unknown. Shewed—Gr. ἐφανερώσε. Paul has chosen this word with great propriety, as well as ἀποκαλύπτω, reveal, above.

20. The invisible things are seen—An incomparable Oxymoron [connecting of opposites]. The invisible things of God would certainly have become visible at the creation if ever; but then, too, they began to be seen only by the understanding. From the creation—'And, from, here denotes either a proof, as in Matt. xxiv. 32, so that the understanding of the fathers from the creation of the world, may condemn the apostasy of the Gentiles; or rather, time, corresponding with the Hebrew שָׂרָה, from, since; ever since the foundation of the
world, and beyond, reckoning backward; and with this the ἀδιόν, eternal, presently after, agrees. In the former construction, the connection is καθορητα χρόνοι, are seen from; in the other, with δόματα χρόνο, unseen from (since). Things made—The works produced by χρόνοι, creation. There are works; therefore there is a creation; therefore there is a Creator. Understood—Gr. Νοούμνα. None but those who use the νοος, understanding, καθορηθή, see clearly. Are seen—For works are discerned. Antithesis, ἐσχατισθή, was darkened, [ver. 21.] Power, etc.—These words stand in apposition with δόματα, invisible things. Eternal, etc.—The highest perfection of God, worthy of God, in being and acting; in one word θεότης, which signifies divinity [not Godhead,] as θεότης, Deity, Godhead. [So Al., etc.] Power—The first revealed all the attributes of God. His works in a peculiar manner correspond to his several attributes [Isa. xl. 26.] So that—Paul not only speaks of some result, but directly takes away excuse. And this clause is like a statement of subject for the following verses. Constrain with φανερεῖ εστι, is manifest, ver. 19. Without excuse—So also of the Jews, ch. ii. 1.

21. Because—Gr. διότι, resumed from ver. 19. They did not sin in ignorance, but knowingly. God—as God—This is ἡ ἀλήθεια, the truth, the perfect consistency, where worship corresponds to the divine nature. Comp. the opposite, Gal. iv. 8, by nature no Gods. God—Eternal, Almighty, to be praised by showing forth his glory, and by thanksgiving. Glorified—were thankful—We ought to render thanks for benefits; to glorify him for the divine perfections themselves, (contrary to Hobbes.) If a mind could exist out of God, not created by God, it would yet be bound to praise God. Became vain—Gr. ματαιώθησαν. This verb and ἑαυτοισθη, were darkened, have a reciprocal force. ἐσχατισθή, ματαιώθησα, vain, etc., are often said of idols, and their worship and worshipers, 2 Kings xvii. 15; Jer. ii. 5; for the mind is assimilated to its object, Ps. cxv. 8. Vanity is opposed to glorifying, the foolish heart to thanksgiving. Imaginations—(Reasonings.)—Gr. διαλογισμος. Variable, uncertain, and foolish. [And their—This strengthens what precedes. Comp. Eph. iv. 17, 18. The heart, which through these vanities had become foolish, became now dark, losing the truth entirely. Mey.]

22. Became fools—Sept. Jer. x. 14, etc., ἐμωράνθη πᾶς ἄνθρωπος ἀπὸ γνώσεως—ἐφευρή ἐχόνεινα—μαται ἐστιν ἡρα ἐμπεπαγμένα, every man is a fool without (from) knowledge. Their molten images are falsehoods, they are vain and deceitful works. Throughout this epistle Paul alludes to the last chapters of Isaiah, and to the first of
Jeremiah, from which it appears, that the holy man of God was at that time fresh from reading them.

28. They changed—With extreme folly, Ps. cvi. 20; Jer. ii. 11. The same impiety, and the same punishment have three degrees. In the first, the emphatic words are heart, hearts, ver. 21, 24; glorified, glory, and dishonor their bodies, ver. 21, 23, 24. In the second, changed is emphatic, and the repetition of this verb, not, however, without a distinction between the simple and compound forms, [Gr. ἡλλαξαν, ver. 23; μετῆλλαξαν, ver. 26, expresses the retaliation, ver. 25, 26; as παρὰ, repeated [παρὰ, more than, ver. 25; against, ver. 26]. In the third, did not like, Gr. οὐχ ἐδοξιμασαν, (approved not) and ἀδόξουμαν, reprobate, ver. 28, are emphatic. In the several cases, the word παρέδωκε, gave up, or over, expresses the punishment. If a man worships not God as God, he is so far left to himself, that he casts away his manhood, and departs to the utmost from God, in whose image he was made. The glory of the incorruptible—The perfections of God may be expressed either in positive or negative terms. The Hebrew language abounds in positive terms, and generally renders the negative by a circumlocution. Into—Gr. ἐν. Hebrew ז, Latin pro, cum, for, with, so ver. 25. Man—creeping things—A descending climax; corruptible is to be construed also with birds, etc. They often mixed together the forms of man, bird, quadruped, serpent. In the likeness of an image—Image is the concrete; likeness, the abstract, opposed to δόξη, the glory. The greater the resemblance of the image to the creature, the more manifestly it departs from the truth.

24. Wherefore—One punishment of sin is in its physical consequences, ver. 27, note, was meet; another, yet from retributive justice, as here. In the lusts—[In, not through, as Eng. Ver. The lusts of the heart were the field of action, in which this dishonor took place. Alf.] 'Ev, in, not εἰς, to. The lusts were already there. The men themselves were as the gods they framed. Uncleanness—Impiety and impurity are often joined, 1 Thess. iv. 5; so the knowledge of God and purity of mind, Matt. v. 8; 1 John iii. 2, etc. Dishonor—Honor is its opposite, 1 Thess. iv. 4. Man ought not to debase himself, 1 Cor. vi. 13, etc. Among their own selves—Gr. ἐν ἐαυτοῖς. [Eng. Ver., between themselves. For which read ἐν αὑτοῖς, in (among) them. Tisch. So Alf., who renders, So that their bodies were dishonored among them.] By fornication, effeminacy, and other crimes. They are the material of their own punishment, and at the cost of it. How justly! They who dishonor God, punish themselves. John Cluver.

26. Vile affections—(Literally, Lusts of dishonor—See Gerber's book on unknown sins). The writings of the heathen are full of such things. Of dishonor—The opposite is honor, 1 Thess. iv. 4. Women—[Gr. θηλεία, females.] In stigmatizing sins, we must often call a spade a spade. The unchaste usually demand from others an absurd modesty. Paul, at the beginning of the epistle, writes to Rome, which he had not yet visited, more plainly than anywhere before. The dignity and earnestness of the judicial style, does not offend modesty by the use of appropriate language. Use—Supply of themselves; but it is elliptical; the reason is found, 1 Cor. xi. 9; we must use, not enjoy. Note the gravity of the sacred style.

27. Burned—With an abominable burning. That which is unseemly—Against the very conformation of the body and its members. Which was meet—By natural consequence. Their error—By which they wandered from God. Receiving—Gr. ἀπολαμβάνεις. The contrasted word of the Gentiles; as will repay, Gr. ἄποδώσει, that of the Jews, ii. 6. In both words, ἀπό, re—, i. e., back, has the same force.

28. To retain—Antithesis to παρέδωκαν, gave them over: ἐγνώ, ἐν ἐπερνώσει, to retain in knowledge, means more than ἐγνώσωσεν, to know. They were not altogether without knowledge; but they did not so far profit in the possession of it, as to retain (have) God, ver. 32. Reprobate—Gr. ἄδόκωμον. As ἀπιστος, [incredible, Acts xxvi. 8, or unbelieving, John xx. 27.] And such words have both an active and passive signification, so ἄδόκωμος. Here it denotes in an active sense, the mind, which approves things by no means to be approved; to this are given up those who have disapproved what was most to be approved. The word ἄδόκωμον, reprobate, is treated of at ver. 32; οὐκενδοκοῦσι, have pleasure in, and the doing things not convenient, at of ver. 29-31. Not convenient—[That is, not becoming.] Meiosis [language softened to express less than is meant.]

29. Filled—A large word; μετοκ, full, follows presently. Unrighteousness—This, the opposite of righteousness, is put first; unmerciful, last. Righteousness has life; unrighteousness, death, ver. 32. The whole enumeration is wisely arranged, nine members on the affections; two on language; three respecting God, one's self, and his neighbor; two on the management of affairs; and six respecting ties of relationship. Comp. the contraries, ch. xii. 9, etc. [Omit
πορνεία, fornication. Tisch., Alfr.] Fornication—For a long time I have acknowledged that this word must be retained. It does not appear that it was not read by Clemens Romanus. Wickedness—maliciousness—Gr. πορνεία—παρειά. The former is the perverse wickedness of man, who delights in injuring another, without benefit to himself: the latter is the vicious disposition through which one can confer no good on another. Covetousness—Πιστοτική, strictly denotes avarice, as often in Paul: otherwise this sin would rarely be blamed by him. But he usually joins it with impurity; for man outside of God, seeks his food in the material creature, either for pleasure or avarice. He appropriates the good of another. Mischief—[Eng. Ver., malignity.] Gr. xαχωνθείας. Ammonius explains this a hidden vice. Seizing for harm all that belongs to others; making oneself troublesome to another. [Aristotle explains it to mean, taking everything in bad part, or a bad sense. There is a work of Plutarch, entitled on the malignity (Gr. xαχωνθείας) of Herodotus. Stephens.] Whisperser—In secret.

30. Backbiters—Openly. Haters of God—Men who show their hatred to God. [But the word means hated by God; so the Vulgate, Deo odibiles, hateful to God. There is no good authority for the active sense. Mey., Alfr.] Despiteful—Gr. δισπροσά. Who insolently drive away from themselves all that is good and salutary. Proud—Gr. δισπροσά. Who exalt themselves above others. On this vice, and others here noticed, see 2 Tim. iii. 2, etc. Boasters—Arrogant in things great and good. Inventors of evil things—New pleasures, new gains, of new arts for injuring others, as in war, 2 Macc. vii. 31. Antiochus is said to have been an inventor of all evil against the Hebrews.

30. 31. [Omit ἀσπονδος; implacable. Tisch., Alfr.] Disobedient to parents, without understanding, refractory, without natural affection, implacable, unmerciful—Two triplets, the former referring to superiors, the latter to inferiors.

31. Covenant breakers—Gr. Ασυνθέτος. The Sept. translates the Hebrew לָכָה, to act with perfidy, ἄνοικός, to prevaricate, by ασυνθέτευ, to be ασυνθέτον.

32. Judgment—The mark of God’s royalty, that God approves virtues, hates vices, visits the wicked with death, and that justly and deservedly, to show that he is not unjust. For while he punishes the guilty with death, himself is justified. This is acknowledged Royal, even by the Gentiles. Do—Gr. πράσων, commit. The repetition of this verb, πονοσών, do, intervening, accurately expresses the wantonness of the profligate, opposed to divine justice. Do such things—Gr.
CHAPTER II.

1. [See note on ch. i. 18, etc. In ch. ii. the same, that all are guilty before God, is proved of the Jews also. Alf.] Therefore—Paul passes from the Gentiles to the Jews, as the whole following discourse shows; and yet he uses the particle not of transition, but of inference, (therefore,) the latter, as the stronger, absorbing the former. The Gentile does evil; the Jew does evil. Then ver. 6, etc., he includes both Jews and Gentiles. Inexcusable—Man seeks a defence. O man—in ch. i. he spoke of the Gentiles in the third person, but he deals with the Jew in the second person singular; as the law itself deals with the Jew, not in the second, but in the third person singular; [as Deut. xxvii. 16, etc.], because it had to do with none but the Jew. Comp. ch. iii. 19. But the apostle, who directs his discourse to Gentiles and Jews, addresses the Jew indeed in the second
person singular, but calls him by a name [O man] common to all. Comp. ch. i. 18; not acknowledging the Jew, ver. 17, 28. The same distinction between the third and second persons occurs again, ver. 14, 17. Similarly, the Gentiles are put off till the last judgment, ver. 16; but the Jews are threatened out of the law with a present judgment also. That judgest—Far from having pleasure, i. 32. Paul uses a weighty expression. The Jew esteems himself superior to the Greek, ver. 19, etc. Paul now calls this judging, and thus opens his way to show God's judgment. Self-love, the worse it supposes others, thinks the better of self, Gal. vi. 4. There is here a Paremmon [Connection of kindred words, or of simple words with their compounds, as here, χρίνεις, χαρακρίνεις, judge, condemn.] For χαρακρίνεις, condemnest, follows. Comp. ch. xiv. 22, 28; 1 Cor. iv. 3, etc., xi. 29, etc.; James ii. 4. [Wherein—Gr. εἰ ὑ, i.e., in the thing in which, not in that, as Eng. Ver., Alf., etc.] Another—With whom thou hast nothing to do; whose more open unrighteousness profites thee nothing; a heathen.

2. We know—Without thy teaching, O man, that judgest. The judgment of God—Not thine, thou who exceptest thyself. According to truth—The highest without distinction; [without error; without partiality. Mey.] δίκαιον, righteous judgment, ver. 5, 6, 11; and according to what is in men, not the outward alone.

3. Thou—As distinguished from the Gentile; every one, even without cause, excepts himself; and flatters himself, though he knows not why. Thou shalt escape—Through the crevices thou seekest. Every one accused tries to escape; he who is acquitted, escapes. [But it is not by an acquittal that the Jew expects to escape; but by being excepted entirely from the judgment of God. According to the Jewish notion, only the Gentiles shall be judged; while all Jews, as the children of the kingdom of Messiah (Matt. viii. 12), shall inherit it. Mey.]

4. Or—Men easily become despisers of goodness, while they do not perceive God's judgment. The particle or, properly is a disjunctive between the vain thought of escape, and the plain treasuring up of wrath through abuse of goodness itself. Goodness, forbearance, long-suffering—Since thou both hast sinned, and art sinning, and wilt sin. [By goodness, God restrains his wrath, ver. 5: by forbearance, he keeps himself, as it were, unknown, until he is revealed, ver. 6: by long-suffering he delays his righteous judgment, ver. 15. V. G.] Presently after, το χαραχρίνων, the goodness of God, denotes all these. Even those, who shall be condemned hereafter, might and ought to have repented. [Riches—Comp. Treasurest, ver. 5. Mey.] Being
5. But—Antithesis between despising the riches of goodness, and treasuring up wrath. Hardness—Antithesis, χρηστόν, goodness. Impatient heart—The antithesis is repentance, ver. 4. Impenitent—Gr. διεγερμένον. He would have said διεγερμένον, impenitence, [a noun, in antithesis to the noun repentance;] often used by later writers; but avoided the word as unusual. Treasurest—Although thou, O man, thinkest thou art treasuring up all blessedness. Oh, what may a man lay up, in the many hours of his life, in either direction! Matt. xviii. 24; 1 Tim. vi. 18. [Treasurest—Implies that the sentences of divine wrath are stored up little by little; to be brought forth at last as the whole. Wolf in Mey.] Thyself—Not the other, whom thou judgest. Wrath—of wrath—Very strong, Deinotes [unusual force] of language. Why have many no sense of wrath? Not yet is the day of wrath. But it shall be. In the day—Gr. ἐν. When ἐν, in, refers to time, it denotes the present; εἰς, unto, the future. That day is present to God. But this expression may also be construed with ὄργανον, wrath. [And this is certainly the true construction. Thou art treasuring up for thyself wrath in the day of wrath; i. e., wrath which shall break out on that day, the day of judgment. The Eng. Ver., against the day, is wrong. Mey., Alf.] Revelation—When God shall be revealed, the secrets of man shall be revealed, ver. 16. [Many manuscripts read καὶ διακορισθαί, revelation and righteous judgment. So Beng.] Righteous judgment—By far the greatest weight of testimony, and the unquestionable antithesis between ἀνοχῆς, forbearance, and ἀποκαλύφτως, revelation, one most worthy of the apostle (comp. that between ἀνοχὴν and ἐνδεικνύω, ch. iii. 26; Ps. I. 21), confirm the reading with καὶ, and, thus, ver. 4, goodness and forbearance and long-suffering, ver. 5, of wrath and revelation and righteous judgment. Καὶ ἀποκαλύφτως, καὶ διακορισθαί. Forbearance and revelation—Have respect to God, and are compared together, like to declare and forbearance, ch. iii. 25. Long-suffering and righteous judgment—Refer to the sinner, goodness and wrath are put generally. Hence they are wrong who omit the particle καὶ, and, which Origen, in his work against Celsus, in the Bâle manuscript, supports; as Sam. Battier informs us. Instead of ἀποκαλύφτως, revelation, the Alexandrine manuscript has ἀναποδόσεως, retribution. I formerly omitted to notice this various reading, which arose from its having the same letters at the beginning as the verb ἀναποδόσεως, and is absurd; nor do I use it now to defend that καὶ, and, which follows
immediately after. Erasmus observes that διαυολωσιας was a word new-coined to express a thing not recognized by men before.

6. [This and the following verses say nothing of the means of attaining righteousness before God. They merely state the general law of divine government; Everywhere and in all, God punishes evil, and rewards good. Alf.] Who will render to every man according to his deeds—Gr. δς αποδιασω εκαστηματα τα τε εργα αυτων. So the Sept. in Prov. xxiv. 12, and Ps. lxii. 13, σω αποδιασσε, etc. Thou wilt render, etc.—This saying, and that below, ver. 11, are quoted with peculiar frequency. Will render—Not only will give, but will repay. [See that you make this the rule of your plans. V. G.] According to—Paul is here describing generally those who shall obtain life or death, and does it according to the comprehension of those with whom he here has to do; entirely apart from any special ground by which salvation is to be obtained or lost. Therefore this passage is no argument for the merit of good works.

7, 8. To them who—but to them—A vaster distinction than many now think.

7. [Beng. would supply ουασ, with τοις; reading, To them who are of patient continuance, etc., and seek; but it is better to read, to those who by endurance in good works, seek for, etc., (will he render) eternal life (Alf.) nearly as Eng. Ver.] Of patient continuance—Gr. νατα (see Acts xxv. 23,) employed here nearly in the same sense as δς, of; [contentions, Gr. of contention] next verse; save that the latter implies something natural to the sinner; the former something superinduced. The Greek student will see the difference, by an interchange of the particles. Patient—etc. Gr. Patience of work—So the patience of hope, 1 Thess. i. 3; δυσμονη, patience, here includes obedience, steadfastness, and that, submissive. Good work—[Eng. Ver.] Well-doing—There is great force in the singular number here, Phil. i. 6; Rev. xxii. 12. Glory—The construction is, to those who seek for glory, etc., (he will render) life. Pure love does not exclude faith, hope, desire, 1 Cor. xv. 58. Seek—While thou, O Jew, thinkest thou hast no need of seeking. [Industry is requisite. V. G. Immortality—Gr. αφθαρσια, incorruptibility. Comp. 1 Cor. ix. 25. Alf.]

8. [Alf. renders this ver., but to those who are (men) of self-seeking, and disobey the truth, but obey iniquity (shall accrue) anger and wrath. This is the only right construction. De W. 'Ερωδεια, often rendered contention, (so Eng. Ver.), is not from Ερς, strife, but Εριθος, hireling, and means labor for hire, hence self-seeking, as here. Mey.] Unto them of contention—Paul shrunk from saying directly: God
will render to them that are contentious, death or eternal destruction. He therefore leaves that to the conscience of the sinner, to be supplied from the preceding antithesis, He will render, not certainly eternal life; and he turns the discourse to those things which follow. Τοίς, them, here, has therefore the force of Heb. יְ, understood before it, signifying as concerns. Comp. ch. iv. 12, notes. Accordingly ἐπὶ πᾶσαν, upon every, follows, with propriety, for so we have Ex. xx. 5, Sept. ἐπὶ τέκνα, ἐπὶ τρίτην καὶ τετάρτην γενεὰν, τοῖς μισοῦσι με, upon children, upon the third and fourth generation, for them that hate me. Furthermore, ἐξ, of, as ver. 27, [by nature] and often elsewhere, denotes a party or sect; in reference to those, who are of a contentious party or nation, like thee, O Jew, resisting God. The mark of false Judaism is disobedience, stiff-neckedness, impatience. Truth—unrighteousness—Two which are often contrasted, 1 Cor. xiii. 6; 2 Thess. ii. 10, 12; truth includes righteousness, and unrighteousness implies falsehood. [For θυμός καὶ ὀργή, indignation and wrath, read ὀργή καὶ θυμός, wrath and indignation. Tisch., Alf. Wrath, ὀργή, is the abiding, settled mind of God towards them, (John iii. 36); indignation, θυμός, the outbreak of that anger at the great day of retribution. Alf.] The Sept. has, Ps. lxviii. 49, θυμὸν καὶ ὀργήν, anger and wrath. Anger inflicts punishment; wrath follows up crime. The propriety of the words is seen in Eph. iv. 31, 32, where χαρίσεως, forgive, is opposed to the latter, and εὐσπλαγχνος, kind, to the former. θυμός is defined by the Stoics to be ὀργή ἄρχομενη, incipient wrath. Nor should we despise the explanation of Ammonius; θυμὸς is temporary; ὀργή is the lasting remembrance of injury.

9. Tribulation and anguish—Tribulation for the present; στενοχωρία, anxiety or anguish, for the future; tribulation weighs down; anxiety frets and distresses. Job xv. 20, etc. In these words we have a proof of the avenging justice of God. For God’s wrath leads the sinful creature, experiencing wrath and all adversity, to hate himself, because he has opposed God; and so long as the creature shrinks from this righteous hatred of self, he is under punishment. Every soul—This term adds to the universal character of the language, ch. xiii. 1. First—So Ps. xciv. 10; He that chastiseth the nations, shall he not correct (you among the people?) The Greek partakes with the Jew. [The Jews, as God’s people, possessing revelation, with its promises and threats, have the priority in recompense; not only in rewards but also in punishments. Mey.]

10. But glory and honor—Glory, of God’s good pleasure; honor, of the divine reward; and peace, for the present and for ever. For δι, but, expresses the opposition between wrath and glory; indigna-
tion, and honor; tribulation and anxiety, and peace. Comp. ch. iii. 17, 16. Of these things, those which are joyful are viewed, as they proceed from God; those sorrowful, as felt by man; for the latter are put absolutely in the nominative, while the former, on the contrary, are put in the accusative in ver. 7, as things which God bestows. But why are honor and sorrow contrasted, since the opposite of honor is disgrace, of pleasure sorrow? Ans.: In this passage, we must carefully attend to the word ἠρπην, peace, here opposed to sorrow, that is, to tribulation and anxiety. But at Isaiah lxv. 13, joy (and honor) is opposed to shame (and grief), and each part of the sentence being concisely expressed, is to be supplied from its own opposite. Besides, in the class of blessings, honor is greatest, and in the class of penalties, sorrow; and the highest degree, including all below it, is opposed to the highest degree. So glorying and woe. 1 Cor. ix. 16.

9, 10. Κατεργαζόμενου—ἐργαζόμενω. [Eng. Ver., doeth, worketh.] The distinction between these words is more easily felt, than explained, more easily ridiculed, than refuted. There is another distinction: ἐπὶ φυγήν, on every soul, is said of the punishment; for punishment abides upon it, and the soul will bear it unwillingly. But the reward is given παντὶ τῷ ἐργαζόμενῳ, to every one that worketh, the dative of advantage.

12. For as many—The Gentiles: and as many, the Jews. Without law—Gr. ἀνόμως. This word occurs twice by Antanaclusis [a word repeated in a modified sense], in the sense, not in the law, not by the law, as is clear from the antithesis. Sinned—The past tense, in respect to the time of judgment. Shall also perish—The word, also, denotes the correspondence between the mode of sinning, and the mode of perishing; he says, they shall also perish; for it was not proper to say they shall be judged, ἀνόμως, without law, as he presently says aptly, they shall be judged by the law. In the law, not, ἀνόμως, without law—that is, although they had the law. By the law—Ch. iii. 20.

13. For not—A clear definition of the subject. The words have respect also to the Gentiles, but are particularly adapted to the Jews. Of the former, ver. 14, etc., of the latter, ver. 17, etc. Hence, too, ver. 16 depends on ver. 15, not on ver. 12. Much confusion has been caused by enclosing within a parenthesis the passage from the 14th, or even the 13th verse to the 15th. Hearers—Who only hear, however sedulously. Before God—Ver. 2. Doers—If there be men who have shown themselves to be doers, ch. x. 5. They may do things in the law, but cannot shew themselves doers of the whole law.
Shall be justified—This verb, in contrast with the noun δικαίος, men actually just or righteous, involves a condition to be performed, and then the manifestation of the righteous, to follow in the day of divine judgment.

14. When—After Paul has refuted the perverse judgment of the Jews against the Gentiles, he now shows the true judgment of God against the latter. He treats here of the Gentiles more directly, to convict them; and yet, what is granted to them in passing, is granted in order that the Jew may be dealt with the more heavily. But ver. 26 treats of the Gentiles quite incidentally, to convict the Jew. Hence ὅταν, when, is used here [ver. 14]; ἐὰν, if, there [ver. 26].

For—He gives the reason, why the Gentiles also are required to be doers of the law; for when they do ever so little of it, they acknowledge it binding on them. And yet he shows, that they cannot be justified by the law of nature, or by themselves. There are four sentences, for, when, etc.; these, etc.; who, etc.; the conscience bearing witness along with, etc. The second is explained by the third, the first by the fourth. Gentiles—Not the Gentiles; some individuals of the Gentiles; and yet there is no man, who fulfils nothing whatever of the law. He did not choose to say ἄθικος, heathen, which is usually taken in a bad sense. Not the law—Gr. μὴ νόμον, Afterwards we have νόμον μὴ, these, the law not having. Not even here is the changed order of words without a reason. In the former place, not is emphatic to give force to have not; in the latter place, the word νόμον, the law, has the emphasis, in contrast with ἕως ὄψεως, unto themselves. So also, νόμος, law, not without a good reason, is used sometimes with the article, sometimes not, ver. 13, 23, 27, iii. 19–21, vii. 1, etc. By nature—The construction is, μὴ νόμον ἐγνώκει φύσις, not having the law by nature. Just as ver. 27, ἡ ἐκ φύσεως ἀρξοστοία, the uncircumcision by nature, contrary to the Syriac version of ver. 27, which connects the word nature with doing, doing by nature the law. The Gentiles are by nature (that is of themselves, as born, not as men, but as nations), destitute of the (written) law; the Jews are by nature Jews, Gal. ii. 15, and therefore by nature have the (written) law, ch. xi. 24, end. Nor yet, is there any danger of losing the force of the construction, which most follow, do by nature those things, which are of the law; for what the Gentiles, who have not the law, do, they surely do by nature. The term law, in the writings of the apostle, does not occur in the philosophical, but in the Hebrew sense, therefore, the phrase, natural law, is not found in sacred Scripture. The thing is true, ver. 12. [But the Eng. Ver., Do by nature, is right. The meaning is, do under the impulse of natural conscience.
The connection advocated by Beng. robs the addition, by nature, of all force. Mey.] Do—Not only by works, but also by inmost thoughts, ver. 15, end. [Not that the Gentiles could fulfill the law. But that a conscientious Gentile, who acts in accordance with particular requirements, does so far set up the law to himself. Alf.] These—This word gives the collective noun ἔθνη, Gentiles, a distributive sense [so far as they really do it. V. G.] A law—[Or rather, the law. There is but one law of God, revealed in the conscience, and more clearly by Moses. Alf.] What the law is to the Jews, that the Gentiles are to themselves.

15. Show—To themselves, to others, and, in some measure to God himself. The work of the law—The law itself, with its operation. It is opposed to the letter, which is a circumstance. Written, or a writing—A noun, not a participle, much less an infinitive. Paul alludes, by contrast, to the tables of Moses. This writing precedes the doing of those things, which are in the law; but afterwards, when any one has done (or has not done) the things commanded, the showing follows, and that permanent writing appears more clearly. Also bearing witness—An allegory. In a trial, there are prosecutor, accused, witnesses. The witness is conscience; thoughts accuse, or else defend. Nature, and sin itself, bear witness: conscience bears witness also with them. [While in the outward act they show that the work of the law stands written in their hearts, their inward moral consciousness bears witness with them; both in respect of individuals, conscience witnessing to itself, and of each other, in the moral judgments the heathen form and express of each other's conduct. Mey.] Their conscience—The soul has no faculty less under its own control than conscience. So συναιδήσις, conscience, and λογισμός, thought, are joined, Wisd. xvi. 11, 12. Between one another—Gr. μεταξύ δικήλων, as prosecutor and accused. This expression is put [in Gr.] at the beginning of the clause for emphasis, inasmuch as thoughts implicated with thoughts, are opposed to conscience which respects the law. Their thoughts accusing—Analyze thus: the thoughts, which accuse, testifying simultaneously; but the words thoughts accusing stand by themselves. Or even—Gr. ὅ xai. The concessive particle, even, shows that the thoughts have far more to accuse, than to defend, and the very defence (comp. 2 Cor. vii. 11, defending or clearing of yourselves) does not extend to the whole, but only to a part of the conduct, which of itself in turn proves us to be debtors of the whole, i. 20. Excusing—An instance, Gen. xx. 4.

16. In the day—Construed with show; the present tense is no objection; ver. 5. And Paul often says, in the day of the Lord,
which means more than against the day, 1 Cor. v. 5. Comp. before, 1 Tim. v. 21, note. Such as each thing was, such shall it then be seen, be determined, and abide. [But it is better to include verses 14, 15, (not 13–15, as Eng. Ver.,) in a parenthesis, and connect this with ver. 18; shall be justified—in the day when, etc. So Mey. after Lachm.] In that day, that part of the law written on hearts shall be established, having also joined with it some defence of upright acts, although the man be condemned in judgment, for other things, himself being accuser. And that implies in this life also, (reasoning from greater to less,) accusation, or even defence, exercised as often as either the future judgment itself is vividly presented to a man, or a foretaste of it in the conscience without his own knowledge. Comp. 1 John iv. 17. And Scripture in speaking of the future, especially of the last things, often presupposes what precedes them. The Jews, ver. 5, as the Gentiles here, are threatened with the future judgment. The secrets—The conscience, and thoughts. Comp. 1 Cor. iv. 5. This confirms the connection of this verse with the preceding. The true quality of actions, generally unknown even to the actors themselves, depends on what is secret. See ver. 29. Men judge by what is manifest, even of themselves. The manifest will be judged too, but not then first; for they are judged, from the time when they are wrought; secret deeds, then first. Men—Even Gentiles. [Through Jesus—The judgment of the Lord shall be accomplished through Christ. The apostles often repeat this truth, among the chief themes of the gospel. Calv.] According to—That is, as my Gospel teaches. Paul adds this clause, because he here deals with a man who does not yet know Jesus Christ. The Gospel is the whole preaching of Christ; and Christ will be Judge; and the judgment on the Gentiles is not so expressly declared in the Old, as in the New Testament. And it is called the Gospel of Paul, as preached by Paul, even to the Gentiles. Acts xvii. 31. All articles of gospel doctrine, and the article on the last judgment, illustrate one another strongly; and this very article, as respects believers, belongs to the gospel. Acts x. 42; 1 Pet. iv. 5.

17–24. [The pride of the Jews in their law and their God, contrasted with their disobedience. Alf.]

17. [For ἴδε, Behold, read εἰ δὲ, but εἰ. Tisch., Alf. So Beng.] But εἰ—If (comp. when, ver. 14) has some resemblance to an Anaphora, [beginning successive sentences with the same word,] save that δεῦρω, when, said of the Gentiles, asserts more; εἰ, εἰ, of the Jew, conceives less. After εἰ, follows oὖν, therefore [ver. 21], like ἀλλὰ, but, (ch. vi. 5,) and δὲ, then, [not in Eng. Ver.] Acts xi. 17. Comp. Matt. xxv.
27. And the following oν, therefore, (ver. 21,) sums up the rather long proτasis, which begins with ο, if. A Jew—This, the highest point of Jewish boasting (a farther description of it being inserted, ver. 17–20, and its refutation added, ver. 21–24), is itself refuted, ver. 25, etc. Moreover, the description of his boasting consists of twice five clauses; of these the first five, from thou restest (ver. 17), to out of the law (ver. 18), show what the Jew assumes for himself; the rest, the same number, thou art confident (ver. 19), to in the law (ver. 20), show what more the Jew thence arrogates to himself, in reference to others. In the two series, the first clause corresponds to the first, the second to the second, and so on; and as the fifth in the former, instructed, ver. 18, so the fifth in the latter, having, ver. 20, denotes a cause: because thou art instructed, and because thou hast. Art called—Or rather callest thyself. Gr. ἐπωβομηχαί, middle voice: thou callest thyself, and delightest to be called by this name. Restest—In that which threatens thee with constraint; thou hast a school-master, instead of a father. In the law—Paul has a purpose in his frequent use of this noun. In God—As though he were thy God, [thy covenant God, peculiarly thine. Alf.]

18. The will—that is, whatever is approved by the law; so, the will, absolutely, Matt. xviii. 14; 1 Cor. xvi. 12. But this will is nothing but the will of God; but reverence prevented Paul from adding of God. [Prove things which differ, is the literal reading of δοξαμεγές τὰ διαφέροντα; i. e., prove the right and the wrong, dost try and conclude what are right to do and what not. De W., etc.]


20. Form—Gr. μορφος. The word is taken here in a good sense, in reference to the boasting Jew: the form, plan, or outline. Of knowledge and of the truth—a Hendiadys, [i. e., of knowledge of the truth;] the truth in this passage expresses accuracy in established doctrine, now called orthodoxy.

21. Teachest thou not—a Metonymy of the consequent [substitution of antecedent for consequent], i. e., he, who doth not practise, doth not teach himself. Preachest—Clearly.

21, 22. Steal—commit adultery—sacrilege—Thou sinnest most grievously against thy neighbor, thyself, God. Paul had shown to the Gentiles, that their sins were first against God, next against themselves, next against others. He now inverts the order; for sins against God are very openly practised among the Gentiles, but not
by the Jew. That abhorrest—Even in speech. Idols—The Jews, from the Babylonish captivity even to our day, abhor idolatry, to which they had been formerly addicted. Yet they put Christ to death, and are fighting the Gospel and glory of God. Commit sacrilege—Because thou dost not give God the glory, which is properly God's. [But the contrast of the clauses requires the rendering, Thou who abhorrest idols, dost thou rob their temples? The reference is to the temples of the heathen; and there are intimations elsewhere of facts justifying it. Mey., De W., Alf.]

23. [God—Gr. τὸν Θεόν, the God, namely, who hath given the law. Mey.]

24. [Paul here quotes a Scripture, to justify the phrase, dishonorest thou God, "For what is written in Isaiah, is no less true now of you." Mey., Alf.] The name—Is. lxi. 5, Sept. Through you continually my name is blasphemed among the Gentiles—Comp. Ezek. xxxvi. 20, etc. As it is written—This short clause is suitably placed at the end, as it refers to a thing evident of itself; but it is added for the Jews, ch. iii. 19.

25. Profiteth—He does not say justifieth; the profit is described ch. iii. and iv. Circumcision was still practised among the (believing) Jews. If—Paul is not only bringing his adversary's own principles home to him, but speaks his own sentiments, and shows, that they who trust circumcision, while they have violated the law, deceive themselves. A transgressor—A word abhorred by a Jew, ver. 27. [Is become uncircumcision—That is, the circumcised, if he keep not the law, has no advantage over the uncircumcised. Mey.]

26. Uncircumcision—That is, an uncircumcised person, for to this the αὐτοῦ, his, refers. [The righteousness—That is, the moral requirements of the Mosaic Law; which are kept by conforming to the law of nature. An impossible case; but put to show that circumcision is secondary to keeping the law. Mey., Alf.] Shall—The future; shall be counted, by righteous judgment. In ver. 25, the past tense τέγοντο, is made, now.

27. [The uncircumcised by nature (in contrast with by the letter and circumcision) who fulfil the law shall judge, etc. An independent sentence, advancing the thought; not a question. De W., etc. So Beng.] Judge—Those, whom thou judgest, shall in turn judge thee at the day of judgment, ver. 16. Matt. xii. 41; 1 Cor. vi. 2, 3. If it fulfil—Gr. τελοῦσα, keeping: a splendid word. Therefore ἐδώ, if, ver. 26, is conditional, and makes no assertion. Thee—Its judge By—Thou hast the letter, but thou dost even abuse it. There is an antithesis between by nature, and with the letter; then follows a Hen-
diadys, by the letter and circumcision, [i.e., by the circumcision of the letter.] On the letter and spirit, see ch. vii. 6. [Alf. paraphrases well: thee, who in a state of external conformity with the written law, and of circumcision, art yet a transgressor of the law.]

28. [For not he who is outwardly (a Jew, i.e., in confession, circumcision, and ceremonial observance;) is a (true, rightly named) Jew. Mey., etc.] In the flesh—Contrast, of the heart, ver. 29.

29. [In the spirit—The living power or element, which fills the inner sphere of being (De W.); not a man’s spirit, nor the Holy Spirit; but the spirit as opposed to the letter of the law, and of all God’s revelation. Alf.] Whose—Who seeks and has praise, not from men, etc. Praise—Alludes to the name Jew; ἡρ, they shall praise thee, Gen. xlix. 8. He therefore adds, ὁ, whose, not ὁ, of which [circumcision]. This is the solution: The Jew who is one inwardly, he is the Jew who has praise; i.e., this is true Judaism. It is opposed to the judging [ver. 8]. Not of men—Who, when they praise themselves, boast. ver. 17. Of God—Who regards the heart.

CHAPTER III.

1–20. [By the testimony of Scripture itself, the advantages of the Jews cannot exempt them from the sentence of guilt before God, which involves all flesh. Alf.]

1. What—Paul often introduces an objection thus. Then—Since circumcision without keeping, and being a Jew outwardly avail not, what has the latter? of what profit is the former? The Jews then have no peculiar privileges. Paul denies the conclusion. There are innumerable exceptions taken by the perverseness of the Jews, and of mankind, against the doctrine set forth in this epistle; Paul removes them all. Advantage—Gr. τὸ περίσσειν, excellence; Heb. יְרוּם, namely, above the Gentiles. This is taken up at ver. 2. Profit of circumcision—See on this ch. ii. 25.

2. Much—Gr. πολὺ, neuter; supply περίσσειν, advantage. It rather refers to the concrete, concerning the Jew, than to the abstract, concerning circumcision, ver. 1; this will be treated at ch. iv. 1, 9, etc. So, ch. ii. 29, ὁ, whose praise, namely the Jews. First—[Eng. Ver., chiefly, is wrong. Mey., Alf.,] and therefore chiefly.
A secondly does not always follow. One privilege of the Jews, admirably adapted to Paul's object, is set forth in this passage (the others will follow, ch. ix. 4, 5); and by this very one, by and by, after finishing this conciliatory address he will all the more strongly convict them. Were committed—He, to whom a treasure is intrusted, may manage it either faithfully and skillfully, or otherwise; and the Jews treated the Old Testament Scriptures variously. But Paul says, that the oracles of God were intrusted to the Jews in such a manner that the good to come, ver. 8, described in them, should belong to the Jews, if they would receive it by faith. [And ver. 3, shows that by the Oracles of God, Paul means especially the prophecies of Messiah's glory and kingdom. These are not destroyed by the Jews' unbelief. Mey.] Most suggestive thoughts: God is true, faithful, intrusts his revelation to men, is righteous; man is false, faithless, distrustful, unrighteous. Oracles—Gr. ἀγων, a diminutive. The Divine answers were often brief, as in Urim and Thummim. This word means also the saying [ver. 4], concerning circumcision, and the other privileges of the Israelites.

3. [Render, For what? Suppose some were unfaithful, etc. Alf.] For what—Supply, shall we say, ver. 5, where also the Gr. μὴ follows to indicate a question; comp. Job xxi. 4, Sept. If—Thus the Gentile rival would be likely to object. Did not believe—Gr. ἤπιστησαν. The words ἐπιστεύθησαν, believed, ἤπιστησαν, believed not, ἰσιωτία, unbelief, πίστιν, faith, are from a common root. Some—An euphemism. [There were many such]. Moreover, unbelievers, though numerous, are considered as some indefinitely, because they are not the especial subjects; ch. xi. 17; 1 Cor. x. 7; 1 Tim. iv. 1. Faith—With which promises will be kept, and good will come [ver. 8]. This faith abides, though all men were faithless; it abides, especially in respect to the faithful. They who deny universal grace, have perceived but little of the faithfulness of God in respect to unbelievers. Even in the case of the lost, the antecedent will of God ought to be highly valued. For what they have not, they yet might have had; and this very circumstance confers upon them a very great privilege; and even though they did not improve it, still this advantage, that the glory of God, and the glory of the faith of God, are illustrated in them. Comp. hath abounded, ver. 7. This advantage is something. The apostle, when he would vindicate our faith, appropriately praises the faith of God. Comp. 2 Tim. ii. 13. Make of no effect—The future, employed with great force in a negative address. The faith of God is unchangeable.

4. God forbid—Gr. ἢ γένοιτο, Be it not so. This expression is
found only in Paul’s epistles to the Romans and the Galatians. Be —In the judgment. God be true—See Ps. cxxvi. 12, where God’s most faithful retribution is contrasted with man’s perfidy. This fact, and the liar, are referred to again, in ver. 7. Every man—Not even excepting David. Ps. cxxvi. 11, Sept., πᾶς ἀνθρώπος θεότητι, every man a liar. Hence David, 1 Sam. xxiv. 9, speaks of man’s words, that is, falsehood. [And every man is a liar, in not doing that to which he has bound himself. They, as members of God’s people, had bound themselves to faith in his promises. Yet many disbelieved. Mey.] That thou, etc., judged—Gr. ἔτης—κρινεσθαι σε. So the Sept. Ps. li. 6. The prayers which David made in the agony of his repentance, have also a prophetic reference. That—Gr. ἔτης ἄν, implying, if only God’s faith were tried, if man would dare test it. Be justified—overcome—In the name of faith and truth. A human judge regards in judgment only the offence of the accused person; nor does he directly consider his own righteousness at all; but God exercises judgment so as to manifest his own righteousness, as well as the unrighteousness of men. Overcome—Gr. νικάω, generally said of a victory after the hazard of war, or a lawsuit, or a public game. Here it is said of the judicial victory, which God is sure to obtain. In thy sayings—Gr., ἐν τοῖς λόγοις σου. Heb. וַיָּמָרָת, the only passage in which the verb וָמַר, to speak, occurs in the conjugation Kal, and not in the participle; that is, when thou beginnest to speak, and in judgment to answer man, who accuses thee, or to proceed against him. [In a general way, indeed, men acknowledge that God is just, but when special instances are discussed, then they are fond of defending their own cause. V. G.] When thou art judged—Gr. ἐν τῷ κρίνεσθαι σε. Heb. וַיָּמָר. God at once both קריית, judgeth, and קרייתא, is judged, i. e., pleads in judgment. For here it has the meaning of the middle voice, such as verbs of contending often have. It is said of those who dispute in a court of law. See Sept. Is. xliii. 26; Judg. iv. 5; Jer. xcvii. 81. Also an instance in Micah vi. 2, etc.; and in 1 Sam. xii. 7. It is unutterable condescension in God to come down and plead his cause with man. [When thou art judged—That is, when thy dealings are called in question by man. Alf.]

5. But if—This new argument, in the person of a Jew, is drawn from the verb be justified, ver. 4. Unrighteousness—Committed through unbelief. What shall we say—Paul shows that this superiority [ver. i.], does not prevent the Jews from being under sin. Who taketh vengeance—On the unbelieving Jews. Gr. ὁ ἐπικρατικός, the inflicter of wrath. The article is forcible. An allusion to Ps. vii. 11, Sept. God is a just judge, and one that inflictest not wrath:
where it should read, a God inflicting wrath. (The Sept. translators mistaking ὡς, God, for ἦς, not, which differs only in the pointing.) As a man—A man might reason thus in human style: My wickedness subserves the Divine glory, and makes it conspicuous, as darkness does light; therefore, I ought not to be punished. [As a man—As a common, unenlightened man might speak; apart from the light of Christianity, which knows no such language as the question contains. Mey.]

6. For—The consequence is drawn from less to greater, as a negative conclusion must be. If it were unrighteous in God to take vengeance on the Jew who acts unrighteously, which is absurd, he certainly could not judge the whole world. Affirmatively, the reasoning would be this: He who judges the whole world justly, will doubtless also judge justly in this single case. On the other hand, a conclusion is drawn from the greater to the less, 1 Cor. vi. 2. The world—For even the unrighteousness of the whole world [contrasted with the Jews, ch. xi. 12] commends the righteousness of God; and yet God judges the whole world unrighteous, and that justly. Gen. xviii. 25. Nay, in the very judgment, the unrighteousness of man will illustrate in the highest degree the righteousness of God. The Jew acknowledges the righteousness of the Divine judgment on the world; but Paul shows that there is the same ground for judgment on the unbelieving Jew.

7. [Ver. 7, 8, give the ground of the question, how shall God judge the world? For an unjust judge of the world, the fact that his truth is glorified through a man's lie would remove every ground for judging that man as a sinner; and the damnable principle would result for the man himself, to do evil that good may come. Mey.] For if—An Etymology [a statement of the reason] in the person of the opponent, who wishes to strengthen the objection stated at the beginning of ver. 5. [For—This follows from ver. 6; and shows that the supposition, carried out, would overthrow all God's judgment, and man's moral life; (ver. 8.) Render, How shall God judge the world? For if the truth of God hath abounded (i.e., his faithfulness been manifested) by means of my falsehood, to his glory, why any longer am I also judged as a sinner? And (shall we) not (rather say) as we are slanderously reported, etc., let us do evil that good may come, whose condemnation (i.e., that of those who say and act on this principle) is just. Alf. after De W.] My lie—What God says is true, and he who does not believe it, makes God a liar, himself being a liar. Why—that is, why do I even yet excuse myself, as if I had reason to fear? Comp. why—yet, ch. ix. 19; Gal. v. 11. I also—To whom the
truth of God has been revealed; not only the heathen. **Judged**—
Corresponding to _judged_, ver. 4, 6, Sept. Job xl. 4, τι εἰπέ εγώ 
χρίσαμα, why am I yet judged? _And not_—That is, I do not 
act so, as; but a change of number or person is introduced, as in 
ch. iv. 17. _As_—Some slandered Paul; others adopted this 
sentiment, and said that it was approved by Paul. _Some affirm_—Who pretend our support to 
cover their perverseness. Paul wrote this epistle principally to confute 
such. **That we**—Who maintain God's righteousness. **Let us**—The 
quotation (marked by ὅτι) depends strictly on λέγειν, say. **Let us do**—
Without fear. **Evil**—Sin. **Good may come**—The same phrase in the 
Sept. Jer. xvii. 6. The slanderers mean to say this: Good is at 
hand, ready to come; but evil should prepare the way for it. **Good** 
—The glory of God. **Whose**—That those who do evil, or even say 
that we ought to do evil, in order that good may come. **Damnation** 
—Gr. τὸ κρίμα, judgment, which they endeavor to escape by a 
subterfuge, as unjust, will in an especial manner, overtake them. **Just**—Thus Paul puts away utterly that conclusion, and abruptly 
repels such disputers.

9. **What then**—He resumes the beginning in ver. 1. **Are we bet-
ter**—[Gr. προσχώμεθα; which never means this in the middle voice. 
Render, have we an excuse, which will secure us from the penal righ-
teousness of God? **Mey.**] **Have we any advantage over the Gentiles?** 
**Not altogether**—Gr. οὐ πάντως. [Eng. Ver. No, in no wise, is right.] 
The Jew would say πάντως, altogether; but Paul contradicts him. In 
the beginning of this passage, he speaks gently (for, in other places, where 
µηδαιμός, in no wise, is used, οὐ πάντως, not altogether, cannot be sub-
stituted for it; and in this passage µηδαιμός, by no means, would contradict 
the concession which he made to them at ver. 2); but he afterwards 
speaks more severely. [But the question here relates only to justifica-
tion, in which the Jew has no preference at all over the Gentile. **Wern.** 
and so **De W.**, etc.] **We have before proved**—Before I mentioned 
the privilege of the Jews. Paul deals in chapters i. and ii., as a stern officer 
of God's justice; but yet he would not speak in the singular number. 
By the plural, he expresses the assent of his believing readers. **All**—
All the Jews, **all** the Greeks. **Under sin**—Τῷ ἔτι, under, denotes 
subjection, as if under the tyranny of sin.

10. **As**—[Hitherto Paul has used arguments to convince men of 
sin. Now he begins to appeal to authority; the surest kind of proof 
among Christians, provided authority be ascribed to God alone. **Calv.**] 
That all men are under sin, is very clearly proved from the vices 
which always, and everywhere, have prevailed among mankind; just 
as the holiness of Christ is displayed in the innocence of his words
and actions. Paul therefore quotes, with propriety, David and
Isaiah, although their complaints apply to their own times, and even
that with the exception of the godly, Ps. xiv. 4, etc. For that com-
plaint describes men as God looking down from heaven finds them,
not as his grace makes them.

10, 11. See Ps. xiv. 2, etc. Sept. There is none that doeth right-
eousness, there is not even one:—Whether there is one that under-
standeth or seeketh after God. The general statement is, there is
none righteous; the parts follow: the dispositions and pursuits, ver.
11, 12; the conversation, ver. 13, 14; the actions, ver. 15, 16, 17;
the habits and will, ver. 18. Righteous—A fit word in a discourse on
righteousness. No, not one—Who can except any one here? ver. 28,
not so much as one under heaven. Were one, or at least a few ex-
cepted, it might bring favor to all; now wrath is on that account the
greater.

11. There is none that understandeth—They are without under-
standing for good. None that seeketh after—They are without the
will to good. To seek after, implies that God is ἢτανομένω, hidden, Is.
xlv. 15. [Thus the first charge against them is foolish ignorance, in
not seeking after God. And empty indeed is the man, however
learned in all besides, who is without the knowledge of God. All
arts and sciences are vanity, without this basis. Calv.]

12. They have turned aside—They have gone out of the way.
Turning aside implies, that all had formerly been in the right path.
Together—At the same time. They have become unprofitable—They
have no power to return to the good. And on the contrary, in all
these respects they cling to the evil, either secretly, or even openly.
They have become unfit for any useful purpose. The kindred word
χρηστότης, good, usefulness, follows in the next clause.

13. Sepulchre, etc.—Gr. τάφος, etc. See Sept. Ps. v. 10, cxl. 4.
Open—That is, a sepulchre just laid open, and therefore very offen-
sive. Their throat—Observe the course of conversation, as it flows
from the heart, by the throat, tongues, lips; the whole is called the
mouth. A great part of sin is in words. Under their lips—For on
their lips is honey.

14. Whose, etc.—Ps. x. 7, Sept. whose mouth is full of cursing
and bitterness and grief. Mouth—In this and the following verse
violence is described, as in ver. 18, deceit. Cursing—Against God.
Bitterness—Against a neighbor.

7, 8, Sept. So of the feet, Prov. i. 16.
16. **Destruction and misery**—Gr. Σύντηρμα καὶ ταλαιπωρία. Heb. רוש וּבָשׁ, wasting and destruction.

17. **Have not known**—Neither know, nor wish to know.

18. **There is no**—So the Sept. Ps. xxxvi. 2. **Fear**—Not to say love, of which nature is much more ignorant. From several passages, in which human depravity is expressed, either in the complaint of God and of the saints, or else in the confessions of penitents. Paul has transcribed some of the words, intimating that the rest are to be sought in the same passages. **Their eyes**—The seat of reverence is in the eyes.

19. **What things soever**—He has just now accumulated many testimonies from the law. **The law**—Therefore the testimony, ver. 10, etc., brought forward from the Psalms, strikes the Jews; nor ought they to think that the Gentiles are there accused. Paul has brought no saying of Scripture against the Gentiles, but has dealt with them according to the light of nature. **Law—law**—An instance of Deinotes, [impressive vehemence in words]. **That**—[That is, in order that. This conviction of the whole world as guilty, is an especial aim of God's revelation. Alf. In the profound views of Scripture, many things are represented as the design and purpose, which we are accustomed to think of simply as the result. Mey.] He presses this home to the Jews. **Mouth**—Bitter, ver. 14, yet fond of boasting, ver. 27. The Jews are chiefly meant, as the Gentiles by the world. **May become**—The world is always guilty, but it becomes guilty, when the law fulfils its office on it. **All**—Not even excepting the Jews. **The guilt of the Gentiles** is presupposed as manifest; *the Jews* are prosecuted by arguments from the law. These are guilty; and by their condemnation the whole world is condemned as guilty.

20. **Because**—[Gr. διό. Eng. Ver. therefore is wrong. Alf., etc.] **Of the law**—Indefinitely, but chiefly the moral law, ver. xix. 9, ch. ii. 21–26; which alone is not made void, ver. 31. The works of this law Abraham possessed, before he received circumcision. Paul, in affirming that we are not justified by the works of the law, as opposed not to any particular law, but to faith, means the whole law, of which the ceremonial and the moral laws were parts rather than kinds. Of these the former, as then already abrogated, was not so much taken into account; the fact that the latter was given through Moses, does not make it binding upon us. In the New Testament we have no works of the law at all, apart from grace; for the law gives no strength. Paul has good reason, when he speaks of works, for adding always, of the law; for his adversaries relied on these, and knew nothing of the better ones which proceed from faith and right-
eousness. Be justified—Gr. δικαίωσεν. On the meaning of this verb, see note on Luke xii. 85. In Paul, at least, it obviously bears its judicial meaning, ver. 19, 24, etc., ch. iv. 5; with the context. On the future, see ver. 30, note. No flesh—Gr. all flesh shall not. All flesh is the same as the world, ver. 19, but besides implies the reason; the world and its righteousness are flesh. Therefore it is not of itself justified. In his sight—Ch. iv. 2, ii. 29. Law—Given for that purpose. Knowledge—This knowledge of sin does not of itself justify, but it perceives and acknowledges the want of righteousness. Sin—Sin and righteousness are directly and throughout opposed to each other. But sin includes both guilt and depravity. Therefore righteousness expresses the opposite of both. Righteousness is more abounding, ch. v. 15, 17. It is well said in the Apology of the Augsburg Confession, “The good works of the Saints proceed from righteousness, and are well-pleasing because of faith; hence they are the fulfilling of the law.” Hence δικαίων means to make righteous, or to justify; a sense in harmony with the form of the word. The only difficulty is in the meaning of the root-word δικαίος, just, righteous. He then who is justified is brought over from sin to righteousness, i.e., from guilt or crime to innocence, from depravity to soundness. Nor yet is the signification double; but the words sin and righteousness have a simple and pregnant meaning; just, such as is expressed everywhere in the word δεξαμεν, remission or forgiveness, and the verbs which express the act, as ἀφίημι, sanctify; ἀφολογόω, wash away; καθαρίζω, cleanse, purify; etc., 1 Cor. vi. 11., note. Ps. ciii. 8. Mic. vii. 18, etc. And this pregnant meaning of the verb to justify, denoting the whole divine benefit, by which we are brought from sin to righteousness, occurs also, for example, in Tit. iii. 7; comp. 2 Cor. v. 21; and Rom. viii. 4; comp. ch. v. 16. But elsewhere, as the subject under discussion demands, it is restricted to some particular part, and especially to deliverance from sin, in so far as guilt is viewed in it. And so Paul always uses it when, according to his design, he treats of God justifying the sinner by faith. [By the law is—etc. The meaning is, the law gives only the knowledge of sin: just as the sin-offerings did not remove sin, but recalled it to mind. (Heb. x. 3.) The law makes the sense of sin clear and strong, but does not strengthen and set right the will. De W.]

21–26. [Having shown that man has no righteousness of his own through the law, he proceeds to show, that God’s righteousness is revealed by Christ, whose atoning death avails for the pardon of believers. Alf.]

21. Now—Introduces the antithesis, but includes also the idea of
time, ver. 26. *Without the law—by the law and the prophets*—A sweet antithesis. The word *law* is used both in a strict and in an extended sense [i.e., strictly in the phrase, *without the law*; widely in, *by the law*. So *Mey.* David, for instance, must be reckoned among the prophets, ch. iv. 6. *V. G.* *Being witnessed by the law and the prophets*—This clause removes all danger of supposing that the apostle was speaking of a righteousness *opposed* or *strange* to the Old Testament. *Mey.*] *Is manifested*—By the Gospel of Jesus Christ. *Being witnessed by*—According to promise.

22. *Even*—He explains what the righteousness of God is, ver. 21. *By faith of Jesus Christ*—*By faith* in Jesus. See Gal. ii. 16, notes. *Unto*—Connect this with the righteousness, ver. 21. *Unto all*—The Jews, who are, as it were, a peculiar vessel. [Rather, destined *unto all*, and actually coming *upon all*, who believe. *Ewald* in *Mey.*] *Upon all*—The Gentiles, who are as a soil which receives an exceedingly abundant reign of grace, comp. ver. 30. *For there is no difference*—Jews and Gentiles are both accused and justified in the same way. The same phrase occurs in ch. x. 12.

23. *Have sinned*—That is, have contracted the guilt of sin. This refers to both the prime act of sin in paradise, and the sinful disposition, as well as the acts of transgression flowing from it. The past tenses—often have an inchoative meaning, with the idea of continued action; such as ἐπιστῶσα, ἥλπωκα, ἕγαπηκα, ὑπῆρξοσα, ἐστραγα, *I have taken upon me* faith, hope, love, obedience, *I have established myself, (and still do so)*. *And come short*—From the past, have sinned, flows this present, *come short*, and by this word the whole *superiority* [ver. 1] of the Jews, and all boasting of all flesh, are taken away. The former is a past act; and the latter is an established course of conduct; each denotes deficiency; they do not attain, ch. ix. 31. *The glory of God*—The glory of the living God himself which bestows *life*, is signified, ch. vi. 4; and to this, access was open to man, if he had not sinned; but, as a sinner, he fell short of this end of his being; nor does he now attain to it, nor can he in any way endure that glory which would have shone forth in him, Heb. xii. 20, etc.; Ps. lxviii. 2. Hence he is subject to *death*; for glory and immortality are synonymous terms, and so are death and corruption. But Paul does not more expressly mention *death* itself, until, after the completion of the process of justification, and its going forth even to *life*, he looks at *death* as it were from behind, ch. v. 12. Therefore, the whole state of sin is most perfectly described thus, in this fundamental passage: *They are far from the glory of God*; that is, they have missed the chief end of man. And this very fact includes
every lesser aberration. But the justified recover the hope of that
 glory, along with a glorying realized most immediately, in the mean-
 while (of which they of themselves had been deprived, ver. 27), and
 the kingdom in life. See in general, ch. v. 2, 11, 17, viii. 30, at the
 end of the verse. Therefore, the antithesis to they have sinned, is
 explained at ver. 24, etc., and ch. iv. throughout, on justification;
 the antithesis to they have come short, in ch. v.; comp. ch. viii. 17,
 etc. [But the meaning here is, have come short, i. e., failed, of the
 honor which God gives. But for their sinning, they would have en-
 joyed God's good pleasure, comp. ch. ii. 29, John xii. 43. Mey. So
 Alf., De W., etc.]

24. Being justified—Suddenly, thus a more pleasant scene is
 opened. [The connection is, having come short of God's glory, they
 must now accept his righteousness as a free gift. Mey., etc.] By his
 grace—Which is not inherent in us, but as it were inclines to us.
 This is plain from the kindred words γαρίζομαι, γαρίζω, to show
 favor. Melancthon, instead of grace, often uses the words favor and
 mercy. His is emphatic. Comp. ver. 25. Redemption—From sin
 and misery. Atonement or propitiation and redemption, are funda-
 mentally one benefit, namely, the restoration of the lost sinner. This
 is a most complete and pure idea, which answers adequately to the
 name Jesus. [The deliverance from inward sin is not the essence
 of redemption, but its consequence, through the Spirit, when it is ap-
 propriated by faith. Mey.] Redemption refers to enemies (and on
 this point the positive theology of Koenig distinctly treats in the pas-
 sage on Redemption), and reconciliation refers to God; and here the
 words propitiation and reconciliation differ; propitiation takes away
 the offence against God: reconciliation may be viewed from two sides;
 it removes God's indignation against us, 2 Cor. v. 19; and our alie-
nation from God, 2 Cor. v. 20. In Christ Jesus—Not without good
 reason the name Christ is sometimes put before Jesus. By the Old
 Testament, progress is made from the knowledge of Christ to the
 knowledge of Jesus; in the experience of present faith, from the
 knowledge of Jesus to the knowledge of Christ. Comp. 1 Tim. i.
 15, note.

 προεδρείον; where the προ does not denote time, but the force is to
 set forth. A propitiatory [Eng. Ver., propitiation, see below.] The
 allusion is to the mercy-seat, (or propitiatory) of the Old Testament,
 Heb. ix. 5; and by the same Greek term the Sept. generally renders
 the Heb. רעב, Ex. xxv. 17-22. Propitiation presupposes an offence,
 contrary to the opinion of the Socinians. [But the words in his
blood, which follow, make the sense of an offering plain here. Whom God hath set forth as a propitiatory offering. Mey., Alf., De W., etc. Through faith—Connect this with a propitiation. The apprehending faith gives its inward efficiency to the sacrifice. Mey., etc.] In his blood—This blood is truly propitiatory. Comp. Lev. xvi. 2, 18, etc. [Connect in his blood with hath set forth. His blood, i. e., the shedding of it, it was, by which he was set forth. Mey., Alf., etc.] To declare his righteousness—This is repeated in the following verse, as if after a parenthesis, to resume the train of thought; only that instead of sic, for, literally, for the declaration of, we find there πρὸς, unto, which implies a something more immediate, ch. xv. 2. Eph. iv. 12. Declare—Comp. notes at ch. i. 17. On account of the remission—Gr. προέρχεσθαι, literally, pretermission, passing by; Paul, in the Acts, and to the Ephesians, Colossians, and Hebrews, as well as the other apostles, often speaks of ἀφεσα, remission: but he alone, and only in this passage, of προέρχεσθαι, pretermission; certainly not at random. There was remission even before Christ's advent and death, ch. iv. 7, 3; Matt. ix. 2, in so far as it expresses the application of grace to individuals. But pretermission in the Old Testament had respect to transgressions, until redemption from them should be accomplished in the death of Christ, Heb. ix. 15; which redemption, ἄφιξις ἐσχάτης, itself is, however, sometimes also called ἀφετέρως, remission. Eph. i. 7. Παρείδημα, to pass by, is nearly the same as διερρέουν, to overlook, wink at. Acts xvii. 30. Hence, in Sir. xxiii. 8, (2) μη γείδεσθαι, not to spare, and μη παρείδημαι, not to pass by, are parallel; for both imply the punishment of sin. Προέρχεσθαι, pretermission, is not an imperfect ἀφεσα, remission; but the distinction is quite different; abolition or entire putting away is opposed to the former (see Heb. ix. 26); retaining, to the latter, John xx. 28. Paul, at the same time, praises God's forbearance. Sins are the object of pretermission; sinners, against whom God hath not prosecuted his claim of forbearance. So long as the one and other of these existed, the righteousness of God was not so apparent; for he seemed not to be so exceedingly angry with sin as he is, but to leave the sinner to himself, ἄμελευ, to regard not. Heb. viii. 9. But in the blood and atoning death of Christ, God's righteousness was exhibited, with his vengeance against sin itself, that he might be just, and with zeal for the deliverance of the sinner, that he might be the justifier; and therefore both this vengeance and this zeal are frequently mentioned by the prophets, and especially by Isaiah; for example, ix. 6, lxii. 2. [The declaring of God's righteousness by the death of Christ necessarily implies the vicarious satisfaction of the sin-offering. It has no meaning otherwise. Mey.] And

δια, on account of that pretermission in the forbearance of God, it was necessary that at some time there should be made a declaration of his righteousness. Past—which had been committed, before atonement was made for them by the blood of Christ. Comp. again Heb. ix. 15. In [Eng. Ver. through], marks the time of forbearance. The antithesis is at this time, ver. 26. Gr. ἐν τῷ νῷ καρπῷ, where also the νῷ, now, corresponds to the προ, before, in προγενόμενον, past.

26. That he might be just and the justifier—The justice of God not merely appeared, but really exercised itself in the shedding of Christ's blood. Comp. the notes on the preceding verse. He—Gr. ὁ ἀντικτόμος, He himself, in antithesis to the person to be justified. We have here the greatest paradox of the Gospel; for, in the law, God is seen as just and condemning; in the Gospel, he is seen as being just himself, and justifying the sinner. Who believeth—Gr. τὸν ἐκ πίστεως. Who is of faith, comp. ch. ii. 8.

27. Where—A particle expressive of victory in the argument. 1 Cor. i. 20, xv. 55; comp. 2 Pet. iii. 4. Boasting—[Gr. ἡ καταργημα, the boasting, that, well known, of the Jews. Alfr., etc.] Of the Jew, over the Gentiles, towards God, ch. ii. 17, etc., iv. 2. He may boast, who can say, I am such as I ought to be, master of righteousness and life. The Jews sought that ground of boasting in themselves. By what law—Supply, is boasting excluded; or rather, by what law is the work accomplished? A similar ellipsis in ch. iv. 16. Nay—Though a man had, by the law, righteousness and a reward, yet he could not boast before God; comp. Luke xvii. 10; now, there being no righteousness by the law, there remains much less room for boasting; and boasting is excluded by the law of faith much more fully than by the law of works. The law of faith—An appropriate Catachresis [violent use] of the word law. This is also a law, because it is of Divine appointment, and subjection is due to it, ch. x. 8. [But the word Law has the same sense throughout. The Gospel is the Law of faith, requiring faith as the condition of justification, just as the Mosaic Law was the Law of works, requiring works as its condition. Mey.]

28. Therefore—Gr. γὰρ, for; used for οὖν, therefore; in this sense: So far we have written. For we wished to set it forth as proved, that it is by faith, etc. Most copies read οὖν, therefore, but it seems to have been repeated from ver. 27, and γὰρ, for, serves the purpose of the argument against boasting, now deduced from justification through faith, ver. 22. [So Mey., Alfr., who renders, for we hold (reckon) that a man is justified by faith, etc., and says that λογισμοῦσα cannot mean conclude, as Eng. Ver., but reckon, as ch. viii. 18. But Tisch. retains οὖν, therefore.] By faith—Gr. πιστεύω. Luther allein durch
Romans III. 30.

10. glauben; by faith alone, or rather only by faith, as he himself explains it. [By adding in his German translation the word allein, only, here, which is not in the Greek, Luther furnished a pretext for many charges, on the part of enemies, of perverting and changing the Scriptures.] Arithmetically expressed, the demonstration stands thus:—

Two means come to be considered;

Faith and Works, - - 2

Works are excluded, subtract - 1

There remains Faith alone, - 1

If one be subtracted from two, one remains. [Comp. ch. xi. 6. So the μόνον, only, is expressed at ver. 29; and so the Sept. added μόνον, only, in Deut. vi. 13, according to the sense: comp. Matt. iv. 10. The Vulgate has solum, only, Job xvii. 1, etc., πιστεμ μόνη, by faith alone, says Basil., in homily 22, On Humility. In short, James, in discussing this very subject, and refuting the abuse of the doctrine of Paul, adds μόνον, only, ch. ii. 24. And, in fact, volumes are on sale, abounding with testimonies of persons who used the word allein, only, before Luther. V. G.] Justification takes place through faith itself, not in so far as it is faith, or a work of the law, but, in so far as it is faith of Christ, laying hold of Christ; that is, in so far as it has in it something apart from the works of the Law. Gal. iii. 12. [Take care, however, not to misunderstand this point. Faith alone justifies; but it neither is, nor remains alone; it works inwardly and outwardly. V. G.] A man—Gr. ἄνθρωπος, Heb. וָמ, any man whatever, Jew and Greek, comp. the following verse. So ἄνθρωπος, a man, 1 Cor. iv. 1.

29. Ye of the Gentiles also—[Although they are without the law. V. G.] As nature, and the Old Testament prophecies teach.

30. [For ἔπειθεν, seeing, or since, Alf. (and Tisch. 1849, not 1859,) reads ἐπείθη, if at least. This verse is well rendered by Alf.; if at least God is one, who shall justify the circumcision (the Jews) by (Gr. ἐκ, out of; the state out of which the justification arises) faith, and the uncircumcision (the Gentiles) through (by means of) their faith.] Seeing—He argues, if justification be by the law, then the Gentiles, who are without the law, cannot be justified; yet they also rejoice in God, as a justifier, ch. iv. 16. It is one—Namely, God who depends on one, as its antecedent. Shall justify—The future, as we often find it, ch. i. 17, iii. 20, v. 19, 27; 2 Cor. iii. 8, therefore, we have in express terms, μέλλεινος, that was to come, ch. v. 14; μέλλει, will be, ch. iv. 24. Paul speaks as if he were looking forward out of the Old Testament into the New. To this refer such expressions as
foreseeing, Gal. iii. 8; the promise, iii. 14; the hope, v. 5. So John is said to be about to come, Matt. xi. 14, xvii. 11; the wrath to come, Matt. iii. 7, where the language is the forerunner’s, which presupposes the threatenings. Of or by—through—The Jews had been long ago in the faith; the Gentiles had lately obtained faith from them. So through is used, ver. 22; Eph. ii. 8; of or by, Gr. ἐκ, often. Compare the same distinction in the particles in ch. ii. 27; and in the things signified, ch. xi. 17, etc. Through—Not on account of faith, Gr. διὰ τὴν πίστιν, but through faith.

31. The law—This declaration is like the declaration of the Lord, Matt. v. 17. We establish—While we defend that which the law witnesseth, ver. 20, 21, and while we show how the law is truly satisfied through Christ.

CHAPTER IV.

1. What then—He proves from the example of Abraham; 1, That justification is of grace; 2, That it has been provided for the Gentiles also, ver. 9. Our Father—The ground of the inference from Abraham to us. Hath found—Gr. εὑρίσκειν. [Hath found, i.e., towards his justification, or rather, hath earned, as his own. Alfr.] The word is applied to a new subject, Heb. ix. 12, and Paul intimates, that the way of faith is older than Abraham; and that Abraham, in whom the separation from the Gentiles by circumcision took place, was the first whose example, if any one’s, seemed capable of being adduced in favor of works; and yet he, at the same time shows, that this very example is much more in favor of faith; and so he finally confirms by examples, what was already established by arguments. As pertaining to the flesh. Abraham is nowhere called our father according to the flesh. Therefore the clause is not construed with father; for the expression according to the flesh is added in mentioning the fathers, only when Christ is the subject of discussion, ch. ix. 5; and Abraham presently, at ver. 11, is shown to be the father of believers, even of those of whom he is not the father according to the flesh. Construe therefore, hath found as pertaining to the flesh. In the question itself, Paul inserts something which has
the effect of an answer, that he may leave no countenance for Jewish righteousness, and boasting before God.

2. *If*—A particle implying reluctant concession. *For*—Expressing the cause after the proposition, and the reason for adding in ver. 1, the limitation, *hath found as pertaining to the flesh.* [By works—Abraham was before the law, hence Paul does not mention the law, ver. 1–12. V. G.] *Before*—He was not justified by works before God, and therefore, *has no ground of boasting before God*; but both according to the flesh. [The idea is, suppose that Abraham was justified by works (as the Jews thought) then he had ground for boasting; but he had no such ground in respect to God; (for in that case, not God's free gift, but his own merits justified him.) To abound in good works might bring honor to himself, says Theodoret, but could not manifest God's mercy. Mey., etc.]

3. *For*—Refer this to but not. The Scripture—Scripture is elegantly used. He does not here say Moses, comp. ch. x. 5. Abraham believed—Gen. xv. 6, Sept. and Abraham believed in the promise of a numerous seed, and especially of the seed Christ, the seed of the woman, in whom all the promises are yea and amen, and on whose account a numerous seed had been desired. *Was counted—λοιςωδαι.* to number, to estimate, to consider, to reckon, signifies here the act of a gracious will. It is repeated here, very effectively: ελοιαονη, was counted, the passive, as λοιςωται, ver. 4, 5, is reckoned. Heb.; he reckoned it to him, namely, the fact; or his faith; for this is supplied from the verb just preceding, believed. *For*—So ch. ii. 26, Acts xix. 27, notes.

4. *Now*—Paul disposes of the contrary. [The case of him that worketh,] so as in the next verse, to draw his conclusion regarding him who does not trust to works, and to prove that Abraham was not one that worketh. To him that worketh—If there were really any such. We must take both expressions, him that worketh and him that worketh not, in a double sense: to work, and wages, are kindred terms in the Heb. יִפְרֶה. [He that worketh, here means him who, by his works, performs all that the law requires. V. G.] *Reward*—In contrast to faith. *Debt*—By virtue of a contract. *Merit,* in its strictest sense, and debt, are correlative.

5. [Worketh not—That is, is not an ἐργάτης, worker for hire. Justified—Accounts just. Alf.] The ungodly—This shows the excellence of faith, which hath ordained that the ungodly are justified, ch. v. 6. Compare and consider the end of ver. 17 of this chapter. Translate τόν ἀσεβή, him who is ungodly. Justification is individual. This word shows very conclusively that Paul is speaking especially of the
moral law, by whose works no one can be justified. According to the purpose of the grace of God—A very ancient translator of the Scriptures into Latin has this clause; and after him, the deacon Hilarius; then the scholiast on Jerome, etc. Beza acknowledges that it is exceedingly suitable; for there is a manifest antithesis between, not according to grace, but according to debt [ver. 4] etc., according to the purpose of the grace of God. The Greek transcribers might easily omit it, from the initial words χατᾶ and καθάπερ beginning with the same letters. Since the publication of the Apparatus, I have concluded to receive this clause, to which Beza is not opposed. Baumgarten objects; let the learned judge. Paul contrasts works and purpose; and that just when he is speaking definitely of certain believers, the subjects of that purpose, as of Abraham here. [There is no good authority for this clause; and it is properly omitted by all editors.]

6. Even—After the law was given by Moses. David—David is very properly introduced after Abraham, because both, being among the progenitors of the Messiah, received and propagated the promise. No direct promise regarding the Messiah was given to Moses, because the former is contrasted with the latter, and was not of Moses' pedigree. Describeth the blessedness of the man, μακαριός, I pronounce him blessed. The words are to be thus construed: λέγει, declares without reference to works; that is, David, in recounting the ground of bestowing salvation on man, does not mention works at all. The argument from the silence of Scripture is very often conclusive. But David, you say, immediately adds, and in whose spirit there is no guile, which is equivalent to adding works. Ans. It is not equivalent. This addition has no part in the description of the subject, but is part of the predicate, although not even then would the merit of works be established; for the thief who confesses his crime, and does not craftily deny it, does not merit pardon for his offence by his confession. But this is the meaning: blessed is the man to whom the Lord hath not imputed sin: blessed is he, and in his spirit there is no guile; that is, he is sure of his condition, of the forgiveness of his sins; he may be well assured; his spirit, his heart does not deceive him, so as to be, as it were, a וַיִּשָּׁפֵן, a deceitful bow, Ps. lxxviii. 57. The act of Phinehas too was imputed to him for righteousness, Ps. cvi. 31; not, indeed, as a work: but it was, so to speak, pure faith. He seemed neither to see nor hear anything else, in his pure zeal, to maintain the honor of his God. [The definition of justification in the following verses, as the remission of sins, wrought without works, by faith, shows clearly that by works, or the works of the law,
Paul does not mean merely the forms and ceremonies of the Mosaic ritual; but all good deeds, without exception. *Calv.*

7. *Are forgiven*—Gr. ἀφεθήσαν. So the Sept. Ps. xxxii. 1. The synonymous words are, ἀφέναι, to forgive, ἐπικυλώπευν, to cover, οὖ λογίζεσθαι, not to impute, that sin committed may be accounted as not committed.

8. *To whom*—The transition from the plural in the preceding, to the singular in this verse is forcible; as also the express mention of the man and of the Lord.

9. *This*—Paul comprehends in this what he lately said of Abraham and David. *Circumcision*—*Does it come on the circumcision only, by itself, exclusively? or upon the circumcision also?*—We say, ver. 3.

10. *How*—This implies more than *when*. *Not in circumcision*—For justification is described, Gen. xv.; circumcision, Gen. xvii.

11. *Sign*—Circumcision itself was a sign, a mark, imprinted on the body, and the *sign of circumcision*, is used just as *taking of rest in sleep*, John xi. 13; and *the virtue of piety*, that is, piety a virtue. *Received*—Obediently. *That*—(Which he had) in the (uncircumcised) [Eng. Ver. *which he had, yet being uncircumcised*]. τῆς, the, is to be construed with πιστεύως, faith, with which compare the next verse. *With uncircumcision*—thus, with; as in ch. ii. 27. [*Yet being uncircumcised*—Paul turns back to the original and spiritual *adoption of sons*. Abraham's justification took place, when as yet the distinction of circumcised and uncircumcised was unknown; and Christianity, with its *justification by faith*, leads back to this method of becoming just before God, without any outward condition. *Mey.*]

11, 12. *Father*—Construe, that he might be the father of all who believe with uncircumcision. [Gr. δ' ἄριστον, Eng. Ver., though they be not circumcised] and the father of the circumcision. Father and seed are correlatives.

12. *Circumcision*—The abstract for the concrete, *of the circumcised nation*. To them—Heb. 4. Generally, it implies as to, so της, to them, 1 John v. 16; Luke i. 50, 55. Sept. 1 Chron. xiii. 1: *with the captains, etc., with every leader*, add 2 Chron. xxxi. 2, 16; Num. xxix. 4. *Not—only*—Abraham, therefore, is not the father of circumcision to such as are merely of the circumcision, and do not also follow Abraham's faith. *Of the circumcision*—'Ex, of, means more than εὐ, in. Circumcision was at least a sign, uncircumcision was not even a sign. But also to those—[Eng. Ver., but who also] so in ver. 16. *In the steps*—The traces of faith are contrasted with the traces of outward circumcision; the path is not trodden by many, but there are traces in it; it is, however, an open way.
13. For the promise was not through the law—This appears in the very terms; and the promise was given before the law. Through the law, that is, through the righteousness of the law, but Paul did not wish to join the mention of righteousness and the law. Or to his seed—The ground of the inference from Abraham to all believers. [That is, Abraham is father of all believers, for not the law but the righteousness of faith brings to him or his seed the promise, etc. If the law had brought the promise, then must the Jews as such be the children of Abraham. Mey.] Of the world—And therefore of all things. Comp. 1 Cor. iii. 21. Heir of the world, is the same as father of all the nations, who accept the blessing. The whole world was promised to Abraham and to his seed conjointly throughout the whole world. The land of Canaan fell to Abraham's lot, and so one part was allotted to one, another to another. So also bodily things are a specimen of spiritual. Christ is heir of the world, and of all things, Heb. i. 2, ii. 5, x. 5; Rev. xi. 15; and so are they who believe in him after Abraham's example, Matt. v. 5, notes.

14. If—The promise and faith complete the matter: and we must not add the law, as something homogeneous. They which are of the law—This phrase recurs in a milder sense in ver. 16. Made void—and of none effect—Words synonymous but not interchangeable. Comp. Gal. iii. 17, 15; the word contrasted with these is sure, ver. 16. Faith receives the fullness of blessings, it is therefore said, on the contrary, to be made void, to be of no effect. Faith—the promise—Correlatives: and appropriately put in retrograde order, in this argument which shows the absurdity of the opposite theory.

15. The law—Occurring twice; first, with the article, definitely; next, indefinitely. Wrath—Not grace, see next verse. Hence the law is not of promise and of faith. There is not even transgression—Gr. ὁδὲ παράνομος [Eng. Ver., there is no transgression.] He does not say, not even sin, comp. ch. v. 13, ii. 12; offence, ch. v. 20, and transgression refer more expressly to the law which is violated. Transgression rouses wrath.

16. Of faith—So through, Gr. ἐκ, ch. iii. 30, v. 1. Supply heirship, [By grace—Not of reward. Comp. ver. 4, ch. iii. 24, freely. Mey.] comp. ver. 14. Of the law—So of the circumcision, ver. 12, where the not only belongs to of the circumcision, but in this verse, not only refers to, to that seed which. [That part of the seed which has the law here means only the believing Jews; the seed being believers only. Alf. Father of us all—Hence, although Christ is said to be the Son of David, believers are not called the sons of David, but of Abraham. V. G.]
17. *I have made thee*—So the Sept. Gen. xvii. 5. The construction, τεθεάνας σε, χατέλαντι—Θεοῦ, *I have made thee, before*—God, is like the following, ἵνα εἰδήσης, ἄροι, *that ye may know*—take up. Matt. ix. 6. Comp. Rom. xv. 3; Acts i. 4. [But the words *As it is written*, etc., as far as many nations, are a parenthesis, quoting a passage of Scripture to confirm the words *father of us all*. The connection is, who is the father of us all, before him whom, etc. Mey. Render, Before God, in whose sight he believed, etc. Mey., Alf.] *Before God*—Since those nations did not yet exist before men. *Whom*—That is, before God, in whom he believed. Who quickeneth—Heb. xi. 19, notes. The dead are not dead to God, and to God things which are not are. Called—Abraham's seed did not yet exist, yet God said, So shall thy seed be. The multiplication of the seed assumes the existence of the seed. For example, the centurion says to his servant, who was living and moving, Do this; but God says to the light, while it is not, just as if it were, Come forth, exist. Think of that often recurring ἐν, be, Gen. i., expressing the transition from nonexistence to existence, produced by God calling, Ezek. xxxvi. 29.

18–21. *Who*—Paul shows, that the faith, to which he ascribes justification, is no insignificant thing, but an extraordinary power.

18. *Against hope believed in hope*—[For Abraham's faith was against hope, as respected outward things, but was based in hope, in himself. Mey.] We grasp the same object both by *faith* and by *hope*; *by faith*, as a thing, which is truthfully proclaimed; *by hope*, as an object of joy, which certainly can and will be realized. *He believed in the hope of the promise, against the hope of reason*. Ἡμεῖς, against, and ἐπί, in, the contrasted particles, produce a striking Oxymoron, [that is, a union of words producing a seeming contradiction. *That he might become*—That is, in order to his becoming. His faith was an essential step in the process. Alf.] *So*—As the stars, Gen. xv. 5. Sept. also, ὁπώς, so—σου, thy. Comp. Gal. iii. 8, notes.

19. *Being not weak*—Reason might have suggested causes of weakness. [Tisch. (not Alf.) omits ἡδύς, now. His own—of Sarah's—The old age of both, and the previous barrenness of one, increase the difficulty, and prove that Isaac's birth was miraculous. The course of the history shows, that Sarah gave birth to Isaac only through her union with Abraham. His renewed bodily vigor remained even in his marriage with Keturah. [He considered not—This does not contradict the history in Gen. xvii. 17, for it does not refer to it at all; but to Gen. xv. 5, 6;—another incident, with which it is in complete harmony. Mey.] *When he was about a hundred years old*—After
Shem, we read of no one who begat children after the age of one hundred, Gen. xi.

20. At—The promise was the ground of his confidence. Staggered not—What doubt is, appears from its opposite was strong. Mark this in your contest with doubt. Giving—These things, giving glory to God, and being fully persuaded, are closely connected. [Every act which tends to his honor is said to give glory to God. See Josh. vii. 19. Jer. xiii. 16. John ix. 24, etc. Here it was done, through acknowledging the Omnipotence of God. Mey.] Glory—The glory of truth (its opposite is stigmatized in 1 John v. 10, in the case of him who believes not) and of power.

21. [Tisch. (not Alf.) omits xai, and, at the beginning of this verse.]

22. [Therefore—Namely, because he gave glory to God. V. G. Rather, because his faith was so strong; ver. 18–21. Mey.]

23. For his sake—who was dead long before. [For us—Who should be incited by Abraham's example. V.G.]

24. Him, that raised up—Comp. v. 17, quickeneth the dead. Abraham's faith was directed to what would and could come to pass, ours to what has actually occurred; the faith of both is directed to the Quickener.

25. Was delivered—So the Sept. Is. liii. 12, and for their iniquities he was delivered up. [Eng. Ver., made intercession for the transgressors.] God is not said to have inflicted death upon Christ; although he inflicted on him griefs; but to have delivered up Christ, or else Christ is said to have died, ch. viii. 34. I do not deny the fact itself, see Zech. xiii. 7; but the phrases are so moulded as to express rather the passion laid upon Christ by the Father, and the death obediently endured by Christ. [For—for—Gr. δικαίωσθαι, δικαίωσθαι, in two senses; he was delivered for our sins; i. e., because we had sinned; he was raised again for our justification; i. e., that we might be justified. Alf.] Justification—Gr. δικαιωσθαι. A verbal noun, differing from δικαιοσύνη, righteousness. Faith flows from Christ's resurrection and justification also, Col. ii. 12; 1 Pet. i. 21. The ground of our belief in God, is, that he raised Jesus Christ from the dead. Yet Jesus Christ's obedience and his own blood justify us nevertheless. See ch. iii. 25, v. 19.
CHAPTER V.

1-21. [Paul, having treated of the righteousness of faith, first of its necessity (ch. i. 18, iii. 21); then its nature (iii. 21-30); then its harmony with the law (iii. 31, iv. 25), now describes the blessed state of those justified by faith, (ver. 1-11), and contrasts it with the ruin which came through Adam (12-19), and is heightened by the law, (20, 21.) Mey.]

1. Therefore being justified by faith—This clause sums up what precedes; comp. justification, ch. iv. 25. [For ἔχομεν, we have, the best manuscripts, etc., read ἔχωμεν, let us have. So Lachm., Tregelles. But Tisch., Alf., Mey., De W., etc., retain the common text.] Peace—We are no longer enemies, ver. 10, nor do we fear wrath, ver. 9, we have peace, and we rejoice, which is the principal topic of chapters v. vi. vii. viii. [Hence Paul so often joins peace with grace. V.G.]

With—Gr. πρὸς, towards, as regards; God embraces us in peace. The—(Lord of us) [not rendered in Eng. Ver.] Paul gives the full title, our Lord Jesus Christ, especially at the beginning or end of any discussion, ver. 11, 21, vi. 11, 23, which last verse, however, is more closely connected with those that precede, than with those that follow, at the beginning of which, the word brethren is placed.

2. Access—Eph. ii. 17, iii. 12. We have had—[The Eng. Ver., we have, is wrong. Mey., Alf., etc. We have had, i.e., since we became Christians. De W.] The preterite in contrast with the present, we have, ver. 1. Justification is access unto grace; peace is the state of continuance in grace, which removes the enmity. So, Paul in his salutations usually joins them, grace to you and peace; comp. Num. vi. 25, 26. It comprehends both the past and present; and, soon after, speaking of hope, the future; wherefore construe thus: we have peace and we glory. [Omit τῇ πίστει, by faith. Tisch., Alf.] In which—Grace always remains grace; it never becomes debt. We stand—we have obtained a standing-place. Rejoice—In a manner new and true; comp. ch. iii. 27. Hope of the glory of God—Comp. ch. iii. 28, viii. 30; Jude ver. 24. [That which his people shall share. The Latin paraphrases correctly; the glory of the children of God. Mey.] Christ in us, the hope of glory, Col. i. 27; John xvii. 22. Therefore, glory is not glorying itself, but is its surest object in the future.

3. We glory—Construe with ver. 11, see notes. Tribulations—

Tribulations throughout this life seem to deliver us up to death, not to glory, and yet not only are they not unfavorable to hope, but even
aid it. Worketh patience—In believers; for in unbelievers the result is rather impatience and apostasy. Patience is not learned without adversity; it characterizes a mind not only prompt, but also strong to endure.

4. And patience experience—Again, conversely. (The trying of your faith worketh patience) James i. 3. It will be difficult to find any one using δοξη, experience, before Paul: δοξη is the quality of that man, who is δοξος. [Who has been proved by various casualties and perils. V. G.] Experience, hope—Heb. vi. 9, 10, 11; where ver. 10 illustrates experience; ver. 9, 11, hope. Comp. Rev. iii. 10. Hope—Of which ver. 2 treats. The discourse returns to hope; and to this whole [i.e., from rejoice, in ver. 2, to maketh not ashamed, ver. 5] the Aetiology [statement of the reason] because, at ver. 5, refers.

5. Maketh not ashamed—A Tapeinosis [less said than the writer wishes understood]; that is, hope affords us the highest glorying, and will not deceive; hope shall be fact. Because—The present is described, ver. 5–8. Thence, hope for the future is inferred, ver. 9–11. The love—God’s love towards us; ver. 8; the ground of our hope; for it is an eternal love. [For however overwhelmed by afflictions, we yet do not cease to perceive God’s love towards us; which is a much richer consolation than prosperity would be. Calv.] Is shed abroad—Most abundantly; whence we have this very feeling, αἰσθησις, perception. In our hearts—Not into our hearts. This indicates that the Holy Spirit himself is in the believer’s heart. By—The reason is assigned for our whole present state, in which the Holy Spirit is the earnest of the future. [This is the first mention of the Holy Spirit in this discussion. When a man is really brought to this point, he at length perceives distinctly the Holy Spirit’s operation. V. G.] Given—Through faith. Acts xv. 8; Gal. iii. 2, 14.

6. Yet—Construe with ἐνεναυ, when we were. For—God’s wondrous love is set forth. Without strength—Ἀσθένεια is that weakness of a mind made ashamed (comp. the beginning of ver. 5) which is opposed to glorying, (comp. notes on 2 Cor. xi. 30); we have the contrasted word at ver. 11, where this paragraph also, which begins with being without strength, returns to the point from which it started. There was weakness, and that deadly (comp. 1 Cor. xv. 43), on the part of—

The ungodly, Sinners, Enemies, opposed to whom, are { Good men. The righteous. The reconciled. } See on the weakness and strength of glorying, Ps. lxviii. 2, and the
following verses [lxxi. 16, civ. 35]; Isa. xxxiii. 24, ch. xlv. 24; 1 Cor. i. 31; Heb. ii. 15. Add the verbal parallelism, 2 Cor. xi. 21. In due time died—ἡν ζήσε, κατὰ καιρὸν, in his time, Isa. lx. 22. When our weakness had reached its height, then Christ died, at the time which God had predetermined, so that he died neither too soon nor too late (comp. at this time, ch. vii. 26), and was not held too long under death. Paul limits his expression, and he cannot here speak of Christ's death, without, at the same time, thinking of the counsel of God, and of Christ's resurrection, ver. 10, ch. iv. 25, viii. 34. The question, why Christ did not come sooner, is not an idle one; see Heb. ix. 26; Gal. iv. 4; Eph. i. 10; Mark i. 15, xii. 6, just as the question, why the law was not given sooner, is no idle one, ver. 14. [For—Gr. ἐνέρ, on behalf of, for the sake of. Mey., Alf.]

7. Righteous—good—Gr. δίκαιον—τὸν δικαίον. Masculines; with which comp. ver. 6, 8. [It is much disputed whether the words righteous, δίκαιον, and good, δικαίον, here mean the same or different characters. Beng.'s reasoning, which follows, seems conclusive, that a distinction is meant. Ols. well states it; the righteous does all that is required, the good does more than others can ask. The former commands respect, the latter love.] When there is doubt of the meaning of an expression, or a distinction between words, it will be very advantageous to test it by substituting something, or by transposing the words. Thus, by transposing here, we shall read: μόλις γὰρ ἐπερ ἄγαθοι τίς ἀπόδονται, ἐπερ γὰρ δίκαιον τάχα τίς καὶ τολμᾶ ἀποδονεῖν, for scarcely for a good man will one die, for peradventure for a righteous man, some one would even dare to die); suppose, also, that δικαίον, good, is put without the article. You will immediately perceive the disadvantage attending this change, and it will appear that there is both some difference between δίκαιον, righteous, and δικαίον, good, and a great one between δικαίον, righteous, and τὸν δικαίον, the good, wherever that difference may be found hereafter. In fact, the article so placed, makes a climax. Every good man is righteous; but every righteous man is not good. Gregory Thaumaturgus; περὶ πολλοῦ καὶ ΤΟΥ παντός, of much and invaluable. Chrysostom; μαρὰ ταύτα καὶ ΤΟ θήτου, those trivial things, and what is of no importance whatever. The Hebrews call a man רַמֶה, who performs his lawful duties; רַמֶה, who also performs acts of kindness. The Greeks call the former δίκαιον, just; the latter, δικαίον, pious; πιον and ἡ δικαία, Zeph. ii. 8. But here we have not δικαίον, pious, but τὸν δικαίον, the good. Wherefore that distinction between the Hebrew words does not determine the point. But this is certain, that just as δικαίον, pious, so also δικαίον, good, expresses more than δίκαιον, right-
eous. (See Matt. v. 45, and lest you should think them there also to be merely synonymous, try that same transposition, and it will be seen, that the mention of the genial sun with the just, and the useful rain with the good, is not so suitable, likewise Luke xxiii. 50.) And so Paul, here, judges τὸν ἀγαθὸν, the good man, to be more worthy, that one should die for him, than δίκαιον, a righteous man. Ἁσβείς and ὁ ἄγαθὸς, the ungodly and the good man, also δίκαιος and ἀμαρτωλοὶ, a righteous man and sinners, are respectively opposed to each other. What then is the result? Δίκαιος, indefinitely, implies an innocent man; ὁ ἄγαθος, one perfect in all that piety demands, excellent, honorable, princely, blessed, for example, the father of his country. For —[scarcely], for here τὰ, for, has a disjunctive force as in many cases. Peradventure, one, even, dares—These words each amplify what is stated in ver. 8; τὰξα, peradventure, for τὰξια, weakens the affirmation; τίς, one, is evidently put indefinitely; nor is it regarded, whether he who dies for a just or for the good man, is in a state of wrath or of grace; xai, even, concessive, shows, why Paul says not simply, dies, as if it were a daily occurrence; but dares to die, is more proper, since it is something great and unusual. Τοιμα, dares, [Eng. Ver., would dare.] as if an auxiliary verb, corresponds to the future, will one die; dares, endures. To die—Dost thou wish to have the most faithful friends? be a good man.

8. Commendeth—A most elegant expression. Persons are usually commended to us, who were previously unknown to us or were strangers. Comp. he interposed, etc., [Gr. ἐμβασιστικός, Eng. Ver., confirmed]. Heb. vi. 17. But—This comparison assumes that God's love toward Christ, is as great as God's love toward himself. Therefore the Son is equal to God. Sinners—We were not only not good, but not even righteous.

9. [Much more then—That is, there is far less reason then to doubt. Now, Gr. νῦν, refers to while we were yet sinners, ver. 8. Mey.] Being justified—Opposed to sinners, ver. 8. Now—The memory of Jesus Christ's death was then fresh among believers. From wrath—Which otherwise does not cease: wrath abides upon those who do not attain to grace.

10. If—Often εἰ, if, especially in this and the eighth chapter of this epistle, does not so much denote the condition as strengthen the conclusion.

11. We joy—[For χαυρώμενος, literally, glorying, Beng. reads χαυρώμεθα, we glory; with the same sense. Render, And not only so, but we also triumph in God, through our Lord Jesus Christ, through whom we have now received (our) reconciliation. Alr. Now
he scales the highest point of glorying. For when we glory that God is ours, all that can be dreamed or wished of good is implied in this, flowing out of it as a fountain. For not only is God the chief good, but he contains all good, and all parts of good; and he is ours through Christ. [Calv.] The whole discourse from ver. 3 to 11, is comprehended in one construction, thus: and not only so, but we glory in tribulations also (knowing, ver. 3—by his life, ver. 10) and not only so, but we also joy in God, etc. Thus the sense, suspended by a long parenthesis, is most elegantly and sweetly completed, according to the following arrangement of the apostle, lately perceived by us, We have peace, and we rejoice not only in the hope of the glory of God; but, even amid tribulations, we glory, I say, in God himself, through our Lord Jesus Christ, by whom we have now received the atonement. Most of the more recent copies have made it ἔκκρυβομενοι, as if the construction were, being reconciled, we shall be saved, and glorying; according to the reading which is more generally received. In God—Gr. Ἐν τῷ Θεῷ. Not before God, ch. iv. 2. The reconciliation—Gr. εἰρηναίοις, [Eng. Ver., atonement.] Glorying for love, which means something more, follows the reconciliation and deliverance from wrath.

12. Wherefore—This refers to the whole preceding discussion, from which the apostle draws these conclusions concerning sin and righteousness, herein making not so much a digression as a return. In imitation of Paul's method, we must treat of actual sin, according to the first and following chapters, and then go back to the source of sin. Paul does not speak expressly of what theologians call original sin; but Adam's sin sufficiently demonstrates man's guilt; its many, and mournful fruits suffice to prove man's habitual corruption. And man, through justification, at length looks back upon, and apprehends the doctrine of the origin of evil, and the other things connected with it. [Thus the reference here is to sin as a power ruling over mankind; a principle in us, and a state in which we are involved. Alf.] This second part, however, has a special connection with the first part of this chapter; comp. the much more, which reigns [ver. 17] on both sides; ver. 9, etc., 15, etc., for the very glorying of believers is exhibited; comp. ver. 11, with ver. 21. The equality, too, of Jews and Gentiles, and therefore of all men, is herein included. As—The first member of the sentence, which the words and so continue; for so also does not follow. The conclusion, from a change in the language, is concealed in what follows. Man—Why is nothing said of the woman? Ans. 1. Adam had received the commandment. 2. He was not only the Head of his race, but also of Eve. 3. Had Adam not listened to his wife, only one would have sinned. More-
over, why is nothing said of Satan, who is the first cause of sin? Ans. 1. Satan is opposed to God; Adam to Christ; moreover, here the economy of grace is described as it belongs to Christ, rather than as it belongs to God: therefore, God is once mentioned, ver. 15; Satan is never mentioned. 2. What has Satan to do with the grace of Christ? Sin—death—Two distinct evils, which Paul discusses successively at great length. Into the world—Into this world, denoting the human race. Entered—Began to exist in the world; for it had not before existed outside of the world. [Death—Not that man was created immortal, 1 Cor. xv. 47. But he would have become so, through the tree of life; Gen. iii. 22. Mey.] And by—Therefore, death could not have entered before sin. And so—Namely, by one man. Upon—Upon all, wholly. [Omit ὁ θανάτος, death, before passed—Tisch., Alf.] Passed—When sin once entered, which had not been in the world at the beginning. For that—Ἐφ’ ὑμῖν, for that, with the verb ἔμαχον, have sinned, has the same meaning as διὰ, by, with the genitive, τῆς ὁμορρίας, sin. The meaning is, through the fact that, or inasmuch as all have sinned, comp. the ἔφ’ ὑμῖν, for that, 2 Cor. v. 4, and soon after, the other ἐπὶ, over, in ver. 14. All—Without exception. The question is not about the particular sin of individuals; in Adam’s sin all have sinned, as all died in Christ’s death for their salvation, 2 Cor. v. 15. The Targum on Ruth, ch. iv., at the end; (הנ) Through the counsel which the serpent gave to Eve, all the inhabitants of the earth became subject to death, (מקראיתא) Targum on Eccl. ch. vii. at the end. The serpent and Eve made the day of death rush suddenly upon man and upon all the inhabitants of the earth. Sin precedes death; but the universality of death becomes known before the universality of sin. This is the plan of arrangement of the four clauses in this verse.

18. [The argument is: Sin was in humanity; but the death of individuals could not be occasioned by their own sins; for they had not the law, which denounces death for sin; and therefore sin was not in this sense imputed to them. Hence their death must be referred to Adam’s sin; and thus Adam is the representative man of the race, and the type (Gr. τύπος) of him which was to come, Christ. Mey.] Until—Sin was in the world, not only after the law was given by Moses, but also all the time before the law from Adam to Moses, during which sinners sinned without the law, ch. ii. 12, for the condition of all before Moses, and of the Gentiles afterwards, was equal; but this sin was not, properly, the cause of death: because there is no imputation of sin without the law, and consequently there is no death; comp. ver. 20. Adam’s sin entailing evil on all, is called the
sin, (ἡ ἁμαρτία,) twice in the preceding verse; now, in this verse, sin in general is called ἁμαρτία without the article. Is not imputed—The apostle is not speaking here of men's negligence, which disregards sin in the absence of a law, but of the Divine judgment, because sin is not usually imputed even by God, in the absence of the law. Comp. ἐλλογε, put to my account, Philem. v. 18, note. Sin therefore does not denote heinous crimes, such as those for which the Sodomites were punished before Moses' time, but the common evil. Chrysostom on this passage shows well, what Paul intended to prove by this argument, "that not the very sin of transgressing the law, but that of Adam's disobedience brought universal destruction: for that all died even before the law."

14. Reigned—Chrysostom says, How did it reign? In the likeness of Adam's transgression. He therefore construed in the likeness with reigned; and doubtless reigned, I say, may be supplied, comp. vi. 5. A reign is ascribed to death, as well as power, Heb. ii. 14. Scarcely indeed has any sovereign so many subjects, as death has removed kings. It is a vast kingdom. This is no Hebraism; sin rules; righteousness rules. From—to—The dispensation respecting the whole human race is threefold. 1. Before the law. 2. Under the law. 3. Under grace. Each man experiences the power of that dispensation, chap. vii. Even—The particle indicates a kind of persons subject to death, whom it might have seemed that death would spare above all others; and therefore it establishes the universality of death. [Not only against those, he says, who, after the age of Moses, committed many sins which were to be imputed to them according to the law, but even against those, long before, who did not commit such sins. V. G.] Over—This is a paradox; death reigned over those who had not sinned. Paul is fond of such paradoxes in speaking of this mystery, comp. v. 19; 2 Cor. v. 21; Rom. iv. 5. Those who had not sinned—All indeed from Adam to Moses have sinned, although some were virtuous, others profligate; but because they sinned without law, without which sin is not imputed, they are called those who had not sinned; but Adam is called the one who sinned, ver. 16. Observe, if those seven precepts of Noah were what they are said to be, Paul would have described those who had not sinned, from Adam to Noah, not to Moses. After the similitude—As Adam, when he transgressed the law, died, likewise also they died, who did not transgress, or rather, who did not sin; for Paul varies the words in speaking of Adam, and of all others. This is the conclusion; That men died before the law, resulted from the similitude of Adam's transgression; that is, Because their footing and
Adam’s was the same: they died because of another guilt, not for that which they themselves had contracted, namely, the guilt contracted by Adam. In fact, the death of many is ascribed directly to the fall of the one, ver. 15. Thus it is not denied that death is the wages of any sin whatever; but it is proved that the first cause of death was the first sin. This has destroyed us, just as the robber, who has plundered his victim, after having murdered him, is punished for the murder, and yet he did not rob with impunity, since the punishment of the robbery was merged in that of the murder; but, as compared with the punishment of murder, it was scarcely taken into account. Of Adam—In this one verse we have the name of the individual Adam; in all the others, the appellative noun, man. But, while Adam's name is forgotten, the name of Jesus Christ is plainly preached, ver. 15, 17. [Who is the figure of him that was to come—Beng. renders τοῦ μείλουνος, that which was to come; but the words evidently refer to Ἄδαμ, just before; and must be rendered of him, etc., as Eng. Ver. So Mey., De W., etc.] ὅς, who, for δ, which thing, agrees in gender with τοῦ πος, figure: that which was to come, το μέλον, is in the neuter gender. Hence, what is said of the future, ver. 17, 19. This paragraph from ver. 12, contains by implication the whole comparison of the first and second Adam, so far as they correspond; for what follows refers to the differences between them, and the conclusion should be inferred from the first part of the proposition at ver. 12, thus: So, by one man righteousness entered into the world and by righteousness life; and so life passed upon all men, because all are justified. And at ver. 14, All shall reign in life, after the similitude of Christ, who has rendered all obedience; although they have not by themselves fulfilled all righteousness. Again Chrysostom says, How is he a figure? Because just as he became the occasion of death, introduced by eating the forbidden fruit, to his descendants, although they had not eaten of the fruit, so also Christ has become the provider of righteousness to those who are his, although they have not wrought righteousness; and this he has freely given us all by the cross; therefore he everywhere urges One thing, and repeatedly presents it. We may farther add: as Adam’s sin, independently of our subsequent sins, brought death upon us, so Christ’s righteousness, independently of the good works afterwards performed by us, procures for us life; nevertheless every pious act, as every sin, receives its appropriate recompense.

15. [The thought is, But—Although Adam is a type of Christ, although, as the heads of old and new humanity, they form a typical parallel, yet the work and its effects are very different in the two
cases. They are opposites. Mey.] But not—Adam and Christ, regarded from contrary points, agree absolutely [that is, in being representative], differ in the degree. Paul first intimates their agreement, ver. 12–14, expressing the first member of the proposition, leaving the conclusion, meanwhile, to be understood. Then, he much more directly and expressly describes the difference: now the offence and the gift differ; 1. In extent, ver. 15; 2. The very man from whom sin proceeded, and this very Person, from whom the gift came, differ in power, ver. 16; and these two members are connected by Anaphora [that is, repeating at the beginning the same words], not as, ver. 15 and 16; and the Aetiology [assigning the cause], in ver. 17, comprehends both. Finally, after previously stating this difference, by way of Protherapia [precaution], he introduces and follows up by Protasis and Apodosis [that is, by a clause where the sense is suspended, and another clause required to complete it]; the comparison itself, viewed in the relation of effect, ver. 18, and of cause, ver. 19. The offence—the free gift—The contrasts in this passage are to be most carefully observed, from which the proper signification of the apostle’s words is best gathered. Presently, in this verse, and then in ver. 17, the gift is expressed by synonymous terms. The many—Gr. oi πολλοί, [Eng. Ver., many.] This includes all, for the article has a meaning relative to all, ver. 12, comp. 1 Cor. x. 17. Grace—Grace and the gift differ, ver. 17; Eph. iii. 7. Grace is opposed to the offence; the gift, to they are dead, and it is the gift of life. The Papists regard that as grace, which is a gift, and what follows grace, as they define it, they do not consider a gift, but a merit. But nothing is at our cost. [The Eng. Ver., is obscure. Render, much more did the grace of God, and the gift abound in (by means of) the grace of the one man Jesus Christ towards the many. Alf. Similarly Beng.] In the grace—of Christ—See Matt. iii. 17; Luke ii. 14, 40, 52; John i. 14, 16, 17; Gal. i. 6; Eph. i. 5, 6, 7. The grace of God is the grace of Christ, conferred by the Father upon Christ, that it may flow from him to us. By the [grace] of the [one man]—Gr. τῷ τοῦ. [Eng. Ver., which is by one.] Articles most forcible, Col. i. 19: τῷ, by the, especially, is very prudently added; for if it were wanting, one might I think suppose that of one, depended on gift, rather than on grace. As it is, it is evident that the grace of God, and the grace of Jesus Christ, are the things predicated; comp. viii. 35, 39, on love. [Connect the words by grace with hath abounded; i. e., through the grace of Christ, this grace and gift have become abundant. Mey., etc.] By one man—Paul (more than the other apostles, who had seen him before his passion) gladly calls Jesus man, in this work, 1 Cor.
Who can exclude Christ's human nature from the Mediatorial office? When Paul in this verse calls Christ man, he does not call Adam so; and ver. 19, where he gives the title to Adam, he does not give it to Christ (comp. Heb. xii. 18, note). Adam and Christ, it is clear, do not sustain our humanity at the same time; and either Adam rendered himself unworthy of the name of man; or the name of man is scarcely sufficiently worthy of Christ. Moreover, Christ is generally designated from his human nature, when the question is about bringing men to God, Heb. ii. 6, etc.: from his Divine nature, when the subject is the Saviour's coming to us, and the protection he affords us against our enemies, Tit. ii. 18. No mention is here made of the Mother of God; and if her conception was necessarily immaculate, she must have had no father, but only a mother, like him, whom she bore. Eccles. vii. 29. [Unto many—Gr. the many, i. e., all humanity, to whom the grace of God is given in rich abundance, in so far as the offering of Christ has obtained the grace and gift of God for all; though their enjoyment of it is conditioned on their faith. Mey.]

And—The general sense is this: and not, as by one that sinned (is the judgment:) (so by one, the author of righteousness, is) the gift; that is, moreover the relation in the two cases is not the same. Of one—Namely, offence; for the antithesis, of many offences, follows. The one offence was of the one man; the many offences are of many men. [It is better, with Alf., etc., to render, For the judgment (of God on Adam) was by occasion of one man (who sinned, not one transgression, as Beng.) unto condemnation. I frankly confess, that I do not well understand how this plural very clearly proves that Paul is not treating here of original sin, as if it ever exists without the accomplishment of other sins, which some one of the later commentators assumes. Doubtless the Apostle distinctly shows that the gift in Christ is the cure both for original sin, and for the actual offences of individuals besides. There are, certainly, many actual sins, which are not to be considered as the necessary consequence of the first sin (otherwise all the morality of our actions would now cease); but there is no sin, whether it be called original or actual, whose pardon and removal should not be considered as the mere effect of the gift, χαρίσματος. Therefore the power of the gift, τοῦ χαρίσματος, is greater than that of the judgment, τοῦ κρίσματος. E. B.]

[For τῷ τοῦ κόσμος, by one man's, read ἐν ἐνι, by one. Tisch. (not Alf.)] By one man's—by one—A very significant repetition; lest the sins committed by individuals should rather seem to have produced death. Reigned—The word in the preterite looks back from the
economy of grace to that of sin; as presently, shall reign, in the future, looks forward from the economy of sin, to that of grace and eternal life; so ver. 19. Abundance—Gr. περισσεύω. Πλεονεκρευω, to abound, and περισσεύω, to superabound, differ, as much in the positive, and more in the comparative, ver. 20. Abundance of grace is opposed to the one offence. They which receive—Ἀναμβάσσων, to receive, may be understood either to express a passive receiving or an active taking. The former is better; still the relation to gift better suits the act of taking. In justification, man does something; but the act of taking, so far as it is an act, does not justify, but that which is taken or grasped. The gift and taking are correlative. [The present tense is used, to denote that the receiving is not one act merely, but a continued process. De W. (after Rothe), Alf., etc.] Furthermore, this verb is not used, in speaking of sin; for the same reason, that we are not said to reign in death, but death reigned; but life reigns in us, 2 Cor. iv. 12, and we in life. Christ, here, is King of them that reign. Life and reigning are mentioned conjointly also, in Rev. xx. 4. The term life is repeated from ch. i. 17, and often recurs, presently in ver. 18, 21, and in the following chapters. [Jesus Christ—The name is here in full put at the end, defining the unnamed but well-known one; as it were in triunph. Mey.]

18. Therefore then—Gr. ἀπά oðv [Eng. Ver., therefore]; ἀπα, therefore, draws the inference, logically: oðv, then, concludes, almost rhetorically: for this subject is not farther discussed than in this and the next verse. Of one—of one—Masculine; as appears from the contrasted word all. One, generally put without man, designates very forcibly, one, either of the two. Righteousness—justification—Gr. ἡκαίωμα, righteousness, is, so to speak, the foundation for ἡκαίωσις, justification; obedience, righteousness fulfilled. [That is, the ἡκαίωμα is the pronouncing free from condemnation, on the part of God; the outward basis of justification, the ἡκαίωμα is the justification, as it is to be appropriated by the faith of the individual. So Mey.] It may be called justificamentum, the ground and material of justification, as ἡρᾳωμα denotes a firmament; ἔνδωμα, vestment. [Beng. quotes many examples of the admitted fact that verbal nouns in Greek with this ending, μα, denote the effect of the action expressed by the verb-root.] The following scheme exhibits the exquisite propriety of the terms:
In both verses A and B correspond, and likewise C and D; but A and C are opposed; so also B and D. In ver. 16 the transaction on God’s part is described; in ver. 18 on the part of Adam and of Christ; and that, with less variety of words respecting the economy of sin, than respecting the economy of grace. *Justification of life* is that Divine declaration, by which the sinner, subject to death, has life awarded him, and that justly.

19. *Disobedience*—παρά, [implying neglect] in παραγω, disobedience, [literally, neglect to hear,] very appositely points out the reason of the first step in Adam’s fall. It is asked, how could the understanding or the will of an upright man have received injury, or committed an offence? Ans. The understanding and the will simultaneously wavered through neglect, nor can any thing prior to neglect be conceived; as the beginning of a city’s capture is the remissness of the guards. Adam was seduced through carelessness; as Chrysostom says, Homil. xxvii. on Gen., and fully in Homil. ix. on Matt. “Whence did man wish to disobey God? from heedlessness.” Disobedience implies this carelessness. The opposite here is obedience, from which arises an excellent argument as to active obedience, without which Christ’s atonement could not be called obedience. Hence he is so often praised as blameless. [Sinners—Not by imputation; but actual sinners by practice; Adam’s disobedience having been the inlet to all this. *Alf.*] *Shall be made*—It is one thing for a man to be made righteous, even where imputation is spoken of, it is another to be justified, since the former is the basis and foundation of justification, and necessarily precedes true justification, which it underlies: for a man must necessarily be righteous, before he can be truly justified. But we have both from Christ, for both the merit of Christ’s satisfaction, imputed to a man in himself unrighteous, already constitutes him righteous, since it procures for him the righteousness, by which he is righteous; and by virtue of this righteousness, obtained by that merit, he is necessarily justified where that justification is needed; that is, he is
justly acquitted by merit, who in this way is righteous. Thom. Gatukera. This is right. Nevertheless the apostle, as at the close, seems to set forth such a making of men righteous, as may follow the act of justification, and is included in the expression be found, Phil. iii. 9; comp. Gal. ii. 17. The many—Gr. τοις πολλοι, [Eng. Ver., many], All men, ver. 18, 15.

20. Law—Gr. νόμος [Eng. Ver., the law.] The omission of the article heightens the sublimity. Entered—Gr. παραστάθη. Stole in by Moses, ver. 14. The contrasted word is, entered, ver. 12; Sin therefore is older than the law. [That the offence might abound—This denotes the design of God in giving the law; and cannot be reasoned away, as meaning that the knowledge or consciousness of sin might abound. This was the consequence of giving the law, and cannot be taken out of the purpose of God. But it was only a mediate purpose; not the great end in view; a means which must be realized before the over abundance of grace could enter. For the law, with the multiplied offence, awakened the conscience and made active and prominent the necessity for redemption. Mey., De W. So Alf., who renders, But the law (of Moses) came in besides (besides the facts stated before, of the many being made sinners, and made righteous; and as a transition point between them); in order that the transgression might multiply. But (this terrible end was not God's ultimate design; he had a farther and gracious one) where sin multiplied, (God's) grace exceedingly abounded.] Might abound—Ch. vii. 7, etc. Sin is not imputed without the law; when the law stole in, sin appeared as abounding: but, before the law, Adam's fall should be regarded as the cause of death. The offence—Supply, and sin. All the sins of mankind, compared with Adam's, are as it were offshoots; it is the root. "μαρτχια, sin, in the singular, is considered as a plague most widely spread; and it also comprehends all actual παραπτώματα, offences, ver. 16. The sin—Gr. η μαρτχια, [Eng. Ver., sin.] Or, the offence and sin; for they differ; see notes on ver. 14; the sin, in the singular number, John i. 29. Did much more abound—A third party overcoming the conqueror of the conquered is superior to both: sin conquered man: grace conquers sin; therefore the power of grace is greatest.

21. [As sin—As sin is called the sting of death, because death has no dominion over a man save because of sin; so sin exercises its power through death, and is thence said to reign in, or through death. Calv. Eng. Ver., unto death, is wrong.] In death—unto life—Note the difference between the particles εν, in, and εις, unto. Death has its goal and boundary, life is everlasting, and divinely extended. Death
is not said to be eternal; life is called eternal, ch. vi. 21, etc. Grace might reign—Grace therefore has had, as it were, no reign, that is, a most brief one before the fall. We may believe that Adam sinned not long after he was created. Jesus—Now Adam is not even mentioned: but Christ alone is prominent.

CHAPTER VI.

1. [For ἐπιμενοῦμεν; Shall we continue—Read ἐπιμενῶμεν, let us continue. Tisch., Alf. The deliberative subjunctive; must we think that we may persist in sin? Alf.] Shall we continue—Hitherto he has treated of the past and the present: now he treats of the future; and in words suited to those immediately preceding, respecting the abounding of grace. Here the continuing in sin is presented; in the 15th verse, the return to sin, which had been overcome. The man who has obtained grace, may turn in either direction. Paul in this discussion turns his back on sin.

2. Are dead—[But ἀπεθανοῦμεν is simply died; not are dead. Alf.] In baptism and justification.

3. Or—Gr. .Parcel [not rendered in Eng. Ver.] A disjunctive interrogation. Know ye not—The doctrine of baptism was known to all. The same form of expression occurs, ch. vii. 1, to which know ye not? corresponds, ver. 16, xi. 2, and 1 Cor. throughout. Ignorance is a great hindrance; knowledge is not sufficient. So many—as—No one of the Christians was by that time unbaptized. Were baptized—The mention of Baptism is extremely appropriate to this place; for an adult, a worthy candidate for Baptism, must have experienced these things, which the apostle has hitherto been describing. Paul in his more formal epistles to the churches (Rom. Cor. Gal. Eph. Col.), at the beginning of which he calls himself an apostle, mentions Baptism expressly; in the more familiar (Phil. Thess.), he assumes it. Into—The ground of our baptism. Christ Jesus—The name Christ is here put first, because it is the main point here, ver. 4, Gal. iii. 27. Into his death—He who is baptized puts on Christ, the second Adam; he is baptized, I say, into a whole Christ, and so also into his death, and it is just as if, at that moment, Christ suffered, died, and were buried for
such a man, and as if such a man suffered, died, were buried with Christ.

4. We were buried with him—Gr. συνετάφησαν [Eng. Ver., less correctly, we are buried.] The fruits of Christ’s burial. Immersion in baptism, or at least the pouring of water upon the person, represents burial, burial is an evidence of death. Into—Construed with baptism, comp. ver. 3. As—so—Abbreviated for, As Christ was raised from the dead by the glory of the Father, [i.e., received from the Father. Mey.] So we also should rise, and as Christ reigns eternally in the Father’s glory, and in that life to which he has risen, so we also should walk in newness of life. By—By is also said of the Father at 1 Cor. i. 9. The glory—Δόξα, is the glory of the Divine life, of incorruptibility, ch. i. 23, of the power and virtue, by which both Christ was raised, and we are restored to a new life, and conformed to God, Eph. i. 19, etc. In newness—Ch. vii. 6; 2 Cor. v. 15, etc. This newness consists in life.

5. Planted—Gr. σώματος [Eng. Ver., planted together is certainly wrong; see below.] Sept. βουλός σώματος, δρωμός σώματος, a planted hill, a planted forest, Amos ix. 13; Zech. xi. 2, and on this account ὑμωάμεν, in the likeness, here may be taken in the ablative. Σώματος, planted together, with the dative, is a word very significant; comp. ver. 4, 6. Cluver translates engendered together, grown together—[And this seems to be the best rendering here. For if we have become united with the likeness of his death, so shall we be also with his resurrection. Christians partake only of the likeness of the death, but of the actual resurrection; hence the words likeness of are not to be supplied, as in Eng. Ver., before his resurrection. Alf.] All spiritual quickening power is in Christ, and that power centers in baptism; συν, together, is used, as in the opposite word συνεσταυρώθη, crucified with; and the simple word ψώμα, to spring up, refers to θάνατον, death, and ἀνάστασιν, resurrection. Yea also—Gr. αλλά καὶ [Eng. Ver., also.] The contrast is between death and the resurrection. We shall be—Supply, planted in a new life. The future, see ch. v. 19.

6. Man—The abstract for the concrete, as in ch. vii. 22, and elsewhere. That—henceforth—The particles should be carefully noticed; also the three synonymous nouns, and the verbs added to them. Might be destroyed—Stripped of its dominion. The body of sin—The mortal body, abounding in sin and lusts, etc., ver. 12, so the body of death, ch. vii. 24, note.

7. Dead—To sin, ver. 2. [But this sense is inadmissible here, where the statement is general. Mey. Fully expressed, it would read:
As a man that is dead is acquitted and released from guilt and bondage (among men, no reference to God's judgment); so a man that has died to sin is acquitted from its guilt and released from its bondage. Alf.] Is freed from sin—Sin has no longer any legal claim against him; comp. ver. 6, 9, so that he is no longer a debtor, ch. viii. 12. As respects the past, he is justified from guilt; as respects the future, from its dominion, ver. 14.

8. If—The conclusion falls chiefly on the verb, shall live with.

9. Knowing—This word depends on we believe. Death—Without the article, any kind of death. No more—Death never had dominion over Christ, yet it had assailed him, Acts ii. 24; and had it held him it might have been said to have dominion over him; which God forbid. Paul was unwilling to say here, reigneth.

10. In that—This is stronger than δι', that. [But it is better to render δι', as the direct object, thus: For the death which he died, unto sin he died, once for all. Alf. So Mey., etc.] Unto sin—The dative of disadvantage, as in ver. 11. Sin had been cast upon Christ, but Christ abolished it by his death for us; he truly died. Once for all—Gr. ἐφάναξ. [Eng. Ver., once.] This is stronger here than ἀναξ, once. [It is emphatic, and excludes the idea of repetition. Mey.] So Heb. vii. 27, and ἀναξ, once, 1 Pet. iii. 18. He liveth unto God—A glorious life from God, ver. 4, full of divine vigor, eternal. For God is the God of the living.

11. Ye reckon—Gr. λοιπεοθε. [So Beng. But Eng. Ver., reckon ye.] The indicative; for the imperative begins in the next verse. [But it is better to take it as imperative, with Eng. Ver., De W., Mey., (3d ed.) and all recent commentators.] So λοιπεοθα, we conclude, iii. 28. Every one should reckon himself according to his state. Elneu—To be—is omitted by a few copies, but they are ancient. Baumgarten adopts this reading. I consider it doubtful. [Tisch., Alf., etc., omit it.] Through—or in—Gr. εν. Construe with alive, and even with dead: ver. 8, only that the prepositions with and by, ch. vii. 4, are rather used with dead. [Omit τύ Kupriy bμων, Our Lord. Tisch., Alf.]

12. Not—Refer the ἀλλα, but, to μη, not, and refer and your members, etc., to neither. [The force of this dissuasion and exhortation is striking. V. G.] Let not sin therefore reign—The same verb occurs in ch. v. 21. A synonymous term in ver. 9. It is a correlative of serve, ver. 6. Mortal—For you, who now live, are alienated from your body, ch. viii. 10. [Omit the words aυτή εν, it in. Tisch., Alf.] It in—This savors of a paraphrase. In the lusts thereof—That is, of the body. The bodily appetites are the fuel; sin is the fire.
13. *Neither yield ye*—Gr. παρατηρεῖτε. The first aor. παρατηρεῖτε, yield, soon after is more forcible than this present. *Your members; yourselves and your members*—First, the Christian's character is considered; secondly, his actions and duties. Man, who is dead in sin, could not properly be said to *yield himself to sin*: but he, who is alive, may yield himself to God. *Instruments*—Or rather arms, weapons, Gr. δύνα. A figure, derived from war, as wages, ver. 23. [Sin is viewed as the ruler who uses the man's limbs as his weapons, to fight against God's sovereignty. Mey.] Of unrighteousness—Which is opposed to the righteous will of God. *Unto sin*—Sin is here considered as a tyrant. *Yield*—As to a king. *From the dead*—The Christian is *alive from the dead*. He had been dead, he now lives. Comp. Eph. v. 14, note, Rev. iii. 1-3. Sleep, too, is here the image of death. Of righteousness—The contrasted word is of unrighteousness.

14. *Shall not have dominion*—Sin has neither the right nor the power; it shall not force men to serve it unwillingly. [Rather, shall not become lord over you. Mey. That is, eventually and finally; Alf. There is here a consolation for believers, that they may not fail in seeking holiness through a sense of weakness. Use all your powers to follow after righteousness. Amid the remains of the flesh you will stumble somewhat. Do not despair; for the works of believers are not now brought to the rigid test of the law, but kindly and graciously accepted by God, being cleansed from impurity. The yoke of the law cannot be borne; flee to Christ as advocate! Calv.] *Under the law*—Sin rules him, who is under the law.


16. *Servants*—Servitude is denoted, from which obedience follows. *Servants*—The state of servitude, which follows obedience, is signified, 2 Pet. ii. 19. *Unto*—Eic, unto, occurs twice in this verse, depending on servants. [Death—Not bodily, nor spiritual, merely, but eternal; the end of the service of sin. Mey.] Of obedience—Obedience, used absolutely, is taken in a good sense. Righteousness, too, promptly claims as her own, those who obey her. *Unto righteousness*—Supply, and of righteousness unto life: as appears from the contrast [death], comp. ver. 20, and 22, iii. 20, note.

17. *But God be thanked*—An idiom peculiar to Paul, who usually expresses categorical propositions, not absolutely and nakedly, but, as it were, with some qualification, that is, with an intimation of affection, thanksgiving, prayer, etc. 1 Cor. xiv. 18; 2 Tim. ii. 7, note. The Enthymeme [simple statement] of this passage stands
thus: You were the servants of sin; but now you have become obedient to righteousness: but there is added the sentiment, God be thanked, that though ye were the servants of sin, ye have now obeyed righteousness. [But the word ἥρε, is emphatic, as denoting a past state; But God be thanked that ye were the servants of sin; i. e., that this service is past. Mey., Alf.] This qualification, however, here implies this also, that this is the blessed state of the Romans, which they should by all means maintain. This observation will show the apostle's meaning in many passages, and the warmth of his feelings. That—So that, with indeed, understood, John iii. 19. Servants—Especially in heathenism. From the heart—The truth and power of the Christian religion. The wicked cannot be wicked with their whole heart, but even unconsciously and continually repent of their conduct, and of their slavery to sin; but the good are good from the heart, and voluntarily. [That form—Gr. τύπος, type, i. e., perhaps, the Pauline doctrine, as distinguished from that of Judaizing Christians, or opponents of Paul. De W., Mey. No human doctrine, but God's alone, overcomes the human heart. V. G.] To which ye were delivered—Gr. εἰς δὴ παρεδόθη, [Eng. Ver., which was delivered unto you.] Explain thus, you obeyed the form of doctrine (comp. obedient in all things, 2 Cor. ii. 9). Unto which you were delivered—Comp. εἰς, Gal. i. 6. The case of the relative, concisely expressed, depends on the word preceding, ch. iv. 17, or following ch. x. 14. You were delivered—That phrase is here elegantly inverted, and is a very graceful expression respecting those who, when freed from sin, yield themselves, ver. 16, with a great change of masters, to the honorable service of righteousness. Form—A very beautiful term, Ex. xxv. 40. Christ is that form, Gal. iv. 19. Of doctrine—That rule and standard, to which the servant conforms, is shown to him merely by the doctrine; he does not need constraint.

18. Render, and having been freed from sin, ye were enslaved to righteousness. Alf.] Being made free—The following synopsis of the apostle's plan up to this point will be useful:—

I. Sin, - - - - - Ch. iii. 9.
II. The perception of sin from the law; the sense of wrath; inward death. - - iii. 20.
III. The revelation of God's righteousness in Christ, by the Gospel, against sin, for the sinner. - - - - - iii. 21.
IV. Paul's central idea, Faith; embracing that revelation unreservedly, and striving successfully for righteousness itself. - iii. 22.
V. The remission of sins, and justification, by which God the judge views man's sin as uncommitted, and righteousness lost, as retained. Ch. iii. 24.

VI. The gift of the Holy Spirit; Divine love shed abroad in the heart; the new inner life. v. 5, vi. 4.

VII. The free service of righteousness in good works. vi. 12.

From this view, it appears why Paul, in proving justification by faith alone, against those who doubt or err, often mentions the gift of the Holy Spirit, and the other things which follow justification. As righteousness flows from faith, adoption accompanies righteousness, the gift of the Holy Spirit, with the cry, Abba, Father, and with newness of life, follows adoption; but faith and righteousness are not in themselves perceptible; whereas the gift of the Holy Ghost produces very conspicuous and prominent effects; comp. bare them witness, Acts xv. 8. Farther, the excellence of these fruits, most effectually proves the worthlessness of men's works.

19. [In ver. 16–18, Paul has represented the idea of the highest moral freedom, in view of the moral necessity which it contains, (to serve God is true freedom, August.) as a service, a slavery. Now he remarks, not exactly as an excuse ("The Apostle apologizes," Alif.), but to enable the reader to separate the idea from this figurative form, that he borrows this comparison from a relation common among men. Mey. Thus, I speak as a man, on account of the (intellectual) weakness of your flesh (because you need such figures of speech), for, like as ye have rendered up your members, etc. Alif.] After the manner of men—Human language is frequent, and in a measure constant, whereby Scripture adapts itself to us. Too plain language does not always suit the subject. The accusative is used for the adverb. [According to our mode of speaking, it may be rendered: I must speak to you very plainly. V. G.] Because of—Slowness of understanding arises from fleshly weakness, that is, of a nature merely human, comp. 1 Cor. iii. 3. [Infirmity—Those who desire discourse to be everywhere quite plain, should perceive in this a mark of their own weakness, and should not take offence at a more profound expression of the truth, but should thankfully consider it a great blessing, if in one way or other, they have happened to understand the subject: at first, the expression of the truth is more lofty, afterwards plainer, as with Nicodemus. John iii. 3, 15. What pleases the most is not the best. V. G.] To iniquity unto iniquity—
A Place [that is, the repetition of a word, to express some attribute of it], not observed by the Syriac version. The [to] iniquity (before which uncleanness is put, as a part before a whole) is opposed to righteousness; [unto] iniquity is opposed to holiness. Righteousness corresponds to the Divine will, holiness, as it were, to the whole of the Divine nature. The servants of righteousness progress, workers of iniquity are workers of iniquity, nothing more. [Unto holiness—Gr. ἁγιασμὸν. Moral purity and consecration to God. Mey.]

20. Of sin—This case is emphatic; sin had taken possession of you. From righteousness—That is, in respect of righteousness. [He calls them whom no tie of obedience binds, free from righteousness. This is the liberty of the flesh, which frees us from subjection to God, that it may bind us as slaves to the devil. Wretched, accursed liberty, which with an unbridled, yes, insane impulse, runs riot to destruction.

Calv.]

21. [The proper pointing is, Τίνα ὁδόν καρπὸν ἐχεῖς τότε; ἐὰν οἰς νῦν ἐπαυσάχυνοςθε. Tisch., Alf. Render, What fruit then had ye at that time? (Things, deeds) of which ye are now ashamed. Alf. But Beng. construes as Eng. Ver.] This whole period has the force of a negative interrogation. He says, that the righteous have their fruit unto holiness; but he does not consider those things which are "unfruitful," worthy of the name of fruit. Eph. v. 11. He says, therefore, those things which now make you ashamed, were, indeed, formerly not fruits. Others put the mark of interrogation after then, so that ἐὰν οἰς, whereof, may answer the question; but then the apostle should have said ἐὰν ὧν, for which, supply καρπὸς, fruit. [But it is better to point as Tisch., Alf., Ols., etc. See note above. The sense is; what fruit did ye then obtain? Answer, (deeds, the fruit of the man considered as a tree; his actions, as always in the New Testament. Alf.), of which ye are now ashamed. De W. Sanctification is the reverse of this shame, ver. 22, just as in 1 Cor. i. 28, 30, that which is base and sanctification, are in contrast; but the multitude of Christians are now ashamed of sanctification, which is esteemed something base. What a fearful death threatens such! O the times, O the morals! V. G.] Now—When you have repented. For—Instead of moreover; but it has a greater separative power, comp. ver. 22, at the end, δὲ, and moreover; so γὰρ, for, ch. v. 7. In those things—He does not say, these things; he regards them as far past. Death—The epithet eternal, ver. 23, is never added to this noun, not only as respects those in whom death yields to life, but not even in relation to those who shall go away into everlasting fire, torment and destruction. If any one can think, that it is by chance,
and not design, that Scripture, when eternal life is expressly mentioned, never names its opposite, eternal death, but everywhere speaks of it differently, and that, too, in so many places, I, for my part, leave him to regard as equivalent the phrases, eternal destruction, etc. The reason of the difference, however, is this: Scripture often describes death, by personification, as an enemy, and one to be destroyed; but it does not so describe torment.

22. But now—Paul has used νυνί, now, very often, and always with δὲ, but. Ye have; or, have ye, comp. ver. 19. Unto holiness —Contrasted with of which you are ashamed, ver. 21. Ye are a holy priesthood of God. The reference seems to be to Amos ii. 11, נְזָעֲרֵם, Sept. sìç ἄρσενων, for holiness; [Eng. Ver. has Nazarites.]

23. The [wages]—the [gift]—The mark of the subject. Wages—gift—Evil deeds earn their own pay; not so, good works; for the former obtain wages, the latter a gift: ὁφώμα, wages, in the plural, [properly, that of soldiers. Theophyl. in Mey.] χρήσιμα, a gift, in the singular, with a stronger force.

CHAPTER VII.

1–6. [Explanation and proof of ch. vi. 14. Ye are not under the law, but under grace. Alf.] Ἡ, Or, [not rendered in Eng. Ver.] The disjunctive interrogation. There is a close connection here with ch. vi., the words of which, at ver. 6, 14, 21, he destroyed—have dominion,—fruit,—death, etc., recur in this chapter. The comparison of the Old and New state is continued. To them that know—The Jews; although all Christians should know the law. The law—For example, of marriage. The whole law, in accordance with the opening of this portion, is put by Synecdoche, [that is, the use of the whole for a part.] for the law of marriage. Over a man—Over a woman, ver. 2, comp. 1 Pet. iii. 4, where the inner man presupposes the outer, and the parallelism consists in man being used also separately of the woman, not merely of Adam, the husband. Man here is used generically; but in the second verse, Paul applies it to the woman. So long as—Neither longer nor shorter. Liveth—The Law. [But Eng. Ver. is correct; as long as he—the husband—liveth.
So Mey., Alf., etc.] A personification. In the conclusion, life and death are ascribed, not to the law, but to us; whereas, here is the first part of the proposition, in which, according to the apostle's meaning, life or death is ascribed to the law itself, and to the husband. What is here said, depends on the nature of the things related, which are the law and man. When either party dies, the other is considered to be dead. Thus both members of the proposition agree.

2. [Render, For (an example, which is also a proof) the married woman is bound by the law to the living husband; (the word living is emphatic, Mey): but if the husband have died, she is set free from (Gr. annulled from) the law of the husband. Alf.] Which hath an husband—Gr. ᾽νανδρός. So the Sept. Is bound—it may be construed with to her husband, and with by the law. The law of her husband—The apposition, from the law, i. e., her husband, would not be unsuitable.

3. Shall be called—She will receive the name of an adulteress, and that too, by the force of the law. She shall bring upon herself the name of an adulteress. If she be married to another man—Sept. Deut. xxiv. 2.

4. So that—Gr. ὑστερ. [Eng. Ver., wherefore.] This word is stronger than ὤπερ; thus. Ye are become dead—Which denotes more than ye are dead. The sum of the comparison is, the husband or wife, by the death of either, is restored to liberty; for in the first member of the proposition, the party dying is the husband; in the conclusion, the party dying is that which corresponds to the wife. By the body—A great mystery. In the atonement for sin, why is the body rather than the soul of Christ usually mentioned? Ans. The theatre and workshop of sin is our flesh; and for this, the holy flesh of the Son of God is the remedy. Who is raised—And therefore alive. We should bring forth fruit—He comes from the second person to the first; fruit corresponds to offspring; for the simile is from marriage.

5. We were in the flesh—That is, carnal. See the opposite ver. 6, at the end. [Better to interpret it, when we were not yet dead to the law, i. e., in the period before death with Christ. Mey., De W., Alf.] By—Ver. 8. Unto that death—Gr. τῷ ἀνδρί. [Eng. Ver., death.] Of which ver. 13, ch. viii. 6, speak.

6. [For διαθέσανασα, that being dead, read διαθέσανασα, having died; i. e., we. Tisch., etc. So Alf., who renders, But now (opposed to ὅσος, when, ver. 5), have we been delivered from the law; having died to that wherein we were held.] Being dead—So ver. 4, ye are become dead, said of that party, which corresponds to the wife: comp.
Gal. ii. 19. Wherein—Gr. ἐν φιλαθλίᾳ. A plain construction in this sense: we have been freed by death from the law, which held us. Were held—An expressive term; comp. συνέχεια, concluded, ch. xi. 32, ἐφουρούμεθα, kept, Gal. iii. 23. In newness of spirit, and not in the oldness of the letter—We have the same contrast ch. ii. 29; 2 Cor. iii. 6. The letter is the law considered, not in itself, since, thus considered, it is spiritual and living, ver. 14; Acts vii. 38, but in respect of the sinner, to whom it cannot give spirit and life, but leaves him to death, nay, even devotes him to it more completely: although he may meanwhile aim to do what the letter and its sound command; so that the appearance and the name may remain, just as a dead hand is still a hand. But the Spirit is given by the Gospel and by faith, and bestows life and newness, 2 Cor. iii. 6; comp. John vi. 63. By the words oldness and newness, Paul refers to the two covenants, although believers have now long enjoyed the first fruits of the New covenant; and at the present unbelievers retain the remnants, yea the whole essence of the Old Testament. Observe too, the ἐν, is put once, not twice. We have served oldness, not God: comp. Gal. iv. 9, oίκος, whereunto; now we serve not newness, but God in newness, ch. vii. 22.

7–18. [The Jewish Christian, reverencing the Law of his Fathers, might be offended by ver. 5, 6, drawing the inference that the law, if the occasion of sin, must be worthless and even immoral. Paul states this as a possible inference, ver. 7, rejects it, and then shows (to ver. 13), that the law is good in itself, but is that which leads to the knowledge of sin, and is abused by sin to a man’s destruction. Mey.]

7. Is the law sin?—He, who has heard the same things stated of the law and of sin, will perhaps object thus: Is the law sin, or the sinful cause of sin? comp. ver. 13, note. Sin—Observe again the propriety and difference of the terms:

οὐ νόμος· τὸ λέγειν τοῦ νόμου.
the law; the saying of the law.
ἡ ἀμαρτία· ἡ ἐπιθυμία.
lust.

Ὄοι ἐγών, I had not known, (from γνῶσις,) οὖς ἀδικήν, I had not known, (from ἀλά.)Ἐγών is the greater, ἀλά the less. Hence the latter, since even the less degree is denied, is an advance. Ἀμαρτία, sin, is as it were the sinful principle from which every disease and outbreak of lust springs. I had not known—Paul often speaks indefinitely in the first person, not only for perspicuity, but from the
constant application of his remarks to himself; see 1 Cor. v. 12, vi. 12. And so also here. [—When he says I, in me, etc., he refers to our common humanity. Theodor. Under his own person, he speaks of human nature. Theophil. both in Mey. That is, Paul expresses of himself, what is meant to apply to every man in general, in respect of his relation to the Mosaic law. Paul's own experience, so far from being excluded thus, appears with peculiar vividness and depth, and represents that of mankind. The subject meant by I, me, is therefore man in his merely human and natural condition. Paul transfers himself, as it were, to that state which preceded his conversion, and represents it as present. Mey. This is now the common interpretation of this disputed passage. Calvin, and many after him, refer this chapter entire to the struggles of a Christian, after he is born again. But this is contradicted by many phrases (esp. ver. 25, carnal, sold under sin, than which stronger language can scarcely be found in the New Testament; Stuart,), and is inappropriate to the context. (Thol., etc.) Beng. is right in referring ch. vii. to the legalist, in earnest indeed, but who does not found his sanctification in grace; and ch. viii. to the man justified by grace. Thol. So De W., Stuart, Ols., etc.] For even lust—Gr. τὴν τε γάρ ἐπιθυμίαν. [Eng. Ver., omits τε, even.] Ἡ ἐπιθυμία, sin, is deeper and more hidden: η ἐπιθυμία, lust, rather assails the sense, and at the same time betrays sin, as smoke does fire. The particles τε γάρ, for even, indicate this distinction; and sin, that one indwelling evil, produces a variety of lust: see what follows; and again lust brings forth sin finished, James i. 15. [Sin lies concealed in man, as heat in drink, which, if you judge by sensation, may be very cold. V. G.] I had not known—That lust was an evil; or rather, I had not known lust itself; its motion at length meets the eye. Said moreover—Now it said so, by itself; then, in my mind: comp. when the commandment came, ver. 9.

8. By the commandment—The construction is with the following verb [παραδόθηκεν, wrought concupiscence by the commandment. Not as Eng. Ver., Taking occasion by the commandment]; as in ver. 11, twice. Without—dead—A self-evident statement. Dead—Supply was: It did not so much rage through concupiscence: or supply is.

9. I was alive—Ζην, to live, here does not merely signify to pass one's life, but it is put in direct opposition to death. This is the Pharisaic spirit, comp. the next verse. [I seemed to myself indeed to be extremely well. V. G. But this must not be so weakened. He means I was alive, free from death, in the life of childish innocence, before the law began its work upon me. There is no allusion to the
Pharisaic spirit or state, as Beng. supposes. Mey., etc.] Without the law—The law being removed, being kept at a distance, as if it did not exist. Came—in contrast with ἄροις, without. The commandment—Ἐν τούτῳ, a commandment is part of the law, with a more express idea of compulsory power, which restrains, enjoins, urges, prohibits, threatens. Revived—Just as it had lived, when it had entered the world by Adam. [This is far from the apostle’s meaning. He presents his experience as the type of that of each man, not of humanity as a whole. But the rendering revived is right. Sin is a living power in men, which is dead, however, showing no life, until the law comes; when it assumes its true nature; and revives. Mey.] I died—I lost that life which I had.

10. Was found—Gr. εὑρέθη. [Eng. Ver., I found.] So ἑυρίσκω, I find, ver 21. To life—On the ground of God’s original intention, and otherwise, on the ground of my own opinion, when living without the law. Life indicates both joy and activity; death implies the opposite. This—Gr. αὐτή, [not rendered in Eng. Ver. Beng. prefers αὐτή, itself. But Tisch., Alf., Mey., etc., have αὐτή, this.] The same. Comp. Acts viii. 26, note.

11. Deceived—Led me into by-paths, as the robber leads the traveler; and while I supposed I was going to life, I fell into death. Slew me—This is the limit of the economy of sin, on the confines of grace.

12. [Wherefore—that is, although sin, the evil principle within me, has abused this law, which in itself is good, to my ruin, yet, etc. Mey., Alf., etc.] Holy—Supply from what follows, and just and good; although it was necessary to multiply these synonymous terms chiefly in defence of the commandment, with its caustic power: holy, just, good, in relation to its efficient cause, its form, and its end; or holy, as respects my duties to God; just, as respects my neighbor; good, as respects my own nature; with which whatever is commanded harmonizes, for life is promised, ver. 10. The third of these three epithets is taken up very appropriately in the next verse.

13. The (good)—Gr. ῥό. [Eng. Ver., that which is.] Then, that which is good—Mark the force of the article. [But sin—Render, but sin, that it might appear as sin; by working death for me through the means of the good, etc. Mey.] Death—The greatest evil, and the cause of death, the greatest evil. But sin—Supply, was made death to me; for the participle ἔργῳ, working, without the substantive verb, does not constitute the predicate. That it might appear sin—Place, [that is, repetition of a word to express an attribute of it]: sin, by no means good. This agrees with what precedes.
By that which is good—death—A paradox, and the adjective good is used very forcibly for the substantive, the law. Working—A participle, which must be explained thus: sin was made death to me, since it accomplished my death even by that which is good. It is no tautology; for by that which is good strengthens the second part of this sentence. That—might become—This depends on working. So 7va, that, repeated, forms a gradation. If any one prefer to make it an Anaphora [repetition of the same word in beginnings], the second part of the sentence will thus also explain the first. Exceeding sinful—Castellio translates it, as sinful as possible: because, namely, by that which is good, the commandment, it works in me what is evil, death. By—Construe with might become.

14–25. [Proof of the important principle; But sin, etc., ver. 13. For the law is spiritual, but man (naturally, and out of Christ) is carnal and under the power of sin; against the moral will of his better self, he is hurried away by the might of the sinful principle within him, to evil. Mey.]

14. [We know that—That is, it is acknowledged, and obvious. Chrysost. in Mey.] Is spiritual—It requires the agreement of every feeling of man with the mind of God; but God is a Spirit. Carnal—Ver. 18. I am—Paul, after comparing the twofold state of believers, the former in the flesh, ver. 5, and the present in the Spirit, ver. 6, next proceeds from the description of the first to the description of the second, and does so with a view both to answer two objections, which, because of that comparison might be framed in these words: therefore the law is sin, ver. 7, and, therefore the law is death, ver. 13; and to interweave in the solution of these the whole course of a man, from his state under the law to his state under grace, thinking, striving, and struggling-forth, and to show the function of the law in this matter: this, I say, he does, ver. 7–25, until at ch. viii. 1, he goes further. Therefore in this 14th verse the particle for does not permit any leap at all, much less does the subject itself allow so great a leap to be made from the one state into the other; for Paul directly opposes the carnal state in this verse, and the spiritual state, ch. viii. 4, as also slavery in this and the 23d verse, and liberty, viii. 2. Moreover he uses, before the 14th verse, verbs in the past tense; then, for the sake of more lively expression, verbs in the present tense, to be resolved into the past, just as he is wont elsewhere to exchange cases, moods, etc., to impart ease to his language; and for example in ch. viii. 2, 4, he passes from the singular to the plural number, and in the same chapter ver. 9, from the first to the second person. Also the discourse is the more suitably turned from the past
to the present time, as a man can only understand really the nature of his former state under the law, after he has come under grace; and from the present he can form a clearer judgment of the past. Finally, that state and process, though one and the same, has various degrees, which should be expressed either more or less in the past tense, and it is gradually that he sighs, strives, and struggles forth to liberty. The apostle’s language becomes gradually calmer, as we shall see. Hence it is less wonderful that interpreters differ. They seek their main arguments, some from the former, others from the latter part of this passage, and yet endeavor to explain the whole section as referring to one state, either under sin, or under grace. [We must observe in general, that Paul, as often elsewhere, so here, from ver. 7, is not speaking of his own character, but under the figure of a man, engaged in this contest. That contest is described here at length, but the business itself, so far as concerns the decisive point, is in many cases quickly accomplished; although believers must contend with the enemy, till their deliverance is accomplished, ver. 24, ch. viii. 28. V. G.] Sold—A man, sold into slavery, is more wretched, than a born slave, and he is called a sold man, because he was not originally a slave. The same word occurs in Judg. iii. 8; 1 Kings xxi. 25. Sold: Captive, ver. 23. [This unqualified assertion, carnal, sold under sin, and that in contrast to spiritual, ought to have prevented the misconception of August., etc., in supposing this passage to refer to one already born again. True, even he has remains in his carnal nature of the former disease, and flesh and spirit contend in him; but he is not carnal as opposed to spiritual; else he must have fallen back from the new birth. In the man born again, the conflict is between flesh and (the Holy) Spirit, but in the carnal man, it is between the flesh and his own moral nature; while in the former the spirit may be and ought to be victorious. Mey.]

15. For that which—He describes slavery so as not to excuse himself, but to accuse the tyranny of sin, and to deplore his own misery, ver. 17, 20. Γὰπ, for, tends to strengthen sold. The slave serves an unworthy master, first, joyfully, then, with grief, lastly, he shakes off the yoke. I allow not—Gr. γνῶσιν. As good; the same as to consent to it, that it is good, ver. 16, which forms the contrast; its opposite is I hate. [But the Gr. γνῶσιν means know; and Eng. Ver. and Beng. are wrong. Render, for that which I do I know not, i. e., it occurs without any perception on my part of its moral relation. Such is the case of the slave, who acts as the tool of his master, without being conscious of the real nature and aim of his actions. Mey. So Alf.] I would, he does not say, I love, which would
imply more, but I would, intending to oppose this to I hate, immediately following. [Omit τούτο, that, the first time. Tisch., Alf.] Do—do—Gr. πράσιω, ποιῶ. There is a distinction between πράσιω and ποιῶ common among the Greeks;—the former implies something weightier than the latter. The former is put twice in the present tense, first in a negative, and then in an affirmative assertion, οὐ πράσιω, I practise not, the thing is not put in practice; ποιῶ, I do, inwardly and outwardly. These words are interchanged, ver. 19, xiii. 8, 4; and this interchange is not only not contrary to the nature of the discourse which is gradually culminating, but it even helps and strengthens it; for at ver. 15, the sense of the evil is not yet so bitter, and therefore he does not even name it, but at ver. 19, he is now very indignant that he should thus impose evil on himself. The farther the soul is from evil, the greater is its distress at touching the smallest particle of evil with even a finger.

16. I consent—[Gr. σώμενα, I speak with, or join my voice to: i. e., I add my voice to that of the law, affirming that it is good. Mey.] Συνήδομα, I delight, is stronger, ver. 22, note. The assent of a man to the law against himself, is a remarkable trait of true religion, a powerful testimony for God. Good—Gr. Καλός. The law, even apart from its legality, is good: Χαλός, beautiful, suggests holiness, justice, and goodness, ver. 12.

17. [Now then—Since this which I have just stated, is so. Alf.] No longer—This is repeated, ver. 20. That dwelleth—Ver. 18, 20. This word is afterwards used of the Spirit, ch. viii. 9.

18. I know—This very knowledge is a part of this state, here described. That is—A limitation; in me is more than in my flesh, and yet the flesh is not called sin itself; but Paul says, sin dwells in the flesh. And already this state, of which Paul is treating, carries with it something good. [Omit ἐφίσσω, I find. Tisch., Alf. Read, For to will is present with me, but to perform that which is good, is not.] To will—The Accusative, good, is not added, the poverty of the language thus expressing the feebleness of willing. Is present—Without the victory. The contrast as to the performance of good, is the not soon after. My mind, though seeking, does not really find it.

20. [Hence follows the very principle to be proved, ver. 17. Mey.] No more—Namely, as I used to do it. A sense of calmness and deliverance gradually arises. I is emphatic in opposition to sin. He who says emphatically, It is not I that will it, instead of, I would not, (ver. 16,) is already farther removed from sin.

21. I find—In this distressing conflict I find the law, without which I formerly lived. This is all. That proposition in ver. 14, is
repeated. The law—Gr. τὸν νόμον. [Eng. Ver., a law.] The law itself, in itself holy. When I would—Gr. τῷ δέλοις ἐμοί, [literally, unto me willing.] The Dative of advantage: I find the law not sinful or deadly to me. The first principles of harmony, friendship, and agreement between the law and man, are expressed with admirable nicety. The participle is purposely put first, to me willing, in opposition to the second me, used soon after absolutely. With the words, to me willing, comp. Phil. ii. 18. Is present with me—Here the balance is changed; for at ver. 18, the good will is present; as the weaker part, now the evil, though not the evil will, is present, as the weaker part. [This is the rendering of Chrysostom, Theophylact, etc., and of Meyer’s 2nd ed. But it does not accord with the purpose of the Apostle here, which is, in drawing this inference, to sum up the misery of the condition he describes. It is better (connecting τὸν νόμον, the Mosaic law, with τῷ δέλοις ἐμοί, me that will, and ποιεῖν, as infinitive of purpose) to render; I find thus, while I will the law (my will is directed to the law) to do the good, that the evil is present to me. What depth of wretchedness! My moral nature wills the law, in order to do what is good, but the evil is at hand in my carnal self to make vain this will! Mey.]

22. I delight—This too is already more than σῴμαχος, I consent, ver. 16. The inward—He already considers the name of the inward, but not yet of the new man; so also in ver. 25 he says, With my mind, not with my spirit. [For even he who is not yet born again has an inward man, that which receives the Spirit and grace; (comp. 2 Cor. iv. 16: Eph. iii. 16;) but it is not the work of the Spirit. This last is the new man, (Eph. ii. 10.) Mey. So Thol., etc.]

23. I see—From the higher region of the soul, as from a watchtower, which is called νοῦς, the mind, and is the repository of conscience. Another—And different one. Members—The soul is as the king; the members are as the citizens; sin is, as an enemy, admitted through the fault of the king, who is to be punished through the oppression of the citizens. The law of my mind—Which delights in the Divine law. Bringing me into captivity—By every actual victory. The apostle again speaks somewhat harshly in his holy impatience: the figure is taken from war, comp. warring.

24. O wretched man that I am!—[But Beng., wretched me in being a man?] Man, if he were sinless, is noble and blessed; with sin, he rather wishes not to be a man, than to be such a man. The man speaks of man’s state in itself, as it is by nature. This cry for help is the last thing in the struggle, and, henceforth, convinced that he is helpless, he begins, as it were, unknowingly to pray, Who shall deliver
me? and he seeks release, and waits until God manifests himself in Christ, in answer to that who. This is the moment of mystical death. Believers retain something of this feeling, even until death, viii. 23. Shall deliver—Power is necessary. The verb is properly used; for πουέραν, to deliver, is to drag from death. From the body—The body being dead through sin, ch. viii. 10. The death of the body is the full accomplishment of that death, of which ver. 18 treats, and yet in death there is to be deliverance. This—Σῶμα θανάτου τοῦτο, the body of this death, is for σῶμα θανάτου τοῦτο, this body of death. Comp. Acts v. 20, note. [Ols. refers τοῦτο, this, to σώματος, body, adding that the pronoun is placed after the noun by an Hebrew idiom. But the Eng. Ver., the body of this death, is right; this death being that drawn on by sin, and described just previously. So Mey., Alf., etc.]

25. [For ὑπαγιστῶ, I thank, read, χάρις, thanks to. Tisch., Alf. I—Not Paul, for himself alone, but as the same representative person expressed by I, me, heretofore. A change, not of person, but of scene and circumstances. The actual man has bewailed his wretchedness, out of Christ; now he is in Christ, and triumphs in his lot, because after that cry for rescue, the rescue itself is come. Mey.] Thank—This is unexpectedly, though most pleasantly, mentioned, and is now at length rightly acknowledged, as the only refuge. The sentence is categorical: God will deliver me by Christ; the thing is not in my own power: and that sentence sums up the matter; but the expression of feeling (of which see on ch. vi. 17), I give thanks, is added. (As in 1 Cor. xv. 57; the sentiment is, God giveth us the victory; but there is added, Thanks be to God.) And the phrase, I give thanks, as a joyful hymn, stands contrasted with the sad complaint, in the preceding verse, wretched that I am. Then—He concludes those topics, on which he had entered at ver. 7. [I myself—Gr. ἄντως ἐγώ, that is, I myself, in contrast with Christ the Saviour. Having expressed the need of salvation, and thanks for it, he pauses and sums up the consequence of all said in ver. 14–23, in a brief description of the division within man; I myself (alone, without Christ, the man in and for himself. Mey.,) serve with the reason (τῷ νοὶ) the law of God; but, etc. De W.] The law of God—the law of sin—νόμος, law, is the Dative, not the Ablative, ver. 23. Man is now equally balanced between slavery and freedom, and yet at the same time, panting for liberty, he acknowledges that the law is holy and blameless. The balance is rarely even. Here the inclination to good has now become the stronger.
CHAPTER VIII.

1. [Now—In contrast with the unregenerate condition ascribed in ch. vii. Mey.] There is therefore now no condemnation—The apostle comes now to deliverance and liberty. Moreover he does not use the adversative δὲ, but; he uses the conclusive ἅπα, therefore, comp. on ch. ii. 1; because at the end of ch. vii. he had already reached the limits of this state. Now, too, he clearly returns from his admirable digression to the line of thought in ch. vii. 6. And, in token of this, the particle now, which denotes present time, was used there, and is resumed here. Condemned in ver. 3, refers to condemnation here. [Omit the clause, Who walk not after the flesh, but after the Spirit. Tisch., Alf., Mey., etc.]

1, 2. Who walk; for the law—The Aetiology [assigning of the reason] by a parenthesis suspends the train of thought (for the law of death (ver. 2); in us who walk, ver. 4); and as this parenthesis is terminated by Epanalepsis [that is, the same word or words are before and at the close of the parenthesis], the expression but after the spirit completes the period, where the but is opposed rather to the not in ver. 1 than to the not in ver. 4. But after the spirit is omitted in the first verse, on the most respectable testimony. But Paul immediately discusses the not after the flesh; then as he advances, he adds, but after the spirit, ver. 4, note.

2. The law of the spirit—The Gospel inscribed on the heart; comp. ch. iii. 27; 2 Cor. iii. 8. The spirit makes alive, and this life quickens the Christian. Hath made me free—A mild term, and in the past tense; he had formerly put the weightier verb ἐγέρσαι, shall deliver, in the future. Grace renders that most easy, which seems difficult to man under the law, or rather does it itself. Both are opposed to bringing me into captivity, ch. vii. 23. Of sin and death—[This is defined, ch. vi. 23, 25. Not then the Mosaic law, but the law of sin in our members. Hence too the law of the spirit, contrasted with it, must denote an inner power, as Beng. expounds it. Mey.] He refers to what he said in behalf of God's law, ch. vii. 7, and 13. Observe that and is put here, and not at the beginning of the verse in the contrasted clause of the spirit of life, where either the connective is wanting, of spirit, of life, or it must be explained thus, τὸ Ἰσόμενα τῆς ζωῆς, the Spirit of life.

3. The [impossible thing of the law—Eng. Ver., what the law could not, etc.] This word has an adjective force, thus: God has accomplished the condemnation of sin, which was impossible for the law;
God condemned sin in the flesh (which the law could not do, namely, condemn sin) without destroying the sinner. To ἀδικορος, what was impossible, has an active meaning here; and Luther's paraphrase gives the Apostle's meaning. The law—Not only ceremonial, but also moral; for if the moral law had involved this possibility, the Son of God's mission would have been unnecessary. Furthermore, the word impossible, implying a deprivation, assumes something previously possessed: formerly the law could afford righteousness and life, ch. vii. 10. Hence man so willingly follows the traces of that first path even after the fall. His own—ιδιος, his own, ver. 32. His own, over whom sin and death had no power. Sending—This denotes a sort of separation, as it were, of the Son from the Father, that he might be the Mediator. In the likeness of sinful flesh—The construction is with xαρεπουε, condemned. [But Eng. Ver., sending his own Son in the likeness of sinful flesh is right; see below.] We, with our flesh utterly tainted with sin, should have been consigned to death; but God, in the likeness of that flesh (for justice required the likeness), that is, in the real and holy flesh of his own Son, and that too for sin, condemned that sin which was in our flesh, that we might be freed; ἐν, in, is construed with condemned, compare by, ch. vii. 4. [But the apostle is speaking of the removal, not of guilt but of the practice of sin; the weakness of the law in its want of sanctifying power; its want of justifying power has been dealt with before. Hence we must not connect condemned sin in the likeness, etc., as Beng.; but as Eng. Ver. Alf.] For sin—sin—The substantive is repeated, as in Luke xi. 17, note, when the house is divided, the house falls. But a Ploce [repetition of a word to express an attribute of it] is here added, as the use of the article only in the latter place indicates. These two terms refer to each other, as do the likeness of flesh and flesh, περι, for: περι ἀμαρτιας, for sin, is equivalent to a noun, as in Ps. xl. 6. Sin-offering—Gr. περι ἀμαρτιας, for sin. Heb. x. 6, 8. But here, in the epistle to the Romans, I explain it thus: God condemned sin, because it is sin. Sin was condemned as sin. So sin is put twice in the same signification (not in a double signification as happens in an Antanaclasis, [use of the same word twice in a twofold sense,]) but the article το, the [not rendered in Eng. Ver.], adds an Epitasis, [emphatic addition.] Condemned—Removed, exhausted, finished, destroyed all its strength, deprived sin of its power, (compare impossible above—sin which was laid on the Son of God. For execution also follows the condemnation of sin. It is the opposite of to justify, ver. 1; ch. v. 18, note, and 2 Cor. iii. 9.

4. Righteousness—In contrast with condemnation, ver. 1. Might
be fulfilled—That fulfilment is soon after described, ver. 5–11; thence comes the for, ver. 5. Works of righteousness follow him that is justified: sin is condemned, he who had been a sinner, now acts rightly, and the law does not pursue him. Not after the flesh—In contrast with in the flesh, ver. 8. Paul has now come at length to the clear distinction between flesh and spirit. The spirit denotes either the Spirit of God, or the spirit of believers, ver. 16. The latter is a new power produced and maintained in us by him; and the reference is, wherever flesh stands in opposition.

5. For they that—From this passage Paul first describes the condition of believers; and secondly, by way of illustration, its opposite. Who are—A condition. Mind—A feeling arising from the condition.

6. The mind [of the flesh]—Gr. τὸ ψυχόν. [Eng. Ver., to be carnally minded.] Corresponds to mind, ver. 5. Death—life—In this life with its continuation in another, comp. ch. vi. 23. Life and peace—By the addition of the word peace, he prepares the way for the transition to the next verse, where enmity is described.

7. [Because—The reason why to be carnally minded can tend to no result but eternal death; because it is enmity to God, the prime source of life. Mey. Neither can be—Hence the pretext of impossibility, by which they desire to excuse themselves, who are here reproved as carnal. V. G.]

8. [And—Gr. ἢ, Eng. Ver., wrongly, so then. Alf.] Added to increase the emphasis. Please—'Ἀρεσχω, I please, here, as often, signifies not only I please, but I desire to please, 1 Cor. x. 33; Gal. i. 10; it is akin to be subject, in the preceding verse.

9. The Spirit of God, the Spirit of Christ—A remarkable testimony to the Holy Trinity, and its economy in the hearts of believers, comp. ch. v. 8, 5, xiv. 17, 18, xv. 16, 30; Mark xii. 36; John xv. 26; Gal. iv. 6; Eph. i. 17, ii. 18, 22; 1 Pet. i. 2; Acts ii. 33; Heb. ii. 3, 4; 1 Cor. vii. 3, 11, 18, etc.; 2 Cor. iii. 3, 4. Refer ver. 11, to the Spirit of God, ver. 10, to the Spirit of Christ. For the distinctive marks, proceed in this order: He who has the Spirit, has Christ; he who has Christ, has God. Comp. on such an order, 1 Cor. xii. 4, etc.; Eph. iv. 4, etc. In you—In, a particle to be carefully noted in this chapter, ver. 1–4, 8–11, 15, concerning the carnal and spiritual state. We in God, God in us. He—This man is not Christ's; and therefore, this whole discourse has no reference to him. His—Christ's: he is a Christian, who is Christ's.

10. [The connection of thought is: if, on the other hand, Christ is in you, then you have these blessed fruits to enjoy; 1. though the
body is a prey to death, because of sin, yet the spirit is life, through righteousness; ver. 10. 2. But even the mortal body will He, who raised up Christ, quicken, because Christ's spirit dwells in you, ver. 11. Mey.] And if Christ—Where the Spirit of Christ is, there Christ is, comp. the preceding verse. The body—Sinful, for here it is opposed to the Spirit, not to the soul. Dead—The concrete: he says dead, instead of about to die, very forcibly; adjudged and given to death. So those feel, who have experienced the separation of soul and spirit, or of nature and grace. But—An immediate opposition, excluding Purgatory, which is suited neither to body nor spirit, and at variance with the remaining economy of this very full epistle, ver. 30, 34, 38, ch. vi. 22, 23. Life—The abstract. Because of—Righteousness produces life, as sin death; life does not produce righteousness, contrary to the Papists. Righteousness—The just—shall live.

11. [For τὸν Χριστόν, Christ, read Ἰησοῦν, Jesus—Tisch., Alf. So Beng.] Jesus—Afterwards in the conclusion, Christ. The name Jesus refers to himself; the name Christ to us. The former title, as a proper name, belongs to the person; the latter, as an apppellative, to the office. Shall quicken—Comp. life, ver. 6. This life knows no condemnation, ver. 1. By—2 Cor. i. 22. One and the same Spirit is Christ's, and is in believers; therefore as Christ lives, so believers shall live.

12–17. [Hence we are bound, not to live after the flesh, for this brings death, but the rule of the Spirit, on the contrary, brings life; because, as actuated by God's Spirit, we are God's children, and sure of the glory to come. Mey.]

12. We are—We so acknowledge and consider ourselves. A kind of teaching, bordering on exhortation; (so, we are, is also used in Gal. iv. 31) and which presupposes willing hearers. Delight mitigates the sense of debt. [But what is the condition of the carnal? These are really debtors, and so confess themselves as often as they declare their inability to live spiritually. V. G.] Not to the flesh—Add, but to the spirit; but this is elegantly left to be understood. After the flesh—Which tries to recall us to bondage.

13. [For—The flesh is a wretched paymaster. Who would be its debtor? V. G.] Of the body—Others read τοῦ σαρκός, of the flesh. Ye shall live—He does not say, μέλλετε την, you are about to obtain life, but ἔσται, you will remain in life. In the repentance of those, in whom the flesh had ruled, and in the temptations of those, in whom the Spirit reigns, the flesh and the Spirit are, so to speak, evenly balanced: grace anticipating the former, sin, the latter; to whichever side a man turns, from it he receives his title. With this passage,
Paul entirely dismisses the carnal state and having now finished that part which he had begun at ch. vi. 1, he describes the pure and living state of believers.

14. Are led—In the middle voice; are led willingly. [This is the sum of what precedes; the sum of what follows is, they are the sons of God. V. G. Then—Emphatic; then, and no others. Alf.] They are the sons of God—Others read vioi Θεοῦ, or vioi σιω, or vioi αὐτῷ Θεοῦ. There are thus three readings, of which I prefer the second, which is sustained by the third, since the word vioi, sons, is placed first for emphasis; and the emphasis led me to touch upon this variety in the readings. Sons—The Spirit is given to sons, Gal. iv. 6. Here Paul begins to discuss those topics, which he afterwards comprehends under, He glorified, ver. 30; he does not, however, describe unmixed glory, but only that whose taste is still tempered with the cross. Therefore the sum of his remarks is, through sufferings to glory; support is interwoven with sufferings. Hence the whole connection of the discourse will be obvious.

15. For—This refers to sons in the preceding verse. The spirit of bondage—The Holy Spirit was not even in the Old Testament a spirit of bondage; but he so developed his power among those believers, in whom he then dwelt, that there was, nevertheless, a secret sense of bondage, among those who were but children, Gal. iv. 1. Again—As formerly. The Romans as Gentiles had had groundless fear; but not the spirit of fear, as those into whose place the Gentiles had come. The Church of all ages is, as it were, one moral person; so the word again, Gal. iv. 9, v. 1. To fear—See Heb. ii. 15, note. Of adoption—See Gal. iv. 1, etc. [By—Or rather, in which, as the element of our inner life. Mey.] We cry—One and all. Cry implies vehemence, with desire, confidence, a just claim, perseverance. And the Holy Spirit himself cries: Abba, Father, Gal. iv. 6, note. [If, while you live, you have not experienced this, mourn, and eagerly seek it; but if you have experienced it, see that you joyfully continue in it. V. G.]

16. With the [spirit of us.] Gr. τῷ [Eng. Ver., our spirit.] Our spirit testifies; the Spirit of God himself testifies with our spirit. [But σὺν, with, in composition, here does not refer to our spirit, but to agreement in fact, with what goes before; The Spirit himself testifies to our spirit, etc. De W., Alf. Our spirit is human, 1 Cor. ii. 11; and therefore its testimony is in itself not infallible, Mal. ii. 16. V. G.] Blessed are they who clearly perceive this testimony. Itself refers to ver. 14.

17. Joint-heirs—That we may know that it is a very great inherit-
ance, which God gives us; for he has assuredly given a great inheritance to his Son. If so be—This short clause is a new proposition, relating to what follows. We suffer with—To this refer sufferings in the next verse, and likewise, may be glorified together, to the glory in the next verse.

18. For—The reason why he just now mentioned suffering and glorification. Of this present time—The cross in the New Testament is greater than formerly, but it is short. Κατο, a short time; the present and future are contrasted. To be compared with—that is, if they be compared. In us—Comp. 2 Cor. v. 2.

18, 19. Revealed—manifestation—The glory is revealed, and then also the sons of God are revealed.

19. Earnest expectation—This denotes the hope of the coming event, and the effort of the mind, eagerly panting for it. The expectation of the creature—that is, the creature waiting, or expecting. Luther on this passage calls it, final waiting. Of the creature—Gr. τῆς κρίσεως. [This word ἡ κρίσεως, may mean creation, that is, the act of creation; or, the creation, that is, the created, and that in general, Mark x. 6, xiii. 19, etc.; or in a more or less special sense, as the context requires. The right rendering here is nature, or the whole animate and inanimate creation, as distinguished from man: without reference, of course, to angels or other worlds. Mey., De W., Alf.]

The creature here does not denote angels, who are free from vanity; nor men in general, although not even those most subject to vanity are excluded, who, although in the bustle of life they regard vanity as liberty, and partly stifle, partly conceal their groaning, yet in calm, quiet, sleepless, and dangerous seasons, they breathe forth many sighs, which are heard by God alone; nor are the virtuous Gentiles excluded; but believers are expressly opposed to the creature. As to the rest, all the visible creation is intended, and every class according to its capacity, [ver. 89, i. 25]. As every creature stands related to the sons of God, so, here, the things stated of the former stand related to those stated of the latter. The wicked neither desire, nor will obtain liberty. Misfortunes have accrued to the creature from sin; preparation will accrue to the creature from the glory of the sons of God.

Sons—Τέκνων, children, ver. 21. Waiteth—Gr. ἀπεκδέχεται. Ἀνδ in this compound signifies the waiting for a thing hoped for, because of the promise. The same word is in ver. 23, and in like manner ἀπορροάδοξια, earnest expectation, above.

20. To vanity—that is, instability, the liability to change and decay of all created things. Alf.] Whence the first of believers, whom the Scriptures commend, was called ἀδάν, Abel [vanity]. Glory is op-
posed both to vanity and corruption; and the greatest vanity is idol-
stray, ch. i. 21, 23. Vanity is abuse and waste; the malignant spir-
its themselves rule over the creature. Was made subject—Passive
with a middle meaning, though it partially personifies. Not willingly
—for in the beginning it was otherwise; thence it is that the crea-
ture would rather be made subject to Christ, Heb. ii. 7, 8. By reason
of him who hath subjected—that is, by reason of God, Gen. iii. 17,
v. 29. Adam rendered it liable to vanity, but he did not subject it.

21. In hope—Construe with was made subject, so, in hope is put
absolutely, Acts ii. 26; and comp. by hope, ver. 24. Shall be deliv-
ered—Deliverance is not accomplished by complete destruction; other-
wise quadrupeds, when butchered, would fall with pleasure. From
the bondage of corruption [the bondage which is corruption; apposi-
tion; Mey.] into the glorious liberty—[Gr. The freedom of the glory of
etc., and so it ought to be rendered. The freedom consists in, and is
a component part of, the glorious state. Alf.] 'And, from, and sic,
into, are opposed. From denotes the point from which; into, the
point to which. Bondage and liberty belong to the creature; corrup-
tion and glory to men, believers. Vanity, ver. 20, is something more
subtle than corruption. Not only deliverance, but also liberty, is the
goal, to which the creature in its own way is tending. Into the lib-
erty—that they may freely subserve the glory of the sons. Cluver.
[On the idea of the renovation and glorification of all nature at the
revelation of the glory of Christ, see Is. xi. 6, etc., lxv. 17, etc.; Rev.
xxi.; 2 Pet. iii. 13; Acts iii. xxi. Alf.]

22. For—This Ἐτιολογία [assigning a reason] supposes, that the
groaning of the creature is not in vain, but that it is heard by God.
The whole—it is considered as a whole, comp. ver. 28, 32, 39.
Groaneth together—with united groanings. Dio Cassius, book 39,
gives a singular example in the wailing of the elephants, which Pom-
phey devoted to the public shows contrary to an express pledge as men
interpreted it; and the people themselves were so affected by it, that
they cursed the commander. Until—he insinuates, that there will
be an end of its pains and groans.

23. And not only—the conclusion is drawn from the strong groan-
ing to that which is much stronger. [There is some doubt as to the
reading here, but not affecting the sense. Tisch. omits ἡμεῖς, we,
which however is understood; Alf. retains it.] Ourselves—even we
ourselves—Gr. αὑρόι—καὶ ἡμεῖς αὑρόι. The former αὑρόι, ourselves,
refers by way of contrast to the creature, ver. 22: the latter to ver.
26, concerning the Spirit; and yet the same subject is denoted;
otherwise the apostle would have said, αὑρόι ὑπὸ τῶν ἀναρχίην, x.t.l.
[Ourselves having the first fruits, etc., i.e., though we have them; not which have, as Eng. Ver. Alf., Mey.] The first fruits of the Spirit—That is the Spirit, who is the first fruits, see 2 Cor. i. 22, note. We are a kind of first fruits of God's creatures, James i. 18; and we have the first fruits of the Spirit; and the same Spirit enters into all creatures, Ps. cxxix. 7, from which passage the groaning of the creature is explained. The sons of God are said to have the first fruits, so long as they are in the way. They who possess the first fruits, and the accompanying good, are the same. Which have—This involves the cause; because we have. Within ourselves—Implying, that the groaning of believers differs widely from that of the creature. We groan—Σταιων Ι groan, here, and in ver. 22, signifies to desire with groaning; comp. 2 Cor. v. 4. The [redemption]—This article shows by the apposition, if it be analyzed, that this sentiment is contained in it, the redemption of our body constitutes the adoption. Redemption—This will be at the last day, which they already supposed to be at hand; liberty is akin to this. Comp. Luke xx. 36. [The redemption is that of the body, from all defects of its earthly nature; and will constitute it an incorruptible body, glorified like Christ's. Phil. iii. 21; 1 Cor. xv. 51. Mey. That liberty, by which we are freed from the body is not meant, but that by which the body is freed from death. V. G.]

24. Hope—The dative, not of the means, but of the manner; we are so saved, that something may even yet remain, for which we may hope,—both salvation and glory. He limits the present salvation, but in limiting, he takes it for granted. Why—yet—Why yet does he hope for it? With vision, hope is needless. The blessed will be sure of the eternity of their blessedness, because they will not need hope; and will therefore be established.

25. But if—The patient waiting of believers is deduced from the nature of hope.

26. Also—Not only the whole creation groans, but the Holy Spirit himself aids; comp. ver. 23, note 2. On both sides, believers have such as groan and sympathize with them,—on the one side, the whole creation; on the other, what is more important, the Spirit. So far as the Spirit groans, it respects us: So far as he also helps, it respects the creature. Helper—Gr. συναντιλαμβαναι, in which συν, with, has the same force in this compound as in συμμαρτυρεῖ, beareth witness with, ver. 16. [For Ταῖς ἀσθενείας, infirmities, read, τῷ ἀσθενείᾳ, infirmity. Tisch., Alf.] Infirmities—In our knowledge and in our prayers; the abstract for the concrete, infirmities, that is our prayers, which are in themselves infirm. For—Paul explains what the infir-
mites are. *What—as*—Comp. *how or what,* Matt. x. 19. *Maketh intercession*—Gr. ὑπεραναγγέλει. *Ὑπὲρ,* abundantly, as in ver. 37, ὑπεραναγγέλει, we are more than conquerors, and ὑπερεπερισσοῦμεν, did much more abound, ch. v. 20. Both ὑπεραναγγέλει, in this verse, and ἑναναγγέλει, maketh intercession, ver. 27, are predicates of the same subject, viz. the Holy Spirit. It is usual first to put the compound verb with its proper emphasis, and then merely to repeat, in its stead, the simple form. Thus in Rom. xv. 4, we have first προσηγάφη, were written aforetime, and ἐγραφή, were written, follows, which is the genuine reading. [Omit ὑπὲρ ἡμῶν, for us, Tisch., Alf., etc. The idea is expressed by ὑπὲρ, for, or in behalf of, in the verb ὑπεραναγγέλει, which means intercedes for (us) not intercedes abundantly, as Beng. supposes. Mey., etc.] *With groanings*—Gr. στεναγμοῖς. Every groan (the root of the word being στενός, strait) proceeds from distress: therefore the matter of our groaning is from ourselves; but the Holy Spirit gives it form, whence the groanings of believers, whether from joy or sorrow, are unutterable.

27. *But*—Gr. δὲ. [Not and, as Eng. Ver.,] refers to not, implied in διαλεγομένως, that cannot be uttered. *The hearts*—The Spirit dwells in the hearts, and intercedes. Christ is in heaven. *He who searches the hearts* is the Father, to whom especially this is attributed in Scripture. *The mind of the Spirit*—Comp. φρονημα, the mind [of the flesh], ver. 6. *Of the Spirit*—The Holy Spirit, as in the preceding verse. *According to*—Κατὰ Θεόν, according to God, not κατὰ ἀνθρωπον, according to man, (comp. 1 John iii. 20, as is worthy of God, and acceptable and manifest to him. The Holy Spirit understands the style of the court of heaven, which is acceptable to the Father. Κατὰ, according to, has the emphasis, as beginning the clause. *For saints*—[Not as Eng. Ver., the saints.] The article is not added; the saints are those, who are both near to God, and are worthy of aid, for whom the Spirit intercedes.

28. *And we know*—Contrasted with, we know not, ver. 26. *To them that love*—The subject is here described from the fruit of those things before mentioned,—namely, love to God; which causes believers to receive contentedly all God’s dispensations, and steadily to overcome all difficulties and temptations, [James i. 12. Paul is an example, 2 Cor. i. 8-11. V. G.] Presently, in the case of the called, the reason is given, why those who love God are so blessed. *All things work together*—By groanings, and otherwise. So 1 Macc. xii. 1, time works with him. *For good*—Until their glorification, ver. 30, end. *To them who are the called according to his purpose*—A new proposition in reference to what follows. The apostle, designing to
sum up the whole blessing of justification and glorification, ver. 30, now returns first to its fundamental principles, which only can be known from these sweetest fruits: he at the same time prepares us for the ninth chapter: πρόθεσις, is God’s purpose, to save his own people. Κλητοίς, the called, is a noun, not a participle; as οὖν, who are, is added: the purpose is unfolded, ver. 29, the called, ver. 30.

29. [This and the following ver., explain and carry out the idea in the words, called according to his purpose; as the ground of the we know, ver. 28. “For the Divine economy of salvation leads Christians safely and certainly to glory,” hence nothing contrary to this plan can affect any influence on them for evil; ver. 31, etc. Mey.] Did foreknow — Hafenreffer renders, He formerly acknowledged. Πρόθεσις, the purpose, comprehends πρόγνωσιν, foreknowledge, and προορισμόν, predestination, for calling is connected with both the former and the two latter, ver. 28–30; Eph. i. 9, where however ὑλήμα, his will, has a wider meaning than predestination, and assuredly predestination accompanies foreknowledge, for foreknowledge takes away reprobation, ch. xi. 2. Moreover reprobation and predestination are opposed. Predestined—conformed—He declares, who they are, whom he foreknew, namely, the conformed. This is the characteristic [impress of the seal] of those who were foreknown and are to be glorified, 2 Tim. ii. 19; Phil. iii. 10, 21. [But Eng. Ver., to be conformed, gives the true sense. So Mey., etc.] To the image—Constrained with συμμορφοῦς, conformed, although συμμορφοῖ, conformed, Phil. iii. 10, governs the dative. Here it has more the force of a substantive with the genitive. This likeness is the very adoption of sons, not the cross or glory; for the latter follows only after justification; on which, see ver. 30: but they who are the sons of God are Christ’s brethren. Conformity to his cross or his glory, follows conformity to the Son of God, Gal. iv. 19. So Eph. i. 5. Having predestined us unto the adoption of children. To the (being)—Gr. σιζῥό. [Eng. Ver., that he might be.] The reason for joining predestination with foreknowledge, namely, Christ should have many brethren; but this multitude of brethren would fail, or at least would be diminished, if there were foreknowledge without predestination. Predestination overcomes all obstacles to the salvation of believers, and changes adversity into prosperity. Might be—And might be seen to be. The first-born—The glorious resurrection of Christ, and of believers, is itself a kind of generation, Matt. xix. 28.

30. Them he also justified—Paul does not make the number of those, who are called, justified, glorified, to be absolutely equal; he
does not deny that the believer may fail between the special call, and
the glorification, ch. xi. 22; nor does he deny that there are also per-
sons called, who may not be justified; but he shows, that God, so far
as he is concerned, conducts his people from step to step. He glori-
fi ed—Ver. 17–24. He speaks in the preterite, as if looking back
from the goal to the course of faith; from eternal glory, to the eternity
in which God decreed the glorification. [Comp. Ps. xvi. 8.]
31–39. [This whole passage is a commentary on ver. 28. Mey.]

31. To these things—Spoken of in chapters iii., v., viii.; that is to
say, we cannot go, think, or wish farther. And if anyone, through
unbelief, should wish to adduce anything against these things (comp.
Luke xiv. 6), he cannot. [It may be justly said, that the gate of
heaven here lies open, ver. 31–39. V. G.] If—The conditional, in-
stead of the causal, strengthens the conclusion. Many think that
there are three sections in this passage, every one of which begins by
a question, with τίς, who? with an Anaphora [that is, repetition of
the same word in beginnings], and has its answer immediately follow-
ing, which is called Anthypophora [that is, an answer anticipating an
objection]. But the apostle contemplated a different analysis. There
are four sections beginning with this verse: one, general; and three,
special; every one of them contains, first, rejoicing for Grace; and
then a suitable question, challenging all opposition, to which, I am
persuaded, is an answer. The first, a general section, is, If God be
for us, who can be against us? The first special section is this, con-
cerning the past: He who spared not his own Son, but delivered him
up for us all; how shall he not also with him freely give us all things?
Who shall lay anything to the charge of God’s elect? (Here in the
question, the inference is from glorying for the past; for the nature
of the subject did not suffer the section to be expressed by past tenses
only. Accordingly there is also a double future in shall freely give, shall
lay to the charge; but it manifestly refers to past events. God will
forgive all the sins that have been committed. No one can now ac-
cuse God’s elect on account of their sins. And the how and who are
thus combined in the same section, but there is also a double relation,
1, God did not spare his own Son. Therefore, He will also give us
with him all things. 2, He delivered him up for us all. Therefore, no one
shall lay anything to the charge of God’s elect.) The second section re-
spects the present; It is God that justifieth, who is he that condemneth?
comp. by all means, Isa. 1. 8, 9. The third section concerns the future; 
It is Christ, etc. Who shall separate us? For something future is im-
plied in the shall separate; comp. the end of ver. 38. The Past and
Present are the foundation of the Future, and Christ’s love is often
inferred from his death, ch. v. 5, etc.; Gal. ii. 20; Rev. i. 5. Such an interrogative conclusion is common, and admirably suits a spirited discourse. Acts viii. 33; Num. xxiv. 9; Job ix. 12, xxxiv. 29; Ps. xxvi. 1; Isa. xiv. 27, xliii. 13; Lam. ii. 13, end of verse; Amos iii. 8.

32. *He that*—This first special section has four sentences: the third refers to the first, the fourth to the second. He did not spare his Son; therefore there is nothing which he will not give. He delivered up his Son for us; therefore no one shall accuse us on account of our sins, ch. iv. 25. *He was delivered.* Nor is *who shall lay anything to the charge* so closely connected with what follows, as with what precedes; for the delivering up of Christ for us forbids all accusation, whereas *our justification* does not forbid accusation, but overcomes it. *I*κ, [an emphatic particle, which cannot be adequately rendered,] has an exultant sweetness, as the *και*, even—also, ver. 34, repeated: &κ, *who*, has its antecedent, *he*, implied in the following words. *Spared not*—Sept., *thou hast not withheld thy son*, Gen. xxii. 16, concerning Abraham and Isaac; and Paul seems to have had that passage in mind. *God, so to speak, did violence to his paternal love.* *Us all*—In other places it is generally said, *all we, of all of us*; but here *us* is put first with greater force and emphasis. The perception of grace with respect to *ourselves*, precedes our perception of *universal grace*. Many examples of its application are found without mention of its universality, as 1 Tim. i. 15, 16; whereas its universality is afterwards commended to stimulate to farther duties, ib. ii. 1, etc. *Delivered up*—So Sept., Isa. liii. 6. *With him also*—Και, also, adds an *Epitasis* [emphatic addition] to the reasoning from the greater to the less. It was more, *not to spare his Son*; now, *with the Son*, that is, when we have the Son already sacrificed for us, he will surely give us freely all things. *All things*—That are salutary. *Freely give*—In contrast with *he did not spare*. The consequences of redemption are themselves also of grace.

33. *Of God's elect*—Ver. 29. [Some render all these clauses as questions, *Who will lay*, etc? *Will God that justifieth?* *Who will condemn?* *Will Christ, who died*, etc.? *So De W., Alf.* But it is better (with *Tisch.* ) to punctuate as in Eng. Ver., and render, *Who will bring complaint against the elect of God?* (answer with triumphant counter-question,) *God is the justifier, who the condemner?* (comp. Is. l. 8. And as concerns Christ,) *Christ is he that died*, nay, rather that is arisen, who also is at the right hand, etc., *Mey.*] *That justifieth*—To *justify and condemn* are opposed, ver. 3, note. In Isa. l. 8,
9, a passage previously quoted, there is similarly first a supposition, and then an answer interrogatively expressed; as,

A. He is near, that justifieth me:

B. 1. Who will contend with me? let us stand together.

(Here, and for the time, this is placed on Old Testament grounds, because he is near; but in Romans he is called, God that justifieth, without any restriction).

2. Who is the lord of my cause? let him come near to me.

C. Behold the Lord God will help me:

D. Who is he that shall condemn me?

Here the apostle seems to have assumed A, and on the contrary to have omitted B, and likewise to have omitted C, and on the contrary to have quoted D.

34. That died, yea rather—who even—who also—The order of enumerating the contrary things, ver. 35, 38, 39, corresponds to these four points. In ver. 35, are lighter and smaller matters, which may be all referred to death, ver. 38, since they, as it were, lead the way to death. The matters in ver. 38, 39, are more weighty. This will presently be more fully developed. Rather—Ch. v. 10. Our faith should rest on Christ's death, but it should rather also so far progress, as to lean on his resurrection, dominion, and second coming. Is at the right hand of God—He is able to save: he himself and the Father. The ascension is not previously mentioned, nor does the mention of his glorious coming follow; for the former is the act of sitting at the right hand of God, the latter entirely removes all that threatens separation from the love of God, and introduces the state of glory of which ver. 30 treats. Maketh intercession—He is willing to save: he himself and the Father.

35. [Who—Gr. τίς for τι, what, to correspond with preceding. Mey., Alf.] Shall separate us—A perpetual union, for the future, with the love of Christ and of God, is inferred from Christ's death, resurrection, sitting at the right hand of God, and intercession, comp. ch. v. 5, 6, 9, 10; Heb. vii. 25. But the who is presently explained by the enumeration without an Ætiology [assigning the reason] following: from which again it appears, that the Ætiology must be sought before who shall separate us, in ver. 34: and he says who, not what, although he adds affliction, etc., because enemies lurk under these misfortunes. From the love—Towards us, ver. 37, 39. The ground of this impossi-bility of our separation from the love of Christ is love; the ground of this confidence is love clearly perceived. Of Christ—God's love and Christ's are one, ver. 39. [Here, Christ's love for us. Comp. ver. 37. Mey., etc.] Nakedness—The want of clothing, the extreme
of poverty, 1 Cor. iv. 11; 2 Cor. xi. 27. The enumeration proceeds for the most part in pairs, hunger and nakedness, etc. Peril—Hypocrites often yield to mere dangers. Or sword—An instrument of slaughter. Paul names the method of his own death, ch. xvi. 4; Phil. ii. 17, note. Many martyrs, who survived other tortures, were despatched with the sword.

36. As—He states why he enumerates in the preceding verse so many trials. For thy sake—slaughter—So the Sept., Ps. xliv. 23. Both the Old Testament church, and much more that of the New Testament, might have so spoken; and the latter may still so speak. For thy sake—It is good thus to suffer: sorrow for other causes in which the world abounds, is vain. We are killed—The first class of the blessed is mostly filled up with those who met a violent death, Matt. xxiii. 34, 35; Heb. xi. 37; Rev. vi. 11, xx. 4. All the day—So the Sept., in many passages, מַיִם, a proverbial expression; the whole day, all the day: Matt. xx. 6. Ps. 44, ver. 16, 9: We are accounted—By our enemies, by ourselves.

37. We are more than conquerors—We have strength not only equal and sufficient, but far more than enough to overcome the preceding evils: and not even shall the evils, which follow, injure us, because Christ, because God is greater than all. In this section there is designated that highest mark, as it were, which the Christian can attain, before his happy departure. Through him that loved—The Aorist: through him who hath with his love embraced us in Christ, and therefore proves us by trials. [Rather, through Christ himself, who hath loved us; as the question, who shall separate us from the love of Christ? ver. 35 requires. Mey.]

38. I am persuaded—All doubt being overcome. For—Minor things do not hurt us; for even greater things shall not hurt us. [Transpose οὐκ ἔδωκες, nor powers, after οὐκ ἔδωκες, nor things to come. Tisch., Alf. So Beng.] Neither death, etc.—This is introduced from ver. 34, in an admirable order:

Neither death shall hurt us, nor life: comp. ch. xiv. 9.

nor angels, nor principalities, nor things present, nor things to come: comp. Eph. i. 20, 21.

nor power, nor height, nor depth, nor any other creature.

for Christ hath died: He rose again:

Christ is at the right hand of God.

He makes intercession.

Hence the order of the words is explained. For the enumeration proceeds in pairs: neither death nor life; nor things present, nor things to come. The other two pairs are subjoined by Chiasmus [cross refer-
ence of pairs of words or clauses]; nor power, nor height, nor depth, nor any other creature; in such a way, however, that in some sense, also power and height, depth, and any creature may be respectively joined. A similar Chiasmus [cross reference] occurs at Matt. xii. 22, so that the blind and dumb both spake and saw. But if any one prefers the more commonly received order of enumeration, he may read thus:

Neither death, nor life:
nor angels, nor principalities, nor powers:
nor things present, nor things to come:
nor height, nor depth, nor any other creature,
so that there may be four pairs of species, and the second and fourth pairs may have the class added in the first or last place. But older testimony maintains the superiority of the former order. I acknowledge that the received order of the words is easier, and the reader is free to choose either. At least the relation of this enumeration to ver. 34, demonstrated above, is so evident, and so full of saving doctrine, that it cannot be regarded as an arbitrary interpretation. Now, we shall consider the same clauses singly. Death—Death is considered most terrible, and is here put first, comp. ver. 34, and the order of its series, and ver. 36. Therefore the death also, which is inflicted by men, is indicated: burning alive, strangulation, casting to wild beasts, etc. [The author, in his German version, suspects that the state of the dead is here indicated, rather than actual slaughter; because in v. 35, every kind of death may be included under the term Sword. E. B.] Life—And in it tribulation, etc., ver. 35; likewise length of life, tranquillity, and all living men. None of these things shall injure, comp. 1 Cor. iii. 22. Angels—Angels are mentioned, after the implied mention of men, by way of gradation; 1 Cor. xv. 24, note. Here good angels may be understood (conditionally, as Gal. i. 8), and wicked angels (absolutely): (for it will be found that the latter are also called angels absolutely, not merely angels of the devil; Matt. xxv. 41. [A mistake: angels alone means always good angels. Mey.]) 1 Cor. iv. 9, vi. 3, xi. 10; 1 Tim. iii. 16; 1 Pet. iii. 22; 2 Pet. ii. 4; Jude, ver. 6; Rev. ix. 11, etc.; Ps. lxxvi. 49. Principalities—These are also included under the name angels, as well as other orders, Heb. i. 4, 14; but those seem to be specially called angels, [messengers] who are more frequently sent than the rest. They are thus called principalities, and also thrones, Col. i. 16; but not kingdom, for the kingdom belongs to the Son of God, 1 Cor. xv. 24, 25. [Comp. also Col. i. 16: Eph. i. 21, and 1 Cor. xv. 24;
Eph. vi. 12; Col. ii. 15, where Paul recognizes a distinction of rank and of power among the angels. Mey.] Nor things present, nor things to come—Things past are not mentioned, not even sins; for they have passed away. Present things are the events that happen to us during our pilgrimage, or to the whole world, until it come to an end. For the saints are viewed either individually, or collectively. Things to come refer to whatever will happen to us either after our time in the world, or after that of the whole world, as the last judgment, the burning of the world, eternal punishment; or those things, which, though they now exist, will yet become known to us by name in the future world, and not till then. Nor power—[Gr. δύναμις in the singular, according to Beng. But δυνάμεις, powers, is right.] Δύναμις, power, often corresponds to the Hebrew word נְזֵק, and signifies forces, hosts.

39. Nor height nor depth—Things past and future refer to differences of times, height and depth to differences of places. We do not know the number, magnitude, and variety of things, comprehended in these words, and yet we do not fear them. Height here is finely used for heaven; depth for the abyss; [But the words are used in their most general sense. Mey. No extremes of space. Alf.] With which comp. ch. x. 6, 7; Eph. iv. 8, 9, 10, that is, neither the arduous and high things, nor the dangerous and deep things, I will not say, of the feelings, of the affections, of fame, and of wealth, Phil. iv. 12, nor will I say, of walls, of mountains, and of waters, but even of heaven and of the abyss itself, of which even the bare conception can appal the human mind, terrify us. Furthermore, Paul does not say in Greek, ὑψός, height, βάθος, depth, as he does elsewhere in another sense; nor ὑψόμα, a height, βαθύμα, a depth, (as Plutarch says, ὑψόμα τῶν ἄστέρων, the heights of the stars, and Theophrastus, βαθύμα τῆς λίμνης, the depths of the lake) but ὑψόμα, a height, βαθύμα, depth; using purposely, as it were, the derivative and primitive, and securing a variety in sound. ὑψός, the primitive noun, signifies height absolutely; ὑψόμα, a sort of verbal noun, is not so much height, as something made high or raised; ὑψός belongs to God, and the third heaven, from which comes nothing hurtful; ὑψόμα has perhaps some likeness in sound to στεφάμα, firmament, which is often used by the Sept., and here certainly refers to those regions, to which it is difficult to ascend, and where the powers of darkness range, exalting themselves fearfully against us: βάθος, how far soever it descends, does us no injury. Creature—Whatever exists outside of God, and of whatever kind. He does not even condescend to mention visible enemies. Shall be able—Although they
make many attempts. To separate—Neither by violence, ver. 35, nor by law, ver. 33, 34. [The love of God—God's love to us in Christ. Mey., Alf.]

CHAPTER IX.

1, etc. [This and the tenth and eleventh chapters, are an appendix, as it were, on the exclusion of most of the Jews from Christianity; 1. The lament for them, (ix. 1–5.) 2. The divine justification of it, (ix. 6–29.) 3. The guilt rests with the Jews themselves, (ix. 30–x. 21.) 4. The consolation (xi. 11–32), with praise to God, (xi. 33–36). Mey.]

1. Truth—On the connection, see on ch. i. 16, note. The article is not added here [as in Eng. Ver.] Comp. 2 Cor. vii. 14, xi. 10, because he refers not to the whole truth, but to a special truth, in which sense also διάθεσις, truths, in the plural is used in Ps. xii. 2, Sept.; 2 Macc. vii. 6. This declaration chiefly relates to ver. 3, where for is put as in Matt. i. 18. Therefore in ver. 2, οὕτω denotes because [not as Eng. Ver., that], and indicates the cause of the prayer. For verse 2 obtained credit of itself without so strong an assertion. I say—The apostle speaks deliberately. In Christ—ἐν, in, sometimes the force of an oath. [But the idea is, in Christ, as the element in which my soul moves and has its being. ἐν, in, never has the force of an oath, except where a verb meaning to swear, etc., is connected with it. Mey.] I lie not—This is equivalent to that clause, I say the truth. Its own confirmation is added to each. This chapter throughout in its phrases and figures approaches the Hebrew idiom. Conscience—The criterion of truth is in the conscience and in the heart, which the inward testimony of the Holy Spirit enlightens and confirms.

2. Heaviness—In spiritual things the extremes of grief and (see the end of ch. 8) joy may exist together. Paul perceived, from how great blessings, already enumerated, the Jews excluded themselves, and at the same time he declares, that he does not say what he has to say in an unfriendly spirit towards his persecutors. I have—in my heart—These are equivalent in each half of the verse.
8. I could wish—A verb in the imperfect tense, involving a potential or conditional meaning, if Christ would permit. His grief was unceasing, but this prayer does not seem here to be called unceasing, or absolute. Human words cannot express fully the emotions of holy souls; nor are those emotions always the same; nor can those souls always draw from themselves such a prayer as this. A soul not far advanced, cannot comprehend this. It is not easy to estimate the measure of love in a Moses and a Paul. For our limited reason does not grasp it; as the child cannot comprehend the courage of warriors. With those two men themselves, what may be in a good sense called ecstatic, was something sudden and extraordinary. Even they themselves were unable to perform such acts as these at any time they chose. Grief and sorrow for the people's danger and distress, shame for their fault, zeal for their salvation, for the safety of so great a multitude, and for still farther promoting God's glory by the preservation of such a people, so transported them, that they for a time forgot themselves, Exod. xxxii. 32. I am inclined to paraphrase thus that passage: Pardon them: if thou dost not pardon, turn upon me the punishment destined for them, that is, as Moses elsewhere says, kill me, Num. xi. 15. Therefore the book of temporal life is understood without reference to eternal life, according to the nature, economy, and style of the Old Testament; comp. Ex. xxxiii. 3, 5. The book of temporal life is meant in Ps. cxxxix. 16. [But the words a Curse from Christ, can refer only to the eternal destruction. The energetic expression of self-denial and self-abandoning love must not be measured by a standard of calm reflection. Mey.] I myself —Construe with were. Were accursed—It will suffice to compare this passage with Gal. iii. 13, where Christ is said to have been made a curse for us. The meaning is, I could have wished to bring the misery of the Jews on my own head, and to be in their place. The Jews, rejecting the faith, were accursed from Christ; comp. Gal. i. 8, 9, v. 4. Whether he wished only the deprivation of all good, and his own destruction, or annihilation, or the eternal suffering also of every evil, bodily and spiritual, or whether, in the very excitement of that prayer, he clearly conceived the matter, who knows whether Paul himself, had he been questioned, could have defined? Certainly, self was quite forgotten; he only regarded others, for the sake of the Divine glory; comp. 2 Cor. xii. 15. From the highest faith (ch. viii.) he now displays the highest love, enkindled by the Divine love. What he had wished could not be done, but his prayer was pious and sincere, although under the tacit condition, if it could be done; comp. Rom. viii. 38, I am persuaded; Ex. xxxii. 38. From Christ—So
ἀπό, from 1 Cor. i. 30; or, as Christ, being made a curse, was abandoned by the Father; so Paul, filled with Christ, wished in place of the Jews to be forsaken by Christ, as if accursed. He is not speaking of exclusion from the everlasting society of the church. These two things differ, for ἀκαρδόνα ἀναθήμα, curse, is the more forcible, and implies something more absolute: ἀναθήμα, anathema, something relative, Gal. i. 8, 9; 1 Cor. xvi. 22: the former is severe, the latter mild; the former expresses the power of reconciliation by Christ's cross; the latter is more suitable to Paul; nor can the one be substituted for the other, either here, or in the passages quoted. [For—Not instead of; but for their good; to effect their salvation. So Grotius: “If by this I could lead them to true righteousness and eternal salvation.” Mey.] The [brethren of me] Gr. τῶν, [Eng. Ver., my brethren.] He speaks of the whole multitude, not of individuals. My brethren—Expressing the cause of his so great love. My kinmen according to the flesh—Expressing the cause of his prayer, showing why the prayer, other things being equal, was right; and by adding kinmen, he shows that the word brethren is not understood, as usual, of Christians, but of the Jews. Christ was made a curse for us, because we were his kinmen.

4. Who—He now explains the cause of his sorrow and grief: that Israel does not enjoy so great blessings. He uses great Euphemism [softening of an unwelcome truth]. To whom pertaineth the adoption—the promises—Six privileges are enumerated by three pairs of correlativest: and in the first pair, God the Father is referred to; in the second, Christ; in the third, the Holy Spirit; comp. Eph. iii. 6, note. The adoption and the glory—That is, that Israel is the first-born son of God, and the God of glory is their God, Deut. iv. 7, 33, 34; Ps. cvi. 20, (xlvii. 5); but by the force of the correlativess, God is at the same time the Father of Israel, and Israel is God's people. This relation is likewise concisely in Rev. xxi. 7; comp. Rom. viii. 18, 19. Some understand δῷξα, the glory, of the ark of the covenant; but Paul is not speaking here of anything bodily. God himself is called the Glory of his people Israel, by the same Metonymy [change of name] as he is called the Fear, instead of the God of Isaac, Gen. xxxi. 42, 54. [But all the other nouns are separate matters of fact; so here it is better to take the glory as the glory of the Lord (Ex. xxiv. 16; xl. 34, etc.); the visible symbolic presence of God, as in the pillar of cloud and of fire, and in the Shekinah of the ark. Alf., Mey.] And the covenants and the giving of the law—Comp. Heb. viii. 6. Why the covenants are put before the giving of the law, appears from Gal. iii. 17. Διαθήκæ, covenants, is plural, because the
testament, or covenant, was both often and variously repeated, Lev. xxvi. 42, 45; Eph. ii. 12; Heb. i. 1; and because there were two administrations of it, Gal. iv. 24, the one promising, the other fulfilling. And the service of God and the promises—Acts xxvi. 6, 7; Eph. i. 13; Heb. viii. 5, 6. Here the giving of the law and the service of God, the covenants and the promises correspond by Chiasmus [cross reference of pairs of words or clauses]. The promises flow from the covenants; and the service of God was instituted by the giving of the law. [The promises procured for the service of God its dignity. Moreover, the Holy Spirit was promised, Gal. iii. 14. V. G.]

5. And of whom—Of the Israelites, Acts iii. 22. To the six privileges of the Israelites lately mentioned are now added a seventh and eighth, respecting the fathers, and the Messiah himself. Israel is a noble and a holy people. [Who is—etc. The punctuation and sense are much disputed. Tisch., Mey., etc., put a period after σάρξ, i.e., in English, after Christ came. The remainder is then a doxology, independent of what precedes; God who is over all be blessed forever. This is grammatically possible, but it is better to render as Eng. Ver. So Alf., Ols., Thol., and most commentators.] Who is—Gr. ὁ ἰδων, that is, δὲ θεός, but the participle has narrower meaning. Artemon properly proves from Paul's grief, that there is no doxology in this passage: but at the same time he with his associates contends, that Paul wrote δων ὁ ἐν πάντωσι, Θεός, i.e., whose is he that is over all, God, etc. [But for this there is no authority, and none defend it now. We therefore omit part of Beng.'s argument against it.] Artemon objects to the common reading: I. Christ is nowhere in the Scriptures expressly called God. Ans. Nowhere? Doubtless because Artemon seeks to get rid of all those passages either by a different reading, or a different interpretation. He himself admits, that too many proofs of one thing should not be demanded. As regards the rest, see note on John i. 1. He objects, II. If Paul wrote ὁ ἰδων, i.e., Christ, who is, he omitted the Israelites' principal privilege, that the Almighty God was their God. Ans. The adoption and the glory had consisted in that; therefore he did not omit it; nor is the Lord is the God of Israel, ever expressed in these words, Thine, O Israel, is God blessed for ever. He urges further; Christ is included even in the covenants, and yet Paul soon after makes mention of Christ; how much more of God the Father himself! Ans. The reason does not hold good in both cases. Paul mentions in the order of time all Israel's privileges (the fathers being incidentally joined with Christ). He therefore mentions Christ, as he was manifested; but a similar mention of God was unnecessary. Moreover,
Christ was peculiarly related to the Israelites; but God was also the
God of the Gentiles, ch. iii. 29: and the Jews openly rejected not
God but Christ. What? In the very root of the name Israel, and
therefore of the Israelites, to which the apostle refers, ver. 4, 6, the
name El, God, is found. He objects, III. The opinion of the Fa-
thers disagrees with this: nay, the false Ignatius reckons among
Satan's servants those who said that Jesus himself is God over all.
_Ars._ By this phrase, he has incautiously described the Sabellians,
next to whom he ranks the Armenians in the same class. Other-
wise the fathers often apply Paul's phraseology respecting Christ to
the Father, and thus prove its true force; and yet the apostle is su-
perior to the fathers. Wolf refutes Artemonius at length. _Over all_
—The Father is certainly excepted, 1 Cor. xv. 27. _Christ is of the
fathers, according to the flesh; and at the same time was, is, and shall
be over all, since he is God blessed for ever._ Amen! The same praise
is ascribed to the Father and the Son, 2 Cor. xi. 31. _Over all,_ which
is contrasted with _of whom_, shows both the pre-existence of Christ to
the fathers, in opposition to his descent from the fathers according to
the flesh, and his infinite majesty and dominion full of grace over
Jews and Gentiles; comp. on the phrase, Eph. iv. 6; on the fact it-
self, John viii. 58; Matt. xxii. 45. They are wrong, who _either place
the period here_; for then he must have written εἰλογγιτὸς ὁ Θεός, (if this
had been an appropriate place for such a doxology;) or _after συνάνηκα._
[See note on preceding page.] _God_—We should greatly rejoice, that in
this formal description Christ is so plainly called God. The apostles,
who wrote before John, assume Christ's deity as acknowledged; whence
they do not directly discuss it, but yet when it comes in their way, they
mark it most gloriously. Paul, ch. v. 15, had called Jesus Christ _man_; he
now calls him God; so also 1 Tim. ii. 5, iii. 16. The one title sup-
ports the other. _Blessed_—ברוך. By this epithet we unite in giving
all praise to God, 2 Cor. xi. 31. _For ever—Who is above all—for
ever_, is _the first and the last_, Rev. i. 17.

6. **Not as though**—The Jews thought, that, if all the Jews were
not saved, the word of God became void. Paul refutes this, intimat-
ing at the same time, that the Jews' apostasy had been rather fore-
told by God's word. _But—Gr. δὲ, [not rendered in Eng. Ver.,] nam-
ely, although I profess great sorrow for Israel, without Christ._
_Hath taken none effect—_[Gr. ἐπέπτωξεν, hath fallen out of its place;
_ fallen through_; i. e., the promise of God to the Jews. _Mey., etc._]
An apposite expression, 1 Cor. xiii. 8, note. If all Israel had failed,
the word of God would have failed; the latter cannot occur, so
neither can the former: for even now there are some, and hereafter
there will be all. For this sentence includes all in chapters ix., x., xi., and is most aptly expressed. It is closely connected with what precedes in ver. 2, and yet as respects what follows, where λόγος, word, recurs, there is a studied gentleness of expression and anticipatory caution so as to modify a disagreeable expression before uttering it; as in 1 Cor. x. 13. The word—Of promise, given to Israel. For not all—Ἰάν, for, begins the discussion; not all is mildly said for there are not many. This the Jews held: We all and we alone are God's people. Wherefore the all is refuted here; and the alone at ver. 24, etc. The Jews were Exclusives, [Particularists, i. e., those who believe God's grace limited to a portion of mankind]; therefore Paul directly refutes them. His whole discussion will be not only tolerable, but even delightful to those, and those alone, who have gone through the former chapters in faith and repentance; for here faith is especially regarded. The sum of this discussion, according to those who deny universal grace, is this: God gives faith to whom he will; he does not give it to whom he will not; according to Paul, it is this: God gives righteousness to them that believe, he does not give it to them that work; and that is by no means contrary to his word. Nay, he himself has declared by types and testimonies, that the former, the sons of the promise, are received; that the latter, the children of the flesh, are rejected. This decree of God is certain, indisputable, just; as any man or people listens to or resists it, he is either accepted in mercy or rejected in wrath. Compare by all means i. 16, note. Meanwhile Paul, as regards those whom he refutes, does not particularly distinguish between the former chapter on faith, and the latter on righteousness; nor indeed was it necessary. Israel—Israel—Place, [repetition of a word to express an attribute of it.]

7. Because—This particle makes an Epitasis [emphatic addition] with respect to the preceding sentence. Of Abraham—What happened to the children of the early Fathers, may much more happen to their later descendants. But in Isaac, etc.—This clause is a "Suppositio Materialis" [that is, a phrase used without respect to grammatical inflexion, but as consisting simply of letters and syllables], for we supply, it was written, and it is being fulfilled, Sept., Gen. xxii. 12: that in—seed. The origin of the name Isaac [Heb., laughter] is also appropriate here; for they are the seed, who embrace the covenant of grace with a pure and noble joy, Gen. xvii. 19. [The argument is: the true seed of Abraham is that which is made so by the promise of God, not by mere bodily descent. Thus the promise to Abraham at the first limited itself to Isaac alone; in the person of Isaac shall a posterity be called thine. Comp. Chrysost.: "He says
in Isaac, etc., to show that those born just as Isaac was are the true children of Abraham. But how was Isaac born? Not by the law of nature, nor the power of the flesh, but by the power of the promise.” Mey.

8. That is—The apostle boldly puts that is for therefore. These—ον, that is, are. The substantive pronoun for the substantive verb; so these, ver. 6: and often this, ver. 9. The language in this chapter fitly follows the Hebrew idiom, so ver. 28, etc. [The children of the promise—Not, the promised children, although it might mean this; but here the children begotten through the power of God’s promise; Gal. iv. 28; they who are placed in the relation of children to Abraham by the promise of God. Mey.]

9. Of promise—Corresponding to of the promise, ver. 8. This—Supply is. At this time will I come, and Sarah shall have a son—Sept., Gen. xviii. 10: I will certainly return unto thee according to the time of life, and lo, Sarah thy wife shall have a son; comp. Gen. xvii. 21.

10. And not only this—That is, what I have said is wonderful; what follows is still more so. [Rather, But not only Sarah had a promise from God, but Rebecca too, etc. Mey.] Ishmael under Abraham, Esau under Isaac, and those, who resembled Ishmael and Esau under Israel, rebelled. Rebecca—Supply is, that is, occurs here. The mother, and presently Isaac the father, are named. By one—Ishmael was now separated from Ishmael, and yet under Isaac himself, in whom Abraham’s seed is called, Esau also is separated from Jacob. Ishmael and Isaac were born not of the same mother, nor at the same time,—and Ishmael was the son too of a bondmaid, Isaac of a free woman. Jacob and Esau were born of the same mother, a free woman and at the same time. [Had conceived—Gr. xoiρην ξυνη, not as Beng. interprets it, Heb, אָבּיָ, Lev. xviii. 20: but literally, having bed of, that is, intercourse with. Mey., etc.]

11. Being not yet born—Carnal descent profiteth nothing, John i. 13. Neither having done—This is added, because some one might think that Ishmael was driven out, not so much because he was a bondmaid’s son, as because he was a mocker; although this slavish insolence afterwards shows itself in Ishmael, so that he derides and mocks Isaac, whom he envies and insults. [For χατον, evil, read φαῦλον, evil. Tisch., Alf.] According to election—The purpose, which is quite free, is founded on election alone; comp. xαρδα, according to, ch. xvi. 25; Tit. i. 9. Might stand— Immutable. The purpose is assumed to be prior to the might stand. Not of works—Not even of works foreseen. Observe, works are opposed to election, not faith. Of him that calleth—Even him, who called Jacob to be the superior, Esau to be the servant: comp. ver. 25.
12. To her—Their sons' destiny was often foretold to mothers before conception or birth. The elder—the younger—Gen. xxv. 28, Sept. The elder—Who, it would seem, should command, as the younger should obey. Shall serve—And yet not for ever, Gen. xxvii. 40.

13. As—Malachi's word so long afterward, agrees with that in Genesis. Jacob have I loved—Mal. i. 2, Sept., I loved Jacob. I have loved—I have hated—Referring not to the spiritual state of both brothers, but to their outward condition, as Isaac's corporal birth typifies spiritual things, ver. 9. All Israelites are not saved, and all Edomites are not damned. But Paul intimates, that as there was a difference between the sons of Abraham and Isaac, so there was a difference among Israel's posterity. So far has he demonstrated his proposition; he next introduces and refutes an objection; μαρτύρ properly signifies to hate, nay, to hate greatly. See Mal. i. 4, end.

14. What then?—Can we therefore be accused of charging God with unrighteousness and unfairness by this assertion? By no means; for we assert God's indisputable statement; see next verse. God forbid—The Jews thought that they could not possibly be rejected by God, that the Gentiles could not possibly be received. As therefore an upright man treats insolent and spiteful demandants with more severity than he really feels (that he may defend his own and his patron's rights, and may not unseasonably betray and sacrifice his character for liberality), so Paul defends God's power and justice against the Israelites, who trusted to their mere name and merits; on which subject he sometimes uses those appropriate terms, to which he seems to have been formerly accustomed in the Pharisaic school. He says this: No man can prescribe anything to the Lord God, nor demand and insolently wrest anything from him as a debt, nor can he prohibit him in anything, or require a reason, why he is kind also to others. Therefore Paul abruptly checks by a severe answer the captious and spiteful objectors, comp. Luke xix. 22, 23. For no man may deal with God, as if he were his creditor, but even were this so, God deals more strictly with the man, comp. Matt. xx. 13-15, which is quite parallel: I do thee no wrong, etc. In one sense, therefore, Paul's language answers the advocates of good works: another, and milder one, in behalf of believers, is concealed in the words. In the Scriptures, too, especially when we have come from the proposition to that on which the proposition rests, the modes of expression, as well as the reasonings should be considered; and yet there can be no commentary so plain, that the self-righteous can more easily understand it than the text of Paul.

15. For to Moses—Many think, that the objection extends from
this verse to ver. 18; thus for is used, as in ch. iii. 7, and thou wilt say then, ver. 19, concludes the objection, begun at ver. 14. And indeed by thus introducing an adversary that rejoinder would be fitly expressed, which is censured at ver. 20, and afterwards refuted by taking up the words themselves or their synonyms. Meanwhile Paul so speaks that the objector at the same time answers himself; and therefore the words here may be also correctly regarded as spoken in the person of the apostle, as we shall now try to show. Moses, Exod. xiii., had prayed for himself and the people, by מ, the grace of the Lord, ver. 12, 13, 16, 17, and had concluded with, show me thy glory. The Lord answered, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee, " נא י"ת י"ו י"ד, And will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy, ver. 19. The Lord did not immediately disclose even to Moses, to whom he would show grace and mercy, although the question concerned Moses and the Israelites alone, not the Gentiles. To this Moses, then, not merely to others by Moses (Μωσῆς, to Moses, says Paul, as afterward, τῷ Φαραώ, to Pharaoh) the Lord spoke thus: By my proclamation, and by my most abundant working, hereafter, I will designate him as the object of grace and mercy, on whomsoever I bestow grace and mercy; thus intimating that he would make proclamation concerning grace and mercy, which he soon after did, Ex. xxxiv. 6, ןְעֵר וֹשֵׂר, merciful and gracious, etc., to thousands; adding, and will by no means clear the guilty, etc. Therefore according to the subsequent proclamation itself, the following meaning of the previous promise appears: I will show thee so abundant grace, that thou mayest see concerning me all that thou desirest and canst receive, that thou mayest further understand, that it is grace; because I have once for all embraced thee in grace, which thou acknowledgedst to be grace. And to the rest of the people, I will show the most abundant mercy, in not at once destroying them for their idolatry, that they may further understand that it is mercy; because I have once for all embraced them in mercy, which thou, for them, acknowledgedst to be mercy. The Sept. and Paul have expressed the meaning of this sentence by the difference between the present and future tense: ἐλεήσω καὶ ἔλεω, καὶ οἰκτειρήσω καὶ ὠ, I will have mercy on whom I have mercy, [not as Eng. Ver., will have mercy,] and I will have compassion on whom I have compassion, [not as Eng. Ver., will have compassion.] And there is a Ploc, [repetition of a word to express an attribute of it,] signifying nearly the same as below, ch. xiii. 7, and expressing here the liberty of the Agent, of whom the apostle is speaking, as in Ex. xvi. 23.
Moreover, each verb, repeated in both the clauses, contains the emphasis on its first mention; although elsewhere the verb is usually emphasized on its repetition. Gen. xxvii. 33, xliii. 14; 2 Kings vii. 4. That the acknowledgment of grace and mercy, by Moses, and the true Israelites, is also involved, appears from this, that Paul, ver. 16, speaks, on the contrary, of the man that willeth and that runneth, to whom grace is not grace, and mercy is not mercy. ἡμῖν, on whom, is put twice, and intimates in the former passage that Moses (to whom the word ἡμῖν, grace, is repeated, from his own prayers from Ex. xxxiii. ver. 18: where the same Place [repetition of a word to express an attribute of it] occurs, and that in the latter passage, the others were among the thousands to whom sinners, their children, grandchildren, etc., are opposed, Ex. xxxiv. 7. And thus, this testimony is very well fitted to prove, that there is no unrighteousness with God. This point is clear to believers. But as to the advocates of good works, it sounds too abrupt: the reason why God is merciful, is no other than his own mercy, for no other is mentioned by Moses, concerning Moses and Israel. I will have mercy, that is, no one can forcibly extort anything; all things are in My hand, under My authority and will; if I act otherwise, no one can charge Me with injustice. This answer is sufficient for the defender of good works; any farther answer is superfluous.

16. So then—So also ver. 18. Paul's inference here is not drawn from ὅν ἔδωκεν, on whom, but from I have mercy, and I have compassion. Not of him that willeth, nor of him that runneth—Supply it is, the business, or, will, course; nor that it is vain to will rightly, and, what is greater, to run, or strive rightly, 1 Cor. ix. 26; Phil. iii. 14: but because to will and to run produce nothing sought by the defenders of works. The human will is opposed to divine grace, and the human course to divine operation. Comp. ver. 30, 31.

17. Saith—Exhibits God speaking thus, comp. ch. x. 20, saith. For—He proves, that it is of him who shows mercy, even God. Pharaoh—Who lived in Moses' time. Even for this same purpose have I raised thee up that I might show my power in thee—The Sept. Ex. ix. 16. For this cause, thou hast been preserved, [Eng. Ver., have I raised thee up,] until now, that I might show my power, etc. Have I raised thee up—ὁρευθήσεται, Sept. ἀπεκτάσθης, thou hast been preserved, (as Exod. xxi. 21, ὧν, διὰ τὸν ὄμοιν, to pass one's life), but Paul according to his custom says more significantly, have I raised thee up: observe carefully however that by ἐξεθέσω, here the meaning of the word ὅπρε, raise up, is not expressed, as it is used in Zech. xi. 16, but ὀρευθήσεται, preserve in being, which in all cases presupposes the subject
previously produced. See the difference in 1 Kings xv. 4. The sense then is this: I have raised thee up a king very powerful (in whom I might show my power) and illustrious (through whom my name might be proclaimed throughout the earth). Therefore this raising up includes the preserving, as the Sept. more mildly render it: and also the ἐπιθυμεὶ, endured, which in ver. 22, is introduced from this very passage of Moses. The predecessor had begun to oppress Israel; Exod. ii. 28: and yet the successor did not repent. The Ordo Temporum [Chronology] makes his reign very short, and therefore his whole administration was an experience of the Divine power. We must add, that this was told to Pharaoh not at first, but after excessive obstinacy, and it was not then intended to discourage him from acknowledging Jehovah and releasing the people, but to reform him. Power—By which Pharaoh with his forces was drowned. Might be declared—This is done to-day.

18. Whom he will—Moreover, to whom God wills to show mercy, and whom he wills to harden; Paul shows elsewhere. Hath he mercy—As on Moses. Hardeneth—that is, maketh incapable of receiving divine salvation. Mey., as Pharaoh. He uses hardens, for has not mercy, by substitution of the consequent, although not to have mercy sounds somewhat harsher: so, is sanctified, for is not unclean, 1 Cor. vii. 14; and you rescued from, instead of you did not deliver up. Jos. xxii. 31. [This hardening is, 1, not a beginning of evil in man; but supposes the evil already in him; 2, is not an aggravation of sin, but rather a means of preventing the aggravation of trampling on grace; 3, is a manifestation of punitive justice, when sin has reached the point of the sin against the Holy Ghost. Ols.]

19. [For τί, why, read τί oὐ, why then? Tisch., Alf.] Yet—This particle well expresses the peevish outcry. To the objection here made, Paul answers in two ways. I. God's power over men is greater than the potter's power over the clay, ver. 20, 21. Then II. More mildly: God has not exercised his power, even over the vessels of wrath, ver. 22. [Who resists—Present; not hath resisted, as Eng. Ver. Alf.] His—For, of God, expressing the aversion of such objectors to God.

20. [Nay, but—This answer savors of sternness and impetuosity. The insolent should certainly be restrained; but the sweetest ground of the whole argument is afterwards disclosed to the called, ver. 24. In this discussion, he who merely severs a portion of it from the rest, must be perplexed; but he proceeds easily, who carefully examines the whole structure of chapters ix., x., xi. V. G.] O man—Weak, ignorant of righteousness. Shall—say—Isa. xxix. 16. Shall ye not
be esteemed [Eng. Ver., your turning of things upside down shall be esteemed] as the potter’s clay; for shall the work say of him that made it, Thou didst not make me? [Eng. Ver., he made me not.] The same prophet, ch. xlv. 9. Is. xlv. 9, Shall the clay say to the potter, what art thou doing, that thou dost not work, neither hast hands? Shall the thing formed answer him that formed it? Sept.

21. Power—Construed with over the clay. The potter does not make the clay but digs it; God makes man, therefore he has greater power than the potter. But absolute power and liberty do not imply an absolute will and decree. Had God left the whole human race under sin and death, he would not have acted unjustly, but he did not use that right. [Man is struck with the exhibition of Divine power, so that he afterwards forgets all his outrageous suspicions of God’s justice, Matt. xx. 15; Ex. xx. 20; Job xlii. 2, 6. V. G.] Lump—Prepared from clay, softened and made a uniform mass. To dishonor—Paul speaks guardedly, he does not yet say, to wrath: vessel must be construed with these words. [In this question, the apostle’s aim is rather to strike dumb the inquirer, than to state the facts. Alf.]

22. But if—Gr. εἰ δὲ, [Eng. Ver., what if.] The conclusion of this particle must be supplied at the end of ver. 23 from ver. 20: God has much more cause to complain of man, and man has less cause to expostulate with God. Comp. if, John vi. 62, where also the conclusion is understood. It is an implied question, with an ellipsis, What dost thou answer? Willing—Corresponds to his will, ver. 19, and to he will, ver. 18. Paul speaks after the manner of men, in his opponent’s words; and so εἰ means whereas. At the same time, we must observe that he speaks sparingly of the vessels of wrath, and more fully of the vessels of mercy; willing to show, he says, not, that he might show, comp. next verse, and Eph. ii. 7. To show—his power—Repeated from ver. 17. Wrath—He does not say the riches of his wrath; comp. ver. 28. His power—Meaning his inherent power, not his right. Endured—As he endured Pharaoh. With much long-suffering—To allure the wicked from their dislike to repentance, ch. ii. 4; 2 Pet. iii. 9. God suffers many bad men to enjoy great and continued prosperity in this life, when he might at the very first have consigned them to death. The gate of grace is still open to them. This long-suffering, humanly speaking, precedes his “will to show his wrath,” and does not merely follow it. Usually wherefore ἐνέχω should be translated, had endured. Thus the question, who hath resisted? ver. 19, is most powerfully refuted. Of wrath—Which is not indeed causeless, but presupposes sins; he does
not say, of disgrace, nor unto wrath, but of wrath. Fitted—Denoting the disposition inward and full, but no longer free, not the destination; he does not say, which he previously fitted, although he says in the next verse, which he prepared, comp. ver. 19, ch. xi. 22, note; Matt. xxv. 34, with ver. 41, and Acts xiii. 46, with ver. 48. This is distinct from the efficient cause; it is only stating in what condition God finds them, when he brings upon them his wrath. To destruction—The contrast is, ver. 23, unto glory.

23. [The idea is, and (what if he did this) that he might make known the riches of his glory towards the vessels of mercy, which he before made ready for glory. Alf.] That—Denotes more distinctly the end and aim, without excluding means. Might make known—This verb is applied to things not formerly known; it is therefore put both here, and in the preceding verse, but ἐνδείξυσθαί, to show, is only used in verse 22, of wrath; of which even the Gentiles know something. On—The connection is this. But if God, that he might make known the riches of his glory, supply, did this, or, made known the riches on the vessels of mercy; on the conclusion, see the beginning of the note, ver. 22. Of his glory—Of his goodness, grace, mercy, wisdom, omnipotence, Eph. i. 6. Of mercy—Ver. 15, 16, 18, 25, which assumes the former misery of the vessels. Afore prepared—Before works, ver. 11, by the arrangement of all the outward and inward circumstances, which he, who is called, finds tending to his salvation, at the first moment of his call. This is implied by the preposition in προτσώμασεν, prepared. So a vessel unto honor, prepared, 2 Tim. ii. 21.

24. Us whom also—Gr. ὧν καὶ ἡμᾶς, [Eng. Ver., even us whom.] Kai, also, in ch. viii. 30, Cluver: whom (having been previously prepared for glory) he hath also called. Called—In some sense a contrast to he endured, ver. 22. I will call recurs in the next verse. Us—This sentiment leads Paul to the proposition respecting the grace open to the Jews and Gentiles; and he proceeds to refute the Jewish Exclusivism, and to defend the universality of grace. Not only of—The believing Jew is not called because he is a Jew, but he is called from the Jews. This is the root of the word ἐξαλογία, church, [the called]. The epistle to the Ephesians especially corresponds to this whole section, and to the exhortation, chapters xiv., xv., deduced from it. V. G.] Of the Jews—He treats of this at ver. 27. Of the Gentiles—He treats of this, ver. 25, etc.

25. 26. [These quotations from Hosea seem to be adduced to show that it is consonant with what we know of God’s dealings to receive as his people those who formerly were not his people; that this may
be done in the case of the Gentiles also; and that Israel was the prophetic type of his future dealings with men in this as in many things.  

25. saith—God. Paul asserted the prior right of God in calling the Gentiles, and their actual calling, and now at last that the event is shown, he cites one testimony from the Old Testament, and in ch. xv. 9, etc., several, with wonderful system. The predictions, though numerous and quite clear from their fulfilment, yet at first are not readily believed. The strength of the following quotation is not in the verb I will call, but in the remainder of the expression: ἐξελεξαν, he called, is used as in viii. 30. Nevertheless naming immediately accompanies calling, and in a manner precedes it. I will call them my people, which were not my people, and her beloved which was not beloved, Hos. ii. 23. The Sept. have, And I will have mercy on her that had not obtained, and I will say to them which were not my people, Thou art my people. Be loved—As a bride.

26. And—there shall they be called—of the living—Hos. ii. 1, Sept. There—So they need not change their country and go to Judea, comp. Zeph. ii. 11.

27. Orieth—See Isa. x. 22, where the accents also may be compared. Israel contradicts: Isaiah with a still louder cry declares, a remnant shall be saved. For—Gr. ἐπέρ, [not as Eng. Ver., concerning.] for Israel, in behalf of. The number of the children of Israel—a remnant—will the Lord make upon the earth—Isa. x. 22, 28, Sept. For though thy people Israel be as the sand of the sea—a remnant of them—The Lord shall make—in the midst of all the land. In the last clause Symmachus and Theodotion have ἐν μέσῳ πάσης τῆς γῆς, in the midst of all the earth. The word ἄρπαξ, number, Paul introduced from Hos. i. 10. If Israel shall have been as numerous as the sand, a remnant shall be saved, from the Babylonish misery, and from spiritual misery. That a remnant should remain in the multitude of the remnant is less wonderful. The Many are hardened; but the seed implies a small number, ver. 29, note. At the height of Israel’s rebellion salvation begins.

28. Word—Gr. λόγος [not as Eng. Ver., work.] A thing heard, and therefore spoken, Isa. xxviii. 22. Finish and cut short—Supply, as often in Hebrew, is, comp. Acts xxiv. 5; 2 Pet. i. 17; Heb. הולך והגישו and יתן וה söh. The Lord consummates his word concerning Israel, as respects the appointed punishment (so that it becomes הולך, fulfilled); and likewise cuts short his word, as respects the limit of the punishment (so that יתן becomes הולך. Supply Lord from the next clause; and take οἰκτελόν, finishing, either as the subject, or rather, since
the article is wanting, as a part of the predicate. *In righteousness*—

\[\text{Hebrew word}\] Is. x. 22. [The Hebrew is literally, *the blotting out de-
cided, righteousness flowing; for a blotting out and a decision maketh
the Lord Jehovah of Sabaoth in the midst of all the earth.*] The Sept.
renders it falsely, giving the sense; *The Lord will complete and cut
short the word in righteousness;* (i.e., his denunciation against the
Assyrian, etc.), *for the Lord will accomplish a cut-short word,* (i.e.,
rapidly accomplished) *on the earth.* Both meanings suit the apostle’s
purpose here, and he adopts the latter, as generally known. Mey.,
etc. The verse is adduced here to confirm the certain salvation of the
remnant of Israel, seeing that now, as then, He with whom a thou-
sand years are as a day, will swiftly accomplish his word. Alf.]

29. Except—we had been made like—Is. i. 9, Sept. And except—
we should have been like. Said before—Before the event, or before
the prophecy quoted at ver. 28. Sabaoth—In 1 Samuel and in Isaiah,
\[\text{Hebrew word}\], Sabaoth, is put for the Heb. \text{יְהוָה}; in all the other books it
is translated παντοκράτορ, Ruler over all. Whence there is strong
ground for conjecture, that one, or perhaps several persons translated
those two books, and different persons the rest. And in the same
first book of Samuel, Scripture begins to give this title to God, al-
though others had been formerly used as it were in its place. Exod.
xxxiv. 23. A seed—Denoting, 1, a small number at present, 2, the
propagation of a multitude after release. As Sodom—Where no
citizen escaped; no seed was left.

30. What—He returns from the digression, commenced at the
middle of ver. 24, and comprehends summarily the whole subject, ver.
30–32. The severity of the discussion from ver. 6, to ver. 23, is
mitigated; but this will only be understood by him who is acquainted
with the way of faith. In short, by this tone of feeling the foregoing
remarks are judged. Have attained—[Luke xiii. 29, 24.] Of faith
—Ver. 33, end.

31. The law of righteousness—to the law of righteousness—He did
not use law, in the preceding verse, of the Gentiles; but now uses it
of the Jews; and there is a repetition of the words in a different
sense; concerning legal and evangelical righteousness. While Israel
follows the one law, he does not attain the other. The apostle appro-
priately says, the law of righteousness, for, the righteousness of the
law. [This is altogether wrong. Law of righteousness is the law
that assures righteousness, i.e., the justifying law. Mey.] The Jews
rather regarded the law than righteousness: νόμος, doctrine, ἡ λόγος.
[Hath not attained—That is, the mass of the people. Mey.]

32. Not—but as it were—The Basle Lexicon says: ἤτοι, as, in com-
paring things dissimilar is doubled, and the one ὁς is elegantly un-
derstood in the former member, and ὁς is only expressed in the latter
part. Examples are there added from Aristotle; we may compare
John vii. 10; 2 Cor. xi. 17; likewise Acts xxviii. 19; Phil. v. 14;
Phil. ii. 12. [Tisch. omits νόμος, of the law. Alf. brackets it. Not
by faith—In the fewest possible words, he strikes the deepest root of
the matter. Ewald in Mey.]

38. Behold I lay in Zion a stumbling stone and a rock of offence,
and whosoever believeth on him shall not be ashamed—Sept. Is. xxviii.
16. Behold I lay for the foundation of Zion a stone, excellent, elect, a
precious corner stone; he that believeth shall not be ashamed—Is. viii.
14, καὶ ὁ γάρ ὁ λίθος προσκόμιματι συναντήσωσιν οὐδὲ ὁς πέτρας πτώ-
ματι, and ye shall not meet him as a stone of stumbling and rock of
offence. Such a one will not be made ashamed, and so will obtain
glory; comp. ch. v. 2, 5. This denotes eternal life, Is. xlv. 17.

CHAPTER X.

1. Brethren—Dropping now the severity of the preceding discus-

sion, he kindly styles them brethren. Indeed—Gr. μέν, [not rendered
in Eng. Ver.], δὲ, but, and, usually follows this particle, but δὲ, ver.
2, is absorbed in ἀλλὰ, but. Well-wishing—[Gr. εὐδοξία, which may
mean good pleasure, as Beng. seems to understand it, or well-wishing,
which here the context requires; (the inclination of my heart.) Alf.
It cannot mean desire, as Eng. Ver., renders. Mey.] I would most
gladly hear of Israel’s salvation. Prayer—Paul would not have
prayed, had they been utterly reprobate. [For τοῦ Ἰσραήλ, Israel,
read ἄνθρωπον, them. Tisch., Alf.]

2. [For—Therefore even in those not in a state of grace, some-
thing at least may dwell which may induce those who rejoice in grace,
Zeal of God, if it is not against Christ, is good. Not according to
knowledge—An example of ἠμετρητός [softened expression] that is, with
great blindness; it agrees with ignorant, in the next verse. Flacius
says: The Jews had and have a zeal without knowledge; we on the
contrary, alas! have knowledge without zeal. Zeal and ignorance are referred to at ver. 19.

3. Seeking—Gr. ζητοῦντες, [Eng. Ver., less correctly, going about,] by all means. [Their own—That of the law, that secured their own works and sufferings. Theophyl. in Mey.] Have not submitted themselves—And have not obeyed, ver. 16. Ἰποταγῇ, subjection, submits itself to God's will.

4. The end—Bestowing righteousness and life, which the law points out, but cannot give. Τέλος, the end, and πλήρωμα, the fulfilment, are synonymous; comp. 1 Tim. i. 5, with Rom. xiii. 10, therefore comp. with this passage Matt. v. 17. The law presses a man, till he flies to Christ; then the law itself says, Thou hast found a refuge. I cease to pursue thee, thou art wise, thou art safe. [This is the proof that their not submitting themselves, ver. 3, was the necessary consequence of their ignorance of God's righteousness, and effort to establish their own; For in Christ there is an end to the validity of the law, that righteousness may be shared by every believer. Christ ends the law, by introducing the economy in which, no longer the law, but faith is the ground of salvation. Mey.] Christ—The subject is, the end of the law. [Eng. Ver., Christ is the subject.] The predicate is, Christ (supply ὧν, who is) in, Eng. Ver., to, etc., [ver. 6, 7, 9.] In every one that believeth—In the believer, is treated at ver. 5, etc.: and every one, at ver. 11, etc., in every one, namely, of the Jews and Gentiles. The ix. ch. must not be more contracted than Paul permits in this x. ch., which is more cheerful and broader; and where the word all is very prominent, ver. 11, etc.

5. Describeth—By the letter that killeth. Opposed to ver. 6, 8. Speaketh—With the living voice. Another similar contrast is, Moses in the concrete; the righteousness which is of faith in the abstract. That the man which doeth—Lev. xviii. 5, Sept. Ye shall keep my statutes—Which, if a man do, etc. [Those things—God's commandments. Mey.]

6. The righteousness which is of faith—A most pleasing Metonymy [change of expression], that is, a man seeking righteousness by faith. Speaketh—With himself. Say not—For he who says so, does not find in the law what he seeks; and he does not seek what he might find in the Gospel: viz. righteousness and salvation, which are in Christ and ready for believers in the Gospel. And yet, whoever only hears and heeds that from Moses, He that doeth shall live, considers it necessary to say so. In thine heart—Faith too has a mouth; for faith speaks; but unbelief generally mutters. [A common phrase in reference to unholy thoughts. Ps. xiv. 1; Matt. iii. 9. Rev. xviii.
9. Mey.] Who—Deut. xxx. 11–14, Sept. For this commandment which I command thee this day is not exceeding great; nor is it far from thee; it is not in heaven, that thou shouldst say, who of us shall go up to heaven and obtain it for us, that we may hear it and do it? nor is it across the sea, that thou shouldst say, who shall cross the sea for us and bring it to us, that we may hear it and do it? The word is very near to thee, in thy mouth and in thy heart and in thy hands to do it. This parody, if I may call it so, most sweetly alludes to the passage, without expressly quoting it. [So v. Heng.; “a holy and lovely play of God’s Spirit in the Lord’s word;” Luther; “Paul framing, against the self-righteous, as it were, a new and right text, but of Moses’s words.”] But the play of the Spirit cannot be false, and this implies that Paul recognized in the passage a typical reference to the righteousness of faith. So Theodoret; “He teaches again the difference between the law and grace, and introduces Moses the lawgiver as teacher of both.” Mey.] Moses, like Paul, speaks of heaven, but the former afterwards says, across the sea, instead of which Paul most skilfully turns his discourse to the deep, that he may, on the contrary, mention Christ’s resurrection from the dead. The abyss is a huge cavity in the terraqueous globe, at once under the sea and the land. Comp. Job xxviii. 14, 22; Phil. ii. 10, note. Who shall ascend?—He who thus speaks, shows his willingness, but declares his inability to ascend and descend, to seek righteousness and salvation afar off. That is—Their perverseness is reproved, who say, Who shall ascend into heaven? for they speak just as if the word were not nigh concerning the Lord of heaven, whom the believer’s mouth confesses, ver. 9, and they who wish to bring salvation from heaven, wish to bring Christ (as the One, without whom there is no salvation) down from heaven, whence he has already descended: but as the latter cannot take place, so neither can the former. That is, in the present is thrice used, very forcibly.

7. That is—That is construed with to say, as substantive and adjective. Moreover, their perverseness is again reproved, who say, Who shall descend into the deep? for they speak just as if the word were not nigh concerning the resurrection of Christ, which the believer’s heart acknowledges, in the same ver. 9: and they who wish to seek salvation in the depths, wish to bring Christ (since there is no salvation without him) from the deep, which he left once for all at his resurrection; but as the latter cannot happen, so neither can the former. Therefore the believer so far regards neither heaven nor the deep, since he has what he desires as near to him as he is to himself. But unbelief fluctuates; it is always wishing, it knows not what; it
is always seeking, and finds nothing. Hence it looks into the deep with giddiness, nor can it look joyfully up to heaven. Christ—The unbeliever does not seek Christ in his own name, that is, in the name of Christ, either in heaven or in the deep: but the righteousness by faith, speaking here, suggests to the ignorant unbeliever the name of Christ, as much as to say, know that what thou seestest, 0 unbelief, moving heaven and the deep, and taking refuge in heaven or the deep, can neither be thought of by me, nor found by thee, outside of Christ, ver. 4. The expression is hypothetical. That, which cannot be done,—to seek righteousness afar, in heaven or in the deep; Paul sets aside: and so leaves as the only refuge, Christ’s word which is very near.

8. But—The particle here either has an incecssive force, as in Matt. xi. 8, 9, or falls upon, nigh thee. Nigh—We should not seek Christ afar off, but within us. For while faith is beginning to believe, Christ dwells in the heart. He is sought not only by beginners, but even by the experienced, Song of Sol. iii. 1; Ps. cv. 3, 4. For he here speaks as if the righteousness of faith were conversing with itself. In thy mouth and in thy heart—So in the Hebrew, but the Sept. add and in thy hands, that is—The word, that is, the word of faith is nigh thee.

9. If—Only. Thou shalt confess—Confession in itself does not save; otherwise infants could not be saved: but only so far as it includes faith. Lord—[That is, Jesus as Lord. Mey.] The sum of faith and salvation is found in this title. He who confesses that Jesus is Lord, no longer tries to bring him down from heaven. Hath raised him from the dead—The special object of faith. He who believes Jesus’ resurrection, no longer tries to bring him from the dead, ver. 7.

10. [The thought, here expressed in the Hebrew form by parallelism, is: Confession by the mouth must be added to faith of the heart, in order to secure salvation. Mey.] With the heart—From the mention of the heart and mouth by Moses, the consequence is proved respecting faith and confession; namely, because the heart is the proper subject of faith, and the mouth of confession; therefore Paul begins his sentences, with the heart, and with the mouth.

11. Saith—ix. 33, note. [Shall not be ashamed—Unrighteousness and destruction produce shame: righteousness and salvation, glory. V. G.]

12. For there is no difference—[In respect to salvation by faith. Mey.] Ch. iii. 22. Here first to the Jews, is not added, as at the beginning, ch. i. 16. For the same—Ch. iii. 29, 30. Lord—Ver. 9. Rich—And liberal, whom no multitude of believers, however great, can exhaust; who never is compelled to retrench.
18. Whosoever—Acts ii. 21, note. This monosyllable, πᾶς, all, more precious than the whole world, set forth in ver. 12, is so repeated, ver. 12 and 18, and farther confirmed, ver. 14, 15, as not only to signify that whosoever shall call shall be saved, but that God wills that he should be called upon by all, for their salvation.

14, 15. How—A descending climax, by which Paul argues from each higher step to the next lower, infers the necessity of the latter, and from that necessity its very existence. He who wills the end, wills also the means. God wills that men call upon him for their salvation; therefore he wills that they believe; therefore he wills that they hear; therefore he wills that they have preachers. Therefore he sent preachers. He has done all that was required. His antecedent will is universal and powerful.

14. Of whom they have not heard—Whom, speaking in the gospel, ver. 15, or offering himself, they have not heard.

15. And how shall they preach—Namely, the preachers. This word, as well as those preceding, is put in the future tense, as viewing the subject from the Old Testament stand-point, in imitation of Joel, who says, shall call, ver. 13. As—that is, messengers were not wanting. Isaiah in spirit saw their eager steps. How—peace—glad tidings—good things—Is. lxi. 7. Sept., how—the hearing of peace, who bringeth glad tidings of good. Beautiful—Properly said of beauty and loveliness in nature. The feet—At a distance, how much more their lips close by! That bring glad tidings—For while they speak, the Lord himself speaks, Is. lii. 7, comp. ver. 6.

16. But—Here the fault is finally pointed out. Not all—A contrast to whosoever, ver. 11, etc. The fault is with men, especially the Jews; not all, that is, almost no one, comp. who? immediately following. Obeyed—Comp. ὄρθι in ὀρθοδύναμιν, submitted themselves, ver. 3. Those, too, should and might have obeyed, who have not obeyed. Saith—Soon after the words quoted in ver. 15. See John xii. 38, note. [Our—He means, thy ambassadors. V. G.]

17. Then—From the prophet's complaint of his hearers' unbelief, he infers, that God's word and preaching, the proper source and occasion of faith, were not wanting. By hearing—And hence speech, word, preaching.

18. Have they not heard?—Was the faculty of hearing wanting, since faith comes only by hearing? To all—their words—So the Sept., Ps. xix. 5. In that Psalm there is a comparison, and the first member of the proposition is accordingly, ver. 2–7, and the conclusion, ver. 8, etc. [These words of Paul have led to an allegorical explanation of this Psalm by most commentators. The sun going
forth as a bridegroom, is Christ, and the heavens declaring are the Apostles. More careful interpreters have thought that the Psalmist spoke strictly of the architecture of the heavens; and that the apostle transfers his language to the apostles. But I prefer to understand Paul as citing the words in their original and proper sense, not as wrestling them. He means, God has manifested himself to the Gentiles from the beginning, if not by the preaching of men, yet by the witness of his creatures. Calv.] Hence we clearly perceive the same reason for the Proclamation of the heavens, and of the Gospel, which penetrates to all things. The comparison rests mainly on the apostle's quotation, and does not impair the text. The sound—Ps. xix. 5, 18. Aquila had formerly translated that word xawov, rule. Comp. by all means, 2 Cor. x. 18. Every apostle had his own province, as it were, defined, to which his voice was to come, but a rule only refers to individuals: a sound or word relates to the whole earth.

19. Did not Israel know?—The meaning is, that Israel could and should have known God's righteousness, but did not wish to know it, ver. 8, and that is now shown from Moses and Isaiah. Paul in ch. ix.—xi. frequently calls the people Israel, not Jews. First Moses—Moses, under whom Israel assumed a national form, has even then said, I will provoke—I will anger—Deut. xxxii. 21. Sept., And I —them—not a people—As the people followed gods that were no gods, so God avenged the people's perfidy, and adopted a people that was no people, a people who had not God, a people quite unlike Israel. [For Israel alone were truly a people; one that corresponded to the idea in the name. Mey.] So the term people recurs not at ver. 20, but at ver. 21. Foolish—Wisdom makes a people, Job xii. 2. Therefore a foolish people is not a nation; a people ignorant of God is foolish. ה is a middle term, by which even Israel is denoted. The epithet ה denotes other nations.

20. Is very bold—What Moses had intimated, Isaiah boldly and openly proclaims. I was found—I was ready for, Isa. lxv. i., Sept., I was made manifest to them that sought me not, I was found by them who asked not after me.

21. All—Isa. lxv. 2, Sept., I have spread out my hands all the day unto, &c., comp. the whole day, ch. viii. 36. I have stretched forth—A change of the antecedent [for the consequent]. They permit me to extend my hands, and do not come. Even by this word alone the doctrine of the double will of God, a mere good-will, and a will of sealing [the elect] is shown to be absurd. Disobedient—Gr. ἀπειθοῦτα, [Beng., unbelieving]. With the heart. 'Ἀντιθεὶται, gainsaying—With the mouth; comp. ver. 8, etc.
CHAPTER XI.

1. Hath—cast away—Hath he cast away entirely? So Gideon, expostulating in faith, says, Now he has forsaken us, Judg. vi. 18. But the Lord will not cast away his people, Ps. xcv. 14. Has he cast them away, says Paul, so that they are no longer God's people? In ch. x. after so impressively exhibiting the grace towards the Gentiles, and the rebellion of the Jews, this objection might be made. He therefore answers, far be it from us to say that God has rejected his people, when the very title, his people, contains the reason for denying it. God forbid is said, (1.) of the present time of the offending people; both that there are now some, comp. Acts xxi. 20, note, and that in the increasing influx of Gentiles, there will be very many of Israel who will believe. These are called the remnant and the election, ver. 5, 7. (2.) Of the future; that the people themselves will at last be converted, ver. 24, note. I—Paul prefers to draw a favorable conclusion from the individual to the nation, to drawing an unfavorable one, from the nation to the individual: I, once a persecutor, deserved to be cast away. The class is the whole Jewish people: the species is believers among the Jews (of whom Paul was one individually) or such of that people as should hereafter believe. [For I, etc., contains the ground of the God forbid. For Paul, as a true Israelite who loves his nation, cannot admit that it is excluded. Mey.]

2. Foreknew—As a people peculiar to himself, ver. 29. In Elias—[Eng. Ver., of Elias]—In the history of Elias, who was in the greatest straits, and thought himself alone, when Israel had become fewer than ever. Maketh intercession—Comp. Acts xxv. 24; 1 Macc. viii. 32. [Omit λῆγων, saying. Tisch., Alf.]

3. Lord, thy prophets—my life—1 Kings xix. 14, Sept., The children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword, and I, even I only, am left, and they seek my life to take it away. The nicety of the Apostle's style is remarkable; the Sept. in this passage use μονόναρος, alone, as is common; Paul, μόνος, alone. [Omit xai, and (the first time). Tisch., Alf.]

4. [Render, But what saith the divine response to him? Alf.] I have left—Gr. xarēknav [Eng. Ver., reserved]; who were not to be slain by Hazael, Jehu, or Elisha. The Sept., 1 Kings xix. 18, have, And I will leave in Israel seven thousand men, all the knees which have not bowed to Baal. From the verb λέιπω, I leave, we derive
λείμμα, a remnant; see what follows. To myself—Paul adds this for emphasis, in contrast with Elias' complaint about being left alone. The Lord knows his own. Seven thousand—Among a people wonderfully reduced, the number is not small, nay it was itself the whole people, 1 Kings xx. 15. From these the whole posterity of the ten tribes at least were descended. Heb. יְהִ, that is, purely such as these, with no admixture of the idolaters. I do not say that they were the same who are mentioned in 1 Kings xx. 15, and xix. 18; but the number is equal, seven thousand, in ch. xx. 15, and about seventy years afterwards, in ch. xix. 18, after the time of Hazael, Jehu, and Elisha, comp. 2 Kings xiii. 7, 14. Men—Men were chiefly reckoned, and were present at public worship: therefore their wives and children also are to be added to the seven thousand. To Baal—Gr. τῇ Βδαλ, in the feminine, supplying εἰς τὸν θεὸν, the image of Baal, used contemptuously, and opposed to men. So the Sept., also Judg. ii. 11, etc. Under guiltlessness of Baal's worship, guiltlessness of the worship of the golden calves is included.

5. Then—The inference drawn from the Old to the New Testament.

6. By grace—The dative has one meaning, and the particle ἐκ, of, with the genitive, another. The former rather indicates the medium, the latter, more properly the material cause, the principle, the source. No more—This phrase used four times shows the strength of the conclusion. This decree of God is absolute: I will make men righteous only by faith, no man by works. This decree no one shall infringe. Becomes—is—Gr. γίνεται—ἐστὶν. This is a nice and just distinction between these words [lost sight of in the Eng. Vers., which renders both ἐστι]. Nature asks for works; faith acknowledges in addition grace, γενομένη [coming into exercise]. So ἐγένετο, came, John i. 17, grace that is to be brought, 1 Pet. i. 13. But if it be of works, then is it no more grace, otherwise work is no more work—From this clause, it is no more of works, it is inferred that Israel has not obtained: and from the clause, it is no more grace, the inference is, the election has obtained. The first part of this verse excludes works, the second establishes grace; with this comp. ver. 5. The first part forms the condition, the last, the conclusion, which is always the more necessary part, and is improperly omitted by some here, comp. by all means ch. iv. 4, 5; Eph. ii. 8, 9. Grace and work are opposed, τίνα, Sept. mostly interpret it ἐργα, work, as Ps. civ. 20.

7. The election—Chiefly of the Israelites, the election, that is, the elect, because elected, obtain.

8. God hath given them the spirit of slumber, eyes that they should
not see, and ears that they should not hear—Deut. xxxix. 4, yet the
Lord God hath not given thee a heart to perceive, and eyes to see, and
ears to hear unto this day. Is. xxix. 10, Sept., The Lord hath made
you drunk with the spirit of slumber, and He will shut their eyes, etc.
Add Matt. xiii. 14, note. Ἐδώκεν, hath given, by a most righteous
judgment, and hath said to them, have. Of slumber—Καρδυνείς;
slumber, here denotes suffering from frequent pricking, which termi-
nates in stupor. It is taken in a good sense, Acts ii. 37, and very
often among ascetic writers. The Latins use similarly compunctio,
compunction. Unto—A tacit limitation, 2 Cor. iii. 14.

9. Let their table be made a snare, and a trap, and a stumbling
block, and a recompense unto them—Ps. lxix. 22, 23, Sept., Let their
—be made before their eyes into a snare, and for a recompense, and
for an offence. A table—πρὸς, Ps. lxix. 22, where, on comparing
with it the preceding verse, there is an allegory: that is, while they
are carelessly eating, let them be taken. Stumbling block—It is taken
here more literally, to correspond with the synonyms, noose and trap;
for σκόνθαλος is the moveable stick in a trap. It corresponds
to ψηφι in the above psalm. There is a gradation: the noose catches
a part, as the foot; the trap holds the whole; the stumbling block not
only catches, but also hurts. Recompense—Their fault therefore, not
God's absolute decree was the cause.

10. Be darkened—bow down—They, whose eyes are darkened, and
their back bent, are sure to stumble, ver. 11, and rush into a snare.

11. Stumbled—Πταίω, I stumble, is properly used for the stumбли-
ing of the feet. Comp. James iii. 2, note. The physical propriety
of the word πταίω, stumble, both respecting the foot and the tongue,
is contrasted with its moral meaning. That they should fall—[That
is, The divine purpose has not determined that because they stumbled
at Christ, and would not believe in him, they should perish forever.
Mey.] Entirely, all of them, hopelessly. A proverb: they have
fallen in some measure, ver. 22, but not utterly. Unto the Gentiles
—we have here the very thing performed, Acts xiii. 46, lo! To pro-
voke them to jealousy—That the Israelites might be provoked to be-
lieve, ver. 14. [Reader, see that you also be provoked, by every
means, to jealousy; you will thus be very strong in grace. V. G.] This word occurs elsewhere, ch. x. 19.

12. [Here the apostle argues from the happy effect of the worse
cause, to the happier effect of the better cause. Mey.] Now if—This
verse has two parts; the first is treated ver. 18, etc.: the latter, how
much more, etc., ver. 23, 24. Of the world—of the Gentiles—
The world denotes quality, the original fall; the Gentiles, quan-
tity, or multitude, to which diminishing is opposed; whence the fullness signifies, presently, the large numbers of Israel abounding in grace. Diminishing—Opposed to fulness. Is. xxxii. 8, shall become a fewness [a mere handful. ἢττημα means defeat; the diminishing of members in a beaten army, by slaughter; and so here. Mey.] How much more—For where there are many seeds, their product is the greater. Their fulness—Supply, will be the riches of the Gentiles. Therefore, even if the Jews had believed from the first, the Gentiles would not have been excluded. The same word occurs in ver. 25.

13. To you—Not that you may be elated, but that the Jews may be invited. Office—Apostleship among the Gentiles. Magnify—Paul magnifies the grace given to the Gentiles, and its fulness, as about to reflect upon the Israelites themselves; and here he gives a reason for so doing.

14. Flesh—That is, brethren. Is. lviii. 7.

15. For—The particle connecting the discussion with the proposition. The casting away—Opposed to receiving, but in this sense, that God is said to receive by grace; men to be cast away by their own fault. Upon the rejection of the Jews, the Gentiles were received, and obtained grace, ver. 30. Receiving—that is, recognition, comp. προσέλθετο, hath received, ch. xiv. 3. Τίς, what, concludes from the less to the greater: casting away and receiving are contrary to each other; therefore reconciliation precedes life from the dead, which implies much more. Life—Of the world, ver. 12. Life from the dead—A thing much greater and more desirable. The meaning is: the life of those who had been dead, Ex. xxxvii. 3, etc., so ἐκ, from, ch. vi. 13; 2 Cor. iv. 6. He is speaking of quickening the whole, that there may be no dead mass remaining. The conversion of the whole human race or the world will accompany Israel’s conversion. [But after all this interpretation gives nothing higher than the reconciliation as the meaning of life from the dead. The proper sense of the words must be retained; the restoration of the yet unconverted Jews will be so glorious that it will bring with it the last blessed development, the life in the world to come, beginning with the resurrection from the dead. The reconciliation of the world leads to the blessed resurrection life. Mey.]

16. The first fruit—The patriarchs. Holy—Devoted and acceptable to God. Comp. ver. 15, with 1 Tim. iv. 4, 5. A lump—Num. xv. 20, 21, the first of the lump. The root—The patriarchal stock, considered naturally, as partaking of circumcision and of the promise. According to Weller, after Origen, Christ is the root, the patriarchs also are the branches, from whom the first fruits were derived.

17
17. Thou—O Roman, a Gentile. A wild olive—A twig of the wild olive; a very expressive ἄνεμονος, [the whole for a part. Sad experience even in our age proclaims this. A promiscuous multitude, impatient of true Christianity, are deeply ignorant, not even excepting those who boast no ordinary virtue and knowledge. V. G.] Among them—Them does not refer to some, but to the branches generally. Didst become a partaker—Gr. συγχωρητόντας ἑγένος, [Eng. Ver., partake.] Paul often uses συν, with, of the Gentiles, Eph. ii. 19, 22, iii. 6; comp. μετά, with, Rom. xv. 10.

18. Boast not against—Let them who deny the conversion of the Jews, beware that they boast not against them. [The branches—The whole people of the Jews. Mey.] It is not thou that bearest—[Eng. Ver., thou bearest not.] Supply know, or remember that, etc.

19. That—This particle expresses the force of the boasting; but against this boasting compare for your sakes, ver. 28, and ρη, the (mercy.) ver. 31.

20. Because of unbelief—by faith—Neither (says Paul) absolutely: for if absolutely, there would be room for boasting, which is here checked: faith, God's gift, making men humble. Standest—Thou hast obtained and maintained this standing, contrasted with them who fell, ver. 22. Be not high-minded, but fear—Prov. iii. 7. Be not wise in thine own eyes; but fear God. Fear—Fear is opposed not to confidence, but to arrogance and security.

21. Lest—Repeat, φοβοῦ, take heed. He spare—Gr. φιλοσταύ. The Indicative, the particle μήτος, lest, being as it were disregarded, is more positive. Certainly positive language tends more to excite fear.

22. Goodness and severity—An important separation. [For γευσ-τότης, goodness (after σε, thee) read γευστότης θεοῦ, the goodness of God. Tisch., Alf.] Thou continue—in good here; in evil in the next verse. The one is described on God's part, the other on man's, comp. ver. 28, 30, etc. The Roman Church has not remained in goodness, since the righteousness of works has been introduced. Otherwise—Believers may utterly fall away. Thou shalt be cut off—By the sword; not merely, shalt be broken off, as they were by the hand. ἡς, Sept. ἄξωτρα, I cut off, Jer. xliv. 8, not generally however in the sense of I utterly destroy, (ἐξολοθρεύω.)

23. If—not—Therefore their conversion will not be irresistible. Able—it might be a special objection: how will the Jews be converted, who for so many ages act so as to withdraw themselves from the faith, separate the Old Testament revelations from the true Messiah, and snatch them from believers? Paul answers, God has power:
comp. able, ch. xiv. 4: and he will show the glory of this power, against which no Gentile can strive. There will therefore be a great work! Again—Not only in a small number, as now, but in a great number, as formerly, when they were God's people. [These verses, 22 and 23, prove the possibility of falling from grace, of resisting conversion, of being restored after falling. Mey.]

24. Of the olive tree which is wild—There is as great a distinction between those who have not, and those who have the revealed word, as between the wild and the cultivated olive-tree. Contrary to nature—Quite so: for in the art of gardening, the engrafting, which unites two trees of a different nature, joins the cultivated graft, which is followed by the fruit, to the wild stock: but Paul says that the cutting of the wild olive is inserted into the good olive-tree, that it may acquire the fatness of the good olive. How much more—He gradually comes from the possibility, to the fact. The discourse in fact increases in force; formerly Paul showed from the prophets, that in Israel there were more wicked than good, he now likewise shows from the prophets, that there will be hereafter more good than wicked men; and while he shows this, he calls it a mystery, fitted to check the pride of the Gentiles, lest they should think that the Jews' share was to be always inferior.

25. A mystery—By mysteries Paul does not always mean those doctrines which at the beginning are necessary to be known by believers, but the secrets, unknown even to many believers, until, as the case required, for the sake of faith or love, they were revealed to them from the Scriptures, heretofore sealed. Comp. 1 Cor. xv. 51, and on a similar occasion, Eph. iii. 3. The call of the Gentiles had been a mystery, ch. xvi. 25. But now the conversion of Israel is likewise a mystery. [Therefore there is intimated something different from such conversions as were exhibited day by day in Paul's times. V. G.] Each of these forms a great part of that mystery which is confirmed in Rev. x. 7. Furthermore, since it is a mystery, they should be treated with patience who do not recognize it so quickly, and we should hope for the time when all will recognize it. [We should never examine a mystery out of curiosity,—but to be humbled thereby. V. G.] Wise—Dreaming, that the Church at Rome cannot fail. Cluver. The very term, mystery, checks the reader's pride. Hence the admonition is repeated at ch. xii. 16, which is already at ver. 20, note. Part—He speaks mildly; for those who were hardened were as the sand of the sea, ver. 7; ch. ix. 27. Therefore, in the next verse, the conversion, which will not be partial, but will include all Israel (see next verse), will be by far the most abundant. And mean-
while, also, always some are being converted, for which object it becomes believers always to watch. Fulness—A most abundant supply; the contrast is in part. No nation shall remain to which the Gospel shall not have been preached in the whole world; although much of mankind will continue to be wicked. Be come in—John x. 9, 16. For many ages, many obstacles have retarded this coming in, obstacles which will be overcome at the proper time, so that the fulness of the Gentiles, long since called, may wholly come in; and then Israel’s hardening will end, Ps. cxxvi. 2, 3. Paul provokes the Israelites to Christian emulation; and this assumes the conversion of the Gentiles before that of Israel, and yet the remaining abundance of the Gentiles may afterwards be won by the full conversion of Israel, ver. 11, 12, 15, 31; Ez. xxxix. 7, 21–27.

26. And so—He does not say and then, but more forcibly and so, in which the then is included; namely, Israel’s blindness will be ended by the very coming in of the Gentiles. All Israel—Israel distinguished from the Gentiles, of which ver. 25 treats. The words, Ῥωμων, a remnant, and Ῥωμης, deliverance, are used of those that perished; but the Remnant itself, numerous in itself, will be wholly converted, Mic. ii. 12. Shall be saved—The Latin Vulgate has well expressed this by salvis seret, become safe. This sentiment is involved, the fulness of the Gentiles shall come in, and so all Israel shall become safe; but ἄν πρις οὐ, until, has changed the former verb εἰσελθοσται, shall come in, into εἰσέλθη, may have come, the second verb, οὐδεμίος τα, shall be saved, remaining [Indicative]. See similar instances noticed at Mark iii. 27. The Latin Vulgate gives the meaning. Shall come out of Zion—the covenant, when I shall take away their sins. Is. lxx. 20, 21. Sept. and there shall come for the sake of Zion—the covenant, saith the Lord, etc. Is. xxvii. 9, Sept. and this is his blessing, when I shall take away his sin. Heb. ετοίμασα, and there shall come to Zion (and for her good) the Redeemer, and to those turning from transgression in Jacob. Paul, ch. iii., in describing sin had quoted Ps. xiv., and chiefly Isaiah lxx.: now in describing salvation, he unites the same texts. He says, εἰς Σιων, out of Sion, as the Sept. Ps. xiv. 7. [Out of Sion—That is, of the people Israel; Sion being the centre of their theocracy. Mey.] The Redeemer comes (εἰς) out of Sion, and (γ) εἰςανα) for good to Sion. His coming has been long since accomplished, and the fruit will be perfected at the proper time. Sion is a whole, in a good sense, Jacob here is a whole, in a less favorable sense; those returning are a part. [Omit καὶ, and, before διαστρακεστε, shall turn away. Tisch., Alf.]

27. This—On which see in the preceding verse. From me—Gr. παρ’ ἑω, [Eng. Ver., my.] He himself will do it. Covenant—
Namely, it shall then be and shall be disclosed. Sins—And the miseries arising thence.

28. [They—The unbelieving Israelites. Mey.] Enemies—Therefore the Jews’ obstinacy should not be alleged to the prejudice of their conversion. Moreover, they are called enemies, in an active sense; presently they shall be called beloved in a passive sense; (both, in respect of God, not merely of Paul;) the evil is to be imputed to man; the good proceeds from God. So also mercy and unbelief are opposed, ver. 30, etc. For your sakes, ver. 31, 12, 15.


30. Ye have not believed—Unbelief applies even to those, who themselves have not heard God’s word, because they had notwithstanding received it primitively in the patriarchs Adam and Noah.

31. Have not believed—They have been left to their unbelief. Your—The objective Genitive [the mercy of which you are the objects], as the mercies of David, 2 Chron. vi. 42, ἡτατιαστης, the favor directed to thy people, Ps. cvi. 4. Through mercy—Construe with ἄλησιας, might obtain mercy; for ἵνα, that, is often transposed; and in verse 80, the disbelief of the Jews precedes the mercy of the Gentiles; wherefore in verse 31, the mercy of the Gentiles does not precede the same disbelief of the Jews. Might obtain mercy—That mercy which precedes faith, and is only acknowledged and received through faith, by which unbelief is retracted.

The phraseology of the Sept. Ps. lxxviii. 50, is εἰς ὅποιν συνέξεις, he shut up to death. In unbelief—Eph. ii. 2. Those who have experienced the power of unbelief, at length betake themselves the more sincerely to faith. That—The thing itself will be accomplished. Them all—All together; comp. ver. 30, 31. Might have mercy—His mercy being acknowledged by them, ver. 6, when faith is given to them by himself. [This text utterly destroys, not only the idea of an absolute decree of reprobation; (so Melanth. ; let us not attribute contradictory purposes to God ;) but also the supposition that Paul means merely all the elect. See Eph. ver. 25, 26. But it does not prove a final restoration of all; for the merciful purpose of God does not destroy the judgment of God; and so may become in part ineffectual, through the guilt of individuals toward whom it was directed. Mey.]

33. O the depth—[The proper rendering here is, O the depth of
the riches, and wisdom, and knowledge of God; not as Eng. Ver., riches of, etc. Mey., Alf., Thol., etc. So Beng.] Paul in ch. ix. had been sailing, as it were, on a strait; he is now on the ocean. The depth of the riches is described in ver. 35, and refers to ch. ix. 23, x. 12. (wherefore it should not be resolved into a mere epithet); the depth of wisdom is described in ver. 34; the depth of the knowledge, in ver. 34. Comp. on riches and wisdom, Eph. iii. 8, note, and Rev. v. 12. The different meanings of biblical terms deserve to be noted and collected. Wisdom directs all things to the best end; knowledge knows that end and issue. How—No one examines, no one searches out, but himself. Here and in ver. 34, there is a Chiasmus [cross reference of pairs of words or clauses]; comp. what precedes and what follows. The depth is described in the second part of ver. 33. Knowledge itself, as we have said, is described in ver. 34, for who—wisdom itself is described in the words or who: riches themselves, in ver. 35. His judgments—Respecting unbelievers. His ways—Respecting believers. A gradation. His ways are as it were plain, his judgments deeper; we do not even search out his ways.

34. For who—hath been—Isa. xl. 18, Sept. Who hath known—and who, his counsellor. Who? that is, none: but he himself. For—The more express quotation of Scripture follows. In proving doctrines the phrase is used, it is written, elsewhere, it is often omitted, ch. xii. 20. The mind of the Lord—Isaiah has הָעַיְנוֹ הַשָּׁמַע, the Spirit of Jehovah. Paul uses the version of the Sept. Otherwise הַרוּחַ נוֹ, spirit, and νοῦς, mind, are not synonymous; but the conclusion is very good; no one apprehends the Spirit, therefore no one apprehends the mind or sense of the Lord. Reference to the Holy Trinity is implied, comp. on the words, εἰς αὐτόν, to him, ver. 36, Isa. xxxiv. 16, at the end. Counsellor—Paul says, not only that no one has been his counsellor, but not even now can be so: σύμβουλος, counsellor, is either a partner in counsels, or, at least privy to them; for he said just now, for who hath known the mind of the Lord? And yet many, in their discussions, for example, on the origin of evil, which touch upon principles of the Divine economy far deeper than this, which is reverently broken off by the apostle between ver. 32, 33 (for there is a great difference between the fall of many angels and of the whole human race, and the fall of the Israelites); many such, I say, talk as if they were not only the Lord’s counsellors, but also his inquirers, his patrons, or his judges. Scripture everywhere rests in this, that the Lord hath willed, and said, and done. It does not unfold the reasons of things general or special; respecting things too high for our infant conceptions, it refers believers to eternity, 1 Cor. xiii. 9,
etc. The thirst of knowing will eternally torture and burn others, who are unbecomingly inquisitive.

35. [This ver. specifies the depth of the riches of God. See ver. 33, note. Mey.] Or who—Some adopt these words in the Sept. Isa. xl. 14: others do not; but Job xli. 2, Hebr. and Vulg. have it thus: Who hath previously given to Me, that I may restore to Him? All things which are under heaven are Mine.

36. Of him, and through him, and to him—Denoting the Origin, Course, and End of all things, comp. 1 Cor. viii. 6. [Furthermore, of Him, refers to riches; through Him, to wisdom; to Him, to knowledge. V. G.] The glory—Of the Riches, Wisdom, Knowledge. [With this doxology to Omnipotence, is included the praise of Divine Wisdom and Love, whence the creatures derive their strength, understanding, and blessedness. V. G.] Amen—With this the apostle concludes with the highest enthusiasm. [There is here, not indeed a formal allusion to the doctrine of the Trinity; but an implicit reference to the three attributes of Jehovah, manifested in three Persons. Alf. after Origen.]

CHAPTER XII.

1. I exhort—Gr. παρακαλῶ, [better than Eng. Ver., beseech.] Moses commands: the apostle exhorts. Paul commonly exhorts in accordance with the doctrines previously discussed, Eph. iv. comp. ch. iii. So here the general application from the whole discussion is contained in ver. 1, 2, as the statements immediately following prove. We have shown at i. 16, the special applications from ver. 3, up to the end of the epistle. [Therefore—On the ground of the whole doctrinal part of the epistle, preceding; from which the apostle now passes to practical exhortations, extending to ch. xv. 13. Alf.] By the mercies—The whole thought is derived from chapters i.—v.; the word originates in the contrast to wrath, ch. i. 18: for the whole economy of grace or mercy, exempting us from wrath, and rousing the Gentiles especially to duty, is here indicated, ch. xv. 9. He who is rightly affected by God's mercy enters into the whole will of God. [But the soul exposed to wrath scarcely derives any benefit from ex-
hortations. You are pouring oil on a stone. V. G.] That ye present—In so large a list of duties, Paul has none of those things which at present, among Romanists, generally make up both sides of the account. Παραστήσας, present, is repeated from ch. vi. 13, 16, 19, to yield. The offering is presented alive, not slain. Bodies—Opposed to the abominable abuse of their bodies among the Gentiles, ch. i. 24. For more contrasts soon follow upon this same topic. The body generally encumbers the soul: present the body to God, and the soul will not be wanting, ch. vi. 12. See also ch. vii. 4; Heb. x. 5. On the contrary the soul, when subject to the master, will obey with the body also, ch. xiii. 1. Bodies, service—We have here an apposition by Metonymy [change; service for the soul that serves], indicating body and soul. Sacrifice—Sin being dead: comp. on this sacrifice, ch. xv. 16. [How can the body become a sacrifice? Let the eye look on no evil, and it is a sacrifice. Let the tongue utter nothing base, and it is an offering. Let the hand work no sin, and it is a holocaust. But more, this suffices not, but besides we must actively exert ourselves for good; the hand giving alms, the mouth blessing them that curse us, the ear ever at leisure for listening to God. Chrysost. in Alf.] Living—That life, mentioned in ch. i. 17, vi. 4, etc. It is an abomination to offer a dead carcase. [Living—As contrasted with sacrifices which lose their lives in the offering. Mey.] Holy—As the holy law demands, ch. vii. 12. Acceptable, ch. viii., especially ver. 8. Τῷ Θεῷ, to God—Construed with to present. Reasonable—Sincere (1 Pet. ii. 2) as to understanding and will: the verb δοκεῖν, prove, ver. 2, harmonizes with this; and φρόνειν, think, ver. 3. The service of the Gentiles is unreasonable, ch. i. 18–25, the confidence of the Jews is unreasonable, ii. 8, but the Christian considers all things rightly, and infers his duty from the kindness of a merciful God. The epithet λογικός, reasonable, now corresponds to that verb, λογίζομαι, reckon, often used, ch. iii. 28, vi. 11, viii. 18. Λογικὸν γάλα, sincere milk, 1 Pet. ii. 2, is a periphrasis for the Word itself, but here reasonable, is an epithet of service. Peter uses the word, Ἄδολον, pure. The Word is sincere, and the Service, according to the word, is sincere.

2. Conformed—transformed—Μορφή, form, denotes something more inward and complete, than σχῆμα, fashion. Comp. Phil. ii. 6, 8, iii. 21. The outward appearance of the saints should agree with the inward form. To the world—Which neglects God’s will, and is wholly devoted to self. [For τοῦ νοὸς ἑμῶν, your mind, read τοῦ νοὸς, the mind. Tisch., Alf.] To prove—This also refers to that new form. The contrast is in ch. i. 28. [While a man’s mind is in its original
state, however sagacious he may be, he cannot prove God's will. He will try to defend now this, now that, thinking that God is such as himself. V. G. The will—For special reasons very many questions of right and wrong occasionally arise. They to whom God's will is the great concern and delight can easily decide. But they need experience and intelligence. Eph. v. 17. V. G. Good, etc.—These adjectives are not epithets of the will of God (as Eng. Ver.), but abstract neuters. Render, prove what is the will of God, (namely, that which is) good and acceptable (to him) and perfect. Alf.] And perfect—He, who presents a sacrifice, living, holy, acceptable, knows God's will as good, requiring what is living and holy, acceptable, and, as believers progress, perfect. [They by unworthy means shun this perfect will, who are ever seeking such things as they are free still to do without sin (as they think). Such resemble the traveller, who delights walking, not in the safe path, but unnecessarily on the verge of the bank. V. G.]

8. I say—Flacius explains: I distinctly declare. This word adds an imperative force to the subsequent characteristic exhortation. For—He shows what God's will intends. Through the grace—Paul himself affords an example of the sobriety he commends; lest, by this form of expression, λήγω, I declare, which Christ alone could use absolutely, he should seem rashly to prescribe things so difficult to others, comp. ver. 6. [Through the grace—that is, by authority of the grace. Mey.] That is—to each one who is among you, of your class, a believer. Among you—There were many reasons why the Romans might think they could exalt themselves, and they afterwards did so. Ought—According to truth and duty. To think—And thence to act. [Soberly—Εἰς σωφροσύνην, unto moderation, an excellent virtue among those that are spiritual. V. G.] To every man—No man should regard himself alone as the rule by which he tries others, nor think that others should be entirely such as he is, and do the same things and in the same way. As—And not more, ver. 5; but not less, ver. 6, 7; therefore δὲ, but, [Eng. Ver., then] is used, ver. 6. Measure—Both faith and its measure are God's gifts. Of faith—Whence the rest of the gifts flow (Cluver.); even sanctifying and administrative gifts. Faith is the source of all, and the rule in their very use. Of faith, which has been discussed, ch. i. and ii. [Love follows, ver. 9. V. G.]

5. [The many—Gr. οἱ πολλοὶ, that is, the multitude of Christians, as contrasted with the oneness of the body, which they constitute. Mey.] Every one—See Mark xiv. 19, note. Members, Eph. iv. 25.

6. Having—This word also depends on ἐστὶν, we are; for there is an Apodosis [conclusion] at the end of ver. 4; but ἐστὶν denotes we
are, and at the same time borders on a gentle exhortation, as Gal. iv. 28, note. Hence in the several parts of this enumeration, the imperative should be understood, comp. ver. 14; but it is Paul's characteristic not to express the imperative often, after it has been once put at the beginning, as in ver. 8. Gifts—These are various: grace is one.

Prophecy—This is chief of the gifts. Acts ii. 17, 18, xi. 27, xiii. 1, xv. 32, xix. 6, xxi. 9, 10; 1 Cor. xi. 4, etc., 12, etc.; Eph. ii. 20, iii. 5, iv. 11; 1 Thess. v. 20; 1 Tim. i. 18, iv. 14; Rev. i. 8, etc. On comparing these passages, it appears that prophecy is the gift by which the heavenly mysteries, sometimes also future events, are brought under the notice of men, especially believers, with an explanation of Scripture prophecies, which could not be elicited by the ordinary rules of interpretation. But the other gifts, noted in the epistle to the Corinthians, are not added in this so full epistle. See ch. i. 11; 1 Cor. ix. 2, notes. According to—Repeat, having, namely, the gift, prophecy, and so in succession. So just before, according to the grace. As it is given to a man, so ought a man to employ it. The proportion—that is, as God distributes (to every prophet) the measure of faith, ver. 3; for there already Paul touched upon this, and he now returns to it, after some other topics had intervened. Prophecy and faith are closely connected even in 1 Cor. xii. 9, 10, xiii. 2. Peter on the same subject, 1 Pet. iv. 11, says, as the oracles of God. It is equivalent to Paul's saying, whether it be prophecy, in prophecy; with which compare what follows; let it not be carried without and beyond faith; nor let any one prophesy from his own heart, beyond what he has seen; and again, let him not conceal or bury the truth; let him only speak so far as he has seen, and knows, and believes, see Col. ii. 18; Rev. i. 2. Paul himself affords an example of such a proportion, 1 Cor. vii. 25. Erasmus says, "The phrase according to the proportion, implies that the more respect the faith, the greater are the gifts." Basilius on the Holy Spirit: "He fills all things with his power, but the worthy can alone receive him, nor is he merely received in one measure, but according to the proportion of faith, he distributes his working," c. 9. Chrysostom: "For although it is grace, yet it is not poured out uniformly, but taking the measures from those who receive it, it flows in proportionally to the size of the vessel of faith presented to it." As with Paul here, so with Mark the Hermit, the measure and the proportion are the same: "The knowledge of a man's affairs is proportioned to his practice of the precepts of the law, but the knowledge of the truth (of the doctrine of salvation) depends on the measure of faith in Christ;" and this writer often thus
uses the word, ἀναλογία, proportion. In Paul’s writings, however, the word μέτρον, measure, is used in the sense of limiting, in reference to moderation or avoidance of excess; whereas ἀναλογία, proportion, has a fuller meaning (if we compare it with what follows) respecting the avoiding of deficiency. In what theologians call the creed, all the heads harmonize admirably, and each article on which a question occurs, should be decided according to the articles already settled. The rest should be interpreted according to the clearly explained declaration of Scripture; and this is the proportion of Scripture itself, and of the articles of faith which form the creed. But every man does not know all things; nor all of what he does know with equal certainty; and yet he holds the things which he certainly knows, by that very faith by which the creed is formed; wherefore both he himself, in prophesying, should determine all things according to the proportion of his faith, and others, in hearing, according to the proportion of their faith, 1 Cor. xiv. 29, 37; Heb. xiii. 8, 9; 1 John ii. 20, and the following verses.

7. Or—Thrice repeated by Place [repetition of a word to express an attribute of it]. Do, what thou dost that the reality may answer to its name, Eccles. ix. 10. The principle of the following sentiments is the same. [In our ministering—Let not the minister assume too much, and yet fail in his duty. V. G.]

8. He that giveth—Gr. ὁ μεταδίδονς. Λαβὼν signifies to give; μεταδίδον, to impart, so that he who gives may not strip himself. With simplicity—As God gives, James i. 5, liberally, abundantly, 2 Cor. viii. 2, [neither prevented by the desire of private advantage, nor by anxious deliberation whether another be worthy of the favor, and whether proper moderation be observed in giving. V. G.] He that ruleth—One who has the care of others, and has them under his patronage. With diligence—The application of this word is very extensive, ver. 11; 2 Cor. vii. 11, note.

9. Love—He treated of faith from ver. 3; he now treats of love. Verses 9, 10, 11 refer to ch. vii.; ver. 12 to ch. viii.; ver. 13 to ch. ix. and the following chapters, concerning the communion of Jewish and Greek believers. The third clause of the sixteenth verse is repeated from ch. xi. 25. Abhor—cleave—Both in the mind and its manifestation, even at the risk of danger and envy. The word, without dissimulation, is explained, Prov. viii. 7, Let my lips hate wickedness. This is rightly connected with love, 1 Cor. xiii. 6. Very emphatic words. He, who hates not evil, does not really love good. From this passage the discourse proceeds in pairs of sentences. [There are men, 1, who defend evil and assail good; 2, who love good,
but do not abhor evil as indignantly as it deserves; 3, who disdain evil, but cherish good more coldly than is proper; 4, who so abhor evil and cleave to good, that no one can be ignorant of it. V. G.]
10. Kindly affectioned—Gr. χαλάρωμα. Στοργή, the spiritual love of brethren. [An expression selected to intimate that the Christians form one family. Mey.]
Anticipating—Gr. προηγούμενοι [Eng. Ver., preferring]. If not always in bearing and actions, at least always in the judgment of the mind. That will be, if we rather consider others' virtues and our own faults. These are the social virtues of the saints. The Talmudists say, "Whosoever knows that his neighbor has been accustomed to salute him, should anticipate his salutation." [In honor taking the lead of one another—That is, in the esteem without which there is no love, set an example to one another. De W., etc.]
11. In zeal—[Better than business, Eng. Ver.] In spirit—The outward or active, and the inward or contemplative life, are thus instructed. Serving the Lord—We should serve Christ and God, ver. 1, ch. vii. 6, xiv. 18, xvi. 18; Acts xx. 19; Phil. iii. 3; Ps. ii. 11, where serving and rejoicing are parallel, as here.
12. In hope—So far as to faith and love, now also as to hope, comp. ch. v. and viii. Then concerning our duties to others, to the saints, ver. 18, to persecutors, ver. 14, to friends, strangers, enemies, ver. 15, etc. Rejoicing—True joy is not only an emotion and a privilege, but also a Christian duty, ver. 15. It is the highest kindness in God. He wishes us to rejoice and to spend our spiritual life joyously.
13. [Sharing in the necessities (wants)—Not distributing to; Gr. κοινωνοῦντες, that is, acting as if the wants of your fellow Christians were your own. Mey.] The necessities—Τῇ δυσλείᾳ, affliction, Phil. iv. 14. There was much occasion, especially at Rome. It is remarkable that Paul, when expressly treating of duties arising from the communion of saints, nowhere gives any charge concerning the dead. Following after—Gr. διώκουσί [Eng. Ver., given to]. So that you not only are to receive strangers, but to seek them out.
15. Rejoice—The infinitive for the imperative, a thing common among the Greeks, and here a courteous mode of expression. I exhort is understood, from ver. 1. Laughter is properly opposed to weeping, but here as in 1 Cor. vii. 30, joy is used, not laughter, which is less suitable to Christians in the world. [Omit xai, and. Tisch., Alf.]
16. *To lowly things.*—[Eng. Ver., *men of low estate*]—Neuter, for *high things* precedes. *Condescend*—The verb has a middle force, by which *voluntary condescension* is denoted. The proud think that he who is humble, is led away, but it is good to be led away thus; so it was with David. *Be not wise in your own conceits*—Prov. iii. 7. Sept., *be not wise in your own eyes* [comp. Rom. xi. 25].

17. *No man*—Be he Christian or not. Contrasted with *all men,* [Mey.] *Provide things honest in the sight of all men.* Prov. iii. 4, Sept., *Provide honorable things before the Lord and men.* Honorable—A gem should not merely be a gem, but also properly set in a ring, that its splendor may meet the eye. *Of all*—For many are suspicious and unjust. See the next verse.

18. *If*—*If possible.* He makes it conditional, and this clause may be construed with the 17th verse, since good actions, especially if caution be wanting, may often appear to some as of inferior worth. *As much as lieth in you*—This is a limitation, for it is not always possible owing to others, [as Paul himself had often experienced. Mey.] *With all men*—Of whom there was a vast multitude at Rome. No man is so savage as not to be courteous towards some, but we should be peaceful, gentle, kind towards all, Phil. iv. 5; 2 Tim. ii. 24; Tit. iii. 2. [At some time or other in our life, we have to deal with some man, and according to our behavior toward him, he ever after estimates us and our general conduct. V. G.] *Be at peace*—xiv. 17, 19.

19. *Beloved*—By this title he soothes the angry; and he often uses it in the exhortations that flow from a sense of the Divine grace towards the exhorter and the exhorted: comp. ver. 1. *Give place*—He who avenges himself, seizes upon what belongs to the wrath of God. *Unto wrath*—That *wrath,* of which so much is said in Scripture; that is, the wrath of God, which alone is just and alone deserves to be called wrath. This is an *Ellipsis,* due to a religious feeling, 2 Chron. xxiv. 18. [That Θεοῦ, of God, is to be supplied here, is admitted by nearly all commentators; So Thol., De W., Mey. Do not anticipate the ways of God; give place to his righteous retribution. Ols.] *Mine*—Gr. ἐμοί, to me. Supply, let it be, Deut. xxxii. 35, *I will repay in the day of vengeance.* Vengeance—Gr. ἐξιδίκησις. Hence Paul inferred—not avenging yourselves. ἔξιδικεῖν, to exact by law, to prosecute a law-suit to the utmost. *I will repay*—That is, leave this to me. [This consideration easily suppresses all desire of vengeance. Suppose, that your adversary is not better, and that you are not worse than you think: he will however either obtain at length the Divine grace, or he will not. If he shall obtain it, he will doubtless also acknowledge the injury done to you, even though
you should not be alive; in which case you will not desire, I hope, because of any grudge of yours, to debar him from access to God, but rather will rejoice in aiding him in every way with your prayers. If he shall not obtain it, God at least, as supreme Judge, will by no means fail to punish him severely for the fault, for which you have pardoned him. V. G.] Sayth the Lord—A prophetic form of expression, which the apostles only used in quoting the prophets; because the prophets had one kind of inspiration and the apostles another.

20. If—hunger—feed—his—Sept. Prov. xxv. 21, 22. If—hunger—feed—his,—and the Lord shall repay thy good deeds. πους—τρέψει. The apostles applied it is written more to doctrines than to morals. Enemy—This especially holds good of a bitter and violent enemy. Feed—With thy hand. So Sept. 2 Sam. xiii. 5. Thus will even thy iron-hearted enemy be softened. Coals of fire—The end of all vengeance is that an enemy may repent, and deliver himself into the avenger's hands. He will very easily attain both objects, who treats his enemy kindly. Both are described in this remarkable phrase; for such a repentance burns most; 4 Esd. xvi. 53, and an enemy becomes willingly his avenger's property, you will then have him in your power. Upon his head—That is, upon himself, wholly, in that part too where he will feel it most.

21. Be not overcome—They, whom the world regard as conquerors, are really conquered. Of evil—By the evil, of your enemy, and of your own nature. Overcome—He is brave who can endure. Evil with good—So also ch. xiii. 8, 4, with which there is a charming connection.

CHAPTER XIII.

1. Every—[The proud spirit of freedom among the Jews, and their riotous disposition, (Acts v. 36, 37, etc.,) seems to have increased the necessity for careful obedience to civil law on the part of Christians; who were considered a Jewish sect, and known to call Jesus King. Especially was this true at Rome. Mey.] The apostle writes very fully to the Romans, whose city was the seat of empire, on mag-
istracy, and this circumstance has the force of a public apology for Christianity. This, too, may have been the reason why Paul, in this long epistle, used only once, and that too not until after this apology, the phrase, the kingdom of God, usually so common with him; xiv. 17, for, instead of the kingdom, he calls it the glory; comp. however, Acts xxviii. 31, note. Every one should be under the magistrate's authority, and be liable to punishment, if he has done evil, ver. 4. Soul—He had said that their bodies should be presented to God, ch. xii. 1, assuming that the souls would be: now he wishes souls to be subject to the magistrate. It is the soul, which does either good or evil, ch. ii. 9, and rulers are a terror to the evil work. A man's high rank does not exempt him from obedience. To the higher powers—Εξουσία, power, from εἰμί, I am, διπέρχω, I am superior, from ἐγώ, I have; being is before having: διπέρχομαι contains the ΑΕτiology [assigning the cause or reason], 1 Pet. ii. 13, Sovereign. Be subject —The contrast to this is resisteth, ver. 2. The kindred words are ordained, the ordinance. Let him be subject, an admonition especially necessary to the Jews. Power—Εξουσία denotes the office of the magistrate in the abstract; at δὲ εξουσία, the powers that be, in the concrete, therefore δὲ is interposed, forming an Epitasis [emphatic addition]. The former is more readily acknowledged to be from God than the latter. The apostle makes a declaration as to both. All are from God, who has instituted all powers in general, and has constituted each by his providence. [Omit εξουσία, powers, Tisch., Alf: Read, They which be, are, etc.]

2. Ordinance—[It has been thought by many that there must have been some special occasion for these earnest exhortations. Possibly disobedience to the civil authorities may have arisen from mistaken views of Christ's kingdom, especially at Rome. Alf., etc.] The abstract, in which the concrete is implied. So 1 Pet. ii. 13, ἄτοις, creature, in the abstract; it at the same time includes, for example, the king, in the concrete. Resisteth—The Preterite, that is, by that very act resists. Judgment—Gr. ἁπάν, [Eng. Ver., damnation.] Divine judgment, through the magistrate. They shall receive—While they assume another's power, they shall voluntarily take judgment. A Mimesis [allusion to another's words with a view to refute him].

3. [For τῶν ἁγαθῶν ἔργων, ἀλλὰ τῶν κακῶν, to good works, but to the evil, read τῷ ἁγαθῷ ἔργῳ, ἀλλὰ τῷ κακῷ, to the good work, but to the evil. Tisch., Alf., etc.] Not—to good works—This is immediately discussed, Wilt thou—as to good. Evil—This is treated of at ver. 4, if—upon him that doeth. They especially do evil who are also rebellious. For at the beginning of the verse thus retains its proper
force. *Wilt thou*—All in some degree will, but they do not equally act. *Not be afraid*—One kind of fear precedes bad actions, and deters from them: this fear continues, ver. 7: another follows bad actions, and from this fear, the good are free. *Praise*—1 Pet. ii. 14, with a reward; comp. 1 Cor. iv. 5.

4. *For*—of God—An Anaphora [repetition of the same word in beginnings]. There is a trace of Divine providence in that even the wicked appointed to govern, support what is good, and punish evil. *[He is the minister*—Paul uses the same words of the magistracy, as he uses elsewhere of the ministry of the Gospel. So also ver. 6. *V. G.*] *To thee*—This is used very elegantly of him that doeth well, but τῷ, to the (one that doeth) is used indefinitely of the evil doer. *For*—As respects what is good, useful. *Evil*—Good is marked as opposed to this evil in ver. 8, not in ver. 4. *Beareth*—Gr. φορεῖ. Not merely φέρει, carries: according to Divine appointment.

5. *For wrath*—Which threatens the evil-doer, ver. 4. Hence appears another connection of this with the preceding chapter, where see ver. 19, unto wrath. *For conscience’ sake*—Which expects the praise of a good action from God’s minister, ver. 3.

6. *Also*—Besides other obedient conduct. *Mey.* *Ministers*—The ministry and the magistracy have the same titles. So ver. 4, διδασκοντές, minister, comp. Is. xliv. 28; Jer. xxv. 9. *Attending continually*—Oh that all men would do so rightly!

7. *Omit oôv, therefore, Tisch., Alf.*] *To whom*—Gr. τῷ [literally to that one], concise expression, as in 2 Cor. viii. 15, note. *Tribute*—custom—Respecting the thing; φόρος, tribute, is the class, τέλος, custom, the species. *Fear, honor*—With the mind, and words and bearing. *Φόβος, respect, a higher degree of honor.*

8. *No man*—From our duties to magistrates, he proceeds to general, mutual duties. *Owe*—A new part of the exhortation begins here. *Love*—An eternal debt. Song of Sol. viii. 7, at end of ver. If you will love, you will owe nothing, for love is the fulfilling of the law. To love is liberty. [Love is the fulfilling of the law, and is righteousness; i.e., ideal love: not that existing among men in this life. *Me- lanth. in Mey.*]

9. *Thou shalt not commit adultery*—Paul reviews the commandments without observing their order. *Omit oô φευγομαρτυρήσως, thou shalt not bear false witness. Tisch., Alf., etc.*] *If there be any other*—As honor thy father. *Commandment*—A part; νόμος, the law, the whole. *Saying*—Short, easy. *It is briefly comprehended*—So that although you may not think of particular precepts, yet you can
break no one of them, if endued with love; comp. is fulfilled, Gal. v. 14, likewise, hang, Matt. xxii. 40.

10. No ill—Moreover, most duties are of a negative character; or at least, where no one is injured, positive duties are pleasantly and voluntarily performed. Where there is true love, there is not adultery, theft, lying, covetousness, ver. 9. [Therefore—Love is not extinguished of itself; for well-doing, unless obstructed by some evil, never ceases: hence, from the avoiding of evil, the fulfilment of the law, which also includes good, is derived. V. G.]

11. And that—Supply do, those things, laid down from ch. xii. 1, 2, and especially from xiii. 8. Time—Full of grace, ch. v. 6, iii. 26; 2 Cor. vi. 2. High time—Supply, it is. This marks a short period of time. We note the hour for rising. Already—Gr. ἀλλήλα, [Eng. Ver., now]. Without delay; presently there occurs ὑμν, now. Out of sleep—The morning dawns, when man receives faith, and then sleep departs. He must therefore rise, walk and work, lest he fall asleep again. The Gospel exhortations always aim at something beyond, and assume the oldness of our present state, compared with those newer things, which should follow, and which correspond to the nearness of salvation. Our—Construed with near, which is included in ἔγγευτον, nearer, rather than with σωτηρία, salvation; for elsewhere it is always called either the salvation of God, or salvation absolutely, not our salvation, comp. on this nearness of salvation, Gal. iii. 3, v. 7. In both places the apostle supposes that the Christian course once begun progresses continually, and comes nearer the goal. Paul had long ago written both his epistles to the Thessalonians; therefore when he wrote of the nearness of salvation, he wrote considerately, comp. 1 Thess. iv. 15, note. Observe: he says elsewhere, that we are near to salvation, Heb. vi. 9: but here, that salvation, as a day, is near us. He who has begun well should not flag, when near the goal, but should progress. Salvation—To be consummated at Christ’s coming, which is the goal of hope, ch. viii. 24, and the end of faith, 1 Pet. i. 9. The mention of salvation is repeated from ch. v. and viii. [Moreover from that whole discussion, this exhortation is deduced, which is shorter, in proportion as that was longer. V. G.] Than when we first believed—And entered upon the path described, ch. i.—iv.; so, πιστεύειν, to accept faith, Acts iv. 4, 32, and elsewhere. [He, who has once begun well, either continually approaches nearer to salvation, or salvation, as it is said here, comes nearer to him. He need not feel great anxiety, excepting the eagerness of expectation. V. G.]

12. The night—Of this dark life, προσκοπεῖν, is far spent; the day
of complete salvation has approached,—the day of Christ, the last day, Heb. x. 25, the dawn of which is this whole time, between our Lord's first and second coming. Paul speaks as to persons awaking, who do not immediately comprehend that it is dawn. He who has been long awake, knows the hour; but he to whom it must at last be said, it is no longer night, the day has approached, is understood to be regarded as one, who is now first fully awake. The works—Which they, while still asleep, perform: comp. Gal: v. 19, note; works, which are unworthy of the name of arms. Farther, works come from inward feeling: arms from a different quarter; during the night men are without even their clothes; during the day, they have also arms. Arm, armor—This word is repeated from ch. vi.: arms suited to the light-armed, as the breastplate and the helmet, 1 Thess. v. 8. [Armor—Thoughts, principles, habits. Mey.]

13. [As in the day—See that you bear yourself now, as you would desire to be seen at the last day, honestly. V. G.] Rioting and drunkenness—As to ourselves. ὄμος, feasting, orgies, with dancing and riot. Wisd. xiv. 28; 2 Macc. vi. 4. In chambering and wantonness—With others. In strife and envying—Against others. In ver. 13, 14, there is a Chiasmus [cross reference of pairs of words or clauses]; a. not in rioting—β. not in strife and envying: γ. but put on, in love, the Lord Jesus Christ—δ. and—not—for the lusts. β and γ correspond, so α and δ.

14. The—Here is summed up all the light and power of the New Testament, as is the whole of salvation, [every sin being excluded. V. G.] 1 Cor. vi. 11. Jesus Christ—Ch. vi. 3, 4. For the flesh—This refers to ch. vii. and viii. Provision—The care of the flesh is neither forbidden here as bad, nor praised as good, but it is regulated and guarded against dangers as something of a middle character, and yet in a measure suspicious. ἡπόμοια, previous care of the flesh is opposed to holy hope. Lusts—Of pleasure and passion: comp. ver. 13, [and ch. vi. 7.]

CHAPTER XIV.

1, etc. [From here to ch. xv. 18, treats of the conduct to be pursued towards weak and scrupulous brethren; and first, ver. 1–12.]
Mutual forbearance urged, because every man must serve God according to his own sincere persuasion. [Alf.]

1. Weak—Gr. ἄδειναι. The participle is milder than the adjective ἀδενυ, weak. In faith—Still the apostle refers all to faith. Receive ye—We have the same word, ver. 8, ch. xi. 15, xv. 7; Phil. ver. 17. [Salvation has come to both Jews and Gentiles by faith; therefore neither party should hinder the other, but both should mutually assist. V. G.] Not to—He who urges another to do what he himself is doing, appears to receive him, but then he receives him so that his thoughts are driven into doubts, διαξιψως, so that he cannot πιθηκοφορεσθαι, be fully persuaded. Ἀδιάφορεϊν, to be indifferent, is opposed to διαξιψω, to dispute. He calls them doubts in the thoughts [Eng. Ver., doubtful disputations], for those in doubt think more than they speak.

2. Believeth—This word has a more direct sense in the predicate; the participle ἄδειναν, weak, conceals, as it were, the weakness of him who eats herbs. Herbs—Vegetable food (in preference to meats, ver. 21), which we may undoubtedly eat, Gen. ix. 3.

3. Him—Who eats in faith. Hath received—As from among the Gentiles.

4. Thou—O weak man! Who art thou—Who assumest so much. Another man's servant—He calls him in another respect thy brother, as the connection demands, ver. 10. Master—Christ, ver. 6, 7, 9, 10, 14, 15, 18. He standeth—Although thou, O weak man, dost not think so. Yea, he shall be holden up—If he fall; he will be upheld by sure knowledge. [For ὁ θεός, God, read ὁ Κύριος, the Lord. Tisch., Alf.] For—able—In the works of Divine grace, the conclusion is often valid from the possibility to the fact; against those especially who judge otherwise; for those who are weak.

5. Every day—Another judges every day a day—He judges that he should do good at all times alike. In his own mind—His own, not another's. Noς does not signify the opinion of the mind, but the mind itself. Fully persuaded—Gr. πιθηκοφορεσθαι; that is, let each one act, and let another permit him to act (this is the force of the Imperative, as at ver. 16) according to his own judgment, without anxious disputation, and with cheerful obedience, comp. v. 6. He is not speaking positively of the understanding; for these two things are contradictory: you may eat, you may not eat, and therefore cannot at the same time be true; and yet a man, who has determined on either, may be fully persuaded in his own mind, as a boat may pursue its course uninjured either in a narrow canal or in a spacious lake.

6. [The whole phrase, And he that regardeth not the day, to the
Lord he doth not regard it, is of very doubtful authority, being omitted by all the oldest and best manuscripts, by the Latin Vulgate, etc. Griesb., Lachm. omit: Alf. brackets it; Tisch. retains it.] For he gives thanks—and gives thanks—Thanksgiving sanctifies all deeds, however differing outwardly, which do not weaken it, 1 Cor. x. 30; Col. ii. 7, iii. 17; 1 Tim. iv. 4. The For, however, is more forcible than and, as thanksgiving is more connected with eating than with abstinence; and in him who eats, there are the fruits, the test, and in a measure the cause of faith, even that treated of in ver. 22, and of an assured conscience. In him who eats not there is the fruit, etc.: not indeed of that faith treated in ver. 22, but yet of an inviolate conscience. And giveth thanks—For herbs, ver. 2.

7. Of us—Believers; for all others live and die to themselves. To himself—Weller says, "No man should live to himself, so that, as if at his own disposal, he should live according to his own desires; nor because self-satisfied, he may wish to indulge himself; nor that he may make pleasure the end of his life." Liveth, dieth—The art of dying is the same as that of living.

8. Unto the Lord—Implying Christ's Divine majesty and power. We are—Not merely we begin to be.

9. [Omit xai, both; also xai αὐτήν, and rose. Also for ἄνέκριν, revived, read ἐκρίνει, lived. Tisch., Alf. So Beng.] Both died and lived—This agrees with what precedes and with what follows. The dead—The dying and the dead rejoice in the Lord Jesus, who has died and abolished death and vanquished the devil, Heb. ii. 14. Of the living—The living and those made alive again triumph with their living Kinsman. The living God is the God of the living, Matt. xxii. 32. Christ, who lives again, is Lord of those who live again. Paul places here; ver. 7, 8, this life before death, and in ver. 9, by gradation, after death, that life, as ch. viii. 38, comp. ver. 34. Christ, says he, died, that he might have dominion over the dying, Christ revived, that he might have dominion over the living. Christ has died, therefore death (the act or rather the suffering and state of death) will not separate us from him. Christ has risen again, therefore the life (of the future world) will not separate us from him; hence Christ's dominion over the dead refutes the notion of the insensibility of the soul, while the body is in the grave; and against this doctrine solid arguments are drawn from the appearance of Moses and Elias, Matt. xvii. 3, as also from the resurrection of the saints, Matt. xxvii. 52, 53; and from Paul's hope, etc., Phil. i. 23; 2 Cor. v. 8; Heb. xii, 23. To these we may add the fifth seal, Rev. vi. 9, note, and the multitudes of the blessed, Rev. vii. and xiv., etc. The apostles themselves
declined, 1 Cor. v. 12, to judge those that are without. The state of deserving good or evil doubtless extends not beyond this life. Man's eternal condition depends on the moment of death, although, without man's co-operation, different degrees may exist. Comp. Luke xvi. 9, 22, 25; John ix. 4 (comp. Eccles. ix. 10); Gal. vi. 10; 2 Tim. iv. 6, 8; Tit. ii. 12, at the end; Heb. iii. 13, vi. 11, at the end, ix. 27; Rev. ii. 10; Rom. viii. 28, etc.

10. But—thou—Thou, the weaker; with him the apostle has hitherto been dealing: he now addresses the stronger, or thou also. Dost judge—He who judges, demands that the knees should actually be bent to him. [Of Christ—God will judge by Christ, ch. ii. 16. V. G.] Dost thou set at nought?—In mind and deed. [For Χριστόν, Christ, read Θεόν, God. Tisch., Alf.]

11. It is written—Christ is God, for he is called Lord and God: It is he himself to whom we live and die. He swears by himself. As I live, saith the Lord—and every tongue shall confess to God—Is. xlv. 22, 23, Sept., I am God, and there is none else, and every tongue shall swear by God. [Shall confess—Seriously. The oath of believers answers to God's oath, Is. xlv. 23. V. G.]


13. Judge ye—A beautiful Mimesis [repetition of words in order to refute them] in relation to what precedes, let us no longer judge. [This matter requires careful attention. V. G.] A stumbling-block—If a brother be compelled to do the same thing, ver. 20. An offence —If he abhors you for the deed.

14. In the Lord Jesus—[Eng. Ver., by]—All cases are best and most certainly settled by reference to Christ; I know and am persuaded, a rare conjunction of words, but fitted here to confirm against ignorance and doubt. [Ols. understands this nothing unclean to imply that through Christ and his sanctifying power, the whole creation is restored to purity.]

15. [For δὲ, but, read ῥᾷρ, for. Tisch., Alc., etc.] But—A contrast. Not only faith, ver. 14, but also love should be present. With thy meat—Meiosis [less is said than is intended]; comp. Heb. ix. 10, xii. 16, xiii. 9. Grieved—The contrast to this is joy in ver. 17. No longer—Gr. οὐχ ἐκτεῖναι: [Eng. Ver., now]. He imagines one steadfast in love, and intimates that he should never lose sight of love. Love and joy, not love and grief, are connected. Charitably—Hence the
connection of the first verse with the preceding chapter, ver. 8, is manifest. With thy meat—Do not make more of thy food than Christ did of his life. Destroy not—1 Cor. viii. 11. Even the true brother may perish, for whom Christ most lovingly died.

16. Not—Liberty is the good of believers, 1 Cor. x. 29, 30, flowing from the privileges of the kingdom of God. Free service in ver. 18, is opposed to the abuse of this liberty. With the fathers the Lord's Supper also is usually called τὸ ἄραξων, the good, which is indeed not inconsistent with this very passage of Paul, who, writing on the same subject, 1 Cor. x. 16, takes his argument from the Lord's Supper. It is comprehended under the good of believers. But he speaks of the good, to show the baseness of evil-speaking, of which either the weak, who consider the liberty of the stronger licentiousness, or even others might be guilty. [Your good—That is, your strength of faith. The contrast is between the weak and the strong. Alf.]

17. The kingdom of God—The kingdom of God is, when a man is under God's power, so 1 Cor. iv. 20. Meat, drink—it does not consist in the bold and careless use of liberty, for instance, in meat and drink. Righteousness—in respect of God. The three points of this definition relate to the sum of the whole epistle in their order. The peculiar characteristic of faith and life, independently of the sinner's justification is righteousness. Peace—as respects our neighbor; comp. ch. xv. 18. Joy—as respects ourselves: comp. ch. xv. 18.

18. [For ἐν τούτῳ, in these things—Read ἐν τούτῳ, in this. Tisch. i. e., thus, so, Alf. He who serves God according to this principle, that the kingdom of God is, etc., ver. 17, is acceptable, etc. Mey.] In these things—Whether he eats or not. Acceptable—approved—He does that by which he pleases God and approves himself to men, and should be approved by men: he is even approved by those whom he does not aim to please.

19. Of peace—of edification—[Eng. Ver., the things which make for peace, and wherewith one may edify another.] These two are very closely connected. Theology is in itself pacific, and is designed to edify. Controversy is not so directly useful for edification, though it should sometimes be added. Comp. Nehem. iv. 17.

20. Destroy not—The effects of even one sin may be distressing and important, ver 15. For meat—A very small matter. The work of God—An important matter: the work, which God accomplishes in the soul, by edification, and in the church by harmony. [Faith is principally intended, John vi. 29. V. G. There has been much question as to the allusion in the work of God. The most natural reference is
to edification, ver. 19; the work is the building; i. e., the Christian as such, so far as his Christian life is God's work. Mey., Alf.] Evil—Supply to eat, from what follows: He does not say xaxa, evils. With offence—So that another may be offended by his eating.

21. Neither—Whereby. Neither—Namely, to eat, drink, do anything, whereby. Stumbleth—And is wounded, induced rashly to imitate thee, with the loss of righteousness. As righteousness and joy differ, so there is a difference between the loss of each. Is offended—Is ensnared and impeded, averse to thy action and losing peace. Is made weak—Or at least remains so, 1 Cor. viii. 9, 10; defective in inward strength, and hesitating between imitation and horror, with the loss of joy: comp. ver. 17. ἑσσω, Sept. ἀρετεῦναι.

22. Faith—As to the cleanness of meat. Thyself—before God—A double contrast, in relation to our neighbor; as in ch. xv. 8. Have—The ground of real prudence and judicious concealment. Happy—These words, to the end of the chapter, contain the contrast to ch. xv. 1, then. Condemneth—Condemning and approving are the contrasted words: by combining the two, the doubting conscience is exquisitely described, when a man approves a thing, and yet condemns his own action.

23. [Render, But if a man have scruples, he incurs condemnation by eating, because (he eat) not from faith. Alf.] And he—The reason why the stronger should not induce the weak to eat. If he eat—This must be understood both of a single act and much more of frequent eating. Is condemned—[Eng. Ver., damned.] Comp. Gal. ii. 11, note. Of faith—Of which ver. 2, 5, at the end, 14 at the beginning, 22. Therefore faith itself, by which men are accounted believers, is indicated, informing and confirming the conscience, partly the ground and partly the standard of uprightness. Sin—And therefore subject to condemnation.

CHAPTER XV.

1–18. [Further exhortations to forbearance towards the weak, from the example of Christ (1–3), and to unanimity between Jew and Gentile, since Christ had been promised as common Saviour of both. Alf.]
1. [We ought—For Christ's sake, ver. 8. V. G.] But—[Eng. Ver., then.] There is great danger, and we are only guarded by God's power, but we should watch over each other. We—he counts himself also a debtor, as an apostle, and as an apostle of the Gentiles. Strong—Comp. Gal. vi. 1, note. To bear—It is indeed a burden. To please—'Ἀπέσωκα, I desire to please. He who aims to please himself, is indifferent about pleasing another, and regards not his conscience. This is a change of the antecedent for the consequent.

2. For good, to edification—Εἰς, unto, denotes the inward end, as respects God; πρὸς, to, the outward end, as respects our neighbor. Good, the class; edification [i. e., the building up of that neighbor to Christian completeness. Mey.], the species.

3. Christ—Who alone was truly strong, comp. ver. 1, with ch. v. and vi.: strong, weak. Not himself—Admirable condescension! Not himself, but us, ver. 7, 8; Ps. lxix. 32: Christ procured what is well-pleasing to God for those who see and are glad [referring to Ps. lxix. 32, which see.] But—He took that upon himself, which is written. It is written—Ps. lxix. 10, comp. ver. 11. 12, in the latter half of either. The—upon me—So the Sept. Fell on—Christ might rightfully have borne himself as God and have enjoyed Divine honours, but he did not use his right for our sakes, Phil. ii. 6. He indeed deeply felt the reproaches which the wicked cast upon God, with that sorrow which they should have felt who uttered them; and he himself bore and expiated those reproaches as patiently as if he himself had been guilty. His whole sufferings are here intended: he then acted as a servant, Matt. xx. 28. [Then he did not please himself, but he interposed himself, that in the case of all who had dishonoured God, God might receive what was well-pleasing. It believed him to endure much with patience, ver. 1, 4. V. G.]

4. For—The reason for the quotation just made, [and prepares the way for the next subject: Christian unanimity, based on the testimony the Scriptures give to Christ. Alf.] Were written before—The New Testament time; as was that quoted, ver. 3, as written of Christ. Our—New Testament believers, ch. iv. 24; 1 Cor. x. 11. Patience—Of which Christ afforded an example, not pleasing himself. And—A Hendiadys [expression of an idea by two nouns and a conjunction, instead of a noun and a limiting adjective], the comfort of the Scriptures leads us to patience. A summary of sacred Scripture. Comfort—Which is between patience and hope; ch. v. 4. There is comfort when the soul re-echoes the sentiment, thou art δόξωμος, approved. 2 Cor. i. 6. Of the Scriptures—The plural corresponds with whatso-
ever. [The Scriptures testify of Christ, and teach us by his example, what to do or what to leave undone. V. G.] The hope—[Eng. Ver. omits the article]. The article must not be overlooked, comp. on patience and hope, ch. v. 4, on hope, ver. 12, 13. For from this mention of patience and comfort, the fifth verse is deduced, and from the mention of hope, the thirteenth verse. Might have—The former part of this verse treats of the use of the whole Scripture, the latter principally of the use of the Saying quoted at ver. 3. Hence the two-fold prayer, ver. 5, 13, suitable to the approaching conclusion.

5. The God of patience and consolation—So the God of hope, ver. 18, the God of peace, ver. 33. Titles from the thing treated of. Elsewhere the God of glory, the God of order, the God of the living, the God of heaven. [Here these titles refer not only to patience and comfort, ver. 4, but also to be of the same mind (likeminded) just after; for it is impossible to have the living harmony implied in this, without both patience and consolation. Mey.] Of consolation—to be likeminded—according to—So plainly, Phil. ii. 1, 2.

6. [To be likeminded—Patience and comfort promote harmony. He who disagrees with himself shows himself very morose to others. Harmony is founded in Christ Jesus, as full hope, subsequently, in the Holy Spirit, ver. 18. V. G.] One mind—One believing mind. Mouth—Confessing. Ye may glorify—Ye Jews and Gentiles, ver. 7, 9. The God and Father of our Lord Jesus Christ—[Eng. Ver., God, even the Father, etc.]—A common title, 2 Cor. i. 3, xi. 31; Eph. i. 3; Col. i. 3; 1 Pet. i. 3. Analyze thus: The God of our Lord, etc., Eph. i. 17, and the Father of our Lord, etc., instead of what the ancients said, God the Creator and the Lord of heaven and earth, Ps. cxxxiv. 8, and the God of Abraham and Isaac and Jacob, thereby endorsing the faith of these believers. So elsewhere God and our Father, Gal. i. 4. Christ has a double relationship to God and the Father, above us; we also have a double relationship, through Christ, John xx. 17. [It is better with Mey., De W., etc. to render, God and the Father of our Lord, etc. The usage of the article does not decide, (so Alf.,) but comp. 1 Cor. xv. 24; Eph. v. 20, etc. Mey. Thus the highest fruit of this harmony is the united praise of God, for his benefits through Christ].

7. [For ἡμᾶς, us, read διὰ μᾶς, you. Tisch., Alf. So Beng.] You—who were formerly weak, Jews and Greeks indiscriminately. To the glory of God—Construe with received, comp. ver. 6, 8, 9.

8. [For δὲ, now, read γὰρ, for. Tisch., Alf.] Now I say—The preceding clause concerning Christ is explained. [Omit Ἰησοῦν, Jesus. Tisch., Alf.] Christ Jesus—Gr. Χριστόν Ἰησοῦν. Others say,
"Ἰησοῦν Χριστὸν, Jesus Christ [as Eng. Ver.]. Those who have omitted the name Jesus here, seem to have had reference to ver. 3 and 7. Jesus Christ, and Christ Jesus, should not be considered as promiscuously used. Jesus is the name, Christ, the surname. The former was first revealed to the Jews, the latter to the Gentiles. Therefore he is called Jesus Christ according to the natural and common order of the words; but when he is called Christ Jesus, by inverting the order of the words, special reference is made to Christ's office, with a more solemn intent. And this especially suits this passage. Sometimes in one place there are both arrangements of the words, ver. 5, 6; Gal. ii. 16, note; 1 Tim. i. 15, 16, vi. 13, 14; 2 Tim. i. 9, 10. See also 1 Cor. iii. 11; comp. 1 Tim. ii. 5. A minister—A fitting title, comp. ver. 8; Matt. xx. 28. [Wonderful humiliation! Here indeed patience was needed, ver. 4, 5. V. G.] Moreover, Jesus Christ became the Father's minister for the salvation of the circumcision. Christ was subservient to the Father's will; the Father devoted him for the salvation of many, whence the Genitive, of circumcision, has the same meaning as in Gal. ii. 7, 8. Presently reigning is ascribed to this minister, ver. 12. But this title is not repeated in the next verse, for the calling of the Gentiles is connected with his state of exaltation:—it is accordingly said there, that they might glorify, for greater thanksgiving is rendered by the Gentiles, than by the circumcision. Of the circumcision—that is, of Israel. Unto—Gr. πατέρων, of the fathers. The fathers—The Genitive is emphatic, Matt. xv. 26.

9. For this cause—among the Gentiles—sing—Ps. xvii. 49, Sept. [Render, But (I say) that the Gentiles glorified God on account of his mercy, that is, they had no covenant promise of God to claim, only his pure mercy. Alf. The rendering of Eng. Ver. is inadmissible.] I will confess—Paul says that the Gentiles do, what Christ declares in the Psalm that he will do; in fact, Christ is doing this in the Gentiles, Heb. ii. 12, where Paul declares Ps. xxii., as here Ps. xviii. is quoted. In Ps. xxii. Christ announces the name of the Lord to his brethren; in Ps. xviii. he confesses to the Lord in the Gentiles, and the Gentiles confess to him in Christ. Afterwards in Ps. cxvii. the Jews invite all tribes and all nations; υἱὸς signifies a multitude, and υتباع, a state. I will sing—The Gentiles sing and praise, because they have obtained mercy, Heb. ἡμῶν, with the organ.

10. Saith—He the speaker, [better, it, the writing or Scripture. Mey.] Rejoice ye Gentiles with his people—So the Sept., Deut. xxxii. 48. Comp. Ps. lxvii. 5, the nations in the earth. The Imperative, put by Apostrophe [sudden shifting of the discourse to another person] is equivalent to an absolute indicative, for the promise was not
made to the Gentiles. With—The Gentiles were not his people;—this is mercy, because they are nevertheless admitted.

11. Praise—laud—Ps. cxvii. 1, Sept. [For ἐπαυεσαρωσατε, laud, read ἐπαυεσαρωσαυ, let (all the people) laud. Tisch., Alf.]

12. [Praise ye—For grace and truth. For these things follow in the Psalm, where Israel cries to the Gentiles. V. G.] Isaiah—He had quoted three sayings without the name of Moses and David; he now names Isaiah, of whose book the Haphtara, [Scripture lesson] with this Saying, is read on the eighth day of the Passover, at that time of the year, when this epistle seems to have been written. There shall be—and he—in him—Is. xi. 10, Sept., and in that day there shall be a root, etc. The root—[Eng. Ver., the root]—Christ is elsewhere called the root of David, Rev. xxii. 16; but compare this passage from Isaiah quoted above with ver. 1, he is called the root of Jesse. The descent of kings and of the Messiah from his house was appointed to Jesse in his own name, before it was in David's name, and that descent might have been expected even from another son of Jesse, 1 Sam. xvi. 7. But David was king, not Jesse; and Christ's kingdom was in a measure hereditary from David, Luke i. 32, as respected the Jews, but not as respected the Gentiles. He is therefore called here, not the root of David, but that which was next to it, the root of Jesse. The Messiah, who was to descend from Jesse, had been promised neither to him alone, nor to the Gentiles; and yet he was given to both. Those things, however, immediately preceding, where he is called the root of Jesse, and the passage, 1 Sam. xvi. 7, where it is said of the first-born son of Jesse, I have refused him, testify that the Messiah was divinely appointed to Jesse. He that shall rise—So the Sept interpreted the word of Isaiah, και ἀσύλλημα, a banner; there is a pleasant contrast: the root is in the lowest place, the banner rises highest, so as to be seen even by the remotest nations. Shall trust—Divine worship due to Christ even in his humanity. The Gentiles formerly had no hope, Eph. ii. 12.

13. In hope—Comp. they shall hope, in the preceding verse and immediately after, in hope. The God of hope, a name glorious to God, before unknown to the Gentiles. For Hope had been a false divinity, whose temple at Rome, Livy, book xxi., says, was struck with lightning, and again in book xxiv., was consumed. With joy and peace—Refer to ch. xiv. 17. On joy, comp. ver. 10, Rejoice ye; on peace, xiv. 17, with. Through the power—Construed with πεποιησαν, to abound.

14, etc. [The conclusion, personal notices, ver. 14–33, of the
Apostle himself; ch. xvi. 1–16, of those greeted; 16–23, of those greeting; 24–27, concluding doxology. Alf.]  

14. My brethren—As one street often leads men, leaving a large city, through several gates, so the conclusion of this epistle is manifold. The first begins with this verse; the second with ch. xvi. 1; the third with xvi. 17; the fourth with xvi. 21: and the fifth with xvi. 25. I myself also—Not merely others think thus of you, ch. i. 8. Ye also—Even without my admonition. Able—By this very declaration he exhorts them to use that ability. Also—one another—Not merely each one himself: comp. 2 Tim. ii. 2. To admonish—He refers to man's ability to be full of goodness, full from the new creation itself; filled with all knowledge, filled by daily exercise, in the understanding and the will. So goodness and knowledge are joined, 1 Pet. iii. 6, 7, and the former is especially recommended to women, the latter to men. ἵνα ἔχητε is properly knowledge; and such knowledge as shows respect to the weaker vessel, is called moderation, yet it is really knowledge.  

15. More boldly—That is, I have acted somewhat boldly in writing to you, who are unknown to me, when I should rather have gone to you in person. He says that his boldness consisted in writing, not in the manner of writing. Because of depends on I have written. In some sort—Modestly said. He does not assume the whole duty of teaching, but only one part of it, admonition, and that not wholly; for he adds putting in mind with as before it; he does not say simply ἀναμνήσας, putting you in mind, but ἐπαναμνήσας, putting you further in mind.  

16. Minister—ministering—offering up—This is allegorical. Jesus is the priest, Paul the priest's servant, the Gentiles themselves are the offering, ch. xii. 1; Is. lx. 7, lxvi. 20, and that offering is very acceptable, because sanctified (John xvii. 19), with its gifts, ver. 31. [For Ἰησοῦς Χριστὸς, Jesus Christ, read Χριστὸς Ἰησοῦς, Christ Jesus. Tisch., Alf.] In the Holy Spirit—[Eng. Ver., by]—Whom the Gentiles receive by God's Gospel.  

17. Glorifying—[Eng. Ver., whereof I may glory]—Paul had a large heart; so he says at ver. 15, more boldly, and ver. 20, was ambitious [Eng. Ver., strived]. In Christ Jesus—[Eng. Ver., through]—This is explained in the next verse. My glorying in those things pertaining to God, rests in Christ Jesus. In those things which pertain to God—[That is, in respect to the relation in which I stand to God. Mey.] Paul makes this limitation, otherwise he was poor and an outcast in the world, 1 Cor. iv. 9, etc.  

18. For I will not dare—That is, my mind shrinks without Divine
influence. To speak of any—To mention any exploit of mine, or rather, to preach the doctrine of the Gospel; for the expression is abbreviated thus: I will not dare to speak (or do) any thing which Christ did not (speak, or) do by me; for, by word and deed follows. Paul's Inspiration is here indicated: 2 Cor. xiii. 3. [But the reference here is to Paul's glorying, ver. 17. He means, In this glorying, I will dare to speak of nothing which Christ has not really wrought by me; only of the truth. Mey.]

19. Through mighty signs and wonders—This refers to deed, ver. 18. By the power of the Spirit—This refers to word. A climax; for he attributes more to God's Spirit than to signs. From—unto—A large tract. Ilyricum—Including Dalmatia, 2 Tim. iv. 10. Fulfilled the Gospel—that is, the office of preaching the Gospel.

20. Yea—He shows why he took those regions. Strived—On the Greek construction, comp. Luke xxiv. 47. [The Greek is, φιλοτιμούμενον εὐαγγελίζων, which Alf. renders thus, Being careful to preach the Gospel, making φιλοτιμοῦμαι lose its sense of making a point of honor. But it seems better with Mey., etc., to retain this sense, And so preached the Gospel as to seek my honor in it, etc.] Not where—More emphatic than if he said, where not. It implies that he avoided the places where Christ was already known. So Col. ii. 1; Gal. i. 22, Paul is said to have been unknown to those who had adopted the faith before. Another man's—in this passage Paul calls, not Christ himself, but other men's work in preaching Christ's Gospel, the foundation.

21. To whom—&c., just as Is. lii. 15, Sept.

22. [Much—Or rather, for the most part; Gr. τὰ πολλά. Paul had other hindrances. Mey.] To you—As to those yet ignorant of the name of Christ.

23. Parts—This word abandons the political division of the earth; for the Gospel does not follow it. The Reformation also had fruit at the earliest period out of Germany. Having—desire—More sonorous than desiring.

24. Whencever—Gr. ὅς ἔδω; by whatsoever manner, or time, or route. Into Spain—Where the Gospel has not yet been preached. [The words, ἔλθωσομαι πρὸς διώκ, I will come to you, are not found in the best manuscripts, nor in the Latin, etc., and are omitted by Alf. and most editors, though retained by Tisch.] In my journey—Because the faith was already founded at Rome. Brought on my way—Passive, with a reciprocal force; that is, cause or suffer myself to be brought. He writes familiarly, as if he might claim this service as from brethren, though he had not yet seen them.
Your—Modestly said. One might suppose the Romans would rather 
fully gratify themselves with Paul’s. Somewhat—He intimates that 
he will not be so long at Rome as he wishes; or else, that it is Christ, 
not believers, with whom believers may be perfectly filled.

25. [But now—This shows that he is not putting off his journey to 
Rome, etc., on his own account. Mey.] Minister—After Christ’s 
example, ver. 8. Saints—See Acts xx. 32, note.

26. Macedonia and Achaia—From this we may gather the time 
when the Epistle was written. Acts xix. 21. Contribution—Gr. ἀν-
πανιαν, communion. An honorable term, and very justly applied. 
Poor saints—Literally, poor among the saints. Hence not all saints 
were poor. Hence the community of goods had already ended at 
Jerusalem, since the death of Ananias and Sapphira, and since the 
persecution, Acts viii. 1.

27. Pleased—Supply I say; comp. ver. 26, beginning. Twice he 
mentions pleased, twice, debt. And—Liberty and necessity in good 
works are one. For if—This reason applies to the Romans also. 
Hence, in conclusion, he mildly invites and counsels them also 
to contribute. Comp. ch. xii. 18. Duty—By the debt of 
brotherly equity. 2 Cor. ix. 7. Minister—The inferior ministers 
to his superior.

28. Performed—sealed—Words related, 2 Kings xxii. 4, Sept., 
And seal the silver. Paul performed (finished) first; he broke off 
nothing, however eager, Acts xix. 21. Sealed, not only that they 
may know the good faith of him who delivers it, but may also be con-
firmed in spiritual communion. Will come—Gr. ἀπελεύσομαι, go away, 
even if I shall never return from Spain. This is the force of the 
compound verb. [By you—Through your city. Alf.] Spain—Paul 
does not seem to have reached Spain. A holy purpose often arises in 
the minds of pious men, which is precious, though it be not fulfilled, 
2 Sam. vii. 2, 4.

29. [In—That is, furnished with. Mey.] Fulness—Comp. ver. 
19. There is a parallel between the fulness of the Gospel in a single 
soul, and in the whole mass. Blessing—Such as is conspicuous in 
both Jerusalem and Rome. [Omit τοῦ ἐναργείου τοῦ, the Gospel of. 
Tisch., Alf.]

30. [Tisch. omits δῆλωσιν, brethren. Alf., with more reason, re-
tains it.] Lord—He exhorts by the name (sake) of the Lord. Comp. 
for the love, next clause. Love—The love of the Spirit is very wide. 
It gives you an interest in what seems to be wholly another’s affair. 
Strive together—He ought to pray himself who would have others 
pray with him, Acts viii. 24, 22. Prayer is a strife, especially when
men resist. Paul is the only apostle who asks the prayers of believers for himself. He generally does so in concluding his epistles, but not promiscuously. Thus he does not write in the same way to those whom he treats as sons with a father's authority, or even a father's severity, for instance, Timothy, Titus, the Corinthians, the Galatians; as to those whom he treats as equals, with brotherly reverence, such as the Thessalonians, Ephesians, Colossians, (whom he had not visited,) and so the Romans also, and the Hebrews. He weaves in this request elegantly in 2 Cor. i. 11; Phil. i. 19. Philemon, ver. 22.

31. [Omit iva, that, after xai, and. Tisch., Alf.] And that—This too is a great matter. Accepted—that the Jews and the Gentiles might be most closely joined in love. The liberality shown by the Gentiles for the sake of Jesus, afforded the Jews a proof of the truth and power of Christian faith, and of the lawfulness of communion with the Gentiles, 2 Cor. ix. 18.

32. Come—with joy—Come refers to the first part of ver. 31, joy to the latter part. He came to Rome in bonds, by the will of God; but not according to his own desire. Alf.]

33. The God of peace—A climax in respect to ver. 5, 13, God of patience, of hope. So the God of love and peace; 2 Cor. xiii. 11. The God of peace, ch. xvi. 20; 1 Cor. xvi. 33; Phil. iv. 9; 1 Thess. v. 23; Heb. xiii. 20.

CHAPTER XVI.

1. Phebe—The Christians retained names taken from heathen gods, in remembrance of abandoned heathenism. A servant—Or minister, without the office of teacher. She was to be regarded as a minister, from being sent on this very embassy. Cenchrea—Near Corinth. [Being the eastern part of Corinth, on the Saronic gulf. Mey.]

2. In the Lord—The Lord, or Christ, is very often mentioned in this chapter. In the Lord, as we now say, in a Christian manner. A phrase peculiar to Paul, but frequent. For—A strong argument, 1 Cor. xvi. 15, etc.; Phil. ii. 29. See the wide relationship of believers; Phebe is commended to the Romans for good deeds done away from Rome. Succor—Perhaps Phebe was rich. Yet she did
not shun ministry among strangers, the needy, etc.; nor among citizens zealous for their own interests, did she care that they thought her a bad economist. Many—Believers owe gratitude not only to their own benefactor, but to the benefactor of others.

3. Greet—Note the civility of the apostle in writing his salutations; the intimacy of believers, in committing theirs to him, ver. 21, and again, his humility in sending them, their love in multiplying them. Prisca—Gr. Πρίσκα; the well-established reading here for Priscilla, Πρίσκιλλα. [So Tisch., Alf., etc.] A holy woman in Italy seems to have been named Priscilla, (a Latin diminutive of Prisca,) Acts xviii. 2, but the name Prisca had more weight in the Church. The wife’s name here precedes her husband’s; because she was more regarded in the Church, Acts xviii. 18; or, because the name of a woman, Phebe, here precedes. Aquila—The proper names of believers, taken from various languages, Latin, Greek, Hebrew, and used promiscuously, show the wonderful riches of the New Testament. Helpers—In teaching, or guarding, ver. 4.

4. Who—Each is distinguished by his own graces or duties; but Scripture never gives such praise to any one as to furnish ground for extolling himself; but for praising God, and rejoicing in God. Churches—Even that at Rome, for preserving Paul. And we still ought to thank Aquila and Priscilla, or shall do so hereafter.

5. House—When any Christian had a large house, he gave it up for meetings. Hitherto, the believers at Rome had neither bishops (or elders) nor deacons. Hence there was then nothing like the papacy. There do not seem to have been other household churches at Rome; or Paul would have mentioned them also. Aquila, then, was at Rome what Caius (Gaius) was at Corinth; ver. 23; although he had been especially persecuted. Acts xviii. 2. Epimenetus—Paul had not yet been at Rome, yet he had many friends there, from Asia, or also from Greece, Palestine, Cilicia, Syria. He does not here mention Linus or Clemens; hence we may infer that they came to Rome later than this. First-fruits—Obviously a title of approval, 1 Cor. xvi. 15. [For Ἀγαίας, Achaia, read Ἀσίας, Asia. Tisch., Alf. Beng. is uncertain.]

7. Kissmen—So ver. 11, 21. They were Jews, ch. ix. 3. Apostles—They had seen the Lord, 1 Cor. xv. 6. They are therefore called Apostles, in a wide sense of the word; although perhaps some adopted the faith after the Lord’s ascension, under Peter’s first sermons. The rest may have been old disciples, and I consider as such the more than five hundred brethren. The passage cited from 1 Cor. implies a multitude of those who had seen Christ, and had therefore
been competent to give the Apostolic testimony. [On this wider sense of the word Apostle, see Acts xiv. 4, 14; 2 Cor. viii. 23; 1 Thess. ii. 6, (comp. i. 1.) Alf. But the sense here may be, not that they were apostles, but that the apostles knew them well and honorably. So De W., Mey.] Before me—Age makes venerable, especially in Christ. Among the ancients a seniority of four years was ground for reverence. Were—Or had begun to be in Christ.

8. In the Lord—Construe with beloved. Salute (Greet) ver. 6, and everywhere, is absolute.


10. Approved—An incomparable epithet. [He was of distinguished virtue. V. G.] Them which—Perhaps Aristobulus was dead, and Narcissus, ver. 11, and but part of these families converted. Some of these seem to have been known to Paul, not personally, but through their character for piety. Faith makes men not morose, but companionable. Not even Apostolic seriousness hindered Paul from it.

11. Which are—Then some of the family were heathens.

12. Who labor—Though their names are derived from τρυφή, luxury; as Naomi. Perhaps these two were sisters by birth.


14. Asyncretus—Paul joins those peculiarly connected by relationship, neighborhood, etc. This greeting sent by name to men in lowly life, who perhaps not even knew that the apostle had heard of them, must have cheered them greatly.

16. Salute one another—Supply, in my name. [Rather, to testify their mutual love, Mey., in the manner afterwards customary at the celebration of the Lord’s supper. Alf.] Holy kiss—This was the flower of faith and love. A kiss of love (charity), 1 Pet. v. 14. It was usual after prayer. Paul mentions an holy kiss at the end of 1 Thess., of 1 and 2 Cor., and of Rom. These epistles were the earliest written. Afterwards, love lost its purity among some, or abuse arose. For in Eph., Phil., Col., written later, and in bonds, he does not command this kiss. The difference is one of time, not of place; for the Philippians were in Macedonia, as were the Thessalonians. Yet the difference of time may not have been the only reason for commanding or not commanding the kiss. In 2 Thess. there was no need of it, so soon after the first epistle. The Galatians were not then fit for it. [Read πίστις αἵ εὐνοία, all the churches. Tisch., Alf.] Churches—Where I have been, ch. xv. 26. He had informed them that he was writing to Rome. [No doubt he was directly commissioned by many churches with their greeting;
and for the rest, as Erasmus says, he knew the deep interest all felt in Rome. Mey.

17. Brethren—While his mind embraces the churches of Christ, exhortation suggests itself. When this is concluded, as in a parenthesis, he adds to those saluted, those who salute, ver. 21. Which cause—There were such men at Rome. Comp. 2 Thess. ch. ii., written before Romans. Divisions—By which it is not good to defend the good. Offences—By which evil is introduced. Learned—To have learned once, is binding, 1 Cor. xv. 1; 2 Cor. xi. 4; Gal. i. 9; Phil. iv. 9; 2 Tim. iii. 14. Avoid—Comp. withdraw, 2 Thess. iii. 6; reject, Tit. iii. 10. Comp. 1 Cor. v. 11; 2 John v. 10. Rome had not the form of a church yet. [This would seem to be a mistake. See ch. xii. 6, etc. But it is likely that these teachers of error were not in the church. Comp. Acts xv. 1. Mey., etc.] The admonition is therefore adapted to individuals rather than to the whole. Yet there is a testimony for future ages in this epistle to the Romans, as the song of Moses was a rule to Israel.

18. They—such as these. The substance is pointed out, and its quality. [Omit the word Ἰησοῦ, Jesus. Tisch., Alf., etc.] Belly—Phil. iii. 19. Good words—Promised, of themselves. Fair speeches—Praising and flattering you. Simple—Gr. ἄνωθεν. An indifferent word, repeatedly used by Sept. in Prov. for Heb. נו. They are called so, who are merely without positive wickedness; when they ought to abound also in prudence, and to guard against other men's wickedness.

19. Obedience—which becomes the simple. Their obedience itself, not merely report of it, reached all, wherever, by the intercourse of trade, faithful men of the Romans came to other places, and their obedience was actually seen. Thus there arises a contagion of good among the good, as of evil among the wicked. All—Near and far. On your behalf—So far as you are concerned. In contrast with disturbers, who bring anxiety, not joy. Would—An Antithesis. Obedience indeed and simplicity are not wanting in you; but wisdom ought to be added. Wise—The opposite character to those in Jer. iv. 22. They are wise to do evil; but to do good, they have no knowledge. Simple—If any evil offer itself, say, I count this strange to me. Simple is passive here in sense.

20. But—[Eng. Ver., wrongly, and.] God's power, not your wisdom, shall do it. Of peace—In contrast with seditious, ver. 17. See 1 Cor. xiv. 33. I will bruise—Future. Shall tread down Satan, in treading down his apostles. Satan—The sower of strifes. He names the Enemy once in this whole epistle; and nine times he names Satan
in all his epistles; calling him the Devil six times. Scripture treats
directly of God and of Christ; indirectly of Satan and Antichrist.
Under your feet—Eph. vi. 15. Every victory of faith brings new
sorrow to Satan. Shortly—This refers to the beginnings of the
bruising, on a sudden danger. Amen—This word was often added
by copyists, but is here wanting in nearly all manuscripts; [and in
Tisch., Alf., etc.]

21. Workfellow—Here named before kinsmen; but not named ch.
i. 11, because he had not been in Rome.

22. Salute—Paul either asked or permitted Tertius to insert this.
Paul dictated; [habitually; comp. 1 Cor. xvi. 21; Gal. vi. 11; Col.
iv. 18; 2 Thess. iii. 17. Mey.,] which shows how ready the apostles
were in pouring forth their writings, without toil in meditating.
Tertius—A Roman name. Doubtless a scribe whom the Romans
knew. In—Construe with who wrote. An implied confession of faith.

23. Gaius—A Corinthian, 1 Cor. i. 14. Whole—For many used
to visit Paul. Chamberlain—the faith of a most influential man
must have been a source of joy to the Romans. City—No doubt
Corinth.

24. The grace—all—Altogether omitted by the Alexandrian copies.
[But Tisch., Alf., etc., retain it.] Amen—See on ver. 20.

25. [The doxology in these three verses, 25-27, is found in many
manuscripts at the end of ch. xiv.: and so Griesbach; but other
editors, as Tisch., Alf., etc., agree to place them here; and there is
little doubt that this is their true position. So Mey.] Now to him—A
doxology closes the whole epistle, as one closed the doctrinal part of
it; ch. xi. 36. So 2 Pet. iii. 18; Jude ver. 25. The last words of
this epistle correspond exactly to the first: ch. i. 1-5. Especially
on the Power of God, the Gospel, Jesus Christ, the Scriptures, obe-
dience of faith, all nations. Able—my Gospel—God's power is sure,
ch. i. 16; Acts xx. 32, note. You—Jews and Gentiles. Stablish—
Gr. στηρίζειν. The same word, ch. i. 11. [Of Jesus Christ—That
is, my gospel; but it is mine only, in that Jesus Christ sends it forth
through me as instrument. Mey.] Revelation—The same word,
ch. i. 17. Construe according to the revelation with my gospel.
Mystery—Of incorporating the Gentiles, Eph. iii. 3, 6. Since the
world began—Gr. χρόνως αιώνιως, in eternal times; i. e., since, not
only men, but angels were created; for to both of them the mystery
had been unknown at first, Eph. iii. 9, 10. The times are pointed
out, which at their very beginning, as it were, touched upon previous
Eternity, and as it were, mingled with it. Not eternity itself, of
which the times are, as it were, streams. For before eternal times is
the phrase (literally), in 2 Tim. i. 9; Ps. lxxvii. 6, Sept. Ancient days and Eternal years. Kept secret—The Old Testament is as a clock in its silent course; but in the New are heard the sound and clash of brass. In the prophets the calling of the Gentiles had been predicted; but the Jews did not understand it.

26. Made manifest—Col. i. 26; 2 Tim. i. 10; Tit. i. 3. Commandment—The foundation of apostleship. 1 Tim. i. 1; Tit. i. 3. The everlasting God—A most suitable epithet. Comp. ver. 25. Eternal times—So Tit. i. 2. God’s silence presupposes eternal knowledge, Acts xv. 18. The new dispensation introduces no change in God; known to him is his work from eternity. Comp. only wise, ver. 27. Nations—Not only that they may know, but also that they may enjoy.

27. Wise—God’s wisdom is glorified by the gospel in the Church. Eph. iii. 10. That is of power—Ver. 25, and wise, here, are joined, as 1 Cor. i. 24, where Christ is called the power of God and the wisdom of God. To whom—[The Gr. is μονός σοφὸς θεός, διὰ Ἰησοῦ Χριστοῦ, ὃς ἔδωκε εἰς τοὺς αἰῶνας; Render, To God alone wise through Jesus Christ, (that is, who through Christ appears as wise alone,) to whom, (that is, God,) be the glory (due to him) forever. Mey. Alf. Eng. Ver. and Beng. are wrong.] This stands for to him. Comp. ὅν, whose, ch. iii. 14; comp. 2 Tim. iii. 11; Acts xxvi. 7; 2 Cor. iv. 6, note. Sept. in Is. v. 28. And there would be an incomplete connection without this pronoun. [Which Eng. Ver. omits.] Amen—And let every believing reader say, Amen.
ANNOTATIONS

ON

PAUL'S FIRST EPISTLE TO THE CORINTHIANS.

CHAPTER I.

1. Paul—The Epistle contains:

I. The Inscription, ch. i. 1–3.

II. The Discussion, consisting of,
   i. Exhortation to concord, repressing the uplifted judgments of the flesh, ver. 4 to iv. 21.
   ii. Reproof,—
       1. For not putting away the wicked person, v. 1–18.
       2. For perverse lawsuits, vi. 1–11.
   iii. Exhortation against fornication, vi. 12–20.
   v. On things offered to idols, viii. 1, etc., 18—ix. 27. x. 1,—
      xi. 1.
   vi. On a woman veiling herself, xi. 2.
   vii. On the Lord's supper, xi. 17.
   viii. On spiritual gifts, xii., xiii., xiv.
   ix. On the resurrection of the dead, xv. 1, 12, 29, 35.
   x. On the collection: his own coming, and that of Timothy and Apollos; on the sum of the subject, xvi. 1, 5, 10, 12, 13, 14.

III. Conclusion, xvi. 15, 17, 19, etc.

[For Ἰησοῦ Χριστοῦ, Jesus Christ, read Χριστοῦ Ἰησοῦ, Christ Jesus. Tisch., Alf.] An apostle of Jesus Christ—Ver. 17. By the will of God—So 2 Cor. i. 1; Eph. i. 1; Col. i. 1; 2 Tim. i. 1. It is said the commandment in 1 Tim. i. 1. This is the ground of his
authority toward the churches: and of a lowly and zealous disposition in Paul himself; comp. Rom. i. 1, note. For mentioning God, he excludes human bargaining, Gal. i. 1; by mentioning God's will, he excludes Paul's desert, ch. xv. 8, etc.: whence this apostle is the more grateful and zealous, 2 Cor. viii. 5, end. By his own will Paul would never have become an apostle. [It is of the greatest advantage to have the will of God for guide. To attempt anything through one's own will is an undertaking full of hazard, however plausibly it may be presented. In the world it readily produces troublesome and very difficult embarrassments. V. G.] Sosthenes—A companion of Paul, a Corinthian. Apollos is not mentioned here, nor Aquila; for they appear not to have been with Paul then, although they were in the same city, ch. xvi. 12, 19. In the second epistle he associates Timothy with himself.

2. [The order is, τῇ ἐκκλησίᾳ τοῦ Θεοῦ ἣν ἐκ μετέχους ἐν Χριστῷ Ἰησοῦ, τῇ, etc., To the Church of God (they who are) called to be saints, which is at, etc. Tisch., Alf.] To the Church of God—Paul, writing somewhat familiarly to the Thessalonians, Corinthians, and Galatians, uses the term Church; to the others he employs a more formal periphrasis. The Church of God in Corinth [that wicked city]; a joyful and striking paradox. Which is—Flourishing, ver. 5, 6. So, which was, Acts xiii. 1. That are sanctified—Them who have been claimed for God. Making a prelude already to the discussion, he reminds the Corinthians of their own dignity, lest they enslave themselves to men. [Then in the Introduction also, ver. 4–9, he highly praises the same persons, however great their danger of undue elation of mind. The praise derived from Divine grace rather cherishes humility, besides tending to awaken. V. G.] The force of the participle is immediately explained, called to be saints; comp. Rom. i. 7, note. With all—Connect with sanctified and saints, not with to the Church; compare ours, at the end of the verse. Consequently the epistle refers also to the other believers in Achaia, 2 Cor. i. 1. [But see 2 Cor. i. 1, which shows that this with all, etc., is to be connected with unto the church. Paul addressed first the Corinthians, but with them, all that in every place, etc. Mey.] Yet the universal Church is not shut up within the neighbourhood of Corinth. As Paul thought of the dwellings of the Corinthians and Ephesians, the whole Church came into his mind. The consideration of the Church universal frees the mind from party bias, and sways it to obedience. It is therefore at once suggested to the Corinthians; comp. ch. iv. 17, vii. 17, xi. 16, xiv. 82, 36. Call upon—So that they turn to him in worship, and call themselves after him; comp. ver. 10, on the authority of the
name of Christ. [This passage certainly prepares for that exhortation which follows in ver. 10. V. G.] Theirs—Those near Corinth. Ours—we—Where Paul and Sosthenes were.

5. Utterance—knowledge—Utterance follows knowledge, in fact: and the latter is known by the former. He shows that the Corinthians ought to be such as need no letter written to them. Moreover, they admired spiritual gifts; therefore, by mentioning their gifts, he conciliates them, and prepares a way for reproof.

6. Even as—That the Corinthians wanted nothing, he shows from this, that the testimony of Christ was confirmed in them. The particle is demonstrative. Of Christ—Christ is not only the object, but the author also of this testimony, Acts xviii. 8, note. Was confirmed—By himself, and by the accompanying gifts and miracles, xii. 3; 2 Cor. i. 21, 22; Gal. iii. 2, 5; Eph. iv. 7, 8; Heb. ii. 4. [Or rather, became fixed, that is, in their spirits and character, the opposite of ye have not his word abiding in you, John v. 38. Mey.]

7. So that ye come behind—This depends on ye are enriched, by antithesis. Waiting for—The test of the true or false Christian is his waiting for, or dreading the revelation of Christ. [Leaving to others their philosophic remembrancers of death, (Memento Mori,) clinging to a joyful expectation. V. G.]

8. Who—God, ver. 4; comp. ver. 9. [Nay but Jesus Christ, ver. 7, as the position requires. Mey.] To the end—Antithesis to the beginning, ver. 4, which was given. This end is immediately described in this verse, comp. ch. xv. 24. In the day—Construed with blameless, 1 Thess. v. 23. After that day there is no danger, Eph. iv. 30; Phil. i. 6. Now, there are our own days, in which we work, days of enemies, by whom we are tried; then shall be the day of Christ and his glory in the saints.

9. Faithful—God is said to be faithful, because he performs what he has promised, and what believers promise themselves from his goodness. [Here it expresses the ground of Paul's confidence, ver. 3. Mey.] Ye were called—Calling is the pledge of the other benefits, [to which the end, ver. 8, will correspond. V. G.] Rom. viii. 30; 1 Thess. v. 24; 1 Pet. v. 10.

10. [I exhort—Though they required reproof, he employs the form of exhortation. V. G.] Now—This connects the introduction and the discussion: You have the end of your hope, maintain also love. Brethren is an address appropriate to the discussion, now beginning. By—As it were, an adjuration. Lord—Paul will have Christ alone to be all things to the Corinthians. Hence he so often names him in this first chapter. Speak the same thing—They spoke different things.

11. Hath been declared—An instance of proper information, such as ought not to be concealed without reason, ch. xi. 18. By those of the house of Chloe—These men seem to have been especially approved by both Paul and the Corinthians; so the matron Chloe, whose sons the Corinthians sent with letters to Paul, ch. vii. 1. They had sent Stephanas, Fortunatus, and Achaicus, ch. xvi. 17, either of whom may have been a son of Chloe's, Stephanas being the father, ver. 16, xvi. 15. Contentions—He calls the thing by its name.

12. [Say—That is, This is what I mean. Alf., etc. Every one—For the contagion had infected the whole church. Chrysost. in Mey.] Says—Boastfully, ver. 31, ch. iii. 21, 22. Of Paul—A climax, in which Paul puts himself lowest. Cephas, Paul, and Apollos were genuine ministers and true teachers, to boast of one of whom above the rest was more unlawful than if some Corinthian believer had said that he was a Pauline Christian, to distinguish himself from followers of false apostles. Of Cephas—Peter does not seem to have been at Corinth, ch. iv. 6, and yet he was there held in high esteem, and that justly; yet some abused it, and Paul detests this Petriem, which afterwards sprang up so much more rankly at Rome, just as much as Paulism. How much less should one say or boast, I am of the Pope! I—of Christ—These spoke more correctly than the others, ver. 2, iii. 28, unless under this pretext they despised their ministers, ch. iv. 8. [Yet even then, so far as they severed themselves from others, appropriating that name to themselves alone, were guilty of schism. Calv. in Mey.]

18. Divided—Are all the members not now under one Head? Though he alone was crucified for you, and in his name alone ye were baptized? The glory of Christ is not to be shared with his servants, nor the unity of his body to be divided, as if Christ were ceasing to be one. Was Paul?—Gr. μυθός, is here Lat. num, [that is, simply the sign of an interrogation, expecting a negative answer,] often put in the second clause of an interrogation; ch. x. 22; 2 Cor. iii. 1. Crucified—baptized—The cross and baptism claim us for Christ. The correlatives are, redemption and self-dedication.

14. I thank—The Providence of God reigns often in events, the reason for which is not seen until afterwards. Pious language indicating the importance of the subject, instead of the common rejoice.
Crupus and Gaius—He brings witnesses. Paul baptized the most important persons with his own hand; not many others; not from ambition, but because they were among the first who believed. The just estimation of his office is not pride, ch. xvi. 4. The administration of baptism was not so much the duty of apostles, as of deacons, Acts x. 48; nor did that diminish the dignity of baptism.

15. Lest—Paul anticipates calumnies, which, however unjust, might yet have arisen, and removes them; 2 Cor. viii. 20. My own—As if I were collecting a company for myself. [For ἐβαπτίσα, I had baptized, read ἐβαπτίσθητε, ye were baptized. Tisch., not Alr.]

16. [The house of Stephanas—The first fruits of Achaia, xvi. 15. The rest of the believers at Corinth may have been baptized by Silas, Timotheus, Crupus, Gaius, or at least by the family of Stephanas. V. G.] Besides—He is very careful in recording the facts. I know not—It does not occur to my memory without an effort. Whether any—that is, I have baptized no one else, or scarce any; comp. ver. 17. He left to the memory of individuals the question by whom they were baptized.

17. Sent—One should attend to that, for which he is sent. To baptize—In his own name, much less mine. The labor of baptism, often undertaken, would have hindered the preaching of the Gospel; on other occasions the apostles baptized; Matt. xxviii. 19; especially the first disciples. To preach the Gospel—This word, in respect of what goes before, is a Synoactegorema [an accessory or secondary statement]: in respect of what follows, a Proposition. I doubt whether Paul's mode of transition would be approved by the rules of Corinthian eloquence. [Therefore the Apostle in this very passage is furnishing a specimen, so to speak, of apostolic folly; and yet the whole is arranged with the greatest wisdom. V. G.] Wisdom of words—[On account of which some of you consider me of more or less importance than the rest. V. G.] The nouns wisdom and power are frequently used here. To the world, a discourse is wise, which treats of every topic rather than the cross; but a discourse on the cross admits nothing heterogeneous. The cross of Christ—Ver. 24. Ignorance of the mystery of the cross is the foundation, for example, of the whole Koran. [The sum of the Gospel, in its beginnings, is implied, ver. 18, 23, ii. 2. He, who rejects the cross, continues in ignorance also of the rest; he, who receives it, to him afterwards its power (or virtue, 2 Pet. i. 5) and glory become known. V. G.]

18. [Perish—Eternally. Mey.] Foolishness—And offence. See, immediately after, the antithesis, power. There are two steps in salvation, Wisdom and Power. For them that perish, when the first
step is taken away, the second is removed; for the blessed, the second presupposes the first. To them, that are being saved—The Present tense is used, as, that are perishing. One who begins to hear the Gospel is considered neither as lost, nor as saved, but is as it were where two roads meet;—and now he is either perishing, or being saved. The power—And wisdom, so also, ch. ii. 5. [The power—Itself, in its noblest manifestation. Alf.]

19. Destroy—bring—Isa. xxix. 14, Sept. I will destroy—I will hide. The intermediate words are the same as Paul's. I will destroy—Hence bring to nought, ver. 28, ch. ii. 6.

20. Where is the wise, etc.—Isa. xxxiii. 18, Sept. Where are the scribes? Where are the counselors? Where is he that numbereth the collected ones, [συντρέψωμενος, a mistake for συντρέψωμεν, towers; as Heb. etc. Schleusner.] Heb. רֹאֶה הָעַד שֶׁלָּחַי יָם. The first half of the verse proposes two questions, of which the former is answered in the second half, the latter in the verse following (like the figure in Isa. xxxv. 6): Where is the scribe? where is the receiver? where is the scribe with the towers? where is the receiver with a strong people, on whom thou canst not bear to look? For this seems to be proverbial language, which the particle רֹאֶה, with, usually accompanies, and in such passages denotes universality, Deut. xxix. 18. That some charge of the towers was in the hands of the scribes, may be gathered from Ps. xlviii. 12, 13. The term, receivers, is appropriate to commanders of forces. Scharbau has collected many facts with great erudition, and has suggested these reflections. Paul brings forward both the passages in Isaiah against the Jews; but has changed the words of the second so, as to apply more to recent times, and at the same time to the Gentiles, ver. 22. Some think that the three classes of learned men among the Jews, נביא, the wise, רabilité, the scribes, חכם, the inquirers, are intended. There is moreover a threefold antithesis, and that a striking one, in Isa. xxxiii. 22, where the glorying of the saints in the Lord is expressed. But this is what the apostle means: The wise men of the world not only do not approve and promote the Gospel, but they oppose it, and that in vain. Of this world—[This belongs not only to disputers, but also to wise and scribe; Alf., etc.] Which is quite beyond the sphere of the preaching of the cross [ver. 18]. Made foolish—So that the world cannot fathom the principle of the Divine counsel and good pleasure, ver. 21. The wisdom—The wisdom of this world [ver. 20], and in the wisdom of God [ver. 21], form an antithesis. [Read του Χθου τουτου—Of the world, omitting τουτου, this. Tisch., Alf.] World—In which are Jews and Greeks.
21. In the wisdom—Because the wisdom of God is so great, ver. 25. [This is the wisdom of God revealed in nature and Scripture, before Christianity. Mey.] Knew not—Before the preaching of the cross, although the creature proclaimed the Creator, although the most eloquent prophets had come, yet the world knew not God. They who heard the prophets, despised them; they who did not hear them, were such in spirit, that they would have despised them. By wisdom—Namely, that of preaching, as is evident from the Antithesis, by the foolishness of preaching. Εὐδοξον Θεός—It pleased God, in mercy to us. Paul evidently imitated the words of the Lord, Luke x. 21. By the foolishness—God deals with perverse man by contraries, that man may deny himself, and give God glory, through belief in the cross. Of preaching—Since it is of the cross.


23. We—Paul, Apollos. Preach—Rather historically, than philosophically. Christ crucified—Not the Christ; no article. The cross is not mentioned in ver. 24. The discourse begins with the cross, ii. 2; to those who thus receive it, the whole of Christ and his glory is made clear; those who do not receive it, fail of the whole, Acts xxv. 19, xvii. 32. A stumbling-block—As folly and wisdom, so a stumbling-block and a sign are contrasted, for a sign is an attractive work of Omnipotence, as a sign and power are often synonymous. But stumbling-block, properly said of a snare, is a very weak thing. [So things extremely worthless are now called trifles. Germ. Schwachheiten. V. G.] So far do Jews and Greeks dread the cross of Christ, that they reject with it even a sign and wisdom. [For "Ελληνων, Greeks, read ἔνδειξιν, Gentiles. Tisch., Alf.]

24. Them—Construe with Jews, Greeks. Called—Refer the calling, ver. 26, to this. Christ—With his cross, death, life, kingdom. [The word Crucified is not added in this passage. When the offence of the cross is overcome, the whole mystery of Christ lies open. V. G.] Power—wisdom—Power is first experienced, wisdom afterwards. [Power answers to sign; wisdom to wisdom; ver. 22. Mey., Alf.]

25. [Foolishness—Seemingly such to men. Mey., etc.] Of God—In Christ. Wiser—stronger—Ver. 80. Than men—The language is concise; i.e., wiser than the wisdom of men, stronger than the strength of men, although they may appear to themselves both wise and strong, and wish to be the standard of wisdom and strength.
26. Ye see—Gr. θέλετε, not imperative; see; the word for shows it to be indicative. [But it is better to take it as imperative: For look at the vocation of you Christians. This is a proof of the principle in ver. 25. Alf., Mey.] Your calling—The state, in which the heavenly calling proves an offence to you; so, calling, vii. 20. Not many—Therefore, some however. Supply, have been called. As the preachers have been compared, so now the hearers of the Gospel. The Ellipsis contains an Euphemism. [Wise—Hence at Athens, the seat of Grecian wisdom, so very few men were gained. V. G.] After the flesh—Akin to, of the world, ver. 27. The world judges according to the flesh. Noble—who are generally also wise and powerful.

27. The—Gr. τὰ. The article has this force: those things especially, which are foolish, etc. Hath chosen—[And that in great numbers. Acts xviii. 10. V. G.] This word is put thrice; election [choosing] and calling, ver. 26, are joined in one; Ex. xx. 5. The latter is a proof of the former. Election is the judgment of Divine grace exempting in Christ, from the common destruction of men, those who by faith accept a calling. Every one called, is elect from the first moment of his faith; and so long as he continues in his calling and faith, he continues elect; if at any time he loses calling and faith, he ceases to be elect; by bringing forth fruit in faith, he establishes calling and election in his own case: if he returns to faith, and falls asleep believing, he returns to his state of election, and falls asleep elect. And these pre-eminently, are the elect and foreknown. Election is either of peoples or of individuals. The question here and in Ex. xx. 5: also Acts xviii. 10; 1 Thess. i. 4: is concerning the election of a people; and this election comes more fully within the comprehension of believers, than the election of individuals. For some individuals of the people may fall away, and yet the same breadth of calling and election be preserved. The election of some outside of the church is Reserved for God himself, and is not to be measured by the rule of the preaching of the Gospel. The wise—The masculine, i.e., the wise men; to express a very beautiful idea; all the rest are neuter, corresponding to the words contrasted with them; even τὰ μωρά, foolish things, is neuter. Confound—This word is twice repeated; we have afterwards, bring to nought [ver. 28]. By both of these words glorying [ver. 29, 81] is taken away, whether the matter be more or less under the control of the will.

28. [Omit xai, (after θεός), and, (after yeα.) Tisch., Alf.] Things that are not—A genus, comprehending things base and despised, also things foolish and weak. [That is, things considered as utterly worthless as if they did not exist. Mey., etc.] There is therefore an appo-
sition, to the whole of which is opposed this one phrase, which are. Which are—Are something.

29. That no—Antithesis, that, ver. 31. Flesh—A suitable appellation; flesh is beautiful and yet frail, Is. xl. 6. In his presence—Gr. ἐνώπιον αὐτῷ. Before—him—[For which read ἐνώπιον τοῦ Θεοῦ, before God. Tisch., Alf.] Before—We may glory not before him, but in him.

30. Of him—Ye are of God, not now of the world, Rom. xi. 36; Eph. ii. 8. Ye—Antithesis to many, ver. 26. Those very persons, whom the apostle is addressing, ye, were not many wise men according to the flesh, etc. Ye in Christ Jesus—Ye are Christians, etc. The antithesis is between, things which are not [ver. 28], and, ye are [ver. 30]; also flesh [ver. 26, 29], and Christ [ver. 30]. Is made unto us—This expresses more than if he had said, We have become wise, etc. He is made to us wisdom, etc., in respect of our knowledge, and, before that, by himself, in his cross, death, resurrection. To us—Gr. ἡμῖν, the dative of advantage. Wisdom—Though we were formerly fools. The variety of the Divine goodness in Christ assumes that our misery is of ourselves. Righteousness—Though we were formerly weak [Rom. v. 6], comp. Is. xlv. 24. Jehovah, our righteousness, Jer. xxiii. 6, where (comp. ver. 5) he is speaking of the Son; for the Father is not called our righteousness. Sanctification—Though we were formerly base. Redemption, to the uttermost; whereas we were formerly despised, ἐξουσιασμένοι, [ver. 28].

31. That—That is, it may come to pass. He that glorieth—It is not for all to glory. In the Lord—Not in himself, not in the flesh, not in the world.

CHAP. II.

1. And I—The apostle shows it to be fitting that he should subserve the counsel and election of God. Not—This word is not construed with came, but with the following words; [and the phrase with excellency of, etc., belongs to declaring. Mey., Alf., etc.] Of speech or of wisdom—Speech follows wisdom, a sublime discourse, a sublime subject. Declaring unto you the testimony—Holy men do not so much
testify, as declare the testimony which God gives. The testimony of God—In itself most wise and most powerful. [But it here means concerning God; not that which God gives. Mey., Alf.] The correlative is, faith, ver. 5.

2. For I determined not—Although I knew many other things, yet I acted, as if I knew them not. If a minister of the Gospel however turns from the things in which he excels, in order to simply preach Christ, he makes those things of the highest benefit to him. The Christian doctrine ought not, for the sake of scoffers and sceptics, and their admirers, to be sprinkled and seasoned with philosophical principles, as if they could be convinced more easily by natural theology. They, who wilfully reject revelation, will be gained by no reasonings from the light of nature, which indeed serves only for rudimentary education. Determined—Gr. ἔκρινα. This word with its compounds is often used by Paul in writing to the Corinthians, ver. 18, etc., iv. 8, etc., xi. 29, 31, 32, 34. Jesus Christ—Paul had seen, above others, how little the world esteemed this name. [Cruciﬁed—Contrasted with excellency of wisdom, ver. 1. V. G.]

3. And I—The Antithesis is, my speech, ver. 4; and, to know, ver. 2. For he describes the subject, the preacher, and the speech. In weakness—Opposed to power [ver. 4]. We must not suppose that the apostles were always in an agreeable frame of mind, and quite free from perturbations, 2 Cor. vii. 5, xi. 30; Gal. iv. 13. And in fear and in much trembling—This is a proverbial saying, denoting the fear, which abounds so as to affect even the body and its gestures and movements, Mark v. 33; Eph. vi. 5; Phil. ii. 12; Sept. Deut. xi. 25. So Is. xix. 16, Sept. They shall be in fear and trembling. [Antithesis to excellency of speech, ver. 1. V. G.] The world admires every thing but this. Was—Gr. ἔγνωκα, I began to be, with you, towards you.

4. Speech—Private. Preaching—Public. Enticing—[Persuasive—Alf.] A very appropriate term; an Antithesis to in demonstration. Didymus, in his second book on the Holy Ghost, quotes this; where Jerome has persuasionibus, with persuasions, as if πειθοῖς λόγοις, were in apposition. It comes in this view from πειθω, persuasion, akin to πείθ. [Omit ἀνθρωπίνης, man's. Tisch., Alf.] Wisdom—He explains in the following verses, what the wisdom is, whose speeches and arguments are set aside. [In demonstration, etc.—That is, demonstration (of the Truth) springing from the Spirit and power of God. Alf., etc.]

5. Wisdom—And power. Power—And wisdom.

6. We speak wisdom—He returns, as it were after a parenthesis,
to what he had mentioned at i. 23–25. *We speak*, contains by implication an *Epanalepsis* [resumption] of the words, *we preach* [ch. i. 23]; but *we speak* is something secret, comp. ver. 7, 18; *we preach*, public. For *wisdom* here denotes not all Christian doctrine, but its sublime and secret principles. There is also an Antithesis between the past tense, ver. 1, etc., and the present here, *among them that are perfect*, at Corinth or elsewhere. Construe with, *we speak*. The knowledge of God and Christ is the highest knowledge. Comp. *ἐν, in, i.e., unto*, xiv. 22; Phil. i. 30, the *perfect*. In contrast with not only worldly and natural men as far as the end of the chapter, but also *earnal men and babes*, ch. iii. beginning; Heb. v. 14, 18. [Render, *But wisdom not of this world*. *Alf.*] Not—nor—To the world, *God* is opposed, ver. 7; to the princes of the world, the apostles, ver. 8, etc. *Of the princes*—i. 20. Paul uses a comprehensive word, embracing the men of rank both among Jews and Greeks. *That come to nought*—i. 19, 28. This epithet applies to the princes of the world, and to the world itself; whence it is evident, that the wisdom of the world is not true, because it does not bring immortality.

7. [Render, *we speak* *God’s wisdom in a mystery*, etc.; the word *God’s* being emphatic. *Mey.*] In a mystery—even the hidden—It is *hidden* before it is brought forward, and when it is brought forward, it yet remains hidden to many, to the imperfect. *Ordained before*—The allusion is to *hath prepared*, ver. 9. *Before*—Therefore it does not *come to nought*, ver. 6. This wisdom very far surpasses in antiquity that of the world. *The ages*—[Eng. Ver., *the world*] in the plural. Antithesis to, *of this world*, ver. 6. *Unto*—That that may be our *glory*; comp. the following verse, and *glorying*, i. 31. *Glory*—From the Lord of glory; ver. 8. afterwards to be revealed, at the time when the princes of the world *shall come to nought*. Antithesis to *mystery*.

8. *Which—Wisdom*. *None of the princes*—knew—None, almost none; nay, none at all, as *prince*. The *Antithesis* to this predicate is in the *but*, ver. 9; to the subject, in the *but*, ver. 10. *The Lord*—Who surpasses all *princes*. *Crucified*—The cross, the punishment of slaves. With this *the Lord* of glory was slain. [This deed of Jews and Gentiles together, is here viewed as the act of all the princes of the world collectively. *Mey.*]  

9. [Render, *But as it is written*, *The things which eye saw not, and ear heard not, and which came not up upon heart of man, the things which God prepared for them that love him, to us God revealed through his Spirit*. *Alf.*] *But*—Namely, *it has happened*, comp. Rom. xv. 8, 21, and 1 Cor. i. 31. *As*—He shows that the princes of the world
knew not wisdom. *Eye*, etc.—Isa. lxiv. 4, Sept. *Since the beginning we have not heard, nor have our eyes seen a God besides Thee and Thy works, which Thou wilt do to them that wait for mercy.* [For δ, which, Tisch. (not Alf.) reads δω, as many as.] *The things which—What eye hath not seen are those things, which God hath prepared.* *Eye—ear—Man's.* *Neither have entered—Gr. ἀνεβη, ascended, i. e., have not come into the mind.* *Prepared—Heb. יָדִיר, he will make;* what was future in the time of Isaiah, had been done in the time of Paul. Hence the former spoke to *them that were waiting* [Isa. lxiv. 4], the latter to *them that love* [1 John iv. 19]: comp. *given*, ver. 12, by the *grace* of the New Testament, whose fruits are perfected in eternity. [Rom. viii. 28; James ii. 5.]

10. [For δ, but, Tisch. (not Alf., etc., Tisch., 1849) reads γὰρ, for.] To us, apostles. *Hath revealed—Antithesis to hidden,* [ver. 7]. Comp. Isa. xlv. 19, 15; Ps. li. 8, and again Luke x. 21. [Searcheth—The search, not of ignorance, but of most complete and accurate knowledge. Chrysost. in Mey.] All things—Ver. 9. The deep things—The most hidden, Ps. xcvii. 6; not merely those things, which believers search out, ver. 9, end, 12, end. The deep things of God, even of his divine nature, not only of his kingdom.

11. *For what one of men knoweth the things of a man?*—The Alexandrian manuscript alone omits ἄνθρωπος, of men, and yet Artimeonius would have it marked spurious. But this use of many cases, of men, of man, of a man, is appropriate to the purpose of the apostle; for he notices the similarity of nature, which seems to give men's mutual knowledge of their feelings, and yet does not give it; how much less will any one know God without the Spirit of God? The things of a man—Within. The spirit of that man—The Greek Article evidently points out that the man's own spirit, not one entering from elsewhere, is meant. Which is in him—The test of truth, the conscious nature. No man—Gr. ὁδεῖς, no one, but God. Not even one man knows another; God is One, known to himself alone. The Spirit—The Godhead cannot be separated from the Spirit of God, as manhood cannot be separated from the spirit of man. [This comparison must not be pressed beyond this application. The spirit of a man is compared with God's Spirit only as being the principle of the knowledge of each. To carry it further leads to error. Mey., Alf.]

12. *The spirit of the world*—Eph. ii. 2. Received—The spirit of the world is not received; but they who are of the world are always in it. We have received the Spirit of God. Of—Antithesis to in, ver. 11.
18. Also—Thus he joins we might know and we speak. Taught words of human wisdom—Consisting of doctrine and instruction. The word σοφίας, wisdom, with λόγος, words, is not to be resolved into an epithet. Wisdom is the gushing fountain of words. But in—Those taught of, etc. An immediate Antithesis; nor can it be said, that the apostles compared merely the natural power of speech, apart on the one hand from art, and on the other, from the Spirit. Taught—Gr. διδαχαί. But I prefer the reading διδασκόντος, by the teaching which the Holy Spirit gives through us. [But no editors adopt this.] That doctrine comprehends both wisdom and words. [For πνεύματος ἅγιον, Holy Ghost, read πνεύματος, Spirit. Tisch., Alf. Render the next clause, connecting spiritual things with spiritual; i. e., not mingling heterogeneous things, but linking the spiritual lessons of the Spirit with spiritual language; etc. Mey. So Alfr., etc. Beng. is wrong.] Interpreting spiritual things to [Eng. Ver., by]—spiritual—We suitably interpret spiritual things and spiritual words to spiritual men, ver. 6, 15, so that they may be willing and able to receive them; συγχρίνα, σύγχρημα, σύγχρος, are frequently used by the Sept.; for example, of the interpretation of dreams, Gen. xl. and xli.; Dan. ii. iv. v. vii.

14. The natural man—[That is, not merely the man of gross passions, but whoever is taught only by his own faculties. Cals.] Whatsoever and how great soever he may be, if without the Spirit of God. Ephraim Syrus well remarks: “The apostle calls men, who live according to nature, natural, φυγχάοις; those who live contrary to nature, carnal, σαρξαοίς; but those are spiritual, πνεύματοι, who even change their nature after the spirit.” Flesh and blood, Matt. xvi. 17, note. Receiveth not—Although they be offered, yet he will not accept; comp. δέκασας, receive, James i. 21. To this corresponds neither can he. Comp. Rom. viii. 7. The reason is added to each [Ætiology], by for, and because. [Each forms an Antithesis to the mind of Paul, 1 Tim. i. 15, faithful and worthy of all acceptation. V. G.] The things of the Spirit—So the things of God, ver. 11. Foolishness—Whereas he seeks wisdom, i. 22. Neither can we—He has not the spirit and power. Know—The things of the Spirit of God. Spiritually—Only.

15. He, etc.—Gr. ὁ, the article, which has great beauty here, the spiritual man; φυγχάος, a natural man, is without the article. All things—The neuter plural, as ver. 9–14, all things of all men, and therefore also all men. The neuter comprehends the masculine, as Matt. xi. 27. By no man—No natural man.

16. [The connection is; For, to judge the spiritual man, one must
have the mind of Christ, but who, etc. Mey.] Who—No one who is a mere man; comp. Jer. xxiii. 18; Isa. xl. 13; Sept. Who hath known the mind of the Lord—that he may instruct him. Literally, as here, who shall instruct him; when. That he—Gr. ὅς, who; Not the interrogative, but the relative, which extends the force of the question, in the preceding τις, who, i. e., and so shall teach him. The mind of Christ—The Spirit of the Father and the Spirit of the Son is the same. We have—That is both more and less than to know: he who has the mind of Christ, judges all things, is judged by no man.

CHAPTER III.

1. And I—He spoke, ii. 1, of his coming: now of his progress. As unto carnal—A milder word than natural, especially when he adds the mild statement of the state they straightway attained, as babes in Christ.

2. ['Εξόντων, means, not fed, as Eng. Ver., but have given to drink.] Milk—He speaks thus, to bring the Corinthians to humility. [Omit καὶ, and. Tisch., Alf.] Not—Supply, I have fed, or any other word, akin to, I have given you drink. An instructor may not teach what he himself knows, but what is suitable to his hearers. Scripture is perfect; for, as an example, to the Corinthians milk is supplied; to the Hebrews, solid food.

3. [Carnal—Gr. σαρκωτός; but in ver. 1, σώματος, i. e., made of flesh. There he says he treats them as if men of flesh, merely; here, he asserts that they are carnal, in life and character; i. e., not actually men of mere flesh, but live like them; are as them. Mey., Alf.] Whereas—Gr. διαλόγιστα, where. Envyings—In feeling. Strife—In words. [Omit διαλόγιστα, divisions. Tisch., Alf.] Divisions—In actions. The style grows; he had said contentions, i. 11; he now multiplies the words; so he uses the word glorying, iii. 21; afterwards, a severer expression, to be puffed up, iv. 6. As men—Literally, according to men, not according to God; after a human manner.

4. [For while—See of what vast moment a seeming trifle may be! V. G.] Are ye not—For the Spirit does not endure the party-feel-
ings of men. [For σαρκακοί, carnal, read ἄνθρωποι, men. Tisch., Alf.]

5. [Transpose Apollos and Paul. Tisch., Alf.] Who?—He returns to what he began with. Ministers—A lowly word, and on that account appropriate. [The words ἀλλ` ἦν, but, seem to be spurious. Alf. etc., (not Tisch.) omit. Read, Who is Apollos? Ministers by whom ye believed. Mey, etc.] By whom—Not in whom. Pelagius correctly observes here, If we, whom he has constituted ministers, are nothing, how much more those who glory in carnal things? To every man—That is, every man as well as they. The Lord—The correlative is, διδόνοι, ministers. Gave—Variously, see ver. 6.

6. Planted—watered—Acts xviii. 1, xix. 1. Afterwards with the same view, he speaks of the foundation and what is reared upon it [ver. 10–15]; of a father, and instructors [ch. iv. 15]. Gave the increase—Ver. 10, beginning; Acts xviii. 27, end.

7. That planteth, that watereth—As such; or the planting and watering themselves. That giveth the increase—Namely: He is something; and therefore, because alone, he is all things. Without this increase, the grain from the first moment of sowing would be like a pebble; from the increase, belief instantly springs up, ver. 5.

8. One—Both are equally not anything. As in heaven one star shines high above another; but the unskilled man does not perceive differences in height; so the Apostle Paul was far more eminent than Apollos; but the Corinthians did not understand this. Nor is it just on this that Paul is instructing them here; he is merely asserting the pre-eminence of Christ. His own—his own—An appropriate repetition, is Antithesis to one. Reward or hire—Something beyond salvation, ver. 14, 15. The faithful steward will receive praise, the diligent workman a reward. Labor—Not merely according to the work.

9. [Gr. θεός γὰρ ἑκάτερος συνεργεῖ, θεός γεώργιον, θεός οἰκοδομή ἔστε; (for) God's fellow-workers are we: God's husbandry, God's building are ye.] God—An Anaphora [emphatic repetition at the beginning of successive clauses] of great force in this word, placed with strong emphasis at the beginning thrice; as ver. 10, grace; and ver. 11, foundation. Laborers together with—We are God's laborers, and in turn laborers together with him. Husbandry—The sum of what goes before; Gr. γεώργιον, a word of comprehensive meaning, embracing field, garden, and vineyard. Building—The sum of what follows.

10. Grace—Protherapia [an anticipatory precaution] to avoid the appearance of arrogance in calling himself wise. Given—[Gr. δόθη-


σαυ, i. e., given from time to time]. It was therefore an habitual thing in Paul. Wise or skilled—The knowledge of Jesus Christ makes men so. Foundation—The foundation is the first beginning. Another—Whoever he is. He elegantly avoids the proper name. The predecessor does not see his successor, and Paul regards the dignity of Apollos; so presently, every man; for there were others too, iv. 15. 'Take heed—I, says Paul, have done my part; let them who follow see to theirs. How—How wisely, how workmanlike.

11. For—The reason, why he so deliberately says, builds thereon. No man—Not even Apollos. Lay—At Corinth, and wherever Christ has been made known. [Transpose Ἰησοῦς and Χριστός, so as to read Christ Jesus. Tisch., (not Alf.)] Jesus Christ—Each name is appropriately placed here.

12. Whether—[Eng. Ver., if]. Comp. of what sort, ver. 13. An indirect question, which does not require the mark of interrogation. The Ἀποδοσία is in ver. 18, whether etail be interrogative, or means if. Gold—He enumerates three classes, which bear fire; as many, which are consumed by it. The former denote men that are true believers; the latter, hypocrites: Moreover, the abstract [belief] is included in the concrete [believers]; so that the first three denote also true and solid doctrines, the rest false and worthless ones; in both cases, doctrines both of greater and of less importance. Even a grain of gold is gold: even the lightest straw feeds the fire. [Rather, the primary reference in both cases is to doctrines, not to men. Mey.] Precious stones—This does not apply to small gems, but to noble stones, as marble, etc. Wood—In the world, many buildings are filly constructed of wood; but not in the building of God, comp. Rev. xxi. 18, 19.

13. Work—That which each has erected. The day—Of the Lord. So Heb. x. 25, comp. 1 Cor. iv. 3, 5, where, after an interval, as usual, he speaks more clearly. Previous days, which vividly realize to us the fire, in adversity and at death, are not altogether excluded. Shall declare—To all. [Many things are also revealed sooner, at least to some, but Paul fixes the last and most certain day. V. G.] Is revealed in fire—Namely, the Lord, whose day that is; or, the work [so Eng. Ver.]; 2 Thess. i. 7, 8, is revealed, present, because it is certain and near, Rev. xxii. 20. The fire—A metaphor, as through the whole discourse. The fire of the last day and of the Divine judgment is intended, as is evident from the appropriate language, which follows, iv. 5; 2 Cor. v. 10 [2 Thess. i. 8.]; to which the visible fire on that day will correspond. Shall try—Not shall purge. This passage not only does not sustain the fire of purgatory, but entirely
extinguishes it; for only at the last day shall the fire try every man’s work. Therefore the fire of purgatory does not precede. Nor on that very day, shall the work be purged; but it shall be tried, of what sort it was before on either side, when it shall either abide or be burned.

14. If any man’s—Hence Paul is accustomed to promise glory to himself from the constancy of his brethren [hence also to derive exhortations], 2 Cor. i. 14; Phil. ii. 16; 1 Thess. ii. 19. [For μετα, abide, read μενεῖ, shall abide. Tisch., Alf.]

15. He shall suffer loss—He shall fail of the reward, not of salvation. Shall be saved—Because he does not forsake this foundation, ver. 12. As—A particle which explains and limits; as one compelled to go through fire. Gr. διά, through. So διά, through [Eng. Ver., by], Rom. ii. 27: not without fire, comp. ver. 13. As a shipwrecked merchant, at the loss of merchandise and gain, is saved through the waves. [Comp. the last, Matt. xx. 16; Matt. x. 31. Mey.]

16. The temple—The most noble kind of building. Ye are—all of you together. The Spirit—The indwelling of the Holy Spirit, and that of God, of the same value. Therefore the Holy Spirit’s honor is the same as God’s, vi. 19.

17. Destroy—[Gr. φθείρεις, as below.] By schisms according to the wisdom of the world. Shall God destroy—By most righteous return in kind. There are many punishments, which do not flow from sin by a physical consequence. Holy—Divine, inviolable. [Which ye are—Namely, holy: not which temple. Ye are holy; and therefore inviolable, like the temple. Mey., Alf.]

18. Seemeth—Or rather thinketh—Gr. δοξεῖ. This word as well as λοιπόνα, reckon, is frequent in the epistles to the Corinthians; but δοξά, seem, more in the first; the other, with a milder meaning, in the second. If any man be wise, and think that he is so. For often, in this epistle especially, seem has the force not of denying the thing itself, but of indicating along with the thing, the estimation, which the man, who has it, entertains concerning himself, whether just or inflated, vii. 40, viii. 2, x. 12, xi. 16, xiv. 37. Wise—Hereby he entirely cuts off all wisdom, worldly or divine. [It is indeed wretched wisdom to deceive one’s own self. V. G.] For with whatever wisdom any man wishes to be endowed, he ought first of all to deem himself a fool in that kind of wisdom, that he may become wise.

19. He taketh, etc.—Gr. ὁ δρασάμενος τοῦ σοφοῦ ἐν τῇ πανουργίᾳ αὐτῶν. Eliphaz in Job v. 13, in the Sept. says, ὁ καταλαμβάνων σοφοῦ ἐν τῇ φρονήσει, he that overtaketh wise men in their understanding. The apostles seem to have retained the words of the Sept.
most closely in passages well known to those who spoke Greek; Jews, for example in the Parschijoth and Haphtaroth [sections of the Pentateuch and of the Prophets selected for public reading], and likewise in the Psalms; but follow the Hebrew in passages less familiar, such as this of Job. Paul also refers to Job, Phil. i. 19, see note. In—Not only while they think they are acting wisely, but so that their very wisdom is a snare to them.

20. Of the wise—Sept. ἀνθρώπων, of men. The word, thoughts, not in itself, but with the words of the wise, answers to the Hebrew נבשא, Ps. xciv. 11, Sept. Are—Namely men, with their thoughts; see Ps. xciv. Heb.

21. In men—This serves as extenuation. [Contrast, the Lord, ch. i. 31. Mey.] All things—Not only all men. Yours—Those things are yours; not you theirs, i. 12; 2 Cor. iv. 5.

22. Paul—Paul, as a stranger to himself, tells in the third person, how the Corinthians ought to speak of him. And he mentions himself first as the lowest. Cephas—They gloried in Peter also, and that was wrong, i. 12, note. The world—This sudden leap from Peter to the whole world gives comprehensiveness to the language, and suggests a lack of patience to enumerate the rest. Peter and every one else in the whole world, however excellent in intellect, gifts, or office, ecclesiastical or political, they are yours: they promote your welfare, even though they know it not: comp. on the world, ver. 19, iv. 9, vi. 2, vii. 31; Rom. iv. 13; Gal. iv. 3. Whether life or death—And therefore the living and the dead. Comp. Rom. xiv. 8; Phil. i. 21. Things present—On the earth. Things to come—in heaven.

23. And ye are Christ's—Immediately; Peter not mediating. Christ's—God's—To this iv. 1, has respect. And Christ is God's—xv. 28; Luke ix. 20. [God's—Not as his property, but as his Son. Theodoret in Mey.]

CHAPTER IV.

of God—Paul, where he describes the ministers of the Gospel in the humblest language, still recognizes in them stewards; see Tit. i. 7, note; comp. of Christ, and of God, with iii. 28. [Mysteries are heavenly doctrines, of which men are ignorant without God’s revelation. V. G.]

2. [For δὲ λοιπὸν, moreover, read ὅτε λοιπὸν, moreover here (that is, on the earth), etc. Tisch., Alf. Render, Moreover here on earth enquiry is made in the case of stewards, in order that a man may be found faithful; that is, it is required that he be. Alf.] Moreover, etc.—What God requires, and men too, in their stewards is, that a man be found faithful. Ver. 3 corresponds to this paraphrase. It is required—By investigation, when the time comes. The correlative is, be found. Faithful—The Corinthians were not content with that. Be found—Every man meanwhile would be thought faithful.

3. To me—For my part. But—Though I might be found faithful. Unto—(Gr. unto the least, that is, of least importance). A particle of mitigation. I do not despise your judgment in itself; but when I think of God’s judgment, then yours comes almost unto nothing. A very little thing—The judgment of God alone should be valued highly. Of you—Privately. An antithesis to of man’s judgment, (Gr., by man’s day,) publicly. [Man’s day—In contrast with the Lord’s day. Mey. He limits what had been said at iii. 21, all things are yours. V. G.] Should be judged—Whether faithful or not. The Corinthians certainly appeared not to be contented with faithfulness alone, but the apostle is short with them. Man’s—Gr. human. A depreciating word. [All days until the Lord’s are man’s days. V. G.] Day—So he calls it in contrast with the day of the Lord: ἡμέρα, the day appointed for the trial. It is here the abstract for the concrete; compare by you; it is also hypothetical; for none of the believers would appoint a trial day for the apostle. Judge not—Gr. ἀποδίκησαι, adjudge. For we ought not to adjudge our own case, but to judge it. ἀποδίκησις, is the decision in judgment upon one, in respect of others; ἡμέρα, judgment simply. A happy forgetfulness of his own good. So the decision of the Corinthians respecting Paul is forcibly refuted.

4. [Eng. Ver., I know nothing, is wrong. The sense is, I am conscious of no unfaithfulness. Mey., Alf., etc. So Beng.] Nothing—Unfaithful: comp. faithful, ver. 2. So the Sept., Job xcvii. 6, For I am not conscious in myself of having committed improper acts. He whom conscience accuses, is held to adjudge his own cause. Not hereby am I justified—If I decide in my own case. For judgment remains. The Lord will justify me, ver. 5. Paul may be regarded either as judge or witness in his own case. As a witness he knows
that nothing is on his conscience. As a judge, he may not on that account decide in his own case, or declare himself justified. [Better, not hereby, nay, but by faith. Mey.] He that judgeth me—Whose judgment I shun not at his coming, ver. 5, and who justifies me. [Is the Lord—Jesus Christ, v. 5. He is mentioned along with God, as in ver. 1. V. G.]

5. Judge—Gr. αξιώς. He does not say διακρίνεις, adjudge, decide; he alludes more closely to the judgment which the Lord will give. The Lord—Jesus, whom we serve, ver. 1. Also—[Eng. Ver., both]. He will not only judge, but also bring forth his judgment. Bring to light—Gr. ἐκθέω, which may mean, to throw light on a thing, as ἐκθέω τὴν νύκτα, to throw light on the night, Ex. xiv. 20, on the margin of the ed. Wech., or to bring a thing to light, 2 Tim. i. 10. Both will be done then. The hidden things—Truly the heart of man is a secret place [a crypt]. Of darkness—Whither no human vision penetrates. Will make manifest—So that then at length you shall know us clearly. The counsel—Showing who hath been faithful or not. Hearts—According to the state of the heart, so the conduct is just and praiseworthy, or the reverse. Then—Therefore wait. Praise—The world praises its princes, generals, ambassadors, wise men, artists: God will hereafter praise his ministers. Every man—Every praiseworthy, faithful steward: you praise only one, for example, Paul. So every one, iii. 8. On praise from God, see Matt. xxv. 21. Those too, who are not faithful, expect praise, but their praise shall be reproach. Therefore the contrary is implied also in the word praise, by a euphemism, [mild expression of unpleasant truth]; as in shall try or prove, etc., ch. iii. 18, viii. 8, 10, notes. So blessing also embraces cursing, Gen. xlix. 28, 7. There is a similar passage, 1 Sam. xxvi. 28, (24). [Gr. ὁ ἐπαινεῖ, the praise, that is, that due to him. Paul refers especially to apostles, as himself and Apollo. He looks entirely away from those who merit no praise. Mey., etc.]

6. [Omit ἐσκοφεῖν, to think. Tisch., Alf.; and render, But these things I transferred to myself and Apollo on your account, that ye by us might learn this. Not above those things which are written, that ye may not, etc. Alf.] These things—From ch. i. 10, etc. Transferred—Comp. 2 Sam. xiv. 20. The figure [Schema] consists in this, that Paul wrote his admonitions to the Corinthians, not only in the second, but chiefly in the first person, ver. 3, 4: so that the same reasons for thinking moderately, which influenced Paul and Apollo, might also influence the Corinthians, ver. 16, and the Corinthians might think of Paul, as Paul of himself. Ye might learn—By this word Paul calms the puffed-up Corinthians. Is written—Comp. הבוא, as it was
written, 2 Chron. xxx. 5. Written, that is, in the whole of Scripture, from which some quotations, iii. 19, 20, have just been made; for we ought not to have thoughts beside it and beyond it, Rom. xii. 3, xv. 4. This is the rule in respect to all spiritual sentiments, and we may not break the rule, 2 Cor. x. 13. Scripture, whose archetype is in heaven, shows the general principle for all believers, by which the Lord will judge each man, and by which every man ought to look up to Christ alone, and each estimate himself rather than by those gifts, wherein he excels others or thinks he excels them, (Luke x. 20.) [Add, that Scripture ascribes glory to God alone; to man, none whatever, i. 81: and therefore human glorying is contrary to Scripture and its universal feeling, Luke xvi. 15–18, 29; Is. lxvi. 2. V. G.] In harmony with this are the words no one, for one. In this manner all good and bad men (Jude, ver. 4) were long ago pointed out in Scripture. One for one—The definition of a sect, where individuals admire and follow individuals. The article τὸ adds emphasis. He does not refer to a single minister alone. Be puffed up—Gr. φυσιωθεὶς. [The indicative, which after ἡ is ungrammatical, though the sense is clear. It seems to be either a local dialectic form (comp. Alf.), or a later Greek corruption; perhaps of copyists. Winer., 305.] For φυσιωθεὶς, as γηλοῦρε for γηλοῦρε, Gal. iv. 17. An irregular form of the subjunctive, which some call the indicative. The mode of contraction is singular. For it is not credible, that in these verbs only, the indicative is put for the subjunctive. Against—another—As Apollos.

7. Who?—Not thou, not another man; but if you excel in aught, God alone. 'Thee—This may be referred to any Corinthian, or, by changing the figure [transferred, ver. 6], to Paul: thee, thyself, however great thou art; in antithesis to the gifts, which thou mayest have received or not. Makes to differ—Or distinguishes by some excellence. But what hast thou that thou didst not receive—The meaning is: whatever thou hast, thou hast received not from thyself, but from God: or, there are many things which thou hast not received, and therefore thou hast not these things, and canst not boast of them; either thou hast received, or hast not received; if thou hast not received, thou hast not; if thou hast received, thou hast only that received, without cause for glorying. He whom Paul here addresses, is a man: for example, Paul, whose sentiment a Corinthian ought to adopt. The latter sense renders the meaning of the xui, even, [literally, if thou hast even received it,] which immediately follows, more expressive, and shows the Antanaclasis [repetition in a modified sense] in thou hast not received:
hadst not received. As if thou hadst not received it—As if thou hast it from thyself.

8. Now—in comparison with us. The words without us, agree with this. Full—a climax: full, rich, kings. The contrast is, we hunger, etc., 11, 12. This passage exhibits in a marked degree that varied feeling, [Ethos] incomparable urbanity, [Asteismus], and spirited play of thought which marks the two epistles to the Corinthians; so that it may be understood, either in respect of the Corinthians or of the apostles, of their internal or external condition, of the state of the facts, or of the inflated ideas of the Corinthians. The spiritual condition of the Corinthians was truly prosperous—that of the apostles was prosperous too. This was well; but the cross galling the apostles without, kept them from complacency on that account: the Corinthians, flourishing in external things also, were pleased with and applauded themselves, which was wrong. Therefore, the Corinthians imitated sons, who, when renowned, care little for humble parents. Through fulness, they became fastidious; through opulence, insolent; through kingly power, proud. Without us—a new and apt ambiguity; you have us not as partners; hence you have not had us as assistants. You have forgotten us; as the saying is, many pupils surpass their teachers. Have reigned—Have come to your kingdom. Note the majesty of Christians. And I would—That is, I do not envy you, only let it be really altogether well with you, 2 Cor. xii. 14, 15. That we—also—When you shall be perfected, we shall have ease, and the end of apostolic trouble. Might reign with—He says modestly with you; comp. ix. 23, iii. 22.

9. I think—Gr. ἴσχυς, seem. A humble feeling; a gentle Mimesis [allusion to the words of another; here of the Corinthians; comp. ch. iii. 18.] The Corinthians thought that they excelled. The apostles, last—Ἐγγυῖται, most worthless, ver. 10, 11. Opposites, put together. The prophets also were afflicted, but the apostles much more. And the prophets might destroy their enemies, as Elias [and so greatly were they esteemed among men, that even Nobles were bound to reverence them, and with demonstrations of honor to follow or send for them, 2 Kings i. 10, v. 9, viii. 9, 12. V. G.], but it was the lot of the apostles to suffer and endure, ver. 12. [Omit οὐ, that, Tisch., Alf.] Set forth—Gr. ἀπέδειξεν. As a public show; the technical word for a spectacle. As it were, etc.—Gr. ὡς ἐπεξερατίσχ. That is, expecting to be put to death. The world—Which is presently divided into angels and men, without repeating the article. Angels and men—The good; but rather, the bad.

10. Fools—i. 21. For Christ’s sake—in Christ—This must be
repeated in the two following clauses. Without any violation of the truth, different things may be affirmed of one subject; or of different subjects, in the same relations: for example, of Paul and the Corinthians; from different points of view, as is here intimated by the words, for the sake of, and, in. For the sake of is applied to slaves; in, to partners. Honorable—Gr. ἐνδοξος, in the highest estimation; but ἄθμος, despised, means deprived even of simple esteem. But we—Here the first person takes the second place, as it continues in ver. 11.

11. Are naked—The extreme of poverty, 2 Cor. xi. 27. [So far were the heralds of the kingdom of Christ from being adorned with any splendor. We imagine that we are quite different. V. G.] Buffeted—As slaves; thus we are not kings.

12. Labor—As if compelled by necessity. Few of the Corinthians did so. We bless—we suffer it—we entreat—that is, we do not return reproaches, persecution, cursing, but only bless; nothing else is lawful; the world thinks that contemptible.

13. Filth—off-scouring—Gr. περιαθέρματα—περίψιμα. Both words are used for filth, and denote men not only utterly outcast, but made an expiatory offering. Heb. יְנוֹר, Sept. περιαθέρμα δίκαιον, δόμος, the wicked a ransom for the upright, Prov. xxi. 18, let money be as refuse in the case of our child, Tob. v. (18) 26: add Jer. xxii. 28, where יְנוֹר יְשֵׁר has been translated by some περίψιμα φαῦλον, vile off-scourings. Hesychius explains περίψιμα to be either an expiation, or a thing trodden of all. In Eustathius it is anything wiped away with a sponge, and therefore less obvious than λόμα; ἐνδοξος is less forcible than κάθαρμα, and κάθαρμα is strengthened by περί. Wherefore Paul calls himself and the apostles περιαθέρματα τοῦ κόσμου—περίψιμα, the off-scouring not only of a persecuting world, but of all [Eng. Ver., all things], even though they are not our persecutors. The world hates us; all men despise us. Until now—An Epanalepsis [a repetition of the beginning of one member of a sentence, in the end of the next], comp. ver. 11, at the beginning.

14. Ὅδε ἐντρέπων, Not to shame—An exquisite Epitherapeia [an addition to soften what went before]. The dissimilarity between themselves and Paul, the children and the father, might have shamed the Corinthians. This Ἐντρόπη, putting them to shame, in the mind of the apostle, was not an end, but a means; as he also says elsewhere, that he had not wished to make them sad, though in fact this had been done. The apostle often uses a kind of refined pleasantry, without losing apostolic gravity; as in 2 Cor. xii. 18, see note. Warn—As a father, Eph. vi. 4.
15. **Instructors**—However evangelical, being in Christ, not legal instructors. The opposites are, planting and watering; laying the foundation and building upon it: begetting and instructing. **Not many**—So with every regenerate man, he has not many fathers. Paul does not say, one Father; for that applies to God alone; not many is however sufficiently explained by the following word, I. Not only Apollos, his successor, is excluded, but his companions Silas and Timotheus also, Acts xviii. 5. Spiritual fatherhood brings with it a peculiar tie of relationship and affection, above every other connection. **For in Christ Jesus**—This is more express than the phrase in Christ above, where he speaks of others, the instructors.

16. [**Therefore**—Since I am your father. Mey.] **Beseech**—The short exhortation aims with force after the long and true account of his own example. **Followers**—Gr. μυροι. **Imitators**—As sons. That disposition which in us the cross fosters, do ye cherish even without the cross, putting away fastidiousness. He proposes himself for imitation to those with whom he had been, Gal. iv. 12; Phil. iii. 17.

17. **Timotheus**—xvi. 10. **My son**—And therefore imitator. Paul calls Timothy his brother, 2 Cor. i. 1, see note; but here the affection of the father is prominent. **Beloved**—To whom I was glad to commit the business. **Faithful**—To whom I could commit the business. **Bring to remembrance**—mind you—He does not say teach. The Corinthians had knowledge; they needed admonition. **My ways**—Which I held among you. **As**—As δικαιως, a minister. **Church**—The singular number, with emphasis.

18. **As though**—Because I send Timothy, they think, that I will not come. This is the force of the particle δε, but. **Some were puffed up**—Paul wrote this under Divine illumination, laying bare and refuting their rising thoughts, at the very time when they were reading these words. They were puffed up about various things; ver. 19, ch. v. 2. He says, I will put down such persons, when I come. Perhaps also the apostle might have heard of this puffing up from those of the house of Chloe (i. 11). But the Corinthians seem not to have been puffed up about the delay of the apostle's coming, until after he had sent Timothy, his second self, with this very epistle. But then suddenly those inflated thoughts arose; Paul himself, then, will not come. A puffed up spirit was a common fault of Corinthians.

19. **Will come**—Paul keeps all the churches at their duty, by writing of his coming. **If the Lord will**—He wisely adds this condition. Afterwards some things occurred to prevent his going immediately.
Will know—Gr. γνώσωμαι. A judicial term. Here, and at ver. 21, this man, so outcast, shows his paternal authority, see ver. 9, 10. Not the speech—Big, empty. [Power—For advancing God's kingdom, ver. 20. Mey.]

20. For—An axiom. In power—The absence of the article is forcible, as Eph. iv. 21. [Weigh thoroughly that in which the power of thy Christianity consists. V. G.]

21. What will ye—Choose. [Comp. 2 Cor. xiii. 8. So this, what wilt thou? holds good still; both in the principal point, and in its various cases. See that you choose to make room for Love. V. G.]

With a rod—A father's. Comp. Isa. xi. 4. Or—Paul would prefer the latter. [The Spirit of meekness—That is, The Holy Spirit, who produces meekness. Mey., etc.]

CHAPTER V.

1. Altogether—Gr. διόλιος [Eng. Ver., commonly.] Paul nowhere uses this particle but in this epistle, and here thrice, (see ch. vi. 7, xv. 29,) as fitting his thoughts. And in these and in all other places, the particle is either put in a negative sentence, or implies a negative sentence, and contradicts it: So Chrys. Homil. 5, c. Anom., Nevertheless, although man differs little from an angel, επειδή ἩΩΞΣ εστι τι μέσον, since there is altogether, (i. e., nevertheless) some difference, we do not accurately know, what angels are. So here no fornication at all, διόλιος, altogether, should be reported among you; but it is reported, διόλιος, altogether, (nevertheless). The particle, τῷ δραχμῷ, is similarly used. Of you—[Eng. Ver., among] repeated in your name. Fornication—and such fornication—A weighty repetition; the more to affect the Corinthians. Not so much as—It was an unspeakable crime even among the Gentiles, except a few monsters. That—Gr. ὡς, is a Protherapeia [preparatory mitigation] of the following clause. The apostle shows, that even the Gentiles abhorred such infamous conduct. [Omit ὄνοματα, named, Tisch., Alf.] Wife—She was no doubt a heathen; therefore he does not rebuke her, ver. 12, 18. The father, we may suppose, was dead. Have—By one act, or habitually, ver. 2, 3.
2. [And are ye puffed up?—A sudden question, showing how un-becoming the fact is. Mey.] And ye—He presses it. Puffed up—[As if free from blame. V. G.] The force of the word appears from the contrast, mourn. Ye are—Hitherto. Mourned—Paul himself wrote this mourning, nay weeping; 2 Cor. ii. 4. We should mourn over others' sins; 2 Cor. xii. 21, and repent of our own; and do both, for the first and original sin. That—You had no grief, to stir you up, that, etc. Be taken away—Paul has already in mind what he will write, ver. 18. This is a milder word than put away afterwards. [Deed—A base act; out of wedlock. V. G.]

3. Verily—There is an antithesis between the lighter punishment which the Corinthians would have inflicted, and the severer one which Paul threatens, thence also, ver. 2, ποιησας, done, a milder word; but in ver. 3, κατεργασάμενον, perpetrated, one more severe. Afterwards the Corinthians did what they ought, 2 Cor. ii. 6. Hence he could retract his more severe disposal of the sinner (here, ver. 5). Thence Paul's joy, 2 Cor. i. 24, ii. 1, etc. [Omit ὥς, as. Alf. (not Tisch.)] In spirit—Col. ii. 5, 2 Kings, ver. 26. Have judged already—The language solemnly hangs in suspense, and hesitates, till ver. 5, where hath perpetrated [or done, ver. 3] is resumed, taken up in such a one. Present—Construe with deliver, ver. 5. Him—so—this—Gr. τὸν οὕτω τοῦτο. A triple demonstrative. So—So shamefully, so, while called a brother.

4. In the name—Construe with deliver. [Omit Ἰησοῦ, Christ. Tisch., Alf.] My spirit—Ver. 3. [That is, consider me as present, and pronouncing sentence in this assembly. Mey.] With the power—The spirit and power are almost synonymous. Paul speaking of himself, says, spirit; of Christ, power, 2 Cor. xiii. 3; Matt. xxviii. 20, xviii. 20. A Hypotyposis, i. e., that the power of the Lord may immediately exert itself. [Again omit Ἰησοῦ, Christ. Tisch., Alf.]

5. To deliver—This was the prerogative of the apostle, not of the Corinthians; comp. 2 Cor. xiii. 10, note, and 1 Tim. i. 20, note. An instance of the highest degree of punishment in the Christian republic, suited to those early times. Destruction—Death, even though not sudden. It answers to Heb. ἡμᾶς: comp. ch. xi. 30. Flesh—In which he had sinned. [1 Pet. iv. 6; comp. as to the Spirit, Rom. viii. 10. V. G. Omit Ἰησοῦ, Jesus. Tisch., Alf.]

6. Not good—The not meets the carelessness of the Corinthians. Gloriying—This in itself is good and becoming, xv. 31; but wherever it is not anxiously watched, it is in danger, and advances to a puffing up of the spirit, ver. 2. A little, etc.—lump—Gr. μυρᾶ—ζυμοί. An
Iambic Trimeter, Gal. v. 9. Leaven—One sin, and one sinner. Lump—Assembly. Leavens—With guilt, and an example spreading widely. [Alas! for how long a series of ages, and in how great a degree, must the Christian world, save those who are renewed, be a lump, or heap most thoroughly leavened! V. G.]

7. [Omit ὅτι, therefore. Tisch., Alf.] The old—Of heathenism and natural corruption. That ye may be a new lump—Ye all, evil being removed. As—the third clause of this verse depends rather on the first, than on the second. Unleavened—Individuals, through conversion, vi. 11. Passover—The epistle was written about the passover, xvi. 8. Our—That of Christians. The Jewish passover was a type of the Christian and new passover. Was sacrificed—Paul speaks in the past; he would more likely have spoken in the present, as his purpose required, if he had acknowledged the sacrifice of the Mass. [Omit ἐπὲρ ἡμῶν, for us. Tisch., Alf.]

8. Keep the feast—The Vulgate has epulemur, let us feast: an appropriate word. [In the moral sense; keep it by a holy walk; with pure Christian virtue, unmixed with sin. Mey.] With old—Of Judaism and heathenism. The genus. Malice and wickedness—Gr. xaxias xai πωνηρίασ. The species. Kasia, is vice, as contrary to virtue, and that virtue unmixed, or in sincerity; πωνηρία, wickedness, is in those, who strenuously retain and defend xaxias, vice, and is opposed to the truth. Ammonius defines: πωνηρός, disposed to do evil; comp. ver. 13. Sincerity takes care not to admit evil with the good; truth, not to admit evil instead of good.

9. I wrote—A new part of the epistle, corresponding to the former; comp. ver. 1. In the epistle—Written before this. The Corinthians had not sufficiently understood it; Paul therefore now explains it. No doubt Paul and Peter and the rest of the apostles wrote many things, not now extant; comp. xvi. 3; 2 Cor. x. 10. [No doubt this was a previous epistle to the Corinthians, not preserved to us. So Mey., De W., Alf., etc.] Not to company with—Have no association; ver. 11, at the end. Fornicators—Hφρως elsewhere is a male prostitute, but here, every one who commits fornication. Supply here also from ver. 11, or covetous, etc.

10. [Omit xai, and (Eng. Ver., yet.) Tisch., Alf.] Not altogether—The language is not a universal, but a particular negative, Rom. iii. 9, note. Of this world—[In which you may fall in with covetous and extortioners, etc., anywhere. V. G.] Antithesis, a brother, ver. 11. [For ἡ, or, read xai, and. Tisch., Alf. Covetous—Greedy for their own gain. V. G.] Extortioners—He calls them thus rather than thieves; because their theft is not apparent. [It refers also to
those who grasp others' property either by violence or injustice. V. G.] He mentions three classes of crimes; against one's person, his neighbor, and God. Then must ye needs—Others have written ἐφεισέτες, [imperfect tense; So Tisch., Alf., etc.; but the sense is the same, Ye must go out of the world, Alf.], for ἐφεισέτες, but the present is also used, vii. 14. What is written without express limitation, should not be always taken absolutely, if any thing unsuitable follows from it. In the present day there is room for a paraphrase; "otherwise you must needs go out of a land inhabited by Christians." They are therefore especially to be avoided, who among Christians wish to be considered more virtuous than others, and yet are fornicatiors, etc. Must needs—For thus all intercourse as citizens would be done away with. What the monks call evangelical perfection, is absurd and unsuitable in Paul's eyes. Of the world—Which abounds in profligate men.

11. Brother—A common title. [This is the chief point of Paul's explanation; one such bearing the Christian name. Mey.] Called—An indifferent word. A fornicator—Here crimes are enumerated, for which others are to be avoided; then in vi. 9, 10, more are added, on account of which every man should fear for himself. [Drunkard—The man who drinks large quantities of wine, even though he does not break out into unbridled revelings. V. G.] No, not to eat—Not only not with such a man as host, but not even with him, at another's house. The lowest degree of intercourse, in which men indulge at random, in company, (ver. 9,) is to eat together. Even among the Jews, ἔπεμψε, excommunication prevented this intercourse of eating together. We must not eat with the man, who shall be unfit to eat with the saints in the kingdom of God, ch. vi. 10. Let the Church of to-day take heed, for her guests at the Lord's table are not like children in one family, but like the various guests in a large inn. [If Christians must not eat common food with such, how much less share with them what is mystical and divine! Theodoret in Mey.]

12. For what, etc.—Le Clerc's conjecture, taken up and improved by Artemon, would read, For what have I to do with those without? And now therefore ye judge them that are within. But this is ungrammatical. Also—That is, those, who are within, give me enough to do. Judge—He judges, who does not company with them. Do not—You ought to have interpreted my admonition according to what commonly occurs in the Church, ver. 9. You judge citizens, not strangers; how much more do I? You judge, will thus denote righteous judgment. But this may also be a preparatory and, indeed, a seasonable sting to the Corinthians, who were judging them that were
within, although they considered the saints exempt from judgments on things pertaining to this life, vi. 1, 2, 3.

18. That are without—Knowledge of the destruction or salvation of the Gentiles is reserved to God. [For χρίστα, judgeth, Tisch. reads χρίστα, shall judge. So Beng.] Shall judge—Rom. ii. 16. Supply, And this judgment we humbly leave to God. This connects the following and more closely. And, etc.—An Epiphenomena [exclamation after an important passage] suited to both parts of this chapter. The particle xai, and, with the whole sentence is quoted here, from the Sept. Deut. xvii. 7, xix. 19, xxiv. 7, xai, and so. [But the word xai, and, (Eng. Ver., therefore,) is spurious. Tisch., Alf., etc., omit.] But the phrase, as it is written, is not prefixed here; either through severity, or because ἐκατερίτε, Heb. ἔφη, put away, with Moses, means the removal of a wicked man from the people by punishment; with the apostle, that of a wicked man from the Church by excommunication. Wicked—Ver. 2, 9. Yourselves—Gr. ὑμῶν αὑτῶν. So the Sept. often. The antithesis is, them that are without.

CHAPTER VI.

1. Dare—The injured majesty of Christians is denoted by a splendid word. Any one—Even one man. Go to law—Ver. 7. Before the unjust—Every unbeliever is unjust; usually, even as a citizen. Before the saints—Christians. A great privilege of believers, to settle even civil business among themselves; and the magistrate ought not to interfere at all with the private affairs, except of those who apply to him. The heathen magistrates were indulgent to the Jews; and in this respect there was as yet no difference between Jews and Christians.

2. [Read ἢ οἴδας ὅτι, or know you not. Tisch. Alf.] Do ye not know—This phrase is used with great force six times in this single chapter. The Corinthians knew, and were glad to know; but they acted against knowledge. The saints—First judged themselves. The world—All those who are not saints. Antithesis, the smallest matters; comp. iii. 22. Shall judge—The future, comp. ver. 3; Rev. xx. 4. The present, is judged, is interposed; comp. John xv. 8. The saints

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obtained the civil authority also under Constantine the Great; a prediction of the future. [Scripture from time to time, as in passing, casts light on the most important affairs. The proud despise such things, but the humble store them at heart, with a sober mind. The major of the saints is hidden, to be revealed in its time. V. G.] By—ἐν, in. Comp. Acts xvii. 31. Are ye unworthy—The figure Communicatio, [throwing the question on the reader's feelings.]

3. Angels—Those not saints, and so also wicked men. Not, angels; a climax in respect of the world. Things—to this life—Worse, compared with angels.

4. Who are least esteemed in the church—Any, rather than heathen. The least of all is capable of deciding the greatest external interests; and so can decide, not indeed according to the ancient laws of heathen, but from true equity. V. G.] Comp. i. 28, xi. 22, therefore ἀδικεῖτε, set, is the imperative. [They must not think of giving way in that matter to the jurisdiction of heathen judges. V. G.]

5. Shame—The puffed up spirit [ch. v. 2], of the Corinthian, checked: ch. xv. 34. Wise—They admired wisdom in other things, and wisdom gives ability to judge causes. No, not one—[When ye had so many! Erasmus in Mey.] Even the least believer is a wiser and more desirable judge than an ungodly man. Shall be able—The future; if applied to. To determine—Gr. δικασθῆναι. Different from κρίνω, to judge. Brethren—Gr. ἀδελφοί, a brother. Singular, plural, to denote how easy the matter is; he wishes the plaintiff and the defendant to settle the dispute together, without troubling the judge.

6. And that—So v. 8; Heb. xi. 12.

7. [Omit ἐν, among. Tisch., Alf. Read, Now therefore there is together a falling-short to you, in that ye have matters of dispute, e. i. e., ye fall short altogether in this.] Utterly—Gr. διώκει. A part of feeling; comp. ch. v. 1: it is opposed by implication to μυθοῦ, not altogether. You ought to have no judgments among you διώκει, all, but you have διώκει, notwithstanding. A fault—Even on the part of him, who has the juster cause, and thinks he gains the cause [Meyer, v. 39.] He does not say, sin, yet this is easily added, v. 8; fault and praise are contrasted; comp. xi. 17, note. Praise is not or expressly mentioned here, but some such antithesis is intended, because he does not expressly call it sin. That which is praised, is as if there were something more blooming than mere legal action. So in its opposite. Among you—Gr. δικασθῆναι, to you. A similar dative, xv. 8. [To law—Though not in an unjust cause. V. G.] Rather—All men do not understand this rather. Many aim neither to injure nor to
injured. They do not attempt to inflict injury, but this is only a false half-way righteousness.


9. Unrighteous—Comp. v. 8. The kingdom of God—In this kingdom righteousness flourishes. Shall not inherit—Because they are not sons of God. Be not deceived—By yourselves and others. Fornicators—extortioners—Crimes of Corinth, 2 Cor. xii. 20, 21; Rome, Rom. xiii. 18; Galatia, Gal. v. 19, 20; Ephesus, 1 Tim. i. 9, 10; Crete, Tit. i. 12. This is true of the act of fornication, etc., and much more the habit. Idolaters—Idolatry stands between fornication and adultery, for it was connected with these crimes. Effeminate—Even the hand in the deepest solitude must be chaste; a warning necessary to youth.

11. But ye are washed, but ye are sanctified, but ye are justified—You are entirely freed from fornication and sins of impurity, in regard to yourselves; idolatry and impiety against God; unrighteousness against your neighbor, and that from both the guilt and the dominion of sin: ch. v. 7, 10. [The rendering ye are washed is wrong; the verb is middle voice; ye washed yourselves, or washed off (the sins, ver. 10.) Alf., Mey.] Sanctified—That is, made holy. One is called holy in respect to God. Justified—Corresponds to the unrighteous, ver. 9. I was once unwilling to state what emphasis the apostrophe in ἀλλ' gives this verb above the two preceding (comp. 2 Cor. vii. 11), lest I should be hissed. But consider the antithesis, the unrighteous. Without an apostrophe, ἀλλά is emphatic, but when ἀλλ' has the apostrophe, the accent and emphasis fall upon the verb, (in contrast with the fault, reproved at ver. 7, etc.,) namely, on the word ἐδεικτεθητε, ye are justified or made righteous, because this discourse is against unrighteousness; and so in 2 Cor. vii. 11. Before ἐδείκτητον, revenge, for this is the chief part of zeal, arising from holy sorrow, add Mark ii. 17. Name—Thence the forgiveness of sins. Spirit—Thence the new life. Our—For these reasons, he shows them, that there is nothing now to hinder their becoming heirs of the kingdom of God.

12. All things—The apostle takes care that no one shall abuse what he is about to say concerning meats and the belly; comp. x. 23. The word all, is to be referred to what follows; not to fornication, although this is his principal subject; but to an accessory and incidental subject, of the eating of meats, of which also below, x. 29,
it is repeated. All things are lawful to me, which can be lawful.

To me—Paul often speaks in the first person singular, with the form of a maxim, especially in this epistle, ver. 15, vii. 7, viii. 13, x. 29, 30, xiv. 11. To me, every Corinthian ought to think. Expedient—We must consider with greatest care what is expedient. Ἐξηκορούμεναι, are lawful—ἐκδοτικοί, brought under power—Kierkegaard. He, who does not freely use power and liberty, steps aside from his own power, and passes into another’s, as into that of a harlot, ver. 15; comp. vii. 4. He would be a stupid traveler, who, though his road lay in the open plain, would always walk on the bank and very edge of the stream. Yet many so live, who even pass for godly men. The Power ought to be in the believer, not in what he uses. [Liberty, good in itself, is destroyed by its abuse, Gal. v. 1. 1 Pet. ii. 16. V. G.] The very expression I will not has power with application to oneself. Not I! another may venture it, so far as I am concerned. The believer fixes this principle for himself: he says for his neighbor, all things do not edify, x. 23. Anything Neuter, like all things.

18. Meats—Supply are, [i. e., belong to. Mey.] No conclusion holds good from meats to lust. Both it and them—The Gr. is to and them. Demonstrative, twice, of the present; this precedes food for the belly. Shall destroy—And not merely as the belly is destroyed at death; from the antithesis of the belly and the body, it may be inferred, that the sexes will differ even in the state like the angels. Those things which shall be destroyed, in themselves, have unrestricted use, Col. ii. 20, etc., Mark vii. 18, cannot. Now, he and ver. 14, stands elegantly for for. For a severe denunciation added to the concession; a joyful declaration to the prohibition. Raise up, directly corresponds, as contrast, to destroy. Now the body—In contrast with, not the belly, but meats. Fornication—An abstract noun. The Lord—Christ. The body is his due, for he assumed the body, and sanctified us; and by the resurrection of the body we are joined to him. For the body—How great condescension!

14. Hath raised—will raise—Gr. ἔγερσις—ἐκείνης. [Paul has alludes beforehand to those topics, which he will discuss more distinctly in ch. xv. V. G.] The simple verb, appropriately said of the first fruits, the compound, (a rare word,) to the mass of them that sleep. Ἐξ in composition often denotes consummation. A practical reflection on the resurrection of our flesh, sin once committed in the flesh will never be undone. By—Paul preferred to connect this with the resurrection, rather than with destruction. Power—Who then will doubt? God is omnipotent.
15. Bodies—Whether the whole or the parts be regarded. Shall I then take—Gr. ἀπαξ. There is the utmost graphic power, in this participle, as it were depicting the baseness of the thing. Take, take away, voluntarily alienate Christ's members, and make them the members of a harlot? So the participle φέρων, bringing, is often redundant. Make?—For they cannot be at once members of a harlot and of Christ.

16. [Omit ἣ, what! Tisch., Alf.] He who is joined—A Syllepsis [the construction interrupted by the feeling], i. e., the harlot and he who is joined to her. For the predicate, is one body, accords thus; and the expression, the two [οἱ δύο], agrees with it. [Gen. ii. 24, in the Sept. but the word two is wanting in the Heb. Mey.] Shall be—This is said first of the wedded; and, by parity of reasoning, is applied to those, who become one flesh without wedlock. By covenant the woman becomes the wife of the husband before the husband is joined to her; and in this is the chief reason, why they are inseparable. Otherwise even the union of men with harlots would be indissoluble.

17. [Joined—In inner fellowship of life. Mey.] To the Lord—Christ. It is the same Syllepsis [see ver. 16.] One spirit—As closely, as husband and wife are one body. Try it.

18. Flee fornication—Severity with disgust; flee, for danger is near. Every sin—Even gluttony and drunkenness; comp. v. 13; even self-murder; [even idolatry, though in other respects a more grievous sin. V. G.] It is a more serious matter to abuse the members of Christ, than food or wine, and the belly: and the body of a fornicator is more debased by his deed, than even the corpse of one slain by his own hand. The comparison at Prov. vi. 30, etc., is not unlike this. Without—A man indeed sins with the body and by the body, but not ἐν, against the body; the sin is not terminated in his body; and he certainly injures, but does not alienate the body. He rather sins against the κοιλια, belly, than against the body, according to the apostle's distinction. Such moral sentiments are not to be severely pressed, nor with utmost strictness. It seems that the visceras, which serve especially the animal economy, are to be destroyed and not restored at the resurrection. The Scripture refers much to the bones, as solid parts, in respect of good and evil, of punishment and reward. Hence it is no vain conjecture, that the most intense pain, and so also the most intense joy and pleasure, will be in the bones.

19. What—The expression, his own, ver. 18, is in this ver. sweetly limited. The body is ours that it may be God's temple, i. e., his peculiar and perpetual habitation. [For τὸ σῶμα, body, Tisch. (not Alf.) reads τὰ σῶματα, bodies.] Which is in you—The reason
(Ætiology). The Holy Spirit is in you; therefore ye are his temple.

Chapter VII.

1. Now concerning the things—He elegantly sets his subject before us at first, rather generally than particularly. In the epistles, the apostles often treat of marriage; Paul alone, once and not of his own accord, but when he was asked, advises celibacy, and that very gently. [So far is it from being right to obtrude it by human precepts. V. G. Tisch. (not Alf.) omits μοι, unto me.] Good—This agrees with the feeling in the preceding chapter. Comp. below ver. 7, 8, 26, 34, (middle), 35, (end), 40. Good, becoming, suitable, for liberty and exemption from the due, ver. 3, and for entire power over oneself, ver. 4; though on the other hand touching, ver. 1, always accompanied by modesty among the chaste. A man—In general, though not a Christian, ver. 7, 26. Woman—And so for woman not to be touched. In what follows, each of the correlative involves the other.

2. To avoid—Gr. διώ, on account of; comp. for, ver. 5. Fornications—Practised at Corinth [and not considered sin by the heathen especially the Greeks, V. G.], to which unmarried persons might be easily allured. The plural denotes irregular lusts, and thus expresses better the contrast with the unity of the marriage relation. His own—As ἴδιον, her own, afterwards. The same change, Eph. v. 22, 25.
Eavroũ, his own, indicates the rights of the husband. Both words exclude all the community, in polygamy, comp. ver. 4. Now the reason for having a wife, is the same as for retaining her, namely, to avoid fornication. Hence also concubinage is excluded, for a concubine is either a wife or she is not; if she is not, there is sin; if she is, she ought to continue, ver. 10, 11.

3. [For την δειμαλκετην αυτοις, due benevolence, read την δειμαλκετην, the duty. Tisch. Alf., etc. So Beng.] Due—This is explained in the next verse. Gataker shows, that the Greeks called this duty, χάριν, favor, the poets, ψιλότητα, kindness. The reading, due benevolence, is a spurious paraphrase.

4. Her own—This makes an elegant paradox with she has not power. [And the ground of this being another's, while it remains their own, is in the oneness of body, in which marriage places them. Alf.] The rights of both are equal.

5. Defraud not—So the Sept., Exod. xxi. 10, he shall not defraud her of her duty of marriage. This word agrees with the word due, ver. 3. Except—It is much limited. When these conditions occur, it is not privation, but abstinence. That you may have leisure for—Gr. σχολιζητε. The apostle speaks here of great leisure and ease. Previous abstinence aids prayer. [Omit την νησεια, fasting and. Tisch., Alf. So Beng.] Abstinence might have other motives, even bad ones. Together—This does not mean the act of intercourse, but is contrasted with the previous separation. Tempt—to fornication, etc., ver. 2. Satan—Who amid the exercises of lofty virtue seeks an opportunity for harm. Temptation cannot be easily presumed without Satan. Incontinency—Ver. 9.

6. This—What has been mentioned all along from ver. 2. Permission, etc.—See ver. 25, note.

7. [For ἡρ, for, read δε, but. Tisch., Alf.] I would—For my part, ver. 32. Paul had tasted the sweetness of celibacy, and desired others to enjoy it. The expression, I would, may be also taken absolutely for it is desirable, comp. vi. 12, note: as he says on other occasions, his will was not, [1 Cor. xvi. 12.] For—Strictly. It refers to ver. 6. As myself—Unmarried. The Corinthians seem to have regarded Paul's example, ver. 8. Gift—that, which in the natural man is a natural habit, becomes in the saints a gift. The gift here is the entire habit of mind and body in the Christian, in so far, for example, as marriage or celibacy is better suited to him, along with the actions suited to each state, according to God's commandments. But in a state not voluntarily assumed, the assistance of grace is more sure to the godly.
8. I say—Comp. ver. 12, where it is more express. To the unmarried—Of both sexes, comp. ver. 10, 11. To widows—including widowers. Abide—At liberty. Even as I—Paul was evidently without a wife at that time, comp. ix. 5; and although he speaks here also of widowers, yet he seems rather to have been unmarried, than a widower; comp. Acts vii. 58, etc.

9. Better—This comparative does not destroy the positive, ver. 8. Than to burn—A strong word. A continent man may have to struggle, though he do not burn. Thomas Aquinas on this passage says, "that is, to be overcome by concupiscence; for concupiscence is a kind of noxious heat. He, then, who is assailed by it, becomes warm indeed, but he does not burn, unless, overcome by concupiscence, he loses the dew of grace." This burning thrusts men at last into hell-fire.

10. [Married—When both husband and wife are believers. The antithesis is the rest, ver. 12; when one is an unbeliever. V. G.] command, yet not I—A similar Zeugma, I live, yet not I, Gal. ii. 20.

The force of the word command, is affirmatively connected with the Lord. The Lord—Christ, who had taught on this subject, Matt. v. 32, xix. 4, 5; or even spoke to Paul on the matter, comp. ver. 15.

Depart—Gr. χωρίονθαι, be separated. The less noble party, the wife, is separated; the nobler, the husband, puts away; conversely the believing wife also is said to put away, and the unbelieving husband to be separated, ver. 13, 15.

11. [But—husband—A true parenthesis, unconnected in structure with the rest. Mey.] If—This also at the end of this verse must be understood of the husband. She be separated—Contrary to the commandment.

12. The rest—Who live in marriage. I—See ver. 25, note. Speak—He does not say command, as in ver. 10. I speak, namely this, which is said, ver. 12, etc., 15, etc., and chiefly ver. 15, etc.; for in ver. 12-14 be considered separately, they flow from ver. 10.

13. Woman—A sister. [For αὐτῷ, him, read τὸν ἄνδρα, her husband. Tisch., Alf.]

14. Is sanctified—So that the believing party may have holy intercourse, and not put away the other: comp. 1 Tim. iv. 5. A very significant word is used, because Scripture wishes to guarantee us conscience in all things not unencumbered. In respect to the wife-
[Eng. Ver., better, by the wife], with whom he willingly remains; so ἓω, xiv. 11. He does not say the believing wife. For an unbelieving husband does not know what faith is. [For ἑω τῷ ἀνδρὶ, by the husband, read ἑῳ τῷ ἀδελφῷ, by the brother. Tisch., Alf.] Else—The children would follow the condition of the unbelieving parent. The marriage is Christian, the offspring is Christian. Children—Born of a believing and an unbelieving parent. Unclean—As those both of whose parents are unbelievers, though they be not bastards. Are holy—Gr. ἅγια ἑστιν. Ἁγίασθαι differs from this as, to become holy, to be holy; but the holiness of the children is the same as of the unbelieving parent. He is speaking of a purity, which not only makes the children legitimate, not bastards, (such as those born of two married unbelievers also have;) but which also implies a degree of nearer relationship with the Church, and a more open door to faith itself, just as if both parents were Christians. Comp. Rom. xi. 16. Timothy, Acts, xvi. 1, the bearer of this epistle, is an example, and there may have been many such among the children at Corinth. [A husband is in other respects preferred; but the faith of the wife has more influence than the unbelief of the husband. V. G.]

15. [Ὁ ἄνωτος, emphatic; But if the desire for separation is on the side of the unbeliever, etc. Alf.] Let—be separated—Let him be divorced. Let the brother or sister be patient, and not think that that ought to be changed, which one cannot change. [The believing party is not bound to renounce the faith for the unbelieving party. V. G.] Not under bondage—The liberty in this case was the more just, because the believing party was not likely to obtain much assistance from the unbelieving magistrate. Yet even now, the principle on the ground of liberty and peace holds good, but with that exception, let her remain unmarried, ver. 11. [For ἥμας, us, read ἥμας, you. Tisch. (not Alf.)] Peace—A sententious truth; proceeding from the internal to the external. There had been enmity formerly, Eph. ii. 15.

16. For what—Therefore thou shouldst not distress thyself too anxiously; but to preserve mental tranquillity, exert yourself according to hope. Husband, wife—Averse from thee, and therefore from the faith. Shalt save—Consort ought, as far as possible, to lead consort to salvation.

17. [Transpose Κύριος, the Lord, and Θεός, God. Tisch., Alf.] If not—That is, if this be not so, or, otherwise, [Eng. Ver., but.] There is a digression from husbands and wives, ver. 10, to any external condition of life. Every—It may be thus resolved, let every man walk, as God hath distributed to him. Distributed—Ver. 7. As—
hath called—The state in which the heavenly calling has found every one. Lord—Christ. Let him walk—This conclusion, blending pre
mission and command, is repeated and explained at ver. 20, and Calling from above does not destroy our external conditions. It shows that what any one has done or would have done apart from it is lawful to be done in it. And so—A universal doctrine, in which the Corinthians also may acquiesce.

18. Become uncircumcised—Many, who had apostatized from the Jews to the Gentiles, restored their uncircumcision to some extent in surgical skill, 1 Macc. i. 15. It may be gathered from Paul’s admission, that some, who from Jews had become Christians, imitated them.

19. Nothing—Comp. viii. 8. So also by parity of reason, slavery and liberty; marriage and celibacy, are nothing. Keeping A great truth. Commandments—Circumcision had been also com manded; but not for ever, as love. [Supply is all, as ch. iii. 9. Mey.]

20. In the calling—The state in which the calling finds one, is a calling.

21. Care not for it—Do not anxiously seek freedom; so, seek ver. 27. Use it rather—Use the power of obtaining liberty, or rather use slavery. For he, who might become free, has a kind master to whom it is better to serve, than to follow another condition, 1 Th. vi. 2; comp. ver. 22: beginning therefore in ver. 23, he does not say not, but become not the servants of men. [This interpretation of μα
χρίσας, use it rather, namely, rather remain in slavery, seems required by the language, and by the context; for the opposite rendering directly contradicts ver. 20, and is not explained by ver. 22. Hence this view is adopted by De W., Mey., Alf., etc.]

22. Freedman—'Eλευθερός, free, he also who was never a slave, here δαπεδευθερός, a freedman, who had been a slave. The Lord—Christ’s, as is said afterwards. [Omit xai, also. Tisch., As. He that being free is called—At the beginning of the verse, called stands before a servant; here free before called, for emphasis, that he may be also included, who, by his calling, retains power to acquire freedom. Comp. on the order of words, 6 iv. 25, note.

23. Ye are bought—By God [as Christ’s servants. V.G.] Do become—[Not as Eng. Ver., be not.] The internal and external should agree, so far as may be, and the latter should aid the former. To become here, is properly applied to those who are not also [Let not him who is free, cast away his liberty. Not. Crit.
general sense is, let no outward relations so bring you into bondage as to cause you anxiety for change. Alf.

24. With God—Antithesis to men, Rom. xiv. 22. Those who always regard God, maintain a holy indifference about external things. By this principle, however, the rule laid down at ver. 20, is limited. For example, a slave may become free, without any change of his condition before God.

25. Virgins—Of both sexes: See the following verses. [But it means females only, here as nearly always. Mey., Alf.] So virgin, Rev. xiv. 4. I have—He does not say, we have. The Corinthians expected a special commandment by revelation, which Paul was to receive. Judgment—Gr. \( \gamma \nu \omega \mu \eta \nu \delta \varepsilon \). A word carefully selected, here and at ver. 40, as presently \( \nu \omega \mu \iota \zeta \omega \), suppose, ver. 26. Aristotle, carefully pointing out the propriety of Greek words, especially in his Ethics, says, "What is called \( \gamma \nu \omega \mu \eta \), is the right judgment of the equitable man; but pardon is an upright judiciary decision of the equitable man; and the decision of a truthful man is upright." Lib. 6, Eth. Nic. c. 11. There the discussion is more extended, and by reading it all, the meaning of the words will be more clearly understood, \( \epsilon \pi \tau \alpha \gamma \eta \) is command: \( \gamma \nu \omega \mu \eta \) is opinion, and \( \sigma \upsilon \mu \gamma \omega \mu \eta \), indulgence, is akin to it. These things treated in this chapter, are such that they partly fall under commandment, partly under opinion and indulgence. But it was becoming, that the commandment should be throughout written in the name of the Lord, the opinion and indulgence in the name of the apostle. Therefore on that point, which falls under commandment, the Lord had expressly given the apostle what he should write, but on this, which falls under opinion, it was not necessary to give it. For, the apostles wrote nothing, not given by inspiration; but they sometimes had a special revelation and command, ch. xiv. 37; 1 Thess. iv. 15. The rest they derived from the habitual faith, which had arisen in them from experience of the Lord's mercy; as in this verse; and also from the treasury of the Spirit of God, ver. 40. And in these things they might very freely apply various methods according to the variety of circumstances and persons, as their holy feelings impelled; and give up their own right, humble or reprove themselves, prefer others to themselves, beg, entreat, exhort (2 Cor. vi. 1, vii. 8, xi. 17, note), act now with severity, now with mildness; as Paul, for example, says suppose, ver. 26, more mildly than speak, ver. 12. Therefore here also, though without commanding, he yet wrote things, which exactly agreed with the mind of the Lord, who would have only this opinion given. But at the same time, he faithfully informs us by what principle he wrote every thing,
(how far from this modesty, has the style of the Pope departed?) and furnishes a proof, that those, who are already guarded sufficiently by the word and Spirit of God, must not demand anything extraordinary. *Hath obtained mercy*—The mercy of the Lord makes men faithful; faith makes a true casuist. *The Lord*—Christ. *Faithful*—Having faith in the Lord; evincing that faith both to him and to men.

26. *For the present distress*—The famine in the time of Claudius, Acts xi. 28. It was very long and severe, especially in Greece. Therefore this advice of Paul was, partly at least, accommodated to the time. *For a man*—Both sexes. *So*—As he is [without changing his state by marriage, Mey.]; comp. ver. 27.

27. *Art thou bound*—art thou loosed—There is an argument in the very words. *Bound to a wife, a man is often prevented, with or without blame, from being able to practise liberality and other virtues so munificently as he might wish. In the verb λέλοσας, art thou loosed, the latent participle has the force of a noun, so that loosed denotes not only one no longer bound to a wife, but also him who never was bound. See a similar phrase, Job xxxix. 5. *Not*—Twice, that is, thou art not forced to seek.

28. *In the flesh*—Not in the spirit, whose trouble is sin, which here does not occur. *But I*—He writes with a father's affection, ver. 32. *Spare*—It is more difficult and requires greater constancy to live well in marriage than single. [But Paul means, I am sparing (that is, endeavoring to spare) you this trouble in the flesh, by advising against marriage. Alf., Mey.]

29. *But this I say*—The same form as in ch. xv. 50, where it explains and sums up. *Brethren*—Paul is wont, especially when writing about external circumstances, to introduce the most noble digressions, the Holy Spirit calling him to most excellent things. [Omit ὅτι, that. Tisch., Alf.] *Time*—The present, either of the world, ver. 31, ch. x. 11, or of individuals, the time of weeping, rejoicing, etc. *Short or narrow*—Contrary, unencumbered liberty, ver. 26. [Connect τὸ λοιπὸν with what precedes, and render, The time that remains is short, in order that both they, etc. Alf. Beng. renders τὸ λοιπὸν but, improperly.] *But*—The particle here is very suitable. [He hints, that the consummation of the world is not far off. V. G.]

*That*—Time, in short, is of such a nature, that they ought, etc. [Some spend much time in the superfluous conveniences of life, in wandering thoughts, in constant pursuit of literature, in long and frequent feasts and amusements; and it is a virtue in the opinion of worldly men, when any one knows to spend with his boon companions in an attractive manner, half or even whole days and nights in vain
indeeds. But if it should become necessary either to engage
or to watch over the education of children, or to exemplify
love to a neighbor, then truly the want of time is an ob-
A V. G. Wives—And so, children, friends, patrons. We
consider nothing our own. Not me—Properly expressing
self-denial. They are without it who have, as if they have,
expect to have. Be—This word is to be supplied also in the
verse.
hat rejoice—He does not say, that laugh. [Rom. xii. 15.
question in these words is of a nuptial feast; as in the prece-
d death of a wife, etc. V. G.] He speaks soberly as in the
years. As though they possessed not—To possess, after to buy
Epitasis [an emphatic addition]; as after use, abuse, ver.
tice it is evident that the three preceding clauses contain a
the same word repeated to express an attribute of it]; for as
able Paul exhorts the teacher to teach, and every one who does
it, Rom. xii. 7; so in the world they that rejoice, rejoice;
the very thing he forbids.
at use—Paul seems to have put this expression for they that
use according to the general practice of the world, selling in
most to suitable travelers. We must use, not enjoy. [For
τούτον, this world, read τον κόσμον, the world. Tisch., Alf.]
Gr. καταχρώσαν. The compound verb both in Greek and
otes not only the perversion of the use, but its excess. [So
; as not using it in full. But the simple meaning, as not
fully allowable, and is here required by the parallel clas-
W. So Mey., etc.] Passeth away—Every moment, not
all pass away. The fashion of this world—The world it-
the fashion of it, which is to marry, to weep, to rejoice, to
Heb. ὑπαίθρια, Ps. xxxix. 7, lxxiii. 20. While a man, for ex-
vances from twenty to forty years of age, he has lost most
mer relations, and acquired new.
without carefulness—Not only without affliction, ver. 28, but
t care distracting the mind. He that is unmarried—That
will use wisely his condition. The Lord—Christ. Please—
ess of body and spirit.
now he may please—The word please is repeated from ver. 32,
rehends here all the duties of a husband, which the wife may
all their intercourse.
read μετέρωτα καὶ ἡ γυνὴ καὶ ἡ παρθένος. Tisch., Alf.
Divided also is the (married) woman and the virgin. So Beng.
The rendering, *there is a difference, etc., is too weak. Mey.*] Divided also, etc.—Not only the unmarried and the married man have different duties; but also among females, those of the wife and the virgin differ exceedingly. The verb *μετερωσαυ, there is a difference, is constructed with what follows; for the difference between marriage and celibacy, each of which claims for itself different duties, concerns women more than men. For the woman is the helper of the man and changes her condition more than the man, in contracting marriage; comp. ver. 39, 40. Further, he is speaking here chiefly of virgins, ver. 25; therefore this word is especially appropriate here; and the singular number does not prevent it from being construed with wife and virgin. So 2 Kings x. 5, in the Hebrew, *He that was over the house, and he that was over the city, the elders also and the bringers up of the children sent* [singular verb]. So below, ix. 6, (*μονας for μους*). *May be holy*—She thus pleases the Lord, if she be holy, also devoted to him. *Holiness* here implies something more than at ver. 14.

35. *A snare*—A snare, the fear of sin, where there is no sin; or also forced service. Men are unwillingly drawn into a snare, Prov. vii. 21, Sept. That is readily considered a snare, which is most expedient. *Comely*—Antithesis, uncomely, ver. 36. *Attention*—[Gr. for devoted attention to the Lord]. A kindred verb *προσεδρουν, wait* in ix. 13. An example, Luke x. 39. *Without distraction*—This explains *εσιδερου, for assiduous attention and distraction are opposites.* Sitting [implied in εσιδερου] assists a devout mind. Comp. Luke x. 39, 40. Paul says something similar of the widow, 1 Tim. v. 5.


37. *Standeth steadfast*—There is here an admirable accumulation of synonymous phrases and description of liberty. *Having no necessity*—Through which to prefer celibacy to marriage, ver. 26, or marriage to celibacy. *Power*—Without any interference. *Hath*—For having. For *not* and *but* correspond. There is the same Enallage in Col. i. 6, note. *Over*—For often the will is one, and the power another. *His own*—Liberty is elegantly denoted. [Those who now regard the Divine will, are often led to think that they can only obtain by one way the things which accord with the Divine will. Nevertheless, God grants to man full liberty in what is agreeable to his law.
xxvi. 6. V. G.] Doest well—Not only does not sin; does
not—Observe, with how great zeal, fidelity, and fullness, Paul
in this passage. [For ὁ δὲ, but he, read καὶ ὁ, and he. Tisch.,
Ditm vόµυυ, by the law. Tisch., Alf.] In the Lord—So that
Christ is all. Christians and unbelievers dwelt among one
Therefore he bids Christians marry Christians.
Happier—Ver. 1, 28, 34, 35; Luke xxiii. 29. My judgment
Corinthians thought more of themselves than was right, and
Paul. Paul, with delicate pleasantries, retorts the word. I
so—Certainly, not less than any of you. The Spirit of God
counsels are spiritual, divine.

CHAPTER VIII.

Know—This is resumed, ver. 4, after the following paren-
Because—[Eng. Ver., that.] This explains we know. Know-
ot, the knowledge; that he may not concede too much. We
speaks in the first person of himself and others, established
with; more generally, in the third, ver. 7. Thus we easily
all [ver. 1] and not in all [ver. 7]. Knowledge—Without
Although the fundamental doctrines and those most neces-
difficult are spoken of. V. G.] Puffeth up—When one
himself; comp. thinks, ver. 2. But love—The right use of
love, towards God, ver. 3, and towards our neighbor.
When one pleases his neighbor. Knowledge only says, all
is lawful for me; love adds, but all things do not edify.
Hath δὲ, and. Tisch., Alf.] That he knoweth—This respects
ver. 1; it differs from to be acquainted with. [He can only
he knows, when love is absent; no real knowledge is ac-
without humility and love. Alf. So Mey.] Anything—Paul
small concession here; comp. the following clause. Yet—
vice. As—Namely in the way of love from God.
—The love of our neighbor follows the love of God. The
who loves. Is known—Active follows passive knowledge,
xiii. 12. In this word is an admirable Metalepsis [a double figure in the word or phrase]—he was known, and therefore he knewth. Gal. iv. 9, note. [See also Ps. i. 6, 2 Tim. ii. 19. Mey.] There is mutual knowledge.

4. Eating—He limits more closely the subject proposed at ver. 1, as concerning, therefore, the eating, etc. Nothing is the predicate of its force is augmented by its opposite, the world; οὐ, 1 Sam. xii. 21; Sept. οὐδέν; comp. ch. x. 19, note. [So Eng. Ver., etc. But it is better to render, that there is no idol in the world, i.e., no real existences corresponding to the heathen representations of their Gods. Mey., Alf. A piece of wood or stone and nothing besides. V. G.]

5. Called—God is called the supremely powerful One. Hence by Homonymy [distinct things bearing the same name by analogy], the angels, powerful through their spiritual nature, and men, powerful through authority, are called gods. Heaven—earth—The province of the gods among the Gentiles were divided into heaven, and earth, with the sea; but each of these belongs to God. Gods many and lords many—Ps. cxxxvi. 2, 8.

6. To us—Believers. Of whom are all things—Therefore, we have one God. All things—By creation. We—Believers. In—Gr. εἰς, unto to him—The end of believers. And one—Christ, the object of divine and religious worship. The apostles also, to avoid the appearance of polytheism, often called Christ Lord, than God, when they wrote to Gentile churches. Lord—This title comprehends the notion of the Son of God, and therefore also of God, with the idea of Redeemer. By whom—The dominion of Christ is proved; by him all things are of God. By him—We come by him, εἰς, to the Father. The plain of the sentence is this:

Of whom are all things by creation; and we by him, by restitution.

7. Howbeit—We have knowledge; but others have not so much. Some—Antithesis, all, ver. 1. Some, namely, Jews, detesting the idol; Greeks reverencing it, x. 32. [The order is ἓν απρότιστον οἰδαμένον; Tisch., Alf., i.e., Through their consciousness to this day of the idol (their notion that it is a reality, and so their conscientious fear of meat offered to it) eat it as offered to an idol, etc. Alf.] Of the idol—They felt as if the idol were something; or at least as if the offering to an idol were polluted thereby. Until this hour—When by this time they should have knowledge. As—On this depends the distinction. Is defiled—A suitable expression, by a metaphor derived from flesh.
1 Corinthians VIII. 13.

—Used indefinitely, ver. 13. [For ὁ παριστήσατ, com-
t, read ὁ παραστήσατ, will not commend, also omit ἀρ, for.
] Us—With or without knowledge. Commendeth—
please him in the judgment, nor to displease him, so as to
be κυριαρχία, commend, in a good sense. But the word
προστήμα, which is indifferent, [meaning therefore, will not de-
merit or deremerit before God. Mey.] This is the foundation
of καινοτομία, [liberty, ver. 9], comp. δι, in the next verse.
The two clauses following; so as to read, if we eat not, are
we, nor, etc. Tisch., Alfr.] The better—the worse—Because
we thanksgiving is retained, Rom. xiv. 6.

2. "Power."—[Eng. Ver., liberty.] A frequent word for power
in this discussion, ix. 1, 4, etc. : comp. vi. 12. Of yours—
so eagerly uphold, ver. 11.

3. "A word fitted to deter. It is found in 1 Macc. i.
83; 3 Esd. ii. 10. Emboldened—Literally built up. An
example, [a violent use of the word, in irony]. You ought to
him up to do good; but you impel him to evil. [The force
is great. V. G.] To eat things offered to idols—The
honor the horror of the weak, who eats notwithstanding.

4. "Reads ἀπόλλυσαι, for—perishes (for and—shall perish.
letter to retain xai, and; and to read; and the weak perish
in thy knowledge—the brother, in whose behalf Christ died?
5. "Make shipwreck of faith, and, if he do not recover
ion, Rom. xiv. 23. [See, what important results a single
produce, although externally considered it seemed to matter
not. For whom—for rather than instead of suits the pas-
us; to teach what we ought to do for our brethren. Died
the love, which thou art so far from imitating.

6. "As the weary cattle are urged
lash. He says elegantly striking, not wounding, for a
en, a stroke is not. You strike brethren, or make them
themselves. Against Christ—To whom the brethren are
en expression, against Christ, in the latter clause bears the
thesis; when ye sin, in the former.

—To avoid with the greater certainty flesh sacrificed to
ould abstain from all flesh. Make offend—The person is
he just now said, if meat offend.
CHAPTER IX.

1. [The order is οὐκ εἶμι δικάς ἡμῶν; οὐκ εἶμι ἀπόστολος; —Am I not free? Am I not an apostle? Tisch., Alfr., etc. So Beng.] The common text transposes these two clauses. But Paul first lays down the proposition, I am free; then, the reason of it, I am an apostle; and the two express one thought; thus, I am entitled not only to Christian but also to apostolic liberty. We have a Chiasmus [cross reference clauses] in the discussion: for he first claims apostleship, ver. 1; then he asserts his liberty, and that too as an apostle, ver. 4, 5, 11; To the adjective free, ver. 1, answers the substantive power, ver. 7; comp. viii. 9. Have I not seen—See the apostle's firmness. A hard work—The testimony of facts, the strongest.

2. [Unto others—In the estimation of others. Mey.] To you, to whom I came; who received the Gospel; you cannot deny me. διὰ τούτων, as concerns you. Similar datives in ver. 21. For the sake of the Church of believers an argument may be derived for the truth of the Gospel, and of the Christian religion. Of apostleship, even one who was not an apostle, might bring men by the Gospel to the faith, as Philip, Epaphras, and others; but Paul calls the Corinthians the seal not of calling in general, but of his apostolic calling, because he had the signs of an apostle, 2 Cor. xii. 12; Rom. xv. 19; nor did the Corinthians merely receive faith, but also a peculiar abundance of gifts, 1 Cor. i. 7.

3. My—Gr. Ἰησοῦς. An Anaphora [the same word beginning successive sentences] with Ἰησοῦς σωφρόν, the seal, ver. 2. Answer—The Roman Pontiff, desiring to be irresponsible, assumes more to himself. Who examine me—Who doubt my apostleship. [This—that ye are the seal of my office. V. G.]

4. Have we not—He passes from singular to plural, including his colleagues. To eat and to drink—Without manual labor.

5. A sister, a wife—In the nominative case, the proposition would be this sister is my wife. Hence the name, sister, does not abolish marriage. To lead about—A concise expression for to have and lead about; for he had no wife. The Churches were put to expenses not by having, but by leading about a wife. As well as—This and refers to ver. 4. The others—[Not others, as Eng. Ver.] The article shows that all the others had done so. We may suppose it even of John. And the brethren of the Lord—Acts i. 14; Gal. i. 19. [Probably actual brethren, by the same mother, being sons of Joseph.
I CORINTHIANS IX. 12.

So Alf., Mey., etc.] And Cephas—A climax; comp. iii.

To forbear—To cease working by hand for their own support, to expect support from the churches. Mey., Alf., etc. So

—The minister of the Gospel is beautifully compared with a vine-dresser, shepherd. The apostle speaks of what usually; though even then, some had been soldiers on their own voluteers. Planteth—iii. 6. [For εκ τοῦ κερασίου, of the fruit. Tisch., Alf.]

I—Speak this not only not as a man, but with the approbation the law itself.

be shalt not, etc.—So Sept. Deut. xxv. 4. Treadeth—Horses still tread out corn in some parts of Germany.

He by no means denies that God cares for oxen. For he who should have muzzled the ox, threshing the corn, would have been against the law. But the conclusion moves from the less to the greater. An example of discussion on the Mosaic laws, connotatives.

This word of affirmation stands in the question of hope—Heb. ἰσχυρός, which the Sept. usually renders εἰς ἐλπίδα. Acts ii. 26. Should—A change of person. The oblique, should] is with them that reward, not with them; otherwise the latter would sin if they received none. So recept. ver. 14: comp. I ought, 2 Cor. xii. 11. He that is also the labor of oxen. It seems to be an adage, like this; hope feeds the husbandman. Of his hope—Abstractive the concrete: of the fruits, in the hope of which he, who plowed, ploved. Be partaker—Supply ought. To be partaker is a periphrasis for the verb to thresh. Namely, he, who plowed in the hope of threshing and eating; he, who threshes, that hope, which he had in plowing, and threshes in the eating. [The last clause should read καὶ ὁ ἄλον ἐν ἐλπίδι κατακερασία, and the thrasher in hope of partaking. Tisch., Alf. The ploth and thresheth, are to be taken figuratively; as referring to the work of Christian preaching and instruction. Mey., Alf.]

So you—He does not say yours, as afterwards. Great—Cor. xi. 15, 14, where it is explained as a marvel.

Covers—True apostles, ver. 5: or false, 2 Cor. xi. 20. Rather greater labor. This power—the repetition is forcible. Suffer—Τάξας, properly we cover; Hence protect, defend; likeable, bear and endure in order to conceal, as here and ch. xiii.
7. On the other hand, ὁ στέγαω, not forbear, in a burst of strong feeling, 1 Thess. iii. 1, 5. [The minister of the Gospel needs forbearance. For he is reproached with such things, arrogance and avarice, for instance, as among the worldly are considered virtues. 

V. G.] Lest we should hinder—That is, in order as far as possible to forward. The least encumbered do more work and cause less expense. Hence the celibacy of priests among Papists and soldiers of the commonwealth.

13. The altar—If the Mass were a sacrifice, Paul would certainly have shaped to it the conclusion in the following verse, with reference to it.


15. Have written—Just now. [So done—That is, as I have written, ver. 14, that the preachers of the Gospel should be supported in it. Mey., etc.] Better—The reason of such an affirmation is explained, 2 Cor. xi. 7, etc. Any man—By giving me a livelihood from the Gospel, or declaring that it is given.

16. For—He shows in what this glorying consists. Preach—This exclusively. Though I preach, if I do so not gratuitously; I do nothing besides. Necessity—Debt takes away glorying. Ye woe—Gr. δὲ, but woe: but intensive; not only have I no glorying, but even woe, John i. 4; Ex. iv. 14; Jer. xx. 9.

17. Willingly—This is used for gratuitously, whence I have a reward makes an oxymoron [a pointed union of contraries]; more and he defines the reward and gain in the following verses. Paul often, when speaking of his own affairs, speaks in hyperbole or extenuation [Meiosis] not unlike a Catachresis, and suitable to express his self-abnegation. He might have preached willingly, and yet receive a reward from the Corinthians; but if he should receive a reward, he considers that equivalent to preaching unwillingly; so in the following verse the use of power might be without abuse; but he implies the former to himself for the latter; comp. Rom. xv. 15; 2 Cor. 8, 9, i. 24, ii. 5, vii. 2, 3. A dispensation is committed to me—I do not withdraw myself, though I fail of that reward. Exclusive language again, as in ver. 16.

18. [Alf. renders; What then is my reward (in prospect) that while preaching, render the gospel without cost, in order not to use power in the gospel? i. e., What reward have I in prospect, in rendering to my power of gaining a support by preaching?] That... An answer to the question. [Omit τοῦ Χριστοῦ, of Christ. This Alf.] That I abuse not—That is, to withdraw as far as possible from abuse.
I Corinthians IX. 24.

1. to all (men)—Masculine, as immediately after, unto all; more. I was free from all men, i.e., no one could have object to him. Made myself servant—A servant accommodated entirely to another. The more—The article relates to a many of them as possible. Might gain—This word agrees with the thought of a reward. [And not only agrees with it, but answers the question in ver. 18. The gaining more is his the day of the Lord. 1 Thess. ii. 19, 20. Alf.]

2. a Jew—In those things which are not defined by the law; for the law follows, although even those, who observed the Noah, might be considered as under the law, midway between Jews, and men without the law. As under the law—Gr. τον. Here μη διν αβοτος, not being myself under subjoined in the oldest copies. [And is added by Tisch.

3. The omission was easily made in others from the recurrence of the word νομος.

4. without law—Gr. ανομος, lawless, here used in its strict etymology; as ἀνομοταξον, not put under, Heb. ii. 8. As without omitting what may be omitted in things ceremonial.

5. civil law—Paul was not anomian, without law, much less, antagonist to the law. [For θεος, to God, Χριστος, to Christ, Χριστου. Tisch. Also Alf., who renders, not being an out-God, but a subject-of-the-law of Christ]. To God—to Christ is God’s, iii. 23: whence, he who is without law to do without law to Christ; he who is under the law to Christ, is law to God. On the law of Christ, comp. Gal. vi. 2, note.

6. under the law (as here), is milder than ἤσος νομος, under the law (so 20).

7. weak—Gr. τοις, the. But the words 'louddai dies, Jews, without law, are without the article. It is added here, the chief subject is, the weak, viii. 7; and all these are easily rightly treated. Became—Gr. γεγονα. With this form of the transition is easily made from ἐγένετο, became, ver. 20, ποτε, I do, ver. 22. [Omit ως, as. Tisch., Alf.]

8. τοτο, this, read παντα, all. Tisch., Alf.] Might become with—The words with and become show great modesty.

9. things which follow, are referred to this verse, as the principal thereof—Of the Gospel and salvation; comp. might save, how ye not?—A comparison to a thing well known to the all. [All—Comp. ch. x. 1. V. G.] One—Although we only one would be saved, still it would be worth while to
run. [For what will become of those, who cease not to defend themselves by the inactivity of others. Comp. x. 5. V. G.] So that ye may obtain—Paul speaks of himself to the end of the chapter; he does not yet directly exhort the Corinthians. Hence it seems here to introduce into his discourse [Sermocinatio: the introduction of a speech by a third party, bearing indirectly on the argument], that encouragement, which, as Faber shows, judges of combative instructors in gymnastics, and spectators used to give. The words quotation, they say, etc., are often omitted. See ch. v. 13, xv. 33; Eph. vi. 2; Col. ii. 21; Ps. cxxxii. 3; Jer. ii. 25, li. 9. Then is the sense here; so run, they say, etc.; and this clause belongs to the protasis, which is continued at the beginning of the following verse. So, a particle expressing praise as well as exhortation, Phil. iv. 1. Run—All are urged, as if each, not merely one, would obtain.

25. Every man—There were many sorts of contests. And—Enthesis [emphatic addition]. The race was among the lighter contests, wrestling, alluded to presently is, among the more severe. Temper—Athletes practised an admirable regimen. They—Who run and wrestle. Christians had abandoned the public games. Corruptible Of wild olive, apple tree, parsley, or fr. Not only the crown, but remembrance perishes.

26. I—For my part. So—As I said, ver. 23: comp. so, ver. 9. Not uncertainly—I know what to aim at, and how. He who runs with a clear aim looks straight and runs straight to the goal, cares away every weight, pays no regard to what bystanders say, and sometimes is but aroused even by a fall. Fight—Paul mentions besides the pugilistic contest rather than the other kinds of contest. The beateth the air—In mere practice which preceded the serious contests they used to beat the air: comp. the air, xiv. 9. [But he is speaking here of the real conflict, in which the uncertain boxer misses his antagonist, and beats the air. Mey.]

27. Keep under—Gr. ναπωκαίω. Eustathius says, Blows around the eyes are termed ναπώκια, hence, since it is a most tender part, the verb ναπωκαίην, and ναπωκαίης, applied metaphorically to the severest treatment of the body, its mortification. [Thus, I subdue a bring under the unwilling body, as if by repeated and severe blows. Steph. Thea.] Eustathius also shows, that πρόσκομμα, stumbling, to the foot, as ναπώκιον, to the head; (compare πρόσκομμα and τοντες with ναπωκαίω, viii. 9, 12). Body—A close antagonist, Rom. viii. 13; 1 Pet. ii. 11. Bring into subjection—Gr. δουλαγωγή. lay my hand on it, as a slave, and subdue it; comp. respecting a slave. Sir. xxxiii. 25. I keep under, as a pugilist, I bring into subjection a
The latter follows the former; the one denotes rather the other the state; the former is weightier than the latter; for severity is necessary at first, till the body is subdued.

—Gr. ἠρεῖν, Heralded—There were heralds at the games placed the crowns on the conquerors announcing their names.

Cast away—Unworthy of a prize, a crown. It is a word of the games.

CHAPTER X.

 concerning δὲ, moreover, read ἔλθον, for. Tisch., Alf. So Beng. in V. 

I would not that you should be ignorant—The phrase refers to the whole passage; for the Corinthians knew the facts; comp. The particle moreover transfers the discourse from the singular, to the plural. Our fathers—Those of the Corinthians the Gentiles succeeded to the place of the Jews. [Our present, he says, in respect of communion with God. V. G.] All—out of Egypt—not even one of so great a multitude was delivered by force or through disease, Ps. cv. 37. Five divine persons are mentioned, 1-4, and as many sins of the fathers, 6-10. The cloud—Ex. xiii. 21, 22. Through the sea—Ex. xiv. 29. And were all baptized unto Moses—Kai, and so. He resumes thecloud upon ver. 1, about the cloud and the sea, and shows each refers. They were baptized in the cloud, so far as they were in it; and in the sea, so far as they passed through it. They never wet with the cloud nor the sea, much less immersed (albeit Ps. lxviii. 9, cv. 39, some conjecture that rain fell from the cloud), nor does Moses use the term baptism. But he uses it with great propriety, 1. Because the cloud and the sea were nature water (hence too Paul is silent respecting the pillar); 2. The cloud and the sea took the fathers out of sight and concealed them again to view, much as water does those who are in it. 3. They were initiated by the cloud and by the sea; and as at Col. ii. 11, is described by circumcision, so here by baptism. For the common to the Old and New Testament; comp. ch. 21, because they had begun to believe him, and in order that
they might afterwards believe him; comp. εἰς, Rom. iv. 20. Ἐβαπτίστηκα γενέσθαι, middle voice, received baptism. In ver. 1, is hinted what God did for them; in ver. 2, what the fathers received. The sacraments of the Old Testament were more than two, if we number these extraordinary ones, at the exodus out of Egypt. And in the sea—In, repeated, indicates a new step.

3. And all—The three former particulars refer to baptism; this and the following, to the Lord’s Supper. If the New Testament had more sacraments, Paul would have drawn some resemblance for the others also. The same—In respect of the fathers that fell, or did not fall; not in respect of them and us; for in the New Testament there is no Mosaic manna; comp. of one, ver. 17. Meat—Ex. xvi. 14. Spiritual—Manna was spiritual food, not of itself, John vi. 32; not merely as a figure: but because from Christ there was given to the Israelites, with food for the body, food for the soul; manna, which is far more noble than the material: comp. ver. 4; and in this better sense, the denomination is not given: comp. Ps. lxxviii. 24, 25; and the spiritual food was given not only to believers, but also, so far as God’s part is concerned, to the rest.

4. Drink—This refers rather to Ex. xvii. 6, than to Numb. xx. 8, where cattle also are mentioned. For—As the rock, such the water Of that spiritual rock, that followed them—The article τοῖς is not added. The people did not know what the rock was; therefore Paul afterwards adds, but the rock was Christ. This spiritual rock is spoken of as following, not because it followed the people; for it rather went before them; but because, although at that time it was really present with them, ver. 9, yet only in after ages was it at length made known to them; comp. on the word ἄκολουθος, to follow, Tim. v. 24; on the order of natural and spiritual things, 1 Cor. xv. 46.

5. But—Although they had so many signs of the Divine presence With the most of them—Not—Gr. ὃς ἐν τοῖς πλεῖσιν. The position of the particle not should be noticed. Reason might conjecture that God certainly was well pleased ἐν τοῖς πλεῖσιν, with the most of them, This the apostle denies. He points out not only those who are present particularly described, but at the same time many others. Good—Whose judgment alone is valid. Were overthrown—In great heaps, with greatforce. The Sept. has this word, καταστρόφωμεν, in Numb. xiv. 16. For—The event showed that they had not pleased God, In the wilderness—Before reaching the land of promise.

6. These—Benefits which the people received, and sins which they committed. Examples—By which we may be instructed, from which we may learn, what punishments we must expect if we receive like
and in like manner. That not—The benefits are told in
or in which Moses tells them in different chapters of Exodus;
and, with the punishments, in a different order. The source
fences is concupiscence: afterwards, the mention of idolatry
for his purpose, ver. 7, 4: and fornication was usually joined
idolatry, ver. 8: temptation with murmuring; see ver. 7, etc.
fences are especially called to mind which serve to admonish
thians. Lust—Gr. be lusterō, ἐπεδοματικός. A verbal noun,
ye—Here and ver. 10, the second person is used; for Paul
and the danger of idolatry, nay, he was even the object of
ng; other things are stated in the first person; both with
So 1 Pet. iv. 1, 3, in the second person. [Idolaters—By
of the sacrifice of the heathen. Mey.] Some of
we should mark some. Where some begin, the mass easily
ushing into both sin and punishment. Sat down, etc.—So
Exod. xxxii. 6. To eat and drink—This is quoted to
comp. ver. 21. To play—A joyful festival is referred to
ed with lascivious dancing around the calf, V. G.], and a
on account of the idol.

ommited—Num. xxv. 1. Three and twenty thousand—They
al to have been twenty-four thousand, Num. xxv. 9. A stroke
ed swept them away; but besides the heads of the peo-
m. xxv. 4] were hanged, and the judges were com-
put to death their men, over whom they presided, who
ted to Baal-peor. Moses as well as Paul gives the number
whom the plague itself destroyed on that day. Why then does
tract a thousand? The precise number of the dead, we may
suppose, was between the round numbers, 23,000, and 24,000,
and was known by tradition. We avoid the subtleties of
interpreters.

apt—Gr. ἐπεδοματικός. A compound verb, as Matt. iv. 7.
le verb follows. Christ—Paul mentions five benefits, ver.
which the fourth and fifth were closely connected; and five
which also the fourth and fifth were closely connected. In
of the fifth benefit, he expressly mentions Christ; and in
of the fourth crime, he shows that it was committed against
[Omit xai, also. Tisch., Alf.] Tempted—Num. xxi. 5.
therefore God. Comp. Ex. xvii. 2. Often those things which
of the Lord in Old Testament, are affirmed of Christ in
Rom. xiv. 10, 11; and that temptation, by which the people
as peculiarly an offence against Christ, Ex. xxiii. 20, etc., xxxii.
34; Is. lxiii. 9; for when they had drunk from that Rock, which was Christ, ver. 4, they yet complained of want of water, Num. xxi. 22. So they were also preserved from the fiery serpents, by raising a ser- pent, a type of Christ. As Abraham saw Christ's day [John xvii. 56], as Moses embraced "the reproach of Christ" [Heb. xi. 26], so the Israelites tempted Christ, yet the Corinthians could more directly tempt Christ.

10. Murmur—Comp. ver. 22. Moses and Aaron were a second object of murmuring in the Old Testament. [Omit xai, also. Tisch. Alfd.] Murmured—Num. xvi. 41. With Moses, murmuring preceded the temptation; but Paul places murmuring after the temptation, last of all, as most like that sin, into which the Corinthians were liable to fall. He who is weaker, comp. ver. 22, ought not to murmur, Ex. xvi. 8, 10, end. Destroyed—Ibid. ver. 49. Destroyer—Comp. Wisd. xviii. 22, 25; Heb. xi. 28, note.

11. [Omit πάντα, all. Tisch., (not Alfd.)] All—He resumes what he said, ver. 6, and in this recapitulation adds all, which stands in apposition with examples. Are written—The use of Old Testament Scripture abounds in the New Testament. It was not written out of the beginning. Ends of, etc.—Literally, the ends of the ages, of the age. All, even former ages; ῥὰ τέλων, the ends, in the New Testament, comp. Rom. x. 4. The plural has great force. All things come together, and attain their height; benefits and dangers, punishments and rewards; comp. ver. 12. It remains that Christ come, the avenger and judge; and until that happens, the ends, being many, include various periods succeeding each other. Are come—As it were unexpectedly. He does not say, we, who have come upon the end. The same word, xiv. 36.

12. Him—Who stands, and thinks that he stands. Standeth—Ver. 5. Well-pleasing to God, ver. 5. Fall—Ver. 8, 5.

13. Temptation—It is temptation, suited to man, to be overcome by man, when the man has to do either with himself, or with others like himself; to this is opposed temptation of demons; comp. ver. 2.

14. You—Paul had greater experience; the Corinthians, being inexperienced, were more careless. Hath taken—He says not, (so,) not yet. He, therefore, speaks of some present temptation; comp. with hath taken, Luke vi. 26; 2 Cor. xii. 16. [Not arising from persecution, but from the attractions and pleasures of sin. Mey.] Faithful, etc.—A concise expression, of which one member must be supplied from the other. Hitherto you have not been severely tempted; you owe that not to your care, but to God’s protection; but now a greater temptation impends; in it too God will be your defence, but be you
1 Corinthians X. 16.

But, extends its meaning to ver. 14. God in affording the assistance which both his word and his works promise. [Were he to permit temptation beyond your he would be untrue to his calling of you. Mey.] To be—By men or demons. You are able—Supply to bear, from of the verse. With—God permits us to be moderately and at the same time provides an escape. Also—In un—connection. A way of escape—Which takes place gradually some things remain to be borne. The same word in Wis—vii, viii. 8. xi. (14), 15.

from idolatry—The consequent is put for the antecedent, the letter the Corinthians: i.e., avoid things offered to idols, and fous use of them, in so far as they are offerings to idols. premised this caution in ver. 23, he shows that the use of common life is indeed lawful, but still requires great caution. Wise—To whom a few words on this mystery suffice to form segment.

ap—The cup is mentioned before the bread; because accord—du design he considers more particularly the meat, ver. 21; mentioned, because it is inseparable. The change of the here is a proof, that the body of Christ is received separately, such as it has the blood accompanying it. In mentioning the respect is paid to meat, than drink; but in the mystery of the blood is oftener named, than the body of Christ. Paul's promiscuous arrangement. Of blessing—Thus dis—d from a cup, Matt. xxvi. 27. Which we bless—Plural, as break, supply, we ministers and believers, each for his own np. ch. v. 4. All, who bless and break together, thus enter fully into communion. Communion—This predicate used in fact shows that the subject must also be taken in the abstract. which we use, i.e., the use of the cup (comp. Mark vii. 30, He who drinks of this cup, is a partaker of the blood of so ver. 18, they who eat. The highest reality is implied: c. 19, note. Of the blood—Shed. Now, he who is a par—the blood and body of Christ, is also a partaker of the sacri—d on the cross: comp. ver. 18; a partaker in fine of Christ comp. the antithesis, ver. 20, end. Bread—A like con—vii. 17: and Sept. Num. xxxii. 4. Again supply, τὴν the bread of blessing. Of the body of Christ—The body up for us; comp. the opposite, ver. 20, beginning. The Christ is also the Church, ver. 17, but here the very body is intended, from which the blood is distinguished.
17. [Beng. renders, since there is one bread, we, the many, are one body. But συ here means simply for. The true rendering, is, If there is one bread, we the many are one body. Mey., etc. Eng. Ver. is wrong.] He proves, that the cup and the bread are the communion for the bread by itself does not make them that eat it one body; but the bread does so, in so far as it is the communion, etc. One bread—Namely, there is [and indeed it is such as is broken, and carries with it the communion of the body of Christ. V. G.] The many—Believers. Of that one bread—And therefore also of the one cup.

18. Of the altar—And therefore, of God. He, to whom the offering is made, those things which are offered, and the altar on which they are offered, have communion as is evident from the following verses, comp. Matt. xxiii. 20, 21.

19. [Transpose the words εἰδολοβιτων, that which is offered to idols, and εἰδωλος, the idol. Tisch., Alf.] What—In the Protasis, he has derived his argument from the sacred rites of Christians and Jews; and now about to give the conclusion he uses Prothesis, [precaution by anticipation,] and sets down by implication the Apodosis itself with pious caution, in ver. 20: he who eats things offered to idols, cultivates communion with demons. An idol is a piece of wood, nothing else; what is offered to an idol is a piece of flesh, nothing else; but that cup and that bread, ver. 16, are not mere cup, not mere bread.

20. [For θεος τὰ θεων, the Gentiles sacrifice, read θεων, the sacrifice. Tisch., Alf.] Devils—Rather than idols. Fellowship—Those who were present at the sacrifices of the Gentiles, which invited demons, opened the windows to demons, to assault themselves. To God—In whose communion you ought to be. See Deut. xxxii. 17: they sacrificed to devils and not to God; comp. Baruch iv. 7.

21. Ye cannot—Without very great sin. The Lord—Christ. Of the Lord's table—The Lord's Supper is a feast, not a sacrifice; on the table, not on an altar.

22. Provoke to jealousy?—Namely, by idolatry, ver. 7; Ex. xx: 5. Heb. מָטָר, is akin; ἀγὼν παρέγειν, to cause one a conflict, weary, Is. vii. 13. So Deut. xxxii. 21, they have moved me to jealousy with that which is no god. Stronger—So that we can escape his jealousy when kindled? [The weaker party is provoked without danger; otherwise with the stronger. V. G.]

23. [Omit pot, me. Tisch., Alf.] Expedient—Ver. 33. The power, by which all things are lawful, is given by God: expedience affects myself: edification relates to another.

1 Corinthian x. 33.

Whatever—As concerns the distinction of meats; ver. 26.

Asking no questions—Whether it has been offered to an idol. Curiosity is often more hurtful than simplicity. For conscience—That of another, ver. 29, who by silence, is prevented being disturbed. [Or rather your own; asking no questions, may bring no burden on your conscience. Mey.]

The Lord's—not idols. Ps. xxiv. 1. The earth is the Lord's fullness thereof. Ps. i. (xlix.) 12. The world is mine and its fullness—Even all meats.

Proposed to go—Paul does not altogether approve this, nor

Any—Some weak Christian, who would warn his brother. [If, etc.] For his sake that showed it, and for conscience's Hendiadys, [i.e., for the sake of his conscience]. μετά, notes serious information given of a thing. [Omit τοῦ τῆς etc. For the Earth, etc., to the end of the ver. Tisch., Alf.]

Mine own—Comp. ver. 28, or rather, because he is there in the plural, my own; comp. with what follows. The other one, ver. 28. My liberty—that is, I, with the liberty of my ce; so just after, by another man's conscience, i.e., by another encumbered conscience. Judged—that is, his weak cannot deprive my conscience of its liberty. Another—Litter—other conscience; more forcible than another man's.

Omit δὲ, for. Tisch., Alf.] I—This refers to his power.

Ten of—By him, who does not use his liberty, i.e., no man love me (but βλασφημίω, to speak calumniously of), is even as if I were acting contrary to my conscience. For which—why do reproaches come upon me for my thanksgiving? Nix—Thanksgiving sanctifies all meat; it denies the author's, and asserts God's, 1 Tim. iv. 3, 4; Rom. xiv. 6.

Whether—A great first principle, comp. Jer. xxi. 15, 16. Or anything—[Not whatsoever ye do, as Eng. Ver.; but with the on doing, Alf.] Anything—Whether more or also less than eating or drinking. [It is in the highest degree just in all our words and actions, whether they tend to God's Cor. ix. 12; 1 Pet. iv. 11. V. G.] To the glory of God—thanksgiving and the edification of our neighbor.

The church of God—The holy church called from Jews and

The same titles, ch. xi. 16, 22.

CHAPTER XI.

1. [This verse belongs to the previous section. Mey., etc.] For lovers of me—He adds this verse to the former to show, that Christ's example is highest, not his own. Christ—Who did not please himself, Rom. xv. 3, but laid himself down for our salvation, Eph. v. 2.

2. [The chapter properly begins here. Not. Crit.] I praise—Nowhere else does Paul so directly praise any, to whom he writes. But here he resolves to write about something, which does not properly fall under his παραγγελίαν, declaration [admonition] to them, ver. 17; in which, however, if they will follow the reasons, which he adduces, and the custom of the saints, ver. 16, which he finally lays down stringently, he assures the Corinthians, that they will be worthy of praise, and declares, that they will incur neither Peter's indignation, nor his. Me—Construed, you remember me, or all my things, xvi. 14. I delivered—traditions—[Eng. Ver., ordinances.] That doctrines, imparted to them either by word of mouth, or by letter, whether they relate to mysteries, or ceremonies, ver. 23, xv. 3; Thess. ii. 15: especially, however, the ceremonies. In ver. 23, he says of the Lord's Supper, that he had both received and delivered it; but here, he says, that he had delivered, not that he had received.

3. But—On this subject Paul seems to have given no commandment before, but to have written now for the first time, when he understood that it was necessary. I would—He openly professes his sentiments. That—Even matters of ceremony must be settled on moral principles, so as to agree with them. It may be said, How can one and the same principle of the head (i.e., Christ, or the man) require the man to uncover his head, and the woman to cover hers? Ans. Christ is not seen; the man is seen; so the covering of him, who is under Christ is not seen; that of her, who is under the man, is seen. The man, the woman—Though they do not live in marriage, ver. 8, etc. The head—This term alludes to the head properly so called, of the dress of which he treats, ver. 4. The article ὁ must be afterwards twice supplied from this clause. The head of Christ—iii. 23, xv. 28; Luke iii. 29, 38; John xx. 17; Eph. iii. 9, where God is said to have created all things by Christ, therefore he is the head of Christ. [In each member, the word head means the nearest immediate head; for Christ, as head of the Church, is also head of the woman. Mey.] God—Ver. 12.

4. Praying or prophesying—Especially in the church, ver. 16, and the assembly, ver. 17. His head—The state of the head, the prince
1 Corinthians XI. 6.

...gives dignity to the whole body. [The face is chiefly revered, when he speaks of a covering. V. G.] Having—that is, The men of Corinth used not to be covered, and in this the women imitated the men. To convince them therefore, asks conditionally of the man. His head—Properly so called, before in this verse; comp. note to ver. 6. Otherwise, the dying with his head covered would sin more against Christ, a woman with her head uncovered against the man.

every woman—Δὲ, but, forms an Epitasis [emphatic addition].

able passage admonishes the woman, especially of Corinth.
or prophesying—Therefore women are not altogether exempt from these duties; at least the Corinthian women did it. But none considering how far it is lawful to ch. xiv. 34, 35, where it to places outside of the solemn assembly. Uncovered—Nets a covering, but how far the forehead with the face, and part of the head, should be covered, is left to custom. It is that Jesus and his disciples had their heads covered in the custom. Hence the rule is not universal, nor more ancient law. And there was παρθενός, an ordinance, not a rule so called, but a custom, an arrangement. A question arises that is to be thought of wigs? First, they do not seem to be used as a covering of the head, for they are an imitation of the where that is too thin, a substitute; and are now sometimes worn for health, nor do they veil the face more than one's own while if women were accustomed to wear them, they would not covered sufficiently covered. Therefore the head of a man is more dishonored by them, while he prays, than while he does

Yet in fact, a wig, especially a long and bushy one very natural hair, is an adventitious thing, and originates and flour-

ough pride or at least effeminacy, either wilful or through an necessity:—it was not so from the beginning, and it will not

ays. If we could now consult Paul, he would not I suppose those who now wear wigs to cast them off entirely; but he persuade those, at least, who have not begun to wear them, to wearing them; as unbecoming to men, especially those who—Such a woman does not differ from one, that is shaven.

shorn—As is the back part of the head by nature, in man

an, so in general it is becoming that the forehead be in its

ver. 14. The imperative is permissive, but a permission, is in it mockery [Mimesis] or a deduction to an impropriety.

shaving is unbecoming. A shame—So ver. 14. The op-
mely, ver. 13: glory, ver. 15. Shorn—shaven—The latter
is more than the former. Mic. i. 16, the back part of the head is shorn; the forehead is shaven. In the passage in Micah, there is a climax in the extent of the shaving.

7–10. Ought not, etc.—The man has more freedom in his head dress, especially apart from acts of prayer or prophesying, than the woman. To cover—Verses 7 and 10 are in exact antithesis. Observe first, he ought not, and she ought; secondly, look at the plan: The man ought not to be covered; because the man is, A. the image of God, B. and the glory of God; but the woman ought to be covered, C. because she is the glory of the man, D. and on account of the angels. The man, he says, is the image of God; supply, and of Christ from ver. 3 (see ver. 8; comp. ver. 12; ἐκ, of, of the man and of God; but διὰ, by, of the woman); not only on account of his power over woman, but also on account of the causes of the power, namely, because woman is of man; but she is of man, for (ῥόπ., ver. 9) she was created for the man. But the man is, more nearly, both of God and under God; and so represents God. Now because man is the image of God, he is also the glory of God; comp. glory, 2 Cor. vi. 23. But the woman is the glory of the man, because the man is head and lord of the woman. He says not, the image and glory of the man, but only the glory of the man, as if suspending the expression. But he proves that she is the glory of the man, ver. 8, 9, as it were, in a parenthesis. Hence may also be gathered, why the man is the image and glory of God. Now since the woman is the glory of the man, she might also be called the image of the man; but Paul substitutes for this another expression, and says, for this cause, namely, because the woman is the glory of the man, she ought to be covered because of the angels; for in the plan just laid down, D is related to A as C to B. The meaning of this brief ἁεῖα [a general truth] should be drawn from the very words added; let the woman cover herself because of the angels, that is, because the angels are also covered. The angels are to God, so the woman is to the man. The face of God is manifested: the angels are covered, Isa. vi. The face of the man is manifested; the woman is covered. Nor does this exalt the man above the angels; but he is considered only as he represents God to the woman, which cannot be said of the angels. But the woman ought especially to be covered in prayer and prophesying; for prayer and prophecy belong to the man, rather than the woman; when therefore the woman undertakes these parts, then some open avowal was needed, that woman is still properly and willingly inferior to man. Both an outward dress of the body showing humility in the head, which the angels cannot reach, and order, delight the angels the
also contemplate the order, and behold human affairs in
society of the Church, iv. 9; Eph. iii. 10; comp. Eccles. v. 6,
for, πρὸς προσώπῳ Θεοῦ, before God's face. A conclusion
from angels to the uncreated Angel, as from the less to the
Add Ps. cxxxviii. 1. But if not, the woman offends the
God's face, Matt. xviii. 10, 31. Moreover the
brightness in order to avoid offending the angels, because she re-
protection, somewhat more than the man. She needs it
account of her own weakness, just as young children in Matt.
over what is seduced and conquered is in proportion to
of the seduction and the conquest; but the woman was
me; or farther, she is more assailed by those extremely
whom the Greeks for their eagerness after victims, call
ners of destruction. Comp. Matt. viii. 31, xii. 48. This
majority of the man over the woman is qualified in ver. 11,
Epitherapeia [after-softening of an unwelcome truth],
a exalt himself, or the woman think herself despised. Jac.
Stapula: "Man was made immediately by God, the image
of God, for his glory: but the woman mediate through
ven as a veil between her and God; for the mean is as
ing object and a veil. To mark this mystery, when a man
God, which occurs usually in prayer or prophesying,
able have his head uncovered, having, so to speak, no veil be-
self and God, offering thus to God the honor of his crea-
he woman with her head covered, acknowledging her crea-
becomes her, offering honor to God; in the second
through the intervening glory of the man. For the man
immediate glory of God; the woman is mediate and
made immediately the glory of the man, and for the
man." He proceeds: "Both man and the angels were
created by God, and therefore man should have no cov-
symbol of this event, when he is turned to God, just as
but the woman ought to have it, not only on account of
also on account of the angels. For it would be pride,
her creation equal to that of the angels, inasmuch as she
vilege by means of the man. For what else is this, that
as and ought to have power over her head, but that she
through the mediation of the man, that is, through the media-
head, who is her husband?" The discreet reader will
qualify this by what we have said.
8. *For*—As his wife was related to the first man, so all women are related to men. *Of the man*—Of the man's rib.

10. *Ought*—Gr. ὁξεῖται. Which differs from ἐπεί, *it is necessary*. The former denotes obligation, the latter necessity. The former is more the latter, as it were, physical necessity; *as shall and must*. To *have power on the head*—From the antithesis between verses 7 and 10, it is plain that *power* is the same as κόλπος, a covering: so Gen. 3:7, 16, ἡ πρόσοψις μου. Sept., εἰς τιμήν τοῦ προσώπου εὐω, *for the honor of the face, for a covering*, that is, for a testimony of undefiled matrimony and chastity. On the contrary, the priest was commanded ἀποκαλύπτειν to uncover the head of the woman, who had gone out from the *power* of her husband by adultery, or who was at least suspected of it, Nu. v. 18. This passage agrees admirably with both quotations; or, ἐξουσία, *power*, is a more suitable word here than τιμή, *honor*. Nor would it at all have been foreign to the purpose to compare Ps. ix. 11. *Ephraim is the strength of my head*. Paul uses ἐξουσίαν, *power*, as an elegant Metonymy, the sign for the thing signified; or a mild evasion of a term for its correlative term, ἐντοχή, *subjection*, or the like. Unless it be rather the sign, by which the woman avows and acknowledges that, although she prays and prophesies, still she is inferior to the man; in short, on this condition does the *power* of praying and prophesying fall to her share, not to be exercised without that sign. And this term is therefore more suitable, because it is closely connected with the δόξα, *glory*, ver. 15: and ἐξουσία, *power*, is also said of angels.

11. *The Lord*—Christ, by whom both man and woman have been created and redeemed. The difference between the man and the woman, Gal. iii. 28, disappears rather in respect of Christ in this verse and in respect of God, ver. 12; than of the angels. Therefore v. 9, 10, 11, 12, elegantly correspond with one another in short clauses.

12. *The woman, etc.*—Gr. ᾳγυνὴ ἐκ τοῦ. Only here, and at v. 10, the articles are added. In ver. 10, its force is to refer to ver. 9; and in ver. 12, to ver. 11. *Of—by*—The particles differ; present, ἐκ, *of*, is also said of God. *All things*—The man, the woman, and the mutual dependence of each on the other.

18. *In yourselves*—Without a long explanation. *Is it?*—A direct interrogation, as vi. 5. *A woman unto God*—Paul describes the law which the uncovered woman takes, passing both man and angels. *excellent Hypotyposis* [vivid representation], though short.

14. *Even nature itself*—From which all learn very easily. *Nature*—And its light on decorum. *Have long hair*—Like a covering; he is not commanded to be altogether shorn. *Disgrace*—That is...
1 Corinthians xi. 19.

without a reason; for sometimes hair becomes even men. 
5; 2 Sam. xiv. 26; Acts xviii. 18. The Nazarite ought 
is hair, however long.

covering—Not that an artificial covering ought to be 
because her longer hair indicates that her head should be 
much as possible: the will ought to correspond to nature.

By nature. [Omit Abrγ, her. Tisch., Alf.]

if—A curt hint, as xiv. 37. Paul perceives that some 
may be taken, but he authoritatively represses them. Seem 
Such a disputer might think that he contended rightly; 
calls him contentious. He means this: If any one wishes to 
nd deems that he acts rightly. In this passage it is rather 
to teach the Corinthians modesty, than to bind all: comp. 2 
. For he especially restrains their ροσιώνων, puffed up 
up xiv. 34-38. [We—That is, let him be assured that we, 
Your teachers, of the Hebrews. Custom—That a woman 
cover her head, especially in prayer. The churches of 
ch ought not to be despised, xiv. 36.

—Which follows. [For παραγγέλλων, read παραγγέλλω. 
Alf., who renders: But this I command you not praising, 
eng.] I command—In the name of the Lord, ver. 23, xiv. 
praising—The opposite I praise, ver. 2. The two parts 
this chapter is divided, are closely connected by this anti-
the one the Corinthians were approved, in the other, they 
for the better—An assembly of believers ought always to be 
for the better. For the worse—And therefore for con-
ver. 34. At first Paul speaks more gently. Κρείττων, 
v, worse, form a Paronomasia [similar sound].

—This word, followed by no secondly, gives the language 
of characteristic feeling. Their assembly, even in the use 
might have been held by the Corinthians for the better, 
First, he blames the perversions of their feasts of love, 
and, the abuse of spiritual gifts, beginning ch. xii. 1. So 
secondly, answering to this first, must be implied there. Mey., 
the church—Church here approaches the meaning: place 
. Comp. ver. 20, into one place, [where all things ought 
aged for harmony. V. G.] Divisions—Not only in opinion, 
but even in the meetings, ver. 21. Partly—He excepts the 
and uses mild language. Believe—His love unaffected, ch.

Two heresies—Schisms and heresies here mean one thing; nor 
make a distinction; but this is its meaning: not only many
good things, not merely stumbling-blocks, viii. 9, are found among you, but there must be also heresies, or different opinions, schisms, which generally arise from them. Now there is at once a necessity for these, and it is profitable to the godly, where men not proved are mingled with them. Schism is a mutual separation, hereby is the separation of one party from the unity of the Church, either in faith or worship. [Tisch. (not Alf.) reads σαί οἶτε, τὰ δὲ τινὰς, etc.] Approved—There were then certainly such. A polite expression; for he meant that those not approved might be openly manifested.

20. When ye come together therefore—Therefore resumes the course, ver. 18. This is not to eat—that is, it does not fall to your eat; eating is prevented, viz. because the bread is taken; he therefore says pointedly, to eat. An indefinite expression. [We cannot not to that end because of the want of bread and wine. Not. Cit. Sometimes they attained the privilege of eating the Lord's Supper, ver. 26. Sometimes they were excluded, some at least, who came too late, and were not waited for, ver. 33. So ἐστὶ, is, with the definitive, Heb. ix. 5. We cannot—So repeatedly Chrysostom. [He the force is, it is not possible to eat the Lord's Supper, because this prevented by the facts stated, ver. 21, etc. Mey.] Comp. 1 Cor. xv. 2; 2 Chron. xx. 6, and especially Gen. vi, xai ἐστὶς αὐτῶν ἐξείλωσεν γὰρ τις, and it shall be for thee and for them, to eat. The Lord's Supper—An antithesis to his own supper, next verse.

21. Every one—Raphelius says: "It was a custom at Athens the time of Socrates, for every one of those, who met at supper to bring viands for himself, which they did not always put in the common stock; usually each ate his own." Then, after referring to Sophon's testimony, he concludes, "This very passage of the apostle is a proof that this custom was observed also at that time, by Corinthians, who had become Christians, so far that when they were about to celebrate the Lord's Supper, they brought into the church at least bread and wine, if not other meats also, of which part afterwards taken and consecrated for the eucharist. For doubt Paul calls the first their own supper, ver. 21, namely the food which each had brought from home, and which they fell upon as their right without waiting for others. Then, they that have not, ver. 22, may be understood to be the poorer members, in whose presence, richer, not without showing contempt for them, feasted intemperately before the distribution of the Lord's Supper, which the poor must come to enjoy, while they had no other food." Taketh before—We
to wait, ver. 33. *In eating*—Language on feeding the body, etc., from which the Lord's Supper differs widely. *And—indeed* (who has not) *is hungry* (and thirsty): but another is well filled and) *becomes drunken*. The one has more than the other less.

---[Eng. Ver., what.] He presses them with questions. Ver. 34. *The Church*—Of which the better part was the es ii. 5. *Of God*—The dignity of the Church. *Despise* you that apart in the church, which you might do at have not—*Those, who have, viz., the wealthy; those, who viz., the needy. [Tisch. punctuates; Shall I praise you? praise you not.] Praise you not—*Meiosis* [saying less than implying: You are much to be blamed.

*received*—Directly. "We ought therefore to approach with reverence that most solemn mystery, which the Lord instituted, upon the earth, as we distinctly learn from Matthew, Mark, ; and which he renewed, besides, when he ascended into my revelation to the Apostle Paul." Jac. Faber Stapulensis. *Lord*—Jesus Christ. *Delivered*—In your presence. *Lord* his word *Jesus* is added with a purpose. He had just said, *Lord. On the night*—Hence called *Supper*. Comp. Ex. though for the Paschal lamb, the time of day was expressly ; not so for the Eucharist. *On which he was betrayed*—us brought forward with evident design; for the betrayal the intercourse of Jesus with his disciples: comp. ver. 26,

*take*—The very mention of the breaking, involves distributes the Corinthian plan, every man *his own*, ver. 21. *hers, φῶτε, Take, eat; also κλώμενον, broken. Tisch., Αλφ. is, which is for you (your salvation), in that it is broken. Broken for you*—In Luke the words are, *given for you*. In *is Supper, with the bread broken, the body of Christ, which to death for us, is taken and eaten, as true food; though could affirm that the Lord would have added breaking the not that been the common practice then. In the natural passion precedes the eucharist; hence the institution of the took place immediately before the death of Christ. Therebody of Christ is said to be *given* in respect of the passion to be *broken*, in respect of the passion fitting the Lord's being eaten: and the expression *for you* shows that the word also implied, so that it is a concise phrase, meaning; *which for you and broken to you*. These remarks indeed refer to
the common reading χλώμενον, broken, from the verb ἔκλασε, brake, just before; but the Alexandrian copies had not the participle, as evident from the fourth book of Cyril against Nestorius; whereas others have supplied δοῦμενον, given, from Luke. My body, which (is) for you, is a nervous sentence, as John vi. 51, in the old copies ἔμοι φόρος γινομαι για τον ανθρωπόν. [See note.]

25. When he had suffered—Therefore you, Corinthians, ought to separate common meals from the Holy Supper. As oft as—As is not a command, but implies that we should eat and drink oftener. Ye drink—This cup, ver. 26. In remembrance of me—This is properly supposed by Matthew and Mark. Luke uses it once, Paul twice, because it suits his purpose. The old sacrifices were to bring sin remembrance, Heb. x. 3; the sacrifice of the body of Christ, accomplished once for all, is revived by the remembrance of forgiveness.

26. [Omit τοῦτο, this, (with cup.) Tisch., Alf. Read the cup.] The Lord's death—The death, by which Christ was sacrificed for us [cf. his blood was separated from his body. Hence he says separately, This is my body; and separately, This is my blood. V. G.] So at the Apocalypse mentions a lamb, as it had been slain. Ye do show. Refer the Indicative, with for, to I have delivered, ver. 23. He convicts the Corinthians from their own practice, such as it was. My things are announced [shown], and the death of the Lord ought always to be new in our memory; Ex. xiii. 8, and thou shalt show, referring to the passover; whence the paschal lesson is calledCertified. the annunciation. The Syriac also has the indicative. Until—He infers this from the particle ἐκεῖνος, until, Matt. xxvi. 29. What seems lost to us by Christ's departure, is compensated by the Lord Supper as a kind of equivalent, so that from the Lord's departure from the sight of believers to his visible and glorious coming, we may have him whom for a time we do not see. "What was manifestedour Redeemer has passed into the sacraments;" Leo the Great. Hence, he says, in remembrance of Me: and of this mode of remembering there was no need, so long as he was with his disciples. He did not institute the Supper sooner, but on that night, on which the betrayal broke off visible intercourse with Jesus upon the earth. But he instituted it then, lest with the sight of him, the memory also should be interrupted. It may be asked, why did he not institute the Supper during those forty days between his resurrection and ascension? Ans. 1. Because it chiefly relates to the remembrance of his death. 2. The Sacred Supper is a foretaste as it were, of the common banquet with Christ in heaven, but after his resurrection Christ did not eat and drink with his disciples, but merely ate.
and that only to convince them of his real resurrection and
remembrance of the closest and most vivid kind, remembrance by children of parents, by a wife of her hus-
band, brother of brother, united with faith, love, desire, hope, likeness, and summing up the Christian condition. This relat-
ionship from the close of the last feast with the disciples till
Matt. xxvi. 29. This mystery unites the extremes of periods [Dispensations]. Till—Whenever his coming may
be. Then it will be drunk new, Matt. xxvi. 29. Come—In
5. Not return; comp. Acts i. 11, note. [Why until he
Because there will be no need of the symbols of the body,
body itself shall be seen. Theodor. in Mey.]
{\textit{mit τὸ ρύζων, this, with bread; read, the bread. Tisch., Alf.}}
{\textit{xai, and, some read ἤ, or, but and is right; as in what
body and blood. [This is wrong. The true reading is, ἤ, or.
Alf., and all eds.]} From the or, Pamellius, writing to Cy-
the Lapsed, attacks the necessity of communion in both
The disjunctive particle, if any one thinks that Paul used it,
however, separate the bread and the cup; otherwise the cup
well be taken without the bread, as the bread without the
cup twice demands, both with the bread and with the cup, the
once of the Lord Jesus in his own words, ver. 24, 25. But
the Corinthians, as they celebrated the Lord’s Supper, a man
once both eat this bread and drink the cup of the Lord, and
saintly he might eat this bread unworthily or drink this cup,
the remembrance of the Lord being profaned in the case
ver. 21. But if any one among the Corinthians even in
of confusion took the bread without the cup, or the cup
the bread, on that very account he took it unworthily, and
injury of the body and blood of the Lord. Unworthy—This
not only by those without repentance and faith, but by those
not examine themselves. The unworthiness of him who eats
ing, that of the eating is another. “Some indeed say, that
lies, not a person unworthy, but one receiving unworthily
cred ordinance. If then even a worthy person approach-
worthily is kept back, how much more an unworthy person who
partake worthily!”—Pelagius in the works of Jerome.
\textit{but—That he may not incur this sin. Mey.]} Examine—By
himself, and discerning the body of the Lord, ver. 29, 31.
Any one, iv. 1, even one of himself unworthy. So—At
Of—The preposition expresses a circumspect mind; but the
cup, is language showing indiscretion, ver. 27.
29. [Omit ἄνωτος, unworthy. Tisch., Alf.] Judgment—κρίμα, [without the article, comp. v. 32. Not. Crit.] some judgment—disease, or bodily death, ver. 30; so that those who do not discern the Lord's body, store it in their bodies. He does not say τὸ κρίμα, the condemnation. Not judging—[Or appreciating; Alf. better than Eng. Ver., discerning] Comp. Heb. x. 29. Body—Supply the blood. The Lord—An Antonomasia [an apppellative for the proper name], that is, Jesus. The Church is not called the body of Jesus, but the body of Christ. This then refers to the proper body of the Lord Jesus. [But the words τοῦ Κυρίου, Lord's, are not genuine. Tisch., Alf.]

30. For this cause—The Corinthians had not observed this custom; but in our day it is proper to attend to it. Weak and sickly—Weaker from slighter; sickly from more serious diseases; comp. Rev. ii. 1-3. [This distinction is unfounded. Mey., etc.] Sleep—An indifferent word [neither good nor bad] apart from the state after death. It is, however, it does not denote a dreadful death.

31. [For ὡς, for, read δὲ, but. Tisch. Alf.] Judge—Before the deed, Gr. ἔκχρισμον. Be judged—After the deed, Gr. ἔχρισμα. The simple verb and its compounds are elegantly used; nor does Paul afterwards disclose it that we are chastened by the Lord, Rev. iii. 19.

32. With the world—There is sure condemnation therefore for the world, since it is without chastisement.

33. Therefore—The remedy and advice suitably follow the repetition of a fault; the simpler the better. My brethren—A title suited to the conclusion.

34. [Omit δὲ, and. Tisch., Alf.] Hunger—So that he can wait. Occupatio [anticipation of objections]. The rest—Regarding the Lord's Supper; for presently after in this epistle he sets in another, also some spiritual things.

CHAPTER XII.

1. Now concerning spiritual [gifts]—Neuter, ch. xiv. 1, [not μάθημα. Some may wonder, that the other epistles do not treat of the gifts in which other churches were not wanting, ch. xiv. 36; Gal. iii.
The abundance of gifts in the Greek churches confuted the learned but vain curiosity of the Greeks. Of them gave Paul an opportunity to write to the Corinthians this is a mark of Divine wisdom, that every book of the Scripture, including the New Testament, discusses some subject to itself. The Corinthians abounded in spiritual gifts, Paul had something to write to them, as well on other matters on this topic; and that without delay; comp. ch. xi., end. Sets forth here: I. The unity of the body, verses 1–27. II. Of members and functions, verses 27–30. III. The principal gifts are exercised rightly, namely, by love, ver. 31, throughout. IV. The comparison of gifts with one another, Would not have you ignorant—This is repeated in ver. 3 in these terms, as if after a parenthesis. Ignorant—Ch. xiv. 38. dnu—Related to the verb remember, found in Eph. ii. 11. Reading is, oidiace δτι, δτι εκενην ητε, etc. So Tisch., Alf., Alf. renders, Ye know (that) when ye were Gentiles, led wheres which were without utterance, just as ye happened to be Analysis will be easy, if we only hold fast this thread, δτι that you were led; so that ηγεος, were led, is not a mere opposition [Synecagoreuma], but the predicate itself; comp. 3, where Gentiles and Gentilism are likewise distinguished in a parallel. For, instead of δτι or δς, that, we have construction, as in 2 Cor. x. 9, where it means as if; and so it is taken here too. Moreover in ηγεος δπαγομενου, the passive with the middle, the simple with the compound: you were away, you gave yourselves up to any guidance whatever. Leading, Paul considers Satan as the leader; (comp. Eph. ii. opposite is to be led by the Spirit, Rom. viii. 14; Gal. v. 18. umb—A proper epithet; comp. ver. 3, you blind went to you dumb to the blind. Before—[Namely, because you have been ignorant hitherto, 16, etc.] He infers this thesis, that spiritual things are with us, and with them alone, that is, with those who glorify that by them faith in Jesus is proved. For idols bestow spiritual; when the superstition of the Gentiles was over, was not the same need of miraculous gifts. In turn, sacrifices Jesus, has the Spirit of God; he who does not, has spirit of God, 1 John iv. 1, 2. Paul furnishes a test of truth
against Gentiles; John, against false prophets. Give to understand—Divine operations of that kind had been unknown to the Corinthians before. Until these letters came from Paul, their knowledge was less distinct, as they had not been long rescued from heathenism.

—the Spirit of God—Immediately after he says, by the Holy Ghost Godhead and sanctity are synonymous, especially in speaking of the Holy Trinity. Speaking—This expression is of very wide application. For even those, who perform cures and miracles, are accustomed to use words. In antithesis to *dumb* idols. [The true reading is, λέγει ἵνα δέχωμεν Ἰησοῦν, saith, Jesus is accursed. Tisch., A.Calleth accursed—As did Gentiles, but the Jews yet more. Then a Tapeinosis [saying less than is meant]. Does not call accursed, *is* he in the highest degree blesses. Accursed and Lord are opposite. [It is long-suffering, surpassing all comprehension, that Jesus Christ, the Lord, at the right hand of the Father, does not refuse to tolerate for so long a period of time, such a mass of blasphemy from the unbelievers, and especially from Jews, in their wretched blindness. That consideration ought to free the Christian from any indignation on account of any reproach whatever, however little deserved. *V.* The true reading is, εἰπεῖν Κύριος Ἰησοῦς, say, Jesus is Lord. Tisch. Alf.]

4. Diversities—Gr. διάφθορας. The Sept. has this term for Πόριν, of the orders of the priests. Comp. dividing, ver. 11. But in ver. 1 he called spiritual things, now, after mentioning Jesus, calls gifts. Spirit—The Holy Spirit is spoken of in this verse of Christ, in ver. 5; God the Father, in ver. 6; and the names gifts, manifestations, operations, agree respectively with these names. The Spirit is treated of ver. 7, etc.; the Lord, ver. 12, etc.; God, ver. 28, etc. [Comp. Eph. iv. 4, 5, 6.]

5. Administrations—Ver. 28. The same Lord—The Son of God, whom the Holy Ghost glorifies by those ministers.

6. Operations—Ver. 10. The same God—By his Spirit working in ver. 11. All—The working of God is seen somewhat more exclusively than the offices of Christ and the gifts of the Spirit. In a Masculine, all men; comp. every man, ver. 7, etc:

7. [To each man (thus endowed; emphasis on each, as individual distinction of gifts is to follow) is given, etc. Alf.] Manifestations Various, by which the Spirit manifests himself, though in himself hidden. Profit—This is treated, ver. 12, 13.

8-10. To one, to another, to another—Three classes (genera): ch. xiii. 8, and among these the expression, to another, denotes m
I Corinthians XII. 9.

species,) each one under its own class. So also xv. 39, 40, ἑλατος in turn is used for distinguishing kinds; ἐτερος, classes.

Prophecy is put in the second class, rather than the first, be-

severally used with great propriety. [Eng. Ver. renders it]. Word—Both wisdom and knowledge are set forth in

Wisdom, knowledge—Paul in various ways knowledge, especially to the Corinthians, either by itself, 2

Cor. vi. 6; in faith and word and knowledge and all di-

prophesying, or by doctrine, ch. xiv. 6; and here of wis-

knowledge, Col. ii. 3; Eph. i. 17, iii. 19. He speaks as of-

ters among the Corinthians; at present we doubt of the

and distinction of the very words. This is certain, that

they are ascribed to God, they differ only in their objects; see

38, note: when they are attributed to believers, wisdom

is given, wider, deeper, and higher than knowledge. Know-

knowledge, sight; wisdom, sight with taste. Knowledge is
to be done; wisdom, of things eternal; hence also wisdom

to pass away, ch. xiii. 8, and knowledge is more frequent;

not so much ascribe the former as the latter to the Co-

ch. vii. 1, ii. 6. Prophecy belongs to prophets; wisdom, what is left, namely, knowledge, to scribes, Matt. xxiii. 34;

The same—By whom the word of wisdom is given.

Faith here is not that which is common to all saints, but

gift, distinguished too from the four species, which follow

and yet it is joined more closely with them, than with that

class of gifts, ver. 8 and 10, end. This faith then

earnest and most present apprehension of God, chiefly in his

the effects particularly conspicuous either in the kingdom

or of grace. Therefore it is connected with the operation

lacious powers, ch. xiii. 2 (of which the principal, because

useful to others, was that of healing), and with prophecy (to
discerning of spirits was related, ch. xiv. 37), Rom. xii. 6.

this description, which we have now given, it is evident,

common or saving, and miraculous, (a peculiar gift,) either

differ, how the one may or may not be, without the other,
and either without love. Even men without righteousness and love may perceive the omnipotent will of God in Christ, Matt. vii. 14. But none but holy men can apprehend the will of God reconciled to us in Christ. And in these things, the faith working miracles, that which saves, are not different, but one and the same. In the first act it always has miraculous power; for it is something entirely supernatural, Eph. i. 19, although not always in such a degree, or at such an occasion, as to show itself. Gifts of healing—"Not only miraculous cures are meant, Acts v. 15, xix. 12, xxviii. 8, but a gracious blessing on the cure of the sick, by natural remedies; it cannot be denied, that some physicians are more fortunate than others, and this should be attributed not merely to their skill, but chiefly to Divine favor." E. Schmidt. This may also be applied to other gifts. For as the king of Judah when he lost his golden shield substituted brazen ones; so after the Church has lost distinct gift of grace still lends its aid more secretly under human efforts and means, and that the more abundantly, the more room is given it. [For above, read ἑν, one. Tisch., Alf.]

10. Prophecy—See on Rom. xii. 6. [He that prophesieth speaketh altogether from the Spirit; he that teacheth speaks partly also of his own understanding. Chrysost. in Mey.] Discerning of spirits—that he can show to others, what kind of spirit each prophet possesses, ch. xiv. 29. Kinds of tongues—interpretation—Ver. 30, 31, 5, xiii. 26, 27.

11. Will—The Spirit. So, as God willed, ver. 18. He gives several gifts, or some in various measures, to each.

12. [For, etc.—Here follows the proof that one and the same spirit will work all gifts by his own will, ver, 11; for else the church could not be a unit. Mey. For τοῦ σώματος τοῦ ἑνος, that one body, read τοῦ σώματος, the body. Tisch., Alf.] So also Christ—The will of Christ is the head and body. The head is the only-begotten Son of God, and his body is the Church; Augustine. With this agrees xvi. 51. To his Anointed, to David and his seed: for so the accent requires.

13. By one Spirit—The Holy Spirit is in baptism. Into one body—That we may be one body, animated by one Spirit. Whether Jews or Greeks—Who were bodies very different by nature. Whether bond or free—Who were bodies very different by human institution. Have been made to drink one Spirit. [Omitting sic, into, we have the true reading. Not. Crit. So Tisch., Alf.] John vii. 37, etc. Here also is inferred the unity of the body. I do not think, however, that there is any direct allusion here to the Lord’s Supper, comp. Mark x.
rather, the reference in the last part of the verse also is to
which naturally appears as a giving to drink, from the fre-
sea of the outpouring of the Spirit. So Mey., Alf., etc.]
—This protasis on the body extends to ver. 26: and is so
that the conclusion, ver. 27, is summarily added.
—The more ignoble members ought not to be spurned by
us, ver. 15, 16, nor can they be neglected by the more noble,
Foot—The foot is elegantly introduced speaking of the
ear, of the eye; one part of the other most resembling it.
Among men, each usually compares himself with those, whose
most like his own, rather than with those, far superior, or
Mr. Thomas Aquinas says: "Men devoted to active life
guished by the members of motion; those who are devoted
pliation, by the members that mark intellectual strength."
more decides, that the feet are in subjection; the hands, more
the eyes are teachers; the ears, learners. Am not of—Sup-
more from the following clause.
Not—Gr. oμ. Μην, as a sign of interrogation expects a
answer, as ver. 29, μη πάντες ἀπόστολοι; [are all apostles?]
a affirmative; as ch. xiv. 28, οὐχ ἔρωσιν; [will they not
therefore the question, whereby some read, οὐ παρά τούτο
ἐκ τού σώματος; is it not therefore of the body? pervers
[Hence Tisch., etc., write this verse without the interro-
ark. The two negatives destroy each other, as in English
Acts iv. 20), and the meaning is, not therefore is it not of the
it is still of the body. Win. 520. So Beng.] οὐ παρά
is a double, not a simple negative, as Acts iv. 20, 2 Thess.
the foot should say, Because I am not the hand, I am not
this saying of the foot is blandly contradicted: Not
art thou not of the body, thou dost not therefore cease to be
ly. Theophilus of Antioch has language like this; It does
that, because the blind do not see, now therefore also the
sun does not appear, where παρά is used to denote on ac-
because, as Deut. xxiii. 4.

ear—A part less noble. The eye—A most noble and
manding part, comp. Num. x. 31. Sight excels hearing,
1.
the whole were an ear—He does not say, and if, for the etc.
ad at the end of the verse. Or if the whole were smelling,
e the taste and the touch?
it hath pleased him—We ought not to require other deeper
or things, beyond the will of God: it is lawful to philoso-
phize in subjection to that will; we may treat of the best possible world, as the apostle does here of the best possible human body.

20. One body—From this unity follows the mutual dependence of the members.

21. [The preceding verses met the dissatisfaction of those who had inferior gifts; this meets any feeling of pride or superiority in those who had higher ones. Mey., etc.] Need—To this refer the words necessary, ver. 22. The head—The chief part.

22. More feeble—The hand, compared with the eye.

23. Less honorable—As the feet. The comparative softens an expression; dishonorable would be too severe. But he so calls parts covered with garments. Uncomely—Which need clothing. A stow, etc.—So the Sept. Esth. i. 20; bestow honor, (clothed with honor,) likewise Prov. xii. 9. Have—From the attention they receive from other members.

24. Have no need—What need then of patches on smooth cheeks? [The women sometimes put small patches of black silk, etc., on their face.] Honor—Comp. ver. 23, beginning.

25. Care one for another—This is explained in ver. 26. The par¬r more expressly denotes the care of all the members, than would the Attic singular.

26. Rejoice with—Both this and suffer with denote not only affection, but also the effect.

27. In particular—Or in part. He adds this, because the Corinthians were not alone the body of Christ and his members, ch. xi. 36. Even Rome ought to be satisfied if she be a part.

28. In—So, in ver. 18, with the same verb set. First—Apostles, not Peter separately, are in the first rank; the others follow them according to the nature of their office, time, dignity, usefulness.

Prophets—Acts xiii. 1. Thirdly, teachers—Teachers hold a high place, even above those who work miracles. Under prophets and teachers are included also evangelists and pastors; comp. Eph. 11. After that—The other classes are not distinguished by number.

Powers—That is, miracles. Abstract for the concrete. So in the following terms. Helps, governments—Literally pilottings. They hold governments, who take the helm in the church. Helps are those who, though not governors, yet exercise a certain influence, by whose others are supported; comp. xiii. 8. These two offices are not men¬tioned again, ver. 30. Princes, as soon as they adopted the Christ faith, claimed for themselves the offices of helps and governments, but at the beginning those who stood first in authority, prudence, resources in the church, aided and governed it. Government is
outward things; therefore the Spirit reckons it in an inferior
Beng. adds, with slender authority, ἐρμηνείας γλωσσῶν, inter-
of tongues.] The want of a connective has the force of
all?—That is, not very many are. Workers—Literally,
vers., [i.e., endowed with miraculous powers; So Alf.] For
ferred the have all? of ver. 30, to it, he would have ex-
here.
net—The Spirit gives as he will, ver. 11: yet believers may
ow, and engage in one rather than another, ch. xiv. 26.
ations are pleasant, not compulsory. [For τὰ χριστονα,
read τὰ μυσίζωνα, the greater. Tisch., Alf.] Best—Gr.
better, as each gift is more favorable to love. Theology is
re: ch. xiv. 5, 19. Nay, even—Gr. (καὶ έτε) [Eng. Ver.,
Luke xiv. 26. I not only exhort, but also show the method,
ly or plan. Excellent—Literally, by excellence. This ex-
vess the noun the force of a superlative (Rom. vii. 13), as
way most way-like [not a way more excellent than gifts;
he is not contrasting it; but the seeking for the best gifts
love for its motive and guide; and without love the gifts
ess, ch. xiii. 1, 2. Mey.] A way—Not the way; keeping
harians somewhat in suspense, while he explains the way:
y of love. Show—The present. Paul warms, and is car-
love. When he has thus shown the way, he returns to
repetition of the word covet (desire, Gr. φλιτε) indi-
and ch. xiv. 1.

CHAPTER XIII.

gh—All the gifts [however delightful, extensive, and use-
ought to be estimated, exercised, and elevated, accord-
and its standard. The apostle introduces into the discus-
gifts a more effective discussion of love. So in Disputa-
must always return to those points, which give greater
ie—All. Tongues—A climax; with the tongues, ver. 1:
ver. 2: faith, ver. 2: bestow, ver. 8. I speak—The tenor
of love leads him, though he just said to you, to speak in the person singular. He does not except even himself in the condition. And of angels—Angels excel men, and their tongue or tongues men’s. Moreover, they use their tongues to address men: Luke and ii. Love—[Eng. Ver., charity has not now the same meaning. Which seeks the salvation of our neighbor. Have not—In the use of the gifts, and in the rest of life. Many indeed have property and other gifts, without charity and its fruits, ver. 4; Matt. viii. which are called gifts, in respect not so much of themselves as of others. I am become—For want of love. The language assumes harshness. Brass—Brass, for example a piece of money of metal requires less art than a cymbal, for instance, of silver. The former may be compared he who speaks with the tongues of without love; to the latter, he who speaks those of angels. Seeming—Tinkling—With any sound whatever, mournful or joyful, out life and feeling. The language varies, I am nothing; it pro me nothing, ver. 2, 3. Without love, tongues are a mere sound, prophecy, knowledge, faith, are not what they are: Matt. vii. 22, 1 Cor. viii. 1, 2; James ii. 14, 8; every sacrifice is without reward. However such a man please himself, think that he is something will promise to himself great reward. With love, the good things opposite to these are understood.

2. Mysteries—Rom. xi. 25, note. [The secret counsels of the arrangements of Messiah’s kingdom, etc. Mey.] He does add wisdom, which is nothing without love. And all knowled Construe with σιδω, understand, as that is a kindred word, and immediately precedes. Of those gifts, which are enumerated at xii., Paul at ch. xiii. selected the more remarkable, and those which the prerogatives of love are fitly opposed. Mysteries relate things concealed; knowledge comprehends things more ready at hand and more necessary, as Science [Wissenschaften] commonly applied to nature. Faith—Ch. xii. 9, note.

3. Though—This is the utmost that the helps and government do, ch. xii. 28. Bestow—He puts in the highest place, what depends on the human will and seems most closely connected with love, acting and suffering. He, who gives up goods and his body, much, 2 Cor. xii. 15; but he who gives them up without love, he back his soul to himself: for love is a faculty of the soul. Then he speaks of profit in the Apodosis. On Bestow, φαμίζω, see xii. 20. Give—For others. Even to be burned—Dan. iii. 28; gave up their bodies to the fire.

4. Love—He describes the nature of love. He does not say,
with the tongues, prophesies, gives to the poor: but it is long-
It is a *Metonymy* for the man, who has love. But Paul
mentions those fruits of love, necessary in exercising the gifts,
requires from the Corinthians, and without which there may
exist, but no profit. Taking 1 Cor. viii. 1, we may advan-
ccompare together the delineation of love which Paul
to the Corinthians, and the delineation of wisdom, which
is adapted to those for whom he wrote, James iii. 17. *Suf-
fery*—Twelve praises of love are reckoned in three classes,
(if we reckon together one pair at the beginning, and two
the end, as is shown in the notes). The first consists of two
1, *it suffers long, is kind*: 2, *envies not*. We have the
thesis and antithesis, Gal. v. 22, 20. *Long-suffering* is of
being from others: *kind* of good to be extended to others;
her hand, it does not grieve at another's good, nor rejoice at
evil. The conjunction *and* is not expressed with *is kind.*
*tainteth not itself, is not puffed up, doth not behave itself
seeketh not her own*—The second class is of four members.
and second, two things in excess, which generally go to
be excluded; in the third and fourth two defects, likewise
excluded. For *ἀνχυμοικια* means the want of atten-
t decorum, that civility, which are proper to be observed:
*one's own* is connected with neglect of others, when one
wards himself and leaves others to themselves. Love avoids
defects. And the third corresponds to the first, for both
the desire of approving one's self to others: the fourth is
the second, for both refer to the avoidance of party feeling.
not—*Doth not act insolently,* with pride and ostentation;
*not behave unseemly,* is not uncourteous, unpolite, rude.
love, there true modesty also flourishes, which is termed civil-
people of the world (nor yet should *familiarity* be blamed):
on the other hand, every degree of *elegance of manners,*
perfection, in men of the world, has something *insolent* in
ament of self-love. Let the world cease to boast of virtues;
true Christianity alone. *V. G.*] *Is not puffed up*—With
deal for another; comp. iv. 6: again, *seeketh not her own,
abor for its own interests,* nor require others to do so.
not dissimilar, twice two members respect each other mutu-
(occasionally placed in a different order by direct or in-
*provoked*—*beareth all things*—The third class, of six mem-
which the third and fourth, and so the second and fifth, the
first and sixth, answer to one another. For there is a Chiasmus [cross reference of clauses] and that a retrograde one, quite attending with the double climax by negative and affirmative steps. All these have in our neighbor the personal object; — the real object, the thing or fact, which is their object, in the future, is, love is provoked, hopeth all things, endureth all things; in the past, thinketh no evil, it covereth all things, believeth all things: in the present, rejoiceth not at iniquity, but rejoiceth in the truth. Now by transposing the members, the elegance of Paul's order is more clearly seen. The following scheme represents it, and its evident plan shows the thread and connection:

1. Is not provoked.
2. Thinketh no evil.
3. Rejoiceth not at iniquity.
4. But rejoiceth at the truth.
5. Covereth all things, believeth all things, past.
6. Hopeth all things, endureth all things, future.

Thus the order is consistent in its part with itself; and the reason appears, why these last, hopeth, endureth, are put at the end, because they refer to the future. Is not provoked — Although it glows with a desire for God's glory, yet it is not provoked; comp. Acts xv. 24. Thinketh no evil — Doth not meditate upon evil inflicted by another, as if to avenge it. So the Sept. renders אָשֹׁל בְּדוּ מה. [It is not think thus, This or that man inflicts upon me this or that wrong, he has done, or he has deserved this or that. V. G.]

6. In iniquity — in the truth — On this antithesis see Rom. iii. 5. Rejoiceth — Gr. συναίρει, rejoiceth with — Congratulates with [Truth is personified; and denotes the Truth above all others, the Truth of the Gospel. Love rejoices with it, and in its spirit, Mey., etc.] All truth cherishes joy.

7. All things — All things four times, viz., things to be covered, or believed; things to be hopened and endured. These four steps beautifully follow one another. Hideth — Gr. σφυγμα, [Eng. Ver., beast; which is better, comp. ch. ix. 12. Mey., Alf.] Hides, to itself, to others. We cover, ch. ix. 12, note. Believeth — As he covers the evils of his neighbor, which are obvious, so he believes the good, which is not so. Hopeth — See the ground of hope, Rom. xiv. 4; he wisely hopeth good for the future, and endureth evils. Endureth — But he hopeth some time springs up, 2 Tim. ii. 25. Thus the praises of the one describe as it were a circle, in which the last and first correspond to each other. It is long-suffering, it is kind; it hopeth all things, endureth all things; and, that which is of far greater importance, never faieth, pleasantly follows this fourth step.
for faileth—Is not destroyed, does not cease, always holds its never moved from its position: comp. fall, Mark xiii. 25, 13. whether prophecies—Supply, there be: so ch. xv. 11. Pro-
the plural, because multifarious. Fail—This of prophecies edge; but of tongues, cease. Tongues are a most charm-
but by no means lasting; they were first on the day of
Acts ii., but they did not continue in the primitive church
the other miraculous gifts. Nor have they anything anal-
perfect state, as prophecy and knowledge have; hence
yield to these: whence presently after, he regards these
in tongues, when speaking of “that which is perfect.”
These occupy a middle place, because they are the vehicle
dage of prophecies; but prophecy and knowledge consti-
different classes, ver. 9, 12.
art—He not only says this: This prophecy and this know-
we have, are imperfect; for the same must be said even
love in part; but such is the nature of prophecy itself,
one prophet Jesus Christ,) and of knowledge, that they
e reckoned among the things, which are in part, because we
ly in this imperfect life. On the phrase, comp. the note
v. 15, I have written more boldly.
me—In its own time, by degrees, not by a leap. In spir-
weaker age ought not too eagerly to aim at more mature
that which is perfect comes at death; 2 Cor. v. 7: and at
. [Omit rurs, then. Tisch., Alf.] Then—Not before.
prophecy and knowledge never pass away entirely in
en—The progress from grace to glory, which awaits indi-
evers and the whole Church, is compared to the stages of
id—See Paul's humility. The natural man does not will-
ember his childhood through pride; but the soul, pining
erty, confesses its earliest growth, Job x. 10. Spake—In
tongues. Understood—In reference to prophecy; for it
ng more simple. Thought—In reference to knowledge: for
complex. [But this is simply an illustration of ver. 10,
cannot well be any allusion to these threefold gifts. Mey.,
t 8, but. Tisch., Alf.] But when—He does not say, t away childish things, I became a man. Winter does not
ig, but spring drives away winter. So it is in the soul and
orch. Put away—Of my own accord, willingly, without
childish things—Childish speech, understanding, counsel.
Τὰ denotes the Abstract. Humanity is not removed, but man attained.

12. We see—[Literally, for we see now as through a mirror (through, because the object is seen as if behind the mirror, 

_Mey_, an enigma, (that is, in a dark discourse, a revelation which is concealed to us, but not yet fully clear. _Mey_, _Alf._)] This corresponds in Sept. to the Hebrew ἄνδρα and ἐφέ, 1 Sam. ix. 9; 1 Chron. xxix. 1 of the Prophets. And this passage has a synecdoche of the mirror species for the whole class: and with the verb, we see, supply hear, for prophets both see and hear: and commonly words are added to visions. But what a mirror is to the eye, that an enigma to the ear: and the tongue serves it. On various grounds, we may compare with this Num. xii. 8. Moreover he says, we see, in the plural: _I know_, in the singular: and to see and to know differ in the classification of spiritual things, as the external and internal senses differ in natural things. Nor does he mention God in this verse: but he speaks of him, as he shall be all in all. Then—

had a great relish for that future: 2 Cor. xii. 2, 3. Face to face with our face, we shall see the Lord's face. That is, not a face, but the face, to which the context refers. ἄνδρα, ἐφέ, is used, and is adapted to both states, but with a different idea. ἔμπνευσα, _I shall know_—Gr. γνώσω, ἐπιγνώσωμαι. The latter, the compound signifies much more than the former, the simple verb; _I know, I thoroughly know_. And so Eustathius interprets the Homeric ἐπιγνώσωμαι, _I shall observe most accurately_; and ἐπιστήμωμαι, _an accurate observer_; and adds the reason that the prefixed ἐνι adds accuracy of energy. As also _I am known_—This corresponds to face to face.

13. Now abide—This is not said strictly of duration; for the three things do not meet in it; since faith is terminated in sight—hope in joy, 2 Cor. v. 7; Rom. viii. 24; love alone abideth, verse 7, but of their value, in antithesis to prophecy, etc., in this sense, being reckoned up, these three are necessary and sufficient; let us set these three stand. These exist, these abide, nothing more. One can be a Christian without prophecy, etc., but not without faith, love. Comp. on the verb _μένω_, _abide_, Rom. ix. 11; 1 Cor. iii. 11; 2 Cor. iii. 11; Heb. xiii. 1. Faith is in God, hope for ourselves, love towards our neighbor. Faith is properly connected with the economy of the Father, Hope with the economy of the Son, Love with the economy of the Holy Ghost, Col. ii. 12, i. 27, 8. And this too is the reason of the order in which these three are enumerated. _Now_ has the force of an _Epitasis_ [an emphatic addition, and shows what are the
Three—Only. Many are not necessary. He refers to these three. Eph. i. 15, 18; Phil. i. 9, 10; Col. iii. 15; note: 1 Thess. i. 3; v. 8; 2 Thess. i. 3, 4; Tit. i. 1, 2; 2 Pet. i. 8, etc. Sometimes he mentions faith and love, sometimes faith alone. Faith and love being by synecdoche the whole of Christianity, 1 Thess. iii. 12. It is a wicked man are unbelief, hatred, despair. These—Heb. are, viz., greater than prophecies, etc. Greatest—Gr. μεγαλέρ—The greatest, of these, the three. He not only pre-eminently prophecy, but even to things which excel prophecy. Love advantage to our neighbor, than faith and hope by them-own. And God is not called faith or hope, but he is called love.

CHAPTER XIV.

Desire—This word implies more than desire (covet), here, 1 Cor. xii, 39, xii. 31. Rather—Than tongues. Paul here does not speak expressly of knowledge, for it, in respect of other parts of prophecy, ver. 6. God—Alone, who understands all tongues. Heareth—understandest. In the spirit—Ver. 14. [Therefore not the letter, but his own higher spiritual nature. Mey.] Mysteries—Theors may rather admire, than learn. Not the mysteries. Exhortation—Two principal species are added to this class; ἐν παραμυθείᾳ, com-effects: exhortation, takes away sluggishness; παραμυθεία, com-away sadness.

Understanding what the tongue speaks. The church an assembly. No article. Mey.] The whole congregation. Tongues—The Corinthians chiefly cultivated this gift; and not rebuke them, but he sets it in order, ver. 12. Greatest, ver. 6. Interpret—Gr. διερμηνεύει. This elegantly expresses the mediation of the interpreter between the speaker, in an unknown tongue, and the hearer. If the very same person, who speaks in unknown tongue, also acts as interpreter, then the very same person is the interpreter between himself and the hearer; according to different points of view. The church—Seeking [ver. 12] may receive agrees with this.
6. Either by revelation, or by knowledge, or by prophecy, or by

trine—Four kinds of prophecy broadly so called. The two for

ter to the person himself, who possesses the gift; the two latter

the same time show more of a leaning towards the hearers. One

difference of prophecy (which answers to revelation) and of knowl-

dge (to which doctrine corresponds) see xii. 8, 10: and on the whole

tject, below at ver. 26, etc. Prophecy relates to particular facts,

well understood before, to mysteries to be known only by revelation.

Doctrine and knowledge are brought from the common storehouse

of believers, and refer to obvious things in the matter of salvation.

7. [Render, Things without life, which yield sound, whether

or harp, yet if they do not give a distinction, etc. Alf. after Me.

Pipe—harp—Two chief musical instruments; not only the pipe,

which is, as it were, animated by the breath of the piper, but also

harp. How shall it be known—How shall pipe be distinguished from

pipe, and harp from harp? One instrument has different sounds,

different things.

8. For—This serves for a climax; for the higher confirms the

lower step. Uncertain—Different sounds of the same trumpet sur-

mon soldiers to different duties.

9. You—Who have life; comp. ver. 7. By—that is, then, with

you speak in an unknown tongue.

10. So many, it may be—Gr. τοσαῦτα, εἰ τύχοι—Εἰ τύχοι (Le

verbi gratia, for example; comp. xv. 37) gives τοσαῦτα, so many,

force of a definite number. If men could ever have counted the

number of voices, Paul would have set it down here. [Omit αὕτω

of them. Tisch., Alf.] None without signification—Each of these

has its own power [meaning, ver. 11], δόματιν.


12. Spiritual (Gifts)—Gr. of spirits—Plural as ver. 32, xii.

As there is one sea, and many seas, so one spirit, and many spirits.

one trumpet, it gives many sounds. [Excel—Gr. abound. So

am I from wishing you not to have these gifts, that I wish you

have them superabundantly, only let them be used to edify. Chrys.

in Mey.] To the edifying—that the Church may be as much as pos-

sible edified.

13. Pray—And he will do this with such fruit and effect, that

interpretation shall be added to the tongue; ver. 14, etc. It is

plied that this is to be obtained by prayers. [But the word pr

here must mean speak or pray in an unknown tongue, as in ver.

Mey. Hence, render, Wherefore let him who speaketh with a tong

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1 Corinthians XIV. 21.

...utter striving that he may interpret; i.e., use his gift of thus with earnest striving for the gift of interpretation. 

Spirit—understanding—The spirit is the power of the soul, secretly suffers the Holy Spirit's operations; but the understanding, the power of the soul, when it goes abroad, and acts with or: as also when it attends to external objects, to other persons, although its reasonings may be concealed, comp. ver. So understanding, ver. 19; Spirit, the inmost shrine, Eph. iv. 23; comp. Heb. iv. 12. Without a fruit, but does not produce it. On this word, see Matt. With the voice; the first person singular for the second. Sing—With the voice, or play on an instrument. If that be done with the spirit only. Bless—The most of prayer. He that occupyeth the place of the unlearned—session is not a mere paraphrase of the word unlearned, but reads all, who, however they excelled in gifts, did not at least in the tongue, in which one spoke, any more than an unlearned. And therefore Paul shames him the more, whom he is singing. It is a common phrase among the Hebrews, he fills of his fathers, i.e., he shows himself worthy of his ancestors. Amen—This was their usual practice even at that time; he unlearned, but all the hearers would say it, giving their in who blessed. And so also, those who could not speak repeated the words of others, and declared the assent of their king. What thou sayest—Not only ought he to know, that spoken no evil, but also what good thou hast spoken. Thank—Paul uses thanksgiving and Protherapia [anticipations against any charge, as of egotism], before speaking praises. [Omit medius, my, also for ταῖς γλώσσαις, tongues, read, a tongue. Tisch. Alf.] Than you all—Than any or even you. You—Frequently, those less accomplished are more assuming.

The words—A definite for an indefinite number; the two part of ten thousand: comp. Lev. xxvi. 8.

Thren—The vocative put at the beginning has an agreeable sense—understanding—Gr. τῇ xaxia: ταῖς φρεσί—Ammonius appropriately: "νοῦς is covert reasoning, but φρένες implies rights." Nor does xaxia denote malice [badness], but vice, or is opposed to virtue. Men—Perfect—Gr. τέλεον. And determining the true value of every thing from its use.

law—Embracing also the prophets. With men, etc.—Is.
xxviii. 11, Sept. By stammering (imperfection) of lips by an
tongue, (in) men of other tongues: (Gr. ἐμπροφάλλων; masculin
neuter.) The paraphrase accommodating the text of Isaiah to
passage of Paul may be as follows: This people do not hear,
though I speak their common language, I will therefore speak to
in other tongues, those of the enemies sent against them; but
then will they not hear me, comp. Jer. v. 15. Since God is so
to speak in the tongues of enemies, the comparison holds good to
them to the gifts of tongues. And yet—Sept. Is. xxviii. 12;
you would not hear.

22. For a sign—[Not to the faithful, who already believe; but
ingfidelis, that they may believe; Estius in Mey.] By which all
they ought to hear the word. But for all that they do not hear.
—The accent in Greek makes the word emphatic, exist. But
prophecy—Namely, is for a sign, or simply is; comp. vi. 18. To
that believe—This must be taken as an Amphitropeio; [a name
from some past or future circumstance; thus believers, because
such by the prophecy] since prophecy makes believers of unbelievers,
the speaking tongue leaves the unbeliever to himself. The lang,
of Paul is indefinite. Unbelievers, generally, when tongues fall to
them, continue unbelievers, but prophecy makes believers of un
believers, feeds believers.

23. The whole into one place—A rare occurrence in so large a
Come in—As strangers or even from curiosity. Unlearned—
who have some degree of faith, but do not abound in gifts. Th
follows as a climax, or unbelievers, who were not so likely to com
and yet were not kept out. In this verse Paul speaks in the pr
ver. 24, in the singular. Many bad men hinder one another,
bad conversation; individuals are more easily gained. That ye
mad—For they will not be able to distinguish that earnestness
madness; hence they will speak shamefully; comp. Acts ii. 13.

24. All—One by one, ver. 31. Come in—An example in 1
xix. 20, 21. One that believeth not—To this refer is convinced, cy
John xvi. 9. Unlearned—[Gr. ἀκολούθων, i. e., Christians not g
with either the power of speaking with a tongue, or the understan
of it. So ver. 16. Mey.] To this refer is judged: comp. in
That conviction of unbelief, and that judgment of unlearned rud
is wrought by the power of prophecy itself, though this be made
out application to individuals. And these are two successive s
the third follows the secrets, etc. Of all—Partly speaking, parti
senting.

25. The first xai oβerο, and thus, is spurious; for the verb γί
in the present indicates that this clause, τα χρυσά — γινεται, are made, etc., is more closely connected with the preceding, where the present tense is used than with the following, the future. [Omit καὶ ὁκεαν, and thus. Tisch., Alf. So The secrets of his heart—All the inmost thoughts of the heart, which has never had such experience, and now first acquainted with itself and makes confession of itself. For never is here principally intended. The unlearned man is the way, because his case is not altogether dissimilar. Any the lowest degree of faith before entering such an assembly, perceived that God is truly in believers. His—The unlearner’s. Made manifest—Dan. ii. 30, end. So—At last. Own—A public declaration of those who feel and experience the power of the word, is made too rarely in our times. Spontaneously, clearly, expressly declaring it either in the or even out of it. That—Comp. Dan. ii. 46, 47. A most proof of the truth of religion, from the operations of God men. Of a truth—He will confess that you are not mad, God is truly in you, and that he who is in you, is the

very one—The assembly was then more fruitful than now, man, whatever his state of mind, must fill the time with a

Hath a psalm—Either stored up, or by inspiration; either before, or at the moment; comp. ver. 30. Extemporaneous are given to them by the Spirit. Individuals had a psalm, to praise God, or a doctrine to be imparted to neighbors; to speak each to himself. The word hath, repeated, elecommon the distributed abundance of gifts. [Transpose hath in and hath a tongue. Tisch., Alf.] Revelation—By which communicates something to man; Gal. ii. 2, prophetic revelation, 30, 29. Interpretation—By which one interprets a tongue.

Edification—The best rule.

He explains more particularly how all things may be done. Any—Merely one person ought never to have spoken in an own tongue; but if one did speak, one or two should have to vindicate the abundance of the Spirit. [Rather, not more or at most three, in any assembly, ought to speak thus. By course—By apportioning the times or even the places of

if there be no—Either he himself, who spoke in an un-

tongue, might have interpreted, ver. 13, or another. Let him
250 THE GNOMON OF THE NEW TESTAMENT.


29. Let the prophets—An Antithesis to those who speak in an unknown tongue. Prophecy, strictly so called, is opposed to revelation, ver. 6; prophecy, in a wider sense, (as also revelation,) is opposed to knowledge, ver. 6. Again, comprehending knowledge, it is opposed to tongues, ver. 4. Let them speak—Supply by course, ver. 27. Of himself—Namely, prophets. Judge—Even by word.

30. Sittest—Listening. The first—Who was speaking before.

31. One by one—So that each may always give way to others.

—Mark how universal. All may learn—By conversing, inquiring, speaking, listening: all are prophets. Men learn by teaching: let them be taught by speaking and asking spiritual questions, ver. 34, 35. [Many continue so to become less and languid in spiritual things, because they almost never see another of such things. V. G.] May be comforted—Sometimes the speaking of another arouses us more, sometimes our own.

32. And—And indeed; so xai, 2 Cor. v. 15; 1 John iii. 4. spirits of the prophets—Abstract for concrete, the prophets, even when acted upon. To the prophets—He does not say, to the spirits of the prophets. Are subject—Not that a prophet would for the sake of another deny or cast away the truth of his prophecy, 1 Kings xiii, etc.; for the word of prophecy is above the prophets, ver. 37; but that he may not demand to be heard alone, but must give his attention to others also, while speaking, and learn from them what they have received more than himself. Subjection, that of silence to learning, ver. 34, 35, [1 Tim. ii. 12]. Every act of teaching involves a kind of authority: they are subject, he says; not merely ought to be. The Spirit of God teaches the prophets this.

33. As—A close very like that of the next portion, ver. 34.

[Tisch. (not Alf.) connects this clause, as in all the churches, with the following ver.]

34. Women—Paul writes this also, 1 Tim. ii. 11, 12, and yet it was expedient that this should be written especially for the Corinthians; comp. note at xi. 16. In your churches—Where men are present that can speak. Under obedience—To submit their will to another's, Gen. iii. 16. The application ἡμῶν (desire,) of the word is to her husband, and that as to her lord. Also—Comp. ix. 8, 10.

35. Learn—By speaking. Will—Occupatio [anticipation of objection]. Their (own)—Rather than others. Let them ask—Men ask were to put questions in the assembly. [For ὑμαῖς, women, γυναῖκα, a woman. Tisch., Alf.] In the assembly—[Ἐξ ἑαυτῶν]
church, as Eng. Ver.] Either civil or sacred. To speak—Either by teaching or asking.

36. What—or—Gr. η —γ. You, Corinthians, (likewise you, Romans,) are neither first nor alone. But women are also elsewhere silent.

37. A prophet—The species; spiritual, the genus. The former, endowed with more eloquence than the latter. Let him acknowledge—Paul in fine does not allow the question to be raised, whether he write correctly. [Omit ἐνρωλαῖ, the commandments. Tisch., Alf.] Of the Lord—Jesus.

38. But if any man be ignorant—So that he cannot acknowledge [perceive]. If any one is ignorant, he says, or pretends to be. A weighty argument with the Corinthians, who were very desirous of knowledge. Let him be ignorant—which means, we cannot cast away all things for such a man; let him keep it to himself. Those, who are thus left to themselves, repent more readily, than if you were to teach them against their will.

39. Wherefore—The summing up. Covet—This is more than, forbid not.

40. [Read πνευμα δὲ, But let all things, etc. Tisch., Alf.] Decently—As respects individuals. In order—By turns.

CHAPTER XV.

1. Declare—Construe with τίνε, what, ver. 2: comp. Gal. i. 11. Paul had already made known the gospel to the Corinthians, but he now informs them at greater length, in what way, by what method, on what foundation, and by what arguments he had preached to them. It had been formerly doctrine, it now becomes reproof, which severely stigmatizes their want of knowledge, ver. 34. The gospel—Of Christ, chiefly of his resurrection. A pleasing appellation, by which he allureth the Corinthians, and a formal preface, holding them, as it were, in suspense. [Have received—This receiving involves everlasting obligation. V. G.] Stand—That is, have obtained a position. Present, in sense.
2. *Ye are saved*—The future in sense, ver. 18, 19. *If ye keep*.

*If* here implies a hope, as is plain from what follows, *unless*, etc. *in vain*—A sad word. Gal. ii. 2, iii. 4, iv. 11. *V. G.*

3. *Among the first*—The things of greatest importance ought to be taught among the first things. ἰδον ὑπακούειν, Sept. ἐν πρώτον, i.e. at old time; 2 Sam. xx. 18: but, in Deut. xiii. 9, *first*, and so I have received—From Christ himself. I have not feigned it, 2 Pet. i. 16.

That—Paul says that he had declared among the first, not only the resurrection of Christ, but also the resurrection of the dead, which flows from it; the faith in all of which the Corinthians adopted before they were baptized in the name of Christ, crucified for them; so dead and risen again, i. 13: comp. Heb. vi. 2. *For*—A very effective word, *for* taking away *our* sins, Gal. i. 4; 1 Pet. ii. 21; John iii. 5. So ὃς ἐξέρεν, Heb. v. 3; comp. Tit. ii. 14; Luke i. 71; 2 Cor. v. 15. *Sins*—By which we have had deserved death, ver. 3.

Scriptures—Many things are said in Scripture on the death of Christ. Paul puts the testimony of Scripture before the testimony of the eye who saw the risen Lord.

4. *Was buried*—Matt. xii. 40. *[Here the burial of Christ is* closely connected with his resurrection, than with his death. However, surely, at the very moment of his death, the power of his life, which could not be dissolved, exerted itself, 1 Pet. iii. 18; Matt. xxviii. 6.] The grave was to Christ the Lord, not the destined receptacle of corruption, but an apartment fitted for entering into life, Acts ii. 27. *V. G.*

Rose again—This enlarging on the resurrection of Christ is the more suitable, because the epistle was written about the time of the passover; ch. v. 7, note. We must urge the weight of the subject of the resurrection, as it is disparaged at the present day, in various pretexts. *According to the Scriptures*—Which could not be of fulfilment.

5. *Cephas*—Luke xxiv. 34. *Twelve*—Luke xxiv. 36. *Per* Matthias also was then present. [This is against probability. They are called the twelve, as their popular designation, though the number was not full. *Mey., Alf.*] Photius and others read ἐνδήξα, eleven.

6. *After that*—Advancing to a greater number. *More than a hundred*—A remarkable appearance. [Not mentioned in the gospels; nor are those spoken of in ver. 7. *Mey., etc.*] Paul puts himself after all these. *The greater part*—Say 300 at least. *Greater part* were providentially preserved in life so long, to be witnesses [having authority akin to that of the apostles. *V. G.*]; cf. Jos. xxiv. 31. *Remain*—In life. The opportunity of thorough sifting these witnesses remained unimpaired. *Andronicus and Jun.*
resumed to have been of them, Rom. xvi. 7. But—Gr. xai, was of no less importance to adduce these witnesses. They in this belief. Fallen asleep—As to rise again. 

The less. V. G.] By all—More than the twelve to be called Apostles, ver. 5; yet in a stricter sense than at 7.

of all—Or rather, after all, to exclude himself. Also after Deut. xxxi. 27, 29, after my death, etc. [The appearances, wards followed, are not excluded by this expression, Acts V. G.] As by one born out of due time—Sept. ἐκρωμα, Num. xii. 12. The article, the one is emphatic. Paul so self alone in reference to the circumstances of the appear-
present time of writing. What ἐκρωμα, an abortion, children, he says, I am among the apostles; and by this the sinks himself lower than in any other way. As an abor-
worthy of the name of man, so the apostle declares him-
worthy of the name of apostle. The metaphor is from the as the term regeneration, 1 Pet. i. 3; εἰ, if, in ὑπερευτι, as if somewhat softens the phrase: as if. He shows that this is pressed too far. By me also—This is elegantly put at the end period.

t—In Latin Paulus, minimus. That—The language in-
strength. [To be called—To bear this highly honored y.] Persecuted—Believers even after repentance impute to 
what they once perpetrated.

Alone. What I am—That is, an apostle, who saw Not in vain—Paul proves the authority of the gospel and
mony by its effect. They—This is referred to ver. 7. All
nally. [Or even collectively. Mey.] With me—With a 
article, because he says, I labored: comp. Mark xvi. 20.

After this manner, namely, that Christ died, was buried, again; as ver. 3, 4. Alf.] We preach—All the apostles, 
outh. Ye believed—Faith once received is a foundation 
ient faith; and its first firmness not only binds the wavers-
so often keeps them.

A particle of affirmation. How—The connection between 
section of Christ from the dead, and that of the dead was 
est to Paul. Those, indeed, who held any resurrection 
ld not believe even the resurrection of Christ. Some 
t Gentiles, Acts xvii. 32.

Beginning a retrospect, and enumerating what he al-
3–11.
14. [Add καὶ, both, before ὅ τε ἠλπίζει ἡμῶν, our preaching. Τῷ]

15. Vain——Contrary to what yourselves have acknowledged. ver. 11. Κεφαλήν, vain, without reality, differs from μακραία, vain, 17, without use.

16. False witnesses——It is not lawful to declare of God what is so, though it seem to give him glory. False witnesses, for instance, traders, who, for the sake of their gain, feign accounts of earthquakes, inundations, and other great calamities in distant countries, and lead souls otherwise not too credulous to thoughts and convictions concerning divine judgments, good in principle, but erroneous in fact. [Of God——So Alf., of or concerning God; but Mey. render ἀνατρέπεσθαι, against, strictly, in its judicial sense.]

17. In your sins——Even those of blind heathenism; ver. 34, prived of the hope of eternal life. V. G.

18. Perished——They were, they are not. Paul speaks conditionally, as the heathen denying the resurrection might, on that supposition regard the dead just the same as if they had never been. Nor Paul here any need of expressing distinctly what it is to be in sin.

19. If——The statement of the topics discussed at ver. 20, etc., precedes verse 18 and 19; and verse 19 contains the statement of 20, treated at ver. 29–34. In——Gr. ἐν, as far as concerns, i. e., in hope in Christ is confined wholly within the bounds of this present life only. Life——Scripture does not readily call this life, life; of αἰών, an age; here it speaks after the manner of men, as Luke 25. Have hoped——[The perfect, implying the endurance of the future. More miserable——Gr. ἀκατάστατος, the strict comparative; for if it had the superlative form, the article would precede it: We are more miserable than all men, the rest, viz. all other men, are not duped by false hope, and can freely enjoy the present life; we, if the dead rise not, foolishly do it by a false hope, and by denying ourselves and the world, losing sure enjoyment of the present life, are doubly miserable. Even Christians are happy, but not in the things which are the delight of other men; and, if we removed the hope of another life, present spiritual joy is diminished. Believers have immediate joy in God; therefore are now happy; but if there be no resurrection, that joy is greatly weakened. This is the second weighty consideration. The first is, that the happiness of Christians rests not in worldly things. Each consideration confirms happiness from the hope of the resurrection.

20. Now——Paul declares, that his preaching is not empty, that
faith is not vain, that their sins are taken away, that the dead in Christ are not annihilated, that the hope of Christians is not ended with this life. [Omit ἐγέρων, and become. Tisch., Alf. So Beng.] The first fruit—Supply, οἶδα or ὅν, being. The mention of the first fruits admirably suits the time of the passover, at which we have observed above, this epistle was written; nay, more, with the very day of Christ's resurrection, which was likewise the day after the Sabbath, Lev. xxiii. 10, 11. [But the sense is general; as the first fruits begin the harvest, so Christ the resurrection. Mey.]

21. Also—The conclusion after for since.

22. All die—He says die, not in the past, as in Rom. v. 17, 21, etc., but in the present, in order that in the antithesis he may speak more plainly of the resurrection, even yet future. And he says, all. Those who are in the highest degree wicked die in Adam; but Paul is here speaking of the godly, of whom the first fruit is Christ; and as these all die in Adam, so also shall they all be made alive in Christ. It is with believers that Scripture everywhere deals. It treats primarily of their resurrection, 1 Thess. iv. 13, 14: incidentally of that of the ungodly. In Christ—This is emphatic in this clause. By affirming the resurrection of Christ, he affirms the quickening of all. Shall be made alive—He had said, they die, not are put to death; now not, they shall revive, but they shall be made alive not by their own power.

23. Everywhere—first fruits—afterward—Gr. ἔκαστος—ἀρχὴν ἕπετα—In this verse we must thrice supply ἐστὶ, is, or, εἰσί, are. In ver. 24, too, supply is. Order—Divinely constituted. The word, ἐπέταξεν, put under, ver. 27, is akin. First fruits—The force of this word comprehends the force of the word ἀρχὴν, beginning, to which the end corresponds by contrast. Afterward—then—Gr. ἐπέτα—Ἔπετα—Ἐπετα is more conjunctive; εἶτα, more copulative, ver. 5, 6, 7. Ἐπετα, afterwards, the comparative in opposition to primum, first, ver. 46, of which first the force is contained in first fruits, in this passage: εἶτα, then, is used more absolutely. This different use of ἐπέτα and εἶτα is clear in ver. 5, 6, 7. For the twelve are joined with Cephas by the conjunctive εἶτα; The five hundred by the disjunctive, and so James with these; but the Apostles with James by εἶτα. Therefore those, who are introduced by ἐπετα, are put in between, as it were, by parenthesis. But here ver. 23, the matter seems to be ambiguous. If we make a twofold division, we may either place Christ and those who are Christ's in the one member, and τὸ τέλος, the end, the other; or we may put Christ alone as the principal person, and join to the other side those who are Christ's, and afterwards τὸ τέλος, the end. By the former method, Christians are the append-
age of their head; by the latter, Christ everywhere retains his prerogative, and all others are massed on one side. The former puts a comma after Ἰριστός, [in Eng. Ver., after first fruits], the latter, a colon; and so εἶτα, then, retains a more absolute sense, and its copulative power more than the ἕπερα, afterward. Paul describes the whole process of the resurrection with those things that shall follow it, and therefore renders the resurrection itself more credible. For this resurrection is necessary to bring about this result, that God may be all in all. They that are Christ's—A pleasant Πολλαπλασία [a variety of cases], Ἰριστός, Ἰριστῶν, Christ, Christ's. Christians, so to speak, an appendage to τίς ἀπαρχής, the first fruits. They godly shall rise at the same time, but they are not reckoned in a blessed number. At his coming—Then Christians shall have an order. They shall not rise one after another at that time. Paul not call it the judgment, because he is dealing with believers.

24. Then—After the resurrection of those who are Christ's, the King, will accomplish judgment between the resurrection and the end. The end—Namely, of the whole resurrection. The relative to the first fruits. [Rather, the end in general, when all shall be accomplished. Alfr.] In this end all orders shall obtain their summation, 1 Pet. iv. 7; Rom. vi. 22. This noun contains the meaning of the verbs delivered up [ver. 24] and destroyed [ver. 26]. See great mysteries the apostle draws from the prophetic syllables ὕψωσεν, and ᾧ, all, Ps. cx. 1, viii. 6. Gr. ἀνέβη, until, and πάντα, things. Therefore even the words are inspired by God. For the same principles apply to all. When—Namely, when. The form is explained by the latter; and the first part of the following verse refers to the former; the second part, to the latter. So soon as the Son shall have delivered up the kingdom to the Father, the Father will destroy all authority; and the deliverance of the kingdom by his hands takes place, that all authority may be swept away. And have delivered up the kingdom—The Father will not then begin to reign without the Son, nor the Son cease to reign without the Father, for the divine kingdom of both Father and Son is from eternity, shall be to eternity. But this refers to the mediatorial kingdom of the Son, which will be delivered up, and the unmediated reign of the Father, to which then it will give place. In the meantime, the Father manages the affairs, which the Father has given him, for and by his own people, for the elect, by angels also, and before the Father against his enemies, while even an effort of these continues. Then he will deliver up the kingdom to the Father, in so far as the Father gave it to the Son, John xiii. 8. Neither the Father when he
the Son king, nor the Son when he delivers the kingdom to his Father, ceases to reign; and by the very fact, that we are told that the kingdom is to be abolished, but delivered up to the Father, it is significant that it itself also is of infinite majesty. But the glory before which the kingdom of the world will remain, even after that delivery, will be the Son, Heb. i. 8; nor will he cease to be king according to his nature, Luke i. 33. If the citizens of the New Jerusalem are for ever and ever, Rev. xxii. 5; how much more will God's kingdom reign! To God even the Father—A twofold point of view is considered both as God and as Father toward Christ, Col. i. 17; even when exalted, Rev. iii. 12, 21; and toward behemoth, iii. 17. He is considered as God towards enemies. Put is the expression of the subject is put another in the third person, ver. 25 and 29. [But here the verbs, delivered up and put down, must have the same subject. Mey.] All rule and all authority and power—Rule and authority are also said of human powers, Tit. iii. 1; but oftener of the kingdom of the world, Col. i. 16; and that too in the concrete, to denote their very being a kingdom. 'Αρχή denotes order, to this are διονυσία, authority, magistracy, and the army, forces. The last two here being more closely connected with one another, as διονυσία, authority, magistracy, and the army, forces. The last two here being more closely connected with one another, as διονυσία, authority, magistracy, and the army, forces. The last two here being more closely connected with one another, as διονυσία, authority, magistracy, and the army, forces. The last two here being more closely connected with one another, as διονυσία, authority, magistracy, and the army, forces. The last two here being more closely connected with one another, as διονυσία, authority, magistracy, and the army, forces. The last two here being more closely connected with one another, as διονυσία, authority, magistracy, and the army, forces.

But it is foretold. He—Christ. Reign— wygląda, reign in the midst of Thy enemies, Ps. cx. 2. Until—There will be need. Put—The Father. All—Paul brings in this, to transition to what follows. Enemies—Bodily and spiritual. Out, from His feet, to wit, the Son's. As it is, the Ellipsis is, since Christ previously destroyed them, in so far as they are Christ's enemies; He will destroy them so far as they are ours. A pregnant announcement. Death is an enemy; is an enemy who is destroyed last. Last that is, after Satan, Heb. ii. 14; and after sin, ver. 56.
For they became strong in the same order; and Satan brought forth death. Those enemies have been destroyed, therefore also death is destroyed. It may be said, Is not the disciple the same as to all enemies? for in so far as the rest have destroyed, death also has been destroyed, 2 Tim. i. 10, therefore as much as death remains, the other enemies also still remain, and therefore death is not destroyed last. Ans. Christ, in so far as he engaged with his enemies formerly, first overcame Satan by his death; sin, in death; lastly death, in his resurrection; and in the order, he both delivers all believers from the enemies' power, and destroys the enemies themselves. Again, it may be said, How is death destroyed last, if the resurrection of the dead precedes the destruction of all rule? Ans. The resurrection is immediately followed by the judgment, with which the destruction of all rule is connected and the destruction of death and hell immediately succeeds this. The order of destruction is described, Rev. xix. 20, xx. 10, 14. For over the expression ought to be taken in a reduplicative sense. Enemies will be destroyed, as enemies. For even afterwards, Satan be Satan; hell, hell; the goats, accursed. For they will be destroyed, before death, the last enemy; not so as to cease to be together as death; not to cease to be what they are called, namely, Satan, hell, accursed; but to be no longer enemies, resisting and able to oppose. For they will be subdued, powerless, captive, dispersed, under the feet of our Lord. The destruction of all rule is not to be reckoned as part of the destruction of enemies; but the destruction of hostile power, according to Rev. xix. 20, is accomplished even before the destruction of death, which is followed by the destruction of all authority and of all rule. The good angels are freed from labor. Enemy—Death, an enemy; therefore it is not natural to man at first. Those, who denied the resurrection, denied the immortality of the soul. The defence of the former defends the latter. Is destroyed—The present for the future. Hell—Hell is here included in death, so far as it is to be destroyed.

27. All things—Not even excepting death. The Psalm might seem by this syllable, וְכָל־כָּל־thing, merely to indicate all, and stars, which it names; but the apostle shows that it extends further. Good things are made subject to him in a most joyful condition; bad things, in a most sorrowful one: for the latter were destroyed, and made his footstool. Put under—Namely, God the Father; comp. on put under; Eph. i. 22; Phil. iii. 21; Heb. 8; 1 Pet. iii. 22. He will put under, in his own time; He has
under, because he hath said it. Under his feet—Are put enemies, but also other things, Eph. i. 22. This phrase is
che; all things are put under him: and those which oppose
will not be subject, are altogether thrust down at his feet, cool. There is a clear distinction between put under his
erven into his hands. The former however must not be un-
too harshly: otherwise, there would be no room for the
of Him who subjected them. Saith—The prophet, Heb. ii.
er as Alf. renders, after Mey.; But when God shall have
have that all things have been subjected to him, it is evident that
been subjected with the exception of Him who subjected all
him.] Manifest—For the Father is not subjected to the
(δέ, ver. 28) the Son to the Father. The apostle with
wisdom points out the sum of all things, from the Psalm.
all be subdued—So that they shall remain in subjection for
where—Finally. There are always enemies to contend with
Himself—Voluntarily. Himself is contrasted with all things,
denotes the infinite excellence of the Son; and besides, as
signifies something voluntary; for the Son subordinates him-
the Father; the Father glorifies the Son. The name, “God
Father,” and “the Son,” is more glorious than “King.”
will be absorbed by the former, as it had previously been
om it. The Son—Christ, according to both natures, even
; which we learn, not so much from his being here called
comp. note on Mark xiii. 32; as that he is expressly consid-
eration to the Father. Nor, however, is the Son here spoken
ear as the Father and the Son are one, which unity of es-
ted is presupposed here; but in respect of the economy of
that, inasmuch as the Father has rendered all things subject
shall be subordinated—For this renders the word, Gr. ἴδωρα-
more properly and worthily than subjected. A word well
to denote things most widely different. For obviously the
position of the Son to the Father is one, of the creatures to
other. The Son shall be subordinated to the Father in a way
he had not been subordinated before; for in the mediatorial
the brightness of the Son had been in a manner separated
Father; but subsequently the Son shall be quite subordi-
the Father; and that subordination of the Son will be en-
tanty, desired by the Son himself and glorious; for he will
ordinated as a servant, Heb. i. 14; comp. the foregoing
nt as a Son. [So also in human affairs subordination be-
only to subjects, but also to sons, Luke ii. 51; Heb. xii. 9.
V. G.] Ἰποσαβίστεα is therefore middle, not passive, [i.e., subordinate himself.] My goodness, says he, Ps. xvi. 2, is not dependent of Thee, O Jehovah [Eng. Ver., extendeth not to Thee.] Heshusius remarks, "The subjection and obedience of the Son to the Father do not affect the equality of power, nor prove division of essence. The Son in all eternity acknowledges with deep reverence that he was begotten from eternity by the Father. He also acknowledges that he has received the spiritual kingdom from Father, and has been made Lord of the whole world. He will go to the whole creation this his most holy reverence, subjection, filial love, that all honor may be rendered to the eternal Father, all this derogates nothing from the divine honor of the Son; the Father wills that all men honor the Son, as the Father." v., Exam. p. 10. That God may be all in all—Here is sign of something new, but at once the consummation, and everlasting. things (and therefore all men) without any interruption, with no nature to invade, no enemy to disturb, will be subordinated to the Son to the Father. All things will say: God is all to me. is τέλος, this the end and crown. Further, not even an apostle go. As in Christ, there is neither Greek, Jew, circumcision, uncircumcision, barbarian, Scythian, bond, free, but Christ is all and all, Col. iii. 11; so then there will be neither Greek nor Jew, nor rule, authority, etc., but God all in all. God is esteem nothing by the ungodly in the world, Ps. x. 4, xiv. 1: and with saints many things prevent him from alone being all to them; then he will be all in all.

29. [For the second τῶν νεκρῶν, the dead, read αὐτῶν, them. punctuate thus; — νεκρῶν; — ἔτρεποντας,—αὐτῶν; — Tisch. So read; since what shall they do (i.e., shall become of those) whom (habitually) baptized for (on behalf of) the dead? If dead men not raised at all, why do they trouble themselves to be baptized for the. Alf. So Beng., in punctuation and reading. On the interpretation see note below.] As to the pointing: Connect the clause, If they rise not at all, with what follows. Elig, if, begins the sentence. See 32, 12, etc. Refer the pronoun αὐτῶν, them, to νεκροῖς, the dead. Furthermore, there is such variety of interpretations of the use of for (over) the dead, that he who would collect, I do not say, different opinions, but lists of them, would write a dissertation. [ proceeds to argue that the phrase ἐν θεῷ τῶν νεκρῶν, must mean the dead, i.e., as he understands it, in the prospect of speedy death, but neither the translation nor the interpretation can be supported. The allusion here is to a custom in the early church, by which C.
baptized in behalf of friends who had died without baptism; that it would be ascribed to those dead as their own baptism. The sentence was afterwards extended and preserved only amongHexStringDe W., Mey., Alf., etc. The apostle by no means endorses the doctrine; but in the question What shall they do? what will they be? there is a tacit reprehension of it; for the phrase paraphrases himself and those to whom he writes from the third person, which are baptized. Alf. It may be paraphrased: I am now not the death; for while it is absurd to think that a man is profited by another's baptism, yet they are right in their resurrection to come. Erasmus in Mey.] Dead—In all cases, in the question, if [ver. 13] Paul speaks of dead, without the article; afterwards, this being cleared up, in the how, ver. 35, etc., he uses the article; but the, the, here has the usual definite force; the generation of the baptism took place. Alf.

—Apostles, iv. 9. [How absurd is our conduct, too, in Mey.]

—Not only by the danger always before him, 2 Cor. i. 8, but also by a continual mortification. This agrees with the course. [Add διδότως, brethren, after καλούμενον, rejoicing. Not Alf.] By your glorying, which I have in Christ Jesus—In swearing or making an asseveration, if a human being is used to, then that person is used, which is preferred as more and therefore sometimes the third, Gen. xlii. 15, 16. Sept. Supremacy of Pharaoh; sometimes the first, 2 Sam. iii. 35, God more and more also: comp. ibid. ver. 9., but generally the second. Sam. i. 26, Sept. may thy soul live: iii. 17, God do so to thee, also. So Paul here appeals to the Corinthians' high state in spiritual life, in opposition to his own death, which his glorying, comp. iv. 8; 2 Cor. iv. 12, 15; Phil. i. 26; 13; and therefore he brings it forward to stir up the men themselves. Indeed the first person follows in, I have, the singular number; and which refers not to your glorying, glorying simply; for so relatives are sometimes used; Gal. i. ch. ii. 11, where that which is called circumcision is concrete, in the flesh made by hands is added, which agrees only with Christ, 1 Tim. vi. 20, 21; 2 Tim. 1, 5. Paul shows that it is not good cause that he dies daily, but that he is a participant in the glorying of the Corinthians, 2 Cor. iv. 14.

I after the manner of men, I have fought with beasts at Ephes after advantageth it me? if the dead rise not, let us eat and drink,
for to-morrow we die—This clause, if the dead rise not, is
connected with the words that follow; for in the foregoing, the
formula, after the manner of men, stands for its force: that is, if,
in human fashion, for a human consideration, with the mere hope of
present life, not in the hope of a resurrection to be expected from
God, I have fought with beasts at Ephesus, etc. Have fought
beasts at Ephesus—This one contest Paul expressly mentions
only because it was very great, but also, because very recent. He
still at Ephesus, ch. xvi. 8: and there, before this epistle was writ,
he had been in unusual danger, probably that described, Acts
29, 30; 2 Cor. i. 8; wherefore he calls it a fight with beasts, in
his life was at stake; comp. iv. 9: as Heraclitus of Ephesus
had been in the habit of calling the Ephesians wild beasts, ἄρας
hundred years before: comp. Tit. i. 12; concerning the Cretan
Epimenides. [Thus this expression is figurative, for a severe
fight with strong and fierce enemies. Paul's Roman citizenship would
have protected him from being literally cast to the beasts. Mey., Alf.] Let us then die—So the Sept. Isa. xxii. 13, that is, let us use the goods of
body and the present life. A Mimesis [imitation in an opposite
person] of wicked speaking.

33. Corrupt—The kindred word, corruption, is in ver. 42 quoted
the well-known sentence of Menander in a loftier sense
opposes it to the Epicurean creed, ver. 32; though presently,
34, about to adduce a more strenuous exhortation. [There is in
a vast multitude of wicked sayings and proverbs in human life,
which a vast number repel things however sacred and salutary,
effort to defend their own wantonness and hypocrisy. So
that kind were also common among the Israelites, Ez. xi. 3, 11,
22, xviii. 2. V. G.] Manners—Good manners are those, by
which a man passes from things fading to things eternal. Good—On
easy, light, Gr. χαράστα. Comp. Rom. xvi. 18. Evil—Opposite
good faith, hope, love. On the other hand, good communications or
ear resurrection destroy gluttony and depraved manners.

34. Awake—Gr. ἐνήσα. An exclamation full of appelle
majesty: shake off lethargy or surfeiting, ver. 32, so the Sept. Ag
(ἐνήσα) ye drunkards, Joel i. 5. He says, more mildly,
ye, in the conclusion, xvi. 13. To righteousness—That righteous
which flows from true knowledge of God. The antithesis is, sin
in this ver., and corrupt manners, ver. 33. And sin not—The
perative after an imperative has the force of a future (John vii.
note), and ye shall not sin, either by an error of the understand
or by evil communications, or by corrupt manners. Those, who
One will alone, and not in the understanding, are in error, and
we commit sin. Stirring arguments follow those used as proofs,
iv. 12, note: for Scripture instructs the whole man. *Have
ance of God*—Gr. δυνατια, is both ignorance, 1 Pet. ii. 15, and
fulness, 3 Macc. v. 24. *To have ignorance,* is stronger than *to
ant,* and includes an antithesis to *knowledge,* which otherwise
is visible to the Corinthians. *Of God*—And therefore also of
ower and *works,* Matt. xxii. 29. *Some*—This softens the re-
Shame*—The Corinthians claimed great *knowledge.* A re-
ignorance and drowsiness, from which they must awake.
You who are without the knowledge, or have among you such.
also the dative of advantage. *I speak for you.* *Speak—*
He speaks more severely than at the beginning, on another
iv. 14.

*Some one*—Who dares deny the fact itself, through ignorance
manner, inasmuch as death has been so great a destruction,
as asserted that there will be so glorious a resurrection. *But
Epitasis* [emphatic addition]. *Come*—The living are said to
ver. vi. The dead *to have gone away,* απελθόντες; *Chrys.
d.,* p. 494: and to *return,* Ps. cx. 3; Eccl. xii. 7. But the
*come,* and are said rather to *come* than to *return,* because of
entire newness, ver. 36, etc.; comp. Acts i. 11, note. Paul,
to the Corinthians who doubted if [ver. 13], so treats of the
a how, as to express the identity of the falling with the rising
wewhat more faintly, as it were, and more sparingly than he
do elsewhere.

Thou fool*—The apostle wonders, that any one could doubt
So certain it was to him. This also belongs to the *shame,* ver.
no him who inquires about the *way* of the resurrection, and the
of the rising bodies, he answers first, by a comparison, 36–42,
then, without a comparison, ver. 42, etc. In the compari-
protasis and apodosis admirably correspond; and the ques-
on the *way* of the resurrection, in the protasis, ver. 36; in the
es, ver. 42, *it is sown,* etc.; then on the *quality* of the bodies,
protasis, ver. 37–41; in the apodosis, ver. 48. *Thou*—Silly
[Thou sowest—Thou is emphatic, in contrast with God's work,
Mey.] *Sowest*—In the field. A copious allegory follows.
quickened—To a new germ. *Except it die*—Paul reverses the
: death does not hinder quickening, but precedes and an-
n it, as sowing does harvest.

Not the body that shall be—Namely, the *body,* beautiful, no
bare.
38. But God—Not thou, 0 man! not the grain itself. It—grain. Hath pleased—The preterite, in respect of creation, Gen. 11; or at least because willing is before giving. To every—Seed only of fruits, but also of animals. A gradation to ver. 39. Its—Suited to the species, peculiar to the individual, produced from substance of the seed. Ver. 39 explains this its own further. [It is absurd then to suppose that the same body which is buried must also rise in order to constitute a resurrection! Mey.]

39. All—not—This is a universal negative. Every kind of body is different from the others. Paul shows that terrestrial bodies differ from terrestrial, and celestial from celestial, ver. 41; but in such a way as to make each of these contribute to illustrate further the difference of the body from its seed, and of celestial bodies from terrestrial; for in the apodosis he lays down nothing on degree of glory, but leaves it to the wise, as it were, in an enigma for consideration, while he accounts it sufficient to have openly asserted the ground of the resurrection bodies. [Omit ὁμοιός, flesh, the second time. Than (not Alfr.) So Beng.] One kind of men—He elegantly omits the word flesh, when he places the flesh of brutes in opposition to the flesh of man. Κτήνη, beasts, or cattle, here is applied to all quadrupeds; fishes and birds are opposed to them. [Transpose birds and flesh, and read, ἄλλη δὲ ὁμοιόμορφον, another flesh of birds. Than Alfr.] Of fishes—Therefore those who eat fishes, eat flesh, with added charm of variety.


41. For one star—For intensive. Not only have the stars a different glory from the sun and moon, but further, even one star surpasses another star in brightness. There is no star, no glorified body, that does not obviously differ in some way from another. The comparison is not to differences among the glorified bodies, but between these as a class and the bodies we now have. Than Alfr., etc.]

42. So—This refers to the protasis already begun at ver. 36. An—A delightful word, instead of burial. In corruption—This expresses the condition not only of the dead body, but of the mortal body.

43. In dishonor—In nakedness, ver. 37, to which is opposed gar-ment, ver. 53, 49. Is sown in weakness—[All power has passed from the dead body. Mey.] The figure is continued: but in thought itself, the comparison being ended, a transition is made...
of the answer, of which this is the statement: *There is a body and there is a spiritual body.* The expressions, *in power, and a spiritual body,* ver. 44, are akin, Luke i. 17; just as *in and glory,* ver. 42, 43.

*Natural—or animal—Which, consisting of flesh and blood, ver. 44, is governed by the animal soul. *Spiritual—Which is governed by the Spirit. [The true text is, ἐν ἐστὶν σῶμα ἐστὶν καὶ πνευματικόν, if there is a natural body, there is also a *Tisch., Alf.*] *And—So consequently.*

*written—Gen. ii. 7, Sept., man was made a living soul. The rest in the nature of a contrast. First—For the last is with it; but ver. 47, πρῶτος means the former; for δύο-second, is the contrast, and each is there considered as the rest. The last, just as the second, points to Christ, not the human race in the consummation. Adam—A proper name; but just after repeated by Ἀντονόμασις [a proper for a name]. Soul—Gr. ψυχή, from which comes ψυχικόν, animal, ver. 44. The last—Job xix. 25. ζωή, the same who is as is evident there from the parallelism of the double pre-hist is last; the day of Christ is the last day, John vi. 39. Spirit, 2 Cor. iii. 17. V. G.] Quickening—He not only gives life, [and that the resurrection life, as the contrast. Comp. ver. 22; Rom. viii. 11. Mey.*]

*spiritual—Body. This verse refers to ver. 44, ver. 45 making parenthesis, to which afterwards ver. 47 corresponds. Adj. This should be carefully noticed by those who dispute about the resurrection, just as if all things should have been at the beginning good, which they were, but also such as they will be at the consummation.*

[πίτι ὁ Κύριος, the Lord. *Tisch., Alf.*] The first man is of the earth; the second man is the Lord from heaven—An exegesis. The first man, *since he is of the earth, is earthy, χαρὸς in the same way as earth, χαρός, χατά, heaped, and scattered* the reason is, because is sprung from the earth. This is is; the apodosis follows, in which it was not proper to say, *man, of heaven, heavenly.* For man accounts it to the man obligation that he is earthy; but the Lord does not say to heaven, for he himself made heaven what it is, and coming from heaven, presented himself to us as Lord. There-der of words is changed, the Lord from heaven. The word signifies the same thing in the concrete, as glory in the abstract. *rdliness,*) whence it is properly opposed to earthly, ver. 43;
Phil. iii. 20, etc.; and from this glory proceeds the incorruption of Christ's flesh, Acts ii. 24, 31. In this way the received reading is defended, and the various readings, though ancient, mentioned in the Apparatus, are refuted.

48. The earthly—Adam. They—All Adam's posterity. The heavenly—Christ. [They also—The risen Christians, as citizens of the heavenly city. Mey.]

49. And as—From the former state Paul infers the latter. Have borne—as a garment. The image—This not only denotes resemblance, but also dependence. [For. φορέωμεν, we shall a some eds. read, φορέωμεν, let us bear. And so Beng., but with sufficient grounds. The change seems to have arisen from understanding flesh and blood, ver. 50, in a moral sense, Mey., and rejected by Tisch., Alf., etc.] Let us bear—Tertullian says, "Let us not we shall bear, a command, not a promise. Nay, φορέωμεν us bear, and yet as a promise." The subjunctive makes the language conditional and conciliatory, by which Paul (comp. ver. 58, must presses the divine appointment and faith assenting to it. Comp. subjunctive, James iv. 13, 15.

50. Flesh and blood—An abstract phrase, [meaning man, as the circulation of the blood quickens his flesh. V. G.] Like χαρά, corruption. The one denotes those living in the world; the other dead. Both must become different. The spirit extracted from dregs of wine differs less from them, than the glorified man from mortal man. The kingdom of God—Altogether spiritual, in no natural. A great change must intervene, in making man fit for kingdom. Cannot—Gr. διώκειαι [the plural where the Gr. v regularly take the singular]. A Syntopos of number; indicating multitude of those, who are flesh and blood. Nor—doth—inhere. Not, cannot inherit. Flesh and blood are farther from it, than corruption itself; and it is obvious of itself, that corruption cannot, though certainly the way to incorruption, ver. 36. The meaning of the present may be gathered from ver. 52, beginning.

51. You—Do not suppose, that you know all things. Such Prophetically: xiii. 2: 1 Thess. iv. 15. We shall not all sleep, but shall all be changed—The Latins read with general consent; shall all rise indeed, but we shall not all be changed, and Ter
d and Rufinus, besides others, follow this reading. Yet the Latin translator does not seem to have had a text different from our copies, but to have given the sense, as he understood it, rather than the words. For this is his common practice in this epistle, as xii. 10 and 28, for γλώσσων, tongues, he has sermonum, words.
xiv. 10, for 

He seems to have understood we shall not sleep to mean, we shall not sleeping, that is, we shall rise again. Hence it followed, presently after supplied not, for the sake of the antithesis, as suppressed not, chap. ix. 6; (where also Tertullian follows moreover from the Latin have been formed the word 
vælwe shall revive, in the Veles. and 
væstesloda, we shall rise a word which Paul does not use in this whole chapter,) in the manuscript, as first written. Some of the Greeks have πάντες 

κομμιθησίμαι, ἀλλ' οὐ πάντες ἀλληςφόμαι, we shall all 

cleep, but we shall not all be changed; from μὲν οὐ, μὲν οὐ 

nally produced. Indeed in this verse the apostle wished to shing whatever concerning the change, but to affirm, and to a toward a mystery. The reading of the text stands, being not even to Latin copies, which Jerome adduces from Didymus. For each clause is universal. All indeed, namely we, with the dead are presently contrasted, shall not sleep; but all, the shall be changed; the subject of both enunciations is the comp. πᾶς οὐ, taken universally, xvi. 12; Rom. ix. 33; Eph. 

rev. xxii. 3; Acts xi. 8. The language refers less to the very alve, waiting for the consummation of the world, than to no shall then be alive in their place, ver. 52, end, 1 Thess. iv. 

Be changed—While the soul remains in the body, the body ing natural will become spiritual.

In a moment—Lest it be considered hyperbolical, he adds a nular phrase, In the twinkling of an eye. Excellent work of nnipotence! Who then can doubt, that even in death a manuddenly freed from sin? Trump—The full description of the is reserved for the Apocalypse; yet some things on the last are anticipated in Matt. xxiv. 31; 1 Thess. iv. 16; and this last is expressed here, presupposing the preceding trumpets, cause the Spirit inspired Paul with an allusion anticipating alypse, or because earlier Scripture teaches in general that mpets come before the last. Is. xxvii. 13; Jer. li. 27; Zech. b. xii. 19; 2 Esdr. v. 4: or especially in relation to the at the ascension, Ps. xlvii. 6, comp. Acts i. 11: for one may the last, where two only are referred to, ver. 45; not to say, about another following, Rev. x. 7. For—shall sound— the Lord, by his archangel, 1 Thess. iv. 16. The trumpet erly used on feast days to assemble the people. And—Im-

Incorruptible—Strictly the word immortal would seem
proper; for incorruptibility will be put on by the change, ver. 58; incorruptibility includes immortality.

58. This—Itself—Our present state. Incorruption—By the change.

54. But when—immortality—The frequent repetition of these words is very delightful. Then—Not before. The Scripture is so; therefore the resurrection is sure. Death is swallowed up in victory.—Is. xxv. 8, Sept. Κατέπνευ ὁ θάνατος ἡγιώσας, it was swallowed up at one instantaneous draught: comp. Rev. xxi. 4. In victory—εἰς νῖκος, Heb. νικη, which the Sept. not here but elsewhere often renders εἰς νῖκος, unto or in victory. [The death here spoken of is bodily death, ver. 55; hence this verse does not support the final restoration of all men. Mey.]

55. [For ἡμ, grave, read θάνατος, death. Tisch. Alf.] Where etc.—Hos. xiii. 14, Sept. where is thy judgment (Gr. δίκη, perhaps νίκη, victory) O death? where thy sting, O Hades? Heb. literally where are thy plagues, O death? where, O Hades, thy destruction? In this hymn of victory, where signifies that death and hell were formerly very formidable: now the case is changed. θάνατος, death, and ἡμ, Hades, hell, are often used without distinction; yet they differ, for the one can never be substituted for the other. Hell is fact opposed to heaven; death, to life; and death is first, hell is more profound. Death receives bodies without souls, hell, souls, even without bodies; not only those of the wicked, but also of the good before the death of Christ, Gen. xxxvii. 35; Luke xvi. 23. Therefore they are mentioned together, and it is a climax, death and hell; comp. Rev. xx. 13, 14, vi. 8, i. 17: in which passages it is evident that the word grave cannot be substituted for hell. Furthermore because the subject is here the resurrection of the body, therefore hell is only once named, death often, even ver. 56. Sting—With the poison of plague. Paul transposes victory and sting; which not only agrees better with the gradation of the Hebrew synonyms, but also makes a more convenient transition to the following verse, where strength and strength are kindred terms. A goad is the larger κέντρον, comp. Acts xxvi. 14; a sting is the smaller κέντρον; sometimes they may be used without distinction, when used apart from the consideration of size; we may even kick against the pricks in thorns. O liv. [Eng. Ver., grave.]—It does not here mean the place of eternal punishment, but the receptacle of souls, which are to be united again with bodies at the resurrection. There is nothing here said of the devil; comp. Heb. ii. 14: because the victory is taken from here sooner than from death, ver. 26. Victory—Paul sweetly rep
The rarity of the word is suited to a victory.

If there were no sin, there could be no death; comp. vi. 12. Against this prick no one could have kicked by his strength; no one could have sung where, etc. The particle but is this. The law—Threatening death for sin; without the law no sin perceived; under the law sin rules; Rom. vi. 14. But thanks be to God—It had not been of our accomplishment. Although both the law and sin, and death and hell, opposed us, have overcome. This is the thought; but the mode or feeling all, thanks be to God. Who giveth—Present, to suit the state vers. The victory—A repetition, suited to triumph; death had aimed at the victory. Christ—In the faith of whom we, to the law, have obtained life, ver. 8, etc.

Therefore—There was a grave error to be refuted here, yet be not neglect to subjoin an exhortation. V. G.] Beloved—The consideration of the last things kindles love to the brethren. Do not yourselves turn from the faith of the resurrection. Be not led away by others, ver. 12. So Col. i. 23. Work of the Lord—Christ, Phil. ii. 30. It is called generally, which is carried on for the Lord’s sake. Its more particula tion depends on the relations of each text. Knowing—He is sure of the assent of the Corinthians. Is not in vain—That is most profitable. They who denied the resurrection, were making Paul is gentle in refuting these men even in the conclu—In the Lord—It rests in Christ, that your labor is not vain.

CHAPTER XVI.

Collection—A plain term, well adapted to the beginning, called a blessing, 2 Cor. ix. 5. Saints—He prefers to call saints rather than poor, because it is both more dignified and states to strengthen his request. Have given order—By apostleship, familiar to the Galatians. Of Galatia—He proposes Galatians as an example to the Corinthians, the Corinthians to
the Macedonians, the Corinthians and Macedonians to the Romans, 
2 Cor. ix. 2; Rom. xvi. 26. There is great force in examples.

2. On the first day—The Lord’s day was even at that time pecu-
larly regarded. On the Sabbath the Jews and Christians met to-
gether; next the latter engaged in their peculiar duties. On the 
Sabbath—that is, the week; the usual expression is η μια σαββάτο
one, i.e., the first day of the week; here πρωτός, distributive, the 
first day, excludes the Greek article. The advice is easy. At
not so much is given. If a man every Lord’s day has laid by
thing, he is likely to have collected more than one would have given
once. Every one—Even those not rich. By him—Apart, this
may appear what he himself lays by; whether others lay by
sparingly or more liberally. The Corinthians had no common
sury yet in the Church. Lay by—At the public meeting. [By
him means, doubtless, at home. Mey.] In store—Plentifully, a
sant word, 1 Tim. vi. 19. As may be convenient—[Literally, whe-
ever he may be prospered in, nearly as Eng. Ver. Beng. is with
Alf.] With ease of mind and means. It is the part of Chris-
prudence to follow up in action occasions as they present them.
Eccl. ix. 10; 1 Sam. x. 7. That—no—An anticipation that
may not think there will be a collection then also, and also bolder
as much as, I will not pass you by altogether. When I come—It
neither be pleasant for Paul nor for the Corinthians to do this in
presence. Now, says he, you will act the more generously; the
shall attend to other matters. Gatherings—collections—This
agreeable term advises no delay.

3. Whomsoever—In my presence ye shall approve, as fair
[The proper connection is, δι' ἐπιστολῶν τούτων πέμψω, them to
send with letters. Tisch., Alf., etc. So Beng. The contrib-
choose the carriers; but Paul, the author of the collection, send
them with letters. Mey.] With letters—In your name. The an-
sis is Paul himself, ver. 4; comp. δια, Rom. ii. 27; 2 Cor. iv.
Your liberality—A gracious term, and therefore frequent, 2 Cor. vi.

4. Meet—If it shall be worth while for me to carry it myself.
invites them to be liberal. That I also—A just estimate of self not pride, 2 Cor. i. 19. Paul mentions himself in the first person.

With me—To meet all suspicion, 2 Cor. viii. 20, 21.

5. Will come—He had said, ver. 2, when I shall have come.
pass—A Place [repetition of a word in a limited sense], of which
antithesis follows, to pass through, to abide, ver. 6. Hence we
not press the present tense. He was not yet in Macedonia, but
 thinking of it, ver. 8.
1 CORINTHIANS XVI. 15.

...may be—He speaks very familiarly. Whithersoever—For of modesty he does not say how far he thinks to go, Acts 16. 23.

Now—After so long delay heretofore. If the Lord permit—A qualification. The purposes of the saints have some liberty, the divine goodness in various ways both precedes and follows.

Ephesus—Paul was at Ephesus: comp. ver. 19, on Asia.

Now—it is a wise man's part to watch opportunities. Is opened Ephesus. Great and effectual—He wouldtake advantage of so an opportunity for some weeks; comp. ch. v. 7, note. Adversity—Whom to resist. Often good, and its contrary, evil, flourish easily at once.

Now—An antithesis between Paul himself and Timothy his son. [Who bore this epistle. V. G.] Without fear—This was the case, if no man shall despise him. If some despised Paul, much more readily Timothy the youth of Lystra! The Lord—Worketh—It is right that this work should be performed in fear. The foundation of true respect to ministers.

Tim—A young man, Ps. cxix. 141, Sept., I am young and despised by others. The brethren—Who also look for him, or who also are

Greatly desired—Paul was not afraid of the Corinthians preferring Apollos, who was with them, to himself. Apollos, when Paul was at Corinth, was not present, for he is not mentioned at ver. 19, ch. i. 1. With the brethren—Ver. 17. These are different words. The will was not—A kind of impersonal expression, where the matter is considered as to be willed or not willed; comp. Matt. xviii. 14. So also the Greeks use the verb Acts ii. 12. When he shall have convenient time—Convenience does not mean carnal convenience, but that which follows God's will.

Watch—The conclusion, exhorting chiefly to faith and love. The sum of all those things, which either Timothy or Apollos should be inculcated on the Corinthians. V. G.] In the Ch. xv. 2, 11, 14, 17.

With love—viii. 1, xiii. 1. [For where love is, there are no Grot. in Mey.]

The saints—Of Israel, for they were the first fruits of Achaia. Loves—Of their own accord. [These were the very persons, who came from Corinth to Paul, ver. 17. V. G.] The more the service in difficulties, the more agreeable and praiseable. 2 Cor. viii. 16, 17; Is. vi. 8.

17. Am glad—Paul, in respect of God, gives thanks, when he has said, I rejoice; ch. i. 14, but when he writes to men, he says, I am, or was glad, instead of I give thanks; Phil. iv. 10; Psa. x. 7: comp. Acts x. 33; 3 John v. 3. Now again the deputation of the Corinthians had departed; and yet he says in the present, I am glad; for a pleasant remembrance remained, and the present is to accord with the time of the reading of the epistle at Corinth.

Stephanas—This person seems to have been the son of that Stephanas, whose house is mentioned, not himself, at ver. 15. Which lacking—So far as you had been wanting to me, and were not yourselves able to refresh me, in my absence.

18. Have refreshed—True brethren, although inferiors, com nor are present, in vain. The refreshment of saints. My spirit Cor. vii. 13. And yours—in me: 2 Cor. vii. 3. Acknowledg The Antecedent [acknowledge] for the Consequent [receive kis so εἰδέναι, to know, 1 Thess. v. 12. He who does it not, is διψάω, without judgment.

19. Much—For especial affection, Acts xviii. 2, 1. [For Πρίσκα, Priscilla, Tisch. (not Alf.) reads Πλοῦτα, Prisca.] Aquila and cilla—Elsewhere this woman is mentioned first. Here she is put comp. xiv. 34. In their house—This couple [who had removed to Corinth to Ephesus, Acts xviii. 2, 18, 26] afterwards established a household church at Rome also; Rom. xvi. 5.

20. A holy kiss—In which all dissensions are lost.

21. Mine own hand—He then dictated what precedes.

22. If any man—not—Paul loves Jesus, do ye also all love.

Loves—with the heart: kisses, by his conduct: corresponding to kiss, ver. 20; for to love means to kiss, Luke xxii. 47; and to a used for to love, Ps. ii. 12. The Lord—He is to be preferred before all the brethren, even Paul and Apollos. [Omit ἵππον τοῦ, Jesus Christ. Tisch., Alf.] Let him be Anathema Maranatha. So far from saluting him, I rather bid him be accursed. The Maranatha add weight to the anathema; and this phrase, an familiar to the Jews, indicates, that he who loves not Jesus will take with the Jews, who call Jesus anathema with bitter hatred, 8, in that curse which falls most righteously upon themselves. this is an Euphemism instead of if any man hate Jesus. Mapō, Maranatha, i. e., the Lord cometh; μαράνα, Syriac, our Lord simply the Lord. So Hesychius. As in French monseigneur
Seigneur. *Maçav ἀφᾷ, seems to have been a common for-<br>th Paul, whose meaning the Corinthians had either already<br>or now, when about to be seriously affected by it, might learn<br>ers.

"Grace—This is the salutation set forth at ver. 21: at ver. 22,<br>worthy are excluded; comp. 2 John v. 10, 11. [Tisch. (not<br>its Χριστός, Christ.]

My love be with you all in Christ Jesus—The Apostle embraces<br>Jesus with love divinely kindled, not only those who had<br>were of Paul, but all the Corinthians. In the Alexandrian<br>one, μου, my, is omitted; but the word is entirely appropriate<br>beginning and end of this epistle. Afterwards were added the<br>ἐπὶ Ἀδριανοῦ ἡ Ἰωάννης, it was written from Philippi. But it<br>ten at Ephesus, as ver. 8, proves; perhaps, however, it was<br>i Philippi, ver. 5, because the deputies of the Corinthians<br>ompanied Paul thither. At least, Aquila and Priscilla, <br>if, ver. 19, were at Ephesus (Acts xviii. 19); thence there<br>ad to Corinth near Philippi. [In Christ—Christ is the sphere<br>s whole life. In it he lives. Thus his love is defined as in<br>in contrast to all worldly love. Mey. Omit ἀφῇ, Amen. <br>Af. brackets it.]
CHAPTER I.

1. Paul—While Paul repeats his admonitions, he shows his paternal love and affection to the Corinthians, who had been deeply affected by his former severe epistle; and, as he had written there about the affairs of the Corinthians, so he now writes about his own, but with constant regard to the spiritual benefit of the Corinthians. But the thread and connection of the whole epistle is history; other topics are introduced as digressions. See the leading points in ver. 8, 15; ii. 1, 12, 18; vii. 5; viii. 1; x. 1; xiii. 1, concerning the past, present, and future. Whence this synopsis of the entire epistle?

There is in it—

I. THE INSCRIPTION, ch. i. 1, 2.

II. THE DISCUSSION.

1. We were greatly pressed in Asia:
   but God consoled us:
   for we act sincerely; even in this that I have not allowed come to you, who are bound to obey me, 3–ii. 11.

2. I hastened from Troas to Macedonia, which is near:
   keeping pace with the progress of the Gospel, whose
  ious ministry we worthily perform, 12–vii. 1.

3. In Macedonia I received joyful tidings of you, 2–16.

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In this journey I perceived the liberality of the Macedonians. Wherefore it becomes you to follow that example, viii. 1—ix. 15.

I am on my way to you, armed with the power of Christ. Therefore obey, x. 1—xiii. 10.

The Conclusion, 11–18.

4. (not Alf.) reads, Χριστὸν Ἰησοῦν, Christ Jesus. Timothy, her—When Paul writes to Timothy himself, he calls him son; writing of him to the Corinthians and others, he calls him brother. Timothy is not joint author, but joint sender, though subordi-

Paul. Mey.] Unto the Church of God—This has the force of synonym with saints, which follows.

essed—An elegant mode of introduction, and befitting the spirit, especially in adversity. The Father of mercies and all comfort—[That is, the merciful Father, and God that all comfort. Mey.] Mercies are the fountain of consolation: 2 Cor. xii. 1. The principle of exhortation and consolation is the same; consolation is the proof of mercies. [And Paul men-

ceries and help before afflictions. V. G.] He shows his mer-

claiming itself; and the calamity of the saints is neither con-

the Divine mercy, nor does it render the saints suspicious of wards it even affords consolation; therefore of all is added.

all—in any—He who has experienced one kind of affliction, is qualified to console others in the same circumstances; he experienced all can console under all, Heb. iv. 15. In The contrasted words on the one side are, the sufferings and of which the one is implied in the other—and on the other consolation, of which the one is likewise implied her. The frequency of these words will be greatly relished, by the experienced. [How necessary is experience! how a guide is he who is without it! V. G.] Adversity is dis-

om ver. 8; consolation from ch. vii. 2, etc. Paul speaks of comfort at the beginning; he, however, refers especially which he drew from the Corinthians’ obedience.

Christ towards—[Eng. Ver., in]—us; our—by Christ—The

d their order are sweetly interchanged. Sufferings; conso-

The former are numerous; the latter is but one, and yet ex-

From this very epistle, compared with the former,—more

fort,—after the distresses which had intervened,—clearly ap-

omfort especially suited to the Corinthians, who had been
deeply moved by the first epistle; and so there appears in it the
ness of the whole inner man, increasing daily.

6. [The true order places \( \kappa \alpha i \; \kappa \varepsilon \lambda \iota \pi \iota \zeta \; \eta \mu \omicron \upsilon \; \beta \varepsilon \sigma \alpha \iota \alpha \) \( \upsilon \pi \varepsilon \rho \; \delta \mu \omega \) \\
our hope is steadfast in your behalf, (Alf.; Eng. Ver., our hope is steadfast,) before \( \epsilon \iota \tau e \; \pi \alpha \rho \alpha \chi \alpha \lambda \omicron \omega \mu \epsilon \delta \alpha \) \( \eta \theta e \), \( \chi \) \( \eta \sigma \e \iota \tau e \) \( \pi \alpha \rho \alpha \chi \alpha \lambda \omicron \omega \mu \epsilon \delta \alpha \). Whether we are comforted—
Tisch., Alf., etc.] Whether we be afflicted—The meaning is this, 
whether we be afflicted (we are afflicted) for your comfort and salvation, 
or whether we be comforted (we are comforted) for your consolation, 
which enables you to endure the same trials, which we also endure, 
our hope for you is steadfast; knowing that as you partake of our sufferings, so also you share the consolation. As in Phil. i. 12, 
affliction and salvation are opposed; so here the affliction of the 
pastor ministers, and the consolation and salvation of the Corinthians 
are opposed, just as the death of the former and the life of the latter 
iv. 12. Furthermore, as the consolation and salvation of the Corinthians depend on the affliction of the ministers of the gospel; so the 
consolation of the Corinthians, and the hope of the ministers for their own 
depend on the consolation of the ministers. The participle known 
depends on the verbs, we are afflicted and we are comforted, understood. Thus the members of this period harmonize. We shall explain 
some of these words singly. Whether—Sometimes we are more sensible of trials, sometimes of consolation. Your—The communion of saints, cultivated in the heart of Paul, Titus, the Corinthians, and other Churches, is admirably represented in this epistle, 8, iv. 15, vi. 12, viii. 7, 18, ix. 12. These hearts, so to speak, are relieved each other: comp. Phil. ii. 26, 27. Consolation—Salvation is felt in the soul. Salvation—The thing itself which is felt. We suffer—An effectual—Middle voice, iv. 12; Rom. vii. 5. The same—In numerous instances Paul’s sufferings were the same as those of the Corinthians, who share in Paul’s heart: vi. 12; and the fruit of those sufferings benefitted them, although they [the sufferings] had prevented his coming to Corinth. A mutual participation is declared. We suffer—and our hope—Hope is usually mentioned with afflictions and patience, 10; Rom. v. 3, 4, xv. 4. Is steadfast—It obtained steadfastness through adversity.

8. In Asia—1 Cor. xv. 82, note. The Corinthians were not ignorant of that affliction in Asia; but Paul now declares its magnitude and result. [The whole epistle presents a journal of his travels, interspersed with sterling precepts. V. G.] Above strength—Excessive strength. That we despair—He affirms here what he says in another sense, iv. 8: for he is speaking here of human, the Divine aid.
2 CORINTHIANS I. 12.

That is, nay; supply, for this reason we ourselves, etc.; is, etc. The sentence—Gr. ἀπὸξρίσμα. Hesychius defines judgment to condemn. Ἀπὸξρίσμα, to pass sentence on one convicted, to consider him as dead. The contrast is trust. But in—

iting the wonderful nature of faith in the greatest difficulties, which there seems to be no escape. Which raiseth—1 Cor. xv. written fully on the resurrection of the dead; he now repeats the same doctrine, and assuming that its truth is adopted by the Corinthians, urges it practically.

Delivers—[Eng. Ver., delivered]. The present, in respect of fiction, that is, while we are in death, we are delivered. We Gr. we have obtained hope. He will deliver—That I may go

You helping together—Gr. συνποιηρχούντες. Υπορχεῖν is from work; ἔργον, the work, is of God; ἤπορχεῖν, to help subordinately, belongs to the apostles; συνποιηρχεῖν, to help subordinately, with, belongs to the Corinthians. Also—You also, not merely

[By prayer—that thanks may, etc.—He who enjoys the comfort of saints, will never want an opportunity for prayer: although had no further cause of anxiety for himself. V. G.] In many—Gr. ἐκ πολλῶν προσωπών. [Eng. Ver., By the means of many]—προσωπον, face, respect. In respect, viz., of the past, present future. He has delivered, delivers, will deliver. We do not see it, of many persons, for that is included in the words, by

The gift bestowed upon us—By grace. Thanks may be given ἐχάριστημι. Ἠχάριστημα, the free gift, and εὐχαριστία, gratitude, relatives, iv. 15. [For ὑπὲρ ἡμῶν, on our behalf, read ὑπὲρ ἡμῶν on your behalf. Tisch. (not Alf.) So Beng.] Just now he had for us, respecting prayers; now, he says, for you, respecting giving. The Corinthians received the benefit. Nor was it, after εἰς ἡμᾶς, upon us, again to say, ὑπὲρ ἡμῶν, in our

This difficult verse is thus rendered by Alf. (after De W.), for that the mercy shown to us by the intervention of many persons be given thanks for on our behalf.

For—The connection is: We do not seek in vain, and we procure, the help, of God, and the prayers of godly men. Any—Even in adversity and against our adversaries. Of our grace—Whatever others may think of us. [For ἀναλύτης, sim. Alf. (so Tisch., 1849, not 1859) reads ἀγαλήτης, holiness. The, in the holiness and simplicity which God produces by the grace, Mey.] In simplicity—With one aim most directly. Sincerity—Unmixed with any foreign quality. Not with—
The contrasted terms are, fleshly wisdom and the grace of God; wisely directs his own, ver. 17, 18. In the world—The whole coinful world. More abundantly—ii. 4.

13. Other things—Contrary. We write—In this epistle. Peals to something present. Ye read—In the former epistle even—Gr. ἐκαί, [Eng. Ver., does not render xai, even]; ἐπικρινωσκε,ledge, is more than ἀνακρινως, reading. Even to the end—Of my comp. ver. 14, at the end, and 1 Cor. iv. 5: whence it appears regard to the day of the Lord is not excluded.

14. In part—The contrast even unto the end is in the precede verse.

15. In this—Of which ver. 12 treats at the beginning. Be
This design is often mentioned in the former epistle; constructed I was minded. A second benefit—They had had their first benefit [given by Divine help; ver. 12], at Paul’s first visit: comp. thy love, Rev. ii. 4. He had designed a second one for them at his second visit. Grace is in itself one; but in its reception, there is first, second grace, etc.: comp. John i. 16.

16. To be brought on my way—To commit myself to your examination.

17. Lightness—By promising more than I performed. Accurate to the flesh—Paul intimates that, if he should consult according to the flesh, he must rather have come, than not; for they who consult according to the flesh, try by all means to fulfil the promise, in any circumstances, for the sake of consistency [whether it result good or evil. V. G.] But the Apostle was neither inconsistent nor carnally consistent: either of which prejudiced persons might have suspected. He had promised conditionally, and afterwards delayed his visit through the interference of an important cause. Paul is not answering a supposed charge of obstinacy, but of lightness: Estius in Mey.; and the yea and nay, in ver. 18, is evidence parallel with yea, yea, and nay, nay, here. Hence the sense in there may be with me the yea, yea, and the nay, nay, (i. e., both affirmation and negation, concerning the same thing.) Mey., Alf.] yea and nay—[But the common reading, yea, yea—nay, nay—is established by the Tisch., Alf.] Paul’s simple yea and nay is fully established by the verse, where he denies having said yea and nay, of the same thing; affirms it, ver. 17, of different things. Should be, ἡ, is emphatic; may be said, for example, of an inconsistent person, You can never either his yea or his nay, that is, no one can trust his words; or, as may be said of a consistent man, his yea and his nay are reliable.

18. True—A positive statement, Our doctrine is sure. The pression of feeling, however, is added: God is faithful, πως:
But—the contrast is between his intention to travel, doctrine itself. The outward change of that intention for persons argues no inconsistency of doctrine. Meanwhile, Paul that those who are fickle in outward matters usually are, and fickle also in things spiritual. Towards you—Opposed to ver. 17. [For ἔρθετο, was, read ἦσσω, is. Tisch. Alfr.] yea and nay—Contradictories have no place in Theology. For Ἰησοῦς Χριστός, Jesus Christ, Tisch. (not Alfr.) reads Ἰησοῦς, Christ Jesus.] For the Son of God, Jesus Christ—principal subject of our discourse. Observe the union of the spheres, indicating firmness; and their position in the natural for the first is evidently not the same as the third. And Sil- Luke calls him Silas; Acts xv. 22, note. But yea—Pure mixed, on our part and yours. In him—Christ preached, that preaching of Christ became yea in Christ himself. So the y [reason assigned] in the next verse harmonizes. All the Christ are yea. Therefore truly also the testimony con- Christ himself is yea in Christ.

Promises—Declarations. Yea—amen—The words yea and nay, are in pleasant contrast to yea and nay, ver. 19, conflict: yea, by affirmation; amen, by an oath; or yea, in respect the Greeks; amen, of the Jews; comp. Gal. iv. 6, note; his Greek, amen is Hebrew; or yea, in respect of God who, amen, in respect of believers; comp. 1 John ii. 8; yea, of the apostles, amen, in respect of their hearers. To the God—For God's truth is glorified in all his promises, which died in Christ. To the glory—iv. 15. By us—Construed with again understood. For whatever be the number of God's is, there is in him the Yea, and in him the Amen. To the God—Is that Yea and Amen—By us. The yea is re-echoed now he which establisheth—The Son glorifies the Father, ver. 26. The Father in turn glorifies the Son. Establisheth—that be firm in the faith of Christ. The term sealing corresponds word; the one is from Christ and his anointing; the other Spirit, as an earnest. That is sealed, which is confirmed as one's property, whether it be a purchase, or a letter, so that it in, whose it is; comp. 1 Cor. ix. 2. A metaphor withdraws the persons and things whence it is taken. Us—Apostles theirs. With you—He speaks modestly of himself. In Christ, anointed—Kindred words. From the oil here, we derive
strength, and a good savor, ii. 15. All things tend to the ye
Χριστόν, in faith in Christ.
22. Earnest—Ch. v. 5. Ὄρματον, Gen. xxxviii. 17, 18, ii.
for a pledge, which is relinquished at the payment of a debt
elsewhere for earnest money, which is given beforehand, as see
for the subsequent fulfilment of the bargain. Hesychius, Ὄρμα
πρόδομα, something given beforehand. For the earnest, says
Hispal., is to be completed, not taken away: whence the posses
an earnest does not restore it as a pledge, but requires its fulfi
Such an earnest is the Spirit himself, Eph. i. 14: whence also
said to have the first fruits of the Spirit, Rom. viii. 23.
contrast: I was minded to come, but I have not yet come. God
omniscient. I call—The apostle makes oath. [Comp. ch. x
Rom. i. 9; Gal. i. 20. Mey.] Upon—A weighty expression.
—in which I am conscious of all my affairs, and which I would
wish to be destroyed. To spare—A strong term; therefore it is
sently explained: He is able to spare, who rules; he also spare
causes joy rather than sorrow. His saying, not for that we ha
minion, not, seeing that we have not dominion, confirms this ex-
Upto Corinth—Elegantly used for to you, indicating his
In their presence he must have acted more sternly, for his pre
would have been more severe. Comp. Exod. xxxiii. 8; Hos.
Therefore the apostle had sent Titus before him.
24. [Not—A caution against possible misunderstanding
words, spare you; which might be thought an assumption of do
over their faith. Mey.] Dominion—It would have been a mat
matter for the apostle to have used even his lawful authority
therefore he calls it to have dominion; comp. 1 Cor. ix. 17, no
such a mode of speaking. Over your faith—The faithful are
Helpers—Not lords. Of joy—Which flows from faith, Phil.
The contrast, sorrow, ii. 1, 2. By faith—Rom. xi. 20. [Rati
faith; in respect of faith, in which ye are firm, there is no qu
now. Mey.] Ye stand—Ye have not fallen, although there
danger of it.
CHAPTER II.

But I determined for myself—So far as concerns myself, for my advantage. [Not with myself, as Eng. Ver., etc.; but for myself. Alf. This gives an affectionate and touching effect to the verse. Mey.] The contrast is, to you, ch. i. 23. But—A contrast as yet, i. 23. Again—Construe with come; not with come in. That is, he had only—for formerly written, in heaviness; he had not come. Wishes—Twofold; for there follows, for if I make you sorry, any have caused grief. This repetition forms two contrasted whose discussion elegantly corresponds: I wrote that you might know, ver. 4]; I wrote that I might know, ver. 9; of you all; you are. 3, 5.

I make you sorry—Either in person or by letters. Who is he? The if has a twofold conclusion, who—then, and I wrote; both, that is, not only—but also. That maketh me glad—By repentance. But—I have no pleasure in having saddened by my reproof. Which is made sorry—He indicates the Corinthians, but more especially him who had sinned. By me—'Ap' whom, in the next verse. These particles differ: ἐξ, out of, Ver., by], more clearly indicates a direct, special agency, than ὄν: comp. iii. 5; 1 Thess. ii. 6.

And I wrote—He shows that when he sent his first epistle, in which he had promised a visit, he had this intention, which he expressed ver. 1. [Omit ὑπός unto you. Tisch., Alf.] Of whom—his sons. That—Paul's joy itself is desirable not for his own sake but for that of the Corinthians.

For out of—I wished to arouse you before my coming, that it not be necessary afterwards. Anguish of heart produced tears, anguish, many tears. The Corinthians might have seen the tears on his letter, if he himself wrote it—a proof of another's. Not that—Not so much that, etc. Sorrow's fruit is not sour love's fruit is love. You should be grieved—He easily is, who is admonished by a weeping friend. Love—The source of love's fruit is love. You should be grieved—He easily is, who is reproved. The source of joy derived therefrom. Ye might know—My faithful admonition. More abundantly unto you—Who have specially commended to me, Acts xviii. 10.

Render, Now if any one hath occasioned sorrow, he hath grieved, but, more or less, (partially,) that I be not too heavy on him, all. Alf., after Mey., De W., etc. Beng. is wrong.] Any—He
now speaks mildly; any one and any thing, ver. 10. In both instances Paul withheld the name of him of whom he is speaking. He is not grieved me—That is, not permanently. Only in part—Not that his sin caused me sorrow. Overcharge—Weightier than I make it up to, ver. 2.

6. Sufficient—Neuter for a substantive; it is sufficient for any one, so that no more can be demanded of him; ἐξαρκέω, sufficient, denotes a rensic term. It is the part of Christian prudence to maintain moderation. Considerable time intervened between the two epistles.

Punishment—In opposition to forgive and to comfort, ver. 7.

most—[Not many, as Eng. Ver., but the majority. Perhaps the opponents of Paul refused to break off intercourse with many, not merely those in authority. The Church bears the keys.

7. Forgive—This has the force of an indicative, whence he is forgiven; and the indicative very mildly exhorts: xii. 9: Matthew 18, note. [By the higher degree of sorrow—(Not overmuch, as Eng. Ver.) That, namely, which will result from his entire experience of sin, Mey.]

8. To confirm—The ἔχουσα, certainty, is with love, not with a sneer. The majesty of church government and discipline consists in truth. This reigns. Ἐπ., Sept., xρόοςδαι, made sure, Gen. xxiii. 20; xxv. 30.

9. Also did I write—Not only write, but also did write. [For reference is, not to this epistle, but to the first epistle. Mey.]

The proof—Whether you are true, loving, obedient sons. In all—In reproach and in love.

10. Any thing—He speaks very gently of the atrocious, but acknowledged sin. Ye forgive—He doubts not that they will do what he wrote at ver. 7. I also—He modestly endorses the act of the Corinthians, and as it were, classes himself with them. If I any thing—[Eng. Ver., forgive]. The matter is limited by the word anything, that Paul may show his willingness to follow up the Corinthians' forgiveness of the sinner. From the present, I forgive, thenceforth with results, I have forgiven; while Paul is writing these words.

For your sakes—Namely, I forgave. In the presence of Christ—Eng. Ver., in the person; and so Alfr.] Before Christ, 1 Cor. [i.e., before his eyes, so that Christ is witness to my forgiving.] Mey. Lastly we should be defrauded—[Eng. Ver., lest—(Satan) get an advantage of us—The loss of a single sinner is a common thing, therefore he said, for your sakes. By Satan—To whom Paul never refered or was about to deliver the sinner, 1 Cor. v. 5. Satan not
and to destroy the flesh, but the soul; and he especially seeks an
ominosity to injure by sorrow.

For not—True ecclesiastical prudence. Those who have the
of Christ, are not ignorant of devices and hostile attempts. No
devices, and ἄγνωστον, to be ignorant, are kindred.

And—Gr. xai [Beng., even]. Even although. Paul would
willingly tarried at Troas. A door—Nevertheless Paul did not
departing, since he was free to do so. Rest—His spirit first
to want it, then the flesh, vii. 5. He desired to know how the
thians had received his former epistle. In my spirit—He per-
from this, that it was not necessary to avail himself of that
Titus—Who was to come from you.

Into Macedonia—Where I should be nearer and might be sooner
ed [of the result of my former epistle to you. V. G.] These
are continued at vii. 2, 5; and a most noble digression inter-
respecting events, which had meanwhile occurred, and suffer-
which had been endured elsewhere: of the benefit of which he
even the Corinthians partakers, thus preparing the way for a
ice against false apostles.

[But in Macedonia he found Titus, and heard through him
ews of the impression made by his former epistle, see ch. vii.
ence he cries, thanks be, etc. Mey.] Now—unto God—Al-
I have not come to Corinth, I did not remain at Troas; ne-
less the Gospel prevails even in other places. The expres-
ing is added, Thanks be unto God. Always—The parallel
, in every place. Shows us in triumph—[Eng. Ver., causeth us
maph. But the true rendering seems to be, who even triumphant
, i.e., ceases not to show us before all the world as his cap-
like a conqueror celebrating his victory; in Christ, as the
in which every fact composing the victory, takes place. Mey.,
ved by Alfr.] Not as conquered, but as the ministers of his
; not only the victory, but the showing of the victory is de-
to be there follows, Who maketh manifest. The triumph forcibly
the eyes; the savor, the nostrils. The savor—The metaphor
en from all the senses to describe the power of the Gospel.
the sight (of the triumph) and its savor occur. His—Of Christ
5. Maketh manifest—A word of frequent occurrence in this
, which refutes the suspicions of the Corinthians. So 1 Cor.

A sweet savor—That is, powerful, grateful to the godly, offen-
defying the ungodly. The savor of Christ pervades us, as the odor
ices does garments. [The allusion is probably to the incense
burned with a triumphal procession. Mey.] In them that are so in them that perish—To which class each belongs, appears from a manner in which he receives the Gospel. Of the former class treats, iii. 1–iv. 2; of the latter, iv. 4–6. In them that persec.

16. The savor of death—They regard us as a thing dead; hence justly meet with death. And to the other—Who are being saved. This verse, if we compare what precedes and what follows, he CHiasmus [cross reference of pairs of words or clauses]. And is sufficient for these things—Who? that is, but few, viz., we. sentiment is modestly intimated, and is left to be acknowledged by Corinthians; comp. the next verse. Paul fully asserts both his sufficiency and that of the few in the next chapter, and repeats the very word, ver. 5, 6, so that his adversaries seem either express or virtually to have denied that Paul was sufficient.

17. The many—[Eng. Ver., many.] So xi. 18. מני, 1 Ki. xviii. 25. The article is forcible; the many, most men, void of so comp.Phil. ii. 21. Which corrupt—Gr. κατεργάζοντες. Who do aim to exhibit as much virtue as possible, but to gain by it. These men speak of Christ, but not as of God, and in the sight of Κατάργους, vintners, select their merchandise from different quarters, they adulterate it; they manage it profitably. The apostles otherwise with God's word, for they speak as of God, and as of sincerity, and so as to approve themselves unto God. Αδυνάτος, a terating, iv. 2 [Eng. Ver., handling deceivfully], is synonymous, also επιμετρίσαντες, to make merchandise of, 2 Pet. ii. 3. Of sincerity—We apply ourselves to the word of God by itself. But as of degradation, but being repeated; as is explanatory. In the sight of God—speak we—So clearly, ch. xii. 19. We always think that from whom we speak, is present when we speak; we do not care for men. [In Christ—Who is the sphere and element in which we and speak. Mey., etc.] In—Our discourse, which we hold in Christ is divinely given and directed. Speak we—We use the tongue; power is God's.

CHAPTER III.

1. Do we begin?—A just reproof to some who had so begun. Again—As was done in the first epistle; so, again, ch. v. 12.
nd—After the manner of men; xii. 19, by mentioning what place elsewhere. [The common text has ει μη, unless (we need, etc.), and so Beng. But the true reading is μη, or do we etc., (which Eng. Ver. follows.) Tisch., Alf., etc.] Unless—"The party. Is it thus only that we can commend our-selves without needing also letters? Some—Of many, ii. 17. In both, he shows that he utterly differs from the false apostles. did need them. From you—To others. This then was cus-tomary at Corinth. [Our epistle—Namely, of commendations, both and from you; ver. 1. Mey.]

In our hearts—Your faith was written in our heart, in which we wrote and yourselves—a faith everywhere to be known and read. reflected from the heart of the Corinthians to the apostle's

Of all men—By you and others. An argument for the truth Gospel, obvious to all, to be derived from believers themselves (1 Cor. xiv. 25).

Manifestly declared—Construed with ιησους, ye, ver. 2. The reason why this epistle may be read. Of Christ—by us—This ex-plain, ver. 2. Christ is the author of the epistle. Ministered verb διακονεω, I minister, has often the accusative of the thing, 20; 2 Tim. i. 18; 1 Pet. i. 12, iv. 10. The apostles, as, διακονην, furnished the epistle. Christ, through them, spiritual light on the Corinthians' hearts, as a scribe applies ink on paper. Not merely ink, but parchment or paper and a pen are necessary for writing a letter; but Paul mentions ink without paper, by Synecdoche [one material put for all.] To μελαν does not mean ink, but any black substance, as even charcoal, by one may write on stone. As writing is performed with ink and to the Decalogue was engraved on stone tables. Letters were written on stone, as a dark letter is written on paper. The hearts of Corinthians are made; for Paul was, so to speak, the pen. with ink—A Synecdoche [ink for all writing materials]; for the fell in Moses's hands, divinely written without ink, were certainly stonical. Of the living—Comp. ver. 6, 7. Of stone—Ver. 7. In tables of the heart—Tables of the heart are a class; fleshly a species; for every heart is not of flesh.

Trust—By which we both determine and profess to be such. Contrast is, to faint, iv. 1. Through Christ—Not through our-This is discussed, ver. 14, at the end, and in the following

To God-ward—This is discussed, ver. 6, and in the follow-

We are—Even at this very hour. V. G.] To think—To ob-
tain by thinking, much less to speak or do. There seems to be a
kind of *Mimesis* [allusion to the words of the persons whom he
futes]. For they do not think, whom God moves: that is, they fail
or accomplish nothing by their own thinking, 2 Pet. i. 21. *Any*
—Even the least.

6. *Also*—An emphatic addition. He has given *sufficiency* to
even the *sufficiency* of New Testament ministers, which dem-
strates much more. *Us ministers*—Apposition. *New*—A contrast to
ver. 14. *Not*—Of the New Testament, that is, *not of the letter of
the spirit*, see Rom. vii. 6, and the following verses, with the note.
Of the letter—Even in writing this, Paul was the minister not of a
letter, but of the *spirit*. Moses in his peculiar office, even when
he did not write, was yet engaged with the letter. Of the *Spirit*—W
*ministry has both greater glory, and requires greater ability. Kes*
—The letter rouses the sinner to a sense of death; for if the sin-
had life, before the letter came, quickening by the Spirit would
have been unnecessary. Comp. the next verse, of death.

7. *The ministration*—Which Moses performed. *Engraven*—*S
xxolaméven, graven*, Ex. xxxii. 16. *In stones*—There were two dif-
ferent tables, not of one stone. Ex. xxxiv. 1: *engraven in stones*
explains this clause, *in letters*, Gr. *γραμματεια*, [Eng. Ver., *w
Render, engraved by means of letters in stones. Mey.*] Was glo-
—Gr. *εος *ει δοξα, obtained glory. *Ivómu, become, and eiμι μαρτυ
ver. 8, differ. Could not steadfastly behold—Ex. xxxiv. 30, they
were afraid to come nigh. Of Moses—In the discharge of his di

8. *Shall*—*be*—He speaks as looking forward from the Old Tes
ment to the New. Add *hope*, ver. 12. *Or rather from the pro-

9. *Of condemnation; of righteousness*—God’s glory is more
brightly reflected by the latter than by the former. The letter
*condemns*; condemnation imposes death. The Spirit with righteous
brings life. *Glory*—The abstract for the concrete, for brevity.

10. *Had no glory*—The limitation immediately follows, in this
aspect. The greater light obscures the less. *That which was*
*glorious*—So Sept., Ex. xxxiv. 29, 35, *γενομένος* εἰς δοξάσω, was glorified
[Eng. Ver., *shone*].

11. *Marked by glory; in glory*—The particles are appropri-
varied, [the distinction is lost in Eng. Ver., *glorious*—*glory*.
Supply is. *That which remaineth*—Neither the ministry, itself, or
anything that is *in part*, remains, 1 Cor. xiii. 10; but the *S
righteousness, life remain; therefore the neuter is used.*
Hope—He spoke of trust, ver. 4; he now speaks of hope, as
sees at that which remaineth, ver. 11.

And not—Supply we are, or we do. A veil—So Sept., Exod.
38. ἡπόφιος denotes congeuity. Comp. Matt. xix. 8: ἡπόφιος, be-
not; for ἅλ η δροὺς, the not being able to look steadfastly, oce-
before the veil was put on, but after the glory of Moses, ver.
therefore, there, so that, is used. [But the rendering is, In
the sons of Israel might not look on the termination of the
fory, Ex. xxxiv. 30–35, where the Eng. Ver., till Moses had
aking with them, he put a veil, etc., is wrong; and the sense
poke without the veil, with his face shining; but, when he had
aking, he put the veil on, that they might not behold the end,
ing of that transitory glory. Alf.] What is affirmed of Moses
denied by Paul respecting the New Testament ministry,
the putting on of a veil, lest the Israelites should look upon
Often something is inserted in the first member of a proposi-
tich properly belongs to the conclusion also. So in ver. 7 we
that they could not steadfastly behold; here, that they could
Here the act is denied, not the power. The power was
to all in the case of Moses; to some, in the case of the apos-
the end of that which is abolished—Paul allegorizes the
That, which is abolished, has its end in Christ, ver. 14, at the
m. x. 4, the law tends to and ends in him.

But were hardened—Gr. ἐπαρατατόρια, [not as Eng. Ver., blinded].
posed to look steadfastly. The same—As in Moses' time.
at is, when they read, and although they read. Reading—
quent, constant. Paul makes a limitation. The veil is not
Moses' face or writings; but on the reading, while they read
and that, too, so as to exclude Christ; it is also upon their
ver. 15. [Punctuate thus, μένει, μη ἀναθεματίζομενον, and for
ich (veil), read δείκτιν, for. Tisch., Alf. Render, the discovery
made (i. e., by removing the veil) that it (the Old Test.) is
ay in Christ. Alf., etc.] Remains—Remains lying upon
o that it is not even taken away. Because—Gr. δείκτιν, it is not
y, save in Christ. A statement of what follows. Is done
The Old Testament; comp. ver. 7, 11, 13. He does not say,
abolished, but is being abolished, as respects those that are
verted.

But even unto—But is opposed to untaken away. When—
ly Paul uses this adverb. It seems to have remained with
his recent reading of the Sept., Ex. xxxiv. 33. Moses is
read—And that studiously, without seeing Christ therein. The contrast follows, notwithstanding when it shall turn to the Lord.

16. But when—the veil is—[Eng. Ver., shall be]—taken away. This is a paraphrase of Ex. xxxiv. 34, But when Moses went before the Lord to speak to him, the veil was taken away. The σφάζει, not if, but when, clearly affirms, as in the preceding verse, often in the Sept., Gen. xxiv. 41, xxvii. 40; Ex. i. 10, xxxiv. 6; Lev. vi. 4, x. 9; Deut. xxv. 19; Ex. xxxiii. 8, 22, xl. 36. have turned—Namely, their heart. The truth is acknowledged in penitence, 2 Tim. ii. 25. Not disputatio, but conversion is to be applied to the Jews. To the Lord—Christ, ver. 14. A noble title. Taken away—παραπήγα, taken away, is passive, Acts 20, and in the Sept., Lev. iv. 31, 35; but middle very often in the Sept., and that in the very passage to which Paul refers. The contrast of ver. 15 and 16 shows, however, that here the meaning is passive. The veil lies; the veil is taken away. The present, is taken away, is emphatic. [Taken away—That is, it shall no longer remain unknown to them that the Old Covenant is done away in Christ. Mey.]

17. Now the Lord is the Spirit—[The Lord (to whom they turn, ver. 16) is the Spirit (received at this conversion). Comp. viii. 9–11. Mey.] The Lord is the subject. Christ is not the subject, but he is the Spirit and the end of the law. A sublime announcement; comp. Phil. i. 21; Gal. iii. 16. The particle now shows the preceding verse is explained by this. The turning is made to the Lord, as the Spirit. And where the Spirit of the Lord is—Ver. 17. Christ is, there is the Spirit of Christ; where the Spirit of Christ is, there is Christ; Rom. viii. 9, 10. Where Christ and his Spirit are, there is liberty; John viii. 36; Gal. iv. 6, 7. [Omit εἰς, Tisch., Alf.] There—And there only. Liberty—Opposed to the veil, the badge of slavery: liberty, without such fear in looking at the children of Israel, had, Ex. xxxiv. 30. [Rather spiritual liberty in general; as opposed to having a veil on the heart. Mey., Alf.]

18. But we all—We all, the New Testament ministers, in opposition to Moses, who was but one. [Rather, we, Christians, in general. Mey., Alf.] With open face—Our face being unveiled as representatives; for as respected God, not even Moses’ face was veiled. The contrast is hid, iv. 3. The glory—Divine majesty. Of the Lord—Christ. Reflecting—The Lord makes us mirrors, putting the brightness of his face into our hearts, as into mirrors: we receive and reflect that brightness. An elegant contrast to engraved; for the images which are engraved are made gradually; the images which are rep
or are most rapidly produced. The same—Although we are
The same expression of Christ’s glory in so many believers,
mark of truth. [Beng. here renders κατοπτρίζομεν, reflect-
Eng. Ver. is right. Beholding in a mirror is the sense:
the gospel, not yet beholding it face to face. Mey. So Alf.,
Verse—Of the Lord, which is glorious. Are changed—The
was by quick writing his image in us; even as Moses reflected
The passive retains the accusative. From glory to glory
the glory of the Lord to glory in us. The Israelites had not
formed from the glory of Moses into a similar glory; for
under the letter. Even as—An adverb of likeness: comp.
As the Lord impresses himself on us, so he is expressed by
himself is the model; we are the copies. By the Spirit of
This refers to ver. 17: but where the Spirit of the Lord,
there were an apposition, Paul would have said, and Kuplov
atoc, by the Lord the Spirit. Elsewhere the Spirit of the
used; but here, the Lord’s Spirit, emphatically. ‘And, by, is
i. 2, and often elsewhere. [Mey. renders, as by the Lord’s
Spirit: Christ being so called in that the working of the
bonds on him, for the Holy Spirit is Christ’s Spirit, Rom.
c.; Gal. iv. 6.]

CHAPTER IV.

The ministry—Of which iii. 6, etc. As we have received mercy—
by which the ministry is received, makes men active and
Even Moses obtained mercy, and was therefore permitted to
so near, Exod. xxxiii. 19. Not—but—A double proposition;
part is at once treated by Chiasmus [cross reference of
words or clauses]; the former from ver. 16. Wherefore we
is there repeated; we become not weary in speaking, in
suffering.

The renounced—Hesychius defines have cast away, we have
2, and desire their renunciation. The hidden things of dis-
That is, shame, regardless of God’s glory, acts secretly:
such conduct to cease, Rom. i. 16. The contrast is by
manifestation, and we speak, v. 18. In craftiness—Opposed to sincerity; craftiness seeks hiding-places; we do not practise it, but handling deceitfully—by manifestation—Comp. iii. 3. Of the truths of the Gospel. Ourselves—As sincere. Every—Gr. πιανῶν, construed with συνείδησιν, conscience, not as Eng. Ver., with μονόν, men], concerning all things. Conscience—Ch. v. 11; not to make judgments; iii. 1, where the carnal commendation of some is in disrepute and stigmatized.

3. But if—Just as in Moses's time. Even is—[Eng. Ver., not render xai, even.] Even strengthens the force of the present tense in is. Gospel—Quite plain in itself. In—[Eng. Ver., the sense is among, Mey., i. e., in the estimation of, the perishing and the lost]. Alf.] So far as concerns them, that perish; so evpwréasCor. xiv. 11. In the case of them—Not in itself. That perish Cor. i. 18.

4. The God of this world—A grand, but awful description of [corresponding to his great but fearful work, mentioned here. But see fresh comp. Eph. ii. 2, as to the fact: and Phil. iii. 9, on the term. would otherwise think, that he could obstruct in men so great a. But there is a Mimesis [allusion to an opponent's words or form], for those that perish, especially the Jews, think they have God, and know him. The ancients construed thus:—the believers of this world, that they might more effectually oppose the Manicheans and the Marcionites, [who regarded matter as evil, and under the Devil's power.] Of this word—He says, he for the devil will not be able always to assail. Blinded—Not veiled. Of them which believe not—An epithet, supplying the noun of them; for the lost are chiefly those, who, though they have heard, do not believe. The Gospel is received by faith unto salvation. The enlightening—Gr. φωτισμὸν [Eng. Ver., light literally.] Of the Gospel—He afterwards calls it the enlightenment, the knowledge, etc. Enlightenment is the reflection or propagation of rays from those who are enlightened, to enlighten more. The and knowledge are correlative, as cause and effect. Of the gospel [Eng. Ver. reads of the glorious gospel], iii. 18, note. The in God—Hence we may clearly perceive how great is Christ’s glory 6; 1 Tim. vi. 15. He, who sees the Son, sees the Father, in the of Christ. The Son exactly represents and reflects the Father. [Omit ἀνατίθημα, unto them. Tisch., Alf.]

5. Not—we do not commend ourselves, iii. 1; although the perish think so. For—The fault of their blindness is not ours. Lord—That is, we preach him as Lord. Mey.] The Lord; so
Corinthians IV. 8.

Hearest: we do not preach ourselves as masters; comp. i. 24.

Ye are wont—Hence Paul is wont to prefer the Corinthians to him-

12, 13. For Jesus' sake—The majesty of Christians is

He proves that they were true servants. God—God—

forms the subject; then by supplying is (as in Acts iv. 24,
predicate follows, who hath shined. Who commanded—Who

led by a word, Sept. εἰπεν, said, Gen. i. 3. Light out of

—Sept. Job xxxvii. 15, φῶς ποσόγες ἐκ σκότους, made light

blackness [Eng. Ver., caused the light of his cloud to shine.] A

ark. Hath shined—Himself our Light; not only its author,

its fountain, and Sun. In our hearts—In themselves dark.

γυμνῷ, Jesus. Tisch. So Alf., who renders: For (it is) God,

commanded light to shine out of darkness, who shined in our

order to the shining forth (to others) of the knowledge (in us)

ery of God in the face of Christ.] In the face of Jesus

The only begotten of the Father and his image, and was

d in the flesh with his glory.

's treasure—Described from ii. 14. He now shows, that

and death itself, so far from obstructing the Spirit's minis-

ted it, and stimulate ministers and increase their fruit.

The ancients kept their treasure in jars, or vessels. There

en vessels, which yet may be clean; as a golden vessel may

Vessels—Thus he calls the body, or the flesh, subject to

and death; see the following verses. The excellency of the

Which, consisting in the treasure, exerts itself in us, while

ed, and in you, while being enriched; ver. 10, 11. May be

acknowledged to be, with thanksgiving, ver. 15. [So often

See Rom. iii. 26; iii. 5, vii. 13. Mey.] Of God—Not

of God. God not only bestows power once for all, but al-

aintains it.

Troubled on every side—So vii. 5, in every, namely, thing

and comp. always at ver. 10. Troubled—The four participles in

refer to the feelings; the same number in the next ver. to

occurrences, vii. 5. They are construed with ἔγραψα, we have;

very member the first clause proves, that the vessels are

the latter points out the excellency of the power. Not reduced

—Gr. στενογραφομένον, [more forcible than Eng. Ver., dis-

It means, into such straits, that there is no escape. Kypke

A way of escape is never wanting. Perplexed—About

as troubled refers to the present.
9. Persecuted—Cast down is worse than persecution, where is no escape.

10. Always—'Asi, alway, in the next verse differs from this error, throughout the whole time; asi, at every time: comp. Matt. 8. The words, bearing about, we are delivered, here and in verse agree. The dying—This is as it were the act, life, the habit. τοῦ Κυρίου, the Lord. Tisch., Alf.] The Lord—This name most thrice-supplied here and in the next verse, and appropriately in this first passage the mention of dying. It is called the dying, the Lord, and the genitive intimates participation, as i. 5. Paul—Paul uses this name alone more frequently in this whole passage ver. 5, than is usual with him; therefore here he seems peculiarly to have felt its sweetness. Bearing about—In all lands. That—Consolation is here increased. Just before we had but, four Might be made manifest in our bodies—Might be made manifest, mortal flesh, in the next verse. In the one passage the noun is other the verb precedes, for emphasis. In ver. 10, glorification referred to; in ver. 9, preservation in this life, and strengthening is added here rather than at the beginning of the verse. Then ours, not so much in death as in life. May be made manifested, explained, ver. 14, 17, 18.

11. We which live—An Oxymoron [union of phrases or words contrary meaning, producing a seeming contradiction]; contrasted with who live, ch. v. 15. The apostle wonders that he has escaped all deaths, or even survived others already slain for the testimony of Christ, as Stephen and James. We who live, and death; immortality are contrasted. Delivered—He elegantly and modestly abstains from mentioning Him who delivers up. Outwardly view delivering up might seem to be indiscriminate.

12. Death—Of the body [by the decay of the outward]. V. G.] Life—Of the Spirit.

13. The same—Which both David had and you have; compare 14. According as—Construe with we believe and we speak. believed, therefore have I spoken—So Sept., Psa. cxvi. 10, Hebrew וְיָוָא, וְלָהַשׁ, I believed, for I will speak. The one thing is involved in the other. Faith, born in the soul, immortally speaks, and from speaking it knows and increases itself. With—Without fear amid affliction and death, ver. 17.

14. Knowing—By great faith, ch. v. 1. [For διὰ, by, related with. Tisch., Alf.] Shall present—This word is equivalent to poiein, poiyosis [word-picture].

15. For—The reason for just now saying, with you. All that
adverse or prosperous. Grace—Which preserves us and con-
uou in life. Abundant—might redound—Πλεονέζω, to abound,
force of a positive; περισσεύω, redound, of a comparative,
20. Therefore construe διά, through, with περισσεύω, re-
Πλεον, more, the same as πλήρες, full, is not a comparative.
The true rendering is, That grace, having abounded by means of
eter number (who have received it), may multiply the thank-
which shall accrue) to the glory of God. Alc. after Mey., etc.]
—The thanksgiving of many for that grace. Thanksgiving
more abundant grace, Psa. xviii. 3, 1. 23; 2 Chron. xx. 19,
Thanksgiving—Ours and yours, ch. i. 3, 4. Redound—
ound to us and you, again tending to God’s glory.
For which cause—[Namely, the assurance in ver. 14. Mey.]
not—Ver. 1, note. The outward—The body, the flesh.
By affliction. Is renewed—By hope; see the following
This new condition excludes all infirmity.
But for a moment—Just now: a brief present is denoted, 1
6. The contrasts are, just now, and eternal; light, and
affliction, and glory; supereminently, and exceedingly. [καθ
εἰς διαβολήν, which Eng. Ver., renders far more exceed-
that affliction, which is excessive, when compared with
afflictions, i. 8, is yet light compared with the exceeding
A noble Oxymoron [union of phrases or words of contrary
]. Worketh—Procures, accomplishes.
While we look—Every one follows that which is his aim.
which are not seen—The term, δόρατα, things invisible, [in-
of being seen.] has a different meaning; for many things,
re not seen, will be visible, when the journey of our faith is
ished. For—The reason, why they look at those things
re not seen.

CHAPTER V.

r—A reason for this statement, affliction leads to glory.

—Which is on the earth: 1 Cor. xv. 47. The contrast is, in
bens. Our—The contrast is, of God. The house of this
tabernacle—The contrast is, a house not made with hands. A metaphor from his own trade might more forcibly strike Paul, who was a tentmaker. Were dissolved—A mild expression. The contrast of eternal. We have—The present; immediately upon the dissolution of the earthly house. Not made with hands—Of man.

2. In this—The same phrase occurs, ch. viii. 10, and elsewhere.

We groan—The Epitasis [emphatic addition] follows, we groan, ver. 4. Dwelling-place—[Eng. Ver., house], ὀικία, is somewhat more absolute; οἰκήματος, a domicile, refers to the inhabitants. Which is from heaven—Ἐξ ἐννέα, from, here signifies as, of the earth, John iii. 31. Therefore this abode is not itself. To be clothed upon—Middle voice: ἐνδυόμενα, the clothing upon the body: hence being clothed refers to those living in the ἐνδυόμενα, the clothing upon, refers to the heavenly and glorification, in which even the body, the clothing, will be clad.

3. If so be—What is wished for, ver. 2, holds good, she last day find us alive. Being clothed—We are clothed with the ver. 4, in the beginning. Not—naked—As respects this body is dead. We shall be found—By the day of the Lord. [It is to render, seeing that we shall really be found clothed, not (i.e., not without a body.) The reading of Tisch., (after Griesbach), ἐνδυόμενοι, unclad, (i.e., having laid aside the body,) instead ἐνδυόμενοι, clothed, is not sufficiently supported. Alf., Mey, is wrong.]

4. For—The reason of the desire. We groan being buried. An appropriate phrase. A burden extorts sighs. Be unclothed put off the body. Faith does not acknowledge the philosophic temptation of the body given by the Creator.

5. He that hath wrought us—By faith. For the selfsame Namely, that we should thus groan, Rom. viii. 23. [Rather mortality should be swallowed up, ver. 4. Alf.] Also—A new Earnest—Ch. i. 22, note. Of the Spirit—Who works in groaning.

6. Being confident—[Not we are, as Eng. Ver. The preposition cannot thus stand for the finite verb. Mey., etc.] The connection between we are always confident, and confident—and willing
an explanation is added to each part: confident both always, and our whole life; and most of all confident in the hope of a final departure. We are at home—we are absent—These two
where signify a stay; but at ver. 8, where they are interchanged, 
true. We are absent from the Lord—In this word is concealed 
use of confidence, for a pilgrim has a country, whether he reach 
er or later, Heb. xi. 14. From the Lord—Christ. Phil. i. 28. 
By faith—Not to see, is nearly the same as being separated. 
Referring to ἄξον, from. We walk—In the world. So πορευ-
walk, Luke xiii. 33. Not by appearance—[Eng. Ver., sight, 
Eng. Alf., Mey.] The Sept. translate προσω, εἰδος, vision, aspect, 
ance. See especially Num. xii. 8: ἐν εἴδει, χατ' ὁ ὄντ' αἰτιμέ-
apparently and not in dark speeches; likewise Ex. xxiv. 17. 
and appearance are opposed. Faith ends at death in this pas-
therefore appearance then begins.

I say—An Epitasis [emphatic addition]; comp. ver. 6, note. 
ther, notwithstanding we are confident, and are well pleased rather 
rate out of the body, and dwell at home with the Lord. Alf. So 
] See ver. 6, note. With the Lord—Phil. i. 23. 
Wherefore also—[Eng. Ver. does not render χατ', also.] That 
y obtain what we wish. We labor—This is the only lawful 
ion. Whether—Construed with we may be accepted.

εὐθαμοῦντες, at home—In the body, or 
εὐθαμοῦντες, absent—Out of the body. [Eng. Ver., present 
ent. The sense is, that whether he find us in or out of the body, 
y be well pleasing to him. Alf.] Accepted—Especially as re-
the ministry.

For—all—When treating of death, the resurrection, and eter-
he also thinks, appropriately, of the judgment. The motive 
at holy ambition. We—all—Even apostles, whether living as 
sus or dead. Appear—Not only appear in the body, but to be 
manifest with our secrets, 1 Cor. iv. 5. Even sins of believers, 
since pardoned, will then be revealed; for many of their good 
their repentance, their vengeance upon their sin, in order to be 
known, require the revelation of their sins. If one has par-
his brother an offence, the offence will also be exhibited, etc.
(at will be done to them, at their desire, without shame and 
for they will be different from what they were. That reve-
will be made indirectly, to their greater honor. Let us consider 
ject more deeply.

The words of Scripture on the remission of sins are extremely 
Tant. Sins are covered: they will not be found: they are cast
behind: sunk in the sea: scattered as a cloud and as mist: for therefore not even an atom of sin will cleave to any who shall on the right hand in the judgment.

§ 2. On the other hand, the expressions concerning all the of all men, which are to be brought to judgment, are universal, xii. 14; Rom. xiv. 10; 1 Cor. iii. 13, etc., iv. 5.

§ 3. The passage, 2 Cor. v. 10, harmonizes with these, where the apostle from the manifestation of all, whether living or dead, Christ’s tribunal, infers the TERROR of the Lord and of the ver. 11, 12, and declares that that terror causes anxiety not the reprobate, but also to himself and to those like himself. fear would have no existence with the saints if their sins were be revealed. Furthermore Paul says that he, and such as he, be manifested, not only so far as they have acted well on the but also so far as they have failed in any particular. There is a wonderful variety of rewards among the saved; and faults, though do not cause punishment, are productive of loss, as opposed to 1 Cor. iii. 14, 15; comp. 2 Cor. i. 14; Phil. ii. 16, iv. 1. phrase, that every one may receive, etc., shows, that the defect of the righteous will be also manifested. For thus only will it why each receives neither more nor less than the reward, which receives. The Lord will render to every one, as his work shall be.

§ 4. Wherefore we should not press too far the words quoted.

§ 1. The past sins of the elect will not cease to be the object the Divine Omniscience for ever, although without any often upbraiding. And this one consideration is more important the manifestation of their sins before all creatures, though it were con- tinue for ever, much less in the day of judgment alone, when sins will appear not as committed, but as retracted and blot through repentance.

§ 5. With the elect themselves, their own sins will not cease remembered, although without any annoyance. He to whom has been forgiven, loves much. The eternal remembrance of debt forgiven, will foster the strongest love.

§ 6. So great is the power of the Divine word with men in that it separates the soul from the Spirit, Heb. iv. 12, and lays the secrets of the heart, 1 Cor. xiv. 25. Shame for sin comes and remitted belongs to the soul, not the spirit. Men wallow gross sins often reveal their secrets; in despair they conceal much. But grace, much more powerful, renders its subjects quite ingr. Men truly penitent most readily and openly confess their secu edness, Acts xix. 18. How much more in that day will the
manifestation, when the sensitiveness of the natural feelings is entirely swallowed up! Comp. 1 Cor. vi. 9, 11. Such candor confers peace and honor. If in the judgment the righteous could be conscious of shame, for instance, I believe that those sins, which are most covered, would be less annoying than those, of which they now less ashamed. We are most ashamed now of the sins against sty. But we should be more ashamed of other sins, for example, the first five commandments.

V. Doubtless Adam was saved, but his fall will be remembered forever; for otherwise I do not understand how the restitution made by Christ can be properly celebrated in heaven. David's conduct in the case of Uriah, the denial of Peter, the persecution of Saul, the acts of others, though forgiven, have yet continued on record so long as old and New Testament. If this does not hinder the pardon so often granted, the mention of sins will not prevent their forgiveness in the last judgment. Not every manifestation of offences can be punishment.

VI. Good and evil are so closely connected, and so inseparably linked, that the revelation of the good cannot be understood without evil. But since certain sins of the saints shall be revealed, it is that all things should be brought to light. This view enhances the glory of the Divine Omniscience and mercy; and thus the reason for judging some mildly, and others severely, will clearly appear with the strictness of the retribution.

VII. I do not say, that all the sins of all the blessed will be actually distinctly seen by all creatures. Perhaps the accursed will know them; the righteous will have no cause to fear each other. Sins, when the light of that great day discloses all things, will be directly manifested, as with the guilty, who are punished, (see in Matt. xxv. they are not mentioned,) but indirectly, so far will be proper; just as in a human court the actual deed often deceives many incidentals. And in some such way the good works of the reprobate will be made manifest. All things may be seen in the light, but all do not know all things.

VIII. This consideration should inspire us with fear for the future; so affected the apostles, as this passage, 2 Cor. v., shows. But are tender souls shrink from that manifestation, because of their past, after having been duly instructed from what has been said, and at § 6, they will be satisfied. Often truth, which at first is bitter, becomes sweet upon closer consideration. If I love one as myself, he may, for ought I care, know all things of me,
which I know of myself. We shall judge of many things differently, we shall feel differently on many subjects, until we reach that period.

May receive—This word is used not only of the reward or punishment, but also of the action, which the reward or punishment follows, Eph. vi. 8; Col. iii. 25; Gal. vi. 7. Every one—Separately. things—in the body—Man with his body acts well or ill; man in his body receives the reward; comp. Tertullian on the resurrection of the body, c. 43. Τὰ πρὸς ὑπόθεντα, those inmost thoughts, accordant with which he acted outwardly. In the body—While he had a body, 6, 8.—iv. 10, comp. did, by, Rom. ii. 26. Whether good or bad—strue with hath done. No man can do both good and evil at once.

11. [The terror—Eccl. xii. 13. V. G. But the meaning is, I am then conscious of the fear of the Lord, (i.e., the wholesome fear of Christ as judge,) we persuade men (men emphatic; we need no longer persuade God), but to God we are already manifested, etc. Alf.,] Men—By many the acts of God himself are not approved; and can the acts of his servants be approved by any? What is the conclusion of his servants? Thou hearest, reader, in this very passage. V. G.] We persuade—We so bear ourselves, by acting both wisely and soberly, ver. 18, that men, unless they are unwilling, do not condemn us. Comp. what he says on conscience presently, and 1 Tim. iv. 2. To persuade and to compel are opposed. We are made manifest—We show and bear ourselves as those manifest. Such manifest without terror in the judgment, ver. 10. I trust have been made manifest is past, whereas hope refers to a thing future. Paul either hopes for the fruit of the manifestation already made, or else, that the manifestation itself will still occur. In consciences—The plural gives greater weight. [It sometimes happens that one may be made manifest to the conscience even of such as attempt to conceal the fact. V. G.]

12. For—The reason for his leaving it to the conscience of the Corinthians to form their opinion. Giving—[Eng. Ver., but give supply we write, or a similar general verb, whose meaning is included in we commend. There is a similar participle, vii. 5.—xi. 6. He said we give you arguments for glorying in our behalf. Of glorying—[Eng. Ver., to glory]. As to our sincerity; so far am I from thinking that, after all, any commendation of us is necessary. Ye have—Repeat occasion. In appearance, and not in heart—The same contrast occurs at 1 Sam. xvi. 7, Sept., and differently in 1 Thess. 17. In heart—Such was Paul’s nature; truth shone from his heart to the consciences of the Corinthians.

13. Whether we be beside ourselves—whether we be sober—The
The force of the word appears from the other, to act without or with moderation, might appear immoderate from the Symperasma [brief summary] preceding verse [namely, so freely eulogising his office. V. G.]—Namely, that we have acted without moderation, although men understand us. For your cause—Even godly men bear the imitation of their teachers better than their excess; but they should the Spirit.

For—the same sentiment is found at xi. 1, 2; but far more so, for he says here, we be beside ourselves, and the love; there, folly and I am jealous. Love—Mutual; not only fear, ver. 11, the love of Christ toward us, in the highest degree, and consequently our love toward him. [But the apostle refers simply to Christ’s us, as shown in his death, his highest proof. Mey., Alf. That the apostle here calls love, which may perhaps seem excessive, afterwards calls jealousy, which may be roused by fear, even to xi. 1-3. V. G.] Constraineth—To strive to approve ourselves to God and you. Because we judge—Most truly. Love and merit are not opposed in spiritual men.

For all—For the dead and living. Then these all—[Eng. does not render οἱ, these]. Hence the full force of the ἐπὶ, and the utmost extent of the mystery appears; not only is it as if all had died, but all are dead; neither death, nor any other, nor they themselves have power over themselves: they are only at the Redeemer’s disposal. οἱ, these, has a force relative τῶν, for all. The all refers to both teachers and learners. former urge; the latter are urged, because Christ died for both.

dead—And now no longer regard themselves. The generous of the Redeemer apply principally to themselves, what belongs their death was accomplished in Christ’s. And—This also is on ἔστη, that. First, the words one and for all correspond; died and live. They that live—In the flesh. But—Namely, they should live, in faith and new vigor, Gal. ii. 20. Unto him does not say ἐπὶ τοῦ, for him. It is the dative of advantage, by call it; ἐπὶ, for, denotes something more than this. And again—Here for them is not supplied; for it does not accord the apostle’s phraseology, but something analogous, as from xiv. 9.

Henceforth—From the time that the love of Christ has ended us. Even this epistle differs in degree from the former. No—Neither ourselves, nor the other apostles, Gal. ii. 6; nor you, others. We do not fear the great, we do not consider the humble
more humble than ourselves; we do and suffer all things, and anxious in every way to bring all to life. In this enthusiasm, in this death, ver. 15, we know none of the survivors in our ministry. After the flesh—According to the old state, in the consideration of nobility, riches, power, wisdom [so that from my considerations, we should either do or omit this or that. V. G.], though we have known—Olda, I know, and ἔγνωκα, I became acquainted with, differ, 1 Cor. ii. 8, 11—viii. 1, etc. Such knowledge was more erable before Christ's death; for then were the days of the flesh. After the flesh—Construed with ἔγνωκας, we have known.

—He does not say here Jesus. The name Jesus is somewhat more spiritual than Christ: and they know Christ according to the flesh, acknowledge him as the Saviour, not of the world, ver. 19, but of Israel, ch. xi. 18, note; and who congratulate themselves of belonging to Christ's nation, and who seek in his glory political dominion, and in their seeing and hearing him before his passion, some superiority, and in the knowledge of him, mere sensual gratification, and who do not strive for that enjoyment here described, and derive from his death and resurrection, ver. 15, 17, 18; comp. John x. Rom. viii. 34; Phil. iii. 10; Luke viii. 21.

17. If any man be in Christ—So as to live in Christ. If any of those who now hear us, etc. Observe the relation, we in him, first; here, and God in Christ, ver. 19; Christ, therefore, is the Mediator and Reconciler. A new creature—Not only is the Christian himself something new; but as he knows Christ himself, not according to the flesh, but according to the will of God for his resurrection, contemplates and estimates himself and all things according to a new condition. On this subject, see Gal. vi. 15; Eph. iv. 24 iii. 10. Old things—This is somewhat contemptuous. Are put away—Spontaneously, like snow in early spring. Behold—Introducing a present fact.

18. And all these things—[Eng. Ver. does not render τὰ, as mentioned from ver. 14. Paul infers from Christ's death his connection to God, ver. 18. Us—The world, and expressly the apostles, comp. next verse, where unto us is again added. Us especially comprehends the apostles; but not them alone; for at the beginning, ver. 18, the discourse has already a wide application. Thus the subject often varies in the same discourse, and yet the variation is expressly noted. [Omit Ἰησοῦ, Jesus. Tisch. Alf.] To us—App. The ministry—The word in the next verse. The ministry displayed, the word.

19. To wit—Gr. δὲ δὴ. Explanatory particles. Was—read
Comp. ver. 17, note. The time implied by the verb ἐγέρσα, was, is ver. 21. In Christ—In [Eng. Ver., to us.] These words bound. [But the rendering, God was in Christ, reconciling, etc., is wrong. The words ἐγέρσα παρακάτωσυ belong together; and the sense in Christ reconciled (was reconciling) the world, etc. Alf., The world—Once hostile. Reconciling, not imputing—The thing is generally expanded by affirmative words. Trespasses try and grave. Committed—As it is committed to an inter-
what he should say.

For Christ—Christ the foundation of the Divine embassy. We ambassadors—we pray—Two extremes, as it were, contrasted, re-
to whether we be beside ourselves, the contrasted mean between extremes is, we exhort [παρακατώσυ, not as Eng. Ver., We], ch. vi. 1, x. 1, relating to whether we be sober. Therefore hostle's discourse generally exhorts; since we are ambassadors, in majesty: we beseech, intimates an unusual submission, ch. x.
[Omit ῥῆσις, for, Tisch., Alf.] Him—Who knew no sin, who no reconciliation;—a eulogium peculiar to Jesus. Mary was one, who knew no sin. Made him to be sin—He was made sin, as we are made righteousness. Who would dare to speak thus, had not led the way? comp. Gal. iii. 13. Therefore Christ no abandoned on the cross. We—Who knew no righteousness, must have been destroyed, had the way of reconciliation not discovered. [The righteousness of God—Endued with it; ex-
of it. Alf.] In him—in Christ. The contrast is, for us.

CHAPTER VI.

Workers together—[That is, workers together with Christ, ver.
The words with him are supplied in Eng. Ver., but are not in.
Beng. understands, together with you, but incorrectly. Mey.]
Not only as God's ambassadors, or on the other hand, as beseechers, do we deal with you; but also, as your friends, we co-operate with you for your salvation. [This is the mean between the dignity of ambassadors and the humility of beseeching, ch. v. 20. That is, we all means. Not. Crit.] For you should work out your own salvation. Phil. ii. 12. The working together is described, ver. 3, 4; the collaboration, ver. 2, 14, 15, [as far as ch. vii. 1. V. G.] He dissuades from Judaism, as an ambassador, and by beseeching; as co-operating with them, he dissuades them from heathenism. None but a minister of the gospel can thus adapt himself. The grace—Of ch. v. 18, 19, treats, [and ch. vi. 2, 17, 18. V. G.] Receive—Is drawn from the δεκτός, accepted, of ver. 2. Divine grace itself: human faith and obedience avail themselves of it.

2. He saith—The Father to Messiah, Is. xlix. 8, embracing in all believers. For—He is describing grace. Accepted—The title of God's good pleasure. Hence Paul presently infers its correspondence, well-accepted, that it may be also agreeable to us. [The former δεκτός, the latter εὐπρόσδεκτος, a far stronger term; the very term of most favorable acceptance. Alfr.] I have heard thee—Pr. In a day—[Eng. Ver., the day.] Luke xix. 42; Heb. iii. 7. hold now—The sum of the exhortation, ver. 1; stated as a dial.

3. In nothing—Gr. ἐν μεταξω, [Eng. Ver., in anything.] Corresponds to in every thing, in the next verse. Giving—The part depends on ver. 1. Offence—Which would be the case, if we had no patience and the other things presently mentioned. Ministry—The Abstract. The ministers of God, the Concrete,

4. Ministers—Gr. διάκονοι. This word is more forcible, than ὄνομα would be. [The latter would mean, we approve ourselves (being) ministers of God. Render, approving (recommending) ourselves as ministers of God should do. Mey., Alfr.] In patience is put first; ch. xii. 12: chastity, etc., follow in ver. 6. A reasonable gradation. In much—Three triplets of trials follow, in patience is exercised, afflictions: stripes: labors. The first group includes classes; the second, the species of trials; the third the things voluntarily endured. Note also the variety of each, expressed by the plural number. In afflictions, in necessities, in distress. These words are closely related, and are variously joined with one another and with the others, ch. xii. 10; 1 Thess. iii. 7; Rom. viii. 35; Luke xxii. 23. In afflictions—Many, but difficult ways open, in necessities, one way is open, though difficult; in distress none is open.

5. In tumults—Either for, or against us.
Knowledge—Γνῶσις, knowledge often leniency, which inclines to and admits favorable constructions of things; an interpretation according with in long-suffering, follows; comp. 2 Pet. i. 5; 1 Pet. iii. 7, note. In long-suffering kindness—[Eng. Ver., by.] These words are also united in 1 iii. 4, under the name of one virtue. In the Holy Spirit—Ver., by the Holy Ghost.] That we may always have the Spirit present, that we may always be active, as also in exer-

miraculous gifts, 1 Thess. i. 5. In love, immediately follows, principal fruit of the Spirit, and which regulates the use of spirits.

In the right hand and on the left—By offensive armor, when prospering; and defensive, when we are in difficulties. Paul placed these words, that they might at the same time form a ion; for he just now treated of the armor for the right hand, forthwith to treat of that for the left.

Honor—Honor and dishonor come from those in authority, and on those who are present; evil report and good report are with
titude, and fall upon the absent. [Furthermore, honor pro-
rom those, who recognize the character of God’s minister; dis-
from those who do not recognize him as such, and therefore
ighly esteem others, who in the affairs of this world perform
thing work whatever. Infamy or evil report proceeds from the
and malicious; good report, from the well-informed and well
ed. A man’s disgrace or infamy is proportioned to his glory.
report. V. G.] The contraries are elegantly intermingled.
port—If not even the apostles escaped this, who can ask to it? As deceivers—The deepest infamy. True—in the opinion
vers, and in reality.

Unknown—[So that we are either quite unknown and neglected, considered altogether different from what we really are. V. G.] 22; Col. ii. 1. [Yet well known—That is, through good and art; known and greatly desired by some, while others not even to know us. Chrysost. in Mey. Dying, xi. 23—V. G.]—Suddenly and unexpectedly.

Always—At every time. As often as we had been saddened.
ly rich—Spiritually. Holding fast all things—Gr. παρεξαγοράζοντες
[So Beng., but English Ver., possessing all things], lest they be lost to others.

The mouth—A Symperasma [a brief summary] by which Paul
es a way for himself, that, from the praise of the gospel min-
brought down from ii. 14, to this point, he may derive an ex-
hortation to the Corinthians. *Is open*—Hath opened itself. It is indeed something very extraordinary in this epistle. *O Corin-
—A rare and very impressive address, indicating, as it were, the privilege of the Corinthians; comp. Phil. iv. 15, note. Heart—
should have argued from the mouth to the heart. To be *enlarged*, are closely connected. *Is enlarged*—Is diffused, 1
iv. 29, שְׁלֹֽחַ, largeness of heart as the sand that is by the seash
12. *Ye are not straitened*—The Indicative. The contrast is
enlarged. *In us*—'Ev, in, in its strict sense, as at ch. vii. 8.
heart has sufficient room to receive you. The *largeness of your heart is the same as that of the Corinthians, on account of*
spiritual relationship, of which ver. 18. *Ye are straitened*—
narrowness of your heart because of your late offence. *In your*
bowels—Which have been grieved on my account.

13. *The same*—[*In the same manner, as a return for my love*
*of heart to you. Alfo.*] That you may feel as we do. *Recomp-
Which you owe to me as a father; comp. Gal. iv. 12. *I spake*
unto children—He hints in this parenthesis, that he demands no
 grievous or harsh. *Be ye enlarged*—A double exhortation.
first yourselves before the Lord, and then before us: comp. v.
be enlarged, that the Lord may dwell in you, ver. 14—ch. vii.
ceive us, ch. vii. 2.

14. *Do not become*—[Eng. Ver., be not], softened for be not,
equally yoked—Lev. xix. 19, Sept., *Thou shalt not let thy cattle*
with a diverse kind. The believer and the unbeliever are of differ-
kinds. The notion of *slavery* is akin to *yoke*. The word מַכְיָל
were joined (yoked) unto, Num. xxv. 5. The apostle dissuaded
Corinthians from marriages with unbelievers; comp. 1 Cor. vi.
only in the Lord. He however adduces such reasons, as may
them from too close intercourse with unbelievers even in other
usions: comp. v. 16; 1 Cor. viii. 10, x. 14. *Unbelievers*—He
He uproots all foreign connections. *What?*—Five question,
which the first three have an argumentative force; the fourth,*what*, and the fifth, have at the same time the force of a conclu-
Righteousness and unrighteousness—The state of believers and un-
lievers is very different. [For τις δε, and what, read ἡ τις, or
Tisch., Alfo.]

15. *Belial*—The Sept. always express in Greek words the He-
עַבְאַב, Belijjaal: but here Paul uses the Hebrew word by way of
phemism [substitution of an agreeable for an offensive term].
word is an appellative, 1 Sam. xxv. 25, and first occurs in Deu.
Corinthisans VI. 18.

Paul calls Satan Belial. Never-Satan is usually contrasted with God, Antichrist to Christ. Belial as opposed to Christ, seems here also to denote allian uncleanness.

greement—Sept., Ex. xxiii. 1: Thou shalt not agree with the
With idols—He does not say, with the temple of idols (al-
the Syriac version supplies with the temple), for idols do not
their worshipers. Ye—The promises made to Israel are
I will dwell in them—my people—Lev. xxvi. 11, 12,
will set my tabernacle among you—and I will walk among
I will be your God, and ye shall be my people. Paul quotes
verse, he wishes the whole paragraph to be considered as re-
I will walk in—I will dwell, signifies the continuance of the
rence; I will walk, its operation. The subject of God's
welling in the soul and body of the saints may be explained
posite, viz., the subject of spiritual and bodily possession:
ispensament of evil and good may be compared according to
aspects. I will be—The sum of the Divine covenant,
Heb. viii. 10. Their God: my people—There is a gra-
father; sons, ver. 18; Rev. xxii. 3, 7; Jer. xxxi. 1, 9.
me out—touch not—Is. lii. 11, Depart ye, depart ye, go ye
hence, touch not the unclean thing, go ye out of the midst of
separate. From among them—From the Gentiles. Saith
—The Epitasis [forcible addition] follows the Lord Almighty.
the masculine, Is. lii. 11, 1: comp. Is. lxv. 5. To this
us cleanse ourselves, ch. vii. 1. Touch not—To see, when it
ary, does not always defile, Acts xi. 6; to touch is more pol-
will receive you to—As into a family or home [comp. ch.

V. G.] We are without, but we are admitted within. The
ome out from, etc., corresponds to this. God is in the saints,
and the saints are in God. Eἰδέγεγομαι, receive, corresponds
brew word, γινακώ, Ezek. xx. 41; Zeph. iii. 19, 20.
s and daughters—Is. xliii. 6. The promise given to Solo-
chron. xxviii. 6, is applied to all believers. The Lord Al-
From this title we perceive the greatness of the promises.
word παράκοσμοθείον, Almighty, occurs nowhere else in the
ament but in the Apocalypse; but here Paul uses it after-
er of the Sept., because he quotes the passage from the Old
CHAPTER VII.

1. Let us cleanse—This is the conclusion of the exhortation at vi. 1, and brought out, vi. 14. He concludes the first section in the first person. The contrasts are the unclean thing and filthiness here. The same duty is derived from a like caution, John iii. 3; Rev. xxii. 11. Filthiness—Filthiness of the body, or fornication, and filthiness of the spirit, as idolatry, were connected among the Gentiles. Even Judaism, occupied, as it was, with the carnal purity, is now in a measure filthiness of the spirit. It is not the same as the latter; the fear of God, promoting holiness (again 1 Cor. x. 22), to the former. Of spirit—Comp. Ps. lxxviii. 8. Perfecting—Even to the end. It is not enough for the end crowns the work. The contrasts are, I begin, I begin; Gal. vi. 6, 10, 11; Phil. i. 6. Holiness—Corresponding to separate, ch. vi. 17. In—He does not say, and the fear, but a holy sentiment, which is not perfected by our efforts, but is retained. [The pure fear of God is united with the consideration of the grandest promises, ch. v. 11; Heb. iv. 1. V. G.]

2. Take us—understand us rightly—[But the sense is, not give us room in your hearts: comp. Mark ii. 2; Jno. x. Mey.] The sum of the contents of this chapter, and of the eleventh. Us—Who love you, who rejoice for your gain, our feelings, words, and actions. We have wronged—corrupt; defrauded—He lays down three things by gradation, the first he discusses from ver. 4, by repeating the very word ἀδίκησεν at ver. 12; the second from ch. x. 1, by repeating the word γθεῖται, to corrupt, at ch. xi. 8; the third from ch. xii. 17, repeating the very word πλησωμενεῖν, to defraud, ch. xii. 17. The point of transition may be referred to what follows ver. 11. The discussion of the first section, we have defrauded, begins at ver. 13. This then is his lesson. There is no reason why you should not receive us; for we have not even made any worse by too haughty behavior; we have not even defrauded any for gain; in everything we have not made you and your interests; comp. ver. 9; and that to your advantage. While he declares, that he had done the Corinthians no Estimates that he had benefited them, but very modestly.

3. Not to condemn you—He shows that he does not make
ver. 2, because he supposes that the Corinthians dislike Paul's colleagues, but that he speaks paternally, ch. vi. 18; and to what far he is from supposing so, he calls it a condemnation, so speaking himself anew. I have said before—Ch. vi. 12. For—The reason why he himself does not condemn them, and why they should be united with him and his associates. [Render, ye are in our hearts to die and live together. Alf.] In our hearts—So Phil. i. 7. To live with you—Ch. i. 6, iv. 12. The highest friendship.

Oldness of speech—Ver. 16, ch. vi. 11. Of you—To others the past is toward you. With comfort—On which, see ver. 6, 7, ver. 7, 8, 16: on both, ver. 18: comfort relieves, joy entirely from sorrow. I exceedingly abound in joy—Eng. Ver., among joyful. Above all adversity. In tribulation—Of which he troubled. To this belong all those trials mentioned at ch. iv. 4, 5.

 Flesh—This is used in a wide sense; weigh well the word fears.

On the part of the Gentiles. Within—On the part of the Jews: comp. 1 Cor. v. 12; 2 Cor. iv. 16. [Rather, without, enemies; within, from our own spirit. Mey., Alf.]

One that are cast down—For the haughty and proud do not comfort.

Then he told—Bringing back word to us waiting for him. This meaning of the compound verb. The nominative depends on comforted; the sense also refers to by his coming. Your desire—Towards me. Your mourning—For yourselves, because you had not immediately punished the sin. Your fervent mind having the sinner's soul. These three expressions occur, ver. Syntheton [two words often or emphatically joined] is added of them; but here he treats them more moderately, and for sism [use of a mild form of expression for an unpleasant one] next desire first, and says mourning, not indignation. For my Sπέρ ἐμώ [not as Eng. Ver., toward me]—Because the Corinthians were zealous, Paul was relieved from exercising zeal.

I the more—An imperceptible transition. I had not so much occasion as joy; joy is more desirable, ver. 13.

The letter—[Eng. Ver., with a letter]. He does not add my: he removes himself further from it, when he adds εἰκονεῖν, Eng. Ver., the same. Though—Paul had wished to remove, or, sorrow from the Corinthians' repentance. He uses this thrice in one verse; also at ver. 12. Observe his paternal care, he almost deprecates [having grieved them]. I perceive the very fact. Though—In this clause, that the same epistle...
hath made you sorry, though it were but for a season, the word though, should have a comma either before and after there, neither before nor after them. The apostle explains why he repented of having grieved the Corinthians. The letter, he made you sad only for a time, or rather not even for a time. also Chrysostom, in his exposition, repeats the words, that have you for a season, so as to omit si xai, though. The particle though, put absolutely, expresses much feeling. Luther veritably translates it Vielleicht, perhaps. Others, without the force of the particle, have strangely tortured this passage is peculiarly characteristic of the apostle. The οὐδὲ πρὸς even for an hour, Gal. ii. 5, is a kindred phraseology.

9. Now I rejoice—The now forms an Epitasis [emphatic stage]. not only do I not repent, that you had brief sorrow, but I even because it has benefited you. To repentance—To here do the kind of sorrow. After a godly manner—After here signifies feeling of the mind, regarding and following God. There is row with God; but penitential sorrow conforms the mind to comp. xiv. 21, according to, Rom. xiv. 22; Col. ii. 8; 1 Pet. this nothing—This harmonizes with that feeling, under which the also speaks, xi. 9. Ye might receive damage—All sorrow, not godly, is injurious, and deadly, ver. 10.

10. Repentance—not to be repented of—[For attaining what will ever be sorry, however dearly paid, De W.] From the meaning of the primitive word, μετανοήσει, belongs properly to the understanding; μεταψευδεία, relates to the will; because the former expresses the change of state; the latter, the change of care, or rather of purpose. Whence Gataker closes his long dissertation with this recapitulation: thus a series not completely, but accurately sketched, by which ing from its origin, as it were by degrees and advances, is brought to its proper maturity. First, censure is inflicted and acknowledgment of error, and reformation. Dissatisfied sorrow, Hebrew, παθινή, repentance, follow this. The consequence, where it is effective and genuine, is παθινή, conversion, εἰσαρμοσμένη µετανοήσα, which finishes and crowns the work, since it introduces a new mode of life." Such are his views. Further, because of close relationship between the understanding and the will, µετανοήσει, and µετανοήσα, repentance, occur together, and nouns and verbs are promiscuously used even by philosophers, they correspond in the Sept. with the single Hebrew word.
second signifies after. Whence Plato in the Gorgias: *These are possible to them that think beforehand, but impossible to think afterwards, μετανοήσαν.* Syenesius, Ep. iv. *It is not Epimetheus had no care at the time, but that he afterwards, μεταμέλεια.* Both these words are therefore applied to him, events of his deeds or purposes, whether his penitence be good whether it be for something evil or good, whether accompanied change of conduct in future or not. Respecting their use μεταμέλεια, repentance, is generally an intermediate term, fly refers to single actions; but μετάνοια, repentance, especially the New Testament, is taken in a good sense, denoting the vice which concerns the whole life, and, in some respects, our that whole blessed remembrance of the mind, after error with all the emotions entering into it, and which suitable flow. Hence it happens, that μετάνοιαν to repent, is often put imperative, μεταμέλεσθαι, to repent, never; but elsewhere, μετάνοια, repentance, is read, μεταμέλεια, repentance, may intimated; but not vice versa. Therefore, Paul uses both words here, and applies to μετάνοιαν εἰς σωτηρίαν, repentance to salvation term Δμεταμέλησον, not to be repented of, because neither he met, that he had occasioned this repentance to the Corinthians, that, they had felt it. *To salvation—*All the hindrances to peace thus removed. *Worketh—*Therefore sorrow is not repentitself, but produces repentance; that is, carefulness, ver. 11. *But* mere worldly sorrow which I did not excite among you. *world—*Not merely, according to the world. [Such was Ahab's in the case of Naboth. Occasionally the malignant powers of is also mingle with it, as in Saul's case. Then, even the inheerfulness of children, or the singing of birds, or the friskplanes sometimes move their indignation. Such worldly sor not less to be avoided than worldly joy. The world is joyful, for the rest of the time it is generally sorrowful. *V. G.*] Chiefly spiritual, as appears from the contrast. *To behold—*Paul proves this from their present experience. *In* δειν. The Dative of advantage; comp. ver. 9, at the end. *carefulness—*Σπουδαίον, careful, is said of whatever of its kind is sound, and vigorous. A beautiful passage in the 2d book of Epic's Eth. Nicom. c. 5, illustrates this. The vigor of the eye both the eye and its action excellent, σπουδάιον; likewise the horse renders the horse excellent and fit for running, that τὸ σπουδάιον is τὸ εὖ ἑτοί, the well conditioned, and to τῷ φαϊκῷ, that which is bad, ib. c. 4. Therefore σπουδή
signifies zeal; and here expresses the principal character of repentance, which seriously penetrates the soul, a characteristic of despisers are devoid of, Acts xiii. 41. Six special characters presently follow this carefulness; and this is repeated at ver. 6. The same word is also at ch. viii. 7, 8, 16, 17, 22. But—[Eng. Ver., Clearing of yourselves—Yea, αλλα, is emphatic. Not only that I have said, but also, etc. Some of the Corinthians had been well, others not so well in that affair; or else even all in one, had been blameless, in another, culpable; whence various causes arose. Namely, self-justification and indignation, as regarded ourselves; fear and vehement desire, in respect to the apostle; revenge, as regarded him, who had sinned. Comp. in this respect ver. 7, note, and ver. 12, note. Clearing of yourselves—cause you disapproved of the deed. Indignation—Because you not instantly restrain it. 'Αγαματίσσων, indignation, is admissible here. It denotes the pain, of which the cause is inward self, as in teething; for E. Schmiedius compares with this passion from Plato, itching and pain, αγαματίσσως, about the gums. Lest I should come with a rod. Vehement desire—To see my son—For the good of his soul, who had sinned. But revenge—his sin, 1 Cor. v. 2, 3. In all—Which I have stated. You proved yourselves—You have satisfied me. To be clear—To be ended for to have become; for they had not been quite clear, 6. A mutual amnesty is expressed here, and in the next verse the matter—He speaks indefinitely, as of an odious occurrence.

12. Not for his cause who did the wrong—He calls him τον σαρτα, him who did the wrong, whom he calls, ch. ii. 5, τον κτονα, him who caused grief. He now varies the term, because the expression, to make sorry, of himself, ver. 8, 9; and he therefore misses this very sorrow. Since you Corinthians have done the wrong, he says to the offender justice, by your zeal and revenge, I acquiesce. Not for his cause that suffered wrong—The singular for the plural by εσμυ [substitution of an agreeable for an offensive expression]. This explanation is forced. The reference, no doubt, is to τιν εν των οικογενεσιοις, of the incestuous man, 1 Cor. v. 1. Mey.] The Corinthians, suffered wrong, ch. ii. 5; and their clearing of themselves an nation, now enabled Paul to acquiesce also for their sake. He explain it as referring to the offended parent, 1 Cor. v. 1. [The reading is, τιν σπουδην ημων τιν δικερ ημων, your zeal for us, etc. The common reading, our zeal (Eng. Ver., care) for you, is consistent with the fact. He wrote to bring out and make it known to (Gr. προς, among) them, their zeal to regard and obey hi
are—Comp. ii. 4. In the sight of—Construe with might.

[Point thus, (placing δὲ after ἐν;): διὰ τοῦτο παρακλῆμεθα. τῇ παρακλησίῳ, etc.; also read ἡμῶν, our, for ὑμῶν, your., etc. Render, on this account we are comforted; but in addition to our comfort, we rejoiced very much more at the joy of, etc. Altf.]

Our comfort—Which followed that very sorrow. Exceedingly the more. That feeling rather takes the name of joy than comfort; and it was more abundant than the comfort. So μᾶλλον, rather, with the pluperfect, xii. 9: μᾶλλον, rather, for δὲ, yea and, is effectively here.

I have boasted, I am not ashamed—Ch. ix. 4, xii. 6. All He appropriately refers to ch. i. 18.

[Fear and trembling—Lest ye should not sufficiently regard the functions and his mission. Altf.]

In every thing—This applies in what precedes and follows, [Ver., in all things]. He says, if I reprove you, you take it if I promise for you, you perform. So he prepares a way for his to chap. viii. 1 and x. 1, where the very word ἑαρῆ, I am as resumed. In you—On your account.

CHAPTER VIII.

We make known—[Eng. Ver., do you to wit]. This exhortation, very suitably inserted here, after the very sweet declaration of the love, with which it is connected by the mention of Titus; so stated according to the order of Paul’s journey, that the chapter may afterwards end in a graver admonition. Moreover the form itself, even to the Corinthians, toward whom the apostle has used paternal authority, is especially liberal and evangelica. The grace—When anything is well done, there is grace to those who do it, and to those to whom it is done. This word here is commoner, 4, 6, 7, 9, 19; ch. ix. 8, 14.

Of affliction—Joined to poverty, ver. 13. Abundance and pov- An Oxymoron and Hendiadys [i.e., abundant poverty] pleasurable. Deep—Gr. χατὰ βαθοῦς, [literally, down to the depth]. βαθοῦς, depth, is the genitive, governed by χατά, down:...
comp. ἀνά, down, Matt. viii. 32. Of liberality—Gr. ἀνόμος. [Beng. renders simplicity]. Simplicity makes men liberal, ch. 3.

3. For—Anaphora [repetition of a word in beginnings] with tasis [emphatic addition]. I bear record—This expression refers to and beyond. Of themselves—Not only unasked, but themselves beseeching us. See the next verse.

4. Praying—They had been affectionately admonished by us to do beyond their power. The Macedonians, on the other hand, sought that their gift might be received. Gift and fellowship. Hendiadyss [two nouns and a conjunction put for a noun and an adjective]. Omit δεξιασθαν ἡμᾶς, that we would receive. Alf., etc. So Beng. Render, beseeching of us the grace and fellowship of the ministry to the saints (i. e., to allow them a share of the gifts and not as we expected, etc. Alf.)

5. Gave—This word supports the whole structure of the paragraph in the following sense: Not only have they given grace or fellowship, or δῶμα, that gift, but they have devoted themselves, nominatives, willing, praying, are connected with the same verb, and the accusatives, gift, fellowship, their own selves, depend on it in an easy and pleasant sense. [But this is wrong. Render, as we expected (see on ver. 4, i. e., far beyond our expectations) themselves they gave first (above all; not first in time) to the Lord, to us by the will of God. Alf.] First—Their own selves in reverence to their gift: comp. Rom. xv. 16. To the Lord—Christ, unto us by the will of God—It is therefore called the grace of God. ver. 1. The Macedonians did not themselves previously determine the amount of the gift, but left that to the apostle.

6. Inasmuch that—Not the end, but the consequence is emphasized. As he had begun—In spiritual things, ch. vii. 15. To him it had begun well, the things beyond are easy. He had gone to the Corinthians; he was going to the Corinthians. He would finish the matter. [If you have attempted any good thing, finish it. In you—That you might imitate the Macedonians.

7. But as—[Eng. Ver., therefore as]. He says, but. We had formerly done with the Corinthians through Titus, had taken an injunction, vii. 15. Comp. 1 Cor. v. 7. He now actually: therefore that, soon after, depends on I speak, in the verse. As—The Spirit leads to abundance in all respects. Knowledge—This is mentioned appositely: comp. ch. vi. 6, note. Hundred word γνῶριμον, advice, occurs presently at ver. 10; comp. vii. 25, note. And in all diligence—Diligence here comprehends and utterance (of the heart and of the mouth), knowledge, etc.
ass or whole is often added to the species or one or more parts, introducing the connecting link, and all: ch. x. 5; Matt. iii. 5, 27; Mark vii. 3; Luke xi. 42, xiii. 28, xxi. 29; Acts vii. 14, 1, xxii. 5; Eph. i. 21, iv. 31, v. 8; Heb. xiii. 24: James iii. ev. vii. 16, xxi. 8, xxii. 15. And in love—He adds to the he species most connected with the matter in hand. From you [g. Ver., your]. He does not say, in your love toward us, but, in love from you in us, because the Corinthians were in Paul's ch. vii. 8. He pleads their love; he does not add that they give the more on account of Paul, who had preached to them ceously. That—This word depends on I speak, elegantly added. Render, But by the zeal of others proving (testing) the sincerity for love. Mey. So Beng. Eng. Ver., by occasion of, is wrong. etc.] By—By the diligence of others mentioned to you, ver. Also—This is stronger than any commandment. Of love— ing is more zealous than love. To prove—Gr. δοξαδοφίων, de- ing on ver. 10; [rather on λέγω, speak. Mey.] For ye know—By that knowledge which should include love. grace—Love most sincere, abundant, and free. He became poor endured poverty, and yet this is not demanded of you: ver. Tie—This implies the Lord's previous greatness. Ye through every might be rich—So by all those things, which the Lord has, the contrary benefits have procured for us, 1 Pet. ii. 1 of ver. [Rich—In the same wealth he had. Alf.] [This—Namely, giving my opinion, not a command. Mey., Is expedient—An argument from the useful, moving them to so ver. 16, ἢπερ, for. A most pleasant paradox. To do—For next year. To be forward—For this year. To do—That you may do again. Perform—The beginning, specially the end of actions lays the foundation of praise or Gen. xi. 6; Josh. vi. 26; Jer. xlv. 25. Out of that which c—Not more. The proposition respecting what follows. If there be first—Gr. πρόεξαγαγει [literally, lie before.] So πονη- ξαγαγει δινε, evil is before you, Ex. x. 10. It is accepted—, he is accepted]—To God, ch. ix. 7, with his gift. [Omit man. Tisch., Alf. Render, according to what it may happen-ness. Alf.] Not according to that he hath not—For thus an person would be less acceptable. For—not—The object is not. The rule of exercising liberality. burden—The same contrast is found, 2 Thess. i. 6, 7. By an —In carnal things. [Love thy neighbor as thyself. V. G.] time—This limitation does not recur in the next verse. Abun-
dance—In outward resources. The imperative ἐπιθύματε, let you cravingly omit, for he does not command, ver. 8.

14. Their abundance also—in spiritual things. May be—may have the same expression at Gal. iii. 14. Your want—As in the Gentiles. Their abundance had already begun to supply the Corinthians' want; he is therefore speaking of continuation, increase toward. Nor yet would I venture to deny that the material abundance of the Jews would sometimes supply the material wants of the Gentiles; for the limitation is omitted, ver. 13, note. Although spiritual abundance of Israel is supported by the parallel Romans xv. 27. Equality—In spiritual things.

15. It is written—Ex. xvi. 18, He that gathered much had nothing over, and he that gathered little had no lack. The among adds a superlative force. He that—much—Supply, gathered, is a similar expression, Num. xxxv. 8. From them that have many. Had nothing over—He had not more than a homer.

16. Thanks—There was earnest care in me: whence proceed the exhortation to Titus; but Titus himself had the same earnest, divinely inspired; for which I thank God. See how widely the scope of thanksgiving extends. Often in some particular case, one has greater care than others, as Titus. This should not be denoted, but acknowledged as God's gift.

17. The exhortation—Given at ver. 6, namely, to go to your foreword—Too active to require exhortation, ver. 22.

18. We have sent with him—Timothy and I. So ver. 1, every word is repeated at ver. 22, by Anaphora [repetition of a beginning], and here where it first occurs, is emphatic with the with. The brother—it was unnecessary to name this companion, Titus, and that brother, mentioned at ver. 22. See ch. xii. The ancients thought that Luke was meant; see the close of the comp. Philem. 24. Whose—He, who is faithful in the Gospel, be faithful also in a minor matter.

19. [This ver. is a parenthesis, and ver. 20, connect with Mey., etc.] Chosen—This participle is not construed with, unto you, ver. 17: for that would break the connection, ver. 20. We sent with—Averting. Therefore supply δικαίον, who, from ob. in the preceding verse. The churches had given this comp. to Paul, whithersoever he might go. Hence they are called the [messengers] of the churches, ver. 23: and Paul declares, that also relates to the present business. Hence it appears that the of the churches are mutual. [For δικαίον, with (this grace) read Tisch. Alf.] With—Construed with οὐνέκδημος, the comp.
travels. They carried with them to Jerusalem the gift of the Macedonians. To—Construed with chosen. Of the [same] Lord himself—Namely, Christ, ver. 21. [Read xai προς τούς ἡμῶν, our mind—Not δύνασθαι, your. Tisch., Alf., etc. So Beng.] Our—The churches had charged the brother here mentioned, Paul’s companion on their own gift, not with a view to the readiness of the Corinthians, which had less relation to those churches, but to produce readiness on the part of Paul and of that brother, that is, lest for fear of blame, afterwards mentioned, their willingness to undertake and on the business might be lessened.

In this abundance—This term does not permit the Corinthians to be sparingly.

For προοιμίαν, providing, read προοιμίαν γὰρ, for we ide. Tisch., Alf.] In the sight of the Lord—In private, in truth: Rom. xii. 17, note.

In the sight of men—Men are depraved, and therefore sus- picion. Hence also it is just, that the most upright men should avert suspicion. V. G.] With them—With Titus and the brother. Upon confidence—Construed with, we have sent with, here and at ver. comp. v. 23. In you—Concerning your liberality.

For—Gr. ὑπὲρ, [Eng. Ver., of.] The motive of the confi-

Of Titus, my partner—These words are in apposition; comp. xxii. 20, note. Brethren—It might have been said for ouracen, but partner, a nominative intervening, brethren is also put in the nominative, and the verb are is supplied, that is, whether they are regarded as our brethren. Messengers—Persons who on public account discharge a pious duty. Again supply are.

Show—the proof—Gr. εὐδείας εὐδείας. The same idiom ἔμενεν γὰρ δόξα, to rejoice with joy. [Omit xai, and (before the thes). Tisch., Alf.] To them, before the churches—The know-

CHAPTER IX.

To write—For you will have witnesses present, and I know that are ready without letters.

I boast—The present. Paul was still in Macedonia. [A year
ago—Through Paul’s former exhortation, 1 Cor. xvi. 1.

Your zeal—The zeal, which was communicated from you to the Macedonians. *Most*—Gr. τῶς πλείονας, [not very many, as Englander renders it] of the Macedonians.

3. I sent—Before me, ver. 5. *In this behalf*—He makes application. As I said—Ver. 2.


5. Necessary—Not merely becoming. [For προφανής, if you had noticed before, read προφανής, long pro. Tisch., Alf. So Beng.] Promised—By me, among the Macedonians concerning you. Bounty—As ἀμ χρ., is used for word and deed, "blessing and a benefit," a bountiful gift, Sept., Josh. 5. So—Gr. οὗτος, [not rendered in Eng. Ver.] The Place [rendering of a word to express an attribute of it] is shown in regard to Covetousness—Avarice, is when men give sparingly and receive justly.

6. Sparingly—[The reaping corresponds to the manner of the sowing. The very words imply this. *V. G.*] Bountifully—έπειτα ἐνεπλάς, ἐπ’ ἐνεπλάς, [literally, upon bounties, upon bounties], plural adds force.

7. According as he purposeth in his heart—Gen. xxxiv. 1. His soul longeth, Sept. he hath determined in his soul. I propose: grudgingly: of necessity: cheerful. Four words, of the first and third, the second and fourth are opposed. Not only, because he cannot refuse. Cheerful—Like God, Prov. 1. 9. Only, because God loves a cheerful man and a cheerful giver.

8. All grace—Even in outward goods. To make—abound while you bestow. That—It is given to us and we have it, not we may have, but that we may do well therewith. All things in life, even rewards, are seeds to believers for the future harvest of efficiency—That you may not require another’s liberality. To refer the bread, ver. 10. Good—As regards the needy. To refer seed, ver. 10.

9. He hath dispersed—A noble word; to scatter with fullness, without anxiety, in what direction every grain may fall. This also a Metonymy, [substitution of the consequent for the antecedent] hath dispersed, that is, he always has something to disperse. In Ps. cxii. 9, it is a part of the promise. His righteousness is beneficence; see the next verse. The latter is strictly d
Righteousness is something more. Remaineth—Unexhausted, un-
ed, unfailling.

[Render, But he that ministers seed to the sower, and bread for food, shall minister, etc., (see below.) Alf.] Now he—God. That is there is abundance, as seed is given; bread, which is a

sary, is at any rate given first. Paul hints, that, in the promise of the seed, which is denoted by he hath dispersed, the promise of also is assumed; but he adds more: for there is in the text a

mew [cross reference of pairs of words or clauses]; God, who seed to the sower, will supply and multiply your seed: God, who bread for food, will increase the fruits of your righteousness, feeds the soul. Righteousness is the food of the soul, Matt. v.

31, 33. [For χορηγήσαυ, minister, read χορηγῆσα, shall min-

For πληθώναυ, multiply, read πληθοῦναι, shall multiply. For αἰε, increase, read ἀκέραιο, shall increase. Tisch., Alf. So Beng.

'Εκαρηγείν, to supply, is emphatic; but χορηγεῖν, to give, with addition of πληθοῦνεν, to multiply, implies more. The seed—that

property so far as it is piously expended: the fruits, that is, the

rich of all spiritual improvement and bodily blessing, from that p. And bread—Is. lv. 10, until the rain give seed to the sower bread food. Will minister—The indicative. The Corinthi-

will give opportunity for the divine liberality, and it will evince

towards them. Fruite—So the Sept. fruits of righteousness, ix. 12.

Being enriched—Depending on, that ye may abound, ver. 8.

The administration of this service—A fitting name. Λειτουργία

service itself, διακονία, the act. Still further supplies—Gr.

νεωκομία [Eng. Ver., supplieth.] A double compound. Their were also supplied from other quarters.

[Render, they, glorifying God by means of this ministration, for

bjection of your profession as regards the Gospel of Christ, etc.

They glorify—Depending on thanksgivings, ver. 12. Again

ominative case, as viii. 23, note. For the subjection of your pro-

—[Eng. Ver., professed subjection.] They were about to pro-

by their very acts, that they acknowledged the divine bounty

themselves in the Gospel, [and had yielded to the word of V. G.] And unto all—He, who benefits some saints, benefits for he shows, that he favors all.

Prayer—Construe, glorifying for their prayer; [Eng. Ver.,

by their prayer] for we give thanks even for the prayers which have been enabled to offer, 2 Tim. i. 3. [Alf. paraphrases thus:
“glory also accrues to God by the prayers of the recipients, moved with the desire of Christian love to you, on account of the grace of God which abounds eminently towards (over) you.”"

long—Construe with ἀντῳν, their. For—Construe with the things. Upon you—Gr. ἐπ' ὑμῖν, [Eng. Ver., in you.] So as to benefit them.

15. Thanks—The meaning is: God has given us the gift, grace of blessings both inward and outward, which both is in unspeakable, and bears corresponding fruits; comp. ver. 1 (where the words of the expression do not satisfy Paul’s mind ch. viii. 9, 1, and the full expression of these fruits, because fulness of the topics, has rendered the language itself at the preceding chapter somewhat perplexed. The expression meaning is added, thanks be to God.

CHAPTER X.

1. Now I Paul myself—An expression very pointed and en Myself forms a contrast either to Titus and the two brethren Paul sent before: or, to the Corinthians, who of themsel bound to attend to their duty; or, even to Paul himself, who about to be more severe when in their presence, so that mys signify, of my own accord. [The force is rather, even I, 

mean personal appearance. See below. Mey., etc.] Exhort—

proválo, [not as Eng. Ver., beseech.] Advise, for your sake; when demand and threaten. The contrast is διωκε μή, but I beseech, for sake, in the next verse. By—A motive of Paul and the Corinthians meekness and gentleness—Meekness, a virtue more absolute: ge relates more to others. Each is the true source of even his severe nitions. Of Christ—Indicating that his meekness was not of Or else, by, is used as at Rom. xii. 1, so that the meekness gentleness of Christ himself seem to be understood; but on the other gentleness appears to be said of Christ himself nowhere else this mode of speaking is usual with Paul, to represent Christ ing and exerting his power in him and by him. Comp. the a Christ, that is, the truth in Christ, 2 Cor. xi. 10; and add Ph.
Who—A pleasant Mimesis [allusion to their usual mode of dealing], ver. 10, a figure which is also common here in the verb ἔβαλλα, I am thought. Base—Humble, timid.

I beseech—God; xiii. 7, or here, I beseech you. [The latter h. Mey., Alf.] Paul means, that, as he beseeches in his letter, so he can nevertheless act severely in their presence. I am not—[But Eng. Ver., I think, i. e., am minded or disposed, is in Mey., Alf.] Passive as in Rom. iv. 4, 5. Against some—true with to be bold. Which think—Gr. τοὺς λογισμούς, mid-pice. As if—Connect with according to the flesh. According to flesh—As if they may despise us with impunity.

In the flesh—With weakness. See next verse. [In the flesh; according to the flesh; there is a great difference. V. G.] We—By this word he makes a transition to what follows; and the use of the boldness, is included.

For the weapons—From the paternal rod, 1 Cor. iv. 21, he now proceeds to arms, with increasing severity; comp. presently ver. 6; 1 Cor. v. 5, 13. Not carnal, but mighty—Not carnal and weak, spiritual, and therefore mighty. To God—[Eng. Ver., incor-rectly, through God.] This is virtually an accusative case. So ch. ix., to God. Likewise, Acts vii. 20; as the preposition ἐν, to, is as a prefix, Jonah iii. 3. [A city to God, i. e., a very great

The power is not ours, but God’s. The efficacy of the Christian religion is an argument of its truth. [So here, in the sight of God, in his estimation; the highest proof of might. Mey., Alf.] Of the folds—A grand expression. [The human understanding may suspect bombast; but the force and power of those things, which are the case of the soul are developed on both sides, are uncommon.]

Imaginations—Those very thoughts of which he speaks, ver. 2. Going down—This might be construed with ver. 3, but it rather depends on ver. 4, the pulling down. Again, the nominative is used for the dative case, as in ch. ix. 13, note. [Render, and every lofty edifice, which is being raised against the knowledge of God. Alf.] Every thing—Thoughts is the species; high thing, the class. He does away, ηὐς, height; comp. Rom. viii. 39, note. That exaltest it—Like a wall and a rampart. Against the knowledge of God—knowledge humbles men [since it attributes all power to God. V. G] Where there is self exaltation, the knowledge of God is wanting. Bringing into captivity every thought—Νόμιμα, implies usurpation of the mind, νοῦς, of which λογισμοί, the thoughts, are the objects. The latter, hostile in themselves, are cast down; the former
vanquished and taken captive surrenders itself, so that it need no longer willingly tenders the obedience of faith to Christ the conformed one, having relinquished all its own authority, as a slave entirely on the will of his master.

6. **Having in a readiness**—Supply ἡμῖν, ourselves; he says we have already become ready. We have zeal already; and it will be manifest at the proper time. **All**—This has a wider meaning than διίμον, your, so in the Greek. **When**—Lest the weaker should be injured, ver. 8. This is the principal point of pastoral prudence. [Paul had already done some of this sort at Corinth, Acts xviii. 7. On a similar principle exercises so great long-suffering towards a vast multitude of men, till his purposes have been accomplished. See Exodus 84. V. G.]

7. **Do ye look on things after the outward appearance**—The impiety of the Corinthians is noticed and opposed generally, ver. 7; it is specially detailed and specially refuted, ver. 10, 11. **Then let him think this, is repeated. After the outward appearance**—1. In contrast with by letters, ver. 9. He says, I can act and speak in your presence. **If any one**—[Eng. Ver., any man]. **Trust**—Πιστεύοις, trust, and πιστεῦον, I trust, have been variously used by Paul in this epistle, ver. 2, etc. To himself, therefore he is more severely convinced of it by us. The Christian's own feelings can measure his brother. **As**—Paul's condescending, since he merely demands an equal place with those whom he has gotten by the Gospel; for he himself must previously have been a Christ's or a Christian, by whom another became such. This is the cause of modesty with the Corinthians. **Even we**—A fact, such will be able to experience.

8. **For**—This forms an emphatic addition. **Somewhat more they were not only Christians, but apostles, etc. Of our authority**—Ver. 6, xiii. 10. **The Lord—Christ.** [Omit ἡμῖν, us. Tisch.]

9. **I should not be ashamed**—It will not be mere flashings from a mind, I shall not shrink from exercising my authority.

9. **That I may not**—I say this, lest, etc. **As if**—Appropriately.

10. **Saith he**—[Eng. Ver., say they]. Namely, he who speaks, mentioned at ver. 11. The concealed slanderer is to whom the Lord, or even Paul, by the Lord's showing, saw. **was such a slanderer also among the Galatians, Gal. v. 10.**

11. **The contrast is, contemptible. Powerful**—The contrast is. **His presence**—As is said at the present day: **One's presence defaces one's fame.** The Anthology of the Greek Church for the
June, speaks of Peter and Paul, with a description of the
place of both the apostles, and, so far as Paul is concerned, it agrees
ough with this passage. Weak—Occasioning no fear to the
ors.
In word—In contrast with in deed.
For we dare not—Paul very fully vindicates his apostolic au-
under which the Corinthians also are; and he refutes the
apostles who, under any plausible form, also obtruded them-
among them, and put the sickle into Paul’s harvest. Reprov-
e audacity of these drones, he says, we dare not; in which,
tells what he himself does not do, he implies what they are
I, says he, claim nothing from them; let them in turn cease
ify themselves with us, even at Corinth. He puts a hedge be-
himself and them. Make ourselves of the number,—or compare
es—Put ourselves on an equality, as sharers of the same office;
pare ourselves as partakers of the same labour; both in your
espivovet, things are put on an equality, which are of the
nd; avespivovet, things are compared, which, though they
kind, are supposed to have at least the same relation. Meas-
on after corresponds to to make of the number, as comparing
are. Of those (that commend)—Gr. τῶν [not rendered in
r.] The Genitive. Of those who commend themselves, the
place themselves on an equality, etc. And comparing—This is
the beginning of the clause for emphasis. Among themselves
boast)—This does not indeed apply to the false apostles, who
attempted to measure themselves by others, and to obtrude
ives among them. Paul, on the contrary, says of himself and
ike himself, we measure ourselves by ourselves, not by them, the
apostles; we compare ourselves with ourselves, not with them.
Not—From ver. 13 to 16, both the equalizing and the compar-
tween the apostle and the false apostles are set aside. This is
mmary: we will not boast of things without our measure. The
ember, not—without our measure, is contrasted with the meas-
y themselves, and is treated of ver. 13, 14, the word μετρον,
se, being often repeated. The second, not of other men’s labors
rtasted with the comparing among themselves, and is treated of
, 16, the word διδοτρισσι, other men’s, being repeated. Paul
asure; they boast without measure, and Paul will proceed to
the Gospel among the untutored Gentiles; they boast of
without measure—An acute ambiguity; δμετρον is that which
does not keep, or has not a standard or measure. Paul keeps
his measure; the false apostles have none at all. *But*—So will act. The measure of the rule—Μέτρον xai xανόν, measure, rule, are sometimes used synonymously: here they differ. The measure, is said of God who assigns; xανόν, rule, of the apostle's labours. Therefore xανόν, rule, is determined by μέτρον, measure; for μέτρον, according to Eustathius is ῥάξις, arrangement; τρόπον, measure, and μερίζω, to allot, are kindred, because they come from μετρω, to divide. Each apostle had his province. A new word. This word is repeated, so that ό, which, may be recognized, is put against μέτρον, measure. Τοῦ xανονος, the rule, is put after. After the accusative μέτρον, measure, the genitive μέτρον, q.e.d., is put to mark the part [assigned to Paul] among the Corinthians. Distributed—By this verb the false apostles are openly accused. Even to you—Meiosis [less said than meant].

14. For—as far as—Paul proves from the effect, that the Corinthians were included in the rule marked out to him by God (preaching) the Gospel—Comp. ii. 12.

15. Not of—This is the beginning of the second member. Not so far as concerns the construction, is connected with the end first: comp. notes on Rom. viii. 1. We will not make an entrance into any other man's province, saying, These are mine. Faith is increasing—Gr. αὐξάνομένης τῆς πίστεως, [Eng. V. your faith is increased]. The present. Paul wished neither to be put off the Corinthians prematurely, nor to put off others too long. Our altogether real and complete success with you, will grow on us towards further successes. Be enlarged—to preach. Truly enlarged by preaching the gospel. To boast is contrary to both verbs jointly, but especially with enlarged.

16. In—The contrasts are, in the places beyond you, and, ready to our hand. Regions beyond—To which no one has access with the Gospel, towards the south and west; for he had come from Athens to Corinth, Acts xviii. 1. Not in another man's—contrast is, according to our rule. Of—Gr. εἰς, [as to.] To inspire ourselves by boasting, into those things which are ready to come. Ready—It denotes even more than ἡτοιμασμένα, prepared. Gr. xανόν, measuring line; like the metaphor common with his line, i. e., within the line Providence marks out for him.

17. But he that—He in a measure sounds a retreat; and this very qualification, he again gives a blow to the false apostles; for the Lord—And therefore with the Lord's approval.
CHAPTER XI.

Would to God—He gradually advances with a remarkable anxiety apology, and anticipation of blame, to which the qualification xi. 11, corresponds. A little—The contrast is at ver. 4, for τῇ ἀφροσύνῃ, in folly, read ἀφροσύνης, of folly. Tisch., e., Bear a little folly in me:] He names it thus, before explaining by that very fact capitvates the Corinthians. This is a milder of μωπία, absurdity. Bear with—The imperative; comp. ver. Rather the indicative; But (there is no need of such a wish, I really do bear with me. Mey., Alf.]

or I am jealous—In this and the next verse the cause of his stated: for lovers seem to be distracted. The cause of the verse due to Paul is explained ver. 4, comp. ver. 20. With jealousy—Great and holy jealousy. [If I am immoderate, says an immoderate to God. V. G.] I have espoused—There is an son, to one husband, viz., Christ, and both are constrained with, may present you. Therefore I espoused is put absolutely. ἐγὼ ἀνύψωμαι, I espouse, is usually applied to the bridegroom. The Paul speaks of himself with the same feeling as when he to himself jealousy, which is peculiar to the husband; for he did all things for Christ's sake. A chaste virgin—Not but conjointly. He does not say, chaste virgins.

fear—Such fear is not only not contrary to love, but belongs ch. xii. 20, 19. [All jealousy doubtless arises from fear. But—This is opposed to, I have espoused. As—A very appo—parison. Eve—Who was artless and ignorant of evil. With subtilty—which is most hostile to simplicity. So—The even though original sin were entirely quiescent, may be. Should be corrupted—Their virgin purity lost. Seducers hed the Corinthians; see next verse. Abbreviated for, May and enticed from their simplicity. The simplicity—In— one object, most tender; which seeks not another [Jesus], nor ent [Spirit], ver. 4.

he states a condition, as regards the fact, which is impos—therefore says in the imperfect, you might bear; but respect—of the false apostles, he states not only a possible, actually realized condition. He therefore says in the present, th: comp. Gal. i. 6, 7. For—The reason of Paul's fear was holding character of the Corinthians. He that cometh—Any of Judea, if you please; Gen. xlii. 5, they came with those
that came. [He already states, what the Corinthians were to allow to be stated, ver. 1. V. G.] Another—a different—[another.] These words differ. See Acts iv. 12, note. "All separates far less here than ἀρεσκεῖ, different. [Received by us. Alf.] Accepted—Distinct words, suited to the subject, will not concur in receiving the Spirit, as in a Gospel. Or another gospel—The words, if there be, or, if you are appropriately left to be understood. You might well be. This forbearance, as being likely to lead to corruption, is not, but the word, καλῶς, well, is used as at Mark vii. 9. The insistance of the Corinthians is noticed, and their eagerness for novel and splendid Christianity, if there were any such for- 5. For—The particle connecting the discussion with the previ- sion. The sum of Paul's boasting is here stated and rejected. xi. 11. The very chiefest—Such as James, Kephas, John distinguished for their high privilege in witnessing Jesus' transfiguration. V. G.], or even the other survivors of the twelve, Galatians, merely such as those who are called apostles in a wider sense is, I am as much an apostle as he who is most so. Peter by his eminence. [Acts xxvi. 18, 16; Gal. i. 16. But the apostles rather, in no respect do I fall short of these surpassers of the times, or these exceeding great apostles; said in bitter irony of false- ers. Mey., Alf.] 6. Though—He proves himself to be an apostle, 1. knowledge worthy of an apostle; 2. from his disinterestedness, 7, 8. He makes for himself by anticipation a way for stating these facts, so that the necessity of stating them may be received. Rude—This is opposed to his apostolic eminence, tractors characterized Paul as untutored. He declares that he is so in knowledge, which is the first gift of an apostle: and ordinary instance of it appears in the next chapter. His rude speech, he does not deny very strongly, since that does not affect apostleship, nay, it benefits it, 1 Cor. i. 17, etc.: nor does it at greater length than his power in speaking allowed; no answer, that other apostles also may be considered rude in speech, he leaves the matter undetermined, comp. ch. x. 10, 11, an- cipated by the Corinthians themselves; for he adds: but we made manifest to you in all things, etc. [He therefore refutes after another of those things, which the Corinthians opposed, apostolic prerogative. V. G. For φανερώθηναι, made to read the active φανερόωσαντες; Tisch., Alf. Render, In effect we have made things manifest. Alf.] Thoroughly made
...you in all things—The Vulgate has, _but we are manifested in things to you_, as if either _ἐν πνεύμα_, thoroughly, or _ἐν πνεύμα_, in all _ἐν_ were superfluous. But the two expressions have a different signification: _ἐν πνεύμα_, in every thing, even in speech and knowledge; _ἐπὶ_ all men, ch. i. 12, iii. 2, iv. 2. _Ἐν πνεύμα_, in all, is used a Masc. gend., 1 Cor. viii. 7; Heb. xiii. 4, and elsewhere. It rises occurs in the Neut. gend., 1 Tim. iii. 11, iv. 15; 2 Tim. ii. 7, Tit. ii. 9, 10; Heb. xiii. 18. But _ἐν πνεύμα_, in everything, (see notes.) _Among you_—Because Paul was also engaged among us, the hearts of the Corinthians enjoyed the fruit.

*I have committed an offence*—So an objection might be raised against _in every thing_, ver. 6. _Abasing myself_—In any mode of living, _He had waived his apostolic right in this matter._ V. G. _Ye shall be exalted_—Spiritually. The Gospel of God—Divine, most bountiful. _Freely_—Gratuitously; emphatic. _Mey._

I robbed—He imputes to himself the receiving of just payment, sberry and afterwards as sloth and a burden: comp. notes on 1 ix. 17. This word and wages are figures from military affairs. _In wages_—For my journey, when I came to you. The contrast present, when I was with you.

[Render, the brethren, when they came, supplied, etc.; also I myself, (not have kept). _Alf._] Supplied in addition—_Gr. προδίδωμα_ [Eng. Ver., supplied]. A double compound. Paul supplied something by his own manual labor. _And will I keep_—So he from repenting. See xii. 14.

Is—The verb emphatically precedes stands fast. The expression is a special truth: comp. Rom. ix. 1, note. _Not (be dead)_—[Eng. Ver., no man shall stop]. A substitution of the antecedent for the antecedent: _my boasting will not be stopped_, that will be in no way more burdensome to you hereafter.

_Because_—Love is often offended even by refusing.

_I may cut off_—It did not suit the false apostles to preach for me, ver. 20. _The occasion_—[Eng. Ver. omits the article]. In matter, presently without the article in any matter whatever. _Their boasting consisted in saying, we are found as Paul._

_For such_—The reason why he is unwilling, that they should be looked like him. _False apostles_—This is now part of the predicate; the contrast is at ver. 5. Now at length he mentions them by
name. Deceitful afterwards agrees with it. [This is remarkable. Not a few have thought: Such men disposition not altogether despicable, and they should not be seriously disgraced: they saw Christ, and now daily testify to his therefore ought to hold some place among others. But the truth is most delicate: and the Indifferentism which is so pl many at present, was not cultivated by Paul. He was no preacher of toleration. Besides this, when his life was often, the apostle's zeal continued unweakened. V. G.] apostles of Christ—They did not altogether deny Christ, did not preach him truly, ver. 23.

14. And no marvel—No great thing in the next verse. He marvellous concerning Satan, as he differs more from an light. Himself—Their author and master. Is transformed— that is, is wont to transform himself. He did that already dise. [It was really the Jewish belief that the devil appeared as an angel. Mey. But here the language is metaphorical, referring only to the practice of Satan in tempting and seducing. Alf.] An angel of light—He does so, not only to injure us, to enjoy honor. Of light—Although Satan's power is in dark things, in good and evil, Phil. iii. 19, 21.

15. No great thing—No difficult matter. His—Satan's righteousness—Which is in Christ. End—Whatever the ap on which they now plume themselves, the form will at last be from them. A most effectual test is derived from the future things, in good and evil, Phil. iii. 19, 21.

16. I say again—To this new subject of boasting, he prep anticipatory apology from ver. 1, which certainly no fool us not (any one)—Gr. μη [Eng. Ver., let no man]. A particle exception, let no man think that I am a fool. This clause is reduceth parenthetically, but the force of λέγω, I say, falls here.

17. That which I speak, I speak not after the Lord—Th whatever Paul wrote without this express exception, was inspired spokener after the Lord; nay he even wrote this passage and excepion peculiar to it, according to the rule of divine propri being taught by the Lord; just as a literary man dictates a letter suited to a boy, though the boy could not have so well of himself.

18. Many—What is allowed to many, is the more easily to one. After the flesh—As, that they are Hebrews, ver. 22.

19. [Bitterly ironical; The ground of the encouragement in Ye are so wise as gladly to be patient with folly, thy boasting in Alf., Mey.]
CORINTHIANS XI: 25.

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[Render, for ye endure him, if (as is true) a man, etc. Alf.]

—An intensive particle; ye suffer fools: for ye even suffer oppressors. Cleon in Thucydides, lib. iii., the man was naturally disposed to treat with contempt flattering attentions, but to admire independence. If a man—As the false apostles, who were given to much singing. Bring you into bondage—The class; two pairs of species ev. Kæreōtei, devour—So Sept., Ps. liii. 5. Take—That is, you: for θυμός, you, is not necessarily supplied, as appears on comparing the next clause. Exalt himself—Under the pretext of the sacerdotal dignity. Smite you on the face—Under the appearance of zealous zeal. That may have happened to the Corinthians: comp. Is. 44; 1 Kings xxii. 24; Neh. xiii. 25; 1 Cor. iv. 11; 1 Tim. iii. 8. [Render, By way of disparagement, I say that we (emphatic) are weak (i.e., when with you; too weak to do these things among us. Alf. after Mey., De W., etc.) As concerning reproach—As if we were already considered as dishonored. See 1 Cor. iv. 10, from a passage compare the term weak with this and wise, ver. 19. p. with the use of xarà, concerning, here; the xai? δοκήσανα, in fact of want, Phil. iv. 11. As though we had been weak—In mind, doing nothing to boast of, and in which we might show boldness. The contrast follows: But wherein soever any is bold: the weak and dishonored cannot boast, but still I will be bold: comp. ver. 30. Fool—Speaking after the manner of men: comp. v. 16: and for the sake of modesty. He indicates the principal topics of boasting, of which the first and second are natural, the third and fourth are spiritual privileges; comp. Phil. iii. 5. So am I—A Hebrew (not a Greek) of the Hebrews. Ministers—Outwardly. I speak as a fool—Paul wrote these words with a constant effort to deny himself. [From a deep sense of unworthiness, and how untrue the more is in any boasting sense. etc.] More—Than they. The more a man suffers, the more blessed. More abundant—The false apostles had also experience of labor and imprisonments, but less; the rest were peculiar to them. Five times—It is profitable to God's servants accurately to re-per all they have done and suffered with a view to relate them necessary afterwards. Comp. Gal. i. Forty save one—Thirst-strokes with a triple lash made thirty-nine. Thrice I suffered shipwreck—Before the shipwreck at Melita. the deep—'O βάθος; the deep, denotes anything deep; but when absolutely, the sea, especially here, as mentioned with ship-
wrecks. The Sept. generally translate it, μὴ πεσοῦνται, have spent—Gr. πεσοῦνται [Eng. Ver., have I been]. Swete.

Many who have been shipwrecked, so contend with the wave, many hours, so that they at last escape.

26. In journeyings—See Acts. Among false brethren—Torture is most distressing; being added to the others unexpectedly, has a pleasing effect. [These men were violent and pernicious, though not destitute of the appearance of good, Gal. ii. 4. 1.]

27. In—Five clauses; the second agrees with the first, the with the third, in pleasant harmony. In hunger—Deut. xxix. 18. In hunger and thirst, and in nakedness, and in want of all things: [Fasting—Voluntary; besides the involuntary implied in illness, etc., above. Mey.]

28. Beside—The particle connects. Those things—without he terms outward labors and troubles. Hitherto he has described his own; he now refers to those of others, shared with him. [περικό; cannot mean without, but only besides, i.e., besides what already mentioned. Mey., Alf.] That which—The Appositional oblique and nominative case. That which cometh upon such. Sept. often uses the verb ἐπισυνέστηκα, to come together to a place, the verbal noun ἐπισυνάστηκα, a conourse, of the sedition of the Corinthians and his associates; comp. Acts xxiv. 12. Here therefore we have the disorderly conduct of those, who troubled Paul by the disorderliness of their doctrine or life; as Gal. vi. 17. Daily—A limited period of time; and of place, in the words, of all. Of all—more modest than if he had said of the whole church. Of these even, to whom I have not come, Col. ii. 1. Peter could have said that of himself in an equal degree.

29. Who—He not only cares for the churches, but for individual souls. I am weak—Not only through condescension, 1 Cor. but through compassion. Is offended—To be weak, and to be offended; at least here differ, comp. Rom. xiv. 21, note. The former of itself; the latter, by others. And I burn not—He adds to the former, but in this part of the verse, for there he suits himself, for the sake of the offended, assumes the duties neglecting the offender. The duties, neglected by the person offending, prudence, etc. Paul however at the same time takes upon himself the part of the offended person, or the inconvenience, which he bore. All these things thus follow from the force of the things ἐπισυνάστηκα τοῖς θυμοῖς, to burn in spirit, is read more than
2 CORINTHIANS XII. 2.

They think or speak badly, who, seeing an offence, say I caused myself to offend.

If—that is, since. I will glory of the things, which concern infirmities—An admirable Oxymoron [union of two apparently dictory terms], xii. 5, 9, 10, for infirmity and glorying are used.

[Omit ἡμῶν, our, read the Lord. Also omit Χριστ. Ch., Alf.] Blessed—This increases the sacredness of the oath.

The persecution at Damascus was one of the first and last, and belonged particularly to this place; and Paul calls Godliness, for he could produce to the Corinthians no human witness, a matter which was known to few, and had happened long before Gal. i. 20. Luke afterwards recorded it, Acts ix. 25. Religious preface increases even the credit of the circumstances, and in the next chapter.

Ἐδώρχης, governor—Thus Simon the high priest is called, x. xiv. and xv. [Omit ὅλων, desirous. Tisch. Alf.]

CHAPTER XII.

It is not expedient for me—Because of the danger of vanity, of the buffetings of Satan, and of hindering the exercise of our power. I will come—He does not say, I come. He does not run at it; so, I will glory, not I glory, at the very confluence of ver. 5. For—Gr. ἔρι, [not rendered in Eng. Ver.] The cause, as a short preface. Visions and revelations—Visions, in reference to hearing; revelations, to hearing, 1 Sam. ix. 15, Sept. Both plural, as those raptures had two degrees, as he presently mentions. So revelations, ver. 7. Paul had several visions and revelations before the Lord—Ver. 8, that is, of Christ, ver. 2.

I know—that is, of Christ, ver. 2. [Not knew, (Eng. Ver.), which confuses the sense. Whether: caught up—These things, repeated in the next not only keep the reader in pleasant suspense, arouse his mind, and weight to circumspect glorying; but also plainly express this in two relations. Clemens Alex. Strom. i. v. To the third
heaven and thence to Paradise—So also Irenæus, 1, 2, c. likewise 1. 5, c. 36, where (comp. Matt. xiii. 28; John xiv. infers different abodes for those who have their heaven, in paradise, in the splendor of the city. Athanasius: was caught up into the third heaven, and was borne up into paradise. Hilari. or his translator, on Rom. xvi., has, into the third heaven thence into paradise. Oecum. he was caught up to the heaven, and again thence into paradise. That different views are mentioned here, is acknowledged by Hilar. Diacon. Pr. Anselm, Pope Gregory in Festius, as well as Jerome on Ezek. Pelasg. on this passage, Cassiodorus, Haymo, Aquinas. Lest he be exalted, twice occurring, corresponds to his being twice called Certainly paradise, coming last in the gradation with the earth, article, denotes some inner recess in the third heaven, rather the third heaven itself; an opinion very general among the ancients. Gregor. Obs., c. 18; comp. Luke xxiii. 48, note, and Rev. Therefore Paul was permitted only to hear the things of paradise but also to see the things of the third heaven; comp. the previous verse; although even of the latter he speaks somewhat speculatively. The force of 1 know, falls particularly upon the participle comp. Ἰού, how that, ver. 4. Fourteen years ago—Construed caught. He recounts a former event: after a long time even seems to have become different from himself; so that he may freely relate his good and evil experiences. Truly it was silence, and yet he had been engaged among the Corinthians at the time, and was most intimate with them. V. G.] In the οὐκοι—This is without the article; then ἐν τῷ οὐ σώματος the body, with the article; and so, consistently in the next Paul seems to think that he was out of the body. Howsoever it may be, Claudianus Mamertus on the state of the soul, c. 12. concludes from this, that the better part of man is incorporated this, the soul itself, was caught up. Whatever existed, independent of Paul's body, was without or within the body. I know not—notice of the mode does not remove the knowledge of the things apostles were ignorant of many things. Caught up—Comp. viii. 89, note. To—Even to, far into the third heaven; comp. into, ver. 4. Is therefore paradise not included in the third Ans. Ἰον; even to, is inclusive, as Luke ii. 15, etc. Third—That heaven is that of the clouds; the second of the stars; the spiritual. The dual number in ἡσυχ, the heaven, denotes
he heavens. The title of the third, which eye hath not seen, has
And—The particle here expresses a new phase of the transac-
Suppose, that the third heaven and paradise, were quite synony-
pic; the force of Paul's language will be greatly diminished. Such
Him who was in Christ. Whether—This is repeated, because,
if in the body he was caught up to the third heaven, neverthe-
in the next stage [of his trance] he might have been caught up
paradise without the body.
Unspeakable words—Not in themselves; otherwise Paul could
have heard them; but not to be spoken by man, as immediately
ws, and therefore by Paul himself. Who spoke those words?
or Christ, or an angel or angels, or the spirits of the just? and
om? Paul does not satisfy us. There were certainly very sure
words, for all heavenly words are not unspeakable, as Ex. xxxiv.
vs. vi. 8, and yet these are very sublime. It is not lawful—Εἴνα
θάνατον, lawful and possible, are said of that which neither the
itself nor the law forbids. Therefore unspeakable words, and it
lawful, mutually explain each other, and affirm either that man
not speak these words, or that it is unlawful for him to do so.
rs who did not hear them cannot; Paul, who did hear them, is
ally able; and though they were able, it would not be lawful or
ring the mortal state; because the inhabitants of the earth would
understand them, John iii. 12. Hearing has a wider range than
king. For a man—Construed with it is lawful. The power of
king is often narrower than that of knowledge. [These are re-
d to be communicated by God alone. Mey.]
Of such an one—Masculine. The contrast is, of myself. We
d remove the I from important matters. This verse has two
, the one has the reason assigned in the next verse; the other is
ined, ver. 7, 8. I will glory—That is, I might glory: comp. 2
3, at the beginning.
I shall not be a fool—In the preceding chapter also he spoke
truth, and yet he accuses himself of folly, for glorying about things
means glorious, hence of things most glorious. I forbear—I treat
ese things sparingly. Lest any man—O how many, even theo-
s, shrink not from treating of such things! [Not a few allow
selves to be estimated both at home and abroad more highly than
ful; but of how great a share of Divine honor, think you they
deprive themselves. If indeed you rejoice in the right of Divine son-
see that this your light shine, but remember to treat extraordi-
nary events cautiously and sparingly. V. G.] *Seeth, heareth—It is common life, while I cannot prevent it.

7. *Lest I should be exalted—In all that Paul did, and which rendered him great, beloved, and admired among men, he might be less exalted than in that, of which he was alone conscious. The mind is vain and weak, which applauds itself on account of men’s applause. The better things are within. [How dangerous must self-exaltation be, when the apostle required so much restraint. V. G.] *A thorn—Gr. ἀκαθλόφ. Hesychius, ἀκαθλός; sharp, straight stakes, poles, a sharp pointed stake is denoted; comp. the Sept., Num. xxxiii. 55; Exod. xxviii. 24. This general word is soon specially explained by those buffetings; and this double explanation does not require a third, variously attempted by those who wrongly interpret the buffetings. *In the flesh—The ablative case, in the flesh, to emaciate the flesh. The same case occurs, 1 Pet. iii. 18, iv. 1, 6. This weakness was greater than all those enumerated in the preceding chapter, and that he might relate this weakness, he considered it necessary to mention revelations. *The messenger of Satan—Paul, having experienced the state of blessed angels, now feels the power of an evil angel. This word Ἠαραῦ, Satan, only occurs in the Sept. twice or thrice, and thus too as indeclinable; but Ἠαραῦς, Satan, is declined in thirty-four places in the New Testament, and among these, nine times by Paul and here alone it is used as an indeclinable noun, by a well-weighed Apocope [the loss of a syllable at the end], certainly not without reason. *Messenger and Satan then do not seem to be in apposition here, as if it were said the angel Satan for the devil, for the devil nowhere called an angel, but he himself has his angels. Therefore Satan is either a proper name in the genitive or an adjective in the nominative, so that there is denoted either an angel sent by Satan, or a very dangerous angel, an angel like Satan himself or the devil, as distinguished from the fact of his being sent by Satan. [The former is the right construction, as Eng. Ver. *Messy., *Alf.] The ambiguity seems to intimate that the apostle himself, with a view to his great humiliation, must have been ignorant of this angel’s character. He had a revelation from heaven, a chastisement from hell. Job and Paul were harassed by an enemy; the angel of the Lord smote Herod. *That he might buffet me—[Eng. Ver., to buffet]. Therefore Paul is not the angel himself (comp. however Num. xxxiii. 55), but is that the angel harassed Paul with blows: ἵνα, that, is again elegantly placed in the middle of the clause, that the contrast may twice precede the particle, twice follow it. For the excellence of the revelations and the angel of Satan, are in contrast, and likewise to
and to be buffeted. Buffet—With blows. Slaves were beaten, 20, nor is there any obstacle to its being taken here liter-
ii. 6, 7. For if the apostles and the Lord himself received
d other troubles from men, ch. xi. 24, 25; 1 Cor. iv. 11;
vi. 67, comp. iv. 5; why should not Paul receive such from
his angel, either visibly or invisibly. Such evils also befel
as Athanasius mentions in his life. Opposition of every
the apostle, ver. 10, which he did not deprecate; but here
ons something special, which weakened him with infirmities
his exaltation with pain and disgrace, even more so or cer-
t less than the rage of lust, excited in the members of the
the most violent headaches. Paul had become as it were of-
d these blows, since he restrains himself in his boasting
ently that a reader in his natural state would grow weary.
remarks, that Paul says zoilwμίζης, that it may buffet, not
that it might buffet, as concerning the present. The sight
of Paul had been directed to the most glorious objects:
had been most severely tormented. [Lest, etc.—The dis-
purpose, not of Satan, but of God. Mey.]
this—Demonstrative. He had forgotten his exaltation.
As the Lord himself did on the Mount of Olives. Paul pres-
three requests, I know not at what intervals. He patiently
the thorn, when he saw that it must be borne; he does not
have been free from the thorn, even when he wrote these
ad so long as he was liable to exalt himself: comp. what fol-
The first and second time he received no answer; the third
me; and it is of course that he was faithful, submissive to
and asked no more. Mey.] The Lord—Christ; see the
s. Satan must not be asked to spare us.
said to me—When I prayed the third time. My grace is
for thee—A most gracious refusal, expressed in the indica-
te Lord, as it were, puts these words into Paul’s mouth, that
them up he may say: O Lord, thy grace is sufficient for
there may be grace, even where there is the greatest sense of
μοι, my, before strength. Tisch., Alf. So Beng.] For
made perfect in weakness—For δύναμις, strength, several
ten δύναμις μοι, my strength, from the alliteration with χά-
my grace. If Paul had written δύναμις μοι, my strength, I
would have added ἐν δυναμεὶς σου, in thy weakness. It is
intimated that Christ’s power is proportioned to his grace:
here as often elsewhere, is a separative particle, by which
strength are distinguished. Grace is sufficient: do not ask
sensible strength; for strength. So in short the particle for, gets the sense of causing, not immediately, but through the distinction between grace and strength. In weakness—Because it is the Lord's language, Paul often repeats this word, ch. xi., xii., xiii. Is man perfect—It accomplishes, it perfects all that belongs to it: therefore we should not, under the pretext of false self-sufficiency, cast away the strength of Christ. Will I rather glory—In my infirmities there are revelations; for if I glory in these, I shall prevent the exercise of Christ's power. He adds the pronoun to the former, not to the latter. May cover me over—Gr. ἐπαχωρώς [Eng. Ver., rest upon]. As a tent. Σχῆνος, a tent, the body. Covering over, something outward; he does not say, that it may dwell in me; for he would thus diminish the sense of his infirmities. The power of Christ—That Christ with his power. We should most gladly receive whatever promotes this.

10. I take pleasure—Gr. εὐδοκῶ, [Beng. I am content.] He does not say here, I rejoice, which would mean more than he intended. Infirmities—This is the class; hence we have immediately after, I am weak; two pairs of species follow. In reproaches, in necessities, Which also Satan's messenger occasions. In persecutions, in distresses—Conjured with by men. For the sake of—Constrained with I take pleasure. Then—in particular. Strong—In the power of Christ.

11. I am become—He sounds a retreat. [Omit ἐν καθαρίσμοις, grace, Tisch., Alf.] I ought—An interchange of persons, this is, you ought to have commended me. Of you—Among you. I do nothing—Of myself.

12. Truly—This particle or morsel feeds modesty. Signs—The proofs of the facts are at hand. Of the apostle—[Eng. Ver., of the apostle]. The article has this force; of one who is an apostle. Signs—On signs and wonders, see Matt. xxiv. 24. Mighty deeds are most palpable works of divine omnipotence. [Were wrought—When we was with you; but the I is modestly concealed in the passive voice. Mey.]

13. What—This word refers both to what precedes and what follows. Other churches—Planted either by me or by the other apostles. Except—this—A striking Asteism [refined pleasantry]. I myself—The contrast follows, nor by others, ver. 16, 17. [Rather, the person of Paul is in contrast to his conduct in the preceding clause. Mey.] Wrong—The apostle might rightly have accepted his support from the Corinthians, and when he did not avail himself of this right, he charges himself with wrong; and he names it thus, not in irony, which is foreign to the apostle's language, but ambiguously; for he uses δικαιωμα, wrong here in a very unusual sense, thus, Forgive me, if I have not seemed to
much affection towards you, and if in not suffering myself to be defrauded by you, I have renounced my right to support. I have wronged you, in wronging myself. The α of ἀδικίας is used by ἀνομος, without law, not contrary to law, Rom. ii. 12: 21; so ἀνυπόταξον, not subjected instead of insubordinate, 11.

Tisch. (not Alf.) reads τρίτον τρίτον, this third time. Also το, to you, (after καθαρωρισσω, burdensome.) Tisch., Alf. After reading, the sense is, I am ready to come the (this) third as many, ready the third time. Mey., Alf., etc. "I was again the second time, and this third time I am ready to go, not burden you." Chrysost. in Mey.] Yours—Phil. iv. 17. so I may gain you. Matt. xviii. 15. He heaps up spirit- stores for the Corinthians' souls; ver. 15.

And I—The δ, and, makes an Epitasis [emphatic addition]. My own means. Less—Love rather descends, than [It is unworthy scantily to repay the most devoted love.

Nevertheless, being—An objection which the Corinthians by suspicion, V. G.] might frame. The answer is in the verse. I caught—That you might not escape the net, set for

And I make again, etc.—[The good faith of his associates desired—To go to you. The brother—[Eng. Ver., a brother.] to have been a Corinthian. In spirit—Inwardly. Steps—

or πάλιν, again, read πάλιν. Tisch., Alf. Render, Ye think that it is to you I am defending myself. Not a question. Into you—As if it were necessary for our own sake thus to your favor. For your edifying—that you may rather see, experience with sorrow, how much I am an apostle.

such as—This is discussed to the end of the chapter. As ye would not, is treated of from ch. xiii. 1, and on- ward is the hearer, so is the pastor to him. [For ζηλων, envious, ζηλος, envious. Tisch., Alf.] Debates, etc.—Gal. v. 20.

again—There is here an Anaphora [repetition of a word or words]. Happily, lest haply—[Gr. μηπως, Eng. Ver., lest.] and in this verse he speaks more severely. Will humble—my [Substitution] of the consequent [for the antecedent].

He thus gives the reason, why he considers acts committed by God, as appertaining to himself. Who have sinned already—
Who have sinned before my last coming. The uncleanness—For example, of married persons: 1 Thess. iv. 7. Fornication—Among the unmarried. Lasciviousness—Sins contrary to nature.

CHAPTER XIII.

1. The third—The decisive number, the third time. So the Sept. This third time—[Eng. Ver., these three times], Num. xxii. 28. Am now ready to come. Of witnesses—Therefore in this matter the apostle thought not of depending on an immediate revelation, but on human testimony; and he does not command the culprit to be cast out of the Church before his arrival.

2. [Omit γρηγορῶ, I write. Tisch., Alf. Read, I have forewarned you, and I now forewarn you, as (I did) when present the second time and (I do) now when absent. The Eng. Ver., as if I were present (so Beng.), would make the second time mean the same as the third time, ver. 1, which confuses the sense. Alf.] I told you before and I foretell you—Refer to the former, as if I were present a second time, to the latter, being absent now. He seriously forewarns them. The order is in the text, which excludes the word γρηγορῶ, I write, as an inferior reading, an uninterrupted Chiasmus [cross reference of pairs of words or clauses] throughout the three members of the sentence, in the following order:

as if I were present the second time—and—being absent now (doubtless when he had come into the vicinity of Corinth, and had already determined to go thither himself also, although he afterwards forbore),

to those who have heretofore sinned,—and—to all others, with namely before this second visit,

I will not spare—He had formerly spared, i, 28.
seek a proof—A Metonymy [change] for you provoke me; me; you desire to experience what I am; see ver. 5. proof, has its kindred words in ver. 5, 6. Of Christ—That Christ is speaking in me. The Corinthians doubted; he proves that they should not doubt. To you-ward, in you—particles differ; see ch. x. i. Is not weak—By me and this. Is mighty—The ardor of his mind produced this new strain of parody upon ἄρεται is weak.

εἰ, cannot mean though, as Eng. Ver.; but even if. But reading seems to be xai γὰρ, omitting εἰ; render, For he was made from weakness, but, etc. Alf. (not Tisch.)] If—A contrite. Was crucified—The cross, the utmost weakness; it path, for life is contrasted with it. Through weakness—part of weakness to be crucified. This is the force of the We are weak in him—Presently the particle is varied, σὺν, we are weak, we do not exercise power, and therefore we feel it less, as the sense of tribulation prevails.

Examine:—Not Paul. If you examine yourselves, you will know that we are. Where there are true teachers and true learners judge from the feeling of one party toward the other, the feeling of that other. In the faith—And therefore in Christ. The milder admonition is added to the severer word, examine: in the faith, prove it; εἰ, if, is used as presently after in εἰ t—expressed by the inflexion of the voice in the question leftJoin, etc.] The second part of a disjunctive interrogation; you can truly prove yourselves: for Jesus Christ is in you, now that he is in you. [In fact, any one may test himself, be in the faith or not; none but a believer can prove himself to search out his true character. V. G.] Know ye—Gr. ἔστω ὁ θεὸς. An emphatic compound. How that—The grounds upon which the second part of a disjunctive interrogative depends. Transpose and read Χριστὸς Ἰησοῦς, Christ Jesus. Tisch. Ἰησοῦς, Jesus—Not only a sense of Christ, but Jesus himself, [as appears from the addition of the proper name, v. 2 Tim. iv. 22. V. G.] Unless somewhat—Gr. εἰ μὴ ἐστὶν, except.] So εἰ μὴ, or (need we) etc., ch. iii. 1; νῦν, sometimes the language. Reprobates—in a passive and active sense. The kindred word δοκοῦντες, prove, is referred to in a sense.

shall know—By proving yourselves, without any experience ever, ver. 10.

I pray, read εὐχόμεθα, we pray. Tisch., Alf.]
29. That ye do no evil—The Vulgate has thus correctly translated it. For there follows, that you may do good. Grotius renders, and I may not be forced to inflict evil, punishment, on any one. But in this way the contrast just noticed is lost. Ποιεῖν, do, has the accusative of the person, but Paul says, ποιεῖν πρὸς τινα, εἰς τινα, do one. Approved—By restraining you when you do evil. As rephrases—No cause being given to us for exercising authority: ἀρ σκρινίζει, softens the expression.

8. We can—Comp. power, ver. 10. Truth—Truth here denotes the exact authority to be exercised over the Corinthians.

9. We are weak—In body and with our authority unemployable. Strong—In faith. [Omit δὲ, and. Tisch., Altf.] Also we wish Weakness is welcome, not wished for; perfection, is even wished for. Perfection—Ver. 11; 1 Cor. i. 10: that there may be no need of severity in cutting off any one from the body. [But the reference is general; perfection in all good. Altf.]

10. Me—Paul, in treating of his peculiar apostolic power, returns from the plural to the singular.

11. Finally—The conclusion. Paul had written somewhat severely in his discussion; now he writes more gently, without however missing the subject itself; comp. ch. xii. 20. Farewell—[Rejoice! He returns to that with which he set out, i. 24; but the word χαίρετε, rejoice, is appropriate here, as by it men are accustomed to bid farewell. Be of good comfort, ch. i. 6.

13. The grace—This prayer corresponds in both epistles. In the first epistle, indeed, has also its own conclusion and prayer; but because the first epistle is taken up and renewed in many important particulars by the second, this prayer also suits it, and in the wider universality of the prayer, the apostle seems also to have had reference to the first epistle. Grace—This is mentioned, for by the grace of Christ we come to the love of the Father. [An admirable terminology to the Holy Trinity. V. G.] The love of God—Ver. 11. Communion—Which has also come to you Gentiles, and which produces harmony. [Omit ἄμην, amen. Tisch., Altf.]
ANNOTATIONS

ON THE

EPISTLE TO THE GALATIANS.

CHAPTER I.

Paul an apostle, not of men, nor by man, but by Jesus Christ the Father, who raised him from the dead—a remarkable fact in which, while Paul asserts his apostleship, he mentions his divine calling, not of man, but (by) God the Father; comp. ver. 20. He following verses; and his direct instruction, not by man but Christ. Instruction is generally given by one individual, malice; calling, by more than one; hence the difference of men, by a man. Artemon contends that we must insert, after xal, and; but διὰ, by, is rightly supplied from the διὰ the force of διὰ, by, in this passage, includes that of on, but not conversely. Paul, when he mentions the Father on conjointly, often uses a single preposition. 1 Tim. vi. 13. had just used διὰ, by, with an apostrophe; it is now without an apostrophe, for emphasis. Who raised—The seeds of the divine scattered. The resurrection of Christ is the source of hisness and apostleship, Rom. i. 4, 5, iv. 25; 2 Cor. v. 19.

—This short verse adds to this epistle the form of a creed. churches—He uses the plural because of the multitude of towns in Galatia. Nor does he add the epithets, which belong to the Romans, Corinthians, etc. Of Galatia—1 Pet. i. 1. gave—Paul makes such an addition nowhere else to the (339)
prayer for grace and peace: who gave himself, ii. 20. For our sins —Which had enslaved us to this evil world. **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. **Present**—This present lasts so long as evil prevails. **Evil world**—A rare expression, by which the whole economy of sin under Satan’s authority is denoted. **For ever and ever**, in the following verse, is opposed to this **world** [which is both depraved and unhappy, V. G.], on which comp. Rom. v. 6, in which the Corinthians had been almost entirely led away. The present **world** obstructs God’s glory, and is under the authority of the **Wicked One**. Paul speaks of Satan nowhere more sparingly than in this epistle. **According to**—Construed with **who gave**, John x. 18, to the end. **The will**—Without our merit: comp. John vi. 38, 39. 

—See Rom. xv. 6, note.

5. **The glory**—For this saving **will**. [The article is added for solemnity. **The glory** due him. Alf.] A delightful introduction.

6. **I marvel**—Paul, writing to all the other churches, begins with thanksgiving and praise to God, which, although the subject here requires something different, has however been expressed, ver. 5. But also delays calling them **brethren**. We give this summary of the epistle. There are three divisions.

I. **The Inscription**, i. 1–5.

II. **The Recalling of the Gentiles to the true Gospel, where**

1. He reproves them, 6–10.

2. 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 bore himself as other than Peter’s equal, 18, 19, 21, 22.

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

IV. He explains the same subject to the Galatians, with the more 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.—v. 5, 6–10.
Galatians I. 9.

Inclusion, 11, 12, 17, 18.

So the note at chap. ii. 16.

Removed—Paul had been with the Galatians long before. [But he father, so soon after their conversion. Mey.] Removed—A expression, blended with an excuse. Jerome says; "Galatia language implies removal." [But μεταχειρίσθης means, ye are over. Alf.] From him that called you—[Namely, God, the Mey., Alf. Beng. would render, from him that called you in Christ, etc. But Eng. Ver. is right]. One's calling is there-channel of grace, the rule for the future, ch. v. 8, 13. We, ver. 6–10, a Proposition, and a sort of Division; and the grace is discussed from ver. 11: the words, there be some able you, are discussed, ch. v. 7, etc. In grace—Gr. εν χάριτι, er., into the grace,] Acts xv. 11. Of Christ—The constructively διώ, from.

Which—Referring to the Gospel, not to any other Gospel. In another—Allo, another, differs from ἑτοις, a second and different not only rejects that which the Galatians had allowed to upon them, but any other whatever. Some—Unhappy per. 8, ch. v. 10, 12. That trouble—Ch. v. 10. Would—They were not able, yet they earnestly wished it. Paul often al the Galatians and their seducers by this expression: ch. iv. 6, vi. 12, 13. So Col. ii. 18. Pervert—πρότερον is frequently used by this word. The Gospel of Christ—Their disturbards did deny Jesus Christ; but Paul acknowledges nothing but the Gospel.

—Many, ver. 2. Or an angel from heaven—Whose authorizing God and Christ, is the highest, ch. iv. 14. Which we received—Apostolic infallibility. Let him be accursed—Def all part in Christ and God. The contrast is at vi. 16. Let Controversies not only cannot, but even should not be withering; but that feeling should be holy.

—He speaks deliberately. He seems to have paused between of each verse. A similar statement is repeated, ch. v. 2, We said before—In the plural; for in ver. 8 he wrote, we reached, also in the plural. [But here he refers to what he had n with them (the second time). Mey., Alf.] I say—In the All knew the truth of the Gospel; Paul knew that the s' minds had been truly imbued with the Gospel; he now says, ye have received, in which lies the Epitasis [emphatic ] of this repetition. If—Gr. εἰ. This is more positive than
èv, though, ver. 8. Preach any other Gospel—Here δύος, you, precedes εὐαγγέλιζεται, preach, though in the 8th verse ὑμῖν, unto you, is put after; this is for emphasis; moreover we are not to suppose that there is no distinction intended by the difference of case. We have preached the Gospel to you, has the Dative of advantage; To furnish any one [Accusative] with a Gospel, implies a sneer against the false teachers’ pretensions.

10. For now—The reason why even now he writes so earnestly, now is repeated from ver. 9. Men—This word is without the article, but presently τὸν θεόν, God, with the article. God alone must be regarded. I persuade—Πείθω νῦν, I persuade one, is much the same as the word ἀπέσωξα, which presently occurs, I seek to please any one: πείθεω νῦν, to obtain the consent or indulgence of any one. Comp. 2 Cor. v. 11, note. Men—The contrast is, of Christ. 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, now and 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 here. Paul not long before had circumcised Timothy for example. They wished to make that an argument against him with the Galatians.

Men—For the feelings of men are at variance with those of God and Christ: hence, the evil of this present world, ver. 4. I pleased—’Ἀπεσώξα, I seek to please, Rom. viii. 8, note. A man generally either pleases or displeases him, whom he either seeks or does not seek to please. Of Christ—Whom I seek to please, as becomes a servant, Tit. ii. 9.

11. Brethren—He now at length calls them brethren. After—[According to] κατά, which, includes the meaning of the preposition ἀπό, of, διά, through, and παρά, from, in ver. 1, 12. My Gospel is not according to the estimate of men.

12. Received—Differing from I was taught; for the one is accomplished without labor; the other by the labor of learning. By revelation—That is, I received it.

13. Ye have heard—Before I came to you. In time past—When Paul was by no means desirous of promoting the Gospel. I wasted—This word denotes the direct opposite of edification.

14. Profited—In my very acts. My equals [in years]—Then in full vigor. Of my fathers—Which were very dear to me, as if they depended on me as their sole patron. A Mimesis [imitation of the language he had once used respecting his traditions].
pleased—The good pleasure of God is the farthest point man can reach, when inquiring as to the causes of his salvific attributes nothing to merit; presently he adds, from the comp. Rom. ix. 11. Who separated me—that he might show good pleasure. From my mother’s womb—Jer. i. 5.

omit ὁ θεὸς, God. Tisch., Alf. Render, But when it pleased, etc.] To reveal—Construe with it pleased God. A reword. His Son—ii. 20. In me—Not merely by me; for all is but the consequence. The Son of God had been revealed, now he was also revealed in Paul, in relation to Paul, by Paul. So, in, presently in this verse, and ver. 24. Among men—Whose calling corresponds in many respects to my own. is the less need therefore of going to Jerusalem. Imme-

This is chiefly connected with I went [to Arabia.] The ness of the apostle is denoted, Acts ix. 20, he straightway s. [Moved, however, by modesty, he willingly yielded the his senior colleagues, if at any time they were present. Jerome construes εὐθείως, immediately, with ἐν εὐαγγελίῳ—

I might preach. I conferred not—I had not recourse to flesh ed, for the sake of consulting them. The same verb, and communicated, occur ii. 6, 2. The dictionaries (which see) distinction between the single and double compound verb. apostle seems to have considerably distinguished them, so [in προσαναθεμα, I conferred] means, besides, that is, di-

lation was sufficient for me. Flesh and blood—That is, with en, ch. ii. 6; comp. Matt. xvi. 17, note.

rather went I up—So αὐτὸν, went up, John vi. 3. To Jeru-

the seat of the apostles. Arabia—A Gentile country. Re-

ain—Paul here assumes that his journey to Damascus, on had been converted, was known. Damascus—Of Syria.

no other Damascus than the Syrian, but I have mentioned cause he had before been speaking of Arabia, etc.

three—[Three years after his conversion; not after this jour-

y., Alf.] After he had given proofs of his apostolic office.

ἰστορήσα, to make the acquaintance of Cephas. Alf.] To

το καινοῦ [to know by personal examination]. A weighty

in, as referring to an important matter. He did not say

see, but ἵστορήσα, which (says Chrysostom) is said by those

erate observe great and splendid cities. Plutarch repre-

son and many others as having traveled to acquire great

information. Julian, when he was about to consult the

Grecian cities, alleged as the cause of his going, the
extensive information, ἵστορίαν, of Greece, and of the schools there. [For Πέτρος, Peter, read Κηφᾶς, Cephas. Tisch., Alf.] Peter—Therefore Paul preferred him to the other apostles, ch. ii. 7. Fifteen—During so short a time, Paul means, Peter could not have made me an apostle. [It is profitable to observe, carefully, the events of your life, so that, if needful, you may confidently appeal to it even after a long interval. V. G.]

19. The Lord’s brother—Jesus’ cousin. James, the Lord’s brother, and the apostle were the same. [An error. This was not James the son of Alphæus; but probably a son of Mary and Joseph, and therefore called the Lord’s brother. Mey., etc.]

20. Behold—Supply ἐστιν, it is; for ἐστι means that.

21. I came—With the Gospel, ver. 28.


23. He which persecuted—He had been very well known by this name, nor was the name Saul itself so celebrated, as that of the persecutor.

24. They glorified—And to-day the Church glorifies God in Paul. [Remember to observe the same thing as often as a good report has been brought to thee. V. G.] In me—Comp. note to ver. 16. They glorified God before, they now glorified him also on account of Paul.

CHAPTER II.

1. After—At an interval of fourteen years between the two journeys to Jerusalem.

2. By revelation—As Paul had revelations, he had no need to learn from men. This revelation had been made to him for an important reason. Communicated—As equals are wont, not that they should confirm me, but others, Acts xv. 2. Unto them—At Jerusalem. This is treated of ver. 3, 4. Privately—All could not comprehend it. Which were of reputation—In contrast to Paul, who was less acknowledged. [The apostles are principally intended, ver. 9. V. G.] comp. 2 Cor. xi. 5. Hesychius; δοξολογεῖ, men of note. This is considered, ver. 6, 7. Lest by any means—This depends on I communicated. I should run, says he, or should have run in vain, if
GALATIANS II. 7.

on had been judged necessary. I should run—With the
story of the Gospel.

 Trey—Gr. οὐδὲ, [better than Eng. Ver., neither]. We did
allow the necessity of circumcising Titus, who was with me,
upon us.

—[Beng. but] because of. But this matter concerning
be explanatory and intensive. Unawares brought in—
παρα, here and in παραστάτου, came in, denotes
False brethren—He had shown greater respect to those,
professed Jews, in the case of Timothy, Acts xvi. 3. Who
Acts xv. 1, 24. To spy out—And destroy.

—Barnabas, Titus, and himself. Al.] By subjection—A
We would willingly have yielded for love. The truth of
—The pure Gospel, not another, ch. i. 6: which false
attempted to substitute. The same phrase occurs, ver. 14;
Truth, precise, unbending, abandons nothing of its own,
thing foreign. You—Greeks. We defended for your
that you now reject.

Supply of, of ἀρχό, those—who of, etc., and construe. It is
importance to me, what sort of persons those were, who were of
of those more distinguished. The preposition is put in the
while the article is omitted, Mark v. 35; Luke xi. 49.
he three, James, Peter, and John, were highly distinguished.
more says ἀρχό τῶν, of those. Oi δοξούντες, viz., of ὥπερ ἦν
the very chiefest apostles; 2 Cor. xi. 5. To be somewhat
those, who did not so esteem Paul. God—Paul followed
ment. He asserts the Divine authority; he does not dis-
apostolic. For—The reason assigned not of the thing
word. Paul had just made a preface, and states why he
proposes the subject itself. Similarly, for occurs, ch. vi.
reface is, that he does not depend on the consent of others;
however, he shows that consent. Contributed (added)
me—That is, they found no fault in my doctrine. Often
wishes to find fault or admonish, does it modestly under
ance of information. Those, who took the lead, (as Ter-
ς τοῦ δοξούντα, those seeming to be somewhat), used no
od towards Paul. I communicated to them, ver. 2; they
ning to add.

in they saw—From the effect itself, which I pointed out to
8; Acts xv. 12. [The word προανέδεικτο, means not
impacted. “As I, at conversion, imparted it not to flesh
and blood, so they, now imparted nothing to me." *Alf.* Of the un-
circumcision—That is, of the Gentiles, who were to be brought to the
faith without circumcision.

8. Toward the Gentiles—That is, to the apostleship of the Ge-
tiles.

9. Perceived—After having heard and seen me. *Given—Com-
respecting Paul, 2 Pet. iii. 15. James—He is put here first, be-
he mostly remained at Jerusalem, or even because he took the less
in this matter, and Paul might have seemed to differ more from Jam-
than from Peter, more from Peter than from John. For from many
circumstances it appears that James and Paul, as well as Peter and
Paul, etc., had that in their nature and feelings, which would demand
mutual love and forbearance, with self-denial; without, however, an
compromise of the truth recognized by all. Hence it happens, that
the same man, or assembly cannot with equal facility comprehend
both James and Paul. This is proved in Luther’s failure, who calls
the epistle of James an epistle of straw; but let those who arraign
him, see what monstrous feelings they themselves cherish toward
Paul. Christ is the only Head, the only Sun; the greatest apostle
were only members; nor did these, as individuals, all equally receive
the rays of that Sun, but all together represented Christ in the apo-
tleship; comp. on their variety, Rev. xxi. 14, 19, 20. And the
matter was Divinely so directed, 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 each might bring a character and endowments as much
adapted as possible to the province assigned him. Cephas—In some
way or other, this word sounds more august than Peter. If Peter
had held that supremacy, which men afterwards attributed to him,
Paul would have had the strongest reason for mentioning it here,
at least of naming him as in an exalted position. Pillars—The
word corresponds to the Hebrew יִנֵּה, Prov. ix. 1, and wherever
occurs. They gave right hands—So, δωμεν δειταν, let us make peace;
1 Macc. vi. 58, etc. Fellowship—Which belongs to colleagues. The
—Namely, we might go, with the Gospel. Unto the heathen—Es-
pecially. For Paul also taught the Jews, Peter and John the Ge-
tiles, but the former went beyond Judea, the latter had continued
in Judea, while it existed as a nation. If Peter came to Rome, he
certainly had no fixed abode there.

10. The poor—Of the Jews. We should remember—The anteced-
ent for the consequent; for Paul was forward, not only to remem-
assist. I was forward—Even among the Galatians, 1 Cor. Paul did not cast away his seal for good works.

men—The argument at last reaches its height. Paul rests himself, therefore he owes not his teaching to man. [For Peter, read Κηφᾶς, Cephas. Tisch., Alf.] Antioch—Then of the Gentile church. To the face—Comp. ver. 14, beso the Sept. 1 Kings i. 23, twice; 1 Chron. xxviii. 8; Ps. xi. 16, etc. Below, ξαρὰ, before, iii. 1. I witnessed—A stern condemned—Gr. κατηγορομένος [Eng. Ver., to be blamed is f., etc.], for contrary actions, of which the one condemned see the next verse; comp. ver. 18. The participle has a meaning. For Peter had condemned himself by his own by his own practice.

did eat—As we did, with the Gentiles. He began to with-Eng. Ver., withdrew, gradually. Separated—Entirely. The fear of man is very injurious.

other—Believers. Even—Gr. xai, [Eng. Ver., also]. Tabas, whom you would think least likely to do so. Was cry—The power of frequent example.

aw—A happy observation. Walked uprightly—with a and open step, according to the rule, vi. 16; in the right cher with body erect, so that it is opposed to lameness, and properly called stepping out of line. Straightness of the joint. The Greeks say also ὄρθοβαστίν, to walk straight, ἄν, to run straight. [Πρὸς, not according to, as Eng. Ver., s; i.e., towards maintaining and propagating the truth of Mey., Alf.] Of the Gospel—For the Gospel teaches, ousness from the works of the law and the necessary ob- of the ceremonial law are inconsistent with redemption by death. 1 said—Paul alone maintained the point, without against Judaism; afterwards also against heathenism, 2 13, 17. [For Πέτρῳ, Peter, read Κηφᾶς, Cephas. Tisch., Gr. τῷ [construed with Πέτρῳ, Peter, and not ren- Ver.] The authors of this conduct should be attacked.

1 Tim. 20. If thou—In this argument Paul reminds the latter's argument against the Pharisees, Acts xv. 10, 11. as a twofold proposition, of which the first part, if thou, stated in ver. 15, 16; the second, why—the Gentiles, etc., 18. Being a Jew—And therefore more closely related to Lowest after the manner of Gentiles—So Paul speaks, turn- own practice against him. For Peter, abandoning his ide of living, declared for the Gentile mode, since it was
right in itself. After the story of Peter’s recantation, the proposition itself, that we must not live after the manner of the Jews, is discussed. The Gentiles—Freed from the law. Compellest thou—thy conduct. They would have held it necessary that the Gentiles should either observe the Jewish ritual, or be deprived of communion with the Church. To live as do the Jews—What had before been obedience to the law is now mere Judaism.

15. We—Paul, sparing Peter’s person, passes from the second person singular to the first person plural, then figuratively to the second person singular, ver. 18; lastly I in its literal meaning, ver. 19.

We, though Jews by nature, and not sinners of the Gentiles, supposed have been: comp. the preterite knowing—we have believed. This after the reason has been thrown in parenthetically, is resumed in the next verse with epithasis [emphatic addition] and reaches to we have believed. By nature—Not merely proselytes. Not sinners of the Gentiles—Paul declares it as an acknowledged fact, that the Gentiles, as they did not possess the law, are sinners, while the Jews, on the contrary, had the law or even works, Tit. iii. 5. Then he incidentally grants that the Jews can have communion with them only in Christ; but he especially states, as an acknowledged fact, the justification of the Gentiles by faith, and also infers the same thing concerning the Jews. To this refer sinners, ver. 17, note.

16. [Read εἰδότης δὲ, nevertheless. Tisch., Alf: Also read Χριστός τοῦ Ἰησοῦ, Christ Jesus. Tisch. (not Alf.)] Knowing—That since we have learned. A man—Every man, Jew or Greek. By works of the law—The followers of Galatism, from not clearly understanding and not rightly interpreting the nature and end of moral law, earnestly maintained the ceremonial law; and, acknowledging little or no distinction between the two, comprehended both under one word, the law, and therefore sought to be justified in observance of the whole law. The apostle therefore similarly regarding them, includes both in one word; or, where he uses the word more strictly, he means the moral law itself; he gives the ceremonial law a different name, elements, etc. But the state of controversy was more noticeable, as it regarded the ceremonial law, than as it regarded the moral law: since the matter of the former relating to 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 partially abrogated. Hence it happens that some arguments serve particularly against justification by the ceremonial law; more, however, against justification by the whole law, including even the moral law.
He appears more clearly from the arrangement of the epistle of Galatians; for in ch. i. and ii., the apostle shows that he was sent and taught, and was in no wise inferior to the other as his peaceful conferences, nay even his controversies and with Peter himself, plainly evince. In the third chapter is the discussion on the moral law; whence at ch. iv. 1–11, are deduced concerning the ceremonial law, and, after both illustrated, in ch. v. the question is raised respecting circumcision in particular. This is the sum: Moses and Jesus Christ; and the promise; doing and believing; works and faith; the gift; the curse and the blessing—are diametrically opposed in itself, but it derived its strength from the moral law. Therefore the moral law is, so to speak, more legal than the ceremonial, which was at the same time, as it were, an eleventh preliminary Gospel. See also Rom. iii. 20, note. But μὴ, if not. A particle to be resolved into ἀλλὰ, but, though, and not by force. Man is not justified by the works of the law, save in no other way save by faith. We find the same meaning in particles, and not, soon after. Knowing that a man is not by (Gr. ἐξ) etc., but by (Gr. ἀπὸ) etc., that we might be justified (Gr. ἐξ) etc.; by (Gr. ἐξ)—ἀπὸ, by, is said of the Gentiles; from, of the Jews, Rom. iii. 30, note. [Rather, they are not words for the same relation. Mey.] Of Jesus Christ—Christ Jesus, as presently follows with the names translated the name Jesus became known first to the Gentiles; the Gentiles to the Jews. Wherefore the order is not always indistinguishable where both names are used as here, Rom. xv. 5, 6; 1 Tim. ii. 5, vi. 18, 14; 2 Tim. i. 9, 10, notes; and generally in course Christ Jesus is used; in ordinary discourse, Jesus Christ. Even we also—How much more the Gentiles! Have believed we began to believe long ago. For—The consequence is reference to the Jews.

ἐὰν—When Peter withdrew himself, and refused any more on the Gentiles, as he had begun, it was equivalent to saying he had lived a heathen sinner during that association. But he formed a close relationship with the Gentiles, on account
of which he had very properly eaten with them. Wherefore if Paul sinned in eating with them, the consequence will be that Christ will be the minister of that sin. Paul so shrinks from the inconsistency of such a consequence, that he not only adds God forbid, but immediately softens the expression by an interrogation, and by using a form of the word minister, which is well suited to mark the indignity implied in the idea. There is no blame attached to Christ, conferring righteousness and holiness upon the Gentiles; but the whole blame lies with him who removes a separation from the Gentiles, after they have been converted to Christ: see next verse. While we seek—Ever since men have received faith and freedom from the law. To seek is virtually expressed in the preceding verse; and if while seeking, we are found, is a strong contrast to it. We are found—Now, anew. We ourselves also—Voluntarily. Christ—In whom, however, we seek to be justified.

18. I destroyed—the faith of Christ. I build again—By subjection to the law. A transgressor—a transgressor of the law, while I seem to observe it, [retracting, as it were, my former abandonment of Judaism. V. G.] A dreadful word to those who were zealous for the law. [This was to transgress the law of faith. V. G.] I commend—Gr. συνιστάμαι [Eng. Ver., make]. Peter had wished to commend himself, ver. 12, at the end; Paul shows by this Mima [imitation of the word characterizing Peter's aim] the sad fruit of the commendation.

19. For I—the reason assigned for God forbid. Christ is not the minister of sin and death, but the Establisher of righteousness and life. I am entirely in him. This is the sum and marrow of Christianity. Through the law—to the law—Through the law of faith, the law of works, Rom. iii. 27. I do no injustice to the law; I do not depend on a law, not less divine. This is stated as it was enigmatically, and is presently explained by the definition of the law of faith. In the same sense in which transgressor is used, law is used in speaking of faith. [But it cannot mean this here, as the whole argument shows. The law is the Mosaic law throughout. The law itself, properly apprehended, became my school-master to Christ, in whom I died to the law. Mey., Alf., etc.] Am dead that I might live—Rom. vi. 4, 6, note.

20. I am crucified with—Death is included in the cross, as apare from the contrast, I live; comp. Phil. ii. 8. On the same participation, Phil. iii. 10. Live—After that death. No longer I—[The common punctuation and Eng. Ver. are wrong. Render, I have been crucified with Christ, but it is no longer I that live, but Christ that liveth in me. Mey., Alf., etc.] No longer as a Jew: Col. iii. 11.
do not frustrate—As the Judaizing teachers do, but embrace my whole soul. The grace of God—By which Christ died for if—Christ is our righteousness in himself; not in so far as the righteousness of the law in us. This appears from the stance which Paul here shows would follow on the other suppo-
Died—[Eng. Ver., is dead]—And so rose again. There have been no need of these, if righteousness had been from that is, For if Christ died, it must evidently have been be-
law had no power to justify us; but if the law can justify, of Christ is superfluous. Chrysost. in Alf.]

CHAPTER III.

He abruptly attacks the Galatians. Foolish Galatians—
ing followed up, and held fast, a subject most clearly pre-
ner. 3. He does not call them beloved, because they were not,
but reproved; although he really loved them. Bewitched
is, produced in you so sudden and great a change. V. G.]
allows more closely agrees with this word, if you omit the
it ye should not obey the truth, [which are omitted by Tisch.,]
for the eyes are so obstructed by fascination [that a man
asks that he does not see what he sees, or that he sees what
exist. V. G.] Before whose eyes—Very clearly. Hath
ntly set forth—Things are said προφάσομαι, to be set forth,
ated publicly in writing. Jesus Christ had been so writ-
rayed before the eyes of the Galatians by the Gospel.
among you—The form of his cross impressed upon your
faith, that now you might also be crucified with him, ch. ii.
ote. Especially in the Lord’s Supper.

—A weighty argument. Learn—What you think. Here
at: you have learned much from me; I wish to learn this
you. By the works of the law—In which you seek right-
The Spirit—[In whom you addressed God as Father.
nous by his gifts, ver. 5; Mark xvi. 17; Heb. ii. 4.
of the Spirit accompanies righteousness, ver. 14; Eph. i. 13.
the one is often put for the other; comp. note on Rom. vi.
18. This argument is repeated, ver. 5; and weight is added by two verses interposed, viz., ver. 3, 4. Further, Paul, in this epistle only, 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 reason; namely, the epithet "Holy" is a very joyful one, but this epistle is decidedly severe. Or—Two things directly opposed. By the hearing of faith—The nature of faith is thus exquisitely and aptly noted, not working, but receiving.

3. So foolish—Ως τως, so, makes an emphatic addition; you might only neglect Christ as portrayed in the Gospels, but also the gift of the Spirit, which came much more under your notice; see at 1 Cor. i. 6. Having begun—The progress corresponds to the beginning. No second justification is given by the works of the law. Now—Whereas having left the flesh, you should have become more and more spiritual. By the flesh—Heb. ix. 10. [Phil. iii. 2; Rom. ii. 28.] Doubtless the Galatians thought that they were entering more deeply into the Spirit. The flesh may be easily taken for the Spirit, even by advanced believers, unless they maintain a pure faith. Are ye made perfect—When, aiming at the end, you follow the flesh. All things are estimated by the end and issue.

4. Have ye suffered—While you suffered and bore with me, patiently (and this patience is the fruit of the Spirit), when I persecuted you to Christ and his cross, ver. 1, note, and labored among you in the weakness of the flesh; as he says more explicitly afterwards at iv. 11 (where the word ἐξῆν, in vain, is repeated), 13, etc. He does not say, have you done (comp. 2 John ver. 8), because here he only refutes those that work; but he says, have you suffered, ver. 5, properly (for he suffers who is born [in Christ], iv. 19; and he who runs, v. 7); also oppositely to his argument, to amplify the indignity of their loss. There is a similar use of this verb at Amos vi. Zech. xi. 5. Sometimes εἰ παρεχεῖν, ἀγαθῶν παρεχεῖν, is to receive benefit, Baruch vi. 38 (34); but this is not the notion of the word adopted by Paul. [But the sufferings here meant are those they underwent at the reception of the Gospel, by persecutions, etc. Also.] If it be yet in vain—This is as if it were a correction; ye have not suffered so many things in vain; for God has given you the Spirit, and has wrought mighty works in you. Comp. Heb. x. 32.

5. He that ministered—and worked—[But Eng. Ver., ministereth, and worketh is right. So Mey., etc.]; so Chrysostom. For the participle of the imperfect tense is contained in the participle of the present: εἰμι, in the first of these participles, εἰκορηγῶν, ministering, is emphatic: for he who preaches ministers.
in, ministers, or furnishes in addition. By—Supply, did he hear of faith—This expression, with the next verse, is the proposition, and in ἀκοήν, even as, assumes an affirm-

am—See Rom. iv. 3, note. Genesis is Paul's armory, 16; ch. iv. 22: for we must go back to the beginnings of Ant. xix. 4.

ye—The imperative; comp. 2 Tim. iii. 1. Neither the of the Galatians nor the commencement of the discussion in indicative. They which are of faith—For Abraham be-

he same—These alone, the other descendants of Abraham ended. Children—Ver. 29.

foreseeing—Ἀποφρονομένοι, and, being an emphatic addition, extends to the argument to the Gentiles also. [But there is no em-

the Gentiles. The question is between those who were of those who would be of the works of the law, whether Jews or Greeks. Alf.] Foreseeing implies divine foreknowledge, more than the law. The great excellence of sacred Scripture is, that it can be controverted is foreseen and decided in it, even at appropriate language. Scripture—A mode of expression condensed, as will appear to him who analyzes it, thus: justified to these things; God foreknew that he would act the Gentiles; God therefore already dealt similarly with God also caused it to be written, and that too when it was. All this is included in foreseeing—All these

not be so briefly expressed in our mode of speaking, otherwise would be considered obscure. But the ardor of the apostle, which, full of the Spirit, was directed to one topic, and primary import, produces this effect. What was said to was written out in Moses' time. Through faith—Not by

would justify—Gr. διὰ φασίν [Beng., justifies]. The present of Paul writing; so, they are blessed, ver. 9. Preached before—Gr. προανεγέρθησαν. A word which very sweetly a Catachresis [using the term Gospel of the promise given in, instead of in its true sense]. The Gospel was preached in before the times of the Gospel. The gospel is therefore the law. Shall be blessed—Gen. xii. 3; then more

בְּנֵי, Gen. xxii. 18; Ps. lxxii. 17. The mere promise; nothing is said of works. Moreover, justification is joined. At the same time the nature of the pledge appears in the form of the Hebrew verb: they shall bless themselves, congratulate themselves on the blessing. Is. lxv. 16;
comp. Deut. xxix. 18. In thee—As in the father of the Messiah, therefore much more in Messiah. The Gentiles, as believers in Christ, are Abraham's seed. Seed first, then blessing, was promised to Abraham. Add note to ver. 16.

9. They which be of faith—All, and they alone, as appears from the opposite in the next verse. With 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 that was said before Christ was born of Abraham's seed, after that even with, nay even before: compare the heirs with him, Heb. xi. 9.

10. Under the curse—Under, here and afterwards, is very forcibly joined to the accusative. The curse and the blessing are opposed. Are—This verb is repeated very forcibly. It is written—Deut. xxi. 26: cursed is every man that continueth not in all the words of law to do them, where πᾶς, every, and πᾶς, in all, are not in the Hebrew, but in the Samaritan. Perfect obedience is required by infinite continual obedience by continueth. No man renders this. Written in the book—Paul adds this as a paraphrase.

11. By the law—Paul rather pressingly urges this matter, lest 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, though they did not keep it, Rom. ii. 17, 23. He answers, it is no advantage to them that do it not, ver. 12. In the sight of God Whatever it may be before men, Rom. iv. 2. It is evident for—phrase refers to what follows, 1 Tim. vi. 7; 1 Cor. xv. 27. And the fact, that no one is justified by the law before God, it is never less true that the just shall live by faith. The former is alleged as still doubtful, but the latter is ἡ δικαιοσύνη, manifest, by which every person should be placed beyond doubt. [Beng. renders, The just faith shall live, connecting the words by faith with just, not shall be by faith. So also Alf., Mey., etc.] The just by faith—See Rom. 17. Shall live—The same word is in the next verse.

12. Is not of faith—It does not act the part of faith; it does not say believe, but do. That doeth them—Rom. x. 5. [Omit ἀνθρωπος, man. Tisch., Alf. Read, he that doeth, etc.]

13. Christ—Christ alone. This is an abrupt exclamation with a conjunction, and with some indignation against the doers of law. A similar ἀσυνεδέτων [absence of conjunction] occurs, Col. 4; where the apostle is likewise speaking of Christ. Us—The chieftly pressed upon the Jews; for the blessing also was nearest them. The contrast is, on the Gentiles, ver. 14: comp. iv. 3. Hath redeemed—He freed us by purchase from the state, in which
The same word occurs, iv. 5. [Us—The Jews, for they are under the curse, ver. 10. Mey.] From the curse—Under my lie, who trust either to the law or its works. Being made for us—We have here the abstract, not the concrete noun. And dare without the fear of blasphemy so to speak, if the Lord not led the way? Curse, κατακακός, means more than anathema. ix. 3; for the curse is inflicted by another, the anathema rarely incurred. Likewise ναρ, shall be cut off, is said of anan. ix. 26. Χιλιπέρ, for, is also very properly used here: became the curse, which we were, in our stead, that we may be a curse. It is written—Deut. xxi. 23, accursed of every one that hangeth upon a tree. On a tree—Between the earth. Our mother-tongue calls it the gallows. The mention of redemption, mention the cross, rather than the Mount of Olives, 1 Pet. ii. 24. Had not the pun-ishment of the cross been long ago abolished, the stupendous import of the cross would be more apparent.

That—that. The first that corresponds to, being made, the last redeemed us; comp. that occurring twice, iv. 5, note. On us—Who were afar off, ver. 8. The promise of the Spirit xiv. 49, note. We might receive—We Jews, nearly related to the blessing. The nature of faith is expressed by this promise and faith are related. Through faith—Not of faith depends on the promise alone. “The Spirit from heaven within us some spark of faith, which grasps Christ, the Spirit himself, that he may dwell within us.”—Flacius.

Although it be only a man’s testament from which the law is taken. [Διάθεσις is covenant, not testament, as Beng. understand it. Mey., etc.] A man’s—The maintenance of a promise is far less important. Confirmed—When once all the author himself, unless some unexpected cause either mind or from without should happen (such a cause as can-to God); much less any other [since he is here indeed of a legal right, for in fact testaments or human bequests are later infringed not without heavy guilt. V. G.]; and the person the law corresponds in the conclusion. For the law here considered as a person distinct from God’s promise, by personification, just as sin and the law are opposed to att. vi. 13, viii. 3; and Mammon, as if a master, is opposed to
with the tutors, and the law is called a *schoolmaster*, presently, 
24, ch. iv. 2, 3. The promise is regarded as more ancient, and 
spoken by God: the law, as more recent, and as distinguished from 
God the lawgiver; because the promise is more peculiarly God’s; 
the law is, as it were, something foreign; see ver. 17, 18, 21, 22, no. 
*Disannulleth or addeth thereto*—In whole or in part: by abolishing 
taking away legacies, or adding new charges or conditions. *Moreover of none effect*, ver. 17, corresponds to both words. 
*promises*—In the plural; the promise frequently repeated [ver. 17, 21, 
and it was twofold, of earthly and heavenly things; of the land of Canaan 
and of the world, and of all the Divine blessings, Rom. iv. 13. But 
law was given once for all. *And*—Gen. xiii. 15, xii. 7, xv. 18, 18 
8. *He saith*—God. *As of many*—As if there was one seed before 
the law, another under the law. *As of one*—See how weighty the 
conclusion Paul draws from the grammatical accident, number; 
this is the more wonderful, because קֹדֶשׁ, *seed*, is never put in the plural, 
unless in 1 Sam. viii. 15, where it however denotes *lands*, not *seed*. 
Indeed, in the Sept. the force of the singular number is more apparent. Moreover, Paul has not here determined that *seed* denotes 
single offspring, and that *seeds* only signifies a numerous offspring; 
for seed in the singular very often implies a multitude; but he means 
to say that there is one seed, that is, one posterity, one family, 
race of Abraham’s sons, to all of whom the inheritance falls under promise, [after Moses, as well as before Moses; *of the uncircumcised 
not less than* of the circumcision. *V. G.*], not to some by promise 
others by the law, Rom. iv. 16. But the promise of the blessing 
is the promise of the inheritance of the world or of the earth must 
carefully distinguished; in the former, not in the latter, the noun 
*seed* refers to Christ. For the blessing is accomplished in Abraham 
not in himself, since he died before the Gentiles obtained the blessing, 
but inasmuch 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 could 
his posterity bless, who only receive *with* him the blessing by faith. Therefore the blessing is accomplished in Christ, who is the one 
most excellent and most desired, who in himself bestows the blessing. 
But yet, because all Abraham’s posterity are akin to him, therefore 
the blessing is said generally to be accomplished in the *seed* of Abra 
ham, 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, 
that is, to his numerous posterity, ver. 19, 22, not, however, to Christ.
Relation to Christ. Which is Christ—Which is not to be referred to, to the seed, but to the whole of the foregoing this sense: what God says, wholly refers to Christ. [Yet the personal Christ Jesus, but including also his mystical. That is, to Abraham and his seed belong the promises, being promised in Christ. V. G.] For Christ upholds all these, 2 Cor. i. 20. In Greek and Latin the gender of the often corresponds to the substantive that follows.

And this I say—He shows to what the comparison, ver. 15, covenant—The word is taken here in a little wider sense of a testament, for ὁ διανόμων, the contracting party here, natal God. And yet the term testament better suits this than covenant, ver. 18, at the end. Comp. note on Matt.

Confirmed before—Confirmed, ver. 15, corresponds to this: before, is added because of those four hundred and thirty the Testament was confirmed by the promise itself, and that repeated, and by an oath, and that too many years before: οὐκέτι, no longer, in ver. 18, agrees with this before. Χροστού, in Christ. Tisch., Alf.] After—It will be said: to the Hebrews (vii. 28, note) everywhere prefers to the things which were confirmed after the law; how then is said here, after which the law was given? Ans. Those noticed there, in which the new covenant expressly re- old: but that the law neutralized the promise, as is here added neither in the time of Abraham, nor of Moses. It was from the beginning, is preferred in both cases: comp. 8. Everywhere Christ prevails. Years—The greatness interval increases the authority of the promise. Which was to tends to attribute inferiority to the law, and to impart to the personification. He does not say, given, as if the law and before it was given; nor does he add, by God, as he had the covenant. [There is no force in this; every law first being with the act of legislation. Mey.] There is another these words, John i. 17. The law—He speaks in the case; so that God who promises, and the law which does that promise, may be distinctly opposed, and this contrast the personification before noticed. Cannot disannul—A the consequent, that is, the law does not confer the inheritance make of no effect—But it is rendered ineffectual, if the conferring the inheritance be transferred from it to the law.

A conditional syllogism, of which, when the consequent is the antecedent is removed; so that the conclusion is, there-
For the inheritance is not from the law. God—Here the promise expressly predicated of God.

19. Wherefore then—the law—Some punctuate thus, τι οὖν νόμος, what then; was the law added, etc. Indeed τι οὖν, what then, often stands alone; sometimes, however, the interrogation is prolonged, τι οὖν γεμαύ, what then do I say? 1 Cor. x. 19: τι οὖν τὸ περίσσον τού δαίον, what advantage then hath the Jews? Rom. iii. 1. What then of the law, that is, one might say, was the law therefore given in vain? Cause of transgressions—That they might be acknowledged and might gain strength. [Rather, that sin might become transgression, to prepare the way for Christ’s atonement. Mey., Alf.] Human transgressions are noticed not so much before, Rom. v. 13, as after the giving of the law. The same word occurs at Rom. iv. 15, see note; and in the plural at Heb. ix. 15. The contrast is continueth, ver. 10. The thing itself is explained at ver. 21, 22: namely, all are condemned under sin. It was put, given—He does not say, substituted. Sought to come—Comp. came, ver. 23. The seed—New Testament belief obtain the fulfilment of the promise; ver. 22. To whom the promise was made—Or rather to whom God promised. [Better, it had been promised; comp. the passive in ver. 16. Mey.] Comp. ἐπήγαγεν he had promised, Rom. iv. 21; Heb. xii. 26. Ordained—Not ἑξετάζει, [ordained as something new to supersede the promise]; comp. ver. 15. By angels, in the hand of a mediator—A double mediation. Angels representing God, Heb. ii. 2: a mediator, the people. God delegated the law to angels as something foreign to him and severer than anything which he reserved the promise to himself, and gave and dispensed it according to his own goodness. Moses was the mediator; hence it is often said, παρὰ τῷ Μωϋσει, by the hand of Moses. A mediator is defined, Deut. v. 5. Moses, as a mediator, is quite different from Christ—one repels—the other attracts.

20. Now a mediator—The article has a relative meaning. The Mediator, Moses, who was far later than the promise, and at the same time severe. Of one—The middle term of the syllogism, of which the major and minor premises are expressed, the conclusion is understood: One does not use that Mediator (that is, whosoever is one [changing] does not deal first without a mediator, then through a mediator; nor does he afterwards withdraw himself to deal through a mediator; for intimacy does not generally decrease, but increase, but God is one. Therefore God did not deal 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. But God is one—There is not one God be£
after the giving of the law, but one and the same God. The law he dealt without a mediator; therefore the mediator Sinai does not belong to God, but to the law; whereas the God's; comp. as to the unity of God, on the same subject, 30; also 1 Tim. ii. 5: and the oneness of God before and law agrees most beautifully with the oneness of the seed better the law. Thus Paul infers from the very manner of giving that the law was given because of sin; and thus the new in the next verse is in direct connection.

en—This objection may be raised, because the law is said given because of transgressions. The answer is, that not against the promises, and the answer presents two con-
s: 1, the law in itself, though willing, cannot give the life, ver. 21; 2, nevertheless, as a schoolmaster, it assisted use of life; ver. 22—iv. 7. The first consideration is proved athymeme [a covert syllogism; the argument is confirmed contrary. If the law could—which it could not, etc.], (of the as at ver. 18)—If the law could give life, righteousness by the law; but righteousness is not by the law; supply, the law cannot give life. The major premise is evident, for must shall live, ver. 11. The minor premise, and at the same second consideration itself, is proved by ver. 22: and that exodus [repetition of the same words, either as to sound in inverted order]; for of these four terms, to give life, ness, sin, promise, the first and fourth, the second and third, each other. The law—It is called the law, not the law of we say, the promises of God, not, the promises absolutely. The conditional force does not fall upon was given, for the certainly given, but upon could have. Which could have—shows that the emphasis is on ὅσα ἐπαύσαυ, can. The law r. 12, for it says, he shall live, but it cannot. Given life—pression death is assumed as threatened against the sinner, fore the language becomes very distinct. The law offers life, ver. 12; but does not confer it, because it cannot, being through sin. Verily—[This word is emphatic; in very teousness would have been by the law. Alf.] Not merely in of those maintaining justification by works. The matter is one, although it be now beyond the law's power. Right-
For righteousness is the foundation of life. The contrast 22.

—So far is righteousness from being of the law, that, from times rather the acknowledgment of sin. Hath concluded—
It has comprehended sinners, that were formerly unconcerned, and has concluded them altogether [but σὺν in συνέκλεισεν, has no such force as this. Aif., etc.]; comp. inclosed, Luke v. 6. The Scripture—The Scripture, not God, is said to have concluded all under sin; although such a concluding is elsewhere ascribed to God, Rom. xi. 32. Moreover, note that he says, the Scripture, not the law. Scripture began to be written, not when the promise was made, but when the law was given; for God keeps his promises even without writing, but the sinner's perfidy required to be rebuked by the written letter. Furthermore, in the next clause also, that, etc., Paul alludes to something, which goes beyond the sphere of the law, not of Scripture.

All—Not only all men, but also all the things, which they are and have. [Rather, all men, simply; comp. Rom. xi. 32. Mey.]

23. The faith—Gr. τὰ πιστεύει. [Eng. Ver., omits the article.] See the following verses. We were—kept shut up—These two words elegantly separate the law and faith. The being kept is the consequence of the shutting up. Wisd. xvii. 16: he was kept shut up in a prison without iron bars. Shut up unto—Comp. Sept. συγκλείεις εἰς ὀδηγούτως, to shut up unto death. Ps. lxxviii. (Ixxvii.) 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, he was shut up (αὐτῷ εκλείσεις) to those very hopes whose object was his own family and friends; so the same writer often. Irenæus has, the sons of God are shut up to the belief of his coming.

24. A schoolmaster—Who has kept us under discipline, lest we should escape. Children need such discipline, iv. 8. There is again a personification of the law.

26. Children—Emancipated, the keeper being removed.

27. Have put on Christ—Christ is to you the badge of manhood. You are no longer estimated by what you were, you are alike in Christ and of Christ; see the following verses. Christ is the Son of God, and ye are in him the sons of God. Thomas Gataker says, If one should 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.

28. There is neither—These were formerly differences, now they are at an end, with their causes and signs: εὖ for ἐνεπτι, there is in or among, with the preposition to which εὖ, in, presently corresponds. Jew, etc.—Col. iii. 11, note. Male nor female—In the circumcision there was the male: for the weaker sex, by which the transgression began, was without it. One—A new man, who has put on Christ. Eph. ii. 15. In Christ Jesus—Construed with one.
en—Christ sanctifies the whole posterity of Abraham.
and (before heirs). Tisch., Alf.] The promise—Given to

CHAPTER IV.

I say—He explains what he said, iii. 24, of the school-
The heir—This term is repeated from ch. iii. 29. Child—
off. Differeth nothing from a servant—Because he is not at
disposal, in deeds and contracts. Of all—Those things
ote to the inheritance.
overseer—Of an heir. Overseers—Gr. oikonómu, stewards of
Eng. Ver., not so well, governs].
Der the elements of the world—Στοιχείον, an element. A
principle, from which other things arise and are constituted):
verse, 2 Pet. iii. 10, see note: and in letters, Heb. v. 12,
εὐχείωμα, respecting the child in the womb, 2 Macc. vii. 22):
metonymy [change] elements of the world here, likewise
beggarly elements, presently, ver. 9, that is, principles of
pending on times determined by the motion of the elements,
the sun and moon; likewise principles which refer to meat,
other earthly matters, all material and outward objects, iii.
p. Col. ii. 8, 16, 20, etc. They are called tutors in the con-
ments in the abstract. The Son of God, sent down from
and the Spirit of the Son of God, iv. 6, are opposed to these
ings. In bondage—This answers to, differeth nothing from
ver. 1.
fullness of the time—This refers to as long as, and to the
inted, ver. 1, 2; for the Church also has its own ages.
man nature had passed through every form of evil, and
ure. Theophyl. in Mey.] Sent forth—Out of heaven, from
he had promised. The same verb is repeated, ver. 6, of
where Castellio and others interpret thus: The Lord Jeho-
and his Spirit. Before this visitation men seemed to be
less the object of God’s care; Heb. viii. 9: afterwards a new aspect of things was presented. His Son—The Author of liberty, airis [Eng. Ver., to (redeem), that (of might, etc.)] An Anaphora [repetition of a word in beginning. The first that refers to made under the law: therefore the second refers to born of a woman. There is a Chiasmus [cross reference of pairs of words or clauses] very similar to this, at Eph. iii. 16, v. 1; 26, which see with the notes. Christ, in the likeness of our condition, made our condition good; in the likeness of our nature, made us the sons of God: made is forcibly repeated, he might have been born of a woman, and yet not have been made under the law, but yet he was born of a woman, that he might be made under the law. The first made, with the addition of a woman, adopts the meaning of being born. To redeem—From slavery to liberty. The adoption of sons, in which those who are of age delight, with the enjoyment of the inheritance. We might receive—Gr. ἀπόλαυμα. Ἀνδρό shows the fitness of the inheritance. We might receive—Gr. ἀπόλαυμα. Ἀνδρό shows the fitness of the inheritance.

6. Because—The indwelling of the Holy Spirit follows the condition of sons, the latter does not follow the former. Ye are—Evv. you of the Gentiles. Sons—Of age, living with the Father on terms of noble liberty. [For δοῦν, your, read ἐκ, our. Tisch., Alf.] Abba, Father—The Hebrew noun is here delightfully used; comp. Mark xiv. 36; and the union of the Greek and Hebrew idiom harmonizes with the one blended cry of the Hebrews and Greeks. The Hebrew says, Abba, the Greek says, Father, both, Abba, Father(comp. Rev. i. 8. So peace, peace, is likewise redoubled, for the Jews and Greeks, Isa. lxxii. 19. Individuals also redouble their call upon the Father. This is a pledge of sonship in the New Testament, comp. Matt. vi. 9, note.

7. Thou art—a son—Paul passes sweetly from the plural to the singular, as in ch. vi. 1; and there is at the same time here expressed the fatherly answer of God to individuals who cry Abba, Father, in the spirit. [The language individualizes more and more as it advances: we might receive, ver. 5—ye are, ver. 6—thou art, ver. 7—Mey.] A servant—In the manner of inferiors. An heir—In reality. [Read, διὰ Θεοῦ, (an heir) through God. Tisch., Alf.]

8. Then—When we were children. Ye knew not God—The ver.
state of the Gentiles. *Ye did service*—Being under a dif-
fandage from that of the Jews, ver. 3. You worshiped false
a false worship. You had not been accustomed to the Mo-
ship, and therefore it is more wonderful that you now affect
attained the truth without those elements, and now at length
for them. *Which by nature are no Gods*—So the Sept., to
is no God, 2 Chron. xiii. 9. [Transpose μη after ςάρυ;
. Render, to gods, which by nature exist not. Alf.]
*a that ye have known God*—The true God, who is a Spirit.
know him, and yet follow eagerly after those elements, it
master should wish to return to the alphabet. * Rather*—It is
of God. He acknowledged and declared you to be his sons;
xxxiii. 12, 17. What belongs to God, is more important
than what belongs to ourselves; comp. 12. * How?*—A question full of wonder; i. 6, I marvel.
ns we have formerly been in bondage. * Weak and beggari
ness opposed to filial boldness; want,* to the abundance of the
. * Whereunto*—To elements, not to God. *Again afresh—
ωθεν, [Eng. Ver. translates both again]. You wish to be
again: now to elements, as formerly to idols; and afresh,
elements anew, by which Israel had been formerly en-
comp. again, Rom. viii. 15, note. *To be in bondage*—Un-
freemen. *Ye desire*—See ver. 21, and Mark xii. 38, note.
ry kind of readiness in wishing is good, Col. ii. 18, 23.

*Sabbath*—Rom. xiv. 5, that is, *Sabbaths,* Col. ii. 16, note. The
Sabbath was the most sacred of all. Therefore the order
on is to be observed, comp. 1 Chron. xxiii. 31; 2 Chron.
Sabbaths, new moons, feast days, is an affirmative sentence;
prohibition, the order is inverted, as in Col. ii. 16. *Ye observe
παρείσθε. As if there were anything beside [παρά] faith.
—Longer than months, shorter than a year, that is, feasts
ch the Sept. frequently translate καιροίς. * Years*—Anni-
as, the commencement of the year with the month Tisri;
not be said that the sabbatical years, fixed for the land of
ere observed by the Galatians, although this epistle was writ-
the sabbatical year, which ended (Dionysian era) 48. [This
ows how far the Galatians had and had not been led away.
not adopted circumcision, but were only in danger of it;
8, 12, vi. 12, 13). But nothing is said of the observance
in this epistle. *Mey.*]
11. **You**—I do not fear this for my own sake, but for yours. **Up** to you—An emphatic expression.

12. **Be**—He suddenly lays aside arguments for appeal, ver. 11—12, of which whoever has not command (and no carnal man has it), is a perfect teacher. Here especially the apostle's tenderest affection descends to the Galatians. **As I**—Brotherly harmony of mine causes what is taught to be the more readily received; 2 Cor. vi. 22. He says, therefore, Unite with me in my feeling towards Christ. The particle ὡς, as, denotes the closest union, 1 Kings xxii. 4. **As ye**—I consider your loss as my own. **I beseech you**—To think as I do. **Ye have not injured me at all**—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 labours among them almost vain? ver. 11. Paul answers: I have pardoned this, I do not recall it. There is at the same time a **Meiosis** [less expressed than intended], that is, you have embraced me most affectionately, ver. 14, 15.

13. **Through infirmity**—Infirmity had not been the cause of his preaching, yet it aided Paul in preaching more effectively; 2 Cor. xi. 23. 9; though it might have seemed that the Galatians would more readily reject him on that account.

14. **My temptation**—That is, me with my temptation. Holy men, even apostles, in former times did not conceal their temptations, men do now, not even in public. **In my flesh**—He mentions Paul the flesh, 2 Cor. xii. 7. [This seems to have been the same as thorn in the flesh, 2 Cor. xii. 1, etc. Alf.] **Despised not**—Through natural pride. **Nor rejected**—Through spiritual pride, more contemptuously. There is a distinction.—(1) As respects the object, the temptation in the flesh, which temptations might have seemed contemptible in a twofold sense. (2) As regards the contrast, which twofold:

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

(b) nor rejected, but—as Christ: this is more from a spiritual standpoint.

An angel—The flesh, infirmity, temptation, are unknown to angels, wherefore to receive as an angel, is to receive with great veneration Christ—Who is greater than the angels.

15. **Blessedness**—Gr. μακαρισμὸς; , derived from μακαρίζω, I congratulate. You were thankful for the Gospel, and for me its messenger: what cause was there for this thankfulness, if you now disd
we given to me—Thus testifying a grateful mind, for having so great blessedness through me. That spontaneous affect-

very—He who speaks the truth is a friend, and truth ought
duce in you hatred against him. Because I tell you the

hing his rivals. Not well—Not in Christ, although they appear the contrast is, in a good thing, ver. 18. Neither their cause, nor their manner is good. Exclude you—From us, from other, from other teachers; the anti-judaizing ones, including Mey.] They think that we shall be excluded from you; would not exclude us from you, but you from us: ἐξελείσασεν, I am disposed to think, is not used in the sense, in which is say that chickens are hatched [excludi, thrust forth from

it is good—He advises them not to allow themselves to be

To be zealously affected—After the active he uses the
It is Paul’s duty in the name of Christ ζηλοῦν, to be jealous,

2: it is the part of the Church, as the bride, ζηλοῦσα, zealously affected, to respond to ardent love, to kindle zeal by Chrysostom], to be mutually zealous. In a good thing—matter in hand is good. When I am present, answers to so also, always. Which is time in general, while the ex-
when I am present, is special time, and that too modified so same time to comprehend the ground of their zeal, viz., that been able so to exult, at Paul’s presence: the in a good monizes with when I am present, and may be taken with one idea. Whenever any good thing is presented, and not when I am present. When I am present—they had formerly

vards Paul, when present, most earnest affection, and had in

little children—A father should be affectionately honored

This is closely connected with you, [ver. 17], as Ἰξεῖ, occurs in the next verse shows. [But it is better to con-
what follows. Mey., etc. Render, My little children, whom

wait with until Christ shall have been fully formed within I could wish to be present with you now, etc. Alf.] Paul to the Galatians, not as a rival, but as a father, comp. 1 Cor. iv.

authority and the tenderest sympathy towards his little chil-

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often accumulates figures. Here, however, the figure, derived from the mother, prevails. In the note on ἰσαροῦσαι, to be zealously affected, conjugal affection was assumed from the parallelism. Even spiritual things, love sometimes descends, rather than ascends; 2 Cor. xii. 15. Again—as before; ver. 13. I travail—With the utmost affection, 2 Cor. xi. 2; with crying, ver. 20. [Paul, in writing these very words, strained every nerve. V. G.] He speaks as the cause demands, for in the natural birth, formation precedes the pains of labor. Until—we must not cease to strive. Always is the correlative, ver. 18. Be formed—that you may live 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 to worldly formation. Christ—He does not say here Jesus, but Christ; and this too is a change of the concrete for the abstract. Christ, not Paul, was to be formed in the Galatians. In you—Col. i. 27.

20. But—Gr. δὲ [not rendered in Eng. Ver.] Although my presence is not the only cause which should kindle your zeal. To be present—Ver. 18. Now—Now it would be more necessary than formerly; comp. again, ver. 19. To change—To accommodate the voice to the various feelings. They usually do so, who zealously strive to recover alienated affections. He writes mildly, ver. 12, 19, but would wish to speak still more mildly. My voice—The voice may varied more than writing, as the case demands. The art of speaking is first, that of writing is only a substitute and subsidiary; 2 John, ver. 12; 3 John ver. 13, 14. I stand in doubt—I know not how to begin or end. Paul aimed to speak most plainly to the Galatians. He accommodated his discourse as much as possible to their dulness to convince them. The doctrine of inspiration is not thus endangered. see 1 Cor. vii. 25, note.

21–30. [These verses add a learned Rabbinical allegorical argument from the law, intended to destroy with their own weapons the influence of the false apostles. Mey.]

21. Tell me—He urges them, as if present, tell me. Do ye hear—When it is publicly read. You therefore act, as if you had nothing of Abraham written in the law. He has recourse to an allegory only through extreme necessity. This is, as it were, a sacrificial anchor, ver. 20.

22. It is written—Gen. xxii. Abraham—Whose sons you want to be.

24. [Omit αι, the, before δοῦ, two. Tisch., Alf., etc.] An allegory. Gr. ἀλληγορούμενα, is compounded of ἀλλος, another, and ἀγορεύω say; so that an allegory is, when one thing is said, another more
meant, as in mythology. [Render the verse; For these are (mean, in the allegory) two covenants; one indeed from Sara, gendering (bringing forth children) unto bondage, which is servitude. Afb.] This scheme will assist the comparison:—

OBJECTS:—HISTORICALLY, THE TWO SONS OF ABRAHAM.

The Bond-maid: The Free Woman.

of the Bond-maid: Isaac, the Son of the Free Woman.

ALLEGORICALLY, THE TWO COVENANTS.

has a husband: The Desolate.
no are from Mount

Mount (that is now): She who is above (that shall be).

which now is: Jerusalem, which is above.

which is above: The Spirit.

PREDICATES.

brings forth: brings forth free-born children.

bring, abundant at

suffers persecution.

rejoices in the inheritance.

This language is of most extensive application, so that his dis
discourse comprehends the doctrine both of the Law and the Gospel,
Old and New Dispensations; and not only all these things in the abstract, but also the people of each doctrine and dis-
s, as if they were two families, with their mothers, in the

Hence that declaration, Agar is the covenant from Mount which we is opposed, ver. 28. Hence, by parity of reason-
quick transition from the one to the other in the allegory.

indeed—Gr. μία μετα, [Eng. Ver., omits indeed]. But 6, corresponds to this indeed; and there follows at ver.
less mention of the promise, as a contrast to Sinai or the law; same term, promise, swallows up the expression, the other which would seem to be required in the conclusion. Sinai bore Paul chiefly treats of the moral law; comp. iii. 19;
18, etc. Which gendereth to bondage—For she has chil-
those at first numerous. Which—Gr. γενετ. The predicate.
the subject, if the statement be considered within the con-
the other hand, without the context, it is the predicate, as
is the case in the allegorical discourse, Matt. xiii. 37, 38. [Hagar
Hagar is predicate; the covenant at Sinai is in the interpretation
what Hagar is in the history. Mey.]

25. [For the second ḍè, and, read γὰρ, for. Tisch., Alf., etc.
Beng. who renders incorrectly. Render, For the (word) Hagar,
Mount Sinai, in Arabia, (i.e., among the Arabians,) but correspon-
(Hagar does; not Sinai, as Beng. etc.), with the present Jerusalem,
for she is in slavery with her children. Alf., Mey.] For Sinai is a
mountain in Arabia, and [but] answereth to Jerusalem that now
for it is in bondage with her children—Hagar, ver. 24, and Isaac
ver. 28, are opposed, where observe, that Hagar is mentioned by
her own name, not so Sarah; and yet Isaac is named, and Ishmael
as the child follows the mother, a bond-maid; but the son of the
woman is called by his own name. Thus Hagar is introduced in this
section on good grounds. Meanwhile, the covenant from Mount
Sinai, and the promise, are opposed in ver. 24 and 28; likewise,
ver. 25 and 26, Jerusalem which now is, and Jerusalem above. So
consider these words Στὶν ὅρος ἐστὶν ἐν τῇ Ἀπαβίᾳ, Sinai is a moun-
tain in Arabia, found in all the copies, as a gloss, erroneously.

But thus Paul’s argument is weakened, when he adduces the bondage
originated from Mount Sinai, as answering to that of Jerusalem which
now is; ver. 24, 25. We now notice some things in detail. Sinai
a mountain—Ver. 24, has from the Mount Sinai; now the order
the words is changed, (comp. Eph. ii. 1, note.) In the former pa-
sage, the mountain is more regarded, since upon it the law was giver
whatever name it might have; afterwards, Sinai, is the prominent
idea, a mountain in Arabia. Answereth—ἀς, and, although it is
Arabia; σεβογχέω, to answer to, is used of that which agrees in
comparison. This agreement is self-evident, for the same people who
received the law on Mount Sinai, inhabit the city of Jerusalem; and
the same principles apply to the people at both periods. It is to be
added, that Sinai and Jerusalem were nearly under the same meridian
and with slight interruption were chained together as it were. When
now is—The contrast is, that is above. Now—Refers to time, ab
place; the contrast of each must be supplied from the other in
semiduplex oratio. [A concise mode of expression, when two mem-
ers of a sentence are so related, that each must supply some word
from the other.] The Jerusalem which is present and earthly; Jer-
salem which is above, and eternal. Which is above, is said with
the more propriety, because it alludes to the higher and nobler part
of Jerusalem, and rises above Mount Sinai: and the Jerusalem which
is above, since she is already our mother, could not be suitably m
Future; not only is she future, but also more ancient than now is, which has not existed for a long time, and will not exist. Is in bondage—As Hagar was in bondage to her to Jerusalem, that now is, is in bondage to the law, and also man,—her civil and spiritual state thus according.

He is above—Heb. xii. 22; Rev. xxvi. [Just as the Jerusalem now is (ver. 25) represents the Jewish Theocracy, so Jerusalem above represents the Messianic Theocracy, i.e., Christ's second coming the church, afterwards the kingdom of y.] Free—As Sarah was. Which—Jerusalem. Mother of kings said of their own Rome, Rome is our common fathermit παντοκρατορ, all. Tisch., Alf.] All—As many as we are.

As written—Is. liv., i. Rejoice—With singing. Barren—Jerusalem above. Break forth—Into crying. And cry—For desolate—That is, the New Testament Church, gathered from the Gentiles, who had not the promise; and as this reference seemed unproductive, and not aiming to be otherwise called "not bearing," "not travelling." [Eng. Ver., many long. Render, many are the children of the desolate, more Alf.] Than she which hath—The Jewish Church.

μητέρις, we, read μητέρις, ye. Tisch., Alf.] Of promise—We are—And should wish to be so, ver. 31.

Persecuted—Wantonly, Gen. xxii. 9. Persecution belongs to spiritual men. [Take care lest you lightly esteem what has been done against the free woman's children. V. G.] Him born after the Spirit—Paul, having the conclusion in his frame, his discourse respecting Ishmael and Isaac as to appearance men and believers. Where the Spirit is, there is the Scripture—Sarah, concerning Isaac; the Scripture by al-

Cast out—From the house and the inheritance. The bond-

\Hid her son—The servile condition of itself deserves expulsion. persecution of spiritual sons furnishes a pretext for execution. Shall not be heir—Sarah looks to the Divine dispensation regarding Isaac as the only heir, although Ishmael also received.

We are not—That is, we neither should be, nor wish to be. Of the free woman—In the liberty follows. An Anadiplo-

sion of a word from the end of one verse in the beginning next.]
CHAPTER V.

1. [Omit ὅντω, therefore. Tisch., Alf.] Stand fast—in the liv—The clause, wherewith Christ has made us free, has the force.

Aetiology [assigning the reason]. Liberty and bondage are contrare.

There is no connecting particle, iii. 13; τῇ ἐλευθερίᾳ, in the lib is emphatically put without ἐν: liberty itself confers the pr of standing. ἐλευθερωάσθαι signifies, has rendered free, and τῇ ὑπό, is connected with free; stand, erect, without a yoke. Aga.

Ch. iv. 9, note. With the yoke of bondage—Not merely the circ given to Abraham as the sign of the promise is so called.

circumcision as connected with the whole law, given long after Mount Sinai, ch. iv. 24, iii. 17. For the Jews had been accustomed to regard circumcision rather as a part of the law received by M than as the sign of the promise given to Abraham, John vii.

Nor is circumcision so much a yoke in itself, as it was made a by the law; and the law itself was much more a yoke. There Paul, by a weighty Metonymy [change], puts the consequent for antecedent: Be not circumcised, for he who is circumcised, with part of it, comes under the whole law, and apostatizes from Ch.

ver. 2–4. Nor does the apostle oppose Christ so directly to circ as to the law. He speaks according to their perverse tom, while he refutes their Galatism and Judaism; and ye deviates in no respect from the truth. Peter also, Acts xvii.
calls it a yoke. Be entangled—Ἐνέχομαι, in the middle voice hold fas.

2. If ye be circumcised—This should be very forcibly pronoun. They were being circumcised, as persons seeking righteousness in law, ver. 4. Nothing—Ch. ii. 21.

3. A debtor—Endangering salvation. The whole—Which he never be able to perform. [This true and terrible consequence circumcision had probably been dissembled or weakened by the apostles. Mey.]

4. Ye have ceased from Christ—Gr. καταγραφθηκέναι απὸ τοῦ Χριστοῦ [Eng. Ver., Christ is become of no effect]—Your connec with Christ is made void: so the Vulgate. One might see German, ohne werden, to become without. Comp. ver. 2; Gal. vii. 2, 6. Are justified—Seek righteousness. Middle voice. F fallen from grace—Comp. ver. 3. You have altogether fallen
Testament. We are and stand in grace, rather than grace
comp. Rom. v. 2.
We—I and all the brethren, and as many of us as are in
set those, who differ from us, keep their views to themselves.
The Spirit—Without circumcision, etc. By faith—By the
Christ; comp. the preceding verse. Hope of righteousness—
ness is now present; and that affords us hope for the future.
1, 5. [But the genitive is objective; the hope of obtaining
ness. Mey., Alf.] Wait for—And obtain by waiting for it.
χρόνοθα. A double compound. Paul includes and con-
present, while he mentions the future. [This verb denotes
attentive waiting, which never slackens until realized.


did run well—In the race of faith, as your calling required,
comp. Phil. iii. 14. This implies greater activity than to
He again comes to conciliatory and affecting arguments.
no one, to whom you should have listened. So, who, iii. 1.

The persuasion—Most commentators interpret it persuasion,
addition of this, that, or your. Comp. Chrysost. This word
ly occurs, and Eustathius alone, as far as I can find, has it,
is that πείσμα and πεισμονή are said of the stubborn, by a
en from the cables of ships. But a pertinacious and obsti-
is given to starting difficulties; and therefore that man has
self-confidence, who, having left off running, ευτεχεῖ, holds
who persuades and trusts to himself alone, and does not
obey another, ver. 1, 7; and in this way μὴ πείθεσθαι, not to obey; and ἐπιμηκνυμένη persuasion [or as Beng. renders, self-confidence], a figure frequently used by Paul, as many everywhere observe, and by the other sacred writers. Whether it be a metaphor or not, at least this verbal noun, like others in -oγέν, is intransitive. [It is better with Alf., etc., to understand actively: the persuasion (to which ye are yielding).] Not—Supplied is; is not of (God), who called you, but of a hostile power: and there is added a change of the abstract for the concrete, as appears from the previous word, who, not what. That calleth you; comp. ver. 13, you have been called. So 1 Thess. v. 24; comp. Phil. 14. The calling is the rule of the whole race.

9. A little leaven—One disturber, ver. 10. [One wicked man destroys much good, Eccles. ix. 18. The malice, craft, or violence of one man often produces immense injury. V. G.]

10. Otherwise—than as I write. Ye will be minded—When you read these things; comp. Phil. iii. 15. But he that—A distinction between the seducer, of whom there is less hope, and the seduced [But need not refer to any one person. The singular merely individualizes the general reference to the class. Mey., Alf.] Trouble—judgment, whosoever—Ch. i. 7, 8. Shall bear—As a heavy burden. His judgment—Which certainly hangs over him for so great a crime. The article intensifies the meaning. Whosoever he be—The disturber among the Galatians was a secret one. Whosoever, of whatsoever character.

11. Yet—Ch. i. 10. Preach—Hence we gather what this disturber had said, that Paul himself preached circumcision; and perhaps his pretext was Timothy's circumcision; for which, performed as it was long before, there was quite a different reason. I suffer persecution—They persecuted Paul, because he abolished circumcision. It was now a useless rite, which, if Paul had conceded to his opponents, there would have been peace; but he did not yield. So how zealously the truth should be defended. Then—If I should preach circumcision, he says, there would now be no offence of the Cross; but the offence still rages. Therefore it is false that I preach circumcision. Offence—Among carnal men. Of the Cross—The power of which is inconsistent with circumcision; ch. vi. 12, 13. The Cross of Christ itself is meant. There was a great blending of Jews and Judaizers. Many more easily endured the preaching of Christ's Cross, by blending it with circumcision and the preaching of circumcision. They thus still retained something.
shall be cut off—Immediately after the reproof for the past, certains good hope of the Galatians for the future; but his punishment against the seducers in two sentences, which, getting meanwhile the particle ὅσελον, would that, are as fol-
low that disturbeth you shall bear his judgment, and they shall of which trouble you. That one concealed trouble, worse than
ra, ver. 10, who boasted that Paul himself agreed with his circumcision, is here incidentally refuted, ver. 11; but the
so, who seek to drive the Galatians from their position in the
are threatened with being cut off. Thus xai, and, retains its
meaning, and these words cohere, shall bear, and shall be cut
cell as ye judge, and put away, 1 Cor. v. 12, 13: ἀποκόψων
be cut off, is the future middle, which here, as often, has a
meaning; it corresponds to the Hebrew בושׁ, and is allied to
, to hinder, ver. 7. Either the whole, when a part is cut
part cut off from the whole, is said, ἀποκυάτσωσθαι, to be cut
one ascribe the former sense here to the apostle’s zeal, so that
eration of the body of the circumcised may be denoted; and,
the Sept. often translate בושׁ by ἀποκυάτσω, ἀποκυάτω, cut, cut
especially Deut. xxiii. (1) 2, where ἀποκυάμενος is used for
ch the French here translate, more than circumcised. [This
the meaning, Let them not only be circumcised, but even be
uchs. Mey., Alf., etc.] But we can scarcely receive the
words, save by Metonymy [change], that is, that as persons
they may be debarred from the Church. Deut. as above.
and sense harmonizes better with the apostle’s gravity: As
skin is cut off by circumcision, as a thing which it becomes
ite to want, so those shall be cut off, as a worthless foreskin,
communion of the saints, and shall be accursed; ch. i. 7,
Following verses. With a like reference to circumcision, Paul,
2, speaks of κατακομήν, concision; nor is it altogether for-
the subject, what Apollon. in Philostr. v. 11, says of the
Already of old they not only cut themselves off from the
but also from all men.” Now, what is to be done with the
ὅσελον, would that? Most construe ὅσελον καὶ ἀποκόψωσθαι,
they were even cut off [as Eng. Ver.]; but ὅσελον, would
ough common enough, is nowhere to be found construed with
the indicative. The Complutensian Edition, to avoid this dif-
have given ἀποκόψωσθαι [the subjunctive]; but it is unsup-
ly the manuscripts. There are many imprecations in the
ritings, and this word ὅσελον, would that, is not used in any
formulæ: nor would Paul in this passage, after a direct de-
nunciation, finally attack by a prayer the disturbers of the peace. Στηριξα, the period, is put after ὅπερ, would that, in the sixth ancient edition, especially in that of Basle, 1545. Nay, ὅπερ, would that, may be very conveniently joined with the preceding words. Is then the offence of the Cross taken away? I wish it were! ὅπερ, would that, is added in reference to a thing desirable (so as is also noticed 1 Cor. iv. 8), as μη γενοῦτο, God forbid, iii. 21. used of a matter by no means pleasant: and as εἰδος among the Greeks in cases of concession, or εἰς among the Latins [grant]. And, as in ch. ii. 17, after ἀρα, therefore, is put μη γενοῦτο, God forbid, so here, after ἀρα, then, is put ὅπερ, would that. Would then the Cross were an offence to no one. Would that all, with Paul, might hereafter glory in the Cross, ch. vi. 14, 15. [This strange rendering cannot be supported. ὅπερ, would that, belongs to the sentence as in Eng. Ver. Mey., Alf., etc.] Which trouble—Gr. δυσαστάρως. The same word as at Acts xvii. 6. It denotes, to remove a man entirely from his station.

13. Ye—So far am I from preaching circumcision, that I rather show you liberty. Unto liberty—That you might rejoice in liberty. Your calling is not to obstinate persistence in old ordinances, but liberty. Only—not—An Ellipsis of the imperative, with Eulabeia [caution], Only use not liberty for an occasion to the flesh, or else the accusative, την εἰδοθήσια, that liberty, is put absolutely. An occasion—For which the flesh is eager. To the flesh—Ver 17. By love—Ver. 14, 22. Serve—A beautiful contrast.


15. But—The opposite of the service to be rendered by love. bite—As to reputation. Devour—As to possessions. Be consumed—Spiritual strength, bodily health, character, and property, are consumed by quarrels, and [their attendant] sorrows. [Ah! how remarkable the number of those, who destroy each other's lives. Happy men, careless and unthinking, consume others—those of softer disposition silently suppress their anxiety, and die prematurely. V. 6.

16. I say then—He goes on to explain what he proposed at v. 13. In the Spirit—See [ver. 18, 22, 25, ch. vi. 1–8]. Rom. viii. note. [The Holy Spirit given to believers as the divine principle of the Christian life. Mey.]

17. And the Spirit—Against the flesh. The word ἐναθυμεῖ, let be, itself, or, as that word is taken in a bad sense, another analogy to it must be supplied. There is certainly an elegance in the Ellipsi
use of ἐπιθυμεῖ, lusteth, desireth, in the double sense].

vary—In a mutual, serious contest. Whatever—Gr. ἀνθρώποι, [or, the things that]. Carnal men do whatever they will; sometimes the flesh wars with the flesh. As to the repentance condition is different, and wonderful too; for the Spirit against the flesh, and its evil doing: the flesh against the mind its well-doing; so that (ἵνα) neither the one nor the other is accomplished. In such a state, as being doubtful, many bad and good actions are prevented; but where the Spirit conquers, the matter is decided by conflict. This summing up corresponds to what is fully explained, Rom. vii. 14, etc.; here a state already spiritual is rather assumed.


manifest—The flesh concealed betrays itself by its own means; but its discovery is easy. The works—Unfruitful. The plural, because they are divided and often at variance, singly betray the flesh. But the fruit, being good, ver. 22, singular, because it is united and harmonious. Comp. Eph.

Which—He enumerates those works of the flesh, to which the Ephesians were most prone; on the other hand, also those parts of the Spirit, which needed to be most recommended to comp. ver. 15. He maintains this order, that he may enumerate the sins committed with our neighbor, against God, against oneself, and as regards ourselves; and to this order the enumeration of the fruit of the Spirit corresponds. [Omit ποιμενία, Tisch., Alf.] Uncleanness, lasciviousness—[Rather, want. Alr.] 2 Cor. xii. 21, note.


Enmities—envyings—Both emulation and envy are dis- satisfaction with another’s advantages;—emulation, for one’s own advantage; envy, even without any advantage to the person himself. ἐρήμωσις. [Rather, cabals. Alr.] This differs from ἔρεις, ἔρεις, quarrel; ἐρήμωσις, contention, defiance. Ἐρήμωσις implies to be greater, ἔρεις, wishes at least not to be less. [Omit murders. Tisch. (not Alr.)] I tell you before—Before the re-
less. [Such things—If a man commit, not indeed all these, but at least some or one of them, he has lost the kingdom of God. V. G.]

22. [The fruit—Singular, not plural. The works of the flesh are many and scattered; the fruit of the Spirit forms an entire and united whole. V. G.] Love—This grace leads the family. Few words are used of what is good, because good is more simple, and on virtue often has many opposites; comp. Eph. iv. 31. Joy—For blessings. Gentleness—goodness—These differ. Ἐχθρότης, gentleness, rather refers to another ἀγάθωσόννη, goodness, as it were pouring out spontaneously. Fidelity—Gr. πιστός, [Eng. Ver., faith]. πιστις, constancy, fidelity, to which are opposed seditions and heresies. Well and well the order of the words.

23. Against such—This is, as if he had added, after temperance and things like these; although the very want of the copulative but this force, Matt. xv. 19, note: τῶν τοιούτων, such, is masculine against such men. [But the neuter, such things, is right. Mey., A. B.] Comp. ver. 18, 21, at the end; where πράποντες, they which do, added, which is now as it were compensated for by τοιούτων, such 1 Tim. i. 9, 10, at the beginning. There is no law—The law itself commands love. [And therefore such are not forbidden the kingdom of God. V. G.]

24. [Tisch. adds Ἰησοῦς, (not Alfr.), so as to read, they that are Christ Jesus have, etc.] And they that are Christ's—He resumes the proposition stated at ver. 18. The flesh—On which see ver. 19, 20. Have crucified—They do so with Christ, Rom. vi. 6, by having received baptism and faith. They have it crucified now. Supply, and the Spirit thrives within them. This is included in ver. 24, from which.

22. With the affections—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 dangerous. The lusts, on the contrary, seem quiet sensual indulgence. V. G.]

25. If—He returns to exhortation; Walk, he said at ver. 16, now let us walk. From the beginning of the spiritual life, the well regulated walk (says Eustathius), should be maintained. Comp. concerning the wicked, Col. iii. 7. Let us walk—The same word occurs, 16. [They live and move in the Spirit, and are spiritual. V. G.]

26. Let us not become—[Eng. Ver., be]. Those who do not carefully walk in the Spirit, fall next into the desire of vain-glory, which two effects are here mentioned. Desirous of vain-glory—[Wiclif then, says he, is the food of those wild beasts? (he means the soul's affections): the food of vain-glory is honor and praise; and of following
power and authority; and of envy, the fame of our neighbour’s avarice, the ambition of those who supply the occasions; insolence, luxury, and the perpetual intercourse with women one feeds the other. Chrysost. quoted by E. B.] Proviso—envy. Referring to the stronger party. Envying—Refer to the weaker.

CHAPTER VI.

Thren—An admonition peculiarly suited to the Galatians.
If even—Gr. ἐὰν χαί [Eng. Ver., if. The verb is emphatic; be even surprised in, etc. Alf. So Mey.] He who pronounces another as the assailant; but if another has overtaken in a fault, still we ought not to consider ourselves provoked, but rather to consult the other’s good. Ἐὰν χαί, if notes an easy thing, but not too common with spiritual persons overtaken—Gr. προληψις. The passive, as well as the active, refers to the procuring of pardon; but the preposition πρὸς, refers either to the offence, comp. Wisd. xvii. 17, or rather, to his injured, so that he is said to have been overtaken, who, injured, has injured us. As Herodian says, l. 5, those who formerly benefactors. In a fault—As vain-glory, v. 26: in to legal bondage; comp. fall, Rom. xi. 11, 12. Ye which are strong in the Spirit, and watchfully observe. So, the strong, Rom. xv. 1. This agrees with in the Spirit, (comp. ch. v. 25). Restore—As a member of the Church.ian, should assist. Of meekness—In this is the power of this is the pre-eminent characteristic of the spiritual man. v. 22]. Considering—The singular after the plural. Each end to himself. Thou also—When one is tempted, another tempted; especially if he wishes to cure another, and does so in meekness. Thou be tempted—In the same or another burdens—Every fault is indeed a burden: in ver. 5, ὄφριον, ὄφριον is a burden proportioned to the bearer’s strength; burdens which exceed his strength. Bear—Constantly: insist once only. And so fulfil—Gr. ἀναπληρώσατε. The im-
operative, including the future of the indicative, as John vii. 37: assumes some defect to be made good by the Galatians. The law of Christ—A rare title; comp. John xiii. 34; Rom. xv. 8. The law of Christ is the law of love. Moses has many other precepts. The words, burdens and the law, involve a Mimesis [allusion to an adversary's words or opinions] in reference to the Galatians, who are eagerly trying to come under the burden of the law.

3. Think himself to be something—In the Spirit. Whoever does not think himself to be something, he alone bears the burden of others.

4. But his own work—Again another extreme is forthwith lest, whilst assisting others, we should forget ourselves. Work real work, not a mere opinion concerning one's self. In himself a son—Many, while they compare themselves with others, who seem inferior, are apt to glory: therefore Paul dissuades from this comparison. We should not even glory over our own good qualities and deeds; much less over others' vices, from which we are free. While he excludes glorying concerning the latter, he seems to allow glorying for the former; but the concession is not great, for the pride of a man's own concerns will at once raise many objections, by which glorying will be diminished: moreover, soon after he speaks not of glorying, but of a burden. Nay, the very word glorying, used in Mimesis [allusion to the Galatians' opinions], at the same time, excludes the contrary. [Then in a slight irony here, whatever man of boasting he finds, after such a testing, will be in reference to himself alone, etc. Alf.] Rejoicing—That, by which he says: He is something. Shall have—He himself being judge.

5. Burden—Either heavy or light. Comp. ἄγω, burdens, ver. 2; Shall bear—In the Divine judgment. The future, the contrast which is in the present, in ver. 2. There is however a Semiduo Oratio [two members of a sentence, so related that each must supply something from the other] in these words, so that the one is simultaneously indicated by the other. Rejoicing is used after a new way of speaking, because the other [if a man thinks himself, exhibits false glorying: this is taken away from him, and the peculiar testimony of a good conscience is also meanwhile called glorying] way of paraphrase.

6. Let him—communicate—Paul means, When I said his own burden, the diminution of your liberality should not be argued from this. Κοινωνεῖν, I communicate, as the Latin participio, includes the idea both of receiving and giving; here, the idea is
in Phil. iv. 15, very elegantly. *In all good things—In* 2

of resources, as the case may be.

* is not mocked—The verb is in the middle voice. *God does empty promises to be made to him.* The expression, which means common, seems to allude to the Sept., and indeed to 8, νωθροδιχος μυκηρηκεα, the slow of heart is despised, [i.e., he that is of a perverse heart], so that the meaning is: *νωθροδιχος, slow of understanding,* but judges truly, and not for ever; Ps. l. 21. They endeavor to mock him, who say: *I will sow to the flesh,* and yet persuade God to give me out of life. *Whatsoever—Whether bad or good. A man especially of his resources;* 2 Cor. ix. 6. *A man—Any* at—That very thing. [Nothing else. The identity of the and the harvested grain, images the relation of moral con
de, and the recompense at the judgment. Mey.] *Shall he* epistle seems to have been written in harvest-time. Prov. 17: *that soweth worthless things shall reap evil.*

*—As into the ground. *The Spirit—Here his* is not added.
eses we are carnal, not spiritual. The flesh is devoted to *Life everlasting—The article is not added, for the ques*

*—When we do good, perseverance should be added.*

sion differs in ver. 10, ἐργαζόμεθα γώ ἀγαθόν, let us work 

od [Eng. Ver., do goods: comp. in all good things, ver. 6. 

son—After the sowing. We must wait meanwhile. Add 

o 1 Tim. vi. 15. Then sowing will be beyond our power. 

at not—'Exxæexi, to be weary, is in the will: ἐκλύεσθαι, to 

he power. Not to faint, is something more than to be weary. 

to be referred to the sowing; for fainting arises from an in-

ation of strength. So the Sept. ιαδε μη ἐκλυόμενος, be 

Prov. vi. 8. Chrysostom therefore interprets it, that no 

be fatigued in it, as in a worldly harvest.

—As far as, in whatever time, manner, and place. Comp. 

30, γρασ, Sept. ὡς ἡ δύναμις σου, as thou art able. Oppor-

of the whole life, and in it the more convenient part of 

So καπρών ἔχοντες, having opportunity, 1 Macc. xv. 34. 

For we shall not always have it. Satan is incited to in-

the shortness of the time; Rev. xii. 12. Let us be 

well-doing. *The household of faith—Every man does good 

tives; believers do good to their relations in the faith, es-

those, who are entirely devoted to its propagation, ver. 6.
So the apostle commends faith itself in this passage, which ends the discussion.

11. Ye see—The conclusion. In how large letters—That is, large a letter; just as long letters mean a long epistle; the question does not refer to the single letters, but to them unitedly. The epistle to the Hebrews is longer, which however is said to be short, xii. 31; but this is called long, because it was on one subject, by the hand of Paul himself, on a point on which the Galatians should have long ago established. Also the former is compared to hortatory, the latter to polemic theology. He had not heretofore written a hortatory epistle. [But the reference is to the size of the characters, in which he wrote the passage from ver. 12, to the end, just as we now write in larger characters what is peculiarly important. Mey.]

12. To make a fair show—Comp. 2 Cor. v. 12. Constraining their example, ver. 13, and importunity. The same word occurs in ii. 3, 14. Only—Such persons therefore wished to be otherwise considered Christians. They should suffer persecution—From the Jews or even from the Gentiles, who now bore more easily the antitypes of the usages of the Jews, than the supernatural novelty of the Christian faith.

13. They themselves—So little interest have they in your obedience of the law. In your flesh—If it be circumcised. [Boast of having you as disciples. Theophyl. in Mey.]

14. But as for me—[Eng. Ver., (God forbid) that I, etc.] I must be sorry to share such things. God forbid that I should glory—xxiv. 16, τῷ τέμνειν ἡμῖν τις αὐτοῖς Κυρίων, God forbid we should forsake the Lord. Glory—We have a specimen of glorying, 2 Cor. v. 15–19; Phil. iii. 8, etc. In the cross—When nothing to do with circumcision of the flesh. To glory in the cross an Oxymoron [union of apparently contradictory terms]. By whom was the cross set forth? The apostle is speaking here chiefly of the cross, and if it be rendered, by whom, and referred to Christ, [it is right. Mey., Alf.], still the cross must be regarded as the ground of the reference. That, by which anything is such as possesses the same nature in a higher degree. The world is crucified—The world, with its elements, has no longer dominion over me. iv. 3. There is a gradation from the flesh to the world. And the world—The world is at variance with me; I could not, therefore, be willing, henceforth gain any favor from the world. This includes death, Col. ii. 20.

15. [The true reading is, οὕτω γάρ περιτομή τι ἐστίν, etc., as L. Tisch., Alf., etc.] Neither is circumcision anything, nor uncircumcision.
according to a very old reading. The more recent reading in ch. v. 6. Both circumcision and uncircumcision are not no avail [λογίζει], but they are [ἐστών] nothing; but there n creature and gloriyng in the cross of the Lord Jesus ὐνό ἡ χριστός—The new creation arising from the cross of ch. ii. 15, 16. This is opposed to old things, 2 Cor. v. 17.

—Referring chiefly to teachers. Peace—May it be, and On peace, comp. Eph. ii. 14—17. On them—In contrast circumcision. And mercy—Rom. xv. 9. And upon the God—In contrast with the circumcision. The Israel of believers of the circumcision, or Jewish nation [Phil. iii. 3].

Gr. τοῦ λαός. The mode of breaking off the discourse. Ver., from henceforth, is right. Mey., Alf.] Trouble—

eology, seriously discussed, is a laborious task to godly 1, note, and iv. 20. Κύπος, labor and anxiety of mind, 10. Let no man cause me trouble—Gr. κύπος παρέ-

g. Ver., trouble me.] Apostolic severity. For I—Afflic-

not be added to the afflicted. The marks—From the xvi. 23. These marks rendered Paul infamous in the world, but really conferred on him great dignity, for by known to be a servant of Christ. Marks in the body to the mark of circumcision, the body of Paul to the flesh ver. 18. [Omit Κύπος, the Lord. Tisch., Alf.] Of the i. 24, of the afflictions of Christ. I bear—So that I can honor to me, ver. 14. Therefore they will trouble cease themselves in any other way.

peace—This accords with the whole epistle. With your spirit vanquished the flesh, ver. 1; comp. 1 Thess. v. 28; 2 Tim. 4. 11. Brethren—The severity of the whole epistle needed; comp. i. 6, note.
CHAPTER I.

1. [Transpose to read Χριστοῦ Ἰησοῦ, Christ Jesus. Tisch., The will—So ver. 5, 9, 11. To the saints and faithful who [So Beng., omitting the words ἐν Ἐφεσόν, in Ephesus, which are suspected by Tisch. and Alf., and bracketed; other editions strike them, and as Mey. remarks they are so strongly attested as critically unassailable.] In all those places to which Tychicus with this epistle. It appears from the records quoted in the N. ratus, that no city was named in this inscription, whence some have supplied Laodicea (although all that peculiarly referred to the Latans, Paul explained in the epistle to the Colossians about the time, ch. iv. 15, 16); others, Ephesus: either of them might the apostle's mind, for Paul doubtless told Tychicus whither he go,—to Laodicea, for example, and thence to Colossae, near Laecea, and either first or last to Ephesus. Wherefore our annot are sometimes specially applicable to the Ephesians. Nevertheless here τοῖς οὖν, those who are present, is said absolutely, as Act, 1, xat ἐν τῇ ἄνθρωπος θεοτόκοις, in the church that was at Antioch, Rom. xiii. 1, αἱ δὲ οὖν ἡκουσία, and the powers that be. Paul, writing to the churches planted by himself, generally mentions things concerning his own present and former circumstances]
he churches; but he had been at Ephesus, and that for a
not many years before, Acts xx. 31. Why then does he
person unknown, ver. 15, ch. iii. 2, 4? and why does he
esse to particulars in this epistle, than in any other? Why,
23, 24, does he conclude in the third, and not in the second
s on all other occasions? Why does he add no salutations,
never, he does not omit even to the Colossians? Why does
ention Timothy, whom, however, he joins with himself, Col.
, the similarity in the tenor of both epistles, the mention
ir bearer, Tychicus, and many other circumstances, con-
, that this and the one to the Colossians, were sent at
Why does he only call them 
ethren at ch. vi. 10? Anu.
things are proofs, that Paul so prepared the whole letter,
ght be publicly or privately read, both at Ephesus and in
the Asiatic churches, to which, as having been perhaps
at to him by name, Tychicus was to go, and that all might
as if addressed to themselves; comp. Col. iv. 16; 1 Thess.
so far as this matter was concerned, full liberty was granted.
observe," says Usher, "that in some ancient copies, this
is inscribed in general terms, as was usual in writing evan-
ters, to the saints who are . . . and to the faithful in
es: as if it had been sent first to Ephesus, as the principal
es of Asia, and was thence to be transmitted to the other
of the same province, with the insertion of the name of
It may be said: Paul wrote this epistle before he had
Ephesians. Anu. He had formerly suffered no bonds so well
and so long, Acts xvi. 35, xviii. 10; but these, which he men-
distinguished, Eph. iii. 13, vi. 20. As to the rest of the
, holiness is put before faith, ver. 4, 11, 12, where also the
παρευ&omicron;α&omicron;, to obtain an inheritance, is before hope [Eng.
ted]; moreover, at 2 Thess. ii. 18; 1 Pet. i. 2. It belongs
to sanctify and claim us for himself; to us, through God's
ieve.
—who hath blessed—with blessing—An Antanaclasis [use
me word in a different sense]. God has blessed us in one
bless him in another. The doxologies at the beginning of
epistles accord with the New Testament sense of grace.
us, the first Epistle of Peter commences, which was also
Asia, and therefore to Ephesus. Paul writes with an affect-
ly elevated by adversity; and this epistle furnishes a re-
specimen of evangelical discussion on the general principles
ospel; and, from the third to the fourteenth verse of this
chapter, it presents a summary of the Gospel [respecting the grace of God]; and that, too, in such a way that the respective benefits of Christ, ver. 7, and of the Holy Spirit, ver. 18, are inserted in their proper order. \textit{V. G.}] Hence he specially refutes no error, and rebukes no fault, but proceeds generally. And however much it may be obtained from ecclesiastical history, as regards the Epistle to the Colossians, which is otherwise parallel, it is less needed in this epistle. He writes very properly 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:

\textbf{I. The Inscription, i. 1, 2.}

\textbf{II. The Doctrine Affectingly Set Forth.}

\textbf{i.} Blessing God for all heavenly blessing, ver. 3–14; and then thanksgiving and prayers for the saints, 15–ii. 1.

\textbf{ii.} A more special admonition concerning their formerly miserable, but now blessed condition, ver. 11–22; and the apostle's supplication, that they may be strengthened,

\textbf{iii.} 1, 2, 14, 15; with the doxology, 20, 21.

\textbf{III. The Exhortation.}

\textbf{i.} General— that they should walk worthily, as is required

1. The unity of the Spirit and diversity of gifts, iv. 1–7, 8.

2. The difference of their heathen and Christian state, 17–24.

\textbf{ii.} Special—

(1) That they should avoid

1. Lying, 25.

2. Anger, 26, 27.

3. Theft, 28.


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.
8. As servants and masters, 5, 6, 9.
And, lastly, an exhortation to the spiritual warfare, 10, 11, 19, 20.

CONCLUSION, 21, 22, 23, 24.

There is a great resemblance between this epistle and that to the Romans, which has been already noticed; wherefore the two may be nobly compared. With all—Paul describes the source and type of this blessing, He has chosen us, having predestinated, also its nature, He hath embraced us in his grace, ver. 6; grace, remission, etc., ver. 7, 8. Blessing—[Eng. Ver., bless.] Very term denotes abundance. Spiritual—Peculiar to Testament, [meaning not merely, as in modern language, as opposed to bodily; but implying always the working of the Holy Ghost. Alf.] In heavenly places—Explaining the term.

Often in this epistle he mentions the heavenly things: ver. 6, iii. 10, vi. 12. The glorious abode of the heavenly ones. To this refer the next verse, according as—in him. Here united upon the three persons of the Godhead, who are concerning our salvation. The heavenly things belong to the Father: Christ himself: the Holy Spirit produces spiritual blessings. All of all subsequently. [The apostle had before his eyes, Christ’s whole career, from his birth to his ascension. He considers his birth in this verse, then his circumcision; wherefore and not till then, the name, Jesus, given him at his circumcision; at ver. 6, the baptism of the beloved Son is included, at ver. 7, by the bloody suffering of death. Lastly resurrection and ascension, at ver. 20, etc. V. G.]

This passage, to ver. 14, expands ver. 3, who hath blessed, etc. According as he hath chosen us—The blessing corresponds to that, and follows upon it and makes it manifest. In him—iii. These things assume the eternity of the Son of God; for where the world was made, was not merely the future, but even present object of the Father’s love; John xvii. 24, 5, otherwise, Father would not have loved him for himself, but likewise another. Before—John xvii. 24. Holy—Positively. Without evil and fault [ch. v. 27].

Having predestinated us in love—[See below]. Many conjoin words with the preceding, holy and without blame before them. The terms, I love, love, loved, are very common in this book, denoting either God’s love to us, or ours to him; words 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 the subsequent description of adoption; comp. ch. ii. 4, 3; 1 and iii. 1: and that the love of God may be celebrated before ours. The sum of what follows will be in love, ver. 5, at the end. So heads the section, ch. iii. 18. [Here too, it is placed emphatically at the beginning; In love having predestinated, etc.; love being the position of God, in which he did it. Mey.] And, on the other hand, having predestinated is much more emphatic, if we consider it to be placed at the beginning: and everywhere the apostle, especially in this chapter, closes the period with some clause, which as respects what precedes, is equivalent to a Syn categorema [accessory proposition], and as respects what follows, is equivalent to a main proposition. By noting this, and observing the connection by particles and relatives, the analysis will be rendered easy. This is the custom of the ancients, differing from our present method, which proceeds by many divisions and sub-divisions clearly distinguished. [Alf. connects the words in love with holy, etc., as Eng. Ver., but this does not accord with the true force of the phrase holy and without blame, which expresses a state conferred through the propitiation of Christ and would require τό πιστικόν, in or by faith, rather than in love. Be punctuation is right. Mey. So De W., and many.] Having predestinated—The participle depends on he hath chosen: Rom. viii. 30. Chosen from among others, they are predestinated to all that belongeth to the obtaining of blessedness, ver. 11. According to the good pleasure—We are not allowed to go beyond this good pleasure either in investigating the causes of our salvation or of any of the Divine works, ver. 9. Why dost thee philosophize about the best work? Beware, lest thou thyself be bad. Nor was there anything in which deserved love. Of his will—Ver. 9, 11, 1.

6. To—The end. The praise of the glory of his grace—The praise of his glory, ver. 12, 14. The praise of grace arises first, ver. 5, then, the praise of the glory; [concerning the glory, comp. ver. 6, 18. V. G.] Wherein—in which grace. Kindred words, as ἀγάπην ἐγνώκα τοῦ ἄνθρωπος, loved, ch. ii. 4. Hath made accepted—Χαριτωμένοι, the same form as ἡγιάσθαι, I make good, ἰδωρίζω, I make power, signifies, to embrace in grace, of which the immediate consequence is blessing; comp. Luke i. 28. To this refer of his grace, here, and ver. 7. [But it is better to render it, which he bestowed on us in Beloved. Comp. highly favored, Gr. ἐγνώκατο, Luke i. 28. A. Mey.] In the beloved—The only begotten Son. A fitting Animas [substitution of a description for a proper name]. Love so
 Ephesians I. 10.

than grace. See 1 Pet. ii. 10, where the title, the Beloved, sees what is said of those who have obtained mercy. Mercy already assumes previous misery, but not so love.

have—In the present. The redemption—forgiveness—The testament blessing, Rom. iii. 24. [Another redemption follows. 14. [Blood—i. 13. V. G.] The riches of his grace; the riches of the glory, ver. 18. Comp. ch. iii. 8, where the riches of grace, and consequently of glory; likewise in where the riches of the glory of the Father himself is under-

therein—That is, in which, grace. Hath abounded—And so Eng. Ver. But the rendering, hath abounded, is the verb is transitive, (comp. 1 Thess. iii. 12, etc.) Render; shed abundantly (caused to abound) forth to us in all wis-

Mey., Alf.] In wisdom—Concerning the past and present, the things which God does, ver. 17. In prudence—Concerning the future, respecting the things that we may do.

ring made known—This depends on hath abounded. The d occurs, ch. iii. 3, 5, 10, vi. 19. The mystery—Ch. iii. 3, 19; Rom. xvi. 25; Col. i. 26, 27. Which—Good pleasure. —Proposed to himself. Thence purpose, ver. 11. In him-

ist. [But this is impossible: for Christ is referred to by first introduced in this connection, in ver. 10. Eng. Ver., in himself, that is, in God, is right. Mey., Alf., etc.]

litterally, that (the purpose) in the economy of the fulfilment of times, etc. Mey.] In—Construe with having made known. ith, hath purposed. Mey.] The dispensation of the fulness of grace—Fulness τῶν καρπῶν, of the times, is in some degree dist-

from the fullness τῶν χρόνων, of the time, Gal. iv. 4, for it the fulness of the blessings themselves, and of men who re-

Mark i. 15. Still each fulness is in Christ, and there is peculiar economy and dispensation of this fulness, Col. i. 1

very often uses the words πληρώω, I fill, and πληρωμα, ful-

writing to the Ephesians and Colossians. Gather under one c. ἀναγεννήσασθαι [Eng. Ver., more correctly, might together. Alf., might sum up; so Mey.] All things had been Christ, but had been torn and rent from him by sin: they have ored. Christ is the head of angels and of men: the former with him in his invisible, the latter in his visible nature. All Not only Jews and Gentiles, but also those things which are and upon the earth:—angels and men, and the latter either lead, iii. 15. [But the phrase cannot be limited to angels
and men, but embraces everything in heaven or earth; the whole creation is summed up in Christ. Mey., Alf. Omit te, both. T. Ver. [Alf.] In the heavens—[Eng. Ver., in heaven]. In the plural.

11. [Render, In him, in whom we (Christians, Jew or Gentile) also (not in whom also, as Eng. Ver.) taken for his inheritance. Beng. Eng. Ver. is wrong]. Alf. after De W., etc. Ver. 11, We—you—Israelites—Gentiles. V. G. Ver. 13. In the Spirit. Comp. ver. 17. V. G. Ver. 14. Of our inheritance—Which belongs to sons, ver. 5; mentioned anew in ver. 18. V. G.] In whom—[But Eng. Ver. includes εν αὐτῷ, in him, in ver. This is repeated from ver. 9, so that ver. 10 is a parenthesis.]

12. We—Jews. Who before hoped—The predicate. The first obtained hope in Christ when he was manifested to them (1 xv. 19); afterwards the Gentiles, Acts xiii. 46. First, here, does refer to Old Testament times; comp. on hope, ver. 18; ch. ii. iv. 4. [But the sense is, we, Jewish Christians, who, before his coming, made Christ the object of our hope; namely, we who have been hoped in the Christ. Mey., Alf.] 13. [Render, In whom are ye also, since, etc. Mey., Alf. Ver. incorrectly supplies trusted. Nor is there a change of construction, as Beng. supposes]. In whom—Referring to in Christ ver. 12, or to in him, ver. 10. After that ye heard—The sense suspended until the correlative participle, having believed, be added. Of truth—Hence it is called the hearing of faith. The mention of truth recurs, ch. iv. 15, 21, 24, 25, v. 9, vi. 14. In whom also—whom, after the intervening clause, is here resumed; comp. in ver. 10, note. Ye were sealed—which is the earnest—2 Cor. i. 19, note. With that 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. Our—He here includes Jews and Greeks. Until the redemption—Construe with you were sealed, iv. 30. This future deliverance, or redemption, by the addition of τῆς περιποίησιν, of preservation [Eng. Ver. better, of the purchased possession, so Alf.], is di
from the redemption made by the blood of Christ. So περι-
αγαπίας, the attainment of salvation, and ψυχής, saving of the
Thess. v. 9; Heb. x. 39. Περιποίησις, possession, is said of
which remains, when all else perishes; Sept., 2 Chron. xiv. 12
17.

After I heard—At a distance. This may be referred not only
who were personally unknown to him, Col. i. 4, but also to
intimate acquaintances, Philem. ver. 5, in accordance with
sent state. Faith—Towards God in the Lord Jesus. And
er has faith and love, shares the whole blessing, ver. 3, etc.
added, ver. 18. All—The stamp of Christianity [compre-
pose]. Paul often includes all; ch. iii. 8, 9, 18, iv. 6, 13,
4.

Praise not—Paul mentioned all the churches in his prayers,

that—A subject of prayer for true Christians. The Father
That infinite glory, which shines in the face of Christ; nay,
the glory, which is the Son of God himself, by whom also
ous inheritance will become ours, ver. 18. The Spirit of
renunciation—The Spirit of promise is as believers’ pro-
do the Spirit of wisdom and revelation. Wisdom works wis-
us; revelation, knowledge. In—Construe with may give.
—God.

[σαμωιας, understanding, read σαμωιας, heart. Tisch., Alf.
] Enlightened—The accusative absolute, as Acts xxvi. 3,
eyes of your heart shall have been enlightened. The arti-
the, with ὁραματικός, eyes, that the eyes are already present;
s about to be given for the first time. The eyes of the heart—
. 18; Matt. xiii. 15. The heart is that by which we per-
great things, ch. iii. 17. So Theophilus speaks of the ears
heart. What—what—what—Comp. the next verse. Three
ple points of time, respecting the future, the present, comp.
the past. Of his calling—The calling by which he called
the saints follows, as the apostle often names together the
saints.

The believe—Faith is therefore something living and effica-
The working—This is the act. Of the might of his power—
er. weakly, of his mighty power]. This is in the act, Job xxii.
, Sept., ἐν ἐργεῖν ἐνεργεία, in the might of his power.
—This is the Divine power itself.

Which—Namely, working; ἐνεργεῖν ἐνεργείαν, to work a
as ἀγαπᾶν ἀγάπην, to love a love. ch. ii. 4. When he raised
—set him—Gr. ἔγειρας—καὶ ἐκδίκασε. Often from the participle this sentence is turned to the indicative, ch. ii. 17; Col. i. 6; Rev. iii.

21. Far above—Gr. διπέρδων. A compound. Christ not only takes precedence, but rules supreme. Principality, and power, and might—1 Cor. xv. 24, note. And dominion—Col. i. 16. And even name—We know that the Emperor precedes all, although we cannot enumerate all the ministers of his court; so we know that Christ is placed above all, although we cannot name all. In that which is to come—Αἰῶν, ἀγέ [Eng. Ver., world], denotes here not time, but the system of things and operations revealed at its own 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, yet they are named also in this world, but even those things, which are not even named at the present, but both in name and reality will be at length revealed to us in the future, are subject to Christ.

22. Hath put all things under his feet—1 Cor. xv. 27. Given. Yet Christ was formerly Head of the Church, ch. v. 25: John i. 29. Over all things—The Church, as being above all things, above authorities, etc., the Head of which [ver. 10] is Christ, Col. ii. 10. The Church. The Church, as head, may say, Christ is my Head: I am his body. The dative of advantage, to the Church, is in contradistinction to the over.

25. The fulness of him that filleth all in all—This is neither pronounced of the Church, as most think, nor construed with gave, accorded to others; but is put absolutely in the accusative, as τὸ μαρτυρίον, the testimony, is construed in 1 Tim. ii. 6. For it is an Epithet, an added exclamation, put after what is said at ver. 20, and by it the apostle implies, that there is in Christ the fulness of the Father, which fills all in all. [But it must refer to the Church, and means the fulness, not that inherent in God, but that fulness of gifts and grace, communicated by him to the Church. Alf.] See on the fulness of God, of Christ, and of the Spirit, ch. iii. 19, iv. 18, v. 18; likewise ch. iv. 10; John i. 14; on the fulness of the times, ch. i. 10. The fulness, etc., the glory of Divine love fills all things, and in Christ extends itself over all. The passage resembles 1 Cor. xv. 28. What I have just explained, the apostle means, exhibits to us the fulness, etc., which, as mathematicians say, was the thing to be demonstrated. The whole of this may be brought under this title or brief description, the fulness of, etc. In all—The neuter including the power of the masculine. That filleth—Gr. πληροῦμαι, middle. That πληροῦμαι, active. But the force of the middle voice is strong in denoting the relation of Him who fills, and of those who are filled.
CHAPTER II.

and you—This is very closely connected with he wrought, in 30. You is construed with hath quickened together, ver. 5. 
then you were—[Better than Eng. Ver., who were]. Comp. 
we were, in ver. 5. The former word, in both cases, is emphatic, 
ii. 7, note. Dead—What can be more wretched? Trespasses 
though the feminine ταίς ἁμαρτίαις, sins, intervenes, the neuter αὐτῷ, 
4, refers to παράπτωματα, trespasses, ver. 3; comp. οὗτος, 
what, 2 Tim. iii. 11, where the gender is in like manner two-
τὰς sins—Refer to this word αὐτῷ, in which, ver. 2. Αἱ ἁμάρτιαι, 
ορibly applied to the Gentiles, who are ignorant of God. 
παράπτωματα, trespasses, to the Jews, who have the law, and yet 
in the light, ver. 5. Moreover the latter obeyed the flesh; 
her, the prince of the power of the air; see following verses. 
(not A.L.) adds διὸν, your (trespasses and sins).]

This verse is the shadow before the Light, that rises in ver. 4. 
According to the course of this world—Αἰών, course, and χῶρ-
world, differ; 1 Cor. ii. 6, 12, iii. 18, 19. The former regulates, 
it were, shapes the latter: χῶρος, world, is something more 
; αἰὼν, course, something more subtle. Time is spoken of 
physically, but also morally, including the character of the 
to live in it; and so αἰὼν, course, applies to a long series of 
which one bad age follows another; comp. Acts xiv. 16; 1 
8. According to the prince—Thus the fact becomes more 
All men perceive the world; but are not aware that this 
urks beneath it; ch. vi. 11, 12: comp. John xii. 31. Of the 
of the air—This power is widely diffused and penetrating; 
ob i. 15, etc.; yet it does not reach the sphere of believers, 
1 John v. 18. Even the celestial spheres themselves are va-
Christ however is superior to Satan, although the latter also 
in heavenly places; Eph. vi. 12. The Spirit—In apposition 
Σπυρίδων, of the power. Here the prince himself is not called 
but the spirit in this passage is that inward principle, whence 
ons of unbelievers flow, and which is opposed to the spirit of 
aving sons of God; comp. Luke iv. 33. Now—To-day; or 
now most of all; for he does not say, as yet, but now. Those 
pise the Gospel through unbelief, remain subject to that spirit, 
more and more enslaved. Express mention of Satan is prin-
made in describing the state of the Gentiles; Acts xxvi. 18. 
children of unbelief—[Gr. ἀδελφείας Eng. Ver., better, disobe-
dience]. Unbelief, respecting the Gospel, shows of itself how powerful that spirit is. Akin to this is, children of wrath, ver. 3. Wrath abides upon unbelievers, John iii. 36.

3. Also we—Jews. In the last times of the Old Testament, had greatly prevailed, even among the Jews, that grace might more abound; Rom. v. 6, 20; Tit. iii. 3; Luke i. 17, 79; Matt. iv. Had our conversation—This is somewhat more specious than to we, ver. 2. Of our flesh—Without the Spirit of God. Of the flesh of the thoughts—[Eng. Ver., of the mind]. The thoughts imply more subtle purpose of sinning; the flesh rushes on blindly. By nature—Nature denotes man's state without the grace of God in Christ. We owe this to our nature [although we have been Jews, Isa. i. V. G.], that we are the children of wrath. Of wrath—While thought that we were God's children. The contrast is in ver. The others—[Eng. Ver. omits the article]. 1 Thess. iv. 18: others, who do not believe, or at least not yet.

4. Rich—Over all, Rom. x. 12. [Connect for his great love—he quickened (ver. 5) etc. Mey., Alf., etc.] In mercy—love—Mercy moves misery; love confers salvation.

5. Even—This is connected with when you were [Eng. Ver., you were], ver. 1. Us—Both Jews and Gentiles. Hath quickened us together with Christ: by grace ye are saved—Quickening precedes raising up, and ch. i. 20; the raising up presupposes life. We were quickened when Christ was quickened; comp. 2 Cor. v. 15, concerning Christ's death, and so of the other steps. But when faith is received, all those things are applied to man by God, and are considered as ratified by man. The apostle, stating this very order of salvation, shows that grace is the beginning and end in this and in the eighth verse, and sometimes he uses indiscriminately the first and second person, because of the equal footing of the Jews and Gentiles. Together with Christ—Hence he is the fountain, ver. 6—[By grace, etc.—A parenthesis, reminding his readers of the ground of salvation. The mention of their quickening, as dependent on Christ's resurrection, has dispelled every idea of merit. Mey.]

6. Made us sit together—Believers are spiritually raised; they will be raised bodily; and to both resurrections the sitting in heaven places corresponds. They are not, indeed, bodily present in heaven, but are so through right and spiritual virtue, and they have each seat expressly assigned to them, to be occupied at the proper time. They are meanwhile hidden in God; Col. iii. 3. In the heaven places—[Eng. Ver. omits the article]. He does not say, on the right hand. This pre-eminence is left to Christ. In Christ Jesus—In a
discourse, especially, Paul calls him Christ Jesus; oftener, Jesus Christ.

the ages to come—The plural, in opposition to the one bad 2, which blessed ages effectually supplant. This expression with Paul's idea, that the last day was not close at hand.
—Rom. v. 20.

the grace—[Eng. Ver. omits the article]. 

Ty, the, refers to grace, by grace. For—He does not say, therefore, but for, he refers from the effect to the cause. Through faith—Aris-Christ's resurrection, chap. i. 19, [whence it is not at all in ver. 5, but first in ver. 8. See Col. ii. 12. V. G.]

fast is, not of works; a contrast like that between grace and that—Namely, believing or faith, is not of yourselves.

fast is, this is the gift of God alone. [But this refers not to your salvation, implied in are ye saved. So Mey.,

s—God's. For—He proves that salvation is by faith, not and that faith itself is entirely of God's gift. Workman-

the word rarely occurs in this sense, and its force is increased αὐτῶν ἐπερε, created. [For if any man be in Christ, he is a new 2 Cor. v. 17, καθότι πάντως. Mey.] Comp. ver. 15, made spiritual nothing. We are elsewhere said to be regenerated. produces nothing. Believers of ages are not only people born, Ps. xxii. 32, but also κατά τοῦ, a people created,

Unto—For the sake of good works; that thenceforth at should devote ourselves to them. For that reason Paul never works of the law good. Hath before ordained—Gr. προτοιε

The πρὸ, before, ascribes the whole matter to God. 'Hroi-
dained, is used as a neuter verb very forcibly, Sept., 2 14, γείοταμοῦν αὐτῇ Δαβὶ, because David made prepara-

So ὡς ἐτυμόθεν αὐτῷ, so as to make ready for him,

52. God hath so prepared. [Grace, therefore, with sal-
ecedes works. V. G.] That we should walk—Not, that we saved, or, we should live.

member—Such remembrance excites gratitude and strength-

ver. 19. Gentiles—ὅν, the Gentiles. In the flesh—Paul joins this with Gentiles, for the Jews simply called the he uncircumcision, not the uncircumcision in the flesh. Who uncircumcision—Very insultingly. The word called, mas-
al neuter, shows that these words are now obsolete, since the is removed. Called—Construe with the circumcision, in the epithet, in the flesh made by hands. And the circum-
cision is used in the concrete for the people circumcised; in the abstract.

12. That—On this word, ye were, and ye are made depend, the particle is repeated from ver. 11. Without—The contrast is detailed under three heads: out, and strangers—and without God: you were without Christ, out the Holy Spirit, without God; comp. ver. 18, and the following verses; ch. iii. 6, iv. 4, 5, note. Without Christ—He proves to the next clause, being alienated from, Gr. ἀπελευθερωμένοι [Eng. not so well, aliens]; nor does he say, aliens: comp. note at iv. 4. From the commonwealth of Israel—The whole commonwealth of Israel had reference to Christ. And strangers—Unsharing. The covenant of promise—God, the gift of Christ being assumed, had chiefly promised the Holy Spirit; i. 13; Gal. iii. 14, note; Luke xxiv. 49; iv. 11; and the covenants had been subservient to that promise, Rom. iv. 4. This clause is proved by the next, having no hope; for had they had a promise, they would have had the corresponding hope; they had no hope; and therefore not even a promise. Without—atheists—They had not determined that there were no gods; they had even Diana and Jupiter, Acts xix. 35: but, so far from having the true God, 1 Thess. iv. 5, that they were ignorant of him. He says first, you were without Christ; after he infers, you were without God. In the world—Paul proves the one also, that they were without God; and on the ground, that they wandered in the world, which is wide (2 Cor. i. 12), and vain (Col. ii. 30; John i. 10, at the end), serving the creatures, enjoying unspeakable things, removed far off.

13. Far off—From God and his people, ver. 17, note. Blood—Ch. i. 7.

14. He—Emphatic. [He, and none beside. Mey.] Peace—merely, the peace-maker; for at the cost of himself he procured peace and he himself is the bond of both. Who—Apposition: Peace who hath made, etc. A striking remark, ver. 14–18. He himself is described, (a.) the union of the Gentiles with Israel, ver. 14, and then (b.) the union of the Gentiles and Israel, as now one with God, middle of ver. 15, 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. Both—The neuter for the masculine, ver. 18, properly, because ἕν, one, follows. Middle wall of partition—Gr. μεσότομοι τοῦ φραγμοῦ, [Literally, ...
of the fence]. It is called a wall, because the space before is strongly fortified; a fence, because it is easily repaired at the proper time. The wall separates houses; the fence, imp. ver. 19. Therefore the distinction between circumcision and uncircumcision is intimated. The very structure of the city of Jerusalem corresponded. The wall and the fence exclude; Gentiles were excluded, since they were not permitted to come near as even the most common Israelites. [The primary name of the veil, rent at the crucifixion; the removal of this barrier of separation from God included the admission to him of the Body which Christ made of both Jew and Gentile. Alf.] broken down—Who hath broken down—who hath abolished, being repeated, are very closely connected. This short form, hath broken down, is explained in ver. 15, in the first clause; He hath abolished the enmity in his flesh; comp. at the end. The law of commandments, adapted to the Israelites, hath abolished, in the universal ordinances of grace; comp. at the beginning.

Enmity—The Jews abominated the Gentiles; the Gentiles the Jews because of circumcision, the Sabbath, etc. In his own body, ver. 16. [That is, by his suffering and death. The law of commandments—Namely, ceremonial. In death is, The law of decedent commands; marking the character of the law, which is essential to it, but wholly changed in Christ. Mey., Alf. The Eng. Ver. misses the point, and is altogether wrong.] Belonging to the Gospel, by which it is offered to all, Col. ii. 14, note. [See the same words with the same meaning, Acts xvi. 4, xv. 28. V. G.] Having abolished evil, in, is construed, as we have already intimated, with a preposition. Christ abolished, by his flesh, the enmity; the law of commandments by spreading over the whole world the ordinances of God. But if, in ordinances, belonged to ἐντολῶν, of commandments, this flesh, would not have been placed before, but after it. Then, as it were, in the style of a lapidary [that is, arranged in alternate pieces match].

Enmity, in his flesh; of commandments, in ordinances; having abolished.

He elegantly omits men; for formerly they had scarcely used the name of men. The two, who were Jew and Greek. taking away the old letter. Making—The participle makes the verb to make; and having slain, on might recon-
cile: each of them has an explanatory force derived from information immediately precedes. Peace—This peace-making precedes its application, ver. 17.

16. In one body—Crucified. To this refer by one spirit, very comp. iv. 4. Having slain the enmity—By his death, he slew enmity against God himself. In himself—Namely, in his [Gr. ἐν αὐτῷ, en it, i. e., on the cross. Beng. and Eng. Ver. wrong.] Comp. what precedes.

17. And came—From death, from his descent into hell, and his resurrection, he, himself a joyful conqueror, spontaneity preached. A remarkable expression; 2 Tim. i. 10; John xiv. Preached—The verb for the participle; comp. πορθομένος, who made, ver. 14. He announced peace with his own mouth to the tles, Luke xxiv. 36; John xx. 19, 21, 26; and by them to o Peace to you which were afar off—Acts ii. 39, note. And to the There is great elegance in mentioning εἰρήνην, peace, only in this passage. The peace of both is undivided. [But the true is και εἰρήνην τοῖς ἐγγύης, and peace to them that were nigh. The repetition of peace shows especially that it means, not mutual reconciliation, but the far greater peace thus wrought, peace God, which made necessary the union of the far and the near in

18. Unto the Father—As to a Father. In this verse Christ Spirit, the Father are mentioned, in the same order, in which God the Spirit of promise, and God, are referred to at ver. 12; [ch. i. 3, 5]. The order is different in Rev. i. 4, 5.

19. No more—Contrasted with their former state. Stranger, opposite is citizens, a metaphor from a state. Foreigners—Its o is members of the household, a metaphor from a house. C saints—Of Israel, ver. 12; comp. iii. 18. [Rather, saints in widest sense, all members of Christ. Mey., Alf.] Of God— the Holy Trinity is indicated, ver. 19, 20, 22.

20. Built upon—A common phrase with Paul, writing to Ephesians, iii. 18, (comp. Acts xx. 32); and to Timothy, bishop Ephesus, a metaphor from architecture; 1 Tim. iii. 15; 2 Tim 19. Upon the foundation—As the foundation supports the building, so the testimony of the apostles and prophets supports faith of all believers; by them the foundation was laid; Christ is here called the head of the corner. The same Person is called foundation itself, 1 Cor. iii. 11. And prophets—New Test prophets, who are next to the apostles; iv. 11, iii. 5. Bein chief corner stone of it—[Gr. αὕρω, Eng. Ver., himself, wh
Paul briefly indicates the passage in Isaiah 8, as very well known; comp. 1 Pet. ii. 6, note. Christ the chief corner stone of the foundation. The participle δυνος, the beginning of this clause, is strongly demonstrative in intent tense. The pronoun αυτου, of it, is to be referred to foundation; for if it were construed with Χριστου, Christ, it in this form: αυτου ΤΟΥ Χριστου Ισους, Jesus Christ himself read αυτου του Ιωαννης, the same John, with the article, 4; Mark vi. 17; Luke iii. 23, xxiv. 15, 36; John ii. 24, x Cor. xi. 14. [Read Χριστου Ισους, Christ Jesus. Tisch.]

whom—In Christ. This, by Anaphora [repetition in between, is repeated in the next verse. Fitly framed together, Words relating to a living mass, ch. iii. 18, note; and 1 So fitly joined together, ch. iv. 16. So the branch and are combined, Zech. vi. 12. A temple—It is a house, and holy, to which the temple of Ephesian Diana must yield. That is, of God, ver. 22. In the Lord—In Christ. To this, through the Spirit, corresponds in ver. 22. So also ch. 5.

CHAPTER III.

this cause—This is resumed at ver. 14. [With the repe-for this cause. Alf. Such is the richness of the apostolic G.] The prisoner—The ambassador, and he too bound. The persecutors were incensed at Paul’s zeal for the Gentile they imprisoned him; and his very bonds benefited the ver. 13; 2 Tim. ii. 10. Gentiles—This is explained in the verses.

since) ye have heard—[Better, if ye heard, i. e., when I was Alf.] What they had heard of Paul (comp. note on i. 1), immony that he, ver. 1, spoke the truth concerning himself. revelation—Gal. i. 12; Acts ix. 3, 4. [For εγωρωσε, he on, read εγωροσθη, was made known. Tisch., Alf.] Made me—God, by his grace. The mystery—Of Christ; see the
following verses. [But here the mystery is the share of the Gentiles in Christ, ver. 6. Mey.] I wrote afore in a few words—He refers to i. 9, 10, and he repeats the words from that passage.

4. Whereby—Gr. πρὸς δὲ [literally, according to which]. does not refer exclusively to in a few words, but to the whole through and πρὸς, according to, marks the analogy, as in the common saying, know the lion by his claw. From what I have written above, you etc. Ye may—The word is modestly and graciously used.

you read—This book is very sublime, and yet it is given to read. Understand my knowledge—And therefore profit by it. Paul wrote more plainly and sublimely in this epistle, than in any other before.

5. Which—Referring to ver. 3, as the repetition of the γνωσθέω, I make known, indicates. In other ages—The ablative, time, as Acts xiii. 36. Was not made known—He does not say ἥξει, was not revealed. Making known by revelation (ver. 5) is the source of making known by preaching. Revelation is a little more special; making known occurs in the hearing of one; also: revelation is only made to the prophets. Unto the sons of God—A very broad title, expressing the cause of ignorance, nature, to which the Spirit is opposed; comp. Matt. xvi. 17. speaks of their former state in the Hebrew idiom. Moreover, the contrast of the apostles and prophets of the New Testament to the sons of men leads to the conclusion, that by this title the apostles and prophets are principally meant; as Ezekiel, who is often called the son of man. and has fully described the city and house of God. Paul does here. By the Spirit—The gift of whom was reserved for the New Testament, to glorify Christ.

6. Should be—That the Gentiles are; and in order that they may. Fellow-heirs—In the inheritance of God. Of the same body—Under head Christ. [Omit abou, his. Tisch. Alf. Read, of the promise.] takers of his promise—In the communion of the Holy Spirit. same participation is mentioned, Heb. vi. 4; the same promise, 13. Comp. on the Trinity, ch. iv. 4, 5, 6, 18, 21, 30; v. 1, 2, 2 Cor. xiii. 14. [For τῷ Χριστῷ, Christ, read Χριστῷ Ἰησοῦ, Christ. Tisch., Alf.]

7. Whereof—The Gospel. By the working—Ver. 20; ch. i. 8. Less than the least—The idea of the name Paul, increases a comparative which is more forcible than the superlative; imp. that he scarcely reckons himself among the saints. Most excellent modesty. Of saints—The saints here are opposed to the Gentiles; comp. note on Acts xx. 32. Unsearchable—Ver. 18, 19. The
For epithet at ver. 10, manifold. Riches—Here heavenly riches mended: presently wisdom, ver. 10.

make—see—To show [Gr. φωτίσαν, to illuminate; said of ritual enlightenment produced by preaching. Mey.] Comp. 8. For ρώμ, Sept. φωτίζετι, instruct, 2 Kings xii. 3, and e. What is the dispensation—[Gr. τις ἡ οἰκουμενή, (not οἰκουμενή). The true reading, according to all editors.] Col. 1. In God—A contrast to creatures, even the most excellent, Who created all things—The creation of all things is the crown of all the rest of the economy, unrestrictedly regulated, yielding to the universal power of God. All things, includes prin-

ers, etc., [and is very emphatic. Alf. Omit δι' Ιησοῦ Χριστοῦ, Christ. Tisch., Alf.]

bow—First; comp. ver. 5. Unto the principalities and powers or even bad, but in a different way to each. [Nay, but to the y, all reference to the others is foreign here. Mey., Alf., etc.] om those things which happen to the Church; for it is the of the Divine works. Comp. 1 Cor. iv. 9. Manifold—Syr.aders it, full of varieties. Wisdom—An object of especial relation to the angels.

The eternal purpose—Concerning the ages, and before the Tim. i. 9. Which—Referring to purpose. Our—Believers, the Church.

boldness—Of the mouth, in praying. Access with confidence lity and with the heart.

desire—Ask God: comp. ver. 20, 12. So, asking absolutely, 1. That I may not faint—That I may not fail, but may speak and allure many. The infinitive referring to the same person infinite verb, I ask. [But Eng. Ver., to faint not, referring phesians, is right. The exhortation is to them, as the prayer allows is for them. Mey., etc.] At my tribulations for you—

Glory—Spiritual glory, since your faith is assisted thereby. iv. 10].

bow my knees—If Paul had been present, he would have knees with a glowing breast. Acts xx. 46. Father—Its word is πατριν, family. [Omit τοῦ Κυρίου ἡμῶν Ἰησοῦ of our Lord Jesus Christ. Tisch., Alf., etc.]
of whom—The Father of Jesus Christ. The foundation of all is in Jesus Christ. The whole—Of angels, of Jews, of other But it cannot mean this. Render, Of whom every family (or heaven, etc. Mey., Alf.) Family—Depending on him as its Comp. πατριν, lineage, Luke ii. 4; Acts iii. 25. Is named
—In the passive or, names itself, middle voice. They are called sons of God by God himself, and delight in this name, Isa. xxi. comp. I will call, Rom. ix. 25, 26.

16. With might—This accords with the mention of the Spirit the inner man—The inner man is the man himself with all his faculties, inwardly considered, ch. iv. 22, 24; 1 Pet. iii. 4. The man is to the Spirit of God what the hearts of the saints are to Christ, ver. 17. The inner man is mostly taken in a good sense, with the wicked all things fully harmonize with wickedness, and there is no need of limitation or distinction. The Scripture contemplates inward things. The Chiasmus [cross reference] may be noticed; in the first sentence we have, that he would grant in the second, to dwell; in the third, in love—that you may be 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 placed after ἄνθρωπον, man, and after Χριστόν, Christ, the meaning will be clear.

17. May dwell—That Christ may dwell for ever. The connexion is wanting. Where the Spirit of God is, there also is Christ love—Of Christ; ver. 19, note. [But love is the soil in which readers are rooted and grounded, and must therefore be the broad love of Christians. Mey.] Rooted and grounded—The root, of —the foundation, of a house. A Syllepsis [a construction in which the sense is regarded rather than the syntactical connection] pres. which must thus be explained; that you may have Christ dwell on you, being rooted, comp. Col. ii. 2, note; unless the Nominative other agrees with you may be able, Paul being earnestly intent on follows. So, in the middle of the sentence, if and how are placed Cor. xi. 14, 15, xiv. 7, 16; and ὅτι itself, that, 1 Cor. xiv. 13, Cor. ii. 4; but the words preceding these particles render his emphasis supplications very emphatic.

18. May be able—Still further. What is the breadth and and depth and height—These dimensions of the spiritual temple to the fulness of God, ver. 19, to which the Church, according ability, should 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 as respects all men and all peoples; and its breadth through all ages, ver. 21; and its depth, which no creature canathom; and its height, iv. 8, which no enemy can reach. Comp. cxvii. As regards this breadth, length, depth, height, all which one magnitude, there is nothing broad, long, deep, high in any
for Chiasmus [cross reference] the order is love, breadth; love, the third corresponds to the first, therefore the second to
the first. In ver. 19 the love is at length expressly mentioned; but
the fulness of God in itself; but this is itself tinctured
[But these are not dimensions of the spiritual temple, to
there is no allusion, but of the love of Christ to men. Mey.]
and to know—which passes knowledge—This also depends on,
may be able. This is a very charming correction, so to speak;
and, to know; he immediately denies that our knowledge can
be adequate; we know only this, that love is richer than
knowledge. Christ's love to us always exceeds our knowledge;
ver. 20 God's power exceeds our knowledge. That—With-
junction; comp. ἵνα, that, ver. 18. Spiritual knowledge
is united. Unto—Gr. εἰς [Eng. Ver., with]. This is
eng. construes incorrectly, To him that can do all things ex-
very abundantly above, etc. Render, To him who is able to
all things, far beyond the things which we ask or think, etc.
the Church. Ver. 10. Into all—Gr. εἰς πάσας. [Eng. Ver.,
it all]—ver. 11, ch. ii. 7: comp. again Ps. cxvii. Into all
as, which of Ages, the age, comprehends, and which termi-
the everlasting ages. Generations—Gr. γενεάς [Eng. Ver.,
generation is properly a period of human life, while we
from parents to children; αἰώνες, ages, are periods of the
omy, passing on, as it were, from one scene to another.
words, for amplification, with a metaphor in γενεά, genera-
united, so that a very long time may be implied. For there
 Ages, no longer generations.
CHAPTER IV.

1. The prisoner—Paul's bonds subserved the calling of the Ephesians; and these should be so affected by them as to delight Paul with their obedience; most feelingly said. In the Lord—Gr. ἐν Κυρίῳ, Eng. Ver., of the Lord.] Construed with prisoner. Of the vocation—Ver. 4. This is derived from ch. i. 18; 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. With—with—To these refer the two following participles, forming imperative implied, walk ye. [The man, who is properly affected with a sense of the Divine calling, will be found to be adorned with the virtues mentioned here, 1 Pet. iii. 9; Phil. i. 27. V. G.] We all—Construe also with meekness, Col. iii. 12, 18. Lowliness—From a sense of grace, Rom. xi. 20. In love—in the bond of peace, ver. 8, corresponds to this. In love, recurs, ver. 15, 16. And here love is preached: faith, in ver. 5; hope, in ver. 4.

3. To keep—Even where there is no division, admonitions are needed. The unity—As regards ourselves, for the Holy Spirit himself remains one, ver. 4. In the bond—The bond, by which peace is maintained, is love itself; Col. iii. 14, 15. [But there love is expressly named. Here the bond of peace is peace itself considered as bond. Mey., etc.]

4. One body and one Spirit—In the Apostle's Creed, the artice relating to the Church properly follows that which relates to the Holy Spirit. And one—Spirit, Lord, God, and Father: the Trinity, comp. the following verses. In one hope—The Spirit is the earner, and therefore the hope of the inheritance is joined with the mention of his name.

5. One faith, one baptism—Into Christ, the Lord. Sometimes baptism, sometimes faith, is put first; Mark xvi. 16; Col. ii. 12.

6. Of all—This word used thrice, and πᾶσαν, in all, soon after, a masculine; for all are made one. Above—High above all with his grace. Through all—Working throughout all, by Christ. In all—[Omit διὰ μέσου, you. Tisch., Alf.] Dwelling in all, by the Holy Spirit.

7. But—The contrast is one, in the foregoing verses. In given—This is from the psalm in the next verse.

8. He saith—David, nay, rather God himself, Ps. lxxviii. 18. Thou hast ascended on high, thou hast led captivity captive, thou hast receive
for men. Some also in the Sept. read ἀναπάλη, having ascended. In the Septuagint version that reading which too closely agrees the New Testament text is generally inferior, because it has conformed to it. On high—So the heavens are called in Hebrew poetry; likewise in Is. xxxii. 15. Led captivity captive—A repetition; as 2 Chron. xxviii. 5. Here the forces of hell noted, 2 Pet. ii. 4, opposed to men. Christ, at his ascension, in captivity; nor, however, does it therefore fare better with the actor, who is to be tried for his life, when he is led from prison to the 1. If ever there had been for them any hope of escape, it have been then; comp. ch. vi. 12, and Col. ii. 15. Nor does ascension, but only the ascension in connection with captivity captive, presuppose and infer a descent into the lower parts of earth. He gave gifts—To this may be referred he gave, ver. 11, given, and of the gift, ver. 7. In Hebrew, נְפַל is an abbreviament expression; to wit, Christ received gifts, which he might imply give. Comp. נְפַל, Gen. xv. 9; 2 Kings ii. 20; where action is denoted by a concise expression; so λαβέωςον σου, for thee [Eng. Ver., bring thee], Ex. xxvii. 20; Lev. xxiv. 2. men—The dative of advantage for נְפַל. Gifts benefit not only recipients but all.

Now this fact, namely, that he ascended—Gr. τὸ δὲ, ἀνεβην. Ver., now that he, etc.] Paul proves that the language of the refers to Christ; and the ascension is inferred from the de- John iii. 18. All beheld the sojourn of the Son of God upon they ought, therefore, to have believed his ascension, which I not see. There is a similar mode of reasoning at Acts ii. 29, i. 36, 37; and especially at Heb. ii. 8, 9. The humble charac ries attributed to the Messiah are fulfilled in Jesus; there glories attributed to the Messiah should be referred to him. [Omit πρώτον, first. Tisch., Alf.] Into the lower parts of heaven—Not merely to the earth itself, but to the lowest parts of the earth, so that through all its depths he left nothing unvisited; comp. V. G.] The highest heavens, or all the heavens, are to the lowest parts of the earth, or to the whole earth. Christ, own power, took possession of all,—first of the earth, then of Men are mentioned with the earth; the captivity is men with the lower parts. [The allusion here is simply to the
descent of Christ *upon the earth*, in his incarnation. Mey.

10. *He*—Gr. αὐρα (Eng. Ver., the same). *He*, not another. *above all heavens*—A very sublime expression. Christ not only ascended into heaven, Mark xvi. 19, but *through* the heavens, Heb. 14, note; *above all heavens; the heaven of heavens*, Deut. x. 22. *Might fill*—By his presence and working with himself. *All things* The lowest and the highest; comp. Jer. xxiii. 24, where also Sept. use the word πληροῦν, to fill.

11. *He*—By his supreme power. This *he* is repeated from verse 10. Ministers have not given themselves. [The apostle, apparently, scends very abruptly from the entire universe, just now mentioned to these. He doubtless has reference to the body of Christ. Likewise ch. i. 22. V. Gr.] *Apostles—prophets—evangelists*, etc.—With the higher grades, lower ones might be united; for example, the apostle John acted as a prophet in the Apocalypse, and as an evangelist in the Gospel; but not the contrary. All the apostles had likewise prophetic power. Only that eminent degree of prophecy, by which the Apocalypse was written, was peculiar to John. But prophets and evangelists were not at the same time apostles. The prophet takes precedence of the evangelist; for the prophet testifies infallibly the future, the evangelist infallibly of the past: the prophet derives all from the Spirit; the evangelist records what has been seen and heard, and yet he is fitted for an office of the highest importance, 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 days of the apostles, the gift of miracles was more rare; comp. Eph. ii. 4. *Pastors and teachers*—The title pastor (shepherd) 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. *To*—for—Gr. προς—εἰς—εἰς, [Eng. Ver., renders all. The first clause (προς) denotes the ultimate end; the other two immediate purpose of the giving, ver. 11. He gave them in order the perfecting of the saints, to the work of the ministry (and) to edifying, etc. Mey., etc.] To this refer, into, [Eng. Ver., in], unto, in the next verse; although to [προς, towards], and into [εἰς, somewhat differ, Rom. xv. 2. The office of the ministry is denounced in this verse; in the next, the goal of the saints; in ver. 14, 15, the way of growth; and each of these has three parts, expressed in the same order. There are three triple paragraphs. The first three parts have a mutual relation; then the second three; lastly,
and all without a Chiasmus [cross reference]. Perfecting—especially tends to unity.

Τηλι—Not even the apostles thought that they had reached the nil. iii.; much less the Church. They had always to advance, stand still, much less to fall behind. And now the Church yet look backward for its ideal of excellence, but keep it in something yet to be attained. Mark this, ye who do not so know antiquity as make it an excuse. We should come—This following the past tense, is imperfect. This should have happened when Paul wrote; for faith belongs to travelers. he saints. Unto—unto—unto—[Eng. Ver. renders the first

The connective is wanting. The natural life grows to wis.

The connective is wanting. The natural life grows to wis-

length, and stature. Unity of faith, the mind strengthened,

fulness of Christ, correspond to these in the spiritual life.

This unity is placed in friendly opposition to the variety of

and to the whole body of the saints; and the contrary of this
ev
ey wind, ver. 14. Of the faith and of the knowledge—

w both agree and differ; for knowledge means something

perfect than faith. Of the Son of God—The highest point in

knowledge of Christ is, that he is the Son of God. Unto a per-
n—The concrete for the abstract; for unity and measure are

t nouns. On perfection, comp. Phil. iii. 15. Of the stature

Christ may be all and in all: spiritual stature is the fulness

st. [It is disputed whether ἡνία means age or stature here.

decides for the former; but it seems rather to be a comprehen-

sional, including both ideas; maturity, or the fulness of manly age.

wth. Alf.]

No more—Not, as formerly and as yet. Children—Children

posed to a man, in the second degree, and to a young man in

: a perfect man, who can no longer increase in stature, yet

se becomes more perfect; a child, who scarcely begins to grow.

to and fro—Inwardly, up and down, even without wind.

about with every wind—Outwardly, hither and thither, others

ng us. By the sleight—A metaphor taken from the dice-

who contrives his throw, so that the numbers he desires may

turn up. [Alf. renders well, in the sleight of men, in craftiness

ing the schemes of error. Eng. Ver., cunning craftiness, where-

lie in wait to deceive]. The schemes—Gr. μυστικαί; see ch.

ote. Of error—That is, of Satan. The change of the ab-

presses the enemy's concealed mode of acting. [This is ar-

though error is here personified. Mey.]

Speaking the truth—In contrast with error. On this same
word, truth, see ver. 21, 24. In love—By which the body is compacted. Here we have the beginning, and in ver. 16 the end. Seeing the truth and in love are joined. The latter is the more significant.

May grow—Depending on that, in ver. 14. This increases, ver. 15, the difference between childhood and manhood. Into him—Paul, having Jesus mind, first says him, and then shows of whom he is speaking.

Things—Each and all, in all things. Who—Referring to Christ. Head is put as a distinct clause. Christ—Place [repetition of a word to express an attribute of it], emphatic. For before it had been said, into him, though Christ is nevertheless afterwards mentioned at the end very emphatically, as if he should say, Christ is Christ. To him all things are to be referred.

16. [Mey., Alf., etc. differ little from Beng. in their view of this verse. Render, From whom all the body (which is) being closely framed together, and compounded,—by means of every joint of the supply, according to vital working in the measure of each individual part, can on the growth of the body for the building up of itself in love]. In love—The source of growth. Fittedly joined together and compacted—concrete for the abstract, that is, the compacting and uniting of body by right shaping and firm conjoining; joined together refers to what is according to rule, that all the parts may be rightly fitted to their proper position and in mutual relation; compacted denotes once firmness and consolidation. By every joint of supply—Gr. πάντας ἄφρος τῆς ἐπιχορηγίας. [Eng. Ver., By that which every joint supplyeth]. In the wrestling ground the ἄφαι are the means by which the antagonist is seized; for the opponents throw over each other the sand and sand, so that each might grasp his adversary, though anointing with oil. ἄφα, by, construed with ποιεῖται, maketh. According to effectual working—The power should also be exercised; comp. according to the working, ch. i. 19, iii. 7. But the article is wanting here, because he is speaking of the particular efficacy of single members. Of every—Construe with ἐνέργειαν ἐν μέτρῳ, working in measure. Of the body—The noun for the reciprocal pronoun; therefore ποιεῖται, maketh, (middle voice) is used, not ποιεῖ (active voice). In love—Construe with the edifying.

17. This I say therefore—He returns to his starting point, ver. 1. That ye henceforth walk not—This is a contrast to ver. 1. In vanity—The cause of such walking is departure from the knowledge of the true God, Rom. i. 21; 1 Thess. iv. 5: construe in with walk. Vanity is explained in ver. 18; walking, in ver. 19.

18. Having the understanding darkened—This verse has two clauses. The third refers to the first, and in it oδῶν, that is, ans
Ephesians IV. 20.

Being (darkened in the understanding); the fourth to the For ɔντες, being, is connected also in Tit. i. 16, as here, the preceding epithet. [This is wrong. Their alienation from of God was through their ignorance, and that the guilty ignorance caused by the hardness (blindness) of their heart. Mey.] The Gentiles, darkened, alienated, assume that the Gentiles, before they fell from their father's faith, nay rather before Adam's fall, had takers of light and life; comp. be renewed, ver. 23. The of which, ch. ii. 5. Of God—The spiritual life is kindled in us from the very life of God. [Through the ignorance—This is the beginning of their wretched state, Rom. i. 21, 23.

Hardness—Gr. πώρωσιν [not as Eng. Ver., blindness]. Contrast is life; life and feeling exist and fail together. Comp. i. 5, note. Hardness is distinguished from blindness, where or is expressly noticed; otherwise it includes it in itself. Of art—Rom. i. 21.

Past feelings—A very significant term, in which pain is used medoche [use of a part for the whole] for the entire sensibility and understanding, whether painful or pleasant. Forges us to seek a cure; and when the pain is removed, not only at also the desire and thought of good things are lost, so that becomes senseless, shameless, hopeless. That is hardness, ver. despairing in the Vulgate and Syriac Version, is noteworthy, estrates its meaning. In this way ἡ ἀνάλγησις, insensibility, ἠλογρώσις, despair, are conjointly noted by Chrysostom on i. 13. But the very word ἀνάλγεια, Cicero seems to para-lib. ii. famil. Ep. 16, when he says, that by long-continued is, the mind has become hardened to new pain. Therefore is more than to despair. Have given themselves over—Volun-

All—'Αστέλγεια, lasciviousness, the species; ἀσθαρσία, im-
the class. Those who practise these carnal works, seized to desire of material objects, fall also into greediness [greed, king, the desire of having more, which is wider than mere cov-
; Alf.]; and gain from unchastity was common among the

But ye have not so learned Christ—Deut. xviii. 14, 15, is sim-
e Lord thy God hath not suffered thee to do so—unto him ye urken. Christ is one, says Paul (comp. 2 Cor. xi. 4); as you ard him, so you should represent him. As soon after refers to; not so is opposed to uncleanness, ver. 19; if so be that, vanity, ver. 17, 18. Christ—He uses the name Jesus, more
expressly, in the next verse. Jesus most perfectly and gloriously completed the idea of Christ.

21. If so be—The particle does not diminish, but increases the strength of the admonition. Him—This word, and in [Eng. Ver., by] him, soon after, are introduced here from the next clause: you, Gal. iv. 11. To hear Christ, means something more than to hear of Christ. Ye have heard—Even the first hearing about Christ removes sins. In him—Gr. εἰς αὐτόν [Eng. Ver., by him]. That in his name, as to what concerns him. [Better, in him, i. e., Christians, in vital union with him. Mey., Alf.] Ye have been taught—You have received the doctrine. Learning follows hearing and being taught. As—that is, so as: comp. καθαρώς, in such a way as Cor. viii. 2, so, as the truth is really in Jesus. The contrast is according to, ver. 22. The truth—This is opposed to heathen vanity, general, ver. 17; and is resumed, ver. 24, for fuller discussion. Truth, namely, the true knowledge of the true God. In Jesus—Believers in Jesus speak the truth, 1 John ii. 8.

22. That ye put off—This word depends on I say, ver. 17: and thence the force of the particle. Henceforth—not—Is resumed, as were, after a parenthesis, without a conjunction, in the equivalent verb, put off: for the reverse of those things, mentioned ver. 18, has been already disposed of in ver. 20, 21; and yet this verb put off, has some relation to the words immediately preceding ver. 21. [This is wrong; that ye put off, depends on have been taught, ver. 21. Alf.] Putting on, ver. 24, is directly opposed to putting off. According to—Gr. χαρᾶ [Eng. Ver., concerning] the former conversation—According to your former walk. The contrast is the whole of ver. 28: according to shows the force of the verb, related to what ye put off, not merely abstain. 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. Which was corrupt—Gr. τὸν φθαρμένῳ. [But Eng. Ver., which is corrupt.] The imperfect, as κλέετο, who stole, ver. 28. The contrast is, was created and that too in the aorist [χρισότευν, not as Eng. Ver., which is created], in respect of the first creation and intent. According to lusts—The contrast is, after God, in righteousness, etc. The lusts of the flesh—The contrast is, righteousness and holiness. Of deceit—[Not as Eng. Ver., deceitful lusts.] Of heathen error. The contrast is, of truth.

23. In the spirit of your mind—1 Cor. xiv. 14. The spirit is the inmost mind.

24. The new—Gr. τὸν καινὸν. Τὸν νέον, the new, is used, Col. 10, of what is innate in believers; but here διανοοῦσα, renew
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used by him just before. Conversely in Col. iii. 10, *darraxa-

re, renewed,* is added concerning the *aim* of believers. *Which*

created—Gr. *xristovera,* [not as Eng. Ver., *is created.*] At the*

beginning of Christianity. This new man is created in Christ: comp.

[Render, *In righteousness and holiness of truth,* (not as Eng.

true holiness.) *Alf.* See on ver. 22.*]

*lying*—The mention of lying and truth in conversation [*truth,

V. G.*], is properly added to the general commendation

*For*—Col. iii. 11, note. *One of another*—Jews and Greeks,


*Be ye angry and sin not*—So the Sept. Ps. iv. 5. Anger is

commanded, nor entirely forbidden; but this is commanded,

permit sin to enter into anger: it is like poison, which is some-

times as a medicine, but must be managed most cautiously. [It is

*hatred,* which, cherished, becomes a *sin.* *Alf.*] Often the force

and mood falls only upon a part of the remark, Jer. x. 24. *The*

feeling maintained during the night is deeply seated. *Let—*

*be not*—Deut. xxiv. 15, *the sun shall not go down upon it.* *Up-

*wrath*—Not only should wrath cease, but a brother should be

without delay, and reconciliation take place, especially with

whom you will not see again in this life, or whom you have

first time in the street, at an entertainment, or in the

place.

*Neither*—Place is given to the devil by persisting in anger,

during the night; *comp. of the darkness,* ch. vi. 12. *Mives,*

is used as *xai mi,* and—not, ver. 30.

*Who stole*—Gr. *δε αι μου.* This is milder than *δε αι μου,* the

participle is of the imperfect tense, without here exclu-
descent. *But rather*—Than if he had not stolen. Whatever

sin a man has committed, he should afterwards practise the

virtue. *Let him labor*—Often theft and idleness go together.

A contrast to theft, first committed with thievish hand. *With-

*—Which he had abused in theft. *That he may have*—The

restitution should not be too strictly urged against the law of

He who has stolen should also be liberal beyond the restitu-

what was purloined. *V. G.*]

*corrupt*—Savoring of oldness, ver. 22; without grace, insipid,

6. Its opposite is *good.* *Let—not proceed*—If already on

ue, swallow it again. *That which*—Gr. *ει τις, whatsoever,* as

ever: However, equal fluency is not demanded of all. *For—*

unto the hearers*—Such speaking is *profitable;* it does not
subvert the hearers, as those words mentioned in 2 Tim. ii. 14. 

minister grace—There is great power in godly conversation.

30. [The connecting idea is, If thou speak a vile word, or one worthy of Christian lips, thou grievest not men, but the spirit of God. Theophylact in Alc.] Grieve not—By corrupt conversation. Holy Spirit is grieved not in himself, but in us [or in other men, V. G.], when his peaceful testimony is disturbed. The Sept. do use λύπειν, to grieve, for τίνι and τῷ τῷ. Ye are sealed—That you know that there is not only some day of deliverance, but also that day will be a day of deliverance to you, as the sons of God, and therefore rejoice to the day of redemption. This is the last of which there is a kind of representation in the day of death, which assumes all previous days, Rom. ii. 16. On that day it will be of special import to us, who shall be found to be sealed.

31. Bitterness—Its opposite is in ver. 32, kind to all. Wrath Gr. θυμός. [But Beng. cruelty.] Its opposite is merciful, to the wretched. And anger—Its opposite is forgiving, towards the who injure us. Thus the climax descends, in reference to the forbidden. Blasphemy—A heinous species of clamor. Love remains both. Malice—Wickedness. This is the class, therefore with added. [It denotes that depravity, by which a man shows himself illnatured and troublesome to his associates. V. G.]

32. [God in Christ—Gr. ἐν Χριστῷ; (not as Eng. Ver., for Christ's sake), in giving whom, to die for us, the act of forgiveness was summated, 2 Cor. v. 19. Mey.] Hath forgiven—He has shown himself kind, merciful, forgiving.

CHAPTER V.

1. Imitators—Gr. µιµηταί [Eng. Ver., followers]. In forgiving (comp. ch. iv. 82), and in loving; for dear follows. Oh how more glorious and blessed is it to be an imitator of God, than of mer, Alexander, Apelles, etc. ! As children—Matt. v. 45.

2. Walk—The fruit of our love, kindled from Christ. [For ἵδι read δύναται, and for ἴδιοι, δυνατοί, Tisch. not Alc. Read, loved yourself. Given himself for you.] For us—The dative, to God, is not
with the verb, gave himself, but with an offering and sacrifice, immediately precede it. For Paul is alluding to Moses, with words are common: a burnt offering unto the Lord, for a sweet smell, it is a sacrifice unto the Lord, Ex. xxix. 18, Lev. xxiii. 13, 18, etc. An offering and a sacrifice—Comp. etc. For a sweet-smelling savour—By this sweet-smelling are reconciled to God.

implication—Impure love. Or covetousness—Ver. 5, ch. iv. 19. be once named—Namely, as done; comp. 1 Cor. v. 1, it is commonly; or unnecessarily: comp. ver. 4, 12. Becometh osites is which are not convenient, ver. 4.

iness—In word, or even in gesture, etc. Foolish talking—a mere laugh is the object even without wit. Or jesting—are subtle than filthiness or foolish talking; for it depends understanding. The Asiatics were very fond of it: and for prevailing for some ages, even among the learned. Why? considered jesting a virtue; and they wore Plautus thread-sympiodorus observes, that Paul rebuked jesting, in such a there is not even room for pleasantry. Which are not con-

An epithet. Supply the predicate, let them be absent. Give—Supply αὐξάνει, is convenient. The holy and yet joy-

the tongue is opposed to its abuse, ver. 18, 19. The abuse are incompatible. Εὐτρεπεία, jesting, and εὐχαρίστεια, ng, form an elegant Paronomasia [similarity of sound or the former disturbs (and indeed the refined jest and humor offend the tender feelings of grace), the latter exhilarates

ye—[For ἤστε, read ἦστε, Tisch., Alf. Render, For this ye be aware that, etc., not the imperative, as Beng. Mey., etc.]

ative, Gal. v. 21. Who is an idolater—Col. iii. 5. A

chief act of revolt from the Creator to the creature, Matt.

il. iii. 19; 1 John ii. 15: and it too in the highest sense commandment concerning the love of our neighbor, which that respecting the love of God. It is then idolatry, and the greatest sin, 1 Sam. xv. 23. Of Christ and God—[Not God, as Eng. Ver., which would require the article again.

The article only once expressed indicates the most perfect sin. v. 21, vi. 13; 2 Thess. i. 12. Comp. Mark. xiv. 33.

it is double for emphasis, Col. ii. 2.

s vain words—By which God’s anger is despised, and by strive to evade their duty, to ignore good, and to extenuate over evil [in which moreover all things everywhere
abound. V. G.] This is the class; there are three species according to.
4. So the Sept. let them not regard vain words, Exod. v. 9. But of these things—Fornication, etc. The wrath of God—The command to the reconciliation, ver. 2; ch. iv. 32. On the children of darkness—In heathenism.
7. Be not—Lest God's anger come upon you. Two parts; and be not, ver. 7, and 11. Fellowship both with wicked men, ver. 7, and wicked works, ver. 11, must be avoided.
9. [For πνεύματος, the spirit, read φως, light. Tisch., Alf. fruit of light—The contrast is, the unfruitful works of darkness.
11. In—Is in, consists in, etc. In goodness, and righteousness and truth—These are opposed to the vices just described, from ch. i.
11. But rather—It is not enough to abstain. Reprove—By and by and deeds worthy of the light. [But the meaning is, by the way, Mey., etc.]
12. For—The reason for speaking indefinitely, ver. 11, and works of darkness, whereas he described definitely the fruit of light, ver. 9. At the same time the kindness, the justice, the whole ness of reproof, appear from this. In secret—Avoiding the least most frequently. Of them—Who are in darkness. It is a short Writing familiarly to the Corinthians, he names them; also to the Romans, because it was necessary; here he deals more severely. Even—Even to speak of, much less to do them. To speak of may be judged by their contraries, goodness, righteousness, truth.
13. But—Although those things cannot be mentioned or named. Reproved—By you, ver. 11. Are made manifest by the light—light, φανερός, manifest, are kindred words. Are made manifest. That their wileness may be known, whether those who have them scorn reproof, or repent. WHATSOEVER—The abstract for concrete; for the subject here is the man himself, comp. the verse, wherefore. For—For makes an emphatic addition in a conclusion. Doth make manifest—An Antanaclasis [a word in a true sense], for φανεροῦσα, are made manifest, is passive; φανεροῦσα is middle, what does not avoid manifestation; comp. after ἔγερσαι, awake, and ἀνάστα, arise. [An error. The word is ph as always. Render, for every thing which is made manifest is i.e., has thereby ceased to have the nature of darkness, and has on that of light. Mey., Alf.] Light—A Metonymy, [change] for
8. Is—Becomes, and afterwards is light.
Therefore he saith—The chief part of this exhortation is in
Shine, shine, Jerusalem, for thy light is come, so Is. liii.
awake! arise! But the apostle speaks more expressly ac-
to New Testament light, and the state of him who requires
At the same time he seems to have had in mind the par-
phraseology commonly used at the feast of trumpets: Arise,
from your sleep; awake from your sleep, ye who deal in vain
or very heavy sleep is sent to you! And perhaps he wrote
before at that time of the year: comp. 1 Cor. v. 7, note. Awake
Ammonius, to rise up, for work; to be awakened out of sleep.
he dead—Ch. ii. 1. Shall give thee light—Will shine on thee,
an, Is. lx. 2. The primitive word, ἐπιφανεῖς, I shine, is in
literally.
Literally, take heed, therefore, how ye walk strictly, i. e., in
y ye undertake to make your walk thus strict and exact. A
exhortation. Mey., Alf.] See—This is repeated, ver. 17.
Mr. παρά [not as Eng. Ver., that]. True solicitude regards
manner. As corresponds to it. Circumspectly—[Accurately.
Comp. Acts xxvi. 5. Not as fools—Who walk irregularly.
Alf. well renders, buying up for yourselves (the) opportunity
, whenever occurring), because the days (in which we live) are
eng. and Eng. Ver. are wrong]. Redeeming the time—So the
San. ii. 8, ye would gain the time. The days, says Paul, are
in the power of wicked men, not in yours. Wherefore,
y see that you are hard pressed, endeavor, until the hostile
o of this period pass away, to spend your time, if not profit-
least without loss, which is done by keeping quiet, or at
acting moderately. This is the force of the verb χρόνος in a
of Amos, presently to be quoted. Wisdom and circumspec-
commanded, not sloth. There is however one mode of work-
ummer, another in winter, even with greater labor [in the for-
Those who in evil days seek meanwhile no fruit of time, but
lif (like the Magi, Dan. ii., or like a besieged city awaiting
se act wisely, and in the end will the better use the time,
y they have thus redeemed. Sir. x. 31, Boast not in the time
stress. A similar expression occurs in Polycarp's Ep. to the
st Smyrna, where the martyrs are said, “to have gained ex-
from everlasting punishment by one hour’s sufferings.”
osit is, to waste time. Days—Ch. vi. 13. Evil—Amos v.
ho has understanding at that time will be silent, because it is
ime.
Understanding—Amos, as cited, has οὐνεῖν, having under-
standing: hence we may conclude that Paul referred to that point.

What the will of the Lord is—Not only generally, but specifically.

18. Be not drunk with wine—So the Sept. plainly, Prov. 23:31. Appropriately to the exhortation against impurity, he引用s against drunkenness. Wherein—Wine, so far as it is inappropriately drunk. Excess—ἀϋστηρος, riotous, is used for ἀκολουθητικός, vagrant: hence ἀκολουθια, excess, denotes every luxury inconsistent with frugality. See its opposite, ver. 19, on the effect of spiritual fasting.

But—So generally the Sept. in Prov. quoted above: but as with righteous men.

19. Speaking to yourselves—The contrast is, to the Lord; Col. iii. 16, note. The Spirit makes believers eloquent. In psalms—Of the Bible, of David, new, unpremeditated, with an instrumental voice. In hymns—To be used expressly in praise of God. Songs—spiritual, which are or may be sung on any sacred subject. Spiritual—Not what we call "spiritual" things. Spiritual—Not what we mean by "spiritual" hearts.

20. Giving thanks—Paul often urges this duty, and diligently practises it: it is performed by the mind, by the tongue, and by the working. Col. iii. 17. For all things—The neuter, including also masculine force; comp. 1 Thess. v. 18. Of Jesus—By whom we are made partakers of all things become ours.

21. To one another—Now as to our duty to others; the foundation of which is the fear of Christ, which derives its motives from the Christian faith: 1 Pet. ii. 18. A rare phrase; comp. 2 Cor. iv. 17; 1 Cor. x. 22. [For θεός, God, read Χριστός, Christ. Tisch. etc. So Beng.]

22. [The word, ἰσοδοσίας, submit yourselves, is no part of the true text, Tisch., etc., but is to be supplied from ἰσοδοσίας, submitting yourselves, ver. 20. Alf.] Wives—Inferiors are put before superiors, ver. 25; ch. vi. 1, 4, 5, 9; 1 Pet. iii. 1, 7, but the proposition treats of subjection; and inferiors should do nothing with the duty of whatever kind their superiors are. Many, even of inferior rank, become superiors; and he who serves well, directs well. Most general is the address of the second person; therefore it is the practice of all to hear and read the Scripture: comp. 1 John ii. 18. To one own—Wives should obey their own husbands, even though elsewhere they should seem to have superior prudence, but nevertheless they do submitting themselves from ver. 21. It is said of children and servants, obey, 1, 5. There is a greater equality in the case of wives; comp. however, Rom. xiii. 1. As—The subjection rendered by the wife to her husband, is at the same time rendered to the Lord Christ himself.
compared with the obedience which the Church renders to
but with that which the wife herself should render to Christ,
ence is rendered to the husband, under Christ's eye; therefore
Christ himself.
Omit xai, and, before αὔρος, he. Tisch., etc. Render, as also
a head of the Church, himself Saviour of the body. Alf.] And
the husband is not the saviour of the wife; in that Christ
Hence but [Eng. Ver., therefore] follows.
But as—[Eng. Ver., therefore as]. The contrast is, husbands,
Is subject—Supply here also, in every thing. Let wives—Be
[Omit ἴδιος, own. Tisch., Alf.]
Himself—From love. [For her—Gr. αὔρα, feminine. Alf.]
Might sanctify—Often holiness and glory are synonymous;
ere here also follows, he might present it—glorious. Cleanse-
ng precedes the bestowal of glory and the marriage. That—
struction is, he gave himself—cleansing (i. e., and cleansed);
ends upon both being put twice in the text. Sanctification is
from the death or blood of Christ; comp. Heb. xiii. 12;
g or purification, from baptism and the word. Holiness is
ory: glory is holiness shining forth. Why did Christ love
urch and give himself for it?—to sanctify it. Why did he
it?—to present it to himself. The former is the new right
by Christ over the Church; the latter shows how he adorned
, as befitted such a bride of such a husband. And the men-
washing and that of the word are presently urged conjointly,
the word refers to cleansing. The cleansing power is in the
nd it is manifested through washing. Water and the bath are
ns; but the word is the nobler instrumental cause. With
in of water by the word—A remarkable testimony for bap-
it. iii. 5. By the word—Baptism has a purifying power
the word, John xv. 3; construe by with cleansing. ἐρω, βῆμα,

For αὔρα, it, read αὔρος, himself. Tisch., Alf.; render, that
himself present to himself a, etc.] That he might present—
s good, in its own way, of the present life; comp. ch. iv.
ther, it alludes to his coming; and is the final aim of the
ver. 25, and cleansing, ver. 26. Mey.] To himself—As to a
betrothed. A glorious Church—We should estimate sanc-
by the love of Christ: what bride despises the ornament
her husband? The (church)—Gr. τῆ [not rendered in
er.], that Church which answers to his own eternal idea. Spot
—From any wicked disposition. Wrinkle—From old age. With blemish—Cant. iv. 7.


29. No man—Unless indeed he revolts from nature and himself
His own flesh—Ver. 31, end. Nourisheth—Nourishes it, with Cherisheth it—Without. The same word occurs in Deut. xxii Job xxxix. 14; 1 Kings i. 2, 4. This refers to clothing, as nishes to food. The Church—Supply nourishes and cherishes. [Kupio, the Lord, read Xiarpoc, Christ. Tisch., Alf.]

30. For—The reason why the Lord nourishes and cherishes Church, is the very close relationship, here expressed in the word Moses regarding Eve, adapted to this subject. The Church propagated from Christ, as Eve was from Adam; and this propagation is the foundation of the spiritual marriage: for this cause,

31. 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. Of—Gen. ii. 23, 24, in the Sept. Adam said, This is now bone of bones, and flesh of my flesh. She shall be called woman, because was taken out of her husband (man.) For this cause shall a man leave father and mother and shall be joined unto his wife, and they two shall one flesh. His flesh—Moses mentions bones first, Paul flesh; because bones chiefly support the natural structure, of which Moses is speaking; but in the new creation, Christ's flesh is more considered. Moreover, Moses speaks more fully; Paul omits what does not legitimately belong to the subject. Not our bones and flesh, but we are spiritually propagated from Christ's humanity, which has flesh and bone.

31. Shall leave—Ver. 30 presupposes a clause from Moses, respecting natural marriage, it expresses the conclusion, respecting spiritual marriage; now, on the contrary, ver. 31 here expresses understood clause, and allows the conclusion to be supplied: connect ver. 32, in the middle. Christ also, so to speak, left the Father, was joined to the Church. [Omit avroó, his (with παρέπα, fati Tisch., Alf.]) Shall be joined—By matrimonial unity. One flesh Not only as before, in respect of origin, but in respect of the union.

32. Great—Paul felt more than those to whom he wrote comprehended. It is not a marriage among men that is called a mystery, ver. 33, but the union itself of Christ and the Church. [There is in all three kinds of duties which the Law prescribes to the husband, Exod. xxi. 10. The apostle had mentioned the two former in a spiritual sense, ver. 29; now the order would lead him to the third which is summed up in that expression of Hosea, ii. 20, Thou art]
But the apostle suddenly breaks off. Minds of the character and capacity are required. V. G.] Nevertheless—Paul, as it were, forgetting his subject throughleness of the digression, now returns to it. That—Supply I wish, or something similar; comp. 1 Cor. iv. 2, note, vii. Cor. viii. 13. The particle gives force; the Ellipsis courteous that force.

CHAPTER VI.

This expresses even more than be subject, comp. ver. 5. is the part of one less experienced; to be subject of an in.
Right—Even by nature.

Children's duty is more expressly prescribed than par-for love rather descends than ascends; and from children some parents. Commandment—Deut. v. 16, Honor thy father mother, as the Lord thy God commanded thee, that it may be.
The first with promise—The commandment respecting strange [text obscured]

The commandment respecting the tion of God's name has a threat. For our duties to God are ly due, and necessary; therefore they are thus guarded: our wards men are due in a less degree to men, and so far are necessary; they have therefore a promise. The commandment honoring parents, of which Paul is speaking, has a peculiar above all, if we look at the whole Decalogue: if we look the second table, it also alone has a promise; moreover, it is with a promise, even in respect to all the commandments, the Decalogue. And very properly; for, assuming the fection of parents in training their children in God's precepts, or, which is shown to parents chiefly by obedience, includes to all the commandments in early life. This apostolic ob-proves that the observance of the law in the New Testa-not abolished.

ell with thee—Let the young attend. And thou mayest be
The Sept. in both passa.

Exodus, and Deuteronomy, where the Decalogue is recounted, it, that thou mayest become long-lived, but Deut. xxii. 7, that thou mayest be well with thee, and thou mayest have many days. He, whose long life is well long, long experiences God's favor, even in his children honoring him, and he has a long sowing of an eternal harvest. Long-life.

The more tender age of childhood, according to its capacity, is favored by the promise of long life; the exemption from calamities more expressly added for the mature. But long life is promised not only to individuals who honor their parents, but to their posterity.

On the earth—Moses, writing to Israel, says, in the good life which the Lord thy God giveth thee. Now, the godly live well in every land, as Israel did in that which God gave them.

4. And ye fathers—And is also prefixed at ver. 9, and ye men are it not put before husbands, ch. v. 25. Parents and masters readily abuse their power than husbands. He spoke of parent 1; he now especially addresses fathers, for they are more readily carried away by passion. The same difference in the words, a same admonition occur, Col. iii. 20, 21. [But the word in mothers, who are not expressly mentioned, because considered subject to their husbands in bringing up the children. Mey., Alf.]

vowe not—Lest love be extinguished. But bring them up in the nurture—Kindly. In the nurture and admonition—The one of which counteracts ignorance; the other, forgetfulness and levity. But exclude the word, and all other training. So among the later writers, adonib, admonition, is mentioned, even such as is given by stripes. Job v. 17, adonib, admonition; 1 Sam. iii. 13, Eli adonib his sons.

5. Servants—Here comprehensively said of slaves and free as the class next to slaves, ver. 8, end. [But the exhortation dressed to slaves, and doulos should be so rendered. Alf., etc.]
masters according to the flesh—it was not proper after mentioning true Master, ver. 4, that such persons should also immediately absolutely called masters; therefore he adds, according to the flesh. With fear and trembling—Just as if threatenings, as concerns believing masters, were not removed, ver. 9. He to the condition of ancient slaves. In singleness of heart—Sept. for the Heb. דַּשׁ הַשָּׁר, 1 Chron. xxix. 17. This is explained the following verses, where eye-service is especially opposed to ness: comp. Col. iii. 22. Slavery is subordinated to Christ and not to be identified with it.

6. As men-pleasers—The contrast immediately follows,
Ephesians VI. 10.

What does he call 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 another way, please God. We have the same contrast, Col. iii. 22, except this, fearing God; for doing the will of God, in Ephesians, and the word God, in Colossians, are parallel. [Connect with the next verse, your soul with good will, etc. Alf. So Beng., etc.] From the soul heartily, Gr. ἐκ ψυχῆς, Col. iii. 23. So 1 Macc. viii. 25, 27, ἀληθεῖα, with all the heart, and ἐκ ψυχῆς, from the soul, are parallel.

From the soul with good will—Raphel well remarks, from the Gospels of Xenophon, that good-will was considered the chief virtue in a slave, by which he promoted his master’s interests; and he says this virtue who does not give eye-service, but serves from the soul heartily.

Lord—The dominion of Christ should move and govern all, outward service. The Lord looks at the heart.

Food—In Christ. [The same—Literally, this, emphatic; this, this exactly. Alf.]

The same—Do in turn that which is the part of food. Love is the duties of servants and masters, as the same light temperate colors. Equality of nature and faith is superior to difference of rank.

Forbearing threatening—Severity was generally placed by the masters on becoming believers; now they are even near threatenings, and not display their power to their slaves to them, ὅπως, Sept., ἀπειθή, threatening. [For καὶ ἢμοι αὐτῶν, se, read καὶ αὐτῶν καὶ ἢμοι. Tisch., Alf. So Beng. Render, of them and of yourselves the master is, etc. Alf.] Of them yourselves—We have a similar expression in Rom. xvi. 13. prier—Who is Almighty. As the Lord hath treated you, so will we treat our servants; or, as you treat your servants, so will he treat

Finally—The particle or form of concluding, and of rousing attention to an important subject; 2 Cor. xiii. 11. [Omit ἀλλ’ , my brethren. Tisch., Alf.] Brethren—He addresses them in this passage of the epistle alone. Nowhere do soldiers call their brethren more than in battle. Be strengthened—[So Alf., etc., not as Eng. Ver., middle voice, be strong]. Those only, who strong in themselves, are fit to put on the whole armor. In power of his might—This is said of Christ, as i. 19, of the
11. The whole armor—Ver. 13. To stand—A word taken in the arena and the camp; comp. note on Matt. xii. 25. The aura of the Lord is ours. The wiles—Which he frames both by force and by craft. Μέθοδος, a way opposite to the direct way, a circuitous road, used by those who lie in wait, 2 Macc. xiii. 18; whence διεύθυνεν, to slander, 2 Sam. xix. 28, Sept., Esther, of Haman's manifold deceits of wiles. Chrysostom has used Μέθοδεια in a sense. "We should be thankful to God, who through much discourses and saves our souls,"—διὰ πολλῶν μεθοδεῖων, through prudence and adversity. The devil—The chief of the enemies, designated at ver. 12. [The same who is called, ver. 16, the wicked one. V. 13.]

12. The wrestling is not—[Eng. Ver., we wrestle not.] The spirits lurk behind men who are hostile to us. Against blood—Comp. Matt. xvi. 17, note. νίκος, blood and flesh; yet the men, even at Rome, where they kept Paul a prisoner. But—a very distinct mention of good angels, ch. i. 21, iii. 10, he thought appropriately speaks also of bad spirits, especially to the Ephesians. Acts xix. 19. The more plainly any book of Scripture is a more conspicuous and glory of Christ, the more clearly, on the other hand, does it present the opposite kingdom of darkness. Against—Against occurs four times. In three of the clauses power of our enemies is indicated; in the fourth, their natural disposition. [Omit τοῦ ἀιῶνος, world. Tisch. Alf. Render, against the world-rulers of this darkness. Alf.] World-rulers—Gr. άιώνιοι κυρίοις [Eng. Ver., simply, rulers]. The holders of the world. Tertullian's words. It is well that they are not holders of all things, yet the power not only of the devil himself, but also of his subordinates is great. There seem to be other kinds of evil spirits, that rules more at home in the citadel of the kingdom of darkness: principalities, powers. This third class on the contrary go abroad and govern the provinces of the world, as it were: holders of the world. Of darkness—Herein they are distinguished from angels of light. Darkness is mostly spiritual darkness, ch. v. 8, 11; Luke xxii. 53, synony, with wickedness mentioned soon after; yet even natural darkness is more congenial to them than light. The contest is more difficult against darkness. Of this world—The word εὔσμος, rule the world, directly governs the two genitives άιώνος, darkness, and άιῶν, age [Eng. Ver., world], refer to each other in time and place. The term, rulers of the world, is the ground upon which this wickedness is practised. There are princes of the darkness of the world now. The connection between εὔσμος, world,
age, is not grammatical, but logical: ἁόσμος, world, in its ex-

aιών, world, age, the present world, in its character, course,

eling. I cannot say χάρμος τοῦ αἰώνος, the world of the age,

the contrary, I can say, αἰών τοῦ χάρμος, the age of the world.

piritual things of wickedness—[Eng. Ver., spiritual wickedness.]

trast is, blood and flesh. These spiritual things are opposed

piritual things of grace, 1 Cor. xii. 1, and are contrary to the

of faith, hope, love, either as an opposing force, or as a false

on of them. Moreover, as in the same epistle, ch. xiv. 12,

re used for spiritual things, so here spiritual things are very

sed for spirits. For these spirits attack so quickly and de-

that the soul is scarcely aware of the presence of these for-

ences, but believes that something in itself produces the spiri-

ion; and even πνευματικά, spiritual, in the singular, may be

a kind of military force, as τὸ ἵππιον, horseman, is applied

16, and τὸ στρατιωτικόν is elsewhere used of an army; so

ere τὰ πνευματικά, spiritual things, viz., στρατεύμα, bands, may

in Zosimus, i. 3, τὰ πεζικὰ στρατεύμα, ξενιόν, the bands of

y, a foreign force. In places above the heavens—Even enemies,

captive (ch. iv. 8, note), may be in a royal palace, and so

. [The rendering is, in the heavenly places (regions); but not

the residence of God and angels, but in the popular sense of

er regions, above the earth. Mey.]

Take unto you—Ver. 16, Deut. i. 41, Sept. ἀναλαβόντες,

on. The whole armor—A lofty expression. Paul (says Vict.

us, in summarizing this chapter) gives to the Christian soldier

ns of protection, defence, and attack. The protections are

breastplate, the girdle, and the shoes; the defences are two,

ld and the helmet; the weapons, are also two, the sword and

r. He referred, I think, to the order of putting them on, and

that Paul proceeds from those accoutrements which adorn the

en off the battle-field (as the breastplate of any material), to

ich are peculiar to the soldier; and indeed the phrase above

t conditions and defences. He adds the spear, prayer.

ugh Paul rather introduces prayer with a view to our rightly

whole armor. In the evil day—Ps. xii. 1, Sept. In the

trouble—The war is perpetual. The battle rages less on one

ore on another: the evil day, either when death assails us, or

ife, being longer or shorter, often varying in itself. [When the

one assails you, ver. 16, and malignant forces infest you, ver.

.] Then you must stand, and not for the first time pre-

Having done all—Having rightly prepared all things for the
battle. So κατεργάσθη, wrought, 2 Cor. v. 5; Ex. xv. 17, xxxviii. 38, xcviii. 24; Deut. xcviii. 39. [But the force is here, having accomplished all things (necessary to the combat). Alf.] The repetition is appropriate, to stand, stand ye. [To stand—For the sake of fighting.] ver. 14. V. G.

14. Get about—that you may be unnumbered. Comp. Luke iv. 35; Ex. xii. 11; Is. v. 27. Your loins—with truth—According to the Messiah's example, Is. xi. 5. [Truth—Not truth as known, but as innermost character of the man; truthfulness. Alf.] Having on the breastplate of righteousness—and the helmet of salvation—Is. lxix. 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. Of righteousness—Is. xi. already quoted. For often truth and righteousness joined, ch. v. 9. The enemy is to be vanquished by all things contrary to himself.

15. Feet—The feet are often mentioned along with the gospel, with peace, Rom. x. 15, iii. 15, etc.; Luke i. 79. [Render, with readiness of (i.e., arising from) the Gospel, etc. Alf. Ben.: wrong.] ἑκοματαία, [rendered preparation in Eng. Ver.], often responds to the Hebrew וְשָׁכַן, as Ezra ii. 68, iii. 3; Ps. x. 17, lxv. 15. The feet of the Christian soldier are strengthened by the Government; lest he should be moved from his place or yield. [1 Pet. V. G.]

16. Over all—Whatever you have put on. [Eng. Ver. has over all. Both this and Beng. are wrong. The meaning is beside. Mey., Alf.] Fiery—to quench harmonizes with this.

17. Him that saves—that is, of Christ. Acts xxviii. 28, 29. The mention of the Spirit elegantly follows; and therefore, by comparing ver. 18, we have mention of the holy Trinity. [But Ver., of salvation, is right. So Mey., Alf.] The head is exalted and defended by salvation, 1 Thess. v. 8; Ps. iii. 3, 4. Receive δέκαος, [Eng. Ver., take.] What is offered by the Lord. Word of God—Matt. iv. 4, 7, 10.

18. With—as often as you pray, pray in the Spirit, since he has no time shut out.

19. [Render, that there may be given me speech in the opening of my mouth with boldness to make known, etc. Alf.] May be given Paul did not depend on his acquired power. With boldness to make known—Therefore boldness of speech is required, because it is a mystery.

20. I am an ambassador in bonds—a paradox. The world has
ors surrounded with splendor. *Iva, that, which immedi-
obows, depends on this. [It depends rather on praying, etc.,
and is parallel with that utterance, etc., ver. 19. Mey., Alf.]
-In the mystery. As—Construed with to make known.
a also—As well as others. All things—A salutary narra-
thful—Who will declare to you the truth.
you—A far off. [Render, for this very (not the same, as
r.), purpose. Alf.] Might comfort—Lest ye should take
my bonds.
ace—Peace with God and God's love to us. A recapitu-
contained in this word peace, comp. Jude ver. 2. [To the
-In this conclusion he does not say to you, as in ver. 21. It
seems, an encyclical epistle. V. G.] With faith—This is
granted, as the gift of God.
ith all—Jews or Gentiles, in all Asia, etc. [That love—See
rant is that love, 1 Cor. xvi. 22. V. G.] Sincerity—Con-
ch grace, comp. iii. 13. Not to faint, which is a proof of
Add 2 Tim. i. 10. Its opposite is, iv. 22. Ἀφθαρσία, incorruption, implies health without blemish, and its con-
flowing from it. This accords with the whole sum of the
and thence Ἀφθαρσία, incorruption, redounds to the love of
towards Jesus Christ. [The word ἀμήν, amen, and the sub-
written, etc., should be omitted. Tisch., Alf.]
ANNOTATIONS

ON THE

EPISTLE TO THE PHILIPPIANS.

CHAPTER I.

1. Servants—Paul writes more familiarly to the Philippians than to those to whom he calls himself an apostle. Under this general statement, he very courteously joins with himself Timothy, who was called through him to be a disciple, and who, having recently joined Paul, had come to Philippi, Acts xvi. 3, 12. [Transpose Ἰησοῦ Χρι-
sten, Jesus Christ, Tisch., Alfr.] With—The Church is superior to the bishops; and the apostolic writing is sent more directly to the Church than to the officers; Heb. xiii. 24; Eph. iii. 4; Col. iii.

Had, etc., iv. 17; Rev. i. 4, 11; 1 Thess. v. 12. With the bishops and deacons—At that time the former properly managed the internal affairs, 1 Tim. iii. 2, 8; neither, however, were they excluded from the officers’ province. Sometimes Paul, in the inscriptions, calls them churches; sometimes he uses a circumlocution, which either signifies something greater, as we remarked at 1 Cor. i. 9, 20. It is used because, as in the case of the Romans, they had not yet been fully reduced to the form of a church. Only this epistle to the Philippians is so inscribed as to connect the mention of the bishops and deacons with the emphatic paraphrase.

2. I thank—We give here a synopsis of the epistle. We begin with it—

I. THE INSCRIPTION, i. 1, 2.

(424)
Thanksgiving and Prayers for the flourishing spiritual state of the Philippians, ver. 8, 4, 9, 10.

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

Whence he exhorts the Philippians:—
Since he is to continue to live, that they should walk worthily of the Gospel, 25–ii. 16.
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 meanwhile sends Epaphroditus, 25, 26.

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 harmony, iv. 1–3. Likewise he exhorts them to joy, with gentleness and calmness of mind, ver. 4–7, and to do all things that are excellent, 8, 9.

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

The Conclusion, 21–23.

Construe with making request. With joy—The sum of it is, I rejoice, rejoice ye. This epistle on joy aptly follows the Ephesians, where love reigns; for joy is constantly mentioned, 18, etc.; likewise ch. ii. 2, 19, 28, iii. 1, iv. 1, 4. The Spirit is love, joy. Joy particularly animates prayers.

From—Construe with I thank. Fellowship—Which has come to above, and is practised by you in holy liberality, ch. iv. 10, comp. 2 Cor. ix. 13. [As regards the Gospel—Not in, as in Al.]

Confident—This confidence is the impulse of thanksgiving. With begun in you—Ev, in, twice emphatically. A good work one great and perpetual work for our salvation, ch. ii. 13.

Direct—Gr. ἐπικελέσαι, Eng. Ver., will perform]. The begin-
ning is the pledge of the consummation. Not even a man be
anything at random. Until—Believers set before their minds, a
goal, the day of Christ, rather than their own death. [Trans.
7. Even as—He explains why he speaks so kindly of the Pe-
pians. Meet—I find just and weighty reasons in my own case, to
the relationship of faith. I am both justly bound by them, and
mand them. [The sense is, because I have you in my heart both
my bonds and in the defence and confirmation of the Gospel—a
namely, as being partakers of my grace (Eng. Ver. punct.
wrongly). Mey., Alf., etc.] Because—This is the connection
have you in my heart as partakers of grace (2 Cor. vii. 3), and
for you, and this not from natural affection, but from devotion to
sus Christ; hence I clearly perceive, that rather the Lord him-
has the same affection for you, and he will carry on the work from
beginning to end. In my bonds—in defence—A Hendiadys [My
in defence of the Gospel]. Bonds do not restrain my love. In
fence—The Romans brought charges against the Gospel. Con-
position—This is something more than a defence. Of the Gospel
which grace is announced. You are—partakers—He said above,
therefore here is the accusative for the genitive, as Acts vii. 21,
8. [Read Χριστοῦ Ἰησοῦ, Christ Jesus. Tisch., Alf.] In the ben-
of Jesus Christ—Not Paul, but Jesus Christ lives in Paul; there-
fore Paul is not moved in the bowels of Paul, but of Jesus Chris
9. And this—He declared from ver. 8, that he prayed for the
he now shows what was his prayer. Love—Love makes men con-
and sagacious, 2 Pet. i. 7, 8. Hence arose the form once used in
Church assemblies. Your love, in a wider sense. Your—Corre-
to Paul’s love, ver. 7, 8. An anticipatory allusion to the love
had shown him, ch. iv. 10, 18. Yet more—The fire in the same
never says, It is enough. In knowledge and all judgment—K-
ledge is a very noble species, as sight in the body: αἰσθήσεως,
ment, perception, is the class; for it includes spiritual sight, hear-
smelling, tasting, touching, that is, the senses of investigation
enjoyment, as they are called. So part of the perception is joy,
mentioned in this epistle. And all indicates that it is the class,
Cor. viii. 7, note. In philosophy, the Peripatetics referred all to
only to knowledge [which is the principal fault of the modern phi-
phers also, when they fall upon spiritual subjects. V. G.] The
onists referred all things to the remaining sense or perception;
Jamblicus. Both must be regarded in Christianity: each is met
in the Cross, and renders men fit to approve. Here, after lov
mentioned, he describes faith, and in the next verse, hope.
wherever describes Christianity as something vigorous;
are the doctrine of the Mystics on Privation so to be re-
not in any respect to injure that activity.
Approve—And embrace, Rom. xii. 2. The things that are ex-
Not merely good, rather than bad, but the best among the
hose excellence none but the more advanced perceive. Truly
ose accurately in outward things, why not in spiritual? Com-
teology is very important [from which they are farthest
always asking, how far they may extend their liberty without
G.] Sincere—According to knowledge. Without offence—
ing to all judgment.
For καρπῶν, fruits, read καρπῶν, fruit. Tisch., Alf. So Beng.] 
with the fruit of righteousness—The same construction is at
that ye might be filled with the knowledge; and the fruit of
righteousness is generally used in the singular number, Heb. xii.
iii. 18; also Rom. vi. 22, just as Paul elsewhere speaks of the
Spirit, of light, of the lips.
Understand—The churches may have been prepossessed with
rumors. Rather—So far from my bonds having been inju-
Upto—Faith views all misfortune favorably, ver. 19, 28, ch.
Have fallen out—Easily.
Bonds—Paul, delivered up with other prisoners, seemed their
afterwards it became known that his case was different, and so
pel prevailed. Manifest—Col. iv. 4. [Read, my bonds have
manifest in Christ, etc. Alf.] Palace—The praetorium, or
rt of Cæsar; comp. iv. 22. [Rather, the barrack of the praet-
wards, to whose chief Paul was delivered when brought to
Acts xxviii. 16. Mey.] And—Then. Other—Places out-
Tim. iv. 17. So other, 1 Thess. iv. 13.
And the majority—Most of the brethren; not many, as Eng.
ley., etc.] Of the brethren—Who had formerly feared. In
—Construed with, are bold. By my bonds—They saw Paul
m and safe in his confession. Without fear—No one terrify-
Fear often deserts those who try.
The word—which, he says, I preach. V. G.] Some indeed
ome—Two clauses are laid down, which are afterwards more
ated. Of good will—Εὐδοκία, good will, often corresponds to
Transpense verses 16 and 17, Tisch., Alf., etc. Render, the one
etc.—but the other preach Christ of contention, etc.] Of con-
[Rather of self-seeking, or intrigue. Alf.] Construed with
preach. Not sincerely—Not with pure intent, or, not without J. leaven; comp. Gal. vi. 12, 13. They spoke and related what they taught: they either did not believe it themselves, or did not convince their belief. Rumor, report, general preaching are useful to no many, and require no great fitness in the preachers, which, however is necessary, and demands purity of mind and doctrine in close application; as among the Galatians; comp. Gal. i. 7, etc. Supply—They thought that the Gentiles, on observing the increase of the Gospel, would be indignant with Paul especially; but his opposition efforts did not succeed, nor did Paul consider it as an affliction, before he says, supposing. Affliction—Even with the danger of death [For ἐπεφέρω, add, read ἐπεφέρευ, raise up. Tisch., Alf.] bonds were already an affliction: they were adding affliction to afflicted.

17. Of love—Towards Christ and me. Knowing—In contrast to thinking. For the defence—Not on my own account. I am set—I am in place. Lying, or running, Paul advanced, 2 Tim. ii. 9. He aboard Rome, as an ambassador does anywhere, because of a long negotiation.

18. What then?—What matters it? That is, I am helped along the way, ver. 12. In pretence—Such, says he, make the name of God a pretext: they really design to injure me. In truth—From the heart, seriously.

19. For—His reason for rejoicing. This shall turn to my profit—So evidently the Sept., Job xiii. 16, with whom, in the same book, the verb δισφαίρω, I go or turn away, is common; and in the same passage, Job xiii. 15, 16, the subject is sincerity, which is present with Paul, ver. 16. To salvation—Not only not to affliction, ver. 15; but Prayer—Ascending to heaven. Supply—[Not the supply, as the Ver.; but through your prayer and supply of, etc., i.e., the share of the Spirit obtained for me by your prayers. Alf.] Coming from heaven; ἐκι, towards, indicates the relation.

20. In nothing shall I be ashamed, but with all boldness Christ be magnified—He removes the ignominy from himself: he ascribes the boldness to himself, the glory to Christ. In my body—In both. Whether by life or by death—The disjunction follows, ver. 22. However it shall result, says he, it will be well. I cannot lose. Himself was ignorant of the issue; for the apostles were not scientific, but rather in what referred to themselves they were disciples by faith and patience.

21. To me—To me, at the beginning of a section, means, so far I am concerned; for he treated in the preceding verse of what concerned Christ. To live—(Gr. τὸ ζῷον), is Christ—The article de
subject, as again in the next clause. Whatever life I live (in the
real life), I live Christ. [While I live in the world I consider
it’s cause mine. V. G.] To die is gain—Although in dying I
to lose all.

1. [The sense is, But if the continuance in bodily life, this is to
be fruit of my work (i. e., the condition of producing it), what I
choose, I know not. Alf. So Mey., etc.] But if—Here he be-
to discuss the first member: the second at ch. ii. 17, yea, and if
offered. Moreover, he uses δὲ, but, because, of the alternatives
down in the preceding verse, he now assumes the one; and hav-
assumed this, presently, as if repenting, he begins to doubt, so how-
as not to avoid assuming it meanwhile. In the flesh—This is a
statement; for even they who die, live. The fruit of my labor—I
this fruit from it, that I can do the more work; a noble work,
Rom. i. 80; desirable fruit, Rom. i. 13. Another seeks fruit from his
self; Paul regards the labor itself as the fruit. This living is the
of my labor. Καρπὸς ἔργον, the fruit of labor, is used as, the
of the Rhine, the virtue of liberality. The reward of the labor
immediate result. Cicero says, I propose to myself as the fruit
friendship, friendship itself, than which nothing is richer. I shall
—He supposes the condition, viz., if the power of choosing were
Hence the future. [The lot of the Christian is truly excellent.
of good things can the choice be made, so as to perplex his
. He never can be disappointed. V. G.] I wot not—I do not
in, viz., to myself; that is, I do not determine.

1. I am in a strait—He suitably expresses this hesitation, when
wells upon this deliberation. [For γὰρ, for, read δὲ, but. Tisch.,
So Beng.] But—He states the cause of his doubt. Having—
participle, expressive of feeling, for the indicative. [Render,
ing my desire towards departing; Alf., i. e., the desire which I
is towards, etc. Mey.] To depart—From bonds, the flesh, and
world. It is unnecessary to seek for metaphor. This word has
le application, Luke xii. 36; 2 Tim. iv. 6. With Christ—There,
her Christ has gone before. Paul assumes as certain, that, after
art, he will be immediately with Christ, and that his con-
will be far superior to what it was in the flesh. [How delight-
rejoice in this hope! Reader, dost thou love Christ? Think
what will be thy feeling, if, after some months or days, thou
be with Christ. If that were indeed sure in thy case, what
thou consider thy duty? See then that thou art doing this
thing now. V. G.] Far better—This clause refers to to be, not
part, whether we take it as a predicate, or rather understand it
absolutely, by supplying ἀπορρίπτον, in this sense, since that is much better. For the comparative is cumulative; comp. 2 Cor. vii. 13, note. Depart is better than to remain in the flesh; to be with Christ is far better. The Vulgate alone, so far as I know, has rightly, ubi magis melius, far, far better. To depart was always desired by saints, but to be with Christ is something peculiar to the New Testament, comp. Heb. xii. 24.

24. More needful—It concerns me more, he says, even as respects your sense of my love; more than even the entrance to blessedness just mentioned. The Philippians might have said, This man is necessary to us; and Paul is not egotist enough not to acknowledge this, comp. ch. ii. 25. He however adds this also: It is more important for me to serve you, than to enjoy heaven sooner. Heaven will not fail me.

25. And—this—While writing these things, he had a prophetic suggestion concerning his continuance with them. I know confidence, Gr. ποιεῖν ὑπόστασιν [Eng. Ver., having this confidence, is more correct. Alf., etc.] He knew by spiritual confidence; he did not yet know it from men’s report, ver. 17, ch. ii. 23. That I shall abide—In life. I will continue with—I shall remain for some time with you. Ps. lxxx. 15. Sept. He shall continue along with the sun. There is no doubt Paul returned from his first captivity into that country, Philem. 22; Heb. xiii. 19

26. Your rejoicing—Concerning my restoration to you, who are praying for that very thing. It is correlative to to my rejoicing.

16. Glory is joy, proceeding from virtue; glorying is the expression of joy, feeling full of joy: from virtue, either true or false; while glorifying is also true or false; comp. Is. lvii. 12, where righteousness is called, though falsely, righteousness.

27. Only—Care for this alone; nothing else. [Whatever happens as to my arrival. By supposing this or that event, to persuade themselves, that they will be at last what they should be, but it is better always to perform present duty, without evasive V. G.] The Gospel—To propagate which I delight to recommend. 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.] See—I may—Comp. ver. 30. I may hear—And know; for ἀκούω, may hearers also to coming and seeing you. In one spirit—One among the holy, but this is overcome, when there is not only uni-
but also of mind.  Striving together—With me. Paul was
striving—Gr. πτυρόμενος. With a great and sudden terror;
now, is properly said of horses. Which—The striving. An
token—2 Thess. i. 5. [For διώκω, to you, read διώκω, your.
Alf. But of your salvation.]
For—The force of the statement falls upon it is given. God
and it of grace. The gift of grace is a sign of salvation. The
(g) for (his) sake—Gr. τῷ δίκαιῷ. It is repeated after the inter-
clause. To believe—to suffer—Ver. 27, at the end.
Having—Construed with ye stand fast, in nothing terrified, ver.
Ye saw—Acts xvi. 12, 19, 20. In me—Who am not

CHAPTER II.

A doubtful reading in this verse (εἰ τις, being ungrammati-
connected with ἓπτωθι, in all the most ancient authorities;
Tisch. not Alf.) has led Beng. into an error. The Eng.
uses the true sense, for either reading; except that παράθυρος
not consolation, but (as Beng., etc., have it) exhortation. Alf.,
If εἰ τις be read four times, we may thus explain it: if there-
hortation in Christ be any (joy), if the comfort of love be any
of the fellowship of the Spirit be any (joy), if bowels and mer-
mony (joy), fulfil ye my joy; so that the predicate supplied four
may be joined with the subject expressed. See on a similar
Mark xv. 8, note. [This is impossible here. Mey., etc.]
by Paul’s joy was most immediate; even with the common
εἰ τις—εἰ τω, if any—if any, the joy is still implied to be
by harmony, etc. Therefore—This corresponds to ch. i. 27,
spirit, with one mind. Exhortation in Christ—This has added
of love; and fellowship of the Spirit has added bowels and
The four fruits correspond to these four motives in the same
hat, etc., in the next verse, as even the mention of love, put
in the second place indicates; and the opposites of each pair
away in ver. 3 and 4. All things are derived from Christ
Holy Spirit.
2. Be like-minded—The following participle depends on this.

one accord—Supply that ye be or being, as Eng. Ver. On the following participle also depends. Thinking [Eng. Ver., of one mind] the one thing—that ye be like-minded, implies that the feeling should have the same direction: being of one mind, implies that the feeling itself should be the same.

3. Nothing—Supply think, do. Strife—Which cares not to others. [For υ, or, read μηδε, nor through. Tisch. not Vain-glory—Which is too anxious to please others. Better—In and endowments. That may be done not only outwardly, but by humility, when a man, through self-denial, turns away his eyes from his own privileges, and studiously contemplates another's endowment in which he is his superior.


5. Let the mind be—He does not say χρηστεία, think ye, but νεισθω, cherish this mind. In Christ Jesus—Paul also regarded what belonged to others, not merely what was his: ch. i. 24: and this gave him occasion for this advice. He does not, however, put himself, but Christ, as an example, who did not seek his own, but humbled himself. [Even the very order of the words, as the Christ is put first, indicates the immense weight of this emphasis. V. G.]

6. Who—Since he was one who. Being in the form of God name God, here and in the next clause, does not denote God the other, but is put indefinitely. The form of God does not imply Deity, or Divine nature itself, but something emanating from it; yet again it does not denote the being equal with God, but something prior, viz., the manifestation of God, i. e., the form shining forth from the very glory of the Invisible Deity, John i. 14. The Divine had infinite beauty in itself, even without any beholder of beauty. That beauty was the form of God, as in man beauty bears forth from the sound constitution and elegant symmetry of his body, whether it has or has not a beholder. Man himself is seen form; so God and his glorious Majesty. This passage strictly proves Christ's Divinity from this very fact; for as the form of man does not signify the human nature itself—for the form of man was not perpetual, but the human nature is to continue for ever—yet nevertheless it takes for granted the human nature: the form of God is not the Divine nature, nor is the being equal with the Divine nature; but yet he, who was in the form of God, and
have been equal with God, is God. Moreover the form of God rather than the form of the Lord, as presently after equal with because God is more an absolute word, Lord involves a relation of inferiors. The Son of God subsisted in that form of God's eternity: and when he came in the flesh he did not cease to be a form, but rather, so far as concerns the human nature, he be in it: and when he was in that form, by his own presence as Lord, it was entirely in his power, even according to human nature, so soon as he assumed it, to be equal with God, a mode of life and dress corresponding to his dignity, that be received and treated by all creatures as their Lord; but differently. [This being in the form of God must be referred before his incarnation; the taking the form of a servant is with it, ver. 7. Mey., Alf.] Thought it not—[Alf. rendered not as self-enrichment (the act of seizing or snatching to himself) his equality with whom to whom any opportunity of sudden advantage is presented, eagerly to fly upon it and quickly to lay hold of it, without reticence, and vigorously to use and enjoy it. Hence ἅρπαλτα, καθισμα, means, the things which one may with all eagerness seize on use, and may claim as his own. But Christ, though he have been equal with God, did not seize upon this, did not receive spoil. He did not suddenly use that power; compare Ps. Gen. iii. 5, etc. This feeling on his part is at the same time by the verb ἡγείσθαι, to think. It would not have been had he used his own right; but he abstained from doing so, if it had been robbery. Compare a similar phrase at 2 Cor. e. To be equal with God—Τοία, equal, the accusative used only, as happens often in Job, on an equality with and suitably To be equal with God, implies his fulness and exaltation, as from the double contrast, ver. 7, 8, He emptied and humbled The article, without which μόρφωμα, form, is put, makes now no adition. It is not therefore wonderful, that he never himself God, rarely the Son of God, generally the Son

To this word refer the two clauses, he emptied himself, to the form of a servant belongs; and he humbled himself, on obedience depends. The former is opposed privatively, the to in direct contrariety to being equal with God; wherefore the words are used by way of gradation, and he humbled is put himself. (Comp. James ii. 18, note). For, for instance, when , whose deeds were agitating the public while we were en-
gaged in these meditations, ceased to be King of Spain, he so far emptied himself, yet he did not equally humble himself: he laid down the government, but he did not become a subject. He emptied himself—Gr. ἐκλαύθη ἐκτίμωσι [Eng. Ver., made himself of no reputation]. ἐρπον, Sept., ἐκλαύθη πνεῦμα, to make empty, Is. xxxii. 6, where the subject is indeed quite different, but yet Paul, when he uses ἐκλαύθη, emptied, translates it by the verb ἐρπον, Ps. viii. 5, 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 just as if he were empty; for he avoided the observation, so far as was expedient, of men and angels, nay, even of his own self; Rom. xv. 8: and therefore not only avoided observation, but also denied himself, and abstained from his rights. Form—These three words, μορφή, ὑπολογία, σχέσις, form, likeness, fashion, are not synonymous, nor even interchangeable, yet they are kindred; form signifies something absolute; likeness denotes a relation to other things of the same condition; fashion refers to the sight and sense. Took—The act of emptying involves his taking the form of a servant. Moreover he was able to take it, because he was in the likeness of men. In the likeness of men—He was made like men, a true man.

8. And in fashion—A distinct and lower degree of emptying. The contrasts are, the form of God, and the form of a servant. Yet such a division remains as joins the two words, emptied, humbled, by and, without an Asyndeton [absence of conjunction]. Ἀλλά, but, ver. 7, divides the whole contrast, which, after the ὅτι, who, in the former part, has two clauses; more in the second. Being found in fashion as a man—Fashion, dress, clothing, food, gesture, words, and actions. Being found—Showing himself such, and bearing himself so in reality. As a man—A common man, as if he were nothing else besides, and as if he did not excel other men; he assumed to himself nothing extraordinary. He humbled himself—The state of emptying gradually becomes deeper. [He humbled himself still further in his humanity. Afl.] Became obedient—Heb. v, 8, viz., to God. This Ellipsis expresses the condescension of Jesus Christ; obedience becomes a slave. Unto—Construed with humbled, also with obedient. [The latter alone is right. Mey.] There is the greatest humiliation in death: ch. iii. 21; Acts viii. 38; Ps. xc. 3, Sept.; and the greatest obedience, John x. 18. Of the cross—The usual punishment of slaves.

9. Wherefore also—The most appropriate reward of emptying is
That result could not but be; John xvi. 15. Whatever belongs to the Father belongs to the Son. Those things could not so belong to the Son as they should not belong to the Son; John xvii. 5. He freely leaves to be supplied, that they also will be exalted in heaven, as Christ's example; nay, he himself, ch. iii. 21. God—Christ emptied Christ; God exalted Christ, v. 6, and made him to be equal with God.classed—[Not hath exalted, but the simple past; an historical fact.] Thus the humiliation was compensated. A noble com-

verb, ἐπερξαρε. And gave—Thus the emptying was compensated which also the fulness is more expressly opposed, Eph. i. 28, 29. By the verb ἐχάριδωμα, to give, is denoted, how acceptable the emptying was to God, and how humbly Christ, after he had taken all that servitude, received this gift. A name—With the name of Christ is dignity and praise. Above every name—Eph. i. 21, or above every human name.

That in the name of Jesus, etc., not at, as Eng. Ver. Alf.] see—every tongue—A Synecdoche [part put for the whole]; what in every way they may worship and acknowledge him as Lord. Rev. v. 18. Should bow—Either with applause or with reverence. Of those—[Eng. Ver. inserts things]. In heaven—The angels bow their knees, for Christ the Lord has taken heaven. in earth—For he dwelt upon the earth. Of things under heaven—See Mark iii. 11; Job xxvi. 5; Eph. iv. 9; Rev. v. 13. Afterwards he also presented himself to them. This divisibility of his kingdom further into the height and depth than that, Ex. xx. 4.

would confess—Expressly. Lord—No longer in the form of God. In the glory—That Jesus Christ is Lord, since he is in glory the Father. So εἰς, in, John i. 18. [This is framed on the common rendering, to the glory, etc., is right. Mey.,]

of God the Father—The Son acknowledges, and those who are his glory, also acknowledge that the Son has this glory from the Father; comp. 1 Cor. xv. 28.

therefore—Christ being presented as an example, he infers, that his salvation procured for us by his death, Me, exhorting you to salvation, and God himself; comp. ver. 8. With fear and trembling—You should be "servants" to Christ's example, ver. 8: moreover fear and trembling are servitude, Eph. vi. 5, that is, humility; comp. Rom. xi. 20. observed, that Paul, though filled with joy, still writes to himself in his own—In this respect, indeed, look each of you at his
own things; comp. ver. 4, your own, he says; because I cannot be present with you, be therefore the more careful of yourselves. Salvation—Which is in Jesus. Work out—[Or rather, carry out, bring to an accomplishment. Alf.] Even to the goal.

13. 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 careless 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 theirs either to resist it or admit it anew. V. G.] To will—So that you have willed salvation in my presence, and may still will it. To do—Even now in my absence. Of his good pleasure To this refer, to will; and to do, to who worketh.

14. Do—With his good pleasure. Sons should imitate their father, ver. 15. Without murmurings—As respects others. To this refer blameless. Not only brawlings and clamors, from which the Philippians had now withdrawn, are opposed to love, but also murmurings. Doubting and wrath are joined to these, 1 Tim. ii. 8. [One may either cherish both in himself or rouse them in others. V. G.] Inquire or accuse in my presence; do not murmur behind my back or secretly. And disputings—As respects yourselves. To this refer Gr. ἀξιώματα. Unharmed—[Eng. Ver., more correctly, harmless], viz., in the faith. Many words of this sort are both active and passive at the same time; comp. Rom. xvi. 19, note. Ἀξιώματα, uninjured, is applied to a patrimony, by Chrysostom.

15. Of God—Who is good. Ye shine—By having kept this exhortation. Of life follows, as light and life are often mentioned together. In the world—Among the human race, of whom many are yet to be converted, others are to be reproved.

16. The word of life—Which I have preached to you. Life is often mentioned in this epistle, ch. iv. 8. Holding fast—Gr. ἐκτησόμεθα. Lest you should yield to the world. That I may rejoice—Construe with holding fast. [But Eng. Ver., holding forth, is better. Alf.] In the day—The Philippians thought the day of Christ so near, that Paul's life might be lengthened out even till then. Paul considered it unnecessary to confute this. Not—in vain—With your fruit.

17. Yea, and if—Refer to i. 22, note. If I am even poured out upon the sacrifice (victim) and ministration—[This is better than Eng. Ver., if I be offered upon the sacrifice and service. The Philippians, and the other nations converted to the faith, were the oblation; Paul
minister, Rom. xv. 16; and as at the holocaust [whole burnt
sacrifice] a libation of wine was usually made, and poured out at the
altar, so Paul rejoices that his blood should be poured
The future accomplishment of the sacrifice was joyful to
Here is the excellence of martyrdom. The phrase accords
the punishment of the sword, which awaited Paul. Sacrifice—
refer, I rejoice with you, rejoice ye. Service—To this refer, I
and rejoice ye with me.

Rejoice with me—Congratulate me, on being offered up.

But—Although I have no grounds now for writing expressly
my death. Unto you—Gr. ἐπάνω, that is, for your advantage.
more expressive than εἰς, to. I also—not only you upon be-
formed of my affairs, ver. 23. May be of good comfort—He is
for the Philippian; and yet hopeful.

No man—None other, him alone. Who depends on him, as the
sent, understood. Like-minded—Paul’s second self, viz., Tim-
30 Ps. lv. 14, and thou, O man like-minded,
iii. 7, (6), ὁσιός ὄν, who is like-minded with thee. [Where
is, says Paul, there you may consider that I myself am.

Truly—Gr. τρίφοιας, [Eng. Ver. is inferior, naturally], ver.
Tim. i. 2. Will care—While among you: and will accurately
so me.

All—If at that so distinguished time, Paul quite approved of
me, as it were, of his own band (ch. i. 14, 17), speaking of those
were then present, ch. iv. 21, and that too writing so far away
Philippian church, how many do we think in our times ap-
them selves unto God? [This fact may be tested, when a man
have aided a laudible undertaking, either near or afar off,
either he has not in charge, or which he does not perceive will
him, Judg. v 28, viii. 6. Nay, it sometimes happens, that he
some extraordinary endowment, if in any way he has found
portunity of refusing its benefit to others, derives much plea-
this very fact. O Christians, unworthy of the name!

It was a very keen sense, by which Paul perceived
Their own—Ver. 4. Oh how many are godly for their own
though they are not enemies, iii. 18. Seek—A godly inti-
may be given to godly hearers as to the character of these or
inisters. Not the things which are Jesus Christ’s—They ex-
this, who heartily seek to promote the common edification.
and few coadjutors, Judg. v. 17, 23, viii. 6, 8. They are
ed, when there is no obligation near, no hope of reward or
When the advantage of Christ’s kingdom is consulted, it is
generally done in the way of a secure expediency. When some must be sacrificed, the man does not fight, but flees, and excuses himself with the hope of fighting at another time.

22. But—A contrast, all, and of him. Rare praise, Neh. vii. 46. Ye know—Comp. Acts xvi. i. 12. As a son—He speaks elegantly partly as of a son, partly as of a colleague: so in ch. iii. 17, he presents himself as the ensample, and yet he commands them to be lovers with him, not merely followers. [So here; he has in mind a son a father, so he served me; but changes the words, that the service may be spoken of as rendered with him, to Christ, whom he himself serves. Mey., etc.]

23. So soon as I shall see—Ἀναδεῖν, to acquire information. sently—Gr. ἀναδείκνυσι. The relative force implied in the ἀναδείκνυσι compound refers to the phrase, I shall see, etc.

25. Epaphroditus—iv. 18. Fellow-soldier—Ch. i. 27, 30. messenger—The Philippians had despatched him to Paul [iv. 18] that ministered to my wants—To this also refer your; for he served Paul in the name of the Philippians. See too how he even outward ministration is esteemed: ver. 30. To send—He to send, not to send back; for he had come to Paul to stay with ver. 30.

26. [Longed—Something of nature may have been mingled with this; but when grace prevails, all things are estimated by V. G.] Full of heaviness—Gr. ἄδυμοιν. Hesychius translates be in distress; to be worn out with grief. Acedia, languor in spirit. things. Ye had heard—And hence were anxious.

27. Nigh—He speaks mildly, lest he should at once terrify the Philippians: then ver. 30, he says, ἕκτη, he was nigh unto which verb greater danger is indicated. Had mercy on him restoring health and life. On me also—The saints were allow consider all things as gifts. Sorrow—For the death of Epaphroditus sorrow, opposed to the “joy,” of which the whole epistle to Upon sorrow—For Epaphroditus’ sickness, for his own bonds, etc.

28. The more carefully—Sooner than Timothy, ver. 19. Ye rejoice—Godly men may receive joy from all things. I may be less sorrowful—When I know, that you rejoice.

30. [Omit τοῦ Χριστοῦ, of Christ. Tisch., Alfd.] Unto death. This relates to the comparison of duties. To minister to Paul, in itself somewhat less important than the danger to Epaphroditus life, who however most rightly purchased by this disadvantage important benefit, 2 Tim. i. 16, 17. Drew nigh—[Eng. Ver. nigh.] Epaphroditus, on departing from Philippi, does not see
known that he would be sick; but yet, as he undertook the journey, not shrinking from whatever might befall him either Paul’s enemies or from any other cause, the sickness, though seen, is kindly attributed to him as if suffered for Paul’s sake. 

CHAPTER III.

Furthermore—Gr. τὸ λοιπὸν [Eng. Ver., finally]. A phrase continuing a discourse, 1 Thess. iv. 1. So λοιπὸν and τοῦ λου- 
used. [Rejoice in the Lord—Dost thou thyself diligently instantly rejoice in the Lord Jesus Christ? ch. iv. 4. V. G.] 

One thing—Concerning joy. [This is the ground tone of the pistle, ch. i. 18, 25, ii. 17, iv. 4. Alf. The proper principle 
coining is given presently, namely, to be in communion with 
V. G.] Is not grievous—for it is pleasant for a joyful per- 
write, rejoice. The contrary is at Gal. vi. 17. But for you it 

Serve—[Eng. Ver. wrongly, beware of. Gr. βλέπετε, see]. A 
Anaphora [repetition of words in beginnings], See, and you 
 oid; a change of the antecedent for the consequent. The 
t is, συνείτε, mark, ver. 17; for ver. 17 resumes this topic, 
fully tempered by reproof and exhortation. The dogs—[Eng. 
uits the article]. Doubtless he used this title often in their
presence, ver. 18, and he now recalled it to the Philippians, hence they would more easily understand it than we. Comp. 2 ii. 5. The three members of the next verse correspond, by descending climax to the three clauses of this verse; so that they are the false apostles and carnal men, who do not trust in Christ in the flesh, and are slaves to foul lusts [utter strangers to trueness, though exulting in the name of Jews. V. G.], ver. 19; those to be abominated are called dogs, Rev. xxii. 15; comp. Rev. 8; or the abominable, impure, Tit. i. 16, 15, strangers to holiness, Matt. vii. 6; quite different from Paul, living and dying; for they abound in the vices of dogs, in filthiness, unchastity, incest, 2 Pet. ii. 22; Deut. xxiii. 19 (18); Ps. lix. 7, 16: and they especially the enemies of the cross of Christ, ver. 18; comp. Ps. 17, 21: and in death they are dead dogs (a proverb denoting the vilest sort): comp. ver. 19. That common saying applies to these, Beware of the dog. The Jews considered the Gentiles as dogs; see at Matt. xv. 26; they are now called dogs, unwilling to be the Israel of God. [The profane and impure, meant by the dogs. Comp. Deut. xxiii. 18, etc. Mey., Alf.]

workers—Who do not serve God; comp. 2 Cor. xi. 18. The context—A Paronomasia [play on the word]; for he claims for Christ the glorious name of the circumcision, in the next verse. The circumcision was now useless, nay hurtful. See xaraktēmuo, to cut, a cutting, on the prohibition of concision, Lev. xxi. 5; 1 xvi. 28. He speaks not without indignation.

3. For—The reason for separating the others so widely in verse 19, and also for calling the outward circumcision of the flesh only, the true people. V. G.] The circumcision—The abstract for the concrete, the true people. In the Spirit—Not in the letter, Rom. ii. 29. θεος, God, read θεοῦ, of God. Tisch., Alf. Render, Which is the Spirit of God. Alf. Not as Eng. Ver., which serve God. V. G. spirit. So Rom. i. 9. [No—in the flesh—In carnal circumciso.

4. Though I—The singular is included in the preceding plural glory, and I glory, though 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. Have—For the construction depends on what precedes: having, not using. If any other—A general conclusion: other is sweetly redundant. I more—That is, I have ground for confidence. He speaks of his former feeling with
quotation of an opponent’s words] of those who gloriéd in such;
see next verse.

Circumcised [literally circumcision] the eighth day—These points,
and very briefly as it were on the fingers, render the discourse
plain. Moreover, for brevity, he unites the abstract and con-
circumcision, a Hebrew; as in Col. iii. 11. [But περικυομένη is;
literally, in circumcision of eight days; in contrast with
vótes, circumcised in later life. Mey., Alf.] The eighth day—
ferring it until maturity. Benjamin—Son of Rachel, not of
id-servant. Of the Hebrews—Not a proselyte, and neither pas-
ing Gentile. A Pharisee—Most rigid.

Persecuting—He had formerly thought that he was acting most
seriously.

What things—Just enumerated. Gains—Gr. ξήρασις [Eng. Ver.,
A strong plural. I counted—A most Christian profession re-
ging the past, present, and future; as far as the 14th verse.
Christ—To these words refer those following in ver. 8, 9,
etc.

Kai—There is an amplification of the language in this particle,
then by the emphatic addition of synonymous terms; also in the
title of Christ himself. Even [Eng. Ver., and] I count—Kai,
intensifies the force of the present tense in I count. Righteous-
not only at first, but always throughout the whole career of the
is of faith. All things—Not only those just mentioned, but
gr. For—of the knowledge, etc.—Construed with I count, and
so this ver. 10, 11, that I may know. The excellency of the
edge—Excellency properly belongs to Christ; but when he is
the knowledge of him likewise obtains excellency. My Lord
believer’s appropriation. I have suffered the loss—Not only I
them loss, but I actually cast them away. Dung—There is
plification here respecting the believer’s self-denial in all
loss is incurred with equanimity; refuse is hastily thrown
as hereafter unworthy either to be touched or looked at. The
Word, contains an Antanaclasis [same word in a double sense]
ing the Pharisees. Gataker says: “ςημειον denotes any
less thing, to be cast away, such as animal excrements, the
and grounds of liquor, the dross of metals, the droppings of
the refuse of the crops, the bran of meal, the crumbs of the
the wipings of the hands, which are destined for the dogs.”

Other things cannot be obtained and Christ won. That I may
be found—Both are opposed to loss. He who loses all things,
in excepting himself, wins Christ, and is won in Christ. Christ
is his, and he is Christ's. Still farther, Paul speaks as if he had yet won.

9. Not having—To suffer loss, to win, to be found, to have, figurative. The immediate consequence of being, and being found in Christ, is to have righteousness by faith in Christ. The book of Adoni, the collection of prayers for the Jews, has ידיעת השם יִהְיֶה יִשְׂרָאֵל, that is, As regards works I am quite able and bare, and Thy righteousness alone is my clothing. Mine own. The contrast is, that which is of God; but ἐμή, my, without the article, serves to indicate forgetfulness of the past. Which is a righteousness by faith—Ver. 6; comp. of, Rom. iv. 14. The contrast is, that which is by faith. Through the faith of Christ—In Christ. By faith. ἐξι τῇ πίστει. Resting upon faith.

10. That I may know—[Beng. connects this with the preceding verse; the righteousness which is of God, on the faith of knowing him, etc., but this is impossible. Render, in order to know. Mey., A. ] The power—Rom. i. 4. Of his resurrection—It adheres with the order of the discourse that the verbal noun ανάκτος, (again) resurrection, should be taken, not for the resurrection from the dead, which is expressed in ver. 11, by another word, but of Christ rising (the raising up of him), Heb. vii. 14, as the verb ἀνάκτον, to raise up, is used in Acts xiii. 38, see note. For it is not a put for the resurrection of the dead, Luke ii. 34, (vii. 16); Lam. 68; 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. [This is wrong; and the word means resurrection as usual. Mey., etc.] The fellowship—Gal. ii. 20. Being comfortable—The nominative case after the infinitive is common to the Greeks, although here it may be construed with the following finite verb. Believers are conformed by faith. Imitation is not excluded, but most assuredly follows after, Gal. iii. 1, note; comp. ἰδον, conformed, ver. 21.

11. If by any means—This denotes the struggle of Paul's so, εἰ, if, ver. 12. I might attain—Gr. αὐτάρκησα. He grasps from the figure of loss and gain to that of a race. Κατά is to come up to, the very act of attaining and gaining possession. [For τῶν, read τῆς ἐκ, Tisch., A. ] Render, the resurrection from the dead, that is, the resurrection (of Christ) from the dead; Rom. i. 4, note [2 Tim. ii. 11]; for Paul's style ascribes αὐτός, resurrection to Christ; ἐκατότοκτον, resurrection to Christians. the words have the same force. Mey.] But Christ's resurrection ours are considered as one, by reason of the fellowship. After
Of the resurrection, he introduces some things befitting his present state, and interweaves the rest, at ver. 20, 21.

Not as though—When most fervent, the apostle does not let spiritual sobriety. I had attained—The prize. Were perfect τετελεσμένοις, perfect, and τετελεσμένος, differ. The one applies to one fit for running, ver. 15, 16; the latter to him nearest the prize, at the very point of receiving it. If I may apprehend—Eng. Ver. omits καί, even. Kai, even, is intensive for καταλαμβάνω, to apprehend, is more than λαμβάνω, to grasp: λαμβάνω, to grasp, is done at the moment when the last step has made; καταλαμβάνω, to apprehend, is done when one is in full motion. There is an example of one on the very point of receiving: 2 Tim. iv. 7, 8, [Ps. Ixxiii. 23, 28]. Since—Gr. ἐρχομένη, [Eng. hat for which.] The perception of Christ’s power influences the man. Also I am apprehended—By a heavenly calling, ver. 14; 1 Cor. vi. 6, xxvi. 14, 19; 2 Cor. v. 14. Christ, the author and ender, as he has finished his own course of faith, also consummates his in Heb. xii. 2; where the very title ἀρχηγός, prince (author), his relation to his followers. Kai, also, is again intensive, so the force of the first aorist may be observed denoting the apostate present state. [Omit Ἰησοῦς, Jesus. Tisch., Alfr.]

Brethren—He confesses familiarly. 1—Others might easily his of Paul. I count not—It is proper for the saints, and to their activity, to consider themselves inferior to what they are.

One thing—Supply I do. The things that are behind—Even very part of the course that has been finished. Reaching forth is literally, extending myself over. The eye outstrips and on the hand, the hand outstrips and draws on the foot. Toward press—Straightforward. I press—It is used as a neuter verb, as xvii. 28. The prize—The crown of life. High—Ver. 20. Perfect—Ver. 12, note. Be thus minded [literally, considering]—This alone, ver. 14. Otherwise—Otherwise than perfect the person is changed, let us be minded, ye be minded). He does however, say εἶπεν or ἄλλο, another or a different thing: nor to mean any thing earthly, ver. 19. Comp. also Gal. v. 10. There is no change of subject, and the readers, in general, are used still. Mey.] Even this—Which we, that are perfect, feel, used in ver. 14. God—Even though I do not write it. Unto Striving for perfection. Shall reveal—Eph. i. 17.

Nevertheless—The expectation of a new revelation should not on from the position you now firmly hold. Whereto—In that,
to which we have attained. We have attained—Farther on near them that are perfect. Walk—Gr. στόχειον. The infinitive, for the imperative; Rom. xii. 15. [Omit all in this verse after χείν in Gr. (i.e., after by the same, in Eng. Ver.) Tisch., Alf.] word xarwv, rule, seems evidently to have been transferred from vi. 16. [The sense is, walk by the same (path.) Alf.] More same thing—He resumes this topic, ch. iv. 2.

17. Followers together—Paul himself was an imitator of Christ, the Philippians, therefore, were to be imitators together with [Rather, together with those mentioned in the next clause, who were already imitating him properly. Mey.] Mark—With unanswerable So—The inferior examples of the friends of Christ’s cross should be tried by the standard of the greater and more perfect.

18. [Many—To imitate many is dangerous. V. G.] Walk fore your eyes. Often—There should be a constant demonstration. Weeping—We may suppose that Paul added this, after moistening the epistle with his tears; in joy, there is still sorrow, Rom. v. 3.

The enemies of the cross—Gal. vi. 12, 14.

19. Whose—The nominative is implied; comp. of who, which after occurs and depends on προφανούσω, walk. End—This statement precedes the others, that what follows may be read with greater horror. It will be seen in the end. [The end, to everyone man’s plans tend, shows truly what is his condition.

Destruction—The contrast is, Saviour, ver. 20. Whose God is his belly—Rom. xvi. 18. The contrast is, Lord, ver. 20: and body, 21, as 1 Cor. vi. 18. Their belly is sleek, our body is wasted.

Fashion of both will be changed. Glory—God and glory, he set down as parallel; and therefore δόξα, glory, here denotes delight or glorifying concerning a god. Hos. iv. 7, Sept., I will turn glory to dishonor. Shame—Corresponding to the Hebrew rah, example, Hab. ii. 19. Comp. on this prophet, the note at Ch. 28; likewise m̄w below, the belly. But at the same time the alludes to an idol, to which ῥως, aiouchv, shame, corresponds. Sept. have sometimes aiouchv, shame, for m̄w, nakedness; the here Paul seems to denote the concision, to indicate, that the concision now was not glorious, but shameful. So the belly and (or the parts of shame) are closely allied. [This reference to concision is repudiated by Chrysost., etc., (Mey.), and has no guar. Alf. ] They worship that of which they should be especially ashamed and they will be miserably ashamed of it at the proper time, alt.
PHILIPPIANS IV. 3.

...they want boldness. Who mind earthly things—The context of the beginning of the next verse.

Our—Whom you have as an example. For—The reason why Philippans should imitate them. Our country—Gr. τὸ πόλεμισμα Ver., our conversation, is wrong. The community, country, or ἡγεῖται, is, follows. Therefore it is the antecedent to ἐκ whence. [An error. Render, our country is in the heavens, hence we wait for a Saviour, the Lord, etc. Alf., Mey.] The—The ground of our expectation, 2 Tim. iv. 18. The Lord exalted, ch. ii. 11. The confirmation of this expectation.

Who shall change—Not only will give salvation, but also glory; ii. 10. Body of humiliation—[Eng. Ver., vile body]. Pray the Cross, ver. 18, ch. iv. 12, ii. 17; 2 Cor. iv. 10. ἡμισ is Sept., ταυτίσωσας, humiliation [Eng. Ver., destruction], Ps. [Omit εἰς τὸ γενέσθαι, that it may be. Tisch., Alf. But as are understood.] According to—Construe with, he shall.

The work of the Lord’s omnipotence. According to the, whereby he is able—His power will be brought into action. Not merely to conform our body to his. All things—Even [For ἑαυτῷ, himself, read ἐν ἑαυτῷ, him. Tisch., Alf.]

CHAPTER IV.

Therefore—Such expectations being set before us. Beloved—twice used very sweetly: first at the beginning of the period, then, for strengthening the exhortation. Longed for—So he of them absent, ch. i. 8. My crown—ii. 16. So—Stand as stand: comp. ὅμως, so, 1 Cor. ix. 24, note. [Rather, so, as described, see ch. iii. 17. Alf.] Stand—i. 27. [Beloved—other epistle has Paul so multiplied expressions of affection and of the readers. Mey.]

Euodias and Syntyche—Both women. Mey., Alf.] I exhort—axaló [Eng. Ver., beseech]. He uses this word twice, as if using them singly, face to face, and that most impartially.

For xal, and, read val, yea. Tisch., Alf. So Beng.] Yea—An nate expression. Philem., ver. 20; Heb. 28. It is put, as into the mouth of him who is besought, so that, upon merely hearing it, he may assent. True yokefellow—Σώζον, one properly in marriage, and then in other things; so, however,
that the word applies to two, and denotes some equality; for true, also is of the common gender. Some say, that Paul or a wife, but we are well convinced that he is here addressing He had many συνεργοὺς, fellow-workers; not many συζυγοῦν fellows, first Barnabas, afterwards Silas; and he seems to add the latter here; for Silas had been his yokefellow among the Philippians themselves, Acts [xv. 40] xvi. 19. [Or, as I rather think, ὁ συζυγοῦν. V G. This is quite arbitrary, and we have no means of determining the person. It was, of course, a fellow-laborer of Paul now in Philippi, and known by the Philippians without further description. Mey.] He was also certainly a minister, whom Paul entreats. Help those—That thou mayest maintain harmony among them, hindrances being removed. Who—It is proper to help a person who once stood well, even when he is waveri. [But the rendering is, seeing that they labored, etc. Alf.] Labored with them. They seem to have been involved in that danger described in xvi. 19. With—This depends on labored. Clement—They honored the great men, among whom Clement excelled. The names were thus highly favored and honored. Names—Though not mentioned here. The allusion is to the victorious competitors in the public games, whose names became famous. In the book of life—Are, or I pray may be. The optative must be often supplied, [But here the indicative, are. Mey., Alf.] They seem to have already died, for we generally follow such wishes of the dead. Who would not help the surviving companions of these? Association with those who have died honorably is, as respects survivors, a great recommendation to him who thus, as it were, between the dead and the living; for example, it recommended othly to the Philippians, because he had been intimate with them. [Those have also good ground for concord who have mutual reason to think that they are partakers of eternal life, 1 Pet. iii. 7.

4. Rejoice in the Lord: again I say, always rejoice—[But belongs to the first clause, as in Eng. Ver. Mey., etc.] The again requires an Epitasis [emphatic addition], as in Gal. i. 3; the Epitasis is in ταπεινωθητε, ye have received, comp. ver. 8; Galatians are more strongly bound, because they also received the Gospel preached. Add Gal. v. 3, where I testify makes an έρωμεν to λέγω, I say, ver. 2; and παρί, to every man, has an έπιστασις unto you, ver. 2; and οὐκ ἔπεικεν, a debtor, to shall profit you ver. 2; here the word always forms such an Epitasis with ἄρα repeated. At the beginning of the verse, it is said, rejoice ye Lord, as ch. iii. 1.
Your kindness—[Better, forbearance. Alf. Gr. τὸ ἔμπειρος Ver., moderation]. Joy in the Lord produces true kindness to neighbor, and proper unconcern about one's own affairs, ver. 6; raise true candor towards men and God himself: which candor pressed by let it be known, that is, in acts, and let (your requests) made known, by prayer, ver. 6. Moroseness attends sadness and Let be known—From the thing itself. There are some who wish kindness, and wish no ill to the unkindly, yet they conceal benignity; these do not act rightly. All men—Good and bad, the unkindly, ch. ii. 15, even that the wicked may be gained. No so harsh as not to be kind to some one, from sympathy, fear, known, etc. The believer does this to all. [But if, among men, you know even one who has experienced the contrary con- from you, see that even yet you show him kindness. V. G.] Lord—Christ the Judge, favorable to you, but taking vengeance on the wicked. This consideration produces kindness, James v. 9.

Be careful for nothing—When others do not treat you kindly, different things harass you, care not, rather pray. Care and prayer, [and likewise care and joy. V. G.], are more opposed than fire and water. With thanksgiving—This is the best characteristic of a freed from cares, and of prayer joined with resignation of the will. Accordingly peace follows, ver. 7; and thanksgiving and peace are united also in Col. iii. 15. All things are thereby safe and tranquil. Requests—A thing sought, the subject of supplication. made known—Those who veil, stifle, and restrain their desires, absurd shame and distrust modesty, as if they were too small, great, are tortured with cares. Those who lay them before a free and filial confidence, are relieved. The Psalms are in such confessions. To God—Even though often men be not, of them, and you modestly conceal them from men. Paul not even asked the Philippians. [But the exercise of pure candor-wards men, ver. 5, and here towards God, well accord. V. G.]
The peace—Peace, free from all anxiety [the companion of joy; ver. 9. V. G.] That passeth all understanding, and there by every request; Eph. iii. 20. Shall keep—It will defend you against all assaults and cares, and will properly regulate your desires, viii. 26, 27. Hearts—thoughts—So Alf., etc., [not as Eng. minds.] The heart is the seat of the thoughts.

Finally—The summing up. In ch. iii. 1, τὸ λόγον, finally, con tains the particular admonition to joy; and here it concludes the general exhortation to every duty. Whatsoever things—In general, those things which, ver. 9, specially in regard to Paul. True—
praise—Eight nouns, in two rows of four members each, one relates to duty, the other to its commendation. On coming both rows, the first noun corresponds to the first, the second to the second, the third to the third, the fourth to the fourth. For manifold and elegant *Chiasmus* [cross reference] comprehending the duties of children, parents, husbands, and wives, and others. True—in words. [And in every thing. Mey.] Honest—is, venerable]. In action. Just—Towards others. [Rather, in yourselves; right, in the widest sense. Mey., Alf.] Pure—chastely respects yourselves. Lovely—Gr. προσφιλή. Προσφιλή σας σαυροῦ πνεύμα, make thyself to be loved by the synagogue, Sir. The wise man will make himself to be loved in what he says, Sir. 12, (13). Whate’er things are of good report—Προσφιλή, love in our presence: σῶφρον, of good report, is used of the absent: i. 27. Virtue—Paul uses this word only here. It refers to all things are just. For every virtue is included in righteousness. Praise—Even in those things which are less your neighbor’s yours. Think on these things—This refers to the things that are true, and which have been, or are done even by others, that we may approve, remember, assist, promote, imitate such things. We do not only do them when they fall in our way, but also provide for being done. Do these things, follows with Asyndeton [omission of conjunction], denoting that the one kind of good things do not differ from the other.

9. Those things which ye have also—Gr. Kai. [This is right as Eng. Ver., both, Mey., Alf.] Kai, also, connects this verse to the following, not with the preceding words. He passes from is general (ὅσα, whatsoever) to what concerns Paul. There have been place [but for the Asyndeton] for the xai, and, before which, the word xai, also, still remaining. Have heard—All ye have not yet sufficiently received them. Have seen—All ye have not yet sufficiently learned them. [And—that is, and Alf.] The God of peace—Not only the peace of God, ver. 11. God himself.

10. [Render, I rejoiced in the Lord greatly, that at last ye ish (literally, came into leaf; budded forth again) in anxiety for interest; for which purpose (that of flourishing) ye also were at but had no opportunity. So Alf., Mey., etc., mostly after Beng.] Or—This would scarcely have pleased a Stoic. Paul had large feelings, but in the Lord. Now at the last—He shows that the s'rians’ gift had been expected by him; with what feelings, see 11, 17, now, not too late—at the last, not too soon. The tim
1. Heb. דבש נט. Flourished again—As trees: comp. the metaphor, ch. i. 11, with fruit: διαδέλλω, flourish, is here a verb, on which the infinitive φρονεῖν, to think [your care] by supplying ἐν, in respect to [that is, the passage reads ye, ye have flourished in respect of your caring for my interest]; we flourished again, in your very exertion. The deputation the Philippians seems to have been appointed in Spring, from accordingly, the metaphor is taken. The phrase, ye lacked unity agrees with Winter. My interest—Gr. τὸ ἵππον ἱμών, Ver., (care) of me]. The accusative τὸ is governed by φρο- τὸ ἵππον ἱμών is said, as τὰ παρ' ἰμῶν, things which were sent ou, ver. 18. Wherein—In proportion to that which; Epithet- nalification of the previous words. Ye lacked opportunity—μηροὶς. Καρπος, opportunity, by Synecdoche, [a part for the whole, denotes all ability and opportunity.

I.—In so much adversity. I have learned—From on high, 1. 8. [Rather, by experience. Mey.] There is a direct Chias- cross reference] in the four words, I have learned, I know, I trenched, I am able. The phrase I am instructed is added to I tered; I am able, to I know. Often words referring to the standing argue also power in the will. In the state in which I Eng. Ver., in whatsoever state I am is wrong. Alf.] In my state, Heb. xiii. 5.

To be abased—In dress and food. To abound—Even in re- others. The order of the words is presently inverted, so that transition from few to many, and from many to few, may be. In everything—Gr. ἐν παντὶ, [not as Eng. Ver., everywhere, eng. is right. Mey., etc.] A Symperasma, [summing up], as ge, ver. 18. In the case of all—In respect of all men. [Eng. right. In all things. The phrase in everything and in all emphatically expresses universality. Mey., Alf.] I am in-—By secret discipline unknown to the world. Both to be full tuced with I am instructed. To be full and to be hungry—For y. To abound and to suffer need—For a longer time. The mention of abounding accords with Paul's condition, who bounded through the liberality of the Philippians. Abasement exceeded, and need would perhaps follow. He who can relieve has high position, to which abasement is opposed.

[Omit Χριστάρ, Christ. Tisch., Alf. Read, through him that.] That ye did communicate—To me in my affliction of your re- The compound verb indicates, that different persons also communicated differently.
15. *Ye know*—He shows that he remembered even former ness: *you know* signifies remembrance in respect of the Philippians—They name indicates a contrast to the churches of other towns. *Philippians*—The one time ago. *When*—Join this with the following words, *no, etc.* They might have said, *We will do it, if others have done their praise is the greater; that of the others, the less.* Oth Therefore the Philippian church sent to Paul in common.

16. *Concerning*—This is a limitation. *The true rendering is, as to count of giving and receiving;* ye alone opened such an account to me. *Alf. after Mey.* *Giving*—On your part. *Receiving*—On *Only*—In a praiseworthy manner. *He shows his need.* *Having welcomed your kindness.*

17. *Not because*—He explains why he uses many words. *I have*—The apostle’s receipt. *I abound*—Behold a tented and grateful mind! *The things from you*—They have money or clothes and what might be serviceable. *Odor of smell*—He beautifully describes the fact. *A sacrifice*—Heb.

18. *But my God*—Who will recompense what is given to you. *In ver. 19 this particular statement of the Philippians is concluded by δὲ, but;* but in ver. 20 δὲ, now, con the whole of this joyous passage. *Shall supply*—May God supply he will supply. *We may perceive that this kindness of the Philippians was indeed excellently bestowed, even if it only produced prayer of the apostle. V. G.* *Need*—As you have relief, yours shall not remain unsupplied. *In glory*—Refer to the whole sentence. *There are riches in glory, glorious riches, in hand; besides, God will fully supply in glory, that is, glorious.

20. *Glory*—For his gift, 2 Cor. ix. 15. *The doxology for the joy pervading the whole epistle.*

21. *Every saint*—Individually. *So presently in ver. 22* saints. *Kai of, and the, viz. saints,* so called in a wide sense. *The brethren, ver. 21, may rather be understood of the Jews, (corr. xxviii. 21), and these too believers.*

28. *[Omit ἵμαν, our. Tisch. Alf.]*
ANNOTATIONS

ON THE

EPISTLE TO THE COLOSSIANS.

CHAPTER I.

[Transpose so as to read, Christ Jesus. Tisch., Alf.]
At Colosse—A Phrygian city. To the saints—This has a sub-
se force. It implies union with God: to the faithful brethren,
union with Christians. Brethren suggests union. These were
us. [Omit xai Kupiou Ἰησοῦ Χριστοῦ, and the Lord Jesus
i. Tisch., Alf.]

We give thanks—since we heard—Comp. Eph. i. 15, 16. For
pistle to the Colossians strongly resembles the two epistles to
it is subjoined; the Epistle to the Ephesians, in its subject and
of exhortation; the Epistle to the Philippians, in its opposition
[see teachers], and in their refutation. More coincidences will
iced in their places. The epistles to the Ephesians and Colos-
were sent at the same time by Tychicus, iv. 7; Eph. vi. 21.
xai, and. Tisch., Alf.] Always—Construed with praying:
i. 10; Phil. i. 4.

All—Present and absent.

For—From the hope it appears how great is the cause of
ving for the gift of faith and love: construe for with we give
us, ver. 3. [An error. It depends rather on which ye have, etc.,
, and gives the ground of the love. Mey., Alf. Faith, hope,
ver. 4, 5, the sum of Christianity. Comp. ver. 9, 10, 11. V. G.]
s—Without danger. Which—Hope, comp. ver. 23. Ye heard
(451)
—Before I wrote. [Rather, before ye had this hope. Mey.]


6. Unto—Ec, unto, and ἐν, in, here are parallel. And bringeth forth—[Eng. Ver., bringeth forth]. After the participle, the indicative is resumed; see ver. 26, ch. ii. 13, 14; present, that is come to you,—and is producing fruit. Bringeth forth fruitly, in all the world. [After καταρκορωμεν, bringeth forth add και αὐξάνομεν, and increaseth. Tisch., Alf., etc.] As traveling they joyfully recognize the same fruits of the Gospel in ever clime; and its fruits prove that it is the word of truth, presently as, ver. 7. For the Colossians are inclined in their present day to propagate the truth. Since the day that—Construed with In truth—In the truth of the Gospel testimony, and of faith from the testimony and directed toward the testimony.

7. As—Paul thus confirms and approves the doctrine of Eph. 4:9, which perhaps some had despised. It was Paul’s duty to write to that of Epaphras. [Omit και, also. Tisch., Alf.] Our—Timothy. Love in the Spirit—Love, the fruit of the Spirit; love; comp. ver. 9, at the end.

9. We heard—Ver. 4. To pray—He mentioned prayers generally, ver. 3; he now states what he prays for. Ye are filled—This verb, with its derivatives, often occurs in this epistle, as ch. iv. 12, 17. With the knowledge of his will—The gradation in the next verse, in the knowledge of God. W. 32, v. 17, i. 9. In wisdom—A word common in this epistle; the knowledge may be led the more from false wisdom and philosophy, Eph. 28, ii. 2, 3, iii. 10, 16, iv. 5, 6. V. G.] Knowledge is least desirable to the Corinthians, who were more inclined to conceit. Understanding—That you may discern what accords with, or is opposed to, truth, and may not pass by what requires consideration. With something more general: understanding is a kind of sagacity, that on every occasion something may suggest itself suitable to place and time. Understanding is in the perception; wisdom the whole compass of the soul’s faculties. Spiritual—Not m

10. That ye might walk—Such walking arises from the knowledge of God’s will. Worthy of the Lord—As is worthy of Christ. Lord, Eph. iv. 1. Pleasing—On your part; so far that ye
Colossians I. 15.

Please the Lord. [m, Sept., ἀποκειμάτω, acts of pleasing [Eng. favor], Prov. xxxi. 30. Being fruitful—The participles, bear-ruit, increasing, strengthened, depend on, that ye may be filled,

[Rather, they belong to the subject of the verb περιπατήσατε, may walk worthy, etc. Mey.]

With might—Eph. i. 19, iii. 16, vi. 10. Power of his glory—

his right; not as Eng. Ver., his glorious power. Alf.], Rom. vi.


Giving thanks—that is, and we give thanks. It depends on

Us presently follows, and you, ver. 21. [He gives thanks,

y, in behalf of the Israelites, ver. 12-20, on account of the

es, ver. 21, etc. Comp. Eph. ii. 3, 11. V. G.] Which hath

us meet—For we had been before not meet. The same word is

2 Cor. iii. 6. For a share—[Eng. Ver., to be partakers].

, that we might receive a part of the saints' inheritance; comp.

xt verse, and Eph. i. 11, or rather Acts xx. 32, xxvi. 18.

ers of the inheritance—A part allotted, not purchased. In-

ued with partakers. Light is the kingdom of God, and believ-

y a blessed share in this kingdom; ἑν, in, is, so to speak, a

itation of place. Compare the opposite, Matt. iv. 16, where in


Eph. v. 8. Light is of knowledge and joy.

Who—the father. From the power—The contrast is, king-

power detains captives; a kingdom fosters willing citizens:

ii, 2, v. 5, vi. 12. Of darkness—The darkness of blind-

op of hatred, of misery. The Son of his love—[Eng. Ver., his

on, is inferior. Alf.], John xvii. 26; Eph. i. 6. This is dis-

in the 15th and following verses.

In whom—The Son, Eph. i. 7. The redemption—[Eng. Ver.,

the article.] This is discussed, ver. 18, (from the middle) and

omit διὰ τοῦ αἵματος αὐτοῦ, through his blood. Tisch., Alf.]

Who is—He describes Christ's glory and excellence as even

the highest angels, and prepares the way for proving, next, the

f angel-worshipers. [He teaches believers to apply to Christ

s their Saviour, and the head of all. V. G.] Those only

this full knowledge of Christ, who have experienced the mys-

redemption. The image of God—2 Cor. iv. 4, note. Of the

—A most glorious epithet of God, 1 Tim. i. 17. The only

Son alone represents the invisible God, and is himself his

visible, as to the Divine nature; visible, as to the human

[11.9], visible even before the incarnation, since the invisible

of God began to be seen from the creation, which was accom-
plished through him. To this refer ver. 16, *things visible and invisible.* The first-born of every creature—He was begotten; and before the creation of all things. The πρῶτον, in πρῶτον ἄνωος, first governs the genitive *χριστοῦ*, creature. Time is an accident of creature. Therefore the origin of the Son of God precedes and excludes every creature.[16] *Render, the first born of all creation. A. F.*

16. For—the second part of ver. 15, is explained. In—[Eng. Ver., correctly, by], denotes something prior to *διὰ*, *εἰς*, *for*, which presently occur. There is here marked the beginning of the progress, the end. The same is summarily repeated in the verse. Him—He himself, often used here, signifies his great majesty and excludes every creature. Were created—It appears from the enumeration immediately following, that the subject here is the creation described. Gen. i.; comp. ver. 23. *That are in heaven*—the heavens themselves. But those things which are in the heavens, are rather named, because the inhabitants are more noble than the dwellings. Visible—There follows by gradation, and inviolably, which species are added. [Since visible things, such as the sun, stars, are named first, invisible things afterwards, it may not be worthy of consideration, whether the visible things may not have been created during the six days, and the invisible on the sabbath: Gen. ii. 1, 2; Exod. xxxi. 17. V. G.] *Whether thrones or dominions*—The former greater than the latter. The abstract for the concrete. Principalities or powers—The former stronger than the latter. Both express an office exercised toward the creatures; but *principles* and *dominions* seem rather to be so called in their relation to God, as far as they display his majesty, Eph. i. 21.

17. [For him—All things are referred to Him himself. He] was made without him, John i. 3. E. B.] He is—He does not *he was made*; nor, *he was*, of which the latter might, however, have been used dignifiedly, comp. John i. 1; but *he is*, in the present. *Before all things*—Even before time, foreknowledge for the completion in him. Sept. the gathering together of the waters i. 10. He is the first and the last, Rev. xxii. 13. [Is. xlii. 4] regards the origin: I the Lord am first, and I am with thee, V. G.]

18. And—He now descends from the whole to the principalities of the Church, comp. Eph. i. 22, note. Who is—The Anaphora [repetition of words in beginnings], comp. ver. 15, shows that here a new graph begins, and its own διὰ, because, is added to each member. Ginning—This word corresponds to the Hebrew, head, es.
COLOSSIANS I. 20.

The first-born from the dead—Christ, even his resurrection from the dead, nay, before the creation of the world was the first-born, ver. 15; but he is said to be first-born from the dead, because, since he was the Son of God, he could not but rise and because, in consequence of his resurrection, he is acknowledged to be the Son of God; comp. Acts xiii. 33, note; and experience, from his resurrection, flows the life of many brethren.

things—Neuter, ver. 17. He—Of himself, without deputies or coute. Have the pre-eminence—As, in his resurrection, ascended, etc., John iii. 13.

[In him—Namely, the Son. The words respecting the Father and the Son, must be carefully distinguished in this and the next verse. V. G.] He was well-pleased—[Eng. Ver. It pleased the Father—Namely, God. This must be supplied, according to Paul's doctrine, who, while mentioning the benefit of Christ, never fails to be the Father. As to the Father's good pleasure in the Son, Matt. iii. 17: For εὐδοκῶ, I am pleased, with the accusative of infinitive following, see 2 Macc. xiv. 35. Moreover, on εὐδοκάω, I am well-pleased, depend to reconcile, and having made peace. All things—[Eng. Ver., omits the article], ch. ii. 9, 10, 2, iv. 12, 17, 28; Eph. i. 28, note. Who can fathom this depth? Dwell—particularly, as in a temple, in which it is ready for us. This indwelling is the foundation of the reconciliation.

To reconcile—Eph. ii. 16. All things—Eph. i. 10. Unto him—that is, unto God, ver. 22; 2 Cor. v. 19. Having made peace ii. 14, 17. The nominative depends on he was well-pleased.

with the blood of his cross—By the blood shed on the cross, and by his death on the cross; or there is an apposition, and the hat is, his cross. The effect of the crucifixion (although not crucifixion alone) is the shedding of blood. By him—This phrase adds emphasis, and shows that the all things are all ways explained by it, whether the things which, etc. This all includes also the dead. In earth—On the earth enmities had therefore the earth is put first. Things in heaven—Luke i. It is certain that the angels, God's friends, were men's enemies, when they were hostile to God. [But the reconciliation is
not to men, but to him, i.e., God. Sinful creation is rest-
strictly by Christ; sinless creation, by being raised in his
nearer relation, and higher glorification of him. AlTF.]

alienation makes habitual enemies. Mind—In the original
most force of the mind, which draws after it the other faculties.
—On having received that faith, by which you have been bro-
ken down in reconciliation made on the cross; that is, you were for-
enated, but now he has reconciled you; although you were nev-
nevertheless he has reconciled you. The conclusion refers to the
words just preceding, although they do not complete the sen-
Reconciled—God hath.

22. In the body of his flesh—By this whole title, he is distin-
guished from the Church, which is called Christ's body: and at the same
time the body denotes Christ's true and entire humanity, Rom. vii.
seems to be particularized here, to correct the tendency of the
plan in their following of angels, to ascribe mediation toward God,
to spirits which had no body of flesh. Mey.] Flesh implies the cap-
acity of suffering, and the suffering itself; Eph. ii. 15. To the
—Eph. v. 27. Holy—Towards God. Unblameable—As to
yourselves. Unreprovable—As respects your neighbor.

23. If—This depends on the finite verb, he hath reconcil-
21, rather than on the infinitive, to present; and this presenta-
tional, and declarative, is itself the most delightful fruit of reconcili-
whence it is not the truth of the reconciliation accomplished,
depends on the Colossians' perseverance, but the most delight-
fully, for the future, which is not to be obtained, unless the Colossi-
have persevered; comp. εἰ γε, if so be, Eph. iv. 21; ἐδωκα, give,
iii. 6. In the faith—In confidence; to which hope is usually
Grounded—Gr. τεθείμενος: ἐδωκα, settled, firm within
former is metaphorical, the latter, more literal; the one is
and the other a greater respect to the foundation, by which believers are sup-
but ἐδωκα, settled, suggests inward strength, which believers
possess; just as a building should first rest uprightly and
idly on the foundation, but afterwards cohere securely, and
firmly, even by its own mass. And settled and—1 Cor. xv. 5
Eph. iii. 18. Of the Gospel—By which reconciliation is de-
To every—Ver. 20; Mark xvi. 15, note. Minister—Ver.
Eph. iii. 7.

24. Now—in contrast with since the day that, ver. 9. An-
plain thus: in my sufferings, in which I fill up in turn. And
as but, Eph. v. 27. [Omit μον, my. Tisch., AlF.] I fill up
The dispensation of God—Therefore Paul was a steward of grace of God, Eph. iii. 2. For you—Gentiles, ver. 27. Fulfil—To it all. Paul everywhere aims at completeness; comp. Rom. xv. 19. The fulness of Christ and of the times required that.

The mystery—A Hendiadys: the word—the mystery, that is, the concerning the mystery. The mystery is declared in the next Eph. i. 9, iii. 9. Glory is the object of the mystery. Hid—concealed, ch. ii. 3. From ages—that is, from earliest ages the present time. So from generations. Mey., Alf., etc.] In the silence had been greater. From generations—During which things were gradually revealed. The ages refer to angels, the nations, to men. Is made manifest—The verb again after the triple. To his saints—Eph. iii. 8, note.

To whom—Since they were persons, to whom. An explanation—Would—Most freely. The riches—Descending upon all see Eph. i. 7, note. Who—Gr. Ὅς, for ὁ, which. Christ among [So Alf., etc., Eng. Ver., in you.] The parallel expressions among the Gentiles, and among you. Christ among (in) the ies was the greatest paradox at that time. Comp. in, Eph. iii. 12; 1 Tim. iii. 16. [In V. G., Bengel wrongly renders in you, Eng. Ver.] The hope of glory—Christ in us is most delightful in but much more delightful in respect of those things which shall revealed, ch. iii. 4; Eph. i. 18. So Rom. v. 2.

We—Ver. 1. Every man—This common expression is most lament and forcible, and contains his reason for writing even to yours, ch. ii. 1. Compare the distribution of the all, Gr. πάντα, Ver., every], with ch. iii. 11. And teaching—Gr. διδαχομένης, εὐκοιτηθέντος, they are admonished, is said of those already taught, Colossians; διδαχομένας, are taught, of the ignorant. Perfect Eph. iv. 13: perfect, without worldly elements. [Omit 'Ἰησοῦ, Tisch., Alf.]

Striving—in ch. ii. 1, the conflict (comp. iv. 12) refers to According to—Paul would not be able to strive in himself: only mighty, as Christ works in him. His—Christ's.
CHAPTER II.

1. For I would—He explains, why he used the word striv for conflict presently follows. Conflict—Of anxiety, prayers, with which I try to compensate for what I cannot do in absence. As many—Among these may be comprehended the inhabitants at Hierapolis, ch. iv. 18. Paul made himself a debtor to no man, even to the Gentiles. Have not seen—Hence, in this whole epistle, and also in ch. iv. 18. Paul does not use the familiar titles, brethren, beloved. However, he writes to those churches which he had instructed face to face concerning the particular affairs, which were to be regulated in their hearts, and occasionally reproved, savoring of paternal authority. But to those places he had not been, he sent letters which may be compared to sermons preached to strange hearers; presenting to them a compendium of the whole doctrine of salvation. Take care to profit by both of discussion. V. G.] My face—Even the sight of Paul was forteing, ver. 2; Acts xx. 38.

2. They being knit—Gr. σωματικασθήνατον. The participle after the article affirms: they are knit together, says Paul, in love; compare 1 Cor. xvi. 18. knit, explain thus: that they, being knit together, may be comforted in their hearts. Comp. 1 Cor. vi. 16, note. In love, the mutual love of God and believers. Unto—to—An As. [repetition of words in beginnings]; of which the second explains the first in two clauses. [The thorough knowledge—knowledge, as Eng. Ver. Al. Omit καὶ πάντως καὶ τοῦ. And of the Father and of Christ. Tisch., Al.] Of God, etc. Greek article is here used with strict accuracy. He here lays a proposition regarding God and Christ, and discusses it at verses 9, 12, 13: for all the fulness of the Godhead is in Christ, ver. 9.

3. In which—[Eng. Ver., wrongly, whom.] Namely, the fulness of God and the Father and of Christ. He who possesses this ask nothing more, as regards wisdom and other blessings. himself is treated of at ver. 9. Are—Construe: in which (treaty) are all hidden treasures. [Eng. Ver., is wrong. Al.] In which are all the secret treasures of, etc. So Mey.] 'Από ημίδω, without the article. All corresponds to the all, ver. 2. treasures—Hence the riches. Of wisdom—Hence comes the understanding. Out knowledge—Hence ἐπίγνωσις, the full knowledge.
COLOSSIANS II. 6.

[acknowledgment]: comp. 1 Cor. xiii. 12, note. Hid—for it mystery: comp. 1 Cor. ii. 7, 8.

Lest any man—So ver. 8, 16, 18. Bequile you with enticing—Comp. Rom. xvi. 19, with what precedes. That is an enticing speech, which, for instance, professes humility, ver. 18, 23. mingled Judaism and the Eastern philosophy.

Joying and beholding—that is, joyfully beholding. Order—nothing may be out of joint, Heb. xii. 13. Both individuals—those who are united should maintain order. Paul looks to those, that they be knit together, ver. 2. Steadfastness—that not easily lose order. Steadfast faith permits nothing to be added from its order. This steadfastness is required in individuals, full assurance in ver. 2. Order is understood to belong to Faith is steadfastness when it is itself steadfast. [The Greek is orēgêma, thing of strength, firmament, representing the steadfastness of the faith, as if it were protected against attacks by bulwark. Mey.]

The Lord—the article shows that they had received Christ as ord. Walk ye in him—This is the design of the epistle. We have following summary:

I. THE INSCRIPTION, i. 1–2.

II. THE DOCTRINE, by which the apostle prophetically explains the mystery of Christ by way of thanksgiving for the Colossians, ver. 3, 4, and prayer for the same, 9, 10, 12, 13, 15, 16, 21, 22:

With a declaration of his affection for them, 24, 25, ii. 1, 2.

II. THE EXHORTATION.

(1.) General, by which he incites them to perseverance in Christ, 6, 7:

And warns them against deception, 8.

Here again he describes the mystery of Christ, in order, 9, 10:

And in the same order draws his admonitions from Christ, the Head, 16:

And from his death, 20, etc.

And exaltation, iii. 1–4.

(2.) Special.

1. To avoid vice, 5–9:

And practise virtues, 10, 11:

Especially love, 12, 13:

And to study Christ’s word, 16, 17.
2. To do their duty.
1. Wives and husbands, 18, 19.

(3.) Final, to prayer, 2, 3.
To wisdom, 5, 6.

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

7. Rooted—Gr. ἐνθωμένοι, Eph. iii. 18. Time past in the beginning. Built up—The present, even still in progress, xx. 32. In him—In Jesus Christ, as Lord. The parallel is faith, soon after. With thanksgiving—This constitutes and the lawful and joyful use of things, which some load with obligations, ver. 21; 1 Cor. x. 30: 1 Tim. iv. 3, 4.

8. Lest any man be a spoiler—[Eng. Ver., spoil]. So live that—may be [Eng. Ver., they may have], Rev. xxii. 14. A—Who not only despoils you, but makes yourselves a spoil. this word and to κταν, vain, are opposed fulness, riches, treasures. Through—This expresses the instrument. Philosophy and deceit—A Hendiadys [philosophy which is vain deceit], as we. Philosophy is in itself something of an intermediate character, its abuse, however, tending to deceit, is more easy, especially Jewish philosophy of which they then boasted, and which they to accommodate to the purity of the faith; for Paul does not say we are brought to Christ by philosophy. Paul maintains that his opponents lauded as philosophy and wisdom, ver. 28, was deceit. After—This definitely indicates what philosophy is meant to restrict the general title to the Jewish philosophy. This is in the discussion, ver. 11, 16, 20; wherefore the statement it should not be more widely extended to the Gentile philosophy, though the Jews had taken their philosophy from the Gentiles by parity of reasoning, this remark applies to all philosophi men—The contrast is, of the Godhead, ver. 9. The rudiments contrast is, bodily, ver. 9, 17: comp. elements, Gal. iv. 3, note. not after Christ—We should therefore only approve of the that is according to Christ.

9. For—The reason why those alone should be listened to teach according to Christ. In him—John xiv. 10. Dwelle i. 19, note. All the fulness of the Godhead—Believers are with all God’s fulness, Eph. iii. 19. But all the fulness of the head, that is, the fullest Godhead, dwells in Christ: not men Divine attributes, but the Divine nature itself; ch. i. 19.
word is most significant. Bodily—God is the head of Christ, xi. 8, and Christ is the head of all, ver. 10; and Christ is re-
op God, as his body, the Church, is to Christ; but Christ could
properly be called the body of God. Therefore the language is
The Godhead itself, as it were the entire essence of the God-
dwells in Christ most immediately and really. The type was
glory dwelling in Solomon's temple. Σώμα, the body, does not
denote the literal body, ver. 11, 17.
And—And therefore. Complete—[Filled up, Alf.], John i.
The fulness of Christ redounds to the Church; Ps. cxxxiii. 2.
more his fulness is infinitely more abundant. He himself is we are filled with wisdom and power. The head of all—Eph.
Of all principality—Therefore we should pray to Christ, not
els.
Also—Paul now traces the progress of those, who have be-
artakers of Christ's fulness. Ye are circumcised—As circum-
so baptism, refers to initiation. With the circumcision—Of
art. Made without hands—An epithet very appropriate to the
estament; comp. Eph. ii. 11; Heb. ix. 11, 24. In putting
most significant word; ver. 15. Of the body—This, as a
is opposed to the part, uncircumcision: the putting off the body,
definition of death. It differs therefore from baptism: it is
sumission of the heart; it is spiritual death, in a good sense,
ms baptism is compared to burial. [Participation in Christ's
rial, and resurrection, is described in this and the next verse.
Omit the words τῶν ἀμαρτιών, of the sins. Tisch., Alf.] Of the
An apposition; the body of sins, i.e., the flesh. [Render, in your
off (in baptism), of the body of the flesh (the dominion of it).
By the circumcision of Christ—Which accords with the New
ent; a circumcision, to which that of Moses, in the flesh,
ace.
In baptism—As death precedes the resurrection, so in this
term of the comparison, baptism naturally precedes matured
Wherein—An Anaphora [repetition of words in beginnings],
ver. 11. Through the faith of the operation of God. [Better,

A remarkable Asyndeton [want of conjunction], connecting ver.
15. Being dead—Eph. ii. 1, 2. In the uncircumcision of (literally,
the foreskin of) your flesh—A carefully selected (exquisite) term for navel. [Add διὰς, you, after ἀνελευθερωμένης, quickened. Tisch.]

Hath he quickened together with him—God hath quickened together with Christ; comp. Eph. ii. 4, 5. The words, too, and made a show, with the annexed participles, depend on the expression, and all refer to God the Father. [For διὰς, you, rendered us, (after forgiven.) Tisch., Alf.] Having forgiven—The subject, determined by the tense of the verb, to which it is added. Adopt this reading, γινομένων διὰς, having forgiven you, and connect this clause with the preceding words. In this view, we adopt this reading, γινομένων διὰς, having forgiven you, and connect this clause with the preceding words. In this view, we may observe, that those that precede it, addresses the Gentiles; and verse 14 introduces the Jews speaking. Trespasses—Whence death had hold. 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. Blotting out—A word appropriate as to writing: joint, took out of the way. Against us—This verse introduces the Jews speaking. [Not only was the law against us, by its demand, but it was also hostile to us, by its accusation. V. G.] Handwriting—If the debt has been contracted, it generally follows, that the debtor becomes bound to acknowledge himself bound. The debt is forgiven, then only, the handwriting is blotted out. Our sins were debts to God, and sins themselves were not the handwriting, but their consequences, their undeniable stain, the remembrance, the outcry (see Jer. xiv. 19) not so much in our conscience, as in God's presence, while we variously accuses and condemns us. Heb. x. 3, 17; 1 Cor. xi. 25.

To be against, and to be hostile [Eng. Ver., contrary] differ; one of war and an actual engagement. The handwriting was against us, but God blotted it out. The handwriting was hostile to us, he removed it, Eph. ii. 15, etc. Blotting out by the decrees—[Eng. Ver., the handwriting of ordinances; literally, the (writing with decrees. The reference is to the law itself; not to a decree of grace. Mey.] At his pleasure—These are the decrees of grace. The mention of the writing is included in that which is against us, not in that by which we were relieved. The letter is 2 Cor. iii. 6. Contrary—Gr. διεσωματίων—'Ἰνδο not merely, in this compound, as appears from the Sept. Took it the way—So having abolished, Eph. ii. 15. Nailing it to—A figure to the nails of Christ's cross. The handwriting, being pieced, was considered as abolished. Explain, after he had nailed it to his cross, for he took away refers to the fruit of the resurrection. And ver. 15, after he had triumphed over them. The full extent...
COLOSSIANS II. 17.

over the vanquished is now the beginning of the triumph, when vanquished are bound, and prepared for exhibition. The triumph opposes the victory, and follows it after an interval. It perhaps preceded at Christ's descent into hell.

*Having spoiled—Matt. xii. 29. Principalities and powers—* who worshiped good angels, at the same time feared the bad; endlessly: comp. ver. 10. *Made a show—* This was done at his incarnation, Eph. iv. 8. *Openly—* Both they themselves beholding it in turn, and good angels, and then men, and God himself. The vanquish of the vanquished enemy appeared from the fact itself, in the Gospel. *Them—* The masculine refers to the angels. *In [Better than Eng. Ver., in it, which gives a feeble sense after 2. Al.]—* In Christ. This belongs to the whole paragraph, a treat of God from ver. 12. *V. G.],* and is here concluded.

*Therefore—* The therefore is deduced from ver. 8–15. See ver. comp. note i. on ver. 20), ch. iii. 1, 5, 12. *Let no man judge—* hymn [the antecedent for the consequent], that is, attend to he who attempts to judge you; so ver. 18. *In meat—Tapeinosis* [said than meant]. *In respect of a holiday—* The expression, in it, here seems to have a separative power. One might disturbers about meat and drink (ver. 21), another again about holi-

The holiday is yearly; the new moon, monthly; the sabbaths, y. *Comp. Gal. iv. 10, note. Or the Sabbath days—* The plural of the singular, Matt. xii. 1: but used here significantly; for the days of the week are called Sabbaths, Matt. xxviii. 1; therefore Paul intimates here the removal of all distinction of days; for he wrote more openly of the Sabbath. Christ, after he himself the Lord of the Sabbath, had come, or before his suffering, taught the liberty of the Sabbath; but he asserted it more by Paul after his resurrection. Nor has it yet been clearly said what is due 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 commended, is not enjoined; the Lord's day is mentioned, not early. A stated day is useful and necessary to those who are end in worldly concerns. They who keep a continual Sabbath, greater liberty. The Sabbath is a type even of eternal things, iv. 3, 4; yet its obligation does not therefore continue in the Testament, otherwise the new moons should be retained, Is. 23.

*A shadow—Heb. viii. 5, x. 1. A shadow, lifeless. The body* 

very truth foreshadowed by the old ceremonies. *The body*
(substance) as well as the shadow, to which it is opposed, is indicative; and therefore it may be thus resolved: meat, drink, the shadow of things to come; but the body of Christ is substance, or, that which belongs to Christ is the body. Allusion to the very body of Christ, but Christianity is understood, Χριστός κατ' σῶμα, that which belongs to Christ is the body. To be supplied in the subject, it will be a Place [repetition of to express an attribute of it].

18. Let no man deal with you at his will—[Eng. Ver., begin your reward; see below.] Gr. χαραβασθευτε. A word connected with judging and establishing ordinances, ver. 16, 20; βίω, I regulate, see iii. 15, note; from which χαραβασθεω, differs, as χαραχοιω, I abuse, differs from χρησιω, I use; and itself, which is compounded with καθ', governs the accusative, δι' for the preposition καθ' would require the Genitive; Hesych. χαραβασθειναι (read χαραβασθευναι), gives judgment against against. Therefore Paul means, Let no one, usurping authority, and accordingly abusing it, regulate you in the right wrongly prescribe what you, about to receive the prize, should not avoid. A French interpreter has skillfully used the word triser, to domineer; for the apostle is not speaking of a rival for the prize of the race before you, but of a bad, perverse, judge. On this verb depend four participles, through as many sentences, of which the first and third, the second and fourth, each other. The manifold advantage of this Chiasmus [or recurrence], now noticed, will forthwith appear. [Render, Let no purpose (Gr. δέλων, comp. 2 Pet. iii. 5) defraud you of your (the interpretation as given by Beng., of χαραβασθεω, wrong), in humility and worship of the angels. Alf.] Hum. worshiping of angels—A Hendiadys [expression of a compound by two distinct ones]. They worship angels under pretense of humility and modesty, as if they dared not immediately and direct address God and Christ. This error, says Alexander Morus, come so deeply rooted, that not even after three centuries eradicated; for the 35th canon of the Council of Laodicea, metropolis of Phrygia, where Colosse also was, was framed against. That canon condemns the Angelici, for so they were called Angelici, says Augustine Haeres. 39, are those inclined to an worship. By this authority, the invocation of saints and spirits, course, however plausible, are entirely done away. Intrud the things which he hath not seen—Heinsius observes: This resembles in principle that of the Greek tragedians, Κειν' ἐμν,
COLOSSIANS II. 22.

μὴ βλέπειν δέως, intruding into those things at which it is un

valid to look. Ἐξῆλθεν, saw with the eyes, and ἐμβαθεῖσθαι, intrud-

ing with the feet, are said metaphorically of the mind. The foot-

and not anticipate the eyes; ἐμβαθεῖσθαι, I go in, I enter, I penetrate.

used of a hostile invasion, 1 Macc. xii. 25. It is applied to the

standing, and signifies, I pry into, I handle. For how should

it, who searches the hearts of all, ask to learn? There is little

of, that Paul himself had in mind the word of Plato, κρευμθατείν,

of the vain study of abstruse subjects, when he was refuting those

held Plato's opinion concerning angels; comp. καὶ, vain, ver.

But yet, when he might have said, ἄ μὴ κώμα κρευμθατείνων,

by studying what he hath not seen, he yet does not say so (for the

is into which the καταβραζόμενοι, defrauder, intrudes, are not in

selves utterly vain, but only not seen by him): but he states

thing even more weighty, since the ἐμβαθεῖσθαι, to intrude, rather

asses the haughtiness of the καταβραζόμενοι, defrauding.

On the

ary, the παρεῖν, to hold the head, corresponds, which is not done

in, but tends to increase. [The word ἄ, not, is very doubtful,

with Tisch. retains it. Without the it sense is, standing on the

which he hath seen, puffed up, etc., and so Alf., Mey., etc.]

ed up—The contrast is humility; and yet these two are joined.

Not holding—He who does not hold Christ alone, does not

him at all. The head—Here faith has a firm foundation. The

se is, ἄ μὴ κώμα, κρευμθατείνων, he who flies beyond obvious

, and grasps at those that escape him. From which—From

the head, or else, from whom, namely, Christ, the head. By

Namely, of faith, Eph. iv. 16. To this ἐπιπορσίγωμεν, hav-

ishment ministered, refers. Bands—Of love and peace, Eph.

To this συμβατοφύμονοι, knit together, refers; comp. ver. 2.

g nourishment ministered—Receiving ministration; so 3 Macc.

, supplied with all things by the king.

If—The inference, begun at ver. 16, is continued; and at ch.

a new inference follows. [Omit οὖν, wherefore. Tisch., Alf.]

are dead—from—Concisely said: dead, and so freed from the ele-

, etc. From the rudiments—Ver. 8. Are ye subject to ordinances—

the middle voice, you receive dogmas, ordinances. [Better taken

tre, why are ye prescribed to. Alf., Mey.]

Not—Thus the dogmatists generally spoke. Touch—The class:

species are, to taste with the tongue, and to handle with the hand.

Which—are—Namely, the things touched, tasted, etc. To

And therefore do not defile, 1 Cor. vi. 13; the middle of

. With the consumption—Gr. ἀποχρήσιν [Eng. Ver.,

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using]. Not strictly so called, but so far as it denotes the \textit{act},
 is natural, civil, outward, truly indifferent, and removed from
stitious fear and severity. \textit{After—As} human commandments
\textit{wont} to be. The commandments and doctrines—Matt. xv. 9
23. \textit{Which—An Anaphora} [repetition of a word in begin-
comp. &i, which, ver. 22. \textit{Are having a show—[Eng. Ver.
show.]} Construe, are—\textit{for the satisfying}, as ver. 22, are \textit{fin-
ing} [Eng. Ver., to perish]; therefore resolve \textit{ἦγοντα, have-
though they have}, that it may form a clause: \textit{ἦγονται, are, and
being disjoined, the sentence becomes appropriately suspend-
—A name and appearance. \textit{Indeed—The force of the part-
but, which offsets this, is concealed in the finite verb \textit{ἦγονται, are,
worship—Will-worship, as well as humility, has a plausible ap-
For this word, as E. Schmid well shows, denotes worship
(right or wrong), performed freely and with ready will: such
ness has the appearance of wisdom: comp. James iii. 18.
seems removed from obstinacy, as humility seems removed from
Humility—Ver. 18, note. \textit{Unsparingness of [Eng. Ver., na-
the body—When many things are withheld, which might be
 to the body, ver. 21; nay, the body itself is wasted. This is
plausible, for it becomes saints, 1 Cor. ix. 27; although \textit{ἀπα-
sparingness, expresses something more odious, than to keep us
bring into subjection, 1 Cor. ix. 27. These three plausible to
volve a threefold relation: to God, to angels, to one's own soul,
therefore they have, when united, a perfect appearance. \textit{Not
honor—This clause is connected with the preceding; and the
ἐν, in, is opposed to the preceding ἐν, in. The Sept. \textit{ἄνευ τῆς
is, for nothing, Is. lv. 1; Ps. xlv. 18; Job xxxi. 89. It is
the man who is ennobled by faith, to estimate himself justly
himself, but in his Lord Jesus Christ alone, whereby he is
worthily to degrade himself, redeemed at such a price, and
for so great a reward, for example, through the appearance
worship: Acts xiii. 46; Rom. ii. 7; 1 Cor. vi. 15, iii. 21;
1 Thess. iv. 4. This estimation produces holy \textit{ambition, 2 Cor.
but it is restrained by true self-denial, and again is tarnished by
man commandments, which, because they profit us \textit{nothing;
Heb. xiii. 9, have an utterly empty and vain appearance of
and every good thing: comp. by all means, \textit{vainly, ver. 1; the
passage accords with Phil. iii. 19, see note; and both ac-
Hab. ii. 16, \textit{Thou hast filled thyself with shame for glory;}
drink thou also, and let thy foreskin be uncovered. But true
theirs who see the glory of the Lord, Ib., ver. 14. To the
flesh—πλησιμία, satiety, generally denotes excess: σαρκί, flesh, not signify the body, but is used as at ver. 18. Hilary, on this passage, says: human tradition is the surfeiting of the carnal appetite. A sudden sentence. Tradition puffs up; it clogs the perception of heavenly. Will—worship, and satisfying of the flesh, are therefore led and yet united. They put away true honor, to satiate the πρόων, το, denotes the object of interest, or the end, for which other things are assumed.

CHAPTER III.

[Render, if then ye are raised up together with, etc. The allusion is to a definite time, their baptism, ch. ii. 11-13. Alf.] Seek things that are above—Christ, after the resurrection, immediately and his thoughts towards heaven, John xx. 17, note. So believers, ii. 6.

Set your affection—They who truly seek heavenly things, cannot relish the things that are above. The apostle says, set your affection in the second place, not seek; for there is an Antithesis to earthly things, which we are said to relish, to care for, not properly to because they are present.

[The sense is, For ye are dead (if risen, ver 1., then dead first; through fellowship with Christ's death) and your life (the eternal life after death) is hid (until Christ's second coming) etc. Mey.] ye are dead—To the earth and to the world, spiritually, ch. ii. 20.

ye is hid—An abbreviated expression in this sense: ye are to the world, that ye may live to God; but that life is as yet Is hid with Christ—The world knows neither Christ nor Christians, and Christians do not even fully know themselves.

When—This word, used absolutely, fills the reader, as if forget of the preceding words, with a sudden light, so that it is doubtful her and or but should be supplied. Shall appear—in glory, 1 iv. 13. Your life—Expressing the aspect under which he will appear. Then—We should not demand it sooner. Ye also—This withdraws men from earth. In glory—A glorious member.

Mortify—[Unsparily. V. G.] Your members—Of which
united the body of sin consists, ch. ii. 11. [Nay, but sin members of the body; mortify them in a moral sense. Mep. all impurity, without exception, is excluded. V. G.] Upon—Where they are nourished. These are presently enumerated, etc.—Eph. v. 11. 4. Inordinate affection—The desire lust within. Concupiscence—Of the outward senses. Covetousness. The article makes an emphatic addition, and includes the whole of vice, which differs from the class of the species just enumerated. Anacrasis especially binds men to earth.


7. Ye lived—As if in your first principle, origin, element, Gal. v. 25, on the spiritual life.

8. Ye also—This answers to the ye also, ver. 7. In ver. ye also, as well as the other children of disobedience. In this is, ye also, as well as other believers. All—All old things, with anger, etc. So in the Antithesis, above all, ver. 14. Anger—[Eng. Ver., wrath.] Wrath—Eph. iv. 31. Malice—Favor; disposition; as suspicion, perversity, impatience. Blasphemy—communication—[A rather, abusive conversation. Mey., Alf.] your mouth, refers to these two.


10. The new man renewed—Eph. iv. 24, note. In knowledge. Of the truth (ch. i. 6, 9, 10), whereby all love of lying is destroyed. After the image—This image consists in perfect truth. Of created him—that is, of God, Eph. iv. 24: compare Eph. ch. i. 7. Regeneration is indicated by the word creation, from which the results.

11. Where—that is, in whom, or in which. There is—Expression of God and believers there is neither Jew, etc. 6. 6. 6. Jew—The concrete for the abstract, as afterwards also Christ for circumcision and uncircumcision, soon after, are abstractions. Uncircumcision—Even the Greek could be circumcised. The mention of uncircumcision renders the expression mere. Barbarian, Scythian—These two words, without a conjunction, pair, as bond, free. The Greeks were on the west, the Jews east; the Barbarians on the south (for Scaliger shows that Midians were properly called Barbarians in Arabic), the Scyths on the north, more barbarous than the barbarians. And with the expression Anacharsis, according to Galen, was reproached
he was a barbarian, and a barbarous Scythian. Every na-
it prefers some other to itself, so again, under every pretext,
itself to all the rest. Therefore the Barbarians, as between
nocks and Scythians, yielded to the Greek, but considered him-
ior to the Scythians. [But the word Barbarian includes
also. Mey.] Faith removes this distinction. Perhaps at
there were one or two Scythian Christians. Christ is all and
A Scythian is not a Scythian, but Christ’s. A barbarian is
rbarian, but Christ’s. Christ is all, and that too in all, who
The new creature is in Christ, ver. 10; Gal. vi. 15.

Elect—This is equivalent to a substantive; its epithets are,
begotten. He calls them the elect of God, as Rom. viii. 33.
der of the words admirably corresponds to the order of the
ternal election precedes sanctification in time. The sancti-
God’s love, and then imitate it. Bowels—Eph. iv. 32. [For
v, mercies, read ὀἶκτερον, mercy. Tisch., Alf.] Humbleness
Eph. iv. 2. These virtues are exercised by forbearing and

Forbearing—In present offences. Forgiving—Past offences.
is no such distinction, but the forbearance shows itself mutu-
forgiveness. Mey.] On these depends so also ye. Christ—
the greatest cause of complaint against us.

Above—The expression becomes stronger; love, superior to
iv. 8. The band—[That is, sum and substance; but this
ng is inconsistent with what precedes; over all these. Eng.
and, is right. Alf.] Love comprehends the whole circle of
2 Pet. i. 7. Of perfection—ὅν, τελείωτα, perfection [Eng.
cernity], Judg. ix. 16; Prov. xi. 3. He who has love, wants
not he is bound by the elements of the world. Particular
are also derived from this source, ver. 19, 21.

And—And, so. The connection may be inferred from Eph.
[For θεοῦ, God, read Χριστοῦ, Christ. Tisch., Alf.] The
God—Phil. iv. 7. Rule—Gr. βραχεύτω; a remarkable
Hesychius has, βραχεύτω, μεσανεύτω, mediate, μεσανεύτω,
θυεύτω, direct, Wisd. x. 12: Wisdom [gave Jacob the vic-
Ver.] directed Jacob in a sore conflict; therefore βραχεύτω,
d a person running, until he reaches the goal. Keep, Phil.
akin to it. Entrust yourselves to the peace of God, that di-
things. An imperative after an imperative involves the
of a future indicative. Its opposite is χαρακτραβεύετε, beguile,
; see note, with the notion of excess. Ye are called—Eph.
iv. 4. Thankful.—For that calling. This is a statement which follows. The same duty is enjoined, Eph. v. 4.

16. The word—By which ye have been called. Dwell in you in a temple, for ever. In you.—In your inner man; comp. ful. xv. 14. [Omit xai, and (after psalms, also after hymns). Tisch. Richly.—The distribution follows; in all wisdom.—[so Mey. better than Eng. Ver., which joins in all wisdom to the preceding line. One another; with grace—in your hearts, that is, mutually and In wisdom, with grace, recur, ch. iv. 5, 6. Teaching in all wisdom. [Eng. Ver., dwell in all wisdom]. So it must be construed, ch. i. 28. The nominative, by Syllepsis [concord of parts of speech regulated not by the syntax, but by the sense] depends on dwell in you, that is, have ye it dwelling in you; and this conception is the more suitable, because γίνεσθε, be ye, occurring a little before, has possession of the reader’s mind. One another.—Gr. οἱ ἑαυτῶν, one another. There are parallel expressions at ver. 18. In Psalms—Eph. v. 19. With grace—Χάριν, for Ps. xlv. 3. [But the meaning is, by grace, i.e., singing by the grace of God, which inclines the heart to do so. Mey. For Κύριε, Lord, read Θεοί, God. Tisch., Alf.]

17. Ye do—The word is used in a wide sense, so as also to speaking. In the name.—That it may be just as if Christ were it, ver. 11; or at least that you may gain Christ’s approval of things. He who can say, O Jesus Christ, I have done this name, certainly approves his conduct to Christ. In the name of Christ, for Christ’s sake, comp. the following verses. [Omit (after Θεοί, God). Tisch., Alf.] By him.—Not by angels. The [This reference is very doubtful. Mey.]

18.—Chap. iv. 1. Wives, etc.—Eph. v. 22–vi. 9. In the Construe with submit yourselves; comp. Eph. vi. 1; or with suit; comp. in this view, ver. 20, unless obey, ver. 20, be likened strung with ἐν Κύριῳ. It may be construed either way. idios, own. Tisch., Alf.]

19. Be not bitter—Πιστία, hatred mixed with love. Make are polite to all abroad, nevertheless readily treat their wives children at home with covert bitterness, because they do not deserve them. The subjugation of this spirit shows great meekness.

21. [Fathers—The husband is the head of the wife; whence is chiefly attributed to fathers. V. G.] Lest they be despised: Despondency is the bane of youth.

22. [For Θεοί, God, read Κύριος, the Lord. Tisch., Alf.] Who knows the heart.

Of the inheritance—Although you have no worldly inheritance, a part of an inheritance passing from your Master to his chil-

[Omit ὑπ., for. Tisch., Alf.] Christ—Who rewards his ser-

Ye serve—While you thus serve.

[For δὲ, but, read ὑπ., for. Tisch., Alf.] He that doeth wrong heart and in fact. There is no respect of persons—The low think that they should be spared for their lowness. That lied.

CHAPTER IV.

That which is just and equal—Comp. the same things, Eph. vi.

[Equal—Not in outward condition, but by the compensation of by Christian communion. Mey.]

In prayer—Eph. vi. 18.

For us—Ch. i. 1. Would open a door of utterance—That is, 

mouth, Eph. vi. 19; Mic. vii. 5. [Not exactly mouth, but un-

ned activity in preaching, etc. Mey.] A great opportunity is 

here called a door, 1 Cor. xvi. 9. I am in bonds, that I may it manifest—[But Eng. Ver. puts a colon after bonds; thus 

acting ἵνα, that with praying, not, I am in bonds]. A paradox;

2 Tim. ii. 9; Phil. i. 12, 13.

As—Depending on to speak, ver. 3.

In wisdom—Eph. v. 15, note.

With grace—Joined with spiritual grace, Eph. iv. 29. With

With the salt of wisdom. [Lest it should conceal anything cor-

V. G.] That ye may know—The infinitive used as an abla-

My state—Eph. vi. 21.

He might know your estate—Γνωρεῖ τὰ περὶ ἡμῶν, ye may know fairs, is found in Al. Colb. 7, etc. It has been transferred from Eph. vi. 22. The two epistles have indeed many points emblance, but yet vary where change is necessary. And gene-

such parallelisms, which the officiousness of transcribers has together, one reading in the one place, and another in the other,
is the genuine one. Tychicus, and through Tychicus (as it was Paul, was to learn the state of the Colossians (whence, instead he might know, γνώ, I may know, may be also read), just learned that of the Thessalonians through Timothy; that of Corinthians through Titus; that of the Philippians through Epictetus; and Paul wished the more to learn that of the Colossians because he had a great conflict on their account. Moreover the Colossians' knowledge of Paul is sufficiently indicated, not only by the preceding words, as in the Epistle to the Ephesians, but also by the following, which are peculiar to this Epistle to the Colossians: I shall make known unto you all things which are done here.

10. My fellow-prisoner—Such was Aristarchus, not Epaphras, 12: but Epaphras, not Aristarchus, is spoken of in Philem. 24. Perhaps Epaphras, when he came to Rome, was imprisoned soon after liberated. Paul might have so called Aristarchus, if he had been formerly imprisoned. Sister's son, to Barnabas was better known than Mark; therefore the latter is described from the former. Touching whom—Namely, Mark; the οὗ refers to the nominative, not to the oblique case, Barnabas received—Tychicus and Onesimus seem to have borne these letters to the Colossians, with this epistle. Ye received, he says, I will receive; for the ancients suited their language to the act of reading the epistle, not of writing it, as we do. Thus, I have written, for I write, Philem. ver. 19. [This is impossible here.]

Commandments—These are in Antithesis to the writing. And is the sum of those commandments.

11. Who are—Namely, Aristarchus, Marcus, Jesus. Of the circumcision. A comfort—Observe the propriety of the words παραμυθια, consolation, is in domestic sorrow, παρηγορια is in danger. [This limits it too much; it means consolation, in both cases.] Mey.

12. [Read Χριστου Ἰησου, of Christ Jesus. Tisch., Alf.] and complete—Gr. Τέλευται και πεπληρωμενοι. [But the true is τέλευται και πεπληροφοριμενοι, Tisch., etc.; i. e., mature and persuaded. Alf.] This is introduced from the former disposition. In all—Construe with, ye may stand.

13. For—The reason is properly in, he hath. The verb, him record, is modal [expressing feeling]. Zeal—Lest you should seduced, ch. ii. 4: comp. 2 Cor. xi. 2.

14. The physician—He is so called, either because he has tised, or was practising, medicine. He calls him Luke, as we to Timothy by his name alone, in 2 Tim. iv. 11. He calls
cian here, as unknown to the Colossians. **Demas**—He alone is without any epithet; comp. 2 Tim. iv. 10; but perhaps this was also Demas wrote the epistle under Paul's dictation.

**Nymphas**—Of Laodicea, as may be inferred from this passage.mon's house was open to the congregations of believing Colos- Philem. ver. 2.

*Is read*—Publicly, *in the church*. Comp. 1 Thess. v. 27; Rev. Deut. xxxi. 11. **This epistle**—This very one. **Cause**—So also Peter as above. **The Epistle from Laodicea**—Mill thinks that the letter to the Ephesians is intended, which was to be obtained from Laodicea, and brought to Colosse. It is certainly not without reason Paul mentions the town *from* which the epistle was to be prose, rather than those *to* whom he sent it.

**Say**—Speak in my name, as witnesses. This was more affectionate if he had addressed Archippus himself. And perhaps Archippus, a minister, was detained from the public assembly by health or old age. For that his career was nearly finished, may be inferred from *fulfil*, Philem. ver. 2. Moreover, not the different elders of the Church, but the Church itself, is commanded to send Archippus. Therefore the epistle was directed to the church, although its subject is very sublime. [Why then are *laymen*, they are called, to be prevented from reading the Scriptures? *κατ' αὐτὸν*—By a mediate calling; for there not follow, *from the Lord*, but *in the Lord*.

**The salutation**—Paul adds this verse with his own hand, acknowledging that all which precedes is his. **Remember**—Especially the verse, ver. 3. [Omit *δύναται, amen*. Also the subscription, *written from Rome, etc*. *Tisch.*, *Alf.*, etc.]
ANNOTATIONS

ON THE FIRST

EPISTLE TO THE THESSALONIANS

CHAPTER I.

1. Paul—Paul, in this the first of his epistles, uses neither title of an apostle, nor any other, because he writes most familiarly to the godly Thessalonians, who required no preface respecting their apostolic authority, ch. ii. 6.

The divisions of the epistle are as follows:—

I. THE INSCRIPTION, i. 1.

II. In the discussion he celebrates God's grace towards the Thessalonians, ver. 2, et seqq.; adding a notice of the sincerity of himself and colleagues, ii. 1; and of the Thessalonians' obedience.

III. He then declares,
   1. His desire,
   2. His solicitude,
   3. His joy, with his prayer.

IV. He exhorts them to progress,
   1. In holiness,
   2. In brotherly love, with prudence.

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

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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 pure sweetness in this epistle, which, to a reader unaccustomed to sweet affections, is less pleasing than the others, which are more severe. The expectation of Christ's coming among the Thessalonians was included. So exalted was their condition, and so unembarrassed the state of Christianity among them, that they were able to look for the Lord Jesus. The epistles to them were written before the others; afterwards various evils crept into the churches. Of the Thessalonians—James Mehring says, In the memory of our fathers, there were two Greeks, first among the Moravians, afterwards in Belgium, who asserted, that even now both the Paul's epistles to the Thessalonians are well preserved by them in a manuscript. In—Indicating union with God. [Omit all in this after εἰρήνη, peace. Tisch., Alfr.]

Mention—unceasingly—Comp. Rom. i. 9; 2 Tim. i. 3.

Your—Depending on faith, etc. Work—labor—patience—we have the force of epithets, joined to faith, love, hope. Work posed to empty words, and in the singular signifies something strong and effective involved in faith, exercising itself in the very act of believing, not proceeding merely from love. [The work which is, i. e., the activity of your faith. Alfr. Of faith, of love, of—Ch. v. 8; 2 Thess. i. 3, 4. V. G.] Labor—In spiritual and kindlinesses. Those who evade all exertion for the sake of their own interest and quiet, love little. [Who, you say, will procure the leisure? Nay, but beware of losing time in sloth, in protracted social entertainments too long, and in vain conversation; and will find ample time for the labor of love. V. G.] In our—Construe this with patience [but Eng. Ver. is correct], as at 2 Cor. iii. 5; as I might say, the heavenly devotion of sighs. Perseverance for Christ's name. In the sight—Construe with remembering.

Knowing—Construed with we give thanks, ver. 2. Brethrened by God—[This is right. Lint., Alfr., etc.; not as Eng. Ver., election of God]. Comp. 2 Thess. ii. 14. Election—1 Cor. i. note.

For—This for extends its force beyond this verse. In—These refer both to the teachers, compare the end of this verse; and the Thessalonians, compare the next verse. In power—For example, in reference to faith. In the Holy Ghost—And his saving miraculous operation, for example, as respected love. In much
assurance—For example, as respected hope, ver. 8. Ye knowing to knowing, in ver. 4. Both knew. What manner of Joyfully imparting to you the word. For your sakes—To gain 6. Followers—Followers become ensamples, ver. 7. Of the Christ, who acted as the Father’s apostle, brought the word heaven, and taught it under opposition. With—Construe w. ing received.

7. [For τόποι, types, patterns (Eng. Ver., ensamples), read a pattern, type. Tisch., Alf.] Patterns—Ensamples of faith presently and in the next verse.

8. For—The intensive particle. Sounded out—Was spread with a clear sound. Of the Lord—Christ. [Omit xai, also. Alf.] So that—It is lawful to speak of the conversion of Paul assumes this; and he himself would have spoken of the sion of the Thessalonians, had not others known the fact already, and spoken about it. To speak anything—Concerning faith, ver. 9.

9. Of us—Both teachers and believers. To serve God Thessalonians are thus distinguished from the Gentiles; for Jews in the next verse. And true—This denotes the truth nature.

10. And to wait for—The compound δεκάτωσα, to await, is to him who has gone away, to come again. John xiv. 8, note i. 11, note. I do not altogether deny the return, but I say coming is elegantly used for his return, because the return is marked by very many new things. [To wait surest characteristic of a true Christian. V.G.] Whom he from the dead—The crowning argument is here introduced, which it is evident that Jesus is the Son of God. Which delivers [The present; not as Eng. Ver., delivered. It is descriptive office, our deliverer. Alf.] Christ once hath redeemed us, he delivers us. From the wrath to come—The wrath comes at judgment, ch. v. 9.

CHAPTER II.

1. For—Referring to ch. i. 5, 6; for what was there stated resumed for discussion, and that, too, concerning Paul and he
I Thessalonians II. 6.

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ions, ver. 1–12; concerning the Thessalonians, ver. 13–16. [This, ver. 12, refers rather to ch. i. 9, first clause; and ver. 13–16, to second clause. Alfr.] Not in vain—But full of power.

[Omit xai, even. Tisch., Alfr.] Suffered before—What might deterred others from preaching.

For—For occurs again, ver. 5. There is a double reason as-
d, concerning their invariable and constant practice; b, as to behavior among the Thessalonians, ver. 5, and the following
s; comp. in both these respects 2 Cor. i. 12. Exhortation—
whole preaching of the Gospel, imbued with the sweetness of
ings is so called; see ver. 2, comp. 2 Cor. i. 3. Παράξενος,
station, has a wide meaning; when he rouses the slothful, it is
station: when he consoles sorrow, it is comfort; comp. ver. 11,
Not—nor—nor—He disavows evil intentions, respecting God,
self, and others. The Antithesis is similarly universal, in the
verse, comp. ver. 10. Of deceit—[Gr. πλάνης, rather error.
Supply is [Eng. Ver., was], comp. we speak, in the present,
Nor of uncleanness—This is when the fruit of the flesh is
at; comp. Phil. i. 16. The fruit of the flesh is somewhat sub-
Eigenheit, self-seeking. Concerning its opposite, purity, see
xv. 9.

Approved—[Better than Eng. Ver., allowed]. Refer to this
trieth, soon after.

Flattering words—The Antithesis is in ver. 7, 8; even as a
of covetousness has its Antithesis in ver. 9; and glory, ver. 6,
c. 10. Flattering—Which they chiefly use who aim to please
As ye know—God is witness—These two clauses correspond,
as the double confirmation of the third member of the sentence,
i is placed in the next verse, follows in the same ver. 10. He
ils to men, as the witnesses of a manifest fact; to God, as the
ess of something concealed in the heart; to men and God, as the
ses of a matter partly known, and partly hidden. Cloke—
the specious pretext for covering avarice.

Of others—Those, namely, who would have admired us, if we
reated you more haughtily. When we might—Although we might
Been in honor—[Similarly, Alfr. When we might have stood
igity; and Lün. Eng. Ver., less correctly, might have been
some]. רכ βδρος, weight, dignity, authority; the splendor
the majesty of the Lord communicates to his ambassador.
glory, in the preceding verse, is akin to it; comp. weight of
2 Cor. iv. 17. Brightness burdens the sight, as weight the
, and a loud sound the hearing; and hence such things are said
to be borne or not to be borne, Heb. xii. 20. The kindred word, βαρήσας, be chargeable, presently occurs, ver. 9. Both ideas [of authority], and a burden, must be included. But the verb is refrained from both.

7. Gentle—A very sweet word, usually applied chiefly to parents or physicians. It is opposed to flattery: for he is called ἡποκρίτης, who is gentle. Among you—Like a hen surrounded by her chickens, did not act with the authority which is said to belong to Peter, which calls the style of its court apostolical. Nurse—A mother. Ponder the expression, her own, Gr. τὰ εαυτῆς [what she has within her]. The spiritual resemble the natural affection of soul.

8. So, i.e., being affectionately desirous, we were willing—This has been at once suited for correct delivery, while a more careful translation is equivalent to a note. The same word, ἐσπαραγμέναι, long found in Job iii. 21. Ἐδοξοῦμεν, we were willing, even with an argument, may still be the imperfect tense: in the whole narrative all the facts proceed in the preterite, which the versions here retain. Souls—Our soul desired as it were to enter into your. [But the meaning is, to offer our lives for you. Lün., Alf.]

9. [Omit γὰρ, for. Tisch., Alf.]

10. [Ye are witnesses—And what is much more important, witness. The language is not unbecoming, as the Jews falsely sent. See Josh. xxiii. 22; 1 Sam. xii. 5, as to its source. How holily and justly and unblemishedly—Those who seek men, from men attain this, that they behave holily in divine things towards men, unblemishedly as respects themselves. [Rather, unblemishedly towards all, God and men. Lün.] Among you that although we might not appear so to others.

11. How—every one—They do not act thus who seek glory.

6. As a father—Mild gravity characterizes fathers. Exhortation, Ver., exhorted. This depends on we behaved, ver. 1. Exhortation rouses one to willing action; consolation, to joyful action; charging, to reverent action.

12. His kingdom and glory—A magnificent combination.

13. [Prefix to this ver. xαι, and. Tisch., Alf.] For this reason because you have had such teachers. [We also—As well as believe, etc., ch. i. 7. Alf.] We thank—The absolute sentence be, You have received. Affection has rendered it feelingly a thanksgiving. When ye received—Παραλαμβάνω signifies reception; δέχομαι includes also pleasure in receiving. Not as of men—This explains his recent remark, the word of God.
1 Thessalonians II. 18.

...ed it, namely, not the word of men, etc. Who—[But Eng. Ver., ch. is correct. Lün., Alf.] Namely, God, showing that the word only God’s, ch. iv. 8, 9; Acts xiv. 3. Effectually worketh—Gal. [It, for instance, worketh patience, ver. 14. V. G.]

For—Divine working is chiefly seen and felt in affliction. In a—The Jewish churches were distinguished examples to the others. Like things—So, the same, Phil. i. 30. The same fruit, the same afflictions, the same proofs of believers, in all places and times, remarkably attest the truth of the Gospel. Your own—Matt. x. 36; xiii. 33, at the end. Countrymen—These were Thessalonians, and Gentiles. Acts xvii. 5. [Nay, but Gentiles only, in con- with Jews. Lün., Alf.]

Who killed—This is indeed the sin of the whole people, their best sin, and not yet acknowledged. [Omit ἑαυτοὺς, their own. (Alf. brackets it.) Render, the prophets.] Prophets—Con- with who have killed. That former guilt especially awoke, when he slew the Lord himself. Us—The apostles. Who have perse- Luke xi. 49, note. Not pleasing—Not seeking to please her, a fact, the result of what precedes. Lün.] And are con-—The Jews despised Gentiles, and were unwilling at that time the word should be preached to them.

To speak—Tapeinosis. [Less is said than intended]. To fill Obstincacy against the word especially fills up the measure of Their—The Jews. Always—As always, so now also. To the most—A sad catastrophe. The same phrase occurs at Luke i. 5. Under Herod Agrippa the Jewish state had flourished again, after his death, Acts xii. 23, the Roman procurators returned. Banus and Felix, and their successors, more and more harassed Jews. This epistle was written A. D. 48, and about that time, tumult arose at Jerusalem during the passover, and an immense multitude were slain: some say, more than thirty thousand. God’s pursuit these wretches, and at length, destroyed their city and temple.

Brethren—He begins a new division of the epistle. Being be- of you—[More properly, separated from you, Alf., or, taken from as Eng. Ver.] As parents, in the absence of their children. a short time—[Gr. for the space of an hour; i. e., a very short Alf.] Κατο σε means time indefinitely; δώρα, a definite period, iii. 10, μην; κατὰ χρόνον χρόνων, according to the times of the I. Eng. Ver., in his season from year to year]. To see—2 i. 4.

Once and again—So the Sept. Neh. xiii. 20. Satan—Paul
wisely considered that this author of evil was at the bottom of the matter, and we should not have suspected otherwise, when we read the history in Acts xvii. 18, 14. Satan acted through wicked timidity—

19. For what—So, τίς γὰρ, for who, Sept. 1 Sam. xi. 1. —Comp. the end of this verse. It is great praise. A crown of rejoicing—So Sept. Prov. xvi. 31. Even ye—He does not address others: he chiefly reckons these. In—On this particle, comp. ii. iii. 13; Rom. ii. 16, note. So far is hope extended! [Omit Christ. Tisch., Alf.]

CHAPTER III.

1. Wherefore when we could no longer forbear—This is restated from ver. 5, as if after a parenthesis. Alone—Observe how highly Timothy was esteemed, since at his departure Paul and Silas and himself went alone, as in a city wholly estranged from God. We are Paul, ch. ii. 18, not Paul and Silas. Lün., Alf.]

2. We sent—I and Sylvanus. [The true reading is, τὸν ἡμῶν καὶ συνεργὸν τοῦ Θεοῦ ἐν, etc., our brother and a fellow of God in the Gospel, etc. Tisch., Alf.]

3. Moved—Gr. σαίνεσθαι: σάινω from σέω, to move. It shows, that it is properly applied to dogs, fawning by way of gain; by metaphor applied to those that are deceitful at heart, flatterers; which is the idea here. For in afflictions, relatives and friends mingle their flatteries, and when they overcome, believers are confirmed. By these—The present. I pointed thereunto—An argument from our calling: comp. God hath appointed.

5. The tempter—Satan, ch. ii. 18. The expression is Evangelical, softened statement of something unpleasant. Often this near, unsuspected. Comp. at Matt. iv. 3.

6. Now—Immediately upon Timothy's arrival, he wrote things with fresh joy and the most tender affection. Consolingly, this is the εὐαγγελισμὸν, brought good tidings, a striking phrase. Desiring greatly—This is the sign of a good conscience.

7. [Read, ἀνδρείᾳ καὶ θλίψε, distress and affliction. Tisch. By—faith—Construe with we were comforted.
Now we live—Now we feel that we are alive. The form of living the highest joy; comp. Ps. lxiii. 4.

Night—Alluding to his holy thoughts during the night, 2 Tim. That which is lacking—Even the Thessalonians needed im-

Himself—Both epistles to the Thessalonians have almost every epistle sealed with its own prayer, ch. v. 23; 2 Thess. i. 11, ii. 16, 16. Jesus—Prayers and vows are also addressed to Jesus ; for the word direct, extends both to him and to the Father: 2 Thess. ii. 16, 17. [Omit Χριστός, Christ. Tisch., Alf.]

You—Whether we come or not. To increase and abound—The difference between these two words, comp. 2 Cor. iv. 15, note.

—we—Namely, even as we are full of love.
[Omit Χριστός, Christ. Tisch., Alf. With—Construe with at ming; comp. 2 Thess. i. 7. All his saints—This comprehends us and the elect of the earth. Ἀδρω, His—Christ's, Acts ix. 13.

CHAPTER IV.

[In the Lord—Not by, as Eng. Ver., but in, as the element in we do all duties of our office. Alf.] To please—To the Lord. true text is, καθὼς καὶ πεπεφυτεῖσθαι, ἦνα, etc., as also ye are ng, that ye abound yet more. Tisch., Alf.]

Commandments—Paul uses this word thus early, when writing Thessalonians, whose piety took it in the right spirit, as did that of Timothy, whom he enjoins most severely. The same occurs, ver. 11, 2 Thess. iii. 4, 6, 10, 12. In addressing others subsequently, when his authority was established, he uses it seldom.

Will—So ch. v. 18, without the article. There are many wills, lxiii. 22. The—(Sanctification) [not rendered in Eng. Ver.] mark of the subject. Your sanctification—The word, your, re-
do the Thessalonians their former unholy state. Sanctification actually includes chastity. From fornication—Though exalted ilians, they yet required to be admonished respecting this sin; e Gentiles had no scruples as to lewdness.
4. Should know—Olda, I know, not only denotes know, power of mind, Phil. iv. 12: comp. according to knowledge.

7. Both are certainly required for matrimonial chastity. His body, 1 Sam. xxi. 5; 1 Cor. vi. 18. [Rather, a figur expression for the woman; the exhortation being to restrain impulse within the limits of purity and honor, each having his for that purpose. Luin., etc.] Possess—Illustrated from 19. And in honor—The contrary is dishonor, Rom. i. 26, 5. Not in the lust of concupiscence—As concupiscence mastery, it at length waxes strong, so as to become a wret sion and disease, 2 Sam. xiii. 4. The Gentiles—These are noted at ver. 12, 13, by different periphrases. Which knIGNORANCE is the origin of unchastity, Rom. i. 24. [Luc serenity of heaven, and thou wilt conceive a loathing of V. G.]

6. Go beyond and de Fraud—The article ró, the (not goi etc.), [not rendered in Eng. Ver.], makes an emphatic add falls upon ᵃπερβαίνειν, go beyond. Eustathius explains u to miss the mark in what is especially necessary. Therefore not seem to be speaking here of avarice, which however is sins of impurity in Eph. v. 5, and Col. iii. 5, (whence also makes an emphatic addition), and which, as a capital tran is called idolatry, but of the deceptions and arts of adulter xiii. 4; for the Asyndeton [absence of conjunction] indicates same subject is continued; and he is speaking of a matter, the blame is greater than that of theft, Prov. vi. 30: and he resumes the mention of impurity and holiness alone. Euphemism [softened expression] that the apostle does not adultery. In the matter or business—[Eng. Ver., any is v. ῥώ cannot have the meaning in the New Testament. Alf.] an article points out the business in hand at this or that time, 11. Brother—The reason for avoiding the transgression. —Heb. xiii. 4, note. The Lord—Christ, the Judge.

7. In sanctification—[Not as Eng. Ver., unto]. ἐνι, J Ver. wrongly, unto], rather expresses the end; ἐν, in, the of the thing.

8. He that despiseth—This thing. Who hath also given timates that a new importance is here added to what just [For Ἰνας, us, read Ἰνας. you. Tisch., Alf. So Beng.] Spirit to you—Eph. iv. 30.

9. We have no need—[So Beng.; and Lun. adopts this reliving the common ἰχθες, ye have, to be ungrammatical.
reading is adopted by Tisch., etc., and defended by Win., Alf., Heb. viii. 11. Taught of God—God imbues us with love by operation; therefore the word taught has a Cataphresia [irregular case of a word], that it may be opposed to writing. To love Divine doctrine centres in love.

1. That ye study (be ambitious) to be quiet—An Oxymoron [union of contraries]. Political ambition is ashamed to be quiet. Its opposite περιεργζοδαθα, to be busybodies, 2 Thess. iii. 11, 12. To do one's own business, is therefore added here. Propriety, however, is pointed to φιλομειωθα, study, from ver. 12, at the end. To work was necessary to mention this to men who had received a taste for heaven. Men immersed in the world labor voluntarily. The addition intensifies at 2 Thess. iii. 6, 7. [Omit idion, own, (before v., hands). Tisch., Alf.]

2. Becomingly—[Eng. Ver., honestly]. Lest men be able to say Christianity leads to sloth and poverty. The opposite is, the wealthy, v. 14; 2 Thess. iii. 6. Of nothing—Which you must ask from without. This is the highest degree of disengagement in matters of property, and is to be desired by a Christian, for the liberty it stows.

3. [Them which are asleep—Consolation in recent sorrow;—not those long dead. Not. Crit.] That ye sorrow not—For those who lately died in the faith; for hope respecting them is well-founded. The efficacy of the Christian religion especially appears in it does not remove or embitter, but sweetly sootheth that finest of affections, grief for the dead, whether recently or long since parted. [Hope—And joy. V. G.]

4. For—the Scripture, from so many consolations for death, generally adduces this one concerning the resurrection, as pre-eminent.

5. This word is usually applied to Christ; to fall asleep, to be dead. 1 Cor. xv. 3, 6, 18, 20, 51. Even so—Just as Jesus himself so we believe that we shall be brought alive by the path of Jesus. In Jesus—Construe with κοιμηθεσθαι, which sleep. For the will bring, which follows, has the with him standing in apposition. [So Alf. and Eng. Ver. But δια τοις ιησου must mean by or through Jesus, and belongs to αυτος, will bring. Them that sleep will through Jesus bring with him, Jesus. Lün., etc.]

6. Unto you—Who are worthy of knowing this. We say by the name of the Lord—The Lord Christ has spoken to us: we to you; 1 Kings xx. 35, הבש מבית, by the word of the Lord. Such words are used of a matter now first opened, disclosed. [Many matters connected with a truly remarkable subject, which would be sought...
in vain elsewhere, are here discussed. V. G.] We—The saying thus in their own age, have increased the obligation of following ages to look for the Lord. The we is presently contrasted by who are alive, and further on, by who remain. Which again shows the antithesis to who sleep. There is at the same time intimated the blessedness of those who are asleep, so that the living may rejoice to be gathered to them. The men of all ages conjointly rely on the whole, and believers who have long awaited the Lord’s coming, who regard themselves as then to be alive, have spoken according. Those who live, and those who remain till the Lord’s coming, are the same, and are denoted by the pronoun we. Each generation lives at this or that time, occupies, during life, the place of he who shall live at the Lord’s coming. So the we is put here, where the names Caius and Titius [imaginary persons used as representatives], and that too the more properly, because believers in past age have not yet been allowed distinctly to know the very day to elapse till the end of the world. The present tense in both principles is in reference to the coming of the Lord itself, as in 1 Thess. ii. 19; 1 Cor. xv. 51; James v. 9; 1 Pet. iv. 5, xxiv. 42, note. Of the Lord—Jesus Christ. Shall not partake—This assurance sweetly contradicts the fear of th fear and threatens of the dead, and reckons that their advantage is greater than that of those who are asleep.

16. Himself—A sublime word. With a shout, with the voice of the archangel, and with the trump of God—A climax, comprising three things. Κλεωσα, a shout, is used, when some order is given to a multitude, for example, by a herald. It is not used by itself. The archangel—Michael, or some other. The article is not. With the trump of God—And therefore great.

17. Together—"Ama, at the same time, is an adverb of time, together, of place. Ammonius. You see here the propriety of the apostle’s language. Into the air—[Eng. Ver., in the air, Alf.] The ungodly will remain on the earth. The godly, from earth, will be made assessors in the judgment. And so—"We" has written what was necessary for consolation, he thus brings in the most important matters. Ever—Without any separation. The Lord—Not only in the air, but in heaven, whence he came. shall be—Both the living, and the raised.

18. Comfort one another—In your grief. Comp. also ver...
CHAPTER V.

Of the times—When these things shall happen, which I have read. Καὶ ποιοὶ, seasons, are parts χρόνων, of the times. Ye need—Those who watch need not be told when the hour will for they are always ready.

Yourselves—Opposed to the writer as in ch. iv. 9. Lun.] As—2 Pet. iii. 10. A common expression with the apostles, with the Lord's parable, Matt. xxiv. 43. In the night—o a thief, just mentioned. The night is where there is security set; comp. however, Matt. xxv. 6. So—As we shall describe next verse. Comp. on this wise, γάρ, when namely, Matt. i. cometh—The present expressing a sudden event very emphatic—So ver. 3, Sudden destruction cometh; comp. Luke xxii. 34.

omit γάρ, for. Tisch., Alf.] They shall say—The rest, who darkness, ver. 5, 6 [ch. iv. 13]. Peace and safety—They will make the world is eternal.

But ye brethren are not in darkness that the day (emphatic, to darkness) should, etc. Alf.]

Add γάρ, for, (after πάντες). Tisch., Alf.] Read, for ye And they shall not escape—However anxiously they desire it.

And be sober—Gr. νησσωμεν. This denotes the state, ἀνανησώ, the act, become sober, 2 Tim. ii. 26; 1 Cor. xv. 34. I am sober, is a milder term.

they that be drunken, are drunken—Gr. μεθυσκόμενοι. Μεθύσ- denotes the act, μεθυόμενος, the state or habit, so in καθεὑρόντες—ουν, sleep—sleep, the Place [repetition of a word to express bute of it] is apparent. For first, καθεὑρόντες denotes the 2 upon the state, falling into sleep; then καθεὑρόντες expresses ance, they go on in sleep. In the night—Mostly. Even comnolency and drunkenness render the night burdensome. drink from the day.

the hope of salvation—Refer to this the next verse.

ath appointed—So the Sept. Ps. lxvi. 9, who hath placed Ver., holdeth] my soul in life; Judg. i. 28, θεός τον εις φόρον, put the Canaanite to tribute; where indeed the reading has ἐποιέσε, made, but θεός, put, was a phra- certainly not unusual with the transcriber. To obtain salva-tion of that kind is intended, by which they who are are excepted from the multitude of those that perish.
10. Who died—That appointment for a peculiar preservation consisted in the very death of Christ. Whether we sleep—Bodily natural sleep or in death. Together—At the same time as the approximation occurs. Or are we rather to take it, together with him, where, etc. lives? I cannot think so. The whole subject is concerned in three times (ver. 1), and at the end of the discussion the discourse returns to that with which it began. They had always set before them the coming of Christ's coming as near at hand.

12. Beseech—Paul beseeches, making the cause of those who are in the word as it were his own: another verb follows, παραστατεῖν we exhort, ver. 14. To respect and regard; a change of antecedent for the consequent. [Properly to estimate and to Lîm.] Labor—Sometimes the same person may labor, be exhorted; sometimes different persons, according to the various gifts. To labor is not only used generically, but it denotes different functions, not comprehended under presiding and admonishing. Rom. xvi. 2. Phoebe was a superintendant; on the contrary, 12, Tryphœna and Tryphosa had indeed labored, but they had not been superintendents. Superintending implies authority; to admonish denotes zeal and skill, which one exercises more than another.

13. Among yourselves—Mutually.

14. Unruly—Such persons were not wanting, however they had flourished. And disorder presently increased, 2 Thess. iii. Then Support—Attend to, νεώ, ἀντέχεωσαι, to have regard to, Pro. Toward all—There is no believer to whom long-suffering may not be shown; none, to whom a believer should not show it. Many more to strangers than to their own families, more to the rich than to the humble; but it should be shown towards all.

15. See—Let every man guard himself and his neighbor. An injured person who is in a passion, sees too much; his neighbor therefore should see.

18. In every thing—Although it may seem adverse; [and this not only generally, but, like David, in particular cases. V. 6. Thanksgiving. Will—Always good, always contemplating salvation in Christ Jesus.

19. The Spirit—That is, Spiritual gifts. A Metonymy of antecedent for consequent]. Quench not—Where the fire of the Spirit he burns; therefore he should not be quenched, in ourselves and others.

20. Prophesying—Which should be exercised more than other gifts, 1 Cor. xiv. 1, 39. Despise not—The other gifts we should showy.
All things evil, which, without carelessness and curiosity, you consider as in any way belonging to you, and not exceeding propriety.

From every evil species—Gr. ἀπὸ παντὸς εἰδοὺς πονηροῦ, [Eng. Ver. variance of evil is wrong. But see below.] Not εἰδος ΤΟΥ πονηροῦ, essence of evil. Comp. τὸ καλὸν, the good, ver. 21. But εἰδος is a bad kind or species: εἰδος, species, Sept., Jer. xv. 3; iii. 21 (16), xxv. (2) 8. We should abstain from every evil or kind, lest we be deceived. The whole class (genus) of is simple, belonging to the spirit, soul, and body; the kinds of evil are many, 2 Cor. vii. 1; comp. the antithesis in the verse. [In this rendering Beng. takes πονηροῦ, evil, as an ad- jective, which is wrong. Render, from every kind of evil. Lün., Alf.]

The very—Himself. You will be defended, says Paul, not by all, but by the Divine protection. The God of peace—Who will that is good, and removes all that is evil: εἰρήνη, peace, and οἶκος, whole, Hebrew נָתַן, are kindred. [Therefore the following shows what this title implies. V. G.] Wholly—whole—He that collectively and individually they should become and be holy God’s; collectively, all the Thessalonians without exception; that no one should fail; individually, every one of them, spirit, soul, and body. The exposition of this verse will perhaps be more matured in time. There might be an elegant Chiasmus [reference], and if διὸ εἰρήνης, whole, were taken adverbially, it would cast new light on the exposition. In another sense, διὸ εἰρήνης your whole, would constitute the class and the whole: the three new words would be the parts. Your spirit and soul and body: he just before has called them generally; and the same person now designates according to their spiritual state, wishing, it seems, that your spirit (Gal. vi. 18) may be preserved entire; then their natural state, and soul and body, for the nature of the man consists of these two parts, wishing, that it may be blameless. The mention of the body agrees with the preceding clause, iv. 4, note 16.

Faithful—This short clause includes the whole summary of salvation. If you will enjoy your calling, rejoice in the faith of him who will do it. V. G.] That calleth you—So that he even now change his calling you. This verse exhibits great love. Will do it—Will preserve you, ver. 23. So that his call may attain its end, Phil. i. 6; 1 Pet. v. 10; Rom. viii. 30.

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 Romans, Ephesians, Colossians, and Philemon, and incidentally in the second epistle to the Corinthians, as well as to the Philippians. He does not ask this in the epistle to Timothy and Titus, because either addressed them as sons, or was sure of their spontaneous obedience. Nor indeed does he ask this of the Corinthians in the epistle, nor of the Galatians; for it was necessary to rebuke them with paternal authority. V. G.

27. I charge you—In the Old Testament Moses and the prophets were publicly read. In the New Testament this epistle, as Paul's first, is, like all the others, recommended to be publicly read as afterwards the Apocalypse, ch. i. 8. 'This was the very reason why Paul so charged the Thessalonians [and these too] to do the same, V. G.]; and there had been some danger of their concealing the epistle should be concealed, because of the praises that they themselves give to themselves. The Lord—Christ. He is invoked as Divine, in v. 11. Unto all—At Thessalonica, or even in all Macedonia. thren—The dative, in its strict force. The epistle was to be read to the hearing of all, especially those who could not read it themselves, not excluding women and children. Comp. Deut. xxxi. 11, viii. 33, 34. What Paul commands with an adjuration, Rom. vi. 23. under a curse. [Those who stealthily remove the Scripture, under the reading of God's word so difficult to the common people, doubtless treat it unfairly themselves; they therefore are under a curse of the light. But how sadly will they be silenced when they shall ask, Why have you so violently forbidden others to read the word? Why did you take it from those who would have used it better than yourselves? It would be desirable (as an excellent Hofer divine remarks) that in many places, and high places too, of the sacred prayers, which seem often more numerous than suitable, the reading of certain chapters of sacred Scripture be appointed and observed in the Church. That would be quite right. At present we should so much the more lament, the disregard of the dignity of the public assemblies of the Church, and to the disregard of Scripture. V. G.]

ANNOTATIONS

ON THE SECOND

PISTLE TO THE THESSALONIANS.

CHAPTER I.

[Omit ὑμῶν, our. Tisch., Alf. Read, God the Father.]

We are bound—Urged by exultation of mind on grounds so fest. So also ch. ii. 13. [There is a generous sense of such a. V. G.] Meet—Because of the greatness of the fact. Comp. 1 Th. xvi. 4. [Bound—By a sense of duty, within; as is meet, in of circumstances without. Lün. Are the proofs of thy Christ- worthy of thanks to God from those who know thee? V. G.] th; charity—Of hope, ver. 4, 5. For these three are usually used.

We ourselves—Paul himself, with Sylvanus and Timothy, gloried, witness; he not only heard from witnesses. For—Construed to render thanks, ver. 3. Hence at the end of ver. 3, we must a comma; comp. Col. i. 5, note. The parallelism is forcible.

faith—Faith here denotes faithful constancy in confessing the

Manifest token—Supply ὅν, which is. The accusative absolute; b. Acts xxvi. 3, note. [Rather, nominative, in apposition with preceding sentence. Lün.] Your enduring, ver. 4, is a token.

teous—What is laid down in this clause is discussed at ver. 6, 7. may be counted worthy—This clause is connected with ye endure. ter, with what is implied just before; which judgment is even now
bringing it to pass that ye be counted, etc. Alf.] For which suffering makes them worthy of the kingdom.

6. With God.—Although the good and bad do not consider the sufferings done by the latter, and the sufferings of the former are not important. Tribulation—to them that trouble—The law of retribution in kind. To this refer ver. 8, 9.

7. And to you.—To this refer ver. 10, 11. Who are troubled in the middle voice, who endure affliction; comp. ver. 4, at rest—Trouble and rest are very properly opposed, 2 Cor. vi. 13. Moreover rest includes also abundance of blessings,

With us.—That is, with the saints of Israel, ver. 10, note. Thess. ii. 14. [Us apostles, who also are persecuted, is the Lün.] Angels of his power.—[Not mighty angels, as Eng. V. The angels serve Christ in manifesting his power.

8. In flaming fire.—Gr. ἐν πυρὶ φλόγος. Others read ἐν φλόγα, in a flame of fire. The same variety occurs, Acts vii. 30: ἐν πυρὶ, of fire, Sept. Is. lxvi. 15. That know not God.—To those living in heathen ignorance of God, 1 Thess. iv. 5; Ps. lix. 21, ἡμῖν ἀφ' ὧν, of those who know not the Lord. Omit [Two classes of persons to be punished are mentioned; those who know not, etc., and those who obey not, as the Gr. article (Eng. Ver. omits it;) the heathen and the Jews. Lün.] Omit the Jews, to whom the Gospel concerning Christ had been preached. [Omit Χριστός, Christ. Tisch., Alf.]

9. From.—From the presence of God shall proceed their torment. ἀπό, from the face. Devils will not be the tormentors of the wicked, even in this life the wicked are not punished by devils, but by good angels: and in Ps. lxxviii. 49, the phrase, angels of evil, Ver., evil angels,] may even denote good angels. Ex. xii. 23, xxiv. 16. [But from is here away from, separate from the presence, etc. Lün., Alf., etc.] The face.—Gr. προσώπου, [Eng. V. presence]. This face will be intolerable to them; they shall see but feel it. Face and glory are generally parallel. Of his face Lay aside your haughty defiance, ye wicked.

10. In.—Saints and believers shall not only behold him, but them Christ’s admirable glory will manifest itself. See the verses. Saints.—The mention of glory, and the saints, is joined, and the mention of admiration, and believers. A word, not added to, the saints, but to them that believe, intimates that the term believers means something more than saints. See Phil. i. 22, note. So all, Phil. i. 9, note. Saints are of the circle of believers are of the Gentiles, among whom were also the T.
who, when the Apostles’ testimony had reached them also, and it with praise-worthy firmness of mind. V. G.] Comp. the visions opposed to these, ver. 8, note. [For πιστεύουσας, believe. Tisch., Alf.] Because—The motive assertion will be, that the testimony of the Apostles concerning having obtained faith among the Thessalonians, stands unimpaired at that day, when truth alone stands firm. Comp. Phil. ii. 16; i. ii. 19. Was believed—πιστίς, πιστόν, stood forth as faithful, such was received by you, upon whom it had come. Among coming even to you, in the west. In that—Construe with εἰδήσῃ, we shall come.

For which—[This is right; not as Eng. Ver., wherefor. Alf.] we for this in prayer. Would count you worthy—There is no mention of God in us before we are called, 2 Tim. i. 9. It is not until after-conferred upon us in the way presently described. Our God and we serve. Good pleasure—On the part of God. [So Eng. for his goodness, but incorrectly. Render, fulfil all right purpose, or good pleasure in goodness (on your part.) Alf., Lün.]

On your part. The name—We confer nothing on the Lord, the Lord really upon us salvation; and hence his name is glorified in us; and himself in. [Omit Χριστόν, Christ, (the first time.) Tisch., Grace—Is the goodness, ver. 11.

CHAPTER II.

I beseech—There are five divisions of the epistle, of which the second one begins here.

I. THE INSCRIPTION, i. 1, 2.
II. THANKSGIVING FOR THE THERSEONIANs, 3, 4.
  With prayer, 11, 12.
III. THE DOCTRINE OF THE MAN OF SIN, who is to come before Christ, ii. 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, with a prayer for
	iii. 1, 2.
And to reduce to order the brethren who are well
	orderly, with a prayer also for them, 6, 7, 16.

V. Conclusion, 17, 18.

With respect to—Gr. ἐνέπε, [on behalf of, for the subject be
misrepresented. Lün., Alf., not by, as Eng. Ver.] The parti-
tended to indicate the subject of discussion, not for ad-
thought the subject ought in itself to rouse the Thessalonians
ἐνέπε, for, 2 Cor. v. 20. Gathering together—Which will take
at the coming of Jesus; care must be taken lest any fall aw-
lievers are already gathered to the Lord, but that gathering
the crowning one. This is the force of the double compound
Heb. x. 25, note.

2. Shaken—In mind. Be troubled—In your emo-
readily occurs to those who are too eager to know the future.
—A prophesying spirit. Word—letter—Ver. 15. As from e
was the ground on which the Thessalonians might be moved.
true epistle of Paul might indeed be wrongly explained; but a
letter might be substituted, ch. iii. 17. As that at hand—The
signifies to be exceedingly near; for ἐνέστω means present;
true rendering is, therefore, to the effect that the day of the
present. Comp. Rom. viii. 38; 1 Cor. iii. 22, ρέ ἐνέστω;
present. Alf., etc.] It is therefore declared that the day of
is not so near. The epistles to the Thessalonians are the on
the apostolic epistles. Hence it is evident that the apostles, in
ning of the nearness of the day of Christ, did not err, but sp
nderstandingly. [For Χριστός, Christ, read Κυρίου, the Lord.
Alf.] Christ—To whom Antichrist is opposed, in a sensory
word long used in the Church.

3. By any means—He indicates three means, ver. 2, [and
plies that perhaps some other way might be found. Lün.]
Supply that day shall not come, unless, etc. But this ellipsis
reverent caution. He is reverently cautious, who well under-
matter proposed, not with an unseasonable and foolish rashne
revent caution is shown in that Paul does not expressly say, If
of Christ does not come, unless, etc. He speaks mildly: he
words from which the lover of Christ’s coming would not wa
Except—What we read in ver. 3–8 demands a fuller e
eration. And first we shall examine this paragraph singly;
shall compare the Apocalypse with it. Its former aspect comp
something like the following positions:
Paul's object is to admonish the Thessalonians not to think the
day of Christ nearer than it really is. — The expectation of the future,
which is supposed to rest upon Divine testimony, and yet is finally
ruled to be false, occasions great offence. Such an expectation of
the Lord joyfully, ch. i. 11; 1 Thess. i. 10; and indeed such a
presupposes hope and faith; yet it may itself be inordinate.
therefore regulated.

1. Paul especially teaches, that some great evil will first come.—
He does not enumerate all the events which were to transpire be-
fore the age and the day of Christ: but he points out one thing,
which is the Man of Sin, etc.

1. Not only does the apostle point out the evil, but also its check. — He
carcheth the Man of Sin is mentioned. That check is in some
earlier term, that the time of revealing the advers-
may be defined, though with a proper latitude.

2. The evil extends itself from Paul's times to the appearance of
Christ's coming. — That evil not only extends most widely, ver.
0, 12, but is also very long continued; and although it rises by
arbitrary steps, yet it is also continuous from first to last. Now al-
y, says the apostle, the mystery of iniquity is working. It already
in the apostle's time, but more after their death, especially
the death of the apostolic fathers. They do not decide most
ly, who think that the ideal and rule of the Church lie, not in
truth itself, but in the practice of some of the earliest ages, which
ly rebuke the greater declension of posterity.

3. There was also a check in Paul's time, and that check only
nea, when the evil breaks out in all its force. — He who now letteth
raineth], says Paul, until he be taken out of the way. Hence it
ципи that the check was not the preaching of the Gospel, either
ersal or apostolical. The check remained even after the apostles,
ished their course long before the check ceased to act as such;
the preaching of the Gospel is never wholly removed.

4. The evil is described first in the abstract, then in the concrete.—
mystery of iniquity is said to be already working; but after an
val, that Wicked himself shall be revealed. The event corre-
with this order. Not unlike is the fact that the title is first
asty, then the Man of Sin. In preaching of Christ, it was said
first, in the abstract, _The kingdom of heaven is at hand_.


Christ himself, with his glory, was more openly manifested.

the contrary, the testimony is framed concerning evil. The

humor is drawn together, and breaks out at length in one ab-

VII. The apostasy and the mystery of iniquity are a great

The description of the evil in the abstract and concrete has

parts, and these mutually explain each other. _Apostasy is es-

away from the faith, and is clearly described, 1 Tim. iv.

_a apostasy is not_ limited in its extent;_-_the apostasy is, for that

part, commensurate with the faith;_-_yet it prevailed most among

Jews. There is also the apostasy of those to whom faith has

offered, although they did not receive it. Some of those who

received it, _drew back_; comp. Heb. iii. 12. The people is as of

whether as regards the Divine grace, which offers itself, or re-

fusal of it, under whatever circumstances. It was _apostasy_ of

people who refused to enter into the promised land, Sept., Num.

81. The bitterness of the Jews was excessive, especially at

lonica, Acts xvii. 5, 11, 13; and Judaism at Rome greatly

bitter to Christianity. In like manner _iniquity_, the mystery of which

ready working, is not any iniquity whatever, although it be not

Matt. xxiv. 12, but that from which the _Wicked_ himself is

ver. 8, comp. ver. 3, 4. The _mystery_ of this iniquity was

working (comp. Deut. xxxi. 21, 27), and was so concealed

crept in among men almost unawares, and increased for many

But even yet it is working, until Satan's working shall bring

the _Wicked_ himself, ver. 9. _Judaism_, infecting Christianity,

fuel; the mystery of iniquity is the spark.

VIII. The _Wicked_ himself is the greatest evil.—He is the

_Sin_, the son of perdition, opposed to and exalted above all that

God, or worshiped; so that he sits himself as God in God's

and declares himself God. He is the very _Wicked_ one, whose

is after the working of Satan, etc. These points we shall after

consider singly.

IX. The _check_ [he who letteth] is used indifferently in the

line and neuter gender: unless the neuter be put first in the text

ὁ κατέλεγον, he who letteth, may be afterwards opposed to the act

in the singular number. _He who now letteth_, says he, _will

interfere_: and a little before, _Now ye know what withholdeth

he might be revealed in his time.

X. _That check, whatever it is, does not restrain the apost-

the mystery of iniquity—but the Man of Sin himself, that with

—the mystery of iniquity, and he who letteth, are coincident.
III. At length out of the apostasy arises the Man of Sin; but the spiritual power of Rome restrains this very one. We clearly see, from mutual comparison of the evil and the check, and of the qualities each, what both are. That Wicked one, besides marks of falsehood, has also a certain majesty, adorned with a spiritual disguise, as if he were a god. The civil authority restrains him; and this authority was assuredly in the hands of the Romans in Paul's time, and comprehended Jerusalem, Rome, and Corinth, whence he was writing, also Thessalonica, to which he was writing, etc.

XII. The date of this epistle greatly helps the interpretation. It was written in the time of Claudius; comp. Acts xviii. 2, 5, with 1 Ess. iii. 6: and this utterly refutes Grotius' attempt to interpret Paul's prophecy of Caligula. The ancients thought that Claudius himself was this check; for hence, as it appears, it happened, that they considered Nero, Claudius' successor, to be the Man of Sin; and when the wickedness of Nero, however furious, had not, however, run up the measure, they accounted Domitian, and the other similar persecutors, as it were, the complements of the evil. They certainly did exhaust the prophecy; yet they attained a part of the truth, truly, that something connected with Rome is here meant at any rate. To come closer. The check is something with which the Thessalonians were unacquainted when Paul was with them not long before: now, when the same apostle wrote these things, they knew it, see the beginnings of the events corresponded more than many, a like 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 Dionysian æra. At that period Claudius had expelled from Rome the Jews, whether believers or unbelievers, which latter were constantly raising tumults; and in Judæa also, too, Cumanus was severely oppressing them. Therefore, in the vices, the prefects and procurators, in Italy and at Rome the emperor himself, were restraining the evil. It is a remarkable proof of this, that the Jews did not kill James until after the death of Claudius, and before the arrival of Albinus. Whatever they did on this occasion, they would willingly have done on other occasions against Christ, but could not for the Romans. So Gallio restrained them at Corinth, Claudius Lysias at Jerusalem, Acts xviii. 14, 21.

In the time of Paul, the Roman power certainly restrained the Jews; not directly: therefore indirectly. Moreover, it was restrained with severity towards the Jews, who would have proceeded farther, had
they been permitted by the Romans. I should be glad to an easier or more likely interpretation.

XIII. When the check ceased to interfere, that Wicked one re-
vealed. This position agrees with the fifth, yet with a dit-
terent view. The former marks the long continuance of the check; the latter, the time of revealing the Wicked one. The coming of the Wicked one, after the working of Satan with all power, and signs, and ly-
ders, etc. This coming has not yet occurred, although its effects are not wanting for a long time; therefore the check still exists. And it is evident from this most powerful argument, that the dom-
cial power of the Romans is the check. For no other check, pow-
erful and so long-continued, will anywhere be found. This,
however, did not restrain Satan's working, but the dominion of the Wicked one; and when it is removed, Satan aids the Wicked one.

[Bengel proceeds to compare this passage with the Apocalypse and infers that Antichrist here spoken of is the Pope, or the power of Rome. This view is now generally abandoned, for obvious reasons. *A. T.* remarks (vol. III. Proleg. p. 66.), “In the charac-
teristic of ver. 4, the Pope does not and never did fulfil the prophecies. Allowing all the striking coincidences with the latter part of the passage, which have been so abundantly adduced, it never can be shown that he fulfils the former part, nay, so far is he from it that the adoration and submission to λεγών Θεοί (those called g
ασφάλεμα (things worshiped) has ever been one of his nota-
characteristics. The second objection, of an external and his-
cial character, is even more decisive. If the Papacy be Antichrist, he has the manifestation been made, and endured now for 1500 years, and yet that day of the Lord is not come, which by the term prophecy such manifestation is immediately to precede.” *P. G.* (p. 67) “According then to this view, we still look for the Antichrist, in the fulness of the prophetic sense, to appear, and immedi-
ately before the coming of the Lord.” If a literal, outward mani-
ment is necessary, this seems to be the only view tenable. We 
fore omit the remainder of Bengel’s argument, which has little in our day.]

Falling away—[Eng. Ver., a falling, etc.] The Greek word is fre-
frequent in this paragraph, and refers either to what Paul li-
viously said, or to the Old Testament prophecies. *Man quae-
Most hostile to true righteousness.* Paul so describes him, a-
lude by way of contrast to Jesus Christ, and especially to the
Zech. ix. 9, 10: for the King of Zion is, (1) Righteous; (2)
salvation; (3) Meek and riding on an ass: in short, he is the
peace. But his enemy is, (1) The Man of Sin; (2) The son of the cross; (3) He opposeth and exalteth himself: in short, he is the wicked one. For where justice and equity flourish, peace flourishes. The whole benefit of Christ is indicated by peace. But the Wicked occasions all misery and calamity. The law is holy and just and good; the Wicked one, on the other hand, is profane and unjust and malignant. Moreover, of what Paul principally declares elsewhere concerning Jesus, he declares the reverse concerning the enemy, ascribing him revelation and mystery, coming signs, etc. Son of perdition—will both consign as many as possible to destruction, and will himself go away to the deepest perdition, Rev. xvii. 8, 11.

Who opposeth—[Render, he that withstands (namely, withstands and God; not to be connected with all that, etc.), and exalts himself (hostilely), etc. A. F.] The two preceding names are in direct antithesis to the name of Jesus. What follows is in antithesis to the mystery of Christ. So Da. xi. 36, et seqq.: And the king shall be exalted and be magnified above every god, and against the God of gods, shall speak high-swelling words. This then is Paul’s meaning: the day of Christ does not come, unless Daniel’s prediction concerning Antiochus be fulfilled, (in the Man of Sin), that it shall even suit the Man of Sin, who corresponds to Antiochus, and is more than he. These two words, who opposeth and exalts himself, stand under the one article: for he opposeth himself, to exalt himself, exalts himself in heart, tongue, style, and deeds, by himself and his adherents. Above all that is called god or is worshiped—kings are wont to be called gods, as are also men of great authority, Rev. viii. 5. Above every such god, the Wicked will exalt himself: ἡμαία is, that which is worshiped; and the Roman Emperor is distinguished by the peculiar title, ὁ Ἑβαστος, Augustus, Acts xxv. 12. Before the majesty and power of Caesar, which are most conspicuous at Rome, constitute the principal ἅβασια, object of worship, on earth. Now the Wicked one so exalts himself, that he not only exalts himself to himself greater power and worship than any one called a god, but also so that every one who is called a god is worshiped is forced to be subject to him on the earth, or is deemed to be so, so far as concerns the inhabitants of heaven. Clem. VI., in his Bull concerning the jubilee, commanded the angels of paradise to introduce into the glory of paradise the souls of those who died on their journey, being entirely freed from purgatory. So etc.—Comprehending the spiritual and civil power, and in both the highest. In the temple of God—In that temple of God dwelled, Rev. xi. 1. For in ver. 7, of that passage this adversary
is the subject. *Sitteth*—By his authority. [Omit ὑς θεὸς, Tisch., Alf.] Showing himself—Αὐτοδείκτης, to designate, Herodian more than once says, ἀποδείκτῳ Καίσαρα, to Caesar. That he is a god—The strong statement of the W. concerning himself is here expressed. He will not say, the very God, the Creator of heaven and earth, but still, the god superior to any other called god.

5. Remember ye not?—The apostle intimates, that he neither contradicts himself, nor helps his former statement by a kind declaration, as conjecturers are wont to do, when convicted that he had not said, the day of the Lord was near in such a way that other important events would not occur meanwhile. Antithesis is now, ver. 6. With you—At present Judaism prevails at Thessalonica, and at the proper time it can be seen whether the Wicked one is to have a great party, especial city. Some even of the tribes of Israel, before the death and resurrection of the two witnesses, will stand by the beast, Rev. After the witnesses’ ascension into heaven, and the earthquake, repent. *I told you*—So, ver. 15, ye have been taught.

6. What withholdeth—Some interpret it of one obtaining but ὃ ἔχει, he that withholdeth, is not thus used absolutely less ὃ ἔχει, what withholdeth: ἔχει is to detain, to keep. Sept., Gen. xxiv. 56, μὴ ἔχειτε με, hinder me not. Or, withholdeth, that he might be revealed, soon afterwards, death there were not the ὃ ἔχει, what withholdeth, the Wicked one sooner revealed. [Render, therefore, In order that he may be in (not before) his own time. Lün., Alf.] Ye know—They from the present information in this epistle, with a view of events. He speaks guardedly, nor was it necessary to say more openly. In his time—Not sooner.

7. For—The reason for just before speaking of the secret future. For there is added the mystery, already present. It is the same impurity, diffusing itself over many ages. Doth work—The verb is in the middle voice, (as Rom. vii. 5) personification, indicating the very secret conduct of the evil—Showing, not the short continuance of him who withholdeth it, is its only check. Until, presently after, delay. The subject is, *he who now letteth*: the predicate is not holdeth back [Eng. Ver., will let], till be taken out of the power of him that holdeth back, as a powerful whole, has b.
lively divided into many parts; and yet the Withholding power is
one. [The supplying of a predicate here is arbitrary and need-
less. The sense is, Is already working, only until he that now hinders
moved. Lün., Alf.]

Then—Immediately. That Wicked—Gr. ὁ ἁγωνιός. This is
just and weightiest title, comprehending the force of the preceding
That unjust, iniquitous, lawless one, and (more closely, as
Stus and Nonnus,) “illex” the outlaw. ἐριν., Sept., ἀνήθος, un-
lawful, Isa. xi. 4; He shall smite the earth with the word (rod) of his
hand, and with the breath of his lips shall he slay the ungodly.
em—After having raged long enough. [Read ὁ Κύριος ὁ Ἰσραήλ,
Lord Jesus. Tisch., Alf.] The Lord—The Lord of lords, Rev.
16. With the Spirit of his mouth—A sword also proceeds out
mouth, Rev. xix. 15, 21. With the appearance of his coming—
Alf., Lün. Eng. Ver., incorrectly, with the brightness of his com-
ing—In some places appearance, in others coming is mentioned, the
or in ver. 1, in the same sense; but here the appearance of his
coming, or at least the dawn of his actual coming is before the coming
so, as ἐπερέθεε τός ἡμέρας, the appearance of day.

Whose—The wicked one. Paul now adds a fuller description
of this calamity, so that by way of contrast he may console the
Thessalonians, ver. 13. Of Satan—As Christ is related to God, so
the contrary is Antichrist to Satan, standing midway between
God and lost men. And signs—These signs will be shown by the
prophet, who serves the beast, and that too even before the ascen-
don of the beast from the pit, Rev. xiii. 13.

[And with all deceit of, etc. (not deceivableness, as Eng. Ver.)
Omit ἐν. in. Tisch., Alf. Read, for them that perish.] Of
truth—Which is in Christ Jesus. They received not—The Jews
initially were guilty of this, John v. 48; and that Wicked one will
certainly hurt the Jews. The remarks, a little before thrown out
and there concerning the Jews in the positions laid down, refer
this.

[For πέμψει, shall send, read πέμπει, sendeth. Tisch., Alf.]
working of error—Gr. ἐνέργεια πίστευς [not as Eng. Ver., strong
ion, which quite destroys the sense. Alf.], which is in An-
christ.

[That—Endeavour therefore with all your might to believe the
V. G.] All—that error then prevails widely, long, and vio-
lent. [Judged—That is, condemned, as the context shows. Alf.]
But we—Comfort after the prediction of mournful events. So
v. ii. 19. It may be said, What need had the Thessalonians of
comfort then?  Ans. The mystery of iniquity was even then
and from the remote past, 1 Cor. x. 1, et seqq.  We are;
Ch. i. 3.  Of the Lord—Christ.  Hath chosen—from the be-
He does not say ἐξελέξατο, picked out, but here alone, an
subject, he uses εἴλεξο, took.  That was effected by the same
evangelical calling; and yet there is added from the begin-
is, from eternity, comp. 1 John i. 1, because believers are
and claimed by the eternal decree, Eph. i. 4, in opposition
15, προσέλιθεν Κύριος δύνας καὶ ἐξελέξατο, the Lord preferred
you, etc.  Ibid. xxvi. 18, γνωσθείπ, hath avouched thee this day
peculiar people.  The decree is as truly from eternity, as the
ation of the Son of God is from eternity: yet the decree is one,
the generation is another.  In sanctification of the Spirit—[through, etc.]  The Holy Spirit sanctifies us, and sanctifies
the test of election, 1 Pet. i. 2.

14. Whereunto—The phrase, to salvation is explained.
liextern—Gr. εἰς περιεύθυνσιν, [Eng. Ver. is correct, to the
Alf. renders, in order to (your) acquisition of the glory, etc.] is resumed; supply namely. There is no deliverance from the
destruction, but as it is conjoined with glorification, 2 Th. 3
Περιεύθυνσιν, peculiar, in Deut., cited above, agrees with this.

15. Therefore—The conclusion.  Hold—Adding nothing after
nothing.  The traditions—Would that those who add
passage in support of Traditions, held and would hold, the
furnished by Paul in this chapter.  Tradition is a great benefit bestowed by means of the Gospel messengers. Paul,
many years before he began to write.  Tradition is either over. 5] or written.  Epistle—He had written on this subject iv. and v.

16. Lord—Refer to this, through grace.  God—To this
loved; 2 Cor. xiii. 13.  Everlasting—Nothing then can deliver.  [In grace—Not through grace, as Eng. Ver., Alf.]
Grace is the sphere in which the consolation is.  Alf.]

17. Comfort—This is deduced from who hath given a
Stablish—This is deduced from who hath given good hope
grace.  [Omit δύνας, you. Also Tranpose ἐγκριν καὶ λόγῳ,
word. Tisch., Alf.] In word—By consolation.  Work—
ishment, 1 Cor. xv. 58.
CHAPTER III.

Have free course—Quickly; comp. Ps. cxlvii. 15; without imminent, 2 Tim. ii. 9. [Bun—that is, be spread swiftly and without hindrance. Lün.]

All men have not—Tapeinosis, [less said than understood.] That fear. The Thessalonians, who had readily believed, might easily lose that all would be ready. Paul denies this, from his experience of the reverse. The faith—[That is, the Christian faith; not in general. Lün., Alf.] In God through Christ. This alone is away what is unreasonable and wicked.

But—faithful—After stating a very sad fact, he immediately offers a consolation; so ch. ii. 13. In opposition to men’s unbelief, he declares the Lord’s faithfulness. So 2 Tim. ii. 13. Shall establish you although others may not even receive faith. From the wicked—[But Eng. Ver., is correct; from evil. Lün., Alf., etc.;] from a; not merely from wicked men, by whom he assails faith.

In the Lord—Trust no man by himself. We command—As, ye pray for us, that ye guard yourselves. See ver. 1. [Omit (the second) you. Tisch., Alf.]

The Lord—Christ. Into the love of God—You will thus favor the free course of God’s word, and will not be unreasonable. To the grace of Christ—[Namely, that patience or endurance which Christ bestowed; (the Eng. Ver., patient waiting for Christ, is wrong.) Alf., etc.] Thus you will endure the hatred of Christ’s wicked enemies. It must be taken objectively: love towards God, patience shown account of Christ.

[Omit ἡμῶν, our. Tisch., Alf. Read, the Lord.] Withdraw—παλαιάσας. This word properly applies to sailors and travelers, bound for some place, or from some place. Hence to avoid; ver. 14. He keeps the Thessalonians in suspense, until at ver. 14 he distinctly states the fact itself. They seem to have ceased warning because of the nearness of the day of Christ. The first is admonished more gently; the second complains somewhat, though of such an error as only tempts lofty minds. From every—though he may otherwise walk plausibly. Disorderly—Therefore Order of Mendicants is not an order, but burden the state, ver. 14. If the Thessalonians had bound themselves by a vow, what would have said? [For παρέληκτος, he received, read παρελθόσαν, they fled. Tisch., Alf.]

How—In what manner of living?
8. Wrought [literally, working]—Construe with, we ate. burden to—[Eng. Ver., be chargeable]. While waiving his expresses his just claim somewhat severely.

10. When—They had already seen the necessity of this disposition among the Thessalonians. If any would not—To be a fault. Neither should he eat—An Enthymeme [cor. of the argument from its contrary]. Supply, But every man therefore let every man labor. Paul does not mean, that some should be immediately deprived of food by others; but if, from the necessity of eating the necessity of laboring, by putting aside this pleasantry, let such a one show himself an angel [live as an angel]. There is a similar Enthymeme at 1 Cor.

11. But—From idleness, men's disposition naturally passes to doing one's own business, 1 Thess. iv. 11.

12. [Our word—Spoken in person, ver. 10. V. G.] Not by letter—[But Eng. Ver., is right, connect our word by the Lat., Alf., etc.] This very epistle is meant; comp. 1 Thess. iv. where the article has the same demonstrative meaning: σταυρός, with a note of censure; using this epistle to admonish and enforcing it upon him. [But this perverts the sense of Lutin.] Comp. דְּנֵי יִשְׁרָאֵל, Sept. και ἐγνώρισαν ἐν σημείῳ, and came a sign, Num. xxvi. 10. The meaning of the verb παρακαθέσθαι, to make an example of, is akin to this. It may be to others either by letters, if abroad, or face to face, if present. Diversity of circumstances does not alter the meaning. He shouldefhimself—[Eng. Ver., be ashamed.] Being aware of the reverence of others. יִתְחַבְּסֵנ, they humbled themselves, 2 Chron. xii. 7.

15. Yet not—We are everywhere cautioned against fallen extremes. Admonish—It is not enough not to associate with a reason, ver. 14; he should know the reason.

16. The Lord of peace—Christ. Peace—With the brethren in all means—In every mode of living, even in what concerns the work; comp. ch. ii. 3, by any means. Paul uses παρακαθέσθαι every means, without εὕρετα, in, Phil. i. 18.

17. With mine own hand—Therefore the most of the epistle been written by another hand. Token—We have reason to that Paul [to guard against fraud of every kind, ch. ii. 23,
2 Thessalonians III. 18.

istinguished by a peculiar and inimitable handwriting, the words, ce, etc., ver. 18. [But the salvation is ver. 17; and cannot mean blessing in ver. 18. Lün.] In every epistle—He had, therefore, ready written more. So—Not otherwise. He hereby meets any bt.

8. [Omit ἄμην, amen. Tisch., Alf.]
CHAPTER I.

1. An apostle—This title serves to confirm Timothy. For must be laid aside where God's cause is concerned. [Trans. read Χριστοῦ Ἰησοῦ, of Christ Jesus. Tisch., Alf.] By commandment—So Rom. xvi. 26; comp. 1 Cor. i. 1, note. Our—So God the Father is also called, ch. ii. 3, iv. 10; Tit. i. iii. 4; Jude ver. 25; Luke i. 47. The reason is explained, 9. [Omit Κυρίου, Lord, and transpose, to read Χριστοῦ Christ Jesus. Tisch., Alf.] Our Hope—Synonymous with Saviour.

2. To Timothy—The epistles to Timothy, Titus, and 1 and 2 Peter, being addressed to individuals, have some things which are not applicable to churches in general, and which are therefore not expressed more generally in the other epistles. Paul would chiefly recommend to Timothy; now, since there are many churches, we should the more diligently use them. [Own—Gr. γενικός, genuine. Alf.] Son—Acts xvi. 13. Grace, mercy, peace, are the words which are often used by Paul in writing to churches. He adds mercy here, and many years after, in 2 Tim. i. Jer. xvi. 5: Gal. vi. 16. Mercy implies more tender grace, and was, towards the wretched, and the experience of this Divine grace produces fitness for the Gospel ministry, ver. 18, 16; 2 Cor. i. 7; 1 Cor. vii. 25: comp. Heb. ii. 17. [Omit ἡμῶν, our (with father), also read Χριστοῦ Ἰησοῦ, Christ Jesus. Tisch., Alf.]

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Jesus—Paul, especially when writing to Timothy, often puts the sure
Christ before the name Jesus, as having a view to the Old Tes-
ment promises concerning the Messiah, which were fulfilled in
Jesus, and were well known to Timothy, 2 Tim. iii. 15.

As—The conclusion is at ver. 18. [Meanwhile Paul refutes
teachers of other doctrine, by the striking example of his own
version. V. G.]

Here are three divisions of this epistle:
I. THE INSCRIPTION, i. 1, 2.

II. THE INSTRUCTION OF TIMOTHY in the holy administration
of affairs at Ephesus in Paul’s absence, where

1. Generally he gives him a charge to those who errone-
ously taught the law, the sum of the Gospel being at-
tested by his own example, ver. 3, 4, 8, 9, 11, 12,
18, 19.

(2.) Specially,

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 requisites of a bishop, iii. 1, 2.
And also the duties of deacons and women, ver.
8, 9, 11, 12, 13.

2. He explains what Timothy should teach, after im-
pressively stating the most important points, ver.
14–iv. 3; in 4 and 5, also what he should avoid,
and what he should 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;
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,
ver. 11, 12, and a charge is given him, ver. 13, 14;
and precepts are prescribed for the rich, ver. 17, 18.

III. THE CONCLUSION.

To abide—The same word occurs in Acts xviii. 18. The presence
of good men restrains the wicked. Timothy at Ephesus, Titus at
Crete, were not bishops, but were directors of the bishops, as it speaks, Vicars Apostolic. To teach no other doctrine—That is, they taught. Let them substitute nothing, let them add nothing. Paul's address to these same Ephesians, Acts xx. 28, 29, 30. The same word occurs, ch. vi. 8, where things contrary to sound teaching are condemned, just as at the beginning of the epistle, good things are commended. Even the things which seem only different are something contrary. They taught the law in opposition to the gospel, ver. 7, 11.

4. Neither give heed—In teaching. To fables and genealogies. Hendiadys [for genealogical fables; but this is wrong. There are probably the Gnostic invention of Aions; the genealogies, lists of their successions. These are endless, as being arbitrary without any fixed starting point. Huf.] Comp. on fables, ch. 2 Tim. iv. 4; Tit. i. 14: on genealogies, Tit. iii. 9. And in these two things are joined, and because the teachers of such boast of the law, it is evident that the reference is not to the genealogies of the Jewish families, but to the genealogies of the Gentiles against which Irenaeus and Tertullian quote this very passage, even Paul opposes to them the true consideration of the æons. 17, 18. But if you doubt whether the teachers of another doctrine ready used the word eons (ages), God's wisdom should be admired, which confutes words not yet framed; comp. note on xxvi. 27. Πέωδα, generation, and αἰων, age, are kindred. The inquisitive Jews had at that time greatly mingled themselves with Gentiles. Paul does not reproach civil genealogies; he prejudices, a fact inconsistent with the genealogies of families, which are evidently not fabulous. At least Paul would not have cared if they were true or false. Those men were wont to boast, they could search more deeply than others into the mysteries of the same the circumstantial which greatly impeded the power of the Gospel especially around Ephesus. Questions—Questions to be ended, a decision, nothing desirable; pure truth is profitable. Comp. and on strifes about words, ch. vi. 4; 2 Tim. ii. 14, 23, presently, ver. 6, 7; Tit. iii. 9. [For οἰκονομίαν, οἰκονομίαν, oikonomian, economy, dispensation. Tisch., Alf. So Beng.] Economy—Oikonomia, economy, here implies the act, not the result; moreover, the act is constant. Where time is wasted in useless speculations, the necessary and salutary duties in God's house are neglected. [It is better to render, the dispensation of God. Alf.]

5. The end—To which all things tend. The article may be subject. Whoever rightly regards the end, cannot suffer his
distracted to other things. Paul does not, even to Timothy, write especially about deep mysteries, that he may the rather rebuke the pestesics; the governor of a church in the discharge of his duties, ought regard the necessary, not the sublime. Of the commandment
Which you must urge upon the Ephesians, ver. 8, 18. Love—[Eng.
r., charity]. The foundation is faith, ver. 4: the end is love, ver.
; Tit. iii. 15. Contentions are unfavorable to this love. Pure—
Tim. ii. 22; Tit. i. 15. A good conscience—Ch. iii. 9; 2 Tim. i.
1 John iii. 19, note. Here, with Paul, conscience is in the un-
standing; the heart is the seat of love. The former would be in
the idea, the latter in the desire: comp. Matt. xxii. 37, note. Of
faith—Faith in God strengthens when the heart is purified as respects
our neighbor, and the conscience corrected as respects one’s self:
therefore faith is put third. Pure faith and a good conscience are
to be discussed conjointly in ver. 19, and ch. iv. 1, 2.
8. From which—A pure heart, etc. Having swerved—The same
word is found at ch. vi. 21; 2 Tim. ii. 18. Ἀστοχεῖν, is said of him
to misses his aim, who does not obtain his end. Have turned aside
Not only did they not become better, but worse. A false and pre-
erester elevation and extent of knowledge renders one more es-
anged from the faith, and from the perception of good and evil,
., than any illiterate person. Unto vain jangling—Tit. i. 10, iii.
He comprehends in this one term the vain babblings and oppo-
sions, ch. vi. 20. It is the greatest vanity when Divine things are
truthfully discussed; Rom. i. 21.
7. Desiring—Rashly. Neither—nor—A good teacher should be
intelligent, and at the same time well-informed. Paul says, they are
wanting in both these qualities. What—Gr. ἃ; περὶ τίνων, whereof.
καί, which, and τίς, what, (interrogative) differ. Neither what they
Thence arise the vain babblings, ch. vi. 20. [Render, nor con-
forming what things they make their affirmations. Alfr.] Nor whereof
by affirm—Thence arise the oppositions of science, falsely so called,
vi. 20. Βέβαιος and ἐθανάτως, firm and position, harmonize. Affirm
Tit. iii. 8.
3. Law—lawfully—Kindred terms: νομιμος, according to what is
fleeable to the law. They used to strive about the law, Tit. iii. 9.
ne—Sophocles says, νομῷ χρησθαι, to use the law, which the Scho-
list explains by νομοδετεῖν, to lay down a law, and so Paul is speak-
here, not of the hearer of the law, but of the teacher. [For Paul
here inquiring, how the law is to be, not obeyed, but used by
Christian teachers. Hut.]
9. Knowing—Construed with, use. For a righteous man—Many
things which follow are contrasted with this one word. The righteousness is widely spread. Is not made—Therefore a true man must not use the law against a righteous person, Gal. v. 23. This thesis is *dùriucraç*, is contrary to, in the next verse. For the—Paul here names the unrighteous according to the order of the Decalogue, from which it is evident that the commandment of thy father, is fourth, not third. [The Church of Rome joins the commandment to the first, and divides the tenth into two. So also. Thus our fifth is his fourth. To make our fifth into third and fourth must be joined and made second.] Lawless obedient—The first commandment, the foundation of the law, is the foundation of all obedience. For the ungodly and for sinners reverencing the name of God, and thereby involved in great Ex. xx. 7. For unholy and profane—Despisig God's true work with a profane mind. Such were those very persons whom He visited; comp. iv. 7. *Bestýloç*, profane, is compounded of the preterite participle, *Béstýloç*, a threshold, especially a sacred threshold: whence *Béstýloç toû tou* places accessible to common people.

10. Men-stealers—Who forcibly make free men slaves. They do not differ far from these, who do not enlist soldiers, but imprisonment itself. *Any other thing*—Inconsistent with the ninth and tenth commandments. To sound doctrine—So 2 Tim. iv. 3; Tit. i. 9; iv. 8. Wholesome words, ch. vi. 3; 2 Tim. i. 13; and to be sound as believers, Tit. i. 13, ii. 2. The contrary is, *νοοφων*, doting.

11. According to—Construe with sound doctrine, ver. 10. Establishes the authority of his own commandment. Those who go against the glory of the Gospel, vehemently detest profisligy. The glory is thus established by faith. Or, *xarâ, according to to*, is confessed with *χριστa*, use, ver. 8; although I know not whether it can be said that we must use the law according to the Gospel; or with from faith, ver. 5. Gospel of the glory—[Eng. Ver., glorious. Glory redounds to the Gospel from the Divine blessedness, and results soundness of doctrine. Of the blessed—The same epithet is applied to God, ch. vi. 15. A peculiar phrase, indicating infinite and supreme happiness, which most powerfully move men to the Gospel. The summit of praise is blessedness; comp. n. 9. Chrysostom de Sacerdotio, p. 371. The Blessed blesses: this is called the Saviour, ver. 1. Which was committed to my trust—Rom. i. 8. Paul's peculiar privilege, Rom. xv. 16; Eph. iii. 8; Col.

12. I thank—Expression of feeling. These are correct
1 TIMOTHY I. 14.

Christ entrusted the Gospel to Paul: Paul, being accounted faithful, thanks Christ. He thanks him at ver. 17; and in all his epistles and their introductions. *Who hath enabled me*—True conversion and living confer power, Rom. v. 6. *Counted me faithful*—A change of the antecedent for the consequent; that is, he hath entrusted to me the office of the Gospel ministry: ἐπιμενος, putting, denotes the very act. That he *entrusted* the ministry to me, is the moral aspect: That *put* me into it, is as it were the physical aspect. In the phrase, *counted me faithful*, we have an example of ἀνθρωποποιειν [men's actions attributed to God.]

For if I count one faithful, and trust him, this is as it were the opposite of actual knowledge. But the divine judgment concerning Paul, that he would be faithful, is infallible. God sees and knows all things. Therefore, active faith does not properly apply to him. *Faith* and *vision* are opposed. I wished to explain all this by that Metonymy. [Render, accounted faithful, appointing me to (not putting into, but said of that appointment by which God fixes one's course to a certain end) the ministry. Alf.]

13. A blasphemer—Against God. A persecutor—Against holy men, lest others should be converted. Despiser—[Eng. Ver., injuriоз], in rejecting my own salvation. This threefold relation to God, to neighbor, and himself, is common in this epistle especially, and in Titus; see presently at ver. 14, an antithesis to this verse: likewise ver. 5, 9. Tit. ii. 12, where ὑπερβολη, godly, is opposed to ἐπηθελη, ungodliness, and yet the two words, soberly, and righteously, are opposed to worldly lusts. So here love alone has a threefold relation: it is love towards God, of which the opposite is a blasphemer; love towards the Church, of which the opposite is a persecutor; love towards himself, of which the opposite is a despiser. *I obtained mercy*—This is resumed, as if after a parenthesis, in ver. 16. This use of mercy was perpetual in the apostle's mind, ver. 2, note. God's mercy and Paul's want of it are put in sharp contrast. Ellipt. in Alf.] 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. And was exceedingly abundant—He explains how he obtained mercy, namely, with faith, etc. The epistles to Timothy, peculiarly treat this abundance. *Grace*—By which *I obtained mercy*, ver. 1. Of Lord—Jesus. With faith—Its opposite is, in unbelief, ver. 7. And love—Opposed, as we have said, are a blasphemer, a persecutor, a despiser. The words, mercy and grace correspond. Unbelief and faith are opposed.
15. Faithful—A very impressive form of preface. Part what he says, and whereof he affirms, and refutes the false by the very simplicity of his language, treating, but beautiful common topics, the rather, as others affected more abstruse. So also Tit. ii. 1. All—Even faith is a kind of acceptation; statement deserves all acceptation by all the faculties of the soul: δοξολογή, acceptation, (from δέχομαι, to receive, Luke is when I am thankful, and speak of a thing as a good deed; the correlative, δόξατον, acceptable, ch. ii. 3. Christ Jesus as promised: Jesus, as manifested. Franck on this passage, that in sense the name Christ here is put first, and Jesus comp. 2 Tim. i. 9, note. World—Full of sin, John i. 29; 1 John ii. 2. Sinners—Great and notable. He saves fenders of a milder type; but it is much more remarkable, saves so great sinners. It can scarcely happen, but that themselves have tasted God’s grace, should taste its universality likewise from it entertain favor towards all men. Paul argues himself to all men. First—[Eng. Ver., chief.] This is very forcibly in the next verse. Paul’s example is incon whether we consider sin or mercy. [There had been no suc since the Lord’s ascension. V. G.]

16. [I am—I am, he says, not I was, including the very of writing. V. G.] But—Although I am the chief of [That in me the first, or the chief, to which answers all below; greater this sin, the greater the proof of long-suffering. Hut pose and read Χριστός Ἰησοῦς, Christ Jesus. Tisch., Alf.] Suffering—Whereas even a less proportion, so to speak, many sinners of a milder type; comp. Ex. xxxii. 19, ἔχεις ὃ, all in ness of the Lord respecting a people exceedingly guilty. Pat tern—That others might thus be conformed to the pattern, consider and weigh it. If you believe, as Paul did, you will like Paul. [In like manner, David also desired to be an Ps. xxxii. 6. V. G.] The same word occurs, 2 Tim. i. 13. —On God. To—This may be construed with pattern. [In the aim of faith in him. Hut.]

17. Now unto the—The doxology flows from a sense of To the King eternal—A common phrase with the Hebrew thought of eternity particularly delights those assured while it miserably terrifies others. Invisible—This relates to See how perverse they are who deny God, because they do him. [Omit σοφί, wise. Tisch., Alf. So Beng.] Μόνω
I Timothy II. 1.

By God—So, the only Potentate, ch. vi. 15; comp. Ps. lxxxvi. 10; John v. 44; Jude 25. [A magnificent reading! Not. Crit.]

18. I commit unto thee—To lay before thy hearers, ver. 3. [Its nature is indicated in ver. 5. V. G. An error. Its sum is what follows, that thou mayest, etc. Hut., Mey.] Which went before—When words were laid on Timothy, the spirit of prophecy showed that many important things were to be entrusted to him, ch. iv. 14. Prophecies Divine predictions (Acts xi. 27), made concerning thee by many messes, ch. vi. 12. Mightiest war—A military comparison. In the next verse the comparison is naval. By them—Προφητείας, the predictions.

9. Holding—During the warfare. Faith—Faith is like a very precious liquor; a good conscience, like pure glass. Which—Good science. Having put away—[Gr. ἀφαίρεσθαι, having thrust off; putting violence and resistance. Alf.] It withdraws unwillingly; always says, Do not injure me. He who retains it, does not easily lose shipwreck of faith. Have made shipwreck—Gr. ἔπνισθησαν. Therefore they had entered on the voyage of faith. Hesychius explains ἔπνισθησαν as ἐπνίσθησαν, imperiled.

10. Hymenæus and Alexander—A reproof, by name; comp. on menæus and Alexander, 2 Tim. ii. 16, 17, iv. 14, 15. Whom—though absent. They were at Ephesus, Paul at Rome. This was part of an apostle; Timothy had merely to avoid and beware of him. I have delivered—For the destruction of the flesh. Not to blaspheme—Lest they should fall into blasphemy, and consummate their sin by becoming more hurtful to themselves and others. [He who made shipwreck of his faith, is in great danger of blasphemy. An might harass them: he could not force them to blaspheme. G. This phrase, delivered unto Satan, seems most probably to be a form of excommunication, Satan being regarded as ruler of all side of the Church. Hut., etc.]

CHAPTER II.

1. I exhort—In this chapter he describes public worship: I. As to orders; II. As to doctrine, ver. 11, 12. Therefore—This exhortation flows from that sense of grace. Paul intimates not only his own
wishes, but what Timothy should inculcate. **First of all to pray** [But προφορά belongs to παρακαλώ. Render, I exhort thee first (so Hut.) to make supplications, prayers, etc. Alf. Eng. Ver. is wrong]. The highest duty. [The apostle here furnishes the employment to prevent any investigation into irrelevant details. ch. i. 4. V. G.] **Supplications, prayers, intercessions, and thanksgiving**—The plural number indicates force: δέησις, supplication; δεῖ, it is needful] is the imploring of grace in any special manner. προσευχή, prayer, is employed in any offering of our wishes. —Desires to God: δεύτερος, is intercession for other men or creatures. iv. 5, even if they cannot pray for themselves: εὐγαρίστησιν of thanks, is properly made for all men, because, for example, wishes all men to be saved, and Christ is the Mediator of all. This is connected with supplications—thanksgivings. All, at times, have special necessities. For all—Ver. 4, 6.

2. **For kings**—On whom other men depend, [and who feel enjoy less opportunity of attaining the knowledge of saving grace. V. G.] All—Often the humblest magistrates, even in very much harm, or much good. Authority—As the royal counsel, where there is no king, other magistrates. That—the reason we must pray for kings. Quiet—Free, aliens being removed, sostom, for example, applies ἰτριμαίω, quietness to the Holy of Holies in the temple; and the word is akin to ἱπτρικός, lonely, by ἰτριμαίως [transposition of letters]. Peaceable—Free; those who are willing at least make no disturbance. In godliness—Piety toward God. A common word with Timothy and Titus. [Luke uses the same in the Acts, and Peter in his second epistle. It may be called a markable device, adverse to God’s kingdom, and advantageous for tan, that piety has been made a term of reproach, Pietist. does the termination itself involve anything bad. But if it is signed to distinguish peculiarly fanatics and hypocrites, what is piety punished? This is a serious matter. Experience is the fact; in social intercourse, when a man, having said nothing in behalf of religion, behaved rather modestly, he is readily covered by this title, which the common people do not sometimes know. to pronounce. It can scarcely be told, how many sparks have been quenched by the scoffing term pietist. God will give judgment for all this. Jude, ver. 15. V. G.] Honesty—One of men towards one another.

3. **For this**—The reason, why we must pray for all. You are not more converted? We do not pray enough. It is a duty, that for ourselves, and others, we should meet God’s will.
I Timothy II. v.

favorable to us. And—Therefore. Our Saviour—who has actually saved us that believe. The antithesis is in the next verse: no wishes that all, even including unbelievers, should be saved: p. ch. iv. 10. It is strange if a soul, having really found God's salvation, can deny the universality of grace.

All—Not merely a part, much less a very small part; ver. 3. Men—Lost of themselves. Will—Seriously, v. 3, note. To be saved—This is discussed, at ver. 5, 6. And—unto—This is dispensed, at ver. 6, 7. Truth—Of saving truth. Come—They are not heard.

One—Common to all. They who have not this one God, by Mediator, have none,—and therefore they are not saved. Yet He wishes all men to be saved by the saving knowledge of God and Mediator; but there is a legitimate and most holy order in that wherewith men should receive it. All mankind constitute as it were one man before God; wherefore it is right, that the recipients of salvation should intercede for those who are farther from it. Were it done, how much better would be the condition of the human race! Let him pray, I beg, who knows how to pray. V. G.—For ver. 4, is proved from ver. 5; ver. 1, from ver. 4. All are of general application. Comp. Isa. xlv. 22. One also—[Eng. Ver., and ] He does not say, also one; therefore the emphasis does not so much fall upon the adjective, one, as upon the substantives. We do not rejoice that there is a God, if we did not rejoice also in the Mediator. One—one—Mark xii. 29, 32; 1 Cor. viii. 6; Eph. v. 6. Mediator—This is as it were an epithet of the noun, man; the word, one is connected at once with both of these. Man—Saviour, not without reason, is here called man, rather than God; that the reason may be marked, why all men should be conjoined to this Mediator, who gave himself for all: comp. Rom. v. 15, 16. The article is not added. Again, he calls him God, ch. iii. 16. [Render, Who gave himself a ransom in behalf of all, the testimony (i. e., that which was to be testified) in its own seasons, etc. Alf.] testimony—[Eng. Ver., to be testified.] The accusative abuse, as ενδειγμα, manifest token, 2 Thess. i. 5. A word suited to the character of Paul and Timothy; for they were witnesses. The testimony of universal redemption is meant. In due time—Ch vi. note.

Preacher—A herald solemnly appointed, sent by God. A great number, as 2 Cor. v. 20; 1 Thess. ii. 6, at the end. An apostle—Of Christ. [Omit εν Χριστω, in Christ. Tisch., Alf.] I speak the
truth, I lie not—This affirmation belongs to the preceding clause; there is added to the next clause the parallel, in faith and in truth.

8. I will therefore—The apostolic authority is here expressed in v. 14: comp. presently ver. 12, I suffer not. The particle takes up again ver. 1. That the men pray—[Eng. Ver., omits passage by omitting the article; the men, as opposed to the ver. 9. Alf.] So also in 1 Pet. iii. 7, prayers are assigned from some special point of view. He is speaking here of the prayers, in which the heart of the people follows the language who prays: comp. the next verse concerning women. Even Construed with men. Paul also appeals elsewhere on this subject to a like practice in all the churches. Wherever men are, those by whom and for whom prayers are to be made. Lift They turned the palms of their hands to heaven, as supplication to do. Holy hands—Wrath and doubting are in the heart; the hands also should be holy. The contrary is found at the end. The word ὅσιος, holy, is especially used in the Greek freedom from violence. Wrath—Which [molesting men etc. V. G.], is the reverse of love (comp. 1 Pet. iii. 7, at the the mother of doubting. [For διαλογισμοῦ, doubting, disputations. Tisch. (not Alf.) reads διαλογισμῶν, doubtful, disputings. S. Doubting—Which is opposed to faith. Christianity consists and love, and comprises grace and truth: The height of our therefore should be, that we may both pray, and live and die doubting and wrath. Our prayers, and our whole Christian life, either true or false together. Grace cherishes faith; truth, as iv. 15. [But the rendering, doubting, is wrong; it means the renderings. Hut., Alf., and see note above.]

9. Apparel—Gr. χαραστική. A fine word. Women are with elegant clothing; and to this the apostle here alludes, they were rich at Ephesus, ch. vi. 17. Modest—Spiritually, as presently described at ver. 10. Shamefacedness—Ver. 11, 12. A common word in the epistles to Timothy and Titus. Adorn themselves with good works. V. G.] Not—Gr. μην. O δ, not, do forbids, in a discourse of this kind. There is a great difference between δ, not, and μην, not. O δ, indeed might even here because there is not here a finite verb; and so with participles otherwise the particles cannot be exchanged. [For ἤ γρονθος, read xai γρονθοῦ, and gold. Tisch., Alf.]

10. Professing—The same word is at ch. vi. 21. With Constrate with adorn; with works, without speaking, which is
1 TIMOTHY II. 15.

Works are very often mentioned the epistles to Timothy and Titus, and those are adorned with the one of good works, which come to be performed in ordinary life.

11. Let the woman learn—The antithesis of to teach, ver. 12. In rejection—The antithesis of to usurp authority, ver. 12.

12. I suffer not—I do not commit to the charge of, that is, I cannot commit it. Litotes [softening of a severe expression.] To usurp authority—To use authority over the man, by teaching, by speaking, example, in prayer. Over the man—Implying not merely a husband, but the whole human race.

3. For Adam—The reason which applies to the first man, holds good for all men; and that which applies to Eve, holds good for all men. Again, what is said of the woman's salvation, ver. 15, is appropriately understood of the first woman. First—So that woman was created for him, 1 Cor. xi. 8, 9.

4. 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. [She listened to sense and sediency, he to conjugal love; not to deceit. Alf. So Hut.] In the preceding verse, we are taught why the woman should not exercise authority, now, why she should not teach; more easily deceived, she is more easily deceives; comp. Eccl. vii. 29. Deceiving indicates less strength in the understanding; and this is the chief reason why a man is not allowed to teach. Being deceived, was in the transgression—That is, admitted the deception (Gen. iii. 13, the serpent deceived me), and so she began to be in the transgression. It is not, εν παραβασει γεγονα· ημαι πληραγηθη, having come to be in the transgression, she was deceived. Therefore γεγονε, was or became, does apply to the very origin of the woman; for the deception followed until after that; but σηγεγονε, became, closely agrees with εν παραβασε, in the transgression, which has the meaning of a noun; see Acts xxii. 17, and comp. note on John i. 15. The state of transgression which quickly followed the deception, once admitted, is here int. A very similar phrase occurs at Num. xxvi. 10, ἐγένηθησαν τημειω, they became in a sign [that is, became a sign.]

5. She shall be saved—She shall be rescued from that offence.

Child-bearing—the woman's office is here described, in the contrast to the duty of teaching and governing: bringing forth and training children. He is not speaking here of the particular cause of salvation; for many who bear children nevertheless perish: many, who do are saved; but the state is denoted, in which a woman may be led to obtain salvation, although she be not mixed up with the
man’s duty. Wherefore the if has a stronger force here than and the continuing assumes the standing in faith, etc. Comp. Namely, the women. A Syllepsis of the number [agreement of verb with a plural implies in the singular nominative]. For which is presently praised, becomes women: comp. ver. 9. What remain within bounds. In faith and charity—General Holiness with sobriety—A special part of sanctification is moral which regulates man as respects himself, as faith in respect of love in respect of our neighbor: holiness, especially chastity, temperation, self-control, ver. 9, 11.

CHAPTER III.

1. This is a true saying—This preface is used, because it seem so to the world. Desire—Gr. ὅρεγον—he desireth, θυμαί. There is here great propriety in the words: ὅρεγον, put out, thence ὅρεγομα, to ask with outstretched hand, to grow. θυμαί, desire, of the mind, seeking a good thing, produces ὅρεγον, reaching; again ὅρεγες, outreaching, indicates ἐπιθυμίαν, desire. ἔρεσκεν, to reach after, ἐφύγει, to flee from, are opposed. In affairs, what a man confers or performs voluntarily, is more able than when he is asked: how much more in religion! 1 15, at the end. But away with sacrilegious solicitation. There were not wanting persons who wished it, James iii. But he does not altogether reject their desire, but he reduces it to Good—Honorable, excellent, demanding noble virtues. To offer the then, in the next verse. [Bishop—In the New Testament this word has nothing in common with the title bishop among us; it would be better rendered everywhere, overseer. Alfr.] Work a work, a business, not ease; Acts xv. 38; Phil. ii. 30.

2. Must—Paul shows what Timothy should regard in the appointment of bishops, ver. 15; wherefore he so particularly describes virtues as they meet the eye. Then—A good office must be done to good men. The bishop—[Eng. Ver., a bishop.] Deacons are opposed to bishops, ver. 8; therefore bishop includes presbyters. Acts xx. 28, note. Blameless—Without crime, bad report,
Be—Not only while discharging his office, but when appointed: ver. 10. Observe the order of the virtues which follow. The husband of one wife—So ver. 12, ch. v. 9; comp. Tit. i. 6. This characteristic of the blameless man is put first. It is the traditional view of marriage, that one have one. The husband and wife is therefore a simple paraphrase of husband; ch. v. 9, note. Opinion that a second marriage is here forbidden to bishops, seems clearly to have been drawn from the Canons of the Apostles; since the 7th Canon runs thus: Whosoever after baptism contracts a second marriage or keeps a concubine, cannot be a bishop. Some understood it, as if second marriages were forbidden, and certainly the old translation gives this meaning: If any one after baptism is married for the second time, etc.; whence the unfavorable reproof of the Canon was easily transferred to Paul. But what of it, whether a man has for his help one woman for twenty, or example, or two after a term of widowhood? But why should Paul, rather assuming than requiring that the bishop have one wife, not add, or be unmarried? Unmarried persons were then rare, and excluded from the church office, yet he assumes that the father of a family was somewhat better fitted for it, and that, in the case of two candidates, equal in other respects, he who has a wife and family, is preferable to a bachelor, who has no wife and family, is preferable to a bachelor, who has less recommendation. That very fact, ver. 4, 5; for he who is himself bound to the domestic duties, so often mentioned here, attracts more those bound to the world, and benefits the community by a more apparent example: ver. 4. Add to this, that indiscriminate celibacy exposed many to blame. The Jews also teach, that a priest should be neither unmarried nor childless, lest he be unmerciful. It is impossible to understand this as a command to be the husband of a wife, as Beng. does. The most natural view is that it forbids a second marriage to elders (bishops) in the church. So Hug., Alf.] 

In mind; so ver. 11; Tit. ii. 2; for γυναῖκα is to watch. It is opposed to slumbering and sloth, which are sins in defect. I watch, used alone, denotes both watchfulness and sobriety, by Metonymy the one is put for the other (comp. 1 Thess. v. 8), whereas γυναῖκα, I watch, and γυναίκα, are joined (as at 1 Thess. v. 9, 19). The latter properly signifies to be sober, and is opposed to, to be drunkard. Sobriety—Self-controlled. It is opposed to impetuosity of which is in excess. Comp. Tit. i. 7, 8, where παροχως in Greek denotes a bold and rash man, such as drunkards are) and σωφρόνιστα, sober, are opposed. Of good behaviour—Gr. περιποίησις. What sobriety is within, good behaviour is without. Hesd-
chius defines ξασμίους as blameless; Plato, εξοσμον καὶ εξοσμον
moderate and good-natured. The new man is something so
shrinks from every species of pollution, confusion, disorder,
violence, laxity, assumption, harshness, depravity, mutilation
ness; he sparingly and privately obeys the necessity of nature
of material food, and keeps all the traces of the corruptible be
closed; Phil. iv. 8. Given to hospitality—To strangers, even
to the needy and exiles, who are despised by many. Apt to
See 2 Tim. ii. 24, note.

3. Not given to wine—But patient refers to this. For
here, as everywhere, not only signifies drunkenness, comp.
Tit. ii. 3, but also the ruddiness proceeding from it. No a
With tongue or hand. For nothing prevents this word from
taken literally, 2 Cor. xi. 20, note. Refer to it not a brawle
2 Tim. ii. 24. [Omit μὴ αἰσχρομελήν, not greedy of filthy
Tisch., Alf.]

4. His own house—Many men, for instance, are mild abn
restrain their passion the less at home, directing it against the
etc. One that ruleth well—To this not covetous chiefly refer
ing children, not his children, as Eng. Ver., but having child
them in subjection. Hutt., etc.] With all gravity—So that the
be no rioting: Tit. i. 6.

5. If a man know not—Paul intimates that he who right
his own house will have well-behaved children. How—It is
rule the Church, than a family.

6. Not a novice—Not recently converted from heathenism
might be more easily and safely set over other new conver
xiv. 28, than over veteran Christians, who were numerous, and
whom were more candidates. The metaphor is taken from
John xv. 2, note. The young plants generally exhibit a liv
verdure; the new convert has not yet been humbled by the cr
every kind of life, it may be observed that those who immi
begin at the highest elevation can hardly consult their own ad
scarcely condescend to inferiors, cannot be moved by the ex
of the afflicted, and cannot rule themselves, and maintain mo
in all things; but all these qualities particularly become the
of a bishop. V. G.] The antithesis is an aged disciple, Acts
Lifted up with pride—The same word occurs, ch. vi. 4, note
iii. 4. Τύφω is xaio, to burn: τυφως, a smoking heat withou
whence they are said τυφωδος, to be fired, whom wine, and a h
ion of their knowledge, and pride deprive of self mastery, and
giddiness: see Is. xxviii. 7, Lutheran version. Into cond
I Timothy III. 13.

That is, into the same condemnation into which the devil fell, being lifted up, at the very beginning of his most glorious state, like a novice: comp. Job xxxviii. 15, concerning the proud. “He seems to have been raised and exalted above the other angels, to the government of many angels, though younger than many of them; and this very circumstance aroused his pride.” Artemon. Paul’s words do not bear out the whole of this statement. The condemnation here is taken passively; and yet ἐνάδιομος, reproach, in the next verse, is active; for condemnation corresponds to the inward state of the soul: reproach is opposed to a good report of them that are without; and the devil may bring a reproach, he cannot bring condemnation; for he does not judge, but is judged.

7. Moreover a good report—Not even his former life should be open reproach. Mere report is not sufficient; but there should be a good report with the practice of virtues, nay, a good testimony. Paul wishes Christians to be highly esteemed; comp. ch. v. 14, note. Then that are without—That they be more easily won and God be glorified. Reproach—Comp. ch. v. 14. The devil, by himself and malicious men, may seriously annoy the minister who is subjected to bad reports. Snare—Comp. Matt. xxii. 15.

8. Not double-tongued—Saying some things to some men, and others to others. The deacons might take occasion to commit such sins in the discharge of their duties. The deacons should not be double-tongued, nor the deaconesses slanderers, ver. 11; the deacons seems visited more houses than the deaconesses. To wine—The danger of drunkenness threatens those who, from duty, visit many houses.

9. Of the faith—The deacons often spoke of the Christian faith, their duty gave occasion; and though they should not speak, still they were bound to discharge the duties of their office, and go to the church with a holy mind and a good example.

10. And these also—The bishop was bound to have more and greater virtues conspicuous, and he was of greater dignity; wherefore further scrutiny is required; but the deacons were bound to give proof of what they were, in the deaconship itself, before they were finally admitted into the office.

11. Wives—Gr. γυναῖκας, women. This depends on holding (having), ver. 9. [This is impossible. The meaning is women deaconesses must be grave, etc. De W., etc.] Even so—This refers to ver. 8. Not slanderers—Especially among those that are without. Faithful—This refers to ver. 9.

13. Step—Gr. βαθμὸν [Eng. Ver., degree]—From the humble deaconship to the higher offices in the Church. He who is faithful in a
lower station, is promoted to a higher. [But this interpretation supposes a gradation of rank, which was unknown to the Arian church. Hug. The meaning seems to be, a good standing for the great day. Alf., etc.] To themselves—They do not merely promote others’ interests. Great boldness—Towards God and men, the result of their practice. In the faith—That they may perceive they are most richly partakers of his faith and benefits.

14. These things—The whole epistle. Hoping—Paul had not defer necessary admonitions. To come—Ch. iv. 13.

15. But if I tarry long—Comp. ch. iv. 13, at the beginning—The design of the epistle. How thou oughtest—Comp. ch. iv. 16. In the house of God—God is the Master, 2 Tim. ii. 12. Whereas, indicating the universal Church, not universally, but so far as it was then at Ephesus, committed to Timothy. The Church of God—The community of those who are the Lord’s, 2 Tim. iii. 16. Of the living—The Church of the living God is opposed to the idols of the Ephesian Diana. The life of God, the ground of our ch. iv. 10, and the fountain of truth, in this passage. The emphasis added, first, to the same name—it is afterwards added for sise [emphatic addition], as in 2 Cor. vi. 16. [Beng. would add a new paragraph with the words, Στυλος, etc., with the sense, the mystery of godliness is the pillar and ground of the truth, and with controversy great, etc. But this is harsh and unnatural (Hug.) rejected by Tisch., Alf., etc.] Departure from the faith, lies, fables, are opposed to the truth, a thing which is most especially to be noticed, ch. iv. 1 (the particle δι, now being interposed in ver. 1, 2, 7, the hypocrisy of those who lie, and have their consciences opposed to confession, in ver. 2; what belongs to Old Testament is great, and profanity to godliness, ver. 7 [ch.

16. Without controversy—Confessedly. There is a remarkable oxymoron [union of apparently contradictory terms]: confession of the mystery. This doctrine of godliness is celebrated in the whole, but in the Church alone. Now, reader, read again the text have leisure, from iii. 14 to iv. 7, 8, and consider the subject, unbiassed and religious judgment. [For θεος, God, read ὁ, Tisch., Alf., etc. It refers to him of whom all that follows is Alf.] God—He called him Man, ch. ii. 5. He now comes for what might there seem to have been derogatory to him, him here God. For the greatness of the mystery depends on the greatness of the subject, God. Paul, writing to Titus, whose faith was advanced, calls the Father Saviour, God; turn the Son God; and he adds three pairs of predicates, in Christ’s whole economy, from his departure to his return or...
is summarily embraced. The sum of these predicates, namely, as taken up in (to) glory, is ascribed to the same Subject, God, xlvi. 5, 6; and this one place compensates for the ambiguity Paul's reading here, if any such there be. Was manifest in the

The same verb occurs, 1 John i. 2; the same noun, John i. This manifestation applies to the whole economy of Christ, who once visible to mortal eyes. Justified in the Spirit—Christ, while set in the flesh, walked among sinners and mortal men. He regarded such as themselves, and actually bore their sins; but yea, by his death suffered in the flesh, he abolished sin that been laid upon him, and claimed for himself and his people eter-

ighteousness, with the Father's entire approbation, withdrawing the sight of men, and entering, by his resurrection and ascen-

into the spiritual and glorious state befitting his righteousness.

in the notion of flesh and spirit, Rom. i. 3, 4; 1 Pet. iii. 18,

Thus he was justified in the spirit. At the most precious mo-

t of his death, he ceased to be mortal, and to be burdened with

world's sin. Comp. on Christ's righteousness and justification, iii. 15; Luke vii. 35; John xix. 30, xvi. 10; Acts xxii. 14;

vi. 10, 7; Heb. ix. 28; Isa. l. 8; 1 John ii. 1. [But this in-

ces an idea strange to the passage. Hut. The meaning is, was

ed to be righteous in the Spirit (who rested on him in baptism, from temptation, etc.) Alf.] And he himself, going in spirit to

is in prison, preached that righteousness, and from that time

fully exhibited it; comp. Rom. iv. 25. This clause accords

he passage of Peter quoted; as, he was preached among the

es, with 1 Pet. iv. 6. Seen of angels—He was seen, chiefly

his resurrection, by angels, good or even bad; to the former of

his economy was at the same time revealed, while the latter

terrified, Eph. iii. 10; where the mention of angels, properly

ed, agrees with this summary of Paul. Preached—This ele-

r follows. The angels were nearest to Christ, the Gentiles far-

removed. And the foundations of this preaching, and of the

existing in the world, were laid before Christ was taken up into

, John xvii. 18. The preachers and first believers were as it

the seed of the rest. In the world—That is, the whole world.

pendent fact. V. G.] The world is opposed to heaven, into

he, being God, was taken up. He fills all things. Taken up

ry—[Eng. Ver., received up into glory.] Supply, And he is now

ry, and comes in glory. The first thing is, manifest in the flesh;

est, he was received up in glory. These things especially refer
greatness of the mystery.
CHAPTER IV.

1. Now—The antithesis is between the ground, ch. iii. 15, shall depart; as also between the mystery of godliness, and mystery of iniquity, of which the apostle speaks here, and by means of the preterite, Thess. ii. 7. Expressly—As of a very important thing will speedily occur, in a set form of words. Speaketh—By the practice of Paul; by his time, or by Paul himself, who also was a prophet; as says, This know, 2 Tim. iii. 1. In the latter times—[Better times. So Alf., Hut.] Paul shows that these times, following the Lord's ascension, ch. iii. 16, were already in existence, since an immediate remedy, ver. 5, 6; comp. 2 Tim. iii. 1, etc. The latter, is used comparatively, for ἐναρκτία, last, expresses an idea. Some shall depart from the faith—Comp. 2 Tim. ii. 19, depart, by denying the truth and adding what is false. Some and gradually more; Rom. iii. 8, note. Their names are mentioned. Some suspect that Apollonius Tyanaeus is meant, who went to Ephesus in Timothy's lifetime. They do not deserve their hands of the truth, who too much extenuate the heresies of the century. From the faith—Which strictly maintains Division, ver. 6, [and of which the foundation was a little before ch. V. G.] Seducing spirits and doctrines of devils—Seducing those who speak by false prophets, and are called spirits, not respect of their own nature, but because they inspire with error, therefore the word spirits is parallel to doctrines. λαμβάνειν, is the genitive of the cause. λαμβάνετον, is often used in sense by the Greeks; as, by the Athenians, Acts xvi. 18; the Sept. interpreters and the apostles it always denotes evil.

2. Through the hypocrisy of liars—[Not as Eng. Ver., lies in hypocrisy]. This is construed with they shall depart hypocrisy, which characterizes liars, shall carry them away; some, viz., they are the seduced; the liars are the seducers. λόγον, of liars, the genitive, depends solely on διάφραστας, lit. The expression, of liars, implies a relation to others, and the antithesis is in their own [Eng. Ver., their] conscience. Their conscience seared with a hot iron—As faith and a good conscience are joined in ch. i. 5, note, so hypocrisy (i. e., unbelted, xxiv. 51, note) and a depraved conscience here; where, on contrary, faith and the knowledge of the truth and thanksgiving are commended. The medical use of a cautery is to cure; here, a different use is denoted, namely, to brand. Those who
med of themselves, are meant, Tit. iii. 11: those who are infamous themselves in their own conscience, which is branded with spots of guilt; having a conscience not good and pure, because they have rested it, but polluted. For so, in Tit. i. 15, those seared as with a branding iron here, are described by their conscience is defiled; just as those here, are described there by their mind is defiled. Καυτήρ, a branding iron means the same thing, in a bad sense, as a seal, in a bad sense, 2 Tim. ii. 19; although Macarius uses both words in a bad sense, of Christ's flock. Plato, in Gorgias, speaks of the soul seared with stripes and covered with scars, through perjury and iniquity, which every man's own conduct has deeply impressed upon his mind. Claudian says, Why do you foolishly deny what is manifest? branded spots disfigure the breast. Their own—[Eng. Ver., r]-While, however, they urge others.

1. Forbidding to marry—to abstain from meats—The hypocritical appearance of false doctrines, very austere and plausible, giving color to the rest of their dogmas, is expressed; comp. Col. ii. 23. Anathema thus, commanding, not to marry, to abstain from meats. Κολωσία, forbids, is the same as I command not to. To marry and to abstain from meats is construed with commanding; the negative belongs only to, to marry. Paul refutes the more specious error respecting meats. He considers it enough to mention that respecting marriage (unless the ἄρπα, which that follows, refers to this also), and he refutes it also below, ver. 14. Meats—They shall not forbid all meats (therefore the article is not added); for who would listen to such prohibitions? therefore they only forbid some kinds. Moreover, he who forbids in one kind, wrongs his Creator and believers. The old heresies chiefly denoted; but their remains have come down to those who indulge themselves on antiquity. Of them—Gr. τοίς. The Dative, as in Hebrew ἵνα, signifies, so far as concerns believers. For God hath created meats, even with those who are without faith, and do not give thanks. Paul withdraws from those who are without faith and the knowledge of the truth, and leaves them, as it were, to themselves; and declares that he is speaking of believers. Them which believe and worship—The words are synonymous. The second synonym, knowing the truth, gives occasion for presently declaring the truth, For every creature, etc., and forms a more express antithesis to lying, ψευδός, stained in ψευδόλογοι, liars, ver. 2. The truth—This is explained in the next verse. That is, Beng. would render, know the truth, of every creature, etc. But Eng. Ver. is right, ver. 4, giving the underscoring of the preceding thought. So Hut., Alf., etc.]

1. Good—Gen. i. And—The particle connects the two proposi-
tions, of which the second has this subject, *everything which is received with thanksgiving*; the predicate, *is not to be refused with thanksgiving*—This includes a good conscience. Rom. xiv. 6.

5. *Is sanctified*—Lex. xix. 24. *By the word of God*—of God enters into all thanksgiving, nay, also into the credits, granting of meats. *And prayer*—It is the duty of God's creature to offer prayer for the creatures which they use. It is a high privilege. Not only Christians, but also Jews and Heathens, can consort with prayer.


A good minister—2 Tim. ii. 15. [Chriftus Jesus. Tisch., Alf.] Nourished up—[Or better, trained up in. Alf.] The present, with reference to the preterite, 2 Tim. i. 5, iii. 15. Continued nourishment. Of faith on behalf. Of good doctrine—In behalf of others. Which he followed—[Eng. Ver., whereunto thou hast attained]. On the subject see Luke i. 3, note.

7. *Profane*—The antithesis is, godliness. Whatever does not concur with this, though specious, is profane, 2 Tim. ii. 16. [Old]. Fables—The antithesis is faithful, ver. 9. Refuse—Rejecting...as not to suggest them to the brethren. But exercise thyself. γυμνάζετε δὲ σεαυτόν. A rare expression (as 1 John v. 21), νικάω, exercise thyself. Paul had been accustomed to exercise himself when with him; he now commands Timothy to be so himself.

8. *Bodily exercise*—And that, whether violent or pleasant to the body, though profane doctrines, 2 Tim. ii. 22. For all things—In body and soul.

Promise—To which hope tends, ver. 10. Whatever does not concur with this purpose is scarcely profitable. Of the life that now is: for, as in 2 Tim. ii. 11. The godly seem often to suffer less than the ungodly, as regards the enjoyment of this life. Paul refutes this notion.
10. Therefore—On this account, for this end, with this hope. We
labor and suffer reproach—Despising the advantages and saf-
eguards of this life: οὐδὲν ἔχουμεν, we suffer ourselves to be reproached,
the Middle voice. We trust—Have placed our hope, for the fu-
ture, despising the present. Living—Who will also give us life, ver.
2 Tim. ii. 18. Of all men specially of those that believe—Paul
shows that he, and men like him, hope for a double salvation from
sin: salvation in this life, for God preserves all men (nay, even he
preserves all men to be saved eternally): and, what is greater, in the life
that is to come, for he especially preserves believers, who even in this
life also experience greater protection, because of their greater temp-
tation. Especially—Here lies the strength of the argument from the
less to the greater.

11. Of those that believe—Who place their hope in the living God.
[Gr. Τοιαύτης οὐκ εὐπρεπείς.] These things—Dismissing all others.

12. No man—Behave so, that no one can despise thee as a mere
vain. Worthless old men readily do so. An example—The way
obtaining true authority. In word—Public and private. [Omit
πρὸς τὸν Θεόν, in Spirit. Tisch., Alf.] In charity—in the Spirit—2
r. vi. 6, note. In faith—Faith, considered apart from its justify-
ning office, enters often into an enumeration of this kind, and denotes
the pure trust in God, in prosperity and adversity: ch. vi. 11; 2 Tim.
2:22: comp. Gal. v. 22, which passage likewise comprehends faith
the enumeration. In purity—Ch. v. 2.

13. To the reading—Of the Sacred Scripture in the Church. To
these are added two principal classes: exhortation, referring to con-
duct; and doctrine, to knowledge; ch. vi. 2, at the end; Rom.
7, 8.

14. Neglect not—They neglect, who do not exercise, and who think
that they cannot fall away. The gift—2 Tim. i. 6. Construe, by
prophecy, (with the laying on of hands) of the presbytery. For Paul
laid his hands on Timothy, 2 Tim. i. 6; the presbytery consisted of
him himself (comp: 2 John 1; 1 Pet. v. 1) and Silas, or others also.
Many Latin copies have presbyteri, of the presbyter. The laying on
hands is properly done by one person, and that, too, more digni-
fied. But equals also prophesied, viz., several who, while Paul was
laying his hands on Timothy, congratulated, and augured every good
thing; perhaps even in Timothy’s absence. This is an energetic
thing, they said; God will do much good by him. [This is
nearly wrong. The presbytery laid hands on Timothy; but not
through Paul, 2 Tim. i. 6. But, Alf.]

15. Meditate—Gr. μελέτα. Μελέτην, practise, is also applied to
gymnastic exercises; comp. ver. 7. Let this, he says, be clear. He directed Timothy to continue in the same study when in 2, ch. iii. 14, etc. Who would not desire to be engrossed in the same study while he lives? There are vicissitudes in all other pursuits, some are fashionable to-day, others will be to-morrow. There is which is devoted to Sacred Scripture never seems to be ver-
ous, but it alone never becomes obsolete. It has an everlast-
dom, without tyranny and magic power, a solid reward, and will cause no regret. Give thyself wholly to them—He will himself to them, will be less engaged in worldly convivial
other studies, in collecting books, shells, coins, in which man,
unwittingly, waste much of their life. Profiting—Main
exercise.

16. Take heed—Hesychius defines, apply thyself; John 3.
yn, mark; and so, often the son of Sirach. In them—
to, these things, ver. 15; or to what follows. Them that is
[Rather, to all that is said before. Hut.] Thou shalt and
being seduced, ver. 1. Them that hear—With obedience.

CHAPTER V.

1. An elder—A word here denoting age. Rebuke not
longs also to the words which follow. As brethren—So a
should exhort the young men as children.

2. As sisters—Such respect promotes purity.

3. Honor—By kindesses, ver. 17, 18. Widows in
[repetition of a word to express an attribute of it]; the word
excludes those who have children or live in pleasure.

4. [Grandchildren—Eng. Ver., nephews, which is used
sense by old English writers, and as late as Locke. See R
Dict.] Let them learn—The sons; or rather the grand-
the correlative parents alone are mentioned. There is a
change of the antecedent for the consequent; the consequent
the widows remain with their relations. First—their ow
[Eng. Ver. does not render ἑαυτον, own.] Before assumin
duty. To show piety at home—The same word [ advertis
occurs with the accusative, Acts xvii. 23. The ground of
ful conduct appears from the end of the verse. To requite their
rents—Some think that the duty of widows who have families, is
meant; and Priscus compares this passage that of August
regarding his mother Monica, She had requited her parents, she
treated her family with pious affection. That saying of the Ro-
nen censors about old bachelors agrees with this: "Nature writes in
the law of begetting, as of being born; and your parents, by
porting you, have bound you, if you have any shame, to pay the
ot of rearing grandchildren." Val. Max. But μακαντωσαν, let
m learn, the plural, shows that the subject is the duty of children
children. Therefore the widow in ver. 5, who has no
children, is opposed to the widow who has, because the former has no
from whom she can receive requital, and therefore hopes solely
God. [Omit χαλον χα, good and. Tisch., Alf.]
6. Desolate—The idea of the word χηρα, widow, signifying bereave-
ent, is here explained. Trusteth—The antithesis is in ver. 4. Con-
wealth in supplications—The antithesis is in ver. 6.
7. She that liveth in pleasure—James v. 5, Ye have lived in plea-
re and been wanton—Hesychius defines οπαραλγον, to revel. Is dead
ile she liveth—This may be said of any ungodly man, although he
y be in active business, but especially to a widow devoted to plea-
. Although she seems to herself still to enjoy life, yet she is
id while she lives, because she is no longer serviceable, either nati-
ally or spiritually, and therefore she deserves no honor.
8. These things—Just spoken. May be—True widows.
9. His own—Even out of his house. Those of his own house—
ch especially as a widowed mother or grandmother, at home, ver.
Many parents thus excuse their avarice; but this passage chiefly
ats of the duty of grandchildren, which should flow from love, not
opposed to faith. Provide not—With food and necessary clothing.
ith denied the faith—Paul hopes that there will be no one among
ists who does not provide for his mother. Faith does not
ish natural duties, but perfects and strengthens them. An infidel
Whom even nature teaches this, although he has never embraced
faith.
10. Under threescore years—The genitive here does not depend on
comparative, for then it would have been written ἐκάρτων, less,
on χηρα, widow; ἐκαρτόν, at least, is used adverbially. So Plato,
αιρα ὥς ἐκαρτόν ἐκαρτόν, at least a hundred talents. Threescore
ers—The antithesis is in ver. 11. Even virgins of this age might
classed with widows. But the apostle would by no means praise
those who thrust their younger daughters into convents, to live a life. Of one—That is, who has been lawfully married, or has a husband, or one and afterwards a second.

10. Good works—Gr. ἔργος ἔργος. These are presently mentioned, including diligently followed every good work, where good, is more than ἔργος; honorable, [Eng. Ver., good.] Had they children—Either her own or others', for the benefit of the Lodged strangers—That she may be worthy of public communion by the Church for her benefits towards its members. Have the feet—A Synecdoche [part for the whole] of the part, some kind of humble offices. The afflicted—With poverty. [Or way. Alf. Every good work—Wherever any good arises either near or at a distance, it is our duty to support it. If it was the widows, who were afterwards glad to enjoy the aid of others, much more does it become men, and those, too, in office? tend to their sons perhaps, their relatives, neighbors, or co-religionists, But, indeed, they consider it no part of their duty to bestow anything on the unknown and on strangers; or if any case secures something foreign to them, or a little remote, to attempt anything in it. 1 Sam. xxv. 10. Whoever has attempted a good work will own this. V. G.] Followed—It is for ministers and men to learn works, Tit. iii. 8, 14, [where Beng. translates προστασίας instead of Eng. Ver., maintain.] of women to follow up, as far as they can.

11. Refuse—Do not take up their case. The same word Tit. iii. 10. When they have begun to wax wanton against As regards ecclesiastical benefits. The genitive is governed by against; what σφόδρος, is, see Rev. xviii. 8, “delicacies.” ness and Christ in no wise agree. Christ—To whom they entirely devoted themselves. They will—Their devotion will longer entirely.

12. Having—Certainly by this time. They have cast off faith—Πιστὸν ἄθετον, is not to keep the faith; comp. ver. called their first faith, the faith of their early life, which before they became widows. Their second vow break this are opposed to it; comp. first love, Rev. ii. 4.

13. They learn wandering about—This participle is not part of an infinitive, but the class, learning, is censured: the specie they learn what is learned by going from house to house, they pry into the state of families. The Mimesis [use of the word reproved or refuted], lies in this, that they say they learn. where only good things are said to be learned. But these wo
going about, they search out all things; and advance from this to
nothing worse. From house to house—2 Tim. iii. 6. Tattlers—
words. Busybodies—in deeds. Speaking—Construe with they
ren. They speak out what they have learned. Which they ought
—Tit. i. 11.

14. The younger women—He does not add, widows, for the widow
there is properly she who remains a widow. And this conduct which
the apostle mentions, equally applies to the unmarried and to widows
older sixty years. The monastic system regarding nuns is repug-
rent to the apostle’s whole meaning; and Paul does not write to
nothyn about governing any company of monks, for there were
noe. To marry, to bear children, guide the house—Three steps in
monastic life. So they shall have enough to do without idleness or
idleness. To the adversary—The word ἐνάντιον, satan, Symmachus, in Ps.
xxii. 20, has translated by ἀδιήρευτος, to be opposed, and in the
next verse Satan is mentioned: yet ἀδιήρευτος, adversary, may be
the understood of wicked men; comp. ch. vi. 1; Tit. ii. 8, 10. To
say reproachfully—which is eager to exaggerate the vices of a few,
and to impute them to the whole Church and its doctrines.

15. Already—a particle appealing to experience. Some—Rashly
professing widowhood. Are turned, aside—and thereby have given
occasion to calumny. After Satan—who turned them from Christ.

16. Relieve them—Ver. 10. The Church—in relieving the widows.
that it may relieve—The Church.

17. Double—Because of their age, and their office. The eldership
solves of itself veneration on account of age. Even Peter opposes
elders to the younger men, and yet he speaks as of an office, 1
v. 5, 1, etc. Double, abundant, Rev. xviii. 6. Especially—
ne 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
injunction of others. But those who had been so employed, had less
sure for working, and for acquiring fortune, and were worthy of
compensation.

18. And—worthy—the apostle quotes this, either as Scripture, or
a proverb approved of by the Lord, Matt. x. 10; Luke x. 7.
the ox while treading—not as Eng. Ver., that treadeth.]

19. An elder—Ver. 17. Accusation—According to the law of
cases, a private person might be summoned, but not condemned, on
testimony of one witness: Paul directs that an elder be not even
moned; for both his innocence is less questionable, and he is
opposed to envy and calumny. Receive not—Timothy had
before judicial power in the Church, ver. 21, 24.
20. Them that sin—The elders convicted by witnesses.
are distinguished from those. The others—[Eng. Ver.,
the flock, either who have committed the same sin, or less
mit it. Fear—Suitable to those prepared to sin.
21. Before—Paul portrays to Timothy the last judgment.
God will be revealed, and Christ will be seen face to face
angels; comp. 2 Tim. iv. 1. And yet the words, face to face
exclude reference to the present, ver. 4; 2 Cor. viii. 2
vi. 13, etc. [For Κυρίου Ἰσωρ, Χριστοῦ, the Lord Je
read Χριστοῦ Ἰσωρ, Christ Jesus. Tisch., Alf.] And
The article is not added, though it is immediately added
the angels. Therefore the titles God and Lord refer to
comp., however, 2 Tim. iv. 1. Elect—An epithet, with
Timothy’s reverence: elect, 1 Pet. ii. 6. Partiality, preju
Ver., preferring, etc.]—the failing of him who determines
matter fully develops itself, ver. 22, note. There should be
not prejudgment, ver. 24. By partiality—Prejudice thro
partiality through favor. [One is often actuated by some
pulse, and treats this or that person either well or ill as
but we should act considerately, and think what suits
will. V. G.]
22. Hands—It was Timothy’s duty to lay his hands on
byters. Hastily—[Eng. Ver., suddenly]—Without ex
Neither be partaker—They do so, who do anything has
especially, who admit unfit persons into the ministry, being
ponsible for the consequences. Alf. And indeed, in the
the sudden imposition of hands is forbidden. But certain
other departments of life, the participation in others’ sins is
mon. That happens either before or after the act, in our
affection, gestures, words, writings, works; by doing, on
ward superiors, equals, inferiors, ministers, subjects; a
less share of the fault falling now on the one side, now on
V. G.] Ver. 24, 25, show that delay is salutary, and an
is introduced, which young Timothy was meanwhile care
serve. Thyself—The antithesis is, other men’s. Timothy
ally admonished how to regulate his own conduct, while he
ing others’, and this parenthesis very elegantly intimates
that should intervene in such matters.
23. No longer—A safe admonition, keep thyself free
premised.
24. Some—Not only the sins which are committed, but
committing the same sins, are to be differently viewed.
for evil deeds, and their evil dispositions to be known from these. 
beforehand—Manifest before inquiry is made, or anything de- 
ned concerning the men. Going before—Preceding the perpe-
tor, so that he is immediately seen to be unworthy of the imposi-
tion of hands. The antithesis is, follow after. To judgment—So far 
concerns the judgment to be formed of the men. Some—that is 
emphatic than if he had repeated τινῶν, some; some also their 
isins follow. Follow after—Meanwhile we must wait patiently, 
the matter discloses itself, and we must not inquire too harshly. 
however, directs his faithful servant to do and say what is see-
able. The preposition ἐν, after, implies no long interval. 
That are otherwise—Which are not beforehand manifest. The 
long, in Eccl. viii. 14, is remarkable, and should at present be es-
pecially observed. Be hid—Long. Cannot—Although the perpe-
tors may often wish to conceal them.

CHAPTER VI.

Under the yoke—Of heathen masters. The antithesis is, but, 
2. Service, therefore, with believers, is not a yoke. [It is 
for to render, as many as are slaves under the yoke, etc. But, 
Their own—Let them not turn from them and attach them-
to others. Disorder is forbidden. Honor—Although they are 
Christians. The opposite, despise, occurs presently. Worthy—
without Christian virtue. Count—in feeling and conduct. 
not—For the masters would ascribe their disrespect to this; 
Tt. ii. 5.

Brethren—And therefore equal. Are—The masters. Servants 
not a pretext for disobedience, whether they had believing or 
believing masters. Both sins are met. Do them service—Remain 
e household. [Render, because those who receive the benefit are 
ful and beloved. Alf.] Are faithful and beloved—Supply, the 
are. Beloved, having experienced the Divine love, and hence show-
love to their servants. Subserving the beneficence—[Eng. Ver., 
akers of the benefit]—Beneficence is the beneficence of God, as the 
the name, the Spirit, the wrath, stand for the word of God, the
Timothy under persecution. Comp. ver. 13, end. Hut. time thou hast made a promise to God, he himself deems art bound to him; and that is especial favor. V. G. Omi Tisch. Alf.] That good profession—[Eng. Ver., a good, et cerning the kingdom of Christ, ver. 13. V. G.] So also in verse. But the words differ: Thou hast professed, with the of witnesses: He witnessed, without Pontius Pilate’s assem many witnesses—Who would testify against thee, if thou fall away.

18. I give thee charge—See how important is the office of ing the Gospel; 2 Tim. iv. 1. Who quickeneth all things—ix. 6. The creation of all things, mentioned there, is here. Part of the hymn is expressed, the whole hymn is implied power quickens thee also, O Timothy, in thy duty, and will up to everlasting life. Witnessed—Christ’s confession and confessions. It was for the Lord to witness a confession, for to confess a confession. Before Pontius Pilate—A well-known That (confession) [not rendered in Eng. Ver.] That, conc. kingdom, ver. 15, known to all Christians, ver. 15.

14. Without spot, unrebuttable—In the masculine gender. Believers used to set before themselves the day of Christ at hand: we are wont to set before us the hour of death pearing—This word often occurs in the second Epistle to Timo, and in the Epistle to Titus.

15. In his times—Mark the plural number, which does abridge the shortness of the times: His, of which the power, knowledge, and revelation, is in his own hand. So own, ch. ii. 6; 2 Tim. i. 9; Tit. i. 8. A divine reserva shall show—To be shown is said of what formerly existed. show him (Acts iii. 20), of whom a most magnificent panellows here, involving the glory of Christ itself. The blessed Potentate—These are two predicates: the first, with the adx of only, is treated of in ver. 16; for the words μακάριος, ble ρατος, only, have the same derivation, and signify immo hence honor is due to him: the second is treated of verse, and hence power everlasting is due to him. This is the why men in power, and death threatened by them, shou feared in the confession of the Gospel. So eternal pow tioned at Rom. i. 20. Of kings—Of Lords—Spiritual and rulers.

16. Only—This word only was properly deferred till now another similar phrase follows, no man, nor. Hath—And
17. Them that are rich—There were many rich men at Ephesus. This forms the Appendix of the epistle, which is very important. Trust—This bad trust, which strengthens their grasp on riches, checks the enjoyment which Paul presently mentions. [Render, the uncertainty of riches. Alf.] Uncertainty—We ought for this reason to trust in wealth, because it is most uncertain, as regards the time come. Upon, or in God—Gr. ἐν τῷ Θεῷ. [So many manuscripts, but see below.] So the antithesis is more expressly marked the words, in uncertain riches. Trust, leaning upon God, is strong. mit τῷ ζωτίῳ, the living, read ἐν τῷ Θεῷ, in God. Tisch., Alf.] Richly—Otherwise no one would be rich. To enjoy—Enjoyment consists in giving, not in retaining. Inactivity should be removed, alike in man, and his resources: James v. 2, 3.

18. Do good—To be rich in good works follows this diligence: ἀγαθός, good, and χαλὸς, good or honorable differ; ἀγαθὸς involves at the same time the idea of blessedness (comp. Mark x. 18, note): χαλὸς includes the idea of beauty. Ready to distribute—In imparting, individually. Willing to communicate—By lending, by contributing for a common good, with many. Commonly, the rich are chiefly deputed with a division of proceedings, plans, and property, and are generous and insolent.

19. Laying up in store for themselves—The best property which is laid up against the time to come. The antithesis is, willing to communicate. So Tob. iv. 10, be not afraid to perform works 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 [union contradictory]. The preposition διὰ in διαθεσμώτως, laying up in store, has admirable force, apart for a distant time. A good foundation—An elliptical apposition, that is, laying up a treasure, namely, a good foundation. The metaphor is cumulative, as in Ps. cxvii. 6, with the explanation of Gejer. He calls works of benevolence a good foundation, to which is opposed the uncertainty of riches.
基础，foundation, γραμματεῖα，that on which we depend as a pledge. Against the time to come—The antithesis is, in ver. 17; comp. ch. iv. 8. May lay hold—As persons escape from shipwreck. The merchant saved from shipwreck, finds his son sent home before him. In ver. 12, a fight is mentioned; the expression is the same, but the figure is different. [For αἰτιολογία read ῥήτορα, really. Tisch., Alf. Render, that which is really.] Really—Comp. ὅτως, indeed, ch. v. 3, 5, 16. from the living God.

20. O Timothy—He addresses him familiarly as his son, gravely and affectionately. The conclusion, in ver. 20, corresponds to the beginning of the epistle, and is to be explained.

That which is committed—i. 18. So the commandment, ver. 10, Tim. i. 14, note. The opposite here is vain babblings. Pranábí—Sept., ῥῦσανογονία, those that meddle, οὐκήρυξι, Is. viii. 19. Barbarous words were formerly used by the Magi, which are said to have a mysterious power, though really none, and are altogether vain. Paul seems to have raised this circumstance, as he has substituted the more significant for ῥῶσαν, a voice, expresses vehemence: comp. 2 Tim. ii. 15. Moreover, the word ῥῶσαν, science, agrees with the Hebrew wizard, in the passage quoted above, which the Greeks in the time of Samuel and Kings at least, have interpreted ῥωσαν. And thus Paul calls the false teachers by the terms signify and magic, to show how he abominated them: comp. γόητες, 2 Tim. iii. 13. Clement of Alexandria adds to these words: the heretics being reproved by this word ῥῶσαν, reject the 1. Timothv. And oppositions—A false knowledge eagerly taken from philosophy, pretending that two rival Gods, the one good and the other bad; and in fact there are wonderful oppositions. Paul notices these oppositions at the same time severely ridicules them by a play on the words cause their teachers oppose themselves to the truth, and the oppositions [ἐντιθέσεις, oppositions] are contrary to the foundation laid. See the kindred words, ἐντιθέσεις, ἐπίθεσις, oppose, and ὑστέρους, foundation, 2 Tim. ii. 25, 19. On the other hand, Paul himself, in his epistles, especially to Timothy, most wise oppositions: as 1 Tim. i. 7, 8; iii. 16; iv. 1, 6, 7, 5, 6, 10, 11, where we have expressly, But thou. Moreover, ii. 15–23, where again the phrase, But thou, is common; comp. 14, iv. 5. Of science falsely so called—Which, in ver. 21, science, without its epithet. The Gnostics, who are deno
21. Have erred concerning the faith—Although they attempt to acquire science and knowledge, ver. 4, 20, and its accurate reasoning, and sagacity, yet they have lost the true sagacity, which is of faith, not comprehending what is to be believed, and what is to believe; comp. 2 Tim. iii. 7, 8. Grace—Not unknown to thee. He briefly indicates it. With thee—No salutations to others are here added, for the epistle was not to be publicly read. [Omit ἀμήν, amen. Tisch., Alf.]

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ANNOTATIONS

ON THE

SECOND EPISTLE TO TIMOTHY

CHAPTER I.

1. Paul—This epistle has three divisions.

I. THE INSCRIPTION, i. 1, 2.

II. AN INVITATION,COME TO ME IN PRISON, variously

1. His affection for Timothy expressed, 3, 4.
   He kindly exhorts him: BE NOT ASHAMED OF ME, to which are added sad, ver. 15, and blessed 16, 17.

2. The twofold proposition, BE STRONG, and COMMIT to faithful men, ch. ii. 1, 2. The first part is ver. 3–13; the second, ver. 14, with an exhortation to Timothy to behave himself as a man of God in 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, 20.
   4. He points out men's inconstancy, and proclaims faithfulness, 16, 17.

4. COME BEFORE WINTER. This invitation is ended with salutations, 19, 20.

III. THE PRAYER, 22.
Paul wished Timothy fearlessly to come to him in prison; and he was about to deliver to him before his death the evangelical office, ch. 15, 6. This epistle is Paul’s dying testimony. It was written long after the first Epistle to Timothy, and yet the tone of both is very similar. [Transpose to read Χριστός Ἰησοῦς. Τισχ., T.] Καὶ ἐπιγραφή, according to the promise—the fulfilment of the promise is the object of Paul’s ministration. So κατὰ, after, in ii. 6: comp. on the particle and on the subject, Tit. i. 1, 2. Of—Prepared both for me, and thee, and the elect. Hence his exhortation to Timothy, ver. 10; ii. 8. [In fact the journey necessary to undertaken, did not seem to be without risk of life. V. G.]

1. Dearly beloved—An appropriate epithet; for the strongest declaration of love follows. In the first epistle he had written own, third); that is made good here in ver. 5. [But see note on ver. 5.]

2. I thank—Very near to his martyrdom, still he gives thanks. I thank God for the faith bestowed on Timothy, ver. 5. Therefrom from that without ceasing, to I may be filled with joy, is parenthetical, to explain what follows, when I call to remembrance, etc.: for as [Eng. Ver., that], is an explanatory particle. Whom I serve—ch. i. 9, note. From my forefathers [Eng. Ver. inserts my]—Paul means: not Abraham, etc., whom he calls τοὺς πατέρας, the fathers, never προγόνους, ancestors, but the immediate progenitors; and signifies their long continuance in the true religion from an earlier age of mankind, whether Paul’s ancestors were themselves godly, which is only probable, or not; for he does not add, my. The memory of those who have preceded him, and to whom he is being gathered, deserted him, now ready to die. He even calls to mind Timothy’s grandmother and mother, ver. 5. This epistle especially is marked by something matured, gentle and affable.

3. Greatly desiring to see thee—He begins his invitation to Timothy gradually. Being mindful of thy tears—He seems not merely to ask of Timothy’s former tears at bidding Paul farewell (for tears usually called forth at parting, comp. Acts xx. 37), but of his tenderness of feeling. In this respect both were like-minded: ch. xx. 19, note. Tears, the flower of the heart, indicate either the greatest hypocrisy or the utmost sincerity. Ridiculing tears is a proof of the depravity of our age. That—Construe with to see thee.

4. Receiving a remembrance—[Eng. Ver., when I call to remembrance.] Some outward occasion, or message from Timothy, had reminded Paul of his faith. Ammon. says, ἀνάμνησις is when one is called to the remembrance of things past—διάμνησις, when they are suggested to him by another. [But this idea is groundless here.
Faith—Among all Timothy's virtues, faith best bespeaks Paul's purpose in this epistle. Dwelt in—This word implies that the word of grace reaches. First—Perhaps before Timothy's birth. So far Paul's parents have not mentioned. Grandmother—The memory of the dead friends, especially to those near death, and to the posterity of Eunice, seems to have been recalled by Timothy, being long with him. Lois seems to have been the mother of Eunice, and both were dead. Mother—She had married a Greek. Eunice—This name is found in Hesiod's Theogony. 6. Wherefore—Namely, because I have been reminded. 7. Spirit—that is, the spirit which God has given us for a spirit of power, not of fear, but of power. Hence believers testify in one verse in John xv. 26, 27. Fear—Eustathius says, ἰδιως ὑπέρ ἡμας, one that is afraid of troops of soldiers; or ἐν ἡμένων. (11) 12. [But the etymology is utterly fanciful.] Derivation quite accords with the sense here; comp. ch. ii. 3. That is, that of which the causes are within, rather than without. Fear within too much exaggerates the causes without. Timothy is always quite a matter of mind, but a courageous soul repels and overcomes outward causes. Of power—Power and love and sober-mindedness are the two extremes, but in a great love is between: the bond, and as it were the check upon both interacting the two bad extremes, dilution and rashness. Of power, see ver. 8, etc.; concerning love, ch. ii. 14, etc.; of sober-mindedness, ch. iii. 1, etc. [These gifts are preferable to miraculous powers. V. G.] And of love—Moreover love is even those in bondage, by expelling fear; comp. 1 John iv. 4. Of a sound (sober) mind—This is a verbal noun. The duty of a man is, to act with sober-mindedness, Tit. ii. 4, 6: and Tit. a young man, ch. ii. 22; 1 Tim. iv. 12. He is therefore a
Inquish all the advantages and pleasures of life, ch. ii. 4, and to
ve the thorns, whereby he may be entangled; Luke viii. 14.
Spirit teaches this; and he who learns it, is delivered from fear,
earthily embraces the testimony of his Lord. [But σωφρονισμὸς,
is correction; admonition of others, to become sober-minded.
But.]
Be not thou therefore ashamed—Shame is the companion of
if fear be overcome, false shame flees. Comp. ver. 12, 16,
Paul adduces his own example and that of Onesiphorus, add-
tamples of a contrary character in ver. 15. Of our Lord—A
Antonomasia [general designation for a proper name.] Else-
Paul either omits our, or adds the name of Jesus Christ. Now,
he says our Lord, he contrasts him with Caesar, whom his cour-
so called. [Rather the word our is a link between Timothy and
self, being about to speak of himself. Alf.] Nor of me—The
of God’s servants cannot be separated from the cause of God.
prisoner—Men are easily ashamed of prisoners, especially at
. But be thou partaker of the afflictions—Suffer afflictions, ch.
4, 5; and that with me and with the gospel. Power—This,
far surpasses all things, is described, ver. 9, 10; and at the
time the previous exhortation, ver. 8, is deduced from the sub-
t itself, and derives its strength from the following description,
9, 10. Of God—Jesus Christ and the Holy Spirit are men-
ver. 18, 14.
Who hath saved—By conversion, Acts ii. 47. The Father's
the Saviour’s grace, and the whole economy of salvation, for
opagation of which it is worth while to suffer and die, are well
bed. This salvation is not merely to be acquired, but applied,
se it is so closely connected with the calling. All that is
, under xarά, according to, actually precedes salvation
calling. Salvation and calling, in fact, follow. If one comes
the state of being called, this is already the beginning of his
salvation; in which sense calling is a part of salvation: salva-
t the whole, but both are very closely connected. The very
by the Shepherd precedes the hearing of the Shepherd’s
by the sheep. With a holy calling—Which is entirely from
and claims us entirely for God. The holiness and Divine origin
is calling is afterwards more fully described, especially as the
his own excludes our own works, His own—Rom. ix. 11;
i. 8: 1 Tim. vi. 15, note. Given us—Before we existed, it
t to us, the Mediator even then receiving it. In Christ Je-
The name Christ is very skillfully put first when the old economy
is mentioned; the name Jesus, when the new economy is
Before the world began—Tit. i. 2; Rom. xvi. 25, note.
10. Made manifest—Those remarkable words, the app
brining to light, agree with this. Appearing—In the
merely his coming is here meant, but the entire stay of Ch
men. Death—The article is used here emphatically. Pa
it were, directly abolishes death. Hence the soldier of Ch
no longer fear death. [Transpose to read Χριστίου Ιησοῦ.
sus. Tisch. (not Alf.)] Brought to light—An abbrevi
sion: implying, and has procured for us (to be supplied fr
thetic expression, who hath abolished) and has brought be
pel; comp. Eph. ii. 17. Life and immortality—A Heli
mortal life. Through the—we may construe thus: φανερ
ρης—(xai) διὰ τοῦ εὐαγγελίου, made manifest by his appea
by the Gospel.
11. Of the Gentiles—Construe this with preacher and a
There are three names, preacher, apostle, teacher. I. Pr
preacher is even in one and the same place. II. An ap
about everywhere; but he would have discharged his apo
if he had once declared his message. III. Teacher. He
diligence and perseverance in teaching; whence arose su
12. I suffer these things—These misfortunes happen to
—Confidence as to the future drives away shame. Whom
qū, whom, not ῥίμ, [who he is, in whom]. I know him,
have trusted, although the world knows him not. I have
And committed to him my trust. Here the faithfulness
plied; comp. ch. ii. 18: his power also is presently me
am persuaded—Rom. viii. 38. Able—Against so man
My deposit—[Eng. Ver., that which I have committed w
There is one deposit which, committed to us by God, w
keep, ver. 18; comp. ch. ii. 2, commit: there is another c
mitted to God by us, and mentioned here, he keeps; and
portion. Paul, with death close at hand, had two trus
committed to the Lord, the other to Timothy. Keep—Ev
That—Ver. 18, ch. iv. 8. [Against—Not merely unt
Hut., Alf.]
18. Pattern—[Gr. ἐκποτισμόν. Render, have an ensau
healthy words, which, etc. Alf.] Ὑποτισμόν, I revol
Therefore Paul wishes that what Timothy had once heard
always kept in view, and remain impressed on his mind.
outward profession must derive its strength. Paul set
thy faith and love: let Timothy express and represent faith and love. Hold—A word suited to the context, which relates to a trust. He uses ἠχε, hold, not ἠκες, thou holdest. Nor did Paul intend as a teacher to give Timothy a summary of sound words. Thou hast heard me—Comp. ii. 2, where thou hast heard of me occurs with the words differently arranged. Here indeed, ver. 18, Paul's authority is urged as a reason for holding it the more; hence from me is put first. But ch. ii. 2, thou hast heard and commit are the antithetic words; hence thou hast heard precedes. In—Construed with ἠχε, hold: comp. 1 Tim. iii. 9.

14. That good thing which was committed—Namely, the sound words which I have committed to thee; comp. ch. ii. 2. By the Holy Ghost—He is the earnest of the heavenly trust, which he who keeps, so keeps the trust committed to him; whence his indwelling is urged upon us.

15. [All—Not without exception, ver. 16–18. Alfr.] Have turned pay from me—At Rome, ch. iv. 16. In Asia—They therefore returned thither. Not so Timothy, although he was also in Asia at Ephesus. Phygellus and Hermogenes—One might perhaps have thought that these would be more steadfast than the others.

16. Give—He does not invoke evil against the inconstant, ver. 15. He prays excellently for the steadfast. The apostle is affected. He means to say Onesiphorus acted nobly, but his emotion gives the positive statement the form of a wish. Mercy—Onesiphorus had sounded in works of mercy. The Lord—Christ. The house of Onesiphorus—At Ephesus, ver. 18, ch. iv. 19. Onesiphorus himself was absent, or was then dead. Paul therefore honors the survivors by his wish, nay, also Onesiphorus himself, ver. 18. Often—At Ephesus and Rome.

17. And found—By Divine aid. A great thing in so great a city, where not many would care for the prisoner Paul. Find, in ver. 18, corresponds to this. He found me in so great a crowd: may he find mercy in the last general assembly. A similar allusion occurs twice, ch. ii. 9, note.

18. Grant—A pathetic Anaphora [repetition of a word in beginnings.] To himself—[Eng. Ver., unto him.] An antithesis to his use. The Lord—Christ, for whom he did this. Of the Lord—The me Christ, who shall reward him. The noun for the reciprocal ononu, with emphasis, as Luke xi. 17, note; 2 Thess. iii. 5. Ministered—Even after my departure; 1 Tim. i. 3.
CHAPTER II.

1. Thou—He proceeds to exhort him; ver. 8, ch. ii. My son—An argument for Timothy's imitation of Paul, viz., spiritual relationship. Be strong—i. 7, and show thyself in the grace—The com- incites and strengthens us even for special duties. It is and stimulus.


3. [For σῶσεκαὶδιδήσασθαι, thou therefore endure have συγχαρώθησαι, suffer hardship with (me). Also transpo- Χριστὸν Ἰσραήλ, Christ Jesus. Tisch., Alc.] An Anaphora of words in beginnings]; comp. ver. 1. Timothy is called duties; comp. ver. 2.

4. No man—The word abstain is recommended in this tain is added in the next. That warreth—Do with all what thou doest. With the affairs of this life—In which and workmen, are involved. May please—Being entirely a soldier's duties.

7. Consider—Understanding is a divine gift; to cons part of a noble-minded man. Paul says this, if you comp with ver. 5. If the husbandman (Timothy) have labor ought first to partake of the fruits (in which Christ's abound, ver. 8, 11, 12); but if this were Paul's whole m would have said, τὸν μεταληφθηκέναι, δεῖ κοπιῶν, he who must labor. Therefore from this seventh verse we may greatly rather different thought is here involved, amounting to the trained Timothy's mind, i. 6; therefore fruits are chiefly from Timothy. Thus Paul does not openly require, as in with dull men, that Timothy should nobly acknowledge at the duty, but ambiguously and enigmatically; and this t three figures taken from the soldier, the wrestler, the ha [For δῶσε, give, read δῶσε, will give. Tisch., Alc. Ren Lord will give, etc.] For the Lord give thee—The meanin give; thus consider and for are connected; but affection a pression of feeling. The Lord—Christ. In all thing
7. Given him understanding in many things: this being assumed, as Paul says, May he give it in all things.

8. Remember—So that thou mayest follow. Paul, as usual, animates his own example by Christ's. Was raised from the dead—An abbreviated expression, that is, Who died and was raised from the dead; so we, ver. 11. ἐκάθισεν, according to, depends on these words. The seed of David—He wishes Timothy to attend to this one genealogy, which goes to prove that Jesus is the Christ.

9. Wherein—in the Gospel. I suffer trouble—Ἄμωμόροιος, an evil-doer, is akin to this. I suffer evil, as if I had done evil. Bonds—not bound, is kindred to this. As an evil-doer—With danger of death and with disgrace. Is not bound—That is, progresses without discouragement. [The hands are bound; but not the tongue. Comp. ch. 17. Acts xxviii. 31. Chrysost. in Alf.]

10. Therefore—Because the Gospel runs while I am bound. Salvation—with glory—There is an exquisite propriety in the words: salvation, the deliverance from evil, is for those who receive faith: αἰών, glory, the abundance of blessings, is for those who reach the αἰών. Acts ii. 47; Rom. viii. 24, 21: [comp. Ps. lxxxiv. 12.]

11. Be dead with—The σύν, with, occurs thrice: viz. with Christ: ἐκτὸς, be dead with, said of those that hope for life.

12. We suffer—The present, and in this place something more significant, and far-reaching than to die: therefore also there is a record besides life, the kingdom. If we deny—With the mouth. If we do not believe, with the heart, follows in the next verse. The denial precedes, for it extinguishes the faith which had existed. He abideth faithful—Christ.

13. Abideth faithful—This expression, on comparing with it, He shall deny, most sweetly and unexpectedly affects the believing reader, who is not to be denied: He remains faithful to himself, viz. towards those who are unlike him. [It is therefore our own fault, 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 one, who both rewards the godly and takes vengeance on them that hate him. He cannot—This impossibility is worthy of our praise: I. xlii. 22.

14. Of these things—Which thou hast heard of me, ver. 2. Put remembrance—Those, over whom thou presidest; Tit. iii. 1. Before the Lord—Comp. 1 Tim. v. 21, note. Strive about words—The meaning is not a battle about words, but a battle carried on by words, 1 Pet. 23, 24, about very important matters, ver. 17, 18. Comp. Acts
xviii. 15. To no profit—Gr. εἰς οὖν καθήμεν. Supply is. The accusative absolute, as in Luke xxiv. 47. ἔδρα, for use, ver. 21, corresponds to it. To—They are not only possible, but also injurious and subversive. Ἐξι, to, expresses sequence, as in 1 Thess. iv, 7, not to uncleanness. So opposed to edification.

15. Study—A word suited to the character of the word. Thyself—An antithesis to the work of which workman is word. Approved—Approved unto God; not reprobate good work, Tit. i. 16, but having his work perfect. James chius: δόξαμον, useful, perfect. A workman that needeth ashamed—Whom thy own conscience cannot shame. The quoted by Priceus explains διαφαίνομεν by παρθένου, speaking freely; comp. Phil. i. 20. Rightly dividing follows who will extend the word of truth among others. Rightly Here many think that the idea of cutting is implied [as rightly dividing]; but the Vulgate translates it, rightly excellent rendering; comp. Sept. Prov. iii. 6, xi. 5, ὁδοὺς, just as in Latin, secare viam, to travel a road. the meaning of Paul is, that Timothy prepare a strong for the word of truth, and walk himself straight for- ing to this line, turning neither to the right nor to the teaching no other doctrine, 1 Tim. i. 3; and in this ver- tithesis of the word, will go forward, [Eng. Ver., increas is more clearly perceived. [The meaning seems to be sin rightly; truthfully, without falsifying. Hnt., Alf.] The w—The antithesis presently occurs, εἰσορώμενα, babblings, the first part of the compound, signifying empty is opposed to the last part, involving loudness of voice, is opposed to the word.

16. But the (babblings)—[Eng. Ver. does not render So ver. 21, 22, by Anaphora [repetition of words at Therefore profane vain babblings, which foster great from questions about worthless things; the former are per- lant useless, Tit. iii. 9. Shun—The same word, Tit. which περι elegantly means the same thing, as in περιγίνουμαι [I am over and above, I overcome, I get the another] denotes the act of separating and overcoming; the state. Timothy had never entangled himself; therefor horts him to steadfastness: remain thou separate. To m-ness—So ἐπὶ πλεῖον χαίας προβαίνειν, to advance more in
2 Timothy ii. 19.

2 Tim. Siculus. They will advance—[Eng. Ver., increase]—Namely, those who utter such vain babblings. To this subject also refer their, v. 17. It contains a Mimesis [use of an opponent's words in rebuke or refutation] as afterwards in the phrase will eat. These men think they are advancing in sacred things. The future is used literally; for it is a prediction, as in will eat in the next verse; comp. iii. 1.

17. Hymenæus—Who was pertinacious; comp. 1 Tim. i. 20. And Hilleus—His companion.

18. The resurrection—Perhaps these Ephesians had taken a precept from Paul's own epistle to the Ephesians. Eph. ii. 6. Clement of Alexandria says, that the defamers of marriage interpreted the resurrection, Luke xx. 35, referring to this life. [So the hope of eternal life was taken away. V. G.] Overthrow—The figure is from foundation, a house; see the following verses.

19. [Render, Nevertheless God's firm foundation standeth. Eng. ver. is ungrammatical. Alf.] Indeed—[better Eng. Ver., nevertheless]—sure—The antithesis is, overthrow, ver. 18; add by all means the note on 1 Tim. iii. 15. Indeed has its conclusion in the δε, but, ver. 20. The foundation of God—Hebr. γῆ, foundation, that is, the subject at issue; for example, in a contract. The foundation of God, on which his people depend, so that they cannot be overthrown, is God's immoveable faithfulness. [Rather, the church, founded by God. Hut., Alf., etc.] Standeth—It is said to stand, for to remain unmoved, as a sentence is said to stand. The Lord depart presently corresponds to it. Paul expresses the meaning in φυντ, to be sure. Seal—Sentences used formerly to be engraven as seals. This—to which the remainder of this verse refers. The Lord knoweth—God has looked upon and knows them that are his, and draws his saints near to him, Num. xvi. 5. He knows his own love, and ceases not to know them, but always keeps them his; and his φυντ, he will make known, Num. xvi. 5. And—Observe, says Stitt, that according to Paul, some words were written on both sides of the seal; for on the one face of the seal these words are read, the Lord knoweth, etc.: but on the other, let him depart, etc. Depart from iniquity—Num. xvi. 26: be separated from the tents of these wicked men. Paul uses the abstract, iniquity, for the concrete; comp. v. 21, if a man by purging himself shall go forth from these; and at the same time he refers to that passage of Is. lxi. 11, Depart ye, Depart ye, touch no unclean thing; be ye clean that bear the vessels of the Lord. The Imperative, let him depart, pronounced
in the name of God, implies power to depart, and the blessedness of those who depart. *Every one that nameth*—The name of his Lord: comp. Acts xix. 13, note. That is done by Jer. xx. 9, and by celebrating his name, Ps. xx. 7. *The name of the Lord, on the Lord knowing none save his righteousness,* comp. Matt. vii. 22, 23. [For Ἰσοροίαν, Ἰσοροίον, the Lord. Tisch., Alf., etc. So Beng.]

20. Great—Such is the Church. Of gold and of silver materials, hard, able to endure fire. Of wood and viler materials, fragile, and fearing the fire. Some—Some, those of gold, to honor; but the latter, those of silver, to a quite a different purpose. Even the gold vessel may be useful in dishonorable purposes; the wooden one, to such as are unable to do that which requires a finer material. But that does not readily happen in a well regulated household. The members of the Church inferior in gifts and degrees of faith and instruction are not vessels for dishonor, nor should any one despise himself from these.

21. If a man therefore—As Timothy. Purge himself—By purging himself, shall go forth from the number of the unclean vessels. The active voice with the reciprocal pronoun makes the most unrestrained power on the part of believers. Alas! God’s own and entirely devoted to him. [Omit καὶ, and.]

For honor—prepared forms four clauses, of which the third is explained by the second, the third by the fourth. Therefore connects these two pairs. Comp. iii. 17, perfect—thoroughly. The Master—God, whose house Paul in his epistles to Titus speaks of as the church. Every good work—Ch. iii. 17; Tit. i. 16.

22. Youthful—In which young men indulge, 1 John 2:26. And which injure the purity of heart, mentioned presently. Paul had formerly warned Timothy against old wine, and against the drinking of water, 1 Tim. iv. 7, v. 23; nor did he allow him against the other extreme, youthful lusts. Righteousness is put first, in opposition to iniquity, ver. 19. With—Comme peace. [But Eng. Ver. puts a comma after peace.]

Zeal, party is holy, Rom. xii. 9; 3 John 11. Them that call me note on ver. 19; Acts ix. 14. The Lord—Christ. Purge. Lusts are hostile to this purity; righteousness, peace attend it.

23. Foolish and unlearned—For thou shouldst instruct and be wise, iii. 15: comp. foolish, Tit. iii. 9. Strifes—Troubles.

24. Must not strive—Should not be a bitter controversi
apt to teach: patient, instructing—A Chiasmus [cross reference].

Towards all, the servant of the Lord should be gentle, so he will be to teach; towards adversaries, he should be patient, so he will be to instruct. He should neither attack nor resist; he should be gentle, lest he should occasion evils; and patient, that he may endure.

Apt to teach—This implies not only competency and readiness in teaching, but even especially patience and diligence. For we hold fast, Tit. i. 9, note, and that too with gentleness, James iii. and perseverance, Acts xx. 31, in all long-suffering and docile, below, ch. iv. 2. Patient—Enduring evils. Zeal is sometimes试题, gentleness always.

If peradventure—Gr. μὴχωρίς. Μή, interrogative: with this exception, if at any time, etc. God will give them—For human power cannot. A motive for patience. [He who tries to use violence, is so much the less successful: nor yet should he yield sluggishness. V. G.] Repentance—This precedes acknowledgment. To do síc, at, in the next verse.

May recover—This depends on if peradventure: if they may awake, shake off sleep. Out of the snare—Two evils, captivity and sleep. Good things, awakening and deliverance. An abbreviated expression. Taken captive—Luke v. 10; taken captive willingly. By him the servant of the Lord. [But this cannot be, as αὐτοῦ, him, but refer to διαβόλον, the Devil. Hut., Alf.] Where God goes before, ver. 25, the work of his servant is successful. God rouses: his servant rescues them. At his—Construed with, they may recover.

Out of, marks the starting point, síc, to [Eng. Ver., at] the goal. Former is, oppose themselves, ver. 25, and the snare of the devil, 26: the latter is the acknowledgment of the truth and the will of God. His—God’s. [Rather, the devil’s. Hut., etc.] Will—Which entirely free, and frees; 1 Pet. iv. 2. The opposite is, from the e. Paul himself was awakened to the will of God; Acts xxii. 14.
CHAPTER III.

1. But know this—[Eng. Ver., this know also.] The apocrypha, clearly, 1 Tim. iv. 1. In the last days—which had already in view the future, ver. 5, end. A similar expression is found at 2 Pet. iii. 8. Shall come—Unexpectedly. The future, in respect of the grace of God, the consummation of the church, and the second coming of the Son of man. The coming of the times of the apostles was their chief concern. Perilous times—When it will be difficult for you to act according to your duty.

2. Men shall be—Such shall be of higher rank and more influence in the Church than ever: ver. 5. They shall be worse than those who had abused the light of nature alone, Rom. vii. 19. Where we explain in the notes, much which is here repeated of their own selves—The first root of evil. Covetousness—The prime root. Disobedient to parents—The character of the time. Youth gathered especially from the manners of the young. Ubi leges, leges. The obligation of a grateful mind is next to filial duty.

3. Incontinent, fierce—At once both yielding and harsh to those that are good—Its contrary is a lover of good. See note 3.

4. Heads—Rash, headstrong in action, etc. High-mindedness, vi. 4, note; as if one should be so suffocated with smoke, that longer sane. Such does pride make men. Lovers of pleasure—The epithet of the Epicureans. Pleasure destroys the love and fear of God. Such are our Epicureans.

5. Form—The outward appearance, not without some principle of godliness. [Having repudiated the power—not the will.] Eng. Ver. Alf.] Turn away—Τρέπεται, he turns, is evicted, who flees perchance; ἀποτρέπεται, he turns away, of one, draws, and voluntarily shuns any one. Eustathius.

6. Of this sort—See the preceding verse. Such—He chooses them out. They which creep in—Privately. Silly women, presently described as like those (in ver. 5). With diversions to the mind and of the flesh: iv. 3. Even this variety delights, ver. 6.


8. Jannes and Jambres—Euseb., i. 9, Pámp. Evang., i. 9. The following passage from Numenius, a Pythagorean philosopher, and the words Jannes and Jambres, understood to be Egyptian sacred scribes, are the names of no small skill in magic, when the Jews were driven out of Egypt. Jannes and Jambres were notorious names in Paul’s time; they were very often mentioned in the ancient books of the E.
of the chief magicians among the Egyptians. The very acute
Her, according to the Abyssinian language, interprets Jannes, a
or trickster, and Jambres, a juggler; for he thinks, that the
allatives were changed into proper names in time. Certainly, if
were simply proper names, we may believe that they were for-
y intermediate terms, indicating the profession of the art itself;
Acts xiii. 8. Withstood Moses—By rivalling to some extent
wonders. Resist—The opposite is, shall suffer persecution, ver.
Reprobate—Having no power to prove: comp. Rom. i. 28.
They shall proceed no further—Not so as to seduce others, al-
gh they themselves, and those like them, shall proceed to worse,
13. [But in ch. ii. 16, 17, we are told that error shall extend. But
he is looking to its final extinction; as Chrysost. "Even though
flourish for a time, it shall not abide to the end." Hut., Alf.]
a malice goes deeper when it cannot extend itself. Folly—
ugh they think themselves wise. Their—Ex. vii. 12, viii. 18, ix.
A very severe punishment is denoted by the apostle's moderate
expression, concerning a well-known fact.

1. But thou—An antithesis: so again after new descriptions of
ver. 14, ch. iv. 5. Thou hast followed—[Eng. Ver., fully

Timothy became Paul's companion after the persecutions
mentioned, Acts xiii. 50, xiv. 5, 19, xvi. 3. This word is ther-
well used here, as in Luke i. 3. So Antiochus of his son: I am
shamed that he, understanding my mind (Gr. following); 2 Macc.
7. Purpose—His purpose for the future closely follows his mode-
l; comp. Acts xi. 23, note; and long-suffering closely follows
a, as in Heb. vi. 12: patience follows love, as in 2 Thess. iii. 5.

oh great, shows the importance of the subject: 1 Macc. v.
I heard the valiant and warlike deeds, how great things they did.
Persecution—The noun repeated after the interposition of
her adds clearness and weight to the remark. Persecution and
艰辛 are species and class: persecution is properly, when one is
en from city to city, or when they try to seize him in his flight;
affliction is any calamity in general, as, when Paul was stoned,
I endured—The mark of an apostle. Delivered—Another
, to be miraculously preserved; Ps. xxxiv. (xxxiii.) 17, He de-
d them out of all their afflictions. The Lord—Christ.

3. Yea and all—All, and they only. The third mark, to have
ctors; so far should persecution be from offending any one.
persecution begins, it does not yet appear that that is the mark
a apostle: it at length appears from the help, and endurance.
In this, however, is the third mark of an apostle: patience in the apostle's eyes; he prefers it to all the others. Things may be taken from a man, so that he may be ruined; but when he has patience all things are restored. Hence Timothy might at the same time infer that he would have persecution. There is a similar transition from Paul to all ch. iv. 8. That will—Gr. ἄνθροπες. Consider therefore whether you are willing; comp. intending, Gr. ζητοῦμεν, xiv. 28. But persevering will has a beginning. Live godly—The whole energy and life devoted to Christian piety, Phil. i. 21. Live—To pass. ii. 14. In Christ—There is no godliness out of Christ Jesus. Indeed the world easily wears a mask of religion which is not religious itself; but the piety which flourishes directly from Jesus Christ is very hateful to the modern Christians, who are without any piety good, as it was to the old Jews. V. G.] Shall suffer persecution. Nor will they refuse it, Gal. v. 11. They shall wax worse and worse answers to this future.

13. Evil men—The antithesis is godly, ver. 12. These μακάριοι, with a middle significance, who permit themselves to begin evil, lead to the Seducers—Enchanters, like those of Egypt, ver. 8. The νεκρονες, seducers. Shall wax—So that no one will persevere but they will persecute the godly. Deceiving and being deceived, who begins to deceive others, the less easily recovers himself from error, and the more easily embraces others' errors.

14, 15. But thou—Whatever they may do. He resumed what began to say at ver. 10. Hast been assured of—Πιστούς, things or a mind: en olēs ἐπιστολῶν, and because thou hast been faithful and firm [out of the Scripture, ver. 15. V. G.] Sept., Ps, lxxviii. 8, 37, where πιστοῦσας, to be steadfast, corresponds to ψωτιμα. Knowing—and because thou hast known—Etiology [assigning of a reason], of which the first part refers to the things which thou hast learned, the second to thou hast been assured. A similar construction, ἔπαθεν διεκείει, because—the same, John ii. 24, 25; also ἐπιτύμηνες—καὶ διεκείει, knowing—and because—xxii. 29. [But this is wrong, and Eng. Ver. connects knowing of whom—and (knowing) that, etc. So Huf., etc.] Paul, an approved teacher, ver. 10, 11.

15. And—Even after Paul's death, Timothy is the more the Scripture. Paul does not bind Timothy to himself alone. He joins him who, however mature, was his son in the faith, teachers by whom they have been trained, that they admi
and their circle which is afterwards presented to them from Scrip-

Sometimes slothful mental satiety and self-complacency steal
men under the name of steadfastness and sobriety. From a
—Tender age is best adapted for being assured, so that faith may
ripped upon it, diffusing firmness through the whole life. The
Scriptures—The books of Moses and the prophets. For these
ed when Timothy was a child. Thou hast known—By thy mo-
s instructions, ch. i. 5. Which were able—[But Eng. Ver., are
is correct. So Hut., etc.] The particle receives a preterite force
thou hast known. This ability expresses sufficiency and perfec-
Thee—As if they were written for thee alone. To make wise
grand expression. The antithesis is folly, ver. 9. Unto sala-
Thine and others'. Through faith—The unbeliever does not
we wisdom and salvation. Through is construed with salvation;
er with make thee wise. Alf.]

All Scripture—The sacred Scripture, in all its parts. All
's latest epistles as much as possible recommend the Scripture.
by inspiration of God—This is a part, not of the subject (for
Scripture Paul means, is evident in itself, as elsewhere, so here),
of the predicate. But Alf. takes it as subject, every scripture
by inspiration of God is also profitable, etc.] It was divinely
red, not merely while it was written, God breathing through the
ers, but also while it is being read, God breathing through the
pture, and the Scripture breathing him. Hence it is so profitable.
Doctrine—Doctrine instructs the ignorant; reproof convinces the
ng and prejudiced; correction recalls a man from wrong to right;
ng [Eng. Ver., instruction] in righteousness positively instructs,
i. 24; Sir. xviii. 13.

May be perfect—In his duty. The man of God—1 Tim. vi.
note. Unto all good works—The kinds of such works are enum-
ated, ver. 16. For the man of God should teach, reprove, correct,
or instruct; comp. iv. 2. [But this is too limited. Ver. 16
what Scripture accomplishes, not in duties towards others, but
the man himself who uses it. The phrase, every good work, is
ral. Hut.] Thoroughly furnished—By Scripture. He should
orously perfected, then he will be perfect. To become and to be

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CHAPTER IV.

1. [Omit ὁβῶς, therefore (I). Tisch., Alf.] Therefore drawn from the whole of ch. iii. I—Whom thou knowest: 14. [Omit τοῦ Κρίσιν, the Lord, and read Χριστοῦ Ἰησοῦς. Tisch., Alf.] The quick and the dead—Paul's near, while Timothy was to survive. [For κράτος, at, read Tisch., etc. Render, I adjure thee before God, etc., and appearing and kingdom, etc. Alf.] At—Then when he sheweth xara, at refers to time, Heb. i. 10. Appearing—Ἐνωδεμένα, is a Hendiadys [i.e., appearing of his kingdom]: ἐπαρεσία, is the revelation and rise of the kingdom, 1 Tim. [An error; each has place in the adjuration. Alf.]

2. Be instant—Urge. In season, out of season—Gr. ἀνθροπικη. Priceus understands the word as it were proverbially, assiduously, or at every time, and has collected numerous examples all of which involve the same principle. This is the meaning: Be instant at ordinary and proper times, and be whether it suit thyself and thy hearers or not, night and day. xx. 31. Reprove, rebuke—The conjunction is appropriate. All these things do no violence to long-suffering, but require doctrine—Ch. ii. 24, note.

3. Will come—And now is, ch. iii. 1, note. Doctrine crete follows, teachers. He who despises sound doctrine, sound teachers; like teacher, like pupil. LustoIn which unwillingly interrupted by true teachers, and which they reason by the sweetness of laxer doctrine. Shall they heed ἐπιστολήν. A weighty compound, denoting abundance delights those who have itching ears.

4. Having itching ears—Man's ear does not brook to oppose the lusts of the heart.

5. Watch in all things—In all circumstances, so as not asleep. So περιποιιά, in all things, Tit. ii. 7. The word iii. 1. Do—The journey to Paul is especially included. gelist—A magnificent term. Fulfil—Gr. πληροφορίαν [make full proof of]. By resisting those and coming to the same word occurs, ver. 17.

6. For I—A cause which may influence Timothy to due departure and blessedness. The end crowns the work. the time was indicated to Peter, 2 Pet. i. 14, so to Paul.
7. That good fight—[Eng. Ver., a good fight]. Comp. 1 Tim. vi. 2, note. The faith—The thing, twice expressed figuratively, is now expressed for the third time without a figure. I have kept—To the end, Rev. ii. 10.

8. Hencethrough—What a delightful particle!—the decisive moment. Paul, as befits the moment of his departure, contemplating his three states: 1. the past, I have fought; 2. the present, there is laid up; the future, the Lord shall give. There is laid up—All hardship and danger being for ever overcome. Righteousness—For which I have fought. The righteous refers to this. The crown—[Not as Eng. Ver., a crown. Alf.] The crown was bestowed after wrestling, running, fighting. Shall give—The word righteous accords with this, Thess. i. 6, 7. The Lord—Christ. Of whom also, ver. 1, 14, 17, 22, speak. In that day—Whether Paul was aware of the first resurrection, and claimed any such thing for himself, I do not know. That day is the last—the day of the general judgment. The elect will then at length receive a large accession of glory, 2 Cor. v. 10; passage which should be understood generally. There is nothing to prevent the partakers of the first resurrection from receiving a crown also at the last day, and from being commended anew in that general assembly. The brethren, Matt. xxv. 40, will be much fewer than the others who benefited them. Therefore the favorable sentence passed upon those brethren is assumed. To me—Individual application. To all—This heightens Paul’s joy; it stimulates Timothy. Paul had won many of these. That love—Gr. ἡγαπάωντι. This is more imposing in the preterite, than ἡγαπών, having loved, ver. 10; where see a sad antithesis. This desire of the Lord’s appearing assumes the whole state of sincere Christianity, especially with. A change of the consequent for the antecedent. Appearing The first and the second.

9. Do thy diligence—This is repeated, ver. 21. To come unto me What Paul has hitherto intimated, he finally, in the conclusion, states openly, ver. 21. Timothy was both to be a comfort to Paul the martyr, and to be strengthened by him, and afterwards was to carry on the work of the Gospel, perhaps, for a little time at Rome. It is reported that he became a martyr at Ephesus.

10. [For—Paul is almost deserted. V. G.] Unto Thessalonica—A Scholiast in the Medic. Library, reads, and became there (at Thessalonica) an idolatrous priest, of which I have read nowhere else.” St. Jerome. Galatia—This reading seems to have crept in here owing
to its rhythm with Dalmatia. Good authorities have \( \text{Paul} \) and some who retain \( \text{Galatia} \).\( \text{Galatia} \), refer it to West European Galatia, that is, Gaul. Titus—He therefore departs for Crete, after arranging affairs, Tit. i. 5. These persons had attended or visited Paul.

11. Luke—Luke has not brought down the Acts of the time of this period. Only—He is speaking of his companions and friends were present: ver. 21. Profitable—More than brev. xiii. 18, xv. 88: comp. Philem. 11. Demas apostatizes: he covers himself: but he, who had gone away in an easier undertaking, should now be present in more serious difficulties.

12. Tychicus—Whom Timothy might set over the Colossians. Paul leaves this to himself: comp. Tit. iii. 12.

13. The cloak—Some take it for a book-case (book-bag), but the case would not be named separately from the books. [T]his is doubtful, most probably cloak. So Alf., De W.] I left—might perhaps have been taken from Paul at Rome, where he attacked him, if he had brought it with him. Now when he desired to bring it, personal security is distinctly promised.

With Carpus—The man must have been very faithful, to whom the apostle would confide this most precious trust.

14. Did me—At Ephesus, or even at Rome. Reward—\( \text{Tisch} \).) after Lachmann, reads \( \text{ἀπόδωσιν} \), will reward, but it is doubtful, most probably gives. The wish of the common reading makes no difficulty; it is not personal feeling (see ver. 16.), but seal for the book. The apostle knew that he would not be unavenged; he then speaks of the quiesces in the Lord’s judgment. Much—Therefore he will... Our—Believers have a common cause: and Timothy was Paul’s companion. This adversary was where Timothy was, where Paul had been, at Ephesus; Timothy must beware.

16. First—It was now therefore the second; in which Timothy to be present with him, and is confident that the Lord will stand by him, that he may prevail. Stood with—The \( \text{ποιμ} \) cates that they were in no great danger. [\( \text{All} \)—How l. V. G.] Forsook—From fear. It may not be laid to the charge, preceding the verb, intimates, that it will be... those who had deterred the godly.

17. Notwithstanding the Lord—The more on this account... with me—Gr. \( \text{παρέστη} \). This is more than \( \text{παραγίνεσθαι} \), a sent. Strengthened me—The opposite is, forsook. That single occasion is often of the greatest moment. All the
of whom Rome was the capital. *I was delivered out of the mouth of
the lion—Ps. xxii. 22, save me from the lion’s mouth.* We may sup-
pose 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 figure; for he would have said, *from the mouth of the
lions,* if he had literally meant beasts. *I was delivered,* he says, not
"delivered me, because, that the Lord had done it, was not outwardly
apparent.

18. [Omit the first xai, and. Tisch., Alf.] *And—Hope argues
from the past to the future. Shall deliver me—Paul takes everything
a good part. Does he live? He has been delivered. Shall he be
beheaded? He will be delivered by the Lord. Evil work—The an-
thtesis is, his. [The evil works are especially faint-heartedness and
apostacy. Alf.] *And—A sweet conjunction. He is the Lord, and
the Deliverer, 1 Thess. i. 10; and Saviour, Phil. iii. 20. He removes
evil, he confers good. Will preserve—This word was in Paul’s mind
from the Psalm quoted above. Kingdom—Better than Nero’s. To
hom be glory—The very hope produces a doxology: how much more
the realization!*

20. *Erastus—Trophimus—The reason why these do not send salu-
tations, is implied. Abode—While I was traveling. Paul’s second
imprisonment was not long; for he wrote these things a short time
after his journey, a little before his death. At Corinth—His native
country, Rom. xvi. 28. [I left—Therefore Paul had returned from
Asia to Rome not very long before. V. G. The word left implies
a earlier companionship. De W.] At Miletus—Miletus was near
Thessalonica. Whether Timothy was aware of Trophimus’ sickness
or not, still Paul might have mentioned it. And perhaps Trophimus
accompanied Timothy afterwards to Rome. The Scholiast on this
passage in Porcius says: Trophimus, Aristarchus, and Pudens, after
suffering severely with the apostle in the persecutions, were at last
beheaded with him.

21. *Before winter—Formerly, during the actual winter, navigation
most ceased; and Paul’s martyrdom was near. To come—He is
invited by the mention of Eubulus, etc., who were with Paul, and
were notwithstanding alive. And Linus—He is put third, he was
not yet a bishop.

22. [Omit Ἰησοῦς Χριστός, Jesus Christ. Tisch. (not Alf.)] *With
you—Ver. 19. [Omit ἄμην, Amen, and the whole subscription
Tisch., Alf.]
C H A P T E R  I.

1–8. Paul—A title suitable to Paul’s character and the situation of Titus. [Transpose Ὑσιανοῦ Ἰησοῦ. Tisch., Alf.] Acc. Comp. xαρὰ, after, ver. 4, 9; 2 Tim. i. 1, note. It is a Christian duty to propagate the faith, Rom. i. 5. Faith—faith—How is the sum of Christianity; and these two words should regard in all things, and avoid everything else; comp. 1 Tim. i. 5, iii. 15, 8, 10. God’s elect—For whose sake we should do all things, 2 Tim. ii. 10. The elect were of the Jews and Gentiles, their faith was common, ver. 4; 2 Pet. i. 1: of the former tribe of the latter, Titus.

2. In hope of eternal life—Ch. iii. 7. Hope refers to the Which—Life. That cannot lie—The foundation of our Before the world began—The promise of eternal life is contained in the title, the God of Abraham, etc. An explicit reference to men is here implied. See Gen. iii. etc. The eternal and the creation and the fall.

3. Times—Χρόνοις, seasons, were longer than these.

4. Common—Otherwise Titus, who was a Gentile, would have lost of it. [For ἐλεος, mercy, read xατα, and, (supplied in Tisch., Alf.)]

5. For this cause—The divisions of the epistle are four.
I. THE INSCRIPTION, i. 1, 2.

II. THE INSTRUCTIONS to Titus, to this effect:
(1) Ordain good presbyters, 5, 6.
(2) Such are needful among the wicked Cretans, 10, 11.
(3) Reprove them sharply and admonish them, 13, 14.
(4) Teach old men and women, and young men, showing
themselves 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 intro-
duced, 11–14, 15.
(5) Admonish them to obey magistrates, and to show gen-
tleness to all men; wherein the same motive is re-
peated, 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 admo-
nition to attend to some necessary matters, 12, 13.

IV. CONCLUSION, 15.

[In Crete—Now Candia, a populous island. V. G.] The things
that are wanting—Which I could not accomplish when there, because
of the shortness of my time. Set in order—Gr. ἐπιδιωκόμοις. Paul
ἐπιδιωκόμοις, set in order. Titus ἐπιδιωκόςαν, completes the setting
in order. As—Paul had stated the qualifications necessary for pres-
byters; he now repeats them.

6. Faithful—[Believing.] How shall he bring others to the faith,
who could not bring his children? Of riot—Which would be wrong-
fully supported at the expense of the church.

7. [Bishop—Or overseer; see 1 Tim. iii. 2. Here plainly identified
with the presbyter or elder, ver. 5. Alf.] As the steward of God—
he greater the Master is, the greater should be his servant’s
virtues. Paul calls the ministers of the Gospel the stewards of God,
Cor. iv. 1, note. A bishop’s power, therefore, is indeed limited,
but not abrogated. 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 his bodily power, he
is not an instrument or a machine: the steward of God is not men’s
slave, not a drudge or a sutler; only let him be a true steward. Note
his remark in opposition to the false politicians, who desire the min-
isters of Christ, and the princes, whose name they abuse, and believ-
ers and all things, to belong, not to God, not to believers, not to themselves. Not self-willed—The antithesis is in ver. 8, hospitality; for a self-willed man neglects humble guests. He did, 1 Sam. xxv.; he cares for himself and his surroundings, others also he bids to keep their affairs and anxieties to themselves. Not soon angry—The antithesis is a lover of good. Not given to fire—The antithesis is judicious by reason and equity, not by violence. Not given to filthy lucre might be acquired in a matter honorable in the work-shop, in bargains and merchandise, in the episcopacy, ver. 11; 1 Tim. vi. 5; 2 Cor. xi. 12, 20; Phil. iii. 19; 1 Tim. 2 Pet. ii. 3. The antithesis is holy.

8. Temperate—Ἐξορθομένος, temperate, and ἀξιωματικός, incorruptible, sometimes taken in a wider sense; comp. Matt. xxiii. 25, opposite, ἀξιωματικός, incontinent, is clear, so that it was not to express it; and ἀπορφαία, incontinence, so far as it is opposite παραπόθης, drunken violence, would come less under Titus' eye.

9. Holding fast—One who holds fast, defends, zealously. This word the Sept. mostly translates the Hebrew verb πίστευεν,—Whence exhortation and power to convict receive their force.

10. Vain-talkers and deceivers—Two nouns, whose epithets are not ruly. On vain-talkers, see 1 Tim. i. 6, 7. Those who do not as the unruly deserve. Whole houses—A great loss to Israel at present what happens as regards whole streets? Whence regarding hamlets and cities? V. G.] Subvert—Αἰθωματικός. Teaching things which they ought not—As vain-talkers. lucre's sake—Construed with, they subvert. Baseness is seen in the vileness of the gain; Ex. xiii. 19. 1 Tim. vi. 5.

12. One—said—Those who study too much the profane, should not applaud themselves, because Paul quotes from Aratus, Epimenides: for he does not even mention their name. xvii. 28; 1 Cor. xv. 33. Of their own—In origin and This increases the witness' authority. Testimonies of their wickedness were also adduced, but by others; therefore Paul could quote this without reproach. A prophet—Epimenides and to Diogenes Laertius, uttered many predictions; and a upon one; a prophet when he spoke that which Paul quotes. Always a natural man is at times guilty of lying, but always is a matter. Liars—Unlike God, ver. 2; and in the
concerning God since they love fables, ver. 14. The Cretans and the sepulchre of Jupiter; therefore they were called liars to the poets. Evil beasts—Crete was considered free from wild beasts. Non bellies—Pasor thinks that ἀρετης, sloth, is here used by Apharesis removal of a letter from the beginning of a word] for μαθητης, voracious; comp. ch. ii. 2–6. But the common idea is satisfactory: bells are slow which are useful to nobody.

13. True—Although coming from a Cretan. Rebuke—The chief part of the rebuke follows.

14. Fables—The antithesis is truth.

15. All things—The defenders of fables and of human commandments used this pretext, which Paul destroys. To the pure—Supply and to the faithful, from the antithesis, 1 Tim. iv. 3; Acts xv. 9; Rom. xiv. 23. All things without are pure to those pure within. To the pure—Not in their judgment, but for their use. Al.] To them that are defiled—This is discussed presently. Unbelieving—This discussed in ver. 16. Nothing—Either within or therefore without. Mind—Rom. xiv. 5. Conscience—Concerning things which are to be done, or have been done; 1 Cor. viii. 7.

16. God—Whom to know is the highest wisdom. Profess—And profession claim knowledge; 1 Tim. vi. 20. Deny—God. Abominable—This agrees with the Sept., Prov. xvii. 15: unclean and abominable. Reprobate—This may here be taken actively for those who are useless, because they cannot approve what is good in themselves or in others.

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CHAPTER II.

1. Speak—Without restraint: carefully, vigorously, boldly.


3. As becometh holiness—Observant of sacred propriety. Behavior Gr. καταθημα, is used here of the ornament of the virtues, which is presently enumerated. καταθημα has a wide application. Envened—[Eng. Ver. less forcibly, given]—It is indeed slavery not to
overcome the appetite; 2 Pet. ii. 19. Teachers of godliness.

As follows.

4. That they may teach the young women to be sober—
den to treat the Cretan women somewhat more severely;
was to treat the Ephesian women, 1 Tim. v. 2. He him
admonish the latter: Titus, the former, through the older

5. [For ὀικονομοῦς, keepers at home, read ὀικονομοῦσαν,
home. Tisch., Alf. Keepers at home—Or rather, keepers
Prov. vii. 11. V. G.]

7. Thyself—Though young. In doctrine—Public testi
tended, to which λόγος, speech, in daily practice is presen [An arbitrary distinction. Hut.] In the former, uncor
gravity are required, to which sound and ἄκαταπόθεσις be condemned, correspond in the latter, so that the subjec
the form may be rightly framed in both. Uncorruptly, sh:
eterity. Tisch., Alf.]

8. May be ashamed—The great power and truth [Eor ἡμῶν, you, read ἡμᾶς, us. Tisch., Alf.]

10. Good—In things not evil. May adorn—The love
dition of servants, the more beautifully is their piety descrit such should not cast themselves away, as if it were unus
sort of persons they were. V. G.]

11. [Render, For the grace of God was manifested, b
tion to all men, etc. Alf.] For the grace hath appeared
double appearance, of grace and of glory, ver. 13. The
tivation—As the very name Jesus indicates [comp. vers.
[Of whom so many different classes are mentioned
V. G.], even to servants, even to the Gentiles; comp. ch.

12. Ungodliness—In antithesis to godly. Worldly-
vent a sober and righteous life. Soberly and righteousyl
The three cardinal virtues, from which, either single or
others spring.

13. Looking for—With joy. [And manifestation of
e. Eng.Ver., glorious appearing, etc. injures the sens
Hope—of God—This may be referred to Christ. [But
atural reference. Yet the appearing of Christ is that
so that the passage is a proof of Christ's divinity. Hut
Ch. iii. 4, 6, where the Father and the Son are men
close connection, as here, ch. ii. 11, 18. [Hope corres
name of Saviour; the appearance of the glory, to the
V. G.]
That he might redeem—An allusion to redemption from slav-
A peculiar people—Gr. περιούσιον. That is, a people pecu-
God's, above all nations. Comp. a peculiar people, 1 Pet. ii.

Let no man—1 Tim. iv. 12, note. Despise—The minister of
Divine word, unarmed, unwarlike, is certainly despised by those
Do not submit to God's word, but confide only in worldly
But perverse hearers much more despise him who teaches
That slowly: they should feel the authoritative inculcation, not
Be the authority themselves.

CHAPTER III.

[Omit χαὶ, and Tisch., Alf.] To principalities and powers—
Was a Roman province. To be subject, to obey—The words
is (comp. Ps. xxxii. 9), disobedient, ver. 3, are opposed to them.
No brawlers—Who do not attack. Gentle—Who yield to any
All—Crete was much frequented by merchants, and they
generally such as are described, ver. 3.

For—as God has treated us, so should we treat our neighbor.
So—Eph. ii. 3. Foolish—We have not known God of ourselves.
Is the very image of human life without grace. Grace alone
foolishness. Some, strange to say, though remarkably skilful
are wd in some things, yet in others, when godliness or even
natural equity is at issue, err most, and allow themselves to be
and their authority to be basely exercised. V. G.] Disobedient.
We did not obey God when revealing himself. Pleasures—
Consist even in evil speaking, not merely in the gratification
appetite. Divers—2 Tim. iii. 6. A remarkable epithet. Va-
Delights.

Kindness and love toward man—Human vices of a quite con-
character are enumerated, ver. 3. Our Saviour—The kindred
he saved, occurs ver. 5.

Not by works—The negative belongs to the whole sentence: we
not been righteous; we had not wrought in righteousness; we
works by which we could be saved. So Moses to Israel, Deut.
[He saved us—Christianity itself, as opposed to former mis-
ery (v. 8) affords an actual salvation. V. G.] By the laver and renewing of the Holy Ghost—[Laver—not Eng. Ver., but the place or vessel, in which washing was etc.] The renewing is directly construed with by; for regeneration, so renewing and he shed on us, are close. Two things are mentioned: the laver of regeneration, station for baptism into Christ; and the renewing of the Comp. Heb. ii. 4, note. For in both places the benefits, which have come to us by Christ and by the Holy Spirit, called the work of divine grace, not only as respects in as respects the very rich economy of the New Testament generation and renewing removes all the death and the wretchedness, described, ver. 8; 2 Cor. v. 17.

6. Which—The Holy Ghost. Through—Depends on ver. 5, as the kindred terms saved and Saviour prove. Ver. rightly connects shed on us and, through Jesus Christ Alf., etc.]

7. That—Depending on he saved. Being justified—we were without righteousness, ver. 5. His—Gr. 406; ver. 4, 5. Ἕστηκεν, He, points often to something remote of remoteness is drawn from the position of the words from the thought itself. The grace of God is an ord and his kindness and love to which all things are here apparent. God is supremely good, we are very bad. Is antithesis to works. According to the hope—Of which we tute before. [This hope softens the mind, 1 Pet. iii. 9. Life—Construed with heirs.

8. Faithful—The reference is to what precedes. Tr Not trifling things: 1 Tim. i. 7, end. Careful—No lo ver. 8. [Diligence is necessary. V. G.] Good—Real antithesis is, vain, in the next verse. [Profitable—The unprofitable, V. G.]

10. A heretic—Following at will, the things repreh ver. 9. Reject—Cease to admonish him, for of what us should be laboring in vain. Matt. vii. 6.

11. Subverted—Thus the Sept. translate the Hebrew xxxii. 20. Sinneth—Whatever he does and thinks, he is demned of himself—His own judgment, accompanies sin, nation follows close after; Rom. xiv. 22, 23.

12. Artemas or Tychicus—To whom Titus might compel. To come unto me—When affairs in Crete are There—He does not say here. Paul was not yet at Ni
13. That nothing—Titus therefore had the means. They did not empty.

14. Learn—By thy admonition and example. Ours also—Not we, but also ours, whom we have gained at Crete. These seem to have sufficiently aided Zenas and Apollos, when they ought. It is proper that some should ever shift their business to others. [G.] Zenas and Apollos were already in Crete with Titus; for this is why he distinguishes them from Artemas and Tychicus, who are to be sent afterwards. For necessary uses—[Alf. renders, contributions to the necessary wants which arise.] Even as spiritual relationship [Lat. necessitudo, meaning also necessity] requires; so fia, business, Acts vi. 3. Spiritual relationship—Lays the foundation of obligations, so that one cannot withdraw from another. [Omit υ, amen. Also the subscription, was written, etc. Tisch., Alf.]
ANNOTATIONS

ON THE

EPISTLE TO PHILEMON

CHAPTER I.

1. Παῦλος, Paul—A familiar and exceedingly courtly letter concerning a private affair, is inserted among the New Testament books, intended to afford a specimen of the highest wisdom. Christians should manage civil affairs on loftier principles. Tischendorf says: The single epistle to Philemon very far surpasses all others. A prisoner—Why therefore should Philemon, ver. 9. [Transpose Χριστοῦ Ἰησοῦ, Christ Jesus. Tischendorf—This epistle (ver. 22) was written before the second Epistle to Timothy.

2. To Apphia—Philemon’s wife, who had something to do with the business of Onesimus. Thy house—Philemon’s.

5. Hearing—[Or, for that I hear. Alf.] Paul had gone, ver. 19, and here he praises his consistency. From himself he might hear of his love and faith. Love—faith and toward—saints—So Eph. i. 15: but here there is [cross reference of clauses] in regard to Philemon. This connected with the fourth, the second with the third; but love because it is to an example of love that he is exhorting whom the order of faith and love had been long known. God for this blessed state of Philemon.

6. That—This depends on thou hast, ver. 5. The common faith—[The Eng. Ver., communication, is wrong. Alf. etc.].
which thou hast and exercisest in common with us. May be
effectual—Paul speaks at first indefinitely. By the acknowledging
every good thing—Every good thing is all that wealth which Jesus
secured for us by his life of poverty. He briefly intimates to his
fellow-sufferers the comfort which he more expressly states in 2 Cor. viii. 9, where there is
you know. Jesus ought in turn to enjoy (in his own people) those
blessings which he has conferred upon us. An elegant circle. Bene-
ocurs presently afterwards, ver. 14. [For ἐμπίπτω, you, read ἆμπιπτω, Tisch. Alf.] In—Construed with may become. The good shown
should redound unto Christ.

[For χαρὰν, joy, read χάραν, grace. Tisch., Alf.] Joy—and
praise—These words are usually joined: 2 Cor. vii. 4, and I re-
says he, for thanksgiving, 1 Cor. xvi. 17, note. Of the saints
Philemon’s house was open to them, ver. 2.

Wherefore—I exhort depends on this. To enjoin—Great au-
ty, of which the foundation is Philemon’s obligation, ver. 19,
ring obedience, ver. 21.

Love—Mine to thee, thine to Onesimus. Philemon’s love to
was previously mentioned. Paul asks lovingly one who loves
Rather—He does not say, like the Roman court, if you re-
you will incur my indignation and Peter’s; a style by no means
political.

Here are three divisions of the epistle:

I. THE INSCRIPTION, 1–3.

II. Having mentioned Philemon’s flourishing spiritual condition
ver. 4, etc., he begs him to receive Onesimus, a fugitive,
12–17.

And desires him to provide a lodging for himself, 22.

III. CONCLUSION, 23–25.

He lays down three arguments for preferring affectionately
short and ask, rather than command him; his own (Paul’s) dis-
son, long ago familiar to Philemon, his old age, and his imprison-
Old age renders men mild: comp. Luke v. 39: but even before
g, Paul was still Paul; he formerly depended on the kindness
ners, and now, in no respect happier abroad, he depends upon it.
graceful courtesy in this epistle is mixed with gravity. [Trans-
Χριστού Ἰησοῦ, Christ Jesus. Also connect the words from
such an one, etc., with the following verse. Tisch., Alf.]

I beseech—This word is repeated very forcibly, as if after a
thesis. For my son—Besides other things, he premises a favor-
description, having suspended the sense till he mentions the
hated name of Onesimus. And the whole epistle savours of joy for Onesimus, who had been converted, and from his name; the fact that he was writing so kindly to him. I have begotten—He was the son of Paul's old servant; and ἐγεννήθη, with bonds. Tisch., Alfr.] Onesimus—He alludes to this name in the next verse.

11. Unprofitable—A Litotes [softened form of expression]; likewise the word, departed, is mildly used, ver. 17, but if—he oweth. To thee and me—He courted Philemon first. He treats himself, ver. 18, 14; of him, Chiasmus [cross reference.] Profitable—He alludes to Onesimus; so ὑπάρχει, let me have joy, ver. 20. Not even does his duty without godliness. With godliness any man is profitable. I have sent again—Onesimus even before he had been profitable, had however thought well of Paul, and fled to the occasion of his own crime.


13. Whom—He shows that Onesimus was now worthy of considerance.

14. As it were—A mitigating particle; for although Philemon had not been compelled, yet his willingness would have been less likely. Necessity—For Philemon could not have resisted. [That—Or, for the good which proceeds from thee should be not voluntary. Mey.]

15. Perhaps—The apostle speaks thus humanly, as 1 Kor. 1:25.

Because the judgments of God are concealed. Departed—Expression. For ever—In this life, Ex. xxii. 6, and in heaven; elegant ambiguity, quite true in both cases. The whole time of Onesimus' absence was but an hour compared with that long.

Receive—Have him for thyself.

16. Not now as a servant—He had been a servant. A servant—This is equivalent to an epithet. But is connected with the word brother: above a servant: from whom thou wilt derive greater benefit than from a servant. Brother—He does not add ὤς, as senselessly recommends him for a brother. Beloved—Love is to a brother and a friend, not to a servant. Especially to me—Others, who are however not excluded. Unto thee—Even to me and thee are construed with a brother beloved. In this case, is above a servant, a freedman (comp. ἐπιτέρση, more than, vertex). 2 Tim. 4:22, the Lord, a brother.
PHILEMON I. 24.  

17. Thou hast—[But Eng. Ver., literally, If thou count]; therefore receive is introduced. A partner—that what is thine may be mine, and mine thine. [But it is simply, one who has Christian fellowship with thee. Mey.]

18. If—ought—A gentle expression. Onesimus had confessed his crime to Paul. Or oweth—A milder synonym is put after the verb wronged. Put on account—Hesychius, ἐλλογε, that is, make it of no account. Consider me the debtor.

19. I Paul—It was his handwriting. I will repay—As a parent is wont to pay his son’s debt. The prisoner writes seriously, and with confidence in his ability to pay. But yet he promises conditionally, namely, if Philemon would exact it, ver. 21. Thine own self—it cannot be told how great is the obligation due to those who have won souls. Outward property is due for spiritual benefits, but not by civil law. Thou owest even—This refers to oweth, ver. 18. It is not only fitting that you pardon Onesimus for my sake, but you even owe me yourself.

20. Me—Profit from Onesimus was due thee, I should now have it from thee. Let me profit—[Eng. Ver., have joy]. An allusion to the name of Onesimus. Refresh—By receiving Onesimus. [For Κυρίῳ, the Lord, read Χριστῷ, Christ. Tisch., Alf.]


22. A lodging—Where others may visit me. See the power of hope. Paul, a prisoner, makes this arrangement at so great a distance.

23. My fellow-prisoner—On this very account Epaphras is placed before the others.

24. Luke—He, who was most closely connected with Paul, is named last. There is a note in two Greek copies, intimating, that the blessed Onesimus suffered martyrdom at Rome, by the breaking of his legs. [Omit ἀμην, amen, and the subscription. Tisch. Alf.]
ANNOTATIONS

ON THE

EPISTLE TO THE HEBREWS

Many anonymous writers, though unknown, endeavor to deceive their readers; but the writer of this Divine Epistle shou'd be known to those to whom he writes: xiii. 19. And to Paul is said to be the writer of the epistle, with the general consent of antiquity. Above all, Peter, writing to the elect scattered through Pontus, Galatia, Cappadocia, Asia, and Bithynia, praises Paul's letters to them. But Paul's other epistles are addressed to Gentile converts; this one alone to the Hebrews, although he does not call them Hebrews; and in the title, no doubt, Paul prefixed his name, at the instigation of his correspondent, and not prefixed by Paul's hand, they are less properly called Epistle to the Hebrews than Epistle to the Judaico-Hellenistic Christians, to whom we have clear evidence that he wrote, ch. vi. 10. Moreover Paul's method of treating the subject is different. He distinctly and separately of the hortatory to the doctrinal part: he puts the hortatory part first, and then, at greater length at the end of the epistle. He quotes the words of the Old Testament which he does elsewhere, ch. iii. 13, 38; also, i. 6: he uses the same ideas and expressions. So ch. i. 3, 6; ii. 2, 5, 8, 9, 10, 14, 15; iii. 1, 6, 12, 16; iv. 1, 5, 6, 11, etc.; vi. 1, 9, 10, 11, 12; vii. 2, 5, 18, 19, 22, 23, 25; viii. 1, 6, 11, 13; ix. 1, 10, 11, 15, 28; x. 5, 39; xi. 7, 35, 37; xii. 1, 4, 10, 12, 22, 23, 27; xiii. 1, 5, 9, 10, 11.
21, 23, 25. Formerly some thought that Barnabas, or Luke, or \textit{Remerus Romanus} was the author; indeed, because every one of them had in his hands this epistle without the author's name, each of them was considered the author. But why did not Paul prefix to this one epistle his name, which was evidently dear to those to whom he was writing? see ch. xii. 19. He did not prefix it, because, in accordance with an ancient custom, he did not address it to any person. Comp. 2 Kings v. 6, x. 2, 6, where the word \textit{παραση}, \textit{saying}, placed before them, scarcely permits us to believe that extracts are given rather than the epistles themselves. Moreover the fervency in this epistle, as in the First Epistle of John, bursting at once into the subject, especially strikes the hearers; but he compensates at the conclusion of the epistle for the salutation and thanksgiving 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 the very similar ones of James and Jude), were written to the same believing Israelites, scattered in Pontus, Galatia, Cappadocia, Asia, and Bithynia, and 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 his epistles a little before his martyrdom; and in the second, praises Paul's epistles—this one expressly, which was then new, many of the first \textit{hearers} being now dead; Heb. ii. 3.

As Peter, James, Jude, wrote in Greek, not in Hebrew, so Paul did the same here; for he quotes the \textit{Greek} translation of Moses and the Psalms, which differs from the Hebrew, ch. i. 6, x. 5. He comprehends in one Greek word, \textit{κατάπαυσας}, \textit{rest}, the meaning of the two Hebrew words, \textit{난}, \textit{Sabbath}, and \textit{ʒם}, \textit{resting, comfort}, ch. iv. 4, 5. He translates the Hebrew words into \textit{Greek}, ch. vii. 2; and insists upon the \textit{Greek} idea of the word \textit{δεδηγη}, \textit{testament}, ch. ix. 16. The idea that Paul wrote this epistle is now generally abandoned by scholars. It was considered as uncertain in the second century; the great reformers, Luther and Calvin, decidedly opposed its Pauline origin; the language of ch. ii. 3, the entire absence of personal notices of the writer, the general cast of style and use of words, seem quite incompatible with Paul's authorship. The question who wrote it is not likely to be finally settled on conclusive evidence; but the most probable view is that it was \textit{Apollus}. This is the hypothesis of Luther, and is adopted by \textit{Bleek, Thol., Lün., De W., Aif., etc.}]

The discourse is wholly intended to \textit{confirm} the faith of the brethren in Jesus Christ, ch. xiii. 8, 9. Moreover, he confirms it by showing his \textit{glory}. He calls this the \textit{sum}, ch. viii. 1. Hence all the di-
visions of the epistle, abounding in the sharpest admonitions and strongest incitements, are presented in the same form of doctrine and practice are everywhere connected by the

This is the Sum:—
The glory of Jesus Christ shines forth—
I. From a previous comparison with the Prophets and i. 1–14;
Therefore we should heed his words, ii. 1–4.

II. Principally from a comparison of his suffering and summation. We must here observe—
1. The proposition and sum from Ps. viii. 5–9.
2. The discussion: We have the author of salvation perfected; who suffered first for our sake, might become (1) a Merciful, and (2) Fam High Priest, 10–18. These three things are explained, being from time to time most suit woven with his Passion and his consummation

A. He has the virtues of the priesthood:—
I. He is faithful:
Therefore be ye not unfaithful, 7–iv. 13.
II. He is merciful:
Therefore let us approach confidently,

B. He is called of God a Priest. Here—
I. The sum is stated from Ps. ii. and cx., and act, 4–10;
And hence the hearers are summarily roused, ii.—vi. 20.

II. The fact itself is copiously (1.) Explained. He is to us
a. A Great High Priest,
I. Such as Psalm cx. describes;
1. After the order of Melchizedek, vii. 1.
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, 7–13.
HEBREWS I.

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β. The entrance into the sanctuary, ix. 1–x. 18.

(2.) It is practically applied. Therefore.

I. Evince your faith, hope, love, x. 19–39.

These three things are urged more fully:—

a. Faith with persevering endurance, which is to be exercised after the example of the old saints, xi. 1–40; xii. 1:

And of Jesus himself, 2, 3;
And it should be exercised, 4–11—

Cheerfully, peacefully, holy, 12–17.

β. Hope, 18–27.

γ. Love, xiii. 1–6.

II. For improvement in these graces, call to mind your former ministers, 7–16:

And use the watchfulness of your present ministers, 17–19.

The prayer, the doxology, and the calm conclusion suit this paragraph, and the whole epistle, 20–25.

The titles of those to whom he writes—as, Brethren—are not inconsiderately used, but indicate either a new division of the epistle, or affectionate feeling. Therefore the apostle first 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 special exhortations begin at these passages. Besides, he calls them brethren at the Conclusion, ch. xiii. 22; and beloved, after that severe admonition, ch. vi. 9. He who will consider well, in this Synopsis of the epistle, these names, and the Divisions marked by them, ch. ii. 17, x. 19–21—the one of which is followed by its own discussion in the text, while the other is preceded by it,—and also the particle therefore will readily perceive that this very Synopsis is not contrived by us, but drawn from the epistle itself; and will study it with profit.

In the same Synopsis we notice some comparisons; but the epistle itself has many more, which however, may be referred to two heads. I. There are great prophets, angels, Moses, Joshua, Aaron, etc.; but Jesus is infinitely greater. The old Hebrews think,—King Messias is greater than Abraham and the patriarchs, than Moses and the ministering angels. II. The condition of the ancient believers was good, but that of Christians is better; and this second fact is chiefly discussed in ch. xi. But everywhere bad and wretched examples are interspersed among good and blessed ones. We find,
then, in this epistle the recapitulation of the whole of the testament, and at the same time Judaism is abrogated, and the inauguration of the New Covenant carried to its height, and the boundary of the fourth and fifth thousandth year.

CHAPTER I.

1. In many portions—[So Alf., etc. Eng. Ver., wrong dry times.] God spoke in many portions. The creation was in Adam’s time; the last judgment in Enoch’s; and so for time knowledge was more clearly revealed. He also spoke in manners of revelation, in dreams and visions. Therefore portions refers to the matter, in divers manners to the form; there is an antithesis to one entire and most perfect coming of God to us in Jesus Christ. The very multitude of prophecies that they prophesied in part; therefore, says he, you need not be frightened at the novelty of Christianity. In time past—no prophets had arisen, that the Son might be the Christ, that was expected. [Malachi, the last of the Old Testament, prophesied some ages before Christ’s birth. V. G.] The apostle treats of God here; of Christ, ch. ii. 8; of the Law, ch. iii. 7. Spoken—A Synecdoche [part for the whole, the sort of communication, as Ps. ii. 5. So γὰρ, Gr. ἡμα, a word of wide sense. In—Gr. ἐν, [Eng. Ver., by, but the sense is in them, when he spoke by them. Lün., etc.] Therefore himself was in the prophets, and especially in the Son. A man speaks by his ambassador, but not in his ambassador. If he had not used the ἐν, in, with a view to what follows, then he would apply to the Son, he would doubtless have put διὰ τῶν προφτήρων τῶν προφτήρων. Hence it is not inconsistent to urge the use of in. In the prophets—[Eng. Ver., by.] Artemon concludes Luke wrote εν τοῖς ἀγέλους, in the angels; for he L. Luke wrote this epistle, p. 98; and this opinion is approved above that it was written in Greek by Paul himself.
the copies have ἐν τοῖς προφήταις, in the prophets; and the epistle, showing the excellence of Christ by so many comparisons, certainly prefers him to the prophets also, and to them all: Matt. xi. 18, xii. 41; John viii. 53. But it prefers him to the prophets, here or nowhere; and here, indeed, it touches upon it, as it were cursorily, at the very beginning, as this comparison is immediately swallowed up by others more striking. Meanwhile, this summary mention of the prophets, at the very beginning of the epistle, admirably anticipates objections, and presents a conciliatory argument, whereby the apostle declares, that he embraces the whole Old Testament scripture, and asserts nothing contrary to it. [But it is the prophets themselves, not their books, in which God spoke. Alf., Lünü.]

First among the prophets is Moses, of whom Paul afterwards speaks separately. The antithesis of the prophets and the Son is the same as in Matt. xxi. 34, 37, and the very title, Son, indicates his excellence above the prophets: and whatever is presently said of the angels is intended to apply much more to the prophets. [For ἐγκράτω, read ἐγκράτω. Render, at the end of these days, or this age. Tisch., Alf. So Beng.] In the last of these days—There is a similar expression in Num. xxiv. 14, וּכַל הַיָּמִים, Sept. εἰς ἐγκράτεια τῶν ἡμερῶν, in the end of the days; in like manner, 1 Pet. i. 5, 20, and in a different sense 2 Tim. iii. 1, note. The antithesis is in time past. The apostle intimates, that no speaking was afterwards to be expected. This whole epistle, on which comp. 2 Pet. iii. 15, presents the end of all things as at hand: ch. ii. 8, ix. 26, 28, x. 13, 25, 37, xi. 40, xii. 23, xiii. 4. Spake—[Not as Eng. Ver., hath spoken. Alf.] All things, in one most perfect way. Unto us—The antithesis is unto the fathers. In the Son—[So Alf., etc., not as Eng. Ver., by his Son]. 'Ev, in, often denotes by, but here it is stronger; comp. John xiv. 10. How great a prophet is the very Son of God! The name, Son, is put here by ἀντονομασία [use of a common for a proper name] as equivalent to a proper name; but a proper name in Hebrew is without the article; and so in this case the article is omitted. It is also omitted in ver. 5, iii. 6, v. 8, vii. 28. So ὥς, Son, Ps. ii. 12. God hath spoken to us in the Son alone. The apostles were also addressed; who themselves also are considered as those to whom the word was spoken, before they could speak it to others: they were 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 differently. The majesty of this Son is stated, I. Absolutely, —(a) By the very name of Son, ver. 1; (b) by three glorious predicates, expressed by
as many finite verbs with the pronoun who: Whom he hath
By whom he made, Who sat down; and thus his course, as
described from the beginning of all things to the goal, ver.
In comparison with the angels, ver. 4. The Confirmation
coincides to this proposition, and the very name of Son is
proved at ver. 5; as also the inheritance, at ver. 6-9; the
the worlds, ver. 10-12; the sitting on the right hand, at ver.
Let us consider them singly.

2. Whom he hath appointed heir of all things—Immediately
the name of Son, heirship is appropriately mentioned.
really appointed him heir, before he made the worlds, Ep.
Prov. viii. 22, 23; hence in the text the making of the
laws. As the Son, he is the first-begotten; as the heir, he
the universe, ver. 6. By whom also he made the worlds—

τοὺς αἰώνας, the worlds, or the ages, is parallel with all the
denoting the whole creation, the revelation of God in the
space and time. So Ehrard, AlF., etc.] The emphasis of being
made in this sense: He not only appointed the Son heir of
before creation, but also made the worlds by him. The
 detracts nothing from the majesty of the Son. On the fact
10; and on the particle, comp. ch. ii. 10. By the Son he
worlds, and all things therein; ch. xi. 3. Therefore that
before all worlds: and his glory reaches forwards and back,
though God has spoken to us in him, only in these last days
he has thus conferred on these last days the highest salva

3. Who—on high—The third of those glorious predicates
down on the right hand of the Majesty on high. Again, the
stant points are introduced into this predicate, by the three
Paul mentions these points in the same order, Col. i. 15, the
first participle and the second, from the aorist of the finite
θεωρημεν, sat down, have the force of an imperfect tense, and
resolved into because; because he was, because he was
(comp. ὅποιος, he were, ch. v. 8); but the third, being without
article τοις, and, being more closely connected with the same
is to be resolved into after: παραδόθησαν, after he made.
upholding—The glory assumed by the Son when he was
the right hand of the Father, no angel could take, but that
it; for he also had it before in respect of God, whose gl:end
him, and in respect of all things, which he upholds; Jes.
Rev. i. 18. The brightness—Gr. ἀνεμανήμα. Wisd.
For she (wisdom) is the breath of the power of God, and a
ence from the glory of the Almighty: therefore no defiled
For she is the brightness of the everlasting light, and the emblazoned mirror of the power of God, and the image of his goodness. This compound, as in ἔκστασις, to be bright, προέκυψε, to bring forth,—it does not weaken. It does not imply less greater, but extension. Of the glory—Glory denotes God's nature exalted in his brightness, the same as his eternal power and Godhead, Rom. i. 20. The express image—Whatever the personal essence of the Father has, is represented in the Son, as his express image. Of his person—Gr. ἐκπομπή [which Alfr. renders substance; al., etc., essence or being]. If we gather from the Sept. the meaning of this word, variously used by them—but never concerning God—denotes here the changeless duration of the Divine life and being; comp. ver. 11. Therefore the parallels are, the glory always ascribed, Rom. i. 23, and the person which always holds as it were the same place. With this feeling, apparently the old Rabbins called יִתָּנָה, Place, or rather State. All things—The article refers to all things, ver. 2. By the word—The Son of God is a person: for so the word. His—That is, his own; so himself, next clause. Afl., Lün. Not God's power. Afl. and Lachm. (not Tisch.) omit δι' ἑαυτοῦ, by himself.] By himself—Without the outward Levitical instrumentality. This power of his appears from the word already given. [Omit ἦμων, our. Tisch., Alfr. Render, having the purification of sins]. Purification—An objection here is anticipated. Christ's life in the flesh did not seem to bear out such lofty sentiments; but the apostle replies that that was only temporary, for purging of our sins. In this chapter he describes the glory of Christ, particularly as the Son of God; afterwards he describes the glory of Christ as man, ch. ii. 6. He mentions the actual glory of God before his humiliation briefly; after his exaltation, fully; for it was from this exaltation, that the glory which he from eternity began to be most clearly seen. And the purging of sins, and subsequent sitting on the right hand of the Majesty, most fully discussed in ch. vii., etc. Sat down—By the Father's comp. he hath appointed, ver. 2. On this sitting, see ver. 13. The ministering priests stood; the sitting therefore denotes the solemnity of the sacrifice, and the kingdom of glory. By this verb, sat down, after the participles, is implied the aim, subject, of the epistle; comp. viii. 1. Of the majesty—God's. On high the heavens, viii. 1.

So much—This verse has two clauses, of which, by Ochiasm (reference of pairs of clauses, etc.), the second is discussed in vii. 25, but the first in ver. 18; and the interrogation heightens the 73
interest of both. The *Chiasmus* is so common in this case that the observation of this figure alone contributes very much to the explanation of the epistle. See ver. 9, ch. ii. 9, 12, 17, 14, 15, 16, v. 7, vi. 7, viii. 4, 10, ix. 1, x. 20, 23, 1, 33, xii. 22, 23, 24, xiii. 10, with the notes. It may be doubted, why, in this one epistle, does that figure occur in every *Ans.* It is shown, at some of those passages just quoted, that the Chiasmus even elsewhere, but more frequently to be found in the other epistles, with whose teachers this is a favorite figure of speech. It is a figure that was much used by the apostle, who became all things to all men, has adapted himself to the form of the ancient Greeks. He has used it in the Hebrews; and these men who were guided by the letter, the apostle by the spirit. The Chiasmus is superior to the more common forms of discourse at better command than the more formal and less flexible figure. *Being made better*—By his exaltation, ver. 9, from a part of the Greek note. *Kπιερακεν*, better, more excellent, more powerful: one of the gods among the ancient heathens. *Than the angels*—Excellence is elsewhere extolled. *Than they*—Παπα signifies the eminence above others. Comp. παπα, above, ver. 9, ch. ii. 9. *The angels are excluded in part explicitly, ver. 5, 13, and part implicitly; for while none of them has taken this name, the angels are excluded in this manner, from that very fact they are not the heirs of this name, and therefore not the heirs of all things; but they are a portion, a part, not the whole, of the inheritance of the Son, whom they serve, ver. 6: nor were the worlds made by them, but they themselves were made, ver. 7. He hath by inheritance*—The *name*—The name of Son becomes the Son, because he is the Son and in this name principally the inheritance consists. *And an addition to the inheritance, ver. 2. The inheritance of a son is more ancient than the worlds themselves. The inheritance of a son is as old as all things themselves.* [This superannuates all other names of the Son and gives to him a name which he obtains forever as his own, as he mounts along to the throne of the Father, lies beyond the reach of human speech. The Scriptures quoted in the following are but hints of its glory. *Delitzsch in Alf.*]

5. *For to which*—An argument is often drawn in this connection by the silence of Scripture; ver. 18, ch. ii. 16, vii. 3, 14. *For none of them could take this glory.* *Son*—A *I*—a son—So the Sept., 2 Sam. vii. 14. *That promise*—I am to him a Father, and he shall be to Me a Son, referred to Solomon the son of David. *For*—Or the Son of David, is one name, under which, according to the promise, Solomon also would be greater than the angels. *The*...
suce 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. xxxix. 27, 28. The apostles are the true interpreters of the Divine words, even though we should not arrive at such an interpretation as this without them.

6. And again, when he bringeth in the First-begotten into the world—[But πάλιν, again, belongs to the verb, when he again bringeth, etc.; i. e., at his coming again to judgment. De W., Thol., Lün., Alf. etc.] Comp. with δέραυ, when, δέραυ, when, in James i. 2, joined with the 2d Aor. subj. The particle δέ, and, intimates that something greater is to follow. Not only is the Son greater than angels, but he is worshiped by angels. 'H oικουμήνη, is the world subject to Christ, ch. ii. 5, as the First-begotten; see the psalm last quoted, and soon to be quoted. This introduction implies something more than a prating. Both, however, assume the pre-existence of the Son of God; and his entrance into the world corresponds to that: ch. x. 5. He entered, by the will of God, when he presented himself to do God's will, ch. x. 5; comp. ch. ix. 11; when he came into the world, as he is everywhere said to have done. Πάλιν, again, is introduced, corresponding to the common word, likewise, where scripture upon scripture is quoted, ver. 5, ch. ii. 18, x. 30; but the force of this particle is more clearly seen when it is enclosed in a parenthesis, the verb, I say, or some similar verb being supplied, thus: But when (I shall again state what God says of 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. x. 33, Ye have heard (I shall again cite an example) that it was said to the ancients. For the forms of quotation are somewhat freely introduced into a speech; ch. viii. 5, δείχνῃς γινεῖσθαι, for see, saith he, instead of For, he says, See.

The title, First-begotten, includes that of Son, and further shows the force of its meaning. For it involves the rights of primogeniture, which the Only-begotten most eminently possesses. So Paul also speaks, Rom. viii. 29; Col. i. 15, 18. Here, the title, First-begotten, includes the description of the subject of whom the Psalm treats, with the reason given for the predicate, He is brought in, for He is the First-begotten. He saith—An abbreviated expression. When the bringing in was predicted, the word was given; when it was accomplished, the word was fulfilled. He saith, God; comp. ver. 5. Therefore Him, presently after, refers to the Son. And let all the angels of God worship him—Sept. Deut. xxxii., before ver. 48, has these
words: εὐφράνθητε ὦρανοὶ ἄμα αὐτῷ καὶ προσκυνήσατε κάθελοι Θεοῦ, rejoice ye heavens with him, and let his people, γνώσετε τὸν λαὸν αὐτοῦ, rejoice ye his people, where be wanting (where after is wanting), Rom. xvi. 10, also refers to the times of the Messiah, especially in the Song, wrote of Christ. Nevertheless, has, προσκυνήσατε αὐτῷ, πάντες οἱ ἄγγελοι αὐτοῦ, worship his angels [Eng. Ver., worship him all ye gods]; and Ps. this passage, corresponds to the inscription of the psalm that is, of David, when the land is brought under his aut.

7. Unto—Gr. πρός, [Eng. Ver., of.] He saith to, indirectly, comp. πρός, to, xii. 18, note. The apostle says, we have had in mind ver. 20, of Psalm 103, which immediately the passage, Ps. civ. 4. He saith—God, by the prophet, —a flame—Sept. in exactly as many letters, Ps. civ. sense is modified in the quotation. The Psalm speaks of the Lord; and it has no reference to angels. So De W., Lün., etc., [better, winds. Lün., Alf., etc.], and a flame of fire, signifying the office of angels, but their very nature, which is doubtful, as the metaphor is taken from things the most powerful but yet greatly inferior to the majesty of the Son. Tha maketh, intimates that the angels are creatures, made com.; but the Son is eternal, ver. 8, and the Creator, under, subject, angels, and ministrers, as is proved by their being the article, has its antithesis in ver. 8, 9. Moreover, the of Who makest, intimating the creation of the angels, ver. 10, 11. I think this is said of the Father; comp.

8. Unto the Son—Directly. Comp. πρός, with reference Ver., of], ver. 7. [Add xai, and, before ἥδεις, a see Alf.] Thy throne—thy fellowes—So again, the Sept. sect Ps. xlv. 7, 8, Thy throne, O God, is for ever and ever: thy kingdom is a sceptre of righteousness. Thou hast lawness, and hast hated iniquity; therefore O God, even thy anointed thee with the oil of gladness above thy fellowes. Or comp. Lam. v. 19. [Government over all is indicated. God—The vocative case with the article is most emphatically, clearly do violence to the text, who think, that it is the
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, 87. For ever: of righteousness—Eternity and righteousness are attributes very closely connected, Ps. lxxxix. 15, where weigh well the words מַעַן and וּמַעַן,) See also Ps. xlv. 8,(where note carefully מַעַן.)

9. Therefore—From the love of righteousness, in which Christ excels, there is here deduced not so much his anointing, as the eternity 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, and the second and third, are parallel by Chiasmus cross reference]; for the former describe the happiness of the King; the latter, his virtue. God, even thy God—It may be resolved thus: God, who is thy God. Comp. Ps. xliii. 4, lxvii. 7: but the Son himself is called God, as in the preceding verse. The oil of gladness—The oil of gladness and of everlasting joy, is the Holy Spirit. Above my fellows—These may seem to some, the angels; for even the angels have the name of gods, sons of God, morning stars, although in a far narrower sense; and the name of Angel is wont to be given to the Son of God, although in a nobler sense. 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 select angels rather than the seed of Abraham, if a different economy had not demanded another course, ch. ii. 16; and that very humiliation, see ch. ii. ver. 7, assumes intercourse with them. Nay, the 45th Psalm itself addresses Christ as çok in this very verse, and a little before as חזק, strong, a term applied to the angels, Ps. ciii. 20. Therefore the angels may appear to be called Christ's fellows, especially since Paul refers all the sayings were quoted to Christ's superiority over the angels. [This seems to be the true reference, as the whole context contrasts Christ with the angels. So Lüt., Alf., etc.] Nevertheless Christ's peculiar relationship to men leads us to conclude that men are 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, Ps. xlv. 2, Thou art fairer than the children of men.

10. And—This particle connects the testimonies. Thou in the beginning—shall not fail—Ps. cii. 25-27, Sept., of old hast thou laid, etc.; the remainder in the same words. The time of the creation is indicated, to which the end of the world is opposed. Thou—The same to whom the discourse is directed in the preceding ver. O Lord—the Sept. have repeated that from ver. 23, of the same psalm. Christ
is spoken of even in those passages, where many might contend that the Father was meant. *The earth:* the gradation. There is no reason why angels may not be included in the word *heavens,* as the creation of man is implied in *earth,* and man is created to dwell on earth.

11. *They*—The earth and heaven. [More properly, *they* (ver. 10). *Lūn.*] Shall perish—There is the same word as in *Dan.* 37; James i. 11; 1 Pet. i. 7; 2 Pet. iii. 6.

12. *The same:* *wv,* the same, never different, without change. So 1 Sam. ii. 10 *wv,* Sept., Αὐρώς, Ηε [Elohim, Lord].

13. *But*—An *Epitasis* [emphatic addition].

14. *All*—Although distinguished into various orders and names, implying even some *dominion:* Eph. i. 21. *Missioned*—They minister before God [are employed in praise] in *heaven,* abroad, to men [to execute God’s commandments] in the lowliness of the earth, and to other created things. *V. G.* Render accordingly, *sent by His dear and holy favor.* But the *auspices* are given by the Holy Spirit on behalf of these, etc. *A. F.* Both are opposed to the *right hand.* Comp. Luke i. 19. *Who shall be heirs of salvation;* and them who believe or who shall believe. *A. w. w.*

Salvation—From so many and so great dangers.

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**CHAPTER II.**

1. *We ought*—Elsewhere he uses ὅρεσθαι, to owe; he loves. The former implies *obligation,* the latter *urgent necessity.*

2. Now the apostle begins to exhort by motives corresponding to the preceding chapter, concerning Christ the prophet, the priest: *prophet,* for it is said, *he hath spoken,* ver. 2: *Thy throne,* ver. 8: *priest,* for it is said, *he hath put an end to all.*

And so ch. ii., concerning him as *prophet,* presently in *king,* Thou hast crowned, ver. 7: as *priest,* everywhere he is *Christ,* *Christ.*

3. The hortation begins in the first person, then becomes strong in the second, ch. iii. 1. *More earnest*—The comparative in the *first* comp. the following verses. *Give heed*—By obedience to the things which we have heard—Referring
the end; and comp. below ver. 3, ch. v. 11. The office of speaking and hearing is, therefore, superior to that of writing and reading. 

**Exegetical Note**: At any time we should glide past them—Gr. παραφρωνυμέν. [So if, etc. Eng. Ver., let them slip, is quite inadmissible]. 2d Aorist ass. with an act. signification, from βῆω, I flow, and I pour out: at any time, he says, we should flow past: with trifling spirit; imp. Gen. xlix. 4. The apostle referred to the Sept., Prov. iii. 21, my son, let them not depart from thine eyes; where also, ver. 20, we read, νεφελῇ ἐρρύων δρόσῳ, the clouds drop with dew, in an active sense, and so everywhere. Zosimus, l. 2: Ἡ ρωμαίων ἀρχὴ ἐπερρόθη κατὰ παχυ, the empire of the Romans gradually failed. Greg.: ἐνα μὴ ἐντάλα τῷ χρόνῳ γένηται τὰ καλὰ καὶ μὴ παραφρωνη, that what is beautiful should not be effaced by time and should not slip away. This word often occurs in a metaphorical sense. Hesychius, slip away. The punishment of the slothful is expressed by a similar word, ἔρνῃ, they wasted away, Wisd. i. 16. The word stands: the slothful man slips away.

2. By angels—Διὰ, by, is used literally, as in the next verse, comparing Paul’s words, 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. Was steadfast—Its authority being established by the punishments of those who violated it. Every—Irrespective of persons. Transgression and disobedience—Transgression, by doing evil: disobedience, by neglecting to do good. The range of the abstract for the concrete, namely, for the transgressor and disobedient, who properly receive the recompense of reward. The antithesis in the concrete is, if we neglect, ver. 3; the antithesis to which the abstract is, ver. 1, to give heed to the things which we heard. It behoves [Eng. Ver., we ought], 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. Received—Not only in the action, but in the execution.

3. How shall we escape—The just and severe retribution? So xii. 19, They did not escape; we shall not escape. Salvation—In the world to come, joined with glory, ver. 5, 10, notes. Salvation, related in the tenth verse, is akin to the name Jesus, which resounds in the gospel of salvation. At the first—Formerly so great a salvation had not been preached, and by so august an exponent. To be spoken—From his baptism to his ascension, Acts i. 2. By the Lord
—A majestic title; comp. ch. iii. 4, etc.: Ps. cx. 1. For I say here, by our Lord; for he intimates that he is also angels, whom the angels themselves call Lord: Luke ii. xxviii. 6. [Whatever is mentioned, ch. i., and afterward is included in this title. V. G.] The antithesis is, by an Comp. ver. 5, and the following. By them that heard Lord in person. They also had been eye-witnesses and Luke i. 2; but the apostle in accordance with his beginning 2, mentions their having heard him here. The apostle refers to the evangelical history in general, but even to special as that concerning the prayer in the garden, etc., ch. Paul, writing to the Gentile churches generally, speaks of it calling, and of the fruits of his labor; but here, when he the brethren of the circumcision, he especially cites the one had been long with the Lord; comp. Acts i. 21, x. 41, x. and he only cites those apostles in a general way, to bring brews to the Lord alone. Unto us—Denoting the age that Was confirmed—Gr. ἐβεβαιωθη. Not by penalties, but gifts. This word corresponds to ἐβεβαιος, firm, ver. 2.

4. Bearing them witness—Gr. συνεπιμαρτυροῦντος. A pound. It is the office of Christ to testify, of God, to testimony [force of ἐπὶ, upon, in composition]; and he did so Christ was upon earth, by signs and wonders, and when he up into heaven, by divers miracles, Acts ii. 22, 33. The refers wholly to the Lord Jesus Christ, Acts ii. 36, x. 36, xiv. 10; 1 Cor. xii. 3; Phil. ii. 11. If any one is inclined the divers miracles also to Christ, while upon earth, I have The parallelism mentioned in the following note, if not, has led to my interpretation. Divers—The parallel distributions, impartations [Eng. Ver., gifts]; comp. 1 Cor. According to his own will—Most freely, abundantly, according to the will of the recipients. Whence it appears, gift is entirely supernatural, ἀντὶ, his own, of God his Sept., θέλημας, will.

5. For unto the angels—not—The Aetiology [assigning referring to ver. 3, where the terms salvation and Lord introduced, serves to begin a new paragraph. The great tion, the more glorious the Lord despised,—the graver that the despisers. God subjected both angels and all things angels, of whom nothing was written to that effect, but to Son of Man, Jesus Christ. The angels had more to do Testament; but in the New Testament, when human nat
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, where they are now our fellow-servants. But from the very fact that they are our fellow-servants, we understand that they are not inactive under the New Testament, but merely act under different relation. As angels are here opposed to the Lord, so ver. 5, they are opposed to the brethren. The apostle couples believers one with Christ alone. Put in subjection—This verb is now brought forward from the eighth verse. God subjected; for the language refers to ch. i. 1. The world to come—There is but one earth for all. Therefore the world to come is used as we say to-morrow's sun, although there is but one sun for all days. דַּעַת in Hebrew expressed by μῖκλλον, about to be, in Greek. The world is one, under grace and under glory; to come is added, not because it does not already exist, but because it was formerly predicted. The newness introduced by Christ in the New Testament is considered so important in Scripture, that there arises thence a twofold division, viz., between the Old and New Testament times, with the same eternity depending upon them. These latter, taken together, are called the world to come. They are frequently about to come, when regarded from the Old Testament standpoint, which prophetically looks forward to the New Testament; but in the New Testament they are present blessings, obtained by Christ; commencing while the world come is being subjected to him, when first he was crowned with glory and honour. On this expression of Paul, comp. note at Rom. 30. Although, even in reference to the time of this epistle, it is come, in its own way, namely, when all things, even death, shall be subjected to Christ, 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 presently κτήσος τοῦ ΜΕΛΛΟΝΤΟς αἰώνος, Is. ix, 6, in the Greek and Latin versions: the Father of the world to come [Eng. Ver., everlasting Father]. Whereof we speak—We speak, we teachers, ch. v. 11, note. This is groundless. We, the author of the epistle. Lün., etc.] By this clause this short verse obtains the force of a proposition and the proposition is, All things shall be subjected to Jesus Christ.

3. But one in a certain place testified—One witness. David did not speak of himself; wherefore it was unnecessary to introduce his name. Nor should we stop with the intermediate messengers, but look to the word of God, when it has once testified. David testified in Ps. viii., to which this chapter often refers, even from the
tenth verse, as we shall see. But, forms an antithesis of angels and him to whom the psalm testifies that all things from what precedes and follows in the psalm. That clause, and Thou hast set him over the works of God, the apostle does not assume, at least in his reasoning, but does seem to have come to Job by night, Job xxxviii. 7, 81. The sun is wanting, either because, as the slave service of his seed were shown to Abraham in the night; so the humiliation and exaltation of the Messiah were sung and sung by him during the night; as also the word seems to be a reference to the cross, saw the moon after the sun was darkened. But Christ's authority is beyond the duration of these. What is man—As regards works, the heaven, etc.; but what is man as respects God? The expression is thus more humble than if he had said A man, ἄνθρωπος, without the article, as one of many. πάθησόν, subject to suffering and death. That thou art him—The Messiah's condition is so described, as that in Whence, with wonderful humility, he himself wonders at thing, the remembrance of him; how much more at some prepared for him? It could not be otherwise, Acts ii. prays as if it could scarcely be so. Or—ὁ άνθρωπος, the son implies something more insignificant than ἄνθρωπος, man. So ἄνθρωπος, comp. Ps. lxi. 3. Again without the article. —The expression is intensified; for remembrance refers absent; to visit, denotes the care of one present.

7. A very short time—Gr. βραχύς τε [Eng. Ver., a li correct here; though it is the sense of the Hebrew, as Bäls Lübn., etc.] The same word occurs at Luke xxii. 58.
ges—In Ps. viii. 6, the Hebrew is: Thou hast made the to be little less than God, that is, than himself. The best phrase of Christopher Corser is as follows: Christ he man, humbled himself under the cross, and abased himself, when, the Divine nature remaining quiescent, and not exerting himself, he himself for God and the Lord of Glory was crucified and put to death. Expos. Psalm, p. 24. (Comp. Mem. prefixed, 2 Chron. lii. 14. Eccl. iv. 8.) In another of Paul's phrases we find θεός, thought it not—to be equal with God, and δεσμώτα himself of no reputation; Phil. ii. 6, 7, note. But Paul
interpretation of the Sept. as suited to his purpose; for the *Homonymous* [something differing in nature, but called by the same name from etymology] of the Hebrew word צַוָּדַק, *God*, 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 title, *God*, ch. iii. 4. For so the apostle is accustomed appropriately to use words of the Sept. and to present to the reader anew the force of Hebrew words, when they answer his purpose better; ch. x. 8, 6, note. [Omit the clause, and didst set him over the works of hands, (καὶ ἔργαν γεγραμμένα, etc.) Tisch., Alf., etc. The works of thy hands—The sun, moon, stars, etc. Ps. viii. 4. V. G.]

9. Put all things in subjection—See 1 Cor. xv. 27, and what precedes with the note. For—The apostle shows why he quoted this passage, namely, because we are taught in it that it was Jesus to whom all things were subjected, and therefore the world to come, ver. 28. Under him, under him—Of whom he is making, the Son of Man. [Man in general; who has not yet attained his promised sovereignty. Alf.] This is explained in the middle of ver. 9, concerning Jesus, the application to him having been most suitably deferred. All things—Gr. τὰ πάντα. Tā, in the second and third place has the force of a relative to the πάντα, all things, preceding. The same force of the article may be found at xix. 5, 7; Gal. v. 13, vi. 14. Nothing—Not even angels; ver. ch. i. 6. Left—In the language of the psalm, to which the events of the day correspond, partly will correspond. But now—not yet—Now, as an *Anthypophora* [part of a refutation by anticipation], for time is denoted in not yet, and the latter is construed with ὅρας, we see, in antithesis to the present βλέπομεν, we perceive [Eng. C., see.] More things are already subjected to Christ than we see; all things will be entirely subjected to him at the proper time, in sight; 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 acknowledged, at least is not seen. Βλέπω, I perceive, denotes something more definite; ὅρας, I see, something broader and more poetical.

10. [Render, But him who is made a little lower than the angels, we old Jesus, on account of his suffering of death, crowned with glory and honor. Alf. after Lūn., etc.] But—The antithesis is between him 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
that Jesus, who was made a little lower than the angels, of the suffering of death, has been crowned with glory. In this paragraph, made lower—crowned—that, etc., is a [cross reference] such as Paul has, Gal. iv. 4, 5: and in the clause, for the suffering, etc., (which clause requires no δόξῃ, glory), that for which Jesus was crowned, namely, of death, is mentioned according to the natural order of and not without emphasis, before the actual crowning. It takes away from the Jews the offensive stumbling-block and so refutes the argument, which might be drawn from sufferings against his glory, and that the source of glory that he even turns it in favor of Christ. He shows that of death is so far from obstructing the Messiah's glory that it rather confirms them to us. Whence he infers, the of Jesus being made lower than the angels, which was little, did not refer to the fact that he should continue in that, after he had once fully suffered death, he should have subjected to him. It is Jesus to whom the humbling and described in the psalm, apply. It is therefore the same whom also the universal power which follows, in the psalm appropriately belongs. For some little time [Eng. —Some hours on the cross, days of suffering, years little when compared with eternity! Than the angels—suffering and dying. Made lower—Less, a worm: comp. 43. The participle implies, that Jesus of himself, and sake, might have obtained glory without suffering; but were likewise to be regarded. We perceive—Gr. βλέπεις Ver., see.] The act of looking, saith he, speaks. The occurs, ch. iii. 19, x. 25. The fact and the issue agree vious testimony; ver. 6, at the beginning. The suffering of death is the main feature: ch. v. 7. With honor—Becoming the Son of God. [Glory presupposing honor, suffering. V. G.] Crowned—After death. That—be connected with being made lower, and therefore denote By the grace of God—Some formerly read χωρίς θεὸς without) God. Both readings give a good sense; let us The clause with χωρίς, except, stands thus: Christ tast every one except God. This sentence is to be explained bers. (I.) Πάντος, every, is neuter, for πάντως, παντί, substative or a participle, are always neuter, so Orig. The apostle shows the glory of Christ from the eighth, especially from the clause, Thou hast put 72, everythin
and he supplies the emphasis of the singular number contained in that significant syllable ὅς, and omitted by the Sept. when he says, ἐντικός, every. This πᾶς, all, to which οὐδὲν, nothing, likewise neuter, is opposed, ver. 8, and in which all, in the masc., are included, John 1, 35, 36, chiefly comprehends angels, than whom Christ had been made a little lower; and thus the two members of the sentence correspond, We do not yet see all things subject to him, but yet that for which he tasted death is all. (II.) To taste death, implies the reality, and not here also the shortness of death; so Chrysostom, and others. (II.) Hence we at length gather the meaning of ὑπὲρ, for, it denotes here the thing to be obtained, as in John xi. 4; 2 Cor. i. 6, i. 8, 19, 2 Thess. i. 5. He tasted death for all, that he might claim all for himself, that he might obtain power over all things: or in other words, that what was written might be fulfilled to him, Thou hast put all under his feet. (IV.) That All has a very manifest and proper exception. Paul, 1 Cor. xv. 27, discussing the same psalm, the same verse, and the same word, all, adds, it is manifest that is excepted, who put all things under him. The same exception therefore is made here, all, but God, is subject to Christ: χωρὶς is used to express an exception. Theodoret acknowledges that χωρὶς expresses an exception; and the parallelism of the psalm shows what the exception is. And the exception itself very significantly and briefly, points out the vastness of the things subject to Christ, which are absolutely all but God; and the exception properly precedes the subject, from which the exception is made. The same cause, if χαράκτος, by grace, be retained, will be thus explained: that the grace of God he might taste death for everything. By the grace of God towards us, Gal. ii. 21; Rom. v. 8, and towards Jesus himself. His enemies thought that Jesus suffered and died because of the wrath of God, Ps. xxi. 8, 9, lxix. 27; Isa. liii. 4; John xix. 7. But he suffered and died entirely by the grace of God, of which grace the chief honor and glory: Phil. ii. 9, given, &c.; Luke ii. 40, 52; Rom. v. 15. And this noun, grace, expresses the same idea as the verbs, art mindful, visitest, ver. 6, from that eighth Psalm. In this interpretation, ὑπὲρ παντὸς might be equivalent to for all (men), so far as the preposition is concerned, but the neuter, παντὸς, is an objection. [On these grounds Beng. decides for the reading χωρὶς, except. So Ebrard, with a slightly different interpretation: tasted death in behalf of all (the universe) except God; but Tisch., Alf., Lün., &c., with the great weight of authorities, retain the common reading; order that by the grace of God, he might for every man taste of death. (So Alf.)] Might taste—The reality of death is implied in
this phrase, as everywhere; and here, as we have said, time its shortness, to denote which the genitive ὁμουροῦ, fitted; comp. ch. vi. 4, note. [The metaphor must not be included these ideas. Lün., etc.] To taste death part thing; a part or the shortness of the time, in which death tasted, is another. Matt. xvi. 28, does not oppose the idea of shortness; for there the expression is negative, as in 1 Cor. Moreover, Ps. xxxiv. 8, sustains this view, Only taste and see; otherwise taste would not precede sight.

10. It became—Gr. ἐπέλειψε. So Ps. viii. 1, γῆν, Ἰσραήλ, ἐπέλειψεν σου, Thy glory is set above the heavens. Most of the whole of this verse 10, the proposition, which in verse clothed in the words of the same psalm, is now expressed better suited to the apostle’s purpose; but with this difference, ver. 8, 9, treat more expressly of glory, from what precede whereas ver. 10, treats more expressly of his sufferings, preparing us for the transition to what follows. The preceding proposition is, It became him, for whom all things, and things exist: The subject follows, to make perfect, through the Captain of their salvation, who brings many sons to γόνα, bringing, might be resolved into ἵνα δώσῃ γόνα, bringing, he might make perfect. But this is the construction γόνα ἵνα δώσῃ γόνα, that the Captain of salvation may be the bringing unto glory. [This rendering is less correct than Connect δῶσῃ γόνα with αὐτῷ, for it became Him (God) be sons—to make the captain, etc. Lün., Alf., etc.] Ἀρχῇ is compounded of ἀρχή, beginning, and ἀρχή, to lead, and ἤνεκτα, looking forward in the text to τελείωσαι, to make perfect, ch. xii. 2), but δοκεῖ, to lead, looks back to δοκεῖν, bringing, therefore the proposition comprehends many important sentiments may thus be unfolded:—1. Jesus is the Captain of salvation was necessary to procure salvation by suffering. 3. He suffered by suffering. 4. The glory of the sons was united with consummation. 5. The sons are many. 6. This whole plan hints God, though unbelief considers it a disgrace. 7. It becomes that Jesus should suffer and save the sons; because for things. 8. It became God, that Jesus should be made sons brought to glory; for by Him are all things.

We state 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
These points are referred to God, for whom and by whom all things exist, that is, 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 [cross reference], so that the discourse proceeds in most beautiful order from the end, A, to those intermediate, which are included in B C D. Him—God the Father, mentioned in ver. 9, and understood in ver. 5. For whom: by whom—Paul generally accumulates prepositions with nice and elegant discrimination. Many—As many as possible, whence the general assembly, in ver. 12. Sons—in the Old Testament style they are called children; comp. ver. 13, 14, note; in the New Testament style they are sons, whose condition is opposed to bondage, ver. 15; as with Paul, Rom. viii. 15; Gal. iv. 6. Jesus himself is the Son; he makes us sons of God, he regards us as his own offspring: בַּנוֹי, παιδία, offspring, are synonymous. Comp. Ps. xxii. 31; Is. liii. 10. Unto glory—The glory consists in the very fact that they are sons, and are so treated; 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, are very closely related in meaning, ver. 11. Of their salvation—This word presupposes destruction; and to deliver us from it, Christ must suffer. Glory follows salvation, in Paul's style, 2 Tim. ii. 10, note. To make perfect—Bringing to the end of troubles, and to the glorious goal; ch. v. 9, is included in this word. A metaphor from the public games. For to be perfected, perfect, perfection, perfection, perfector, respecting Christ and Christians, are common in this epistle. This perfecting by sufferings implies two points: I. The glory of Christ, since all things are subjected to him, now that he is perfected. II. His previous sufferings. He presently discusses his sufferings directly, ver. 11-18, although he has touched upon them in what precedes. He has put the discussion concerning Glory in this very passage first, to render his exhortation more pointed, and to meet beforehand the objection of his suffering and death. But he has interwoven a fuller consideration of both points with the following discussion on the Priesthood which is brought forward at ver. 17. And indeed, as to his sufferings, the fact is evident; but he describes the Glory, while he mentions, at suitable places, that Jesus was 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. 14, 28, x. 12, 13, xii. 2.
11. For—The closest relationship was the reason why Jesus not to be made perfect without us. He that sanctifieth, ch. xiii. 12. Christ is called he that sanctifieth, because the benefit, that he by himself makes us holy, that is, God who are sanctified—The people, ch. x. 10, 14, 29. The bring to God, to be sanctified, to be brought to God, to have access, are synonymous. He who sanctifies, was be Father, and appointed the Sanctifier: they who are are created by God and appointed to receive sanctification; of hath given, ver. 13. This is the origin of his brother his communion with flesh and blood (ver. 14). Of one—Abraham, as Mal. ii. 15; Is. li. 2; Ezek. xxxiii. 24. of one, Adam: all Abraham's descendants are of one [But the One is God, as Father of the Christians, his children. Lün., etc.] In this whole passage, Paul, writing descendants, accommodates his discourse to them apart from ch. xiii. 12: as also in Ps. xxi., which is here quoted, who is the subject, ver. 22, etc., but the Gentiles, ver. 25—whole of the subsequent discussion on the priesthood and especially suits the comprehension of the Hebrews. What epistle will at some time contribute much to Israel's salvation? this one meant God, the angels should be included, who at ver. 16. All—Construe with who are sanctified. [The possible. The position makes it refer to both parties, as the So Lün., Alf., etc.] He is not ashamed—Whereas, but (that they are of Abraham, who is considered not as a strange salvation, but as the common ancestor, as he who received the promise), [but see on of one, above], there might be many causes of shame; for, far from being holy, we have guilty, ver. 14, 15; yet he is not ashamed; nay, he is a glorious thing to himself, because of the holiness and glory he has brought us. It becomes God to have such sons possessed of in Christ is not ashamed of such brethren; comp. is not ashamed, 16, note.

12. Saying—Here three things are quoted from the testament, by which the apostle's preceding discourse is affirmed, by Chiasmus [cross reference], in retrograde the apostle mentions

Ver. 10, Sons.

Christ says in the Old Testament,

Ver. 13, at the end children.
Ver. 10, The perfecting by sufferings.
Ver. 11, The relationship of the Sanctifier and the sanctified.
Ver. 12, Unto My brethren.
Ver. 13, at the beginning, I will put My trust.

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. I will declare, I will sing praise—Ps. xxii. 22, Sept., δυτηώσαμαι, I will declare: 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. xxii. 22. Will I sing—As the leader of the choir; comp. Ps. viii. 8.

13. I will put my trust in him—Sept., I will put my trust in him, in Isaiah immediately before the place from ch. viii., to be afterwards quoted: In him will I trust, 2 Sam. xxii. 3, which the Church imitates, Is. xii. 2. The Messiah's filial confidence is indicated, fleeing from his sufferings to the Father [and by no means disappointed: comp. ver. 10, end. V. G.], ch. v. 7: comp. 2 Sam. xxii. 4, etc. A small portion is quoted; the whole is meant by the apostle. Our theologians rightly blame the Schoolmen, who think that Christ's atonement was not simply and in itself meritorious. But yet the most marked feature of this atonement is the very pure confidence by which solely he was supported in approaching 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 trusted in the Father by faith, so we by faith trust in Christ, and through Christ in the Father. The argument is very strong against the merit of men's works. But Christ exhibited his confidence not for himself, for he and the Father are one, but for his people, ver. 16. Every present help gave assurance of future aid (comp. Phil. i. 6), up to the complete victory over death and the evil. Behold—God—Is. viii. 18, Sept., in the same words. He calls them παιδία υἱῶν, children, an expression becoming the First-begot, who intimates that the same are both his brethren and his younger brethren: and he presents all these, to be glorified with himself, before God, who had given them to him to be saved.

14. Forasmuch then as the children—Τὰ παιδία. The children here is not a noun denoting a natural age, but is drawn from ver. 18. The Messiah here cannot be suitably placed in the company of the fleshly children; He is speaking of his spiritual sons; then is an in-
ference from ver. 10, etc. [Transpose αἵματος and σάρκος. Tisch., Alf., etc. So Beng.] Were partakers of flesh.—The past, in respect of the greater part, who lived at the time of the testimony given in the psalm. brethren in the psalm, children in Isaiah: as respected David and Isaiah prophesied, many of the brethren and then living, and had lived, whom he was to reconcile. excluded but included. Κοινωνεῖν, I partake, with Prov. i. 11, where also, ver. 18, μετέχω, I share, is the same meaning: κοινωνήσας, ὄδοι, goeth in company with 8. In this passage, however, the change of the words that μετέχει, he took part, may express the likeness of rest, κοινωνεῖν, to be partaker, the likeness of many members and blood are sometimes used for man, Gal. i. 16; but more properly taken in the abstract, as in 1 Cor. xv. in that passage of Paul to the Corinthians, flesh and blood is the notion of the oldness of the corrupt nature. Elsewhere, just seen, flesh and blood is the expression used, the flesh, preceding; this is also sometimes written alone and flesh (although some have transposed the words) is as in Eph. vi. 12. Against blood and flesh—[Eng. Ver. blood.] Whether the expressions are used indiscriminately, blood, is put first sometimes for a certain reason (for writers may be consulted), I dare not determine. commentary does not descend to such things, yet it be censure of too careful refinement, with those who wish the words less scrupulously. Himself—Gr. αὐτοῦ. The follows τῶν αὐτῶν, the same. Likewise—Gr. παραπλησίας, παραπλησίας, like, sometimes like the Latin sub, weak- ing of the compound, but here it is almost the same as in all things, ver. 17: ch. iv. 15. Therefore παραπλησία serves the apostle, in entering upon this discussion, as a position, that he may gradually speak what he thinks; 27, note: and the less significant particle is the more cause without sin is not yet added here. Therefore the participation remains. Of the same—Gr. τῶν αὐτῶν a mere relative, as the article shows: the same things, to the brethren laboring under flesh and blood, not to death. [But it refers to flesh and blood, as in Eng. Ver. That—Here the subject is briefly noticed: it is more ch. v. 7, 8, 9. It will be profitable to compare the passages, ch. v. and ii., till you perceive how both end.
on the great High Priest. Through death—A paradox. Jesus suffered and overcame death; the devil, wielding death, 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 and the out-pouring are chiefly contemplated: John vi. 51. Might destroy—An inference from thou hast put in subjection, ver. 8: comp. 1 Cor. xv. 27, with the preceding, where Paul uses the same synonyms, καταργεῖν, de-
stroy, βασιλεύειν, put under foot. So Ps. viii. 3, κυρίων; τῶν κατα
γώνων, that thou mightest still the enemy and the avenger. Power—
Great indeed, Matt. xii. 26, 29. That had—By a certain law, namely, in so far as the captives suffered no injury thereby: comp. ἡμῶν, Is. lxxix. 24, where the devil does not seem to be called just,
morally, but a mighty tyrant, having authority over the captives;
Col. i. 18; 2 Pet. ii. 19, end: although here it is called power in a
restricted sense, not authority. Death was the attendant and minis-
ter of the devil as of a cruel master, delivering up to him men whom
he led away in sin: but Jesus dying made them through dying his
own, Rom. xiv. 9. Of death—By sin. That is—His power was mani-
fest: Men did not perceive who lurked beneath.

15. Deliver—From the devil, who had the power of death. Them
—A demonstrative with relation to what precedes. [Rather, to what
follows; them who through fear, etc. Lün., etc.] Through fear—Even be-
fore they experienced the power itself, for that followed; on fear, comp.
ch. xii. 19, 20; Ex. xix. 21, 22; 2 Sam. vi. 9. Of death—Sudden
deaths were inflicted, in Moses’ time and afterwards, even on unwary
transgressors. All—An antithesis to a little, ver. 9. There are
many and successive ages of the brethren. Life—that life was not
life. To bondage—The antithesis is, sons unto glory. Paul brings
out the same antithesis, Rom. viii. 15, 16. Politicians define liberty
to be living as we choose; slavery, to live not as we choose.

16. As we well know—Gr. διὸν [Eng. Ver. verily loses the force.] A
particle of courtesy, implying conjecture, but by the addition of ὅτι, not, promoting assurance. The whole verse has a wonderful de-
monstrative power; comp. πρόθειον, evident, ch. vii. 14. Not angels, therefore us; there is no third party. Of angels—Without the ar-
ticle. That is, they are not angels without flesh and blood, whom he
takes. He takes—on him—[Eng. Ver., took.] Christ lays hold of,
or takes, in the words quoted; about to aid, about to deliver, ver, 15,
10, 11. The same word occurs, ch. viii. 9; Matt. xiv. 31. If the
subject were the very incarnation of the Son of God, there would be
in the antithesis the singular number angel, or the angelic nature;
now, since angels occurs in the plural, seed is taken for the Seed of Abraham—So he calls the whole human race, because Genesis is referred to, and the promise was given to Abraham, which belonged especially to his descendants: and Christ was born of Abraham’s race. He names instead of the whole, representing the idea more vividly to whom he writes. [Lün.] Furthermore the apostle is to Abraham’s descendants, and it was unsuitable to say, of Adam, because the first and second Adam are opposed to the Gentiles are not excluded; for the seed of Abraham is not so to them, but to the angels; and all believers are Adam. [See ver. 12, respecting the church, comp. Lu. 26, 28. V. G.] I think the omission of the article before seed, corresponds to the Hebrew construct state. The article would not so much include the Gentiles, as the carnal Jews.

17. Wherefore—The particle ὅτι, wherefore or when times in this epistle, but never in the epistles signed with and yet it occurs in Paul’s speech, Acts xxvi. 19. It be A grand expression, ch. v. 8. It behoved him from because he had undertaken it in the Old Testament, He now speaks more confidently; comp. ver. 11, he is : In all things—In all sufferings and temptations. Unto —Ver. 11. To be made like—This is a recapitulation preceding. The sum of what follows is immediately added. apostle thrice touches upon the High Priesthood, till he full discussion, ch. vii. He alludes to it in three success. It behoved him to be made like to his brethren, that a become a merciful and faithful High Priest, in this passa was called a High Priest when he was made perfect. III. He was made High Priest when he entered into the within the veil; ch. vi. 20; and this entrance being m all, he always, as a Priest, presents himself to God for 24. [Beng. renders, as Eng. Ver., a merciful and f Priest; but the Greek seems to mean merciful, and a f Priest. De W., Lün.] Merciful—This word, with in strued with high priest; ch. iv. 15, v. 2. He was made the people oppressed by sins: faithful, so far as concerns is a Chiasmus [cross reference] here. We have the Pri High Priest, who has the right of approach and of bring God. Faithful is treated of, ch. iii. 2, a practical appli
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ciful, ch. iv. 14, etc., also with a practical application: High Priest is discussed, ch. v. 4, 5, vii. 1, 2, with the practical application, ch. x. 19. There is a very similar statement of many things at Rom. i. 16, note. Of these three points, merciful precedes γένεια, that he might become [Eng. Ver., be], because it is deduced from what was said before. The other two are properly connected, because they fall under discussion afterwards along with the first. But merciful, and, conjointly with it, faithful High Priest, elegantly have in this proposition a rather absolute meaning, because the subsequent discussion in turn 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 suppose that Jesus was more merciful before he suffered, and more severe now. Only let us escape the wrath of the Lamb, which is even yet to come. High Priest—The Latin Pontifex, Priest, was so called because he built a bridge at Rome, or sacrificed on a bridge; and the priest was either alone or with others; but the high priest was exalted above the others, over whom he presided. In the Evangelists and Acts, where the Jewish high priests are often mentioned, the term pontifex, pontiff, used by the Vulgate and others, will, I think, offend no one; but in this epistle, in which Christ is the principal subject, I do not know whether that term suits Paul’s style as well as the institutions of Numa. At least Schmidt uses it reluctantly, and occasionally substitutes chief priest; but a single word is better, especially when other epithets are added, as merciful and faithful; for we cannot conveniently say, ch. iv. 14, a great chief pontiff. High Priest is the most convenient term which the learned have long used. As respects the subject, this glorious title of High Priest recurs, 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 only in this epistle is Christ’s priesthood professedly discussed. Whence it appears, how peculiar in its character, and how necessary, is this book of the New Testament. However, in all these passages, even of the Old Testament, there is also mentioned the kingdom, which is oftener mentioned elsewhere without the priesthood. Even on the Cross, on which this Priest offered his sacrifice, his title was King. The priesthood, as well as the kingdom, belongs to this First-begotten. Pertaining to God—So ch. v. 1. The sins—Which bring death and the fear of it. Of 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. In that—This is like an adverb; Rom. ii. 1, [i. e. or because. Lirt.] He is able—His ability to sympathize discussed, ch. iv. 15, v. 2. To succor—Hence Paul in ch. iv. 16.

CHAPTER III.

1. etc. [The two divisions ch. i. 5, to ii. 18, and ch. 16, are exactly parallel; thus:

I. THE SON AND THE ANGELS.
   a. The Son is in himself superior to angels, ch. i. 5–14.

   (Exhortation, ii. 1–5.)

   b. In him, man is raised above the angels, ii. 6–16.

   Press for he was at the same time High Priest, ii. 17, 18.

   II. THE SON AND MOTHER.
   a. The Son is superior to Moses.

   (Exhortation, ii. 1–5.)

   b. In him, Israel rests, his rest, Therefore he was time High Priest, ii. 17, 18.

1. Wherefore—An urgent particle. From those verses in ch. ii. consideration should arise. Brethren—He addresses those to whom he is writing. And the title brethren from ch. ii. 11. Holy—There is a Chiasmus [cross reference verse. Of the heavenly calling—Made by the Lord from leading them to that place, whence it was made, ch. x calling of God from above, as Paul says, Phil. iii. 14. Which comes from heaven, and calls to heaven; its substance, its aim, all are heavenly. Delitsch in Alf.] The of calling is confession; of which the writer treats Paul in 1 Tim. vi. 12. Partakers—The same word of ch. vi. 4, i. 9, xii. 8. The apostle—The Ambassador of other; who pleads the cause of God with us. Thence we be partakers of the heavenly calling. And High Priest, our cause with God. Hence we are called holy. This and High Priesthood are included in the one term Mediator, pares Jesus as an apostle to Moses, and as a priest (whi sumed iv. 14) to Aaron, and at the same time prefers. He alone holds both dignities united, and in a higher
those two brothers held separately. Here he is called, relatively, 
faithful, as true, John v. 31, a testimony which cannot be refused. 
Of our profession—Not to men, but to God. This word admirably 
expresses the nature of faith, which meets the promise with a ready 
response: God, who sent his Son and gave him as a priest, 
εὐερεία, speaks: man ἑμολογεῖ, agrees, assents, subscribes. So ch. iv. 
4, x. 23. They did that most solemnly in baptism. The opposite 
is αὐτιλογία, contradiction, ch. xii. 3. [Omit the word Χριστὸν, 
Christ. Tisch., Alf.]

2. Who was faithful—Comp. Num. xiii. 7, at the end, Sept., My 
servant (comp. soon after, ver. 5) Moses is faithful in all mine house. 
He calls him faithful, who is both so himself, and is acknowledged 
to be so by God, and is praised. Hence arises faithfulness in office, 
and the faith of the hearers without exception, for this very reason 
that Moses is faithful; comp. Num. xii. 8, likewise at the end. To him 
that appointed him—His heavenly Father appointed Jesus Christ to 
be both his Apostle and High Priest, ch. v. 5; corresponds to τὸ γε-
γοῦνα, to be made, by the word of the Lord. Add Acts ii. 36. 
But ποιήσαντες cannot mean appointed, but made, created; He was 
faithful to him that made him; i. e., either made him the Man Jesus, 
The Apostle, etc., (Alf.), or made him by eternal generation. Lün. 
And this rouses us to faith. There is a very similar expression in 1 
Sam. xiii. 6, 8: It is the Lord who appointed [Eng. Ver., advanced] 
Sept., ὁ ποιήσας) and sent Moses and Aaron. As also Moses—So 
Deut. xviii. 15. He praises Moses, and thus conciliates the Jews, 
before preferring Christ to him; although he has prepared their minds to hear it, by preferring Jesus even to angels. In his house— 
A rare appellation in the time of Moses. His—God's, ver. 6, note. 
3. Of more—Christ, a prophet as Moses, Acts iii. 22, note (whereas 
the other prophets only explained Moses); and yet different from 
Moses, ch. viii. 9; John i. 17. Here he is greater than Moses. For 
—The reason refers to consider. Glory—Presently τιμή, honor: 
ὑπότιμη, honor, here rather denotes something inward; δόξα, glory, 
follows it. The house—The genitive is governed by πιστοῦνα, more, 
the comparative; for it is an Enthymeme [a covert syllogism, where one 
premiss must be supplied] as follows: Christ is greater than the 
house (for the house is being built: Christ hath 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 it were, a portion of the house; comp. Matt. xii. 6, note. 
4. But he—Christ. The article indicates the subject, and has 
here also a relative meaning, as in ch. vii. 6. God is the predicate.
[This assertion of the Divinity of Christ would be out of place when the argument is on his superiority to Moses, in God the Son. The Eng. Ver. gives the sense. So Lün., Alf. Absolutely. Moses was a god to Aaron, but he was not absolutely.

5. And—Another reason for Christ's superiority to Moses was—So the Sept., Num. xii. 7. This implies the Egyptians were compared with all other prophets: but again, Moses is said as inferior to Christ the Lord. For—He served a mony might be given by him. Of those things which were—Which Moses was to speak (ch. ix. 19), chiefly of Chri afterwards Christ himself was to speak. In ch. ix. 19, there is parallelism, which however at the same time introduces a named, what Moses, according to the time, Num. xii. was spoken and was about to speak. Miriam did not question authority respecting the past, but she wished to claim as much self for the future, because of certain past tokens.

6. But Christ—Moses yields to him. An ambassador king's absence, is highly distinguished—in the king's retnies among the multitude. Here also supply is faithful shows his faithfulness in all that belongs to his Father and. Over—This περί, υπ., over, shows his surpassing power is applied to Moses, ver. 5. His—[Not his own, as Eng. house is God's throughout; Christ its chief authority Lün., Alf.] That is, God's, ch. x. 21. If—The same occurs at ver. 14. An abbreviated expression: the house, since we have confidence: the house we shall be, if we reconfidence. There is an expression of Paul's very similar, note. The confidence—A common word in this epistle; boldness, ch. iv. 16, x. 19, 35; and ελπίς, hope, ch. vi. 19, x. 23, likewise πληροφορία, full assurance, επόδτασις, confidence towards God: glorying, with respect to enemies, hold fast—So ver. 14; ch. x. 23. So χρησίν, hold fast. 18. [Omit μέχρι τέλους βεβαιαν, firm unto the end. This.


To-day—forty years—wherefore I was grieved—and say Ps. xciv. 7, to the end, Sept., To-day—forty years—I to. To-day is an expression of David's, and is opposed to that was in Moses' time, ver. 8. If—If you will obediently h
Under this hearing is included any sort of hearing, ver. 16, ch. iv. 2. The force of this clause is joined in the Hebrew with what precedes, and falls thence upon what follows. *Voice*—Full of grace, in these prophetic words, to be heard on that very account.

8. *In the provocation—temptation*—By Chiasmus [cross reference] in ver. 9, *temptation* is first treated, then *provocation*. Both refer to the History, Ex. xvii. 7, the first offence: comp. below ver. 16, *they that came out*. Beware of the first offence; for it easily produces more, and the first is usually most severely reproved. *In the wilderness*—The theatre of very great events.

9. *With which*—Supply πεφασμοῖς, *temptation*. [But ὅ means where: in the wilderness, where, etc. Lün., Alf. Omit με, me, and for ἐδοξασμόν, proved me, read ἐν δοξασίᾳ, by way of trial. Tisch., Alf.] They tempted Me—Whether I was able or willing. Your fathers—Whose hardness of heart is very often mentioned. Therefore the authority of the ancients is not conclusive. *Proved*—That is, searched out, not approved. Weigh well what follows. *Saw*—Clearly, but without improvement. *My works*—Most glorious in helping, partly also in avenging. *Forty years*—This is joined with *I was grieved*, in the Sept. and in the Hebrew, and below, ver. 17. At the same time the people both saw the ἡμερία, *work* of God, and offended God, until they consummated their guilt. Here it is joined with they saw; and therefore the hard heart of the people is implied.

10. *Wherefore*—This particle is not in the Hebrew, nor in the Sept. *I was grieved*—Gr. προσώπῃ, a very common word in the Sept., but occurring scarcely anywhere else. Ὠχθός denotes a local eminence: thence ὀχθέω or ὀχθίζω, of the mind, signifies I am roused. *I was grieved* 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 akin to it. [For ἔσχημην, that, read ταύτην, this. Tisch., Alf.] Gr. ἔσχημην, with that, signifies removal and alienation: Heb. יָרָה absolutely, with the same meaning. *And 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 towards those who did not believe, made him swear; comp. ver. 17, 18. The first temptation, Ex. xviii., was presently the cause why God was grieved. The complaint as to the erring of their heart, then anger, and the oath followed. So the displeasure and anger, the complaint and the oath, are the better distinguished. *They*—ὅ, they, in Heb. is repeated very forcibly. Therefore it is not included under I said, but this is the meaning; they perceived that I was displeased with them; and
yet the same persons did not a whit the more wish to know.

There is a similar antithesis, they and I, ch. viii. 9; comp.
So but they, Ps. cvi. 48; comp. also Luke vii. 5; Is. 125.

Hebrew. They have not known—This is unbelief; the
scribed, ver. 9, they tempted. Concerning both, again, and ver. 17, 18. My ways—in which I wished to lead
flock to rest.

11. So I swear—The oath preceded the forty years.
[not rendered in Eng. Ver.] The conclusion omits some
sake of Euphemism [softening the expression], which be
of the oath itself [that is, the complete form of the oath]
if they enter, etc., may some evil befall me, or some similar
si, if, here is negative, as ἢ μὴν, surely, is affirmative.
They shall enter—By my ways. Into my rest—In the pre
The people, the sheep; Ps. xciv. 7. יִרְשָׁדָה, rest, is their
xxiii. 2.

12. Take heed—This word depends on wherefore, ver.
clusion here to ver. 7, also introduces the word brethren.
7. The same word occurs at ch. xii. 25. We must not
heart; Jer. xvii. 9. Lest—of unbelief—Observe the
Christ is faithful, ver. 2; therefore we must be faithful
faithless, Rom. iii. 2, 3; 2 Tim. ii. 13. Be—Care
extended to the future, because of the greatness of the
uses the fut. indic. in preference to the pres. subj. Evil
lieving people; יִרְשָׁדָה an evil nation and unhappy; comp. mis
Matt. xxi. 41. In departing—The antithesis is let us come
and substance, presently at ver. 14; comp. Jer. vi. 8, let not
part from thee. This whole passage of the apostle agrees with
5, 6. Cursed is the man who trusteth in man, and
DEPARTETH from the Lord; he shall not see when God is
the living God—The life of God most powerfully and prom
mates our faith. The living God is also praised, ch. xii.
xii. 22. He who revolts from Christ, revolts from God
19. [Namely, the very God of Israel. Alf.] Chis
reference.]

ver. 12—16
13—17
14—18

13. One another—Let each exhort himself and an
would you be from instigating and provoking one another. Daily,—Kindred words; ch. iv. 7. While—As long as. This to-day will not continue for ever. Is called—While that psalm is heard and sung. Lest any be hardened—Repeated from ver. 8. Through the deceitfulness—This corresponds to they err, ver. 10. Of sin—Unbelief and sin, which are equivalents, John xvi. 9; Neh. vi. 13: where belief and sin are mentioned together, they differ as species and genus; and unbelief, as the principal species of sin, involves something more sad and deadly. But if sin be put by itself, the class, sin, is abstracted into this particular species, namely, unbelief: as ἀπαρίτις is literally missing the aim, which results especially from unbelief, the face of God having been neglected.

14. Partakers of Christ—Ver. 1, 6. So partakers of the Holy Ghost, ch. vi. 4. The beginning—to the end—Comp. ch. vi. 11, xii. A Christian, so long as he is not perfected, considers himself a sinner. Of our confidence—xi. 1; 2 Cor. ix. 4, note. Steadfast—βασιλ. A common word in this epistle, with its synonyms, ἀχλασμα, ἀνεματος, immutable, ἀμφαλῆς, safe, ἵππος, long.

15. [Beng. and Eng. Ver., are both wrong in rendering this verse; it is variously explained, best by Ebrard and Alf., who render, For you it is said, to-day, etc.; giving the proof that we must hold fast, become partakers, etc.] While it is said—The connection is with ch. xiii, in reference to exhort. Even in the psalm the Divine exhortation precedes, viz., O come ye. Comp. Ps. xcv. 7, that is, it depends on you alone that this may not only be a mere invitation to offer, in the first instance, but also real enjoyment, in the second. In that he saith, ch. viii. 13. As in the provocation—Heb. בַּכֵּר וְבַכֵּר; is taken as a proper name, with its signification.

16. [For τινὲς, some, read τίνες, who. Also put a note of interrogation after each clause. Tisch., Alf., etc. Render, For who, whom they had heard provoked? Nay was it not all, etc. Alf., Lün.] —Gr. τίνες. Many write τινὲς, some; but the argument of the style is thus somewhat weakened: some, but not all, is rather a general expression concerning the Provocation, ch. iv. 6; Ex. xvii. 10. There is plainly a question, as ch. i. 5, 18, and at the same time very weighty Anaphora [repetition of a word in beginnings], who, of whom, to whom, ver. 16, 17, 18; and there are indicated in these three verses, 1. The beginning of the Provocation, soon after departure from Egypt; 2. The forty grievous years in the wilderness; 3. The refusal of the entrance into the land of rest. 'All' howbeit not, is used, ver. 16, as εἰ μὴ; but, ver. 18; for neither is
properly interrogative, but both stand under the interrogative τίνες, who. To show the force of the particle more clearly, some one to say, There were men who provoked, but not went out. The apostle denies that, and therefore says, who, but these? that is, these were the very persons. There are particles in Luke, τίς ἄλλ' οὐχί, which—but not, xvii. 7. Paul, τίς, ἤ οὐχὶ νοι, x.τ.λ., what—are not, etc., 1 Thess. [Beng. explains πάντες, all, to mean here, none else but a meaning which it cannot by any possibility bear. These are not in this passage said to have been led out, but come out. They had already the pledge of Divine assent, had followed the Divine guidance; but their future progress, correspond to that excellent beginning (comp. ver. 14). evidently reads τίνες, who: who, says he, have been to being hardened; where those hardened, (comp. ver. to the same as those who provoked. When they had heard—Provoked—The Lord, namely, by quarreling with xvii. 2. By Moses—Whose words, when heard, they obeyed.

17. Whose—The event proves the fact. So also ver. carcases fell in the wilderness—Num. xiv. 29, Sept. ye shall fall in this wilderness. This name, πυρά, carcases, perishable, always indicates indignation. Kαλά, limbs, parts, according to Eustathius. If the forty years be resolved and the daily deaths averaged, forty men died every day cause for writing the 90th Psalm!

19. They could not—Though they afterwards had wish—

CHAPTER IV.

1. Let us fear—Where many have fallen, there is cause A promise being left us—After the others have neglected the same word occurs in the same sense, Rom. xi. 4. A kind...
I promise, is very common in this epistle, and the noun, παρέξεσις, a promise. In this chapter the subject is the rest of eternal life; for to-day still continues, when the danger of falling remains, if we yield to hardness of heart. To-day, well improved, ends in rest. Rest, once obtained, is not again lost. We now (comp. ch. v. 5, note) are urged to look further. Foretaste in this life is not denied; full rest is. All foretastes of rest are evidently small, when compared with heavenly things. Any should seem—Euphemism [agreeable expression of an unpleasant fact]. Every man should so run, that it may be said of him, without any appearance of the contrary, This man runs. Εἰκόνον, to seem, here, τοποθέτησα, an example, ver. 11, and εὐδείκτησα, to show, ch. vi. 11, are kindred terms: for he who shows a desire does not seem to remain; he who seems to remain is an example of obstinacy. To have come short.—The same word occurs, xii. 15. The examples, xii. 17; Num. xiv. 40; Luke iii. 25: to fail to keep the passover, Num. ix. 13. Ἱερεύς, in Plato, at the beginning of the Gorgias, is to come after the festival is ended.

2. For—This refers to let us fear. Unto us was the Gospel preached.—We may regard this as spoken especially to us, who are called Evangelical: ver. 6. As well as unto them—the promise of the land of Canaan had been proclaimed to those men of old, ver. 6. Did not profit—There is less said here than intended. On the contrary, the unbelievers incurred the greatest punishment. Supply, or will it profit us without faith. Not being mixed with—The word is entirely mixed with and infused into the believing soul; and when mingled, it wonderfully manifests its power, as a healthful draught, and something more powerful even than that, ver. 12, 13. In them that heard it—Comp. Rom. iv. 12, note. To these are opposed those who believed, in the next verse.

3. For—This word refers to a promise being left, ver. 1. [Rather to faith, believed being emphatic. Lün.] As—Unbelief alone hinders. Although—The first member of the clause is, although the works were finished from the foundation of the world. The conclusion is, yet he said, I have sworn. But because the conclusion in the text comes first, yet 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. God’s rest from creation; for this was long before Moses’ times. Therefore another rest was to be expected in the times of Moses, of which those during the same period, who had heard, plainly came short. Nor yet, II., is that rest the one which they had obtained by Joshua; for it was not until afterwards.
that the Psalmist sung of it. Therefore, III., he sung of one
recent than all these, namely, a rest to be enjoyed in him.

4. He said—God, who also speaks in ver. 5, 7. And
the seventh day, etc.—Gen. ii. 2, Sept., and he rested on
the day from all his works which he had made. He rested, for
so to speak, to his eternal tranquility. It is remarkable
that this has mentioned the end of the former days, but not of the
Heb. from his work. It was one work, comprehending many
single term xarétpauros, rested, corresponds to both the Hebr.
now, by most suitably connecting the two passages Ps. xcv.

5. In this—Supply, saying of the psalm [Eng. Ver.,
in another, ch. v. 6.

6. Seeing therefore—God does not wish that his rest should
use of the word concerning the ancients. He is doubtless
of the promise of the land of Canaan, but with a view to
of eternal life. [On account of disobedience—Not under
Ver. Alf.]

7. Again—Who would have thought that there is a so
important and solemn in the 59th Psalm? Let us highly
words; comp. ch. x. 8, note. He limiteth—God. A dermatoglyph is deduced from to-day, which is presently cited. See how
he emphasizes the word or, a day, and so frequently sings
ii. 8, 11, 12, vii. 11, 21, viii. 13, x. 9, xii. 5, 27: the day
for the heavenly rest; ver. 8. In—So ch. i. 1. [That in, inspiring David. But it is rather in David, i. e., his
Psalms. Alf.] So long a time—More than four hundred
Moses and Joshua to David, who sung this psalm. [For one
read προσδεχεσθαι, said before. Tisch. Alf. So Beng.] As
fore said—[Eng. Ver., is said]—The apostle refers his whole text, as repeated above from the psalm.

8. Joshua—Gr. Ἰσχυρός, Jesus. [The usual form of the
Greek. To retain Jesus here, as Eng. Ver., introduces a
version. Alf.] Would he not—There is a similar mode of
ch. vii. 11, viii. 4, 7, xi. 15. Of another day—By observing
there would be access also to another rest.

9. Therefore—Because he speaks of another day. Εις
βασιλείαν. The word is changed for xarétpauros, rest; con
verse. In time there are many sabbaths; but then there
enjoyment of rest, one, perfect, eternal. The verbal notion
emphatic: it does not occur in the Sept. There will be
ary sabbath in heaven: because earthly labor shall be
away: but perpetual rest, which, however, itself will vary according to the different state of the priests and of the rest of the blessed, and according to the intervals of the heavenly times to which the new moons and Jewish Sabbaths corresponded; Isa. lxvi. 21, 28. *To the people of God—He had said absolutely, of the people, ch. ii. 17, when treating of reconciliation: but now, 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 especially intends the Israelites (since he is writing to the Hebrews) and those, believers.

10. *For—Verse 9 is proved: He who has entered into God’s rest, rests from his labors; but God’s people do not yet rest; therefore they have not yet entered in. It remains, that they enter in. [But the reference is to Jesus. He has finished his works and entered into his Sabbath; his people therefore shall share it. Comp. ver. 14. Ebrard. So Alf.] *From his own works—Even from good ones, performed at fitting times. Labor precedes rest; and that would have doubtless been the case, even in paradise, Gen. ii. 15. *As—God’s work and rest are the archetype to which we should be conformed.

11. *That—Future, great. *After the same—As those ancients. [Better, fall into the same example of disobedience, that is, into the same contradiction with them, so as to become an example. Lün., Alf.] *Example—The same word occurs at viii. 5, ix. 23. He who falls through unbelief, is an example to others, who then say, Behold, that man has likewise fallen. *Fall—With the soul, not merely with the body; ch. iii. 17. Moses has no reference to the ruin of souls, when he recounts the destruction of the people in the wilderness.

12. *For—quick [i. e., living]—The efficacy of God’s word and the omniscience of God himself are described as saving to those, in whom God’s word is mixed with faith, but as terrible to the obstinate: comp. 2 Cor. ii. 15. *The word of God—That is preached, ver. 2, and which is the Gospel, v. 2, and is joined with threatening, ver. 3. For Christ, the personal Word, is not said to be a sword, but to have a sword (comp. Jos. v. 13, to which this passage, relating to Joshua, ver. 8, seems also to refer); nor is he called χρυσός, judicial, but χρυσός, the Judge. The title Sword, given to God, Deut. xxxiii. 29, is suitable to poetry, not to the ordinary style of epistolary writing. *Piercing even to the dividing—Its parallel presently, χρυσός, discerning [Eng. Ver., a discerner]. Of soul and spirit—Hence it is evident that soul and spirit are not synonymous, but the spirit is in the soul. Man, viewed 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 part for the whole], joints and marrow. Moses for Christ the spirit, 2 Cor. iii. 6. The soul attracts the body both, 1 Thess. v. 23. The spirit is divided from the power of God's word, when the former is claimed for God is left to itself, in so far as it either does not keep peace, does not follow the spirit. And as the joints are not from the marrow, but the joints and marrow are divided own parts: nor are the intentions only distinguished from but the intentions themselves, as well as the thoughts themselves distinguished: so, not only is the soul divided from the spirit and soul have their respective divisions; Luke ii. and spirit are also separated; 1 Pet. iv. 6, note. Of the thoughts—[Eng. Ver., thoughts and intents]. He congreater parts as soul and spirit, and from the less as joint, to the faculties of the mind. ἐνθύμησις, intention, feeling; there follows by gradation ἐννοεῖ, thought, expresses thing simpler, previously existing and inward. Both norther either good or evil.

13. Creature—A word quite general: presently we find In his sight—His, God's, ver. 12. The analysis of this will be easy, if both of its parts are put in the nominative is God, whose word is quick: it is God, before whom creature that is not manifest. So, in ch. xi. 23, the noun is understood: By faith Moses' parents concealed Moses, but the Israelites went round the walls of Jericho, that fall. God's omniscience is disclosed to men by the words who have not the word still feel that omniscient power in sciences. A striking argument for the truth of religious power. Opened—Gr. τετραγήμων. Τραγήμων, I to his back, is used in Greek and Latin for I lay open. I lie on the belly are scarcely considered naked, for they, selves: those lying on their back are exposed to view in blest and most distinguishing parts. [This is doubtful, meaning has been given. This is essentially that of I etc.] Show, O man, shame and fear towards thy God; no twisting, bending, coloring, or disguise, can cover Of him—Referring again to God. With whom we have have to do with him, with God, with such a one as is de12, 13, [whose face and judgment we cannot escape. therefore need earnestness. The relative δι, whom, has stractive force: λόγος, ἀρνήτης, business. So the Sept. Jud
they had no business with any man; 2 Kings ix. 5, λόγος μοι πρὸς σέ, I have an errand to thee; comp. Acts xix. 38.

14. Seeing that we have—The exhortation begins in the same way, ch. x. 19, xii. 1. Then—He resumes the proposition laid down, ch. ii. 17. Great—For he is the Son of God, higher than the heavens. He is called absolutely, in Hebrew phraseology, a Great Priest, ch. x. 21: but here the Great High Priest, greater than the Levitical high priest. Who has passed through—Not merely entered the heavens: ch. vii. 26. [Eng. Ver., into, is wrong. Through to God's throne, as the High Priest through the veil to the holiest. Alf., etc.]

Let us hold fast—From ch. iii. 1, to ch. v. 3, there are four points explained by Chiasmus [cross reference], since they contain the doctrine and application, the application and the doctrine. Consult again, I beg, the Synopsis of the epistle.

15. Not—The apostle institutes, by Chiasmus [cross reference], a comparison between the Levitical high priest and Christ, (1.) As to qualifications: (2.) As to calling. ch. iv. 15, 16, v. 1, 2, 4, 5. Touched with—He sympathizes, as having suffered the same things, Is. l. 6, 4: mercy is a kindred noun, ver. 16. The reference is to ch. ii. 17. Our infirmities—A fitting expression: ch. v. 2. The idea of sin, as respects us, is included; as respects Christ, is excluded. The words, without sin, presently follow. Like as we—Since he was made like us; ch. ii. 17. Without sin—So ch. ix. 28: but how can one, tempted without sin, sympathize with those who are tempted with sin? As respects the understanding, the Saviour's mind much more keenly perceived the forms of temptation than we who are weak; as respected the will, he as quickly repressed their assault as the fire a drop of water cast into it. He therefore experienced what power was necessary to overcome temptations. He can sympathize, for he was both tempted without sin, and yet truly tempted.

16. Let us come—The same word occurs, ch. vii. 25, x. 1, 22, xii. 18, 22: likewise, ἐγριζέω, to draw nigh, ch. vii. 19: εἰσφρεα-, enter, ch. vi. 19: εἰσόδος, entrance, ch. x. 19. So Paul also, Rom. v. 2, προσαγωγή, access. The throne—Ch. viii. 1, xii. 2; Is. vi. 5. Of grace—This word is also common in this epistle. Obtain—Christ's mercy, being shown, is obtained: and further, God's grace found. The appropriate verb precedes the one noun, and is put after the other: Chiasmus [cross reference]. Mercy—This refers to touched with. Grace—Referring to of grace. In good time—[Not exactly in time of need; but in time: before it is too late; to-day. Sin., Alf., etc.] Believers do not at once and long in advance ex-
perience the grace prepared for them; but, at the need of it, they find it; and this seasonableness is peculiar to the New Testament, Rom. iii. 26, v. 6, and under it to the persecution. Help—Ch. ii. 18.

CHAPTER V.

1. [Render, Every High Priest, being taken from amongst men and appointed for men in matters relating to God, that he may show in the copy of the everlasting covenant the, as yet, unperformed promises. Ag. Every—Every Levitical priest. An antithesis to the subject is the Levitical priesthood, ver. 1–3: and this verse is not added, because it is included in what precedes. If there is a Protasis in a new part of the comparison following the conclusion. This is the sum. Whatever is excellent in the priests, that is in Christ, and indeed in a higher degree; wanting in them, that however is supplied in Christ. Among men—A part of the predicate. Before they were evidently of the same condition. For—from among men, an elegant expression. Is ordained—The present tense indicates the ordained. In things pertaining to God—So the Sept. 27. Gifts—Referring to inanimate things. Sacrifices—Referring to animals. [But the words for sins belong, not only to Christ, but to the whole clause. Lün.]

2. To have a moderate feeling [Eng. Ver., have compassion.] μετροπάθειαν. Hesychius, μετροπάθης, enduring little and kindly making allowance. Moderation is opposed to rigor, which are only shown towards the obstinate; ch. 5: 2. ant and them that are out of the way—Who sin through infirmity, and so necessitate the sacrifice. Simple ignorance does not want of attention and memory; but error confounds good with evil and truth, and false. Infirmitv—Which is sinful and to be corrected by sacrifices.

3. [For διὰ τῶν γινώσκειν, on account of this—(Eng. Ver., hereof) read δι' αὐτῶν, on account of it, (the infirmity).]

4. And—The apostle here commences a discussion of
hood of Christ itself. *No*—Levitical *priest*. Honor—The priesthood is an honor. Its synonym is *glory*, ver. 5. *Aaron*—Received it by being called.

5. *High Priest*—So Christ is often called; and yet often, and presently at ver. 6, he is termed a *priest*. He is a *priest* absolutely, because he is alone without an equal. He is *High Priest* as respects the Aaronic type, and as respects us, whom he has made priests by his access to God and guidance of us. *He that said unto him*—The *LORD* *said*, Ps. ii. 7. *My Son*—The apostle does not mean that the Father conferred the priestly honor on the Son, *when* he said, *Thou art my Son*; for the *generation* of the Son certainly precedes his *priesthood*; but declares, that the Son, who can do nothing of himself, and who is always under the Father's authority, and does only what the Father wills, and receives only what the Father gives, has also received from the Father the *honor of the priesthood*, of which none but the Son himself was capable. Hence the connection, *as*, in the next verse. Thus David had his *sons* as *priests* [*Eng. Ver., chief rulers*], that is, his confidential friends. 2 Sam. viii. 18, and the name of *Son* and *Priest*, quoted from the Psalms in ver. 5, 6, is presently repeated ver. 8, and ch. vii. 3, 28.

6. *In another*—So *Paul* also, Acts xiii. 35. *He saith*—God. *Thou*—Ps. cx. 4, where the Sept. has it in as many words. *Melchisedec*—It is unimportant to know who Melchisedec was, beyond what is mentioned of him; nay, the very silence respecting the rest of his history is mysterious. He was certainly a king and priest at that time, and of the human race.

7. *Who*—Namely, *Christ, the Son of God, the Priest*. *This* is not said, but *who*, the relative pronoun being very significant; for the subsequent discourse corresponds to the names in ver. 5, 6. A *summary of what* is to be discussed in ch. vii. and the following chapters, is contained in ver. 7–10, introduced with a remarkable anticipatory caution and preparation, ver. 11, 12. And there is most exquisitely embraced in this summary the progress of his passion, with its inmost causes, from Gethsemane even to Golgotha, and the same expressions are used as by the evangelists: comp. also Ps. xxi. 3, 20, etc., 25, lxix. 4, 11, cxix. 22. *In the days of his flesh*—*In those days*, the two especially, in which he suffered those things, to suffer which, he assumed the likeness of sinful and mortal flesh; ch. ii. 14, x. 20; Matt. xxvi. 41, at the end: when through weakness he seemed to be a mere man, John xix. 5. *Prayers and supplications*—Plural; for in Gethsemane he prayed thrice. The particle τι, *both* [not rendered in *Eng. Ver.*] indicates that the words are not mere synonyms here:
prayers refer to the mind; supplications, also to the origin of the word, ἵκερέων, I supplicate, shows, in Eus. both see Matt. xxvi. 39. Unto him that was able to save death—Abba Father, says he, all things are possible to this cup pass from me. Mark xiv. 36: comp. John xii. 27. is opposed to the weakness of Christ's flesh. To save—presently σωτηρίας, are kindred, to save, salvation. From ἄνα, by. The two words, otherwise equivalent, here have the difference of the subject: out of death, from terror; ever, in obedience to the Father's will, underwent the death which the Father might have delivered him, so that he should be altogether delivered from its horror, in that he
With strong crying and tears—On the cross, he is said to not to have shed tears. Both of these, as the series of shows, refer to Gethsemane. Κρέον, to cry, and εἶπεν, in the Sept. correspond to the Hebrew verbs πέμψαν, and πέμψαν, a heartfelt cry, or strong desire; more earnestly, Luke with a most willing spirit, Matt. xxvi. 41, whatever may be uttered: these occur everywhere in the Psalms, as רמך, say, signifies also thought. Indeed, the cry of the mind better befits tears and sorrow; and yet doubtless Jesus's seconded his prayers in Gethsemane by short cries, and intonations by tears (observe the Chiasmus [cross reference]) drawn from the eyes, but from the whole face and body, in the agony. See Luke xxii. 44; comp. with Rev. vii. 17. tears. Christ's sweat and blood were poured out like water out his passion he alternately cried and was silent. Matt. etc.; Ps. xxii. 2, 8, 15, lxix. 2, etc., cxv. 21, etc., where implies a wounded heart. And was heard—γρηγορεύετο, Sept heareth, Ps. lv. 17; γρηγορεύετο, 2 Chron. xviii. 31: there save, and to hear, are very nearly akin. That agony that are here referred to, he began to be sorrowful and very i death, Matt. xxvi. 37, 38. To be sore amazed, Mark xxi. xxii. 44 mentions the agony and sweat. When the cup was the dreadful image of lingering death, joined with sorrow and cursing, was also presented to the Saviour's soul, and to pray for the removal of the cup. But the purity of that in the Saviour with his holy reason and moderation instead that horror, and afterwards absorbed it completely, as he returned. And he was heard, not in the removal of the his now drinking it without any horror: whence also he ened by an angel. The fear was a something more l
death itself: the horror being removed before the coming of his enemies, he lays it down, that the cup which he had wished conditionally not to drink, now cannot but be drunk. John xviii. 11. From—[Gr. ἄρε, see below]. An abbreviated expression, as ἐφησαυσμένος ἄρε, sprinkled from, ch. x. 22. So Ps. cxviii. (cxvii.) 5, heard me (and set me) into a large place. From horror—Gr. ἄρε τῆς έκλασες. Eng. Ver., in that he feared, are both wrong. The true meaning seems to be by reason of his piety, or of his reverent submission. Lün., Alf., etc. (after Bleek.)] The Greek word here is peculiarly elegant, and means something more subtle than fear. Comp. εὐλαβήσεις, moved with fear, ch. xi. 7. He had lately used θανάτου, death, without the article; now he has τῆς έκλασες, fear, with the article, whose relative power indicates that the meaning of έκλασες is included in θανάτου, which was fearful in its assault.

8. 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 dread, and, although the dread 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, care is taken, that nothing said in that part, before and after, should offend any. The second part is altogether joyful and glorious, and implies that we must repeat from ver. 5, because he was the Son: comp. ch. vii. 28, at the end. In his gony in Gethsemane he so sweetly, so often, appealed to the Father, Matt. xxvi. 39, etc.; and hence we have the clearest evidence that Jesus was not the Son of God after his resurrection merely.

Learned—The word learning, preceding suffering, elegantly points to Christ learning most willingly. He learned obedience while he began to suffer, while he set himself to drink the cup. The word to learn implies a kind of beginning, and the making perfect corresponds to his beginning, of which presently. There is a pleasant Paronomasia [play upon words] in ἐμαθεν ἄρε ὑ ἐπαθε, he learned by the things which he suffered. He also experienced the adage, παθήματα μαθή-ματα, suffering is learning. Christ alone opened the way of obedience according to the Father's will. Obedience may be rendered without prayers. By the things which—So μαθειν ἄρε, learn from, Matt. xxiv. 32. Obedience—Gr. ὑπακοή. That humble obedience a suffering and dying. Phil. ii. 8, note. He says to the Father, as Thou wilt. Εἰκώσαρθε αἱκώσαρθε, heard, and ὑπακοή, obedience, are cognate. The Father hearkened to the Son, and the Son to the Father. Likewise Christ obeyed the Father; we obey Christ; see next verse.
9. And being made perfect—By sufferings, ch. ii. 10. that obey him—2 Cor. x. 5. We must obey likewise things and death [as Christ obeyed the Father. V. G.], and faith, ch. xi. 8. Unto all—Great power, ch. ii. 10, 11. author of eternal salvation—For which the dear Lord Jesus, from us for ever, says E. Schmid, piously. Moreover as is a word very worthy and appropriate (comp. 1 Sam. xxviii.) implying, that Christ, being perfected, pleads the cause of his brethren, because it is now clearly his to accomplish them all for he is able: comp. that was able, ver. 7, ch. vii. 25: and do so, comp. it behove, ch. ii. 17. He is something to cling. V. G.] Observe also the epithet, eternal salvation is opposed to the shortness of the days of Jesus' flesh, and from ver. 6, for ever. Concerning this salvation, refer to 14, etc. The eternity of salvation is mentioned, Is. xlv. 17 is saved by the Lord with an eternal salvation.

10. Called—[This depends closely on what precedes; he is called. Alf., etc.] His name was the Son of God, he Priest. The title of priest not only followed Jesus' person, but also preceded his passion at the period mentioned in Ps. The same word occurs 2 Macc. xiv. 37, where it is said that called the Father of the Jews.

11. Of whom—[Melchisedec, Alf., etc.] Ob, whom, me, δός, who, ver. 7. He now commences that very long preface, consisting of rebuke, admonition, exhortation, and good will. The preparation of the heart, to which the teaching committed, is often more laborious than the teaching itself things—Σσ, much, that is, too much: comp. ch. xiii. 22. includes, as usual, Timothy or others: comp. ch. vi. 1, 3, 5, xiii. 18. Hard to interpret—Gr. δυσερήμννυς [Eng. Not from the writer's fault but yours. To be uttered—A to hearing. Άγεω, to speak, is not redundant, speaking to writing, as ch. xiii. 22. Hard to be uttered, harder to and yet the more necessary to be written on that account Gr. νοθροί. Ch. vi. 12. The root implies loitering on [this derivation is inadmissible]. Ye have become—[Meg. Ver., ye are. Alf.] The state of the Jews must be noticed its good and bad points, v. 12, vi. 10, x. 25, 32, 33, xii.

12. Teachers—A term not of office, but of ability her tithesis is, that one teach you. On account of the time— less correctly, for the time]. So Arist. l. 7, Polit. c.
phrase. The antithesis is by reason of use, ver. 14. Time is used here either abstractly for years; or in the concrete for strength. Age either brings vigor with time, or is impeded by it. Ye again have need—[So Alf., etc., Eng. Ver., less correctly, joins teach you again], ye have become such as have need follows. The former refers to the doctrinal articles of the Old Testament, the latter, to those of New Testament. What—Gr. τίνα. [So Beng., but Eng. Ver., that some one. Gr. τινά]. You must not only be taught the very elements, but also what they are. They are therefore enumerated, ch. vi. 1, 2. First principles—Gr. στοιχεία τῆς δρᾶς, [which Alf. renders literally, the rudiments of the beginning]. Elements—A word used by Paul, Gal. iv. 9. And this passage to the end of the chapter plainly abounds in Pauline expressions. Letters, elements, primary, simple. The articles of the Old Testament are to the perfection of the New Testament doctrines, as letters are to further learning. But yet letters denote figuratively the principles of learning, 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. Of the beginning—Ch. iii. 14, where the one phrase illustrates the other: although the one implies theory, the other practice. The antithesis, by the introduction of a figure from meats, is explained at the beginning of ch. vi., where the word itself recurs. Of the oracles of God—Rom. iii. 2. Of milk—Milk is here the doctrine brought from the Old Testament; 1 Cor. iii. 2. And—And therefore. To this refer for in the next verse. [Omit ὥσι, and, (before ὦ, not.) Tisch. (not Alf.)]

13. That useth—Even the strong feed on milk, but not chiefly, much less alone. Therefore those are here meant, who, in short, either take or seek nothing but milk. Unskilful—Not expert, without strength and practice. In the word of righteousness—Δίκαιος, just or righteous, from δίκαιος, in two: comp. δικαιοσύνη, discernment, in the next verse. For δικαιοσύνη, righteousness, is such perfection (as the Sept. renders ἔθνων, Jos. xxiv. 14), as after its separation from evil, attains to the just degree of good: exercised accords with it; comp. xii. 11, where in like manner exercise and righteousness are joined. Such a word of righteousness is Christ’s doctrine in the New Testament. Righteousness of faith and of life is understood, according to circumstances. A babe—The antithesis is them that are of full age: comp. Eph. iv. 13, 14.

14. Of them that are of full age—Gr. τελείων. Τελείωται, perfection, ch. vi. 1, is a cognate term. Τέλειος, perfect, καὶ παντόθ-δεντας, learning, are opposed, 1 Chron. xxv. 8. Belongeth to—They
who are fully matured both desire and take solid meat. ἐκτὸς. The Sept. use this word, Judg. xiv. 9; 1 Sam. xvi. 15; and also Wisd. xxx. 14. It is said of a whole, parts have themselves and are had in turn, hold and are held, and here it denotes the strength of discernment arising from maturity: not habit acquired by practice, διὰ τὴν ἐκτός, but discernment is habitually stronger. Exercise follows strength makes a man exercise with alacrity, dexterity, promptness, not affectation or the perverse imitation of others. Sense the organs of sense, as the tongue, the organ of tasting, πνεύμα, perception, [Eng. Ver., judgment], Phil. i. 9, note 4.

CHAPTER VI.

1. Wherefore—Gr. διὸ [Eng. Ver., therefore]. You not that we should say δὲ, but διὸ, wherefore, is more a Paul also, Rom. ii. 1, note. Leaving—In this discussion is an exhortation to the reader, naturally following the their dullness, ch. v. 12, etc. Lün., etc.] Otherwise there not rejected, but assumed. The apostle speaks, in here and that of the other teachers, in the plural number. Ch. v. 11. Of the beginning of Christ—[Eng. Ver., τῆς ἀρχῆς τοῦ Χριστοῦ λόγου, the principles of the doctrine. The three pairs of doctrinal points, enumerated in the next verse, were such, that a Jew, well instructed among men out of the Old Testament, should have applied to most part to Christianity. Regarding repentance, the and the judgment, the point is clear; for since eternal life applied among these, and is expressly mentioned in the and 5, it also agrees with the system of both testaments: and mentions faith toward God, not toward the Lord Jesus; xi. 21, note. He speaks of baptisms in the plural, of which had various kinds for initiation; and the imposition of hands xxvii. 48, 23) was very common among them. Who acquainted with these two, quickly comprehended the Christian baptism and of the apostolic imposition of hands.
is the very reason why these two points are interwoven with others more fundamental; namely, because the gift of the Holy Spirit corresponds in the antithesis to these, of which each refers to perfection, not to initiation. Therefore these six points were the principles of the oracles of God, ch. v. 12; likewise the principles of the doctrine of Christ, viz. among those learning Christ; for Christ is often used by Paul, 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 points had been, so to speak, the Christian Catechism of the Old Testament; and those who had begun to recognize Jesus as the Christ as soon as the new light was shed on these fundamental points, were regarded as having the principle of the doctrine of Christ. Perfection, that is, the perfect doctrine concerning Christ himself—is opposed to this beginning [ver. 4, 5]. Let us go on—An energetic word. He properly puts this subjunctive before the indicative, ποιήσομεν, we will do, ver. 3. Again—Again, ver. 6, accords with this. Foundation—A synonym of the principles. Laying—An architectural term. 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 should not delay in the consideration of sin, but begin with active repentance. Therefore we should connect faith with the first mention of God. Therefore Theology is practical. From dead works—So ch. ix. 14. This term implies a loathing of sin.

2. Of the baptisms of doctrine—Gr. βαπτίσματος διακονίας [Eng. Ver., of the doctrine of baptisms is more correct. But the word βαπτίσματος, baptisms, (washings, Alfr.), must be understood to include also Jewish purifications by water. Lün., etc.] Kai, and, is not put before βαπτισμάτων, baptisms; for three pairs of doctrinal points are enumerated, and the second point in every pair has the conjunction; but only the third pair is similarly connected: whence it also appears that βαπτίσματος, baptisms, and διακονίας, doctrine, must not be separated. Βαπτισμοί διακονίας, baptisms of doctrine, were baptisms received by those who devoted themselves to the sacred doctrine of the Jews; therefore, by the addition of doctrine, they are distinguished from the other Levitical washings; ch. ix. 10. Of eternal judgment—See Mark iii. 29, note.

3. This—Referring to let us go on. If—For, in the next verse, refers to this. Without the Divine blessing, cultivation avails nothing; ver. 7.

4. It is impossible—For men, however qualified. [But the impos-
sibility cannot be thus limited to men. They cannot be [Lūn., etc.] Once—The adverb does not extenuate the fact
orders the expression precise. Enlightened—Christianity is the into which men enter through the Gospel received by faith
baptism. There follow here the three parts in respect of principal benefits in the New Testament, proceeding from the God, from the Holy Spirit, from God. So, enlightened, Whence this word is very common with the Fathers concerning baptism. Life and light are often mentioned conjointly; the one included in the other. Therefore, as regeneration is said in place in baptism, so also enlightening. And this phrase
suits the Israelites, who had not been without life by faith, to the Old Testament, when they abstained from dead work, but yet afterwards they were bathed in the new light of Testament. Who have tasted the heavenly gift—The enjoyment of light is in vision: now to vision is added taste, by which being allured, should be always held. The heavenly gift of God, as expressed, ver. 6.—Christ, who is tasted by faith in his own sacred Supper; 1 Pet. ii. 3; and this taste involves more than repentance from dead works, and faith toward God. Principle, σευσάμενος, who have tasted, although the genitive sative are often used promiscuously, seems, however, to indicate difference in the cases. The one denotes a part; for we do enjoy Christ, the heavenly gift, in this life: the other expresses since the whole tasting of the preached Word of God begins life, although the powers of the world to come are joined to [But the expressions are strictly parallel. Lūn.] Partaking, as we observed at ver. 1, involves more than the of baptism and the imposition of hands. In this clause the is not used, because the Holy Spirit here is considered resulting the taste, than as its object. Of the Holy Ghost—mentioned along with Christ; Acts ii. 38.

5. Who have tasted—A new taste, likewise involving more knowledge of the resurrection of the dead and of eternal. The good word—Jer. xxxiii. 14, the Gospel. Powers—The exquisite taste. The plural is magnificent. The same word, ch. ii. 4; comp. xi. 34. Both passages show the emphasis of word, powers. Of the world to come—Eternal glory is implied; comp. ver. 2, at the end; as the city to come is men. xiii. 14; but the present time is not excluded under the ment, for in this sense things to come are also mentioned, x. 1, ii. 5, note.
6. And who have fallen away—[Eng. Ver., if they shall fall away]. An impressive word, suddenly occurring, arouses just terror. Thus the Sept. translate the Hebrew בַּרְשָׁע. He does not merely speak of those relapsing into their former condition, but of those falling from that most glorious state, and at the same time from faith, hope, and love, into new ruin, ver. 10, etc.; and that, too, voluntarily; ch. x. 26. Such a fall 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, but he hints that they may become so. The egg which held and lost the young fowl, is not even eatable; he who has lost his faith is in a worse state than he who never believed. To renew again—A renewal had been already made; therefore again is added corresponding to once, ver. 4. But observe particularly, that ἀνακατατίθεν, to renew, is used in the active voice; it is impossible for men, not for God. Therefore the apostle undertook this which he is doing, on this very condition, if God permit; ver. 8, 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 overstepped it in their opposition: it remains for ministers to leave them to God, and (whether they meanwhile admonish them more or less, and entertain hopes of them) to await what God will give, 2 Tim. ii. 25, through special afflictions and workings. Unto repentance—He appropriately mentions that, which is first in the foundation, ver. 1. But the other things are understood, considered either by themselves or in their effect. Seeing they crucify afresh—He has described the subject by former participles: he now adds the reason of that impossibility. The preposition in ἀνακατατίθενται, crucifying, signifies upwards in Herodian, but here again, for it answers to αὕτω in ἀνακατατίθεν, to renew. To themselves, which is added, forms an antithesis to put to an open shame, viz., to others: see σταυρόω, crucify, with the same case, Gal. vi. 14. From which it appears, that he is speaking of those who deliberately deride Christ from hatred and bitterness of spirit, and who, if they were able, would actually do to Christ what the Jews did under Pontius Pilate. Those who deny the efficacy of Christ's cross, long since endured, or think that he was justly crucified by the Jews, say in effect that he must still be crucified, Rom. x. 6, 7.

7. The earth—A figure. Which drinketh—Not merely on the surface. Upon it—This is more significant than if it had been ἐπ' ἀφρικεί, over it; for it denotes the unceasing bounty of heaven. Oft—
Hence the once is softened, ver. 4. Which cometh—Spontaneous bringeth forth—By the regular mode of generating. This is, that which beareth, without law and order, in the next verse. Sept. also use ἔχοντα, to bear, in a good sense; but here, the particle δὲ, but, falls upon that which beareth. Metathesis is rejected. Also—Gr. xai [not rendered in Eng.].

The particle intensifies the present tense of the verb ἐπιστάσατο, constantly dressed: dressing, blessing; cursing, burning, are Chiasmus [cross reference]. Is partaker of—Gr. μετάλαβον, Beng., (partakers of; Al.) more correctly than Eng. Vett. The antithesis is, nigh. The Divine blessing on good lasting: the Divine curse follows bad land. Concerning Jer. xvii. 5, 7. From God—It is not merely cultivated

8. Which beareth—This also is connected with which beareth. Thorns and briers—Entirely, or at least chiefly. Rejecteth it may be left uncultivated. Nigh unto cursing—that it may be burnt with all evil. Whose—the lands. To be burned—These words express great severity. Sept., Is. xlv. 15, that it may be for me, v. 16, an end for confirmation. Fire is the punishment of the xxii. 7, and of their land. A prophetic stricture a very time before the city Jerusalem was burnt. Those were the most of the Jews, who resisted the faith in and around the city. Is itself to be burned, as were Sodom and Gomorrah, with brimstone from heaven. Lün.

9. We are persuaded—beloved—1 Cor. xiii. 7. Here of them beloved, for the sake of exhortation. For Paul of without this title, but he never uses it except for exhortation in the epistle to the Romans, likewise once, ch. xii. 19, but the Corinthians and Philippians. But—A remarkable ἀλλά [mitigation of what has been said]. Better things—More with godliness, ver. 10. Which accompany, Gr. ἐχόμενα, An admirable expression, God, conferring upon us salvation holds us: we, depending on him by faith, are held, ἐχόμενοι, say, ἔχομαι αὐτῷ δακτύλους, to hold one's self on the anchor: confirmed Salvation itself will hold good men.

10. For God is not unrighteous—that is, he is entirely good. [Omit τὸν ἐνοχοῦ, labor of. Tisch., Al.] Of love the object is hope, ver. 11: faith, ver. 12: love, here. So P. xiii. 18, and everywhere: likewise below, ch. x. 22, 23. Takes occasion of their love, to stimulate their faith and have shewed—Even where hope is small, from whatever cause present, the past is of great advantage: Rev. iii. 10. P.
same word, 2 Cor. viii. 24. *Toward his name*—So the Hebrews use ἄῤῥαβον. Comp. 3 John v. 7; Matt. x. 41. The name of God excites true love. *In that ye have ministered to the saints*—This is a phrase of Paul, Rom. xv. 25; 1 Cor. xvi. 15. Beneficence was ministered to the poor *saints at Jerusalem*, by the brethren in Greece and Asia. See the passages quoted. So it often happens with Paul, that although he be speaking to Jews and Gentiles indiscriminately, he nevertheless applies those motives which peculiarly affected either party.

11. *And we desire*—Therefore we thus speak. *Every one*—Not merely as you have hitherto done in common. *The same*—In hope and faith, as *in love*. This epistle rather held it necessary to urge *faith*: that of James, works: ch. x. 36, xiii. 7. *To show*—The verb is repeated from ver. 10. *The full assurance of hope*—Long-suffering is closely allied to it, ver. 12. *So in full assurance of faith*, ch. x. 22; and *Paul* often, as Rom. iv. 21. Πληρωμος implies fulness either of employment, 2 Tim. iv. 5, 17, or of the mind, 1 Thess. i. 5, and here; Eccl. viii. 11, Sept. *Unto*—Construe with *to show*.

12. [That ye become not—Eng. Ver., be not, misses the delicate force of the Greek. Alf.] *Slothful*—There follows presently the antithesis, *through faith*, etc. They were dull of hearing, ch. v. 11: he now cautions them, not to become slothful absolutely, in mind also. *Through faith and patience*—So Paul, 2 Tim. iii. 10, and James v. 8. There is the long-suffering of love, 1 Cor. xiii. 4; there is also the long-suffering of faith, ver. 15. *Inherited*—[Eng. Ver., inherit]. The participle of the imperfect tense; comp. ver. 15; for Abraham is referred to. *Promises*—By this very word their confidence is roused; and *made promise* presently follows.

13. *By no*—This epistle abounds in comparisons: here it states that no comparison was to be found. *He swears*—He now consoles, by the oath of God’s grace, 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. *Surely*—Gen. xxii. 17, Sept., κατ’ ἐμαυτόν ὄμοσα, λέγει Κύριος, ἂ μήν εἰλογῶν εἰλογήσω σε, x.t.l., I have sworn by Myself, saith the Lord, *surely* [Eng. Ver., that] blessing I will bless thee, etc. So ἂ μήν, *surely*, Gen. xlili. 16. Defarius infers that “this word is used merely by way of ornament, when applied to a promise or an oath; but differently in simple affirmations, in which it is necessarily
used." But it may be resolved thus: τῷ, let there be, which happen, μὴν, yet this shall be done. [But this analysis is
15. After he had patiently endured—This is evident from
ham's life. He obtained the promise—He received what he
ised; ver. 14.
16. By the greater—Generally by God himself. And
because of the authority of the greater, which is cited.
all gainsaying unto confirmation—[So Alf., etc., the Eng.
does not suit the context]. By which a controversy is terminated.
confirmation of the disputed point, beyond all exceptions.
xviii. 18, ὑπὲρ ὑμῶν, the lot causeth contentions to cease. The
last resource, which we should not use, while any other more
moving strife remains.
17. Wherein—in which case. More abundantly—The
seem to have been done without an oath. Βουλομένος—
willing—counsel—are cognate. The utmost benignity is
pressed. Interposed—[Eng. Ver., less correctly, confirm
[who might require of us the greatest faith in his word, drawing nearer to us with wonderful condescension by
though he is the greatest, as it were acts as a Mediator, between himself and us; as if he were less, while he set
himself by whom he swears. Dost thou not yet believe, the
promise?
18. Two—The one the promise, the other the oath. 
Referring to two. Strong—Which may swallow up all
contradiction. Βεβαιαί, steadfast, follows ver. 19. Both
joined, ch. ix. 17. ἵππος, one who is able to deal his
blows: βεβαιος, one who is not moved from his position. [ }
ment not consolation, as Eng. Ver. Alf., etc.] Who has
refuge—As from a shipwreck: an anchor follows. Set
The same word occurs, ch. xii. 1, 2.
19. Which—Hope. The following things are compared
A ship; The soul:
A sure anchor; Hope, that is, heaven;
set before us by God;
by us: in a complex
The connection of the ship and the anchor;
The consolation through the promise and oath.
Sure—As respects us. Steadfast—In itself. The veil
cally returns to the priesthood, ch. ix. 3, x. 20.
20. [Alf. renders well, where as forerunner on our beh
Jesus, having become a High Priest forever, etc.] Forerunner—Swift. A very significant word: a forerunner has followers. He is elsewhere called the first, the first fruits, the first-begotten. After—Heads the clause for emphasis.

CHAPTER VII.

1. This—The subject, This man, mentioned ch. vi. 20, from the psalm, and the same who is mentioned in Genesis. The Predicate is, ver. 8, without father—continually. The summary of this chapter: Christ, as is known by the type Melchisedec, who was greater than Abraham himself, from whom Levi is descended, has a priesthood truly excellent, new, perfect, steadfast, everlasting. King—Priest—Christ is also both. Priest of the most high God—So the Sept., Gen. xiv. 18. Who met Abraham returning from the slaughter—The Sept. Gen. xiv. 17, and the king of Sodom went forth to meet him after his return from the slaughter, etc.

2. A tenth part of all—4. Gave—Sept. Gave him a tenth part of all—first—From his own name: after that, from the name of the place. There are often mysteries even in the names of men and places. Righteousness—peace—So righteousness and peace are joined by Paul, Rom. v. 1. And—also—Supply being: for δέος, which is, answers to ἐρυθρωδέουσινες, being interpreted.

3. Without father, without mother, without descent—[That is, who has neither father, mother, nor genealogy recorded in Scripture. Lün., (and nearly all commentators.) But the words seem to mean more; and are perhaps purposely obscure, to intimate some unknown superiority of Melchisedec. Alf.] The parents, ancestors, children, posterity of Melchisedec are not descended from Levi, as was required with the Levites, ver. 6, and they are not even mentioned by Moses; and this silence is full of mystery, which is immediately explained. There are few of the Levitical priests whose mothers are mentioned in Scripture; but yet the Levitical purity of the latter was generally 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. Beginning—The
eternity of the Son of God is implied. Having—According who nevertheless relates the death of Aaron. Of days—so suitable to say, the beginning of life or the end of days, where power is mentioned along with life, But made is Son of God—But properly refers to the opposition between attributes, which precede, and the positive, which follows, and the former. The likeness of Melchisedec to the Son of God, both to the former and the latter; but is more directly connected with the latter, because it has more reference to the positive. The Son of God is not said to be made like to Melchisedec contrary; for the Son of God is more ancient, and is the comp. viii. 5, [where likewise heavenly things are set for ancient than Levitical things. V. G.] Abideth—The negative in respect of Melchisedec: he remains and that is, nothing is said of his decease or succession. But Christ it holds good literally.

4. Consider—You see; comp. Acts xxv. 24, note; or consider. For Paul here begins to teach, and at the same time our admiration: this man accords with this view. Unto greater, and as a priest. Even—The greatness of Melchisedec described in all those things which precede and follow, but the principal thing is receiving the tenth. For this is the college of a superior. Of the spoils—Gr. τῶν ἀξοματικίων spoils, which had properly belonged to Abraham as the vic- chius explains: ἀξοματικίων is first fruits, or arms, the first spoils: ἄξοματικίων, the first fruits of wheat or barley; fruits whatever. The patriarch—He highly praises Abraham Melchisedec may be made the greater. The patriarch, the king of kings, is even greater than a king.

5. The people—An abbreviated expression, to be rendered subject and predicate consisting each of two members. (and Levites) tith (the Levites and) the people, Num. xvi. Neh. x. 38. Compare Paul's style, Rom. v. 16, note. Accomp—Ch. ix. 19. Brethren—With whom they are of the same condition. To these, however, are preferred the Levites, latter, the priests; to these again, Abraham; to Abra chisedec.

6. From them—As he was more ancient even than these. This verse has two propositions, of which the explanation is first, follows the second: Chiasmus [cross reference]. same time this second point of Melchisedec's superiority —namely, the blessing, is fitly joined with the former point.
ing tithes, because its description is afterwards completed. That had
—This both increases Abraham's dignity, and intimates that even the
posterity, who had been already promised to Abraham, are inferior
to Melchisedec. The promises—Plural. Where Christ is the sub-
ject, it is called the promise: promises refer to other things. Already
God had twice promised Abraham, Gen. xii. 2, xiii. 15, before Mel-
chisedec's blessing. Blessed—The blessing which the priests pro-
nounced on the people, is also implied in the first member of the
clause concerning the Levitical priests.

7. Is blessed—Namely, if the blessing be given, with authority as
of priests.

8. That he liveth—Melchisedec's death is not mentioned in the Old
Testament. That is positively expressed by the term, life, for the
sake of the conclusion, respecting Christ. [But see Ps. cx. 4, when
an endless priesthood, and therefore life, is affirmed of Melchisedec.
Alf.]

9. As I may say—When, in aiming any subject, something most
important must be unexpectedly said after the other parts, which had
been and might be mentioned, this courteous phrase, ὧς ἐπὶ σιταῖον, so to
speak, not occurring elsewhere in the New Testament, was usual with
the Greeks to avoid hyperbole and the prolixity of a somewhat pre-
cise discourse, or for anticipatory mitigation, intimating that the
matter can scarcely be told except in the present words, and yet that it
must be told. Levi—The progenitor of the priests. Who receiveth
—Ver. 5.

10. Yet—He says yet, not already. The offspring, on withdraw-
ing from the parent's power, become their own guardian; but while
under the parent's power, nay, in his loins, they follow his condition.
You may say, Was not Christ himself, according to the flesh, as well
distinctly sets forth Christ as a priest after the order of Melchisedec,
and that too so that Melchisedec is made like to the Son of God, not
the Son of God to Melchisedec; nor is Christ subjected to Abraham,
but is opposed to the sons of Levi. And Abraham, when Melchise-
dec 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 compre-
hended, followed Abraham's meeting with Melchisedec, as well as
Abraham's faith, which was most highly commended, Gen. xv. 1, etc.,
where see the remarkable beginning, After these things. [Better an-
swered, did Christ proceed from the loins of a human father? Ebrard.]
11. If therefore—Now the apostle, by citing the 11th verse, shows that the Levitical priesthood yields to the priesthood of Christ; because Melchisedec, according to whose order Jesus Christ is a priest, (1.) is opposed to Aaron, ver. 11; (2.) he prolongs no end of life, ver. 15–19. Perfection—The Sept. put the Hebrew ùšēl, Ex. xxix. 22, etc.; Lev. vii. 37, viii. 31, 33, where the subject is Levitical perfection: but here perfection is intended: comp. ver. 19. The article is not here added. therefore Paul increases the force of the negative expression—Gr. ήμετέρως. So had been, ch. viii. 7. For—the people—That is, the nation γάρ, for, put after the noun, as in ver. 28, intimates that the people is here emphatic: the whole people of God. It at the same time shows why any one might perhaps ascribe perfection to the Levitical priesthood, and why that opinion must be confuted: comp. ver. 27, which is likewise added to εἰ, if, ch. viii. 7, 8. Under it—Levitical priesthood. 'Επί, with the dative, upon, often without an object, and that sometimes having the force either of causa, aor. and perfect of cause, ch. viii. 1, 6, ix. 10, 17, xi. 4. [But the true reading here is τέλειον, upon it, i.e., upon the ground of it. Tisch., Alf., Lün. receive the law—[Eng. Ver., received]—The Pluperfect, because intervened in which the 110th Psalm was given. As νόμος, the law, ver. 12, so the Sept. translate νόμος by νεωτερικόν; stract any one; Ps. xxv. 8, xxvii. 11, cxix. 33, 102. The reference is only made to the Levitical priesthood, with which the whole law is occupied, and speaks of no other priesthood. The 110th Psalm introduces a different system, namely, he shows that the Psalm has changed the priesthood. What further—This further urgent. Need—For God does nothing in vain. Another, the epithets, new, second, ch. viii. 13, x. 9. Should rise—Ver. 15. The antithesis is be called, according to the old and the new: called—In the Psalm, at the time of which Aaron, that is, the Aaron, flourished.

12. Being changed—From order to order, from tribe to tribe—He shows why, in ver. 11, he presses the words of the prophecy concerning the order of Melchisedec, because it follows therefrom that the law was also changed with the priesthood, and that both were changed to Christ. Of the law—Ver. 5, 16, 19, 28; ch. viii. 4. is said of Christ.

13. Of whom—By the Psalmist. Had part in—Gr. συμφέρειν, [Eng. Ver., pertaineth to]. We have the same verb, chap. xxvii. 19, the altar—Levitical.

14. Evident—Therefore, at that time, Jesus Christ's g
bored under no difficulty; and this very circumstance entirely removes the subsequent difficulties. It is both evident and sufficient that this point was formerly clear. Out of Judah—See Luke i. 27, 39, note, and ch. ii. 4, 5. For the Tribe is particularly referred to; but also the city where our Lord was born, Bethlehem-Judah; nay, there is also reference to Hebron, a city of Judah, where Lightfoot says, that it is very likely he was conceived. That—sprang—As the Branch of Righteousness. Of which—Gr. εἰς ἅνυ. So εἰς, concerning, Eph. v. 32; 1 Pet. i. 11.

15. It is evident—Namely, the assertion in ver. 11, [that no perfection was realized by the Levitical priesthood. V. G.] Eπ—Gr. ει [Eng. Ver., for that]—An elegant particle for δέ, when, respecting those to whom this point might seem to be either new or doubtful; as Acts xxvi. 23. Similitude—Included in τάξις, order, and called similitude, because here the discourse contemplates the eternal vigor of the priesthood in the next verse, from the phrase, for ever, ver. 17.

16. Who is made—a priest. Κατα, after, is construed with priest. The law of a carnal commandment—Power is presently opposed to the law; life to commandment; endless to carnal. Commandment recurs, ver. 18; law, ver. 19. On the flesh, comp. ch. ix. 10. The power of life—Both words recur, ver. 25.

18. [Render, For there is the abrogation of the former commandment—etc., (ver. 19), and the introduction of a better hope, etc. The clause, for the law made, etc., is a parenthesis. So Λον., Αιφ., etc., and Βενγ.] A disannulling—So taketh away, ch. x. 9. Is—in the psalm. Of the commandment going before—This commandment is denoted in the abstract, ver. 16, and in the concrete, with men, ver. 28; just as the first testament or covenant, ch. viii. 7, 8. Weakness and unprofitableness—So Paul uses the term, weak elements, Gal. iv. 9; and he also often desires and refers to what is profitable, ch. xiii. 9; comp. Epistles to Timothy and Titus.

19. The law made nothing perfect—Paul speaks very similarly of the powerlessness of the law, in that it was weak through the flesh, Rom. viii. 3. The bringing in—Gr. επιστάσεως. Properly, the bringing in afterwards. Construe with γίνεσται, is, ver. 18,—[in the psalm, doubtless. V. G.] The antithesis is manifest: a disannulling indeed, but the bringing in. ἐπί in επιστάσεως, bringing in, is opposed to the πρὸ in προσώπων, going before, and is the same as μετά, after [Eng. Ver., since], ver. 28. Of a better—That is, not weak and unprofitable. The epithet better is common in this epistle. We draw nigh—This is true perfection.

20. Inasmuch as—Supply from what follows, he was made a priest.
[This is not necessary. The sense is, Inasmuch as (it was) not out an oath—by so much better a testament, etc. Alf.]

21. By him that said unto him—On other occasions, the office swears; here, he who conferred the priesthood: there is nothing about this oath in Moses, but in the LXX. how great is the authority even of the Psalms! ver. 28. swear and will not repent—So Sept. It is intimated by himself that the decree is not to be annulled by any repentance, after the order of Melchisedec.

22. Of a better—Testament or covenant, not to be eternal, ch. xiii. 20. Testament—After this passage common, ch. viii., ix., x.: likewise ch. xii. 24, xiii. 20. uses it often elsewhere. It denotes a divine appointment and the characters of a covenant and of a testament. Suchus, bail. Its synonym is mediator, ch. viii. 6.

23. Many—Successively. To continue—On earth. This is μετα μέστο, to continue, absolutely in heaven, ver. 24.

24. Continueth—In life and in the priesthood. He himself continues: Στε, Thou art a Priest, in the singular—[Eng. Ver., less correctly, unchangeable]—In order of successors.

25. Wherefore—Because he remains. Also—He not only, but also saves. To save—By his own name, Jesus, ver. 11. uttermost—So Luke xiii. 11. Παντελος means in all Mac. often. Construe with, he is able; as πάντως, ever liveth. Them that come—By faith, ch. iv. 16, x. 22. By a priest. Unto God—Ch. xi. 6, xii. 22, 23. Ever cause he always lives, therefore he is able to the uttermost, not prevented by death; comp. ver. 23. To—that is, in the tent that he intercedes for them. The gradation may be seen in a very similar passage of Paul, Rom. viii. 34, and εἰς things were not made, below, ch. xi. 3. There was but one ver. 27; but intercession, for our salvation is continual in ver. 26. Therefore we can never be separated from the God in Christ. See again Rom. viii. 34, 38, 39.

26. Such—From what precedes, great and holy exposed into this and the next verse. Became us—Who means godly, etc. Thus the verb, became, renders the paradox, such as Paul loves, when he kindles into praise. This word occurs, ch. ii, 10. Holy—With respect to God.
As respects himself. ὁμοιός, Sept. ἁμαρτωλός, harmless. Undefiled—Deriving no stain from other men. The same word occurs at ch. xiii. 4. All these predicates jointly paraphrase the word, ἁγιός, holy, and are illustrated by the preparation of the Levitical high priest for the feast of expiation, when he also was bound to remain alone, and in the high place. Our High Priest must be entirely free from sin, and, after having once tasted death, also from death. Separate from sinners—Not only free from sin, but also separate from sinners. He was separated when he left the world. Examine the next clause, and John xvi. 10; 1 John ii. 1. Higher than the heavens—And therefore than the inhabitants of the heavens. [He is therefore the true God: comp. Job xxxii. 12; Ps. lxxii. 6; Prov. xxx. 4. V. G.] Eph. i. 21, iv. 10. Made—Christ was both higher than the heavens before, and was made so afterwards; comp. being made, ch. i. 4. We have the same force in the participle, made perfect, at ver. 28.

27. Not—The Negation has a double force, and is thus 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 moreover an inverted Chiasmus [cross reference]. The first follows from the second, the second is confirmed by ver. 28. Often in Scripture two positions are laid down, and are proved by the for, twice following them. Daily—Year by year, properly, ch. x. 3. [But the reference is to the daily sacrifice. Lün., Alf.] 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, for ever), intimating that the high priest availed no more by offering yearly on a stated day, than if he had offered daily with the common priests, ch. ix. 6, 7. This—This simply refers to his offering, not to his offering also for himself. [Rather to offering for the people; the latter of the two parts named. Lün., etc.] Once—Rom. vi. 10, note; so below ch. ix. 12, x. 10.

28. For the law—but the word—The antithesis is very pointed, as the conjunction is put after the nouns. The word—Most firm in consequence of the oath. Which was since the law—Not only the word, but the Divine oath itself, is said to have been given after the law (comp. v. 18) in David's time, and that too by David, as God very often swears by the mouth of the prophets. Comp. Acts ii. 30, where Peter speaks of Christ's kingdom 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. [Consecrated—Literally made
perfect. Alf., etc.] Son—Of God. The antithesis is, men for infirmity. For evermore—Resolve thus: The Son (once priest was made a priest for ever, ch. v. 9, 10, note. Absolute eternally intended. Jesus continues a priest for ever. His work ever finished, his state remains.

CHAPTER VIII.

1. The head—Gr. κεφαλήν, [not the sum, as Eng. Ver. chief point, (Lün.), or the principal matter. (Alf.)] The head is, the principal point. In the things which are being said—συν σημάτων λέγομένων [Eng. Ver., of the things which we have said. While these things are being mentioned, while we are discussing the object, while we are stating all these things concerning our Priest, the main point of the whole discourse, as the arrangement requires, comes now to be mentioned; comp. ἐπὶ in επετειλοῦσαν, accomplishing, ver. 6, ch. ix. 10, 15, 17, x. 28. The force of the prepositions should sometimes be taken alone, nor can it be adequately paraphrased in Latin or German. See note 3 on ver. ix. I did not quote that verse at ch. vii. 11, note 5; whereas words of this note 5 are not to be extended to ch. ix. 15. For also applies to concomitance, which is expressed by while. The capital proposition, very prominent. For, having finished explanation of the type in Melchisedec, he begins plainly (and type) to discuss the superiority of Christ’s priesthood to the Mosaic. Is not—After having completed his sacrifice. [This is the head of the whole discussion, says the apostle, that Christ, sitting in heaven, performs his office of priest, ch. x. 12. V. G.] Of the jesty—that is, of God, ch. xii. 2, end.

2. Of the sanctuary—Gr. τῶν ἁγίων. So called absolutely true, not made with hands, ch. ix. 8, 12, x. 19. Minister—Not being: so ministry, ver. 6. Of the tabernacle—Ch. ix. 11, not the true—Ch. ix. 24. Pitched—Firmly. [Omit καὶ, and, oix, not. Tisch., Alf.] Not man—As Moses, ver. 5.

3. For—The reason for calling him λειτουργῶν, minister, ver. necessity—Supply was; [not is, as Eng. Ver., for the author
For the aorist flows, ἅρματος τοῦ θανόντος, should offer.

4. For—The reason for saying in the heavens, ver. 1: a Chiasmus (see reference): comp. ver. 2, 3. On earth—If our Priest were a priest upon the earth [or rather, if he, Jesus, were on the earth, had he abode here. Lün.]—If his priesthood terminated on the earth, he could not even be a priest at all. Christ, while he discharged the duties of the priesthood, entered into heaven. Seeing that there were [Eng. Ver., are.] Since there were already priests existing, mit τῶν ἱερέων, priests. Tisch., Alf. Read, there are those who are.

5. Example and shadow—A Hendiadys [the faint or shadowy example.] The latter is added, lest the former should be understood in a sense: each is repeated separately, ch. ix. 23, x. 1. It notes the manner here; after the example and shadow. So after the example, ch. iv. 11. [So Eng. Ver. But it is better to render, which serve the representation and shadow of, etc. Lün., Alf. etc.]  

verse—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. 1. Of heavenly things—Which are both older in design and more-reaching in the consummation. Comp. Rev. xi. 19. The mention of the mount accords with heaven. For see, saith he, that thou take all things according to the pattern showed to thee in the mount—v. xxv. 40, Sept.; and so xxv. 9, xxvi. 30, xxvii. 8.

3. Now—This is opposed to the if, ver. 4. [More excellent—Heavenly. V. G.] Hast he obtained.—The same phrase occurs, 3 Mac. v. 32, βοηθείας τευχομένης, having obtained aid. By how much the character of the duty follows the nature of the testament, that the promises, which it contains, may be accomplished. Mediator of covenant—established upon promises—These are all Pauline expressions, 1 Tim. ii. 5; Rom. ix. 4. Upon promises—Which are enumerated, ver. 10, 11. The old promises, strictly considered, referred to the things of this life, and they were exactly fulfilled, so that the people, being satiated with them, might afterwards the more eagerly embrace the heavenly promises. [But the better promises are especially those of forgiveness of sins, which the old covenant could not obtain, Rom. viii. 3, etc. Lün.] Was established—By an elegant inference in the words it is said of the Old Testament, ὁ λαὸς νεκρομετέχει, the people had been established in the law, ch. vii. 11; but the New Testament itself, νεκρομοικτίστηκα, has been established on the law. It violates it: God keeps it. The Greek word, νεκρομοικτίστηκα, has
been established, does not admit the particle, as if; and yet the thing is through a law, ver. 10, νόμος, a thing established.

7. First—A Metonymy [change]; for blame does not fall on the divine institution, but upon a real and personal object. With is said ver. 8; hence it is plain, that not only the New Testament itself was faultless, but also its people. That—The pronoun refers to a past event. Should have been sought—A fitting expression that first covenant would have anticipated all.

8. Finding fault—A choice expression, as δειμπτως, fault the last verse. Ammonius: Blame is an accusation against less person; and carelessness was the fault of the ancient. There was practical carelessness on the part of the people, which provoked God’s disregard; ver. 9, note. With them—Who were the Old Testament. Behold—Jer. xxxi. 8—34. We shall plainly where the Sept. differ. Saith—Gr. λέγει, Sept. γραφεῖ, saith, ver. 9, 10: for the very solemn phrase, saith the Lord, is used. I will make (a covenant)—Gr. συντελέσω. Sept. διαθεσομαι, make (a covenant,) the Heb. יִשָּׁהוּ; for which word the Sept. γενέσει, to make, Jer. xxxiv. 8, 15. The expression is suited to the passage, I will perfect; comp. with the antithesis at the end of ver. 9 and with the promise at the end of ver. 10. With—Gr. εν. τῷ οἴκῳ Ἰσραήλ καὶ τῷ οἴκῳ Ἰουδα, with the house of Israel, and the house of Judah: Heb. וָ, with. The dative is retained, ver. 9, to the Old Testament; but the preposition εν, concerning, is significant in respect of the New Testament. Israel—Judea. Therefore the Ten Tribes, as well as Judah, share this covenant.

9. I made—Sept. διαθέμω, I have arranged. To perfect more than to make and dispose. In the day—Days in the plural, opposed to this one day, ver. 8. These many days are the days intervened between the day of the Exodus and the New Testament. When I took them by the hand—While their sense of the Divine power was fresh, these ancients obeyed; but they used revolt and turn God from them. This was their custom; consequently, they continued not. It was not merely a single act. the land of Egypt—There are three periods: 1. Of promise discipline; 3. Of fulfilment. The discipline began with the departure from Egypt, with that which was destined to become old (v. 10. They continued not in my covenant, and I regarded them not—objectives, as ver. 10, on the contrary, I will be to them a God, and the be to me a people; where, however, the relation is reversed: former people had begun to abrogate the covenant: In the new covenant both begins and perfects all things, ver. 10, 11. And I regarded
and I did not regard them. Heb. יֵשָׁלַלֵ֑נִי, and I ruled over them; although some give יִשָּׁלֲלֵ֑נִי, disregard, from an Arabic idiom. God's ruling and disregard may, in a measure, be reconciled in this view: I treated them they were not mine; Hos. i. 9: nor was I propitious to their Deut. xxix. 19, xxxi. 16, etc. They are not regarded over in a measure, be reconciled in this view: I treated them they were not mine; Hos. i. 9: nor was I propitious to their Deut. xxix. 19, xxxi. 16, etc. They are not regarded over such a rule is exercised; they have not that access, which allies or friends have; John xv. 15: but they are treated as slaves; nor are they much regarded, whatever may befall them; Ezek. xxiv. 6, at hand; Jer. xv. 1, 2. The passages, Jer. iii. 14, Ezek. xx. 33, 37, suggest something similar: but in both places there is rather a promise a threat; nay, even in the present, Jer. xxxi. 32. The He-Masters understand the word יָשָׁלֵ֑נִי, of the dominion of love and pleasure; and it is only by an error in writing, that they turn to the contrary, יָשָׁלֵ֑נִי, I have disdained or disregarded. The Sept. evidently to have read יָשָׁלֵ֑נִי, the very word Jeremiah uses, iv. 19, hath thy soul loathed Sion?

1. Covenant—My covenant, Sept. Israel—Here Judah is to be understood. A new union of the people. The two houses in the Testament, ver. 8, become one house in the New. I will put—participle for the verb; 2 Pet. i. 17: διδοὺς δόσω, giving I will put Sept. [But it is better to connect it with what precedes; this covenant which I will establish, giving my laws into their heart; and on their heart, etc. Alf.] So διδοὺς, giving [Eng. Ver., 1 Pet.], Is. xl. 29. There are four sentences arranged by Chias cross reference]. The first, I will put; the second, and I will the third, and not; the fourth, for all. The second explains the first, the fourth, the third. My laws—Heb. יָשָׁלֵ֑נִי, my law. We the sum of these laws presently, I will be to them a God, and shall be to me a people. Into their mind—בָּאָשׁ עִם, into the midst of them, that they may obey willingly. In their heart—Gr. ἐπὶ καρδίας [Eng. Ver., hearts.] Genitive, ch. x. 16. Write them—Sept. οἱ ἀδερφοί, καὶ δομοί αδερφοί, I will write them and behold them. They shall not teach—A change of the consequent for the antecedent; that is, All will be taught by God himself, especially love, is the sum of the law. The aid of brethren in teaching is not necessarily disclaimed; for men must first be taught, while the covenant is promulgated to them; Acts iii. 25: Is. ii. 3; then the function of brethren is plainly no longer necessary, at least to who attain the peculiar power of the covenant in the remission of sins, and in the knowledge of the Lord. We have no need to 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 is perfect has come, even eternal life. But on the way, every one should certainly exhort himself and his brother; xiii. 22, 3. In short, even the doctrine, which is either solid meat or milk, is strong and for the weak, both being godly, delights the godly v. 12, 13, xiii. 7; nay, these very persons now just fully comprehend doctrine, 1 Cor. ii. 6, iii. 1; and the apostle himself, both and throughout the exercise of his office, teaches. That crucial point, Know the Lord, is learned from the Lord. One proclaims another every doctrine consistent with this point; and admittance especially has place; 2 Pet. i. 12. In the mean time the doctrine is not irksome and forced, because grace renders all very teachable; 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 art of human teachers. This is also the reason why the New Testament is shorter, and why some things are not so clearly decided. God himself teaches his people. [For πλησίων, neighbor, read πολῖτην, fellow-citizen. Tisch., Alf.] His brother—This implies a closer relation than a neighbor or fellow-citizen. [Shall know me—From the experience of my grace; Jer. ix. 24. V. G.] From the least that is feeble among them shall be as David, Zech. xii. 8.

12. For—The forgiveness of sins, the root of blessings and knowledge. To their unrighteousness—The abstract for the concrete sin is abolished; sinners obtain grace. [Alf. and Tisch., 184 xai τῶν ἁμαρτιῶν αὐτῶν, and their iniquities. But Tisch., 187 stores it.] It is not found in the Hebrew nor in the Sept.; the apostle adds it for greater weight; ch. x. 17: comp. x. 8, 5. I remember no more—Comp. x. 3.

13. In—The time is denoted wherein it was said by Jeremiah: He hath made old—For there is no place for both. The present the verb παλαιώσατε, he hath made old, implies that it was made old when he spoke by Jeremiah. The New covenant was once and is in the Old Testament under this very name. And yet the prophet strongly urges this name; so important are the prophetic. That which is being made old—Gr. τὸ παλαιὸμενον [Eng. Ver. that is old] By God's word. So also in 2 Cor. iii. 14, Paul the old testament. And waseth old—By the revolt of the old testament. And waxeth old—By the revolt of the old testament. Παλαιὸς, old, and νέος, young; whence διαδήλω μενον, the new testament, ch. xii. 25. There is a new life, ch. x. 20; 2 Cor. v. 17, 15. Near—Gr. [Eng. Ver., ready]. Jeremiah uttered these prophecies during Babylonish captivity, almost in the last age of the prophets, at
val [that is, of 899 years, V. G.] after the departure from, not very long [namely, about 627 years] before the coming of the Messiah, whose nearness was being proved by this very instance.

CHAPTER IX.

The first—Supply διαθήκη, covenant; not σχημα, tabernacle. The worldly sanctuary, which we shall call the outward sanctuary, is empowerly ellipsis, the word διαθήκη is omittent, the New Testament; whence διαθήκη, new testament, the substance preceding the adjective. [We have here an admirable descrip-

[...]

The first—Supply διαθήκη, covenant; not σχημα, tabernacle. The worldly sanctuary, which we shall call the outward sanctuary. Outward. Worldly sanctuary—An Oxymoron [union of two currently contradictory terms]. That sanctuary was worldly (as it speaks of the elements of the world, Gal. iv. 3,) and carnal, ch. vi. 6. It consisted of precious materials, but still it was material. The verse may be thus divided: first, the duties are set forth, then the sanctuary; the discussion follows, first, concerning the sanctuary, ver. 2-5, next concerning the duties, ver. 6, etc. (Paul has a very Chiasmus [cross reference], 1 Cor. ix. 1, note): the antithesis is in ver. 11, 12.

The first—The outer tabernacle. The candlestick and the table type of light and life. The setting forth of bread—[So literally in the shew of the bread, Alfr. ; Eng.Ver., the shew bread]. A range of the abstract for the concrete, meaning, the bread thus set forth.

The sanctuary—Gr. ἁγία (not ἁγία, in the feminine sing.) are presently, ἡ λευκή ἁγία ἁγίων, which is called the holy of holies. Τὰ ἁγία often in this epistle signifies the holy of holies; here ἁγία without the article denotes the sanctuary, in antithesis with ἁγίων, the holy of holies. Some have ἁγία here.

Which is called—So ver. 2, is called. The opposite is, of the ver. 24.
4. **Golden**—The apostle uses those words which signify something precious and glorious, as of glory, ver. 5. **Censer**—Gr. ἡμωτήρ, a censer for frankincense; mention | the altar of incense, which it was no more necessary to mention than the altar of whole burnt-offering, which is not mentioned. [The word may mean either censer or altar of incense, and the rendering is doubtful here. Lœm., Ebrard, etc., adopt the former; Alf. with Emm. Ver. and Beng., the latter]. But the censer alone, with the ark of the covenant, is named here, because it was the principal part of the furniture which the high priest used on the day of expiation; and although on that day alone he both carried in and again carried out the censer, yet the participle εὑροσα, which had, agrees with the fact. Further, this precedes, because a fuller description of the ark follows.

Wherein—Namely, the ark; for to it also refers it, ver. 5. The golden pot that had manna—Μᾶννα, manna, has the article, no στόμον, the pot; for the contents were more important than the golden vessel containing them. Ex. xvi. 33, ἐν χωρίς: Sept., στάμπων χρυσοῦν ἑνα, one golden pot. Some suspect that this pot and rod of Aaron, two most remarkable memorials, wherein a perpetual miracle was displayed, had been taken from the ark before the building of the temple; others, that they were not put in until afterward, because in 1 Kings viii. 9 only the tables stored in the ark are mentioned. But in the same passage it is distinctly affirmed, that Solomon acted according to the example of Moses; and the apostle refers to Moses’ times, ver. 6, at the beginning; ch. viii. 5; comp. ch. xiii. 11, where there is no mention 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 were ἐν χωρίς, before the testimony, and therefore before the ark, Ex. xvi. 34; Num. xvii. 25, in the Hebr., very near the ark, as appendages to it; just as the book of the law and the deposites of the Philistines were put on the side of the ark; Deut. xxxi. 26. 1 Sam. vi. 8. Therefore ἐν, in, here is used with some latitude, as Luke ix. 31, etc. The manna—[Eng. Ver. omits the article]. A memorial of God’s providential care of Israel. **Rod**—A memorial of a lawful priesthood, Num. xvii. 16, etc., in the Hebr. The tables of the covenant—Deut. ix. 9. These are put last by gradation.

5. **The Cherubim**—Ex. xxv. 20, xxxvii. 9. Of glory—They were of the most costly materials, and represented the Glory of God resting upon the Cherubim; Ezek. x. 4. **Shadowing**—Gr. σκιάζοντος, Sept. σκιάζοντος, covering, in the passages quoted above. Of what—The pronoun refers to the whole enumeration, from ver. 2. 1
cannot now speak. The apostle intends 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.


7. Once every year—So Sept. Lev. xvi. 34, once every year; on one day of the year, and on that same day but once. [Once a year—That is, on one day only of the year; but twice or oftener on that day. Lev. xvi. 12-16. Lün. So Alf., etc.] For himself—The Vulgate has pro sua, for his own, viz. error; I do not think, however, that ὅπερ τῶν καυροῦ, for the (errors) of himself, was in the Greek copy from which it was translated. Although the priest was exempt from the errors of the people, yet he was not sinless, and therefore needed sacrifices, ch. vii. 27. Errors—Gr. ἀγνούματα. This term has a very extensive meaning, as, on the contrary, ἐπιγνώσεις, knowledge. See Num. xv. 22-31.

8. Signifying—As it were a thing which otherwise would have remained hidden from us; so significeth, ch. xii. 27. Was made manifest—The same word occurs, ver. 26. The Holiest—Gr. τῶν ἀγιῶν. The plural in the Greek corresponds to the singular in the Hebrew. The whole Levitical tabernacle bore the same relation to the heavenly sanctuary, as the holy place did to the holy of holies; then, as the holy place prevented the people from entering the holy of holies, so the whole tabernacle prevented an entrance into the heavenly sanctuary. Therefore first, soon after, involves a figurative ambiguity: if we understand it of place, it denotes the fore 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. The way—Gr. ὁδὸν. Much less εἰσοδον, entrance; comp. ch. x. 19, 20. Having as yet a standing—[Eng. Ver., was yet standing.] A suitable phrase. τοῦτο, Sept. στάσις, standing. When Paul was writing, the temple, or first tabernacle, was not yet destroyed; but still it had no longer any standing, from the time that the veil had been rent; and when its standing was impaired, the tabernacle itself soon after was utterly destroyed.

9. Which is a figure—(A parable). ὁ λόγος, which, for δ, which, before the feminine παράβολή, figure. This relative refers to the three preceding verses. Present—[That is, then present, as Eng. Ver. But the meaning is, for the time present, i.e., now present to the writer; a figure reserved unto this time; of heavenly things now first made accessible. Alf., after Delitsch; rendering what follows; according to
which both gifts and sacrifices are offered, having no power, etc.] in respect of that standing. The standing, emphatically such, now longer existed, although the tabernacle was not yet broken up, not destroyed, not yet razed. The antithesis is, things to come, ver. 8. [For ξανθίνω, in which (time), read ξανθίνυ, according to which (form or parable). Tisch., Alf.] Gifts and sacrifices that could not—victims might seem more efficacious than the other gifts: therefore with great elegance the efficacy is more expressly withheld from sacrifices. Conscience—The same word occurs, ch. x. 2, 22. The antithesis is, of the flesh, ver. 10, as ver. 13, 14, [1 Pet. iii. 21].

that did the service—The priest, who offered for himself; or the raelites, for whom the priest offered.

10. Only—The commandments concerning meats are as it were an appendage to the commandments concerning sacrifices; an appendage which this particle shows was of little moment. Sacrifices do 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. On ἐν, on, with the Dative, implies something concurrent, as already remarked regarding the appendage; comp. ver. 15, 17, 26. Sacrifice in public worship, and meats in daily life; were both subjects of ceremonial law, which is wholly occupied with these and similar matters. In meats—Of which some were never allowed to any, others not to all, and not always, nor everywhere. Drinks—Lev. xi. Num. vi. 8. Divers washings—These were manifold, of the priests of the Levites, of other men. [For διάφωμα, read διαφωμα Tisch., Alf., etc. So Beng. Render, divers washings, ordinance of the flesh imposed, etc. Alf.] The apposition of the nominative in an oblique case, as Luke xxii. 20, note. Of reformation—τοῖς, Σαι διαφωματε, amend, Jer. vii. 3, 5; therefore the verbal διαφωμα reformation, corresponds to the adjective better, ver. 28. Imposed—as a burden, without intermission.

11. Christ—High Priest—So Lev. iv. 5, the priest that is anointed. Paul also here refers to Christ as the Priest, but with Moses, χειροτονόμασθαι, is an epithet. Being come—He then said suddenly, after draw, ye Levites, ch. x. 5, 7. Of good things to come—So ch. 15. Those good things are described at the end of ver. 15. By—strue with entered, ver. 12. Greater—And more noble. So, a more excellent, ch. xi. 4. Tabernacle—that was his own Body, ch. 20; comp. John ii. 21. His body is opposed to the tabernacle, his blood to the blood of goats, etc., ver. 12. Schomer says correctly, the tabernacle is here taken for the way to the inner sanct...
For the subsequent title χρισμός, of this building, proves an abstract notion of that sort; so that, not the Tabernacle itself is meant, but the building or institution. 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. [So many commentators. But the better meaning is the heavens; the lower heavenly spaces as the vestibule of the heavenly holy of holies. Lün., and nearly so Alf., and many.] Not made with hands—Therefore this was greater, ver. 24. So Paul, Col. ii. 11. Not of that—The Tabernacle, through which Christ entered, was not of that workmanship or structure. [Literally, not of this creation; i. e., of the visible earth, the made world. Lün. Eng. Ver., this building, misses the force. Alf., etc.]

12. Of goats and calves—One goat and one bullock was sacrificed at one time, Lev. xvi. 9, 3: but that animal was not by itself better than all the animals of the same kind; therefore it is here plural. An additional reason, was the annual repetition of the sacrifices. Heb. כ, Sept. μοῦσα, young bullock, Lev. xvi. 9, 3, and elsewhere. Into the holy place—Into heaven, ver. 24. Eternal—Not merely for a day or a year. Having obtained—So, I have found a ransom, Job xxxiii. 24. The zeal of the finder, and his fidelity and wisdom, are denoted: the newness and joyousness of the finding, ch. x. 20. Christ's access to the Father was arduous; ch. v. 7. No one had trodden the way of life before; Acts ii. 28; John iii. 13. Christ could not but find: yet to seek was difficult.

13. For—He proves, that the power of Christ's single sacrifice is as great as he intimated at ver. 12. [Transpose goats and bulls. Tisch., Alf.] Bulls and goats—which are mere brutes. Softening the expression. Of a heifer—Red, Num. xix. The Jews say, that nine such heifers were sacrificed from the time of Moses to the destruction of the second temple. Unclean—a participle: less strong than ποιεῖται, common. Construe with sanctifieth; compare what follows. Purifying—Purifying was performed by sprinkling, not by washing; but washing immediately followed; Num. xix. 19. This fact clearly shows the distinction between justification and renewing.

14. The blood—And death; see the following verses. Through 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. [This is the true meaning. Many understand it mistakenly of the Holy Ghost. Lün., Alf.] The epithet eternal is understood from ver. 12, 15, ch. vii. 16, and is opposed to the ashes of a heifer. Without spot—Superior to every Levitical victim. Purge—Corre-
ponding to ἁλανάλητα, purifying, ver. 18. So ver. 22, 23, i. 3. It is put in the future in antithesis to the present, saith, Levitically, ver. 13. From—Ἀπό, sic, from, to, denote the contrary. From dead works—Things dead especially defile. Antithesis is living. The power of sin and death was abolished in Christ's blood. To serve—For ever, in a manner most blessed, truly priestly, [ver. 12: Rev. xxii. 3. V. G.]

15. Of the new testament—Here the testament is rather used than the newness of the testament; comp. ver. 16. His death occurring occurred—Gr. θανάτου γενομένου [Eng. Ver., by means of death]. That is, at the time when the death had occurred. The moment this death properly divides the Old Testament from the New. The redemption of the transgressions, that were under the first testament—There is a very similar passage of Paul in Rom. iii. 24. The preposition ἐν, under, not only denotes the time, but intimated that the first testament had no redeeming power, and that the people of old were so much the more transgressors. Ἀπολύτρωσις, redemption, the compound, occurs here: λύτρωσις, redemption, the singular word, occurs, ver. 12. The promise—Given to Abraham. To receive—For formerly they could not. They which are called Named heirs (ch. iii. 1). Inheritance—A fitting name; for the word a figure: testament, death, inheritance.

16. Testament—Gr. διαθήκη. This is the peculiar force of this Greek word, above the Hebrew יָדָע. The article τῇ, the, omits or agrees with the general sentiment, as in Gal. iii. 15. Be shown [Or implied; Eng. Ver., there must be the death]. The Greek γένεσθαι, to be shown, προφέρεσθαι, to offer, ver. 14, allude to each other. Of the testator—Christ is the testator as respects us. He agrees with the Lord's words before his death; Luke xxii. 29.

17. Over the dead—[Eng. Ver., after men are dead]—Briefly expressed for upon the death of the testators. So Sept., Lev. xix. ἐνι κεφαλή, over the dead [Eng. Ver. does not render]. Surely not?—Gr. μὴ περιέχεται. [But render, seeing that it is never alive when he that made it is alive. Alfr.] This particle plainly implies a question: moreover, ἐνι, since, with an interrogation, has its full force, Rom. iii. 6; 1 Cor. xiv. 16, xv. 29.

18. Whereupon—The two words יָדָע, covenant, and διαθήκη, testament, differ; but yet they signify the same thing, in so far as they denote such an agreement or arrangement, as is ratified by血. Where the agreement is ratified by another's blood, as of another, which cannot covenant, much less make a testament, it is not properly διαθήκη, a testament; but yet יָדָע, a covenant, differs little from
here of a testament, on account of the victims slain. Where the
agreement is ratified by the blood of him that makes it, that is, by
death, it is properly διαθήκη, testament, also expressed by the
Hebr. וְתֵבָע, covenant, in a wider signification. The particle διότι,
therefore, should not be pressed too far, as if the Old Testament were
consecrated by the blood or death of the testator; but still it has
proper force, in so far as it is intimated, that the New Testament,
therefore also the Old, needed to be dedicated with blood. Was
adapted—Gr. εἰκόναι, εἰκόνα. So the Sept. express the Hebrew γν.
the very day of initiation, the Old Testament most properly be-
and it continued till the night and day when the Lord was be-
and died.

Spoken—Ex. xxiv. 16, etc. Every precept according to the
[But the words, according to the law, belong to having spoken.
] Moses had recited or read those commandments in Ex. xx.,
perhaps also those in the following chapters. And the brief
reference to the written book was equivalent to a recapitulation of all
was recited. Of calves and goats—In Ex. xxiv. 5, they are ex-
actly called μοσχάρια, little calves: the word δίκαυνον, whole
offerings, there, implies the goats mentioned here. With water
scarlet wool and hæmos—These are not found in the passage quoted,
are assumed as already known from other passages of Moses, Lev.
5, 6. The scarlet wool corresponds to the Hebrew נְזֵי, ſw.
Sept. translate Heb. נְזֵי by κόλον, crimson, ſw by κλόουν
ὁ, double spun, from its form: the apostle names it from its
ritual; scarlet color, like blood. Book—Many, and the Latins too
the Vulgate, construe this word with he sprinkled; but it
dividently be construed with he took, as Ex. xxiv. 7, καὶ
ὡ το οὐδὲν τη διαθήκης, he took the book of the cove-

[This is impossible; and Eng. Ver., is right. So Lutr., Alf.,
The connection of the blood and the book is elegant, as appears by
paring those words, the blood of the testament; that in this cer-
the blood may be shown by itself; the testament, by the show-
the book; and that the dedication may be perfected by that
exhibition: αὐτό, itself, [not rendered in Eng. Ver.,] is added
book], because the testament described in the book, was more im-
portant than that blood. The other things here mentioned by the
le, and yet not found in Exod. 24, may be derived from other
ages; but respecting the sprinkling of the book, which, notwith-
standing, would constitute a large portion of that ceremony, we find
all Moses' writings. Furthermore, if the book had been
inked, and if the apostle had mentioned that sprinkling, he would

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have joined it, not with the sprinkling of the people, but with the
sprinkling of the tabernacle and the vessels, and therefore of the altar.
Indeed it was not fitting that the book itself should be even sprinkled
the book, containing God’s word, represented there God himself.
Doubtless the tabernacle [which was at that very time adapted to the
altar, Ex. xxiv. 6-8, xxv. 8. V. G.], along with the vessels of
purification, ver. 21; Lev. xvi. 16, 19, 20, 33; 2 Chron. x.
but the book, or the word of God, did not need it. And since
things are so, yet xai, and, before πάντα, all, is not only
advantage, but is very elegant. For the sentence is copulative.
Sprinkled all the people—Sept. καθαρίσθητες τοῦ λαοῦ, or
it on the people, Ex. 24, 8. But elsewhere they often put παρατινήσω, etc., to sprinkle.
20. Enjoined unto you—Enjoined upon me, to bring unto you
the blood he poured upon the altar.
22. With blood mostly—Gr. σίδαθαλ, almost, nearly. The
which falls not upon all things; for it admits of no except
upon with blood; because other material things besides blood
also used, ver. 19. [This is wrong; as is the Eng. Ver. The
almost say that by the law, etc. Lün., Alf., etc.] Without
mission—Levitical.
23. Therefore—The particle intimates that the execution of
things mentioned at ver. 18, is embraced in this passage. [Purifica
ions—That is, types, symbols; not as Eng. Ver., patterns.
With better sacrifices—The plural, corresponding to the Leva
ral, is used for the singular, because of the excellence of the sacri
of Christ, which was perfect in all respects. If a Jew
What are your sacrifices? We answer: Our sacrifices consist
single sacrifice of the Crucified. In this conclusion, xαθαπτείνε
be purified, which is to be supplied, makes a Hypallage [attribu
one subject what strictly belongs to another]; for the hea
are pure in themselves, but we needed to be purified to enjoy
ver. 14. So, is sanctified, 1 Tim. iv. 5, 4, that is, the use is
holy in respect of us. Comp. Lev. xvi. 16, 19; Num. xviii.
24. Not—Jesus never went into the inmost recesses of the
at Jerusalem; never caused a sacrifice to be offered for him
ing the whole period between his baptism and sacrifice. Th
the true—The true were the more ancient: those made with hands are imitations of them; viii. 5. Into heaven itself—Beyond which there is nothing. Now—So ver. 26. To appear—Gr. ἐμφανισθη.

An appropriate word respecting God: in respect to us, περιηγήσω, he hath been manifested [Eng. Ver., hath appeared], ver. 26, διᾶθησαται, he shall be seen [Eng. Ver., shall appear], ver. 28. The presence of God—More than Aaron in the tabernacle before the ark.

5. Nor yet that—He did not enter for this purpose, that.

6. For then must he—Here it is assumed that Christ suffered for sins committed from the beginning of the world: ver. 15. Christ the beginning already was he who is according to the divine nature. So shows that the Jewish high priest offered sacrifices for the whole human race. Have suffered—Therefore the offering is not without blemish. Once—This once is absolute, being foreshadowed in the past, relative, which was Levitical: ver. 7. In the end—When sin reached its height; comp. note to John i. 10. Of ages—[Eng. Ver., of the world]. The beginning of these ages is not to be compared from Moses, but from the foundation of the world: comp. ch. note: and therefore the end here is not the end of the Old Testament, but of the world. Ἡ συντέλεια τοῦ αἰῶνος, is the very end of the world, a phrase frequent in Matthew: ἡ συντέλεια τῶν αἰώνων, end of the ages, here includes times nearer our own, as being in plural number. The sacrifice of Christ divides the age of the world into two parts, of which the first is certainly not shorter than the second. Sin—The singular, with great force. Has been mani-

7. And as—This expression has a comparative force, and intensifies the conclusion. It is appointed—Divinely. Once—The once in the next verse refers to this. To die—The verb for the noun; ἐκ and its condition. But after this—Death and judgment are immediately connected, because man's intermediate state is uniform. Judgment—When Christ shall be seen; and comp. this with ver. 28, also Matt. vii. 22, note.

8. [Add και, and, after ὁ τοῦ, so. Tisch., Alf.] So—That is, first hath delivered us from death and judgment, notwithstanding, death, so judgment remains, as far as respects the name. Offered for—Gr. προσένεχθης εἰς τὸ ἀνενεχθέν. The words differ; comp. 1 Pet. ii. 24, he bore our sins: Our sins were laid on him by the Father: while therefore he was lifted upon the cross, he took our sins upon him. The Sept. uses the same expression, Num. xiv. 38, ἀναλημψάτω τὴν πορνείαν ὑμῶν, they shall bear your whoredom. Elsewhere
they are put indiscriminately: ch. vii. 27. Of many—A
antithesis: once; of many, who lived during so many ages.
12, in the Sept. Thus the absolute power of Christ's single
is very clearly evinced. Again, John xiv. 3, accords with the
time here. Both places treat of his coming, regarded in itself;
his first coming in the flesh, was in the strange form of a
his second coming is in his own glory. In the eyes of all, not only not seen, but had not acknowledged him, he is at the
Coming. Let us imagine the arrival of a guest, the intimate
of the father of the family, but unknown to the family. Th
of the family will think, A brother returns; in the family
said, A guest is coming. He will be seen—[Eng. Ver.,
In his glory. Unto them that look for him—The dative of ac
The unrighteous also will see him, but not for salvation.
that look for him, he will be the Saviour, Phil. iii. 20. [W
—On him. The whole work of atonement done. Alf.] U
tion—And therefore to free us from condemnation.

CHAPTER X.

1. Shadow—The antithesis is image. The very image—The
type, the original image, ch. ix. 24, note. That shadow, the
prelude of future events, did not however precede, as in a
but followed a little after. See by all means, ch. viii. 5.
year—This refers to the whole sentence to the end of the
With the same—[Eng. Ver., with those]. Not in number
kind. Which they offer [Eng. Ver., offered] continually—C
those who offer, who approach and minister. They offer th
that is, they do not cease to offer, nor will they cease, un
pelled. Can never—So ver. 11.

2. For then—So clearly èrei, with an interrogation, in
17, see note.

3. A remembrance—Public; comp. ver. 17. [Rather, c
tion, a calling to mind. Lün, Alf.] Of sins—Of the last
of all years. The day of expiation was not on that day
Christ was crucified, but on the tenth day of Tisri. The
is opposed to this **admonitory remembrance**: ver. 17. **Every**—An **Epanalepsis** [resumption]; comp. ver. 1. He is speaking of the **yearly sacrifices**.

1. **Take away**—Gr. ἀφαιρέω. Παραλείπω, to remove entirely; ver. 2.

In the writings of Moses, great effects are ascribed to these elementary ordinances, that it might appear that it is not in themselves these are so efficacious.

2. **When he cometh into the world**—In the 40th Psalm, the Messiah’s entrance into the world is set forth. The tabernacle itself was of the world, ch. ix. 1: and it is here called the world, because Messiah’s sacrifice extends much more widely than the Levitical sacrifices, reaching through all times and through all the world, which is claimed for him, Ps. xli. 10, because he is its heir. The 1 εἰσερχόμενος, coming into, is elicted from ἐκ, I am come, and represented by it, ver. 7. **Sacrifice—thou hast had no pleasure—thou didst not desire**—I will do thy will, O my God, and desire thy law within my heart.

The apostle joins those words, to do thy will, O God, which had been quoted from those following, with those preceding, which relate to the same thing, as the words, forty years, in the wilderness, ch. iii. 9.

3. **a body hast thou prepared me**—Heb., thou hast bored my ears, (cf. Exod. xxi. 6), namely, that I may subserve Thy will with effect love; comp. Is. l. 5. The slave, whose ears were bored, was mended with his whole body, by the master whom he loved. Petit gives the Greek translation of the Prophets and Psalms to the Essenes, together with this phrase, Thou hast fitted for me a body; for says, that among the Essenes there was no slave, but that they bodies or colleges, whose members mutually served and obeyed, favorers of liberty, however strong, might still retain the reading-ears; but the apostle maintains the literal acceptance of the body. **The ears are a part: the body, as a whole, follows their likeness. Thou hast prepared for me a body, for sacrifice**; ver. 10. The mention of the whole here is very suitable. There is a very simile—expression of Paul, concerning Christ’s body, Rom. vii. 4.

4. **Then**—We shall speak of this particle at ver. 8. The parallels then; I come; in the book; I said; of Me; it is written. I am—[Eng. Ver., I come]—It corresponds to the Hebrew preterite, I come, or rather, I have come, was Jesus’ creed, as it was. I come, says he, to fulfil the law, Matt. v. 17; to preach, Mark i. 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 the will of him that sent Me, John vi. 38, 39. These 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 to save it more abundantly, John x. 10; to save what had been iniquity, Luke xvi. 11; to save men's lives, Luke ix. 56; to send fire on the house which was lost, Luke xiv. 49; to minister, Matt. xx. 28; to seek and to find, ch. xvii. 10, comp. with 1 Tim. i. 15; I have come into the world the Light, John xii. 46, etc.; to bear witness to truth, ch. xviii. 37. See, Reader, that thy Saviour accomplisheth all purpose in thee. But thou say why thou art come here. If I then, also do God's will? since when? and how? V. G.-]

I come, is discussed at Rev. ii. 25. In the volume of the book is written of Me—מְאֹדֶל הָעָם, Sept., κεφαλις βιβλιου, volume qabala, is rendered by the same translation; qealις, volume, Ezek. iii. 1, 2, Ezra vi. 2. This phrase cannot be understood of any particular part of the Pentateuch (for, except elsewhere in prophetic writings, to which the Psalm might seem to have referred), for so many, nay, all the parts, both of the Pentateuch; nor of the whole, for the whole volume of the law, though quoted, is never so styled. Moreover, the sacrifices here are not the first, ver. 9; whereas the volume of the book does not denote the book containing the very account also of the previous sacrifices. Also, the Divine rejection of sacrifices, and the Messiah's power, by himself to do God's will, succeeded their perpetual offering, and when then, is the volume of the book? We need not go far to learn the very page on which this very psalm was written. For we have these two parallels: I have said, lo! I come: and, in the volume of the book it is written of Me: by this very writing I understand to do Thy will. The Messiah becomes surety by both expressions, and the presence, in the highest degree, of the prophetic events, and hence perceived. David had before his eyes, and in his hand, the actual page which the psalm was written, and shows this very book as a Messiah's contract; comp. Neh. x. 1. From that very day when the psalm was written, it became incumbent on Christ, in some sense, to do God's will. It agrees with this, that it is not said, in the volume of the book of the Lord, as in Ps. cxxxix. 16, and Is. x. 1; but simply in the book. Comp. note on the next verse. A writer understands the expression of the beginning of the book of the Psalms; but at that time the Psalms had not yet been collected into a volume. Others have understood it of the whole Scripture;
Old Testament writings then existing, had not been so collected, to be called one book. [The phrase is from the Sept., and means only in the book of prophecies. Lün., Alf., etc.] Thy will—That He wills and has pleasure in something different from the legal sacrifice, appeared from this very fact, that the flesh of oxen and the blood of goats did not satisfy him; but what he wills, we deduce from the very preparing of the Messiah's body, by which, when offered, we were to be sanctified; ver. 10. Christ, in the Psalms, acknowledges and embraces this as God's will.

9. [For θυσίαν καὶ προσφορὰν, sacrifice and offering, read θυσίας προσφορὰς, sacrifices and offerings. Tisch., Alf.] Above, when He said—then said he—Paul insists on that order of the words of the text which depends on the particle, ἐγὼ, then, showing that it falls on the 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, sacrifice, etc., placed above in the psalm, there arose the words, I come. Therefore ἐγὼ is altogether demonstrative of the present time, ἐγώ, ἐγὼ, then, Ps. lxix. 5), with an antithesis between things concerned, from which the wisdom of the apostle infers the first and second, ἐγώ, (ver. 9); comp. μετὰ, after, ch. vii. 28, note. This ἐγώ, then, be the boundary. Paul also puts first the general word the Sept., εἰπὼν, said, then one more significant, εἴρηκεν, said he; hence it appears that λέγων, saying, is of the imperfect tense. But serve how great is the authority of the Psalms. Jehovah's oath given at the very time Ps. cx. was written. The formal invitation was issued to the people when Psalm xcv. was written; ch. iv. 7; ch. vii. 28, note. The declaration of the Son was made when Ps. cxxx. was written; Acts xiii. 33, note. So, the Messiah promised God he would do his will, when Ps. xl. was written. This writing, in which David executed, is opposed to the law written by Moses; ver. 3. Wherefore Christ always appealed most forcibly to the scriptures, and especially at the beginning of his passion. According to the law—[Eng. Ver., by the law]—The strong argument by which that very point asserted in ver. 1 is proved from the psalm.

[Omit ο θεός, O God. Tisch., Alf.] That—A powerful partis that he may forthwith establish the second. May establish—in the highest authority, as it were, by his own writing. From με, I place, comes στάσις, a standing, ch. ix. 8, with the same

10. By the which will—Of God, accomplished and fully satisfied Christ and his sacrifice. Is not this deservedly called a satisfac-
tion? Sanctified—The same word occurs, ver. 14, 29, ch. ii. 11. Of the body—Ver. 5.

11. [Every priest—Especially every high priest. V. G.] This—So ch. iii. 8. Others read αὐτός, he, by an exclamation. One—The antithesis is, the same sacrifices often, ver. 12. Christ's offering once made, will continue the one and only offering for ever: no other will supersede it. [But this belongs to the time when Christ stoodeth, ver. 11. The sacrifice of the mass is inconsistent with Christ's sacrifice, which stands not only as one, but also the word, once, concerning Christ's sacrifice, in antithesis to the Levitical sacrifices, often offered, although they were typical. A sacrifice which is often repeated, although it be the same, cannot satisfy God. Not only is Christ's body one, but also his offering one, and that inseparable from his passion: ch. ix. 26. Every other offering shows that the former is valueless; every former one, that the latter one is superfluous: ch. x. 2, 18.

13. Expecting—By this word our exalted Lord's knowledge is denied, Rev. i. 1: comp. Mark xiii. 32: but his subjection to the Father is intimated; Acts iii. 20. Sitting and at rest, he reigneth over His enemies—Whose strength consists in sin.

14. For by one offering—Gr. μιᾷ γάρ προσφορᾷ. Or shall we rather read μιᾷ γάρ προσφορᾷ, for one offering hath, etc? The discourse proceeds in the abstract also in ver. 11; and with the verb τελειοῦν, to perfect, which here sustains the conclusion, is used similarly, ch. vii. 19, ix. 9, x. 1. [The former is Christ being the subject throughout. Lün., Alf.] For—The sustaining of a reason refers to ver. 12. Those who were sanctified—Ver., are. A participle of the imperfect tense. For this station was accomplished in the very act of sacrificing, ver. 10.

15. Also—There is added, not a testimony to the argument of the testimonies even preceded; but μαρτυρίων, witnessing, the μαρτυρίας, those who bear witness. Paul had given the Father's testimony to Christ's priesthood, ch. v. 10, and the Son's, ch. x. also the Holy Spirit's: everywhere tending to the same conclusion. Consult the Synopsis of the epistle. And he repeats in his admonition this reference to the Holy Trinity, note. After—The verb ᾿ερεῖν, says he, is absorbed in the λέγει Κύριος, saith the Lord, in the next verse. But this after is clear: the forgiveness of sins belongs to the New Testament. Therefore the intermediate words of Jeremiah are not repeated here.
language in Jer. is quoted Heb. viii., on account of the word χαρά, and ch. x. on account of διασέσω, remission. The title Spirit of the agrees with this: ver. 29.

3. This—See ch. viii. 10, 12.

3. Remission—This is evident from ver. 17.

9. [The doctrinal discussions of the epistle are now closed; and author proceeds to exhort his readers by applying them. Lün.] 10. The exhortation is drawn from the subjects discussed from ch. vii. 4, beginning at the recapitulation. To enter—High Priest—21. The apostle treated of the High Priest from ch. v. 4, 5; the entrance from ch. ix. 1, 12. Now he mentions, by Chiasmus (as reference) the entrance in this verse, and the High Priest, ver. 21 at the commencement of his exhortation. There is the same, sentiment and figure, at ch. vi. 20: comp. the following chapters.

9. Which—Supply εἰσόδου, entrance, for there follows ὁδὸν, way, synonym as it were. They are not, however, simply synonymous, in as far as the way, reaches the goal, through the veil. Hath perceived—The same verb occurs, ch. ix. 18. It is intimated by the verb, that we should follow in that way by which Christ went.

——Gr. πρὸςφατον. The Sept. often use this word. It is properly tied to an animal recently killed. New and living—The way, ascribed by Christ’s blood and death, is a new, and it is a living way. opposed to a thing old and lifeless. Life is ascribed to the way personification, from the very life of Christ, who is the way. It states the vigor of the New Testament as a living hope. It is opposed to dead works. It is as it were an Oxymoron [union of apparently contradictory terms], because πρὸςφατον, recently killed, and γ are conjoined. As soon as Christ had passed the point of death, unmixed power and life were at hand. His flesh—Which was made rent like the veil.

1. High Priest—Ch. vii. Over the house of God—Ch. iii. 6.

3. Let us draw near—By that way. True—Which has thoroughly bed the truth, ver. 26. Of faith—Hope and love are added, ver. 24. These three abide. Faith and hope often have the same intention: wherefore they are here also closely united, and blend in the ensuing passages: ch. xi. 1, [xii. 18, xiii. 1], etc. Sprinkled—So ii. 24, ix. 13, 19, 21; 1 Pet. i. 2. Hearts—Both the hearts the body, ver. 23, are cleansed. From—An abbreviated expression—sprinkled and delivered from an evil conscience. Conscience—ix. 9, note. Washed—Single verbs and single participles are erected in ver. 22-24, and the particle χαί, and, divides the mem- of the sentence. But the order is, verb, participle; participle,
verb; verb, participle, by Chiasmus [cross reference.] The [Eng. Ver., our bodies]. He alludes to the Levitical washing; yet he does not say the flesh, but the body, by which the substance of the man is denoted by Synecdoche [the whole for the part].

The body also had been formerly polluted by sin, but it is washed; it may be fitted, after the example of Christ's holy body, very an offering: Rom. xii. 1; 1 Cor. vi. 13, 20. With pure Ezek. xxxvi. 25; John xix. 34; 1 Cor. vi. 11; Tit.

John v. 6. [With sure—of hope—In like manner cleansing with hope, 1 John, iii. 3. V. G. Beng. would render, an our bodies washed with pure water, let us hold fast, etc. So Lün., etc.]

23. Confession—[Eng. Ver., profession]. Also of our for the Gr. is ἐκπίστις, hope; and so Beng.] Confession was as baptism, and should be retained.

24. Let us consider—So ἐστινοποιοῦντες, looking diligently.

15. To provoke unto love—Opposed to which is provocation hatred.

25. The assembling of ourselves together—The modern G version interprets ἐκποιούσαςωρίν, συνοπλησσωμη, the assembling of attitude; but the apostle alludes to the Jewish synagogue, the preposition, ἐπί, somewhat changes the meaning of the word, its meaning is: you should not only frequent the synagogue, in which you willingly do, but also [the additional force of ἐπί in position] the assembly as Christians: and yet an assembling in one not strictly implied, nor an association for promoting one faith expression is used in a middle sense, the mutual assembling and the public and private interchange of Christian duties, where brother does not withdraw himself from brother, but they help each other. For even spiritual heat separates things of different nature, and unites those of a similar nature. This interpretation explains the order of the discourse, in which, next to faith, God, love to the saints is commended; the verbal substantive γωνία, assembling together, and the fact that it is singular; the noun, which is ἐκποιούσας, of ourselves, not our; the complaint manner of some is; and the antithesis, exhorting. Some—haps feared the Jews. Exhorting—The power of exhorting required, includes the peculiar ardor of every individual. much the more—This refers to the whole exhortation from comp. ver. 37. Ye see—From the signs of the times, and the consummation of the very sacrifice for sin, ver. 13. The next day of Christ. After Christ's coming in the flesh, expecta
for the truth has been acknowledged, there is no excuse for ignorance. If we sin—To sin here means entire apostasy from God, ver. 29, ch. iii. 12, 2 Kings xxii. 16; and the violation of the law, ver. 28, but of the whole New Testament covenant, ver. 29. Comp. despised, ver. 28, note. After we have sinned—This refers not so much to individuals as to the state of the New Testament believers: whence, however, the conclusion holds of individuals, ver. 29. Of the truth—The truth, here, and there, ver. 29, apply to the New Testament. The Spirit of grace is distinct from the Spirit of truth in John xiv. 17. No more—The fruit of Christ's sacrifice is always evident to them who do not reject it, but who reject it have nothing else. For sins—Refers to if we sin. V. Fearful—A very bad hope. Looking for—Quite different in what is described, ver. 13. Fiery—the adversaries—Gr. ἐπιθυμιῶς. Is. lxiv. 2, fire will consume the adversaries. We must seek any particular meaning in ἐπιθυμίας, under: in Ex. xv. 7, ἐπιθυμίας is applied to the most open enemies. Fiery—Deut. xxxii. 22; Ps. cxi. 18. Indignation—Deut. xxix. 20. Devour—Ch. xii. Is. xxvi. 11.

8. He that despised—Not by a slight error, but by a flagrant violation of the law—sinning against the law, as to be capital punishment. Without mercy without mitigation or delay of the prescribed punishment.

9. Sorer—Worse and more horrible than any corporeal punishment. He—that is, he who most atrociously sins against God, the 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, is the Spirit of grace. Such a man retracts the whole form and substance of his baptism, and rejects the whole New Testament covenant; comp. vi. 6, note. Who hath trodden—Whereas he should have. But he who sins wilfully, treads him under foot, as it is declared at ver. 26. Of the covenant—The better covenant which God made. Common—Gr. ἁυτόν [Eng. Ver., unholy]—As if it were blood of a mere man, common or even guilty. [As the blood of a malefactor, which Jesus was, if he was not the Son of God. Lyn.] An antithesis is, he was sanctified. And hath counted—Without remission: comp. 1 Cor. xi. 29. Wherewith he was sanctified—Therefore Christ died even for such a man as this. The same word
is used of the redeemed, ver. 10, 14, ch. ii. 11 (where they are distinguished from the Redeemer, who sanctifies); ch. xiii. 12, blood is likewise mentioned. Of grace—See note on ver. 2. 

30. Him that hath said—God, who does not threaten unto me—See Rom. xii. 19, note, from Deut. xxxii. 35. After a few words intervening in the same song of Moses, the Lord shall judge his people—Deut. xxxii. 36. This epistle very well explains the song of Moses and to Deuteronomy, a book well explained by it. He will judge in grace and in anger. I shall find each one.

31. To fall—to fall with faith is good, 2 Sam. xxiv. 14; rashly is terrible, ver. 27; comp. Sir. viii. 1.

32. Call to remembrance—The Imperative. He adds communicating to you, that is, the same object. After ye were illuminated—that is, immediately after Christ's coming, ch. vi. 4. In baptism, Christ is put on; Christ is taken in baptism, therefore the light is put on in baptism. Enlightening denotes a change of nature, that is, access to the force and power of the Spirit, pre-existing power, from the Old Testament, which is gained from the vigor of the mind in the case of those baptised. This was the first entrance into Christianity: baptism was the means of salvation with those fitted for it. I think, that these divine ordinances, especially baptism, are not highly enough esteemed. In the very baptism of Christ, a holy human nature was gloriously enlightened. He was the Son of God before; and yet the power of this Divine testimony longed to him deeply. But, as man consists of body and soul, so divinities have the double aspect. We must, therefore, make a separation, nor should the glass be taken for the liquor, nor the vessel be grasped for the sword.

33. Partly—partly—Gr. τῶνο. A pronoun with an added meaning. Two heads are presented, which are explained in order by Chiasmus [cross reference], ver. 34.

34. [For δέσμοις μου, my bonds (Eng. Ver., me in my bonds; δέσμοις, those in bonds. Tisch., Alf. So Beng.) Those in bonds are mentioned, ch. xiii. 3; and Timothy had been among them, xiii. 23; wherefore Paul is speaking not of himself, but not of himself alone; comp. ch. vi. 10. Of goods—Gr. ἅπερ Υπαρξεῖστι, substance, among the Greeks, is the cognate word—An elegant Oxymoron [union of apparently contradictory terms] as appears by comparing spoiling. Knowing—Determining.
That ye have for yourselves—[So Beng., more correctly than Eng. Ver., knowing in yourselves]—The Dative signifying property, ch. v. 4, to take to himself. Personal property is described, Luke x. 12 (xii. 33). A better—Heavenly; comp. ch. xi. 16. Endured—Exposed to no spoiling. [Omit ἐν οὐρανῷ, in heaven. ch., Alf.]

35. Cast not away—Confidence, where once it finds a place, only withdraws when expelled: but it is expelled and rejected, as worthless, by those who do not persevere. Hath—The 37th verse refers to this present. Recompense of reward—So ch. ii. 2, xi. 26; and μακάδότης, reward, rewarder, xi. 6.

36. Patience—Gr. ἔσχατος. The apostle, from this to ver. 38, gradually introduces the prophet, Hab. ii. 3, 4, where the Sept. have ὍΜΕΙΝΩΝ, wait. The will—Ch. xiii. 21. Done—That where-you have done God's will hitherto, ver. 32, 33, you now also may have patience, and therefore obtain the promised reward of obedience: but it refers to the future: the doing of God's will must be completed before the promise is received. Lün.] Comp. ch. vi. 10-12. Patience must both do and suffer, 1 Pet. iv. 19. The apostle evidently bases his arguments from the past, and recounts the proofs of their being done God's will, ver. 32, 33. Nevertheless, doing the will of God for the present and future is not excluded. This doing God's will is assumed in all the virtues of believers, which are reckoned up ch. xi.; otherwise the things which are praised there, as ver. 33, could have been vain; comp. Matt. vii. 21, etc. Ye might receive—The promise, that is, life eternal, which the Old and New Testament believers will receive conjointly at Christ's coming. See next verse. The promise, life eternal, is found at ch. iv. 1, ix. 15, xi. 13, xii. 26. Individual happiness is refused to none, but the great consummation, yet future, is difficult. There will be a great amelioration in the future day, which should be esteemed much more highly. Even the present flourishing state of faith, which many so largely experience, not be compared with it. The promise— Monument, Hab., quoted above.

37. Yet a little while—[Yet a little, little while. Alf.] So Sept., xxvi. 20. The word μαρτύρ, little, with the addition of διὰ τοῦ, διὰ dou, in much [repeated to intensify the meaning] takes the diminutive, at the same time the indefinite form, and therefore accords very well with this passage: see Gen. xxvii. 30: Sept. ἤδη τοῦ δοῦ τοῦ νῦν, ἤδη out of the day, only just gone out. He that cometh—[Eng. Ver., shall come]—the apostle, by adding the article, elegantly turns the prophet's words to Christ.

38. [Read ὅδε διξαυος μου, but every just man (shall live, etc.) Tisch.,
Now the—The apostle transposes the half verse, and so, by adding the next verse, makes a very apt Chiasmus [cross reference]. For the things opposed are faith unto life, drawing back: drawing back, faith unto life. 39. The particle δὲ, but [Eng. Ver., now], forms an antithesis slothful. Just—See Rom. i. 17, note. By faith—Sept., by faith. Comp. the pronoun likewise prefixed, 1 Cor. xi. 24; John v. 10; Heb. in the faith of him, namely, who was Seen, the Christ, who will not fail: an elegant antithesis. I refer Testament text to the Heb. as far as possible. And—For but. Ver.] Elegantly: for both halves of the verse flow from holy feeling. The Heb., I think, may be thus interpreted: soul draw itself back, the soul of that man is not right (not as respects him (namely, who was seen or promised); but the the faith of that (promise), shall live. Comp. Mark xvi. 16, is a metaphor in the Heb. from those who hide in dark caves.

39. We are not—A polite expression, in Paul's style, 12, note. Of the drawing back—[Eng. Ver., who draw back corresponds to draw back, ver. 38. Unto perdition—They p do not approve their souls unto God. To the saving of the corresponds to shall live, ver. 38.

CHAPTER XI.

1. Now faith is—This is resumed from ch. x. 39. And the here defines faith, in a way most suitable to his purpose of the brethren's minds. The substance of things hoped for substance of things not seen—[Ὑπόσχασις, rendered substance and Eng. Ver., means rather confidence, as it does in ch. iii. the sense is, is the confidence of things hoped for (not yet really Lün. So Alf., De W., etc.] Things hoped for are the things not seen are the class: for the former are future and to us; the latter also are past or present, and either painful to ourselves or others, ver. 3, 7, 8, 27, 29. Whence clauses of this verse, in which there is an Asyndeton (absent conjunction) are in gradation. Moreover, as the things not
The things hoped for, so is the proof of the things to the substance; therefore faith is the substance by which the future things hoped are represented or set before us as present; and also the proof of the things, by which those things which are not seen are set before as realities. That which is absent is opposed to substance; a reality, a dream, is opposed to the evidence of things. Whence clear how closely the two words προσάρτων ἐλεγχός, evidence of things, are connected, forming, as it were, a compound: and why is put in the last, and not also in the first clause. 'Ἰστασας, evidence, is opposed to τῷ ὑποστόλῳ, drawing back, which was lately elucidated, ch. x., end; for the metaphor is taken from a pillar standing a heavy weight, and denotes patience and constancy; comp. 27. 'Ἰστασας in the Vulgate is translated substantia, which is not right; for substance is opposed to opinion, [see above]. Substance refers to something certain, and therefore also to something bent. Things future are represented by faith: ἐλεγχός is evidence in philosophic language. Substance is put first; and then evidence of things; but the examples which follow, relate first to the F of the things, ver. 3, etc., and secondly, to the substance of the things hoped for, ver. 6, etc., Chiasmus [cross reference].

In it—[Eng. Ver., by]—In faith, that is, by faith, in the following verses: in faith: through faith, ver. 13, 33. For—Paul is the nature of faith from the examples of men of old. Many things, which they hoped for and did not see, afterwards occurred; they were seen, the event confirming faith. Obtained a good report—the word is very significant. God not only testified of them, but partly to them. They received the testimony, an equivalent to the things themselves: comp. ver. 4, 5, 39. Hence they also believe witnesses, so that they might testify to others, and others of the same. ch. xii. 1. The elders—Gr. πρεσβύτεροι. Who lived both orderly and for a long time. He does not say, of ἀρχαίοι, the ancient, but the elders, as it were by personification, since they still speak with power, as if present: comp. ch. xii. 1. This is an exact summary of the Old Testament, in which the apostle by a regular gradation, comprehends the pursuits of the men of old—contests, journeys, expectations, temptations, martyrdoms; and how we should seek fully, under the veil of history, the essence of things sometimes briefly indicated. The patience of the earlier worthies exercised chiefly by a long life; of the later, by severer afflictions. By faith—To a certain extent also without faith, Rom. i. 20; much more by faith, as, for example, in Genesis i. We understand—The Elders, who are therefore previously mentioned in the
second verse, also understood it. Adam also, who was created all the rest, understood what he did not see done, but by having been done; but concerning his faith, Moses maintains a serious silence; and the apostle follows Moses, except that, in giving these things before Abel’s sacrifice, he virtually recognizes faith of those first created. Adam is only viewed as the representative misery, suppressing the other things which might have been shown to him. Were framed — The framing, consolidation of the whole includes the creation of single parts, and a continual process throughout all ages, in wonderful harmony. The world — αἰῶνας. The ages. A grand plural, intimating the course to the end of the heaven and the earth, and all things there and invisible, and, afterwards, their everlasting condition when course is ended; and whatever change may at length take accompanying the end. And as creation is the foundation ample of the whole Divine economy, so faith in creation is the condition and ensample of all faith. By the word — By the power, without matter or instrument. This accords with what immediately follows. So that — Comp. εἰς τὸ, to, 2 Cor. vii. 3. embrace many things which are not seen; and that we understand only by faith, that these were produced by the word of God strange; but we best understand by faith alone, that the creation these visible things was thus affected; — which shows much wonderful power of faith. Were framed is amplified by the [For τὰ βλησμένα, things which are seen, read τὰ βλεπόμενα which is seen. Tisch. Alf. Not out of things apparent which is seen been made. Alf.] Note carefully the distinct between the words. Φαίνωμαι, I appear, begin to be seen, with of beginning; βλέπω, I am seen, I am before the eyes. ομένα, the things which are seen, exist, and are to-day; the sky, the earth, the stars, etc.; but the same things are now when they were made out of things not existing, 2 Macc. vi. were ordered to come forth: and so indeed it might be said νομέναν τὰ βλεπόμενα γεγονότα, the things which are seen, from those which began to be seen, namely, in themselves that the things which are seen to-day, were beginning to be first; they were not from eternity, but began to appear conspicuous at some particular time, since they did not exist comp. ἐκ, from, Rom. vi. 13. But as respects us, the apostle fixing not, gives a different meaning, and declares, that the which are seen were not made of the things which do appear, both the first man was created and we are born after the cr
world. We did not see the creation. Consider that Question of Creator, Job xxxviii. 4, etc. By faith, therefore, we perceive the creation; faith has scope for exercise both in the past and in the future.

Hence it appears, that the particles μὴ ἐκ, not from, should be retained in their order; although sometimes ὅπος or μὴ, not, with a position, is transposed for courtesy’s sake, without affecting the literal sense, as 1 Chron. xv. 13, οὐκ ἐν τῷ πρῶτον ὡμᾶς εἶναι, because you were employed.

A more excellent—And therefore more highly esteemed. Each of the brothers sacrificed according to his own mode of life. But he behaved more righteously in his way. The husbandman, Cain, offered of the fruits of the earth; Abel, a shepherd, offered of the kine and fat. The latter therefore took his best, which the former is not said to have done. At the same time Cain’s offering implied a confession of obligation; Abel’s victim, a confession of sin and a desire of atonement. This well befitted faith. Than—who was wanting in faith, and therefore without the Divine testimony. By which—He obtained by faith both righteousness and testimony of righteousness. ver. 7. Testifying—For ἑκείνης, had not to, Gen. iv. 4, by some sign, also seen by Cain. By it—Faith; construed with being dead. [But Eng. Ver., correctly construes with effect. So Lün., etc.]; comp. ver. 18; for by has the same meaning as in; 1 Tim. ii. 15. [For λαλεῖ, speaks—Tisch. (not Alf.) λαλεῖταν, is spoken of]. Speaks—Speaks of himself, and those himself, against Cain’s followers, ch. xii. 24.

Was translated—Wherefore? Our faith waits for this. Gen. 2, 24, Sept., and Enoch pleased [Eng. Ver., walked with] God and Enoch pleased God, and he was not found because God translated him. Not—he was therefore translated from mortality without a to immortality. Before—Construed with pleased. [But it is so, with Eng. Ver., to connect it with had this testimony. So etc.] Pleased—Instead of to walk with God, before God, the man have to please, also Gen. vi. 9, xvii. 1, xxiv. 40, xlviii. 15; xvi. 9. Comp. Ps. xxxvi. 3, xxxv. 14. It not only signifies to do, in a passive sense, but implies the desire of pleasing. Therefore Gen. xxxix. 4, ὅσον is to please: comp. please, Rom. viii. 8, 1.

Without—He proves Enoch’s faith by the result. To please—how one’s self pleasing to. The parallel presently occurs, to come to, to walk with God. Therefore the apostle skillfully joins the Hebrew and Greek text. Believe—Enoch had been favored with no appearance, as we may infer from this passage; so neither had
Moses before he left Egypt, ver. 27. The position, that he was strongly felt by Enoch, and is asserted from Enoch's faith, seem to have been few visible instances of Enoch's faith so described. Otherwise Paul's description would have been

Must—A necessary and strong inference is intended here.

—Since he is invisible, ver. 27. That he is—Hence ὅ ζΝΛ is used absolutely, Wisd. xiii. 1; comp. of things, note, ver. 8, who walks with God, acknowledges that he is God. This is to antidiluvian atheism. And—This word also depends on them—not of others. Who diligently seek—Gr. ἐξεύρετο, out seeing him. A grand compound. Rewarder—As of whom he translated. That he will be—[Eng. Ver., is.] The bestowal of the reward is implied. The reward is he himself earnestly sought. With God, says Moses, signifying comm

7. Being warned by God—A prophetical revelation does move faith, ver. 20, etc. Of—Of the coming deluge, consists the foregoing participle. Moved with fear—The same participle occurs, Acts xxiii. 10. On the other hand, the world, not being not fear, and used no means of repentance or escape. I and laughed in security. An ark—The omission of the article that extraordinary building. By the which—Faith, ver. 20. condemned—By a remarkable testimony. The world—Which unlike Noah. Of the righteousness which is according to—[by.] Faith—So Paul, Rom. i. 17: νομίζει, according to, is the same way, Tit. i. 1. Noah πρὸς ὁμοίωσιν, a righteous man, Gen. preachers of righteousness, 2 Pet. ii. 5. Heir—In the succession of the patriarchs, of whom there was always some head and property of those who believed the promise. [But it means simply a righteousness; not strictly, inherited. Lün. etc.] The word appropriate here, and therefore common, ver. 8, 9, in the same ἐναρκτεία, the promise, ver. 9, 11, 13, 17, 33, 39.

8. [Render, by faith Abraham, being called, obeyed to go. Alp. So Beng.] Abraham—Rom. iv. 1, 16, etc. Obeyed out, and went out—A gradation [Eng. Ver., called to go, See above]; comp. 2 Cor. viii. ver. 10, end, and ver. 11. A word adapted to future events. So ver. 20; comp. ver. knowing—Comp. Acts vii. 8, end.

9. Sojourned—He went as a stranger, ver. 13, note. Of ise—[Eng. Ver. omits the article.] It had been promise, naturally, Gen. xii. 7. In tabernacles—Gen. xii. 8: strangers. The antithesis is a city, ver. 10. With—The same mode of token of the same faith. Construe with sojourned. [Better
And Jacob—He was fifteen
years old at Abraham's death. Heirs with him—Nowhere else are
heirs called joint-heirs with their parents, but merely heirs. Isaac
not indebted for the inheritance to Abraham, nor Jacob to Isaac,
they received it severally from God himself. This expression,
heirs of the promise, and he obtained the promise, vi. 17, 12, 15,
proves the very thing promised; but both phrases in this chapter
9, 38, the heirs with him of the promise, and obtained promises,
likewise ver. 17, ὁ ἐπαγγελίας ἀναδείκησε, he that had read
the promises, are said of the promise of something future: and
heirs are said to receive, to obtain the very thing promised, especi-
ally in this same chapter, ver. 13, 39. The difference of expressions
in the different intent of ch. vi. and xi.; for in ch. vi. the condition
of the men of old is commended, and adduced as an example,
in ch. xi. the condition of New Testament believers is celebrated
like the other.

Foundations—Which the tents had not. Of these founda-
tions, see Rev. xxi. 14. A city—Which is not removed: v. 16.
_builder and maker—
synonymous terms intimate, that the whole city was founded
by alone: he not only made it, but also devised it.

Kai αὐτῆς, even herself [Eng. Ver., also Sarah herself.] Even
herself, the weaker vessel. Seed—By her aged husband. [Render,
seed strength to found a seed (i. e., posterity.) De W., Lün., etc.
τέκτων, was delivered of a child. Tisch., Alf.] Past age—Paul
in a similar passage, Rom. iv. 19. She judged him faithful—Other-
wise she would not have laughed. The laughter argued a mixture
of trust; but yet more of faith, especially after the reproof.

Of one—From Abraham, by Sarah. Sprang—Sons.

In faith—He does not say here, by faith, for in faith,
accords or with they died. Comp. xarā, in, Matt. i. 20. Died—Faith is
strong in death; ver. 20, etc.: and then hope as to things in-
side and future is most bright.—These—The pronoun refers to
18, mentioned from ver. 8, who obtained more distinct promises.
Promises—That is, the things which had been promised, ver. 89:
These things are set in contrast to the things here mentioned.
[Omit xai πιστότητως, and persuaded of them. Tisch., Alf.] Having seen and embraced
—This forms an Oxymoron [union of contradictories] with afar
in which Paul delights; for Eustathius explains ἀναδεικνύω, to
or draw to one's self by grasping his hand, and to embrace him;
this is the custom of friends when they meet. The faith of the
heirs is thus exquisitely described; and the passage seems plainly
to refer to John viii. 56, Abraham saw Christ’s day, and was Confessed—Willingly. The confession of being strangers and their embracing heavenly things. Strangers and pilgrims—Col. iv, I am a stranger and a sojourner: ibid. xlvii. 9, the days sojourn—which they sojourned [Eng. Ver., of my pilgrimage in παραπηδήμος, pilgrims, diminishes the signification. They cleave to the world; believers scarcely cling to it in any part in deed, or at least in heart. On the earth—An antithesis heavenly, ver. 16.


15. They had been mindful—They had forgotten, by fair opportunity—During so many years.

16. Is not ashamed—Although they are inhabitants of the and strangers: He is not ashamed, because he has bestowed great blessedness, such as becomes God to confer, and has fulfilled promises made to them; therefore, not only is he not ashamed, but glories in it. A ἐνάλησις [softened expression]. Or also, he is not ashamed, because they eagerly grasp at it, provided that it seem as if God’s good pleasure was merited by their obedience be called—a verb in the middle voice. First, he called him: the God of Abraham, etc. A city—himself reigns. [How great may we suppose its splendor to be; God himself displays it!] V. G.]

17. Offered—As far as it depended upon him. Only-begotten, respect of his wife Sarah, and of the promises. Abraham and his other sons. He—This word has an intensive force, as vii. 4. Received—Likewise by faith.

18. Of whom—The pronoun refers to the only-begotten; verse explains the only-begotten. Προς, as to, has a limit. The word had been spoken to Abraham, but referred to Isaac, προς, to, Luke xix. 9. [But it means unto whom, i. e., Lūm., Alfd., etc.]

19. Was able to raise even from the dead—[Not as Eng. raise him from the dead; but believing in God’s resurrection. Alfd.] Although no example had hitherto occurred of the one raised. Likewise Paul commends Abraham’s faith, Rom. He was assured that, had he sacrificed Isaac, who had no nor children, he could notwithstanding be restored, and all promises would be fulfilled in him. Whence—that is, draws an inference, also he in a parable [or figure] bore “
There is an expression very like this in Luke xxiii. 10, ἐγενέθησαν ἐν σημείῳ, they became a sign. Abraham not only bore away his son, as he had before led him to the stock, but he also himself became a figure, and so obtained a good end, ver. 2. For all posterity celebrates the faith of Abraham, by his only-begotten son: so παραβολή, a parable, Hab. ii. 6, elsewhere. [But παραβολή seems to mean abandonment, giving Render, on which account he received him by means of surrendering; i.e., obtained his son, by the very act of giving him up.

22. By faith—There are more examples of faith in Isaac, and Joseph; but the apostle considers it enough to give a instance, in each case, concerning things mostly future. Blessed signing to both his sons future things, as if they were present. ξαί, also, before περί, concerning. Tisch., Alfer.] When dying—Near death; Gen. xlvii. 29. The sons of Joseph also blessed his own sons, Gen. xlix., and divided the land of an among them, as if already theirs; but the blessing of the of Joseph, on both of whom he laid his hands, was remarkable to any respects; for he knew his own sons long ago; he could not distinguish Joseph’s sons by sight, and yet he distinguished them by Gen. xlviii. 10; and, from being grand-children, he declared his sons, after transferring the right of primogeniture to Joseph, adoring his two children. And worshiped—The Lord; Gen. 31. The apostle refers to that very thing which Moses related to the Israel did when Joseph’s oath assured him that he would be in the Promised Land; comp. ver. 22: whence the mind and of the godly old man were aroused. Upon the top of his staff—mainly the Sept. in the passage quoted above following another king, for the Heb. text means, of the bed; so the Chaldee, etc. The bed is also mentioned soon after, Gen. xlviii. 2, and xlix. 33; yet we may suppose that even then Jacob had a staff at hand, for us usual with weak old men. Moses does not mention Jacob’s bed, much less standing, during that act of worship. There was no reason for Moses mentioning both the bed and the head of the than the rod and the top of the rod. For likewise, in 1 Kings i. King David worshiped on his bed: and Jacob, having slightly replaced that position in which, reclining, he had received Joseph’s sworn on his thigh, and having turned his face from the other of the bed and towards the top, where the pillow is, seems to summoned all his strength and to have worshiped on his knees, Gen. xlviii. 2. However, he might on the bed itself support
his side or arm with a staff. Whether the apostle knew, from
or human evidence, that the circumstance concerning the
was true, or considered that it made no difference on the
rightly retains the Sept. reading, as afterwards at ver. 23.

22. Made mention—He mentioned, what he had never told
the promise to their fathers, and as it were renewed it for this
Concerning his bones—So that even though dead he might
Egypt, and come into the Land of Promise. Those who are
less, either have no care, or a vain and foolish one about this

23. By faith—Moses' faith is not referred to here, but the
parents; as in ver. 30, it is not the faith of the citizens of
but of the Israelites. Of his fathers—Gr. πατέρων [Eng.
rectly parents, though the word is rarely so used. Lün., A
In Exod. ii. 2, the Sept. relate the fact as follows: and so
he was a goodly child, they hid him three months; and
could no longer hide him, the mother took to him an ark. I
brew, the whole is ascribed to the mother; by the apostle, to
thers. By the term, fathers, the Syrians understand fathers
mother; but we can scarcely prove that this was the case among
Hebrews and Greeks. Chrys. remarks, he begins with the
Moses, some undistinguished men. So πατέρως, fathers, i.
. viii. 9; Eph. vi. 4, note. The Sept. never use γονεῖς, par
mum, fathers, nor will it be found in the New Testament that
fathers, can be appropriately substituted for γονεῖς, parents
so common. Moses was concealed by his fathers, that is, by
(Israel) and by his grandfather, not the maternal grand
who was Levi himself, but by the paternal grandfather,
Therefore Kahath was alive when Moses was born. The ex
planation of this passage is very useful in sacred chronology.
course these inferences cannot be trusted. Alf., etc. See above
saw—With a kind of presage of great events. Fair.—[Kol
cproper]. Acts vii. 20, note. They were not afraid—The feel
for the effect, ver. 27, note.

24. By faith, Moses—So far from faith being opposed to
he was an eminent example of it. The name of Moses is
because in ver. 23 the apostle is speaking of his parent's fat
of his own. When he was come to years—So the Sept., I
Refused—An instance of great self-denial.

25. Choosing—Resolve it into, and he chose; but ηρεμώ
cause he esteemed, ver. 26. To suffer affliction with—The po
been oppressed. The antithesis is enjoy. For a season—
posed to faith expecting future things; it is therefore put
6. The reproach of Christ—So ch. xiii. 13. The expectation Christ, which Moses entertained so strongly, was the centre of the things for which both the Egyptians and all the Gentiles hated Israel, especially of circumcision, of which the opposite, circumcision, is called the reproach of Egypt, where circumcision unknown, Josh. v. 9; and yet Moses did not therefore desert people. [Better Bleek in Alf.; reproach of Christ—that which had to bear in person, and has to bear in his members. For ἐν ἑτέρους, in Egypt, read ἀπὸ τοῦτου, of Egypt. Tisch., Alf.] He respect—He looked far forward. The recompence of reward—which follows the reproach of Christ, is more glorious than the pleasures of Egypt, and to be expected by Moses and all the saints. Brandon expression.

7. Not fearing—He was indeed afraid, Ex. ii. 14; and yet he not fear (so as to regard). Each is distinctly known by its effect. feared, and fled; he did not fear nor care how the king might either the Egyptian’s death or his own flight. This resulted in the faith, by which he afterwards bravely withstood the king.

8. He that destroyed—So Sept., Ex. xii. 23. He was doubtless God angel. Comp. Acts xii. 23, note.

9. They passed through—Moses and Israel. Red—The sea of ῥᾶος, red. Assaying—Rashness is denoted without faith. with similar rashness many rush into eternity. V. G.] When two the same thing, it is not the same thing. So far the apostle gives his examples from Moses, and his Genesis and Exodus: afterwards from the earlier and later prophets.

10. Compassed about—Without engines, Sept., Josh. vi. 6 (7). Joshua’s faith is virtually praised here; and yet the miraculous stay of the sun is not mentioned, because there was to be nothing it in future: Josh. x. 12, 14. Seven days—Elsewhere many times lasted many years.

11. The harlot—Heb. רְמִית תְרוּפָה, Sept., ῥυφὴ πορφυρά, a woman a har.

12. Of—A remarkable accumulation, first Subjects, then Predi-
The order of time is Barak, Gideon, Joshua, Samuel, Samuel, David, the prophets; and the reason of this may be gathered from the note on the next verse. The Gospels, the Book of Hebrews, and the New Testament are the same as in the Sept., Ἰσραήλ, Ἰερούσαλημ, Ἰωάννης. Samuel—The prophets are properly mentioned after David was also a prophet; but Samuel was a prophet, not of the prophets—Elijah, Isaiah, etc. Other believers are tended, who were in any way connected with the prophets.

33, 34. Who—of aliens—After enumerating seven Subains, adds nine Predicates, and the verbs impressively begin the sentence. For it is of David especially, that they subdued kingdoms 2 Sam. viii. 1, etc. Of Samuel they wrought righteousness; viii. 9, xii. 3, etc., 23, xv. 33. Finally, of the prophets—they obtained promises; for to them properly it was vouchsafed, the promises, afterwards to be fulfilled in Christ, should be fulfilled by them, as Dan. ix. 21. Here the meaning of the phrase with the word prophets. So we say now, to obtain a diploma, a note on ver. 9. It is likewise said of the prophets, they put their mouths of lions, quenched the violence of fire, Dan. vi. 22 (with the Sept. have the same phrase), iii. 27; which are the last miracles described in the Old Testament, and that too in the Hagia Sophia. [Books, such as Job, Esther, etc., which the Jews reverently, and the Law and the Prophets]. And here, what is ascribed to his angels, in the passages quoted, is said of believers themselves. In short, to these examples, in which faith is clearly manifested, more ancient examples are added which receive evidence from, by Chiasmus [cross reference], as at Matt. xxii. 46; comp. 29, and in retrograde order; for it is said especially of Joshua, they escaped the edge of the sword, Judg. xii. 3: of Samuel, they were made strong, Judg. xv. 19, xvi. 28, 29: of Gideon, turned the armies of the aliens, Judg. vii. 21, so that these four prophets, comp. ver. 32, respectively correspond to as many subjects in retrograde order, including the gradation. Thus faith animates the greatest, nay, heroic deeds, both civil and military. Finally, observe how the authority of the earlier and later prophets is summed up, proved by this group of subjects and predicates.

34. Turned to flight—By routing, and by the mutual slaughtering, the latter. Of aliens—Of enemies.

35. Women received—As it were rescued them. Women, naturally weak. From a resurrection—He says, from, They anticipated a future resurrection. Dead—Dead sons,
2 Kings iv. 35. And others—He comes from those who to those who suffer (although Abel, ver. 4, was long ago an exam-both of acting and suffering); and the particle ἀλλὰ, but, makes an hastic addition (Epitasis). The διότα, others, distinguishes these cases; ἐρεποῦ, others, ver. 36, distinguishes the species of sufferers. Robinson observes the same distinction, 1 Cor. xii. 8, 9. Tortured—Gr. ἀνασπαίζοναι. [Or as Beng. would render it, were clubbed to death, a ρύμπρας, first, a drum-stick, then a cudgel. The derivation has to be correct, but the particular kind of torture referred to is certain. Deliverance pleaser, as we lately saw, used αὐτοῦθεν, to be delivered. The author of the second book of Maccabees took care, that he might not to need some indulgence; he excuses himself, ii. 24—31—33: yet the history of the Jewish people from the building of the and temple to the beginning of the New Testament is very valu-_. Better—This resurrection is better than that which restores vital life. The beginning of this verse is referred to. The anti-tasis is plain: Women received their dead and recovered them from resurrection to a temporal life; Martyrs, who underwent death, set themselves a better resurrection, not to temporal but to eternal Comp. 2 Macc. vii. 9, 11, 14, 29, 36. [So De W., Al. etc.]

3. Mockings and scourgins—The same words occur, 2 Macc. vii.

Had trial—This makes their constancy more laudable. The firmness of experience overcame many, who thought themselves strong. The same form of expression occurs at Deut. xxviii. 56. Their delicate and prosperous are ignorant of this experience, only let a not shun it. Yea, moreover—An increase in force; comp. Luke 26. Of bonds, etc.—The apostle here seems to descend to re-examples, although these are also found in the canonical books.

They were sown asunder—The Jews have an unquestioned tra-that Isaiah was sown asunder, by Manasseh, with a wooden les the most of our writers apply the phrase, were sown asunder, said in Hebrews of the sufferings of the saints, to Isaiah’s oring; Jerome, lib. xv., comm. on Isaiah. If the story be fabulated, it really happened to others. They were tempted organ has four parts: the first is complex, of mockings, etc.; second complex, they were stoned, they were sown asunder; the simple, they were tempted; the fourth simple, they were slain by sword. The third corresponds to the first (trial, they were tempted), the fourth to the second, and the murders are alternately ad with tortures: they were tempted, in every way (the same word
occurs, ver. 17, ch. ii. 18), with threatenings, reproaches, to which the variety and novelty are beyond expression; aga-
cresses (1 Thess. iii. 3, note), which are often not less harass-
by promises and benefits; comp. again 2 Macc. vi. 21, 22.
They were slain with the sword—בֵּין הָעַלּ, which the Sept. in
instances translate, εἰ ποιημεν μαχαίρα, by the slaughter of the
The sword is the last of the punishments mentioned by Ps.
viii. 35, note. In sheeps' skins—As Elijah, Sept. 1 Kings
Nevertheless, even false prophets imitated Elijah outwardly.
xiii. 4.

38. Of whom the world was not worthy—The saints, the
dand wretched, are more valuable than all the world besides.
viii. 11, no precious thing is to be compared with it. The
construed with they went about; and yet it is put in this par-
picular, because of the antithesis between the spacious and
the dens and caves of the earth. They wandered—Excluded by
men. Caves—1 Kings xviii. 4, 18. [Render, in deserts and
tains and caves, and the chinks of the earth. Alf.] And the
[Eng. Ver. omits the article, see above.] The article may
emphatic addition, and so therefore.

39. And all these—A pathetic Symperasma [Summary].
 obtained a good report—Ver. 2, note. The promise—That
promise of the heavenly inheritance, ch. x. 36, note. [Oth-
eris they did receive; but not this great one. Alf.] Flacius
is probable, that some degree, so to speak, or accumulation of
ness was added to holy souls, when Christ came and full
things; even as at his burial the evangelists testify that men
from the dead, who doubtless ascended into heaven with him.
Christ himself was altogether perfected in the death of Chri
10; and the living and the dead have obtained this perfection
14, and the perfecting of individual believers occurs at the
ch. xii. 23; but the universal and final perfecting of believ
occur at the Lord's coming, of which the passage here speak

40. Some better thing—This better thing is the clearer reve
the promised salvation; its surer confirmation; a nearer exper-
through Christ's manifestation; and finally, salvation itself as
Having provided—Gr. προβλεψαμένος. An exquisite wor
foresees what faith does not yet see; Gen. xxii. 8, 14; Joi
From this provision flowed the whole economy of ages, an
testimony to the ancients. Without us—Meiosis [softened exp
not only not without us were they perfected, but they are ra
fected with us, than we with them. He does not say, th
without them, but that they not without us. We should carefully keep this in view: for not merely is our being gathered to them intimated, but our condition superior to theirs, who were a waiting his appearance.

CHAPTER XII.

1. Therefore we also having so great a cloud of witnesses surrounding (literally, lying round) us—[Eng. Ver., being compassed about upon us]. The Greeks often use the verb, περιμακ, I lie, and its compounds, presently at ver. 2, and in various senses; wherefore lie, here, must not be too closely pressed. But περι, round, very emphatically implies a cloud almost surrounding us, pressing upon us: περι in ευπεριστατος, the attribute of sin, accords with it. Cloud—Cloud is used because of the great multitude, and the holy swiftness with which they ascend. Of witnesses—Ch. xi. 39, note. Weight—Gr. ευπεριστατος, δοκος (from δοκο ενεγκαω, I bear), weight; and when applied to the mind, haughtiness, pride. [This is against the context. Better, very hindrance. Lün.] Such a weight is most unfavorable to spiritual moderation, and is very nearly allied to madness. That doth so easily beset—Gr. ευπεριστατος. Ἱπεριστατος, a standing round; thence, the Synecdoche [use of the class for the species], danger, disadvantage: hence ευπεριστατος, easily besetting. Heziochus explains very easily putting difficulties in the way, and placing in danger. ορισε γυνε, en. iv. 7, Sin surrounds thee. On the other hand, δεπεριστατος, in Galen, an ulcer unattended with danger: η δαματη, sin, the case; η ευπεριστατος δαματη, unbelief, the species, because its danger is immediate, and because this sin, if committed, incurs the greatest risk of destruction; ch. iii. 12, etc.; Neh. vi. 13. With patience—This refers to ch. x. 36. To this patience weight is opposed in respect to excess; and the easily besetting sin in respect to effect. Both these maladies characterize the Jews. To despise, corresponds to the former; to faint, to the latter; ver. 5, note. Let us—Let us finish our contest in the race. So Paul, 1 Cor. ix. 24, 25.

2. Looking—Gr. ἄφοροντες—'And denotes afar, as in ἀνέβλεπε, had respect, ch. xi. 26. He, says the apostle, sits at the right hand of God's throne. To the chief [Eng. Ver., less correctly, author]
and finisher of our faith—By this title Jesus is distinguished from all those enumerated in ch. xi. He himself is the only exacter, the only rule and standard of faith. He is called the Leader and Finisher of faith, because he himself showed faith in the Lord from the beginning to the end; ch. ii. 18. [Rather, because he awakened faith in us, and is bringing it to perfection. Lün.]—faith, first and last, contemplates him: from him it is drawn, strengthened for its necessary consequence: believers, from first to last, have looked and still look to him; ch. xi. 26, xiii. 8. Denoting Jesus' faith. For the joy set before him, namely which he was soon to experience, Acts ii. 28. With equal wisdom he meanwhile endured the cross. [For the joy, that is, the cross should not seem to be a joy to him; comp. ver. 11.] προσέπεμπον, set before (the race), and προσέπεμπος, set before (the hand), correspond. The cross—Now at last, Paul, after strengthening faith of those to whom he writes, utters the name of the cross, was hateful to many. The shame—Which was very great along with the cross. Comp. xiii. 13; 1 Pet. ii. 24; note: Matt. xxvi. 38. Despising—Although painful: Ps. lxix. 20, 21. And at the hand—After he was perfected. At that Right hand there is just xvi. 11, and glory. Joy and the cross are opposed, and so also is shame and sitting at the right hand of the throne of God.

3. Consider—By comparison. The Lord has suffered so how much more should his servants suffer something? It is an appeal to feeling; for γὰρ is very rarely added to the imperative;—it is the same as saying, for the Lord endured so contradiction, and you should remember it. The force of the σεγγ [assigning of the reason for considering] falls upon the other which is put beside it: comp. ἰστομεμενχόντα, endured, here, and ἰστομενε, endured, ver. 2. Of sinners—It is said of us, again ver. 4: comp. ver. 1. Sin itself, by which others are seduced, we are tempted, assails us; not sin, but sinners contradicted

Contradiction—Sept., ἀντιλογία, contradiction for προς, Ps. lx for ἀντι, often. Contradiction involves resistance, John xix. 12, xviii. 19, and especially denotes the disposition of unbelief, as well as 124, c. 9; my life, Job x. 1. For elsewhere ἀντιλογῖα, to be weary, rest, the body; but ἐκλιθεμεν, faint, is put absolutely, as ver. 5. —Ver. 5. He who actually faints, is habitually wearied out.

4. Not yet.—A spirited Asyndeton [absence of conjunction]. Paul passes from the race
glististic contest, as in the passages formerly quoted. You have, says he, spent your wealth, not your blood: x. 34. Set before you never trials [such as you have not hitherto experienced; 1 Cor. x. 26. V. G.] Have resisted—Gr. αντικατοπτριζε. Because contradiction is taken in a bad sense, he uses αντικατοπτριζε, to resist, in a good sense. See the Sept. in a passage soon to be quoted. Against Construed with resisted. Comp. Deut. xxxi. 21, Sept. [But Eng. Or. properly connects it with striving. So Lün., Alf.] Striving against—Sin excites a strife; it is ours to resist.

5. And—And nevertheless already. Ye have not the memory and mind of the memory and mind of the memory and mind. The exhortation—An illustrious testimony of the books of Solomon. Comp. 1 Pet. iii. 14. 8, 18, notes; and ch. v. 5; 2 Pet. ii. 22. This exhortation is more than all the words of the exhorters affect those who are striving in the world. As unto sons—[Eng. Ver., children]—For it is said, my son, most affectionately. My son—Prov. xi. 11, 12, Sept., τις, son; the rest, as far as receiveth, in the same wards: and they usually translate γίνεται, γίνεται, son. For thus Solomon calls he instructs in the name of God. [De- Dispirit—faint—Gr. διώκεις, to despirit, refers to a contumacious mind; διώκεις, to faint, to one that is broken. The former is the easily besetting sin, that is, unbelief, ch. iii. 12. V. G., Crit.] Despise not—σιβύριος (comp. σώζω, Is. viii. 6), that is, do not contumaciously despise. Subjection is enjoined, ver. 9, as respects the sin in general, but the patently despising, which is gentler. Nor faint—γραμματίζω (comp. γραμματίζω, Is. vii. 16), not back with a faint respect of rebuke, wherewith one is more severely reproved.

5. And scourgeth—Heb. יסִּחַ, and (supply the Lord יְהוָה, will not listen) as a father his son, in whom he shall be pleased. The Sept. and יסִּחַ, μαστηָן בֵּדֶת, 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 belongs to a prudent teacher, not openly to censure a version before a number, and not to give force of the originals to those who are ignorant.

7. [For el, if, read εἰς, unto or for. Tisch., Alf.] Render, It is for chastisement ye are enduring; as with sons, God is dealing with you. Alf.] The necessity of discipline is asserted here, and in the next verse; but the duty of those who are disciplined at ver. 9, etc. therefore in ver. 7, discipline is regarded rather than patience. In
ver. 7 and 9, discipline at the same comprehends rebuke; but 5, discipline is distinguished from rebuke. Sons—Not merely children. The condition of sons is most glorious. Dealeth—himself in the very act of chastising. For what—it is assumed all need chastisement for a fault.

8. If ye be without—if ye are wish to be, etc.; yapo, out, a sad particle. Partakers—A favorable word. All—a. ver. 7: all the witnesses, ver. 1. Then ye are bastards and none—An Enthymeme [incomplete Syllogism] in which this may understood; but we do not wish to be bastards, but sons; therefore shall receive the discipline.

9. Furthermore—a particle, following up the argument laid and urging the hearer still further. The fathers of our flesh, antithesis to, to the Father of spirits. Generation by men is by God, is spiritual. Here the propagation of the soul by parents not denied, even as by mentioning spirits it is not denied that flesh, that is, our nature, is formed by God. We had—We possessed endured in early life. We gave them reverence—Gr. εὐναπήσαμεν. The fruit of discipline is to be turned to virtue and success. Sept. have ἐνεπάσαμεν, to turn towards—to heed, for γυνα, 2 ivi. 14, xiii. 7, 12, xxx. 11, xxxvi. 12, etc. To the Father of spirits—An exquisite title; comp. to the spirits, ver. 28. So Sept. Lord God of the spirits, Num. xxvii. 16, also Num. xvi. 22. live—In spiritual and eternal life. This is explained in the verse. Often spirit and life are mentioned together: xal, o珙, notes a consequence, as just before, and we reverenced.

10. For a few days—Of which our life consists in the flesh only those days are denoted, during which the discipline is those to which the fruit of discipline appertains. [But this version, for a few days, belongs to both clauses; he too for a few chastens. Linn.] The εἰς, to, corresponds to this πρὸς, for, at of the verse: comp. ch. ix. 13, 14. Similarly Paul joins the positions, Eph. iv. 12, where see note. After their own pleasures. So indeed it is. Our fleshly fathers err greatly in discipline, indulgence and severity; nor do they so much chastise, as this they chastise us. But the Father of our spirits chastens us for our advantage: αἰνοῖς, to them, includes an antithesis to, who are chastened by the fathers of the flesh. So δοκοῦν, αγιος, and δοκοῦν, to seem, in the next verse, correspond. That we may partakers of his holiness—Gr. ἀγίατητος. For the distinction between ἀγίοι: ἀγιασμὸς and ἁγίατης, see note, Rom. i. 4. holiness of God, that is, God, who is holy, to whom men do
a unless they be sanctified; and they who attain to him, shall enjoy the spiritual life for ever. [It is a duty to pursue this Holiness with filial reverence; and yet we are not allowed to approach it. v. G.] A short title, as Majesty, i. 3; his glory, Judg, ver. 24; the excellent glory, 2 Pet. i. 17. And that you become partakers of the Divine nature, that is, of God, 2 Pet. i. 4, peculiarly accords with the present passage.

11. All chastening doth not appear—[Eng. Ver., no chastening appear-]. Applied by both fleshly fathers and the Father of spirits. But—Oe-iptio [anticipation of an objection]. Seemeth—for painful feeling often prevents sound judgment. Grievous—Those who chasten, seem to have in view the pain of those chastened; but this is not so: 2 Pet. i. 24, viii. 8. Peaceable—of righteousness—Sept. and the works righteousness shall be peace, Is. xxxii. 17. Eorpex, peaceful, Gen. xxxvii. 4, etc.; an antithesis to seems. The chastener shows that he has acted faithfully: he who is chastened, acknowledges that, and is grateful; and hence Peace. Unto them which are exercised—Such have both a lighter burden, and whatever burden they have, they bear it more easily. They acquire experience. Yieldeth—The fruit, which had been formerly withheld back. Of righteousness—This explanation, after the language had kept the reader in suspense, is sweetly added at the end: the peaceable fruit, namely, of righteousness, endued with which a joyfully approaches the holiness of God.

12. Wherefore—The exhortation is resumed from ver. 1. Lift up your hands which hang down, and the feeble knees—Is. xxxv. 3, Sept., straing ye weak hands and feeble knees. The same also at Deut. xii. 36, for he beheld them, etc. So Sir. xxv. 25. This exhortation has three parts, as it refers to ourselves, to others, and to God; and Paul often refers to this threefold division, as 1 Cor. vi. 11. The first part begins with that hang down; the second with peace; the third with holiness: and the first is referred to in lest any man fail, the second, in lest there be any root of bitterness; the third, in that there be any fornicator or profane person. The Anaphora [repetition of the same word in beginnings] proves this by putting lest any vice. Hands—Your, comp. ver. 13, and the brethren's, ver. 15; xxxv. 4. and so knees and feet.

13. Paths—Tracks, conspicuous. A Hexameter verse, very appropriate. Prov. iv. 26, make straight paths for thy feet. [Straight Leading directly to joy and grace, ver. 12, 15. V. G.] For your feet—The dative answering to the Hebrew genitive in Prov. iv. 26. The feet, because they are lame, need help, not less than the hands
and knees. _That which is lame_—This, in the feet, is what goes down, is in the hands. Cease to _halt_ between Judaism and Christianity. Comp. 1 Kings xviii. 21, and Isa. xxxv. 6. _Be turned_ out of the way—To the right or left from the straight path; Proper exercise of itself contributes to health.

14. _With_—Construe with peace; comp. many, ver. 15.
—Gr. _xai tòv_, [Eng. Ver., does not render the article]. This makes an emphatic addition, ch. xi. 38. _Holiness_—Of the principal parts are chastity and sobriety: comp. ver. 16. merely these; the sense is general. _Alf._ _No man shall_ be a priest; Rev. xxii. 8, 4, or as a son; comp. 2 Sam. xiv. 

Lord—Who is holy, pure.

15. _Lest any man fail_—Through sloth in running. _Less of bitterness springing up trouble you_—Deut. xxix. 18, Sept. _root_ of bitterness be in you, springing up in gall and bitterness of the apostle wrote for ἐν χολῇ, in gall, εὐχολῇ, trouble, in of many letters. _Εὐχολῇ, trouble, may even formerly have been 
introduced in the Sept.: or the apostle first may have thus written, the expression has been appropriately varied, recommend the study of peace. The apostle did not write ἐν χολῇ as the transposition of the παραίηεις, bitterness, shows. In Hebrew, who thinks very wickedly is himself called מִשְׁפְּתָא, a root, with agrees with the apostle’s context. Sweet peace is destroyed.

16. _Fornicator_—Ch. xiii. 4; 1 Cor. x. 8. _Or_—Lust and tony are closely connected. _Profane_—Throwing away an privilege for the gratification of appetite; see Gen. xxv. 1. both ate and drank, and rose and went away. A graphic rection of a profane mind. _As Esau_—A fearful example, which necessary to impress on the sons of Jacob according to the first—This increases the fault, does not deserve mercy; comp. 6. Sometimes a single action has the greatest force for good. This also appears from the example of Reuben and Saul; on the other hand, of Abraham and Phineas, etc. _Birthright_—Veous. The right of primogeniture belonged to the Hebrews he is writing before the Gentiles, ver. 28, note. _His_—He fore really possessed it. Holy sobriety and temperance been sharers in spiritual primogeniture.

17. _For ye know_—The reason of the admonition from Gal. 80, etc. _Afterwards_—He who has not, loses, Luke viii. 12.
Rom. ix. 16. *Was rejected*—He did not lose every blessing, ch. xi. 20: but only that which would have followed primogeniture. *Place of repentance*—There is said to have been no repentance, with respect to Isaac; not that the case itself opposes this, for he was he from changing his opinion, that he said of Jacob, *I blessed him, and he shall be blessed*, Gen. xxvii. 33, but because the Sept. and others τὸ μετάνοια, or even μετάνοια, means repentance, by which a man changes any opinion whatever,—in short, change of mind: whereas in the New Testament it always implies by which the sinner entirely repents. Nor is it said, that no repentance was in Esau's power; who, although he doubtless relinquished the rights of the first-born, but never the blessing, will not said to have sought a change of purpose (if even μετάνοια denoted). Lastly, that distress of mind in Esau demanding back the blessing, is called μετάνοια, repentance; the term referring to the exclusion [to the spiritual rather than to the literal Esau], (comp. on Matt. xviii. 13; Gal. iv. 29), concerning profane despisers, voluntarily cast away grace, ver. 15, 16. They will indeed seek repentance afterwards, but in vain, ch. vi. 6; Matt. xxv. 10, 11. The same expression occurs, Wisd. xii. 10, but executing judgment on them little by little, thou gavest a place for repentance. Metanoia, repentance, is put as it were impersonally, as ἔλημα, will, 1 xvi. 12. *It was no more in Esau's power.* The nature of the thing did not admit of it. *With tears*—He might have had it formally without tears; afterwards, though weeping, he was rejected. The sternest men sometimes weep, 1 Sam. xxiv. 17. What is not done at the time, is done with difficulty afterwards. V. G.] Let us prove the time! Luke xiii. 28. *It*—The blessing. It has been expressly written, Gen. xxvii. 38. [But ἄργων, it, refers to metaboina, repentance. He sought repentance carefully. So Lün., etc.] And the Synonym here are, *when he would have inherited, though he earnestly sought.*

3. For—not—The reason why they should obey this whole exhortation, drawn from Christ's priesthood, because the salvation and vengeance are more immediate. Comp. ch. ii. 1, etc. *Ye are Deut. iv. 11, Sept. and ye came near and stood under the mountain, and the mountain burned with fire unto heaven; darkness, darkness, storm, [Eng. Ver., darkness, clouds and thick darkness]. Which was touched—[This is right, not as Eng. Ver., might be touched. Ps., Alf., etc.] By God, so that the whole was shaken, ver. 26; Ps. lxxii, cxliv. 5, and was to be touched meanwhile by no man or else, ver. 20.' So ψηλαφέων, to touch, is used in Judg. xvi. 26. The
mountain was touched at that time alone; but God's eternal
motion is described in ver. 22. [This sense is doubtful. Lün.,
would render was touched, or was being touched, by men, i.e.
it, as a blind man feels]. To the mount—The name Sinai is
omitted, whereas Sion is mentioned. To the fire which burned
Ver. correctly refers it to the mountain that burned with fire.
Alf.] And to blackness and darkness—Ephraim Syrus, sep.
is no light without fire, nor darkness without blackness. We
literal meaning of the words is evident. We have already
the Sept. use the same expressions: ᾐλός, gloom, is a syn.
γνώφος, blackness.

19. And the sound of a trumpet—Ex. xix. 16, Sept., the
the trumpet sounded greatly. The trumpet rouses hearers.
And the voice of words—So the Sept., Deut. iv. 12: more
ten commandments are meant. The Decalogue, Deut. iv.
ounced with a loud voice, Deut. v. 19 (22). Which—Con.
they that heard. Entreated—That not a word more should
Ex. xx. 16 (19). That there should be no more added—[sh.
should not be spoken to them any more]—Deut. v. 19 (22).
These words the Lord spake—and he added no more: for
were afterwards committed to Moses.

20. That which was forbidden—[Eng. Ver., command.
very command, Even if a beast, etc. The participle for the
in the next verse. If so much as a beast touch the mountai
be stoned—The full text of Moses concerning the mountain
shall not a hand touch it, for he shall surely be stoned or shot
with a dart; whether it be man or beast, he shall not live
18. Here is a twofold proclamation, that the beast is to be
a dart, man by stoning. The apostle, for brevity, expresses
ject out of the one sentence, the predicate out of the
leaves the rest to be supplied from what is expressed. [See
There is a closely analogous elliptical expression at ch. vii.
vii. 16, notes. It may be called a semiduplex oratio [This
the clauses, each of which supplies what is wanting in the oth:
η βολίδα καταγεωμοθήσεται, to thrust through with a dart. So
So Beng., etc.]

21. [Punctuate with a comma after and, making so fear
parenthesis, and (so fearful was the sight) Moses said, 
Alf.] The sight—An actual sight is meant. Moses—Whi
however was admitted very near, and therefore saw and
than the rest. He indeed acted as the messenger between
the people; but while the very words of the Ten Comm
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...the pronounced, he stood by as a hearer; Ex. xix. 25, xx. 16 (19), I exceedingly fear and quake—I am struck with fear of mind, trembling of body. The words differ: 1 Cor. ii. 3, notes. In Ex. ix. 19, for רָעָמ, I was afraid, the Sept. have the present. The mother adopts that version, and supplies and quake. Thereby Moses was his fear and trembling for God's anger, kindled by the people's conduct after the giving of the law; but the sight itself presented Moses, who was reckoned one of the people before, Ex. xix. 23, the word, וְ, ch. xxxiv. 27, increased his fear respecting the people's misconduct, while the burning of the mountain still continued; Ex. ix. 15.

2. But—A sevenfold opposition. [The systematic contrast Beng. is not to be found in the text. Lün., etc.] Let us see the seven points:

I. The mountain which was Mount Zion.

II. The fire that burned:

III. Blackness:

IV. Darkness:

V. Tempest:

VI. The sound of a trumpet:

VII. The voice of words:

The city of the living God.

An innumerable company of angels and first-born.

God, the Judge of all.

The spirits of just men made perfect.

Jesus, the Mediator of the New Testament.

The blood of sprinkling speaking what is very good.

Articles I. and VII. there is an obvious opposition: doubtless there is opposition also in the intermediate points, whose number also the apostle adapts to one another. Access, in the Old Testament, was slow, that the people were kept back; in the access of the New Testament, all things are open. Ye have come—Having received the faith of the New Testament. And from this beginning, they who take of Christ, more and more reap the benefit of this access, till we come to perfection at death, and till the judgment, and unto eternal life. This is not said of the coming to the church militant, since others came to Israel, than the Israelites to others; but there is debased here the exalted state of New Testament believers, perfected through communion with the Church, and with Christ and God himself. This access, too, not less than the former, ver. 19, was joined to 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 with it the best hopes of future. The apostle here displays an excellent knowledge of the heavenly economy, worthy of his glorious vision in the third chapter of 2 Cor. xii. 2, 4. **Mount Zion**—This is the seat of Christ's station [and therefore comprehends the spirits of just men perfect. V. G.], Rev. xiv. 1; John xii. 15; 1 Pet. ii. 6. As city of the living God—The seat of God's dispensation, ver. 2, prehending myriads of angels and of the first-born. V. G. is a Chiasmus [cross reference]: 1. Zion. 2. The city of God the Judge. 4. Jesus the Mediator. The first and fourth, second and third agree. **The heavenly Jerusalem**—Rev. xx. thousand—[Eng. Ver., an innumerable company]—These are of absolutely, as in the prophecy of Enoch, Jude 14; comp. xxxiii. 2; Dan. vii. 10. Of angels—We cannot construe [Ver.], ten thousands of angels, general assembly, etc. of the ten thousand, for both the word xai, and, is the connective of all the clauses; the general assembly no doubt belongs to one party; the the other; for who would join the synonyms, general assembly of angels, and the Church? The Church consists of the first-born; the general assembly of angels, therefore, of angels. But the ten thousands consist not only of ten thousands of angels, but also of the church of the living God [Beng. reads then, to the innumerable multitude (namely) to the general assembly of angels, and the church of the, etc. Alf. adopt order]. For the expression, ten thousands, is applicable to both, and the dative ἡμῶν is suited to both. The things so mentioned, may be added. Meanwhile observe here the [cross reference] of the genitive and dative; ᾿αγγέλων παν- assembly of angels, and ἐκκλησία πρωτότοκων, church of the General assembly—This word, and soon after, church and indicate a solemn pomp; which is even now in heaven, and is its height at the revelation of Jesus from heaven. Consideration—all angels, all nations, Matt. xxv. 31, 32.

23. Church of the first-born that are written in heaven—of God, of the ages preceding Christ, and the believing assembly come under the name of the first-born; Ex. iv. 22; Jer. Eph. i. 12; especially the patriarchs, Matt. viii. 11, and the first attended him who rose as the First-born from the dead xxvii. 58, together with the rest, so to speak, of the ordinaries. The church or assembly consists of these, as the general assembly consists of the angels. The first-born in Moses' time were Num. iii. 40; but these, of whom the apostle speaks, are in heaven, because they are citizens of the heavenly city; co-
to be enrolled [Eng. Ver., taxed], Luke ii. 1. Hence it
becomes evident that they are written in heaven, because they are written in heaven. They are, however, also
written, that their names may be hereafter publicly read: Rev. xx.
xxi. 27. Made perfect, is a sweet antithesis to these first-born;
the procession of the blessed is led by the one, is closed by the
other. Finally, it is remarkable that these first-born are more
or less connected in the Gradation with the mention of God, than
god the Judge of all—Eng. Ver. is correct, God the Judge of all. Aif., etc.] He is
go of God of all, Eph. iv. 6; your Judge, favorable to you, opposed to
your enemies. And to the spirits of just men made perfect—Lastly,
the apostle here enumerates the things which Christ's econo
may more gently affect and may refresh the eyes of
men in the separate states; their song, exclaim,
ness ye the Lord. The just made perfect are New Testament be
ers, who enjoy, after their death, the benefit of the perfection
ated by Christ's death; chap. xi. 40, note. [Rather, all the saints that sleep. Aif., etc.]
he number of these was still imperfect; and hence also they have been separated from the ten thousands, and therefore from the first.
Why the first-born and the spirits of just men made perfect are
enlisted in the description, will appear from the train of thought
on to be unfolded. While Paul himself is alive, he declares that
is not perfect, Phil. iii. 12; for the verb τελειοῦμαι, I have finished,
reference, 2 Tim. iv. 7; the verb τελειοῦμαι, I am perfected,
the other. The former refers to the office, the latter to the per-
τελειοῦμαι, I am perfected, does not apply so long as one has
a single step before him, even if up to that point, he cannot ad-
ance further in his own spiritual perfection. Christ himself was
fected at death; Heb. v. 9. In the second to Timothy, Paul con-
tulates himself on having finished his course. In the Epistle to
Philippians, he vigorously spurs them to the race; and with that
view, represents himself as one yet far from the goal; comp. Heb.
14, note.

24. Of the new covenant—It is elsewhere called καινὴ, καινόν, νέα,
here: νέος denotes innate, or even vital newness: comp. ch.
13, note, and ch. x. 20; Is. xliii. 19. The mediator—Formerly
uses, the very ambassador, was afraid and trembled: now access has
been granted to the Mediator of the New Testament. To the blood
of sprinkling—A striking union: to Jesus the Mediator of the covenant, and to the blood of sprinkling. The blood is here as it exists in heaven, just as also the Mediator and God, spirits, etc., are regarded. [Beng. argues at length that blood is actually preserved in heaven. We abridge his discussion, retaining its essential features].

§ 1. The blood of Jesus Christ was most freely shed in his own person and after his death. In the Old Testament sacrifices, the shed blood, was requisite. This was accomplished also in the one offer of the New Testament—the body of Jesus. His most precious blood was shed every way: 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. Comp. 15, 16, as his whole body was delivered up, so his whole blood was shed: Matt. xxvi. 28.

§ 2. The state of shed blood followed the actual shedding of blood. By the state of shed blood we mean the whole person or long of its continuance out of the Lord’s body.

§ 3. That blood, even in its shed state, was free from all corruption. We were redeemed not with corruptible things, but with precious blood of Christ, 1 Pet. i. 18, 19. The preciousness of the blood excludes all corruption.

§ 4. The shed blood was not again put into the veins of the body. Scripture gives no direct intimation of such an act to be deduced from Scripture by fair inference.

§ 5. At the ascension, the blood was carried into heaven from the body. The ascension was the entrance of the Priest of the New Testament into the true sanctuary. At the death of Christ the veil of the earthly temple was rent, and the true sanctuary was opened; but the actual entrance was made by the ascension days after the resurrection. Moreover, Christ entered into the heaven by his own blood; not merely by the force of its shedding, nor with taken back into the body, but by the blood: therefore this Priest carried into the sanctuary his own blood separately from his body at the very time of his entrance or ascension Christ had his blood from his body. In the body it would not have agreed with the blood of the priest under the Old Testament, who bore into the sanctuary the blood of animals. See ch. ix. 7, 25, and especially verse 19.

§ 6. The blood of Jesus Christ remains shed blood for the return of the blood of Jesus Christ into his body ever after should have happened, it could or should have happened at the moment of the resurrection, not later. But it is evident
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that has been said (sect. 5) that this did not happen before the ascension. Hence there is no time to which we may ascribe that return.
The condition of the shed blood is perpetual. Jesus himself is in heaven, and his body is also there: so too is his blood in heaven; but
blood is not in his body. There are other indications of this.

The sacred writings present the body and blood as divided, not only
the sufferings and death of our Lord, but also in the Lord's sup-
E Examine ch. xiii. 9, etc., x. 10, 29; 1 Cor. xi. 24, 25. And
they are considered as distinct, because there is an actual distinction
separation in their existence. Therefore the blood, as shed, is still
heaven before the eyes of God; it still speaks for us; it is still the
blood of sprinkling: 1 Pet. i. 2. Hence too, here the blood of
sprinkling is named 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 celebrated apart; and ch. xiii. 12, the blood of Jesus
considered apart from his body (comp ver. 11); and ch. xiii. 20,
very raising of the great Shepherd of the sheep from the dead is
said to have been accomplished through the blood of the eternal
tenant.

§ 7. This fact was recognised by the ancient Teachers of the Church.
The fathers generally agreed that the body of the Lord is now blood-
a, nay, even aerial.

§ 8. The personal union and the state of shed blood harmonize.

§ 9. The resurrection of Jesus Christ, and his life in glory, do not set
side the state of the shed blood. What will happen in regard to our
God, I know not. The Saviour will certainly conform the body to
a glorious body.

§ 10. This doctrine of the shed blood very strongly confirms com-
munion in both kinds. The relations of the body and of the blood
the Lord in the sacred Supper are most distinct. First, he says,
_is is my body: next, This is my blood._ At the death of Christ
the blood was drawn out of the body: the "showing forth" of that
act (1 Cor. xi. 26) demands that the bread, after blessing, should
be eaten in remembrance of the Lord, and that the cup, after bless-
ing, should be drunk in like manner in remembrance of the Lord;
Cor. xi. 24, 25.

§ 11. It admirably supports our faith. Truly, believers, in every
exercise of their faith, and especially in the sacred Supper, as much
joy the efficacy of the blood of Jesus Christ, as if they had been
aced at the moment when his blood was shed.

§ 12. It demands more ample consideration from the lovers of
Christ.
1. A double benefit becomes ours by the blood of Christ: I. Deliverance from the guilt of sin; II. The gift of the new life, which are subsequently put forth in good works. This is called justification by his blood: the latter is obtained by eating his flesh, and drinking his blood, John vi.

2. But as the blood of Christ is the blood of sprinkling, does not as such, come to believers in both these ways, or only in the one?

3. In the Old Testament the sprinklings were many, we consider those who performed the sprinkling, or the matter on the men and things sprinkled for and on, or the desire of sprinkling—for dedication, consecration, etc. The whole people were sprinkled, Ex. xxiv. 8, and Ex. xxix. 21; Aaron and his sons, Lev. viii. 23, etc. In both cases, in beginning, for signs and therefore, as they say, once for all. So with lepers, being hold intercourse with other Israelites, after long exclusion.

4. In the New Testament there is a sprinkling, by the Christ Jesus; and as this is the only New Testament sprinkling, all the Levitical rites had relation to Christ, all the Levitical sprinklings must have been types of this one sprinkling. Thus of Christ is celebrated for its spiritual excellence, not only in position 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 blood of sprinkling, in this passage. We are said also to have sprinkled, and delivered from an evil conscience, to have a testimony in full assurance of faith, Heb. x. 22. Nothing more occurs of New Testament of New Testament sprinkling. But Esaias, liii. 15. So shall he (Christ, the great Servant of Jehovah) stand in many nations; the kings shall shut their mouths at him, et al. we once for all see who he is that sprinkles, and who they are sprinkled; in what way that sprinkling may be the consequence of his Sufferings; and that the obedience of faith follows for Peter joins together obedience and the sprinkling of the blood of Christ.

6. The Levitical sprinklings did not purify physically, but for, 1. It was not just the hand, or the part of the body chanced to have contracted uncleanness, or even the whole body was sprinkled, but the sprinkling was general, wherever the water might fall. 2. The sprinkling was analogous to the passover, Ex. xii. 7, 13, which was not sprinkled on the but on their gates; and yet was profitable to the Israelites. a man was sprinkled, and not till then, he was to wash his
The washing is analogous to the sprinkling in the New Testament which is attributed to pure water, the Holy Spirit, 1 Cor. 11; Heb. x. 23; also to the blood of Jesus Christ: *He has shed 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.

3. But sprinkling has a moral power. As Dutscheus says: "That sprinkling is not effected in any other way than through the communication of the meritorious power, or rather of the atonement and remission, obtained by Jesus Christ.

9. The passage in John vi., on eating Christ's flesh and drinking his blood, is very emphatic; but must not be stretched too far. For this is metaphorical and unusual. Throughout the conversation, eating Christ's flesh and drinking his blood (as John iii. the new birth) are resolved into Faith. By such representations we are guarded against understanding faith in too weak and slight a sense; and taught that the boldness of these images does not exceed what is just.

10. In all this it is clear that by eating Christ's flesh and drinking his blood, or by faith, 1. Christians are intimately united with Christ; 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 operation, and bring them eternal life.

11. Wherever cleansing from sin is ascribed to the blood of Christ, must be taken morally as the context requires, or physically, or both; Heb. i. 3; 1 John i. 7. So the victory, Rev. xii. 11.

12. All this transcends nature, and it is very necessary to guard ourselves against the attractive fallacy of the senses.

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 **inner real**, yet supernatural, and therefore quite incomprehensible.

14. In like manner, on our part, faith not only has a moral power, but also in its own way, as it were a physical efficacy and operation of our justification and salvation.

15. I shall indeed rejoice, if what I have said occasion any increase of the love and knowledge of our Redeemer, who has paid the price of his blood for us. The capability of our heart for holy mysteries is enlarged, less by activity of the understanding, than by the growth of the new man.
16. Jesus can save to the uttermost them that come to God ever living to make intercession for them.

[For xpeirôva; better things, read xpeirôov, better. Th. etc. So Beng.] That speaketh—Not that crieth. Than Abel's blood shed in the first murder, is put by Synecdoche [use for the whole] for all blood shed on the earth, and crying for vengeance, and multiplying the other cries of sin in the earth, and this fierce cry of the blood hidden by Cain, is overthrown and open and calm speaking of Christ's blood in heaven for us who have come to us, Comp. xpeirôva, better things, ch. vi. 9.

To recapitulate, Christians have come to

A. Mount Zion,
B. And the city of the living God, the heavenly Jerusalem,
C. a. And an innumerable company;
   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 by Abel.

This enumeration is not only plain, but carefully arranged. D, B, and C, refer to each other by Chiasmus [cross reference]. B and C, God's economy as more widely extended, is described that too, chiefly as it will most gloriously appear at the end, which is now present to our faith, ver. 26, ch. xi. 1; and considered by Paul, Rom. ii. 16, note: in A and D, Christ's economy, of the New Testament, so far as it meanwhile prefigures Paul testifies, 1 Cor. xv. 24. A precedes B in the natural order, because, in Rev. xiv. and xxi., Mount Zion is seen before Jerusalem; hence D and C, and the particular points in which we have come to be considered in retrograde order (on which compare 38, note.

25. See—An admonition which is sharpened by the omission of the particle, then. That ye refuse not—Through unbelief. That speaketh—Namely, God; whose word, now present, is such as is the prelude of the last shaking. The same word, which is the gospel from heaven, will shake heaven and earth. speake to God, ver. 24; but in ver. 25, there is a speaking
Thus: λαλοῦντες, that speaketh, ver. 24, is neuter, agreeing with αὐτά, and; λαλοῦντα, that speaketh, is masculine. The apostle returns to starting point, ch. i. 1. They escaped not—They could not avoid sinning, nay, they rushed on their punishment. Who refused—Ver. Him that spake warnings—[Eng. Ver., that spake]. God himself: ver. 26, at the beginning. From heaven—Mount Sinai on earth reached to the lowest region of heaven; but from the heavens, and revere from the very heaven of glory, has the Son brought both blessedness and his preaching, whence the kingdom of the heavens often mentioned in his discourses: and the Father has superceded his testimony: and now in his word he sets before us the shaking of heaven, of which ver. 26. If we turn away—This word implies greater obstinacy than refused.

26. Whose voice—As being One whose voice. Hereby is explained character of that speaking on earth, and of this speaking from heaven. Therefore the article τόῦ, him, in ver. 25, does not pretend from being the same person who spoke on earth and who now speaks in heaven. There is however a Mimesis [use of an adversary's words in argument], and their feelings are expressed who do not acknowledge him that speaketh. The earth—Sept., the earth was shaken lxviii. 8, Heb. יָשָׁר, and Haggai uses this same word. The text mentions, that even the heavens dropped at that time, namely, close near to the mountain; but Haggai speaks of the whole created heavens. Now—The apostle shows not only what God now has promised, but what he is doing. He hath promised—A promise intended to excite the hope of the saints, although the ungodly are terrified at it: therefore this passage contains an admonition entirely angelical: comp. ch. ii. 3. [For στρέφω, shake, read στρέφω, will shake. Tisch., Alfr. So Beng.] Yet once more I will shake not only the earth, but also heaven—Sept. καὶ αἰκατερίας, yet once, etc., and ver. 21, once I shake the heaven and the earth and the sea and the dry land, etc. The apostle unites the two verses, by which he shows that was one and the same shaking, of which the one verse of Haggai notes the beginning, the other the end. For that shaking began the Messiah's first coming; it will be finished at the second: concerning the former, comp. Matt. iii. 17, xxvii. 51, etc., xxviii. 2; Acts ii. 2, iv. 31: concerning the latter, Matt. xxiv. 7; Rev. xvi. xx. 11. There is a distinguished 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. I will shake—Expressing the promise.
27. Of those things that are shaken—The heaven and the earth. The removing—The same word occurs at vii. 12. The answer may remain. It will be said: When the earth was shaken, the removal took place; how is a removal now connected with the shaking of the heaven and the earth? Ans. This shaking is the final; it is promised, and it is therefore implied, that better shall succeed—that is, those things which are not removed, but moveable. The first was the prelude of the second. As those that are made—The reason why those things, which are shaken, fall under removal; for they are made formerly by hand, and so made, that they would not remain of themselves, but removed; and that afterwards those should only remain which are not removed. So Paul speaks, 2 Cor. v. 1. Should remain, Ver.; may remain.]—For he says _μείνη, _should remain, not _remain. It depends on _πεποιημένων, made. [That is, _made should remain, etc.] But this is wrong; and the sense given by the _Alf._ _μένω, _I remain, is often said of a thing which remains, others pass away: 1 Cor. xiii. 13. _The things which are not_ [Eng. Ver., _cannot be shaken_]—The city of the living God, the new heaven and the new earth, Rev. xxi. 1, note.

28. A kingdom—More glorious than the present heavens. Receiving—Receiving a promise from God, accepting with the willingness of faith. [Rather, _since the kingdom we receive is sure_ etc. _Lün._] Let us have grace—Be grateful, Luke xvii. 9, 10. _Χάριν ἐχεῖν_ also means to be acceptable to, Acts ii. 47; and 2 Cor. i. 15. To have grace, passively, is to be affected by nearly, here. To find grace is an act: to have grace, a state with the will of believers. We may serve—As royal priests. Reverence—From the perception of our own unworthiness, should offend the eyes of God. And Godly fear—Gr. From the perception of the divine majesty, lest we should be stricken upon ourselves. Hesychius explains _εὐλαβεῖον_ care, to be apprehensive. Hope is tempered with reverence lest it should degenerate into presumption; comp. next ch. x. 27.

29. For—A very important Epiphanema [added except, Our God is a consuming fire—Deut., above, at ver. 18, times quoted, in ch. iv. 24, Sept., _for the Lord thy God is a consuming fire, even a jealous God:_ comp. Deut. ix. 3. Our God we hope, is likewise to be feared.
CHAPTER XIII.

Brotherly love—The characteristics of this virtue are unfolded after. Paul uses the same word elsewhere. Continue—Although things have passed away: it continues (a Pauline word) of itself; ver. xiii. 8, 13: let it also continue with you.

Be not forgetful—Although you have been robbed. It is easy forget such a duty, ver. 16: so remember, ver. 3, 7. Have entertained unawares—Gr. ξενίσασθε [literally, having entertained, not aware of it]; for ξενίζοντες ξένωσαν, entertained unknowingly. Hypallage [transposition] frequent with the Greeks. Hereby he states the distrust towards unknown strangers. Some—Abraham, Gen. xviii. 2, xix. 1. Angels—So an unknown guest is often worthier than he appears, and has angels as attendants, although unseen. Actions are estimated according to what a man thinks he does, Matt. xxv. 45.

Remember—In your prayers and charities. As bound with—Because of the unity of the body under the one head, Christ. The body—In the natural body, which is not yet freed from adversities, and the dangers which have befallen them. One man experiences much misfortune throughout his life, as Jacob; another in health, as Joseph; another in manhood, as Job; another, finally, in age: and this admonition is especially adapted for such an event.

Honorable—Supply θέμελα, let it be [but Eng. Ver., is], comp. 5, that is, let it be honored. It is an antithesis to whoremongers. Exhorts the unmarried, who are in great danger of fornication, marry, acknowledging it as something valuable, and worthily to the good it confers; comp. 1 Thess. iv. 4. [Render, Let your marriage be in honor in all things, and your marriage-bed be undefiled: for fornicators, etc. Alf. after Lün., etc.] In all—There is a greater danger of fornication than of adultery: comp. 1 Cor. vii. every one; and all should value marriage highly, so that if a man not marry himself, he should not prevent others from doing so, 1 iv. 3. The bed—The couch, the state and use of marriage. Marriage—the bed—whoremongers—adulterers: a Chiasmus [cross reference]. Undeplied—Supply again let—be [but Eng. Ver., is]. Antithesis to adulterers. God will judge—The great majority of fornicators and adulterers doubtless escape the notice of human authorities. As such intrigues are not made known as formerly, Num. 20, 21, many, although their conduct is well known, yet escape...
civil punishment and church discipline, or experience it visibly.

[Sometimes, indeed, judges themselves are whoremongers, or
erers, occupying the highest ecclesiastical and political con-
therefore they know how to cover their sin; but they also
others like themselves, when the case admits of it. Very
of this sort remain entirely concealed in the world, or are
by various devices, or are upheld by violence. V. G.]

judge: [Terrible to be said! ch. x. 30, 31. V. G.] He
punishes those, whom man does not punish. Comp. 2 S.
The apostle speaks of the judgment as near. [At that point,
all days, what deeds, think of it, will be revealed! Then,
ecrable crimes will cease to be regarded as a mark of
manners. V. G.]

5. **Being content**—[Eng. Ver., and be content]—The present
the imperative; just as the ellipsis, for courtesy, of the verb
(v. 4), so there is a similar ellipsis here of the verb, be
things as ye have—So Paul, speaking of himself, Phil. iv.
said—What was said to Jacob, to Joshua, and the people
Solomon, applies also to us. I will never leave thee nor for-
—Gen. xxviii. 15; the Sept. omit the first clause, and have
will not forsake thee; Deut. xxxi. 6, he will not fail thee
 thee; so also ver. 8: Josh. i. 5, I will not forsake thee nor
 thee; 1 Chron. xxviii. 20, he will not fail thee nor forsake
is therefore like a Divine adage. He will neither withdraw
stance nor his presence.

6. **The Lord is my, etc.**—So the Sept. Ps. cxviii. 6, and
Ps. lvi. 5, 12.

7. Them which have the rule—Gr. ἔγραψαν. Ver. 17.
word is used in a wide sense, of a prince, a teacher, etc.
ently explained in this passage, who have spoken to you to
God. He therefore means teachers, who were among Old
witnesses and apostles, or their disciples and companions.
died a little before, or were soon to die. Considering—The
you look at with remembrance. The same grand expression
at Acts xvii. 28. **The end**—Blessed, desirable. **Of their
—In the faith, consistent. **Follow**—The imperative.
readily contemplate and admire the happy death of the
imitate the faith by which they have attained it. **Faith
shown at the end.

8. [This verse is not connected with ver. 7, (as in Eng.
is an assertion preparatory to the command, in ver. 9, Jesus
the same, etc. Lut., Alf., etc.] Jesus Christ—A solemn
a of the Gospel, which is to be maintained by faith. Not only the doctrine concerning Christ is intended, but Jesus Christ himself, of whom the doctrine of faith treats. Our predecessors departed safely from that faith, which is supported by God's word. Yesterday and to-day—Yesterday and to-day, are used literally, not figuratively, in 1

Heb. xx. 27: but the apostle speaks more comprehensively. 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. When comes between yesterday and to-day, and yet night itself is followed up by yesterday and to-day, so the suffering did not so interrupt Jesus Christ's yesterday glory, so to speak, and his glory of to-day, that it did not continue to be the same. These expressions are the force of a proverb, yesterday, yesterday and the day before, yesterday and to-day, yesterday and to-morrow: Is. xxx. 33; Deut. 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 mean yesterday, in the time of our earlier and later predecessors, and to-day in our own age. The same—Some improperly place comma before it. This is the apostle's sentiment: Jesus Christ is always the same; He who was yesterday, is the same to-day, nay, and ever. [Always the same Saviour and the same Teacher. V. G.]

So, 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. 2, Thou art the same: The same in the Old and New Testament; xii. 2, note. See also 1 Cor. iii. 11; Phil. iii. 16. He is unchangeable, and never dies, although teachers die. And for ever—

10. With doctrines—So Paul, Eph. iv. 14. Divers—Which differ in the one faith in one and the same Jesus Christ. There was a variety in the Levitical worship; ch. ix. 10. Strange—Differing in the faith of your ministers. Even the Levitical rites were now strange to their present faith, ver. 9-14; and the apostle had now gotten their very oldness. He does not therefore call them old, but strange. [For παραφερσάναι, carried about, read παραφέρεσθε, carried away. Tisch., Alf. So Beng.] Be not carried away. So πά, by, in composition, ch. ii. 1. The antithesis, to be established, am. xxi. 13, (14), הָיוֹת, Sept. καὶ παραφερέτω, and he was borne to be [Eng. Ver., feigned himself mad]. Eccl. i. 17, יִהִי. Theo-
dotion translates παραφωμός, madness. For it is a good thing the heart be established with grace—A categorical sentence; the heart established by grace; to which the antithesis of not with meats; but the apostle feelingly adds, good, to pro-
monition. So Paul, Rom. vi. 17, note. Καλὸν, good salutary: also pleasant, without strange variety; and proper antithesis, have not profited. With grace—Grace, which be-
through Christ, who offered his body. Be established—Gr.
θα. Στηριγμός, to be supported, is a kindred word, to heart, in Hebrew phraseology, is supported by bread or the bread; Judg. xix. 5; Is. iii. 1; Ps. civ. 15, etc. That needed of meats, and is claimed for grace. Not—Judaism and Christianity do not agree. With meats—A softened expression.

10. Those meats are also denoted which were eaten in the The antithesis is, to eat, ver. 10. The Jews have their and we have ours, which is most healthful for us. That strued with παραφωμός, they that have been occupied. fited—Gr. οὐκ ἁπατήθησαν, comp. ἁπατεῖ, unprofitable, They that have been occupied—Long and much.

10. We have—This verse has two clauses: on the first, and 16, depend; on the second, the intervening verses. [cross reference]. An altar—The Cross of Christ, on which was sacrificed. Of which—They are partakers also of the eat its sacrifice, not the others: comp. 1 Cor. x. 18. The meat, Christ's flesh given for us. An antithesis to ceremony. It is eaten especially in the Sacred Supper, where are some body given for us, and his blood shed for us, in that sing of the cross. No—Gal. v. 2, etc. [Tisch. (not Alf.) omi right. Render, are not able (permitted) to eat.] The ta figurative ambiguity, as at ch. ix. 8, note. For the taber consider ver. 11, denotes the fore part of the sanctuary. ship. There is also a sarcasm in his saying, τῷ αἰχμαλια τῷ, who serve the tabernacle, not in the tabernacle. Sim Rom. vii. 6, note.

11. For whose—is brought in—Lev. vi. 23 (30), And miny, whereof any of the blood is brought into the tabernacle mony, to reconcile withal in the holy place, shall be eaten; burnt in the fire. Of those beasts—Ch. ix. 12, 13. Blood Which foreshadowed Christ's blood and body. [Omitπρε for sin. Tisch., Alf.] Without the camp—In which were
Wee, and the Levitical priests, and as many of them as adhered to their own—An antithesis to of beasts. Blood—The mention of the blood is implied in the word, he suffered; and accordingly ver. 11, rejecting the blood and bodies of animals, has its conclusion here.

2. That he might sanctify—Might cleanse from sins, might bring in the world to God. This corresponds to &rhoia, sanctuary, ver. 11.

3. Therefore—The particle, put first (Is. v. 18, xxvii. 4, xxxiii. 10), here, breathes the deliberate fortitude of believers. So therefore at the beginning of chap. xii. Without the camp—Ver. 11. The camp denotes Judaism. His reproach—that is, the cross, ch. 2. Bearing—As Simon of Cyrene; Matt. xxvii. 32.

4. For—The reason for saying, the camp, not the city, ver. 13. which considers Jerusalem itself as a camp. Continuing—to come—&muενουσαν, &muελλουσαν. A Paronomasia [play upon words. It can be expressed in English]. At the same time not continuing allows to the approaching devastation of Jerusalem. He does not descend to name the city, which does not continue. We do not continue here; nor does the city itself continue at all. City—Ch. 10, note. Similarly Paul, Phil. iii. 20. One to come—Ch. ii. note.

5. By him—1 Pet. ii. 5. The sacrifice—The Altar is mentioned, ver. 10; now the sacrifices are enumerated: of praise here, of well-giving, ver. 16. Of praise—for the salvation established. Continually—A continual sacrifice. Nothing of the Mass. Forget not, ver. corresponds to continually. The fruit of our lips—So the Sept. Ex. xiv. 3; also Is. lvii. 19: but the Hebrew in the former is, a fruit of our lips as calves (for sacrifice); in the latter, fruit of the lips. Bestowing—[Eng. Ver., less correctly, giving thanks]. In faith, dealing all the world’s reproach, ver. 13.

6. To do good—to the needy. To communicate—With the deserving. Gal. vi. 6. With such—Referring also to preceding verse: with these, such, not with the blood of beasts. But it means with such as are mentioned in this ver. Lün. Is well used—The verbs ειλαρεστούμαι, διεσαρεστούμαι, with the ablative,
signify, I am pleased, displeased with this. Ἀνασφασθέντες, as is usual with men threatened with some disease.

17. Obey—Remember your dead teachers, ver. 7; obey them. Submit—This is more than to obey. Obey in what they enjoin you as salutary; submit, even when they seem to demand more. "Iva, that, depends on this verb. They—As they are so, when they wish you to be careful, you should submit. Also that must give account—Truly this both causes a man to be wise and to avoid any abuse of authority. Chrysostom was always with these words. With joy—If they see you respond to the instance. That—This does not refer to they who are to give an account, but to they watch. Disciples should obey and submit to their teachers. It would not be joyous for the teachers to render their account with sorrow: on the contrary, to have with sorrow, does not injure the teachers, it is unprofitable for hearers. And not—He is not a good minister who does not rejoice or grieve, or do both. With grief—The groans of other instances are heard; how much more of pastors? Unprofitable—He who is opposed to joy, whence flow griefs, greatly weakens the teacher. Their sighs do not profit, nay, greatly injure the disciples.

18. Pray for us—A customary request with Paul of those whom he writes, especially in conclusion; Rom. xv. 30. Where—[Beng. puts a pause here. But Eng. Ver. correctly, we trust, we have, etc.] That we ourselves shall be heard and delivered—The force of the Ἀξιοιογία [assigning the reason] properly ver. 19. Because—Gr. ἢρρ. [So Beng.; but more correctly, we have] Ἀλφ., not rendered in Eng. Ver.] For we trust is used as we are confident, 2 Cor. v. 8. Conscience produces confidence, John iii. 21; 2 Cor. i. 12. Good, honestly—Gr. καθιστ, καθισταμ-, dreading words. In all things—Neuter: see note on 2 Cor. xi. 6. ing—The conscience follows the will.

19. More abundantly—[Eng. Ver. is feeble, the rather]—Conf. with to do, [but properly with I beseech, as Eng. Ver. Lin.] seech—Paul for the first time here writes something of himself.

20. Now the God—He desired the brethren to pray for him 18; he now prays for them. Of peace—Paul often calls him God of peace, Rom. xv. 33. Here the verb, join you together, Ver., make you perfect] accords with it, ver. 21. That brought from the dead—God brought the Shepherd: the Shepherd that He brought him from the depths and set him on high, before the of all. The apostle does not conclude without mentioning resurrection. That great Shepherd of the sheep—An app
tite. 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 fail you. The allusion is to Is. lxiii. 11, and by this allusion, the apostle at the very end of the epistle again and again gives Christ the precedence of Moses, of whom Isaiah is speaking in the passage quoted above. [But the figure is very common in the Old Testament. Lün.] In—[Eng. Ver., through]—Significantly. Construe with who brought again; comp. ch. ii. 9, did, for; likewise John x. 17, 18; Phil. ii. 9. Everlasting—A magnificent epithet. The eternity of the covenant implies the necessity of a resurrection: Acts xiii. 34, note, from Isaiah.

21. Join you perfectly together—[Eng. Ver., make you perfect]—1 Cor. i. 10, note. To do—working—Since God works, we will do. [God fits us for doing; nay, indeed he rather does himself, 2 Pet. i. 3. V. G.] Will—Comp. Is. liii. 10, on Christ's resurrection and progress of the Divine will. Through—Construe with working, Phil. i. 11. To whom—God, ver. 20: Rom. xvi. 27, note; Gal. i. 5, note. Glory can only be given to God, if we subject ourselves to his saving will. Comp. on Christ, 2 Pet. iii. 18. Glory—They to whom he wrote, had afforded no occasion for a joyful beginning, in which thanks might be given; Paul therefore here places the Doxology, as at Gal. i. 5, 6, note. [Omit των αἰώνων, and ever. Tisch., Alf.]

22. I exhort [Eng. Ver., beseech]: of exhortation—Gr. παρακαλώς: παρακαλέω. Kindred terms, sweetly used. The word—With which your ministers abundantly exhort you face to face. The antithesis is, I have sent, I have written: comp. Acts xv. 27, 32. In few words—Considering the extent of the subject. I have sent—[Eng. Ver., written]—Namely, this hortatory epistle.

23. Know ye—Joyfully. Our brother—So Paul calls Timothy; see note on 1 Cor. iv. 17. Set at liberty—He had therefore been in prison. If he come—To me. Therefore they had been in different places.

24. All them that have the rule of you—They were dull of apprehension; but this epistle has solid food for them that are perfect. Therefore this epistle, if any needed to be removed from the multitude. And yet this epistle too is directed to the 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. 17. V. G.] The writings of the apostles were publicly read in the assembly, as those of the prophets formerly
were: how much more should every man be free to read private, as much as is requisite, without a dispensation from For it is more profitable often to read, what is safe once Paul elsewhere mentions the bishops and deacons; Phil. i. he only names them that rule—the ministers; comp. 1 Thea Tim. v. 17. He sends salutations to them all; for those he writes were in many places. All the saints—Believers, Israelites.

CHAPTER I.

1. James—Peter, John, and James were the apostles of the circumcision; Gal. ii. James was especially employed at Jerusalem and Palestine and Syria; Peter, at Babylon and in other parts of the east; John, at Ephesus and in Asia. Of the twelve apostles, these and Jude have left us seven Epistles, called General, an old title, though not adapted to all alike, since some of them are addressed to individuals. The name Canonical, distinguishes them from Paul’s canonical Epistles. John, according to tradition, wrote from Ephesus to the Parthians; Peter, from Babylon to the dispersed Jews of Pontus, Galatia, Cappadocia, Asia, and Bithynia; Jude, from some place unknown, to the same persons as his brother James; James wrote from Jerusalem to the twelve tribes scattered abroad. This James is an apostle: see Acts xv. 23. [No doubt the James who wrote this epistle is the James referred to there, and at Acts xii. 17, xi. 18. He is called by Paul, Gal. i. 19, the brother of the Lord. But this President (Bishop) of the church at Jerusalem cannot have been the son of Alpheus, one of the twelve, brother of John; comp. no. vii. 5, with vi. 67, 70. Nor can the state of things implied by this epistle have been well reached before that James was put to death, Acts xii. Alf. So Hut., and many.]

The Epistle has three parts.

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I. The Inscription, ch. i. ver. 1.

II. An Exhortation,

1. To patience, that the brethren endure outwardly, and overcome inward temptations, ver. 13–15.

2. That, having regard to God’s goodness, ver. 16–18. Every one be swift to HEAR, slow to SPEAK.

WRATH.

And these three subjects

(a) Are proposed, ver. 19–21;
(b) Are discussed:

I. That HEARING be joined with doing,
(And especially with bridling the tongue, With compassion and purity, ver. 27;

II. That the SPEECH be modest, ch. iii. 1–4.

III. That WRATH, together with the other passions, be restrained, ver. 13–iv. 10, 11.

3. A second exhortation to Patience, which is

(a) Enforced by the COMING of the Judgment draws near—

I. The calamity of the wicked, ch. v. 1–3.
II. The deliverance of the righteous, ver. 4–9.

(b) Is nourished by PRAYER, ver. 13–18.

III. The Conclusion, by Apodixix, [transfer of duty], ver. 19, 20.

Of the Lord Jesus Christ—The apostle does not aggrandise the name of Jesus Christ in this Epistle, except ch. ii. 1. In his speeches, Acts xv. 14, 15, and xxii. 20, 21. If he had used Jesus’ name, it might have been supposed to arise from cause he was the Lord’s brother; and therefore he lessened after the flesh: 2 Cor. v. 16. He does not mention Abraham (except incidentally, ch. ii. 21), Jacob, or Moses; he says Judea, Jerusalem, and the temple. The whole Epistle is Christian newness. To the twelve tribes—Of Israel.

Greeting—[Eng. Ver., which are scattered abroad]. 1 Pet. viii. 1; Sept., Deut. xxviii. 25, xxx. 4. Greeting—Greeting common word in salutations, and especially appropriate joy, in the next verse. The apostle’s designs, amid the
those times, to exhort to patience, and to check their Jewish pride, which was aggravated by the abuse of Christian faith: in short, to recommend moderation, or, a spiritual calmness of soul. See notes on ver. 19: comp. Heb. xii. 1. For in many particulars the Epistle of James corresponds with the Epistle to the Hebrews, and also with the first Epistle of Peter. We will note the agreement where it occurs. Often different prophets and apostles have used the same sentiments and expressions, to confirm their hearers' minds.

2. All joy—[That is, all sorts or kinds of joy. Alf., etc.] The meaning is, Every trial should be esteemed a joy. Hence all is transferred from the subject to the predicate, while this meaning is retained. A trial should not be esteemed other than a joy. Comp. Heb. xii. 11. So 1 Pet. v. 10, of all grace; Is. lx. 21, Thy people shall be all righteous. So Num. xiii. 2, 3; Dan. xii. 1; comp. Rev. x. 15. The other degrees of patience are contained in joy, which is the highest. Brethren—James often uses this address, especially at the beginning of a new section. Divers temptations—So ver. 12; Pet. i. 6; various soul and body; for instance, diseases: ch. v. 6. Ye fall into—The same word is used Luke x. 30, compared with ver. 36.

3. Your proving, or trial—Gr. τὸ δοξίμων δοῦμαι. [Beng. here omits the words τῆς πιστεως, of faith, but without sufficient reason; and they are retained by Tisch., Alf., etc., as they were in later years by Beng. So V. G., etc. (E. B.)] So the trial, 1 Pet. i. 7; Prov. xvii. 21, Sept., a man tested by his eulogists. The meaning of the word δοξίμων, is therefore trial patiently undergone. Here trial is spoken of in general terms, and embraces the trial of faith, love, and hope. And though faith is not mentioned here, yet to James also, faith is all in all. See ver. 6, and v. 15. And the trial of faith, especially, is firmly established, on Peter's authority. Worketh patience—The same expression is used, Rom. v. 3, with the addition, and patience experience. See below, ver. 12. Patience—See ver. 12, and Luke viii. 15, note. So Psalm lxii. 6, Sept., for my expectation (patience) is from him.

4. Perfect work—This is followed by a perfect man. The man himself is characterised from his condition and work. To attain this, is needed. Τέλειος, perfect, is equivalent to δοξίμως, tried, in ver. 2. Compare the note on 2 Tim. ii. 15. Let—have—He exhorts as ver. 2, count. The patience which rejoices is perfect. Perfect and entire—This expression denotes something absolute: wanting no thing, is relative; for to be in want, is opposed to to abound. Worldly, or even literary men, when they desire to praise any one
very highly, style him an accomplished man. We may passage itself with what characters this description truly probation is required, and perfect work. That which said to the world is nothing to God, in the absence of faith.

5. If—The connection of the subjects in the first verses, and in the first and following verses of ch. iv., with to him, who, while he suffers wrongfully, refers to this if the good and the bad affections are brought forward variety.
—Gr. δὲ [not rendered in Eng. Ver.] An antithesis of thing, and if any man lack. Wisdom—By which we understand the source and cause of temptation, and how it is to be borne for example, sickness is to be met. Patience is more in power than wisdom; the former is to be exercised; the latter for. The highest wisdom, which governs patience in poverty and riches, is described in ver. 9 and 10. Let James strongly urges the prayer of faith. Comp. ch. volowing verses. To all—Who ask aright. Simply—Gr. is right, not as Eng. Ver., literally. Alph., etc.] Constply, to the more or the less worthy, whether they are to well or ill. To this simplicity that of the faithful answer of the double-minded. Upbraideth not—He gives no more he blesses, he neither upbraids us with our past folly unusualness, nor with future abuse of his goodness.

6. In faith—to James also faith is all in all. Comp. In the middle of the Epistle he merely removes the faith, [and shows its true character. V. G.] Is like word occurs ver. 23. A wave of the sea—Such is he wave of wisdom, not obtained by prayer. Driven by the without. Tossed—From within, by its own instability distinction was not held good in the Greek usage. The two synonymous. Hut.

7. For let not that man think—Faith does not far thinks, or fancies, as the double-minded man, thinks in

8. [Render, He (the man described above) is a man unstable in all his ways. Alph., (nearly so Hut.)] A man—Gr. ἰδιοτάτος. The same word is applied those who have not a heart pure and wholly given up the word does not occur elsewhere in the New Testament, or illagint. It may be translated, having two souls, as we double-tongued man. Such a man has, as it were, two and the one holds one opinion, the other another. Ecclesi.
Woe to fearful hearts, and faint hands, and the sinner that goeth two ways! [On the word man, comp. v. 12, 20. V. G.] Unstable—for he does not obtain Divine guidance by prayer: and being without wisdom, he is at variance with himself and others. Comp. ch. iii. 16.

9. Glory—Gr. ξαυδαστος [Eng. Ver., rejoice]. The best remedy against double-mindedness. The word glorying occurs also, ch. ii. 8, iii. 14, iv. 16. The brother—James thinks it fitting thus to style the lowly rather than the rich. Of low degree—Poor and tempted. A that he is exalted—James proposes to speak of the lowly and the rich: he shortly afterwards treats of the rich, ver. 11; and then of the lowly, ver. 12; being about to discuss each subject more fully in ch. v. The design of the whole Epistle is, to bring all things into proper relations. Comp. ch. ii. 1, v. 13. Exaltation, blessedness, the unfading crown of life.

10. The rich—A Synecdoche [use of a part for the whole] for every one that is prosperous and in high standing. In that he is thought low—This is strictly construed with let—rejoice. Compare 2 Cor. xii. 9; 2 Sam. vii. 22. Ταπεινωσθαι, humiliation, does not denote the fading away of the rich man, but the lowliness of mind rising from the sight of that fading away. Because as—As the flower of the grass—the fashion of it perisheth; the first member of the comparison: so shall the rich man fade away, ver. 11; the second member. The flower of the grass—That part of the grass which is most beautiful, the flower, 1 Pet. i. 24.

11. The sun is risen—perisheth—Four points: the first is the cause of the second, the third of the fourth. Burning heat—The mid-day heat and parching wind, following the sun’s rising. A gratulation. The grace—which is in the flower. His ways—Gr. πορευεται. Elsewhere εκποιεω, success in one’s ways, is attributed to the rich; but the apostle uses the simple word, and that too in the plural, because of the burdensome extent of his undertakings. Shall fade away—in death.

12. Blessed—This word, and the crown of life, are opposed to shall fade away. Shall endure—[But the present sense is right, as Eng. ver. Alf., etc.] See ver. 3 and 4; 1 Pet. ii. 20. [Omit ο Κύριος, the Lord. Tisch., Alf. Render, which he hath]. Hath promised—see ch. ii. 5. Who love him—Love produces patience. [He knows how to regard all temptations properly; Rom. viii. 28. V. G.]

13. No man, when he is tempted—Now follows another section on temptations. It is an important element of patience to know the source of the evil. Say—in heart or word. He—that is, Neither
do any sins tempt God from without, to entice us to wrong, he tempt any man of his own accord. This very thing is characteristic of the Divine simplicity, ver. 5. The word \textit{anteipar
temped}, in Eng.Ver. is wrong. It means, \textit{versed in},
pert, i.e. God has nothing to do with evil; and this will the context well. \textit{Hut., Alc., etc.}

14. \textit{Every man—Antithetical to no man}, ver. 13. \textit{Opposite to a harlot: human nature, the man. His own—We must trace to the cause of sin in ourselves, and not from without. Every\textit{man} suggen does not occasion danger, before they become desirable. Everyone has \textit{his own lust, arising from his own disposition, and habit. Drawn away—Gr. \varepsilon\gamma\lambda\omicron\nu\omicron\omicron\varsigma. In the\textit{t}emptation, which\textit{draws him away from truth and passive participle. Enticed—Gr. \delta\epsilon\lambda\alpha\omicron\omicron\omicron\nu\omicron\omicron. As if admitting the allurement to evil. A middle participle.}

15. \textit{When it hath conceived—Sin arising from man's act of. It does not therefore follow that concupiscence of itself is not sin. He that begets man, is man. When it has} Having attained its full strength, which quickly takes place—Sin is born big with death.

16. \textit{Do not err—it is a great error to attribute to God receive, and not the blessings. It is for love, to lead us to this error. A faithful admonition. Comp. ch. v. 19.}

17. \textit{Every—The connection of the discourse is evident resolved: \delta\omicron\omicron\varsigma, a giving, which is altogether good; \delta\omicron\omicron, which is altogether perfect. No evil things come from only things good and perfect. Good and perfect form the subject. Every, in both clauses, if the meaning is directed, belongs to the subject. [This weakens the sense. Only that no evil comes from God, but further that all from him, and not from elsewhere. \textit{Hut., etc.}] Comp. note. Giving—[Eng. Ver., gift]—A good gift, as opposed to \textit{when it is death, denotes that which relates to perfection and a comp. 2 Pet. i. 3. Is that which descends from above—(is from above, etc.) and Beng. are both wrong. Render descendeth from above, from the Father of the lights (bodies), etc. \textit{Alf. So \textit{Hut., etc.}] Comp. descendeth, iii.
of the Father of lights. The expression from above is explained. The Father of lights—The title of Father is very appropriate here. There follows in the next verse, he begat us. He stands in the place of father and mother. He is the Father even of spiritual lights in the kingdom of grace and glory. Much more then he himself “Light,” 1 John i. 5. To the mention of light there immediately added, as usual, that life, by regeneration, ver. 18. 

With whom is no variation [Eng. Ver., variableness], neither shadow nor turning—Παραλλαγή, variation, denotes a change in the understanding (see 2 Kings ix. 20, Sept.); τροπή, a change in the will. Each word there is a metaphor from the stars, very appropriate here, where lights are mentioned. [Dr. Clarke even finds here an allusion to horizontal parallax of the heavenly bodies; a phenomenon known for many centuries after James wrote]. Παραλλαγή, variableness, and τροπή, turning, occur in nature (see τροπάς, turnings [Eng. Ver., ordinances] in Job xxxviii. 33), which has a daily alternation day and night, and has at one time longer days, at another, longer nights: but there is no such thing in God. He is pure Light. Variation and change, if they occur at all, occur in us, and not in the Father of lights. Ἀποσχιασμα may mean shadow, that is, likeness. But here it is opposed to lights, and is therefore used more strictly; that Ἀποσχιασμα τροπής is the first casting of a shadow, which is accompanied by a revolution. The same Hebraistic use of the genitive occurs shortly after in ver. 21, superfluity of naughtiness, whence may infer an opposition between variableness and good gift; just as shadow of turning is opposed to perfect gift. Παραλλαγή, variableness, denotes something greater; hence there is a gradation in the sive sentence: not even the shadow of turning. This makes up a distinction, the former is good. He is more perfect who has not even the shadow of turning.

18. Of his own will—With a disposition most loving, most free, most pure, most fruitful. In Hebrew ἱερον, he willed: comp. John i. 13. Mercy, 1 Pet. i. 3, corresponds with this. There is an antithesis in the words, Lust, when it hath conceived. [This is forced. ut. Render, because he willed it; i.e., of his own mere will. Alf.] gat he—Antithetical to bringeth forth, ver. 15. Us—Who believe, especially of Israel. A twofold generation is spoken of, good and evil; and that which is in evil is described by abstract terms, that which is in good by concrete. Of truth—The Gospel. A kind of first fruits of his creatures—We are of God by creation and generation; his workmanship, Eph. ii. 10; and offspring, Acts xvii. 29. Of his visible creatures, so many and so great, the faithful are the
first fruits, the chief and noblest part, more holy than sanctifying the rest; and therefore they are exercised in the Old Testament; that we might be a sort of first-fruits creatures, because first of all his creatures consecrated being born of him. Hut.]

19. Wherefore—The Summing up, and also a Statement follows, in three divisions. Excess in words and the action of the tongue and the heart, ver. 26, is unfavorable to profit. Every man—Opposed to no man, ver. 13; for this 19th verse relates to that, and not merely to the preceding verse. Swift is the true method of hearing (receive ye), together with the due disposition of the hearers, is discussed in verses 21, 22, whole of ch. ii. Slow to speak—This is discussed in verse 16, ch. iii. Slow to speak; so that he speak nothing again 18; nor anything improperly of God, ch. iii. 1–13. Slow to anger. This is discussed, ch. iii. 13, 14, ch. iv. 5. Slow to writte nience, towards God, and to anger toward his neighbor. slow to anger will readily forbear all anger, and assure anger. Hastiness drives to sin.

20. Wrath—A most powerful passion. Of man—especially cherishes wrath, 1 Tim. ii. 8; and its actions or unjust, are more widely exposed. [But no such share of the use of the word δυσμος, man, is to be supposed here. Natural wrath is here implied, without grace. The right God—All duties divinely enjoined and pleasing to God, not—that is, altogether hinders the righteousness of God, it seems to itself, while inflamed, especially to work thin ness; [and therefore it constitutes the principal part membered sentence. V. G.] Purer effects are produced by anger.

21. Laying aside all filthiness—A metaphor from a word: John xv. 3. Superfluity of naughtiness—Abun is a better word; superfluity is perhaps too strong for Alf.]; excess, which is usually faulty, especially in speak 87). [In thoughts, words, gestures, and works, except V. G.] Kaxia, is not malice or craftiness; but badness opposed to virtue; and the genitive kaxias, of naughtiness, the force of an epithet, [that is, faulty excess. But right.] With meekness—This is opposed to wrath, and
JAMES I. 26.

1. Things. Comp. 1 Pet. ii. 1, 2. Anger and sudden impetuosity mind hinders hearing: therefore meekness is required. Receive—

your faith, with your ears, and in action. [Act the part of

righ hearers. V. G.] Engrafted—By regeneration, ver. 18, and

habit [acquired from your earliest years. V. G.]. Heb. v. 14;

al so by custom derived from their ancestors, Israelites [namely,

people of God. V. G.]. ver. 1. Comp. 2 Tim. i. 5. It is en-

grafted, and therefore most intimately connected with the faithful,

and nigh unto them; Rom. x. 8: therefore it is to be received

weekly. The word—The Gospel: 1 Pet. i. 23, etc. Which is able—

with great efficacy. To save—The hope of salvation nourishes meek-

ness; and the latter supports the former.

22. [Deceiving your own selves—Pleasing yourselves in hearing.

G.]

23. For—The self-deceit of indolent hearers is unfolded. Natural

[Gr. the countenance of his birth. Alf.] Comp. ch. iii. 6. In a

terror—[Eng. Ver., glass]. The truth of Scripture is proved from

the fear, that it presents to a man a most accurate portrait of his soul.

24. [He beholdeth himself—It can hardly happen that no knowl-

dge whatever of one's self is imparted by the word: 1 Cor.

i. 24. V. G.] Straightway—Turning away to other subjects. The

petition of xal, and, very forcibly expresses this hastiness joined

with levity. Gen. xxv. 34. Forgetteth—Forgetfulness is no excuse:

p. 25; 2 Pet. i. 9.

25. Whoso looketh into—Answering to ver. 24, he beholdeth him-

self. The word ἐπισκοπέω, I bend forward to look, implies a search

of a hidden object, which does not confine itself to the surface of the

terror, but penetrates within. Sir. xiv. 23, he that peepeth through

windows of wisdom. A blessed curiosity, if it results in fruit.

To the perfect law of liberty—He so styles the law, in so far as it is

published by faith: Rom. iii. 31. Comp. the notes on ch. ii. 12

and 8. James takes care that no one abuse Paul's peculiar expres-

sions respecting the bondage and yoke of the law. He who keeps the

law is free: John viii. 31, 32. Man should answer the perfection of

the law, in the perfection of his knowledge and obedience; otherwise

is not free, but guilty. Comp. ii. 10. And continueth—Antithes-

ical to goeth his way, ver. 24. This man—this man—This man, I

say. The words inserted express the reason of the predicate, and

the repetition is forcible.

26. If any man—He now adds examples of doing the work. [Omit

διαν, among you. Tisch., Alf., etc. Seemeth to be—Or rather,

imagines he is; seemeth to himself to be. Alf.] Religious—A wor-
shaper of God, privately and publicly. Hesychius defines ὑπόστασις, one who knows more than others, and has a noble heart. Our Ecumenius; one who knows the secret things of the law, and observes them. Bridleth not—A most appropriate metaphor. ch. iii. 2, 3. His tongue—And heart. His heart—The one leads and follows the other. Speech is of the reasonings, of the heart. [These two are similarly joined, Ecumenius.] And that Book of Solomon agrees with this Epistle, and especially, that they both urge moderation in all things. Compare Matt. xii. 34. The tongue sins in reproaches, perjuring, false promises, murmuring, etc. V. G.; ver. 17.

27. Religion—[Or, religious service. Alf.] That is, one who succors the wretched, and avoids those plunged in wickedness. can be wholly right before God. Pure and undefiled, from pure love, and removed from worldly defilement. To comfort, advice, comfort, kind offices, and voluntarily. The distressed—That is, the afflicted, even strangers, who are many. Synecdoche [a part for the whole.] In their own case, if it is done for other reasons, it is not religion. Him—That effect is produced by abstaining from intercourse with who are of no benefit to us, nor we to them. To keep—

CHAPTER II.

1. My brethren—The equality of Christians, as indicated by the name of brethren, is the basis of this admonition. In—within]. The phrases ἐν προσωποφάσιας ἔχειν, to have an idea of persons, and ἐν ἐπεριστάσει ἔχειν, to have in knowledge, are similar. Receivings of persons—[Eng. Ver. respect of (manner of receiving) refers to the rich who are strangers faith; the other, which differs widely, refers to the Christ. Faith—In which the poor abound. Of glory—The pronoun to show, that this does not depend upon Lord. It is the position, so that Christ himself is called the Glory. [Render, the faith of our Lord Jesus Christ, the Glory. Is justified by the references, and Eng. Ver. is better. ]
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Luke ii. 82; Is. xl. 5; Eph. i. 17; 1 Pet. iv. 14. The Glory is Christ himself. Thus James both declares him to be the Son of God, and publishes his resurrection from the dead, as becomes an apostle. Christ is Glory; and therefore faith in him is glorious, and the faith are glorious. This glory of the faithful exceeds worldly honor; with which person acknowledges it.

2. There come.—As an unknown stranger. Assembly.—And that sacred one; for he adds, your. The name of synagogue is transferred from Jews to Christians. A man with a gold ring.—The use of rings was formerly more rare than now. The antithesis is a poor man. Splendid.—[Eng. Ver., goodly]—Bright and new, of any color whatever.

3. Ye look upon.—[Eng. Ver., have respect]—Admiringly. Him most wearth.—Although you are ignorant who he is; when perhaps may be a heathen. [Omit autē, unto him. Tisch., Alf.] Thou shouldest have here the force of a proper name. [Omit ως, here. ch. (not Alf.)] Sit here.—The antithesis is, stand there. Honorably.—[Eng. Ver., in a good place]—蚤; Sept., χαλως, honorably. Here—At a distance from us.

4. Neither.—Gr. ταλ σε [Eng. Ver. correctly, are ye not then]—If, ver. 2, has its conclusion here: ταλ σε, ταλ, both ye do not discriminate aright, and. Ye do not discriminate.—[Eng. Ver., are ye not partial]—Though you thus discriminate between the rich and the poor, you do not discriminate with due hesitation, consideration, and formation, what should have been given to the poor man, rather, or any rate not less, than to the rich. Αναπηρη, he discriminated, occurs in an active sense also in Rom. iv. 20. Διαπείρασαν, to discriminate, is used here in a good sense. To this compound, the simple ταλ, judges, is opposed, denoting those who settle any thing definitely. Αναπηρη, discrimination, should precede χριας, judgment; whereas you omit the former and exercise the latter. [But Διαπείρασαν never has this meaning in the New Testament; but means to doubt. Render, did ye not doubt within yourselves? that is, your faithlishes such distinctions; by making them ye become of those who doubt that faith. Alf., Hut.] Judges of evil thoughts.—Judges, approvers of evil thoughts; that is, of the rich, who have outward honor, but abound with evil thoughts. They who honor the rich man above the poor, do not expressly desire to approve of his evil thoughts; but James so interprets their conduct, and imputes it to them, because the rich man in his pomp is full of evil thoughts. The more common sentiment is assumed to be known.

5. Hearken.—By this address he checks and restrains rash judges,
showing that the presumption should be in favor of the poor than the rich. God—Our judgment should conform to God in ceremonies and outward manifestations. [The renders πτωχοίς τῷ κοινῷ, Tisch., etc., the poor as regards the world, or rather, the poor to the world, that is, those who pass for poor in the world. hut.] Chose the poor—They who are chosen, and the poor are not here meant, nor the poor only: for the riches of themselves render no man good or evil; and are everywhere pronounced happy in preference to the poor. 

And wicked and rich, righteous and poor, are generally Is. liii. 9; Amos ii. 6, v. 12. The rich man, if he is good, has his riches; the poor man, if he is wicked, neglects the poverty. Many Christians were of the poor, few from rich; especially at Jerusalem, and among those to whom writes. Comp. the notes on ch. v. 1 and following verse 1 Cor. i. 27. Rich in faith, and heirs—Beza thus explains the poor, that they might become rich in faith, etc. E. Schmid thus: He chose the poor, who are however rich, and be also heirs, etc. The latter separates two points which are intimately connected, rich and heirs. The former, our apostle’s design, places faith and love after election. For the order of election, faith, and love, just as that of the known to us; and thus furnishes us with a rule of judging the poor; in which point of view not only faith, but precedes election in the order of our knowledge. The meaning is this: God chose the poor, who are rich in faith, are also heirs, etc. Whence this argument is derived: rich in faith and heirs, we should acknowledge and the chosen; but the poor are rich in faith, etc. Thus election from preceding faith, that even the inheritance precedes on considering the antithesis between he chose and ye this conclusion presents itself. Both God highly esteemed should have highly esteemed, those who are rich in faith of the kingdom. In faith—Which looks to the Lord this faith are assigned as a consequence the riches of h the world to come, even as the inheritance is assigned the—because sons. Of the kingdom—The highest dignity 6. Ye have despised—While ye esteemed the poor to most expressive word. Do not rich men—not all, but and none but they; for the poor cannot, even if they apostle mentions this, not to excite the godly to envy, but unworthiness of the rich. They—[Not rendered in En
The demonstrative pronoun, as in ver. 7. In Hebrew, \textit{whom}. These are he who act both with open violence, and with the appearance of justice.

\textit{Draw you—Violently.}

7. \textit{Blaspheme—Prov. xxx. 9.} The apostle is speaking chiefly of the heathens. Comp. 1 Pet. iv. 14, ii. 12. For there were not any rich men among the Jews, at least at Jerusalem. \textit{That worthy name—\textit{whom}, the name of God, to be praised above all things, \textit{whom}, since he is good and his name good. Which is invoked over you—Ver., by the which ye are called}—From which ye are called the people of God. There is a similar expression, Gen. xlviii. 16; iv. 1.

8. \textit{The royal law—Which} does not allow itself to be enslaved at man's will; but is itself the law of liberty, ver. 12, and the sum of the commandments, ordering all to love and be loved—the greatest of the Supreme King, who is Love, with whom there is no accepting of persons, and who exalts all his people to liberty and a kingdom, who commands them to avoid the accepting of persons, and can punish transgressors. \textit{Ye fulfil—Even} by avoiding the respecting of persons. \textit{According to—This} word particularizes: the law is the whole; that Scripture, \textit{thou shalt love, etc., is a part.} Comp. ver. and 11. \textit{Thou shalt love—Even} in paying honor. The royal law a law of love; Luther, Love is empress: comp. 2 Cor. ii. 8, note. 


9. \textit{Ye have respect to persons—The} respecting of persons does not are all alike. \textit{Ye commit sin—Your} whole proceeding is sin. For, ver. 10, refers to this. \textit{Convinced—Because} of your respecting persons, incurring conviction.


11. \textit{For he that said}—One Being gave the whole law; and they to violate his will in one point, violate it altogether.

12. \textit{So speak ye—Be} such in speech. In this recapitulation he refers to ch. i. 26. \textit{By the law of liberty—See} note at ch. i. 25. The law abhors slavery, and therefore also the respecting of persons.

13. \textit{For—judgment—That} judgment of God respecting us, which one shall escape, will be such towards every one, as every one shall have been: \textit{without mercy} to him who hath showed no mercy. \textit{Mercy—This} is synonymous with \textit{love}, ver. 8; one common misery being assumed. [Omit \textit{xai, and}. Tisch., \textit{Alf. So Beng.}]

\textit{Rejoiceth}—An important word; a memorable statement. Judgment itself willingly bears this rejoicing. The apostles frequently omit the
connecting particle as here. _Mercy—Divine mercy, and human._ [But the sense is altogether general. _In the case of merciful, the judgment which would condemn us all, is overruled._ mercy. _Hut., Alf._]

14. _What—From ch. i. 22, the apostle has been exalting practice; now he meets those who avoid practice, under pretense of faith. Moreover, Paul thus taught:_—_Righteousness and sanctification through faith, and not of works._ Already pretended Christians abused this doctrine, as human perversity is wont to abuse a thing, and had employed Paul’s words in a sense opposite to that intended. Wherefore James (repeating here the same phrases, harmonies, and examples, which Paul used, Rom. iv. 3; Heb. 3:1) refutes, in ver. 24, 14, not Paul’s doctrine, but the error who abuse it,—an error which seeks to shelter itself behind Paul’s words. Sometimes the use of expressions good in themselves is checked, while many abuse them: comp. Jer. xxiii. 33 with 1 and Mal. i. 1. The characters of Paul and James, none can have differed widely; and some traces of this difference may be found in this chapter especially: comp. note on Gal. ii. 9. Nor must they be supposed to be at variance with each other, as one might easily think, who should attach himself to Paul or James separately. We should rather receive, most reverently and sinfully, reserve or wresting of words, the doctrine of each as a whole and as proceeding from Christ and his Spirit. Both wrote and appropriately, but in different ways, as having to deal with different kinds of men. Moreover, James himself had maintained the cause of faith on another stage, Acts xv. 13–21: and as Paul himself strenuously urged works, especially in the Epistle to the Hebrews, the close of his life, when men were now abusing the doctrine of faith. Now, however, they both use the same words, though altogether in the same sense, as we shall presently see. In this short verse is a summary of three divisions. Ver. 15, 16 to _What doth it profit?_ Ver. 18 and 19 answer to, _If any man says, Can faith save him?_ is explained in ver. 20–26. Faith is not thrice, as being dead without works, namely, at the end of part, just at the end of the second, and at the end of the third. Ver. 17, 20, 26. _Though a man say that he hath faith—He say, if any man has, but, if any thinks and says that he has—therefore, here means a true and living faith, as Paul everywhere does; and thus also in ver. 22, 18 at the end, where he treats of a good man who is under its influence; but afterwards, in the and in the rest of the argument, under the name of faith, be
James II. 18. 707

Finesis [imitation of a supposed opponent's words], for brevity's sake, and speaking after the manner of men, he means the hypocrite's faith, which rests on self-deceit: ch. i. 22. He does not teach, that faith can exist without works, but rather, that faith cannot exist without works. He does not oppose faith and works; but he opposes the empty name of boasted faith, and the faith which is true and firm in self, and full of fruit. That faith—[Eng. Ver. does not render the article ἦ, that]—The article has the force of a pronoun,—that pretended quality, which is called faith, just as that which liars boast of called wisdom, ch. iii. 15. Him—Such a faith neither benefits other, nor saves the man himself.

15. But if—Gr. τέλας [Eng. Ver., does not render δέ.] A comparison (the conditional clause of which, even by itself, conveys a merely admonition, appropriate to the subject): hence the Epanelep- [same words at the beginning of a preceding clause, and the end of a subsequent clause], what doth it profit? ver. 14, 16.

16. Of you—This tacit appeal to his readers makes the conclusion more forcible. Depart in peace—A form of repulse even now in use: ad help you, that is, I will not. Be ye warmed and filled—This is good and courteous advice, if clothing were at hand to warm, and food to satisfy.

17. If it hath not works—If the works which living faith produces other cases have no existence, it proves that faith itself (this is the meaning of xalw λαοὶ) has no existence, or that that, which any one boasts of as faith, is dead. Is dead—As the mere saying, Take God and drink and a garment, is not meat and drink that satisfies, nor a garment that warms, so the saying, I have faith, is not real faith, which profits his neighbor, and benefits the speaker himself. The title dead strikes us with horror. The abstract word is used, the concrete is meant. Faith is dead; that is, the man who says that he is faith, has not that life, which is faith itself. A similar change in the attribution of words occurs, ch. iii. 4, note. By itself—[Not as Eng. Ver., being alone. Alf., etc.] And when it has works it is alive, and is discerned to be so, not by the works, but by itself. It does not derive its life from works.

18. But some one will say—[Eng. Ver., a man may say]. Thinking more correctly than that other man, mentioned in ver. 14, and asserting the true nature of faith and works. [Omit sou, thy (with τῶν works). Tisch., Alf. Render, without the works, (i. e., which would accompany it.) Alf.] Show me thy faith without thy works—how, if thou canst; that is, thou canst not); and I will show thee my works, of which I know that I cannot be destitute, my faith.
There are two sayings, the former of which speaks of works, the latter of works before faith, and that for each
former refers to Thou hast faith; the latter to, and I
[The ἄριστος, without, gives point to the challenge, sh
Crit.]
19. Thou believest—There is an Anaphora [repetition
beginnings] in the word thou; for this verse also is em
the words, a man will say. [Read διεθνής ὁ Θεός ἄριστος,
est that God is one. Tisch., Alf., etc. The order of
varies much in manuscripts; but in all the readings the
unity of God is the prominent one. This article of faith
an example; and this one is selected for the reason which
Hut.] One God—That fundamental article, which has
tinguished believers from unbelievers, is prominently sta
—The word believe is here used in a very wide sense; to
perceive, and understand, and remember, that there is
one only. And tremble—in fearful expectation of etern
So far is such a faith as that from justifying or saving,
has some efficacy, but in an opposite direction. This, a
the reader’s expectation, has great force.
20. Wilt thou?—A feeling question: vain men are in
ing to know, and take refuge in their ignorance. Vain
ing vain and empty words. [For ἀφθαίρετο, dead, read ἀριστο
Alf.] Without works is dead—This is both illustrated in
the next verse. Dead—Without life and strength to
save.
James recognizes the inward and peculiar power of faith
cedes works, and is distinct from works and from their se
ence upon faith (ver. 22): but hypocrites are ignorant of
readily commending works, of which, nevertheless, they
are destitute. Therefore James argues from their own
and to convince them, he mentions works chiefly, assumi
as their basis the active principle of faith. Nor does J
word ἁμαρτωλος, to be justified, in a different sense from
whose sense righteousness is most intimately connected wi
ver. 14. But that sense is a very pregnant one; so th
ness is co-extensive with sin, with its guilt and corruption
ally, Rom. iii. 20, note); righteousness, denoting that wh
is, is adjudged, and is pronounced, a righteous man; the
whom God is no longer angry because of his guilt, but
and who, in turn, is no longer God’s enemy, but his fr
JAMES II. 23.

comp. Rom. viii. 7, with what precedes and follows. Now both James and Paul apply ἀποκαθιστάνειν, to justify, in the same sense; Paul more restrictively, and James more widely; because Paul usually speaks of the act of justification, which chiefly consists in the remission of sins; whereas James, which is especially to be noted, speaks of the state resulting from the same justification (incorrectly but frequently termed a second justification), when a man continues in the righteousness which is of faith, and advances in that which is of works. Hence Paul, from Gen. xv. 6, cites Abraham as believing; James, from Gen. xxii. 10, as even offering his son, long afterwards. The former simply adduces, It was counted to him; the latter also, He was called friend, which was afterwards added. The former says, God justifies, and justifies the ungodly, and we are justified; the latter simply says, A man is justified. The former mentions faith only, and not works, although they proceed from faith; the latter mentions faith and works. [When he offered—Not had offered, as Eng. ver. Alf.] Upon the altar—He intimates that Abraham's work was altogether in earnest.

22. That—[This is right; not as Eng. Ver., how. Alf.] Here are the two clauses; and if faith be emphasized in the former, and works in the latter, it will make prominent the sense by which the mutual sharing of the parts is expressed. Faith—By faith Abraham offered his son, Heb. xi. 17. Wrought with—Therefore faith has one kind of efficacy and working; works, another: and indeed faith is before works and with them. Works do not animate faith; but faith produces works, and works perfect faith. Was made perfect—He does not say, was made alive. Faith derives from works not its reality, but that before works, but its perfection and attainment of the vine friendship; ver. 23. Comp. John xv. 10. The vigor of faith, which produces works, is increased, aroused, and strengthened by the very act of producing them, just as the natural heat of the body is promoted by the exercise which it stimulates. See 1 John iii. 22. Abraham returned from that sacrifice much more perfect in faith than he had gone to it. Faith itself is perfected, that is, is shown to be true, by works. [Not shown to be true, but completed, developed, and brought to perfection by obedience. Alf.]

23. The Scripture was fulfilled—The sense is here anticipated, for it was fulfilled before it was written: but at what part of Abraham's life was it fulfilled? When he first believed, or afterwards, when he offered his son? At both times; but James especially refers to the time of the offering, since he is speaking of Abraham's state after justification; to which, he was called the friend of God, also re-
fers; but from this he proves justification by works; for expression, justification by faith. And he was called God—This is the second part of the whole verse; for reference to was fulfilled. Abraham had already been before his death; and after his death he was so called by 2 Chron. xx. 7; and by God himself, Is. xli. 8. He is in an active sense, the lover of God, which refers to works; passive sense, loved by God, which refers to justification. Both senses, united by the force of the relatives, are in John xv. 14. [But the sense here is rather God's friend, or God loves. Hul.] In Hebrew it is רָעִים, which, in the Masoretic version, is active in form, but passive in meaning. At least the words in Isaiah are, servant, elect, and friend; and in the Septuagint, whom I loved, as in 2 Chron. xx. 7, it is τω ἡμών. by Thee. On which passage also the Halle reviewers observe Abraham is called by the Arabs as it were by a proper name, that is, the friend of God. So also Judith vii. 22, Abraham was made God's friend, though these words are not in the Greek text.

24. Ye see—So seest thou, ver. 22. [Omit τοιως Alf.] Is justified by works—See ver. 21, note. A ῥημα ἐν ᾿Ιουδαις ᾿Ιουδαις ᾿Ελληνιστικος. Only—Here Scripture has prophetic allusion to these degenerate disciples of Luther, who ever call for justification, and that of Paul, but faith isolated from works.

25. Also—Rahab—After a man, Abraham, the father of a nation, he brings forward a woman (for he addresses men; ch. iv. 4), a Gentile, and dissolute, that no one works from Jews only.

26. For—For, for therefore, as Rom. iii. 28, note. out the spirit—Πνεῦμα often denotes πνοή, the breath of a life; but when opposed to the body, it denotes the spirit life as that sense foreign to this passage. Faith without works is a lifeless body; but living faith does not therefore derive works. It has been already explained, at ver. 21, we mentioned works rather than the peculiar energy of pretenders have the form, but not the power of godliness; Tit. i. 16.
CHAPTER III.

1. Not many—[teachers—Not masters, as Eng. Ver. Alf.] A lightly governed tongue is rare. Ver. 2, all. There should therefore be few teachers. Comp. Rom. xv. 18. In accordance with this principle also, a teacher should not be much given to speaking. Be—Voluntarily. Greater condemnation—Because of more numerous fences. Comp. Wisdom vi. 5. [For we must give an account of all our words. V. G.]

2. Many—In many and various things and ways. All—[We all offend. Eng. Ver. may give a wrong impression; we offend all. All Gr. ἀπαρτες, a strong word; all without exception. Alf., etc.] the apostles do not even except themselves; 1 John i. 8. In word—a single word. Opposed to many things. The tongue does not always answer to the feeling. Offend—This word is properly used of a fault or slip of the tongue. The same—Only. Able to bridle the whole body—The description of a perfect man. The body—that is, the man himself. In antithesis to the tongue, which is a member; ver. 5. Comp. body, ver. 3, 6.

3. [For ἰδοῦ, Behold, read εἰ δὲ, but if. Tisch., Alf. Beng. reads Εἰ, lo, without sufficient authority.] Horses—This is emphatically put first. Mouths— Appropriately said; for the tongue is in the mouth.

4. Even—Gr. xαῖ [Eng. Ver., and]. Not only animals, but even ships. Fierce—There is a twofold resistance: the bulk of the ships, and the force of the winds. With a helm—An elegant simile, applied to the tongue. The phrases, very small and a small member, correspond. The same may be applied to the pen, the tongue’s substitute between the absent. Whithersoever the force applied by the steersman may will—The force moving, and turning, and directing to its place. [But Eng. Ver. conveys the correct idea, whithersoever the governor listeth, or literally, the desire of the steersman may wish. Hut., Alf.] The feeling which moves the tongue corresponds with this. Listeth—That is, wherever he wishes, who commands; for the moving force [see note just above] is under his control.

5. Boasteth great things—Makes great pretensions, both of the past and the future. There is often great importance in what the careless think small. The idea of greatness is also conveyed by the words, world, the course of nature, and hell, ver. 6. Behold—The word behold, used for the third time, is prefixed to the third comparison. [For ἄλθεον, little (fire), read ἵλιξον, how little. Tisch., Alf. (But
The world—[Eng. Ver., a world.] A part of the subject, the addition of the article (as ἡ σφαλοῦσα, that which defiles, follows), showing why the tongue is called fire: namely, because the tongue is an image of man, exciting him throughout. The tongue is often symbolized by man: Ps. cxxxix. 15; Eccles. xii. 2, 4, not only by man: but also the whale, Jonah ii. 3, 6, 7. James 3:22. In figure. The world has its higher and its lower parts: these, in a better point of view, the heaven and the earth; in a worse, earth and hell. And as in the world, heaven or hell bear relation to the earth; so in man, the heart, whose instrument is the tongue, is in relation to the whole body or nature. For with the good and with the wicked, hell, has its veins in the heart: whenever wonders are diffused to the course of nature. We may lead Ps. lxxvii. 18, what this course means. The voice of Thy lightnings lightened the world: for ἐν ἄνω, in heaven, Sept. τροχός, a wheel, as opposed to ἐν καιρῷ, time, world, denotes the celestial or aerial sphere, so here τροχός τῆς τούτος the course (wheel) of nature, as opposed to τῆς τεινηθῆς, hell, or the body, notes the higher parts of the earth, or the entire nature of man, between heaven and hell; and therefore the body with its entire constitution. Comp. ver. 15, from above, earthly, devilish. Ἠπεικύς, the constitution; i. 28; and life; Judith xii. 18. Πέσας τοῖς τῆς γενέσεως μου, all the days since I was born. The metaphor of a round wheel, is very appropriate: for as a wheel is turned very swiftly, so it is with the sphere of heaven, and the tongue of man; and this, being kindled while it revolves, is soon wrapt in flame, so that the fire seems not only to be borne in a circle, but to be a circle. Respecting the flaming wheels of the Divine, see Dan. vii. 9. [Omit obnov, so. Tisch., Alf. So Beng. the tongue is among our members that one which, etc. Alf. There are three comparisons beginning with ἵνεν, idone, idōν 5). The third comparison begins in the middle of ver. 55 how great, etc.; the conclusion begins at the beginning of verse 6. It consists of two declarations, the former of which is: And is 6 is, etc.: the other is, The tongue is among our members, etc. so, would be out of place between them. The explanation since it both inflames and is itself inflamed, etc.; where, by the phor from the universe to man, the wheel, or higher sphere (1
(xxvii. 18), is man's rational nature itself; but hell is the lower part, the heart. The tongue, situated between, is inflamed by the lower parts, and inflames the higher, being itself a world, or orb of iniquity. This is inadmissible. Render, which defileth the whole body, and setteth on fire the orb of the creation, etc. Alf., and nearly so, Hut.] Is—καὶ ἁλλήλως. The same word occurs, ch. iv. 4. Defileth—As fire, or smoke. Setteth on fire, and is set on fire—Since it both inflames and is inflamed. The passive succeeds the active; for he who sins with his tongue, more and more loses power over himself.

7. For—Nothing is more violent than fire. The nature of beasts [Eng. Ver., every kind of beasts]—A circumlocution for beasts. Is med and hath been tamed—Is tamed, in a passive sense: and hath en tamed, in a middle sense. To mankind—Gr. τῷ ἄνθρωπῳ τῷ ἀνθρωπίνῳ [literally, to man's nature]. The dative case denotes the sedience of those things which are tamed. [But the dative is the gent; tamed by the nature of man. Hut.]

8. No man—The antithesis is, of man, ver. 7. Odὔ τίς, no other; scarcely each one himself. [But there is no reference to others. No man can tame his tongue. Hut. For ἀχάρεστος, unruly, read ἀχάρεστον, restless, (fickle). Tisch., Alf.] Unruly—So πῦρ, fire, ver. 6. Full—The nominative, after the parenthesis, compared with ver. 6. Then especially the evil is not to be restrained, when it swells with deadly poison.

9. Therewith—therewith—A very expressive phrase. [For θεόν, God, read Κύριον, the Lord. Tisch., Alf., etc.] After the similitude of God—we have lost God's likeness: there remains however from it indestructible nobleness, which we should reverence both in ourselves and in others. Moreover, we remain men, capable, by the Divine blessing, of being formed again after that likeness, to which man's likeness should conform. They who curse, hinder that effect. Peace has fallen from his father's favor, yet the people recognize him as the king's son.

10. Out of the same mouth proceedeth blessing and cursing—Ps. i. 4. Sept., they blessed with their mouth, but in their heart they cursed. There is no need—[Eng. Ver., ought not]—That is, it is by means becoming. These things so—These good things, with the evil so mixed with them. [Wrong. These things themselves; so, in form or manner. Hut.]

11. A fountain—The heart resembles this. Opening—[Eng. Ver., face]—The mouth resembles this.

12. Can?—He now prepares to pass from the mouth to the heart. He had said of the former, There is no need; he says of the latter,
It is impossible. [The true reading is, ὄψε ἄλαξον ἄδωρ, nor can salt (water) bring forth sweet water. This, Nearly so, Beng.] The apostle had said, in ver. 11, the notion that two contraries proceed from one source; he now says nothing can proceed from any source, unless it be of the Salt, in the nominative case, has a substantival force, a sweet and bitter. Hesychius, ἄλαξη, ἡ ἄδλασσα, the sea ἄλαξον, salt, has a wider meaning, a salt lake or spring water. Ὀντωκ, so, is used before the word salt, because the tude, already set forth in ver. 11, becomes more exact, here the very conclusion which is to be added immediately, the figure.

13. Who?—All wish to appear wise; all are not so. show—By deed, rather than by words. A good conversation, opposite is found in ver. 16. This good conversation, scribed, ver. 17, 18; comp. 1 Pet. ii. 12. With meekness—In meekness, with which true wisdom is connected.

14. Bitter emulation—[Not as Eng. Ver., envying]—A lation is not condemned, nor kindly indignation, provided faithfulness and love. Not—They boast and lie again, who, when they have bitter emulation, still profess them selves have wisdom.

15. [Render, This wisdom is not (one) descending from earthly, etc. Alf., Hut. From above—Ch. i. 17. V. —Not heavenly, descending from the Father. Sensual, from the Holy Spirit. Comp. animal, 1 Cor. ii. This is a mean between earthly and devilish. Devilish—devils have, ii. 19; not that which Christ gives.

16. There confusion—Opposed to peace, ver. 17. The of that wisdom is known by the effect. James disdain fruit. Comp. ver. 17 and 18. Every evil work—The is plain, if the sentence is thus stated: Every work aris source is evil. The antithesis is, full of mercy and of go

17. First pure—Pure from earthly, animal, and de ments. A kind of anticipation. Being about to comm first removes that unholy peace with the world, which cements everything it meets: i. 27, at the end, and iv. 4. Thus also, cleanse your hands, etc.; iv. 8; 1 Pet. i. 2. —The whole; the parts follow. Gentle—Lenient, not where a neighbor’s duties are in question. Easy to be Tractable, not morose, where a neighbor’s fault is in qu of mercy—Where the question concerns a neighbor’s m
fruits—Two more distinguished fruits follow worthy of special commendation to those whom he addresses: not judging and without presence. Not judging—Gr. ἀδικίας. It does not make a distinction where it is unnecessary; for instance, between the great and the humble. It embraces all good and just things; it rejects all evil things. It acts impartially, not harshly esteeming one above others. Thus Beng. gives much the same sense as Eng. Ver., without partiality. But the true sense seems to be, without doubting, free from every kind of duplicity and uncertainty. Htt., Alf. etc. Omit xai, and. Tisch., Alf.] Without pretence—[Eng. Ver., hypocrisy]—Removed from pretence and flattery, which is exercised directly towards the powerful, indirectly towards the humble, by harshness.

18. The fruit of righteousness—in peace—So Heb. xii. 11, note. The fruit of righteousness is most abundant; although that fruitfulness does not appear at the very beginning. Righteousness is peaceable; peace is fruitful. Is sown in peace—The expression, is sown, coords with fruit. Peace is described, ver. 17. On the sowing and he righteous, see Ps. xc. 11, in the Hebrew. For [Eng. Ver. correctly, of or by] them that make peace—The dative of advantage, with limiting force. See the opposite, iv. 1, 2. ἱστειν σιρίνην, to put forth peace; as ποιησεν δῷα, to send forth water, ver. 12.

CHAPTER IV.

1. Whence?—James hints that many often seek the causes of contentions, though they are evident. Wars and fightings—Opposed to peace, of which he treats in ch. iii. Fighting is the prosecution of war. Ye fight and war follows presently in ver. 2. An inverted Chiasmus [cross reference. Read xai πόλεμος μάχης, and whence (are) fightings. Tisch., Alf., etc.] Hence—Referring to pleasures, expressly mentioned ver. 3, and implied in ch. iii. That war—The same word occurs, 1 Pet. ii. 11. In your members—The body is the first seat of war; thence follows the war of man with man, of king with king, of nation with nation.

2. Ye lust—A kind of Anaphora [repetition of words in beginnings], intensifying the sentiment. Ye desire, with longing for an object:
ye kill and envy, man with man; ye fight and war, many are

Ye kill and envy—[Eng. Ver., desire to have]—Ye kill thyself

and envy. One sentiment is expressed by two words. The verb occurs, ch. v. 6. He who covets any object, desires to have it of the former possessor. He mentions murderers, as in v. 3. 

Thus, φοβαίρειν, do ye not wish? for, Genesis lixi. 3, Sept. And the tenor of the whole Epistle of Habakkuk closely resembles the whole of this Psalm. See notes at v. 14, i. 3, iii. 10. See also Ps. x. 8. [Omit δὲ, yet. Tisch.]

Because—This is connected with the threefold clause, one does not; and ye cannot obtain; yet ye have not. Ye ask why, he answers, as if to say, ye are lustful, the murderer, and the contentious man, cannot pray. 3. Receive not—He does not here say, ye have not. The two receive are relative terms. Ye ask—Now he refutes other arguments to appear somewhat better.

4. [Omit μορφόν ται, adultery and. Tisch., Alf., etc., and is only used; for the Lord is husband of every soul. Alf.] Ye adulterers and adulteresses—Men and women in such a war, and break their promise to God. The full way of the world—The way of the world is pleasure, ver. 3. John ii. 15. ἡ ζωὴ ἡ αἰώνιος, and φιλία, friendship, and φίλος, friendship, and ὁ πίας, pleasure, and οἱ πίπτοντες, who are fallen. Whosoever therefore—In this second sentence, something is added to the former, by introducing σουμφονεῖν, will, and κατακλείσει, renders himself.

5. [The best explanation of this verse is given by Alford, Do ye think that the Scripture saith in vain, the scripture (God) placed in us (when the Spirit descended) jealously for his own? The emphasis is on jealously desireth, and that to Deut. xxxii., where Jehovah's love and jealousy are described. In vain—Without effect, so that it in no case concerns guilt or salvation. Whatever the Scripture says in vain, We should reverence every word. Saith—Gr. λέγει, the formal statement]. Not λαλεῖ, speaks as in conversation, what follows. Against envy—[Quite wrong. See above.] The noun does not occur in the Sept., nor does James seem to make so great a change here, since in ver. 6, he quotes passage exactly. Hence we may infer, that the quoted text from the New Testament Scriptures; for the New Testaments, as well as the Old, are reckoned in the Scriptures. 16. Some refer it to Gen. vi. 5, 3; or to Num. xii. 29; xxi. 10; or to some lost book. But the words of James
semble Gal. v. 17, and following verses; where ἐγαίνω, envying, are placed among the works of the flesh, and the spirit is said to have desires contrary to the flesh, and they who are led by this spirit, are not under the law, but under grace. But this passage agrees especially with 1 Pet. ii. 1, 2, 5. Laying aside—envyings, desire the milk of the word—a spiritual house. And what follows here, He giveth more grace, agrees with that, the Lord is gracious, ver. 3. He who has this passage of Peter well impressed on his mind, will readily recognize James’ reference to it. Nor does the chronological order of the epistles interfere. Thus James not only concurs with Peter, but also with Paul. Envy—The friendship of the world necessarily produces envy: the Spirit, which has taken up his dwelling in us, does not bear envy. The Spirit—The Spirit of grace and love. In—New Testament sons.

6. Greater—[Eng. Ver., more]—So much the greater the farther we depart from envy. [Nay, but the more grace, because of this jealous desire. Alf., Hut., etc.] He giveth—God. It saith—The Scripture [but Eng. Ver., He saith, God], ver. 5. James confirms Solomon’s authority, and quotes him appropriately, in dissuading us from the hindrances to wisdom. God—grace—Prov. iii. 34. Sept. has Ἐξοικείων, Lord—the rest in the same words. James altogether agrees with Peter: see 1 Pet. v. 5. The proud—Pride is the mother of envy, on which see ver. 5. The Hebrew is כער, scoffers, such are they who think that Scripture speaks in vain. Resisteth—In the Hebrew כער, he will laugh at. The humble are of such a spirit, that God possibly need not any one’s service, they would afford it; but the proud strive to resist him, as Pharaoh did: therefore he repays each according to their deserts. He resists the proud, but he gives grace to the lowly. Grace—He, to whom God gives grace, forgets all envy.

7. Submit yourselves therefore to God—Ps. lxii. 5. Sept., but, my soul, submit thyself to God. This submit yourselves agrees with the why, ver. 6; and after an explanation of this submission is inserted, it is concluded in ver. 10: comp. 1 Pet. v. 6. Resist—from you—the opposite follows, Draw nigh—to you. Comp. resist, 1 Pet. v. 9. The devil—Who is proud, and tempts men by pride especially; the enemy, under whom pride and envy serve in the world. Will flee—Or rather shall flee; a divine promise, not a mere prediction. Alf.] is overcome. A joyful word, 1 John v. 18.

8. Draw nigh—The devil’s flight is followed, in the order of nature rather than of time, by an approach to God, in holy prayer, ver. 7. He will draw nigh—As propitious. A most joyous word.
Cleanse—That you may put to flight the devil. Purify yourself, may approach God, having laid aside your adulterous thoughts; be double-minded—Who give yourselves both to God and the world; and in the verse 4. The form of address varies in this Epistle; and in some places they are styled holy brethren, at another, sinners, at another, the elect. The double-minded man errs in heart; the sinner, in deed; the elect, likewise.

9. Be afflicted—That ye may be weaned and estranged from the world. This is a blessed affliction. He does not here refer to the good ch. v. 1. [To falling of countenance—(Eng. Ver., AS.: The same phrase as the German Kopfhängen, hang. h. Comp. 1 Kings xxi. 29; Is. lviii. 5; Mic. vi. 8. They make others on this ground, are generally such as need especial to fall the countenance. V. G.]

11. Speak not evil—He now notices other excesses of the evil soul; having in ch. iii. spoken of the rest, and in the opening of ch. iv., of confusion. [For (the first) xai, and, read συν, with A. and B. His brother—[The second time]. The article does not appear, though not with δεκτος, brother. Fraternal equality is implied; evil-speaking, but more by judging. Judge the law—just as if the law itself could not perform that duty, a man pounces upon. But if—if you judge, you are a figure Ploce [repetition of a word to express an attribute. Judge the law—After this passage, the Law is not expressly named in the New Testament, since it does not occur in the Epistles of John, and Jude, or in the Apocalypse.

12. Lawgiver—There is one, namely, the Lawgiver, who is able, etc. [Add xai πρετέρης, and judge. Tisch., Alf.] Who is able—It is not ours to judge, especially since we are not able to execute. To save—Ps. lxii. 1: for from him is my help. Drill the same psalm, ver. 8, 7, 8. Scripture often inverts the words: to kill and to make alive, to wound and to heal, to sadness and to comfort. Who—A feeble person. For another, read ρω πλησίον, thy neighbor. Tisch., Alf.]

13. Come now—The interjection, to call attention, or that say—Plainly, ye who boast: ver. 16. [For ἡ, and. Tisch., Alf. So Beng.] To-day and to-morrow—To-morrow, the same, or another says, to-morrow, as suits him; but he had a free choice. We will go, etc.—The subjunctive mood is expressive of feeling, and suggests urgent reasons for the a—This is put for a proper name. And—The repetition presses the caprice of a self-secure mind. Spend one
strong and vivid than Eng. Ver., continue there a year. Al.} They thus speak, as though they would soon after deliberate also respecting years to come.

14. Ye know not—Prov. iii. 28. Life—On which to-morrow's action depends. A vapor—Gr. ἀτμίς. A diminutive. For—from the question the particle is repeated in the answer: this gives force. For ἐστιν, it is, read ἐστε, ye are. Tisch., Al.

15. For that ye ought to say—Referring to ye that say, ver. 13. An Imperative is here implied, rather say thus. And—If the Lord will, we shall both live and act. We shall both live is part of the conclusion; for, if it were part of the condition, and would not be placed before we shall act. The boasting man speaks as though he had in his own power, (1.) the particular kind of action, (2.) the action, and (3.) life; whereas (1.) the life of men, (2.) action, and (3.) the kind of action, depend entirely on the Lord's will. We shall live, etc.—Gr. ἔστωμεν—Subjunctive; giving a modest tone to the discourse. [But Tisch., Al., etc., read the simple future.]

16. Ye rejoice in your boastings—Their arrogance is expressed in we will go—we will get gain; their boasting is implied in their presuming upon the time. Evil—The opposite is good, ver. 17.

17. To him that knoweth—A brief conclusion, leaving the haughty to themselves. Not—A sin of omission. [Not merely; but the doing the opposite, evil. Hut., Al.]

CHAPTER V.

1. Ye rich men—[Who have neglected the enjoyment of your riches in doing good, ver. 2, 3. V. G.] In the prophetic writings, foreign nations are often apostrophized, although the prophecy would not come to them, but to the Jews. Under the same figure, the apostle speaks of the rich, though he writes, not so much to the rich themselves, who are without faith, as to the saints, that they may patiently bear the violence of the rich, ver. 7. Miseries—This was written a few years before the siege of Jerusalem. That shall come upon you—Unexpectedly and swiftly.

2. Are corrupted—The avarice of the rich is set forth. [Rather,
the future judgment is prophetically set forth as present. 

Moth-eaten—Job xiii. 28, a garment that is moth-eaten.

3. The rust of them—Synecdoche [use of a part for the whole].
Even the rust of their riches and garments will testify to an age in which their means were so held, that they proved lay idle, without interest. To you—Against you. 

But wrongly. It is a testimony to you, i.e., a token that befall yourselves. Hut., Alf.] Shall eat—With death. 

—Gr. σφοξης. While yet alive: he does not say ψηφισμα, fire—A proverb, respecting swift and total consumption, the rusting before was slow and partial. In the last Eng. Ver., for the last days.] Men are wont to lay up the future: you have collected it too late: you will not. The same phrase occurs, 2 Tim. iii. 1, note. The apostle foretells the Lord's coming for the terror of the wicked; in which the comfort of the holy.

4. Who have reaped—It is remarkable, that the variety of injustice exists, Job xxii. 6-9, xxiv. 2-13, that committed in harvest should be alone specified. 

Cries/A cry ascends to heaven respecting those on account of which men are silent, [or those whose escape is] that they may not expiate them in this world, V. G. and injustice. [At present, owing to the want of ecclesiastical discipline, the whole life and conversation of all so called constitutes almost one crying sin. In which respect, the wicked are in fault, but also those who, in the discharge of their duties, are too cold and inert. V. G.] Both the rich and the laborers utter that cry. A double cry. Are antecedent for the consequent. That is, Now the Avenger.

5. Ye have lived in pleasure—With specious delights, that very hire. On the earth—Now to be laid waste.

With luxury, sordid and mad, and wasting yourselves. produces wantonness: and wantonness is akin to slaughter. Scribes together the pleasure and the cruelty of the rich. Gradation. [Omit ως, as. Tisch., Alf.] As in a day. 

An adage. The slaughter, not of the rich, but of oxen etc., for banquets is here meant.

6. Ye have condemned, ye have killed—The omission of ye expresses haste. The Just—A distributive number is admissible, denoting any just person, to get each into their power; but especially Christ him.
JAMES V. 11.

1. Acts iii. 14, who was slain by Jews and Gentiles; and afterwards James, the writer of this Epistle, who was surnamed by the Hebrews the Just, whose murder is here divinely foretold. The present tense is suitable, He doth not resist you; by which clause, following without a conjunction, it is likewise intimated that by the very patience of the Just One the wicked goad themselves to slaughter. Comp. Wisdom ii. 10-20.


8. The coming—Which will also bear precious fruit. Draweth nigh—The apostles said this truly: although those times intervene which are spoken of, 2 Thess. ii., and in the Apocalypse. Comp. the note, Acts ii. 39.

9. Do not groan—[Eng. Ver., not so well, grudge]. Through impiety. Lest ye be condemned—At the Judge's coming. Groans jure, both those by whom, and those against whom, they are uttered. The Judge—that is, Christ, whose office they, who unbecomingly groan, usurp, and anticipate the time of judgment. The doors [Eng. Ver., door]. A very close approach: Matt. xxiv. 33.

andeth—Always hearing everything.

10. [Omit \( \mu\text{ou}, \) my. Tisch., Alf.] Suffering affliction—Lest you should think that something strange has befallen you. The word \( \text{xoxâthi}, \) is afflicted, occurs, ver. 13. The prophets—Who were peculiarly persecuted in their time, and therefore blessed: Matt. v. 11. Have spoken—How great was the world's violence, and the patient endurance of the prophets, is here intimated. In the name—the obedience of the prophets in praising the Lord's name is intended: \( \text{év, in}, \) is understood, as at Matt. vii. 22; Lev. xix. 12, Sept.

11. Which endure—Above those who have lived luxuriously. Patience—James returns to his starting point: comp. ch. i. 3, note. or, Sept., \( \text{tónuviph}, \) patience, in Job xiv. 19. It here indicates constancy attaining the desired object. The end of the Lord—Which the Lord gave Job. Ye have seen—[But the true reading is \( \text{idere}, \) imperative; see (the end, etc). Tisch., Alf., i. e., do not limit your attention to Job's suffering, but see the end God gave him. Alfb.] There is the same use of the word, respecting a transaction long past,
Heb. iii. 19. *Patience and its end agree, ch. i. 4; James is not silent as to the end of Job's patience.*

Ver., *that.* This depends upon the words just preceding the continued sentence. *Patience is twice mentioned, so is that.* Sir. ii. 11, *full of compassion and offering and very pitiful.* [Omit ὁ Κύριος, the Lord. Read, That he is, etc.] Very pitiful—He does not say beyond his strength. *Of tender mercy—He merciful issue.* Chiasmus [cross reference]: οἰκτιρμοῦ, mercy yield, denotes a tender affection even without reference to misery, as David says to the Lord, ἐρωμαι, I will love thee.

12. *Swear not—For instance, through impatience, with use of the tongue in adversity is contrasted in ver. heavenly—Matt. v. 34 and 35. Let your yea be yea—
the same in word as it is in deed. [But the requirement is truthfulness but simplicity. Let your yea be a simple etc.; as Matt. v. 37. Hut. Read ὅποι ξίσω, under just. Alph. So Beng.] Comp. ver. 9.

13. *Let him pray; let him sing psalms—It is allowed psalms in adversity, and to pray in prosperity: but the mind is usually less able to bear the singing of psalms should rather be done which the mind endures. They in public, in an assembly of believers; as the antithetical him call for, said of the sick: ver. 14.

14. *The elders—For while they pray, it is much the whole Church should pray. Anointing him with oil had committed to the apostles, Mark vi. 13, was after in the Church, even after the apostle's times: and the mark simply, conspicuous, and salutary, continuous and any other. And Ephraim Syrus has a remarkable the discharging thy office, thou anointest the sick with oil. to have been given by God, that it might always remain as a specimen of the other gifts: just as the portion tokened the ancient miracle. James clearly assigns of this oil to the presbyters, who were the ordinary was the highest Medical Order in the Church, as in have its highest Judicial Order. O happy simplicity lost through unbelief. For since the Latin Church unction, and the Greek its εἰναιλαο, consecration of lent to extreme unction,] from the force of experience, much less efficacy in restoring health to this mystery, as they term it, than James does to the apostolic us
very forcibly says against Duræus, *Let them use oil, who are able by their prayers to obtain recovery for the sick: let those who cannot do so, abstain from the empty sign.* For the only design of that anointing originally was miraculous healing; failing in which, it is not an empty sign. But the laying on of hands is also a holy outward rite, although it does not by the act confer the Holy Spirit. Nor not even originally was it always used with this design alone. *This is certainly not less connected with the verb, let them pray, than with the participle, anointing; whence there follows the prayer faith.* The Lord—Jesus Christ.

15. The prayer of faith—[He does not say the oil. V. G.] When a number of believers pray, the whole power of faith is diffused and excised through the whole body of the Church. James would have explained of injustice, were any one to say, that he attributed the mission of sins to works. And if—A man may be sick, even though he has not committed sins. *It shall be forgiven him—Their* permission.

16. Confess—The sick man, and whoever has offended, is ordered confess: the injured party, to pray. Those things are to be confessed which especially burden the conscience: he to whom the confession is made, knows better how he should pray, and is more used to prayer. [But the direction is general; and refers not only to wrongs done towards others. Htt., Alf.] One to another—Confession may be made to any one who can pray. *That ye may be healed—Diseases therefore prevailed. Much—Even to the restoration of health. Availeth—Even for another. Of a righteous man—Who is himself involved in no fall into sin. Effectual—Efficacy is owned by a favorable hearing: by this prayer avails. There are therefore three things: (1.) efficacy of prayer; (2.) a favorable hearing; (3.) the availing. This follows at length from the two former. The first is inward in the mind of him who prays: the third produces an outward effect.

17. Elia—The whole effect of prayer is supernatural, and so far miraculous, though it does not appear so outwardly. Subject to like visions—The same word occurs, Acts xiv. 15: having the same visions, the same mental and bodily affections, under which such excity did not seem possible. *He prayed earnestly—While the idol of Baal flourished, he only prayed earnestly: using no other instrumentality to accomplish this result. The Hebrew phrase itself, which a verb is joined with a substantive or a quasi-substantive, daves denotes something vehement: for instance, *dying thou shalt* shalt so die, that it may deserve to be called death.
18. He prayed again—After the idolatry was absorbed in prayer is described, 1 Kings xviii. 42. And so. Her—Though a little before it could not be sought, he is now to seek your salvation; let every one seek his nearest END. Comp. Heb. xiii. 22. Any—one—Every one should seek every one. Do err—Through sin. One—Whoever shall be his gain. An appropriate ending of the LESSON.

20. Let him know—Both the one who converts, and the one who is converted, that they may obey. Shall save—The Future: it shall hereafter be done. Shall hide—Impelled by that very love, through sin, when in error; 1 Pet. iv. 8, note. A multitude of sins which the person in error had either committed, known to him who converts him, or was about to commit, or sins which either had been committed, or might be committed, by the converters of others. V. G. But the sins of the converted man; covered by bringing forth the fruits of grace, where all sin, past and to come, is done away and not a letter.
ANNOTATIONS

ON THE

FIRST EPISTLE OF PETER.

CHAPTER I.

1. Peter—There is a wonderful weight and liveliness in Peter's style, which most agreeably holds the reader. The design of each epistle is, to stir up by way of remembrance the pure mind of believers, 2 Pet. iii. 1, and to guard them not only against error, but even against doubt, ch. v. 12. This he does by reminding them of that gospel grace, anointed with which believers are aroused to bring forth the fruits of faith, hope, love, and patience, in every duty and affliction. The first Epistle contains three parts.

I. THE INSCRIPTION, ch. i. 1, 2.

II. THE STIRRING UP OF A PURE FEELING. He arouses the elect—

(a.) As those Born again of God. Here he mentions both GOD'S benefits towards believers, and the duties of believers towards God; and he interweaves these one with another, by three powerful motives, to which weight is added from the mystery of CHRIST.

(A.) God has regenerated us to a lively HOPE, to an inheritance of glory and salvation, ver. 3–12.

Therefore HOPE to the end, 18.

(725)
(B.) As obedient sons, bring forth with the only Father the fruit of FAITH.
(C.) Being PURIFIED by the Spirit, a PURE heart, without fault.

(b.) As strangers in the world, he calls them ABSTAIN from fleshly lusts, very well to maintain—

(A.) A good CONVERSATION, very well

(1) In particular,
   2. Servants, after the example, 18–25.
   3. Wives, iii. 1–6;

(2) In general, all, 8–15.

(B.) A good PROFESSION:
   1. By vindication of the faith, with- ning evil company, 15–22.
      (Christ's whole course, from the final judgment, gives this part).
   2. By their virtues, and a good use of their gifts, 7–11.

(c.) As fellow-partakers of future glory, let them to SUSTAIN adversity. Let this—

   1. In general, as a Christian, 12–11.
   2. In his own particular condition, (The title ἀγαπητοί, beloved, tv separates the second part from 11, and the third from the first. The state even of the elders is burdensome state in this life, and be a salutary looking forward to glory, v. 1–4; and submit yo also introduces suffering and some withstanding; and this seems the reason why the apostle separate conditions, v. 1–11, from the mentions, ii. 12, etc.

III. THE CONCLUSION, 12–14.
Elec—[Literally, to the elect strangers of the dispersion. So Alf.] In heaven; elect from the whole people, from mankind. Comp. this and ver. 5, with Matt. xxiv. 24. Strangers—On the earth, [with reference to their heavenly country. V. G.] Scattered throughout Pontus—He addresses the dispersed Jews, James i. 1; although he afterwards addresses the Gentile believers, mixed with them, ch. ii. 10, note, iv. 3. He mentions five provinces in the order in which they occurred to him, writing from the East: ch. v. 13. Cappadocia, Pontus, and Asia, is the order in Acts ii. 9. Peter’s Epistles were formerly placed before those of John, James, and Jude; and hence all of them appear to have been called Catholic (General) Epistles, because that title especially suits the first. It is not clear whether Peter first sent this Epistle into Pontus, or to Jerusalem, where the Jews collected.

2. According to the foreknowledge—Construe with elect. Foreknowledge is also mentioned, ver. 20. It includes also good-will and love. Of God—The mystery of the Trinity, and the economy of our salvation, are here intimated, constituting indeed the sum of the Epistle. [He treats of the Father in v. 3, 15, 17, 21, 23; of Christ in v. 8, 7, 11, 13, 19, ii. 3; of the Spirit, in v. 11, 12, 22. V. G.] Father—Even our Father. In sanctification of the Spirit—[Eng. Ver., through]—2 Thess. ii. 13, note. Unto obedience—Obedience rendered through faith is meant; ver. 22, note. Paul doubtless joins, in v. 22, sanctification of the Spirit and faith. Observe also the particles, κατά, according to, εἰς, εἰς, εἰς, unto, by which the relation of the three cardinal benefits to election, and their mutual order, is indicated. Comp. Apocalypse i. 4, 5, 6. And sprinkling—The obedient are sprinkled to the remission of their sins; 1 John i. 7. But here the sprinkling is passive, where the sprinkling is obediently received. On obedience, see again, ver. 14; on the blood of sprinkling, ver. 19. Be multiplied—Still further. The same word occurs, 2 Pet. i. 2. So Dan. vi. 25, peace be multiplied unto you.

3. Blessed—The sentiment is, God has regenerated us. A thanksgiving is added. Father—The whole of this Epistle closely agrees with the Lord’s prayer, and especially with its earlier clauses. Compare the sentiments in their proper order.

Father; Ch. i. 3, 14, 17, 23, ii. 2.
Our; i. 4, at the end.
In heaven; The same.
Hallowed be thy name. i. 15, 16, iii. 15.
Thy kingdom come. ii. 9.
Thy will be done. ii. 15, iii. 17, iv. 2.
Daily bread. v. 7.
Forgiveness of sins. iv. 8, 1.
Temptation. iv. 12.
Deliverance. iv. 18.

And Peter often refers expressly to prayer itself, or to his according to his mercy.—We had been wretched; E.E.
Hath begotten us again—Ver. 23, ii. 2. [From this point Peter recounts what GOD has done for our benefit; and saving provision, he draws most effective admonitions to to sanctification and fear in believing, 14–21; to love, most sweetly introducing now and then doctrine concerning
V. G.] Unto—A remarkable Anaphora [repetition in to hope, to an inheritance, to salvation. To a lively hope is a heavenly inheritance, ver. 4; [rather, hope itself
Hut.] and it is termed lively, because it springs up in resurrection. Peter frequently uses the epithet living, he mentions hope, ver. 13, 21, iii. 5, 15. Comp. the expression next verse. To hope, moreover, he joins faith and love, 22. By the resurrection—This depends on living. C. [That is, Beng. understands, a hope that lives through the etc. But it is better, as Eng. Ver., to connect with hatel; Alf., Hut.]

4. An inheritance—Sons, regenerated, are heirs. On time also, see ch. iii. 7, 9. Incorruptible—For it is a endurance. Undeveloped—For no impure person, however close joint-heir. That fadeth not away—For the heirs them are subject to decay, they do not die. Peter delights to use synonymous words; ver. 7, 8, 19, v. 10. Kept—From the Comp. ver. 10. The same word occurs, John xvii. 12; John ii. 10. In heaven—in the power of God. For you now alive.

5. By the power of God—He himself does, and will ch. v. 10. Comp. 2 Pet. i. 3, [1 Thess. v. 24; Matt. xiv.] out this protection, how could we remain steadfast in the adversary? 1 Pet. v. 8. V. G.] No one can pres ently, how he may wish to reach the goal. God’s power against our enemies; the Lord’s long-suffering, against Pet. iii. 15. The apostles themselves exemplify this.
—The inheritance is kept; the heirs are guarded. Not be wanting to them, nor they to it. A remarkable co
1 Peter I. 10. 729

curs, 2 Pet. iii. 17. Through faith—By faith salvation is both received and kept. Ready to be revealed—The revelation occurs at the last day: the preparations for it were begun when Christ came. To be revealed—A common word in this Epistle: ver. 7, 12, 13, iv. 18, v. 1. In the last time—Peter considers the whole of the time, from the beginning of the New Testament to the glorious coming of Christ, as one time, and that short, compared with the Old Testament times. [But last is absolute here: the last day. Alf.] Comp. note on Acts i. 11. Therefore construe in with ready [but Eng. Ver. with revealed].

6. Ye rejoice—The present, ver. 8. Augustine, imperative, rejoice ye. Comp. James i. 2. For a little time—[Eng. Ver., for a season]—This is said of the whole Church, ch. v. 10. Comp. iv. 7. Since it is needful—[Eng. Ver., correctly, if need be, that is, if God so order. Hut., Alf.] If affirms: so in ver. 17.

7. The trial—That is, your faith, thus tried; for it is compared with gold. Much more precious—An epithet of the subject. [Than gold—Not than of gold, as Eng. Ver. The gold itself is the precious thing compared. Alf.] Which perisheth—Gold perishes with the world, ver. 18; nor will it then profit any one. The same particle occurs, John vi. 27. But which is tried, etc. [Eng. Ver., though it be tried]—Faith is compared with gold, not with reference to the perishing of gold, but to its trial by fire. May be found—For it does not now appear; but it will appear when other things shall perish. Praise—In words. [Transpose to read, glory and honor. Tisch., Alf.] Honor—In deeds. Glory—In the judgment. At the revelation—Gr. ἀποκάλυψις [Eng. Ver., appearing]—Ver. 13.

8. Having not known—[Eng. Ver., better, seen]. Ye love—Ye love, although ye know him not in person. A paradox: for usually knowledge produces love. This is said of love: Peter afterwards asserts the same of faith. Whom and in whom: the absence of the copula resembles Anaphora [repetition in beginnings]. In whom—In and now properly belong to believing. Though ye see not—The present: that is, although you see him not yet in glory. The apostles, who had seen him themselves, thought that their faith was not so great as that of others. Unspeakable—Even now: 1 Cor. ii. 9. And full of glory—This joy is glorified in itself, and glorified by witness. Comp. ver. 10. Otherwise it is unspeakable.

9. Receiving—Now, at present. [Tisch. omits ἐμω, your, (not Alf.)] Of faith—Ver. 8. Souls—The soul especially is saved; the body shares in the resurrection.

10. Of which salvation—The foretelling and eagerness of the pro-
phets are strong arguments for the truth. **Inquired diligently**—There is great emphasis in the two compounds τέω, to seek out, to attain by seeking: ἐξερευνάω, to search, to attain by searching. The simple word ἐρευνάω, occurs in ver. 11. What they attained by inquiring and expressed and defined in ver. 12. Ἐρευνάω, search, the first and principal searching respecting Christ hisquired and searched diligently, to a further searching Christians. **Prophets**—[Not the prophets, as Eng. Ver. ver. 12. Alf., etc.] With other righteous men: Matt. viii. 56. The omission of the article gives majesty to it, often in German [and English]: for it tends to divert attention from the special consideration of individuals to self. So ver. 12, angels. A gradation. **Unto you**—this age. **Grace**—New Testament grace, ver. 13. Tit. v. 12. Comp. John i. 17.

11. **What, or what manner of**—The disjunctive part, the great eagerness of the prophets: as to whether that to happen in their time or afterwards: ver. 12. **What** time absolutely, an era so to speak marked by its own **what manner of** refers to time to be known from various ix. 2. **The Spirit of Christ**—Testifying of Christ; —[Rather, as Hut., the Spirit of Christ, as being the sam dwelt in Him; and as He, the Word, is the revealer.] —Hence salvation. **The sufferings of Christ**—The suf pen to Christ. **That should follow**—After these suffer —[Eng. Ver., glory]—In the plural. The glory of his the glory of his ascension; the glory of the last jud; the kingdom of heaven.

12. **Unto whom**—Searching. **Not unto themselves** 17; Ps. cii. 19; Dan. xii. 13. [For ἅμα, us, read ἅμι Alf.] Us—the times defined by the seventy weeks of Da tend to the time of Christ's appearance on earth, and then living: this is the force of unto us. And these were an end during Peter's time. **Those things**—[Eng. Ver. Those things for prophets is understood with minister from the answering clause, not to themselves. Compare minister, with an accusative, ch. iv. 10. **A, which, a which, refer to ainà, these.** Now—Or, as in Latin, [Eng. Ver., with.] The Evangelists were infallible with heaven—that is, from God. **Desire**—It was not so some angels: at least, not to all.—A well-regulated curiosi
not only in prophets, ver. 10, but also in angels. Angels—The revelation from heaven gathers weight. Prophets, and righteous men, and kings, desired to see and hear what Christ spake and did, Matt. xiii.: angels desire to look into that which the Comforter teaches concerning Christ. To look into—It became known to us by hearing, to angels by sight, which is greater: 1 Tim. iii. 16. And yet it concerns us more nearly: it is for angels παραξύνεται, to take a side glance at; note the force of παρά, beside.

13. Wherefore—An exhortation is now drawn from what has been said. Gird up—To collect the strength. Comp. to stir up, 2 Pet. i. 13. The loins—A similar phrase occurs, Job xxxviii. 3. Sober—Ch. v. 8. Hope perfectly—Gr. τελείως, i. e. [Eng. Ver., incorrectly, to the end], have that hope which may grasp the proposed end, ver. 9. [Rather, hope perfectly without doubt or dejection, with full devotion of soul. De W., Alf.] Hope is repeated from ver. 3. Which is being brought—[Better than Eng. Ver., is to be brought]. Which is afforded and displayed. The same word is used, Heb. ix. 16. Grace is given to us in perfection, and with that our hope should perfectly correspond. They are correlatives. At the revelation—The revelation is one which occurs throughout the New Testament period, embracing both comings of Christ: Tit. ii. 11, 13. [But this refers to His second coming. Huf., Alf.]

14. Children—See ver. 17, at the beginning. Obedient—[Gr. children of obedience, comp. Eph. v. 6, etc. Alf.] Obedience is paid either to the Divine truth, ver. 22, or to the Divine command. The latter is the fruit of faith; the former is faith itself. Therefore Peter expressly arouses them to hope in ver. 3, etc., (using the word hope itself, ver. 3, 18); to faith in ver. 14, etc., (using the word faith twice in ver. 21); to love, ver. 22, but in such a manner that he mingles faith with hope, in ver. 7, etc.; and again hope with faith, ver. 21, and faith with love, ver. 22, ch. ii. 6, 7. In your ignorance—Their former state, even as Jews, before their calling.

15. As—The highest example. Which hath called you—Peter often cites this calling, ch. ii. 9, 21, iii. 9, v. 10; 2 Pet. i. 3, 10. In conversation—Ver. 17, 18.

16. [For ἐγενόσθαι, be, read έγενόσθε, ye shall be. Tisch. Alf.]

17. Ye call on—[Render, call on as Father him who, etc. Alf.] And are called by his name. Without respect of persons—Whether one be a Hebrew or a Greek. Without respect of persons—In fear—Comp. 2 Chron. xix. 7. Work—The singular. The work of one man is one, whether it be good or evil. In fear—Fear is joined to hope, both flowing from the same source. Fear prevents our falling
away from hope. Of sojourning—He calls them strangers, they are in the world, ch. ii. 11; not however without a reason, the dispersion in Asia, ver. 1.

18. Not with corruptible things—Ver. 23. Vain—A thing of life, which leaves no fruit, when the time has passed. Received from your fathers—But one Father is to be imitated. There is the same antithesis, Matt. xxiii. 9. In religion willingly keep to their father's footsteps, and the Jews in this.

19. Precious—Christ's blood is incorruptible, ver. 19. Explaining the reason for using the word precious. With Jesus Christ had in himself no taint. Without spot—Not to contract any stain from without.

20. Was fore-ordained—Acts ii. 28. Before—There is good pleasure is fulfilled in Christ. But manifest—The power was in God alone. [Read ἐν ἑαυτῷ τῶν γρόνων, at the times. Tisch., Alf.] Times, viz. of the world.

21. By him—By Christ, in whose resurrection is the power of faith and hope. [Believe—By the power of regeneration. V. G.] Your faith and hope—These two are joined, and yet they differ with respect to the present article. [Faith is derived from Christ's resurrection: hope from regeneration. V. G. Are in God; not as Eng. Ver., might be stating the fact. Alf.] In God—Alone, ch. iii. 5, whom Jesus, and prepared an anchor for us; Heb. vi. 19; Rom. xii. whereas, out of Christ, we could but have feared him. Now believe and hope.

22. Your souls—Without the conjunction, as ver. 14. Being purified—[A covert exhortation; purify them; assume. Alf. Not as Eng. Ver., seeing ye have]. Having understanding of your souls. Hence follows presently ἁδραπαστία. Word ἁρμίζω denotes both chastity and all other purity. In obeying—This is faith, to which love is wont to be added. Peter attributes purification to faith, Acts xv. 9. That was revealed in Christ. [Omit διὰ Νεόφυτος, through the Spirit. Alf.] Through the Spirit—The Holy Spirit bestows truth and purity. Comp. ch. i. 2., unto love of the brethren. Two steps: comp. 2 Pet. i. 7. Hence the things which are here in ver. 22, and in ver. 5, 6, may in like manner be considered Unfeigned—For it flows from the truth. Comp. ch. ii. 16. ye—the sentiments agree, ch. ii. 3, 10. [Omit ἁδραπαστία. Alf. Read from the heart]. Fervently—Ch. iv. 8.
23. Being born again—Hence their brotherhood. Of sowing—[Eng. Ver., seed]. The Word of God is the seed: its preaching, the sowing. Therefore of is not afterwards repeated, but by the Word, is used. Liveth and abideth—Construe with the Word, ver. 25. [This is right; not with God, as Calv., etc. Hut., Alf.] The Gospel bears incorruptible fruits, not dead works; because it is in itself incorruptible. The living Word is full of power; abiding for ever, it is free from all corruption. [Omit sic τὸν αἰῶνα, forever. Tisch., Alf.]

24. All flesh—Is. xl. 6–8. Flesh, that is, man by old descent. As grass—The Sept. does not contain ὅς, as, nor ἀντὶς, its, in the next clause. Glory—Man’s wisdom, strength, riches, and righteousness. [For ἄνθρωπον, man, read ἀντὶς, it. Tisch., Alf.] Withereth—From the roots. The grass—that is, the flesh. The flower—that is, its glory. Falleth away—At the top.


CHAPTER II.

1. All vice—[Eng. Ver., malice]. Πάσαν, πάντα, πάσας, all: he indicates three classes. Kακίαν, a fault of mind, as opposed to virtue. All guile, and hypocrisies, and envies—In actions. Guile harms; hypocrisy deceives; envy assails a neighbor: all injure love, on which see ch. i. 22. All evil speakings—In conversation.

2. As new-born—Who do nothing else, only desire. The first age of the New Testament Church is denoted. Babes—Who are free from guile. Of the Word—Ἀγωγόν is derived from λόγος, the Word, ch. i. 23. The milk of the Word is for the Word itself. Comp. Rom. xii. 1, note. [But this is wrong. Render the spiritual, guileless milk. Alf. So Hut.] Sincere—The antithesis to guile in ver. 1. Milk—The same as what is before called seed, ch. i. 23. [The true reading is, may grow unto salvation. Tisch., Alf., etc. So Beng.] Unto salvation—We are born again unto salvation, ch. i. 3, 5, 9; and we grow unto salvation, here. Peter had in mind Ps. xxxiv., which in ver. 8, just after those words which Peter repeats, offers us salvation. O taste and see that the Lord is good: Blessed is the man that trusteth
in him. The first tastes of God's goodness are afterward followed by richer and happier experiences.

3. Ye have tasted—A taste excites the appetite. [O. T. 10. V. G.] That—Ps. xxxvi. 8. Peter quotes the same words in the next chapter. Gracious—Therefore they, who are here addressed, and should be like him. The Lord—Heb. יְהוָֹה, Jehovah, Ps. lxxi. 4: Ps. lxxvi. 6.

4. Whom—Apposition: whom, that is, the Lord, the one true living—Voluntarily, through faith. Stone—How he is made known by believers and unbelievers, is declared, ver. 6, 7. The reference to Peter by the Lord remained fixed in his mind: hence, the way to it in various ways, not only in the name Stone, Acts vi. 13, also in the frequent mention of firmness. Living—Living stones. Beginning, 1 John i. 1, and raised from the dead, Rev. ii. 7. Especially before his death: ver. 7, note. Chosen—Ver. 8.

5. Ye—Yourself, partakers of the same name (See on ver. 2). Many names, which belong to Christ in the singular, to Christians in the plural. Christ is the Living Stone; God's house, living stones. From him they also are called sons, ye lambs, etc. So the Shulamite is called from Solomon. Such persons, living stones, may be at once both a household. Are built up—The indicative, as Eph. ii. 22. Imperative. Be ye, as living stones, built up. Hut., A House—a temple. A priesthood—A multitude of priests, presently explained, and (the contrary having been presented) (See on ver. 8) in ver. 9 and 10. Holy—Belonging to God. Sacrificed—Ver. 9. Acceptable—Isa. lvi. 7. Their sacrifices shall be My altar. By—Christ is both precious in himself, and accepted; for He is the altar. See Isa. lvi. 7.

6. [For διὸ xai, therefore also, read διότι, because. It is contained—Used here impersonally. Behold—See note. Elect, precious—Elect refers specially to the stone to the chief corner-stone. In Hebrew ובא a stone, רמיסו the precious, of searching out, a corner-stone of preciousness, more. Elect is also used of believers, ver. 9. From precious τιμή, the preciousness, [Eng. Ver., precious], ver. 7. He—From this is derived who believe, ver. 7. Shall not be—He shall experience that Christ's preciousness abounds to believing.

7. The preciousness or price—Gr. ἡ τιμή. Supply εἶναι, well known; that is, he is precious to you. 'H, that, [
in Eng. Ver.], refers to precious, ver. 6, note. The abstract, preciousness, expresses the way in which the faithful regard Christ. [But the context shows that the reference is not to their regard for Christ; but to their own portion. Render literally: To you then who believe is the honor. The rendering of Eng. Ver. is quite out of the question. But, Alf.] Stone—of the corner—See Matt. xxi. 42, note. Peter had quoted the same saying, Acts iv. 11; and here he quotes it most appropriately. The stone, etc.—The Syriac translator, or Greek copyist, before him, passing from ἰδὼν, stone, to ἰδος, stone, omitted the intermediate words, as sometimes happens. But these plainly belong to the subject. Peter quotes three sayings in ver. 6, 7: the first from Isaiah, the second from the Psalms, the third again from Isaiah. He alludes to the third in ver. 8; but he alluded to the second and the first in ver. 4, even then thinking of them both. Therefore the words, disallowed and they disallowed, in ver. 4, 7, refer to each other. The dative, to them that are disobedient, as just before, to you that believe, accords with the Hebrew prefix ́, with this meaning, as regards those that believe not; and the remainder of this verse is connected with this dative, and the construction is easy: was made the head of the corner and a stone of stumbling, etc.; the union of the two sayings softening the disparity of the accusative and the nominative case, εἰς κεφαλήν, to the head—ἰδος, stone. The saying of the Psalm has a twofold agreement with this. For 1st, They who rejected the stone, were truly disobedient. 2d, The same persons, in rejecting the stone, were unconsciously contributing to its becoming the head of the corner; nor can they now prevent this, however they may chafe, and they shall experience, to their great misery, that he is the head of the corner: Matt. xxi. 44. The head—Christ is the head of the corner, especially as respects believers, who are built upon him; yet unbelievers experience this in another way.

8. Who stumble, not believing [Eng. Ver., being disobedient, is right. Alf.] the word—[Eng. Ver. joins stumble with the word; but this is altogether wrong. Alf., etc.] In ver. 7, he expressed the different judgments of believers and unbelievers respecting Christ; now he states the difference itself between believers and unbelievers. Many construe, stumble at the word. But προσχώπτονα, stumble, put absolutely (as in John xi. 9), is derived from προσχώματος, of stumbling, the word quoted from Isaiah; and the declaration follows, disobeying the word, as ch. iv. 17, What shall be the end of those who obey not the Gospel of God? and certainly ch. iii. 1, If any obey not the word. In the Gospel-word the preciousness of Christ is set forth: they who disbelieve the word, despise Christ, and stumble at
him. To which [Eng. Ver., whereunto] also they were appointed. Which refers to stumble: they who do not believe, stumble. Stumble are also appointed for stumbling. This appointment unbelief and stumbling, as the intensive particle, also the position of this clause at the end, signify. And yet stumble. They were appointed has the force of a past tense; by a most just judgment of God, unbelievers stumble mutually daily. Are appointed answers to I lay, ver. 6; but with for God is said, in the active, to appoint Christ and the believers, in the passive, are said to be appointed. Con 22, note.

9. But ye—After so sorrowful a subject, he consoles 2 Thess. ii. 13. A generation—peculiar—He twice mentions remarkable sayings, indicating the relation of believers to their Father and towards their God: Is. xliii. 20, 21, addition, My chosen: My people whom I have reserved as a show forth My praises. Ex. xix. 5, 6, a peculiar, people from all the nations, a royal priesthood, and bePRI in composition often denotes something surviving. θε, to conquer, the enemy being repulsed: perpovios, something, when you give up the rest; peribo, not to perpovtr, ἑτερ, the surviving, Job xxvii. 15. And this Sept. has perpovios, peculiar, Exodus xix. 5, 6: (con μός and perpovtis, Mal. iii. 17). Peter does not add nations; because he honors the Gentiles also with this. Chosen—Excellent. A royal priesthood, a holy nation, a possession—[Eng. Ver., a peculiar people]—A king and a Hebrew expression. God is a king; believers are his. i. 6. Comp. 2 Sam. viii. 18 with 1 Chron. xviii. 17. God’s property. Περιποίησις, possession, in the abstract as perpovios, peculiar, in the concrete, in the Sept. 14, note. The praises—His wonderful glory in this verse, in the next verse, his goodness in ver. 8. [Comp. V. G.] Paul only once uses the word ἄρετα, virtue, etc. Ver., praise], Phil. iv. 8, of the righteous; Peter, it only of this Epistle, of God: in the second Epistle, of it a second time of God, and in ver. 5 of the same ch of it of the faithful. The Hebrew is ᾑράνι at the per quoted: which word in Is. xlii. 8, 12, lxiii. 7, the Sept. ἄρετα, virtues, just as they put ἄρετα, virtue, for ᾑράνι Zech. vi. 18. Should shew forth—The sense is, that you and declare. Sept., Is. xlii. 12, they shall declare his
I Peter II. 12.

10. Which in time past—See Rom. ix. 25, note; and with in time past, comp. presently ye were, ver. 25. The quotation from Hosea is a kind of enigma. In Hosea, literally, it refers to the Jews; for, according to the context, as an axiom, it is only applied to a particular subject; but there may be a more general question in the speaker’s mind, and then it may be applied to other subjects. I will call them My people, who were not (My) people, applies to the Jews and Gentiles. Thus care is taken that the sense of the text may not necessarily appear twofold. Not a people—Rom. x. 19, note; not even a people, much less God’s people. The former half of the verse refers specially to the Gentiles; the latter, to the Jews. Concerning the latter, see Tit. iii. 4, and the context: concerning the former, Sect. xvi. 14. [Who were uncompassionated, that is, unpitied, objects of aversion and wrath; but now compassiated. So Alf., better than Eng. Ver.]

11. Dearly beloved—A friendly and benevolent exhortation. I beseech you—So ch. v. 1. [A great exhortation, of which the former part begins here; the second part in the middle of ver. 15, ch. iii. Both parts have that whereas, etc., ch. ii. 12, and iii. 16. Not. Crit.] Strangers and foreigners—[Eng. Ver., pilgrims; Alf. better, sojourners]—A gradation: ye are not only as in a strange house, but even in a foreign city, ye Jewish and Gentile believers. The reason why ye should abstain. Lev. xxv. 23, Sept., ye are strangers and sojourners before Me. Ps. xxxix. 12, for I am a stranger on the earth, and a sojourner, as all my fathers were. Comp. Heb. xi. 13, note. Abstain—The imperative, as ch. v. 1, 2, I exhort—feed. Thus are connected, having your conversation, etc., ver. 12, and ch. iii. 7, 8, 9, and ready, ch. iii. 15. Fleshly—2 Pet. ii. 10, 18. War—They not only hinder, but attack. A noble word.

12. Your conversation—There are two things in which strangers and foreigners should behave well: The conversation, which is well said down for subjects, ver. 13; for servants, ver. 18; for wives, ch. i. 1; for husbands, ch. iii. 7: for all, ver. 8: and confession, ch. iii. 15, 16, which passage manifestly refers to this. Each passage is derived from the will of God: ch. ii. 15, iii. 17. Speak against you—that was common even then, ver. 15, ch. iii. 16, iv. 4, 14. As evil—As though ye were not obedient to authorities and magistrates and good laws: ver. 18, 14. By—Construe with they may glorify.
Good works—Hence well-doing, ver. 14 and 15. The mission. Which they shall behold—The same word or. Other men narrowly scrutinize the actions of the right. God—God, who has children like himself. In the day. In the day, used indefinitely. [The note in the Gene, prets it of the last day. E. B.] The divine visitation. God reveals the long hidden innocence of the righteous, accomplishes this by hostile magistrates themselves, inquiry, and he often converts even adversaries. The day of visitation, Is. x. 3; at the season of visitation. Until such a day arrives, patience is necessary. [This to is God's glorious visitation of the heathen, when event of ver. 12 shall be brought to repentance. Hut.]

18. To every creature [Eng. Ver., ordinance] of man. Caesar is called a creature, and so are governors set. abstract being put for the concrete, as in political phrase, to create a magistrate, is often used (comp. xiv. Heb. ix. 11): hence the word every is divided by the or. And they are called creatures of man, because the man affairs after the manner of men: which saying of the apostle's heavenly perception, raised above all human under this very name, they who have attained to the right might despise that whole creation. Peter guards against bids them to submit themselves, for the sake of the Lor once was subject, though all things are subject to him, highest obligation, by the name of Jesus Christ, who is our stake. To the king—Caesar. For they were Roman, which Peter was sending. The Jewish zealots refused.

14. Them that do well—A common word in this Ep. 15. The ignorance—For instance, respecting Christ. This word conveys the reason why Christians should put
16. As free—Without malice. This depends on 15.: put to silence by well-doing, as free, etc. So A r comp. ver. 9. Maliciousness—A slavish vice.
17. All—To whom honor is due: Rom. xiii. 7. who are unconnected with us, should be treated with ren, familiarly. [But courtesy is too weak a term for Appreciate their worth, and show that you do so. Hut. is followed by three Presents. The king must be so the love of the brotherhood, and the fear of God, by The brotherhood—The abstract, ch. v. 9. Brethren
because they are brethren. God—Prov. xxiv. 21, Sept., Fear God, my son, and the king. The king—Ver. 18. Honor—in action also, and not in feeling only.

18. Servants—He prescribes duties to these, and not to masters, the most of whom are heathen. Subject, Gr. ὑποτασσόμενον—The participle for the imperative, depending upon ὑπότασσε, submit yourselves, ver. 13; from which the form of the imperative should be repeated by Zeugma [that is, a connection in which several sentences are referred to one word, each of which, if standing alone, would require it to be expressed]. So also ch. iii. 1. Not only—Gentleness is obeyed more readily than harshness. To the good—Who inflict no injury. The gentle—Who pardon errors. The froward—Who without cause employ severity, blows, and reproaches.

19. Thankworthy—With God: ver. 20. For conscience toward God—On account of the consciousness of a mind which does things good and pleasing to God, even though they please no man (consider the force of κλέος, glory, presently). [When a just man’s good deeds are not approved of by men, and when he does not acquire, either before or afterwards, either their assent, support, or the intimation, gratitude, nay, rather experiences everything of an opposite kind, he may be greatly chagrined and grieved. But if his conscience can only have God’s approval, unmixed delight remains. V. G.] Wrongfully—That is, suffering those things which are unjustly inflicted. ἄφιεν, ἄδίκως, unjustly, Sept., Prov. i. 11, 17.

20. Glory—Κλέος denotes praise, not so much from many, as from the good; and here from God himself, in return for insults. Buffeted—The punishment of slaves, and that sudden. [For your faults—More exactly, when ye do wrong and are buffeted for it. Alf.] Suffer—Afflicted with deliberate evils. [Read τοῦτο γὰρ, for this (is acceptable). Tisch., Alf.] Acceptable—Peter imitates the phrase which he himself, when a new disciple, had heard from the Lord. Luke vi. 32, etc.

21. Hereunto—To the imitation of Christ, who condescends to set before servants his own example, as he himself was formerly esteemed as a servant. Were ye called—With a heavenly calling, which found you in a state of slavery. Leaving—On his departure to the Father into glory. V. G. For ήμιν read ήμιν. Tisch., Alf. Read, leaving you an example. An example—A copy is adapted to the capacity of a novice, learning to paint. Thus Peter here plainly delineates to servants Christ’s example, bringing out strongly those features especially adapted to servants. Steps—Of innocence and patience. The same word occurs, Rom. iv. 12, note.
22. *Who did no sin, neither was guile found, etc.—He did no sin, nor guile in his mouth, that is, He committed open nor secret sin.* Words were suited for the servants, who easily fall into sins and deceits, reproached fellow-servants, and threats, arising from powerless afflicts.

23. *He reviled not again—Is. liii. 7.* *He threatened as Lord he might have done so [and although he declared again. V. G.] How much more should servants execute [Indeed such arms are often used by the feeble; such officially were, who might, therefore, readily threaten the Divine judgment. V. G.] But committed—The justly—God’s righteousness is the foundation of the afflicted.

24. *Who—Peter infers, that we can and ought to follow footstep.* **Himself bare—Personal exertion becomes he himself do what is to be done. Jesus Christ himself the part of others: he did not substitute others for himself agrees with Is. liii. 11, Sept., *And he himself shall be* Comp. Heb. ix. 28, note. In his own body—Most afflicts tree—Slaves were wont to be punished with the tree’s fork [an instrument shaped like a V, placed on the right hands were bound to the two ends]. That—That death expiation of sins, properly so called, was made on since its fruit alone frees from the slavery of sin. A Gr. ἀπογενόμενος [but Eng. Ver., being dead, is right. Aply describing our deliverance from the slavery of Christ is said to become the property of any one, ἔνεσθαι τυφlifies separation; as Job xv. 4, Sept., thou castest off opposite term is προσγενόμενος, to be added to, in the Sept. of Christ was presently removed from that tree to which our sins: so should we be removed from sin. Unto Righteousness is altogether one; sin is manifold, to righteous, comp. Is. liii. 11. Should live—In a noble

25. *By whose stripes [Eng. Ver., stripes] ye were were as sheep going astray—Is. liii. 5, 6. A paradox. Ye were healed with a stripe. But μωλοφ, a weal, is slave; Sirach xxiii. 10. Shepherd and bishop—Whom to obey. Synonymous words. Comp. ch. v. 2.
CHAPTER III.

1. In subjection—In the progress of the discourse, by a courteous change of construction, the participle is put for the imperative: ver. 7, 8. If any—Peter speaks mildly. The word: the word—Used in a double sense [Antanaclasis]: in the former place, the Gospel is signified; in the latter, discourse [or preaching. So Alf.] The conversation itself breathes the force of the doctrine. Be war—The future Subjunctive, rare. So καυδήσομαι, to be burned, 1 Cor. xiii. 3; κεμβαγήσεται, he should be cast, Dan. iii. 11, vi. 7. It is a more remote future, as in Latin, lucraturus eris, you will be about to gain.

2. Coupled with fear—This is to be referred to ξυπνία, chasté; not to δοκοστοφία, conversation. Fear is something general, commended by the apostle to all Christians, but especially to women, that their conversation be chasté.

3. Whose let it be—A delineation of the inward character by the outward manifestations. Women themselves thus clothe the spirit: we claim for ourselves, we regard as ours, not outward ornament, but the inner man, etc. Not—adorning—Although they use such adorning, as occasion demands, yet they do not regard it as adorning. Of plaiting: of wearing: of putting on—The verbals imply the labor of dressing, which consumes much time.

4. But the hidden—The inner is opposed to the outward; but instead of the inner it is called the hidden, in which a just desire of concealment is included. Man—Eph. iii. 16, note. In—Supply which is. This hidden man is not the ornament itself, but is adorned by the ornament itself: the ornament itself is that which is incorruptible, etc., whence those women are so adorned whose hidden man rejoices in such a spirit. Not corruptible—Eph. vi. 24, note. This is opposed to outward adorning, which is corrupted. On gold, comp. ch. i. 18. Meekness and quietness should be incorruptible. Moreover, the corruption of this spirit is obstinacy and fear. Of a meek and quiet spirit—The meek is he who does not disturb: the quiet, who bears tranquilly the disturbances of others, whether superiors, inferiors, or equals; to the former, the end of ver. 5 refers; to the latter, the end of ver. 6. Moreover meekness resides in the affections; quietness of spirit is shown in words, countenance, and actions. Which—The incorruptible. [Rather, the meek and quiet spirit. Hut.] In the sight of God—Who regards inward, and not outward things; whom the righteous strive to please.

5. The holy women—Most worthy of imitation. Who hoped—
[Eng. Ver. trusted]—Hope in God is true holiness. To this a part of the subject. **Being in subjection**—The adornment of matrons is explained by *being in subjection* (of which Sarah is an example), *doing well, and not fearing*, etc.

6. **Even as**—The particle used in citing an example.

**Gen. xvi.** 6. **Lord**—Gen. xviii. 12, Sept., my lord.

i. 8: And Elkanah her husband said to her, Hannah said, Here am I, my lord: and he said, Why weepest thou? Although born of the same father: Gen. xx. 12. **Ye** He says not, *ye are* [as Eng. Ver., incorrectly, *ye are*] addresses even Gentile believers. **Daughters**—Daughters of the elder, their mother, as the sons of Abraham. **Doing well** depends upon *adorned*, ver. 5 [that is, *The holy woman* etc.]; but Eng. Ver. is much better. **Render** of whom (the sons of Abraham), *become children, if ye do good*, etc. *Alf., etc.* And note 13, 16, 15. You need fear no man in doing right. **Anger** assails men; fear, women. **Terror**—[Eng. Ver. *amazement*]—Coming from without, ver. 14, note. II. Sept., And thou shalt not be afraid of sudden terror.

7. **Likewise**—The likeness does not refer to special duties which belong to the wife, and others to the husband; but to the foundation of love: thus *likewise*, ch. v. 5. Knowledge shows *gentleness*, ch. ii. 18; the husband, knowledge, which has regard to the *weaker vessel*, implies *moderation* of the mood of the mind, *prudentius γυνη, judiciousness*: on which word, see 1 Cor. 14. Therefore it excludes all violence, by which the weaker was especially that caused by anger. Adam furnished a strong rule of marital rule, tempered with moderation, in that he loved his wife, and gave her the power of naming her children; and thus: *dwelling according to knowledge with the femininum weaker vessel*, etc. *Alf.*] As—Twice used here: in the first it refers to *knowledge*; in the other, to *honor*. The *weaker vessel* requires *moderation*; *the inheritance enjoins holiness* (or, more properly, *wholeness*), implies more). The *weaker*—The comparative: *even the weaker*. [Rather contrasted with man, *the stronger*.]

—This denotes the sex and entire disposition and temper of woman. **Giving honor**—This is said in accordance with command, that women should be in *subjection*. Comp. ch. —That of justly estimating them, of kindness, and of conversation. Comp. *in honor*, 1 Thess. iv. 4. *Heirs συμχληρονόμοι*. Others read *συμχληρονόμοι*. [The latter is right. Render, giving honor as to those who are also fe...
But the apostle is prescribing to husbands their duties towards their wives of whatever character, even towards those who do not believe the word. Comp. ver. 1. *Heirs together*—Heirs with other believers. The reason why the husband should show moderation towards the wife, is drawn from the wife's weakness; the reason why the husband should honor the wife, is derived from the fact, that God also honors the man, as an heir. The hope of eternal glory makes men noble-minded and mild. There is a similar argument, shortly afterwards, in ver. 9. *Bless, inasmuch as ye are called to inherit a blessing.* The nominative case, *joint-heirs,* elegantly corresponds with *dwelling together* with them. Husbands are said to be *joint-heirs,* not with their wives, but with all believers. Comp. *elected together with you,* ch. v. 13. *Hindered*—Gr. ἐχώπτεσθαι. Some few read ἐχώπτεσθαι [cut off. So Tisch. (not Alf.)] The Hebrew phrases in Sheotgen agree with both the Greek words: and indeed ἐγρ with the word ἐχώπτεσθαι, cut off, where barrenness is treated of, through which children fail, who otherwise succeed their parents through prayer; ἐγρ and ἐγρ with the word ἐχώπτεσθαι, to hinder, where sins which hinder prayers are treated of. This therefore is the better reading. For the apostle wishes the prayers of husbands to be not even hindered or interrupted. But they are interrupted by interpenetration and wrath, 1 Cor. vii. 5; and there is no time in which the recollection of injuries is more vivid, than when in prayer. [It often happens, that when dissension prevails among friends, neighbors, colleagues, the learned,—so as to occupy the mind day and night, prayer entirely ceases. V. G.] And the unforgiving our heavenly Father does not forgive, although they pray. *Prayers*—Whereby you gain that inheritance, and seek the salvation of your wives. Comp. note on 1 Tim. ii. 8.

8. *All*—Before this, from ch. ii. 18, he has been describing particular duties. *Of one mind*—The three parts of ver. 8 and 9, by an inverted Chiasmus [cross reference], answer to the psalm repeated in ver. 10 and 11, by three clauses. [Therefore finally refers not to the conclusion of the whole epistle, but to the exhortation to maintain a right conversation. V. G.] *Sympathizing*—[Not as Eng. Ver., having compassion.] In prosperity and adversity. *Having brotherly love*—[Eng. Ver., love as brethren]—Towards the saints. *Pitiful*—Towards the afflicted. [For φιλόφρονες, courteous, read ταπεινοφρονες, humble-minded. Tisch., Alf.]

9. *Evil*—In deed. *Railing*—In words. *Contrariwise*—This refers to railing. For evil is the opposite of what occurs in the preceding verse. [For οἰδότες ὅτι, knowing that, read ὅτι, for. Tisch., Alf. So
For—No railing can injure you. Comp. verse seven. You should imitate God, who blesses you. Thereunto—So, who poses, that, ch. iv. 6. Blessing—Eternal, the first-fruit of the righteous even now enjoy. See next verse.

10. He that will love life and to see good days—If you would taste of that inheritance, you must abstain from word and deed. Ps. xxxiv. 12–16, Sept.: What man wishes life, loving to see good days? Peter, without sense, adds fresh vivacity: who wishes so to live, that he be not wearied of life. [This puts the love of life too far out of love for life, in the higher sense, like its possession, impulse, state of mind. Hug.] Opposed to this is Eccles. ii. 25. weary of life. And so Gen. xxvii. 46; Num. xi. 15. frain his tongue—The Sept. has refrain thy tongue, and the passage in the second person, as far as the words διόκκως, as sue it.

12. For the eyes—The Sept. has ὀφθαλμοί, eyes, the same words, as far as κακοί, evils. Over the righteous, from that source life and good days. The face—With the 2 Sam. xxii. 28. Anger excites a man's whole countenance, affects the eyes.

13. And who?—And has an inferential and assertive is he that will harm you?—That is, often a matter is much more than is supposed. Opposed to that which is good. Is ἢ, Sept., who shall do me harm? Followers of that:—Follow good (in the neuter gender), says John, 3d Ep. And thus Peter also here. Satan is called the evil one. God is good. But this epithet is not usually put for a name.

14. Ye suffer—Gr. πάσχοντες. A milder word than be afflicted. Happy—Ch. iv. 14. Not even does this of a happy life; it rather increases it. A remarkable subject of the cross. Be not afraid with their terror, as Eng. Ver. The Greek may be rendered: but not here, as in Sept. etc., φόβος, fear, is subjective. neither be troubled; but sanctify the Lord God in you. teaches how to bear adversities, that happiness may not Is. viii. 12, 13, Sept. Ye shall not fear their fear, nor shall. Sanctify the Lord of Hosts himself, and he shall be thy fear that fear, which the wicked both feel themselves an cite in you. Φοβεῦσθαι γόβων to fear a fear, is said, as to rejoice with joy. One only is to be feared, even the
sanctified with pure fear, and truly honored as God, the feelings of the pious answering to the Divine omnipotence [Isa. viii. 13].

15. [For Ὁδὲν, God, read Χριστ. Tisch., Alf.] But ready—The word ready implies boldness; δὲ, but, is forcible. Not only should the conversation be good, on which see ch. ii. 12, note, but every one also should be prepared to confess. That asketh—Among the Gentiles some were openly wicked, ver. 16; others doubted. Believers are bidden to answer the latter kindly. Hope—Which they confess, who say that they are strangers in the world, and avoid its lusts, ch. ii. 11. Comp. Heb. xi. 13, etc. The hope of Christians has often moved others to inquiry. [Add ἀλλὰ, but, before μετὰ, with. Tisch., Alf.] With—This depends upon ready to give an answer. Meekness is needed as respects ourselves; fear, as respects others: a good conscience, towards God. Fear—in common language, respect. They who have a good conscience, when accused, are more easily provoked, and less easily preserve meekness and fear, than the guilty. Therefore they are here admonished, to unite with a good conscience, meekness and fear, and so gain a complete victory. Meekness avails especially in our dealings with inferiors; fear, with superiors.

16. Having—This is added to ready without a copula. [For παρακαλασάν, read παρακαλεῖσθε, and omit ὑμῶν ὑς παρακαλοῦν. Tisch., Alf., etc. Render, that in the matter in which ye are spoken against, they may be ashamed, etc.] Falsely accuse your—conversation—A concise expression: that is, who falsely accuse you for your good conversation.

17. Better—Happier, in innumerable ways. If—And this is recognized from what befalls us. The will—Which is kind. [Literally, if the will of God should will. Luther says; “Go forth in faith and love: if the cross comes, take it up; if not, seek it not.” Alf.] Of God—For our inclination does not will. Comp. Christ’s words to Peter, John xxi. 18.

18. For—that is better, by which we are more assimilated to Christ, in death and in life: for his passion brought the best result to himself, and the best fruit to us. Christ—The Holy of the holy. These are elegant expressions: Christ for sins, a just man [not as Eng. Ver. he just. Alf.] for the unjust. Once only—Never to suffer again. It is better for us also to suffer once with Christ, than for ever without Christ. For sins—As though he himself had committed them. Suffered—And in such a way too, that his enemies slew him because of his confession. But his preaching was not thereby hindered; for he discharged that office, both before the day of his death, and on the
day of his death, and immediately after his death. Jesus accomplished good for us in a most eminent way, ver. 14. Why should we not suffer for justice? ver. 14. [For: διακρίνεται, you. Tisch. (not Alf.)] That he might bring us—This, when he departed to the Father, might justify us, who had believed, and might bring us to heaven (ver. 22) with him. The same steps of humiliation and exaltation which he followed. From this word to ch. iv. 6, Peter closely connects the progress of Christ and of believers (by which path he himself twining therewith the unbible and punishment of the man Who willed it. Gr. τῷ Θεῷ. More is signified by the De had added a Preposition, unto God. Put to death—As had no existence. Peter shows us how our access to God In the flesh—[In the spirit—Not by the spirit, as Eng. right. Hut., Alf.] The flesh and the spirit do not note the human and divine nature of Christ: comp. on either of them, so far as it is the principle and condition, and its correspondent working; whether it be among righteousness, or with God in glory: Rom. i. 4, note. mer the soul in the body is better adapted; to the the soul either out of the body, or united with the glorified body: 1 Cor. xv. 44. Quickened—Quickening should as antithetical to put to death. As to the rest, Christ himself, and being himself the life, neither ceased, nor to live in spirit: but as soon as he had been released his fleshly weakness, immediately (as distinguished dis lead) the energy of his imperishable life began to exert and unembarrassed ways. This quickening, accompanying going and preaching to the spirits, was necessarily soon the raising of his body from the dead, and his resurrection, ver. 21. Christ liveth unto God, Rom. vi. 10. ing to God, ch. iv. 6. Our Lord’s discourse, John vi. had becomingly received, ver. 68, had been fixed in and with that portion, and especially ver. 51, 53, 6 compared what Peter writes, ch. i. 2, 19, iii. 18, 22, iv. 18, 19. In spirit; to the spirits—These expressions 19. In which—[Not as Eng. Ver., by which]—Spirit with the living, in the flesh; with spirits, in spirit. By power with the living and the dead. There are unvisible world. In a mysterious subject, we should not it the peculiar signification of the language, because
parallels. For they, to whom any mystery has first been revealed, have most nobly believed God's word even without parallel passages. For instance, our Saviour only once said, This is my body. The mystery respecting the change of the living [at the last day], is only once written. To the spirits—Peter does not say that all the spirits were in that place of confinement, for many might have been in a more gloomy place; but he means, that Christ preached to all who were imprisoned. In prison—The guilty are punished in prison; they are kept in guard, until they experience what the Judge will do. The expression about the state of those living under the Old Testament, Gal. iii. 23, is analogous to this. To the spirits—Of the dead. Comp. Heb. xii. 23. He does not call them souls, as in the next verse. Went—Gr. πορεύομαι. Namely, to those spirits. The same word is used in ver. 22. Those spirits were not in Jesus' tomb: He went to them. He preached—Gr. εὐαγγελίζω. By this preaching, which succeeded his quickening, Christ showed himself both alive, even then, and righteous. Peter would not say, εὐηγγελίσατο, He preached the Gospel, if the preaching of grace only were here designed especially: for the hearers had fallen asleep before the gospel times; therefore he uses a broader word, he published. Noah, a preacher of righteousness, was despised, 2 Pet. ii. 5; but Christ was a more powerful preacher, who, when quickened in spirit, vindicated his own righteousness, which was not believed by the ancients, and openly refuted their unbelief, 1 Tim. iii. 16. If he were speaking of preaching by Joah, the word sometime would either be omitted entirely, or be joined with preached. This preaching was a prelude to the general judgment; comp. ch. iv. 5; and the term preaching itself is to be taken in its wider sense, that it may be understood to have been to some a preaching of the Gospel, as Hutter says, to their consolation, which is more peculiarly Christ's office; to others, and perhaps the majority, a publishing of the law, for their terror. For if the judgment itself shall be joyful to some, assuredly this preaching was not dreadful to all. The author of the Adumbrations, which are assigned to Clement of Alexandria and to Cassiodorus, says, They saw not his form, but heard the sound of his voice. Calvin, Institutes, B. 2, ch. xvi. 5, says, For the context also leads to this conclusion, that the faithful, who had died before that time, shared the same grace with us: because it enhances the power of his death from this circumstance, that it penetrated even to the dead, while the souls of the righteous obtained an immediate view of that visitation, which they had anxiously expected; on the contrary, it was more plainly revealed to the lost, that they are utterly excluded from salvation. And though Peter does not speak so
distinctly, it must not be understood as though he mingled
and the wicked without any difference, but he only wish-
both had a perception of Christ's death.

20. Who had been unbelieving—[Eng. Ver., disobed- 
their life had not believed the patriarchs, who adorning 
the name of God. Sometime—This sometime (used in ve-
long time,) and this long-suffering, of which he present- 
to all ages of the Old Testament, before Christ's death. 
forbearance, Rom. iii. 26. Long-suffering preceded 
coming, as here shown, and his second coming, 2 Pet. 
[For ἔκχειδέγαρο, once—waited, read ἦν ἔκχειδέγαρο. 
Tisch., Alf., etc. So Beng.]. Waited—Or was was 
God continued waiting, that men might believe. But the 
force in the Greek double compound: He continued 
there was an end of his waiting, in the death of the re-
understand οὖν; that is, for instance, in the days of No 
remarkable species is added to the class, for these reason 
did more perish at once than at the deluge. (2) By m 
Peter conveniently passes to baptism. (3) The des 
world by water is a prelude to its destruction by fire, 
along with the last judgment, ch. iv. 5. Nor is it 
sometime is used more widely than the days of Noah; 
days of Noah altogether were many more than the da 
ing of the ark; these, however, are immediately ad-
with this the marking of time, which gradually beco 
ticular, in Mark xiv. 30; Luke iv. 25; Deut. xxxii 
comprehensive preaching! While an ark was a pro 
Ver., the ark.]—Ark without the article: Heb. xi. 7. 
is adapted to the mind of the unbelieving spectators. 
occupied a long time, for it is not probable that many 
his work. Throughout that time, especially, God's 
waited. Into which—[But Eng. Ver. is right, in war 
entered into the ark by faith, they sought and found se 
It is the more probable that some out of so great a multitude 
when the rain came; and though they had not belie 
was waiting, and the ark building, afterwards, when they 
ished, and punishment assailed them, began to believe 
and to all like them, Christ afterwards presented himself 
of grace. Luther attributed less weight to this inter 
homilies on 1st Peter, published in A.D. 1528; but she 
death he more decidedly embraced it. There is a well-
in his Comm. on Gen. vii. 1, and his exposition of Ho
it, published in the year 1545, in which, ch. vi. 2, he referred the two
days to the descent into hell; and quoting this passage of Peter, he
says: Here Peter plainly says, not only that Christ appeared to the
dead fathers and patriarchs, some of whom doubtless Christ, on his re-
surrection, raised with himself to eternal life, but also preached to some
who in Noah's time did not believe, and waited for the patience of God,
that is, hoped that God would not deal so severely with all flesh,—in
order that they might understand that their sins were forgiven
through Christ's sacrifice. Eight—Ham, who was to incur the curse,
being omitted, there were seven, a sacred number. Through [Eng.
Ver., by] water—And, through; an appropriate particle, denoting
passage, without consideration either of the peril which threatened
from the waters in themselves, or of the safety afforded in their being
borne in the ark. Thus the following verse accords with this.

21. [For ω read δ, and for ἡμᾶς, us, read ἡμικ, you. Tisch., Alf.
Render, which, the archetype, is now saving you (namely) baptism, etc.]
Now—At this time, in other respects evil. Save—Withdraws us
from the destruction of the whole world, and of the Jewish people.
There is a reference to were saved, ver. 20. Peter shows that, as for-
merly there were some who perished through unbelief, and others who
were saved through faith, just so in the New Testament there are
some who are saved (as here), others, who perish: ch. iv. 4–6; that
they both experience, although differently, Christ's power, which
very thing has special force to withdraw the godly from the wicked,
and to confirm them in patience. Not (the baptism) of the flesh—
[But Eng. Ver., the filth of the flesh]—He explains why and how far
baptism has so salutary an effect. There were baptisms also among
the Jews: but these purified the flesh, and were limited to this: even
now the flesh is washed in baptism, but baptism does not consist in
the washing of the flesh, nor does the mere act of baptism save;
comp. Eph. ii. 11; but so far as it is the answer of a good conscience.
Of the flesh, is emphatically put first, and the putting away of im-
purity is ascribed to the flesh, (accordingly it is not said, the putting
away of the filth of the flesh [as Eng. Ver.]); and the conscience is
opposed to the flesh. Asking of a good conscience—[Eng. Ver., an-
swer, is quite wrong. Render, the enquiry of a good conscience after
God. Alf.] Dan. iv. 14, וֹֽהָּשִּׁיט (parallel to which is שֵׁנֶּה, a judicial
decree, Heb. רֶם), Sept., ἐπερῶτημα, asking, in this one passage. But
וֹֽהָּשִּׁיט and שֵׁנֶּה are both often rendered ἐπερῶτων, ask. The Greek
Scholia explain ἐπερῶτημα, an earnest, a pledge, a proof. The apos-
tle doubtless refers to the Hebrew וֹֽהָּשִּׁיט. It is characteristic of the
godly to ask, to consult, to address God confidently; but it is charac-
teristic of the ungodly not to ask him, or to ask idly. 18, 23, 27; 1 Sam. x. 22, xxiii. 2, 4; Isa. xxx. 2; L D all which places the Sept. has ἐπερωτάω, to ask. The 11 ing of a good conscience saves us; that is, the asking, dress God with a good conscience, our sins being fore nounced. Comp. ver. 16; Heb. x. 22. This asking, xvi. 17, 18, ἡμεῖς ἀνάθεσαν τὸν θεόν, thou hast chosen God; γὰρ οὗ ἐκκλήσατο ὁ λαός, thou hast chosen thee: Isa. xix. 21. By the restr. 142. strued with saves, [and referring back to ver. 18, q. a. Comp. ch. i. 3, 21.]

22. Who is, etc.—The Vulgate, by far the most an sions, reads, Who is on the right hand of God, after he death, that we might be made the heirs of eternal life. Latins, in Mill. Peter draws special applications from the offerings, from his death, from his quickening, from his from his going into heaven, from his judging the quick but from his sitting at God's right hand he either dition, or that which is still read in the Latin Version. Christ utterly destroyed death: but his sitting on the God, assumes that death which he endured once for all for us; and involves a state of life glorious, eternal for us. Acts ii. 28; Rom. vi. 9, 10; Heb. vii. 16, xv. 54; John xiv. 19. Note especially the significati in xaraxi, who is gone. Angels—To him angels as that too of all ranks, good or evil; and so also are m

CHAPTER IV.

1. Christ—The Lord of glory. [Omit βασιλεύς θεοῦ, Alf.] With the flesh [Eng. Ver., in the flesh]—S aps, in the flesh. [The same mind—Of suffering with the same intent, resolution, to suffer, as he has. Arm yourselves—Against enemies. For—This is that.

2. That he should live—For it is construed with he hath ceased. In the flesh, ver. 1, and in the flesh, ver. 2, are connected. Sin, ver. 1, shows itself in the lusts, and suffering in the flesh reminds the man that the rest of his time in the flesh is at length to have an end. Of men—Yourselves and others. Lusts—Various: but God's will is perfect. There is the same antithesis. 1 John ii. 17. Live, Gr. βιωσαι—An appropriate word. It is not used of brutes.

3. Suffice—A softened expression, for not even should the past times have been wasted in sins. At the same time a loathing of sin is expressed on the part of those who repent. [Omit ἡμῖν, us, and τοῦ βίου, of our life. Tisch., Alf.] To have wrought—Namely, for you to have wrought. This is presently explained. When we walked—Advanced madly. The antithesis is πορευθεὶς, he went, is gone, ch. iii. 19, 22. [Gentiles—Heathen, as opposed to Christians. Alf.] In excess of wine, revelings, and banqueting—Those before mentioned are practised by individuals, these by clubs. Abominable—By which God's most sacred law is violated. Rom. i. 23, 24. Idolatries—Of various kinds. So, in the antithesis, manifold, ver. 10.

4. Wherein—While you determine that it is sufficient to have lived badly. Run with them—in a troop, eagerly. The same—As they do to this day, and as you formerly did with them. Confusion—This is described in ver. 8. Speaking evil of you—Reproaching you with pride, singularity, secret impiety, etc.

5. Shall give account—Especially of their evil speaking: Jude ver. 15. To him—Christ. That is ready—The apostles, when they do not professedly treat of the time of Christ's coming, set forth that coming as close at hand to their expectation and piety; hence Peter comprehends those who then reviled under the living, as though soon to be judged.

6. For—The particle connects ready and is at hand, ver. 5, 7. The Judge is ready; for, since the Gospel is preached, only the end remains. To them that are dead—Peter calls those dead who lived through the whole New Testament period, from the time of the preaching of the Gospel by the apostles after Christ's ascension, especially concerning Christ the Judge, Acts x. 42, and those whom the Judge, who is speedily to come, will find dead, and will restore to life, ver. 5. The Gospel is preached also to the living; but he mentions the dead, because the saying, that they might be judged, etc., is especially accomplished in death. And hence it is plain that the preaching of the Gospel before that death is meant, and not after it. When the
body is put off in death, the soul's condition is unaltered evil or for good. The Gospel is preached to no one by Christ himself preached to those who had formerly lived. In the New Testament there is abundant preaching. The Lord cares for those who do not enjoy the benefit of living in life. Preached—Christ was preached. While he seemed to violate the plain sense of the words, which are Gospel was offered to the dead; the spirits in prison, 

Hut., Alh., etc.] The Gospel is always preached at times, but Peter speaks in past time, respecting the time, in which, as we have said, he sees as it were close at hand. The end and efficacy of the Gospel is, that men may be brought Christ in death and in life, ch. iii. 18. The way of salvation is both secured and known to all: they who have been saved, and should be imitated, not reviled, by others; for not believed, nay, have even reviled, are justly punished.

Judged: might live—The recipients of the Gospel, Christ's death through repentance; and afterwards the lives, even until the death of the body. That death is judgment, in respect of the old man: and to this judgment from evil, the faithful themselves readily submit, they are liable to the dreadful universal judgment: verse 32. But the same live with Christ: and they live, not to be made alive; because they have been quick with Christ: ch. iii. 18, comp. Eph. ii. 5. On this life, comp. ver. 1, 2, 3; for believers, while in the flesh, receive the beginning of these things. According to a are exempted from human affairs. According to God to God. In the spirit—See ch. iii. 18, note.

7. Of all things—and therefore also of the art wicked, and of the sufferings of the righteous. The number of the dead and living shall be complete: [in-ment. V. G.] Therefore—He returns to exhortation, 7-11, duties are opposed to the sins enumerated in verses are opposed to being sober and watchful; lusts, the in wine, revelings, banqueting, to hospitality; abomini to the lawful ministering of heavenly gifts to the glory of God. And watch—Temperance assists watchfulness, prayers: the intemperate are sleepy; and the sleepy are because they do not willingly take any time from the men of life. Prayer—which is necessary at the last tim
8. Charity—Love is already assumed: greater vehemence is enjoined. [For ἔλαβες, shall cover, read ἔλαβτες, covers. Tisch. Alm. So Beng.] Love covers, etc.—Prov. x. 12, [Heb.] The Sept. is, friendship shall cover all that are not contentious. Comp. Prov. xvii. 9. He who greatly loves, covers the faults of him whom he loves, however many they are: he averts his own eyes from them, and, as far as is lawful, blinds others to them, and makes them the subject of prayer to God. And the Divine love attends such love with aid and approbation, and appropriately rewards him who loves: Matt. vi. 14. Love also is especially necessary, because the Judge is near: James v. 9. And they are blessed whom the end of all things finds only with covered sins.

9. One to another—This relates to those who dwell in different cities or districts. Murmurings—[Eng. Ver., grudging]. These are avoided by preserving an equality of duties, or by not scrupulously weighing their inequality.

10. As—Understand presently, so. The same—Without striving for another. Manifold—Distributing various gifts, with reference to speaking, or ministering. See next verse.

11. As the oracles—That is, let him speak what God supplies, at present. As of the ability—Vigorously. In all things—For all men and all things are of him, and through him, and to him. To whom—To God. There is a similar expression respecting Christ, 2 Pet. iii. 18. Praise—For instance, of wisdom, which utters the oracles. The might—[Eng. Ver., dominion]. Which gives power to the righteous. The same doxology occurs, ch. v. 11.

12. Beloved, think it not strange—He exhorts them lovingly. A taste of the Divine power, of which the preceding verses speak, forbids us to be offended as by a strange thing. For adversity to befall the saints is, in one sense, strange; for they are sons of God: in another, it is not strange; for it is adapted to purify them. The burning for trial—[Eng. Ver., fiery trial]. Ch. i. 7. [Render, which is taking place, (not as Eng. Ver., which is to try you), in your case (or, among you. Hut.) for a trial to you. Alm.] For trial—Only for trial. You—Gr. διώ. The dative of advantage. Which is—By Divine counsel. Happened—Accidentally.

18. In so far as—[So Hut., Alm., not as Eng. Ver., inasmuch as]. Glory answers to the measure of sufferings, but much more abundantly. Ye are partakers—Willingly. Sufferings—Ver. 1. Rejoice, that—that, Gr. ἰνα, here, is more than if he had said ἵνα, because. By joy and desire we attain joy and gladness. Comp. ἰνα, that,
John viii. 56. The reward of joyful patience is rest.

With exceeding joy—Then free from all suffering.

14. If ye are reproached in [Eng. Ver., for] the name of Christ. The Gentiles thought it a reproach to call any one a Christian. Luke iv. 18. He is here called the Spirit of glory and of God—The same Spirit of wisdom and all the reproaches of the world, and the Spirit of glory is Jesus Christ. The abstract, glory, is put for the Spirit. Pet. i. 17, 3, 4. The article το, the, is very forcibly used. Apoc. xxi. 6. And Glory and God, may be taken as glory, or as an appellation of Christ (comp. ver. 16, c., and ver. 13; James ii. 1, note); and it may be in the Spirit of Christ is also the Spirit of God the Father, deeply feeling joy, experience the same Spirit sometimes of glory, and sometimes as the Spirit of God, in a different sense, difference of which the Spirit itself reveals. [Omit all in ἀναρινται, rests upon you. Tisch., Alf., etc.] Upon ye is upon the righteous even before they suffer reproaches; they are more confirmed on this very account, and receive more consolations: Num. xi. 25, 26, the spirit rested upon the spoken of—Namely, Christ. He is glorified—In the reproaches, ver. 16. He writes from experience. Cor.

15. For not—[Eng. Ver., but—none]. The particle why the Lord is glorified in those who suffer. For if they have it settled in themselves, to wish to suffer only, and to do nothing contrary to this, worthy of punishment, a similar imperative, ch. iii. 3. As a murderer—Disgrace. As a busy-body in other men’s matters—The particle and only, widely separates him who pries into other’s business, classes of evil-doers; but still it also distinguishes the Christian. Such are they who thrust themselves into public or private, sacred or secular, which does not concern them, impelled by great prudence and faithfulness, and hatred of wickedness. Such men often incur the world’s ill will than they deserve (especially from those in power); and readily endure lawful advisers and inspectors, than seek to abuse themselves; and thus they easily meet with sufferings, might especially happen with heathen magistrates.

16. Let him not be ashamed—Although the world may shame. Let him glorify—Peter might have said, and he who esteems it an honor to himself: but he teaches that to be resigned to God. Let him glorify the God, wh...
as worthy of the honor of sufferings, and at the same time bestows upon him a great benefit, with an exemption from the future punishments of the wicked. There is a similar antithesis in Psalm lxix. 12, 13, *Let our enemies be put to shame: let the Lord be glorified. On this behalf—that is, in respect of better sufferings. See next verse.

17. That judgment must begin—It is the same judgment from the time of the preaching of the Gospel by the apostles until the last judgment. *Ἀρχεῖα, to begin, a middle verb. At the house of God—The Church, ch. ii. 5. Judgment begins here, mildly: Jer. xxv. 29, xlix. 12; Ezek. ix. 6. What shall be the end—The judgment, tolerable at first, gradually becomes severer. The righteous, having discharged their duty, behold securely the miseries of the wicked: the wicked, while they afflict the righteous, fill up their own measure, and learn what their own portion will be; but the righteous better know this, and are therefore patient.

18. And if the righteous—appear?—Prov. xi. 31, Sept. The righteous who offend meanwhile, are very severely chastened: how much heavier punishments shall the wicked suffer? Nero’s persecution preceded the Jews’ calamity by a few years. The righteous, the ungodly, and the sinner. A *semi-duplex oratio* [that is, two members of a clause, so related that each shows the necessity of supplying the other], righteous refers to one’s neighbor, ungodly to God, a sinner to himself. Supply therefore, from the force of the opposites in the first proposition, ἐδοεθής, godly; and δυσος, holy: in the second proposition, ἄκινης, unjust. Scarcely—[Comp. Matt. xxv. 5, 9]. This is softened, 2 Pet. i. 11, πλουσίως, abundantly.

19. Even [not rendered in Eng. Ver.] them that suffer—Καί, even, with a concessive force. Καί, even, with a participle, is the same as εἰ xai, even though, with a verb, and if ye suffer, ch. iii. 14. We should not conceive distrust from suffering. According to the will of God—Because of doing God’s will differently from evil-doers, who suffer according to God’s will, since God wills that they be punished: ver. 15. God’s will is in Christ. Unto a faithful Creator—To him to whom souls are safely committed, who does not even at first inflict sufferings for our injury. Let the supra-Lapsarians see how they recognize a Creator faithful towards all. Commit—As a deposit, not alarmed, but rather gladdened by sufferings, since they receive them to their advantage. Their souls—Although the body seems to perish. In well-doing—This should be the only care of those who suffer, both to act and to suffer well: He will care for the rest. Construe with commit. Well-doing is always joined with confidence: ch. iii. 6; 1 John iii. 22.
CHAPTER V.


2. Feed—By discipline and doctrine. Entrusted to your part—[But the simple local meaning it’s best, which is among you. Alf.] Not by constraint—Necessity; them, 1 Cor. ix. 16, but willingness prevents its being efficacious both in undertaking and in administering the thing. pastors are censurable, who, if they could, would prevent thing else. [But—but—The motive and intent should V. G.] Nor for filthy lucre—The receiving of pay is 1 Cor. ix. 14; but baseness should be absent, and then noble promptness. Of a ready mind—So that the elder be in feeding, and not in the pay.

3. As being lords over—Who only give orders with and not with humility, and who oppress. The presbytery assumed the rule; whence the title Signore, especially Senior. Portions, Gr. τῶν χρηστῶν [Eng. Ver., Good] incorrect. The word means as usual, the lot or portion, Hug., Alf. etc.]—Plural: of the flock, in the singular, one, under one Chief Shepherd, Christ; but the portion according to the number of places or overseers. closely resembles a Mimesis [using the words of a real opponent]: for the congregation is not the elder’s people, but he who rules it, treats it as though it were his lot. Κληρον signifies a lot; then, a portion of the Church, the elder as a pastorate; then the pastor’s office; then, then the other clergy. How great a change is there idea finally degenerates! Examples—The purest obtained by example, [such as you will hardly see rendered our lord it severely. V. G.] Such frank intercourse subdues for rule.

4. Shall appear—It is the part of faith to serve the
yet unseen. [Alf. renders, ye shall receive the amaranthine (everlasting, or unfading) crown of his glory].

5. Likewise—The foundation of the exhortation which precedes and follows is humility. [Omit ὑποστασίαν, be subject. Tisch., Alf.] One to another—Even without regard to age. Be clothed with, Gr. ἐγχώμισθαι—κόμβος, a knot, or band, by which the sleeves were fastened, especially in the dress of slaves. Hesychius: χομβίωσασθαι, to put on a dress; and ἐγχωμοθείαι, bound; and ἐγχωμοβοηθαῖαι, he is wrapped up in. Therefore ἐγχωμοθασάσθαι is, put on and wrap yourselves up in: so that the covering of humility cannot possibly be stripped from you. God—See James iv. 6, note.

6. The mighty hand—God's hand appoints ranks; he humbles the proud, and exalts the humble. He who is subject to human ordinances for the Lord's sake, ch. ii. 13, submits himself to the Lord. Comp. Rom. xiii. 2. In due time—At the fitting time. Comp. δόλιοι, a little [Eng. Ver., a while], ver. 10. Peter often contemplates the day of judgment. [But this is more general, at the fitting time. Alf.]

7. All your care—If the world depress you, or if many things be wanting to you. Casting—Boldly. [Exemption from cares preeminently accords with humility. V. G.] Ps. lv. 22, Sept., Cast thy care upon the Lord, and he shall sustain thee. Casting, watch. These two duties closely agree, Luke xii. 22, 37; and Peter adds to each its own because. God provides: therefore be not anxious. The devil seeks, therefore watch. He careth, Gr. μέλει—Not so strong a word as μέρεμφα, anxiety.

8. Watch—[Eng. Ver. correctly, be sober]—Let this be your care. Watch with the soul. Watch [Eng. Ver., be vigilant]—With the body. [This distinction is not well founded. Both words refer to the mind; be sober—be watchful. Alf. Omit ὡς, because. Tisch., Alf.] The adversary—may devour—He seeks the righteous both by the semblance of justice and by violence; Ap. xii. 10. Roaring—Furiously. Seeking—Treacherously. Whom—Especially of the faithful, Job i. 8. He may devour—First as to the soul, and then as to the body. But he especially plots by the sorrow arising from cares, which injures faith.

9. By the faith—Construe with resist [but Eng. Ver. is right, steadfast in the faith. So Hut., Alf., etc.] The same afflictions—Not merely like sufferings, but the very same. The same governs the Dative ἀδελφοίν, brotherhood [Eng. Ver., brethren]. The apostle's meaning is: the same sufferings which befall your brethren, befall you. [Better, as Eng. Ver. So Alf. The very same sufferings are being
accomplished in, etc.] Comp. Matt. v. 12; 2 Cor. i. 6: [Therefore it is not a bad sign, if the devil harass one with V. G. In the world—In this whole world, which lies one, the devil; ver. 8. It is antithetical to the eternal glory. ver. 10. To your brotherhood—[Eng. Ver., brethren]—Gentiles. Are accomplished—The measure of suffering was filled up.

10. Of all grace—Of all and unmixed grace, which be- pletes, which calls and settles. [It is an act of grace, which afflicts us. V. G. For ἡμᾶς, us, read ὑμᾶς, you. Tisch. —[Eng. Ver., by]—Taken with who hath called. A Ver., a while]—However great it seems, it is little compared with eternal glory. Suffered—Some sufferings subdued, then perfection comes, etc. Himself—Gr. αὐτὸς in Eng. Ver.—Without human aid. V. G.] Do you and resist the enemy: God will perform the rest. Comp. Josh. xiii. 6, 1. [For καταργήσει, make perfect, read κατα- perfect. Tisch., Alf. So Beng.] Will perfect—So that main in you. The Doxology which follows agrees with this, rather than with the Optative, which some here read. Tim. i. 17: 2 Tim. iv. 18. [Read also στήνω, στήνω, στήνω, will establish, strengthen, settle. Tisch., Alf. So And establish—So that nothing may shake you. Will strength- you may overcome every adverse force. A saying won. He is strengthening his brethren.

11. [Omit ὡς ἡμᾶς xai, the glory and. Tisch., Alf.][Eng. Ver., dominion]—Whose effect is expressed very τῶν αἰώνων, and ever. Tisch. (not Alf.]

12. Silvanus—Silvanus, or Silas, a companion of Paul, have been sent by Paul to Peter. On this occasion, Per- his approval of Paul's doctrine and acts. Comp. 2 Pet. I suppose—that Silvanus was a faithful brother was not Peter, but he formed this opinion according to the judg- dent charity, not having before had much intercourse with therefore he entrusted him with the letter. I have wrote. That is, in this very letter. Concisely said: I have have written and sent by Silvanus. Comp. Acts xv, to you belongs to have written; not to faithful, as etc. Alf.] Exhorting—For brevity's sake. Doctrine received treatment than exhortation. And testifying—Gr. ἐπί addition [Eng. Ver. does not render ἐπί, in addition]. word. They had long since heard the testimony by Paul.
Peter gives additional testimony: 1 John ii. 27. That this is the true grace—That this present grace, 2 Pet. i. 12, is that true grace formerly promised by the Prophets, and that no other is to be expected. Wherein ye stand—Rom. v. 2, note. We must stand truly in true grace.

13. [Render, She that is elected together with you in Babylon salutes you. Most expositors understand the Church in Babylon, as Eng. Ver. So Hut., etc. But Alf. inclines to Beng.'s view.] At Babylon—This was the Chaldean Babylon which abounded in Jews. From Babylon the series of countries is enumerated: ch. i. 1, note. Elected together with—Thus he appears to speak of his wife; comp. ch. iii. 7; for she was a sister, 1 Cor. ix. 5; and the mention of his son Mark agrees with this.

CHAPTER I.

1. [The authenticity of this Epistle has been disputed; plausibility, and is more widely questioned among scholars of any other in the New Testament. Neand., De W., others take decided ground against it; but Ols., Brück, defend it with ability, and with strong, if not conclusive, arguments. The question was little discussed in Beng’s day.] At the beginning of his former Epistle he had only presented himself: here he adds his name also; in his last days regarding himself of his former condition, before he had received his full character of this Epistle remarkably agrees with that of his former Epistles, as compared with Peter’s speeches in the Acts. See note on ch. 1:3. Like the former it contains three parts.

I. THE INSRIPTION, i. 1, 2

II. A NEW AWAKENING OF A PURE FEELING; in which he exhorts partakers of the same faith to love one another, to exercise divine gifts, and show all diligence in growing in grace and in the knowledge of Jesus Christ, 3–

2. He adds incitements:

1. From the firmness of true teachers, 1:17–

2. From the wickedness of false teachers, 1:8–

3. He guards them against scoffers:

(760)
III. The Conclusion; in which
1. He declares his agreement with Paul, 15, 16.
2. He repeats the sum of the Epistle, 17, 18.

A servant and apostle—A servant of Jesus; an apostle of Christ. Like precious—Faith has its value, since it grasps precious promises; ver. 4. The faith of those who have seen Jesus Christ, as Peter and the other apostles, and of those who believe without having seen him, is equally precious, flowing from Jesus Christ: it grasps the same righteousness and salvation; 1 John i. 3; 1 Pet. i. 8. With us—The apostles; ver. 18. [Or rather, the Jewish Christians; with whom the Gentiles are also admitted. Huc., Alf.] Who have obtained—Gr. ἐκατέργασαν. They did not acquire it for themselves. Through the righteousness—The ground of the expression, like precious. This righteousness of God is prior to faith; for faith depends upon the righteousness. On this righteousness of God, comp. Rom. i. 17, iii. 26, notes. The title of Saviour is appropriately added.

2. Through the knowledge of our Lord?—This short and simple reading seems to have been the original reading both of the Latin translator, and a little previously of the apostle himself. For this Epistle assumes the knowledge of God; ver. 3; but it particularly urges the knowledge of our Lord, namely, Jesus Christ; ver. 8, ii. 20, iii. 18, where the conclusion answers to this beginning.

3. As unto us—all things—There is a wonderful cheerfulness in this opening, beginning with the exhortation itself, add, etc., ver. 5. For this is the object; ver. 13, iii. 1. All things, here, and all, ver. 5, refer to each other. As explains, as 2 Cor. v. 20. Comp. by all means the parable of the ten virgins, Matt. xxv. The flame is what is imparted to us by God and from God, without our labor: but the oil is what man should add by his own diligence and faithfulness, that the flame may be fed and increased. Thus the matter is stated without a parable here: in ver. 3 and 4, we have the flame; but in ver. 5 and 6, etc., we have that which man himself should add, Divine grace being assumed. His Divine power—God's: for this is to be repeated from Divine. From God's power proceeds all power to life and godliness. Things that pertain unto life and godliness—To life from God, and zeal towards God. Observe, it is not by godliness alone that we obtain life. The Divine glory imparts life (comp. Rom. vi. 4, note); His power, godliness. To the one corruption is
opposed, to the other lust; ver. 4. *Hath given—Thus hath given: used twice actively. Thus Gen. xxx. 12. hath given me a goodly gift. Of him that hath called for the calling, ver. 10. The calling and knowledge are the same.*

*The knowledge of God is meant; and to this God calls* δόξης καὶ ἀρετῆς, *by glory and virtue, (which Eng. Vers. renders to glory, etc.,) read ἰδιαὶ δόξη καὶ ἀρετῆ, by his own virtue—Tisch., Alf., etc. So Beng.* By his own glory. This explains what his Divine power is: so that God's attributes refer to his glory; those which are called moral. The two are closely united.

4. *Whereby—By his glory and virtue. His glory renders very great; His virtue renders them precious. Unto*—He now gradually approaches the exhortation. And *like precious, ver. 1, supports the change from the first to the second. He hath given us promises—[Eng. Ver., are generally incorrect. Ht., Alf.] The promise itself is a gift; it follows it, the thing promised. Peter, both when Acts, and writing in his Epistles, is accustomed weight of substantives in the plural. That by these—that is, by his grace.* [No, but by these promises. Ht., Alf.] Communion was promised: wherefore Peter might have said because that, more forcibly. For the promise is given, that, by it, we may obtain the great and precious thing promised of the Divine nature—*The Divine nature is God himself, power, ver. 8; excellent glory, ver. 17; the holiness of 10, for God himself. Likewise, the nature of man, James iii. 7. As escaping is opposed to partakers, through lust is opposed to the Divine nature. More, corruption, virtue and lust, are contraries. And thus, Divine nature, includes glory and virtue; and the same Divine power, since it is the origin of all good; and this since it admits us to itself. But there is a gradation: things differ as a part and the whole; namely, to receive the Divine power, and to be a partaker of the Divine is, to become holy; comp. Rom. i. 20. Having escape γόντες. Hastily and swiftly. Φεύγω, I flee; ἀποφέγω escape. This flight is here put, not so much for our Divine benefit, accompanying communion with God; cl. 20. The corruption that is in the world through lust— 19. The sentiment is: In the world is corruption the 5. [Eng. Ver., besides this, is wrong; Gr. αὕτη γτη
thing, means on this very account. Hut., Alf.] This very thing—The answer of the godly towards the Divine gifts is accurately expressed, ἀληθῶς τοῦτο, this very thing, is used as it were adverbially, for ισαρ ισαρ, according to this very thing. Diligence—Diligence comprises many things; 2 Cor. vii. 11, note; and in Peter the things which follow: whence give diligence, ver. 10, refers to this; and so, to endeavor, ver. 15, iii. 14. Introducing—Gr. παρεισενέγκατες [Eng. Ver., giving]. Ἡμᾶς, by the side of, indicates modesty. God acts: we are diligent. Furnish—[Not as Eng. Ver., add, but furnish forth, in exercising the former, the latter also. Alf.] The corresponding word is, shall be ministered, ver. 11. Our diligence follows God's gifts; an entrance into the kingdom follows our diligence. In your faith—[Not as Eng. Ver., to your faith]. This is called knowledge, ver. 3, by which grace and truth are recognized; and God furnishes us this, just as he does life. Faith is God's gift, Eph. ii. 8: therefore we are not commanded to furnish faith in addition, but in faith those seven fruits, faith leading, and love closing the train. Your—Construe with faith; 1 Pet. i. 7, 9, 21. Virtue—By which you may imitate God's virtue, ver. 3, and actively perform all that the spiritual life undertakes. Every present step produces and facilitates that which follows: the following tempers and perfects the preceding. But this is the order of nature, rather than of time. Ἀπεικόνισε γίνεται, a bold tone and vigor of mind; 1 Pet. i. 13. Faith begets this; 2 Cor. iv. 13, 16, at the beginning. Next is knowledge or moderation; comp. Rom. xv. 14, note. Virtue makes us active, watchful, circumspect, discreet, so as to consider what is to be done or avoided, for the sake of God, ourselves, and others; and how, where, when, etc., this is to be done; 1 Cor. xvi. 18, at the end. Next is temperance [or better, self-government]. This results from knowledge, since this distinguishes evil from good, and teaches us to flee from evil. Next is patience. Incontinence weakens the mind; continence banishes effeminacy, and adds strength. Next is godliness; sanctifying the natural affections towards parents and others, yea, even towards the Creator. Patience removes all the hindrances to godliness. Next is brotherly love [better than Eng. Ver., kindness]. He who has his natural affections sanctified, advances to a purely spiritual love. Ἀγάπη, love to all, completes the band; Col. iii. 14, throughout. He who is rightly disposed towards his brethren, extends his love to those less nearly connected with him, nay, to enemies. Hence it appears how each present step produces and facilitates that which follows. Moreover, how each step which follows, tempers and perfects that which precedes, will readily appear, if this
scheme be duly considered in a retrograde order. He will exercise brotherly affection impartially. He will perceive that godliness is altogether Godly will mix nothing stoical with his patience. Temperance is easy. The continent man calmly and thoughtfully all things, and has knowledge. Knowledge takes care that impulse should carry away its virtue. The opposite of this, similarly in the case of the wicked: unbelief produces—Moderation—[Eng. Ver., knowledge]. 1 Pet. iii. 7, 6. Temperance—Which avoids evil desires. Abstinence—By which adversities and adversaries are endured. Amity—By which the faithful look to God above all things. May be affection towards relatives, parents, brethren, sanctified affection. Comp. 1 Tim. v. 4.

7. Brotherly affection—[Eng. Ver., kindness]—To be united with you in God. Charity—From brotherly conduced charity: 1 Pet. i. 22.

8. These things—Virtue, moderation, etc. A collection of involved: If you have these things, then and only then have knowledge. Comp. ver. 9, for. Be in you—Repetitive phrase occurs, Acts iii. 6. Not barren refers to this: that is, you shall have the good and abundantly. The knowledge of Jesus Christ produces: ch. i. 3. present. In, Gr. sic—[here rather towards. Alf.] Rom. iv. 20. Knowledge—The recognition [the presence, the presence. Alf.], with the cleansing from sins.

9. For—[Eng. Ver., but]—In its proper sense. The steps of his relapses are depicted by a happy instance. Such a man (1) forgets the cleansing of his former short-sighted as to present privileges, ver. 12; (2) he to future ones, ver. 11. The inversion of style con the reference to past time last, whereas, according to the subject, the order should be, past, present, future—[Eng. Ver., cannot see afar off]—Hesychius de affected with opthalmia. Hath forgotten—[Literal, getfulness]. A most appropriate phrase, the parti tained expressing what the man willingly undergoes Rom. v. 19. He who reflects how many are the old he has been cleansed, the more easily abstains.

10. The rather—They who have diligence should have more. Brethren—Peter never employs this title.
Epistle, and but once in the latter: whence the weightiness of this passage appears. Sure—This confirmation results from virtue, moderation, abstinence, etc.; and therefore there follows immediately, for if ye do these things. Comp. Heb. vi. 10. Your calling and election sure—That is, yourselves firm in your calling and election. For the confirmation belongs to those to whom the falling would otherwise belong. The calling precedes the election, as far as relates to us.

11. Abundantly—So that at any time, without stumbling, you may enter, not as from shipwreck or fire, but, as it were, triumphantly; and that past, present, and future things may profit you. Here Peter does not now say, scarcely, as in his first Epistle, iv. 18. This answers to abound, in ver. 8.

12. Wherefore—He speaks from a foretaste of his own immediate departure and entrance into the kingdom: ver. 15, 11. [For οὐκ ἀμελήσω, I will not be negligent, read μελήσω, I will take care. Tisch., Alfr., etc. So Beng.] I will take care—Peter says, I will regard you as always to be admonished: I will never think how much I have admonished you; I will think only that you should be admonished by me. The present, μέλλω, I intend, conveys the notion of a future action; wherefore μελήσω is a strengthened future: I shall be about to admonish. Hesychius explains σπουδάσω, I will earnestly strive. And this very synonym, σπουδάσω, I will endeavor, follows presently in ver. 15, where the apostle’s earnestness is also to be observed extending itself by letters even beyond his decease; and thence the propriety of μνήμη, remembrance, with reference to his death. Always—He gives his reason for writing a second epistle so shortly after the first. Peter is convinced that there is increasing need of admonition, because of the increasing corruption of the wicked: ch. ii. 2. Know—The truth. Established—To stir up, ver. 13, is akin to this. He wishes them to be firm and as intent as possible. Present—Truth is present, as in the New Testament: 1 Pet. v. 12, note. [But it is like Col. i. 16, of the Gospel (known and professed) among you. Alfr.]

13. Yea—An explanatory particle. Tabernacle—The soul’s immortality is implied, and its brief abode in the mortal body, with the ease of the departure of believers.

14. The putting off of my tabernacle is sudden—[Not as Eng. Ver., shortly I must put off, etc.]—The present. They who are long sick, can yet feed others. The cross was not to allow that to Peter. Therefore he first does what he has to do. The putting off—Violent, but yet desired. Thus departure, ver. 15. Hath showed—He had long ago showed this; John xxi. 18, 19, When thou shalt be old.
Peter’s old age was now close at hand. Some other towards have been given him.

15. I will endeavor—On this depends that you may ways—As often as occasion shall demand. Have—able]—An elegant phrase, ἔχω ποιεῖν ἰδία, I have it to make. I can make]. But they were about to be able, since the of Peter was left to them.

16. For—He shows that the subject was worthy of even on the point of death, by citing the testimony of the discourse of prophets. Cunningly devised—Morch. ii. 3. Fables—Such as the heathen held respectively. Followed, Gr. ἐξαχολούθησαντες—The ἐξ, from, denotes.

2, 15. There is no such error in this matter. The presence—[Eng. Ver., coming]—Hendiadys: that is, most p [This is unnecessary and injures the force. Hut., A] opposed to fables. Comp. 1 Cor. iv. 20, where word opposed. The Transfiguration on the Mount typifies of glory at the last day; and the whole testimony of contemplates this revelation: Acts x. 42. Eye-witness to his deepest secrets, as on the Mount. His—[Exi something distant, and wonderful, and great. Majesty of the Father and the Son are correlative, so are excep majesty. Excellent glory in the text is ascribed to majesty, to the Son.

17. Received, Gr. λαβων—The participle for the indicator by the testimony of his Father. Honor and glory—word glory is presently repeated. When a voice came expressively repeated in the next verse. To him—Alone by the Sublime Glory, i. e., God himself. Hut., Alf., et as Eng. Ver.] The excellent Glory—So God himself

18. We—John also was still alive. From heaven. The holy—The mountain was holy from that very c least then.

19. [Render, and we have more sure the prophetic ws sure than that mere voice. Alf.] We have more sure—say more clear, but more firm. Wherefore it is here to discuss the difference in the clearness of prophecy bet its fulfilment. But, undoubtedly, the word of prop surer from its fulfilment: Rom. xv. 8. For the same prophetic word is not surer than the apostolic, either in relation to those to whom Peter writes: ver. 12, 16. word of the prophets preferred either to the seeing or
apostles. For in the New Testament is the day; and the seeing and hearing on the holy mountain was a brilliant beam of the day itself; so far is the pre-eminence from being due to the lamp (of prophecy, Eng. Ver., light). V. G. Even the word of prophecy was always firm of itself: but it became firmer, I will not say to the apostles, but at least to their hearers (in whose name he says, we, not ye have), to whom the apostles were demonstrating the fulfilment completed in Jesus Christ, and were, moreover, drawing inferences from this for the future. The dawning day confirms the fact that you saw correctly what you had faintly seen by the lamp. See note on ver. 20, is. The word of prophecy—The words of Moses, of Isaiah, and of all the prophets, constitute one word, in every way consistent with itself. For Peter does not now cite individual sayings, but he embraces their whole testimony, as now disclosed. Comp. Acts x. 43. Moses, too, had been with them on the mount. Well—Peter does not upbraid for their dulness those who still attach greater credit to the prophets than to himself and the other apostles. Every one should praise the support of his own faith, on which he especially rests. He calls them, however, to go further. Take heed, as—The light of the day does not remove the beholding and looking upon the lamp, but overpowers it. By the greater light, the less is both acknowledged to be less, and is strengthened; by the less light, the excellence of the greater is shown. [Grateful remembrance is inculcated: comp. ch. iii. 2. V. G.] A lamp—[Eng. Ver. not so well, light]—Used in the night. [But the lamp of prophecy benefits even those now walking in the day. V. G.] Which was shining—[Eng. Ver., that shineth, present tense, is correct. So Hut., etc.]—It is imperfect (as ὁρνευτε, when we were, ver. 18); for there follows, until the day should dawn, etc., not in the present, may dawn, rise. [But until is to be constru'd with take heed. Hut.] Dark—Where there is neither oil nor light. Place—Such is our heart. Until—The use of Scripture is not altogether done away in the case of the enlightened, especially in convincing others, as we learn from the example of Peter himself. Comp. until, Matt. i. 25. And yet the enlightened now possess that very thing of which the prophets testify. Wherefore John, for instance, in his first Epistle, though he writes to such persons, and so often reminds us of the fact, never appeals to the prophetic, It is written; he only cites the apostolic testimony: for the darkness was past, and the true light was shining; 1 John ii. 8. And so you will find that It is written is much more common in the older New Testament books, than in the later. The day—The full light of the New Testament. See how a lamp and the day differ! just so does the Old
Testament light differ from the New. See 1 John i. 5. Having burst the darkness. The day-star—Jesus Christ.

20. This—The reason of the phrase, ye do well, since First—Before I speak. [Rather, first of all, as 1 Th. i. 5. Thus ch. iii. 3. In these Epistles, Peter does not teach: Prophecy—In the body of Scripture. Of private ἐξήλθαν, interpretation, from ἐξήλθο, to explain; Matt. xix. 39. ἡ ἡ ἡ some Greek versions render ἐξήλθος, it xli. 12. As the sight of the apostles is opposed to en fables, so the inspiration of the prophets is opposed the prophecy. Therefore that is called interpretation, by prophets themselves opened to mortals things hitherto with Prophecy is not at first human, nor does it ever so form itself as to begin to be the word of private, that is, human; but it is altogether of Divine revelation, and is in events and their issue; nay, it even becomes firmer. 21, is connected with this. Does not become—[Eng. What has once been truly spoken by the prophets, remains day. A lamp is not the day, but still it dispels the day. 21. By the will—The desire; Jer. xxiii. 26, Sep. feigns in fables, or conceals in error, that which he willingly, ch. iii. 5. Of man—Alone. Antithesis, he the definition of the prophets. Was borne—[Eng. Thus ver. 17 and 18. Heb. נָשִּׁי from נָשִׁי, to bear. πορεία [Eng. Ver. incorrectly, in old time]—At a re time: hence prophecy, without the article [which Eng. used indefinitely. But—by—Comp. John xi. 51. [K, holy of God, read καὶ θεοκτίστι, from God. Tisch., Alm men spoke from God, borne by the Holy Spirit. Alp.] Ver., moved—This refers to was borne [Eng. Ver., a beautiful antithesis: they did not bear, but were borne passive, not active. That which is borne, is borne by own; it does not move and forward by its own labor. prophets, Ps. xlv. 2; Jer. xxxvi. 18. Spake, soon also the case with which they prophesied. Spake—To to the pen of the Scripture. They spake: the past to Peter is speaking particularly of the Old Testament. Comp. ch. ii. 1, note, and ch. iii. 2. Holy—Because Holy Spirit.
CHAPTER II.

1. But there were false prophets also—An antithesis to the true Old Testament prophets, on whom see ch. i. 19. Among the people—Of Israel. He is writing to Israelites. An example of a false prophet is given, ver. 15. There shall be—And even then there had begun to be. A prophecy, already given, is now repeated, ch. iii. 2; Jude 4, 14. False teachers—Antithetical to the true New Testament teachers. Shall privily bring in, Gr. παρεισδέουσι—Παρὰ, beside, the salutary doctrine respecting Christ. Dammable heresies—Not only bad, but the worst. Even—The epithet swift, added to destruction, which is repeated, is appropriate. That bought them—Whom they should have confessed even unto death. [Universal redemption could not be affirmed more clearly. Alf.]: ch. i. 16. Lord—Whom the true doctrine testifies to be Lord. Denying—[A remarkable word from St. Peter. Alf. ]—In doctrine and works: Jude 4. They deny that he truly came in the flesh, and thus they wholly abrogate the mystery of redemption: 1 John iv. 2, 3. Bringing in—Man brings upon himself: God brings as an avenger: ver. 5. Swift—On account of the speedy coming of the Lord.

2. Many—How sad! [For δολείας, destructions (pernicious ways), read δικείας, licentiousnesses. Tisch., Alf. So Beng. ] Licentiousnesses—Wantonness is that bait which draws many to follow them: Jude 4. That following is succeeded at length by destruction; wantonness, not destruction, so meets the eye, that men are led to speak evil of the way of truth: and this is the crime by which the punishment mentioned in ver. 6 is incurred. By reason of whom—It refers to of them. The way—Ver. 15, 21. Gen. xxiv. 48, ἐν τῇ ὁδῷ, in the way of truth. Shall be evil spoken of—By those who are without, and cannot distinguish between true and false Christians.

3. Covetousness—Ver. 14. Feigned—As dealers do. Make merchandise of you—that is, they shall deceive, take money. Whose—It tends to console and strengthen the righteous, that the punishment of the ungodly is fully described before the mention of their wicked deeds. Of a long time—As it were from of old, from the fall of the angels. Is not inactive—[Eng. Ver., lingereth not]—That is, is in full vigor. It is the same judgment which threatens all sinners, and which is unceasingly revolved in the Judge's mind until it breaks forth; and in those who are mentioned in Scripture as punished, it is shown what awaits others; although sinners think that it lingers, and they themselves slumber. Their destruction—[Eng. Ver., damnation]
—The destruction, to which they will be adjudged. 

4. **If**—The conclusion is in ver. 9. **Angels**—Most in Rom. viii. 38, note. **Spared not**—Thus also ver. 5. The word intimates against those, who, you might think, would escape. **Chains**—Gr. σεπαῖσι. Twisted ropes, hair, etc. Thus δεσμοίς, in chains, Jude 6. [So Th. But **Alf.** after Lachm., has σεπαῖσι, dens]. Of dark itself keeps them prisoners, and is as a chain. With **Sept., they were bound with a chain of darkness. Cast the**—Gr. ταρσαρώσας. This verb does not occur elsewhere in Testament, nor in the Sept. Therefore the meaning must where, from Homer, Hesiod, and Plato: according to which, lowest place in nature; most dreadful with dark, Whence Hesychius: Tartarus, the lowest place beneath slaves of Tartarus may dwell also on earth: Luke viii. Ap. ix. 11, 14; xii. 9, etc.: just as one captured in world beyond the place of his captivity. Therefore, the a sinned, suffer different degrees of condemnation. Do judge delivers the prisoner to the officers. Compare served unto judgment—The judgment of the great day.

5. **Old**—Antediluvian. **Noah the eighth person**—[for, Noah and seven others. **Alf.**, etc.] Noah and fbered eight. Comp. 1 Pet. iii. 20. To the eight souls universe, the populous world of the ungodly. **A preciousness**—Not only was he himself righteous, but preached righteousness to the world. **The flood**—All the godly are saved, the wicked cannot hope that they with them.

6. **Cities**—There were therefore similar sins in the of Sodom, Gomorrha, etc. **Burning with an overt** true connection is with condemned, as in Eng. V ed them to overthrow. **Hut., Alf.**] The words s, upturn, and χαρακτροφή, an overthrow, are thus in 25, 29, Sept. **Making**—It was an imperishable and of the Divine judgment.

7. **Just**—Gen. xix. 1, 7. **Of the wicked**—Of the against nature. **Filthy**—Gen. xix. 5.

8. **The righteous man**—his righteous soul—The re is elegantly expressed. Lot vexed himself: and the
guilty of his vexation. *From day to day—Thus the Sept. often render or on. Deeds—And words.

9. Knoweth—And remembers: even when men know no aid. The instances cited show this. There is no doubt as to the Lord's will. The godly—Such as Noah and Lot, godly and righteous men. To deliver—There are more examples, Jer. xxxix. 11, 18, xliv. 5. Unjust—The unrighteous and ungodly: such as many lately mentioned. To be punished—Gr. χαλαζομένους. A future event, and yet expressed in the present; because the punishment is certain and imminent. [But it is rather, under punishment, present. Al.]

10. Chiefly—These will be especially punished. After—The class is, the walking after the flesh: the species, the walking after the flesh in the lust of uncleanness. And—There is a division, concerning impurity and blasphemy: after—, and government—. The latter subject is discussed immediately: presumptuous, etc.; the former, pleasure, etc., ver. 18. Each discussion has a nominative, and a finite verb. The same two subjects are referred to at ver. 18: swelling: they allure. Despise government—In this proposition, he calls it government: presently, in the discussion, dignities, including the one in the other. Each, by an impressive change of the abstract for the concrete, seems to signify the angels, and those fallen: for while it is here asserted, ver. 11, that that railing accusation is not to be brought by angels against dignities, Jude ver. 9, to the same purport, but more definitely, asserts that this same railing accusation was not brought by the archangel against the devil. Government seems to signify the prince of the fallen spirits; dignities, the other fallen spirits. At least Jude also (ver. 8) retains the singular and the plural: they despise government, but speak evil of dignities. Each apostle shows that he is speaking of creatures whom the wicked do not know. The sinning angels, still, as God's creatures, have a goodness, and in their exalted nature, which they received from the Creator, retain the indelible impress of majesty: comp. Luke x. 18, 19; Matt. xii. 26, 29; John xiv. 30; 2 Cor. iv. 4; and this we should regard reverently, not on their account, but on God's. Comp. James iii. 9, note. For this is the most august mystery of the Divine judgment, which is passed upon angels: and into this no angel, no man, should by his own authority thrust himself; much less the wicked (Sir. xxi. 27, *When the ungodly curseth Satan, he curseth his own soul*): and yet somehow, these men, indicated by Peter and Jude, endeavored to do so, turning all spiritual things upside down: ver. 12; Jude 10, 19. See the dignity of the saints, who shall have the power of judging angels: 1 Cor. vi. 3. Presumptuous—Although Michael did not pre-
same, Jude 9. The nominative case is soon followed by the verbs, are not afraid. Many put a comma; τοιούτου, pres.

ς, self-willed [as Eng. Ver. correctly]; but there is no reason why the substantive and adjective should not be joined. See.—presumption: the words ὥς τρεσον, are not afraid; do not assail dignities, etc., Jude 9. [Omit παρὰ Κυρίον. Tisch. (not Alf.)] Before the Lord—They abolish the sins of the people, through reverence of the Judge and his presence. Thrice is often razing, which is spoken against anithe, but unbecomingly. Judgment becomes God, not angels.

12. Unreasoning—[Eng. Ver., brute beasts]. The arguments from angels, Ps. xlix. 21. Born mere natural animals, natural brute beasts]. Ignoble from their very birth, according to their origin, naturally, Jude 10; following the guidance of their senses, in food, etc., and knowing nothing above nature, nothing spiritual, in those things which they understand not. The destruction caused by iniquity, has for its just result, full of misery. On another subject, the Sept. has χάριν, and the Sept. has χαλέων, shall wear away, Ex. xviii. 18.

13. [Render (with a full stop after unrighteousness), pleasure delicate living for a day, spots and blemishes in their deceits (means of luxury obtained by deceit),
Alf., Hut.] Shall receive—Willingly. Pleasure—that pleasure which man should chiefly aim at. [And which embraces all things else. V. G.] Count—a similar phrase occurs, ch. iii. 15. In the day—in the day of your feasts of charity, whatever it be, careless of what to-morrow may bring with it. Spots and blemishes—They are spots in themselves; disgraces, which provoke others to blame the Church itself. As spots most foully disfigure the brightest objects, so do these disgrace your feasts of charity. Sporting themselves—Gr. ἐντρυφώντες. So that they indulge themselves, and mock at others. The verb has a middle sense. It is used in the Sept. followed by ἐν, in, Isa. lv. 2, lvii. 4. Deceivings—Jude 12, ἄρπας, feasts: Peter, making an important change in the letters, ἀρπαζ, deceivings. Catena says, It is not for love, and to share your salt, that they feast with you, but to find a convenient opportunity of deceiving your wives. At any rate, it appears from this, that Peter alludes to the love-feasts; because each of them adds, feasting with you, and the one, sporting themselves, the other, feeding themselves. While they feast with you—Gr. συνενυχούμενος—Εὐώρχια, a splendid feast, especially a sacred one; from εὖ, well, and χοῖρος, I have, because those who assemble at a feast in honor of the god, have good cheer, and give themselves to indulgence.

14. Of an adulteress—[Eng. Ver., less literally, of adultery]. An adulteress has seized upon their eyes, that is, alluring desire. The parallel word is, from sin. Beguiling—with those eyes to carnal sins. Heart—Besides the eyes, the heart is also mentioned: Ezek. vi. 9. Of curse—[Not as Eng. Ver., cursed children, but of a curse, i. e., devoted to the curse. Alf., etc.] Not of blessing in Christ, 1 Pet. iii. 9. Cursing especially follows covetousness. See the following verses.

15. Following the way of Balaam—See note on Jude 8, from Isa. lvi. Bœor—This and Bœor are synonyms.

16. The dumb ass: of the prophet—A fine antithesis. So great was Balaam's madness, that an ass must speak, lest it should pass unreproved. Dumb—Without a human voice.

17. These are—From ver. 10 to 16, the character of false teachers has been described; now their very mode of proceeding with their disciples is described. Wells—a well and a cloud promise water: so these men boast great swelling words, as though they were the lights of the Church; comp. ver. 10, 19, at the beginning; but these wells and these clouds give no supply. Those great swelling words are of vanity. [For νεφήλαι, clouds, read ὀμίχλαι, mists. Tisch., Alf. So Beng. in Test. and V. G.] Clouds—Impostors. To whom
—This does not refer to wells and clouds, but to these. 
ition is put for the thing defined, wandering stars. Comp. 
ote. The mist of darkness—ζώσος is the chilling heat of 
darkness. Comp. note on Heb. xii. 18. Is reserved 
because they destroy so many souls. See. the fol. 
[Omit εἰς αἰώνα, forever. Tisch., Alf.]

18. [For ἤνωκε, quite, (Eng. Ver., clean), read ὀλίγως, so 
Alf. So Beng., but rendering ὀλίγως, a little time, ἁ 
γόνας, were escaped, read ἀποφεύγοντας, are escaping. 
So Beng.] Those, who for a little time had escaped, for 
live in error—(Not an apposition, but the second τοις, 
erned by ἀποφεύγοντας, comp. ver. 20), to make known to 
escaped; and these ἀναστρεφόμενοι are false teachers, e 
or others. Here an accusative governs an accusative. 
xxviii. 9; but ὀλίγως, for a short time, added to the verb 
ably to the sense of the passage. No sooner have some 
those who live in error, than these wretched men are afre 
them. Such haste is indicated in ver. 21 and 22, on ac 
the fool remains a fool, Prov. xxvi. 11, the dog a dog, 

19. Liberty—So as neither to fear the devil, nor to lead 
Of the same is he enslaved—[Eng. Ver., brought in bond. 
xxvii. 9.

20. After they have escaped—Said of those who are 
ver. 18. And these are entangled in the calamity of the 
they are overcome. Pollutions—Bringing corruption. 
Beng., but Eng. Ver., is right therein.] By these, the 
—[Not rendered in Eng. Ver.] This particle marks 
between two participles. Worse—Antithetical to better. 

21. Than after they have known it—Understand it is 
been. Delivered unto them—Jude 3.

22. [Omit δὲ, but. Tisch., Alf.] But—You may won 
thus go back: but it is not strange; for they were, and 
dogs and swine. Proverb—"πῶ, Sept. the Proverbs. 
Prov. i. 1; also xxvi. 11, as a dog, when he returneth 
and becometh hateful, etc. Peter had frequently quo 
erbs of Solomon in his former Epistle, i. 7, ii. 17, iv. 8, 
he quotes them also in the second. This may be added 
arguments, showing that both the Epistles are from the 
Vomit—Gr. ἐκσπαμ. Animals which live among men 
contract the stomach [which takes place in vomiting 
which are wild. It is a rare word.

Who loathes not the vomit of sin?
CHAPTER III.

1. Now—Therefore he had lately written the former Epistle. The seven Canonical Epistles were written by the apostles shortly before their death. While they lived, they had judged that it was less needful to write. In which—Syllepsis [where the sense, rather than the grammatical construction is regarded]. The meaning is, in which, as in the former Epistle. By way of remembrance—Ch. i. 12, 13. Ye already know, ver. 3; a reminder only is necessary: Jude 5. Pure—Adulterated with no error.

2. Prophets—Jude 14. [For ἡμῶν, of us (the apostles), read διμῶν of your (apostles); Tisch., Alf.] Your apostles—Who now live among you, in antithesis to the ancient prophets. Comp. the apostle of the Gentiles, Rom. xi. 13. Of the Lord—Construe with the apostles.

3. First—So ch. i. 20, note. Knowing—The nominative case coheres with that ye may be mindful: comp. Acts xv. 23, note. The righteous knew this from the word of the apostles, Jude 17, 18. Shall come—In greater number and shamelessness. By which very thing they themselves confirm the truth of this prediction. [Read ἐκμαγείσθαι, εν ἐκμαγείον, scoffers in scoffing. Tisch., Alf. So Beng. in Test. and V. G.] Scoffers—Thus the Sept. renders Isa. iii. 4, רִעה אֲדֹנֵי, those who most triflingly perform the most serious acts, even when they do not jest and laugh. [They are wholly given to mocking, having no foundation besides for whatever they please to do. V. G.] Walking according to their own lusts—This is an exact description of an abandoned man, that he does whatever he pleases, and is restrained by no reverence towards God. V. G.] Lusts—This is the origin of error, the root of licentiousness.

4. Where is?—They think, either that it should already have occurred, or that it never will occur. With this meaning also they say, all things continue as they were. The promise—Mockers thus term it, not in respect of themselves, but in mimicry, because the promise is longed for by the righteous. His—Of the coming Lord, whom they disdain to name. The fathers—Who rested on the promise. All things—The heaven, the water, the earth. Thus—[Not as Eng. Ver., as they were, but as they are. Alf.]—An adverb of pregnant meaning; that is, they thus continue, as they continue. From the beginning of the creation—These mockers at least confess that the world did not exist from eternity.

5. They are ignorant—The reason why they thus speak. Antithetical to be not ignorant, ver. 8. This—The nominative. Willingly—Their ignorance is voluntary. They obstinately neglect to
consider the deluge. _The heavens—the earth_—The heavens and earth, before the deluge, differed much in quality, though in essence, from their present state. _Were of old_—Just as the deluge, and the destruction of the world by fire, might have seemed equally incredible; and yet the former occurred, and the latter will occur. Just as the mocking of the sinners against the world’s destruction by fire, so, before the latter might have argued against the deluge. But as the argument last was refuted by the events, so also is the argument here. The instance of the deluge destroys the force of the argument of the mockers, ver. 4. The pluperfect refers back from the deluge to the time of the creation; and _then_, ver. 5, refers to that. _Out of the water and by [not as Eng. Ver., in]_ A gradation. The water had covered the earth: the _out of the waters_; and the water _served_ for the stabilities, as the Creator formed and placed it. Water is in other places than earth, and earth seeks the lower parts, to such an extent, that water in a straight line from the surface to the centre of the earth, or round system, always has earth beneath it: but on its own account, the earth everywhere rises above the water more or less; even this place the water yielded and left to the earth, willingly, and compelled by the most powerful commands. _Ver. 4; Ps. xxiv. 2, civ. 5–8, cxxxvi. 6; Job xxxviii. 11, xdras xvi. 59._ [But the true rendering is, _and the earth of the water_ (as material) and _by the water_ (by means). _Hut., Alf._] _Standing together_—[Eng. Ver., standing]—The framing and duration of the earth are indicated: _standing_ answers to _of old._ _By the word of God_—Gen. i. 1, with _were_, expressed, and _was_, understood. The end of things is determined by God’s Word, so that it can be neither longer nor shorter.

6. _Whereby_—By the heavens and the earth; when they flowed together. _The world that then was_—That is, the _for destruction_ is not here attributed to the heaven and earth. Burnet says. _[But the latter is right; the world here and the earth, ver. 7._ But the _destruction_ meant is, that the old state of things gave place to a new one. _With this corresponds they shall perish, they shall not be_. Rom. ii. 12. Before the deluge God said: _My Spirit s
pass sentence upon man, Gen. vi. 3. Judgment is reserved for the last day.

7. But the heavens which are now—The heavens and the earth are the same as of old (although they seem to have undergone no slight change at the deluge): but the mockers speak as though they were not at all the same. The apostle expresses their feeling. Δὲ, but, makes an antithesis: by water, and unto fire. Fire shall refute the mockers. This verse also depends upon that, ver. 5. [For τῷ αὐτῷ, the same, read τῷ αὐτῷ, his. Tisch., Alf. So Beng.] His, Gr. τῷ αὐτῷ—The article is rarely placed before αὐτῷ, of him; but it is thus placed, Heb. ii. 4; James i. 18. Reserved—Therefore the heavens and the earth do not more quickly grow old. Unto fire—The Dative. Consider those fiery meteors, which in our time often gleam from the lofty sky. Of ungodly men—These very persons, and the others.

8. This one thing—Namely, that which pertains to this subject. This is the only thing that pertains to teaching in this epistle, which otherwise admonishes, but does not teach. Let it not escape you—[Eng. Ver., be not ignorant]—Antithetical to them, ver. 5. He does not so fully reply to the mockers as he instructs the faithful. One day is with the Lord as a thousand years, and a thousand years as one day, Ps. xc. 4, Sept., for a thousand years, O Lord, are in Thy sight as yesterday, which is gone, and as a watch in the night. The preceding words have this force: Thou art our refuge, Eternal God; and not we ourselves, frail men. The reason is for a thousand years, etc. Moses describes God's eternity somewhat more absolutely; Peter, in its relation to the last day, and to men looking for this; so that his eternity itself is denoted, by which, in essence and in operation, he wonderfully exceeds all measure of time; and his divine knowledge is also included, to which all future things are present; and his Power, which does not require long delays to complete its work; and his Long-suffering, free from all impatient expectation and eager haste. With the Lord one day is as a thousand years (Peter adds this to the saying of Moses): that is, he is equally blessed in one day, or in one moment, and in a thousand years and a whole age: he can perform the work of a thousand years in one day. Wherefore in the next verse it is added: he is not slack. It is always in his power to fulfil his promise. And a thousand years are as one day (thus Peter, while in this clause he re-echoes the former one, and accommodates both to the subject in hand, appropriately varies Moses' words): that is, no delay happens which is long to God. As to a very rich man a thousand guineas are as a single penny, so to the
Eternal God a thousand years are as one day; wherefore but is long-suffering is added: he gives us space without annoying himself. Comp. Ecclesiasticus xv. 24. sum up, the age-measurer (so to speak) of God differs reckonor of mortals. Its index shows at once all host activity and in the deepest repose. To him time more slowly nor more quickly than befits him and. There is no reason why he should consider it needful or to hasten the end. How shall we understand .this understand it, it would be unnecessary for Moses and with the Lord.

9. Is not slack—As though the time of his promise already present, Heb. x. 37, note. Thus Ecclesiastic 18, the Most High shall judge righteously, and execute the Lord will not be slack, neither will he be patient too. This passage of the Son of Sirach closely agrees with Peter's epistle. His promise—The promise will be for whatever mockers may prate, ver. 4. Is long-sufferer he waits until the number of those to be saved shall be 15. [For εἰς ἡμᾶς, "to usward," read εἰς ἡμᾶς, to you. That any—Not even those some just mentioned. Show would be the case, if he did not give space for repent Esdras viii. 59.

10. [Omit ἐν νυκτί, in the night. Tisch., Alf.] Which the mockers say shall continue as they are, ver. elements—That is, the works which are in the heavens, as words show. The sun, the moon, and the stars, are of γέια, elements. [So Alf., etc., and this seems best. refers to consider the expression as referring to the functions of the heavens. Compare the powers of heaven, I. As at the creation, so at the end of the world, the sun and the stars, are wont especially to be mentioned, and they are certainly contained in some part of Peter's mention, and especially in the word elements, rather than and earth. For Peter mentions the earth separately, he includes water, or even air (which, however, the Sun mentions, when speaking of the nature of things); ele- ments shall melt away. The same word is used, Wisd is a most elegant metaphor. For as a letter on a para star in the heaven. The works—Of nature and art, equal to the earth and the fullness thereof, in the Ps.
the creatures of God on earth, as enumerated in the history of creation. [Hut.]

11. [For ὁδῷ, then, read ὁδὲς, thus. Tisch., Alf. Render, These things being thus to be dissolved; i.e., since they will be. Alf.] Since they are being dissolved—The present tense; as though it were now taking place: thus in ver. 12, ἐξερέω, are melting, [Eng. Ver., shall melt]. On the fourth of the six days of creation, the stars also were made, Gen. i. 16. They also shall be dissolved with the earth. They are mistaken, who restrict the history of the creation and the description of this destruction only to the earth and to the quarter of the heaven which is nearer to the earth, but feign that the stars are older than the earth, and will survive it. It is not to the heaven only which surrounds the earth, but to the heavens, that both dissolution and restoration are ascribed, ver. 10 and 13. Ought—This is the commandment mentioned in ver. 2. Conversation—As regards human affairs. Godliness—As regards divine things.

12. The coming—This depends upon looking for and hastening, [so Hut., Alf. Not hasten unto, as Eng. Ver. The word unto is not in the Gr.], conjointly: when ye offer prayers for his speedy coming. He who eagerly desires, presses the matter itself, if possible, to a speedy accomplishment. Σκέπασμα, I hasten, is used with an Accusative, Sept.; Esth. v. 5: Isa. xvi. 5. The participle includes the statement of the cause, as in ver. 14. Of God—The expression, the day of God, is rare. For diei Dei, the day of God, the Latin translator, or a very early copyist, wrote diei Domini, the day of the Lord, perhaps for more easy pronunciation. God grants to men many thousand days: one, the last, is the great day of God himself. On account of which—[Not as Eng. Ver., wherein]. Coming. A Chiasmus [cross reference] of four parts: what manner of persons—looking for—on account of which—but new heavens. The first part is deduced from the third, and the second from the fourth. Being on fire—with fervent heat—Elsewhere, πυροῦσας, to be burned, applies rather to a dry body, χαλαροῦσας, to be burned, to a moist one.

13. [But—Not nevertheless, as Eng. Ver., which makes the contrast too strong. Alf.] New—A great mystery, new heavens and a new earth. It is something external to God and external to man. Promise—Ver. 4. In which dwelleth righteousness—Therefore they shall not grow old. There will be a complete separation between good and evil, Matt. iii. 12, xiii. 30. The inhabitants also must be righteous, ver. 11, comp. ver. 6 and 7. In the new world, which comprises the heaven and the earth, dwelleth righteousness. The new
world is one whole: in it dwelleth righteousness. The unrighteousness had polluted, shall be cleansed.

14. Look—Gr. προσδοκῶντες. With trembling and word has a wide meaning. Of him—God.

15. Account—salvation—Although those mockers are ness, ver. 9. Even as—This refers to the whole disc. Comp. of these things, ver. 16. Our beloved brethren praised Peter; but Peter praises Paul, showing that offended with him, although sometimes reproved by his passed by him in the work of the Lord: respecting it towards Peter there could be no doubt. Unto you— intimates that there was the less need for him to write length, and expresses his approval of Paul's epistle. written to this purpose respecting the approaching end. Heb. i. 1, ix. 26, x. 25, 37, and so in his other epistles, probably in the Epistle to the Romans; see ch. ix. etc. Dietlein in Hut.

16. In all—Peter wrote this epistle shortly before dom and Paul's. Therefore Paul had written nearly long before, even the epistle to those to whom Peter therefore read all Paul's epistles, which were perhaps Paul himself: nor was he offended at what Paul had to the Galatians, ch. ii. Who can doubt that Paul's epistles collected into one body? Of these things—Concerning coming delayed through his long-suffering, but yet never and the things which will happen at and before his Paul appeared to put the day of the Lord farther off. apostles, there were some who either doubted or despised it itself. In which—In which things. [Rather, in what Paul, on this subject. Hut., Alf.] Hard to be under- thing to be hard, and another to be impossible to SOME things—Not all. Which—Which subjects, as writings of Paul. With this correspond the Scripture the subjects mentioned in them. The one includes the learned—Without heavenly learning. Wrest—Although themselves. There is an instance, 2 Tim. ii. 18. Tis tures—Paul's epistles therefore already formed part of Comp. has written, ver. 15. Unto—So that they see the abandoned perception of the wicked. Their own injury to Paul. Destruction—Ch. ii. 1.

17. Ye—Warned by the loss of others. Defen
steadfastness]. Comp. ver. 16, i. 12. This defence is grace. Comp. Jude 21.

18. Grow—The more; the more they decrease [in grace and knowledge—Ch. i. 8, 8. V. G.] To the day of eternity—[Eng. Ver., forever]. This name agrees with that sense, in which the apostle employed it, through the whole of this chapter. Eternity is a day, without night, unmixed and perpetual. [But the idea is simply duration, as opposed to time. Hut., Alf. Omit ἀπὸ, amen. Tisch. Alf. brackets it.]
ANNOTATIONS

ON THE

FIRST EPISTLE OF JOHN

CHAPTER I.

1. [The second ver. is a parenthesis; and that which resumes the sentence thus interrupted. Lücke, etc.] was—John writes simply an Epistle, [beginning most V. G.], without inscription or conclusion. He does have sent it abroad, but to have communicated it it hearers. See ver. 4, comp. 2 John, ver. 12, end. For which was from the beginning, for he who was, ch. i. that which presently recurs. When speaking of God apostle often uses a common name for a proper one, He, The Holy One, The True One, and periphrastical from the beginning, etc. In the first clause he indic himself; and then the things which they have heard —Even before he was manifested. He was with the Father From the beginning—The phrase from the beginning, of epistle, is not to be always taken in the same sense, explained according to its connection: ch. ii. 7, 13, 14, i first passage, from the beginning comprises the whole Word of life, with the Father, ver. 2, which state prece festation. Comp. In the beginning, John i. 1, note.

expression is not inappropriately used in a different sense we have heard—Hearing, the sense by which we receive

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put first, *sight* follows by gradation. Both are resumed in ver. 3, where *I say* may be understood. John furnishes so great evidence of this *manifestation*, that it is not now necessary to cite the prophets: Comp. 2 Pet. i. 19, note. He speaks in the plural, in his own name, and in the name of other *fathers*: ch. ii. 18. He appears to have written when many of the fathers were still alive. *Have looked upon*—Abundantly. *Of*—They perceived the truth of his flesh, and in it the glory of the only begotten. *Was* denotes the latter, *was manifested*, the former. *The Word of life*—[That is, Christ. *Hut.* Not the word concerning Christ, but our *Lord* himself. This is the key-stone of the sentence. *Alf.*] "O λόγος, the Word, is used by itself, and *the Life* by itself: whence the Apposition, *The Word, the Life*; then *the Word of Life*; *The Word in whom was Life*: John i. 4; and *the Life*, that is, the *eternal*; and *Life eternal*: ver. 2. Thus that title, the *God of glory*, includes the simple title of *God*.

2. *Was manifested*—He gave himself in the flesh to our eyes, ears, and hands: John i. 14. The same word is used of his coming in glory: ch. ii. 28. *And we bear witness and show*—Testimony is the class; there are two species, *showing* and *writing*, ver. 3 and 4. *Showing* lays the foundation, ver. 5–10; *writing* builds upon it, ver. 4, note. *Unto you*—Who have not seen. *Eternal life*—In the beginning of the epistle that *Life eternal* is mentioned, which always existed, and afterwards appeared to us: at the end of the epistle is mentioned the same *Life eternal*, which we shall always enjoy. This title alone teaches, that the *goodness of Jesus in its highest sense is not denied*: Mark x. 18, note. *Was*—Epanodos [repetition of the same words in inverse order]; comp. ver. 1, at the beginning. *With the Father*—So John i. 1, *with God*.

3. *Heard*—This is now put after sight, because the declaration is principally from hearing. *Fellowship together with us*—The same which we have, *who have seen*. [Better, *with us*, as Eng. *Ver. Hut.*. *Alf.*] *Fellowship*, so that he himself is ours; he in us, and we in him. *With the Father*—Who sent the Son, ver. 4–10. *With his Son*—Whom the Father sent: ch. ii. 1, 2. *On the Holy Spirit*, see ch. iii. 24, note.

4. *These things*—From the emphatic singular he comes to the plural, to express himself more conveniently. *These things*, and no other, 2 Cor. i. 13, much less, smaller and more trifling things, such as the defenders of traditions adduce. *Write we unto you*—To this present the past, *I have written*, ch. v. 13, answers. Comp. ch. ii. 1, 12, etc. *Writing* strongly confirms. *That*—Fullness of joy arises from a full and abundant confirmation of soul in faith and love. To
this, *declaration* and *writing*, conjointly, especially to
12. *Joy*—Thus also John, in his Gospel, ch. xv. 11, is the joy of faith, the joy of love, the joy of hope. Of faith is first noticed: and the expression is abbreviated, that is, your faith, and the joy springing thence: but, instead of the joy of love and of hope flowing thence.

5. *The message*—Ch. iii. 11. *The declaration*, main subject. Neither in the Gospel nor in the epistle name the Gospel [ἐγγέλιον]: but he terms it the *testimony*, the *truth*; and here, by a very similar sound, *ἀγγέλιον*. That *ἀγγέλιον*, declaration, which was in the name of the apostles *ἀναγγέλλοντες*, declare; for they proclaim the *declaration* received from him. It is called the *From* [Eng. Ver., *of*] him—From the Son of God, John ii. 8, he calls Christ Light. *Darkness*—The meaning from the opposite.

6. *If we say*—To say anything at variance with the truth; so he that saith, ch. ii. 4, 9: *if a man* to say, is to persuade one's self and others, to think, to pretend. *Fellowship*—Ver. 3. *In darkness*—Comp. 1 John iii. 13. *Walk*—By inward and outward action, wherever we are; for *darkness* of sin being the element of life. *Hut.]*

8. *Do not the truth*—That has no place with us in our very action.

7. *As*—Imitation of God is the test of fellowship with God. So the Hebrews often say, *ἐστώ*, *He*, that is, *he*, 1 Macc. iii. 22. *Is*—This word is deeper, and is the same word, God, than to walk. *We have fellowship*—That is, the fellowship that we have fellowship; for walking in the light certainly follows this: *One with another*—Mutual, between us; ver. 3: for *ἀλλὰ ἕλθεν*, one with another, reciprocally, does not mean, suitable respecting God and men: comp. John xx. 17. *An abbreviated expression*—in ver. 6, with him, understand and one with another; in ver. 7, one with another, understand 6, with him. [It is strictly fellowship one with another, and not with God that is here meant. So Lücke, Comp. John xiv. 10, note. *And the blood*—Fellowship of God is described. On the blood, comp. ch. v. 6; John Apoc. i. 5. [Omit Χριστοῦ, Christ. Tisch., Alfr.]*

9. *All*—Original
8. *Sin*—Those who say, *We have no sin*, and those who *confess their sins* (plural) are opposed. He is therefore speaking of actual sins, which flow from original sin. As each person has contracted less or more, so he deems it necessary to confess less or more; Prov. xxviii. 13; and that either respecting the past, ver. 10, or the present, ver. 8. John comprises in his discourses all to whom that declaration comes, both good and bad, according to their measure. But there were even then some who extenuated sin, and therefore also disparaged grace. *The truth*—John often embraces faith in the idea of truth: ch. ii. 4. ἡμεῖς fidelity, and ἡμεῖς truth, are akin. *Is not in us*—Not in our heart, and therefore not in our mouth. The fault is in us; is ours: the glory is God’s: ver. 9.

9. If we confess our sins—This verse is placed between two antitheses, as ch. ii. 10. For it is antithetical to say, *I have no sin*, and, *I have not sinned*, ver. 8 and 10. The former is concerning the guilt of sin, which still remains; the latter is concerning the actual commission. By the former, we deceive ourselves; by the latter, we make him a liar. It is the best plan to confess to God, who treats us as guilty sinners, ver. 10; and the universal necessity of this confession is here asserted; so that John not only says, that if we have sinned we must confess; but that all have to say, *I have sin*, and *I have sinned*, and should confess that, although in different degrees: otherwise we should not need cleansing by the blood of Jesus Christ. *Faithful*—He confirms all that we promise ourselves respecting the good God. *Is*—So that we experience it, and do not make him a liar. *And just*—So as to spare the sinner, and abolish the sins. Thus also Jesus Christ is called the righteous, ch. ii. 1. [The wider idea, just, is the ground of the faithful, which it includes. God is faithful, true, because he is just, upright. Lücke]. *To forgive*—While he takes away the guilt. *To cleanse*—So that we sin no more.

10. We make him a liar—God says, Thou hast sinned; to deny this is impious. Comp. ch. v. 10. *His word*—Which is true, ver. 8. The word accuses us truthfully; and by contradiction it is kept from the heart. *In us*—And therefore we are liars; ch. ii. 4.
CHAPTER II.

1. My little children—The diminutive, used after the first names those to whom he writes. These they follow. [Nay, but which precede; ver. 8-10, of ch. iv. 12.] That ye sin not—My, lest, or, that—not—to be warned him against wrestling his discourse on recon- ciliation for sinning. There is here a precautionary similar after-qualification, ch. v. 18, note. All the words, and judgments, are directed against sin, either to destroy it. If any man sin—And lose the confidence for himself; on which, see John xvi. 26. An advocate for our cause, so that the Father may not turn away.Is the propitiation—Ver. 29. Jesus Christ, in the present at his right hand, chiefly from his access to him, sacrifice for sins, is called The Righteous, John xvi. righteousness removes our sin: and it is not itself lessens the Advocate for sinners: Isa. lxi. 11, 12.

2. He himself—[Eng. Ver., he]. This word for [emphatic addition]: a most powerful Advocate, be- is the propitiation—θαυμάζων, a common in the Sept.; they denote a propitiatory sac comp. 2 Cor. vi. 21: that is, the Saviour himself. therefore enmity between God and sinners. Our—there is no reference here to the Jews; for he is not writing ch. v. 21. For the sins of the whole world—If he is the world, as ch. iv. 14, the whole must have been since of the whole is expressed, who dares to restrict. The propitiation is as wide as the sin. [This holds Al.]

3. Hereby we do know—That is, thus only, there in us. We know, that we know: a reflex know- characteristics are often given in this Epistle: man- iii. 10, 14, 19. The Gnostics are refuted, who boast but rejected obedience. That we know him—As he the righteous, the propitiation. [But the αὐτὸν, him here and in ver. 4, 5; not to Christ. Lücke. So ἡν 4, 18, 14; Isa. lxi. 11. Commandments—Concerning We keep—John viii. 51, note.

5. His word—Jesus Christ’s word respecting the
The precepts are many; the word is one. Verily—It is not a lie or vain boasting. This adverb has great force at the beginning of the clause. The love of God—Towards man, reconciled to us by Christ. [Rather, our love to God. Hut., etc.] Perfected—Having obtained perfect rule, it is also perfectly known: ch. iv. 12. Hereby—The preceding words are referred to, but whoso keepeth, as ch. iv. 6, from this. We are in him—Synonyms, with a gradation: to know him; to be in him; to abide in him: ver. 6, knowledge; fellowship; constancy.

6. He abideth—This word is common in ch. ii., iii., and iv. It implies a condition, lasting, unintermitted, endless. Ought—By the force of that Divine example. Thus, we ought, ch. iii. 16, iv. 11. Even as he—He, whom we formerly saw. Thus, as he, etc., ch. iii. 3, 5, 7, 16, iv. 17. Believers readily supply the name; since their hearts are filled with the remembrance of the Lord. Walked—While in the world.

7. [For ἀδελφοί, brethren, read διακόνοι, beloved. Tisch., Alf.] From the beginning—When you first heard Christ's Gospel: ver. 24, ch. iii. 11. The word—Ver. 5. [The question is often asked, what commandment is here referred to? Some say to walk as Christ walked, ver. 6; others, the law of love, ver. 9, etc. But the command meant is that which sums up the whole of Christian duty, including all others; it is presented first in the form, ver. 6, then in another, ver. 9, but these are not different commandments, but the same. Hut. etc.] Which ye have heard—John did not deem it necessary to repeat this word, as already known. He frequently says, ye have heard, for they had heard, before even the apostles wrote. [Omit the second ἀπ' διακόνοις, from the beginning. Tisch., Alf.]

8. A new commandment—Now first written to you in this Epistle. This passage savors of the fullness of the Spirit in the apostle. Which thing is true—Truth, substantively, as in ver. 27, where truth and a lie are opposed. Thence also δ, which, is put for ἡ, the, that is, the commandment. The sense is: the commandment is truth; that is, the darkness truly passes away, etc. As in ver. 7, to the word old, so here, to the word new, its definition is immediately added, what is the old, and what is the new. The old is that which we had from the beginning: the new is that which is true in Jesus Christ and in us. The difference of time in the words, ye had, and it is, implies this. In Christ all things are always true, and were so from that beginning; but in Christ and in us, conjointly, the precept is truth, when we acknowledge the truth, which is in him, and have the same flourishing in us. John praises the present state of those to whom
he writes, as even more glorious than their condition began to hear the Gospel, as Rom. xiii. 11, 12; where precept could be sweetly set forth to them in a new which (thing, namely that this commandment is a near him and in you, because the darkness is passing away. Lücke, Hüt., etc.] That—[But because (Eng. Ver. see above]. This is that precept, the love of a brother from the light. Hence at the beginning of ver. 9, Comp. ch. i. 5, 6. Is past—He does not say παράγοντα, is caused to pass, is changed, so that at sorbed. The same word is used, ver. 17, opposed to Ezra ix. 2, Sept. παράχθη σπέρμα το δίκων, the holy ferred to the nations, and was mingled with them. sent, as in shineth. The true light—Jesus Christ: —With you; but it will shine more brightly for Comp. until now, ver. 9. Shineth—Therefore it was ful for John to cite the prophets in his Epistles than whose 2d Epistle, i. 19, comp. on the day and the mo ter, with his Epistles, stands about midway betwee ing and the close of John's life.

9. In the light—As if in his own element. The Brother—A believer: 3 John, 3, 5, 10. The very cause of love.

10. There is none occasion of stumbling in him—The ver. 11, has blinded. But the idea of the one is su other: in him who loves, there is neither blindness of stumbling: in him who loves not, there is both i occasion of stumbling. He who hates his brother, block to himself, and stumbles against himself and o and without: he who loves, has an unobstructed path.

11. But he that hateth—A direct opposition. Wh love, there is hatred; the heart is not empty. Hatred not only surrounds him, but has also blinded him.

12. I write unto you, etc.—John, in this chapter the Epistle, calls all to whom he writes, τεκνία, little ver. 13—27, he divides them into fathers, young men, children. Wherefore τεκνία, little children, and παι not synonymous. Writing to the little children, ch. the beginning of the paragraph, I write, ver. 1, (com and here, at the conclusion, he adds, I have written the things already mentioned, but repeatedly confirm 12. Comp. 1 Pet. v. 12, I have written. Thence
addresses three degrees of age, which are according to nature, but
variously imbued with grace: and he styles fathers, those who had
witnessed the time of Jesus Christ's life on earth: young men, those
who, having overcome the wicked one, must also boldly subdue the
world lying in the wicked one, and the lust of the world: as children,
those whom, after the departure of the fathers and the young men,
the last hour awaited, and in it Antichrist. This address contains a
proposition, and a discussion. In the proposition he says: I write to
you, fathers: I write to you, young men: I write to you, little chil-
dren: ver. 13; but in the discussion, he says, I have written to you,
fathers, ver. 14: I have written to you, young men, ver. 14–17: I
have written to you, little children, ver. 18–27; I have written, being
itself twice inserted at ver. 21 and 26. The method of these pas-
sages very closely resembles that of the beginning and conclusion of
the Epistle: for ch. i. 4, he says, of writing, in the present tense;
but in ch. v. 13, he says, I have written. Having ended the three-
fold address, he returns to them collectively, again styling them little
children, ver. 28. Unto you—The doctrine of the remission of sins
belongs to the fathers also, of whom we have just spoken. Are for-
given—The apostle sums up the things which he has hitherto dis-
cussed, proceeding to others founded upon the remission of sins. His
—Jesus Christ.

13. *That*—Gr. ὅτα [not because, as Eng. Ver., etc.] Thus three
times; comp. ver. 12; 1 Pet. v. 12, where ὅτα is explained by an ac-
cusative with an infinitive, which is clearer. [But the meaning is be-
cause, as Eng. Ver., etc. The Apostle declares here, not what, but
why, he writes. Ht., etc.] He proposes three subjects, and will
shortly discuss them; and he here presents the summaries of what
he is about to discuss. Ye have known—A heavenly Father, in pre-
fERENCE to fathers of flesh. The Father—And so all things, ver. 20.

14. I have written—In ver. 13 and 14 he passes from I write to I
have written: and not without reason. For by transposing the verb
of writing from the present to the past, he suggests a very strong ad-
monition. Ye have known him that is from the beginning—Jesus
Christ. Ἀρχή, beginning, is not the beginning of the Gospel, but
the beginning of all things: ch. i. 1, note. Artemon objects, that
God the Father might also be so styled. I reply, Why not? But
the figure Antonomasia [use of a common for a proper name] is com-
mon with John, when he speaks of Christ. Comp. ver. 20. The fa-
thers, as well as the apostle, were already alive when Jesus Christ
was upon earth: and some of them, probably, had known him both
in person and by faith. Comp. ch. iii. 6, note; 1 Cor. xv. 6; Matt.
xiii. 16. Certainly all had known him by faith, and the golden age of the Church, to which the age of the world should avoid antichrist, is opposed. John repeats the preceding verse, without more words, adding to the discussion equally brief, and modestly addressing the Church, it was unnecessary to write much. The knowledge respecting Christ is very great, comprising all things, assigned to fathers and children: strength, to young men; Other young men are strong in body: you, in faith. God—From which is strength: ch. iv. 4. Abideth the Evil One; tear it from you, nor does Antichrist. The Wicked One—Who especially lies in wait for you to refer to a certain remarkable instance of virtue in young men to whom he writes. Such was their conversion in the persecution of Domitian; and also the young man, whom the apostle, with the greatest gentleness, from robbery to repentance (although the apostle did not mention this at all); expedition until he had returned from Patmos; comp. 15. Love not the world—This especially refers to Peter. Follow up your victory against the wicked one, in whom ch. v. 19. Is not—Contraries do not co-exist. The father—Towards his children, and filial love towards them; here it means, love to the Father. Huc., etc.]

16. All—the lust of the flesh, the lust of the eye, [vain glory, Alf.] of life—The world contains all the lust besides. The lust of the flesh means those things on which we set our heart, of enjoyment so called, namely, the taste and touch, of the eyes means those things, by which the senses of the eye or sight, hearing and smelling, are occupied. Arrogant pomp, when one assumes too much to himself, or in act. It is also comprised under lust in the mind, therefore the pride of life, is that which leads forth it more largely in the world, so that a man wishes to be possible in food, in dress, in means, in furniture, in estates, in servants, in his retinue, in his equipage, in his Comp. Ap. xviii. 12, 13. Chrysostom speaks of τὸν τὰν τὸν τὸν παντοθενον τὸν βίον, the vanity of life, and τὸν παντοθενον τὸν βίον, the where he relates a youthful example of such insolence and sacred love. Either kind of lust is the spark: arrogant. Even those who do not love arrogance of life, may put the eyes; and they who have conquered this, yet will the lust of the flesh: for this prevails most among the
dile classes, and the powerful; even among those who seem to exercise self-denial: and again, unless it is overcome, a man easily advances from it to the lust of the eyes, where objects are afforded; and from this to pride of life, where his means admit. The second is included in the third, and the first in the second. The three cardinal vices, pleasure, avarice, and pride, do not coincide with these three; yet they are comprised in them. Comp. Luke viii. 14; Deut. xvii. 16, 17; Matt. iv. 3, 6, 9. And youth is especially commanded to avoid these three, comp. 2 Tim. ii. 22, since it might abuse its great vigor. Ecclesiastes xii.

17. And—An abbreviated expression: that is, the world passeth away, and the lust thereof, and he also who loves the world; but God and he that doeth, etc. [The lust thereof, the desire of the world; not after it, but that which dwells in it, and gives it character. Hutt., Aif.] That doeth—As the love of the Father requires. The will—This will demands of us self-restraint, temperance, modesty, which are contrary to the world. Abideth—And has abiding blessings, truly desirable, opposed to those three; namely, riches, and glory, and life: Prov. xxii. 4. Even as God also abideth forever—This is a various reading of great beauty, and undoubtedly true, found in Latin fathers of no mean authority, [but is not genuine.]

18. Little children—See on ver. 12. The doctrine of antichrist is not beyond the capacity of a more tender age: 2 John ver. 7, note. The last—Not as respects all times of the world, but in the antithesis of children to fathers and to young men. [There were three seasons in all, beginning successively, existing conjointly, and terminating successively. The season of the fathers and also of the youths was immediately completed. Hence it is to the little children that John says, It is the last hour. In this last hour we all even live. V. G.] And as—And it is so, as ye have heard, namely, that antichrist comes: and even now there are many, etc. There is a similar ellipsis, ver. 27, note. Ye have heard—Ch. iv. 3. That—The particle is not redundant. Comp. next verse. The language is clearer by appending &c, that. Antichrist—The Spirit had predicted the falling away of many from the truth of Christ Jesus the Son of God; but John does not use the word antichrist in the singular number except in the 1st Epistle, ii. 18, 22, iv. 3, in the 2d Epistle, ver. 7; he does not introduce it at all in the 3d Epistle, in his Gospel, or in the Apocalypse; nor does any other New Testament writer use it. Whether the phraseology of the apostle, or the language of believers led to the introduction of that word, John, about to guard against the errors which might arise, wishes not only antichrist, but also anti-
chists to be mentioned; and when he speaks of a spirit of antichrist, or a deceiver and antichrist, he includes all deceivers and enemies of the truth. John had heard that the spirit of antichrist, and antichrist, should come. John acknowledges that, and adds, that antichrist is already in the world, that now there are antichrists. And as Christ is sometimes spoken of for antichrist, so antichrist is spoken of for antichristianity, or the multitude of men opposed to Christ. [But this generalizes the definite term. Hult., etc.] There is one prominent and called the Horn speaking great things, Dan. vii. 8, 20; etc., 2 Thess. ii. 3, 4; a beast ascending out of the bottomless pit, xi. 7, xvii. 8; but he indeed appears to be called by the name of antichrist, rather according to ecclesiastical usage, than according to the sense of the apostle.

That antichrist was already come, as to teach, that no many antichrists had come; a matter which he considered important and disastrous. The whole class of those, good or evil dispositions, is often expressed in the as with the article. The good man [every man that is good], Matt. xii. 35, xviii. 17; 1 Pet. iv. 18; Tit. ii. 8; Jn. 28: 12; and so everywhere, especially in Proverbs: also 1 Jn. 3: 18. Thus the liar, the deceiver, antichrist, ch. ii. 22; 7.

Therefore antichrist, or antichristianity, has propagated to the close of John’s life throughout all ages, and remained a great adversary arises. Cometh—[Eng. Ver., shall be another place. The antithesis is, have arisen [Eng. Ver.] from us, ver. 19. Comp. Acts xx. 29, 30. This is opposed to mere previous hearing. Whereby the necessity of the admonition follows.

19. They went out—The antithesis is, they would not.

For if—One who is truly faithful does not easily fall, 9, v. 18. [They would, etc.—The apostle speaks absolving his readers to abide in him, he implies that they must stay; yet is it sure that he who abides not, cannot have his whole heart into the fellowship of the Lord. Hult. That is, but they went out, that, etc. [That they manifest that all are not of us, (all, that is, who are faithful in them who are among us). Af. after Lücke, etc.]

20. And [Eng. Ver., but] ye have an unction from An abbreviated expression (as John i. 18, xiv. 10) sense: ye have an anointing from Christ; you have
from the Holy One. But the term anointing alludes to the name of antichrist, in an opposite sense: ver. 18; He who hath anointed us is God, 2 Cor. i. 21; Christ, the Anointed, is the Son of God, Acts iv. 26, 27: the anointing is the Holy Spirit, Heb. i. 9. The little children have this spiritual anointing; for to baptism, which they received, was joined the gift of the Holy Spirit; and to signify this, it seems to have been afterwards the practice, in accordance with this very passage, to anoint the bodies of the baptized with oil. He speaks of the Holy Spirit more plainly, ch. iii. 24, iv. 18, v. 6. For John is wont to touch upon any subject immediately, intending to handle it more plainly and fully afterwards. Thus, is born, ver. 29, comp. with ch. iii. 9; thus confidence, ch. iii. 21, comp. ch. v. 14. From the Holy One—The Righteous, ver. 1, 29; the Son of God, John x. 36. See on the anointing of the Most Holy, Dan. ix. 24. Formerly there was a sacred material ointment, Ex. xxx. 25; now it is spiritual. And—And hence. All things—Which it is needful for you to know. Seducers were to be repelled with this answer: just as a prudent man answers a troublesome vender, I want nothing.

21. I have written—He did that at the end of ver. 18. Because—So ver. 18, note. The address is very confirmatory: Be assured that ye know: comp. ver. 3. The truth—Respecting the Son, and so respecting the Father, ver. 3. No lie—The truth is wholly true, and nourishes no lie.

22. Who?—So who? ch. v. 5. The liar—Gr. δ ἴδων [Eng. Ver., a liar]. '0, the, refers to the abstract, a lie, ver. 21; that is, who is guilty of that lie and imposture? That—The crowning truth is, that Jesus is the Christ: John xx. 31. In the Acts, Paul continually demonstrated this main point; and in his Epistles he assumed it. John often mentions this point in his Gospel, and in this and the following Epistle. Hence it may be inferred that these books were not written by him wholly at the close of his life. Antichrist—Ver. 18. The truth respecting Jesus, that he is the Christ, that he is the Son of God and is come in the flesh, must be held entire. He who denies one part respecting Jesus, does not hold both him fully and the Father at the same time. The spirit of antichrist, and antichrist itself, has done and does this. The Father and the Son—That is, the Son, and therefore the Father.

23. Whosoever—Even though he does not think that he also denies the Father. Hath—In acknowledgment and fellowship: 2 John ver. 9. [The words, he that acknowledgeth the Son hath the Father also, are printed in italics in Eng. Ver., because not found in the
common Gr. text. But they are part of the true text as are added by Tisch., Alfr., and all critical eds.

24. [Omit obv, therefore. Tisch., Alfr.] Ye—The thesis in the pronoun: therefore a transposition is used. That which—Respecting the Father and the Son. This is to be emphasized. Let abide—He exhorts. It remain, has this meaning: If you shall be such as abide. That—from the beginning—Now this is to ye also—in turn. Thus, in you, in him, ver. 27.

25. He—The Son: ver. 27, 28. Us—if we abide: The construction follows the verb preceding, He. The sense is, the promise is life eternal.

26. These things have I written—These things from as usual, begins and concludes with the same formula: it were, ended his parenthesis, he continues the 20th, 27th. Them that seduce—that is, to seduce you.

27. Ye have received from him—John i. 16. Abide indicative involves a very subtle exhortation (comp. 2) by which he makes the faithful, when annoyed by deceivers, answer them: The anointing abideth in us: we do not teach them: the truth: in that doctrine we will continue. The pleasant transition is from this introduction of the another speaker to the direct address, in the next verse: you, ye shall abide in him, are correlative. And—need not—A phrase characterizing the believer's repugnance to the idea of God being insufficient for those whom he teaches. Any may be. By rejecting the whole class of seducers, the more easily repelled, although they wish to seduce others. Teach—Heb. viii. 11, note. You—You are not but ignorant. But as—Supply the verb substance: two particles, as between but as, and as, not as, in ch. iii. 12; 2 Cor. iii. 13. Nor are we to think that its conclusion until the is, or ye shall abide. [For ἦν Tisch. (not Alfr.) reads, ἦν αὐτοῦ, his]. The same one thing at one time, and another at another, but our self, and the same with all the holy. [Rather, the same received. Hut.] Teacheth you—The mutual communion become partakers of the anointing in one body is not approved. Teacheth, the present tense: from which hath taught, with an eye to the future, ye shall abide:—Which you should know and be taught. An antithesis. And is no lie—Like that of which they boast. Hath
1 John III. 1.

The anointing. Ye shall abide—Believers are bidden to say, As the anointing hath taught us, abiding in that doctrine, we shall abide in the Son, and therefore in the Father: ver. 24. This Future has a consolatory and hortatory force. [Alf., Hut., etc. (not Tisch.), read μένετε, abide, for μνεῖτε, ye shall abide]. The whole discourse, brought down from ver. 18 to this verse, is most sweetly adapted to young children, especially the mention of teaching and anointing.

28. Little children—Having now finished addressing the three different ages, he returns to the whole. In him—In Jesus Christ. For he shall be manifested. Confidence—Of having kept the truth (ch. iii: 21, iv. 17, v. 14). Not be ashamed—Oh! how great will then be your shame, ye Jews, Socinians, and all pretended Christians, and whomsoever he shall deny to be his! At his coming—He propounds this to the fathers, the young men, and children. It appears, therefore, that he wrote this Epistle before the Apocalypse, in which his coming is first represented as deferred. Tertullian thinks that the Epistle was written afterwards.

29. If ye know—From the mention of the future manifestation of the Son and the sons of God, he draws a new discussion on sin and righteousness. Is righteous—Jesus Christ is Righteous: ver. 1, iii. 5 and 6. Ye know—Or acknowledge. [And so Eng. Ver., Alf. But it is perhaps better to take γνῶσθεν as an imperative: know ye that, etc. If you know that the Son of God is righteous, learn to see also that none is a child of God who does not practice righteousness. Lücke. So Hut. For πᾶς, every one, read καὶ πᾶς, also every one. Tisch., Alf.] Every one—And he alone. Is born—The righteous produces the righteous.

Chapter III.

1. Hath bestowed—Not only hath destined and conferred, but also hath displayed. Sons of God—What is greater than God? What relation is closer than that of sons? Should be called—Should be so with the name: which appears empty to the world. Therefore—A consequence, as ver. 13. Behold is to be opposed to the world, which despises the righteous. Us—Who are like God. [But if those who regard not God esteem thee at all, thou mayest well feel alarmed
about thy state. V. G. Alf. adds at the end, xai ἐοι (i. e., children of God). So Hut. and Lachm., with ge, Tisch., Lücke, etc., omit it.

2. Beloved—Beloved by me, because the Father loved me. The antithesis is not yet. In this verse especially what words are to be pronounced more emphatically: yet, what, like him. Sons—Repeated from ver. 1. Be—Further, by the power of this sonship. This word [emphatic addition], suggests something unspeakably like the likeness of God, which so exalts the sons of God, so that they come as it were gods. [Omit ὅ, but. Tisch., Alf.]

In general. [Render, but we know that if it were many what we shall be, we shall be like him, etc. Alf., etc., were manifested—[Eng. Ver. appear.] Gr. φανερωθη—occurs, ch. ii. 28. Like him—God, whose sons we are. Holding comes resemblance, 2 Cor. iii. 18; as the whole tenance, and especially the eyes of those who behaw sunned. [But this for (since) gives the reason of the sight of God is the sure Christian hope. Hut.] We also includes all the other kinds of senses. Him—God is, openly.

3. Hope—He has treated and will treat of faith. He hath treated of love; now he speaks of hope. In him—In God—Holiness is appropriately mentioned here after sin, lighted with purity. He—Jesus Christ: ver. 5.

4. Whosoever committeth sin—There is an antithesis that doeth righteousness, ver. 7. Ἰνειν is to do, to execute. By that very fact. Transgresseth the law—Ἀναφερα, somewhat more dreadful sound, especially to those who seem God’s law and will than ἀπαρχη, sin. From the knowledge of sin. There is a kindred expression, ch. righteousness is sin. A crooked line is seen of itself conspicuous when compared with the ruler. By this esophical sin is most aptly refuted. And—[Eng. Ver. indeed, not only are the principles of sin and iniquity are the same. Thus xai, and, ch. v. 4, and ἐτε, for; is the transgression of the law—Sin is the subject, since course treats of it. The antithesis is, He that doeth the righteous: he that doeth righteousness, is not considered but he has the testimony and praise of righteousness:—Gal. v. 23; 1 Tim. i. 9.

5. Was manifested—In the flesh. [Omit ἰμαυν, om
I JOHN III. 9.

To take away sins, i.e., all sins, not merely ours, nor some. Alf.] Our sins—Since they are especially displeasing to him. To take away—John i. 29, note. In him—He is righteous, ver. 7, refers to this.

6. Sinneth not—In him the good of righteousness is not overcome by the evil of sin. Hath not seen him—In spirit; although perhaps, as to personal appearance, he hath seen him in the flesh: or even if he hath seen him in spirit, at the very moment of sin he becomes as if he had never seen him in any way. [Hath not seen—That is, continuously, from the past to the present. So the Greek perfect often implies. Hüt., Alf.] Nor known him—Truly; although perhaps he hath formerly known him personally. Sight and knowledge produce likeness to God: ver. 2.

7. Let no man deceive you—He deceives, who thinks that he can be accounted righteous without the deeds of righteousness. [Is righteous—Deut. vi. 25. V. G.]

8. Of the devil—As a son: ver. 10. The word born is not however used here, nor seed, but works. For from the devil there is not generation, but corruption. From the beginning—From the time that the devil is the devil. [Or ever since sin was sin. Lücke.] He seems to have kept his first estate but a very short time. Sinneth—An abbreviated expression: that is, has sinned from the beginning, and is the cause of all sins, and still sins: he sins (with daily increasing guilt), and induces others to sin: he is never satiated. [But this great sinner shall be shut up in the abyss as in a prison. Then he shall be punished in the fire. V. G.] The because in ver. 8, is opposed to the because in ver. 9. For this purpose—The devil does not make an end of sinning: to destroy sin, is the work of the Son of God. The works—Which are most entangled, and to unravel which, was worthy of the Son of God.

9. Doth not commit sin—The sentiment is immediately intensified: and he cannot sin. To each proposition its own because is added: doth not commit sin, for his seed, etc.; he cannot sin because he is born, etc. His seed remaineth in him—In him who is born of God, God’s seed remaineth, that is, the word, with its power, 1 Pet. i. 23; James i. 18; although sin often tries, by a furious attack, to overthrow the regenerate. Or rather, thus: the seed of God, that is, he who is born of God, abideth in God. [But the former is right. Alf. See 1 Cor. iv. 15]. Such persons are truly זרlogan ה‫‬seed of God, Mal. ii. 15. He cannot—The possibility is not absolutely denied; but this is affirmed, that the new birth and sin cannot co-exist. Thus, how can he, iv. 20, comp. Ap. ii. 2; Acts iv. 20. The case resembles
that of an abstemious man; who cannot drink wine; and pathies. Gataker has thus elegantly paraphrased: does not sin: he proposes to himself, as far as possible, sin: nor does he ever voluntarily indulge in sin. And contrary to his purpose, he shall have offended, he neither long into sin, nor continues in it; but having acknowledge, he immediately returns to his former course as soon as, he can. He adds the similitude of the magnetic ne ways points to the pole, is easily turned aside, but alw pole. Is born of God—The former words, [in the G pronounc'd more emphatically; and this being observe, comparing the beginning of the verse that the sam proved by the same.

10. In this—This refers to the preceding words. Ver., neither]. He that loveth not—A transition from the whole to a part. [But the love is not a part of it's substance and essence. Hut.]

11. The message—A very gracious title for the law, which is never uses.


13. [Omit μοι, my. Tisch., Alf.] My brethren—on the only he calls them brethren, in antithesis to the world, his repeated mention of the brethren. Elsewhere he my dear children, ch. ii. 7, i. 12. Hate—As Cain brother, [with a murderous hatred: for its bad works by your righteous works. V. G.]

14. We have passed—We had therefore been in death—Spiritual. Unto life—Spiritual, and also eternal. The language again is reciprocal: we are in life, an ver. 15. Because—A judgment from the effect. [On his brother. Tisch., Alf.] Abideth—Is still.

15. A murderer—As Cain. All hatred is an atten but life does not assail life. He who hates his brother his brother's or his own death. Hence duels. [Wh us lay down our life for the brethren, duels require say!] to risk his own life in order to deprive another is desperate insanity, far removed from bravery. W that the devil himself wonders how men, even called have fallen so low. It is lamentable that the men of
in the world, with all the power that has been entrusted to them by God, either can not, or will not, suppress duels. One such atrocity may involve in the direst guilt before God the whole human race, the whole assembly of Christians, or a whole camp of soldiers. V. G.] Abiding—Eternal life is verily in him who believes and loves.

16. Love—The nature of love.

17. The substance of the world—[Eng. Ver., this world's goods]. Litotes [softened expression]: in antithesis to lives, ver. 16. Shut-teth—Whether asked for aid, or not asked. The sight of the wretched at once appeals to the hearts of the spectators, or even opens them: then a man freely either closes his bowels of compassion, or opens them more fully. Comp. Deut. xv. 7. His bowels—With his bowels a man's substance is also closed or opened. The love of God—That is, love towards God: ch. iv. 20. Dwelleth—He said that he loved God: but he does not love: ver. 18.


19. Hereby—On this depends we know and shall assure; and to this refers, since He is greater, ver. 20. [For γνώσωκομεν, we know, read γνωσόμεθα, we shall know. Alf., Hut., etc., (not Tisch.)] Of the truth—Of expresses the beginning or origin: Rom. ii. 8. For the truth makes love also true: ver. 18. Before Him—Who knows all things in truth, we shall tranquillize our hearts in prayer: ver. 22. We shall tranquillize—[Gr. πεισομεν, shall persuade, Eng. Ver., assure]. So that they shall cease to condemn. The same word is used, Matt. xxviii. 14. Our hearts—The word αυτειδομεν, conscience, is used by Peter and Paul alone of the sacred writers: nor is it used in the Sept. more than once, and that in another sense, Eccles. x. 20. For the Hebrew יָּ֣שֶׁר is rendered καρδια, the heart, as 1 Kings ii. 44, viii. 88. And so John nowhere uses αυτειδομεν, conscience; but here he implies it, in the heart: for it is the conscience which is assured, and which condemns.

20. [Beng. writes δι εαυ, whatever, for δι εαυ, for (because) if. The sense then is, Whatever our heart condemns us for (we shall assure our hearts, ver. 19), because (Gr. δι again, not rendered in Eng. Ver.) God is greater than our heart and knoweth all things. As Luther says: “Though conscience weigh us down, and tell us God is angry, yet God is greater than our heart. The conscience is but one drop; the reconciled God is an ocean of consolation.” This is the best interpretation among the many suggested. Hut.] Whatever—Col. iii. 28, note: nearly equivalent to δι εαυ, whatsoever, after-
wards in ver. 22. Whatever, or in whatever things, you condemn us, that we shall be able to tranquilize. Or you prefer to take ὅτι, because, and ἐὰν, if, separately, you repeat because after the sentence, understanding I am often done. Condemn—Not respecting our entire confessing one or two failures or errors. This word is to, but in the next verse the emphasis falls upon heart.

—Gr. ὅτι μὴ ψεύσω, [Eng. Ver., does not render ὅτι, but science is weak, and knows something of ourselves on trembling; nor can it pardon: but God is great, know present, past, and future, and those of all men; and the will of pardoning. This by itself does not our hearts; but while the righteous acknowledge this confess their faults, and appeal from conscience to God than it, and seek in nothing to withdraw themselves from niscience, they attain tranquillity, ch. i. 9. See exam with the context; Ps. xxxii. 5, xix. 13, xc. 8. Know xxi. Nor however does he condemn (ὑπαγενόμαστι). there is a pleasant Paregmenon [union of cognates].

21. Condemn not—Either as never wounded, or as Confidence—In asking. This is repeated, ch. v. 14, 1 dence far excels that tranquilliity expressed by πειθα tranquilize.

23. On the name—Comp. Heb. vi. 10. As—This prop to we should believe and love. [Tisch. (not Alf.) omits 24. By the Spirit—This is the first mention of the this Epistle, suitably to the Divine economy here, as spel of John, ch. xiv. 1–3, 26. And in this verse there transition to the discussion respecting the Holy Spirit immediately in the beginning of ch. iv. It is given to Spirit, and it is the Spirit which is given.

CHAPTER IV.

1. Every—Which presents itself. Spirit—By which is influenced. Try—According to the rule, given in Many—As at other times, so in that age also. A dra heresies sprung up in those times. John zealously fight
he alive to-day, he would be called by some too severe. *False prophets*—2 Pet. ii. 1; Matt. xxiv. 11, 24. *Have gone out*—From their places. They have entered into the world: 2 John 7. *The world*—Which is easily deceived: ver. 4 and 5.

2. *Every*—The discourse relates to the spirits of that time: for at other times false prophets also impugned other points of doctrine respecting Jesus Christ. *Every spirit*—The Spirit of God is one only: but from him every true teacher has his own inspiration, called πνεῦμα, *spirit*. *Confesseth*—With the assent of the heart and mouth. By this word the doctrine is assumed as already ratified and confirmed. *In the flesh*—He himself, therefore, is something more than flesh. The heresies, which deny the truth of the flesh of Jesus Christ, assume, and by this very thing confirm, his Deity, since they could not reconcile with this his flesh, as worthy of it. *Is come*—On this coming the whole doctrine respecting Christ depends; for that coming partly assumes, partly embraces, and partly draws after it, this doctrine: ver. 15, note.

3. [Omit Χριστὸν ἐν σαρκὶ ἐλευθέρα, that—Christ is come in the flesh. Tisch., Alf. Read, that confesseth not Jesus]. *And now*—Ch. ii. 18, note.

4. *Ye*—Who acknowledge Jesus Christ. *Ye have overcome*—Ch. v. 4, 5. [Them—The false prophets. V. G.] *That is in you*—God. *That is in the world*—The spirit of antichrist, or the evil one.

5. *Speak of the world*—They draw their language from the life and perception of the world. *Heareth*—Because of its agreement with them.

6. *We are*—Understand, therefore we speak from God. *Hereby*—From this which is stated in ver. 2–6.

7. *Let us love*—From that very doctrine, which he has just defended, he now draws an exhortation to love. See ver. 9. The love of God is shed abroad in our hearts by the Holy Spirit: ver. 2; Rom. v. 5. *Love*—All love is from God.

8. *Knoweth not*—Is not born of God, and knoweth not God. [Or rather, hath not known. He that loveth not, hath not learned to know God at all, for God is love. Lücke.] *God is love*—Ἀγάπη, love, without the article, as in ver. 16. This brief sentence gave John, even during the mere time of writing it, more delight than the whole world can impart.

9. *In us*—[Eng.Ver., toward us]. That is, the love of God, which is now in us, throughout our spiritual experience. *Because*—This motive of love is drawn from ver. 3. From what is said in ver. 3, of Jesus Christ, who is come in the flesh, mutual love is inferred, ver. 101.
7: the consequence is proved from God's love towards his Son, that we might live. It is a proof of God's love; it is a motive to our mutual love.

10. Is—This denotes something prior to his man—Who is most worthy of love. Us—Who are most


This is discussed in ver. 13–16. Is perfected—things, which follow the expiation of sins. This is

17–19.

13. Because—of—Where God's Spirit is, there is

14. And we—Ourselves. Thus John xv. 27. I testify—This is inferred from what follows, we have believed, ver. 16. By we have known, the first known as it appears, as in the German Kennen lernen, to be with. For there is a kind of knowledge which prevails. Faith precedes testimony. But we have seen denotes in beholding. The Son—There are two rounds in dwelling in God, and God in us: the fellowship of the acknowledging of the Son of God: ver. 13, 15.

15. The Son of God—And therefore the Savior

ver. 14.

16. And we—Anaphora [repetition in beginning, 14, note. There is also here an Epitasis [emphatic as before εν ἡμῖν, presently, means strictly in us [Eng. V. the end of the verse. [In love—The Divine love.

17. Herein is love made perfect with us—[Eng. V. perfect]. God's love in itself is always the same, with us it is consummated, rising more and more from us. [But this is not God's love, but the principle of contrast. Alf.] That—to such a degree that. Bold site is fear. In—Thus, in, Rom. ii. 16, note. terrible to others, above the day of death itself. Because refers to herein. He is—Jesus Christ is love, is tacitly opposed to the world. In heaven, however, supplies his previous dwelling in the world: is, on the other certainly Jesus Christ's present state. Are we—With the next ver.; John xv. 10. In this world—Which is we fears judgment. The mention of the world is an means Jesus Christ. Comp. ver. 9.

18. Fear—Which shrinks from God and the Men's condition is varied: without fear and love; v
love; with fear and love; without fear with love. Love—Towards God. Perfect—To this refers, is made perfect. Hath torment—For it distrusts; it imagines and represents all things as unfriendly and opposed to it; it flees from and hates them. [But ἔχολος is properly the torment of punishment. Fear of God includes punishment, i.e., the consciousness of deserving it. Lücke, etc.]

19. We love—Driving away fear. [Omit αὐχώ, him. Tisch., Alf. We love refers to love in its root and ideal; and is abstract. Alf.] He first loved us—How much the more hereafter? Therefore fear is cast out.

20. Whom he hath seen—In this life we are bound by the outward senses. How can he—A feeling expression: It is impossible that such a man should love God, in the present.

21. Commandment—To be kept by those who love God: Matt. xxii. 39. [He who loves not his brother, does not keep the commandment concerning brotherly love, and therefore does not love God. V. G.]

CHAPTER V.

1. Whosoever—The design and point of this paragraph appears from the conclusion, ver. 13. And every one—He who does not love his brother, does not love God: ch. iv. 20. He who loves God, loves his brother also. The apostle elegantly mentions love in this part of the discussion, so that faith, the beginning and end of the whole discussion, should be referred to last. Also—Στοργή, spiritual love, is great towards any brother. Where there is aversion, the new life is immediately injured. Him that is begotten—An Enthymeme [syllogism in which one of the premises is understood], whose conclusion is: The believer delights in the love of all who love God; and in turn loves them: ver. 2.

2. And—Hendiadys [i.e., by keeping his commandments]. Comp. ver. 3. [For τραπεζάντων, keep, read ποτάμον, do. Tisch., Alf.]

3. Are not grievous—To the regenerate, who love; and in themselves. In themselves they are pleasant; but the expression, not grievous, contradicts and opposes those who think them grievous.

4. Whosoever is born—John iii. 6, note. The world—Which is
hostile to keeping God's commandments, and to the Jesus Christ, and all things which the world pres possible. The victory—As faith increases in theely yields. Faith—See the power of faith.

5. Who is he?—Every believer, and he only, overthems nothing in comparison with the Son of God.

6. See below.

7. [Omit ἐν τῷ οὐρανῷ, ὁ Πατήρ ὁ λόγος καὶ τὸ ζῶον οἱ τρεῖς ἐν εἰσίν καὶ τρεῖς εἰσίν οἱ μαρτυροῦν there are three that bear record in heaven, the Holy Ghost: and these three are one; and the bear witness in earth. Tisch., and all critical editors clearly proved to be no part of the text. They are Greek manuscripts before the 16th century: in an even in arguments for the Trinity: nor in any another, the variations of form in the few codices which show them to be an insertion translated from the alien from the context, in themselves incoherent, as hand than John. Alf., etc. They are to be uncond as demonstrably spurious. No result of modern estabished. Lücke. Bengel defends the passage in ratus, though with hesitation, chiefly on the author Vulgate, seemingly ignorant of what has since (Alf., etc.) that the most ancient Latin copies are be seen, however, that in his exposition he defends grounds, but his argument has no force against the monies which prove it spurious].

(1.) Some think it difficult to ascertain the design of this Epistle; but if we examine it candidly, the appear to us. In this letter, or rather treatise (for the absent; but here the writer seems to have been whom he was writing), John aims to confirm the ha mony of believers with God and Jesus Christ, by ens of their glorious state.

There are three parts:—

THE OPENING, ch. i. 1-4.

THE DISCUSSION, ch. i. 5-ν. 12.


In the Opening the apostle establishes authority ing and writing from the appearance of the W clearly indicates his design (ivn, that, ver. 3, 4).
have done with this at once) corresponds with the Opening, more fully explaining the same design, a recapitulation of those tokens being made by the thrice-repeated *we know*, ch. v. 18, 19, 20.

The Discussion contains two parts, treating—

I. Separately,

a. Of communion with God, in the light, ch. i. 5–10.

b. Of communion with the Son, in the light, ch. ii. 1, 2, and 7, 8.

A special application being added to fathers, young men, and little children, ch. ii. 13–27.

Here is interwoven an exhortation to *abide in him*, ch. ii. 28–iii. 24:

That the fruit arising from his *manifestation* in the flesh may extend to his *manifestation* in glory.

c. Of the confirmation and fruit of this abiding by the *Spirit*, ch. iv. throughout;

To which subject ch. iii. 24 prepares the way, comp. ch. iv. 13.

II. By a Summing up, or comprehensive statement of the testimony of the Father and Son and Spirit: on which depends faith in Jesus Christ, the being born of God, love towards God and his children, the keeping of his commandments, and victory over the world, ch. v. 1–12.

The parts often begin and end similarly; just as the Conclusion answers to the Opening. See above on ch. ii. 12. Sometimes there is a previous allusion in some preceding part, and a recapitulation afterwards. Every part treats of the Divine blessing, and the duty of believers: and the duty is derived from the blessing by the most fitting inferences, concerning love towards God, the imitation of Jesus Christ, the love of the brethren; and although many things may seem to be repeated without order, yet these same inferences are, in another point of view, formed most methodically, from different causes.

The seventh verse therefore contains a recapitulation, which not only treats of the Father and the Son, but also of the Spirit. What the sun is in the universe, the needle in the compass, or the heart in the body, the 7th verse of chapter v. is in this discussion. First take an edition without this verse, and then one containing it: and you will easily perceive what the whole tenor of John's discourse requires.
The connection of the verses is indissoluble in
6. This is he who came by water and blood, 
Jesus, 
water only, but in water and blood: and it is the Spirit that 
worries: because the Spirit is truth. 7. Because there 
bear witness on earth, the spirit and the water and the 
the Spirit in heaven, the Father and the Word and the 
these three agree in one. 8. And there are three that 
heaven, the Father and the Word and the Spirit; and 
one. 9. If we receive the witness of men, the witness of 
greater.

To avoid confusion, we remind the reader, that the 
the further consideration of this passage, is that which 
who bear witness on earth; and that the 8th verse 
treats of those who bear witness in heaven. And we 
verse, partly as confirmed by critical arguments in 
parts as about to be further confirmed by exegetical 

6. This is he—John states his reason for ascribing the world only to him who believes that Jesus is the 
because namely that faith in Jesus as the Son of God strength, from the testimony of men, which is strong 
much more from God's testimony, which has come. That came—He does not say, ὁ ἐρχόμενος, coming, 
but ὁ ἐλήων, that came, in the aorist tense, with the 
therefore: as ch. i. 2, ἐφανερώθη, was manifested: iv. 
come; and below, ver. 20, ἔλη, is come. For ἔλη, does not mean I come, but I am come (ver. 20, note). 
adds in the same place, and hath given, in the preterite 
who ought to have come, because of the promises made, 
and who is truly come: and this the spirit, and the 
blood do testify and prove. By water and blood—The 
baptism, which John first administered; hence he was 
test, and sent to baptize in water, that Jesus might be 
the Son of God; John i. 33, 34. Moreover baptism 
istered by Jesus' disciples: John iv. 1, 2; Acts ii. 
blood is surely the blood of none other than Jesus Christ 
passion, and drunk in the Lord's Supper. Jesus the 
Ver. omits the article]—Jesus, who came by water at 
this very fact pointed out as the Christ. Not in [Gr. 
by] water only—He recently said, by; he now says, 
icle is opposed to γωνία, apart from: 1 Cor. xi. 11, 12, 25. The apostle shows that the words immediately 
well considered. The article τῷ, the [not rendered in 
relative force. By seems to refer more strictly to t
to the blood; for John, who baptized with water, preceded the coming of Jesus, and Jesus came by water; but Jesus, when he had finished the work which the Father had given him to do, bestowed the blood; therefore he had before come in blood. But in [Eng. Ver., by] water and blood—He not only undertook, when he came to baptism, the task of fulfilling all righteousness, Matt. iii. 15, but he also completed it by shedding his blood, John xix. 30; and when this was done, blood and water flowed from the side of Jesus Christ, being dead on the cross. John xix. 34. And it is the Spirit that beareth witness—He beareth witness of Jesus Christ: ver. 5, ii. 22; 2 John, ver. 9. Because the Spirit is the [Eng. Ver. omits the] truth—The apostle explains what he here means by the word Spirit, namely, the truth. But what does he mean by the word truth? Doubtless, in the enumeration here set forth, he embraces in some way all things pertaining to the testimony concerning Jesus Christ, except the Divine testimony itself. These we shall collect from the writings of John and others of the New Testament. The Scriptures testify of Jesus Christ, John v. 39, that is, Moses and the prophets, John v. 46, i. 46; Acts x. 43; John the Baptist testified, John i. 7. Afterwards the apostles testified, John xv. 27; 1 John i. 2, iv. 14; Acts i. 8, ii. 32; and especially the writer of this Epistle, John xix. 35. Now when the apostle collects the testimonies concerning Jesus Christ, as concerning him who is come, he by no means overlooked the Gospel. He indeed never calls it the Gospel; he generally calls it the testimony. But here it would be unsuitable to say, there are three that bear witness, the testimony, and the water, and the blood; therefore for testimony, he uses the truth; the truth, namely, not only as known, but also as preached; and he distinguishes the truth by the name of the Spirit; with which subject the predicate, to bear witness, elegantly agrees. Carefully consider the name of Spirit; ch. iv. 1, 2: 1 Cor. xiv. 12; Apoc. xix. 10; John vi. 63. In this Spirit the prophetic testimony also of the Old Testament is embraced with its fulfilment and demonstration. The apostle says, Jesus Christ came both by water and by blood: he does not here say, and the water and blood are they which bear witness. Again he says, with striking emphasis, KAI to πνεῦμα ἐστίν ΤΟ μαρτυρῶν, it is the Spirit which bears witness: he does not say, Jesus Christ came by the Spirit, or in the Spirit: for the Spirit bare witness, even before Christ's coming, through many ages; but the water and the blood were most intimately connected with his very coming. And the testimony is more properly ascribed to the Spirit, than to the water and the blood: since the Spirit of itself has the
power of testifying, and the water and blood obtain an
the same power, upon the addition of the Spirit.

7. For there are three that bear witness—The para-

witness, used for the noun, witnesses, implies that the act
of testifying, are always present. Before he had also
spirit, in the neuter gender, τὸ πνεῦμα ὑπὸ τὸ ΜΑΡΤΥΡΕῖν;
the spirit that beareth witness: now he speaks in the
gender, there are three who bear witness, of the spirit also
saying, that the water and the blood bear witness, also
line gender. Those feminines, faith, hope, charity, are
three (τριά) in the neuter gender, 1 Cor. xiii. 13: but
δόξα, αἷμα, all of the neuter gender in Greek, that is
water, and the blood, are τρεῖς μαρτυροῦντες: three bear
the masculine gender. To be bearing witness, proper to
persons: and the fact that three are described, by persons
bearing witness on earth, as though they were persons
suits the personality of the three who bear witness in
yet neither the spirit (the Gospel truth), nor the water
are persons. Therefore the apostle, advancing from
verse to the present, employs a figure suited to the brief
course, so as to say this: There are three classes of
comp. John v. 34), who discharge the office of bear
earth; (1st) that class of witnesses in general which
preaching the Gospel; and, in particular, (2d) that class
which administers baptism, as John the Baptist and the
also (3d) that class of witnesses, which beheld and
Lord's passion and death. There is therefore a most
TALEPSIS [a twofold or manifold figure]: viz. one who
whole class of witnesses, there is put one who witnessed
it were said, a prophet, baptist, apostle: for although
functions might often meet in one man, yet of themself
divided: comp. Eph. iv. 11: and therefore the change
suitable, on which presently. The degrees of these
are found, Matt. xi. 9, 11, where however the word πνεῦμα
more restrictedly. (b) By a change of the abstract term
those who bear witness, as ἄνωθεν καὶ ἑπτά, εἰρη
ministers, the spirit itself, the water, and the blood, IN
earth—See below. The spirit, and the water, and
apostle changes the order: for whereas before he had
third, he now puts it first, according to the natural
spirit, as before stated, bore witness before the water and
and the spirit bears witness even without the testimon.
and the blood, but the water and the blood never bear witness without
the spirit. *And these three agree in one*—The Prophet, the Baptist,
and the Apostle are equally of the same earthly nature of themselves (comp. are one, 1 Cor. iii. 8), and are ordained wholly to one end, to testify of Jesus Christ, as of him who is come into the world. Comp. ἢς σίζ ἢς, to be present for a purpose, Luke v. 17. Ὑδ η, with the article, denotes not so much one, as the same thing.

Does this interpretation of the 7th verse seem somewhat weak? This complaint will presently serve our purpose.

8. [See above on ver. 7th, at the beginning]. *And there are three that bear record*—The testimony of the spirit, and the water, and the blood, by a remarkable gradation and emphatic addition, is corroborated by the additional testimony of three who give greater testimony. Comp. by all means, John iii. 8, 11. *In heaven*—See below. *The Father*—Under this name the name of God is also understood; as under the name of the Word, (on which, however, see presently,) the Son is understood, according to the nature of the relations. Comp. 1 Cor. xv. 28. *The Word*—The name, Word, well befits the testimony. The Word testifies of himself, as of the Son of God. Ap. i. 5, xix. 18. Some of the Fathers here write the Son, according to the more frequent usage of Scripture. *The Spirit*—Here, and everywhere throughout the Epistle, John, when speaking of the Holy Spirit, understands the epithet Holy. Jesus Christ, before his passion, had spoken openly of his own testimony and of the Father’s: there is added, especially after his glorification, the testimony of the Holy Spirit: ch. ii. 27; John xv. 26; Acts v. 32; Rom. viii. 16. Wherefore, as a pair of witnesses was urged before, John viii. 17, 18, so now there is a Trinity. *And these three are one*—The preceding verse has, and these three agree in one: now it is said, these three are one. The difference of expression is well considered, although elsewhere εἰς, in, is either inserted or omitted indifferently. These three are one: just as the two, the Father and the Son, are one. The Spirit is inseparable from the Father and the Son: for unless the Spirit with the Father and the Son were one, we would have to say, that the Father and the Son, who are one, together with the Spirit, are two: a statement opposed to the whole sum of the Divine revelation. They are one in essence, in knowledge, in will, and moreover in the agreement of their testimony: John x. 30, 38, xiv. 9, 10, 11. The three are not opposed conjointly to the other three, but each to each, as though it were said, Not only the Spirit testifies, but the Father also, John v. 37: not only the water, but the Word also, John iii. 11, x. 41: not only the blood, but the Spirit also, John xv. 26,
27. Now it is clear, how necessary is the reading of John could not think of the testimony of the spirit, and the blood, and add the testimony of God as thinking also of the testimony of the Son and of the, and mentioning it in an enumeration so solemn; nor be imagined why, without the three who bear witness, should mention those that bear witness on earth, and. Such enumerations are usually not single, but manifest how much more so here? The 7th verse, however important progression from the 6th verse to the 8th; and here lies the complaint above noticed. Whether the 7th verse, rest that bear witness on earth, be compared with the preceding following verse, the 8th is necessary. For the 6th verse have some things the same, and some different. The same, are only repeated, that they may be adapted to those which differ, and either vary the expression, or more to the sense, refer still more plainly to the 8th instance, in the absolute expression, the Spirit only is some witness; in the relative expression, the water also are mentioned. Likewise the 7th and 8th verses have in common; in others, when the expression is changed introduces something different, as in one, and one. Trinity, archetypal, fundamental, unchangeable, is to the triad of witnesses on earth, which conforms to might either have made the number of those who earth greater; comp. ver. 9; or referred them all comp. ver. 6; but he reduces them to a triad, solely to the three who bear witness in heaven. Because the Word, and the Spirit, are properly three, and ness, and are one, similar things are also, by a figure the spirit, and the water, and the blood; which thin less applicable of themselves to those subjects: and perceived by those who, in the verse on the spirit, and the blood, have changed the masculine tres, three, into three. If the witnesses on earth have any relation in heaven, the arrangement of the words, the spirit, and the blood, requires, that the spirit be referred to water to the Word, and the blood to the Spirit: but only by the express reading of the Father, and the Spirit: in the absence of which reading a varying changed the order of the words. The apostle, in asse commandments are not: grievous, deduces their obs
from the sacraments, but chiefly also from faith in the Sacred Trinity, as the Lord himself does, Matt. xxviii. 19, 20. This whole paragraph shows, on John’s part, a divine perception, and a style worthy of it. They who reject the 8th verse, cannot suitably explain the 7th. They reduce the Metalepsis [twofold or manifold figure], noticed above, into an open Catachresis [harsh metaphor]: but the 8th verse being admitted, the whole Metalepsis becomes smoother, and the order in which the spirit is placed, before the water and the blood, is explained, and all the words are accounted for. In short, there is an intimate connection between both verses, a complete rhythm, an inseparable correspondence; and the one without the other is as a compound period, or a poetical strophe, where the half is wanting.

7, 8. On earth: in heaven—The testimony is not given in heaven, but on earth: but they who bear witness, are some on earth and some in heaven; that is, the former are of an earthly and human nature, the latter, of a divine and glorious nature. Moreover, because the witnesses on earth, and the witnesses in heaven, testify concerning Jesus Christ, and a true witness is present and not absent, not so much with reference to those to whom he witnesses, as with reference to what he witnesses: therefore they who are witnessing on earth, are said so to witness concerning Jesus Christ, that their testimony chiefly concerns Jesus’ dwelling on the earth, so that it may be testified that he is the Christ: whence he himself is said to have come by water and blood, that is, into the world; though his exalted state is not excluded from this testimony, especially while the apostles lived. But the witnesses in heaven, bear witness of the same Jesus Christ, so that their testimony chiefly concerns the heavenly glory of Jesus, the Son of God, exalted to the Father’s right hand, without excluding his state of humiliation. Doubtless the testimony of water (for instance), or of baptism, was chiefly administered by John before the death, before the manifestation indeed, of Jesus Christ, as he walked on the earth; whereas the testimony of the Comforter was reserved until Jesus Christ’s glorification. Whence the Lord had said of the apostles, ye bear witness, in the present; but of the Comforter, He shall bear witness: John xv. 27, 26.

The seventh verse therefore, with the sixth, contains a recapitulation of Jesus Christ’s whole economy, from his baptism until the day of Pentecost, Acts ii. The eighth verse contains a summary of the Divine economy from his exaltation and thenceforth: see John viii. 28, xiv. 20; Matt. xxvi. 64. Wherefore Christ, on his ascension, commanded to baptize in the name of the Father, and of the Son,
and of the Holy Ghost: Matt. xxviii. 19; and the Apocalypse begins with announcing grace and peace from the Holy Trinity.

This being the case, a new argument arises, that that arrangement of the verses, which mentions the witnesses on earth first and then the witnesses in heaven, is preferable, as containing a gradation most suitable to the subjects themselves.

9. If—From that which is undeniable, and yet less important, he argues to that which is greater. Of men—In any business whatever, John viii. 17; and in administering the very testimony of the spirit, and the water, and the blood. For although they do that by the Divine institution and command, yet they themselves continue men: John v. 34, iii. 31. The witness of God—The Father: whose Son is Jesus. See the end of this ver. But, with the Father’s testimony, that of the Son and of the Spirit is indicated as divine and heavenly, because it is opposed to the testimony of men, in the plural. The Father’s testimony is, as it were, the basis of the testimony of the Word and the Holy Spirit, just as the Spirit’s testimony is, as it were, the basis of the testimony of the water and the blood. Is greater—[And therefore much more worthy of acceptance. V. G.] John v. 36. This is—It altogether consists in this. [For ἐν, which, (he hath testified,) read ὅτι, that. Tisch., Alf.]

10. In himself—In the inner man.

12. He that hath—In faith. The Son—The verse has two clauses: in the former, of God is not added; for believers know the Son: in the other it is added, that unbelievers may know at length how serious it is not to have him. Hath—In the former part of the sentence, hath must be emphasized; in the second, the emphatic word is life.

13. [The readings here vary greatly. Tisch. reads ταῦτα ἑγράφα δύνα τι δοθέντες ἐς τῷ κόσμῳ τοῖς πιστεύοντες εἰς τὸ δομον τοῦ ζωῆς τοῦ Θεοῦ; These things I wrote unto you that ye may know that ye have eternal life, who believe on the name of the Son of God. Nearly so Alf.] These things—Contained in this Epistle. [Rather, what immediately precedes. Then the idea, eternal life, is resumed from ver. 11, 12. Comp. These things, ch. ii. 1, 21, 26. Hut.] The verb, I write, used in the opening, ch. i. 4, now in the conclusion becomes the preterite, I have written. Unto you that believe on the name of the Son of God—The sum of verses 5–10. That ye may know that ye have eternal life—This is derived from ver. 11. And that ye may believe—Namely, under the nearer hope of life. This is derived from ver. 12. We must believe implicitly.

14. According to his will—A most just condition, of very wide application. [Αὐτοῦ, his, refers to God. V. G.]
15. *If we know—* Edv, *if,* sometimes takes an indicative, of past time; and it does so for strength. *We have—* Even before the result itself (comp. 1 Sam. i. 17, 18); and we know that the result itself is not casual, but obtained by prayers.

16. *If any man—* The most important case of all is added, that you can pray even for another, in a most serious matter: comp. ch. ii. 1. *See—* This sin can therefore be known by the regenerate. *Sin a sin, not unto death—* Any sin, provided it is not unto death. *Not—* A form of excepting (Matt. xix. 9), more forcible than où, *not,* ver. 17. As long as it is not evident that it is a sin unto death, it is lawful to pray. *Death—* Of the disease of which Lazarus died, but soon after was raised from the dead, it is said, *It is not unto death,* John xi. 4, note: but Hezekiah was sick *מָרָה, unto death,* Isa. xxxviii. 1, had he not recovered by a miracle. But John is here speaking of *death and life,* as ch. iii. 14. Moreover the meaning of *a sin unto death,* is explained from the opposite, ver. 17, where the subject is, *all unrighteousness,* the predicate consists of two members, *sin,* and *that which is not unto death.* Therefore any unrighteousness, committed in common life, is a sin not unto death. But sin unto death is not an ordinary or sudden sin, but a state of the soul, in which faith, and love, and hope, in short, the new life, is extinguished: when any one knowingly and willingly embraces death, not from fleshly allurements, but from the love of *sin, as sin.* It is a deliberate rejection of grace. A man rejects life, while he commits this sin: how then can others procure for him life? [But the Apostle means a definite *act* of sin, which can be *seen,* as is implied by *see,* at the beginning of the verse. This must be the denial that Jesus is the Christ, ch. ii. 22, comp. 2 John ver. 10, 11. Alf., etc.] There is also *a sin that is to the death* of the body; as in the case of the people, for whom the prophet thrice entreated, he is forbidden to entreat: Jer. vii. 16, xi. 14, xiv. 11, xv. 1, 2. Yea, even Moses himself committed such a *sin unto death;* unto death, not to be made the subject of prayer: Deut. iii. 26; comp. 1 Sam. ii. 25, iii. 14, respecting the house of Eli; and, on the other hand, on the averting of sins and diseases by prayer, James v. 14–18. *He shall ask—* Namely, *he who has confidence.* *He shall give—* God, when entreated. [Rather, and shall give (by his prayer) life, etc. Alf.] *Him—* The brother. *Life—* Therefore he who sins unto death is in death, and yet he sins further unto death. *For them—* that is, as far as relates to those who sin not unto death. *There is a sin unto death—* The chief commandment is faith and love. Therefore the chief sin is that whereby faith and love are destroyed. In the former is life; in the latter, death.
The sin, here indicated, however, is not such as we call mortal, as are all the sins of the unregenerate, ch. iii. 14, and some sins of the brethren who relapse: and these alone strictly need that life be given them. I do not—say—For I say—not. A feeling and elegant expression. God does not wish the righteous to pray in vain: Deut. iii. 26. If, therefore, he who has sinned unto death is restored to life, that results wholly from God's prerogative. For it—The word here has the force of removing. Shall pray—Gr. ἐπωνύμησι. He just before used αἴρῃ, shall ask. The two words differ: John xi. 22, note. Here we are enjoined not only not αἰρεῖν, to ask, but not even ἐπωνύμησι, to intercede. Ἐπωνύμησι, pray, is, as it were, the generic word: αἰρεῖν, ask, is the species, as it were, more humble. Not only αἰρεῖν, ask, is removed, but also the generic term. This species, αἰρεῖν, ask, does not occur in Christ's prayers. It is suitable to one who is as it were conquered, and a criminal.

17. All unrighteousness—Instances of sin not unto death occur constantly in life. And—And that too. The declaration is this: all unrighteousness is sin, (but) not (necessarily sin) unto death: but lest any one interpret that too lightly, he prefaced, is sin.

18. We know—Anaphora [repetition in beginnings]: see the following verses. That whosoever—Now he guards against the abuse of verses 16, 17, to the purpose of false security. Is born, Gr. γενναντικόν—Shortly afterwards γεννησίς [Eng. Ver., that is begotten]. The Perfect has a loftier sound than the Aorist. Not only he who has advanced far in regeneration, but every one who has been born again, keeps himself. [But the difference is, that the latter simply denotes him who was born, as a historical fact; the former, that he is one born of God. Hut.] Keepeth himself—He is not wanting inwardly. [For εαυτὸν, himself, read αὐτὸν, him. Tisch., Alf., etc. Render, it keepeth him, that is, the new birth. Alf.] Toucheth him not—The regenerate is not ruined from without. The wicked one approaches, as a fly does to the candle: but he does not injure or even touch him. The antithesis is lieth, ver. 19.

19. Of—An abbreviated expression: We are of God, and abide in God; but the world is from the wicked one, and lies wholly in the wicked one. Lieth in the wicked one—[Eng. Ver., in wickedness; but Beng.'s rendering is right. So Hut., Alf., etc. Therefore the world can no more touch the sons of God, than the wicked one, in whom it lieth. V. G.] The wicked one, comp. ver. 18, is opposed to Him that is true, ver. 20. The whole world [comprehending the learned, the respectable, and all others, excepting those only who have claimed themselves for God and for Christ, V. G.] is not only
touched by the wicked one, but wholly lies, through idolatry, blindness, deceit, violence, lasciviousness, impiety, and all wickedness, in the evil one, without Divine life and understanding: see 1 Cor. v. 10, xi. 32. The dreadful state of the world is most vividly portrayed in this brief summary. The world itself is a commentary, with the actions, discourses, contracts, strifes, brotherhoods, etc., of the worldly. [It is more wonderful that the worldly do not do worse deeds than the worst, than that they act in the worst way. They deem themselves happy in their own wretchedness, and the sons of God as destitute of what is for their welfare. V. G.] The antithesis is abides, as applied to God and the saints. Ye regenerate have what ye pray for: ch. ii. 2. [Ye may well desire to fly forth from the world to God. V. G.]

20. Is come—Thus are come [Eng. Ver., came], Mark viii. 3, note. Hath given—God; for in the preceding clause also God is implied as the subject, in this sense: God sent his own Son: and to this refers ἀνεφέ, his, which presently follows. [But the subject here, as there, is the Son of God. Hut.] Understanding—Not only knowledge, but the means of knowing. Him that is true—Understand, His Son Jesus Christ: as presently afterwards. Whence it is perceived how majestically the Son thus styles himself: Ap. iii. 7. This—the true one, the Son of God Jesus Christ: whom the title of Life eternal befits. [But This refers to God the Father, namely, him that is true, in whose Son we are. Comp. Jno. xvii. 3. Lücke, Hut., Alf.] Eternal Life—The beginning and the end of the Epistle harmonize.

21. Keep yourselves, Gr. φυλάξατε ἑαυτοῖς—In my absence, that no one deceive you. The elegance of the active verb with the reciprocal pronoun is more expressive than φυλάξασθε, be on your guard. From idols—And not only from their worship, but also from all real and apparent communion with them: Ap. ii. 14, 20. [Omit ἀμὴν, Amen. Tisch., Alf.]
ANNO TATIONS

ON THE

SECOND EPISTLE OF JOHN.

1. The Elder—An appropriate title for this familiar Epistle, and the following one. And indeed the weight of the argument, and the familiarity of the little Epistle, are wonderfully combined. The parts of the Epistle are three.

I. The Inscription, ver. 1–3.

II. An Exhortation to perseverance in true love and faith, ver. 4–11.

III. The Conclusion, ver. 12, 13.

Elect, Gr. ἐξελέγη—He calls her elect, from her spiritual condition; for that this name is appellative, appears from its being attributed to her sister also, ver. 13; and had it been a proper name, it would have been ἐξελέγη from ἐξελεκτος. They were either widows, or women surpassing their husbands’ impiety. But Kupia, Cyria or lady [answering to the Hebrew Martha, V. G.], as elsewhere, so here, is a proper name. [This seems to be the most probable view, that the letter was addressed to a Christian woman, named Kyria. So Lücke, Alf. (in Proleg.), etc.] Nor can any one doubt it, unless he is ignorant of or forgets the style of the ancients. The appellative Kupia, a mistress, independently of the relation to her slaves, could scarcely
be given to a queen at that time without exciting envy. Even distinguished persons were anciently wont to be addressed by proper names, in preference to appellatives. But the Elder elegantly interposes, between his own name and the lady's, a word signifying spiritual relationship, from which this short Epistle proceeded. The word Kupia again occurs, ver. 5. The Syrian Version retains the proper name; and the Synopsis of Athanasius says, γράφει Κυπιά, he writes to Cyria, using the proper name, but omitting the epithet elect. But proper names and appellatives are often confounded. Whom—Referring to the mother and her children. In the truth—Love is not only true love, but it rests on Gospel truth: ver. 3, end. All—The communion of saints.

2. For the sake of—Construe with I love. They who love in truth, also love for truth. Which dwelleth—which still is. The future follows, shall be. 1 Cor. vii. 37, note.

3. Shall be [Eng. Ver., be]—γένεται. A prayer, with an affirmation. [For μεθ' ἡμῶν, with you, read μεθ' ἡμῶν, with us. Tisch., Alf.] Comp. 3 John, ver. 2. Grace, mercy, and peace—Grace removes guilt; mercy, misery; peace expresses a continuance in grace and mercy. Peace—Even under temptation. [Omit Kupioũ, the Lord. Tisch., Alf.] Lord—In this passage only the Epistles of John contain the title of Lord, which befits a salutation. He usually calls him the Son of God. In truth and love—On the former, he speaks in ver. 4: on the latter, in ver. 5. Paul usually says, faith and love, for truth and faith are synonymous: and the Sept. constantly express Hebrew מַעֲשֶׂה by either word. Comp. 3 John, ver. 3, the truth that is in thee.

4. I found—A thing rarely found at the present, a rare joy. Of thy children—Cyria had at least four children. Comp. ver. 1 with 4. John had found these children in the house of their maternal aunt, ver. 13. As—The rule.

5. Not as—new—Love fills the whole account: truth suffers nothing else.

6. His—The Father, ver. 4. In it—In love. This verse contains a very pleasing Epanodos [repetition in inverse order]. Ye should walk—He had just before said, that we walk. Now the second person answers to the verb, ye have heard; that is, from us the apostles. 7. For—His reason for bidding them keep the things which they have heard from the beginning. [Rather, of his exhortation to love. Love is the best safeguard against error. Hut.] Many—1 John ii. 18, iv. 1. [For εἰσῆλθον, have entered, read εἰσῆλθαν (θυν, Alf.) have
gone out. Tisch., Alf.] Entered—The world is averse to God and Christ, intent upon its own husks: but to oppose God and Christ is of Satan’s instigation. Come—Thus ἐρχομένων, came, 3 John, ver. 3. Comp. is come, 1 John iv. 2. [Better, coming in the flesh; the great truth of the Incarnation, without reference to time. Alf.] This is—A gradation. This is the distinctive characteristic of a great impostor and antichrist. No other of a more fearful appearance is to be sought. A deceiver—Opposed to God. Antichrist—Opposed to Christ. The warning against antichrist belongs even to women and young men: ver. 4, 5. Antichrist denies the Father and the Son; and does not confess that Jesus Christ is come in the flesh.

8. Yourselves—In my absence. [For ἀπολέσχετε, read ἀπολέσχωμεν, and for εἰργάσεσθαι, read εἰργάσασθε, and for ἀπολείψετε, read ἀπολέσχετε. Tisch. Render, Look to yourselves that ye lose not the things which ye wrought, (but Alf. here reads ὁμοθέτη, we wrought,) but receive a full reward.] I think the apostle wrote, that ye lose— which ye have wrought—that we receive. Hence some put the whole admonition in the second person, others, afterwards, in the first person. But—There is no half reward of the saints; it is either wholly lost, or wholly received. There is a direct opposition. We must however consider the different degrees in glory. Full—In full communion with God: ver. 9.


10. There come—As a teacher or brother. This—Of Christ. Bring not—By a true profession. God speed—Let him be to you as a heathen, who, however, is more safely saluted: 1 Cor. v. 10. He is speaking of a familiar greeting, and that of brethren and Christians. Salutations appear to have been anciently more unusual among strangers and foreigners.

11. For—Severity in love. Is partaker—For he declares him to be capable of joy and salvation, even in that antichristian state. [The relations of purer doctrine are most subtle. V. G.] Deeds—Opposed to faith and love. Evil—On the contrary, participation in good works is blessed.

12. Many things—Joyful. This, therefore, which the apostle writes, was especially necessary and pressing. I would not—The very task of writing is not always pleasing to a heart full of holy
emotion. *With paper and ink*—A lowering of style. In antithesis to *face to face*. For this short Epistle, the apostle used *paper*, and not *parchment*.

13. *Greet thee*—The apostle's courteousness is seen in announcing the salutation in the words of the children. [Most delightful fellowship. *V. G.* Omit *dµv, amen. Tisch., Alf.*]
ANNOTATIONS

ON THE

THIRD EPISTLE OF JOHN.

1. The Elder—This Epistle also has three parts:

I. The Inscription, ver. 1–2.

II. He commends strangers to their hospitality:
   1. He approves of the former good deeds of Caius, ver. 2–6.
   2. He urges a continuance in well-doing by adducing reasons and examples on both sides, ver. 6–12.

III. The Conclusion, ver. 13–15.

To Caius—Caius of Corinth, mentioned Rom. xvi. 23, either closely resembled this Caius, John’s friend, in his hospitality, or was the same person; if he were the same, he either migrated from Achaia into Asia, or John sent this letter to Corinth.

2. Beloved—So thrice in ver. 2, 5, 11. Respecting all things—Gr. περὶ πάντων [so Hut., Alf., etc. Eng. Ver., above all things, is wrong]—In all respects. Prosper—in property, etc. Be in health—in body. Even as—Where the soul is in health, all things may be in health.

3. I rejoiced—This is enlarged upon in ver. 4. For—A healthy state of the soul is known by the works: and the prayers of the
righteous aim at this state. Even as—Is explanatory. Thou—Opposed to Diotrephes, ver. 9.

4. [Read ἐν τῇ δικαιοσύνῃ, in the truth. Tisch., Alf.]

5. Thou dost faithfully—Thou dost something, which I readily promised myself and the brethren from you. Thus whatsoever harmonizes. Thou dost—in the labor of love. [For καὶ εἰς τὸν, read καὶ τοὺς. Tisch., Alf. Render, and that (although they, the brethren, are) strangers]. And—What is most important, to strangers in particular.

6. Before the Church—These examples were publicly mentioned, for encouragement, [very familiarly. V. G.] Thou shalt do well—A characteristic form of exhortation. Thus in the past and the present, to express approbation: Thou hast spoken well—Thou hast done well, etc., Luke xx. 39; Acts x. 38; Mark vii. 37; John iv. 17, xiii. 13; James ii. 8, 19; 2 Pet. i. 19. Bring forward on their journey—With provisions for the way, Tit. iii. 13. Continue your benefits even to the end. After a godly sort—He, who honors such as are described in the next verse, honors God.

7. [Read τοῦ ὄνουμαρος, the name—Without ὄνομα, his. Tisch., Alf.] The name—Understand God's, Lev. xxiv. 11. Comp. James ii. 7. [Better, Christ's. Alf., etc. They went forth—Either as exiles, or as preachers of the Gospel. V. G.] Nothing—They waived their right; and labored gratuitously, or suffered the spoiling of their goods. From—Construe this with they went forth. [But it belongs to taking nothing, as in Eng. Ver. Hut.]

8. Fellow helpers—That we may assist the truth, that it be not hindered. [Rather, fellow helpers (with them) for the truth. Hut., Alf., etc.]

9. [Read ἔγραψα ταύτῃ, I wrote somewhat (to, etc.) Tisch., Alf.] Wrote—Concerning these things. That epistle is not extant. Unto the Church—Of that place from which they went forth: ver. 7. [Rather, to which Caius belonged. Hut.] An objection is anticipated: lest Caius should say, Why do they come to us? Who loveth to have pre-eminence among them—If even during the apostle's life, Diotrephes exalted himself, what must not have happened afterwards? Us—Who commend, and those commended.

10. If I come—Ver. 14. I will remind—[Eng. Ver., remember]. A change of the antecedent for the consequent: that is, I will attend to, I will mark, so that he may feel. With malicious words—By which he endeavors to excuse himself. Them that would—That is, receive us and them. He casteth out—Great insolence.

11. That which is evil—In Diotrephes. That which is good—In
Demetrius. Of God—Who is good. Is—As born from him. [Omit ἰδὲ, but, (in the last clause.) Tisch., Alf.]

12. Demetrius—He seems to have been a hospitable minister. We—I, and my companions. Yet—Gr. Ἰδὲ. Although Demetrius is already supplied with many testimonies. And ye know—For we deceive in nothing.

18. [For γράφατε, to write (first clause), read γράφατε σοι, to write to thee. Tisch. Alf.]

15. [But Eng. Ver., 14]. Friends—Compare John xv. 15. A title seldom found in the New Testament, since it is absorbed by the greater one of brotherhood. Philosophers are mistaken in supposing that friendship is not formed by faith. By name—Just as if their names were written.
ANNOTATIONS

ON THE

EPISTLE OF JUDE.

CHAPTER I.

1. Jude—The Epistle has three parts.

I. The Inscription, ver. 1, 2.

II. The Discussion: in which he exhorts them to contend for the faith, 3:
And, having described the destruction and character of the adversaries, 4–16,
He admonishes the righteous, 17, 18;
Confirms them, 19–21;
And instructs them in their duty towards others, 22, 23.

III. The Conclusion, with a Doxology, 24, 25.

This Epistle closely agrees with the Second of Peter, which Jude appears to have had in view. Comp. ver. 17, 18, with 2 Pet. iii. 3. Peter wrote that in his last days: whence it may be inferred, that Jude lived longer, and saw by that time the great declension of all things in the Church, which had been foretold by Peter. But he omits some things mentioned by Peter, he expresses others with a different purpose and in different language, he adds others, with manifest apostolic wisdom, and increasing severity. Thus Peter quotes and confirms Paul, and Jude quotes and confirms Peter. [Transpose Χριστοῦ Ἰησοῦ, Christ Jesus. Tisch. (not Alf.)] And brother of (823)
James—James was more widely known, being styled the Lord's brother: therefore Jude modestly calls himself the brother of James.

To them—A circumlocution, to which the antithesis is in ver. 4. [For ἡγιασμένος, sanctified, read ἡγαπημένος, beloved. Tisch. Alt., etc. So Beng. Render, to the called, beloved in God the Father, and kept for Jesus Christ. Alt.] The conclusion corresponds with the introduction: ver. 21. Preserved—To be preserved uninjured for Christ, is joyful: John xvii. 2, 11, 15; 2 Cor. xi. 2. The beginnings and the consummation of salvation are pointed out: and this passage has a precaution, lest the righteous should be alarmed by the mention of such dreadful evils. Called—Calling is wholly the prerogative of Divine bounty.

2. Mercy, etc.—In a time of wretchedness. Hence mercy is put first: the mercy of Jesus Christ, ver. 21; peace, in the Holy Spirit, comp. ver. 20; love, of God, ver. 21. A testimony concerning the Holy Trinity. [Better, mercy from God; peace, resulting from it, among men; love, the active life of men, proceeding thence. Hut.]

3. [While I was giving all diligence, etc.: i. e., while engaged in preparing another, more extensive Epistle (whose loss we have to mourn) he was called away to write this, for a special purpose. De W., etc.] To write—salvation—Antithesis, ordained to judgment: ver. 4. Of—The design of the Epistle: ver. 20, 21. The beginning and the end of the Epistle closely agree. Common—By like precious faith: 2 Pet. i. 1. The ground of mutual exhortation. Salvation—Even severe admonitions tend to salvation. To write unto you and exhort—Of all kinds of writing, Jude judged exhortation to be most salutary at that time. To write, is in close connection with exhorting. Exhortation is introduced in ver. 17 and 18. This is the express design of the Epistle. Contend—A double duty, to fight earnestly for the faith, against enemies; and to build one's self up in the faith: ver. 20. Comp. Neh. iv. 16-18. Once—The particle is cogent: no other faith will be given. [That is, Once for all; so Hut., etc.] Comp. afterwards, ver. 5. Delivered—From God. To the saints—To all who are holy, by reason of their most holy faith: ver. 20. Construe with delivered. The faith—Whereby we arrive at salvation: ver. 20, 21.

4. Crept in unawares—Gr. παρεισδυσαν. Παρα, under, by the way. Who were before of old ordained to this condemnation—For their coming was predicted, ver. 17; and that they should undergo the judgment, soon to be described, is evident from the examples long since recorded of punishments inflicted upon similar offenders. There is no reference to predestination; respecting which, however, there
is a similar expression, they who are written unto life [Eng. Ver., among the living], Isa. iv. 3; but he is speaking of the prediction of Scripture. ἐνδια, of old, in Enoch's time, ver. 14; and since he himself only spoke it, and did not also write it, it must be regarded as an abbreviated expression, in this sense: They were long ago foretold by Enoch, and afterwards marked by Scripture. Therefore comp. ungodly, with ver. 15. Eἰς means as far as relates to. Τῶνο, this, is strongly demonstrative; the apostle already, as it were, seeing their punishment. The language of Enoch comprises all the ungodly of the beginning and of the end of the world. The character and the punishment of all are alike. Our—Not the ungodly's. The grace—Of the Gospel. [Omit θεὸν, God. Tisch., Alf. So Beng.] The only Master—Gr. δεσπότης, [Eng. Ver., Lord]. Κύριον, and Lord—Jude show that the impiety of those whom he censures, attacks both God and Christ: turning the grace of our God into lasciviousness, and denying our only Master, and Lord Jesus Christ. This was not observed by those who inserted θεὸν, God, after δεσπότης, master. A passage exactly parallel occurs, 2 Pet. ii. 1, denying the Lord that bought them. Denying—The monstrous fictions of the ancient heretics, as mentioned by the fathers.

5. [Omit δραχ (after εἰδώτας). Also for τῶνο, this, read πᾶνα, all things. Tisch., Alf. Render, But I wish to remind you, knowing as ye do all things, etc. Eng.Ver. is wrong. Alf.] To remind—In an active sense. Knowing as ye do—Accusative Absolute, as Acts xxvi. 8. The reason why he only admonishes or reminds them is, because they already know it, and have learned it once for all. This expression answers to Peter's knowing this first. Once for all—Gr. ἐνακ: ver. 3, note. Having saved—Antithesis, destroyed.

6. The angels—2 Pet. ii. 4, note. Which kept not—They should therefore have kept it. First estate—Their dignity; the state once for all assigned to them, under the Son of God: Col. i. Left—Voluntarily. Their own—Befitting them. Habitation—Bright and shining, opposed to darkness. Everlasting—A dreadful epithet here. So ver. 7, everlasting. He hath reserved—Determined to reserve.

7. In a manner like these—[Eng. Ver., in like manner]—The ungodly, who are to undergo a like punishment. [Nay, but these angels above mentioned. Hut., etc.] Giving themselves over to fornication—For the simple verb πορνεύω, to prostitute, Heb. 7ν, the Sept. often has ἔξπορνεύω. But here the word is peculiarly adapted to a lust still more abominable. Going after—strange—Unnatural lusts. [Are set forth—The cities therefore were situated, not in the Dead Sea, but upon the shore. V. G.] An example—vengeance—These are in
apposition; the punishment, which they endure, is an example of eternal fire, as Cassiodorus says: for the punishment of those cities is not itself eternal: Ezek. xvi. 53, 55. Comp. 2 Pet. ii. 6.

8. Indeed—Gr. προτιθεμένοι [not rendered in Eng. Ver.]—A particle setting forth and comparing the impurity of such ungodly men with Sodom, whence the resemblance of punishment in ver. 7 is clear. Filthy dreams—Disturbed with impure and confused dreams, and from their dreams conjecturing the future. The words, they know not, ver. 10, are equivalent: Isa. lvi. 10, 11, Sept., They are ignorant—sleeping, lying down—they cannot understand—they all look to their own way. [By the one word ἐννυαζόμενοι, dreaming, the character of mere natural men is very graphically described. A dreamer seems to himself to be seeing and hearing many things, etc. His desires are agitated by joy, distress, fear, and the other passions. But he cannot control himself in such a state; but the condition of such men is like a phantom in a dream, rising from a phantom. Hence, though they apply all the sinews of reason, they cannot conceive that the sons of light, who are awake and in the light, enjoy true liberty. V. G.] Dignities—See 2 Pet. ii. 10, note.

9. Yet Michael—It matters not whether the apostle received the knowledge of this strife from revelation only, or from the tradition of the elders; it is sufficient that he writes true things, and even admitted to be true by the brethren. Comp. ver. 14, note. Yet answers to µετ, indeed. The archangel—The archangel is only mentioned here, and at 1 Thess. iv. 16 (where also a most important subject is discussed, the resurrection of the dead): so that we cannot determine whether there is one only, or more. When—When this dispute arose, and on what day, is not expressed; it certainly happened after Moses’ death. With the devil—Against whom it is especially fitting for Michael to contend, Ap. xii. Contending—he disputed—It was therefore a judicial contest. About the body of Moses—He is plainly speaking of the identical body of Moses, now lifeless. In a matter full of mystery, we must not alter the plain part of the language according to our own convenience. The devil, who had the power of death, and therefore perhaps claimed the right of hindering Moses’ resurrection, made some attempt, whatever it was, against Moses’ body. Durst not—Modesty is an angelic virtue. The greater was the victory afterwards given to Michael: Ap. xii. 7. Man is not allowed ignominiously to rail at a hostile race, that is, evil spirits. Sherotgen. Not—but as it were, Rom. ix. 32. Railing—2 Pet. ii. 11. Rebuke thee—The Divine prerogative. The Lord—Only. To his judgment the angel assents beforehand.
10. They know not—Spiritual things, belonging to God and the saints. Naturally—By their natural faculties, respecting natural things, by a natural mode of learning, and a natural desire. The physical is here opposed to the spiritual, ver. 19. They know, Gr. ἔχουσαν. Οἴδαν, they are (not) acquainted with, denotes a more subtle knowledge. They corrupt themselves—Comp. next verse.

11. Woe!—Jude alone of the apostles, and he here only, threatens a woe, from a threefold reason, which follows immediately. To the same purport, Peter calls them accursed children! Of Cain—The fratricide. Of Balaam—The false prophet. They have been poured forth—[Eng. Ver., ran greedily after]—Like a torrent without a bank. In the gain-saying—Heb. נְבוֹת, Sept., ἀντιλογία. Of Korah—Thrusting himself into the priesthood.

12. In your feasts of charity—In your banquets by which brotherly love is nourished. Spots—As there is a Paronomasia [play upon words] between Peter and Jude on the words δύσας, love-feasts, and δύσας, deceivings, so there is an instance of Homonymia [calling things of different nature by one name] between the same writers in the words σπίλος, spots, 2 Pet. ii. 13, and σπλάδας, spots, here; for σπλάδας may be taken for spots, as the Vulgate renders it: comp. ver. 23; whence Hesychius explains σπλάδας, by μεμασμένος, polluted, at the same time showing a Metonymia [change of name] here. But he also says, σπλάδας, the rocks which are surrounded by the sea. Σπλάδας also denotes a storm. Let the reader choose. This metaphor is followed by four others: from the air, the earth, the sea, the heaven. Feeding themselves without fear—Sacred feasts are to be celebrated with fear, [which is opposed to luxury. V. G.] Feasting is not faulty in itself: therefore without fear should be joined with this verb. Themselves—Not the flock. Trees whose fruit withereth—Gr. δέντρα φθειρόμενα. Φθίνω, withering, supply μή, month, the last part of the month: thus φθινόμενον, the end of the autumn: thence δέντρα φθινόμενα, a tree resembling that which is seen at the end of the autumn, without leaves and fruit. There is here a gradation, consisting of four members. The first, and flowing from it the second, has reference to the fruit; the third, and flowing from it the fourth, refers to the tree itself. Without fruit—Trees which produce not food. Twice—That is, entirely; with respect to their former state, and their Christian state. [Trees—twice dead—First, by the seeming death of winter, then, by real, hopeless death. A. F.] Plucked up by the roots—The last step in the process here mentioned.

18. Foaming out—Swollen through plenty: Isa. lvii. 20. Wandering stars—It has been ascertained in a more recent age, that
Planets are of themselves dark bodies, shining with borrowed light. Jude, even then, from his divine light, intimated this. For it is plain, from the subsequent mention of darkness, that the allusion is not merely to the etymology of πλανήται, wandering stars [πλανήται from πλανώμαι, I wander] (although this is also fitting). Comp. 2 Pet. ii. 17. And the same reason forbids our understanding it of the ignis fatuus. To whom—As before, in the case of the clouds, trees, and waves, so now to the wandering stars, an appropriate description is added, with reference to the conclusion.

14. Even to these—[Better, of these, as Eng. Ver. So Alfd.]—Not only respecting these, and not to the antediluvians only; for he says, all, ver. 15. The seventh—The antiquity of the prophecy is shown, ver. 4; for it appears to have been the earliest respecting the coming of the Judge. There were only five fathers between Enoch and Adam: 1 Chron. i. 1; and the translation of Enoch occurred earlier than A. M. 1000: and this very title is peculiar to Enoch, and common among the Hebrews. The seventh from Adam, is not without mystery; for in him freedom from death and a sacred number are combined; for every seventh object is most highly valued. The Fragment of Enoch, indeed, mentions ten sevens: since those ungodly men, who were overwhelmed with the deluge, were bound to dark valleys of the earth for seventy generations, even until the day of their judgment. From Adam—Christ's first coming was foretold to Adam; the second to Enoch. The seventh from Adam prophesied the things which shall close the seventh age of the world. Enoch—Who shall determine, whether Jude drew this also from some ancient book, or from tradition, or from immediate revelation. The Lord—The name of Jehovah was already known in Enoch's time. With holy myriads—[Eng. Ver., ten thousands of his saints]—Of angels: Matt. xxv. 31. A mysterious ellipsis was suitable to those early times.

15. Judgment—Enoch looked forward beyond the deluge. Upon all—Who have sinned. The class. To convince—The conviction, which there was even then, will be completed in the judgment. Conviction is employed against those who are unwilling to know. All that are ungodly—The species. Have spoken—Ver. 8, 10. Against him—Even though they had not thought that all their ungodly sayings [with which also the sons and servants of the Lord are assailed, Job xlii. 7; Mal. iii. 13. V. G.], were aimed at him. Ungodly sinners—A sinner is bad; δισθητός, one who sins without fear, is worse.

sions in admiration—So the Sept. for ἐπάνω τοῦ to lift up the face, and ἐπάνω τῆς, honor of face, in either sense.

17. But beloved—ye—Thus also ver. 20. Remember—They therefore to whom Jude writes had also heard the other apostles. Apostles—Jude does not exclude himself from the number of the apostles; for in the next verse he says, to you, not, to us.

19. These—He shows that the characters of these are such as have been foretold, ver. 18. [Omit οὐροῦς, themselves. Tisch., Alf.] οὐροῦς, themselves, is understood and added by some: Isa. xliv. 24, Sept., All that separate themselves, αὐτοὺς, shall be ashamed. They separate themselves from God, and from living communion with the Church; yet not from its outward fellowship, ver. 12, at the beginning. Comp. Hos. iv. 14, [Prov. xiii. 1; Isa. lxvi. 5; Luke vi. 22. V. G.] Sensual—Influenced by the animal nature only, without the spirit. Having not the spirit—Therefore the spirit is not an essential part of man.

20. But—Separating, and building yourselves up, are opposite terms; also animal, (sensual,) and in the Holy Spirit. Most holy—Than which none can be holier. The superlative singular, with great force of exhortation and urging. Praying in the Holy Ghost—Eph. vi. 18; Zech. xii. 10; John iv. 24. Jude mentions the Father, the Son, and the Holy Spirit: he also mentions faith, love and hope, in this and the following verses. Praying—The zeal of the righteous is requisite, but much more their prayers, by which they obtain Divine aid.

21. Yourselves—He who defends himself first, then only can preserve others. The following verses. Waiting for—[Eng. Ver., looking]—They, who build themselves up, can wait with confidence. Mercy—Opposed to fire, ver. 23. Unto—Construe with waiting for.

22. [This verse should read, καὶ ὃς μὲν ἔλεγχετε διαχρονομένως, and some indeed convict when contending with you. Tisch., Alf. So Beng. rendering differently]. And—He who has already consulted his own interests, may consult those of others.

22, 23. [The true reading is ὃς δὲ σωτῆτε ἐκ πυρὸς ἀρπάζοντες· ὃς δὲ ἔλεεις ἐν φόβῳ, but save others, snatching them from the fire; and others compassionate with fear. Tisch. Alf., etc. So Beng]. Some, indeed, who are doubting, convince—The apostle enumerates three classes of those, whose safety the righteous should consult: and the first class is troubled in the intellect; the second in the heart, greatly; the third in the heart, but less. Therefore, 1st, conviction, or a demonstration of good and evil, should be applied to those who are harassed with doubts, and hesitate in uncertainty and perplexity,
2d, Those whom the fire has already nearly seized, should be grasped anywhere, quickly and strongly, and thus preserved. 3d, They are to be treated with mercy and gentleness, who can be led back into the way by fear alone, and a kind pointing out of the danger. Hating—This is properly joined with pity. He says, Wretched men must be rescued in one way from the flame, and in another from the mire. It is sufficient to treat the latter mildly, fear only being applied: these, being almost untouched by you, may perceive from this very circumstance your hatred and loathing even of the surface of impurity. Even—Not only the flesh itself, which they pollute, ver. 8, but even the garment. The garment spotted—The garment is the whole outward habit of life, in which we are affected by others. The phrase resembles a proverb.

24. [For δμᾶς, you, read αὐτῶνς, them. Tisch., Alf. Beng. also reads αὐτῶνς, but renders it you, incorrectly]. To keep you from falling—in contradistinction to those ungodly men. Αὐτῶνς, them, for δμᾶς, you, refers to the preceding announcements, as Matt. xxiii. 87. Before the presence of his glory—Before the presence of himself, when he shall be revealed most gloriously. Faultless—in your own selves. This is antithetical to, free from stumbling.

25. [Omit σοφί, wise; also after σωτηρί ημῶν, our Saviour, add, διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν, through Jesus Christ our Lord. Also omit the first καὶ, and; also add after εὐχερεία, power, πρὸ παντὸς τοῦ αἰώνος, before all time (and now and, etc.) Tisch., Alf.] Glory and majesty—This refers to the only God. Might and power—This refers to, who is able.
ANNOTATIONS

ON

THE APOCALYPSE.

INTRODUCTION.

[The following able and impartial view of Bengel’s labors on the Apocalypse, we take from Lücke, Versuch ein. Vollstand. Einleitung, etc. p. 547, etc.

“That school of interpretation which finds in the Apocalypse the History of the Church, culminated, in learning and spiritual insight, in the labors of Bengel. His system, as set forth in several works, but chiefly in his German Commentary on the Apocalypse, (the Gnomon being devoted to the exposition of the words, and a random gleaning of thoughts), is briefly this.

“He assumes that, in spite of the multiplicity of failures hitherto, it is possible to expound the Apocalypse correctly, even before it is entirely fulfilled. Perhaps, he says, the course of time will still make it clearer; and each age does its part by throwing such light on the present and future from this prophecy, as its own need requires. Yet each expositor ought to follow up diligently every ray of this light, collect them with care, and watch in humble patience for what God will reveal to him. The main points to be regarded are the facts and the numbers. It cannot be for nothing that twenty definite numbers are determined in this book. Without disregarding the grammatic-
cal and historical side of the interpretation, which he treated with intelligence and taste in the Gnomon, and without neglecting the network of plan, the intimate mutual connection of the visions in this book, he yet thought the most important task to be the explanation and application of its prophetic sense, and the deciphering of its chronology; both that of the predictions already fulfilled, and that which is yet future. He brought to this task wonderful resources of knowledge and intellect; but how sad it is that a spirit so noble, so richly endowed in many things, so far in advance of his age, should in this respect be so enslaved by it as to waste such vast scholarship, labor and genius, on what, after all, was only a blunder!

"The main features of his chronology are these. The Apocalypse has seven names for periods of time; hour, day, month, year, time, (xaróç), period (χρονοç) age or era (αιων). The first point is to distinguish where the Apostle speaks of common time, and where of prophetic time; the next, to find a key to the length of Prophetic time. The latter he finds in ch. xiii. 18: where he understands 666 years of common time to be named, as the explanation of the forty-two months of Prophetic time. (ver. 5). Dividing 666 by 42 he has fifteen and six-seventh years, for the value of a Prophetic month; i.e., a prophetic day is about half a year. Again, comparing this 666 with the 1000 years of ch. xx., the proportion being nearly 2:3, he assumes that it must be exactly this, and so makes the 666 stand for 666 and two-thirds. Dividing this by 666 (or 1000 by 999) the result is 1 and one-nine hundred and ninety-ninth. From this he deduces the Apocalyptic century (111 of these units) to be 111 and one-ninth. On this basis he reckons the short time (ch. xii. 12), as 888 and eight-ninth years; the no more—a time (time no longer, x. 6), as between 999 and nine-ninths and 1111 and one-ninth; and even the era (αιων, eternity) as 2222 and two-ninths. This was the key by which he fancied himself able to open, not only the previously fulfilled predictions, but the Apocalyptic future.

"Among the results of his system were these. The final rage of Antichrist for three and a half years extends from A.D. 1832 to 1836. The fight with the beast from the abyss, and his overthrow by Christ's appearing, were to occur in June 18, 1836. From then to 2836, Satan was to be bound, and then loosed for a season, until 2947. From A.D. 2836 to 3336, would be the millenial reign of saints in heaven, and the latter year the date of the end of the world, and the last judgment. All this was to Bengal no play of fancy, but the solemn pursuit of truth, under a sense of duty. It is strange with what mingled modesty and confidence he contemplates this sys-
tem. But he admits that if the year 1836 should pass without remarkable changes, there must be a fundamental error in it.

"It were wrong to mock at the blunder of such a noble Christian spirit, to whom Theology and the Church owe so much. We can only regret that his age was unripe, and could not show him that his principles and method were wholly wrong. As it was, his work was the occasion of many others, some opposing him, but rarely on general exegetical grounds, others striving to develop and complete his system. Its influence was not limited to the learned, but was greatly felt among the people, and extended beyond Germany, especially to England, where it seems to have given rise to an extensive literature. But since the middle of the 18th century, the tendency of interpretation of the Apocalypse in the Evangelical church of Germany, has been very different. Weary of the fanaticism that grew out of the current interpretations, and carrying out the free Protestant spirit more and more, as science and thought advanced, expositors have adopted it as a fundamental principle, that every Biblical prophecy is to be interpreted historically, that is, according to the views and the perspective of events that were historically conceivable at the time it was written. As this principle, and the word of Christ, 'It is not for you to know the times or seasons, which the Father hath kept in his own power,' meet and refute the obtrusive and curious chronological exposition; the understanding of the Revelation has become continually simpler and sure." Pp. 547–554.

Among recent English writers on the Apocalypse, the most important is certainly Dean Alford. (Greek Testament, etc., vol. iv. Part ii. London, 1861). Following no system of interpretation, he endeavors to follow the indications of the text and the analogies of Scripture, gathering all the light he can find, and freely acknowledging obscurities and difficulties where they occur. The result has less apparent completeness, but more real value than those commentaries which square all things to a pre-conceived plan. While he does not reject the Church-history view so decidedly as Lücke, (quoted above,) Düsterdieck, De Wette, etc., he is quite free from the enthusiasm that is continually reading contemporary events in the words of John. We have freely used Alford's Commentary in our additions to the Gnomon; and here subjoin the leading canons of interpretation, (condensed in language), on which he insists in his introduction. Most of them are entirely trustworthy.

"There is obviously a close connection between the Apocalypse and our Lord's prophetic discourse on the Mount of Olives. The more deeply we consider this, the firmer will be our conviction that
the two must correspond in detail. Thus Matt. xxiv., becomes, as Williams says, 'The anchor of Apocalyptic interpretation;' and, indeed, the touchstone of Apocalyptic systems. Its guidance must be followed in interpreting the seals; and 'he that goes forth conquering and to conquer,' must be Christ.

"The sixth seal cannot belong to another period than the close approach of the great day of the Lord. Hence Mr. Elliott's historical system, which requires it to mean the downfall of Paganism under Constantine, is self-condemned.

"As the seven seals, so the seven trumpets and the seven vials run on to the time close upon the end. This is shown unmistakeably at the end of each series. (See ch. x. 7, xi. 18, xvi. 17).

"In ch. xii. all Scripture analogy, and that of this book itself (comp. ch. xix. 15.) requires that the man-child who was to rule all nations be understood of our incarnate Lord, and of no other.

"The word angel throughout the book always means angel; never our Lord, never a mere man. The Seer carefully distinguishes the divine Persons from the ministering angels." Pp. 259, 250].

I have prepared two Commentaries on the Apocalypse at the same time; one in German, issued separately, for those who, though they cannot read Latin, seek the truth; the other in Latin, which is this last part of the Gnomon of the New Testament. They differ not only in language, but much more widely, so that they may, or rather ought to be, used together. The German treatise is full, regular, and continuous; but these annotations in Latin are a kind of miscellaneous gleaning, which is also serviceable in its way. For I thought that the testimonies of antiquity, the explanation of Greek phrases, critical supplements, and the refutation of errors, would appear more suitably in Latin than in the popular language. Therefore things there explained at length, are here only touched upon: things scarcely introduced there, are here treated more fully. The two commentaries are distinct: each is a whole, complete in its own way. The two studied together, will seem as one work, but will give double profit. [Bengel proceeds to speak of his labors in revising the text of this book, a work which has been done by later scholars with far greater advantages. The following summary of the history of the text is abridged from the Apparatus Criticus, another work of Bengel].

"Erasmus, by his own admission, had only one Greek Manuscript on the Apocalypse, by John Capnio, the text being scattered through the commentary of Andrew of Cæsarea. From that, he says, I had the words of the text written down. [In not a few
places he clearly took the commentary for the text, and thus inserted readings found in no Greek Manuscript. Treg.] And since the book was mutilated, he supplied the text, hastily, from the Latin Vulgate, not yet revised; and he did this without great care, since he did not very highly esteem this prophecy. Stephens, a man of learning, but overwhelmed with business as a printer, published, word for word, this text of the Apocalypse by Erasmus, especially in his last edition, which so many other editors have followed. This is evident to the eye. But before these two, that is before the Reformation, in the Complutensian edition, a text of the Apocalypse very remarkable, and of signal efficacy as to its testimony against the Papacy, and one which we ought by no means to disparage, appeared in the midst of Spain, and was spread far and wide in other countries of Europe. Afterwards the Oriental languages and Versions were studied: the very ancient Latin Version, in which I obtained such gleaning as my Apparatus exhibits was restored: and many Greek and Latin Fathers, and those who make copious and exact citations of the Apocalypse, have been brought to light and examined. Many different Greek Manuscripts of the Apocalypse, so rarely met with in former times, have been procured; and of two, which came into my hands, one fortunately contained that commentary of Andrew of Caesarea; which aided me the more accurately to perceive where Erasmus was correct, and where at fault. And the Alexandrian Codex (a point of great importance) has been introduced into the West—a manuscript which is acknowledged by true critics to be incomparable for its antiquity, and in the Apocalypse especially, for its purity and authority. And Erasmus and Stephens, if they were now alive, would most gladly avail themselves of these aids furnished by God, more readily than the whole band of their followers; and would with one mouth declare, that the text of the Apocalypse is presented to us in its purest state, not by those editions which they themselves published with such difficulty, and which others after them perpetuated with such scrupulous exactness, but by both classes of editions conjointly, and indeed by all Christian antiquity, and the Marrow of its documents. These are all the foundations on which my criticism is based. In such a manner not only many passages of lesser, though undoubtedly of some weight, but also some of the greatest importance, having reference to the Divine economy, are renewed afresh in the Apocalypse by the Royal Proclamation of Jesus Christ to those who love his appearance. Very many good souls now acknowledge this. They give thanks to God, and turn the matter to their own use." [Yet the common Greek text of the Apocalypse, and that to
which our English version corresponds, are essentially that of Eras-
mus; and contain readings, at least in the last six verses, which have
no foundation but his rendering into Greek from the Latin Vulgate.
_Treg., etc._]

But _criticism_ is not suffered to overwhelm, much less exclude, _Exe-
gesis_, which is the chief object of this book. You may say that the
treatise is composed of two threads. I have tried to make it suffi-
ciently full, that it might not be out of character with the careful
consideration of the other books of the New Testament in this _Gno-
mon_, the exegetical part of which has often been quoted in the criti-
cal _Apparatus_ even on the Apocalypse. I have indicated only by
forcible and concise propositions the principal subjects comprised in
any portion of the prophecy. I have made my own treatise the
more clear, by often examining the opinions of a distinguished
commentator, _Dr. Joachim Lange_. But a fuller explanation of the
arguments and emblems is to be found in my _German_ commentary.

Here, at the threshold, is a _Synopsis_ of the whole _Apoca-
lypse_, which is natural, as I hope, and serviceable. The Apocalypse
consists of:

I. The _Introduction_:

1. The title of the book, ........................................ Ch. i. 1–3
2. The inscription, .............................................. 4–6
3. The sum and substance, ..................................... 7, 8
4. A glorious vision, in which
   a. instructs John to write, ............................. 9–20
   b. stirs up the _Angels of the_ 
      seven _Churches_, at Ephesus and
      Smyrna and Pergamos, and at
      Thyatira and Sardis, and at Phila-
      delphia and Laodicea, to prepare
      themselves in a befitting manner
      for his coming, promising future
      blessings _To him that overcometh_,
      i. iii.

II. The _Shewing_ of those things which shall
   come to pass. Here in one continued
   vision is set forth:

1. Generally and universally, all power
   in heaven and in earth, given by
   Him that sits on the throne to the
   Lamb, on the opening of the _seven_
   The first four seals comprise visible
   things, towards the east, west, south,
   north: ch. vi. 1–8; the remaining
three, invisible things; ch. vi. 9, etc.
The seventh, as of greatest moment,
a. has a special preparation, .
b. includes silence in heaven,
seven angels with trumpets,
and a great burning of incense. .

2. A particular judgment, by which,
under the seven angels and their trumpets, the kingdom of the
world is convulsed, until it becomes that of God and of Christ.
Here are to be considered,
A. The first four angels, with their trumpets,
B. The three remaining angels, with their trumpets; and the three woes, by means of the locusts,
the horseman, and the beast, viii. 13, ix. 1, etc.
The trumpet of the seventh angel is the largest: from which is to be noted,
a. The oath of the angel on the consummation of the Divine mystery after the trumpet of the seventh angel; and the approaching change of the great city. .
b. The trumpet itself, and under it,
I. A summary and setting forth of events,
II. A previous giving of thanks by the elders for judgment,
III. The judgment itself.
Here are related—
a. The birth of the manchild, and the casting out of the original enemy from heaven. .
b. A delay on the earth, the third horrible woe: in which,
1. The woe itself is stirred up:
1, by the dragon. .
2, by the two beasts, .
2. In the meantime men
1. are admonished by three angels, .
2. are gathered by the harvest and vintage, .
3. are afflicted by seven plagues or vials, and invited to repentance. .
3. The great whore, together with the beast, suffers accumulated calamity. Ch. xvii.

c. A royal victory, in which those enemies are removed out of the way, in inverted order. For,

1. The great whore is judged, and the kingdom of God prevails. xviii., xix.

2. The beast and the false prophet are cast into the lake of fire. xix.

3. The devil is bound. xx.

d. The kingdom cleared. For it now after the former steps, in succession before the trumpet of the seventh angel, ch. vii. 9, and especially after those mentioned under it, xiv. 1, 18, xv. 2, flourishes in all respects.

1. The nations are not led astray by Satan, but are fed by Christ. xx. 8

2. Those who have a part in the first resurrection reign together with Christ. 4

3. Gog and Magog are destroyed, and the devil, having been loosed for a short time, is cast into the lake of fire. 7

4. The dead are judged. 11

5. The new heaven and new earth: the New Jerusalem, the kingdom which remaineth for ever and ever. xx., xxii.

III. The Conclusion, exactly answering to the introduction of the Book. xxii. 6–21

He who troubles himself to fix in his mind this Table, and to take the more palatable Notes, apart from the critical ones, although they sometimes coalesce; and, though they are few, thoroughly to weigh their force, will certainly, I trust, derive some advantage, and will not only avoid the vague comment of many, but will also perceive here aids to a true interpretation. We resolve the prophetic times into ordinary ones, at the places to which they belong; but the demonstration of this (it is sufficient to point this out once for all) is given especially at ch. xiii. 18.
CHAPTER I.

1. The Revelation, Gr. ἀποκάλυψις—The Latin Fathers call it
Revelatio, the Revelation, properly: for matters before covered, are
revealed in this book. No prophecy in the Old Testament has this
title: it was reserved for the one Revelation of Jesus Christ, in the
New Testament. It is a Manifest, as the term is, and that of the
kingdom of Christ. Of Jesus Christ—Men prefixed the title, The
Revelation of John the Divine, Gr. θεολογοῦ. It is ancient indeed,
but it implies that doubts had arisen respecting the writer of the
Apocalypse; and these arose long after the age of the apostles; also
that the surname Divine had been introduced into the Church, and
assigned to John; and it implies that there were other Apocalypses,
from which this true one must be distinguished. The Surname, Di-
vine, as it were, supplants that of Apostle. It is indeed John, the
apostle, who wrote this book; but the Author is Jesus Christ. By
prefixing the name John, the ancients wished to distinguish the true
Apocalypse from numerous apocryphal books. Apocryphal gospels
and epistles presuppose the canonical ones, and apocryphal apocalyp-
ses presuppose a genuine Apocalypse. Artemon affirms, not without
reason, that no one ever rejected the Apocalypse before Caius, a
Roman presbyter, and the Alogi, but that all received it. The Lord
taught the apostles much before his departure; and what was unsuit-
able for present narration, he brought together in the Apocalypse.
Hence in the Æthiopic New Testament, the Apocalypse is not inap-
propriately placed immediately after the four Evangelists. [Which
God gave him—Did Jesus not know it before? The man Christ Je-
sus, even in his glorified state, receives from the Father, by his hy-
postatic union with him, that revelation which by his Spirit he im-
parts to his Church. Alf.] To show—So ch. xxii. 6. And thus the
parts of this book have constant reference to one another. Alto-
gether, the structure of this book throughout breathes a Divine art.
And it is characterized by comprising in a perfect compendium a host
of future events, and those the most diverse; the nearest, the most
remote, and the intermediate; the greatest and the least; most dread-
ful and most salutary; new, or fulfilling old prophecies; long and
short; and these interwoven with each other, opposed and in agree-
ment, involving and evolving one another; referring to one another
by little or great intervals, and so at times as it were disappearing,
broken off, suspended, and afterwards on a sudden most seasonably
returning to sight; and to these things, included in the book, the
structure of the book accurately corresponds. Therefore, in all its parts, it presents an admirable variety, and most beautiful involutions, and at the same time the greatest harmony, strikingly illustrated by the very irregularities, which appear to interrupt it. And all this is done with such an amount of exactness, that in no book more than in this would the addition, or taking away, of even a single word or clause (ch. xxii. 18, 19), have the effect of marring the sense of the context and the comparison of passages together, and of disturbing the most sacred aims of the book. And this is especially remarkable, that when it gives but a slight indication of most important matters out of the ancient prophets, but more copiously explains those that are new, it still keeps the most exact proportion. Hence a true and full analysis, whatever it is, will not fail to appear too ingenious, and to incur suspicion with those who love simplicity, and deserve most to attain the knowledge of the truth. But in truth the Apocalypse proceeded from the intellect of God, if one may so speak; and, amidst the greatest simplicity, it represents most worthily his πολυποίκιλον, manifold wisdom, displayed in the economy of so many ages of the New Testament. And therefore he who will reject the interpretation because so many various matters flow into the interpretation from the context, will violate that very simplicity, which most accords with the Scriptures. We must certainly beware, lest the human intellect think this subject given to it as a field for exercise, and, on discovering one or two fragments of the harmony, force the whole into a system to please itself. We must keep what is written, that alone, and all of it; and observe it as it is shewn. To his servants—He who does not permit the things which must come to pass to be shewn to him, fails in the duty of a servant. Would that those holy men would think of this, who are so intent upon everything which is most excellent, that they regard this shewing as a hindrance: though it is able to advance the servants of Jesus Christ in every good work. Must come to pass—Some, while they acknowledge that some use in teaching or comforting may be derived from this book (and this not even Bossuet would deny), yet proceed no further. They not only put aside meanwhile a part of the special prophetical sense, as Weisman did; but in reality they reject the whole prophetic sense, and applaud themselves for it. And not only do they themselves fail to enter into the understanding of this book, but they also forbid, hinder, and jeer at those who are entering. But let them take heed, lest they offend, or wander from the very scope of the book. What belongs to teaching and exhortation is contained in other books; but the Apocalypse especially shows the things which must
come to pass; and that too with such seriousness, that a very great oath is interposed, ch. x. We must not invert this design: separating what God hath joined together, namely, the knowledge of future events, and therefore of future times, and repentance, watchfulness, etc. Holy men of all times, martyrs, etc., have had a continuous succession of expectations based on the Apocalypse; and although, in individual cases, they were unable to discern the times, yet in the general principle they had a most real and present advantage from it, while their error did not harm them. Do others defend the general and fundamental truth set forth by Christ in the Gospel? They do well. But they ought not to act as though the Apocalypse had not the same Author throughout; and that too a glorified Author. Every one who makes wholesome use of the rest of Scripture, studies the Apocalypse with peculiar advantage: if he does not find what he seeks, he finds what he was not seeking. Things which must come to pass, are shown in this book. Whoever, in reading this book, will weigh (referring, if need be, to the Concordance) the usage of the verb ἐλθεῖν, come to pass[be, ch. iv. 1, became, vi. 12, etc.] will find it striking. There come to pass sorrowful things, there come to pass joyful things, great and many. This book represents those things which come to pass, absolutely: that is, the sums and series of events, through so many ages, to the very coming of Jesus Christ. To that event Daniel and John reach forward, each from his own age. Shortly—"A regard for Christianity brings with it a regard for chronology (the times) also." Paulus Antonius. On this quickness in general, see note on ch. vii. 11; from which it will be seen that Lange's interpretation, which supposes that the fulfilment will be quick, when after many ages it shall come, is too weak. The final time itself is at hand, ver. 3; and that nearness makes even the advent and the rise of nearer events speedy, and not merely their progress and result. The whole book ought to be taken as one word, pronounced in one moment. With the exception of definite times of sufficient extent, all things are most truly done ἐν τῇ ᾔδει, quickly. Such a quickness is indicated, ch. xi. 14; 2 Pet. i. 14, and often. Signified—The Apocalypse abounds with Hebraisms, in simple words, μάχαιρα, comp. Gen. xlix. 5, where our text has מָכֵרוֹ, mechereth, [Eng. Ver., In their habitations, but this is incorrect. Gesen. renders, their swords are weapons of violence. But the word is Greek, and not a Hebraism, here], in words entirely Hebrew, as Abaddon, Satan, Armageddon; also in construction, as ver. 5, etc.: so that a proper name, as in Hebrew, is made undecinable, and without the article. So here, literally, he
signified, having sent. The Sept. use σήμαινεν, signify, to express a great sign of a great matter: Ezek. xxxiii. 3. See also John xii. 33.

2. *Whatever things he saw*—Gr. ἔδειξεν. [Omitting τό, and, correctly. So Tisch., Alf., Treg.] Whatever things he saw, John bare record of, since in this very book he bare record of all things which he saw, and nothing else. He does not, however, say that he bears record, but that he bare record: because, when the book was read in Asia, he had completed it. Lampe doubted without reason from the tense of the verb bare record, whether John wrote ver. 1, 2, 3. Comp. ver. 9, note. The particle τό, and, not genuine here, [see above] led him and others to refer the verb bare record to the Gospel and Epistles of John. [So many interpreters, but falsely. It refers only to this book. Düst.] Moreover, as in the Apocalypse seeing and record (testimony) are commensurate, so are the measure of faith and prophecy (Rom. xii. 3, 6), or, in other words, knowledge and interpretation, with those who rightly handle this book.

3. *Blessed*—Some wretchedly handle this most sacred book with restless curiosity. Hence others rush to the other extreme, and hate to hear even the name of the Apocalypse, which ought to stir them: and on account of the vast multitude of unfortunate interpretations and conjectures which are not fulfilled, they distrust the book itself. Hence, while wishing to know all things, they reject the only method of knowing the things which the Lord shows as to come to pass. Hence they esteem the endeavor to find truth here as useless labor; they consider sloth as moderation, silence as prudence, and they regard and inquire about everything rather than this, just as though it were written: Blessed is he who does not read, and they who do not hear, etc. Let them see that they do not, in devising every pretext for refusing the heavenly gift, weary God (Isa. vii. 12, 13), and be not found ungrateful towards Christ. Yea, verily, Blessed is he who reads, and they who hear and keep; especially in our times, which are near a great change, as we shall see. It is better, in investigating the times, if only faith, hope, and love have the chief place in our heart, to attempt as much as possible, and to incur ridicule (Gen. xxxvii. 19), than, with the brave spirits of the world, to despise the paradoxical admonitions, and to be crushed with the events themselves, Dan. ii. 34, 45; compare Matt. xxii. 44, end; or, after the manner of the Jews, to be repeatedly expecting events long accomplished. The Jews curse those who reckon the times of the Messiah: the Apocalypse blesses the good hearers of prophecy, which comprises the near approach of the time and the calculation of the intermediate times. The mournful variety of interpretations, it is
true, increases daily: whence a kind of cloud is spread over the eyes of many, so that, though the truth is clearly set forth, they regard it less, or certainly not more, than they do specious inventions. And yet there are aids to understanding, for all who rightly employ them, without throwing away the hope of understanding.

I. The foundation is a pure text, restored from the best testimonies.

II. This book is most closely jointed: it arranges a multiplicity of subjects by means of seven epistles, seals, trumpets, and vials; it divides each of these sets of seven into a set of four, and one of three; it interprets many things of itself, and shows what are the seven stars; the seven candlesticks; the Lamb, and his seven horns and seven eyes; the incense; the dragon; the three spirits like frogs; the heads and horns of the beast; the waters, where the whore sits; the fine linen; the testimony of Jesus; the second death; the Lamb’s wife.

III. Comparing the ancient prophets is an aid; and so is the light given by the predictions of Jesus and the Apostles in the other books of the New Testament, and especially that of the letter of the Apocalypse itself, and its own peculiar character, modified by prophetic figures. We will return to this hereafter.

(1) The Lord Jesus has comprised in the Apocalypse the Completion of ancient prophecy, that which belongs to the times subsequent to his Ascension and the coming of the Comforter, and the end of the Jewish system. And thus the book reaches from the old Jerusalem to the New Jerusalem, all things being reduced to one sum and harmonious order; and it strongly resembles the ancient prophets.

The beginning and the conclusion correspond with Daniel; the description of the male child, and the promises given to Sion, agree with Isaiah; the judgment of Babylon, with Jeremiah; the fixing of the times, again with Daniel, who followed Jeremiah; the architecture of the holy city, with Ezekiel, who followed Isaiah; the emblems of horses, of candlesticks, etc., with Zechariah. From these prophets many things more fully described by them are now repeated in a summary manner, and often in the same words. Hence they must be referred to. Nevertheless the Apocalypse has a kind of αὐτότητος (self-completeness), and is of itself sufficient for its own interpretation, although you may not yet understand the old prophets, where they speak of the same things: in fact, this often supplies a clue for understanding them. Often also, under the agreement between the Apocalypse and the old prophets, there lies a certain differ
ence; and the Apocalypse derives its stock from some ancient prophet, 
grafting on it a new scion. For instance, Zechariah mentions two 
olive trees; John also has the same, but in a different sense. 
Daniel has a beast with ten horns; so has John, but not in just the 
same sense. Here the difference in the words, the emblems, the cir-
cumstances, the times, ought to be carefully observed. But the plan 
of the Tabernacle erected and described by Moses is also of great 
value. For those heavenly things, unto the example and shadow of 
which the Levitical priests served, are accurately exhibited in the 
Apocalypse: Heb. viii. 5.

(2) The Lord foretold many things before his passion: for instance, 
Matt. xiii. xxii., and those which follow; John xiv. xv.; but not all 
things: for it was not yet time. Many things predicted by the 
Spirit of Christ are contained, in a scattered form, in the Epistles of 
John and the other apostles, as the necessity of those primitive 
times required. Now the Lord comprises all in one short book, hav-
ing reference to the earlier ones, pre-supposing, explaining, contin-
uing, and interweaving them. It is altogether right, therefore, to 
compare them; but not to bring into comparison the fullness of these 
with the brevity of those. In the Evangelists Christ predicted what 
should happen before the dictation of the Apocalypse to John, and 
added a description of the Last things: in the Apocalypse he also 
mentioned intermediate events. Both make as it were one whole.

(3) In this book there is exhibited, not only a summary and 
key of both old and recent prophecy, but also a supplement, after the 
seals are closed. Therefore it must contain many things now first 
revealed, and not found in other books of Scripture. It shows then 
little gratitude for such a noble revelation, and one reserved too for 
Christ's exaltation, if anything is revealed in it, or exactly de-
scribed in it for the first time, on that account to value it less, receive 
it doubtfully, reject it more boldly. The extent of the argument, 
and the shortness of the book, prove that every word is of the great-
est significance.

He that readeth and they that hear—One person, and first, he by 
whom John sent the book from Patmos into Asia, used to read publicily in 
the churches, and many would hear. Scripture highly commends the 
public reading of Scripture: Deut. xxxi. 11; Neh. viii. 8; Jer. 
xxxvi. 6; Luke iv. 16; Acts xv. 21; Col. iv. 16; 1 Thess. v. 27; 
1 Tim. iv. 18. There would be more edification if teachers would 
speak less of themselves, or, at any rate, if Scripture were more fully 
read to the multitude who are unlearned. Of the prophecy—In rela-
tion to Jesus Christ, it is a revelation; it is a prophecy in relation to
John; and it is not until he is mentioned that the word *prophecy* is introduced. *Prophecies* support their claims by their own, and therefore by Divine authority; especially the Apocalypse, which, therefore, does not quote the old prophecies, unless in a summary way, and that only once: ch. x. 7. In the other books of the New Testament the prophecies of the Old Testament are quoted, that their fulfilment may be proved; in the Apocalypse they are not quoted. Hence it came to pass, that when Surenhusius, for instance, had followed quotations from the Old Testament through each of the Evangelists, through the Acts of the Apostles, through the Pauline and General Epistles, he had nothing to cite as a quotation in the Apocalypse. In like manner Junius broke off his Parallels, ending thus: "There are indeed countless words, many sentences, and not a few arguments throughout the Apocalypse, which, with great dignity, remind us of the Old Testament; but their interpretation seems to me not to belong here; both because passages of Scripture are not expressly adduced, nor is any particular authority alleged, from which they are drawn, but two, three, or more passages are usually with great skill and grace joined together; and also because, if any one should attempt this, he must of necessity undertake to interpret the whole book of the Apocalypse.”

4. [Seven—The number of perfection. Comp. ch. i. 4, iv. 5, v. 6, etc. So the series of God’s judgments, each as complete in itself, are *sevens*; the seals, trumpets, thunders, and vials. Alf.] From him—Gr. from who is, ἀπὸ ὅ ὁ. [So Tisch., Alf., Treg., etc. The common text has ἀπὸ τοῦ ὅ, from him who, etc.] This reading is the original. When, pray, will they be moved, who, in their ignorance, esteem the press of Stephens of more value than all the traces of John in Patmos? From him who is, and who was, and who cometh—This is a paraphrase of the Hebrew name Jehovah, and in the Greek is used indeclinably, as in the Hebrew. [It resembles the paraphrase in the Hebrew, Exod. iii. 14, I am that I am; which the Jerusalem Targum renders, who was, is, and shall be. De W.] Seven—“The Jews, from Isa. xi. 2, speak much and largely of the Seven Spirits of Messiah. Lightfoot. [Seven—The sevenfold energies of the Holy Spirit, expressive of his plentitude and perfection. Alf., etc.]

5. To him that loveth us—Gr. ἀγαπῶντι. [The true reading. So Tisch., Alf., Treg.] Others read ἀγαπήσωντι, loved, on account of the following words, λούσαντι, washed, and ἐποίησιν, made. But the present participle includes the force of the præter-imperfect also. But ἀγαπῶντι is strictly a present, and denotes *perpetual love*. [This is right, present is used to express the certainty that Christ *loves* his
own, continuously, forever. *Düst.*] So John iii. 35. The Father loveth the Son, and hath given, etc.: the present and past tenses are joined. In the German translation of the Apocalypse I have designately rendered it, who loves us. And such passages, I am told, displease many. But John’s style and the taste of to-day are as far apart as east and west. In translating, I do not seek to gratify fastidious ears, but scrupulously follow John, who wrote altogether in accordance with the sense of the Hebrew. This is a part of the reproof of Christ. [And washed—in truth he who is not washed cannot discharge the office of priest. *V. G.*]

6. And he made—[So *Alf.*, not hath made, as Eng., Ver. For βασιλείς καὶ, kings and, read βασιλείαν, a kingdom. *Tisch.*, *Alf.*, Treg. Read, and made us a kingdom, priests to God, etc. So *Beng.*] See a similar variety of readings below, ch. v. 10; but whether βασιλείς, kings, or βασιλεία, kingdom, be the genuine reading there, the latter is undoubtedly right here. There the four living creatures speak, and the twenty-four elders, wearing crowns, and eminent in dignity: here the address is made in the name of all the faithful. These Christ made priests to God and his Father: and the whole body of these priests is a kingdom, [the kingdom of God, or of heaven, as Christ so often calls it. *Alf.*], which rejoices in the King himself. So *Royal priesthood, βασιλείου ἱερατεία, Ex. xix. 6, Sept.; 1 Pet. ii. 9.* The apposition, a kingdom, priests, has the same force: although, among the citizens of the kingdom, the priests have the privilege of a peculiarly near admission to the presence of the King. The priests of David were his sons: 2 Sam. viii. 18. [Omit τῶν αἰωνῶν, and ever. *Tisch.*, *Alf.* (not Treg.) To him—To Jesus Christ. *V. G.*]

7. He cometh—Namely. He who is to come, cometh. His glorious advent at the last day is meant. *Pierced*—The Saviour and Judge both did, and will exhibit himself, with most evident marks of the nails and spear in his raised and glorified body. Then the disdain and reproaches of his enemies, especially of the Jews, which he bears so long with wonderful long-suffering, will be refuted for ever. *Shall wail*—Without doubt for fear, as of an enemy, or even some for penitence. [The former will be the mourning of the impenitent and careless world, the latter of the comforted and rejoicing church. Comp. ch. xii. 10. *Alf.*)

8. *Alpha,* etc.—*Omega,* the last letter of the Greek alphabet, is opposed to *alpha,* the first. This passage is one of great majesty: [Omit ἀρχὴ καὶ τέλος, the beginning and the end. *Tisch.*, *Alf.*, Treg.] Some add the words the beginning and the end, for the sake of expla-
nation. But let us look to the parallel passages. They are four (besides ver. 11, on which we shall speak below).

(I.) Alpha and Omega, ch. i. 8.

(II.) The First and the Last: ch. i. 17, ii. 8.

(III.) Alpha and Omega, The Beginning and the End: ch. xxi. 6.


Therefore, in the beginning of the book, one clause is used, first of the Father, ch. i. 8, comp. with ch. iv. 8, then of Christ, ch. i. 17. At the end of the book the language becomes more copious, and two clauses are used of the Father, sitting upon the throne, ch. xxi. 6, and three of Christ, as coming, ch. xxii. 13. We shall presently see that one sentiment is frequently expressed in this book in Greek and Hebrew. So here also. The Father is called Alpha and Omega, in Greek. He also, in the mind of John, who thinks, as we shall presently see, in Hebrew, is The Beginning and The End, which is expressed in Hebrew by Alpha and Tau, the first and the last Hebrew letters. So also Christ.

The fourth passage, of three clauses, is striking in this view. Its third clause is never used without the first; therefore its use is to explain the first. The second is sometimes used without the first; therefore, as in Isaiah, so in the Apocalypse, it has its force of itself. The first and the third are applied to the Father also, ch. xxi.; the second, to Christ alone, ch. i. 17. Alpha and the Beginning is God; as He himself, the Creator and Author of all things, proposes, declares, and promises such great things. Omega and the End is the Same; as he brings the Apocalypse, especially in the trumpet of the seventh angel, to its accomplishment, completion, and most desired and glorious end. So also Christ. The first and last of anything in Scripture language, is the thing itself, or the whole of it. See 1 Sam. iii. 12; Eccl. x. 13; 2 Chron. xxxv. 27. The Greeks say in a proverb, prow and stern. Therefore Alpha and Omega, the First and the Last, the Beginning and the End, means One and all, and always the Same. Comp. Ps. viii. at the beginning and the end, where the Design and the Accomplishment are described. Thus, in a grand sense, the end depends upon the origin. Under this majestic title, Alpha and Omega, etc., the Apocalypse contains, in the beginning, the Protest of God against the dragon, and of Christ against the beast and other enemies; and in the end, triumph over the enemies. For, as the book advances, the enemies arise, but are utterly destroyed, so that they nowhere appear. It is also a protest against
all false gods and false christs, who shall come to nothing. For before the first revelation of God in creation, and after the last revelation of him in the final consummation, there is no other God; all false gods have both been set up and removed in the mean time: and so, before the coming of Christ in the flesh, and after his coming to judgment, there is no other Christ; all false christs have been in the mean time. And when all things shall be made subject unto the Son of God, then shall the Son also himself be subject unto him that made all things subject unto him, that God may be all in all: 1 Cor. xv. 28. [For ὁ Κύριος, the Lord, read Κύριος ὁ Θεός, the Lord God. Tisch., Alf., Treg.] The Lord God—The whole of this passage is majestic; and the magnificent and full title of God here employed, requires fuller consideration.

§ 1. We will only lay down the rudimentary principle; and in this, many observations will flow together, which may altogether please no one (nor indeed do I satisfy myself), nor entirely displease; and therefore they are subjoined for the selection and more mature examination of any one.

§ 2. The title has four parts [members]:

1. The Lord.
2. God.
3. Who is, and who was, and who is to come.
4. The Almighty. It will be convenient to examine the parts in inverted order.

§ 3. The fourth, the Almighty, ὁ παντοκράτωρ, answers to two Hebrew words in the Old Testament; for in Job it stands in the Sept. often for יHV [Shaddai, the Almighty, Job v. 17, and often], but absolutely: not in apposition with other Divine names; therefore a parallelism is not to be fixed there. See below, § 24, on the passage in Exod. vi. The other word, which the title ὁ παντοκράτωρ, the Almighty, comprises in the passages, is Sabaoth.

§ 4. Sabaoth is not a Divine name in the nominative case, but it is employed in speaking of God, when he is called, Jehovah of Sabaoth, God of Sabaoth, Jehovah God of Sabaoth, that is, of hosts.

§ 5. This title does not occur in Genesis: a germ of it is found in Exod. vii. 4, I will bring forth Mine armies, My people, the children of Israel, out of the land of Egypt; and ch. xii. 41, All the hosts of the Lord went out from the land of Egypt. There appeared to Joshua, when he had passed over the Jordan, One who called himself by this title, the Captain of Jehovah's host: Josh. v. 14, 15. Thence, in the books of Samuel and Kings, in the Chronicles, in the Psalms, in Isaiah, Jeremiah, and most of the minor prophets, before the
Babylonish captivity and after it, this expression concerning the Lord God of Sabaoth is of very frequent occurrence. The Sept. rendered it variously; but chiefly by παντοκράτωρ, Almighty, and they say Κύριος παντοκράτωρ, Lord Almighty, ο Κύριος ο Θεός ο παντοκράτωρ, Lord God the Almighty. This word is nowhere found in the other books of the New Testament, except at 2 Cor. vi. 18, and that in direct quotation from Isaiah. In the Apocalypse alone it occurs often.

§ 6. The word Sabaoth denotes armies or great forces, particularly those of the Israelites; but in general all, in heaven and in earth, because Jehovah is the God of all: and thence ο παντοκράτωρ expresses the Almighty [All-holding, All-ruling]. To him alone all warfare is subservient; and the whole agency of that warfare is stirred up and comes to its height in the Apocalypse.

§ 7. Hence the Third part, who is, and who was, and who cometh, must answer to the Hebrew, Jehovah: for the title, the Almighty, is never used, unless either God or the Lord [Jehovah] immediately precedes. The former precedes in this case, but not immediately; hence Jehovah, Gr. Κύριος, the Lord, immediately precedes. Moreover, while the three phrases taken together, who is, etc., may answer to the name Jehovah, the third, who cometh or who is to come, undoubtedly does so.

§ 8. He who יוהה [yahveh, or Jehovah] shall be, is called, he who cometh, or is to come: not ο έσώμενος, who is to be, but with great skill, ο ἐρχόμενος, who is to come, lest his present being be questioned, and to express his coming more clearly. Who is to be, in Hebrew יוהה, coming; comp. John xvi. 13; and so other languages.

§ 9. The manner of pointing and pronouncing the name יוהה, Jehovah, and its original meaning, are much disputed. Some, [because the Jews accounted it too sacred to be uttered, and substituted in its place, Adonai, Lord, or Elohim, God, until the true pronunciation was lost, and] because the vowels of Elohim or Adonai were written in it, introduce other vowels, and, for instance, read it as Jihveh.

§ 10. But even if the name יוהה always had the vowels of other names of God, and never its own, attributed to it in our copies, yet it might be read Jehovah, as well as Jihveh. But many things prove that Jehovah must be the reading.

§ 11. The Hebrews were careful never to pronounce this name, except with the greatest reverence; hence where the prefixes required a change of vowels, they very frequently substituted the name Adonai, having vowels nearly like Jehovah. But wherever يוהה is written, it must evidently be read Jehovah.

§ 12. The name יוהה, Jehovah, is incomparably and wonderfully
compounded of Ἐ, Shall be, and Ἐ, Being, and Ἐ, Was. This paraphrase of the Divine Name by the three tenses was handed down to the most ancient Greek poets and to the Talmudical writers. Passages are given in Wolf. But the Apocalypse affords the strongest proof.

§ 13. The second part of the title, God, ὁ Θεὸς, presents no difficulty. The name Θεὸς, derived from θε- τίθημι, I place, bespeaks the Author of all things. But the first part, Κύριος, the Lord, requires some mention.

§ 14. [Κύριος, Lord, is derived from κύρος, the chief matter, might, decision. Rost and Palm, etc.] He who clearly perceives the force of the noun κύρος, denoting not only moral authority, but also natural ability and firmness, will readily acknowledge that the noun κύρος is a suitable word to render ḫvr, Jehovah, apart from the threefold expression of time; and that it certainly denotes Ἰησοῦς οὗτος ὁ ἀνήρ ὁ ὁμοίως.

§ 15. As often as Θεὸς, God, is joined to Κύριος, Lord, the latter answers to ḫvr, Jehovah; and this holds good here also.

§ 16. Now since God is so often named in the Old Testament, and in all instances, these titles only, at most three, Jehovah, God, Almighty, are used together, why are there four here in the Apocalypse, Κύριος, the Lord being prefixed to the other three?

§ 17. The Apocalypse often expresses a thing in a twofold manner, Hebrew and Greek, as yea, Amen; Abaddon, Apollyon; Devil, Satan, etc. The names of enemies are expressed in the twofold idiom; and first the name of the Lord God himself is so expressed.

§ 18. In the Divine title which we are considering, the first and second members are put by themselves in Greek; but the third and fourth members, which have the same meaning as the two former, are only used for this purpose, that they may bring to the memory of the reader the Hebrew ἱερός ὁ θεός, Lord of hosts. For although the name ḫvr, Jehovah, itself might be expressed by Greek letters, yet it never was so expressed among the people of God. The God of Jews and Gentiles is described by a Greek and Hebrew name.

§ 19. The first and third members are parallel, each having the force of a proper name; to the first is added ὁ Θεὸς, God; to the third, ὁ Ἐνωροφράστως, the Almighty, each an appellative.

§ 20. Thus far have we considered this passage by itself: now we will compare it with the parallel passages. For here we have who is, and who was, and who cometh; and ch. iv. 8, who was, and who is, and who cometh; and afterwards, who is and who was; and finally, who is. See below on ch. xi. 17, xix. 1.

§ 21. When God appeared to Moses in the bush, he called himself


In Exod. iii. 14, he supplies this reason for his name; I will be that I will be, as he had said to Moses at the 12th verse of the same chapter, I will be with thee. Afterwards he himself expresses the name, commanding Moses to say, יִתְנָה I will be hath sent me. The Verb יִתְנָה, I will be, becomes a Noun, as אֲנִי בָּנָא, who was (with the Article).

§ 22. After this Name was proclaimed to Moses, still throughout the same vision, and afterwards through the whole Old Testament, the name יִתְנָה, Jehovah is used. It might have seemed that יִתְנָה, of the first person, I will be, would be suitable where the Lord speaks of himself, and יִתְנָה, Jehovah he will be, of the third person, where angels and men are the speakers. And yet Moses was commanded to say, יִתְנָה I will be hath sent me; and the Lord also calls himself יִתְנָה, Jehovah; and the name יִתְנָה, I will be, is not afterwards repeated, while the name יִתְנָה, Jehovah, is of constant occurrence. It is plain therefore that the name יִתְנָה, Jehovah, adds to the former name something more than the mere difference between the first and third persons; since first of all the Lord called himself I will be, and presently afterwards he began to call himself by the habitual title, He shall be—Being—He was.

§ 23. The name יִתְנָה, Jehovah, was used long before the time of Moses, and so mentioned, that we may be sure it was not introduced by Moses from his own habit of language, as in the times of Enoch, Abraham, etc.: Gen. iv. 26, xiii. 4, xiv. 22, xv. 2, 7, etc.

§ 24. Again, it is plain that this revelation was made to Moses, and through Moses to the Israelites, by which revelation the name יִתְנָה became known to them in a new way. I just quoted Exod. iii. 15, a second is to be added, Exod. vi. 3; I appeared unto Abraham, unto Isaac, and unto Jacob, יִתְנָה as a God abounding in all good: but by My name יִתְנָה I was not made known to them. In which passage the Hebrew prefix יִתְנָה denotes the aspect under which, like the French en, as when they say, Vivre en Chrétien. When God appeared to Abraham, he called himself יִתְנָה, God Almighty, Gen. xvii. 1; and thence Isaac and Jacob often called him so. At that time too he was called יִתְנָה, but less commonly. It was not until the time of Moses that he himself ordered that this should be his name forever, and his memorial from generation to generation: Exod. iii. 15. Then he made for himself an eternal name, in very truth: Isa. lxiii. 12. See the passage, Exod. xv. 3, and the whole of that song.

§ 25. יִתְנָה, Jehovah, comes from יִתְנָה, to be: and this name of himself may be viewed either absolutely, as He who is from eternity to eternity is in himself; or relatively, as he becomes known to his peo-
ple in his character as *He who is*, by accomplishing his promise by the work itself.

§ 26. In the former sense, the name יְהוָה, Jehovah, was used frequently, even in the days of the Patriarchs: but by the other sense, added only in the time of Moses, the Lord made himself known to the Israelites, in the great work of leading them forth from Egypt.

§ 27. By such means he admirably contracted, as it were, the meaning of his name יְהוָה, so that, just as God, although the God of all, yet was no other, and was called no other, and would be called no other, than the God of Israel, so יְהוָה, Jehovah, *He who is*, was no other than *He who* to Israel is, or, in other words, who affords and exhibits himself to Israel. He truly said, *I will be to you*, as he afterwards said, *I will not be to you*: Hos. i. 9. In a similar manner, as often as God performed some remarkable work, we read that he or his name was known: Ps. lxxvi. 1; lxxxiii. 18; Isa. lli. 6; Ezek. xxxix. 7.

§ 28. Therefore in the time of Moses he called himself, as it were, afresh, יְהוָה, *I will be*. He does not say, *I will be what I was, I will be what I am;* but יְהוָה אָנּוֹ חֲדָשׁ, יְהוָה, *I will be what I will be*; where there is implied the declaration of a benefit to be presently bestowed. That is, *I will be* to the Israelites that which I said I would be (in saying to their fathers, *I will be*), and which I ought to be to them, (in the fulfilment of the ancient promise). And thus the meaning of the future prevailed in יְהוָה, *I will be*, including both a recapitulation of the revelations and promises of God, given to the fathers, and a declaration of the event now to be accomplished, by the bringing the people out of Egypt.

§ 29. The name יְהוָה, *I will be*, afterwards growing into the name יְהוָה, Jehovah, transmitted at the same time to it the meaning of the future, so that in the very form of the name the future might be obvious, and from thence there might be an advance to the present with the past.

§ 30. יְהוָה, Jehovah, is the same precisely as ὁ ἔρχεσθαι καὶ ὁ ἄν να ἐρχεσθαι ὁ Ἰς, *who cometh and who is and who was*. So suitable was the language of the Old Testament. But in the Apocalypse the order is inverted by an elegance in construction which none but the proud will despise; and in ch. iv. 8 he is said to be ὁ Ἰς καὶ ὁ ἄν να ἔρχεσθαι, *who was, and who is, and who cometh*, where, in the natural order of time, the four beasts celebrate the praises of the Lord comprehensively, as he has exhibited himself, and does, and will exhibit himself. But here, ch. i. 4, 8, both by the pen of John, and by his own mouth, he is styled, ὁ ἄν να ὁ Ἐς καὶ ἔρχεσθαι ὁ ἔρχεσθαι, *who is and who was and who cometh*: and so by a fresh idiom, but one founded on
the Divine nature itself, the αὐ, is, as the chief and radical word, is placed first, with a remarkable prelude and token of that change, by which afterwards both the ἐρχόμενος, cometh, and the ἥν, was, as in § 20, pass into the αὐ, is.

9. [Omit xai, also. Tisch., Alf., Treg.] Ἔν τῇ ὅλης, in the tribulation—[Read, in the tribulation and (omitting ἐν τῇ, in the. So Tisch., Treg.) kingdom and endurance in Jesus. Alf.] Tribulation—This book has most relish for the faithful in tribulation. The Asiatic Church, especially since its most flourishing time under Constantine, too little valued this book. You can scarcely find any trace of the Apocalypse quoted in the doctors of Constantinople: where it is quoted in the works of Chrysostom, this very fact is a proof of interpolation. The African Church, more exposed to the cross, always valued this book very highly. And in the kingdom and patience—These are also joined in 2 Tim. ii. 12. Patience of hope (1 Thess. i. 3, i. e., patient hope) has rich support in the Apocalypse. The order of the words is worthy of notice: affliction, and the kingdom, and patience: together with the first and and third of these, the second also is given. [For Ἰησοῦ Χριστοῦ, of Jesus Christ, read ἐν Ἰησοῦ, in Jesus. Tisch., Alf., Treg.] Was—Or rather came in the isle. Gr. ἐγένομην ἐν τῇ νῆσῳ γενέσθαι ἐν, Ἡρώτη, is to arrive at Rome, [Eng. Ver., was in Rome]. 2 Tim. i. 17. John therefore implies here, that he had been conveyed to the Isle of Patmos, and, after his arrival, had heard and seen these things, which he relates. Nor does the past time here used prevent us from thinking that the Apocalypse was written in Patmos: for the ancients, in writing, adapted the tenses of the verbs to the time when the writing was read, not when it was written: Acts xv. 27, We have sent. This appears trifling, but remedies great errors. Which is called—Some omit this participle [without good reason]. Whether you read it or not, Patmos, though near to Asia, was not known to all inhabitants of Asia: therefore John mentions that Patmos is an island. But Cyprus, a well-known island, is simply named, Acts xiii. 4; not called the island Cyprus; much less, the island which is called Cyprus. Patmos—He was there in the time of Domitian and Nerva. Artemon thinks the opinion that John’s life lasted until the close of Domitian’s reign, or the commencement of Trajan’s, is false, and originated in confounding two Johns. But Peter suffered martyrdom under Nero: and John long survived Peter: John xxii. 22. But he wrote the Apocalypse not long before his death. For you cannot say that one part of it was written under Claudius, another under Domitian or Nerva, since it is one Apocalypse, one prophecy, one book. Nor is
Epiphanius, who alone of the ancients thinks it was published under Claudius—that is, before the death of Peter under Nero—to be preferred to Irenæus and the rest. The title of the Syriac version is still more recent. But you will ask, Why does John use more Hebraisms in the Apocalypse than in the Gospel? At the time of his writing the Apocalypse had he not yet at length become accustomed to the Greek language? For he wrote the Gospel before the destruction of Jerusalem, but the Apocalypse after. But in fact the whole style of John, and especially in the prophetic parts, takes its form, not from habit, but from Divine dictation, the resources of which are boundless. [Omit (the second) διὰ, for, also the word Χριστοῦ, Christ. Tisch., Alf., Treg.]

10. I was—Gr. ἐγενόμην, not merely I was, but I became. Alf.] A sentence of three members: I John was—was—and heard: ver. 9, 10. On the Lord’s day—that there is a day which is the Lord’s day, and is so called, is plain even from this passage: moreover, that the Lord’s day is that day which was called by the Gentiles Sunday, which is the first day of every week, and which is opposed to the Sabbath, the seventh day of the week, is clear from the universal testimony of Christian antiquity. We may also learn the reason of this title from the Scriptures of the New Testament. Many seek the origin of the title in the fact of the Lord’s Resurrection on that day. This indeed is true, but was not the principal or the only reason. The days of the Lord’s Nativity, Baptism, Transfiguration, Cross, Resurrection, Ascension, and Coming in glory, are all remarkable. Which of these is, in the highest sense, the Lord’s day? The Lord’s Supper is the supper of the Lord: the Lord’s day is the day of our Lord Jesus Christ; under which name the style of the apostle denotes the one day of his coming, which also is spoken of absolutely as the day, or that day. The view of the ancient Christians does not conflict with this; a view of which Jerome says, on the words, at midnight, etc., Matt. xxv: “Let us say something which perhaps may be useful to the reader. There is a tradition of the Jews, that Christ will come at midnight, as in Egypt, when the passover was celebrated, and the destroying angel came, and the Lord passed over the tents: the door-posts of our foreheads, too, have been consecrated with the blood of the Lamb. Whence I suppose also that the apostolical tradition has continued, that on the eve of the passover it is not permitted to dismiss the people before midnight, expecting the coming of Christ: and when that time shall have passed, they are confident of security, and all keep the festival.” The Lord was expected on every Lord’s day, although the solemn expectation of his Coming was
especially common before the Paschal Lord’s day. The seventh day is a memorial of the creation: the first day is a memorial of the consummation. The former is the day of Jehovah: the latter, the day of the Lord. Undoubtedly, whoever perceives beforehand in his mind, that the first day of the week is called the Lord’s day, because that is the day of the Lord’s coming, he then, and not till then, perceives with what remarkable propriety it happened to John, that he should, on the Lord’s day, both see and describe the Lord as coming.

I once thought that the vision which Ezekiel relates from ch. xl., was on the Sabbath, and that that Sabbath day might be compared with the Lord’s day mentioned here; but I now give up that idea. The Lord’s day opens another inquiry. Irenæus, a writer of the same age, nearly affirms that the Apocalypse was seen ἔρεισυ τῷ τέλει, at the end of the reign of Domitian. But Domitian was slain in the 96th year, A.D., on the 18th Sept., on the Lord’s day: and since Irenæus thus accurately marks the time of the vision by the well-known death of the persecutor, it will be most safe to depart as little as possible from the very day. But what if that Lord’s day in that year was the 3d of April, that is, the paschal feast, or the 19th of June, or the 18th of September itself? I fix nothing: I follow the footsteps of Irenæus. At least, the fact that the Apocalypse was given before the death of Domitian supplies another observation. Apollonius of Tyana was addressing the people at Ephesus, and in the middle of his speech he exclaimed, Strike the tyrant; and again, Be of good courage, the tyrant is slain. And on that day, and at that hour, Domitian was slain at Rome. Whether Apollonius had been aware of the conspiracy against Domitian, or learned from some other source what would occur, the Apocalypse at the same time supplied the Ephesians with a much greater indication of future events, to check the followers of Apollonius, and vindicate the glory of Jesus Christ. [Transpose to read ἡκουσα φωνήν ὀπίσω μου. Tisch., Alf., (not Treg.) Render, a voice great as of a trumpet]. I heard behind me—John’s face had been turned towards the east; and in like manner the Lord, while he appears to him, directed his face to the east, towards Asia, whither the writing was to be sent.

11. Saying—[Gr. λέγοντος, i. e., trumpet, saying]. John often construes words as in Hebrew, with others nearer, though agreeing in sense with those more distant. He would say, voice, saying, instead of which he says, trumpet, saying. Saying, what thou seest—Some prefix 'Ἐγώ εἰμι τὸ Α καὶ τὸ Ω, ὁ πρῶτος καὶ ὁ ἐσχάτος καὶ, I am the Alpha and the Omega, the first and the last, and. [These words
are properly omitted by Tisch., Alf., Treg., etc.] It often occurs, that not until after the beginning of a vision, he who appears declares who he is: Exod. iii. 6. But in the present instance that impressive summary, What thou seest, taken with John's sight of it, was of itself equivalent to all titles; while in ver. 17, just after, the express title followed. And from this very fountain are drawn the repeated titles which occur in ch. ii. and iii. On the whole, on a review of the verses 8, 17, these words appear to be an addition of copyists, and not to have been omitted as superfluous in ver. 11. Learned men in general, at the present day, are not very ready to deem anything superfluous, and most copyists were of the same opinion. Such passages are more safely decided by authorities than by arguments: and here the Latin version has special weight, wherever competent Greek witnesses, however few, prove that it is not affected by its peculiar blemishes. Would that all would keep this closely in mind; it would be a short way to remove many doubts. The great antiquity of the Latin is confirmed by the remarkable agreement of the Latin Fathers with the text of the translator. That age was without numerous additions, which after times gradually introduced here, as in other places. In a book—To this book, which has such an origin, and to the others of which the body of Holy Scripture is composed, who gives as much weight as is due them, preferring them to the host of other books? Eccles. xii. 12. [Omit ταῖς ἐν Ἁσι, which are in Asia. Tisch., Alf., Treg.]

12. To see the voice—To see Him, to whom the voice belonged; or, an Oratio Semiduplex [See Appendix].


14. His head and his hairs—Hendiadys, i.e., the hair of his head. So John saw it.

15. [Beng. reads πεπυρωμένη, as if it burned, i.e., not the feet, but the brass, but the common reading is right. Tisch., Alf., Treg.] Χαλως, brass; λίβανος, incense: χαλωλίβανος, a species of brass, like incense. Bochart explains it as white brass. Comp. Dan. x. 6, on shining brass. Hesychius says, "The Cretans mean by it what is all brass, shining all over."

17. [As dead—Great contrition of nature usually precedes a large bestowing of spiritual gifts. V. G. But the impression here is simply terror. Düst., Alf. Omit μος, unto me. Tisch., Alf., Treg.] The first and the last—A most glorious title. In Hebrew צב והשם, Isa. xliv. 6, xlviii. 12; where the Septuagint renders it, I am the
first and I am after these things; beside me there is no God: and again, I am the first and I am forever. In both passages the translators appeared to have considered the word ἐσχαρος, last, as insufficient to express the dignity of the speaker, and yet in fact it answered admirably to the Hebrew, comp. Isa. xli. 4. Messiah speaks of himself. Comp. ch. xlviii. 16. Hence in the Apocalypse the Lord Jesus applies this description to himself, and explains it by the following words. Let the Form be observed:

I am the First and the Last:
and Living and became dead, and
behold I am alive, etc.

The immediate construction, The first and the Last, declares that his Life, by the brief intervention of death, was so interrupted, that it ought not to be considered as interrupted at all. Artemon interprets the First and the Last as the most excellent and the most abject, p. 248; but if this were the meaning, the order would require to be inverted, and written, The Last and the First. It is plainly a title of Divine glory, the First and the Last, in Isaiah; where Artemon in vain endeavors so to bend the same title, that it may denote the Beginning and the End.

18. Became [Eng. Ver., was] dead—He might have said, ἄπεθανοι, I died: but with singular elegance it is ἐγενόμην νεκρὸς, I became dead, to denote the difference of times, and of the events in them. For evermore—This form, and the word ἅμαρ, amen, are of very frequent use in Doxologies. Hence the copyists readily completed the form, hereby adding this word amen, though there is no Doxology.

19. [Add oów, therefore, after γράφων, write. Tisch., Alf., Treg. And what things they are—that is, signify. So ver. 20. The signification is a prominent thought here. De W., etc.]

20. [Also omit ἄ ἐδεες, which thou sawest, (after candlesticks). Tisch., Alf., Treg.]

CHAPTER II.

1. [In his latter days Bengel strongly recommended to those about him careful meditation in these Epistles to the churches. He said, Searce any thing is so fitted to affect and purify us. Hengst.] To
the angel—The occasion for these seven epistles is very important. When the people were about to receive the law at Sinai, they were first purified: the same people, when the kingdom of God was at hand, were prepared for it by repentance, under the ministry of John the Baptist; and now the Christian Church is furnished with these epistles, in order that they may worthily receive so great a Revelation (just as the writer himself had previously been prepared by his banishment and alarm to receive it). For the object is, that the Church, putting away from the midst of herself evil men, after due admonition, and evil things, may be prepared with her posterity rightly to embrace and preserve this most precious deposit, this Revelation of such great moment, which the heavenly beings themselves honor with such profoundadorations, and also to behold great events, to receive the most abundant enjoyments, and to avoid woes; the epistles themselves being interspersed with glowing sparks from the remaining part of the Revelation, and those most fitted to arouse the attention and prepare the way to understand what is revealed; and the renovation of the Church by repentance, as is befitting, is placed before the sight of the rainbow, ch. iv. 3. Whoever therefore wishes to hear the Apocalypse properly, ought to observe the admonitions of these seven epistles;* for then he will learn, from the pattern they afford, how the Apocalypse is to be applied to all men and all ages. Some have attempted to show that the seven epistles, comprised in ch. ii. and iii., refer to seven periods of the Church, part of them retaining their historical sense, part (which is worse) setting it aside. The celebrated Lange, preserving the historical sense, extends the prophetic sense from the time of John to the destruction of the whore and the beast. But the application of the seven epistles to seven periods is the work of human subtilty. The epistles obviously were designed at the time for the seven churches in Asia, and especially to their angels: and whether at that time, when the book was sent from Patmos to Asia, other churches were to be compared with these seven, or not, the subordination of these churches under John is here considered; and from this, all hearers, of all places and times, whether good, bad, or mixed, ought to apply to themselves the things which equally concern them. Each address to the angel of the church ends with a promise, given to him that overcometh. [For ἔφεσινς, of Ephesus, read ἐν Ἐφέσῳ, in (at) Ephesus. Tisch., Alfr., Treg. So Beng.] At Ephe-

* I remember that, just at the last hours of his pilgrimage (1752) my sainted parent earnestly commended to his family the frequent reading and study of the Epistles in the Apocalypse; adding as the reason: There is scarce anything that can press to the depths of one's nature with such purifying power. E. B.
In that city Timothy labored a long time, and died shortly after the giving of the Apocalypse. Polycrates, a bishop of Ephesus, described the martyrdom of Timothy: but the busy Greeks of later times have interpolated this writing, as many others, yet, the principal facts remain, and are preserved from interpolation in the more simple copies. This Polycrates therefore, (quoted by Usher,) says, that the festival of the Catagogia celebrated by the unbelievers at Ephesus, took place on the 22d day of January; and on the third day afterwards they put Timothy to death, Nerva being Emperor. Now the 22d and 24th of January occurred in Nerva's reign, only in the year 97, when he reigned alone, and in 98, when he reigned together with Trajan. He died soon afterwards, on the 27th of January. Therefore also the Apocalypse had been sent to Ephesus a short time only before the death of Timothy. I do not, however, think that he is the person aimed at in the address of the Apocalypse. Timothy was an Evangelist, not an angel of one church; and, if at the close of his life he could have declined from his first love, he too would assuredly have been admonished of his approaching death, as we may believe, no less than the angel of the church at Smyrna.

2. I know—This word, οἶδα, I know, occurs seven times:

I know thy works, ch. iii. 1, 8, 15. I know where thou dwellest, ch. ii. 13.

I know thy tribulation: ch. ii. 9. I know thy love: ch. ii. 19.

[Omit σου, thy, with καταναλίζας, labor. Tisch., Alf., Treg.] And how—

Καὶ, and was omitted by some, but erroneously. For endurance and sternness against the evil are different virtues, [though they are united in this Man. Tried—This church president must have had a remarkable power of discernment. V. G.] Apostles—In this passage false apostles are repulsed: false Jews, ver. 9; those given up to Heathenism, ver. 13 and 14.

3. [Read καὶ διαναλίζεις καὶ εἰς ἐννόμου, καὶ ως εἰσαχματικάς, and hast patience, and hast borne for my name's sake, and hast not labored (been weary). Tisch., Alf., Treg. So Beng.] Haste not labored—Gr. καταναλίζω, used for καταναλίζεις, to be weary: Matt. xi. 28, 1 Cor. iv. 12; also John iv. 6. Here is an Antanaclasis [double sense, as of labor], praised by Wolf: I know thy labor; and yet thou dost not labor, that is, thou art not wearied with labor.

5. [Remember—Such remembrance is of great advantage. V. G.] Or else—Gr. εἰ δὲ μὴ, but if not. This is spoken absolutely without a verb, ver. 16; ἐὰν μὴ, except, with a verb, presently in this verse, and ver. 22, ch. iii. 3, 20. [Omit the word ταχὺ, quickly. Tisch,
Alf. So Beng. Treg. brackets it. Come—remove—The coming of the Lord was about to take place at one time; and the announcement of his coming was first made at Ephesus, etc., lastly at Laodicea. [In these announcements it is represented as nearer and nearer: ver. 16, 25, ch. iii. 3, 11, 20. Not. Crit.] The verb ἐρχομαι, I come (Eng. Ver., I will come), is used so constantly in the present, that it remains so even when followed by a future: so ver. 16. See also John xiv. 3. The angel ought to effect much, on account of his close connection with his own church.

7. An ear—The singular is the more remarkable, because the plural is more usual. Πίστις, ὡς ψυχῆς, Faith is the ears of the soul, says Clement of Alexandria; although in the Hebrew the singular is often used. To the churches—[Beng. would render, by the churches: but incorrectly]. To him that overcometh—The seven promises have a varied construction in the Greek. In the last four, δεικνύω, He that overcometh, is marked with greater emphasis, just as if it had the distinctive Hebrew accent; in the first three, there is a closer connection between the phrase, He that overcometh and the following verb. [Read, In the paradise (omitting μέσω, in the midst of.) Tisch., Alf., Treg. Also add to θεοῦ the word μου, Tisch., Alf. (Treg. in margin). Read, of my God. So Beng.] Ἐν τῷ παραδείσῳ—The Sept., Gen. ii. 9, has ἐν μέσῳ τοῦ παραδείσου, in the midst of the paradise, where comp. Gen. iii. 3. The ἐν μέσῳ, in the midst, is used with great propriety, because the rest of the trees were in the garden, but not in the midst of the garden. In this passage, according to the best copies, the tree of life is simply said to be in the paradise of God: nor is any other tree mentioned except the tree of life. The tree of life, indeed, is in the midst of the street of Jerusalem: ch. xxii. 2. From that passage, or from Genesis, some have here written, ἐν μέσῳ, in the midst of.


10. [Tisch. adds after ἒδοξε, behold, δῆ, now (for certain; Alf., who brackets it). Treg. omits it]. To cast—Understand some one, or rather, some persons.

11. Second death—Gr. τοῦ θανάτου τοῦ δευτέρου. The Chaldee Paraphrase has the same phrase, κυρίως κακοῦ, Deut. xxxiii. 6; Isa. xxii. 14. [Comp. Apoc. xx. 6. V. G.]

13. [Omit τα ἐργα xai, thy works and. Tisch., Alf., Treg.] Πίστις—To this the cognate word πιστὸς, presently afterwards answers. [The reading here is doubtful. Tisch. reads, ἐν ταῖς ἡμέρας, αἰτία—δ πιστὸς μου, (Alf. brackets: Treg. omits αἰτια and μου), in the days in which Antipas, my witness, my faithful one. But the shorter read-
ing is better. Render, in the days of Antipas, my witness, my faithful one. Alf.] In which Antipas—That is, did not deny: The Monologia say, that Antipas was slain under Domitian; the Martyrologia, that he was cast into a heated brazen bull.

14. [Tisch. omits 3τ, because. Treg., Alf. bracket it]. Balac—Gr. τῶς Βαλάκ. [So Tisch. Alf., Treg. The received text has, τὸν Βαλάκ. But the sense is the same, the dative being a Hebraism. Alf., etc. Beng.’s explanation is wrong]. The Dative of advantage [he taught for Balak, that is, in his interest]; a construction very frequent, Num. xxii., xxiii. Comp. Josephus l. 4, Ant. ch. vi. § 6. For Balaam did not teach Balak, but he taught the people of Balak, for the sake of Balak, by whom Balaam had been hired. See Num. xxiv. 14, xxv. 1, 2, xxxi. 8, 16.

15. [For 3 μυσώ, which thing I hate, read ὄμοιος, in like manner. Tisch., Alf., Treg. So Beng., but erroneously connecting it with the next verse].

16. [Read, μετανόησον ὁμιλιτοπρεπέως, repent therefore. Tisch., Alf. (Treg. in brackets). So Beng.]

17. [Omit φαγεῖν ἄρο, to eat. Tisch., Alf., Treg.] A white stone, etc.—The ancients used to write many things on stones, especially votes. Petit shows that the white stone was a ticket for food (στρι-σεως), and refers to that custom here. But in this place, the white stone with the new name is a reward of itself, and therefore it is placed after the hidden manna.

19. [Transpose to read, faith and service. Tisch., Alf., Treg.] The last more than the first, Gr. τὰ ἔσχατα πληθυν σῶν πρῶτων—Compare the similar expression, τὸ ἔσχατον ὑπὲρ τὸ πρῶτον, the last above the first, Sept., Ruth iii. 10. On the other hand, τὰ ἔσχατα χειρών σῶν πρῶτων, the last worse than the first, Matt. xii. 45. [Omit καὶ, and (before τὰ ἔσχατα, the last). Tisch., Alf., Treg. Read, and thy patience, and thy last works to be more, etc.]

20. [Omit ὅλιγα, a few things. Tisch., Alf., Treg. So Beng.] In such places the shorter reading is almost always genuine. In the 19th verse the comparative πληθυν, more, sets the last works above the first, but is not opposed to ὅλιγα, a few. The Lord had neither many nor few things against the angel at Thystira, but that one thing only which is expressly mentioned, as against the angel of the church at Ephesus, ch. ii. 4, where Andreas writes that ἕν, one thing, only is blamed. Hence the declarations to these two are more gentle than to the angel of the church at Pergamos, against whom the Lord had a few things. [Also read, καὶ διδάσκει καὶ πλανᾶ, and teacheth and seduceth (my servants to commit, etc.) Tisch., Alf., Treg. So
And teacheth, etc.—The meaning of this too is obvious. For first the verb ἀφίημι, let (suffer), is also put absolutely in Matt. iii. 15; next, the object is here subjoined: thou permittest that woman, namely, to teach, and she does actually teach, etc. So ch. xi. 3, I will give to My two witnesses that they prophesy, and they shall prophesy. Comp. also xiii. 16. Read, ἥ λέγουσα, she who calleth, for τὴν λέγουσαν, her who calleth. But woman, Gr. τὴν γυναῖκα—Many long ago read, τὴν γυναῖκα σου, thy wife. [So Alf., Tisch. Not Treg.] Certainly she had a husband, for she had adulterers, ver. 22. He writes elegantly, woman for thy wife: either because such an ellipsis is common, Acts vii. 20, or because he is speaking of an adulteress: comp. John iv. 18; Acts xxiv. 24: and the woman Jezebel; though the very name of Jezebel would indicate a woman: for she usurped the office of teaching, unbecoming a woman.

21. [Read ἵνα μετανοήσῃ, xai oδ θέλει μετανοήσᾳτε εκ τῆς πορνείας αὐτῆς, to repent, and she will not repent of her fornication. Tisch., Alf., Treg.]

22. [For αὐτῶν, their, read αὐτῆς, her. Tisch., Alf., Treg.]


24. [Omit xai, and, after λέγω, say. Tisch., Alf., Treg. Render, To you I say, the rest that are, etc.] Not known, Gr. οὐκ ἔγνωσαν—They were not Gnostics. Depths, Gr. τὰ βάθη—In Dan. ii. 22, it is used in a good sense, αὐτῶς ἀποκάλυπτε βαθέα καὶ ἀπόκρυφα, he revealeth depths and secrets. [For βαθώ, will put, read βάθλω, put. Tisch., Alf., Treg.]

25. Till I come, Gr. ἀρχις οὐ δι ἕξω—Ἕξω, in the present involves the preterite [I am come, i.e., have come]. So the future, ἓξω, will come, will be present, ch. iii. 8, expresses greater nearness than the present ἔγκριμα, I come, itself, when taken alone. Comp. John viii. 42, ii. 4, iv. 47; 1 John v. 20; Luke xv. 27; Mark viii. 3, note. So the Sept. often; Num xxiii. 1 (or ch. xxii. 36); Deut. xxxiii. 2; Jos. xxii. 14, 15; Judg. xvi. 2; 1 Sam. xvi. 2, xxix. 6, 10: 2 Sam. iii. 23. Eccl. v. 14 is a remarkable instance.

26. He that—to him, Gr. ὁ νεκάων—δῶσων αὐτῷ—What sounds irregular in Greek, will sound well when cast in a Hebrew mould. See instances, ch. vi. 8, vii. 2, ix. 12 (where the feminine is put for the neuter), 14, xx. 8. Comp. Ps. xi. 4; and so Ps. lvii. 5, ciii. 15. Over the nations, Gr. ἐπὶ ταύν ἐδώκα—Ps. ii. 8, 9, comp. Sept.

27. Rule, Gr. πορμανεῖ—In the Hebrew it is בְּנָה, Thou shalt break in pieces, Ps. ii. 9, from רָכַךְ, he broke in pieces, the verb of cognate meaning following, בֵּן, Thou shalt scatter them, Sept., ovr-
CHAPTER III.

1. [A name—Which does not bring to pass the fact. V. G.]
2. [For μέλλει, are ready (about), read ἐμελλον, were about. Tisch., Alf., Treg. So Beng.]
3. How—Regard to his former character ought to defend him of Sardis, that the future hour, whatever it be, may not be calamitous to him.
4. [Prefix to this verse 'Ἀλλὰ, but. Also omit σὺ, even. Tisch., Alf., Treg.]
7. Key, Gr αἰλεῖν—Hence the plural, αἰλεῖς, keys, ch. i. 18. [For οὐδεὶς αἰλεῖς, οὐδεὶς ἀνοίγει, no man shutteth, no man openeth, read οὐδεὶς αἰλεῖς—οὐδεὶς ἀνοίγει, no man shall shut, no man shall open. Tisch., Alf. (Treg. only makes the former change)].
8. [For σὺ, and (before οὐδεὶς, no man), read ήν, which. Tisch., Alf., Treg.]
9. I will make, etc.—Gr. ποιήσω αὐτούς, ἵνα, I will make them, that they come. The same construction occurs, ch. xiii. 12, 16.
10. [Thee—A most gracious exception in so great temptation. V. G.]
14. [Beginning—Prov. viii. 22; Col. i. 18. V. G. For Λαοδίκεων, of the Laodiceans, read ἐν Λαοδίκειᾳ, in Laodicea. Tisch., Alf., Beng.]
16. I shall spue, Gr. μέλλω σε ἐμέσαι—A milder form than ἐμέσαν σε, will spue thee. [He refers to his denial of them before his Father, if they remain so: Ps. xvi. 4. V. G.]
17. *Because*, Gr. δικρίνω—Connected not with the preceding words, in which δικρίνω, *because*, is expressed: but with the following words, as is evident. So ch. xviii. 7.

18. *Counsel*—But if the Superior Being ignores his power a little while, that very fact may mark a mind the more estranged, as if the servant is rebuked by his Lord, and the Lord says, *I advise you to take heed to yourself*. We give advice to friends also, but not while we rebuke them. *Shame*, Gr. ἄλογον—Sometimes in Sept. for Heb. יִנָּה, nakedness. [Read ἐγκύρωσα, to anoint, for ἐγκύρωσον, anoint. Tisch., Alf., Treg. So Beng.. Render, and collyrium (eye-salve) to anoint thine eyes]. *Eye-salve*, Gr. κόλλωμινον—Namely ἀφόρδησα, to buy, for the purpose of anointing. [This is the last thing. Riches with clothing come first. V. G.] Celsus speaks at large on *eye-salves*.

19. *Love*, Gr. φιλῶ—The Philadelphian, He (ver. 9) ἄγαπησε, loved with esteem: the Laodicean, He φιλεῖ, loves with favor. The former, with his judgment: the latter, with grace. Comp. John xxi. 15, note. In each passage the former word implies more than the latter. In John, the spiritual relationship is worth more than Peter’s judgment. Here, in the Apocalypse, it is a more blessed thing to be esteemed in the Lord’s judgment, than to be chastised through simple grace.

20. [Tisch. (not Treg. Alf. in brackets) adds xai, and (which is superfluous in the sense, Alf.) before εἰσελθομαι, I will come in.

CHAPTER IV.

1. *After this*—Here the interpretations divide into two paths. For the question arises, Did the event of the *seals* begin immediately after the book was written, or is it still altogether future? Lange, and others, affirm the latter; but the former is shown clearly enough by the very particle, *after this*, repeated here. The first *after this* introduces the vision, the second, what followed. *After this*, that is, after those things, *which are*, which relate to the seven churches and their angels, *must come to pass* the things, which the Lord will now show. The past and present and future, ch. i. 19 (from which verse
the expression, after these things, is here repeated), comprise the whole book which follows: and, as the past and the present are so joined together, that the present, in ver. 11, what thou seest, passes into the past, which thou sawest, ver. 20; and again the past, which thou sawest, into the present, are, are, in the same verse; so the present and the future join immediately, without any hiatus, and the connection between the past and the present is only subservient to the connection between the present and the future. Not only is there no trace of delay from the age of John until the last times, but delay is even openly excluded. Future things, the quick approach of which is evidently declared, ch. i. 1, xxii. 6, are closely connected with the present by the expression, after this. I thus arrange the chapters.

CHAP. I. II. III. contain the Preparation.
IV. V. the Proposition.
VI.-IX. are fulfilled, as the exposition, without any violence, shows.
X.-XIV. have been some time in course of fulfilment, as is proved by satisfactory arguments.
XV.-XIX. contain events to take place shortly.
XX.-XXII. relate to more distant ones.

2. [Omit the first xal, and. Tisch., Alf., Treg.] In heaven—Thus the heavenly court is described. The constant allusions of the Apocalypse to things in heaven, the temple, throne, assembly, altar, ark of the covenant, may not inappropriately be illustrated from the writings of the ancient Hebrews.

3. A jasper—While the Sardine stone is fiery, and looks like blood, the Jasper is of a whitish red. Lampe on this passage.

4. [The Elders—The well-known ones. Alf. Omit elidxvov, I saw. Tisch., Alf., Treg.] There are twenty-four thrones, and as many elders; and each elder has his separate throne. The elders (comp. Heb. xi. 2), twenty-four in number, seem to be individuals, the most excellent of the human race; for instance, Adam, Seth, Enos, Kenan, Mahalaleel, Jared, Enoch, Methuselah, Lamech, Noah, Shem, Arphaxad, Selah, Eber, Peleg, Reu, Serug, Nahor, Terah, Abram, Isaac, Jacob, Abel, Japhet, (Melchisedek, Job). [Omit &xov, they had. Tisch., Alf., Treg.]

5. Lightnings and voices and thunderings—[So Tisch., Alf., Treg., etc. Common text has thunderings and voices, without good authority]. Ch. viii. 5. Comp. xi. 19, and the emphatic addition (Epitasis) in ch. xvi. 18, 21. Seven lamps—The Holy Spirit, economically, as plural ọma, Wisdom. Wisdoms—The text explains itself. See ch. v. 6.
6. [Read ὡς ὄδηγον, as a sea, etc. Tisch., Alf., Treg. So Beng.] As a sea of glass—The force of the particle ὡς, as, falls rather on of glass, than on sea; and the word, sea, is here used somewhat more literally than of glass. For he speaks of a Deep, both fluid and transparent, though not flowing, but standing still. Comp. ch. xv. 2, where both expressions, as a sea of glass, and a sea of glass, are used, in the same sense, as I think. Vitrina departs too far from the meaning of sea, when he explains it to be a street or pavement.

Beasts—Gr. ζώα, living creatures. There is a wide difference between ζῶον, living creature, and ὑπάτων, wild beast. Sept., Wisd. vii. 20. These four beasts are living emblems and ornaments of the throne, of a nearer admission than the twenty-four Elders. Refer to their confession, ch. v. 9, which shows that they are often spoken of in most close connection with the throne, as if parts inserted into it.

[Four—Four is the number of terrestrial extension. The four living beings are the celestial symbols of creation. Comp. ch. vii. 1, ix. 18, etc., xx. 8, etc. Alf.]

7. Calf—Gr. μόρια. The Sept. renders the Hebrew יִגָּר, beef, (ox or cow), and נ, bullock, and π, ox or bullock, all by this word. [For ἄπρωπος, a man, read ἄπρωπον, of a man. Tisch., Alf., Treg.]

8. Holy, holy, holy—Some copyists wrote this nine times, after the liturgical custom of the Greeks; but John, as Isaiah, wrote it three times. And in John the four beasts raise this cry to him that sits upon the throne, that is, the Father, from whose right hand the Lamb, that is, Christ, takes the book which is sealed with seven seals. The Τριάδιξ, (Three-times holy), as the Greeks term it, occurs also in Psalm xcix., where, on the announcement of Majesty to be displayed, Justice now being displayed, and Mercy before displayed, there resound three addresses on the Holiness. And, like that offering of praise, this one in the text also points out its own meaning in itself:

Holy, He who was:
Holy, He who is:
Holy, He who is to come.

He showed himself one to be worshiped as holy, in the creation of all things: He shows himself holy in governing all things: He will show himself holy in the consummation of all things. From Him, and through Him, and to Him are all things: to Him be glory forever.

In a similar hymn, Isa. vi. 3, there is added, the earth is full of His glory. But in the Apocalypse this is deferred, until the glory of the Lord fills the earth, on the destruction of his enemies. See ch. v. 10, xi. 16, 17, 18, xix. 2. From these passages, we gather,
that the four beasts are more occupied, while the action is in heaven; the elders, while it is extended to the earth.

9, 10. Give—fall—Greek, shall give, shall fall. Each future expresses a simultaneous act of glorification on the part of the beasts and of the elders: and, at the same time, it has a frequentative force: As often as the beasts give glory, immediately the elders fall.

11. Pleasure [will]—Gr. θέλημα. Heb. פָּרָה, a free and gracious will. [For εἰσάχθη, they are, read ἐσαύ, they were. Tisch., Alfr., Treg.] They were created, that is, they abide. Similar expressions are, he shall be blessed, i. e., continue blessed, Gen. xxvii. 33; I have written, i. e., I do not change it, John xix. 22; is tamed, i. e., permits itself to be tamed, James iii. 7; shall be changed, i. e., shall undergo a change, and continue changed, Heb. i. 12. [Creation is the foundation of all the other works of God, and therefore it is the ground also of all thanksgiving from his creatures. V. G.]

CHAPTER V.

1. A book—There were not seven books, but one sealed with seven seals. With seven seals—This prophecy abounds in sevens, of which four are described at great length; the seven angels of the churches; the seven seals of the sealed book; the seven angels with trumpets; the seven angels with vials. The churches are a model, to which the General Church of all climes and ages, together with its teachers and pastors, ought to be conformed. The seals represent all power in earth and in heaven, given to the Lamb. By the trumpets the kingdom of the world is violently shaken, so that it at last becomes the kingdom of the Lord and of his Christ. By the vials the beasts and whatever is connected with it are crushed. We ought always to keep before our eyes this Summary. Thus the whole of the Apocalypse runs on in its own natural order. The division of these sevens into four and three, will be explained below.

2. Strong—Ps. ciii. 20.

4. Wept—By an excellent example, John offers himself as an eager and teachable learner of the Apocalypse. Comp. ch. x. 10, xvii. 1, xxi. 9, xxii. 8. They are far from perceiving John's mean-
ing, here at least, who seek anything rather than the argument of this book opened by the Lamb, and who think themselves indulgent, if they pardon others who seek it. The very things which even angels had desired to look into during the Divine silence, now, after they have been brought to light and shine forth in the word of prophecy, though they ought to be known and admired to the glory of God, are despised by wayfaring men as trifling and useless. Much—So Luke vii. 47. Open—In ver. 1, John saw the book; in ver. 4, he says that the book could not be seen. The word see (look upon) itself implies, read. The language is more royal and appropriate to the majesty of the Lamb, when the word read is omitted. [Omit χαὶ ἀναπνεοῦν, and read. Tisch., Alf., Treg. So Beng.]

5. One—No doubt one of those who rose with Christ, and ascended into heaven: Matt. xxvii. 52. It appears to be the patriarch Jacob, because the name of lion given to Christ is from his prophecy: Gen. xliv. 9. Gerhard, etc. [For ἀνοίγει, to open, Tisch., reads δὺ ανοίγεις, he that openeth, (not Alf., Treg.) All editors omit ὁ θεός, to loose].

6. [Omit χαὶ ιδοῦ, and lo. Tisch., Alf., Treg.] Lamb—Gr. ἀρνίον. Ἀρνίος, Lamb, is used absolutely, John i. 29; 1 Pet. i. 19: here ἀρνίον, is used, with reference to the flock about to follow him. Ἀρνίον, a young lamb; as it suggests the male, it properly looks to taking the lead of the flock.


8. [For κῆδας, harps, read κηδαρκα, a harp. Tisch., Alf., Treg.]

9. A new song—Gr. ἁγία καινὰ. So Ps. cxliv. 9, but in the other Psalms it is ἄγια καινὲς. Out of every kindred, etc., compare the order in ch. vii. 9, xiii. 7; xiv. 6. Nearly so, ch. x. 11; xvii. 15. In these passages γλῶσσας, tongues, ἐθνὶς nations, and λαοί, peoples, are always mentioned; but instead of φυλὰς, tribes, ἄγια, multitudes, is used once, and βασίλευς, kings, once. The number four, therefore, is always preserved, with respect to the four quarters of the world. The number of three is used, Dan. iii. 4, 7, 29, the tribes (in Hebrew) that is, the Israelites being accepted. [Omit ἡμῖν, us. Tisch., Alf., (not Treg.) The object is not expressed; nor need it be. Comp. Matt. xxi. 8. Alf.]

10. [For ἡμῖν, us, read ἀνοίγει, them, and for βασιλεύσωμεν, we shall reign, read βασιλεύσωμεν, they reign. Tisch., Alf., Treg. Beng. reads οὐ τοιούτῳ, they shall reign.] Comp. Matt. xxiii. 87, Jude ver. 24. Ch. xviii. 24; Isa. xlvi. 8, 10, Sept. In this passage the Hebrew use of the third person for the first refers graphically to the redeemed, and at the same time has a more modest sound, than us, priests, etc.
For βασιλεῖς, kings, read βασιλείαν, a kingdom. Tisch., Alf. (not Treg.) So Beng.] They who cast their crowns before the throne do not call themselves kings, in the sight of the great King, although their priestly access has a dignity so great that the power of reigning on earth cannot certainly surpass it. In like manner, in ch. xx. 6, they who have part in the first resurrection are called priests, and it is said that they shall reign; yet the name of kings is not given to them. Upon the earth—Ἐν τῷ ἐδάφῳ, here denotes locality, as ch. iii. 10, and constantly: or rather power, as ch. ii. 26; Matt. ii. 22. So the Sept. Judg. ix. 8; 1 Sam. viii. 7, xii. 12, 14; 2 Kings viii. 20, xi. 3. I should not therefore venture to assert, from this, that these remain on the earth, though they rule over the earth. The elders were meek (comp. Matt. v. 5): but rest of the flock of the meek is much larger.

11. Myriads of myriads—Gr. μυριάδες μυριάδων [Eng. Ver., ten thousand times ten thousand], μυριάς, a myriad, is ten thousand; μυριάδες, myriads, (if you understand only δύο, two,) are twenty thousand. Hence myriads of myriads are 200,000,000; and so moreover thousands of thousands, 2,000,000. The addition of the lesser number forbids the whole being taken too indefinitely.

12. Power and riches, etc.—The sevenfold acclamation answers to the seven seals, the first four of which contain visible things, the remaining three, invisible things, subject to the Lamb.

13. Every creature—in them—All the works of the Lord in all places of his dominion: Ps. ciii. 22. And the things in them, I heard all saying—Gr. καὶ τὰ ἐν αὐτοῖς, πάντας ἥχουσα λέγουσα. This reading is supported by the greater number of copies. [And so Tisch., Alf., (not Treg.)] Τὰ ἐν αὐτοῖς, the things in them, is put absolutely, as ch. x. 6. And this, I heard all saying, admirably comprises the harmonious song of all the inhabitants whom the four quarters in the universe contain.

14. [For ἔλεγον, said, read λέγουσα, saying. Read, and (I heard) the four beasts saying. Also read τὸ Ἅμην, the Amen. Tisch., Alf. (not Treg.) Also end the sense with προσευχόμενον, worshiped. So all editors and Beng.] Here the paragraph ends in all the copies. It is the part of piety to cut out such additions without fear. The shorter reading, and they worshiped, denotes the worship paid both to him that sitteth upon the throne and to the Lamb. Comp. ver. 13. Προσευχόμενον, worship, often stands absolutely: ch. xi. 1; John iv. 20, xii. 20.
CHAPTER VI.

1. And—The first four seals show, that all the public times of all ages, the flourishing condition of empires, war, supplies, and calamities, are subject to Jesus Christ: and a specimen of the first seal is intimated in the east, which followed in the reign of Trajan; of the second, in the west; of the third, in the south; of the fourth, in the north and the whole world. For towards these quarters the lion, ox, man, and eagle were looking. [Read τῶν ἐπτα, the seven (seals). Also omit καὶ βλέπε, and see. Tisch., Alf., Treg.]

2. A white horse, etc.—There are four distinct spheres, each of which has its own subject-matter agreeing with the titles, churches, seals, trumpets, and vials; and where they are explained as distinct, they obtain an amplitude worthy of this prophecy. Thus the true explanation preserves the natural arrangement of the book; but this once laid aside, there is nothing which the ingenuity of man cannot divide and put together, congratulating itself on the discovery of truth. [Conquering—Shortly after the prophecy was published, the Roman Empire breathed only victory, V. G. But the conquering and to conquer cannot be said of any temporary victories. It is victory for God's church and people, the keynote of apocalyptic harmonies, that this first seal denotes. Comp. ch. xix. 11, etc. There Christ is present in his triumph; here he works in his bodily absence, and the rider is but a symbol of his victorious power. Alf.]

3. [Omit καὶ βλέπε, and see. Tisch., Alf., Treg.]

4. [Küll—Most dreadful wars are indicated. V. G.]

5. Black—The Greek poets call the famine which this horseman would inflict on men, were he not restrained, black hunger, gloomy famine; and the Latins use the same epithets. [Omit καὶ βλέπε and see. Tisch., Alf., Treg.]

6. [Tisch. omits φωνή, the voice of: (Alf. brackets, Treg. retains it). All editors omit καὶ βλέπε, and see].

7. Pale—Gr. χλωρός, which, in ch. viii. 7, means green; but here, pale. So the Sept. Death, Gr. θανάτῳ—That is, by pestilence. ἀπεθάνατον, pestilence, Sept., θανάτῳ, Ex. ix. 3; 2 Sam. xxiv. 18, and repeatedly. [An accumulation of different calamities. V. G.]

8. And—The fifth, the sixth, and the seventh seals relate to invisible things; the fifth, to those who have died well, namely, martyrs: the sixth, to those who have died badly, kings, etc.; comp. Ezek. xxxii. 18, etc.: the seventh, to angels, especially those illustrious ones, to whom the trumpets are given. Under—With this
Agrees what the seventh brother says, 2 Macc. vii. 36, *For my brothers, having now sustained moderate pain, have been brought under (ὅτῳ) the covenant of everlasting life.* Not only the Church fighting under Christ, as the world does under Satan, but also the Church in its glorified state, and the kingdom of darkness, are described in this book. Moreover, the actions of the forces of the good and wicked alike on the earth, and their removals from it to a happier or more wretched state, succeeding one another at different times, marked by various degrees, celebrated with various applaudings, and the growth even of expectation and rejoicing in heaven, and even of terror and punishment in hell, are at the same time shown. See ch. iv. v. vii. xiv. xix. and following, and notes.

11. [Tisch. reads, ἐδοθῆς αὐτοῖς, (Alf. and Treg. add ἔδαπτος in brackets) στολὴ λευκῆ, and then was given to them (each) a white robe. Alf. Also omit μύρον, little. Tisch. (Alf. and Treg. bracket it). So Beng.] This χρόνος, the subject of ch. vi. 11, after a long time, ends before the beginning of the little season (μύρον χρόνου), the subject of ch. xx. 3. Wolf adds: It certainly might have done much to arouse those souls, if they understood that the delay of the Divine judgments would only be for a short time. This induced the African writers to add μύρον, little, to solace the martyrs; although in cases where the delay is really not short, they who affirm that it is short, do not arouse lastingly. The best consolation is in the truth itself, which, in the meantime, in the veil of speech, softens down the more unfavorable points which are from time to time mingled with the more joyful, as the longer delay in this passage. Prophecy denies that this time is short. Its subject extends from the time of John through the remaining ages of the world, not much fewer than those which were past, by a continuous thread to the end of the world: and yet it shuts up many things into periods of time of considerable length, which are definitely expressed in their places: other things are done ἐν ταῖς, quickly. Therefore the Lamb immediately, and in rapid succession, opens the seven seals, under the fifth of which the souls cry out. This cry, this complaint, long afterwards, in the same words, is transposed into a song, ch. xix. 2; but only then, when the judgment of the saints and the apostles shall be passed upon Babylon or Rome, ch. xviii. 20. Therefore two classes of martyrs are pointed out: the one under heathen Rome: the other under papal Rome. The former are ordered to rest until the latter are added to them: the age of John already had the former; the thirteenth century bore the first-fruits of the latter. To the former, therefore, while they were awaiting the latter, there was not a little
time, but really a time, χρόνος. As Χρόνος, chronos, a time, has a special meaning in this book, ch. xii. 12, 14, so also has χρόνος, time, which even in Latin we call Chronos (of which word the Latins form derivatives), that Χρόνος, a time, may not be confounded with it. A Chronos is 1111 ½ years, as we show in its proper place: and this Chronos flowed on from the year 98 to 1209, or from the first year of Trajan to the Crusade stirred up against the Waldenses by the seal of Innocent III. Before this the Pope had never been a blood-thirsty persecutor; afterwards he never ceased to be such. To this Chronos is opposed No longer—a Chronos, ch. x. 6 [Eng. Ver., time—no longer], a beautiful antithesis. The expression Not—a Chronos—time itself includes times of some length, expressed ch. xi. and xii. and xiii., and yet a Chronos exceeds Not—a Chronos in length. How correct this is, although paradoxical, truth will show, but after a time. I here remark, of all passages which contain indications of time,—The times are not entirely determined from facts, much less facts from times: but they afford mutual aid, that the event may be definitely discerned. Until—A Chronos is placed between this answer and the beginning πληρώσων, of the fulfilment, as there were four kings of Persia between the prophecy and the destruction of the fourth king: Dan. xi. 8. After a Chronos, "brethren" are to be added, by the continual slaughter of whom, accomplished under the fury of the beast, the promise is fulfilled. The Chronos extends to the times of the beast; after these comes the judgment. Should be fulfilled, Gr. πληρώσων—[So Treg. with best authorities]. Many have πληρώσων, fulfil (i.e., their course). [So Tisch., Alf.]—Erasmus alone has the middle, πληρώσωνας, fulfil themselves, i.e., be fulfilled (though the construction requires the subjunctive). [So the common text. Bengel argues that it was a conjecture of Erasmus, with no authority; but it is found in some inferior manuscripts. Tisch., etc.]

12. Sixth—See ver. 9, notes. Lange, says, that the agreement of almost all interpreters, prove the events of the sixth seal future. But almost all interpreters, except those who refer it to the very end of the world, interpret it of the past. As far as relates to the subject, he has not proved that this seal refers to those things which are to take place before the end of the world, and have not yet taken place: and yet on this theory he has built this whole edifice. Wherefore this ought to have been demonstrated as firmly as possible. [Omit ἰδοὺ, lo. Tisch., Alf., Treg.] Sun—moon—Here in the literal sense. The description is of the alarm occasioned to the dead by that condition of the universe which shall exist at the last day: an alarm
occasioned at the time when the Apocalypse was written: which even at that early time truly said, it is coming. [These things cannot obviously be referred to the destruction of the world; for at last the seventh seal follows, bringing many things, and of importance: nor to some other judgment, to be put into execution against enemies, for they are not mentioned till afterwards. In like manner, under the fifth seal, it was revealed to the souls under the altar, out of favor to them, what was being done on their account. The beginning is made from the earth; as ch. xx. 11. V. G. Read ἡ σελήνη δύνη, the whole moon. Tisch., Alf., Treg.]

13. [For διήλεξε, casteth. Tisch. (not Alf., Treg.), reads διάλογος, casting.]

15. [Transpose, chief-captains and rich men. Also omit πᾶς, every, before ἔλειθερος, free. Tisch., Alf., Treg. Hit themselves—Where was now the spirit of those whom the world had so greatly feared? V. G.]

17. [Who—They who are freed from wrath to come, in fellowship with the Lamb. V. G.]

CHAPTER VII.

1. [Treg. omits καί, and, (not Tisch., Alf., brackets it). All read τούτο, this, for ταύτα, these.] Winds—Winds here denote mitigations of threatening evils; for the holding of them back hurts, ver. 2. A striking allegory.

2. Another—Another as distinguished either from the angel who makes proclamation, ch. v. 2; or from the four who hurt, in this passage. [East—It was from the east, then, that plagues began. The earth and the sea—Here trees are also mentioned. The earth is Asia; the sea, Europe; the rivers (ch. viii. 10), and trees, Africa. V. G.]

3. Sealed—By this sealing, the servants of God out of the tribes of Israel are preserved, all along from the time of John, against the calamities which threaten under the seven trumpets. Before there had been no need, before the danger. Ancestors are sealed at one time, their posterity at another. If the ancestors were slain, there
would be no posterity. Under the trumpet of the fifth angel, not even are those not sealed slain; much less are the sealed slain.

4. Israel—In the strict sense. For this book pronounces literally respecting Israel many things, which some take in a figurative sense. Israelism, as More terms it, must not be too widely extended. Lampe rightly says, that the Jews are to be sought in the Apocalypse, more than most interpreters have found them.

5, 6. [Omit τοις φαγομένοις, were sealed (with Ρεύβην, Reuben). Tisch., Alf. (Treg. brackets it.) So the same word throughout verses 6, 7, 8.] Twelve thousand—We ought to understand the twelve times twelve thousand so exactly, that they amount not to 148 or 145, but to 144 thousands. Round numbers often have an exact value: see Jer. lii. 30, where a total of 4600 souls is made up of numbers by no means round, mentioned just before. Perhaps there are so many heads or fathers (just as in Rom. xi. 4, men, not souls, are enumerated), together with their posterity. [The twelve tribes are mentioned in six pairs. Not. Crit.]

6. Naphthali: Manasseh—"Dan is omitted, because that tribe had now long ago fallen away to the single family of Huesim, as the Hebrews say; and this family itself seems to have perished by wars before the times of Esdras. For in the Chronicles, where the posterity of the patriarchs is mentioned, Dan is omitted. And perhaps this is predicted in Amos viii. 14. John of Antioch relates that a few of the tribe of Dan survived, and fled into Phenicia." Grotius. It is less correct to say that Dan is omitted, than that his small numbers, included in Manasseh, are joined with Naphthali, whose full brother he was. [For, unless this is tacitly implied, Naphthali is the only one in the whole series, who is not mentioned in connection with his full brother. As for the rest, Levi here occupies his own place again, and Joseph has two portions, one in his own name, the other in Manasseh's. V. G.]

9. In this passage δυτος, a multitude of the blessed is described in parallelism [Simultaneum], with the sealing which precedes, and the trumpets which follow, under which the plague does not touch those that are sealed. Into this place this δυτος, multitude falls, in its own order, after a happy departure from the world. Afterwards more companies of this kind are mentioned: ch. xiv. 1, xv. 2, etc. The degrees of happiness are various, and very different; but the lowest of them, speaking by comparison, is now above all need of cleansing. Of all nations, etc.—Gr. εχ πανος ουκ ζουον, κατ φυλον, of every nation and kindred, etc. In such an enumeration, other passages either have the plural, or the singular four times: see notes on ch. v. 9. In this
passage alone the singular is put first, and then the plural three times, not without reason. *This multitude* is led forth out of the whole human race. That race is one ἑνὸς, nation, all along from its origin: Acts xvii. 26. But in progress of time, while Adam himself was alive, it was multiplied, and separated itself both into *tribes*, and *peoples*, and *languages*.

10. [Salvation—God enriched them with the salvation they proclaim. Sublimer doxologies follow henceforth. V. G.]

11. [All—This is not said yet in ch. v. 11, (many). V. G.]

12. Honor—The Apocalypse everywhere divides seven into four and three, as we show in place. Now, when all the angels say, blessing and glory and wisdom and thanksgiving (and) honor and power and might, to our God,—the first four acclamations refer to the trumpets of the first, second, third, and fourth angels; the remaining three, to the trumpets of the fifth, sixth, and seventh angels. Therefore if αἴ, and, is omitted before τιμή, honor, the sense begins as it were new. [But for this there is no sufficient authority. Moreover, this hymn is appropriately inserted in the description of the multitude adorned with white robes: when immediately afterwards the trumpets are delivered to the seven angels. V. G. Tisch. (not Alf.) omits the last δέην, amen. Treg. brackets it.]

14. [For Κύριε, Lord, (Eng. Ver., sir,) read Κύριε μου, my Lord. Tisch., Alf., Treg. Those who are coming—(Eng. Ver., came.) Therefore the number is not yet complete, and so much the less is it to be exactly defined (ver. 9). In the blood of the Lamb—The number of this multitude cannot be reckoned; therefore it comprises the blessed dead of the Old Testament also: and they too have their part in the blood of the Lamb. V. G.]

15. [Therefore—No one is permitted to come into sight, unless clothed with a white robe. V. G.]

17. For—Gr. διήν. Heb. יָד which, preceded by not, often has the meaning of but. In the midst of the throne—Gr. ἐν μέσῳ τοῦ Θρόνου. In this place alone, that in ch. v. 7, ἐν μέσῳ τοῦ Θρόνου, John saw the Lamb: ch. v. 7. Comp. 1 Cor. vi. 5. [Tisch: reads ποιμανεῖ—ποιμανεῖ, feedeth, leadeth. But Alf., Treg., etc., with the best authorities, retain the future. All read τελεῖα, of life, for ζωον, living. So Beng. Render, to the fountains of the waters of life. Alf.] Πηγάς ὑδάτων, water fountains, is, as it were, one compound word, to the life-water-fountains.
CHAPTER VIII.

1. Silence—Silence is opposed to voice. The more frequent voices are in this book, for instance, ch. vii. 10, etc., the more remarkable is this silence of awful expectation, preceding the clang of trumpets. Lange interprets it as the rest [sabbatism] of a thousand years, an error which introduces great confusion. Neither is silence a sabbath, nor is a half-hour the millenium. [Half an hour—The beginning, says Victorinus sublimely, of eternal rest. Alf.]

2. [Seven angels—To whom a great prerogative is given. Gabriel is one of them. Luke i. 19. V. G.] Seven trumpets—By these trumpets the kingdom of the world is shaken, until under the trumpet of the seventh angel, after most formidable hinderances, it is subjected to the Lord and to his Christ. The trumpets of the first, second, third, and fourth angels are closely connected: so also those of the fifth, sixth, and seventh angels, which alone have woe, woe, woe.

3. And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it, with the prayers of all saints, etc.—Of the angel who offers the prayers of the saints, the Hebrews, in Elle Shemoth Rabba, section 21, speak thus: "When the Israelites pray, they do not all pray altogether, but each synagogue (or congregation, νομος) prays separately; first one, and then another; and when all the synagogues have finished all their prayers, The angel who presides over prayers, bears all the prayers which they have prayed in all the synagogues, and forms them into crowns, and places them on the head of God, as it is said in Ps. lxv. 2, all flesh shall come as thy crown; (so he erroneously renders, γενεσις κοσμου, to thee), as Isa. xlix. 18, thou shalt clothe thee with them as with a crown."—Curtwright. Thus the Hebrews say that there is an angel who presides over the prayers of their assemblies; the Apocalypse only says, that there is an angel who offers incense, while the saints pray. The word προσευχαις, prayers, ver. 3, 4, is the Ablative case, denoting accompaniment with prayers, as Rom. xi. 11, 30, 31. No preposition is necessary. The Ablative case alone is more forcible. The incense of the angel, and the prayers of the saints on earth, are simultaneous; but the prayers of the saints are acceptable to God through Jesus Christ, not through the angel. [See what genuine prayer is. It is the prayer of saints, accompanied by the incense of the angel, and made acceptable before the Father by Christ him-
self. Dost thou then pray in such a manner, that thy prayers may come as a memorial before God? V. G.] Under the name of angels, Thummus affirmeth, that created angels are pointed out in the New Testament, and especially in the Apocalypse: and this is acknowledged by Selmecer and many others. The liturgy in heaven, with its effect in the world, is here set forth. Upon the, Gr ἐπὶ τὸ—A skilful variety of cases: the angel stood ἐπὶ τοῦ θυσιαστηρίου, by the side of [at] the altar; and offered the incense ἐπὶ τὸ θυσιαστήριον, upon the altar.

5. [The true order is, Thunderings and lightnings and voices. Tisch., Alf., Treg.]

7. [Omit ἄγγελος, angel. Tisch., Alf., Treg. So Beng.] The trumpets began a very short time after the writing of the book, as is evident from this, that the sealing defended the servants of God against the plagues which followed, not under the seals, but under the trumpets, and under the very trumpet of the first angel. Besides, the sealing precedes the opening of the seventh seal. But the seals begin immediately after the giving of the Apocalypse; therefore the sealing also must go on presently after. The trumpet of the first angel befittingly assails the Jews: and comprises the Jewish wars under Trajan and Adrian. [Add after εἰς τὴν γῆν, upon the earth, ξαί τὸ τριτον τῆς γῆς xατεξάκι, and the third part of the earth was burned up. Tisch., Alf., Treg. So Beng.]

8. As it were a mountain—A mass of barbarian nations is meant; of the migration and irruption of which, attended with the greatest injuries, history, from the third century, is so full, that it is needless to quote particular authors.

9. Were destroyed—Ch. ix. 18 is a similar instance, a third part of the men were killed.

10. The third—The connection of events, times, and places, proves that the Arian and Vandal calamities are here pointed out. The true view, that the star is Aries, is that of Bullinger, Nigrinus, Vegas (though he discusses also the idea that it means Pelagius), also of Forbes and many others. Before them all, Seb. Meyer thought that Aries and other heretics together are here pointed out. Brightman's interpretation that it is the Arian Emperors, Constantius and Valens, is well refuted by Marck. "If these emperors are considered as a star on account of their princely majesty, their fall cannot mean their departure from the faith, but rather the loss of their imperial glory." This argument also refutes James Abbadie, who interprets the star as Count Boniface, on whose invitation the Vandals seized upon Africa. Independently of this, there was a great influx
of Arianism into the state also; so that we cannot be surprised that this heresy has a place among the trumpets.

11. *And the name of the star is called Wormwood—Arianism, full of bitterness.* Theodoret says of the Arians who drove out the bishops under George of Cappadocia, *with such bitterness they drove them out,* etc. Victor thus expresses his pity for Augustine, in the siege of Hippo: *The sweetness of delight is changed into the bitterness of Wormwood.* [But *Alf.* is half inclined to interpret this of intemperance. "It is hardly possible to read of this third plague and not think of the deadly effect of those strong spirituous drinks, which are in fact water turned into poison. The very name *absinthe* is not unknown in their nomenclature; and there is no effect which could be so aptly described by the falling of fire into water as this, which results in *ardent spirit, fire-water.*"]

12. *Was smitten—This was in the fifth century, when Italy and Rome, the seat of Empire, were occupied and obscured by foreign nations.*

13. [For ἄγγελον, *angel,* read ἄγγελον, *eagle.* Tisch., *Alf.*, Treg. So Beng.] *Eagle—Another angel flying in the midst of heaven,* ch. xiv. 6, certainly refers to the present passage: but the reading *eagle* does not destroy this reference. The very appellation *eagle,* not *angel,* in this passage, shows that it is not strictly an *angel* who is meant; and the reference to this in ch. xiv. 6, teaches that by the word *another angel* is denoted, an illustrious herald belonging to the human race, as distinguished interpreters acknowledge. *Woe, woe, woe—About the end of the fifth century there were presages enough of future calamities. The second woe is more disastrous than the first: the third than the second. Of the earth—Lange says: "Bengel not only refers to past times the three woes, which refer to the vengeance yet to come upon the beast and the whore, but he also recalls the beginning of papacy itself to the third woe, and so declares that the third woe has come a thousand years ago and more.* But when it is said of the second woe, Ap. xi. 14, *The second woe is past: behold, the third woe cometh quickly:* and immediately the seventh trumpet follows, which refers to the completion of the judgments, and the enlargement of the kingdom of Christ, it can easily be imagined that the third woe cannot be thrown back so far."—(Epicr. p. 406.) I reply: The three woes have reference to the *inhabiters of the earth;* and I have shown that they have come long ago, and that the third woe has come, not indeed a thousand, but nearly eight hundred years ago. The trumpet of the seventh angel, after the second woe is past, first sets forth most desirable events: then it describes the *third woe;* and
when that is exhausted, a completion of the judgments is made and an enlargement of the kingdom of Christ. The interpretation of the Divine of Halle changes this order; and, without any cause, restricts the three woes denounced against the inhabitants of earth to the last times of enemies; and accounts as the second woe the rage of the beast, which is really in the third woe. By which method the well arranged order of the text is violently disjointed. The trumpet—The singular, distributively for the plural, trumpets.

CHAPTER IX.

1. Bottomless pit—Gr., pit of the abyss; as it were its orifice or opening.

2. And the sun and the air were darkened—An instance of Hendiadys, [i.e., the whole sky was darkened], as ch. i. 14, His head and His hair: ch. xix. 16, His vesture and His thigh. The air was obscured, as it is illuminated by the sun; the sun, as it transmits its light through the air to men. Hence the singular verb ἐσκόσκησε, was darkened, is used in the Greek. Hence we need not inquire separately, what the sun and its darkening means; what the air and its darkening means. The darkness, which befell the Jews in Persia, is here pointed out. [Sixth century.]

4. [Omit μόνον, only. Tisch., Alft., Treg.]

5, 10. Prevented—hurt—One fact expressed in twofold manner, passively and actively. The locusts ἄπαξ, hurt: men βασανίζονται, are tormented. So, to slay and to be slain, ver. 15, 18; to have those who nourish, [feed] and to be nourished, ch. xii. 6, 14.

5. Five months—The number five is repeated, ver. 10. Five months in prophecy are 79 complete ordinary years, from A.D. 510 to 589 [This feature of the vision is simply taken from the popular notion that the locusts show themselves in the five months beginning with May. Düst., etc.] The men who were tormented were Israelites, without the Divine seal: the locusts, Persians, who harassed them severely.

6. [Shall desire to die.—A terrible parallel to the desire of the Apostle, Phil. i. 28, springing from holiest hope. Düst.]
8. As the hair of women—that is, long hair. As the Arabians (in Pliny) had: and the Persians anciently. The kingdom of the Persians, Dan. vii. 5, is a shaggy bear.

9. Running—to make the construction plain, ζωντις, sound, is repeated with ἄρματα, chariots. The running horses draw the chariot: but the chariots themselves in their course are strictly and immediately the cause of the sound. See Joel ii. 5.

10. [For κέντρα ἡν ἐν, read κέντρα, και ἐν. Tisch., Alf., Treg. Render, tails like to scorpions, and stings, and in their tails is their power to hurt, etc. Alf.]

11. [For καὶ εὐγόαν, and they have (Eng. Ver., had), Tisch. (not Alf. Treg. omits καὶ, and), reads εὐγόαν, having. The angel of the bottomless pit—it is not Satan himself. V. G.] Abaddon—Apollon—Ἄβαδδων—Ἀπόλλων. The Sept. renders Ἀβαδδὼν by δακτυλία, destruction: here it is put in the concrete, Ἀπόλλων, Apollyon, the destroyer. This angel named in Hebrew and Greek, as Forbes and Durham perceive, points out the Jews and Greeks, harassed by the locusts.

12. The woe—that is, the first.

13. And—the second woe is that of the Saracens. Four horns—the ancients omit τεσσάρων, four. [Alf. and Treg. bracket it, (not Tisch.)] The altar of incense had horns; Moses does not say it had four horns.


15. The hour—[Eng. Ver., an hour, is less correct]. The definite article shows that it is not any hour, day, month, year, whatever, that is meant, but a definite period of times; that is, a period of about 207 years, if it seems correct, from A.D. 629 to A.D. 836, or from A.D. 634 to A.D. 840, that is, from the last time of Abubeker to the death of Motassem.

16. Two hundred thousand thousand—Gr. διαμυριῶν ἑκακοσίων. A chilriad is 1000; but a myriad, 10,000. [So Tisch., Alf., Treg. The common text has δύο μυριῶν ἑκακοσίων, literally, two myriads of myriads]. Myriads (the plural number being taken in its narrowest sense, for two, as ch. xii. 14), 20,000. Therefore one chilriad of chilriads is, 1,000,000; a chilriad of myriads is 10,000,000; a myriad of myriads, 100,000,000; myriads of myriads, 200,000,000. But what are διαμυριῶν μυριῶν? Διαμυρίας, is a myriad doubled [400,000,000 at the very least. Not. Crit.]: such as also are those expressions, Gen. xxxii. 2, two camps; Eccles. vi. 6, a thousand years twice (told); Ps. lxviii. 17, two myriads, thousands upon thousands, (according to Geier). The Apocalypse expresses doubly
several periods of times, especially under the first and third woes: but it marks the duration of the second woe once only, by an hour, and a day, and a month, and a year; and in turn under that woe, instead of a second indication of time, it indicates the number of the equestrian armies, that is, of the horsemen. The second woe is a period of about 207 years of men: therefore for every year (if there arose other or fresh horsemen every year) the immense body of 2,000,000, or at least, if the reading δί-, two, be doubted, 1,000,000 horsemen are collected. When John adds, that their number was heard by him, he hints, that the certain number specified, if it is put for an uncertain one, yet has not a wide uncertainty; and that the greatness of the number, however incredible it may appear, is still to be credited. At last a yet greater multitude appears: ch. xx. 8. [Omit xai, and, before ἡξοῦσα, I heard. Tisch., Alf., Treg.]

17. Of fire, and of jacinth, and of brimstone—Lucretius joins together the same colors in another matter: lib. iv.—Lutea russiaque vela et ferruginae—Saffron and red and dark (iron-colors). Curtains—Ferruginae are the same as hyacinthine, a jacinth. Virgil says, ferrugineos hyacinthos, that is, dark colored hyacinths. Wherefore in this passage, the breast-plates of jacinth and the smoke answer to one another; as the breast-plates of fire and the fire, and the breast-plates of brimstone and the brimstone. Literal and figurative things are blended in this and the following verses.

18. [Read ἀπὸ τῶν τριῶν πληγῶν, of these three plagues. Also omit ἔκ, by, (before smoke, and before brimstone). Tisch., Alf., Treg.]

19. [Read ἥ γὰρ ἦξουσα τῶν ἐπιπών, etc., ἐστίν, for the power of the horses is in, etc. Tisch., Alf., Treg.] For their tails like serpents, having heads, and with them they do hurt—Such is the serpent, the amphibsoena, ἄμφισθαίρης, double-headed, of which Pliny speaks: “The amphibsoena has a double head, that is, one from the tail also, as though it were not enough that poison should be poured from one mouth.” Lucan: “And the dreadful amphibsoena rising upon its double head.” Solinus: “The amphibsoena rises upon its two heads, of which the one is in its proper place, the other is in the same part with the tail; hence it happens, that by leaning the head on both sides it creeps along in circular trails.” Of whatever kind of head the tail of the amphibsoena has, it illustrates this picture in the Apocalypse.

20, 21. Yet not—neither—Gr. οὔτε—xai oβ. A Predicate of two members—in Latin, neque, neque, neither, nor. See similar particles, John iv. 11; 8 John ver. 10; Mark v. 3, 4. [Their repentance had been the aim of the plagues. V. G.] Idols—The worship of images
was solemnly established in the East, A.D. 842. Fornication—Gr. τῆς πορνείας. The plural, πορνείαι, fornications, is used, 1 Cor. vii. 2; and yet here the singular number stands among plurals. Other acts of wickedness are performed by men at intervals: those who are without purity of heart commit one continuous πορνεία, fornication.

CHAPTER X.

1. And—From ch. x. 1, to ch. xi. 18, is a remarkable passage, in which there is a foretaste of the awful trumpet of the seventh angel. For while the dragon is yet in heaven, and the beast with seven heads and the beast with two heads are about to ascend out of the sea and the earth, nor does there appear any end of calamities in the world: an angel, and (as Cluver acknowledges) a created angel, places his right hand upon heaven, his right foot upon the sea, and his left upon the earth, showing, and affirming by an oath, that all these enemies [however they may rage, namely, the dragon in heaven, the beast in the sea and upon the earth, V. G.] should notwithstanding be removed within a Chronus. [For heaven, earth, sea belong to God, the Creator (ver. 6), and so abide. V. G.] This passage has two parallel parts: ch. x. 1–7, and ver. 8—ch. xi. 18. Whence also the two periods, time—not time [Eng. Ver., no longer], and a multitude of kings, are parallel: ch. x. 6, 11. Both periods begin before the close of the second woe, ch. xi. 14: but, when they have once begun, they extend far in a continued course to the very trumpet of the seventh angel, as far as the great goal, referred to in ch. xii. 14. Therefore, on account of the continued connection with those circumstances, which precede the rising of the beast out of the sea, many things are here represented, without any interruption of the order of the book, which occur again much later. Thus the consummation of the wrath of God, ch. xv. 1, precedes the joyful consummation of the mystery of God, ch. x. 7: and this consummation is pointed out as future, even in ch. xvii. 17. The ascent of the beast out of the bottomless pit, ch. xi. 7, is still future, even in ch. xvii. 8. That earthquake, by which the great city is divided into three parts, ch. xvi. 19, precedes this earthquake, by which a tenth part of the same city falls, and the remnant are converted: ch. xi. 18. This is a sure and necessary observation; and by its aid many great errors, constantly
met with, are avoided. *As pillars of fire,* Gr. ὑς στολος πυρός—
The Sept. call the pillar, by which the Israelites were led by night in
the wilderness, στολος πυρός; a pillar of fire. The feet of this an-
gel, like pillars, were parallel as he stood; and round, of equal ex-
tent, to the sole. Comp. Ezek. i. 7.

2. *A little book,* Gr. βιβλιαριδιαν—[a double diminutive]. But in
ver. 8, 9, 10, βιβλιον. This word suggests that the book first ap-
ppeared to John *very small,* compared with the vast stature of the an-
gelic appearance, grasping, as it were, heaven, sea, and earth. Af-
fterwards the voice from heaven called it a book, on account of the
importance of its contents: and John, with teachable mouth and
hand, followed this title. *On the sea—on the earth—Newton and
others correctly interpret the sea as Europe, the land as Asia: hence
the rivers denote Africa, and the sun belongs to the whole world:* ch.
viii. 7, 8, 10, 12, xvi. 2, 3, 4, 8. The sea is Europe; the earth,
Asia. [So Huth. Better, Alf. The imagery represents the glory
and majesty of him whose messenger this is, and is to be taken liter-
ally in the vision].

3. *Roareth*—Gr. μυκαων. Ἡρύεσθαι expresses the voice of an
animal under the influence of hunger or anger: μυκαων, its natural
voice. Each of them is used to express the lion’s cry. Theocritus
ascribes the latter to the lioness.

4. [Omit τὰς φωνὰς ταυρῶν, their voices; also μοι, unto me. Tisch.,
Alf., Treg.]

5. [(After οὕτω), add τῷ δεξιῶν, right. Tisch., Alf., Treg. Read
his right hand].

6. [*That there should be time no longer—Bengel would render this,
that there shall not be the space of a Chronos, which he interprets to
be a definite period of 1111 and one-ninth years; hence not a Chro-
nos will be more than a thousand years, but less than a Chronos; or
from 725 A.D. to 1836 A.D., when he expected the end of all things.
This needs no refutation]. There is indeed great doubt respecting
these periods, and many say that nothing can be known before the
end. But this assertion abandons the martyrs and witnesses of the
truth, at the Reformation, and before and after, who relied on the
Apocalypse, and especially on ch. xiii. and xvii.; and destroys the
principal advantage of prophecy, which forewarns and forearms us
against threatening evils. The truth is, that for the opening of pro-
phesy, either the whole event is necessary, or a considerable part is
sufficient. If the whole event is necessary, the Apocalypse will never
be understood before the end of the world; for so far the event ex-
tends, nay, even to eternity. If a considerable part is sufficient, why
not use that part to measure the future by the past, and not to run upon events without preparation? The rash man is he who sleeps in danger, not he who foresees it. We ought not to be so confident in determining the future, as not to leave what the text has not defined, or the interpreter does not yet distinctly see to be determined by the result. But they who avoid all particulars, do not know what to watch for in the event. Spiritual docility and sobriety are in entire harmony.

7. When, etc.—[Literally, when he is about to sound, and the mystery of God was fulfilled]. Kai, and, has a consecutive force, and then, as John iv. 85. [So Alf.] The mystery—the prophets—Lange has illustrated this mystery in a striking manner, by most copiously comparing the Apocalypse with the prophets of the Old Testament. But we have shown the time of the completion of this mystery, at ver. 6, and often in other places repeatedly. It was not only announced by the prophets, but also to the prophets themselves; Dan. x. 12.

9. [For δὸς, give, read δοῦνα, to give. Tisch., Alf., Treg. But it stands for the imperative as often. So Beng.] This use of the infinitive makes the style expressive of feeling [Moratus], and gives to it either a sense of majesty, especially where God speaks, or modesty, as here. For John from time to time, in this book, has expressed great and almost excessive reverence for the inhabitants of heaven: ch. vii. 14, xix. 10, xxii. 8. The infinitive, therefore, corresponds with the modesty which he exhibited towards the angel in asking for the little book. After the example of John, we ought to unite humility of heart with close searching of the prophets.

11. [Again—Like others before thee, ver. 7. Many—kings—Whose career coincides with the period described in ver. 6. V. G.] Prophecy—John throughout the whole course of the book acts in a vision.

CHAPTER XI.

1. [The true reading is, καὶ ἔδησεν μοι χιλιαμας δύονος ἱδάδων, λέγων, and there was given me a reed like a rod, saying, etc. Tisch., Alf., Treg. So Beng. λέγων, saying, is out of the construction. It is
not the reed that speaks. *Alf.* 'Εδώθη μοι λέγων might be resolved by Syllepsis [into *was given me*—he who gave it saying]. But the speaking is more suitably attributed to the rod itself figuratively [by Metonymy]: John not seeing Him who gave the rod, who is to be known from ver. 3, 8. For thus also John heard the Altar speaking, ch. xvi. 7. Measure—The measuring is yet future.

2. The court—In the tabernacle of Moses, in the temple of Solomon, and in the temple of Ezekiel, the Sept. usually has ἀλήθιος, for the Hebrew ḥי. A court in the open air is meant (in which ἡμέρα, grass, grows readily; hence it is without the temple. Some read within, but this court, being the only one, cannot possibly be within the temple, from which it is distinguished. Also in Ezek. viii. 16, it is הַכֵּן מִשְׁמַר, the inner court. But here only the outer court (in contradistinction to the temple) is mentioned: which in the measuring must not be reckoned as part of the temple, but as it is an outer court, so it ought to be regarded as outside the temple. Without—out—Gr. ἐξωθεν—ἐξω. The figure *πλοῦς* [repetition in modified sense]: as Isa. xxxii. 19, the city shall be low in a low place. Tread under foot—See Luke xxi. 24, note. Forty-two months—These, and the 1260 days in ver. 3, are common months and days: for in the event they are later than the number of the beast, which being put in part enigmatically, in part literally, fixes the point where the book passes from prophetic times to common times, as I more fully show elsewhere. [Forty-two months are 1260 days, i. e., three years and a half. This half of seven is a ruling number in the Apocalyptic periods of time. “A time, times, and the dividing of time was the duration of the oppression of the saints in Dan. vii. 25. The shutting up of heaven against rain, in ver. 6, reminds us of Elijah, (comp. James v. 17; Luke iv. 25), and the turning water into blood, and smiting the earth with plagues, of Moses, whose testimony endured through 42 stations of Israel’s march.” Comp. ch. xii. 6. xiii. 5. *Alf.*]

3. Will give—Namely, that they may prophecy. [This is the language of the Lord Jesus respecting his highly distinguished servants. *V. G.*] Καὶ, and, here follows, with the same force as 1, and, in Job vi. 9, Gen. xlvii. 6. To my two witnesses—These are not Moses and Elias, but two illustrious men (as Slenecer and other interpreters acknowledged), resembling at once them, and Joshua and Zerubbabel. But *Elias* the prophet is certainly to come before the coming of Christ to judgment, just as *John* the Baptist came before the coming of Christ in the flesh: Mal. iii. 23, (iv. 5). And the genius and mode of procedure of Elias the prophet are related to the last com-
ing, just as the genius and mode of procedure of John the Baptist to the former. Comp. Matt. xvii. 12, note.

4. [For τὸ θεοῦ, God, read τὸ Κυρίου, The Lord. Tisch., Treg. (Alf. has Κύριον, the Lord). So Beng.] The Lord—In ver. 18, he is called the God of heaven, and Isa. liv. 5, the God of the earth; Gen. xxiv. 8, the God of heaven and the God of the earth; but in this passage he is called the Lord of the earth, as in the parallel passage, Zech. iv. 14.

8, 9. [For τὰ πτώματα, dead bodies, read τὸ πτώμα, dead body, (i. e., wreck. Alf.) Tisch., Alf., Treg. So Beng.] τὰ πτώματα, corpse, in the singular, is used collectively, Ps. lxxix. 2; Isa. xxvi. 19; Jer. xxxiv. 20: and so here, τὸ πτώμα, the corpse, of two. Also the head of Oreb and Zeeb, is spoken of for the heads, Judg. vii. 25. Presently afterwards, the third time; the plural, τὰ πτώματα, is used. Although we see no reason for the difference, yet it would be rash to say that there is none. [In the text they are not said to lie. What, if you should suppose that they will be suspended, as their Lord also was suspended from the cross. V. G.]. In the street—was crucified—The place of crucifixion was outside the city under Tiberius; perhaps under Adrian also. Eusebius teaches, that the scene of the Lord's martyrdom, or the place of the cross, was included in the city built by Constantine; and mentions the neighboring street. The shape of the city has been changed in various ways, and will be changed hereafter. Whether the city has the place of the cross within the walls at the present day, or not (for travelers differ, those who deny it, appearing to have the truth), at the time of the witnesses, at least, it will undoubtedly have the place of the cross in the street, either within the walls or without. So also πόρος, the street, [a market place] 2 Sam. xxi. 12; Prov. xxvi. 13; Neh. viii. 1, Luke x. 10, (comp. Matt. x. 14); Esth. iv. 6. The beast has been this long time in great trouble for Palestine; after his ascent from the bottomless pit he is in much more trouble. [For ἡμῶν, our (Lord), read αὐτῶν, their. Tisch., Alf., Treg.]

9. [For βλέψων, shall see, read βλέποντας, see, also for ἁφίσοντας, shall suffer, read ἀφίσων, suffer. Tisch., Alf., Treg.] Three days and a half—Not three or four. This passage alone would be an irrefragable proof, how scrupulously, that is, how exactly, the interpreter, who trembles at the words of the Lord, ought to take prophetic numbers, without heeding the proverbial roundness of numbers. [For νεκρα, graves, read, νεκρον, tomb, (grave). Tisch., Alf., Treg.]

10. [For χαίροντας, shall rejoice, read χαίροντας, rejoice. Tisch., Alf., Treg.]
12. [For ἤχουσαν, they heard, read ἤχουσα, I heard. Tisch., Alm. (not Treg.).]
13. Of men seven thousand—Gr. ὄψωμα ἄνθρωπων, χιλιάδες ἑκατά, the names of men seven thousand. A frequent apposition: comp. ch. vii. 5, 6; 1 Kings iv. 32; 1 Chron. v. 21. And the remnant—Who survived the decimation: [that is, sixty-three thousand men. A vast conversion! V. G.] Baal Turim—(In Lightfoot) on Num. xxiv. 8, upon these words, "He shall consume the nations His enemies, and shall break their bones," remarks that the letter x (i.e., 70) is gifted with a certain peculiar significance, which shows beforehand that he will root out the seven nations (namely, of the Canaanites), and in time to come the remaining sixty-three nations, that is, all the nations of the world." This passage of the Apocalypse softens the sadness of the omen. [Were affrighted—This is more desirable news than that of those: in whose case no change takes place, and who do not at all reverence God: Ps. lv. 19. Compare also Rev. xvi. 9. V. G.] They gave glory—A mark of their conversion: Jer. xiii. 16. To the God of heaven—He is called the Lord of the earth, ver. 4, when he declares his authority on the earth by the two witnesses against the disobedient: He is called the God of heaven, when he not only gives rain from heaven, after a most disastrous drought, but also shows his majesty in heaven, by taking up the two witnesses into heaven.
14. The second woe—This, according to Lange, designates the period of the rage of antichrist, consisting of 42 months. But the four angels in the Euphrates plainly brought the second woe. [The third woe—This is predicted for the last time, ch. xii. 12. Then it actually follows, ch. xiii. etc. V. G.]
15. The seventh—The principal trumpet is the seventh angel's. This was near the very time of the apostles, but was to have a long continuance. The near approach of the events, which were to follow in it, were often viewed by the apostles separately, and held forth by them to the faithful: but by the length of the interval, scoffers denied the very end itself, in which the events were to issue. The faithful did not fully comprehend the length of the interval. Each class furnished the apostles a reason for explaining the mystery more fully: 2 Pet. iii. 2; 2 Thess. ii.

Whether Gabriel is the angel here meant, I propose in the German Exegesis to be considered by the reader. On this, I only inquire. But that which follows I affirm: This trumpet is the most important of all, which both of itself has here a most joyful meaning, and renders joyful all the trumpets of the former angels, but only to the in-
habitants of heaven. Wherefore they, who here prefer to interpret sorrowful trumpets, used by the Jews in excommunication, rather than festive trumpets, are not to be heard. The injury arising from the abuse of Jewish antiquities, in the explanation of the New Testament, and especially of the Apocalypse, is greater than the advantage arising from their use. Truth is learned from the very clearness of the text, containing its own completeness; the abuse introduces errors. We see other examples on ch. xiii. 18, and on ch. xiv. 20, xvii. 9, note 1. It would be better not to have recourse to the books of the Jews, if no better reward for the labor could be brought from them. In heaven—This is strictly parallel with that passage of Dan. ii. 44, “In the days of those kings (not, after they shall be destroyed), the God of heaven shall set up a kingdom.” He is called the God of heaven, showing his majesty in heaven. Comp. in general ver. 18, note. Afterwards the action descends to the earth. See presently, on the kingdom of the world. Saying—Gr. λέγοντες. [So all critical editors, for λέγουσαι, the feminine, agreeing with φωναί, voices.] See also ch. v. 12. Dionysius of Alexandria thus gave his opinion of the writer of the Apocalypse, not 200 years afterwards: I notice that his dialect and language are not strictly Greek, but he employs barbarous idioms, and even solecisms. “But,” says Lightfoot, “he forms this judgment concerning dialect and phraseology, without being skilled in either, and censures as a fault that which chiefly commends this book. For John θεοδίδακτος, (taught of God), everywhere in his Apocalypse assumed the style of the Old Testament: while this man, who was ignorant of the Hebrew language, reckoned as a solecism the whole of that, which was the dialect of God, and believed that that which he could not understand was barbarous.” But yet the readings of the Apocalypse (which present the appearance of solecism), as Dionysius shows, are ancient, numerous, and have an analogy to one another: but those which follow the ordinary syntax have been introduced by copyists, many ages after Dionysius. [Read, ἡ βασιλεία τοῦ κόσμου, the kingdom of the world is become (our Lord’s and his Christ’s). Tisch., Alf., Treg. So Beng.] We return to the passage. The kingdoms of the world give way to God’s kingdom of the world. Thus Obadiah, ver. 21, and the Psalms often. Vitrings indeed says correctly, The fulfilment of this oracle is in vain sought in the time of Constantine: but he also thinks that this prophecy will be fulfilled after the destruction of the beast. To both points Lange assents. Here a true analysis of the text is especially necessary: moreover we have presented such a one above, in the Introduction to the Apocalypse. Many separate the natural sequence of ch.
xi. and those which follow; but it vindicates itself. The third woe, which is set forth in ch. xii. 12, and described particularly in ch. xiii., is long ago in its course: and from things present it is distinguished, what things are past under the trumpet of the seventh angel, what future. And of his Christ, or Anointed—This is the first time Christ is named in this prophetic Treatise, after the Introduction of the book, namely, in the mention of the Kingdom under the trumpet of the seventh angel. For Christ [The anointed] is called King by Antonomasia [the common name King meaning the same as his proper name Christ]. Elisha the prophet was anointed, 1 Kings xix. 16; priests were anointed, Exod. xxviii. 41; but Kings with especial propriety. Whence the title Anointed, put absolutely, denotes nothing but a king. It is usual to say, the Lord’s anointed, not the anointed king: but [of a priest], the anointed priest, by way of epithet: Lev. iv. 5. Nay, the Anointed is even expressly distinguished from the priest, 1 Sam. ii. 35; Ps. cxxxii. 16, 17. In the whole Gospel history, the name Christ is never set forth under the title of priest; very frequently under the name of king. And moreover, as often as Messiah is mentioned in the Scripture, there is a reference to his Kingdom. The priestly office and the prophetic also are both contained in the kingly (which by a metaphor is the meaning of Shepherd also: ch. xii. 5). See Heb. ii. 17, note. Among the Gentiles also, one man has often borne the kingly office in addition to the priestly, sometimes under the title of priest, sometimes under that of king.

17. Who is, and who was—Some have added, xai ὁ ἐρχόμενος, and art to come. The shorter reading here also is the true one. [So Tisch., Alf., Treg.] The fuller one is derived from a parallel passage. Such varieties of reading are not to be decided in a cursory manner, on general grounds, but by careful investigation, by the proofs which peculiarly belong to each passage. In the prophecy of the New Testament, that is, in the Apocalypse, the title, ὁ ὁμαρχεῖ ἐρχόμενος, which is, and which was, and which is to come, by which the tetragrammaton, יהוה, Jehovah, is usually expressed, is, as it were, set forth anew; and the future itself, which is to come, as though reviving in the second coming of Christ, on which see Heb. x. 37, is placed before us, until at the entrance of the most important trumpet of the seventh angel, first the words, xai ὁ ἐρχόμενος, which is to come, and afterwards also the words xai ὁ ἡμέρας, and which was, are magnificently absorbed, and pass into the simple ὁ ὁμαρχεῖ, which is. Hence it comes to pass, that even great things, from this very passage, are not said to come, as lately they were said to come, ver. 14, and ch. ix. 12, but
to have come, presently in ver. 18, and ch. xiv. 7, 15, xix. 7. Those persons do not sufficiently hold fast the normal force of Scripture, which ought to be retained even in addresses, who even still in prayers, and in hymns, from time to time, say, Jehovah, instead of Lord, or Jah. For under the trumpet of the seventh angel this Tetragrammaton ceases to be used, and the Diagrammaton, ἦ [expressive of existence] alone is uttered by the saints with praise; ch. xix. 1.

17, 18. Hast reigned, and the nations were angry—Ἐβασιλεύσας· καὶ τὰ ἐθν ἀργίσθησαν—Ps. xci. 1; Sept., Κύριος ἐβασιλεύσει· ὅτι ἡζόσσωσιν λαοί, The Lord reigned, let the peoples be angry.

18. The time, Gr. ὁ καιρός—That is, ἔστιν, it is time. [But it belongs to ἠλθεν, came (is come)]. Be judged, Gr. κρίθηνα—This verb, equally with δοῦνα καὶ διάκριθαι, to give and to destroy, is said of God, and answers to the Hebrew שָׁנִים, which is likewise spoken of God. Isa. lxvi. 16; Ezek. xxxviii. 22, Heb.; and Ezek. xvii. 20, x. 35, 46; Joel iii. 2, Heb., and Sept. (not κρίθηνα, but διακριθηνα); Jer. ii. 35, xxv. 31, Sept. There is an allusion to the wonderful condescension of the Supreme Judge, whereby, for the sake of showing the justice of his cause, He blends discussion with his unbending judgment. Rom. iii. 4, see note.

19. The temple, Gr. ὁ ναός—Which, in ch. iii. 12, vii. 15, is בִּרְא, the whole temple, but here and henceforth it is בָּרִי, the inner part of the temple. [Testament—Or the covenant made with Abraham, Isaac, and Jacob. V. G.]

CHAPTER XII.

1. [Twelve—The number especially appropriated to the Church, and to appearances symbolically connected with her. Twice twelve are the heavenly elders; twelve times twelve thousand the number of the sealed elect, etc. Alfi.]

3. Red—The color represents the fiery spirit of the dragon.

4. Devour—"The notion obtained credit formerly with many, that serpents eagerly desire the flesh of new-born infants." Priccus.

5. Brought forth—The Christian Church brought forth a male child, Christ, considered not personally, but in his kingdom. Vitrings interprets it of Constantine, when he gained possession of the
empire; Lange well refutes him. Yet it does not, as the same writer
supposes, mean the conversion of Israel; for that nation does not
bring forth at its conversion, but is born: and the crown of twelve
stars presages the conversion of the twelve tribes: comp. Gen.
xxxvii. 9. The birth here described has long ago taken place: the
conversion of Israel has not yet. The woman brought forth, when in
the ninth century, more nations than before, were, with their princes,
added under the name of Slavonians, to the assembly of the Christian
name. Therefore almost all this chapter has been fulfilled, al-
though Lange refers it to the future. The very war of the dragon
with the rest of the seed of the woman, ver. 17, precedes the rising
of the beast out of the sea; but this took place in the eleventh cen-
tury, as will presently be shown. A man-child—Gr. uiov o'pfieva, a
male son. Learned men have gathered passages in Aristophanes and
Alciphron, where a woman is said to have brought forth παιδιον
γηθων, a male child: but παιδιον, child, is generic: uiov, son, specific.
Yet John does not write this without reason. For so Jer. xx. 15, we
have άρνη, a male son. Greek, uiov άρνην, as here, or simply άρνην,
male. Primasius makes it, by omitting son, ver. 13. With a rod
of iron—The rod is for long obstinacy, until they submit themselves
to obedience. [Repeat προι, unto (before τον θρόνον, his throne).
Tisch., Alf., Treg.]

6. The wilderness—The western part of the world, Europe, par-
ticularly its districts this side of the Danube; for on the other side
of the Danube the countries were already more imbued with Christ-
ianity. हर, the wilderness, and हर, the west, are akin. Reinhard
rightly thinks this passage has reference to the state of the Church
from the ninth century. [Add एसी, then, after एस, hath. Tisch.,
Alf. (Treg. in brackets.)] A thousand two hundred and three score
days—The 1260 prophetic days are 657 full ordinary years. And
if you reckon these from A.D. 864 to 1521, you will not be far from
the truth. The woman obtained a firm place in the wilderness, in
Europe, especially in Bohemia, and there, in particular, she was fed;
until more free and abundant food was vouchsafed to her by means
of the Reformation. The close of the 1260 days is the Reformation.
The close of the times, 1, 2, and ½, is the Millenium. Between the
Reformation and Millenium there is no more remarkable revolution,
than the Reformation itself, the great importance of which is suffi-
ciently plain from this. ["I am quite unable, in common with all
apocalyptic interpreters, to point out definitely any period in the his-
tory of the Church corresponding to the 1260 days of ch. xii. 6, or
any in the history of this world's civil power, which shall satisfy the
forty-two months of ch. xiii. 5. As far as I have seen, every such attempt hitherto made has been characterized by signal failure.” Alf., p. 251.]

7. Michael—An archangel, but still a created angel. Dan. x. 13; Jude ver. 9. [For ἐπολέμησαν, warred, read τοῦ πολέμησαν, to war. Tisch., Alf., Treg. So Beng. The sense is the same, but the construction peculiar. Alf., etc.] War—The war was occasioned by the πλήνη, deceiving [ver. 9] with which the whole world was carried away. Against, Gr. μετά, with—[So all critical editors. Common text, παρά, against.] That is, against. So ver. 17, ii. 16, xi. 7, xiii. 4, 7, xvii. 14, xix. 19.

8. In heaven—In which, all along from the triumph of Christ up till then, he had accused the brethren of the dwellers in heaven, ver. 10. Comp. ver. 12. The earth is included in heaven; not the reverse.

9. Devil, Gr. διάβολος—Satan, Gr. σατανᾶς—The Devil and Satan are exactly synonymous; for both Heb. שָטָן, [the root of Satan] and διάβολος [root of διάβολος, devil] mean to interpose for resistance; hence also the Sept. frequently has διάβολος, Devil, for שָטָן, Satan, which is transferred to the Greek, 1 Kings xi. 14, 28, 25. The only difference lies in the Hebrew and Greek idiom; and the adversary who harasses the Gentiles is pointed out as the Devil, he of the Jews, as Satan; here indeed, saints of both classes. Lest I be accused of refining too much, Grotius refers this double appellation to the Jews and Gentiles. But the observation belongs to this text, in which both the Hebrew and the Greek names are joined together; in other texts, even the appellation of the devil, standing alone, may no doubt refer to the Jews. Which deceiveth—Seduceth. The devil is a liar and a murderer, John viii. 44; a seducer, as here, and raging, ver. 12, where despair, for the shortness of the time, inflames his rage. But the saints who overcome him, have faith, love, hope.

10. Now—This particle teaches most evidently, that this twelfth chapter, from its very beginning, refers to the trumpet of the seventh angel; for the voice which was heard immediately under the sound of that trumpet, ch. xi. 15, respecting the kingdom, is here repeated with a remarkable Epitasis [emphatic addition to the sense]; nor can it by any means be placed before this trumpet in particular. The accuser attacked the citizens, and not the king. Moreover, the former part of the 12th chapter, has a most close coherence with this very passage. Ch. ii. 15–18, contains the proposition of the things, which this most important trumpet comprises; ver. 19, and ch. xii.—xxii. are an explanation [Ephezegeesis], and copious description of their ac-
accomplishment. Accuser—Gr. διαγγελω. [So all critical editors. Common text has διαγγελως, with the same sense]. This is not used here as a Greek word, but as a Hebrew word, the purely Greek synonym, διαγγελων, which accused, following. The two languages are joined together, as in ver. 9, and repeatedly in this book, which has reference to both Israelites and Gentiles.

11. [Not—This negative contradicts the accusation, the substance of which is indicated by this, (i.e., that they did love them). Their own life or soul—In like manner Satan had also accused Job, Job ii. 4. Against him, who renounces his love of life, the calumniator has now no power. V. G.]

12. Woe—This is the last denunciation of the third and most grievous woe, which has already been frequently denounced; and under it at length the beast assails. [Omit τοις καταγχωνις, the inhabitants of. Tisch., Alf., Treg.] Woe to the earth and the sea—The earth is placed before the sea, either because the earth, as opposed to the heaven, is superior to (the sea), and the sea is only part of the earth, which in the following verse is included under the earth: or because the third woe really began in Asia, before through the beast it began in Europe. A short time—Καιρὸς, time, in this place, has a peculiar signification, a time of 222 and two-ninth years; and ὡμος καιρὸς, a short time, is the period next greater than the 3 and a half times, which are the subject of ver. 14; and therefore the ὡμος καιρὸς, is four times, or 888 and eight-ninths years, are from A.D. 947 to A.D. 1836, as is collected from the proportions of the other periods, with which this is connected.

14. Two wings—The Hebrew dual שלительно, the two wings, does not always involve the number two; but it is used even for four or six wings, Ez. i. and Isa. vi. Whence in the Sept. it is never expressed by δυο πτερυγες, two wings. Therefore in this passage the Greek, not without great significance is αἱ δύο πτερυγες, those two wings. The great eagle itself is the Roman empire: the two wings, the power over the east and the west. Into her place—This place comprises very large regions, Poland, Russia, Hungary, Transylvania, etc., by the addition of which to the church, A.D. 965, and thenceforward, the Christian power reached, in a continuous tract, from the Eastern to the Western Empire. Time and times and half a time—Καιρὸν και χαιρων και ἕνα χαιρόν. So Dan. vii. 25, xii. 7. Each passage refers to the calamity of the holy people. The plural, χαιρων, times, denotes two times. The plural number is to be taken most strictly. By the phrase after years, the space of two years is signified, so the law of manumission. “Being bidden to go free after years, he shall
be free after the space of two years: and that interpretation both the favor of liberty demands, and the words admit." Thus שָׁנָה, תֵּשָׁנָה, two tens, i. e., two decades, twenty. "According to the usual rule of the ancient Hebrew doctors, in expounding the Sacred Writings, the plural number is to be understood of two, if there is no reason to the contrary." Sprechusius. And in this passage, indeed, the strict sense is admissible even on the ground that there is an interval between the one and the half. In an indefinite sense several χρόνοι, are a χρόνος. In the Apocalyptic sense χρόνος, a time has a definite length, as is plain from the distribution of this very period into a time, and times, and the half of a time. This period begins before the number of the beast, and extends beyond it: nor however does the whole of it far exceed it. It has 777 and seven-ninth years. By such a method, even a Χρόνος has a definite length, and comprises five χρόνος or times. Through a time, and times, and the half of a time, the Church is fed, removed from the serpent, and assailed by the river, i. e., the attack of the Turks, yet not overwhelmed: therefore those times are terminated by the captivity of the serpent, and are conveniently divided by the turning points of Turkish history. The beginning of the captivity, as is shown in its place, will be in A.D. 1836. Therefore the time is 222 and two-ninth years, from A.D. 1058 to 1280; and in the middle of the eleventh century, a new kingdom arose among the Turks, and shortly afterwards inundated the eastern part of the Christian world; but, at the close of that century, the city of Jerusalem was taken from them, which not long after they took again. The times are 444 and four-ninth years, from A.D. 1280 to 1725. In that interval they greatly desolated the Church, having taken Constantinople, having long had possession of Buda, and having more than once besieged Vienna. The half a time consists of 111 and one-ninth years, from A.D. 1725 to 1836. Before the end of this half a time, and indeed considerably before the earth swallows up the last attacks of the river. From the face—That is, is fed. Comp. 2 Kings xvi. 18, and Jud. ix. 21, (where the Hebrew accent plainly renders the expression parallel), and Neh. iv. (9) 3.

17. The remnant—The faithful scattered in the lands of the faith-ful. [For τοῦ Ἰησοῦ Χριστοῦ, Jesus Christ, read Ἰησοῦ, Jesus. Tisch., Alf., Treg. Which keep the commandments of God—This belongs to all those who have the dragon for their adversary. The testimony of Jesus—that he is Son of God and Saviour of the world. V. G.]

18. [Treg. reads ἐστήθη, he stood, for ἐστήθην, I stood. But Tisch. and Alf. retain the latter. So Beng.] On the visions at the waters, comp. Dan. viii. 2, x. 4; Ez. i. 3; Gen. xlii. 1.
CHAPTER XIII.

1. Out of the sea—The three woes traverse the world from east to west. The first was in Persia: the second proceeded from the Euphrates: the third, under the dragon, is sustained by the beast in the west. A beast—Gr. ὑππίων, a diminutive in sound, but not in sense: for even elephants are called ὑππία; and in Homer a great ἄριον, is a great stag slain by Ulysses. [The order is, ten horns and seven heads. Tisch., Alf., Treg. Bengel proceeds to refute certain previous interpretations; and to argue, polemically, that this beast is the Papacy, laying down the following propositions].

1. It is one and the same beast, having ten horns and seven heads, which is described, Apoc. xiii. and xvii.
2. The beast is an ecclesiasticopolitical power opposed to the kingdom of Christ.
3. The beast has an intimate and altogether peculiar connection with the city of Rome.
4. The beast exists at the present time.
5. The beast is the Roman Papacy.

3. [Omit εἶδον, I saw. Tisch. Alf., Treg.] One—The first head of the beast is the Pope in the Lateran, on the Cælian Mount, from Gregory VII. to Innocent III., or later. During that space of time many adversities befel the Pope, through his contention with the Emperor; but he recovered from all. As it were slain [Eng. Ver., wounded to death.] Was healed—You may see paroxysms both of wounding and healing in the history of Gregory VII., Paschal II., Calixtus II., Alexander III., and others. Whatever adversity then happened, belongs to the wound: whatever prosperity, belongs to the healing. And all the earth wondered after the beast—that is, went after the beast with admiration. An abbreviated expression, as Acts xv. 23, writing and sending by their hands. All followed the beast with their feet, or eyes, or inclination; for instance, in the Crusades.

4. [For δικ, which, read ἔτι, because. Tisch., Alf., Treg. Add xai, and, before (the second) τίς, who. Tisch., Alf., Treg.] Who—able—That is, οὐκ, is. Thus the Septuagint: Num. xxxiii. 1 (xxii. 38). Comp. also Num. xiii. 81; Gen. xxxii. 28; Dan. iii. 17. The worshippers of the beast challenge others: who is like the beast? who is able to make war with him?

5. [For βλασφημίας, blasphemies, Tisch. reads βλασφημίαν, blasphemy. Alf. and Treg. have βλασφήμωα, blasphemous things. For
πόλεμον ποιειν, to make war, (Eng. Ver. has to continue,) all read ποιειν, to work.] Forty and two months—Ver. 5 marks one important point, and ver. 7, another, as the calamity grows. A fuller consideration of these months will follow at ver. 18: by the use of which there will be no doubt as to the meaning of the close of the power of the beast. Many persons, when they hear anything of this kind for the first time, wonder at it, as news of future events, instead of reverencing it as the word of God: they say, in short, that the matter is worthy of consideration, and yet they do not consider it, so as to lay aside for a little time lighter subjects (and what subjects are not light with these, so great?), and examine into the truth; and then, when they have once or twice heard and related it, having lost the taste of novelty, they loathe it; and with the character which they always had, they rush into the Divine judgments, known or unknown, regarding neither things past, present, nor future. Let them take care what they are about. We do not write for them: we will not be silent, out of regard for them. See ch. xxii. 10, 11. The close of the power of the beast comes therefore nearer and nearer: and will be preceded by matters of the greatest importance, which remain from ch. xiii. and xiv., and which are contained in ch. xv. and xvi. But it will be followed by the Non-being of the beast, and many other things, described in ch. xvii. and the following.

6. [For βλασφημίαν, blasphemy, read βλασφημίας, blasphemies. Tisch., Alf., Treg.]

7. To make war with the saints—Dan. vii. 21, Sept., he made war with the saints. So πόλεμον ποιειν, to make war, Ap. xii. 17, xix. 19, and Sept. often, Heb. ποιειν ποιειν. Bevan rightly refers this war with the saints to the Crusades against the Waldenses. Every—Gr. πᾶσαν [every kindred, etc.] “The law of the Roman Pontiffs prevailed over a greater portion of the earth than that of the Emperors.”—Gregory vii. [Add xai λαὸν, and people (after φυλήν, kindred.) Tisch., Alf., Treg.]

8. Shall worship—The word in ordinary use, of the ceremonies about the Pope are treated of, is adoration (worship); correlative to which is a kiss, that is, of his feet, just as προσκυνεῖν, xunein, is to kiss; whence πκιν, kissed. 1 Kings xix. 18. [For οὐν—τὰ ὄνομα, whose names, read οὐν—τὰ ὄνομα, that is, (every one) whose name. Tisch., Alf., Treg. has οὐν—ὄνομα, whose name.]} From—Gr. αὖ, here equivalent to before, as Matt. xxv. 34) note, and is plainly construed with written, and that so easily, that it is not even to be called an instance of Hyperbaton [transposition]. All doubt is removed by a passage strictly parallel, ch. xvii. 8. The Apocalypse often men-
tions the Lamb slain; it never adds, from the foundation of the world; nor indeed was he slain from the foundation of the world: Heb. ix. 26. They who allege that he was thus slain in the Divine decree, in a like sense may say that he was born, raised from the dead, and ascended into heaven, from the foundation of the world.

10. [The readings here are confused. The best text is thus: εἰ γάρ αὐτῶν, εἰς ἀγαλματισμὸν, ἐν μαχαίρῃ προκειμένος, δεῖ αὐτὸν, etc., He that is for captivity, into captivity he goeth: he that will kill with the sword, with the sword must he be killed. Tisch., Treg. Nearly so Alf.] Goeth—Being easily led away.

11. And—the descriptions of the two beasts are most closely connected here, as are those of pleasanter things in ch. xiv. Another beast—This is afterwards more frequently called the false prophet: and here his very action is described, as that of a false prophet. "That bewitched power and wisdom, which independent of the Word of God, without a Redeemer and a Comforter, is reverenced by many individually and collectively, which has no dread of Deism, Socinianism, and Pelagianism, which abuses the dogma respecting the internal Word, which would without scruple reconcile Christianity with Mahometanism itself, and moreover the perverse interpretation of the Apocalypse itself, and of the whole of the Sacred Scripture," will fit this beast. Out of the earth—The earth, as opposed to the sea, comp. ver. 1, is Asia, which contains Palestine, Persia, etc.

12. [For (the second) πουεί, causeth, Tisch. (not Alf., Treg.) has ἐνοεῖτο, caused. So Beng.] The earth and them which dwell therein—A remarkable expression; for in ver. 14, and in others places, it is said, them that dwell on the earth. I see no difference of meaning, except that here in ver. 12, a sudden universality of worship is implied, perhaps to be proclaimed by some edict.

13. So that—Gr. ἵνα, often employed by John. In all his books, he has used ἵνα, so that, only once, ch. iii., of his Gospel, ver. 16, where ἵνα, that follows.

14. Of the sword—It had been strictly a wound by the sword. For Henry V., in his transaction with Calixto II., calls the contention which had preceded war [GUERRA].

15. Should be killed—Rupertus says with weight on this: "Christ did not do this; nor have his prophets nor apostles taught, nor have kings, now become Christian, understood this, that they should kill, and think that the service of Christ is to be advanced by bloodshed. For the true God does not wish compulsory, but willing service. Therefore also in this, nay, especially in this, he will show to those who have understanding, and are strong in reason, that he is in truth
Antichrist, that he is in truth not Christ; but that, in accordance with his name, he is opposed to Christ. He is Christ who shed his own blood. He is Antichrist who shed the blood of others." After the Reformation, illustrious interpreters from time to time laid it down that a most violent persecution was even then impending from the beast.

17. Construe, he causeth all—to receive a mark—that no man, etc. There are three periods in the duration of the beast. At the last part of the first period arises the most grievous calamity, the length of which can scarcely be defined, unless it be a number of days agreeing by analogy with the number of the beast, of which we shall speak presently.

18. Let him that hath understanding, count—Not, He that readeth, *voiwm*; let him consider, understand, as Matt. xxiv. 15, but *voúw*, mind, understanding, is presupposed; and he who has understanding already, is aroused also to computing the number of the beast, and to make a calculation. *Vóstw*, the understanding, is distinguished from the spirit, 1 Cor. xiv. 14; but here it is distinguished from wisdom. We must calculate; therefore the numbers which enter into the calculation, and those which answer to these, must be taken precisely. He who has *voúw*, understanding, is ordered to calculate; he ought therefore to bear with calmness another who does not comprehend the calculations: only let him not despise and trample upon calculations, especially *óde*, here, where such a remedy is necessary for us. Look to the passage, Dan. xii. 4, 10. What kind of persons are they to whom, in this business, diligence and understanding on the one hand, and negligence on the other, are attributed? *The number*, etc.—Each noun is without an article, in this sense, *the number of the beast is the number of a man*, i.e., *a human number*. [Bengel argues at great length that the number here referred to is the number of years in a prophetic period. His scheme is wholly groundless; we add, merely as a curiosity, his table of periods]:

| A Half-time is in ordinary years, | 111¹ |
| A time (*χαρός*), | 222² |
| The number of the beast, | 666³ |
| Time, Times, and Half-times, | 777⁴ |
| A Short Time, | 888⁵ |
| A Millenium, | 999⁶ |
| A Chronus (*period*), | 1111⁷ |
| An age, | 2222², etc. |
CHAPTER XIV.

1. [Read τὸ ἄριστον, the lamb. Tisch., Alf., Treg. That is, the one mentioned ch. v. 6, etc. Alf.]. Thousand—They are the same an hundred forty and four thousands, mentioned ch. vii., but now in a much more splendid condition; hence they are mentioned without the article αἱ, the; just as in ch. xvii. 3, θηρίον, a beast, without the article τὸ, the, is the same beast as that in ch. xiii. 1, but afterwards very unlike its former self. [Add, after ἔχονσα, having, τὸ ὄνομα αὐτοῦ xai, his name and. Tisch., Alf., Treg. So Beng.]. Some relying on the reading of Erasmus, which does not contain the name of the Lamb, have expressed the hope that the name of the Father, and not that of the Lamb, would hereafter be in favor. Such an enemy of the Nicene faith, and of Christ's glory, was deceived. Both the name of the Lamb and the name of his Father are indeed written on the foreheads of the one hundred and forty-four thousands.

2. [Read xai ἡ φωνὴ ἡν ἔχονσα ὡς, and the voice which I heard (was) as (of harpers, etc). Tisch., Alf., Treg. So Beng.]. John by degrees more definitely describes the voice which he heard; and the article ἡ, the has the force of a relative, conveying the meaning, that the same voice was heard first as that of many waters, and of a great thunder; then as of harpers.

3. [Tisch. omits (Alf. bračkets) ὡς, as it were. Treg. retains it.]

4. [To God—the Lamb—Hence they sing a hymn before the throne of the Former, and are accounted worthy to offer themselves as followers of the Latter. V. G.]

5. [For δόλος, guile, read φεύγοντα, falsehood. Tisch., Alf., Treg. So Beng. Also omit ἐνόπτως τοῦ ὅριον τοῦ θεοῦ, before the throne of God. Tisch., Alf., Treg. So Beng.]. No one in Greece, Asia, Syria, or Africa, nor do I hesitate to add Italy and ancient Armenia, in this passage read the clause, before the throne of God. They had not the editions which are in common use now; they had the genuine reading.

6. An angel—Under the name of angels the preachers of the heavenly doctrine come, ver. 6, 8, 9. [They are contrasted with him who published the threefold woe, ch. viii. 13. V. G.]. But as to what Zeltner says, "Nor shall we oppose any one who may affirm that the aid of Angels, or of one in particular, was employed here (Ap. xxi. 1), in animating the Confessors of the Gospel, in the same sense in which an angel is said also to have stood beside Paul, (Acts xxvii. 23, comp. Dan. x. throughout); and we admit that this explanation is
most of all approved by us:“ we think that applies better to the three preachers here mentioned. **Everlasting**—Gr. αἰώνιος, of the age, αἰών, an age, is attributed to the Gospel, or to the office of publishing it, which the angel here has. It is therefore a definite age, which, in accordance with the analogy of the other prophetic times, consists of two periods (chroni), and extends from the publishing of this Gospel to the judgment day itself. This length of the age in particular, besides many other things, suggests the question whether this angel be *Arndt*. We are not so certain that the second angel is already come; if he is already come, it must be understood of *Spener*. **The third** precedes the close of the 42 months by a very short interval: although the worship of the beast himself, and not only the worship of the image, which is later, is forbidden by him. **Preach**—Gr. διαγγελίσαι. There is a similar construction between ch. iii. 10, and this passage. [For κατοικοῦντας, dwell, read καθημένους, literally, *sit*. *Tisch.*, *Alf.*, *Treg.* So *Beng.*] **Sit**—To sit on the earth implies greater innocence than to dwell on the earth: the latter is said of citizens, the former of strangers. They whom the three woes strike are spoken of as dwelling upon the earth: they to whom the everlasting Gospel is preached, as sitting on the earth. The difference between the words plainly appears from *Isa.* xviii. 3, *Heb*.

7. **Judgment**—*Lange* refers this preaching to the last times: however it ought not to be fixed too late. On *Matt.* xxiv. 14, which he compares, see ch. vi. 2. **Fountains**—Gr. πηγάς, without the article: for fountains are as it were contained in the word sea; although, in themselves, they also are of importance in the universe.

8. [Read άλος δεύτερος δεύτερος, another second angel. *Tisch.*, *Alf.*, not *Treg.*] **Fallen**—See on ch. xviii. 2. [Read Βαβυλον ἡ μεγάλη, Babylon the great, (without ἡ πόλις, the city,) also for δι, for she, read ἦ, who. *Tisch.*, *Alf.*, *Treg.*] Babylon the great, put absolutely, sounds more grandly than Babylon the great city. The figure of a draught often represents the anger of God, and often the impurity of [spiritual] whoredom. In the former case, not in the latter, the word τοῦ θυμοῦ, wrath, is used. **Made drink**—Luther says (in the preface to Robert Barns’ Lives of the Pontiffs,) “I indeed at first, who am not greatly versed or skilled in histories, attacked the Papacy, a *priori*, as the saying is, that is, from the Sacred Scriptures. Now I greatly rejoice, that others do the same *a posteriori*, that is, from histories. And I seem to myself to enjoy complete triumph, when, as the light appears, I understand that history agrees with the Scriptures.” And thus the history of the affairs of Rome, which is more and more brought into the light, serves to confirm the preaching of this second
angel. But, laying aside party zeal, it is right that we should here especially weigh the events which took place in the East at the beginning of this century, by missions sent less from the Pontiff than from Rome, and, on the other hand, those begun by Gospel missions. The impure draught given to the nations is followed by a purer.

9. [Read ἄλος ἄγγελος τρίτος, another third angel. Tisch., Alf., Treg.] Another—The preaching of the angel with the everlasting Gospel is good, that of the second and third is also good: yet the second and third angels are different. Spener, for instance, properly confined himself within his own limits; But if any one supposes that posterity are to confine their investigation and testimony to the truth of prophecy within the same limits, he is in error. Both gifts and times are various. If any—"If any man shall worship the beast and his image, and shall receive his mark in his forehead, or in his hand, he also shall drink of the wine of the wrath of God, which is poured out without mixture in the cup of his indignation; and shall be tormented with fire and brimstone in the presence of the angels, and before the face of the Lamb. And the smoke of their torment shall ascend up for ever and ever; and they have no rest day and night, who have worshiped the beast, and whosoever shall have received the mark of his name." This threatening is the most fearful of all in the whole of Scripture. The fear of Him, who is able to destroy both soul and body, banishes the fear of those who slay the body. Luke xii. 4, 5.

10. Wine of wrath—cup of indignation—As the wine is to the cup, so is wrath to indignation. A designed difference of words: ch. xvi. 19, xix. 15. Indignation, ἡ ὀργή leads wrath, τὸν θυμὸν, into action. Comp. Rom. ii. 8, note. The latter represents פז, the former ל, in the Sept. Poured without mixture—The verb χειράνωμε, mix, is used generally for pour, even of unmixed wine. Ἀρατὸν is unmixed, that with which no grace or hope is blended. Such an unmixed potion is already mingled and prepared for the worshipers of the beast. There is at hand both a salvation, which awaits the saints, and a punishment, which overhangs the wicked. Comp. Ps. lxxv. 9. [Omit ἄγιον, holy. Tisch., Alf. (not Treg.)]

11. For ever and ever—Gr. εἰς αἰῶνας αἰῶνων, unto ages of ages. Elsewhere εἰς τοὺς αἰῶνας τῶν αἰῶνων, unto the ages of the ages. Each form of expression is, as it were, squared: as a myriad of myriads, the heaven of heavens. The article is emphatic, especially where the discourse is on the subject of the Eternity of God. In these expressions, there is a fitness in the use or the omission of the
Greek article. _Ascendeth_—The present, after a future, has the force of a future, but with emphasis.

12. [Omit the second ὅς, here (are). Tisch., Alf., Treg.] So Beng. Here—These words also belong to the proclamation of the third angel, which also contains a kind of antithesis to the threefold woe. V. G.] _That keep_—Either the abstract and the concrete, patience and they that keep, are joined; or rather the nominative is used for the genitive, τῶν ἁγίων ὦ τῆροιμης, of the saints who keep: comp. ch. i. 5. [The latter is right; _the endurance of the saints who keep_, etc. Alf.]

13. [Omit μου, unto me. Tisch., Alf., Treg.] Henceforth—That voice which said, _Write, Blessed are the dead, who die in the Lord, that they may rest_, etc., was uttered by one of the inhabitants of heaven, with whose person and condition it particularly accords to call Jesus _Lord_. The Spirit himself, as it were by a parenthesis, interrupts that voice, and at once approves and amplifies it, by the word ἀπό, from now; just the words, _Write, Blessed_, xix. 9, are followed by an asseveration. _From now, that is, they are blessed, saith the Spirit._ From now, from this very point of time, when this voice speaks in the series of prophecy. A saying of the Spirit occurs also, ch. xxii. 17, ii. 7, etc. Moreover the Spirit speaks in the saints, especially the afflicted ones, 1 Pet. iv. 14; and those seeking their home, 2 Cor. v. 5. ἡμα, that, depends upon the word μαξίδων, blessed, blessed (in this) that, etc., as ch. xvi. 15, xxii. 14. _Rest—Gr. ἀναπάωσωμαι._ A future, comp. ch. xxii. 14. [Their works—Their gratuitous reward being also impliedly included. V. G.]

14. _And—The harvest and the vintage, here described, precede the last judgment, as Cluver fully demonstrates. Each of them is described also in Joel iii. 18, etc., as Lange teaches._ _One sat like_—Gr. χαθήμενον δροσ. [So all critical editors]. Some read χαθήμενος δροσ., [so common text]. It is not without reason that the best manuscripts in so many places agree in so extraordinary a figure of speech. As, after long consideration, I do not think that I shall easily give up the instances of this construction, so I do not obtrude them upon the notice of any one. The sense remains the same in all respects. By means of the _harvest_ a great multitude of the righteous, and by means of _the vintage_, a great multitude of the ungodly, are removed from the world. [Is ripe—Gr. ἐξαπόδημος, is dried. Having ripened in a good sense, for reaping. Matters at the present day very closely approach this point; and what remains is scarcely growing further. V. G.]

15. [Omit σου, for thee. Tisch., Alf., Treg.] _Of the earth—Thus_
also ver. 18, in the vintage. The earth is not here contrasted with the sea: yet the extent of this word is restricted in ver. 20, by the city.

18. Fire—Gr. πῦρς, in the singular; but it appears to be used for the plural, since the word πῦρ, in Greek, has no plural. Comp. waters, τῶν βάθων, ch. xvi. 5. Cluster—grapes—Gr. τῶν βότρυων—αἱ σταφυλαι. These words are often synonymous, but they sometimes differ in the Sept. Num. xiii. 23, cluster of grapes, Gen. xl. 10. Hence βότρυς, is the whole, a cluster: σταφυλαι, the parts, grapes. Of the vine—The plural is not wanting, Heb. דם, Sept., αἱ ἄμπελοι, the vines, yet here it is singular: all the wicked are like one vine; they all cohere in one mass. [For αἱ ἄμπελοι, Tisch. (not Alf., Treg.) reads τῆς γῆς, the earths. Are ripe—For punishment. The wickedness,—displayed by men of every condition, who live in our age, in all things contrary to faith, hope, and love, can scarcely be thought capable of greater increase. The appearance of the world is most abandoned, and altogether desperate. V. G.]

19. Cast—By the agency of this angel, then the grapes will be brought from the vast vine of the earth into one press. The great wine-press—Gr. τὴν ληστὸν τὸν μέγαν. [So all critical editors]. Even in Hebrew נ, Gr. ἡ ληστὸς, the wine-press, is feminine; but here it takes a masculine adjective, after the Hebrew custom. And this certainly here amplifies the sense: as also among the Greeks. Formerly some interpreted it, without perceiving the Hebraism, He cast the great, that is, the haughty, ancient enemy, into the wine-press of the wrath of God.

20. Blood—Blood of clusters of grapes, red wine, that is, the blood of the wicked. The Figure Metalepsis [a double figure, or mixed figures of speech]. It refers to the slaughter of the wicked, not their eternal torture. Other enemies also afterwards fall into the wine-press: ch. xix. 15. Unto the horse-bridles, by the space of a thousand and six hundred furlongs—Each phrase denotes a deep and long torrent of blood. Comp. ch. xi. By the space of—Gr. ἀπὸ στάδων, etc. Comp. John xi. 18. Some followers of the Rabbinical school refer this to the circuit or to the length of Palestine. But its length, even if you include the districts which are lofty and secure from inundation, is much less; its circuit is much greater. What if the valley Kidron, which lies between the city Jerusalem and the Mount of Olives (Acts i. 12), be meant? For the torrent in that valley, together with its windings, and in the sea itself, as far as it shall be stained with blood, may have a length of 1600 furlongs. Let us take the expression literally. [Comp. Ezek. xxxii. 6. V. G.]
CHAPTER XV.

1. [Is filled up—After this consummation better things are at hand. V. G.]

2. Gotten the victory over—Gr. νικῶντας ἐκ. A rare phrase; but Lycurgus (contra Leocr.), has one like it, [νίκην λάβοι παρά τῶν πολέμων. Omit ἐκ τοῦ χαράγματος αὐτοῦ, over his mark. Tisch., Alf., Treg. So Beng.] Over the number, etc.—In fact there are not three things spoken of: but the name of the beast, or the number of his name (disjunctively) is the mark itself. The mark (character or stamp) is the genus: there are two species, the name of the beast, and the number of his name. Hence it is that the mark of the beast is usually spoken of indefinitely: ch. xiv. 9, xvi. 2, xix. 20, xx. 4; but when used definitely, it is either the mark of his name separately, as ch. xiv. 11, or the number of his name separately, as here. For each of these ideas includes the other: or at one time the name of the beast, at another, the number of his name, is more prominent. The preposition, ἐκ, is here used several times, as ch. xviii. 20. Standing on the sea of glass—Ἐρι with an accusative, and with this very verb of standing, denotes either above, on, ch. vii. 1, xi. 11, xiii. 1, xiv. 1, or near, at, ch. iii. 20.

3. [The song of the Lamb—The Lamb sings that song in honor of his Father in the great congregation: Ps. xxii. 23-26. V. G. For ἄγιον, saints, read ἐδόξον, the nations. Tisch., Alf., Treg.] King of nations—An august and fitting title: comp. ver. 4, and Jer. x. 7; and yet it has been variously changed by copyists.

4. [Omit αὐ, (the first) thee. Tisch., Alf., Treg.] All nations—Here is declared both the conversion of all nations (comp. Jer. xvi. 19), and the means together with the time of the conversion.

5. [Omit ἑαυτῷ, behold. Tisch., Alf., Treg.]

6. [Tisch. omits (Treg. brackets) ἐκ τοῦ ναοῦ, out of the temple, (not Alf.) All omit λατι, and (after ξαναρα κα, pure.)]

7. Vials—Gr. φαλάγη, a vessel like a pitcher, widened at the top. Eustathius. The breadth of the vials at the upper part contributes to the vastness of the sudden outpouring. Some think that the vials bring in the third woe.

8. [Read ἐκ τοῦ καινοῦ, with the smoke. Tisch. (not Treg., Alf.)] Smoke—The covering of the Divine majesty. [No one—Not even the very angels, who were furnished with the vials. Into the temple—Although it was opened, ver. 5. When the plagues are finished, access to the temple is permitted. V. G.]
CHAPTER XVI.

1. [Read τὰς ἐπτὰ φιλάς, the seven vials—Tisch., Alf., Treg. So Beng.] Vials—The Epistles to the seven Churches are distributed into three and four. The seven Seals are divided into four and three, and likewise the seven Trumpets, as we have seen: and now also the seven vials. The Trumpets have shaken the kingdom of the world in a long circuit; the vials with swift and sharp violence break to pieces in particular the beast, which had clothed himself with the kingdom of the world, and his followers and resources. Therefore the trumpets and the vials advance in the same order. The former set of four touch the earth, the sea, the rivers, and the sun: the remaining set of three fall in other quarters, and are much more violent.

2. The first—Thus, the second, the third, the fourth, the fifth, the sixth, the seventh, without the noun angel. [See ver. 3, 4, 8, 10, 12, 17, and notes.] The style expresses a very quick outpouring of the vials, of which quickness this also is a proof, that the vials have no periods of times expressed. These bear a great resemblance to the plagues of Egypt, which the Hebrews generally suppose to have been inflicted at intervals of months. What if the same should happen with the vials? Their whole outpouring indeed is as yet future. Grievous sore—So Deut. xxviii. 35, Heb. יִרְעָס, Sept., εν ἑλκει πνηρῷ, with a grievous sore. [This, I believe, will be a new and hitherto unheard of plague. Of the beast—Therefore the vial of the first angel will be the first mark (character) of the beast. V. G.]

5. [Omit Κύριε, O Lord. Also read ὁ ὅν καὶ ὁ ἔφος ὅσιος ὅτι, which is and was holy, because, etc. Tisch., Alf., Treg.] Which art and which wast—See on ch. xi. 17. At the commencement and at the close of the Apocalypse the Lord is called ὁ παντοκράτωρ, the Almighty; here, at the revelation of judgments, he is called ὁ ὅσιος, the Holy. First of all he is praised on account of his Might, lest in the time of his patience he should appear to have no strength, whereas in the end he will display enough of Might afterwards he is praised for his Grace, when retribution commences. Might and Grace are alike assigned to the Lord in Ps. lxii. 11, 12. The epithet ὅσιος, holy answers to the Hebrew יִרְעָס, gracious, in an active or a passive sense. God exhibits his own grace in all his works, and he receives gratitude [the attribution of grace] from all saints.
6. [Omit ρᾷ (the second) for. Tisch., Alf., Treg.] Are worthy —An abrupt sentence, with great force. So ch. xiv. 5, are without fault. Ps. xxix. 5.

7. [Omit ἄλλον εἰς, another out of. Tisch., Alf., Treg. So Beng.] I heard the altar say—John heard the altar, where the cry arises and vengeance descends, or those who served at it, whom here John did not see, so that the altar itself appeared to speak. Compare the phraseology, ch. i. 12, ix. 13, xi. 1. So the Sept., Job xxxii. 7.


9. [Read ἐξαιρήθησαν οἱ ἄνθρωποι, men blasphemed. Tisch. (not Alf., Treg.)] A dreadful sin, blasphemy: but yet even against the will of the wicked it turns out to the honor of God: for they confess, that they are overcome.

10. [Omit ἀγγελός, angel. Tisch., Alf., Treg.] Was full of darkness—Gr. ἐγένετο ἑσοχωμήν, became darkened, much more emphatic than ἑσοχώθη or ἑσοχισθη, was darkened, ch. ix. 2, comp. ch. viii. 12. There are similar expressions, ch. xvii. 16, ch. i. 18; Ps. xxx. 8, Sept. The Arabic translates ceased: but that is too strong. Pain —Ταῦτα πάνω, Heb. νῦν, Sept., πόνος.

12. [Omit ἀγγελός, angel. Tisch., Alf., Treg.] Upon, Gr. ἐπι—We render ἐπί, upon, rather than in, because on account of the drying up of the waters no mixture is here made, as in the case of the sea and the rivers, where the preposition εἰς, upon or in was used. March. Thereof—And so of those rivers also, which flow into the Euphrates. The Turks at the present day live near that river. Even if Mahometanism, as some think, is shortly to receive some injury, it may yet possibly happen that the sixth angel will not pour out his vial until somewhat later.

13. [Read ὡς βάραγοι, as it were frogs. Tisch., Alf., Treg. So Beng.] Comp. Sept., Ex. xxxiv. 4.


15. Shame, Gr. τὴν ἀσχημοσύνην—Heb. יָּמָה, which the Sept. generally so renders.

16. And he gathered them together—Gr. συνήγαγεν. We cannot here suppose that a singular verb is used for a plural (as the Syrian Version implies), because the neuter noun πνεῦματα, spirit, precedes by so long an interval, ver. 13, 14; and in ver. 14 itself we have the plural verb εἰσο, are. Who was it then that gathered together the kings? The sixth angel. Through all this chapter, the noun angel is often understood. Without inconvenience this verse is connected by a leap with ver. 12. Armagedon—[So Treg., Harmagedon, Tisch., Alf.], that is, either the city Megiddo or the mountain Me-
giddo, 2 Chron. xxxv. 22 (valley of Megiddo). We do not so much inquire whence Megiddo itself is derived: for it is used as a proper name of a place in Palestine, well known, on account of great occurrences there in ancient times. Nor, in a word, is it mentioned with this allusion on account of the mournful slaughter of Josiah, but on account of the slaughter of the Canaanite kings; Judg. v. 19.


18. [The order is lightnings and voices and thunders. Also for ἄνθρωπος ἐγένετο, men were, read ἄνθρωπος ἐγένετο, there was a man. Tisch., Alf. Treg.]

19. [The great city—Jerusalem, ch. xi. 8. V. G.]

21. About the weight of a talent—Of many pounds singly. I understand it literally at the beginning of the Non-being of the beast.

CHAPTER XVII.

1. [Omit μοι, unto me. Tisch., Alf., Treg.] Judgment—Gr. τὸ χρυσὶ. Heb. דֻּשָּׂא, the account [reckoning], ver. 16.


3. Wilderness—Europe, in particular Italy. A scarlet-colored beast—As the dragon was red. The Roman Ceremonial explains this. The text speaks respecting the time when the woman sits on the beast.

4. [Omit καὶ, and, (before καιροσωμένη, decked with gold), Tisch., (Alf. brackets it), not Treg. Also for αὕτης, her, read τῆς τῆς, the earth's. Tisch., Alf. (not Treg.).]

5. The great, the mother, etc.—Benedict XIII., above others, magnificently honored the boastful name of Rome, in his Indiction for a general jubilee, A.D. 1725. "To this holy city, illustrious for the memory of so many holy martyrs, and especially learned in the doctrine of the blessed apostles, the princes of the Church, and hallowed with their glorious blood, flock together with religious eagerness of mind. Hasten to the place which the Lord hath chosen; ascend to this new Jerusalem, whence from the very beginning of the infant Church the
law of the Lord and the light of Gospel truth has flowed forth to all
nations; a city honored with so many and so great benefits, loaded
with so many gifts, that it is most deservedly called the city of priests
and kings, built for the pride of ages, the city of the Lord, the Sion
of the Holy One of Israel. Here in truth make confession unto God
in the great assembly, praise him among much people. Inasmuch as
this very Catholic and Apostolic Roman Church, constituted the head
of the world by the sacred seat of the blessed Peter, is the mother of
all believers, the faithful interpreter of the Divinity, and the mistress
of all churches. Here the unsullied deposit of the faith, here the
fountain of sacerdotal unity, here the keys of the kingdom of heaven,
and the supreme power of binding and loosing, here, finally, that in-
exhaustible treasure of the sacred indulgences of the Church, of which
the Roman Pontiff is the dispenser, is guarded.' But John, in ac-
cordance with truth, paraphrases, παραρρῆξεν, and explains this boast-
ful title: Babylon, etc.

7. Of the woman—of the beast—There follows, by Chiasmus [cross
reference to these clauses], a discussion of the beast, ver. 8–14; and,
with a repetition of the short preface, and he saith to me, a discussion
of the woman, ver. 15–18.

Out of the bottomless pit—The beast ascends out of the sea, when he
begins to be: at last he will ascend out of the bottomless pit. V. G.] That he was—[See below]. The reason why the inhabitants of the
earth wonder at the beast: So John ix. 8. [For καὶ ἐστιν, and
yet is, read καὶ παρέσται, and shall come (shall be at hand), Tisch., Alf.,
Treg. Render, that beast, that he was and is not and shall come
again. Alf. So Beng.] The passage is momentous. That tetra-
grammadron, νῦν, Jehovah L ORD, has a magnificent periphrasis, δό
καὶ ἡν καὶ ὁ ἐρχόμενος, who is, and who was, and who is to come.
But the dwellers on the earth wonder at the beast, as though a kind
of antitetragrammaton; for he was, and is not, and will be present.
The Lord is described as ὁ ἐρχόμενος, coming: the beast παρέσταται,
will be present, when that other king comes, ver. 10; and that παρω-
σία, presence, (comp. on the whole 2 Thess. ii.) is by far the most
destructive. To the Hebrew word, וָצֹ, go or come, both ἐρχόμενος,
come, and παρέστημι, be present, correspond in the Sept.; and in this
place, καὶ παρέσταται, and shall be present, most appropriately accords
with ἡν καὶ ὁ πρός ἐστι, was and is not, and conveys a meaning some-
thing less strong than καὶ ἐρχότα, and come, or καὶ ἐστιν and
shall be.

9. Mountains—kings—The seven mountains of Rome were for-
merly defended and adorned with seven citadels. \textit{Pacatus} says: "These things thou didst survey, O Rome, from thy hills; and, elevated in a seven-fold citadel, thou wast lifted up to a greater height through joy:" "These hills," says Fabricius, "Virgil in his Georgics, and Ausonius in his Epithalamium, on account of the royal dwellings once situated on them, called the seven Citadels." Those seven mountains were the Palatine, the Capitoline, the Cælian, the Esquiline, the Viminal, the Quirinal, and the Aventine. But the prophecy regards the seven mountains according to the time of the beast, in which the Palatine is deserted, and the Vatican flourishes. The others are the same as of old. Nor indeed have the seven heads of the beast a double signification,—the one of the mountains separately, in a confused manner; the other of the kings separately, in a distinct manner: but they have one signification only, yet so, that the thing signified is something compound, consisting of a mountain and a king. Some seek for the seven mountains at Jerusalem; but, as Wolf forcibly teaches, they do not make it out. See Isa. x. 32. But grant that there were formerly seven mountains there; there were never seven kings there, much less were seven mountains joined with seven kings individually. The city itself was destroyed before John wrote. Jerusalem is never called Babylon, even when most blamed; and the order of the prophecy places Babylon in much later times. All these things point to the city Rome. And the first head of the beast is the Cælian Mount, and on it the Lateran, with Gregory VII. and his successors: the second, the Vatican Mount, with the temple of St. Peter, built by Boniface VIII.: the third, the Quirinal Mount, with the temple of St. Mark, and with the Quirinal Palace, built by Paul II.: the fourth, the Esquiline Mount, with the temple of St. Maria Maggiore, built by Paul V. Thus far the dwelling and the acts of the Pontiffs move among these mountains; so that to the first head a second is added, the first not falling immediately to decay; to these two a third; to the three a fourth; and afterwards to the four a fifth, until the five kings, and all things that have been established by them on the five mountains, fall. Turn over the Bullarium in order: you will observe periods from Gregory VII., in the first of which almost all the Bulls, given in the city, are dated from the Lateran; in the second, at St. Peter's; in the third, at St. Mark's and from the Quirinal; in the fourth, at St. Maria Maggiore. No fifth, sixth or seventh mount has been thus honored by the Popes: and this very fact tends to prove the truth of this interpretation. The seven mountains will be clearly understood, when the seventh is honored.

10. [Omit \textit{xai}, and, before \textit{\delta} \textit{sic}, one. \textit{Tisch.}, \textit{Alf.}, \textit{Treg.}] 

Five—
THE GNOMON OF THE NEW TESTAMENT.

one—the other—Gr. of πέντε—ὁ εἷς—ὁ διάλογός. The Article has a relative force to the seven; who are distributed into five, and one, and the other. A short space—This extends as far as the hour, in which not the one by himself, but the ten kings reign with the beast, ver. 12. The German Exegesis of the Apocalypse, and the Ordo Temporum contain a particular consideration of the times, but I wished to omit it in the Gnomon: and yet that view recurs so that it even becomes wearisome. But if mathematicians, musicians, painters, and all artists, bestow pains upon the smallest subjects, and seek elegance in the smallest matters in particular, why should we not comply with prophecy showing itself most admirable in the smallest calculations? With respect to this also the works of the Lord are exquisite [sought out, Eng. Ver.], Heb. נָשִׁיר, Ps. cxi. 2. But no μυκρολογία, (hair-splitting) and curiosity of man can exceed or come up to their minute nicety.

11. He is both the eighth [Eng. Ver., even he is the eighth] and is of the seven—Καὶ, xai, is equivalent to both, and. ὁ ὑπόθετος, eighth is part of the predicate, therefore it is without the article: the pronoun αὐτῷ, he, agreeing with it, is also part of the predicate, adding emphasis to the eighth, in so far as he himself is distinguished from the seven. The eighth and the seven are masculines, so that the noun king or kings is to be understood.

There is here an allusion to that long celebrated and great Adversary, whom all antiquity and the whole Church of Rome regard as some one individual man. Bernard, who is called the last of the Fathers, has hit the matter closely enough. For in his late age, in his sixth discourse on the psalm, Quis habitat [He that dwelleth, etc., Ps. xcii.], after bitter lamentations on the corrupt state of the Church and its ministers, he says, “It remains that the Man of Sin be revealed, the Son of Perdition, the demon, not only of the day, but even of the mid-day, which is not only transformed into an angel of light, but is also exalted above everything which is called God, or which is worshipped.” Of the Reformers, who in other respects had their attention especially fixed upon their own times, and not without reason, Francis Lambert acknowledged, that one remarkable adversary, the Son of Perdition, was hereafter to come; and he mournfully described that calamity. Among the Propositions of Jerome Zanchus was this: “Although the kingdom of Antichrist has long ago been revealed, and he who holds the primacy in it, and reigns, is the true Antichrist: yet it is not in opposition to the Sacred Writings to say, that just before the end of the world there shall come one of remarkable character, and outstripping all men in iniquity, the true
and perfect Antichrist, who may even work miracles." For in a prelection of Argentina on the end of the world, he had discoursed to this purpose, and was blamed on that account by others. The Divines of Heidelberg, A.D. 1561, approved of this Proposition, and those of Zurich even confirmed it, in these words besides others: "Since wickedness becomes greater day by day, and is increased without measure, there is no reason why there should not at last arise some one κατὰ ἐξουσίαν [by pre-eminence], who may very far outstrip in his impiety the other enemies of the Gospel, and whom the Lord may altogether destroy with the breath of his mouth." And much in the same way, on this subject at least, Brent replied in the same year to Marpach: "I should be unwilling odiously to contend about Antichrist; we know that the Papacy is antichristianity. But it may perhaps happen, that among the Popes there may arise one who may surpass all the rest in impiety, craft, deceits, cruelty, and tyranny, and may give occasion to the Son of God to hasten his coming for the complete destruction of the Papacy, and the judgment of the quick and dead. The Lord will take care concerning this matter: we will perform our own duty, and will wait for the coming of the Lord." Says Bailly, "What if we should concede to the Papists, and in this the orthodox are not obstinate, that in the long series of Romish Antichrists there should at the end of the world arise one more wicked than his brethren, (though they are wicked in the extreme,) by a kind of pre-eminence of wickedness,—one who should closely resemble the days of Antiochus: they themselves would gain nothing by this concession." Vitringa says appropriately on this passage: "That the beast itself is also the eighth king, according to the order of his predecessors. Thus it can without any difficulty be imagined, that after these kings of mystic Babylon one is still to be expected just before the close of the power of Antichrist, who shall slay the witnesses of Christ, and rage against the Church above all others; and of him the Spirit had especially prophesied under the name of the Beast: ch. 11. 7. And all at the present day, who understand the prophetic periods, and among these the forty-two months of the beast, in their ordinary signification, agree, namely, in ascribing so short a power to the one king. I am not accustomed to rely on testimonies of human authority: the truth has no need of them; but when there is a possibility of its being supposed that any doctrine is paradoxical, it is expedient to collect the anticipations of the truth which lie hidden in the minds of men. This one, last king, will differ most widely from all his predecessors, as in malignity, so in the manner of his destruction. They for the
most part die by a natural death; he shall be given alive to eternal torment: ch. xix. 20: 2 Thess. ii. 8. *Of the seven*—Primasius admirably says, "Lest you should deem this one, whom he calls eighth, *of another race*, he subjoined, He is of the seven.

12. The ten horns—The ten horns correspond with the ten toes of the kingly image: Dan. ii. 41, 42, vii. 7, 20, 24; and since each of the feet has five toes, we must wait to see whether the ten kings are to be divided by any means into two divisions of five. *They have received no—they receive, have, give* [see on ver. 13]—*shall make war*—The past, the present, the future. *They have not received*, because they gave [their kingdom] to the beast: ver. 17. *Objection*: The order of the text is thus changed. *Answer*: Let the Chiasmus lately noticed be weighed: in accordance with which, even in ver. 18, present things are put before the future things noticed in ver. 14; and, independently of that verse, even before the future things of ver. 16. The slaughter of the kings is also mentioned immediately before the destruction of the beast, ver. 8, 14. *As kings*—Having not received the kingdom until now. *One hour*—Comp. ver. 10, note. Not *in one hour*, as ch. xviii. 10; but *for one hour*. A similar use of the accusative occurs, ch. xx. 2. *With the beast*—The beast has followers, ten kings; antithetical to (ver. 14) with Him, the Lamb, who also has his followers.

13. *One mind*—Great agreement of opinion is not always characteristic of a good cause. [For διαδιδόσωσον, shall give, read διδόσω, give. Tisch., Alf., Treg., etc. So Beng.] *Give*—For conflict with the Lamb.

14. Called and chosen and faithful—The companions of the Conquerer are described. They are here called χλητοί, called: at ch. xix. 9, εκλήμενοι, called. Each word is used once only in this book, as also ἐκλεξτοί, chosen. Comp. 1 Kings i. 41.

16. Horns—The mention of the ten horns before the beast teaches, that the prevailing party in this most hostile laying waste of the harlot shall be parts of the horns: for ἀνάρω, of them, ver. 17, also has reference to the horns rather than to the beast. [For εἰπ, upon, read παλ, and. Tisch., Alf., Treg. So Beng.] This sentence indeed,—And the ten horns which thou savest, and the beast, these shall hate the whore,—is very plain, comprising, as it does, the horns and the beast by the word ἀνάρω, these; and it is fully accommodated to that most weighty sense, which it and it alone conveys, namely, that not only the ten horns, but even the beast himself (by which view Protestants are freed from a most invidious suspicion of sounding the trumpet against Rome), are to hate the whore. It was provided by
Divine government, that the Apocalypse should be published at Complutum, in the midst of Spain, before the Reformation, in a very pure form especially in the portions which attack Rome. And in this passage the Complutensian Edition both exhibits the reading xai το δημοσίου, and the beast, and marks it with a point, as a sign of approbation. And almost all the copies agree. The collation of so many manuscripts would be useless, if the true reading of even such passages were discussed indefinitely, or left in doubt. Through this one thing Wolf confirms my opinion in almost all the passages, in which he dissent from me. The whore—A question arises, whether the beast, ascending out of the bottomless pit, first carries on war against the two witnesses, or lays waste Babylon. He first, as it seems, destroys Babylon, when the kingdom has as yet scarcely been given to him by the ten horns; then, having left that station, he pours out his whole fury upon the sacred city, and soon afterwards with his followers incurs final destruction. For both upon the ascent of the two witnesses into heaven, when the multitude repented after the earthquake [ch. xi. 18], the mystery of God is fulfilled; and the ten horns give their kingdom unto the beast, until the words of God are fulfilled. And her herself—Emphatic, in antithesis to the flesh and the possessions of the whore.

17. His will—Namely, that of the beast. The expression γνώμη Θεοῦ, will of God, occurs Ezr. vi. 14, Sept.; but here John means the will of the beast, against the whore. And to agree—Gr. xai ποιήσας μιαν γνώμην, and to fulfil one will. A twofold point of importance is recorded; first, that the ten horns fulfil the will of the beast; and secondly, that they among themselves fulfil one will, namely, that of delivering up their kingdom to the beast alone.

18. [Reigneth—Gr. ἡ βασίλεια, having kingdom. This is to be taken for the present at the very time, in which desolation threatens the whore. V. G.]

CHAPTER XVIII.

1. [Omit (the first) xai, and. Tisch., Alx. (Treg. brackets it)].
2. [Read xai ἐξαίρετο, ἐν ἑρμῶν ψων, and he cried with a mighty
voice. Tisch., Alf., Treg.] Mighty—Gr. ἰσχύει. A construction of the Dative common in the Sept. See also Acts ii. 30; Eph iii. 16; Phil. i. 18; 1 John iii. 18. Is fallen, is fallen—Some Manuscripts and translators, ch. xiv. 8, and here, put ἔτεσε, is fallen, once only: and it might seem that one of these passages was moulded to conform with the other. Sometimes Epizeuxis [an immediate repetition of the same word] increases the emphasis; but Babylon is fallen, is fallen, is said in Isa. xxi. 9, long before its fall; nay, even before its flourishing condition: Babylon is suddenly fallen, Jer. li. 8, not long before its very overthow. It is plain, that the actual overthrow is not now to be here understood, but that it is a prophecy respecting the overthrow which will certainly and quickly follow; for not until ver. 4, are the people of God commanded to go forth. But that people of God are not those whose pastor is the Roman Pontiff, as some have wished to wrest the Apocalypse. It says, My people, not the people of the Roman Pontiff; as Acts xviii. 10, the Lord is said to have much people in the city of Corinth, without any exact reference to Paul or any other pastor there. [Habitation—This had not yet been added, in ch. xiv. 8. V. G.]

4. [Come out—This command, to come out, will be given just before the plagues of Babylon attack her. V. G.]

5. Have reached—Gr. ἐκολλήθησαν. [The true reading, instead of ἐκολλούθησαν, of the common text. Tisch., Alf., Treg.] This Apocalyptic phrase answers to that passage of Jer. li. (in the Greek xxviii.) 9, ἡγησαν εἰς οὐρανόν τὸ χρυσόν αὐτῆς, Her (Babylon's) judgment hath come near to heaven; (Heb. γίνεσθαι, which word no doubt, was in John's mind. Whether at διαμαρτύρω here denotes sins, or rather punishments, the passage in ch. xiv. 13, is different; for the works follow with those who die in the Lord: the sins do not follow with Babylon even to the heaven.


7. I sit—am no—shall not see—Gr. καθίζω—οὖς εἰμι—οὖ μὴ ἔδω—Kdżμαι, I sit, has the force of a perfect. Therefore Babylon displays the most unconcerned security for the past, the present, and the future. She calls herself Queen: and Bossuet is in error, when he thinks that we seek in Rome a corrupt church only, and not also a royal city. Both are had in view. See ch. xvii. 5, 18.

8. Strong—Gr. ἰσχυρός, Heb. יָשָׁה, Sept., ἰσχυρός, 2 Sam. xvii. 32, and often. [For ἐπισκόπων, judgeth, read ἐπισκόπως, hath judged. Tisch., Alf., Treg.]
10. *Babylon the strong city*—"That strong city," *Illa civitas Valiada,* says Tertullian (de Cultu Fœm. c. 12.) 'Populi, Rome, means strength. The earlier inhabitants had called it Valentia, the Greek settlers, Rome. You may also refer ὄψις, the strong, Isa. liii. 12, to the name Rome. The place, as expressing a mark, is much stronger in the writings of the prophets than of the philosophers. In like manner, chariots and *azes* (πεταλωσμένων, beheaded with an axe), characteristic of the Romans, are specified, ver. 13, ch. xx. 4.

11, etc. *Merchandise,* etc.—The construction in the Greek is easy to πρόβατα, *sheep,* ver. 13, and ψυχάς, *souls,* is in the same case and construction; but at ἄπων, ἤδων, σῳματων, *horses, chariots, slaves,* you may understand afresh ῥόμον, *merchandise,* (of horses,) etc.; for *horses, chariots,* and *slaves,* serve to transport different kinds of merchandise. There is a mixture of cases. Priceœs is very full in setting forth this enumeration. If you examine the *Romish Ceremonial,* you may see that all kinds of these wares repeatedly occur in abundance.

12. *Thyine wood*—Gr. ἰδιώνον. *Θία,* is, according to some, *citria,* [an African gourd], but *citria* is in Gr. κετρια, θία, *thya.* The latter tree is also fragrant; and thus the *citria* is not unlike some kinds of *thya.* See Plin. l. xiii. ch. 16, throughout. There is no place here for *ebony,* but shortly afterwards. 'Ex ξύλων τιμωτάτων, of most *precious wood*—For ξύλων, some African copies read λίθου, from alliteration with the preceding words. Vessels are not made out of most precious stone, but out of precious stone, or out of most precious wood. Such especially is *ebony,* which is often mentioned together with ivory. The one excels in whiteness, the other in blackness; each is of remarkable smoothness.

13. [Read και χυνδμωρον και ἄμωρον, and *cinnamon and amomum.* *Tisch., Alf., Treg. So Beng.*] *Amomum*—A kind of shrub, the wood of which affords a sweet odor. [This reading is not to be omitted. The people of Italy are fond of Amomum. *Not. Crit.*] And *beasts* [i. e., of burden] and *sheep*—These kinds differ, as Heb. נַּגְּשָׁ, and הַמָּן. Comp. Sept. Jer. xxxi. (in the Greek xxxviii.) 12. One of the *Seventy,* or, as the Talmudical treatise on the scribes teaches, after the number of the books of Moses, one of the *five translators* has used this distinction to clearly express the passage Gen. xlvi. 34. *Chariots*—Gr. ἤδων. Vulg. *rhedarum.* The word is found in no Greek writer before John. "Many Gallic words prevailed, as rheda, which Cicero uses," says Quintil. l. i. c. 5; says Isidore: the rheda is a kind of four-wheeled carriage: l. xx. 12. The Arabian translator who was better acquainted with Greek than with Latin, substi-
tuted of mules and camels. The word thus introduced into Latin, and become Latin, is not without design used in this passage. This stricture indeed attacks Rome, and the luxury which is peculiar to Rome. Jerome on Isa. lxvi. says: With Gallic wagon, and war- chariots, and horses of Cappadocia and Spain; and carriages of Italy [Redeis Italian], etc. Comp. the use of Hebrew words to point to the Hebrews, on ch. vii. 4. Slaves—Gr. σωμάτων, bodies. The Greeks often use σώματα, bodies, instead of slaves: Tob. x. 10, and Sept., Gen. xxxvi. 6, Ezek. xxvii. 13. Φυγαί ἀνθρώπων, souls of men, stands for carcases, the dead, Num. ix. 6, xix, 11, but also for the living, Lev. xxiv. 17, especially captives or slaves, Num. xxxi. 35, 40, 46. Here, where merchants are introduced complaining, the bodies are slaves, used for carrying merchandise or their masters: the souls of men are slaves, so far as they are themselves accounted mer- chandise.

14. And the fruits, etc.—Gr. ἡ ὀψωρα. So Sept. Jer. xlviii. 32. From the things which were imported into the city by merchants, a transition is now made to those domestic delights, of which this one species only, ὡ ὀψωρα, there held of the greatest value, is expressly mentioned. But afterwards two kinds follow; τὰ λαμπρὰ, the dainty things, are the rest of the delicacies, which delight her with herself: τὰ λαμπρὰ, the goodly, consist in dress and clothing, things which are splendid in appearance towards others. Therefore these words find a suitable place here, though some suspect that they ought to be placed after ver. 23. But as the second person is employed in ver. 10, and also follows the third person in ver. 22, so it is here also. [For ἀπολεσιν, departed, (the second time) read ἀπώλεσιν, perished. Tisch., Alf., Treg.]

17. [For πᾶς ἐπὶ τῶν πλοίων ὁ ὃμιλος, all the company in ships, read πᾶς ὃ ἐπὶ τῶν πλοίων, every passenger, (literally, every one who saileth any whither). Tisch., Alf., Treg. So Beng.] Trade by sea—Gr. τὰν ἔθλαισαν ἔργαςον. This verb ἔργασαν is not only to effect anything by labor, but also, which is the meaning here, to be engaged upon, to have to do with. So the Sept. often.

18. What city is like—One city above all others in the world was deemed incomparable, viz., Rome. Martial calls Rome the goddess of the lands and nations, to which nothing is equal, and nothing second;” and Athenæus calls her the epitome of the world.”

20. [Read οἱ ἄγνου καὶ οἱ ἀποστόλοι, saints and apostles. Tisch., Alf., Treg. So Beng.] The saints—These are put before the apostles and prophets, either as a genus before the species, or as those, some of whom were slain before the apostles and prophets.
21. [Thus—This word is a proof that this prophecy is not yet fulfilled. V. G.]

22. Of musicians, that is, singers: for these are the chief. Comp. Sept. Gen. xxxi. 27. Ezek. xxvi. 13. Craftsman—Nowhere do the arts of painting, sculpture, etc., together with music, flourish more than at Rome: as the Geographies and Itineraries show.

24. In her—The angel speaks this also; yet he does not say, in thee, but in her, (comp. Matt. xxiii. 37), namely, in the deceiver of the nations, who is now so overthrown as not to hear the last part of this address. Of all that were slain—Aringius shows that all the theatres of the Roman empire were marked by the slaughter of Christians; and he says, "that Rome alone became as it were the general shambles for slaying the sheep of Christ." Pagan Rome shed much blood, papal Rome not less. Some say that from A.D. 1518 to 1548, more than fifteen millions of Protestants were put to death through the instrumentality of the Inquisition. Hoe (on the Apoc. xvii.) even doubles this vast number from A.D. 1550 to 1580. Neither of these calculations is probable. Seyler calculates that more than 900,000 were slain from A.D. 1540, or 1550, to 1580. The true number, whatever it is, is stupendous.

CHAPTER XIX.

1. [Omit xai, and, (at the beginning). Also add ἀς, as it were, after ἡχουσα, heard. Also omit ἡ τιμή, honor. Also for Κυρίω τῷ θεῷ ἡμῶν, unto the Lord our God, read τῷ θεῷ ἡμῶν, (are) of our God. Tisch., Alf., Treg.] A voice—Widely different from the complaints described in ch. xviii. Hallelujah—Gr. ἡλληνοία. This is a most important cry, on which we deem it necessary to make some remarks. It is a Hebrew word יָהּ, compounded of יה, hallelu, and י, Yah, or Jah. The name Jah, י, occurs in hymns of the Old Testament; Exod. xv. 2, Isa. xxxviii. 11, Ps. cxviii. 5, 14, 17, 18, 19, and elsewhere repeatedly, especially in Hallelujah, which in the New Testament is found in the Apocalypse alone, and only in this one chapter, but here repeatedly. It is not a shortened form of יהוה, Jehovah, for the latter is more frequent, and both are sometimes used
together: Jah Jehovah. It must be derived from the root Ἰδω (ἰδω), to be; in the sense ὁ ὄν, he that is. And even if we derive it with Hiller, from the future, it must retain this meaning: He that is. Thus God is called Jah because He is; He is called Jehovah, because He will be, and Is and Was: He is called Jah Jehovah, because, as in the Song of Isaiah He is celebrated, as He has shown himself a present God in the very act itself, and at the same time it is with all confidence declared that He will show himself for the future. The name Jehovah was frequently used in times when promises drew towards accomplishment: Jah is adapted to all times which are gladdened with present aid, and therefore especially to the last times. Thus the consideration of the future, and also of the past (Jer. xxiii. 7), coalesces with the present: and he who was before called He which is and which was and which is to come, ὁ ὄν καὶ ὁ ἤν καὶ ὁ ἐρχόμενος, is at length called which is and which was, ὁ ὄν καὶ ὁ ἤν, and which is, ὁ ὄν. Hallelujah therefore is again and again suitable to this song, Ap. xix., and in it the name ἀ, Jah, ὁ ὄν, which is. The observation of Kimchi is often quoted, that Hallelujah resounds, where it first occurs in the Psalms, upon the destruction of sinners and the ungodly: Ps. civ. 35. More instances from the Rabbis to the same purport, comp. Prov. xi. 10, have been collected by Cartwright.

2. [True—The words which ch. vi. 10, are related in a form of prayer, the same are now expressly repeated, and transposed into a doxology. V. G.]

5. [For ἐξ, out of, read ἀπό, from. Tisch., Alf., Treg.] Praise our God—Gr. ἀνείρητος τῷ θεῷ ἡμῶν. So the Sept., 1 Chron. xvi. 36; ch. xxiii. 5: also 2 Chron. v. 13, xx. 19. That solemn praise which used to be offered to the Lord by the Levites is described in these places. Add the passage Ezr. iii. 11, respecting all the people, in the same phrase in Hebrew and Greek. How much greater solemnity is there in the Apocalypse! All his servants, and they that fear him, small and great, are stirred up to a solemn proclaiming of his praise. They perform this in ver. 6. [Comp. Ps. cxv. 13. Omit καὶ, both. Tisch., Alf., Treg.]

6. [And—The stirring call set forth in ver. 5, Hallelujah! is now fully responded to. V. G. Add (after θεῷ) ἡμῶν, our. Tisch., (Treg. in brackets; not Alf.) Read The Lord our God the Almighty, etc.]

7. Hath made herself ready—That is, hath begun to do so, as πνιστευκα, I have obtained faith, etc. On the marriage itself, see ch. xxi. 2, 9, etc.
8. For—A particle of explanation, as ver. 10.

9. True—A remarkable epithet. It is used by itself in this passage only of the Apocalypse, as ἀρετικ, faithful, of the Witness, ch. i. 5. Elsewhere both are joined. The faithful and true witness, ch. iii. 14. Faithful and true, put absolutely, ch. xix. 11. Then, Faithful and true words, ch. xxi. 5, xxii. 6. In other places another epithet is added. Jesus, Holy and true, ch. iii. 7. God, the Lord, Holy and true, ch. vi. 10. Just and true are the ways of God: true and just are his judgments, ch. xv. 8, xvi. 7, xix. 2. Where the epithets are used conjointly, God is called Holy, with reference to himself: faithful and just, with reference to his people, and in the word given to them: True, in his work, the issue of which, especially in this place, answers to the word which preceded. Where one epithet only is used, as Faithful, at the beginning of the book, and True here, near the end, the force of the other is to be understood. And as He himself is, so are his words, and ways, and judgments.

10. [And I fell—John seems to have regarded the things in ver. 9 as the conclusion of the vision: yet there remained things more excellent than the preceding. V. G.]

11. A white horse—Antithesis to ὅνοι, ass, Matt. xxi. Judge—Lange joins with this chapter many passages, even of the New Testament, on the coming of Christ in glory, the resurrection of the dead, and the judgment. But there is in truth but one coming of Christ in glory, at the last day: of which, however, the destruction of the beast, is an illustrious and remarkable prelude. See above on 2 Thess. ii. And the sum of the testimony on the resurrection and the judgment has reference to the same last day.

12. [Omit ὅς, as; also add after ἔχων, ἀδὰν, ὅνομα γεγραμένα xai, names written and (a name, etc). Tisch., (Alf. in brackets; not Treg.)]

14. The armies—Called and chosen, and faithful, ch. xvii. 14. White—This is not a superfluous epithet, for some linen is even yellow.

15. Sword—For slaughter. Rod—For subduing. [Omit xai, and, so as to read, the fierceness of the wrath, etc. Tisch., Alf., Treg.]

17. [Come hither—Victory cannot but follow. The flesh of the enemy is given beforehand to be torn in pieces by birds. V. G. For xai συνάγεσθε, and gather, read συνάγουσθε, be gathered. Also for τοῦ μεγάλου, read τὸ μέγα; render, to the great feast (or supper) of God. Tisch., Alf., Treg.]

19. [With—The enemies will undoubtedly attempt to attack the
saints on the earth. But Christ the Lord, with his heavenly band, will engage with them. V. G.]

20. The beast was taken: but the angel ἐξῆλθεν, laid hold of the dragon, ch. xx. 2. The beast and the false prophet even then shall be reduced to extremities; the dragon shall have strength, but shall be restrained. Alive—This destruction is much more dreadful than the death itself of the body. Comp. on the Son of Perdition, 2 Thess. ii. 8; also Dan. vii. 11, 26, and Isa. xi. 4, where for, πρόω, Sept., ἀδελφός, impious, the Chaldee paraphrase has ἢ πάντες ἡμέρας, the impious Roman. The lake of fire—The word gehenna does not occur in the Apocalypse.

21. The remnant—Even the kings, ver. 18, 19. They are mingled with the crowd, as Pharaoh, Zerach, Gog.

CHAPTER XX.

1. An angel—Cluver interprets it of a created angel. Primarius, Ticonias, and Andreas of Cæsarea connect the 19th and 20th chapters most intimately. Schmidt acknowledges that the destruction of Antichrist (what he understands by antichrist does not matter here) is prior to the millennium, and that he who denies this incurs the punishment predicted, ch. xxii. 18, 19.

2. A thousand years—A.D. 1716, Zeltner published a dissertation on the Chiliasm (he might have said more properly, on the Millennium) now present, in the beginning of which he expresses his surprise, "that any one can shrink from the title of Chiliast;" because it is plain that he who embraces the Divine authority of the Apocalypse, must also of necessity admit the thousand years in some sense. Very well said. But in a short time, they who believe that the Millennium is coming, will be found to have the true meaning, rather than those who contend that this period has been the Millennium; nor do they delay the course of the sun, who speak against it. In the meantime let every one see in what things he himself seeks a happy life. There is no error, much less danger, in saying that the thousand years are future, but rather in interpreting these years, whether future or past, in a carnal sense. The doctrine of the Son of God is a mystery, his
cross is a mystery, and lastly, his glory also. He himself is a sign, which is spoken against in one point after another. There is abundant ground to believe and confess him.

3. Shut—Κλεισκό, to shut, is said not only of a prison, but also of a captive; but here Apringius rightly construes shut upon him, so that the words upon him belong to both shut and sealed: [ἀναφέρεται, him being omitted: and so Tisch., Alf., Treg. Render, and shut and sealed over him. Alf.] Comp. Sept., Gen. vii. 16; Job xii. 14. That no more—Only one benefit is here expressed, but that of itself by far the greatest, and with many great blessings joined with it. For when the chief enemy is removed, the kingdom of God gains vigor without impediment among the nations, and the great mystery of God, announced by the prophets, is finished. Rev. x. 7. [Omit καί, and, before μετά, after. Tisch., Alf., Treg.]

4. [Thrones—Judgment-seats. V. G.] Beheaded, Gr. τὴν πετσέλεκτος-μένον—Πετσέλεκτος, an axe, especially used by the Romans in punishment. Raphelius compares Polybius, "After having flogged them, they beheaded them with an axe, after their (the Roman) custom. Lived—Returned to life, [in the sense, in which the rest of the dead lived not again before the general resurrection. V. G.] So the same word with the same force, ver. 5, and ch. ii. 8. John saw them not only when alive again, but when reviving (comp. Ezek. xxxvii. 7); as before he seen the dragon being bound, and not only when bound.

With—They shall be with Christ (ver. 6), and with God (ver. 6), not Christ and God with them. Therefore that kingdom will be in heaven. Comp. ch. xxi. 3, μετά, with. A thousand years—Two millennial periods are mentioned in this whole passage, each three times: the former is the millennium in which Satan is bound, ver. 2, 8, 7; the other, that of the reign of the saints, ver. 4, 5, 6. Lange wrote, "that he finds no foundation for two periods of a thousand years, either in the text, or in fact, or in the connection of the parts of the Apocalypse." But the second millennium extends even to the resurrection of all the dead, ver. 5; the former comes to a close before the end of the world, ver. 7, etc. Therefore the beginning and end of the former is before the beginning and end of the second."

5. First—Many, even of the ancients, admitted this first resurrection. "Within an age of a thousand years is concluded the resurrection of the saints, who rise again at an earlier or a later period, according to their merits."—Tertullian. Ambrose, on Luke xvii. 4, speaks to the same purport, but not so in another place: hence I do not quote his words. The remarks of Augustine (de Civitate Dei, l. xx. c. 7) do not at all touch upon the first resurrection of bodies, but
on the errors with which some had corrupted it. In later times great
numbers have again defended this resurrection.

6. In the first resurrection—The Æthiopian Version, according to
John de la Haye, has, on that day which precedes his coming.

7. The thousand—Those thousand years only, during which Satan
was bound; for now again Satan is treated of. The article is used
demonstratively, to point out the former of the two subjects or
periods of a thousand years. So the article τῶν, the beast, ch. xiii.
15, refers not to ver. 11, but to ver. 1. Comp. Sept., 2 Sam. xxiii.
19, 23. Loosed out of his prison—A concise expression: that is,
shall be loosed from his chain, and sent forth from his prison.

8. Gog and Magog—Magog, the son of Japhet, was the father of
the northern nations towards the east. The prince of those nations
is called Gog in Ezekiel, ch. xxxviii. 2, and here. A prince and a
people most hostile, perhaps worse than others, though themselves
less wicked than after the new πλάνη, deceiving. The article
τῶν, with Gog, of itself shows the intimate connection between the
prince and the people, as does the Paronomasia [similarity in sound]
Gog and Magog. Both words signify Lofty, Elevated, as Hiller
teaches in his Onomasticon. Therefore Magog is used as a proper name:
but Gog, the chief syllable, being left to it by Apharesis, [removal of
the first syllable] seems by Antonomasia [substitution] to take the
place of a proper name, until that fierce leader of so many nations
under Satan appears at length in his own name. Jerome on Ezek.
xxxviii. would not have refused to take Rōs as a proper name, if the
name of such a nation (the Russians) had been known to him. To
gather together—Not to deceive and gather together, but to deceive for
the purpose of gathering together. The gathering is the end of de-
ceiving. Them—In other places the Apocalypse regards the leader
in preference to the forces, ch. xii. 7; but of Gog the prince it re-
counts nothing apart from Magog, which is his forces, partly because
enough had been said of him by Ezekiel, and partly because Gog
makes an unsuccessful attempt, and in his overthrow is mingled with
the crowd itself, as the kings in ch. xix. 21, see note.

9. The beloved city—So Jerusalem is called, Ecclus. xxiv. 11. But
here it comes under the name both of camp and city. Hendiadys
[one sense in two words]. Hateful—Μεμυσμένος, ch. xviii. 2, and
beloved, γαπημένος, are opposed to one another: and yet in this
place there seems to be pointed out a security on the part of the city,
which is not altogether harmless, as Deut. xxxii. 15. Comp. Sept.
[Omit ἀπὸ τοῦ θεοῦ, from God. Tisch., Alf. (Treg. brackets.)]

10. [Add καὶ, also, after ἕκα, where. Tisch., Alf., Treg.
Not until now does the punishment of Satan commence. Up to this limit he continues to sin without restraint, if you except his imprisonment during the thousand years, in which his worst doings are interrupted. *V. G.*

11. And—Up to this the events to be accomplished between the day of John's vision and the last day have been described. Fled—This is the day, that day, the great day, Heb. x. 25, *in which the earth and heaven flee away*; and thus the last day, that of the resurrection and judgment, ver. 12, etc.; John vi. 39, xii. 48. All judgment is given to the Son: John v.; Acts xvii.

12. [Transpose great and small. *Tisch., Alf., Treg.*] Stand—The standing of infants, by far the greatest part of mankind, is surprising. [For θεοῦ, God, read βρόντου, the throne. *Tisch., Alf., Treg.* According to their works—There is nothing which will not then be brought to light. Let your works be good and not evil. *V. G.*]

14. [Add at the end, ἡ λίμνη τοῦ πυρὸς, the lake of fire. *Tisch., Alf., Treg.*]

**CHAPTER XXI.**

1. A new heaven, etc.—The new heaven and the new earth take the name of heaven and earth rather than the former ones: therefore the substantives [in the Greek] precede in the former clause only; and the order for the first heaven and the first earth, etc., follows.—It is not a flourishing state of the Church in the last time which John here describes, but he speaks of all things entirely new and perfect for ever. Augustine says: "There are many obscure things in this book; but in these words, where he says, God shall wipe away every tear from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, that which is spoken concerning the future world and immortality, and the eternity of the saints (for it is only then and there that these things will cease to be), is spoken with such light, that we ought neither to seek nor to read anything plain in the sacred writings, if we shall think these things obscure:"

De Civitate Dei. book xx. Passed away—Παρῆλθε, passed by. But in ver. 4, ἀπῆλθον, as ch. ix. 12. [But the true
text is ἀπελθαν (or -δου) in both places. So Treg., Tisch., Alf.] To pass away is something more in sound than to pass by. Death, sorrow, crying, and pain, altogether pass away; the former heaven and the former earth pass by, giving way to a new heaven and new earth.

2. [Omit εἰσέλθω ἑωθίνης, (I) John, Tisch., Alf., Treg. So Beng.] Jerusalem—Gr. Ἰερουσαλήμ. Not without reason John always writes in his Gospel Ηιεροσόλυμα, Ἱεροσόλυμα, of the old city; in the Apocalypse always Jerusalem, Ἰερουσαλήμ, of the heavenly city. The latter is a Hebrew name, the original and holier one: the former afterwards in ordinary use, is a Greek name, rather used in a political sense. Paul observes the same difference, when refuting Judaism, Gal. iv. 26, (comp. the same epistle, i. 17, 18, ii. 1); Heb. xii. 22; although at other times he uses them indiscriminately, and says to the Romans and Corinthians, for the sake of σεμνότης, [solemnity] and to win their favor, Jerusalem, Ἰερουσαλήμ. I saw—The text [(I) John being omitted; see above] most closely connects together the new heaven, the new earth, and the new Jerusalem. The new city does not belong to the millennium, as Lange and others judge, but to the state of perfect renovation, and of eternity, as is shown by the series of visions, the magnificence of the description, and the contrast with the second death: ch. xx. 11, 12, xxi. 1, 2, 5, 8, 9, xxii. 5. Coming down—This may be understood in vision, of the act of descending: in the reality signified, without reference to that act, it may be understood of the Divine Condescension to men. For in Topographies, words which originally imply motion, often signify a condition, and among them this very verb descend: Ps. civ. 8; Jos. xv. 3, 10, etc. The whole city is inclusive and included; in so far as it includes the inhabitants, it descends.

3. [For οὐρανοῦ, heaven, read ὕδωρ, the throne. Tisch., Alf (not Treg.)] Behold—It is unnecessary to understand the verb ἔστι, is [as Eng. Ver.] Behold the tabernacle of God is with men; for ἔδωκα, behold, of itself points out the fact, as in ch. xix. 11, and often. With them—Vigilus of Thapsus (under the name of Idacius Clarus), has, with them, on the earth. John saw the city coming down out of heaven from God, but does not add, to the earth. [His people—With them—their God—A most blessed close. V. G.]

5. I make all things new—Gr. ξανάνα δυνατα ποιῶ—A more ancient reading is, ξανάνα ποιῶ δυνατα, I make new all things; where ξανάνα ποιῶ, make new, answers to the single word ὅμι, and ought not to be separated. This is a word of publication, not command. [Omit μου, unto me: also transpose faithful and true. Tisch., Alf., Treg.]
6. Alpha, etc.—A glorious title of God. The former clause is explained by the latter.

7. [For πάντα, all things, read τὰ τά, these things. Tisch., Alf., Treg.]

6, 7. [That thirsteth—he that overcometh—Two classes of men: two of gifts. Of life—No death now remains, ver. 8. V. G.]

8. [But—See the same antithesis, ver. 27, ch. xxii. 15. V. G.] Sorcerers—Gr. φαρμακοῦς—[So all crit. eds. for φαρμακεύομαι] derived from φάρμακον, drug, which may be used in either a good or bad signification; but is often used, together with its derivatives, to signify injurious medicine, witchcraft, which often offers itself as salutary to men and beasts, but is most pestilential, whether taken by itself, or when joined with an express compact or secret intercourse with devils. Hence it is joined with idolatry, Gal. v. 20.

9. [Omit πρὸς με, unto me. Tisch., Alf., Treg.]


11. [Omit καὶ, and. Tisch., Alf., Treg.] Light—Gr. ὁ φωτήρ, which in the singular (comp. Gen. vi. 16) means a part in a building which is open to the air, or admits the light of the sun, as windows are, or spaces between the battlements of walls: or a light, ver. 23.

12. [For ἐγνώσας τε, and had, read ἐγνώσα, having. Tisch., Alf., Treg. So Beng.] Wall—gates—An inverted Chiasmus [cross reference; after treating of the gates, the wall is resumed, ver. 14]: comp. ver. 12 and 13 with ver. 14. [Read ἐ ἐστὶν (τὰ, Alf., Treg.) ὅνωμα, which are the names. Tisch., etc. The word names is supplied in italics in Eng. Ver.]

13. [Connect all these clauses with καὶ, and. Tisch., Alf., Treg.]

14. [Foundations—One placed on another. V. G. For ἐν ἀντίοις, in them, read ἐν ἀντίοις, on them. Also read δώδεκα ὅνωμα, the twelve names. Tisch., Alf., Treg. Apostles—The fishermen of Lake Genesereth. V. G.]

15. [After ἐλέυθερος, had, read μέτρον, as a measure. Tisch., Alf., Treg.]

16. Twelve thousand furlongs—Stadia. Stupendous magnitude! Alexandria is said by Josephus to have had a length of 30 stadia, a breadth of not less than ten stadia. According to the same, the circuit of Jerusalem is 33 stadia; that of Thebes, according to Diodorus Siculus, 43; that of Nineveh, according to Diodorus Siculus, 400. Herodotus, in his first book, says that Babylon had 120 stadia in each side, and 480 in circuit, and that its wall was 50 cubits thick and 200 cubits high. All the cities in the world are mere villages
compared with the New Jerusalem. The construction here with ἐπὶ, literally, over twelve thousand stadia, is distributive, (though not in the following verse) and signifies that 12,000 stadia is the extent of each side of the city, not of the whole circuit.

18. The building—γρ. ἡ ἐνδόμησις—Therefore the structure itself of the wall is here of jasper, as it is commonly of stone.

19. [Omit καὶ, and. Tisch., Alf., Treg.] Garnished—that is, built and adorned; for the very foundations are jewels; as the very gates are pearls. Herodotus, lib. i. says of Babylon ἐκείσαμεν δὲ ὡς οὐδὲν ἄλλο πόλις αὐτής, and it was adorned as was no other city, where the adornment is the ditch, the wall, and the gates.

24. [Read καὶ περιπατήσουσιν τὰ ἑων διὰ τοῦ φωτός αὐτής, and the nations shall walk by means of her light. Tisch., Alf., Treg.] Erasmus added τῶν σωτηρίων, of them which are saved, and so did innumerable editors, following his authority without further examination. If Erasmus was alive now, he would no doubt immediately expunge the commentary of Andreas, which he took in as the text. He also and others, who first revised the New Testament in Greek, if they could compare the copious materials collected in these two centuries, with that scantiness with which they themselves formerly had to contend, would gladly yield to the truth, and exhort the most eager defenders of the reading established by them, in some instances so feebly, either to follow or lead them to better things. Bring—Gr. φέρωσι—The present, after the future shall walk, περιπατήσουσι, has the force of a future: comp. ver. 26. [Omit καὶ τὴν τιμὴν, and honor. Tisch., Alf., Treg.]

27. [Shall in no wise enter—From this any one may judge whether he shall enter or not. V. G.]

CHAPTER XXII.


2. Healing—Gr. θεραπεία, which has an inceptive signification (a beginning of health); yet there will be nothing like disease. Comp. Ezek. xlvii. 9. Hence the difficulty of the question of the salvation of the nations may be explained.
8. In it—This might refer to the street: comp. Job xxi. 7, Sept. But it refers to the city itself, as ver. 2, αὐρῆς, of it: although in truth the throne will be in the most conspicuous place of the city. Him—Where both God and the Lamb are mentioned; the following relative αὐρῶν, Him, has reference either to the Lamb, ch. vi. 17, also ch. i. 1, xx. 6, because in these places wrath, revelation, the kingdom are ascribed to the Lamb: or it has reference to God, as here, because the throne is more frequently ascribed to God; wherefore also, ch. xi. 15, βασιλείας, shall reign, refers to the Lord. It is not they shall reign there; nor has any passage αὐρῶν, of them, in the plural, on account of their intimate unity. In mentioning the Lamb, he implies also God: in mentioning God, he implies also the Lamb.

5. [Tisch., etc. omit ἔστε, there. Alf. (Treg. in brackets) reads ἐγινε, more (longer.) Tisch. omits ἡλίου, of the sun, (not Treg. Alf. brackets it.) Also for ὑστατεῖται, giveth—light, read ἡστατεῖται (Alf., Treg.) or ὑστατεῖται (Tisch.), shall shine upon.]

6. And—There is a strange disagreement between interpreters respecting the distribution of the speeches in this conclusion. But if my interpretation is right, the speakers are, the angel, ver. 6; Jesus, ver. 7; John, on his own action, and his correction by the angel, ver. 8, 9. Again, in the same order, The angel, ver. 10, 11; Jesus, ver. 12–17; John, ver. 18 and 19; John and Jesus, and again John, ver. 20, 21. Faithful and true—To be received with firm faith, and with a worthy interpretation. The truth of these words was confirmed, in particular, on the marriage of the Lamb, ch. xix. 9, and on the renewing of the universe, ch. xxi. 5; now generally, as in an epilogue, the truth of the words of the whole book is confirmed: and that is consistent with itself, even where many refuse to believe. But woe to them who love falsehood rather than this truth, and who defame the truth as falsehood, and especially that very truth which lies between these confirmations, ch. xx. 1, etc. [Read Κύριος ὁ θεὸς τῶν πνευμάτων τῶν προφητῶν, the Lord God of the spirits of the prophets. Tisch., Alf., Treg. So Beng.] The Lord God, etc.—There is one Spirit, by whose inspiration the prophets spake: 1 Pet. i. 11; 2 Pet. i. 21; but individuals, according to the measure given to them, had their own spirits. The God of these spirits is the Lord; for instance, the God of David, the God of Daniel. And he sent his angel, that the very near accomplishment of those things which had been foretold by those ancient prophets might now be shown to John. [Sent—The conclusion accords exactly with the introduction of the book. V. G.]

7. [Read xai ἰδοῦ, and behold. Tisch., Alf., Treg.]

8. [Transpose heard and saw. Tisch. Alf., Treg.] And I—Dio-
nysius of Alexandria construed this also with μακάριος, blessed, ver. 7: εἰμὶ, I am, is rather to be understood. [For καὶ ἐδεήσατο, and seen, read καὶ ἐδόθη, and when I saw. Tisch., Alf. (but with ἐδόθη, not Treg.) Before the feet—John had first wished to worship the angel, ch. xix. 10: now only at his feet he prepares to worship (God). But the angel does not even permit this. V. G.]

9. [Omit γὰρ, for. Tisch., Alf., Treg. So Beng.] More recent Latin editions and Erasmus inserted γὰρ, for. But as Wolf well observes, “the whole of this speech of the angel is concise and elliptical, as the speech of those who greatly loathe anything usually is.” There is a very similar example of the omission of γὰρ, for, Acts xiv. 15.

10. And he saith unto me—It is the same angel, who speaks in ver. 9 and 10; yet the formula, and he says to me is placed between, because the angel (ver 10) is following up αφήσας the discourse mentioned in ver. 6, after the interruptions of ver. 7, 8, 9. Comp, and he says to me, ch. xvii. 15, xix. 9. Seal not—They are like those sealing, whose purpose it appears to be, under specious pretexts, to restrain the fuller handling of this prophecy. [Tisch., (not Treg.) omits (Alf. brackets) δὲ, for.]

11. [For βρωμοῦντα, be filthy, read βρωματιστά, be defiled; (i. e., defile himself). Tisch., Alf., Treg. So Beng. Render, let him that is unjust commit injustice still; and let the filthy pollute himself still; and let the righteous do righteousness still, and let the holy sanctify himself still. Alf.] Let him do righteousness—Thus, ὅ που ἀνά πρὸ ἀλασάνων, who doeth righteousness, 1 John ii. 29, iii. 7. The holy —And pure, fleeing from all things filthy and profane, contrary to the practice of dogs and swine.

12. [Omit (the first) καί, and. Also for ἐσται, shall be, read ἐστιν, is. Tisch., Alf., Treg.]

13. [Read καί ἐγώ το αλφά καί το Ω, πρῶτος καί έγχατος, ἣ ἀρχή καί το τέλος, I am Alpha and Omega. Tisch., Alf., Treg. So Beng.] The First and the Last, the Beginning and the End. I am the Alpha, etc.—The Lord Jesus plainly speaks here: and there are three clauses; the first we examined at ch. i. 8, where the Father speaks of himself; the second, at ch. i. 17, where the Lord Jesus speaks of himself; the third, with the first, we touched upon at ch. xxi. 6, where again the Father speaks. Now, in this passage, the three clauses are accumulated, for a most manifest proof of the glory of the Lord Jesus, who testifies of himself both what the Father had spoken of himself, ch. xxi. 6, and what he himself had spoken of himself, ch. i. 17. Is it then one and the same sentiment which is
expressed in a threefold form? Nay, something more is contained in it. The clause Alpha and Omega is as it were the basis of those titles, which we just noticed, of God and Christ; and has a kind of general and as it were hieroglyphic force, to be determined by the other titles which follow. This is first spoken by the Father, ch. i. 8; and the second answers to it, in which Christ calls himself the First and the Last, ch. i. 17. Artemon who is well refuted by Wolf, translates it, most excellent and most abject. He himself by Isaiah explains it, as Him, before whom and after whom there is no other God, the Author of salvation. This at the beginning of the book. At the close, He who sits upon the throne says, I am Alpha and Omega, and he himself explains it, the Beginning and the End, ch. xxi. 6. Then the Lord Jesus says, I am Alpha and Omega, and he also adds the explanation, but a twofold one: for he both repeats that saying of his, the First and the Last, and now, when the throne of God and of the Lamb is in the new Jerusalem, speaking of himself, he adds that which the Father had said, the Beginning and the End.

14. [For ποιόντες τὰς ἐντολὰς αὐτοῦ, do his commandments read πλύνοντες τὰς σκότας αὐτῶν, wash their robes. Tisch., Alf., Treg.] His—Those of him, who is coming: ver. 12. He himself speaks concerning himself. See very similar phrase, ch. v. 10: them, that is, us. That they may, etc.—Gr. ἵνα δοξαί, that they shall be right, etc. ἵνα, that, explains the blessedness here mentioned, as ch. xiv. 13; and δοξαί, shall be, for ἐξ, may be, makes the discourse exceedingly emphatic. The tree of life—Of which they who eat, live for ever: Gen. iii. 22. [Through the gates—Namely, as those possessed of lawful right. V. G.]

15. [Omit δὲ, for. Tisch., Alf., Treg.] Loveth—A good mind loves the truth, a bad one, falsehood. That saying of Aristotle, book viii. Topic. ch. 14, may as it were be accommodated to this passage, by transferring it to spiritual things. It is the part of a good disposition to love the truth, and to hate falsehood: of a bad disposition, to hate the truth, and to love falsehood. Such indeed are we all by nature; but one receives the truth, another continues to imitate the deaf adder: Ps. lviii. 4, 5. Hence the hearing of many is averse from the harmony of the truth, especially that of the Apocalypse. The things which are set forth are plain from the words themselves and the parallelism, but σωφροσύνη, wisdom, must be brought to bear.

16. To the churches—Gr. ταῖς ἐκκλησίαις. The genuine reading, to which, as not being understood, one has prefixed ἐν, in, another ἐν, in, (or at). [So Tisch., but not Alf., Treg.] Bright-morning—Gr. ὁ λαμπρὸς ὁ πρωίνος. Ην does not say ἑωσφόρος, dawn-bearing,
nor φωσφόρος, light-bringing, but uses a new appellation. This greatly increases the force of the signification. [Omit καί, and, after λαμπρός, bright. Tisch. Alf. (Treg. in brackets.)]

17. [Omit καί, and, before δέλων, whosoever will. Tisch. Alf., Treg. Come—The whole matter hinges on this, that you may confidently and with joy be able to hear the announcement, I come, and to reply, Come. But if you have not yet attained this, take care to attain it. That heareth—The Spirit and the bride saying, Come. V. G.]

18. [Read μαρτυρῶ εἰρή, I testify, (without γὰρ, for). Tisch., Alf., Treg. So Beng.] Ver. 18 and 19 are a most severe testimony, a most weighty admonition to all hearers of the Apocalypse. If any man shall add, there shall be added upon him plagues: if any man shall take away, from him shall be taken away blessings. Retaliation. It is more grievous, as it appears from the annexed threatenings, to add, than to take away: though many critics actually show a contrary opinion, being more timid in the erasure than in the admission of glosses. To change, is at once both to add and to take away. First, any hearer may offend in this matter, when he endeavors to pass off as Apocalyptic writings which are not such, or suppresses those which are truly Apocalyptic. An unskilful expounder, who is blind and rash, offends, and especially if he deems himself to be endowed with a singular prophetic gift and faculty. An unfaithful translator and copyist, who writes out the text incorrectly, exceedingly offends: for while the text is uncorrupted at the fountain head, the offence of the expounder and of the hearer may be corrected; but when the text is corrupted, the injury is much greater. Yet in all these modes the offence may be committed in a greater or less degree, the faithful being hindered, so that they cannot learn to hear the Lord’s I come, and to answer Come, and so to enjoy the truth and fruit of the whole book or of the separate parts and portions, and to recognise the glory of Jesus Christ: ver. 17, 20. Nor is theirs a slight fault, who perversely, unfairly, and unseasonably bring forward mysteries, and produce in the world and its princes envy and suspicion towards the kingdom of God. It is not the modest endeavor, joined with the desire of progress, and not blocking up the way to the truth arising from other sources, which is here condemned; it is profane boldness, arising from carnal sense, which is condemned. And John especially forewarned Cerinthus, who afterwards incurred this censure. This clause applies to the case of all the books of Holy Scripture: comp. Deut. iv. 2; Prov. xxx. 6; but it especially applies to the Apocalypse, the crowning point of prophecy, which
was exposed to peculiar danger, and the minute and admirable connection of which might have been disturbed or obscured by the change of even a single word. The separate parts of this book, guarded as it is by so severe an interdict, are of great moment. The extraordinary multitude of various readings in the Apocalypse cries aloud, that all have not at all times acted with religious caution in this matter. [In this very interdict, about the not adding or taking away, I have noticed twenty-four varieties of reading introduced by copyists. Not. Crit.] Thanks be unto God, who has preserved to us marks and traces of the genuine reading through the dangers of so many ages! If any man add—To add, according to Lange, is to put off to the future those things which are already accomplished: to take away, is to regard future things as already accomplished. Let another see, that he does not add; I am on my guard, that I do not take away.

19. [For βιβλίον τῆς ζωῆς, book of life, read τοῦ ζωῆς, tree of life; also omit καὶ, and (from). Tisch., Alf., Treg. So Beng.] The tree of life, etc.—The tree of life itself, and the holy city itself, are the first and the last (ch. ii., iii., xxii.), nay, even the sum of those distinguished privileges, the hope of which is given to the faithful in this book.

20. [I come quickly—Thus Jesus speaks; John, both afterwards and before, says, Come. These coincide at one moment. So Ps. xxvii. 8, My heart says, (seek ye my face:) Thy face do I seek. V. G. Omit ναί, even so. Tisch., Alf., Treg.]

21. [The readings vary. Tisch. reads, ἡ χάρις τοῦ Κυρίου Ἰησοῦ μετὰ πάντων, the grace of the Lord Jesus (be) with all. Alf. reads μετὰ τῶν ἀγίων, with the saints. Treg. adds Χριστοῦ, Christ, and reads, with all the saints. Tisch., Alf. omit ἀμήν, amen. So Beng. (Treg. brackets it.)] Wolf will not have “the last word ἀμὴν, amen, found in many manuscripts and all published editions” omitted. How ready the copyists were to insert the particle Amen in Doxologies and clauses containing a prayer, since it is usually found in such situations, appears from almost all the books of the New Testament, at the close, and from the annotation of Wolf on Rev. i. 18, where almost all the copyists have absurdly inserted ἀμὴν. One copyist who omits it, is of more value than ten who add it at their own pleasure. Now, if any one should write out at full length such a text, for instance of the Apocalypse, as many persons prefer at the present day, he will have a reading which is full, intelligible, tinged with parallelism, that is, interpolated, and almost everywhere made up of the fewest and most recent authorities, which, when compared with the editions, would not much differ from the text published by Stephens.
and the Elzevirs. My recension also, in the margin, indeed, sometimes differs from the greater number of authorities: but this happens in those places which were less frequently quoted by the Fathers: nor yet is it without the support of competent authorities, whose antiquity, together with exegetical proofs of the text itself, makes up for the deficiency in number. With the exception of such passages (for they are to be treated for a while by way of exception), my text in its whole tenor approaches the copies which are by far the most numerous, spread out from the times of John to all ages and countries, whether you look to the Greek manuscripts, or the versions, and especially the noted Italian Version, or to the fathers, Irenæus, Hyppolytus, Origen, Athanasius, Andreas, Tertullian, Cyprian, Jerome, Primasius, etc.: bound to follow no edition entirely, and yet seldom compelled to betake itself to manuscripts only. The reading is for the most part brief; and where there was a manifold variety, it takes a middle course: it everywhere retains its ancient and austere, that is, its natural character. Wherever I have not been able to exchange my own views for the opinion of others, competent judges will, as I hope, recognize not obstinacy (for a view which has already been carefully weighed, through many doubts and considerations, is less liable to change), but love of the truth. And they, when they shall have considered what foundations I first laid, and duly weighed what I have replied to doubts in various quarters, will perhaps determine that a suitable defence of other passages also, which no one hitherto has censured, if they shall be censured, will be easy for me to make, or will suggest itself to my readers, if I am silent or dead.

CONCLUSION OF THE WORK.

Now, by the goodness of God, I have finished, in declining years, not only the criticism, but the exegesis also, of the Apocalypse and the whole of the New Testament, which I undertook in youth. Kind readers will find a text conformed to the most genuine copies; its meaning explained in dogmatical, prophetical, historical, and chronological matters: the form of evangelical doctrine religiously adhered to: all things connected by one uniform tenor of rules and argu-
CONCLUSION.

ments. There are five divisions of the work: the critical *Apparatus* annexed to the text itself, the *Harmony* of the Evangelists, the German exegesis of the *Apocalypse*, the *Order* of the Times, and lastly, this *Gnomon*; but the web is one. My "Defences" too have the same design: I have only re-written and digested again what I had before written. This indeed is wearisome, and it seems uninteresting: but those acquainted with the subject will pardon me; for, on account of the weight of the subject, and the weakness of some, it must be so. It has long been evident how the world receives the Word of God: if I have treated it as the Word of God, as I trust, I ask to be received in no other way. Even students of the truth are often too slow to receive things to which they have not been accustomed. When they have long ago heard, *This is so*; they at length ask, *What is it?* and when the Demonstration is ended, they complain that the Postulates are set before them. Some only with their death cease to obstruct the truth in a portion which they do not understand. Still the labor is not in vain; while some come unexpectedly short, others unexpectedly yield, or will yield. Light grows daily; through difficulty to triumph truth toils onward; posterity will judge differently of many things. O God, whatever stands or falls, stands or falls by Thy judgment: maintain what thou hast condescended to perform through me: have mercy on my readers and myself. Thine is, Thine be Glory for ever!
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of

TECHNICAL TERMS OCCURRING IN THE GNOMON,

TO SERVE AS A KEY TO THE WORK.

ÆTIOLOGY [of the thing] is, when a thought is not simply enunciated, but its relation and cause are at the same time stated; either explicitly, or else by implication. 2 Cor. xi. 13, for such are false apostles.

Ætiology of an expression is, when we assign a reason for using a certain proposition or enunciation; as, Gal. ii. 6, for they who seemed to be somewhat, added nothing to me.

Allegory is compounded of ἄλλος, another, and ἀγορέω, I speak: so that Allegory is when one thing is said, and another meant. See Gnom. on Gal. iv. 24.

Allegory is defined to be the continuation of the same figure through the whole sentence. Some less accurately call an Allegory a continued Metaphor. Examples occur: John vi. 32, etc. Acts xx. 29, shall grievous wolves enter in among you not sparing the flock.

Ampliation is, when appellatives or epithets are predicated of their subjects, even though the reason of so styling them has ceased; or, when, though the thing is changed, the old name is retained.
INDEX OF TECHNICAL TERMS

Matt. x. 3, Matthew the publican, that is, who formerly had been a publican.

Another kind of Ampliatia [called more specifically Prolepsis], is when a thing is designated from the future event; or, if a thing is described as it is to be rather than as it is. Luke ii. 11, for unto you is born this day, a Saviour: that is, one who shall be a Saviour.

ANADIPLOSIS is the repetition of the same word in the end of the preceding and beginning of the following member: Rom. viii. 17, and if children, then heirs: heirs of God.

ANADIPLOSIS, in a wider sense, occurs also in kindred words, Gal. iv. 31, v. 1, but (we are children) of the free (woman) Gr. τῆς ἐλευθερίας. Stand fast therefore in the liberty, Gr. τῆς ἐλευθερίας.

ANKAKEPHALÆOSIS a summing up, or recapitulation. It designates in general, any brief and elegant repetition whatever. Acts vii. 1, etc., Stephen proceeds to give an Anakephalæosis of ancient facts.

ANANTAPODOTON is, when the entire Apodosis (conclusion) is omitted. This especially occurs in comparisons. We may understand from the Protasis [first part of a conditional sentence] itself, which is given, and from the rest of the context, what is the force of the omitted Apodosis, Luke xiii. 9, If it bear fruit—(The Apodosis to be supplied is, It is well; or, I will leave it; or, let it bring forth fruit, [Eng. Ver, supplies well.])

ANAPHORA is the frequent repetition of the same word in beginnings. Examples occur; Matt. xi. 18, 19. John came—the Son of man came, Gr. Ἰάκωβ ἐπὶ Ἰωάννης—Ἡλθεν—ὁ υἱὸς τοῦ ἄνθρωπον.

ANTANAACLASIS is, when the same word occurs twice in close succession, but in a double sense. Rom. ii. 12, for as many as have sinned without law, Gr. ἀνόμως,[that is, not in the law] shall also perish without law, Gr. ἀνόμως,[that is, not by the law].

ANTHYPOPHORA is part of a refutation by anticipation; the refutation of an adversary's supposed objection. See Gnom. on Heb. ii. 8. See also below under Occupatio.

This Anthypophora, which answers to a foreseen objection, differs from the other of the same name, which refutes an objection, adduced by an adversary, by opposing a contrary sentiment.
ANTIPHRAISIS is a form of Irony, when we say by denying what should have been affirmed. But an expression is generally so called, which signifies the contrary of what is stated: 1 Cor. viii. 10, _Shall not the conscience—be edified, Gr. ὁξοδομηθησαν [Eng. Ver. does not give the force, 'emboldened'] to eat, etc._ Whereas the meaning is, _shall be instigated_ [to do something bad].

ANTITHETA, the opposition of contraries to contraries: _which is done in a threefold manner, either by opposing single words to single words, or pairs to pairs, or sentences to sentences._ Rom. viii. 5, _for they that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit._

ANTONOMASIA, the use of an appellative for a proper name, and this by way of excellence, Acts iii. 14, _but ye denied the Holy one, and the just_ [instead of Jesus]. Another kind of Antonomasia is, when, for a common, a proper name is employed; as in Matt. ii. 18. _Rachel weeping for her children, [i. e., Rachel’s daughters and other mothers]._

APHÆRESIS, cutting off the first letter or syllable of a word.

APOCOPE, when a word loses a letter or syllable at the end; 2 Cor. xii. 7, Σαταν, Satan, for Σατανας. _An intentional Apocope._ See Gnom. on the passage.

APODIOXIS is, if we skilfully transfer to another, and represent as about to be effected by him, that which, in narration or in teaching, seemed to be our own duty. Eph. vi. 21, 22; Col. iv. 7, 8, 9. Comp. Gnom.

APOSTROPHE is when the address is suddenly directed from the subject with which it began to another person, whether present or absent. Acts xv. 10, _now therefore, why tempt ye God, to put a yoke upon the neck of the disciples._ [Peter having begun with a general address to the assembly (men and brethren), suddenly directs his remarks to the Jews who had made the disturbance].

ASTEISMUS, language that is pointed, pleasant, witty, combined with suavity or force; for instance, The familiar Epistle to Philemon. Matt. vi. 34; 2 Cor. xii. 13.
ASYNDETON, omission of conjunctions between words or propositions; Matt. xv. 19, evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. In such enumerations Asyndeton often has the force of and so forth. Luke i. 17, to turn the hearts,—to make ready a people prepared for the Lord.

Asyndeton is also, I. when a word which should have been put by Anaphora (see above) is omitted:—1 Cor. xiii. 4, Charity suffereth long, is kind. [Eng. Ver. supplies and.] Before γροστείται, is kind, the word διακή, charity, might have been expected to be repeated.—II., when a conjunction is even but once wanting from the beginning of a sentence:—John xix. 12, Whosoever maketh himself a king. The causal conjunction, For, is wanting.

CATACHRESIS is commonly applied, among masters of rhetoric, to a somewhat harsh transference of a word from its literal meaning to a foreign one. More generally, Catachresis is also applied to a certain abuse of a word, when it denotes something akin to the thing strictly signified:—Rom. iii. 27, by the law of faith. A Catachresis of the term Law. It is a frequent, and often a sweet and noble Catachresis, whereby the name of a thing not good is nevertheless employed in a good sense, there being no other more suitable term:—Matt. xi. 12, the violent take it by force.

CHARIENTISMUS is, when an expression, which might seem rather harsh, is as it were softened by a word that qualifies it:—2 Thess. iii. 10, if any would not work, neither should he eat. See Gnom. on this passage.

CHIASMUS, so called from the Greek letter X, which is, as it were, the figure according to which the words seem to be arranged. It is the arrangement of two pairs of words or propositions, so that a relation subsists between both words or propositions of the former pair, and both words or propositions of the latter pair.

I. Chiasmus is either direct or inverted.

Direct Chiasmus is, when the former word or proposition in the first pair must be referred to the former word or proposition in the second pair; and the latter word or proposition in the first pair to the latter word or proposition in the second pair. Matt. v. 44, But I say unto you:—(A) love—(B) bless,—(C) do good—(D) and pray. The relation is A and C, B and D.

Inverted Chiasmus is, when the former word or proposition in the first pair must be referred to the latter word or proposition in the se-
cond pair; and the latter word or proposition in the first pair to the former word or proposition in the second pair. Philemon v. 5, Hearing of:—(A) thy love, (B) and faith, which thou hast—(C) toward the Lord Jesus, and, (D) toward all saints. A is connected D, B is connected with C.

II. CHIASMUS, in a wide sense, may also consist of more than four members: Rom. ii. 17, 20, And if [Eng. Ver., Behold] thou art called a Jew.

(A) and restest in the law,
(B) and makest thy boast of God,
(C) and knowest his will,
(D) and approvest the things that are more excellent,
(E) being instructed out of the law,
(F) and art confident that thou thyself art a guide of the blind,
(G) a light of them which are in darkness,
(H) an instructor of the foolish,
(I) a teacher of babes,

(K) which hast the form of knowledge and of the truth in the law,

This is a direct Chiasmus of ten members, arranged in twice five clauses. It is shown generally, (1) what the Jew assumes to himself: A, B, C, D, E; (2) what more he arrogates to himself in relation to others: F, G, H, I, K. A and F specially correspond; B and G; C and H; D and I; in fine, E and K, which two at the same time denote the cause of the antecedent members.

CLIMAX is that figure which joins what follows to what precedes by the same verb: or which repeats the last verb or member of the antecedent sentence, in the following one:—Rom. x. 14, How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?

Also, in a more general signification, CLIMAX is employed in the Gnom. on Rom. i. 23, and Eph. iv. 31. Thus it arises, that under a figure of speech (diction) there lies concealed at the same time a figure of the sense. Comp. GRADATION.

COMMUNICATIO is, when we call the hearers [or readers] into consultation with us, and leave the decision to the readers themselves, or even to adversaries; which is useful in the former case for conciliating the minds of the hearers; in both cases for the right understanding of the justice of our cause. Acts iv. 19, whether it be right in the sight of God to hearken unto you more than unto God, judge ye.
CONCISA LOCUTIO is a kind of Ellipsis, where one word is so put as that another must be understood: or if a sacred writer speaks so as that the conclusion has to be supplied from the Condition, or the Condition from the Conclusion:—Matt. iv. 5, 8, then the Devil taketh him, is abbreviated for he takes Him and leads Him. Comp. SEMIDUPLEX ORATIO, and SERMO PLENUS.

CONGERIES. See SYMPERASMA.

CORRECTIO is, when we set aside what we have said, and substitute something better or weightier; as in Mark ix. 24, Lord, I believe, [but presently remembering his weakness, he corrects his profession of faith], help my unbelief!

THE DATIVUS COMMODI (of advantage) [or also INCOMMODI] (of disadvantage) is a Dative not governed by the verb according to Grammatical rules, but for a special reason is employed to indicate some advantage [or disadvantage] flowing from it.

Mark ix. 28, all things are possible to [that is, for the good of] him that believeth. The Dative of disadvantage:—Rom. vi. 10, He died unto [that is, to abolish] sin: 2 Cor. v. 15.

DECORUM is all that which is exactly and elegantly appropriate to the state and province of him who acts or speaks, or of those to whom the language is directed, or to the time and place. Decorum of this kind shines out especially in the words and actions of CHRIST. The Gnom. on Matt. iii. 15, on Luke ii. 9, and Matt. xxi. 19, margin, Matt. v. 11, ix. 13. Luke speaks with Decorum in ch. iii. 23. Peter beseeches and warns with Decorum, Acts ii. 14. Paul uses a decorous appellation, 2 Cor. ix. 12, and a decorous antithesis, Gal. v. 13. Comp. Gnom.

DEINOTES, Gr. ΑΕΙΝΟΤΗΣ, is a peculiar force in the words, which indicates the authority of the speaker, and serves as a pleasant embellishment, as Rom. ii. 5, treasurest up unto thyself wrath against the day of wrath. Ch. xi. 17, and thou being a wild olive tree.

DIAGRAMMA, a term used in the Gnomon, if the mutual relation of the words or statements be represented, as if in a painting, by two sides placed opposite one another, or by lines, or capital letters.—See Gnom. on 1 Cor. xi. 7, note on to cover his head. Rom. v. 18, note on righteousness.
DIASYRMUS is the assaulting or traducing another: John vii. 4, for there is no man that doeth anything in secret. Every one who doeth anything, doeth it, not in secret, but in such a way as to seek to be himself known openly. So His brethren, that is, His cousins, censure Jesus, as if he were managing his affairs carelessly, etc.

ELLIPSIS is the omission of a word, or even of an entire sentence, which is necessary to the sense.

1. It is either grammatical or rhetorical. The former at times serves to give elegance: the latter, Emphasis. There occur,

1. Absolute Ellipsis in single words, supplied by the nature of the context alone; namely, when a Substantive, Adjective, Pronoun, Verb, Participle, Adverb, Preposition, or Conjunction, are omitted.—Matt. xix. 17, keep the commandments [viz., of God.] Rom. ii. 18, thou knowest the will [viz., of God.]

2. Relative Ellipsis, where the very words used furnish the words to be supplied; 1 Cor. i. 26, 27, for ye see your calling, brethren, how that not many wise men after the flesh [supply as in Eng. Ver., have been called (see Gnom. on this passage), or have been chosen, comp. εὐελεξανο, hath chosen, ver. 27.]

3. Entire Sentences in many passages are omitted by Ellipsis: Absolute Propositions: Rom. ix. 7, but, in Isaac shall thy seed be called: supply, It is written, and it is being fulfilled. See Gnomon. Relative propositions are to be supplied from the antecedents or consequents: Rom. viii. 3. See Gnom.

II. Comp. Anapodoton, Asyndeton, Locutio concisa, Oratio semiduplex, Sylepsis, Zeugma.

EMPHASIS is, if there be added to the ordinary signification of a word some increase of force, which may enlarge and give weight to the signification. Or,

Emphasis, according to the intention of the writer or speaker, may occur either in single words, or in phrases, or in the composition of words, their structure, repetition, etc.

Cases of Emphasis may be divided into

“Temporary, viz., such as words acquire at a certain place and time. These usually originate, either from the feeling of the speaker, or from the importance of the subject, which the word expresses beyond its ordinary usage.

“Permanent, when a word receives from custom a stronger signification than it had in itself, and always retains it in certain modes of speaking.”
Matt. xxiv. 33, all these things, Gr. ταύτα πάντα; where the Gnomon remarks, "The order of the words ought not always be unheeded; often the emphasis and the accent in pronunciation fall upon the first word. Comp. Luke ii. 48; 1 Cor. vii. 22.—Luke i. 4, that thou mightest know, Gr. ἦν εἰς αὐτήν,—the compound verb is emphatic."

Enallage is a grammatical etymological figure, which implies a change of words. It is either Antimera or Heterosis.

Antimera is an interchange of parts of speech: as a substantitive for a verb, for a pronoun, for an adjective, etc. An adjective for a substantitive, for a verb, for an adverb, etc. A verb for a noun. An adverb for a noun, for a pronoun, etc.—Examples: Antimera of a noun: a noun for the infinitive of a verb, Mark xii. 38, in His doctrine, Gr. ἐν τῷ διδασκαλίῳ, i.e., ἐν τῷ διδάσκαλῳ, during His teaching. Antimera of a verb: the infinitive is put for a noun, Heb. ii. 15, διὰ παντὸς τοῦ ζητός, through all their living, i.e., [as Eng. Ver.,] all their life-time.—The accusative of an adjective noun is used adverbially, Phil. ii. 6, to be equal things [Eng. Ver., equal] with God, Gr. ἔστε ὑμεῖς ὁσα θεός. See Gnom. on the passage.

Heterosis is, when the accident of the parts of speech (number, gender, case, etc.) are interchanged. It may be named, Enallage of the accidents. Or it is wont specially to be named, Enallage of number, of gender, of case, and so on.—Examples: Enallage (or Heterosis) of cases, which is specially called Antiptosis: Acts xix. 34, but when they knew that he was a Jew, Gr. ἐπερνόντες δὲ δὲν ἤρθαν ὁσίος ἐστι, ——"The nominative case for the oblique case." Gnom. on the passage.—Enallage (or Heterosis) of degree: Matt. xviii. 8, is better for thee, Gr. χαλόν σου ἐστίν. The positive degree for the comparative.—Enallage (or Heterosis) of mood: Rev. x. 9, give me the little book. "The infinitive mood, δοῦναι, to give, for the imperative δός, give."—Enallage (or Heterosis) of tense: 1 Cor. v. 10, for they must ye needs go out of the world, Gr. ἐπι διειλετε ἀρα ἐν τού κόσμου δεξαμεν. The present for the imperfect. Often an imperative after an imperative has the force of the future. John i. 47, Come and see, Gr. ἐρωτάτω καὶ δεῖ, i.e., thou shalt see.—Enallage (or Heterosis) of gender. The feminine gender is put for the neuter Hebraically; because the Hebrews have no neuter gender; and, since the language of the New Testament hebraizes, it is no wonder that the same idiom occurs in the latter. See the Gnom. on Matt. xxi. 42, and Rev. xiv. 19.

Enappeia, distinctness, is that which makes the language perspi-
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cious and clear, so that it may be plainly understood from it what
has been done [or what ought to be done], and how.—See the Gnom.
on Acts xxii. 8, xxvi. 4; also upon 1 Cor. vi. 15.

EN ΔΙΑ ΔΥΟΙΝ. See the title Hendiadys, below.

ENTHYMEME. The Logical ENTHYMEME is an incomplete and
abridged mode of drawing a conclusion, without an express proposi-
tion or assumption [or a concealed Syllogism, that is, one of which
one or other premiss must be understood.] It is a compendious way
of drawing a conclusion, and can easily be reduced to the form of a
full and perfect Syllogism.

“ A rhetorical ENTHYMEME has two forms, the one of which is
from the consequents, the other from the contraries, which alone some
of the ancients call ENTHYMEME. That from the consequents is that
which proposes an argument, and immediately subjoins to it its con-
firmation — —. That from contraries is, when an argument is con-
firmed from its contrary.”—Gal. iii. 21; see Gnom.—2 Thess. iii.
10, that if any would not work, neither should he eat.—Heb. xii. 8;
1 John v. 1. See Gnom. on passages quoted. In a more general
signification, the term ENTHYMEME is used for a simple enunciation,
in the Gnomon on Rom. vi. 17, Ye were the servants of sin, but now
ye have become obedient to righteousness.

EPANALEPSIS is, when the same Verb, or the same words, two
or more, are in the beginning of the preceding and in the end [im-
mEDIATELY or mediately] of the following member: or, when the An-
tecedent is repeated after a Parenthesis:—John xiv. 11, Believe me,
that I am in the Father and the Father in me; or else believe me for
the very works' sake.—What doth it profit, my brethren, etc.——what
doeth it profit?

EPANODOS is the repetition of the same words [either the same
as to sound or sense] in an inverted order:—Gal. ii. 16, Knowing
that a man is not justified—but by the faith—we have believed, that we
might be justified by the faith of Christ.

EPEXEGESIS, or EXERGASIA, is an explanation expressed,
in the very context of the same speech, showing what meaning the
sacred writer assigned to any word, or what notion is to be attached
to his own words according to his own mind: Mark vii. 2, with de-
filed (that is to say, with unwashed) hands.
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EPICRISIS is a statement added to a discourse, whereby the subject under discussion may be more clearly understood.—John v. 39, 40, search the Scriptures—ye have, [there is added the Epicrisis, which approves of the "search" and hope of the Jews,] and they are they which testify of me [the second Epicrisis follows, which shows their defect], and ye will not come to me, that ye might have life.

EPIPHONEMA is an exclamation subjoined to a narrative or demonstration of a weighty matter: as Matt. xi. 15, He that hath ears to hear, let him hear.

EPITASIS is, when to a word or statement already propounded, there is added in the following enunciations, or in the continuation of the discussion, some emphatic increase, or any sort of explanation: Mark x. 43, shall be your minister; ver. 44, shall be servant of all. The sense is here again, shall be your servant, but there is added the Epitasis, viz., προσωπί, of all.

EPITHERAPIA is, if we add in general terms to what we have said a declaration of our feeling towards our readers and hearers; or if we subjoin some mitigation to those things, whereby modesty, propriety, and gentleness might seem to be injured: Phil. iv. 10, Wherein ye were also careful, but ye lacked opportunity [lest their feelings should be wounded by the expression flourished again]. Comp. Protherapia.

EPIZEUXIS is, that which successively repeats with force the same word in the same sentence:—Matt. xxiii. 37, O Jerusalem, Jerusalem, thou that killest the prophets.

ETHOS, ἑθος, is, when an orator or sacred writer manifests the disposition of his mind, and an affection and bias of his mind [prudence, probity, modesty, or benevolence], whether that feeling be permanent, or more specially appertaining to the case concerned for the time; and therefore it discloses a feeling kindly, mild, and tranquil.—Acts xxiii. 5, I wist not, brethren, that he was the high priest. See Gnom. So Paul often betrays the disposition or feeling of his mind by his phraseology concerning the giving of thanks, Rom. vi. 17, vii. 25; 1 Cor. xv. 57; 2 Cor. ii. 14. Often Ethos lies hid in particles: Luke x. 29: Acts xxi. 39.

ETHOPŒIA paints the disposition of the mind, whether it be per-
manent, or more specially belong to the special case in hand, in the manner in which we are wont to betray it for the most part by outward signs, as by the countenance, the voice, the gesture, the clothing, etc.—Luke xviii. 9, etc.

EUPHEMISM, or EUPHEMY, is when an odious or disagreeable subject, or one whose strict designation might be offensive, is expressed in milder or less literal words, or is almost left to be understood: Matt. viii. 11, where Jesus prefers this circumlocution to designate the Gentiles, many—from the east and from the west, since those present seemed unequal to bearing this promise given to the Gentiles. Comp. Acts ii. 39, to all that are afar off. Comp. Ethos and Periphrasis.

EXERGASIA.—See Exegesis.

EXTENUATIO.—See Litotes.

FIGURA.—A rhetorical Figure is a kind of change from ordinary and simple language attended with an accession of power.

GNOME.—A Gnome is a universal sentiment, appertaining to life and human actions, or at least conjoined with human affairs in some way or other.—2 Thess. iii. 10, if any would not work, neither should he eat. 1 Cor. vi. 12.

GRADATIO occurs, when we progress as it were by steps from the lowest to the highest point:—Acts vii. 35, —A ruler and a judge? the same did God send to be a ruler and a deliverer. Gnom. on the passage.—1 Cor. i. 12, I am of Paul: and I of Apollos: and I of Cephas: and I of Christ.

Gradation is twofold: by increase or decrease.

HEBRAISM.—The Greek language of the New Testament is tinged with Hebraism. Gnom. on Rom. ix. 9. The diction of the New Testament is not pure Greek; and it imitates the Hebrew usage,

(1) In single words: ἡμια, Satan, Matt. iv. 10; Ἀλληλούϊα, Alleluia, Rev. xix. 1: πάσα, passover, Luke ii. 41; Ἑμμανουηλ, Immanuel, Matt. i. 23.

(2) In forms of speech and phrases: αἱμα ἐγχέων, to pour out the blood, for to kill. Matt. xxiii. 35. Also ἐξέρχεσθαι ἐξ ἀσφυς τούς,
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to come forth from one's loins, for to be begotten or born of a person, Heb. vii. 5.

(3) In grammatical figures: Enallage, the putting of the abstract for the concrete, ἀνδρόβοσσα, uncircumcision, i. e., the uncircumcised, Rom. ii. 26; περιτομή, circumcision, i. e., the circumcised, ch. iii. 30; Pleonasm (see Pleonasm); Ellipsis (see Ellipsis): Hypallage (see Hypallage).

(4) In the general form of the Language.

It is also Hebraism, if the Greek words have not that signification in the New Testament which the usage of pure Greek authors assigns to them, but that which is in those Hebrew words, which are represented by the Greek words:—βῆμα, word, Luke i. 37, as the Hebr. הב, a word, put for a thing or business; σπέρμα, seed, 2 Cor. xi. 22, as γῆ, for posterity, etc.

HENDIADYS is a grammatical figure in Syntax, when one thing is enunciated by two; a thing which may happen in various ways.

I. When one thing is expressed by two words, either synonymous, or of distinct signification; so that the one of them sustains the part of an Adjective, and bears its signification.

II. When two Substantivatives are so connected by the copula and, that the reader may understand, that the one of them should be explained by the Genitive.

III. When the same thing occurs in Verbs, so that the one Verb obtains the signification of an adverb:—Acts xxiii. 6, Of the hope and resurrection, I am called in question, that is, concerning the resurrection which is hoped for (see I.), or, concerning the hope of the resurrection. (See II.)

HOMOEOTELEUTA [Gnom. on Matt. ii. 6, note, γῆ ’Ιουδα, land of Juda] occur, when two or more words end alike, and they are for the most part also HOMOEORTOTA (in the same case):—Rom. xii. 15, γαίρειν μετά χαρόνων καὶ κλαίειν μετα κλαυόντων, Rejoice with them that do rejoice, and weep with them that weep.

HOMONYMY is the calling things diverse in nature by one name [by Analogy, i. e., comparison or proportion]; and HOMONYMS are those things of which the name alone is common, but the relation of the nature, connected with that name, is different. Gnom. on 1 Cor. viii. 5; Heb. ii. 7.

HYPALLAGE is a change or transposition of words, whereby
there is said of the one what should be said of the other, or there is attributed to the one what should be attributed to the other:—Matt. x. 15, Gnom. Acts v. 20, all the words of this life, i. e., all these words of life. Rom. vii. 24, who shall deliver me from the body of this death? i. e., from this body of death.

HYPERBATON, a figure of speech, whereby words are transposed contrary to their wonted or most natural order of construction: Mark ix. 20, and they brought him (the boy) unto Him (Jesus), and when he (the boy) saw him (Jesus), straightway the Spirit tore him (the boy) and he (the boy) fell, etc., Gr. καὶ ἤρεμην αὐτὸν πρὸς αὐτὸν καὶ ἴδων αὐτὸν ἐνδέως τὸ πνεῦμα ἐσπαρέξειν αὐτὸν, καὶ πεσὼν ἐπὶ τῆς γῆς. The language is so framed, that either we must put ἴδων, having seen, for ἴδων having seen [thus it might be referred to πνεῦμα, Spirit], or we must suppose a Transposition of the several members, which was the opinion of Bengel in the Gnom. See also 1 John ii. 24, 27.—Rev. xiii. 8, 8, and the Gnom. on the passages quoted. Comp. Hypallage.

HYPERBOLE is, when the Writer is found to have said more, with a view to enlarging or diminishing a thing, than he intends to be understood.—John xii. 19, Behold the world is gone after Him. In the statements put forth by Jesus and his apostles there often seems to be an Hyperbole, where there is none;—Mark xvi. 15, go ye into all the world and preach the Gospel to every creature.—Luke vi. 23; 1 Cor. xv. 52. See Gnom.

HYPOTYPOSIS is, when a thing done is so expressed in words as to seem to be presented to one’s eyes: as,—Heb. xii. 16, Lest there be any fornicator or profane person, as Esau, who, for one morsel of meat, sold his birthright.

HYSTERON PROTERON is a species of Hyperbaton, when the one of two members is put in the former place, which seemed to require being put in the latter place. In the New Testament there is scarcely to be found a genuine Hysteron Proteron, since Sacred Scripture (1) either maintains the order of the things, in opposition to the order of time,—(2) or else uses an inverted Chiasmus, which has in it no blemish, nay, even somewhat of elegance, as we have demonstrated above:—(1.) Phil. iii. 19, whose end is destruction.—The mention of the end, which seemed to belong to the last place, is put before the other things, in order that these latter may be read with the greater horror. Gnom. on the passage.—(2.) Heb. iii. 8, etc., is not
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a *Hysteron Proteron*, but an *inverted Chiasmus*. See Gnom.—Rom. xiii. 9, Paul recounting the commandments in a somewhat free order, places the sixth after the seventh.

IDIOMA or IDIOTISMUS.—The term is taken in more than one sense. For at one time it denotes the native and peculiar usage of *any language*; at another, the peculiar phraseology or usage of speech in *any author*. See Gnom. on Matt. xvi. 13, note, *the Son of Man*, at the end; Luke vii. 30; Rom. vi. 17.

IRONY is a figure, arising from the disjunction of things, and is applied where a word or phrase is employed contrary to that which should be understood: or, where a word or phrase is employed contrary to the strict signification. Moreover, I*RONY is twofold*: The one, which involves nothing of mockery, but, on the contrary, very much sweetness,—John ix. 27, *Will ye also be His disciples?* See Gnom. The other, which is employed in mockery,—Mark xvi. 29, *Ahang!* thou that destroyest the temple and buildest it in three days.

*ΘΕΟΣ.*—See E*THOS*, above.

LITOTES is, when we say less than we wish to be understood.

L*ITOTES*, called also MEIOSIS, TAPÆINOSIS, EXTENUATIO, which are severally referred to everywhere in the Gnomon, scarcely, if at all, differ from one another. Let us run through examples.

LITOTES is referred to in the Gnomon on John vi. 37, *him that cometh unto me, I will in no wise cast out*, i. e., *I will receive and defend in all ways*: Acts xxvi. 19, *I was not disobedient*, i. e., *I was forthwith altogether obedient*.—MEIOSIS is referred to,—Luke xvii. 9, *I troth not*; 1 Cor. ix. 17, *willingly*, i. e., *gratuitously*.—TAPÆINOSIS is referred to,—Acts x. 47, *Can any man forbid water?*—Water, for baptism; ch. xxii. 18, *they will not receive thy testimony concerning me* [i. e., they will reject]; Rom. v. 5, *maketh not ashamed*, i. e., produces the highest glorying.—EXTENUATIO is referred to,—Heb. ix. 13, *the blood of bulls and goats*, i. e., *sacrifices*.

LOCUTIO CONCISÂ.-See CONCISA LOCUTIO.

MEIOSIS.—See LITOTES.

METALEPSIS is a double or manifold figure in the same word or phrase; either of such a kind that the *same* figure is multiplied, or that *two* different figures concur:—Acts xx. 25, *Ye all, among whom*
I have gone preaching the kingdom of God, shall see my face no more. There is a double Metonymy of the Consequent for the Antecedent: (1) Such things are about to befall me, that I am hardly, if at all, likely to return; (2) If I were ever so likely to return, yet ye yourselves, after so long an interval, will almost all be dead, or removed elsewhere. Instead of these two Antecedents, the Consequent is put, ye shall not see my face. Comp. the Gnom.—1 Pet. v. 3.

METAPHERA, or TRANSLATIO is the change of the strict signification into a foreign one on account of a similarity between the things.—Matt. xvi. 18, 19, Upon this rock I will build my church, and the gates of hell shall not prevail against it: and I will give unto thee the keys of the kingdom of heaven. A Metaphor from architecture.—2 Cor. v. 1, house of this tabernacle were dissolved. Gnom. on the passage.

METONYMY is a mode of speaking, whereby the one of those things, which are conjoined by some outward relation, is put for the other: or also so, that the other requires to be understood together with itself. And it is fourfold: Metonymy of Cause—of Effect—of the Subject—of the Adjunct. There are some who also add to these Metonymy of the Antecedent (i. e., for the Consequent) and Metonymy of the Consequent (i. e., for the Antecedent); a kind of Metonymy which may be conveniently referred to Metonymy of Cause or of Effect.—Examples: The Consequent for the Antecedent, Luke iv. 23, Ye will surely say unto me this proverb; the fame of a thing, instead of the thing itself, which is about to produce the fame. The Antecedent for the Consequent: Rom. ii. 21, thou therefore, which teachest another, teachest thou not thyself? i. e., Thou dost not teach, and thou dost not do those things which thou oughtest to have taught thyself: also, Gal. ii. 10, Only they would that we should remember the poor: the same which I also was forward to do. But Paul was anxious not merely to remember, but to relieve and assist.—The Metonymy of the Subject and Adjunct: Luke i. 35, the power of the Highest shall overshadow thee. The power of the Highest, for the Highest, whose power is infinite.—John iii. 27, from Heaven. The heaven, for Him who dwells in the heavens. Instead of the Concrete, i. e., instead of that to which anything is attributed, the Abstract is put, i. e., the Attribute itself:—Eph. v. 13, for whatsoever doth make manifest is light. See Gnom.

MIMESIS is, when we either refer to, or repeat, the words of another, which we either disapprove of, or desire to refute:—1 Cor. xv.
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32.—*if the dead rise not? Let us eat and drink, for to-morrow we die.* Phil. iii. 4, 5. See Gnom.—Col. ii. 21.

It is also *Mimesis,* when we pointedly allude to a word, which another is wont to use, for the sake of informing him.—2 Cor. x. 1, *Who in presence am base among you: with which comp. ver. 10, but his bodily presence.* Comp. Asteismus.

**MODALIS SERMO.**—When Propositions or statements are modal, i.e., such as are not enunciated simply, but in such a way as that the mode may be at the same time explained in which it is necessary that the thing should be done, or in which it can or cannot be done; and lastly, the mode in which the Predicate agrees with the Subject; it is a *Sermo Modalis:* viz., when absolute propositions are not stated absolutely and nakedly, but with the intimation of affection, thanksgiving, wishes, or prayers, etc. Whereas Paul might have said to the Romans, *Ye were the servants of sin,* he uses the moral *Mode:* *Thanks be to God that,* whereas ye were the servants of sin, *ye now have obeyed righteousness.* And, furthermore, what is intimated by this mode of speaking is taught us in the Gnomon on Rom. vi. 17. Comp. 1 Cor. xv. 57; 1 Pet. i. 8.—Matt. xxvi. 25: *If I answer to one who asks me a question, ἢδον, thou hast said,*—I consider his interrogation as a positive proposition, to which I have only to assent. To the question, *Is Judas the traitor?* an elliptical answer, as it were, may be thus supplied: *Yes, Judas is the traitor, thou art right.*—2 Tim. i. 16: The apostle might have said simply, *Onesiphorus nobly stood by me:* but a feeling of affection causes him to use the *mode,* "May the Lord grant mercy [to Onesiphorus, and] to the house of Onesiphorus." Comp. Syncategorema.

**MORATUS SERMO** is that which hath ἰδος. See Bengel's preface, § xv. pp. xxxix. xl., and Ethos above.

**NOEMA** is a sentiment which appertains to life and human actions, etc., applied to a special case: as,—1 Cor. vi. 12, *all things are lawful unto me, but all things are not expedient.* Bengel has used this term frequently throughout the Gnomon in a wider sense for any sentiment or enunciation, which is contained in the words of Scripture: Rom. i. 1, ch. iii. 2, ch. xii. 1. Comp. Gnome.

**OCCUPATIO, Procatalepsis,** Gr. προκαταλέξις, is when we (1) state, and (2) do away with, that which may be said against us; of which the former is called hypophora, the latter, anthypophora: 1 Cor. xv. 25, *but some man will say, how are the dead raised up? and with*
what body do they come?—By Syneodoche Anthypophora is also called Occupatio:—Acts ii. 23, Him being delivered by the determinate counsel and foreknowledge of God, ye have taken.—Ch. x. 22, xiv. 16: James iii. 17. See Gnom.

ORATIO SEMIDUPELEX.—See title Semiduplex Oratio.

OXYMORON is, when contraries are wisely and acutely conjoined: or when the same thing is acutely denied, as it were, regarding itself.—Acts v. 41, that they were counted worthy to suffer shame for his name. It is truly the height of dignity to be treated with indignity for Christ’s sake.

PARABOLA.—The Parable is a Discourse, which, in the form of a fiction, but one resembling a true story, taken from the things of everyday life, vividly represents less familiar or moral Truths. It closely resembles Allegory: but differs from Fable, which is the narrative of something imaginary, such as has never happened, and is not possible, and therefore is not like a true history.—Matt. xiii. 18, 20, 21, 22, 25, etc. It is also used in the New Testament either for any acute or figurative expression: Matt. xv. 15 [comp. the Gnom.]; or for any comparison or simile, Mark iii. 23; or, for a Proverb, ἡσυχία, Luke iv. 23. See Gnom.

PAREGMENON is the conjunction of kindred terms, also of simple words and their compounds. Instances of the former kind:—1 Cor. xi. 29, etc., eateth and drinketh damnation to himself, not discerning the Lord’s body [conjunction of κρίμα, judgment (Eng. Ver., damnation) and διάκρινω, discerning].—James ii. 4, are ye not then partial in yourselves, and are become judges of evil thoughts? [conjunction of διὰκριθείτε, did ye doubt (Eng. Ver., are ye partial), and κριται, judges.] Of the latter kind:—Acts viii. 30, understandest thou what thou readest? [conjunction of γνῶσεις, understandest, and διαγνώσεις, readest]. Comp. Paronomasia.

PARELKON is a species of Pleonasm, when a term is used, whose omission would leave the sentence still measurably complete, but whose introduction makes the language elegant, emphatic, sweet, and feeling, etc.—Luke xii. 37, παρελθὼν, come forth: ch. xviii. 5, ἐρχομένη, by her coming; also Acts xvi. 3, ἔλαβον, took. See Gnom.

PARENTHESES, Interpositio, is, when the current of language (sentence) is so interrupted by the interposition of another sentence,
or several sentences, that the intervening sentences require to be con-
sidered separately. In the New Testament Greek it is usually
marked by commas, and still more by colons.—Mark vii. 3, 4, for the
Pharisees—and of tables, forms a parenthesis. See Gnom. on Mark
vii. 1.—John i. 24.

PARONOMASIA is, when the signification of a word is changed,
one or two letters or syllables being either altered or transposed or
added, or taken away:—1 Cor. xi. 17.—1 Tim. vi. 6, 9, Great gain
—fall into temptation [where πυρασμὸν, temptation, is a play, as it
were, upon πορισμὸς, gain].

PATHOS is, when an orator or writer betrays or manifests a more
prominent emotion and excited feeling of the mind. Pathos is ap-
plied to the Affection itself, which is a stronger feeling either of any
pleasure or pain; and its parts are four; two arising from pleasure,
love, and joy; two also from pain, hatred, and sorrow.—Mark vii. 34,
By the verb ἐστεναξε, he sighed, a deep feeling of the mind is in-
dicated. Comp. Ethos.

PERIPHRASIS, CIRCUITIO, serve, the one for copiousness, the
other, pleasant ornament. The former is that which rather expresses
a thing by circumlocution, than sets it forth by its own proper term,
aiming at expanding the several words. The latter especially serves
to designate the attribute of a thing; hence it designates a thing, not
by its own proper word, but by a number of words; and this, for the
sake of either increasing or diminishing, or at least of hiding any
offence which might have existed in the proper word; or for more
special reasons:—Matt. xxvi. 29, of this fruit of the vine. A Peri-
phrasis for wine. See Gnom. on the passage.—Matt. xxvii. 62, the
next day. Periphrasis for the Sabbath. See Gnom.—Luke ii. 11,
in the city of David. Periphrasis for Bethlehem. See Gnom. Comp.
Euphemism.

PLEONASM is usually employed, where the language is so abun-
dant in respect to one or two words (as a Noun, Pronoun, Verb, Ad-
verb, etc.), that even without those words the sense would be com-
plete: for instance, the Substantive is redundant, when the notion
of it lies hid in the Adjective,—Rom. xii. 11, not slothful in business
[where the idea of business is implied in the adjective slothful].
It is also Pleonasm, when anything is expressed in a number of
words and phrases, which, in the ordinary usage of speech, signify
much the same thing: Luke xviii. 34, And they understood none of these things, and this saying was hid from them, neither knew they the things which were spoken. John i. 20; Acts xiii. 45; Phil. i. 23.

PLOCE is, when a word is twice employed, so that in the one instance the word itself is to be understood, in the other, an attribute of it. It almost belongs to Antanaclasis, which compare.—John iii. 31, he that is of the earth, Gr. ἐκ τῆς γῆς [i. e., he who is of earth in respect to natural birth], is of the earth [Eng. Ver., earthly], Gr. ἐκ τῆς γῆς ἐστίν [i. e., is of earth, in respect to disposition and state.] See Gnom.—Rom. vii. 13, but sin, Gr. ἄλλα ἡ ἁμαρτία [sin simply], that it might appear sin, Gr. ἵνα φανῇ ἁμαρτία [i. e., the worst evil.]

POLYSYNDETON is a species of Pleonasism, when conjunctions are rather frequently inserted between the words or the members of a sentence: Ep. James i. 24, for he beheldeth himself, and—and.—Comp. Asyndeton.

PROSOPOPΕΙΑ is a kind of bold Metaphor, when Life, Language, and other things peculiar to man, are attributed to fictitious lifeless things. So care is attributed to the day in Matt. vi. 34.—So Rom. vii. 1. According to the sense of the apostle, life is ascribed to the Law itself by Prosopopeia or Personification. See Gnom. and note on Gal. iii. 15, no man.—Gal. iii. 24, Νόμος, the Law, is called παδαγωγός, a schoolmaster.—It is also termed Prosopopeia, when those long ago dead are said to bear testimony as though they were present. See Gnom. on Heb. xi. 2: with which comp. Luke xvi. 29.

PROOTHERAPIA is, if we preface our words by intimating in general our sincere and kindly feeling towards our readers or hearers; or if, when about to speak words of a kind whereby moderation, modesty, and gentleness might seem to be injured, we guard against a misunderstanding by some previous mitigation; and so effect a more ready access to the minds of our readers or hearers:—Matt. viii. 9, The Centurion being about to say, I have soldiers under me [which might seem immodest], employs a Protherapia: I am a man under authority.—Acts ii. 29, PETER, when he had to say something less favorable of David, premises a Protherapia, Men and brethren, let me freely speak unto you. Comp. Epitherapia.

RECAPITULATION.—See ANAKEPHELÆOSIS.
REGRESSION is the figure used, when several things are either supposed or proposed and the writer goes back to explain or perfect the several particulars one by one, mostly in an inverse order, or if it so please him, in an unstudied order. So Paul 1 Cor. xv 13, commences a Regression, and enumerates what he has alleged, ver. 8–11. Comp. Gnom. on Acts i. 3, ch. iii. 16, and 2 Pet. i. 9.

SEJUGATIO, or DISJUNCTION is, when two members are proposed, both of which are afterwards more fully discussed; as Rom. xi. 22, behold, therefore, the goodness and severity of God: on them which fell, severity, etc. Phil. i. 15. Comp. Gnom.

SEMDIUPLEX ORATIO is that species of abbreviated mode of expression, when the mutual relation of two members is such, that the reader is to understand, that the one member is to be supplied from another, and conversely. The difference of Concisa Locutio and Semiduplex Oratio consists in this: Concisa Locutio puts one member, and implies the other; Semiduplex Oratio puts two members, and implies two others, either in a direct or inverse relation. The Gnomon marks, at some passages of the New Testament, Concisa Locutio, though they evidently contain a Semiduplex Oratio, as Rom. vi. 4, ch. xv. 18; 1 Cor. x. 13. Sometimes a Semiduplex Oratio is marked as a Concisus Sermo, as Matt. xiii. 49; Mark i. 4, ch. xiv. 8. Examples of Semiduplex Oratio:—John v. 21, For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will. The double-membered sentence is equivalent to this: In the same way as the Father raises the dead (whom he will), and quickens them; so also the Son (raises the dead) whom he will (and) quickens them.—John viii. 28, Of myself (1) I do nothing, (2) nor speak: but—(3) I speak these things, (4) and I do them. The one is to be supplied from the other. [Comp. a kindred passage, ver. 88.]—John x. 25, xiv. 10, xvii. 26. Acts vii. 16, where comp. the Gnom.

SERMO PLENUM, or FULL SPEECH, is opposed to Concisa
Locutio (see above), where a proposition is expressly put, which any attentive reader might have easily understood or supplied:—Matt. vii. 21, Not every one that saith unto me, Lord, shall enter into the kingdom of heaven,—which is in heaven: on which passage Bengel approves of the reading of the very ancient Latin Version: “but he who does the will of My Father, who is in heaven, he shall enter the kingdom of heaven.” Comp. a kindred passage, 1 John ii. 17. Rom. ii. 18, for not the hearers of the law are just before God, but the doers of the law shall be justified. Sometimes, of two corresponding propositions, the one is brought forward as it were in abbreviated language, the other in full:—2 Tim. i. 15, 16, 17, 18, of whom are Phygelus and Hermogenes. The Lord give mercy unto the house of Onesiphorus:—the Lord grant unto him that he may find mercy. The apostle does not utter imprecautions against those not steadfast, whilst he prays for the best blessings upon the steadfast.

SIMULTANEUM.—A graceful arrangement of style, whereby, of two things properly belonging to the same period of time, the one is divided into two parts (as it were split into two), while the other is unexpectedly placed parenthetically between the two parts. Mark xiv. 12; Rev. xvi. 14; Gnom. on the passages.

SUPPOSITORY MATERIALIS [Metallage] is, if a word be taken for itself, as consisting of letters or syllables; as, for instance, “I was scarcely able to say that sad word, Farewell.” Comp. Gnom. on Rom. ix. 7, note, but in Isaac, etc.

SYLLEPSIS is, when the concord of the parts of speech is disturbed; when the mind conceives a different thing from what is set forth in words, i. e., when the idea meant, and the sense is more regarded than the words.

SYLLEPSIS is either of Gender, or of Number, or of both. Syllipsis of Gender is, when we state one gender while we conceive another in the mind; as John xvi. 13, 14, when he, (ἐκείνος, Masculine) the Spirit (Gr. τὸ πνεῦμα, Neuter) of truth is come, he (Gr. ἐκείνος, Masc.) shall glorify me. The Masculine is put for the neuter; for it was more becoming to speak in the Masculine of a Divine Person.—Syllepsis of Number is, when we state one number while we are thinking of another; as John xxi. 12, and none (Gr. οὐδείς [singular] of the disciples—Durst ask him—knowing, Gr. εἰδοὺς [plural].—The plural is put, whereas the construction itself seems to require the Singular, but the reference is to the word μαθητῶν, disciples.
SYMPERASMA, or CONGERIES [see Gnom. on 1 John v. 7, 8], is a comprehensive outline [or Conclusion] drawn from the preceding declaration and demonstration, which comprises in a kind of brief summary the foregoing statements: Matt. i. 17, so all the generations from Abraham to David are fourteen generations.—Heb. xi. 39; John i. 1. See Gnom.

CONGERIES, Synathroismus, also is a somewhat full enumeration of the forms (or Species) of a Genus, and of the parts of a Whole; or, when several words, which signify different things in the Species, are brought together in one mass:—Heb. xi. 32, of Gedeon, and of Barak, and of Sampson, and of Jepthah.

SYNCATEGOREMA is an accessory Proposition added to the principal one:—1 Cor. i. 17, but to preach the Gospel, is an accessory Proposition, in respect of what precedes; but this very Idea, as to the preaching of the Gospel is treated by the apostle, in what follows, in such a way that these two words, in respect of the consequences deduced from them, sustain the part of a principal Proposition. See Gnom. on this passage. A nearly kindred passage occurs in ch. xii. 2, where the words δι᾽ ἡσυχία, even as ye were led, are the predicate itself, whereas they might appear to be an accessory idea. See the Gnom.—Comp. MODALIS SERMO.

SYNCHYSIS is used, when the order of the expressions in a sentence has been disturbed. Hyperbaton and Synchysis scarcely differ. Comp. Hyperbaton.

SYNECDOCHE is the interchange or transference of the words from one thing to another, on account of an internal connection in the things. There are four species of Synecdoche: Synecdoche of the Whole (for a part)—of a Part (for the whole)—of the Class (for the species)—of the Species (for the class).—Examples: The Whole for the part,—Rom. vii. 1, the law hath dominion—where the whole law is put for the law of matrimony.—The greater part for the Whole:—Matt. ii. 6, and thou Bethlehem, land of Juda.—The less part for the Whole:—Matt. xii. 40, the note of the Gnomon, τρεῖς ἡμέρας, three days,—the first night and day (expressed Synecdochically) extends from about the tenth hour of the Friday down to the night, not inclusively.—This part of a night and day is taken for the whole of the first night and day. The Class for the Species: Luke ii. 1, that all the world should be taxed. The whole habitable globe is put for the world subject to Rome, from which Judea is not ex-
accepted.—The Species for the Class: Heb. i. 1, God—spake in time past. The speaking of God is put for every kind of communication. Comp. Metaphor, Metonymy.

SYNTHESIS, or SYNESIS is, when a Pronoun, Verb, or Particle, is construed with a collective Noun, not grammatically, but according to the sense:—Matt. xxv. 32, all nations, Gr. πάντα ἑν ἔθνη [neut.], and he shall separate them, Gr. ἀποκόρων [masc.]—for ἀπό, them [neut.] Also ch. xxviii. 19. Comp. Syllepsis.

SYNTHETON are two words, which either emphatically or frequently occur conjoined in Holy Scripture. Often wisdom and power are joined. Gnom. on Acts vii. 22.—The giving of thanks and peace; Philip. iv. 6, 7. Col. iii. 15.—Luke i, 75, in holiness and righteousness.—Eph. iv. 24; comp. 1 Thess. ii. 10; 1 Cor. xiii. 4. Comp. Gal. v. 22; 2 Cor. vii. 7, 11; Philem. ver. 7. See Gnom.

TAPEINOSIS.—See Litotes.

TAUTOLOGY is the needless repetition of a word or a sentence, which is altogether the same either as to sound or sense. See Gnom. on Acts xxiii. 6, note on the son of a Pharisee.—Rom. vii. 13, note on working.

TMESIS (Gr. τμήσις, a cutting) is, when a compound word, or a connected phrase is divided: as, Eph. vi. 8, ὅπως ἤν τι, whatsoever, for ὅ, τι ἤδυ, whatsoever.

TROPE is the change of any word from its proper signification to a foreign one, whereby power is gained. There are three sources of this change: Similarity of the things, Conjunction, and Disjunction. A Tropé from similarity is called Metaphor.

———from conjunction of the things, Metonymy and Synecdoche.

———from disjunction, Irony.

TROPE differs from FIGURE, which is a change, accompanied with power, of ordinary and simple language. A TROPE has place in particular words, the signification of which it changes; FIGURE in the general character of the language, which is altered, whether the signification of the words has been changed, or the same signification retained.—2 Tim. iv. 17, I was delivered out of the mouth of the lion. There is here a Tropé.—Gnom. Comp., if you please, Metaphor, etc.

ZEUGMA, junction or connection, is the figure whereby there are
referred to one verb two or more sentences, each of which would require the verb, if it (the sentence) were placed alone; or when words put once are to be understood twice, but in a different sense, i.e., in a related, or conjoined and connected sense; or, the contraries are to be supplied from the words expressed; as in 1 Cor. iii. 2, *I have fed you with milk and not with meat* [viz., have not fed you with βρῶμα, meat; for the verb ἐπότως, I have made you drink, is not applicable except to γάλα, milk]. Ch. vii. 10.—Gal. v. 17; 1 Tim. iv. 8. Comp. Gnom. on the passages quoted.—1 Cor. vii. 19, *Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.* [Supply the contrary ἐστὶν, is something.]

A peculiar *zeugma* is noted in the Gnomon on Mark xiii. 26, but one which has no difficulty connected with it.
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