JOHN ALBERT BENGEL'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, [Neand.], Hengstenberg on the Apocalypse, [Hengst.], Olshausen on Romans, etc., [Ols.], Ebrard on Hebrews, [Ebrard], and a few others.
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—Everwhere 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. Sc 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 ὑποτίμωσων, 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. 3, etc., 15. Separated—Gr. ἄφωρομένος. 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. 15), and one after his call (Acts xiii. 2). To this latter he here refers. Unto the Gospel—The kindred verb προεπηγγείλας, 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., Ayl.]

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 certitude 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. 18. 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 κατ', or δὲ. The article, repeated, forms an epitasia, [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. ὁμός, this one), is so often repeated; i. e., he, not any other. Acts ix. 20, 22, (this), etc. V. G.] The participle ὁμωθενώς, defined (declared) expresses much more than ἀφαρμακεύων, 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, πᾶ, decree, is the same as the ὁμοιός, the act of defining; because the Father has said most definitely, Thou art My Son. The ἀποδείκτις, the approving of the Son to men, follows in the train of this ὁμωθενῶν, 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 ἡγεῖ, ἄγιος, 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 ἄγιωσθη, sanctity of being or life, has a kind of middle sense between ἄγιωτητα, holiness, and ἄγιασμόν, 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, ἄγιωστη, 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. 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., Alf.] 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 ἀναστήσας, I raise up, is also used without a preposition, as in Herodotus, ἀναστάτως τῶν βασιλέων, [i. e., ἀπὸ τῶν βασιλέων, comp. Erhardt, on Oed. Tyr., 142.], rising from the seats: therefore, ἀναστάσις 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 ἐξαναστάσεως ἐν νεκρῶν. And construes thus: περὶ [ver. 8] ἐξαναστάσεως ἐν νεκρῶν τοῦ υἱοῦ αὐτοῦ 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: ἔκ τοῦ διωκόντος ἐκ κατὰ, κατὰ. Made—of—accorded—declared according—by (of.) III. Ἀνδρασίας, not ἔκανδρασίας, in Paul's style, is appropriate to Christ; but ἔκανδρασίας [used only in Phil. iii. 2], to Christians; comp. ἱερος, hath raised him, ἐξεγέρσει, will raise us, I Cor. vi. 14. Artenomius 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 ὑπεραυξάνω, 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. 3, xv. 15, 16, 18. The word ἀποστολή, 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 ὑποκοινωνία, obedience, is ἀκοινωνία ὑποκοινωνίας, 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 ἔθνη, 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 πρὸ τοῦ, 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. שלום, peace: a common form of salutation among Hebrews, before which is placed γενεια, 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 Ἰσωρ, Lord, since it stands for the peculiar name of God, the tetragrammaton [Heb. יְהוָה, Jehovah, always rendered Ἰσωρ, 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. Κυπίον, 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 ἅδε, 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. Μέν—[Indeed; emphasizing first; not rendered in Eng. Ver.] The corresponding δὲ, 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 pre-eminance: 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. cxliv. 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. αὐταγγελέω.] 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. 8. [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 ἤδη ποῦτε. 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.
18. 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 16th 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 καρ' ἐμὲ. That is, for my part, or I, so far as I am not prevented; so Ezra vi. 11, καὶ ὁ οἶκος αὐτῶν τὸ κατ' ἐμὲ πορθήσεται, 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 κτοίμῳ κόσμῳ, 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.
THE GNOMON OF THE NEW TESTAMENT.

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, 33.

IV. THE EXHORTATION, xii. 1, 2.
1. Of Faith, and (because the law is estab-
lished 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 beginning.
2. Of Salvation, xiii. 11—14. Salvation is
expressly 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 informs
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 part-
cle πρὸ τοῦ. 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, oftenest
in the Psalms. It sometimes signifies that righteousness, with which
God himself is righteous, acts righteously, 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 justifica-
tion, ch. iii. 25, etc. Hence it sometimes signifies this latter right-
eousness, by which a man (by the gift of God, Matt. vi. 38) 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 pre-
pared 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 right-
eousness 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 righte-
ousness nor salvation is known. The manifestation of the righteousness
of God was made in the death of Christ, ch. iii. 25, etc.; the mani-
festation 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 righte-
ousness. 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 ignor-
ance, Acts xviii. 30. From faith to faith—Construe thus: the right-
eousness 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., Altf., 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 righte-
ousness from faith, subsists in faith, without works. Eic, to, denotes
the destination, the boundary, and limit; see ch. xii. 3, and notes on
I have been, הָבִּיתָהָ יִשְׂרָאֵל, 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 consum-
uation, Phil. iii. 7–12. Thus εἰς, εἰς, from, to, beautifully correspond,
as ἀπό, from, and εἰς, 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-
position, thus introduced, that many other things be inferred from this; for since he does not say, εκ τῆς πίστεως εἰς τὴν πίστιν, from the faith to the faith, but indefinitely εκ πίστεως 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. 13; 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 Wilby, 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.] ὁργή, wrath, here without the article, but ἡ ὀργή, 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 right-
eous. 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. There-
fore he now darkly intimates, that for sinners grace has been pro-
cured. Ungodliness and unrighteousness—These two points are dis-
cussed at ver. 23, etc. [Paul often mentions unrighteousness, ver.
29, as directly opposed to righteousness. V. G.] Men who—A peri-
phrase 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 dairëscaν, ungodliness. Here it is d¥wia, lawlessness,
iniquity, ch. vi. 19. Who hold—Gr. xarégetov, holding back, hind-
ering. [So Alf., who renders, of men who hold back the truth, in
(and by) iniquity.] Truth in the understanding strivies 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 Eug. 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, there-
fore is God's wrath revealed, etc. Mey.] For at ver. 21, he says,
they knew God. Plato (b. 5. Polit.) has, το μν παντελός δν,
pantelôs γνωστόν μη δν δὲ μηδαμή, πνη μν gνωστον, That which
wholly is, is wholly known; but that which is not at all, is in all re-
pects unknown. Shewed—Gr. δεανέρως. Paul has chosen this
word with great propriety, as well as διαξαλάκτω, reveal, above.

20. The invisible things are seen—An incomparable Oxymoron [con-
necting 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—Από,
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 ô, from, since; ever since the foundation of the
world, and beyond, reckoning backward; and with this the δικος, eternal, presently after, agrees. In the former construction, the connection is καθότατος, are seen from; in the other, with ἀόρατα, unseen from (since). Things made—The works produced by κτισιν, creation. There are works; therefore there is a creation; therefore there is a Creator. Understood—Gr. Νυμένα. None but those who use the νοῦς, understanding, καθορώσις, see clearly. Are seen—For works are discerned. Antithesis, ἔσχοισαθη, was darkened, [ver. 21.] Power, etc.—These words stand in apposition with ἀόρατα, 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 Alf., 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. Construe with φανερὸν ἑστιν, is manifest, ver. 19. Without excuse—So also of the Jews, ch. ii. 1.

21. Because—Gr. δοτι, 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. ἐμπαθοῦσαν. This verb and ἐσχοῖσαθη, were darkened, have a reciprocal force. ἄριστος, ἁμαρτωλός, 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. διαλογίσμοις. 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., ἐμφάνισεν ἡ γνώσις ἄνθρωπος ἀπὸ γνώσεως—ἐξιδήμη ἐχώρεσαν—μάτωμα ἐστιν ἔργα ἐμπαθοῦσαν, 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.

23. 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. ἡλείαν, ver. 23; μετελείαν, ver. 26, expresses the retaliation, ver. 25, 26; as παρά, repeated [παρά, more than, ver. 25; against, ver. 26]. In the third, did not like, Gr. οὐκ ἐνεδικασαν, (approved not) and ἀδοξασμος, reprobate, ver. 28, are emphatic. In the several cases, the word παρέδωκα, 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 ב, 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 δοξή, 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.] Ἐν, in, not etic, to. The lusts were already there. The men themselves were as the gods they framed. Uncleanliness—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. 18, etc. Among their own selves—Gr. εἰκαρωθενεῖς. [Eng. Ver., between themselves. For which read εἰκαρωθενεῖς, 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. γυναῖκες, 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. ἀπολαμβάνοντες. The contrasted word of the Gentiles; as will repay, Gr. ἀποδώσει, that of the Jews, ii. 6. In both words, ἀπο, re—, i.e., back, has the same force.

28. To retain—Antithesis to παρέδωκεν, gave them over: ἐχεῖς ἐν ἐπιγνώσει, to retain in knowledge, means more than ἐπιγνώσακεν, 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. ἀδόκιμον. As ἄπιστος, [incredible, Acts xxvi. 8, or unbelieving, John xx. 27.] And such words have both an active and passive signification, so ἀδόκιμος. 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 ἀδόκιμον, reprobate, is treated of at ver. 32; οὐκευδοχοῦσα, have pleasure in, and the doing things not convenient, at ver. 29–31. Not convenient—[That is, not becoming.] Meiosis [language softened to express less than is meant.]

29. Filled—A large word; μαρτυρικ, 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
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—malignity—Gr. πονηρία—xaxiq. 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—Πλεονεξία, 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. αλογηθείας. 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. xaxογθείας) of Herodotus. Stephens.]

Whisperers—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, Deus odibiles, hateful to God. There is no good authority for the active sense. Mey., Alf.] Despiteful—Gr. ἔθιππος. Who insolently drive away from themselves all that is good and salutary. Proud—Gr. ἐπερρηφανος. 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 injurings others, as in 2 bar, 2 Macc. vii. 31. Antiochus is said to have been an inventor of all evil against the Hebrews.

30. 31. [Omit ἄπονδους, implacable. Tisch., Alf.] 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. Ἀμοιβέτους. The Sept. translates the Hebrew נז, to act with perfidy, 'ענ, to prevaricate, by ἀμοιβέτον, to be ἀμοιβέτον.

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. πρᾶσω, commit. The repetition of this verb, ποιεῖσθι, do, intervening, accurately expresses the wantonness of the profligate, opposed to divine justice. Do such things—'ir.
ποιησάων. Even with the affections, and reason. The same distinction in ch. ii. 3. Of death—Lev. xviii. 24, etc.; Acts xxviii. 4. From time to time every extremely wicked race of men is extirpated, and all posterity comes from those less wicked. [Death in general as the consequence of Sin. Alf. But Mey. refers it to the future punishment in Hades, of which even the heathen had some idea.] But also—Gr. ἀλλὰ εἰ. It is worse, αὐθενδοξεῖν, to have pleasure in, for he, who perpetrates the evil, is led away by his own desire, not without condemnation of himself, or even others, (comp. judgest, ch. ii. 1), and while approving the law; comp. ch. vii. 16; but he who takes pleasure or approves, with heart and tongue, has, as the fruit of wickedness, wickedness itself. He feeds upon it, heaps his own guilt with others, and inflames others in sin. He is a worse man, who ruins both himself and others, than he who ruins but himself. This is indeed a reprobate mind. Ἀδόκιμον, reprobate, and αὐθενδοξιών, take pleasure in, approve, are kindred forms, ver. 28, note. The judging, ch. ii. 1, is in contrast with approving here. The Gentiles not only do, but also approve. The Jew judges indeed, without approval; yet does them. Them that do—Themselves, and others. Comp. Is. iii. 9.

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 judge—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 Paregmenon [Connection of kindred words, or of simple words with their compounds, as here, ἔκπιπτε, ἔκπιπτος, judge, condemn.] For ἔκπιπτος, condemnest, follows. Comp. ch. xiv. 22, 23; 1 Cor. iv. 3, etc., xi. 29, etc.; James ii. 4. [Wherein—Gr. ἐν τῷ, i.e., in the thing in which, not in that, as Eng. Ver., A.S., etc.] Another—With whom thou hast nothing to do; whose more open unrighteousness profits thee nothing; a heathen.

2. We know—Without thy teaching, O man, that judgment. 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 seestest. 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, τῷ γοροῦν, the goodness of God, denotes all these. Even those, who shall be condemned hereafter, might and ought to have repented. [Riches—Comp. Treasures, ver. 5. Mey.] Being
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ignorant—Paul wonders at this ignorance. Leadeth—Sweetly; not forced by compulsion.

5. But—Antithesis between despising the riches of goodness, and treasuring up wrath. Hardness—Antithesis, χρυσόβυ, goodness. Impenitent heart—The antithesis is repentance, ver. 4. Impenitent—Gr. ἀμετανοήτος. He would have said ἀμετανοεῖας, impenitence, [a noun, in antithesis to the noun repentance;] often used by later writers; but avoided the word as unusual. Treasures—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. [Treasures—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, ἐν, 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 δρόμων, 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 xai δικαιοσυνή, revelation and righteous judgment. So Beng.] Righteous judgment—By far the greatest weight of testimony, and the unquestionable antithesis between ἄνοχης, forbearance, and ἀπαραλφής, revelation, one most worthy of the apostle (comp. that between ἄνοχην and ἐνδεικνύειν, ch. iii. 26; Ps. I. 21), confirm the reading with xai, and, thus, ver. 4, goodness and forbearance and long-suffering, ver. 5, of wrath and revelation and righteous judgment. Καὶ ἀπαραλφής, xai δικαιοσυνή. 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 xai, and, which Origen, in his work against Celsus, in the Bâle manuscript, supports; as Sam. Batterius informs us. Instead of ἀπαραλφής, revelation, the Alexandrine manuscript has ἀναπαραλφής, retribution. I formerly omitted to notice this various reading, which arose from its having the same letters at the beginning as the verb ἀπαραλφής, and is absurd; nor do I use it now to defend that xai, and, which follows
immediately after. Erasmus observes that δικαιοκρισίας 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. δε αποδώσει ἑκάστῳ κατὰ ταύτα τὰ ἔργα αὑτοῦ. So the Sept. in Prov. xxiv. 12, and Ps. lxxii. 13, σὺ ἀποδώσεις, 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 ὄνας, with τοῖς; 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. κατὰ (see Acts xxxv. 23,) employed here nearly in the same sense as ἐκ, 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; ὑπομονή, 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. ἀφθαρσία, 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. 'Ερωτεία, often rendered contention, (so Eng. Ver.), is not from ἐρωτάω, strive, but ἐρωτάω, 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. Toîc, them, here, has therefore the force of Heb. 'ב, 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. επὶ τέχνα, επὶ τρίτην καὶ τετάρτην γενεάν, τοῖς μοιοίς με, upon children, upon the third and fourth generation, for them that hate me. Furthermore, ἡξ, 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 θυμὸς καὶ ὄργη, indignation and wrath, read ὀργῇ καὶ θυμὸς, wrath and indignation. Tisch. Alf. Wrath, ὀργή, is the abiding, settled mind of God towards them, (John iii. 36); indignation, θυμὸς, the outburst of that anger at the great day of retribution. Alf.] The Sept. has, Ps. lxxxviii. 49, θυμὸν καὶ ὀργῆν, anger and wrath. Anger inflicts punishment; wrath follows up crime. The propriety of the words is seen in Eph. iv. 31, 32, where χάριτεσοθα, forgive, is opposed to the latter, and εὐσπλαγγνός, kind, to the former. θυμὸς is defined by the Stoics to be ὀργή ὀργομένη, incipient wrath. Nor should we despise the explanation of Ammonius; θυμὸς is temporary; ὀργὴ is the lasting remembrance of injury.

9. Tribulation and anguish—Tribulation for the present; στρενχαρία, 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 δὲ, 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 ἐρήμη, 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. Κατεργασμένων—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 φυγῆν, 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 ὑπὸ ἐργαζόμενω, 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 Antanaclasis [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 δίκαιος, 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 ἄρα, when, is used here [ver. 14]; δέ, 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 ἔθνοι, heathen, which is usually taken in a bad sense. Not the law—Gr. μην νόμος, Afterwards we have νόμον μην, 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 καυροίς, unto themselves. So also, νόμος, law, not without a good reason, is used sometimes with the article, sometimes not, ver. 13, 28, 27, iii. 19–21, vii. 1, etc. By nature—The construction is, μην νόμον ἐχοντα φύσιν, not having the law by nature. Just as ver. 27, ἐὰν φύσεως ἀφορμοσία, 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 ἑθνα, 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 σναίδηςςε, conscience, and λογισμός, thought, are joined, Wisd. xvi. 11, 12. Between one another—Gr. μεταξύ διλημμων, 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. ἄν. 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. 13; 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 ἰδε, Behold, read εἰ δὲ, but if. Tisch., Alf. So Beng.] But if—If (comp. when, ver. 14) has some resemblance to an Anaphora, [beginning successive sentences with the same word,] save that ὅταν, when, said of the Gentiles, asserts more; εἰ, if, of the Jew, concedes less. After if, follows οὖν, therefore [ver. 21], like δὲδὲ, but, (ch. vi. 5,) and δὲ, then, [not in Eng. Ver.] Acts xi. 17. Comp. Matt. xxv.
27. And the following ὅτι, therefore, (ver. 21,) sums up the rather long protasis, which begins with εἰ, 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. ἐπωμοῦντες, middle voice: thou callest thyself, and delightest to be called by this name. Restest—in that which threatens thee with constraint; thou hast a schoolmaster, 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. [Provest things which differ, is the literal reading of δοξοῦσιν τὰ διαφέροντα; i. e., provest the right and the wrong, dost try and conclude what are right to do and what not. De W., etc.]


20. Form—Gr. μορφῶσαι. 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. θεός, the God, namely, who hath given the law. Mey.]

24. [Paul here quotes a Scripture, to justify the phrase, dishonourest thou God, “For what is written in Isaiah, is no less true now of you.” Mey., Alf.] The name—Is. lii. 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 ἀνόμος, 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 γέγονεν, 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 ἐὰν, 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 Hem-
diades, 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; τῷ τοι, they shall praise thee, Gen. xlix. 8. He therefore adds, οὗ, whose, not ἡ, 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. 3]. 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. τῷ περισσόν, excellence; IIeb. ἄρα, namely, above the Gentiles. This is taken up at ver. 2. Profit of circumcision—See on this ch. ii. 25.

2. Much—Gr. πολύ, neuter: supply περισσόν, 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, οὗ, 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. 8, 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. λόγα, 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. ἡιστήρας. The words ἡιστήρας, believed, θείστηρας, believed not, ἡιστηρία, unbelief, πίστις, 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 do 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. ἄμα νῦν, 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. cxvi. 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. cxvi. 11, Sept., ἡδρωπος φείδοντος, 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.
M. r. ] That thou, etc., judged—Gr. διωκομενοι, κρίνοντες σας. So the Sept.
Ps. li. 6. The prayers which David made in the agony of his re-
pentance, have also a prophetic reference. That—Gr. διωκομενοι, 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. χαρακτορικος, 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., εν τοις λόγοις σου. Heb. נברא, the only passage in
which the verb ברא, to speak, occurs in the conjugation קב, and not
in the participle; that is, when thou beginnest to speak, and in judg-
ment 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. εν τοις κρίνοντες σας. Heb. נברא. God at once both κρίνειν, judgeth, and κρίνειν, 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. xxv. 31. 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. A. f. ]

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 su-
periority [ver. i.], does not prevent the Jews from being under sin.
Who taketh vengeance—On the unbelieving Jews. Gr. ῥὴ κεκτητων,
the instigator of wrath. The article is forcible. An allusion to Ps.
vii. 11, Sept. God is a just judge, and one that instigateth not wrath:
where it should read, a God inflicting wrath. (The Sept. translators mistaking יָרָה, God, for יָרָה, 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 Aetiology [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, τί ἕτρε γεω
κρίσανος, 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 ἔστι) 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. προεξηγοῦσα; which never means this in the middle voice.
Render, have we an excuse, which will secure us from the penal right-
eousness 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
μηδαμός, in no wise, is used, οὐ πάντως, not altogether, cannot be substi-
tuted for it: and in this passage μηδαμός, 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 justification,
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—Τῇ δόθε, 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 innocency 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 complaint 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 righteousness, there is not even one:—Whether there is one that understandeth 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 excepted, it might bring favor to all; now wrath is on that account the greater.

11. There is none that understandeth—They are without understanding for good. None that seeketh after—They are without the will to good. To seek after, implies that God is ῥυθμός, hidden, Is. xliv. 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. ταφος, etc. See Sept. Ps. v. 10, cxl. 4. Open—That is, a sepulchre just laid open, and therefore very offensive. 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.—Pr. 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. 13, deceit. Cursing—Against God. Bitterness—Against a neighbor.

15-18. Their feet—known—Ὁδεῖς—οίξ ἔγυνασάν. Comp. Is. lix. 7, 8, Sept. So of the feet, Prov. i. 16.

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 Dei-notes, [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 fulfilts its office on it. All—Not even excepting the Jews. The guilt of the Gentiles is presupposed as manifest; the Jews are executed by arguments from the law. These are guilty; and by their condemnation the whole world is condemned as guilty.

20. Because—[Gr. διότι. 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-
Be justified—Gr. δικαίωσαν. On the meaning of this verb, see note on Luke xii. 35. 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. ἀλλὰς ἄλλας. 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 δικαίωσαν 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 δικαιος, remission or forgiveness, and the verbs which express the act, as ἀφίεσθαι, sanctify; ἀπολυτίκως, wash away; καθαρισθῆναι, cleanse, purify; etc., 1 Cor. vi. 11., note. Ps. cxii. 3. 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. Alfr.]

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 εἰσπέρασα, ἦλπικα, ἡγάπηκα, διώκουσα, ἵστηκα, 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 meanwhile (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 enjoyed 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 γαρίσμα, γαρίσσω, 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 fundamentally 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 appropriated by faith. Mey.] Redemption refers to enemies (and on this point the positive theology of Koenig distinctly treats in the passage 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 alienation 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.

25. Hath set forth—Before the eyes of all. Luke ii. 31. Gr. προέδρετο; where the πρὸ 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. בְּנֵא, 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, 13, 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. παρελθων, literally, pretermission, passing by; Paul, in the Acts, and to the Ephesians, Colossians, and Hebrews, as well as the other apostles, often speaks of ἀφεσις, remission; but he alone, and only in this passage, of παρελθων, 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, ἀπολύτρωσις, itself is, however, sometimes also called ἀφεσις, remission. Eph. i. 7. Παρελθεῖν, to pass by, is nearly the same as ὑπερεῖθεῖν, to overlook, wink at. Acts xvii. 30. Hence, in Sir. xxiii. 3, (2) μὴ γείθεον, not to spare, and μὴ παρελθεῖν, not to pass by, are parallel; for both imply the punishment of sin. Παρελθεῖν, pretermission, is not an imperfect ἀφεσις, 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. 23. 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, ἄμελειν, 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, lxi. 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
did, 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 νῦν καθάπ. where also the νῦν, now, corresponds to the προ, before, in προῃφοτοῦ των, 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. αὐτόν, 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 ἐν πίστευσ. 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 κατάρας, the boasting, that, well known, of the Jews. Alf., 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 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. 3. [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 ὅτι, 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 ὅτι, 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., Alf., who renders, for we hold (reckon) that a man is justified by faith, etc., and says that λοιπόμενα cannot mean conclude, as Eng. Ver., but reckon, as ch. viii. 18. But Tisch. retains ὅτι, therefore.] By faith—Gr. πίστευ. Luther allein durch


Ren 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., πιστευ 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. וָנָּח, any man whatever, Jew and Greek, comp. the following verse. So ἄνθρωπος, a man, I 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 ἐπειδὴ, seeing, or since, Alf. (and Tisch. 1849, not 1859,) reads εἰπὲ, 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. εὐς, 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, μέλλοντος, that was to come, ch. v. 14; μέλλειν, 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. ἐφέστηκαν. [Hath found, i. e., towards his justification, or rather, hath earned, as his own. Alf.] 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—λογίσθημη, to number, to estimate, to consider, to reckon, signifies here the act of a gracious will. It is repeated here, very effectively: ἔλογισθη, was counted, the passive, as λογίσθημη, 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. יֵעָר. [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 ἐργατής, worker for hire. Justified—Accounts just. Alfr.] 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 τῶν ἀσεβῶν, 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 xaræ and xaddáep 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, παραγόω, I pronounce him blessed. The words are to be thus construed: λέγετα, 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 aduding 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 πρόκριμα, a deceitful bow, Ps. lxviii. 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. ἀφέω, So the Sept. Ps. xxxii. 1. The synonymous words are, ἀφέω, to forgive, ἔκμισθίαν, to cover, ὀφλησθεῖαι, 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 (uncircumcision) [Eng. Ver. which he had, yet being uncircumcised]. τῆς, the, is to be construed with πιστίως, faith, with which compare the next verse.

With uncircumcision—Stand, 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. ἵνα ἀφοφοβωριας, 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 τοῖς, 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 ἵνα, 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. 16; 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. ὑπεράκοντος [Eng. Ver., there is no transgression.] He does not say, not even sin, comp. ch. v. 18, 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. ἐν, ch. iii. 80, 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. τέθεων ας, εκατέρων—Θεο, I have made thee, before—God, is like the following, ἵνα εἰδῆτε, ἰποι, 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. Calleth—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 γίνεται, 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. Ἡ παύ, 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, οὕτως, so.—σοῦ, thy. Comp. Gal. iii. 8, notes.

19. Being not weak—Reason might have suggested causes of weakness. [Tisch. (not Alf.) omits ἴδῃ, 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. δίκαιος, δίκαιος, 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. δικαιώμας. 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 ἔχομαι, we have, the best manuscripts, etc., read ἔχομεν, 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 τῆς πίστεως, 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. 23, 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 glorifying 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 δοξημή, experience, before Paul: δοξημή is the quality of that man, who is δοξημώς. [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 toward us; which is a much richer consolation than prosperity would be. Cate.] *Is shed abroad*—Most abundantly; whence we have this very feeling, αἰοθετος, 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 ὠντως, when we were. *For*—God’s wondrous love is set forth. *Without strength*—‘Ασθενεια 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, | opposed to whom, are |
| Sinners, | Good men. |
| Enemies, | The righteous. |

See on the weakness and strength of glorying, Ps. lxviii. 2, and the
following verses [lxxi. 16, civ. 85]; Is. xxxiii. 24, ch. xlv. 24; 1 Cor. i. 31; Heb. ii. 15. Add the verbal parallelism, 2 Cor. xi. 21. In due time died—συνεκινήθη, κατὰ καρδίαν, in his time, Is. 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. ὑπὲρ, on behalf of, for the sake of. Mey., Alf.]

7. Righteous—good—Gr. δικαιοῦντος—τοῦ ἄγαθοῦ. Masculines; with which comp. ver. 6, 8. [It is much disputed whether the words righteous, δικαιοῦν, and good, ἄγαθος, 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: μέλες γὰρ ὑπὲρ ἄγαθος τις ἀποθανεῖται, ὑπὲρ γὰρ δικαίου τάγα τις καὶ τοιμῇ ἀποθανεῖν, 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 ἄγαθος, 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 δικαιοῦν, righteous, and ἄγαθος, good, and a great one between δικαιοῦν, righteous, and τοῦ ἄγαθος, 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; ἐπὶ πολλοὶ καὶ ΤΟΥ παντοῖς, of much value and invaluable. Chrysostom; μερά ταῦτα καὶ ΤΟ μυθέν, those trivial things, and what is of no importance whatever. The Hebrews call a man ρύσις, who performs his lawful duties; τῷ, who also performs acts of kindness. The Greeks call the former δικαίος, just; the latter, δωσις, pious; ἄγαθος and τῷ, Zeph. ii. 8. But here we have not ρύσις, pious, but τοῦ ἄγαθος, the good. Wherefore that distinction between the Hebrew words does not determine the point. But this is certain, that just as δωσις, pious, so also ἄγαθος, good, expresses more than δικαίος, 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 ῥῶν ἄγαθον, the good man, to be more worthy, that one should die for him, than δίκαιον, a righteous man. Ἀσεφίς and ὁ ἄγαθος, the ungodly and the good man, also δίκαιος and ἄμαρτωλοι, 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 γὰρ, for, has a disjunctive force as in many cases. Peradventure, one, even, dares—These words each amplify what is stated in ver. 8; τάχα, peradventure, for τάχα, 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. Τόλμη, 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. ἐμεισθε, 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. ὅπως, 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 ei, 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 xαυγωμένος, literally, glorying, Beng. reads xαυγωμετα, 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. Alf. 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 

\[\text{σωτήριον}\,\text{θεῷ.} \text{Not before God, ch. iv. 2. The reconciliation—Gr. }\]

\[\text{xακαλλαγή, [Eng. Ver., atonement.] Glorifying for love, which means something more, follows the reconciliation and deliverance from wrath.}\]

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 glorifying 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 θάνατος, death, before passed—Tisch., Alf.] Passed—When sin once entered, which had not been in the world at the beginning. For that—ὑπερ, for that, with the verb ἔμαρτο, have sinned, has the same meaning as διὰ, by, with the genitive, τῆς ἁμαρτίας, sin. The meaning is, through the fact that, or inasmuch as all have sinned, comp. the ἐν, for that, 2 Cor. v. 4, and soon after, the other ἐν, 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; (יו) Through the counsel which the serpent gave to Eve, all the inhabitants of the earth became subject to death, (אומד והנני) 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.

13. [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. τὸν) 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 μέλλοντος, 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 τὸν ρόης, figure: that which was to come, τὸ μέλλον, 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 Ætiology [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. ὀλίγοι, [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. 13. 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.]

16. 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 Alф., 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 accompaniment 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 κρίματος. E. B.]

17. [For τῷ τοῦ ἐνδος by one man's, read ἐν ἐνι, by one. Tisch. (not Alф.')] 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. περισσείαν. Ἱππανδρίαν, to abound, and περισσοτέρον, 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—Λαμβάνων, 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 correlatives. [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 triumph. Mey.]

18. Therefore then—Gr. διὰ οὖν [Eng. Ver., therefore]; διὰ, therefore, draws the inference, logically: οὖν, 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. δικαιοσύνη, righteousness, is, so to speak, the foundation for δικαιώμα, justification; obedience, righteousness fulfilled. [That is, the δικαιώμα is the pronouncing free from condemnation, on the part of God; the outward basis of justification, the δικαιώμας 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 ήδραίωμα denotes a firmament; ήδραιωμα, 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—παρα, [implying neglect] in παραχρωμα, 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 anything 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. lx. 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. Ga-
taker. 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. of πολλοί, [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. παρασκήνως. 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.
 Aphroa, sin, in the singular, is considered as a plague most widely
spread; and it also comprehends all actual παρασκέυα, offences,
ver. 16. The sin—Gr. ἡ τραπέζη, [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 ἐν, in, and εἰς, 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 ἀπεθανόμενον is simply died; not are dead. Alf.] In baptism and justification.

3. Or—Gr. ἢ [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. συνετάφημαν [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. σύμμυκτος [Eng. Ver., planted together is certainly wrong; see below.] Sept. βοσκός σύμμυκτος, δρυμός σύμμυκτος, a planted hill, a planted forest, Amos ix. 13; Zech. xi. 2, and on this account ὁμομύκται, in the likeness, here may be taken in the ablative. Σύμμυκτος, 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. Alfb.] 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 γωνία, to spring up, refers to θάνατον, death, and ανάσααν, resurrection. Yea also—Gr. ἄλλα 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. ἐφάπαξ. [Eng. Ver., once.] This is stronger here than ἐφάπαξ, once. [It is emphatic, and excludes the idea of repetition. Mey.] So Heb. vii. 27, and ἐφάπαξ, once, 1 Pet. iii. 18. He liueth 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. λογίζεσθαι. [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., (8d ed.) and all recent commentators.] So λογίζεμεθα, we conclude, iii. 28. Every one should reckon himself according to his state. Elva—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. ἐν. 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 τῷ Κυρίῳ δόμων, Our Lord. Tisch., Alf.]

12. Not—Refer the διλα, but, to μή, 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 αὐτῆς ἐν, it in. Tisch., Alf.] It in—This savor 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. παραστάτως. The first aor. παραστάτως, 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—Εἰς, 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 ἦτε, 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. τῦντον, 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 δὲν παρεδόθης, [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, 

II. The perception of sin from the law; the sense of wrath; inward death. 

III. The revelation of God’s righteousness in Christ, by the Gospel, against sin, for the sinner. 

IV. Paul's central idea, Faith; embracing that revelation unreservedly, and striving successfully for righteousness itself.
V. The remission of sins, and justification, by which God the judge views man's sin as uncommitted, and righteousness lost, as retained. - - - - 

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," Alf.), 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. Alf.]

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. 8. [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. 8, 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 οὖν χαρπον εἰχετε τότε; ἐφ' οἴς νῦν ἐπαγρεύσατε. 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 ἐφ' οἷς, whereof, may answer the question; but then the apostle should have said ἐφ' ὧν, for which, supply χαρπον, 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. 28, 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 νῦν, 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, יְדִירִים, Sept. εἰς δύναμιν, 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: ὁδήγωμα, wages, in the plural, [properly, that of soldiers. Theophyl. in Mey.] χαρίσμα, 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. ἦν ἡ τύχα. 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. ὡς. [Eng. Ver., therefore.] This word is stronger than ὡς ὦς, 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 θανάτῳ. [Eng. Ver., death.] Of which ver. 13, ch. viii. 6, speak.

6. [For ἀποθάνωντες, that being dead, read ἀποθάνοντες, having died; i.e., we. Tisch., etc. So Alf., who renders, But now (opposed to ὡς, 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 φρ. A plain construction in this sense: we have been freed by death from the law, which held us. We are held—An expressive term; comp. συνέχεσθαι, concluded, ch. xi. 32, ἔχουσώμεθα, 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 in, is put once, not twice. We have served oldness, not God: comp. Gal. iv. 9, ἀκεραίων, whereunto; now we serve not newness, but God in newness, ch. vi. 22.

7-13. [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:

ὁ νόμος—τὸ λέγειν τοῦ νόμου.

the law; the saying of the law.

ἡ ἁμαρτία—ἡ ἐπιθυμία.

sin; lust.

Οὐχ ἔγνων, I had not known, (from γνώσκω,) οὐξ ἔδειν, I had not known, (from οἶδα.) ἔγνων is the greater, οἶδα the less. Hence the latter, since even the less degree is denied, is an advance. ἁμαρτία, 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. [J—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. τῇ τῷ ὑπάρχει, sin, is deeper and more hidden: ἡ ἐπιθυμία, lust, rather assails the sense, and at the same time betrays sin, as smoke does fire. The particles τῇ τῷ ὑπάρχει, 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 [καταδεικνύομαι, 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—Zἐν, 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 κοπια, without. The commandment—Ἐνσω, 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 εὑρίσκω, 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 αὐτῇ, 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. τὸ. [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 καρποφορεῖν, 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 ἵνα, 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 context. 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. 23. \textit{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. \textit{Γὰρ, for}, tends to strengthen sold. The slave serves an unworthy master, first, joyfully, then, with grief, lastly, he shakes off the yoke. \textit{I allow not}—Gr. \textit{γνωσεῖν}. 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. \textit{γνωσεῖν} 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 τοῦτο, that, the first time. Tisch., Alf.] Do—do—Gr. πράσω, ποιώ. There is a distinction between πράσω and ποιώ 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, oδ πράσω, I practise not, the thing is not put in practice; ποιώ, I do, inwardly and outwardly. These words are interchanged, ver. 19, xiii. 3, 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. σύμφωνος, 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.] Συνήδουμαι, 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: θαλός, 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 eἰσισχω, 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. τοῦ νόμου. [Eng. Ver., a law.] The law itself, in itself holy. When I would—Gr. τῷ δέξοντι 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. 13. 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 τοῦ νόμου, the Mosaic law, with τῷ δέχοντι ἐμοί, me that will, and ποιῶν, 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 συμφέρει, 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 ποιεῖν, 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 θανάτος, 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 εὐχαριστῶ, I thank, read, γὰρ, 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. αὐτὸς ἑαυτῷ, 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 νόμῳ) the law of God; but, etc. De W.] The law of God—the law of sin—νόμῳ, 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 ὅτι, but; he uses the conclusive ἀλήθεια, 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 Ætiology [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. Ἡμίκλησεν me free—A mild term, and in the past tense; he had formerly put the weightier verb ἄμωσα, 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. vii. 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, ὑπὲρ 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. Ὁ δοῦλος, 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—οὐς, 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 συνεκρόμενος, 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. Alr.] For sin—sin—The substantive is repeated, as in Luke xi. 17, note, when the house is divided, the house falls. But a Place [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, περὶ, for: περὶ ἀμαρτίας, for sin, is equivalent to a noun, as in Ps. xl. 6. Sin-offering—Gr. περὶ ἀμαρτίας, 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 Antanasia, [use of the same word twice in a twofold sense,]) but the article τίπ, the [not rendered in Eng. Ver.], adds an Epitalia, [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 φρονήμα. [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 proved as carnal. V. G.]

8. [And—Gr. δὲ, Eng. Ver., wrongly, so then. Alf.] Added to increase the emphasis. Please—Ἀπόκειομαι, 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. 38; Heb. ii. 3, 4; 1 Cor. vi. 11, 13, 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 appellative, 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 τῆς σαρκός, of the flesh. Ye shall live—He does not say, μελέτε τὴν, you are about to obtain life, but ζησοῦν, 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 whosoever 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 ὑιοὶ θεοῦ εἰσίν, or ὑιοὶ εἰσί θεοῦ. There are thus three readings, of which I prefer the second, which is sustained by the third, since the word ὑιοὶ, 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. τὰς [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. Κατος, 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 κτίσεως. [This word ἡ κτίσις, 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. 39, 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; reparation will accrue to the creature from the glory of the sons of God.

Sons—Τέκνων, children, ver. 21. Waiteth—Gr. ἀπεκδέχεται. Ἀπεκδέχεται, 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 ἀποχαράδωσις, 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 Ἀβέλ, Abel [vanity]. Glory is op-
posed both to vanity and corruption; and the greatest vanity is idolatry, ch. i. 21, 23. Vanity is abuse and waste; the malignant spirits 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 creature 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 delivered—Deliverance is not accomplished by complete destruction; otherwise quadrupeds, when butchered, would fall with pleasure. From the bondage of corruption [the bondage which is corruption; opposition; 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 eis, into, are opposed. From denotes the point from which; into, the point to which. Bondage and liberty belong to the creature; corruption 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 liberty—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 Etiology [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 Pompey 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 groaning 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. αὑραί—xai ἡμεῖς αὑραί. The former αὑραί, 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, αὑραί of τὴν ἀπαρχὴν, κ.τ.λ.
[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. cxxxix. 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—Στρευμένος, I 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. Helpeth—Gr. συναντιλαμβάνεται, in which συν, with, has the same force in this compound as in συμμαρτυρεῖ, beareth witness with, ver. 16. [For Τίς ἁμαρτεῖας, infirmities, read, τῇ ἁμαρτείᾳ, 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-
mities are. What—as—Comp. how or what, Matt. x. 19. Maketh intercession—Gr. διερνυγγάω. ὑπὲρ, abundantly, as in ver. 37, διερνυγγάω, we are more than conquerors, and διερνυγγάω, did much more abound, ch. v. 20. Both διερνυγγάω, in this verse, and διερνυγγάω, 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 προερχόμην, were written aforetime, and ἐγραφη, were written, follows, which is the genuine reading. [Omit διερνυγγάω, for us, Tisch., Alf., etc. The idea is expressed by διερνυγγάω, for, or in behalf of, in the verb διερνυγγάω, which means intercedes for (us) not intercedes abundantly, as Beng. supposes. Mey., etc.] With groanings—Gr. στενᾶμοις. Every groan (the root of the word being στενάς, 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 διερνυγγάω, 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. φρόνημα, the mind [of the flesh], ver. 6. Of the Spirit—The Holy Spirit, as in the preceding verse. According to—Kατὰ θέου, 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. Kατὰ, 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. 3-11. 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. Κλητος, the called, is a noun, not a participle; as οἱ σωτ., 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 effect 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 θελήμα, 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—Construed with συμμορφών, conformed, although συμμορφον, conformable, 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 predestinated us unto the adoption of children. To the (being)—Gr. εἰς τὸ. [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.

80. 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 fall between the special call, and the glorification, ch. xi. 22; nor does he deny that there are also persons 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 glorified—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, instead 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 following, 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, concerning 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 accuse 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 respects the present; It is God that justifieth, who is he that condemneth? comp. by all means, Isa. l. 8, 9. The third section concerns the future; It is Christ, etc. Who shall separate us? For something future is implied 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. *Îñ,* [an emphatic particle, which cannot be adequately rendered.] has an exultant sweetness, as the *xai, even—also,* ver. 34, repeated: δε, 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—Kai, 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. *Isa.* 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. 8, 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. ríç for ri, what, to correspond with preceding. Meg., 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. 6, 9, 10; Heb. vii. 25. But the who is presently explained by the enumeration without an Aetiology [assigning the reason] following: from which again it appears, that the Aetiology 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 impossibility 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. Meg., 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. xlii. 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, יָמִי, 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 do not hurt us. [Transpose οὐκ ἄνοιγμα, nor powers, after οὐκ ἄνοιγμα, 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, for Christ hath died:
nor life: comp. ch. xiv. 9.
Christ is at the right hand of God.
nor angels, nor principalities, nor things present, nor things to come: comp. Eph. i. 20, 21.
He makes intercession.
nor power, nor height, nor depth, nor any other creature.

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. 8, xi. 10; 1 Tim. iii. 16; 1 Pet. iii. 22; 2 Pet. ii. 4; Jude, ver. 6; Rev. ix. 11, etc.; Ps. lxxxviii. 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 kingdoms, 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 δύναμις, powers, is right.] Δύναμις, power, often corresponds to the Hebrew word בַּשָּׂך, 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 ὑψωμα, a height, βάθωμα, a depth, (as Plutarch says, ὑψωμα τῶν ἀστέρων, the heights of the stars, and Theophrastus, βάθωμα τῆς λίμνης, the depths of the lake) but ὑψωμα, a height, βάθωμα, depth; using purposely, as it were, the derivative and primitive, and securing a variety in sound. ὑψός, the primitive noun, signifies height absolutely; ὑψωμα, 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; ὑψωμα has perhaps some likeness in sound to στερέωμα, 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
make many attempts. To separate—Neither by violence, ver. 35, nor by law, ver. 38, 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 ἀλήθεια, 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, δείκνυμι 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—2, ἐν, in, has sometimes the force of an oath. [But the idea is, in Christ, as the element in which my soul moves and has its being. 'Ev, 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.
3. 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. 33. From Christ—So
dɔ̀, 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 xhloia ἀναθήμα, curse, is the more forcible, and implies something more absolute: ἡ ἀναθήμα, 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. ταύτ., [Eng. Ver., my brethren.] He speaks of the whole multitude, not of individuals. My brethren—Expressing the cause of his so great love. My kinsmen according to the flesh—Expressing the cause of his prayer, showing why the prayer, other things being equal, was right; and by adding kinsmen, 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 kinsmen.

4. Who—He now explains the cause of his sorrow and grief: that Israel does not enjoy so great blessings. He uses great Euphemias [softening of an unwelcome truth]. To whom pertaineth the adoption—the promises—Six privileges are enumerated by three pairs of correlatives: 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 correlatives, 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 dɔ̀ φα, 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. Αὐθάπαυ, 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 ἑγερα, 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 ὅν, that is, ὅς ἐστι, but the participle has narrower meaning. Arthemon 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 ὁ ἐπὶ πᾶσιν, 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.] Arthemon objects to the common reading: I. Christ is nowhere in the Scriptures expressly called God. Ans. Nowhere? Doubtless because Arthemon 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 ὅν, 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 Fathers disagrees with this: nay, the false Ignatius reckons among Satan's servants those who said that Jesus himself is God over all.

Ans. By this phrase, he has incautiously described the Sabellians, next to whom he ranks the Artemonites in the same class. Otherwise the fathers often apply Paul's phraseology respecting Christ to the Father, and thus prove its true force; and yet the apostle is superior 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 itself, John viii. 58; Matt. xxii. 45. They are wrong, who either place the period here; for then he must have written εἰς ὅλογον ὁ Θεος, (if this had been an appropriate place for such a doxology;) or after σύνεχα. [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 supports the other. Blessed—νικηφόρος. 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, intimating at the same time, that the Jews' apostasy had been rather foretold by God's word. But—Gr. δὲ, [not rendered in Eng. Ver.,] namely, although I profess great sorrow for Israel, without Christ. Hath taken none effect—[Gr. ἔπετρεπτός, 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 pre-
cedes in ver. 2, and yet as respects what follows, where λόγος,
word, recurs, there is a studied gentleness of expression and anti-
purator caution so as to modify a disagreeable expression before utter-
ing it; as in 1 Cor. x. 13. The word—Of promise, given to Israel.
For not all—Iπό, 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,
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 par-
ticularly distinguish between the former chapter on faith, and the lat-
ter 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 hap-
pened to the children of the early Fathers, may much more happen
to their later descendants. But in Isaac, etc.—This clause is a "Sup-
positio Materialis" [that is, a phrase used without respect to gram-
matical inflexion, but as consisting simply of letters and syllables],
for we supply, it was written, and it is being fulfilled, Sept., Gen. xxi.
12: that in—seed. The origin of the name Isaac [Heb., laughter] is
also appropriate here; for they are the seed, who embrace the cove-
nant of grace with a pure and noble joy, Gen. xvii. 19. [The argu-
ment 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— Corruption, 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, see 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. 23; 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, Essau under Isaac, and those, who resembled Ishmael and Essau under Israel, rebelled. Rebecca—Supply is, that is, occurs here. The mother, and presently Isaac the father, are named. By one—Isaac was now separated from Ishmael, and yet under Isaac himself, in whom Abraham's seed is called, Essau 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 Essau were born of the same mother, a free woman and at the same time. [Had conceived—Gr. σχηματίζω, εγκυμοσύνη, not as Beng. interprets it, Heb. נור scramble, 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 σχηματίζω, evil, read ψευδών, evil. Tisch., Alf.] According to election—The purpose, which is quite free, is founded on election alone; comp. xar. acc. to ch. xvi. 25; Tit. i. 9. Might stand—Immovable. 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, Essau 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. 23, 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; ὁ μετήρσι not 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. 18–15, 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. xxxiii., had prayed for himself and the people, by ἡ, 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, אִישׁ יְהוָה וַיִּבְרָא הָאָדָם, 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 (Μωυσῆς 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, ἡμῖν ἡμῖν, 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 acknowledgest 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, acknowledgest to be mercy. The Sept. and Paul have expressed the meaning of this sentence by the difference between the present and future tense: ἐλεήσω δὲν ἐν ἐλεώ, καὶ ὑιοθετήσω δὲν ἐν οἰκτείρω, 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 Plōce, [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. וְהַיּוּ הָאֱלֹהִים, on whom, is put twice, and intimates in the former passage that Moses (to whom the word יִרְצָה, grace, is repeated, from his own prayers from Ex. xxxiii. ver. 13: 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, grand-children, 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 ὅπως ἂν, on whom, but from ἔχω μισericôρδια, and ἔχω ἔλεος. 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—γεγεννήθης, Sept. διενεργηθής, thou hast been preserved, (as Exod. xxii. 21, διαβίων, to pass one’s life), but Paul according to his custom says more significantly, have I raised thee up: observe carefully however that by ἐξεστῶ, here the meaning of the word ὅρκα, raise up, is not expressed, as it is used in Zech. xi. 16, but ὅρκα, 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 ἐπορεύομαι, endured, which in ver. 22, is introduced from this very passage of Moses. The predecessor had begun to oppress Israel; Exod. ii. 23: 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 even 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 τι, why, read τι oυδ, 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 resist—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 dig 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. ei de, [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 ei 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. 23. 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 ἦπερεύθη 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 εὐδείκνυσθαι, 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 προητοιμασεω, prepared. So a vessel unto honor, prepared, 2 Tim. ii. 21.

24. Us whom also—Gr. οὐς 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 εἰκὼν, 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. Alf.]

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: ἔνδεικνύω, 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. Crieth—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. διψάω, [not as Eng. Ver., concern ing.] for Israel, in behalf of. The number of the children of Israel—a remnant—will the Lord make upon the earth—Isa. x. 22, 23, 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 μεταξὺ περὶ τῆς γῆς, in the midst of all the earth. The word ἀπεθάνω, 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. λόγον [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. יְשָׁנָה and יַקְשָׁר. The Lord consummats his word concerning Israel, as respects the appointed punishment (so that it becomes יְשָׁנָה, fulfilled); and likewise cuts short his word, as respects the limit of the punishment (so that יְשָׁנָה becomes יְשָׁא). Supply Lord from the next clause; and take συνεκλών, finishing, either as the subject, or rather, since
the article is wanting, as a part of the predicate. In righteousness—
πρὸς ἡσυχίαν. 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.,
raptid 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—Isa. 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,
σαβαώθ, Sabaoth, is put for the Heb. שׁבַּךְ; in all the other books it
is translated πᾶρθος ἐπὶ πᾶσαν, 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, πάντα.
[Hath not attained—that is, the mass of the people. Mey.]

32. Not—but as it were—The Basle Lexicon says: ὥσπερ, as, in com-
paring things dissimilar is doubled, and the one òς is elegantly un-
derstood in the former member, and òς 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; Philem. v. 14; Phil. ii. 12. [Tisch. omits ύμου, 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.]

33. 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 ὃς ὁ λίθων προεκύψει συναντήσετε οὐδὲ ὃς πέτρας πτω-
μαται, 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 dis-
cussion, he kindly styles them brethren. Indeed—Gr. μὲν, [not rendered in Eng. Ver.], δὲ, but, and, usually follows this particle, but δὲ, ver. 2, is absorbed in διὰ, but. Well-wishing—[Gr. εὐδοκία, 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 Ἰακώβ, Israel, read ἀβραὰμ, 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, to intercede for them. V. G.] A zeal of God—Acts xxii. 3, note. Zeal of God, if it is not against Christ, is good. Not according to knowledge—An example of ὁμολογεῖ [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. ἐποίωντος, [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. ἔχοντες, 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 πληρώμα, 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 ὅς, 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 skillfully 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 seekest, O 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 inessive 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 it-
self. 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 in-
cludes 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 parallel-
ism, is: Confession by the mouth must be added to faith of the heart,
in order to secure salvation. Mey.] With the heart—From the men-
tion 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 sentence, 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.
13. 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 13, and further 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 enger 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. lxi. 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. ἐξερήμησαν, submitted themselves, ver. 8. Those, too, should and might have obeyed, who have not obeyed. Saith—Soon after the words quoted in ver. 15. See John xxi. 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 wresting 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, v. Aquila had formerly translated that word xαυών, rule. Comp. by all means, 2 Cor. x. 13. 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. 3, and that is now shown from Moses and Isaiah. Paul in ch. ix.—xii. 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. ὁ is a middle term, by which even Israel is denoted. The epithet ἄγιος denotes other nations.

20. Is very bold—What Moses had intimated, Isaiah boldly and openly proclaims. I was found—I was ready for, Isa. lxxv. 1, Sept., I was made manifest to them that sought me not, I was found by them who asked not after me.

21. All—Isa. lxxv. 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. ἄπιθοοντα, [Beng., unbelieving]. With the heart. Ἀντιθέοντα, 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. 13. But the Lord will not cast away his people, Ps. xciv. 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 λέγω, 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 μονός, 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. κατέλαλω [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 λείπω, I leave, we derive
leipna, 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. 42, 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 Baal, in the feminine, supplying εἰκόνα, 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. γίνεσθαι—ἐστίν. This is a nice and just distinction between these words [lost sight of in the Eng. Vers., which renders both is]. Nature asks for works; faith acknowledges in addition grace, γινώσκω [coming into exercise]. So ἔγνωγε, came, John i. 17, grace that is to be brought, 1 Pet. i. 18. 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, ἡγοῦν, Sept. mostly interpret it ἔγονο, work, as Ps. cix. 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. xxix. 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. ἐκδώσει, hath given, by a most righteous judgment, and hath said to them, have. Of slumber—Καρδιωκές, slumber, here denotes suffering from frequent pricking, which terminates 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—ἱππων, 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 ἀκρδιωκαί is the moveable stick in a trap. It corresponds to οὐνα 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—πραίω, I stumble, is properly used for the stumbling of the feet. Comp. James iii. 2, note. The physical propriety of the word πραίω, 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 provoke them to jealousy—That the Israelites might be provoked to believe, 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. 13, 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 ful-
ness signifies, presently, the large numbers of Israel abounding in
grace. Diminishing—Opposed to fulness. Is. xxxi. 8, shall become
a fewness [a mere handful. Ἑνετὶα 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.


15. For—The particle connecting the discussion with the proposi-
tion. 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 ob-
tained grace, ver. 30. Receiving—That is, recognition, comp. προσ-
ελθεῖν, hath received, ch. xiv. 8. Ἡγιασθήσεται, 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, Ez. xxxvii. 3, etc., so εἰς, 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 hu-
mation 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 resurrec-
tion life. Mey.]

16. The first fruit—The patriarchs. Holy—Devoted and accepta-
tble 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. Thou—O Roman, a Gentile. A wild olive—A twig of the wild olive; a very expressive Synecdoche, [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. συγχωναων, έγενον, [Eng. Ver., partakest.] Paul often uses ον, with, of the Gentiles, Eph. ii. 19, 22, iii. 6; comp. μετα, 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 beardest 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 τι, 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 maintainest 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, φοβου, take heed. He spare—Gr. φειεσθαι. The Indicative, the particle μη, 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 χρηστοτητα, goodness (after αε, thee) read χρηστοτης θεου, 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, shall be broken off, as they were by the hand. τυγχ, Sept. έκκόπτω, I cut off, Jer. xlv. 8, not generally however in the sense of I utterly destroy, (εξολοθρεων.)

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. Chaufer. 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, ῥῶμω, a remnant, and ῥῶμα, 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 salvus fieret, become safe. This sentiment is involved, the fulness of the Gentiles shall come in, and so all Israel shall become safe; but ἄρας ὅπως, until, has changed the former verb εἰσέλθωσα, shall come in, into εἰσέλθῃ, may have come, the second verb, σωθῆσασθαι, 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. lix. 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. ῥῶθ μα, 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 lix.: 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 (ἡ ἐνέκα) 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 xai, and, before ἀποτρέψει, shall turn away. Tisch., Alf.]

27. This—On which see in the preceding verse. From me—Gr. παρὰ τοῦ, [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.

29. Without repentance—An axiom truly apostolic. Something absolute is signified; for God will not suffer his own people's unbelief for ever. Repentance is hid from the Lord's eyes, Hos. xiii. 14.

Gifts—Towards the Jews. Calling—Towards the Gentiles.

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, γὰρ πρὸς τοὺς δικαστές διὸ καὶ κατά τίς, the favor directed to thy people, Ps. cvi. 4. Through mercy—Construe with ἐλεήμονας, might obtain mercy; for ἐνα, that, is often transposed; and in verse 30, 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.

32. Hath concluded—Jews and Gentiles, comp. Gal. iii. 22, note. The phraseology of the Sept. Ps. lxxviii. 50, is εἰς ἰδίαροιν συνεξίσατο, 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. 28, 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. 13, 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 πνεῦμα του θεου, the Spirit of Jehovah. Paul uses the version of the Sept. Otherwise πνευμα, 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 αὐτὸν, 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: συμβουλεύω, 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 reverencey 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 inquiritors, 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. 18. 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. *Παραστέτωσα, 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 *δοξούμεν, prove,* ver. 2, harmonizes with this; and *ψυχεῖν, think,* ver. 3. The *service* of the Gentiles is unreasonable, ch. i. 18–25, the confidence of the Jews is unreasonable, ii. 3, but the Christian considers all things rightly, and infers his duty from the kindness of a merciful God. The epithet *λογισμόν, reasonable,* now corresponds to that verb, *λογίζεσθαι, reckon,* often used, ch. iii. 28, vi. 11, viii. 18. *Λογισμὸν 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, "*Ἀδυνατοῦ, 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 νοῦς διώκων, your mind, read τοῦ νοῦς, 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. Aif.] 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.] 3. 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, ἕλπις, 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—Eic 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 ἤτο, 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 πολloi, 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 ἐχεῖν, we are; for there is an άποδοσία [conclusion] at the end of ver. 4; but ἐχεῖν 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. 3. 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. 3, 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 workings," 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, ἀναλογίαν, 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 μεταδίδων. Ἀδῶνας signifies to give; μεταδίδων, 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. 8; 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. Ἀβορ—cleeve—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; 8, 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. χαίδεως ἡμῶν. Συμπτάχει, the spiritual love of brethren. [An expression selected to intimate that the Christians form one family. Mey.] Anticipating—Gr. προαγωγόμενος [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. 16. 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. χοιρωμοῦσα, that is, acting as if the wants of your fellow Christians were your own. Mey.] The necessities—Τῇ ὀλίγῳ, 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. διώκομεν [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 θεός, 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. ἵπποι, to me. Supply, let it be, Deut. xxxii. 35, I will repay in the day of vengeance. Vengeance—Gr. ἱδικαίως. Hence Paul inferred—not avenging yourselves. Ἐξιδικαίω, 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.] *Saith 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. παυε—τρέψε.* The apostles applied it to 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.

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**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 ma-
istocracy, 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, ὑπερέχω, I am superior, from ἔχω, I have; being is before having: ὑπερεχούσας contains the Aetiology [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; αἱ δὲ ἐξουσίαι, 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 ἐξουσίαι, powers, Tisch., Alf. Bead, 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. 18, κτήσεως, 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. κρίμα, [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 ἀσθένων ἔργων, ἀλλὰ τῶν καθαρῶν, to good works, but to the evil, read τῶν ἀσθένων ἔργων, ἀλλὰ τῶν καθαρῶν, to the good work, but to the evil. Tisch., Alf., etc.] Not—to good works—This is immediately discussed, Will 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. 3, not in ver. 4. *Beareth*—Gr. φέρει. 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, διδάσκων, minister, comp. Is. xliv. 28; Jer. xxv. 9. *Attending continually*—Oh that all men would do so rightly!

7. [*Omit ὅδε, 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. Melanth. in Mey.]

9. *Thou shalt not commit adultery*—Paul reviews the commandments without observing their order. [*Omit ὅθεν θεωρεῖται, 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. ἡδη, [Eng. Ver., now]. Without delay; presently there occurs ἀνω, 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 ἐγγύσει, 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 considerably, 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, πιστεύων, 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, προέχομαι, 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.]

18. [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. Ἐπιθυμία, feasting, orgies, with dancing
and riot. Wisd. xiv. 23; 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. Προφυσικά, 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 pur-
sued 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. 

1. Weak—Gr. ἁθετοῦντα. The participle is milder than the adjective ἁθετοῦν, weak. In faith—Still the apostle refers all to faith. Receive ye—we have the same word, ver. 3, 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, διὰξισθείς, so that he can not πληρωθείσθαι, be fully persuaded. Ἀδιστορέω, to be indifferent, is opposed to διαστίζω, 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 ὡθεῖν, 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. Νόεω does not signify the opinion of the mind, but the mind itself. Fully persuaded—Gr. πληρωθείσθαι; that is, let each one act, and let another permit him to act (this is the force of the Imperative, as at ver. 18) 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: Alfa. 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 his 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 ἀνέστη, and rose. Also for ἀνέζησαι, revived, read ἔζησεν, lived. Tisch., Alfa. 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. 28; 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. 23, 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 Χριστός, Christ, read Θεός, 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.]


13–23. [The strong exhorted to regard the scruples of the weak, and follow peace; respecting not only his own, but the other’s conscience; because each one’s conscience is his own rule. Alf.]

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 δέ, but, read ῶip, for. Tisch., Alf., etc.] But—A contrast. Not only faith, ver. 14, but also love should be present. With thy mind—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. οὐκέτι: [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 ἄραβα, 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. A\(\text{f}\)]

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. 13.

18. [For ἐν τούτοις, in these things—Read ἐν τούτῳ, in this. Tisch. i. e., thus, so. A\(\text{f}\). 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. ἐρωτάω, Sept. ἀδέσποταίν.

22. Faith—As to the cleanness of meat. Thyself—before God—A double contrast, in relation to our neighbor; as in ch. xv. 3. 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.

1–13. [Further exhortations to forbearance towards the weak, from the example of Christ (1–5), 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—Ἀπέτευξο, 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—Eis, 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 behoved 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 unanimitly, 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 δόμυος, 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 twofold prayer, ver. 5, 13, suitable to the approaching conclusion.

5. The God of patience and consolation—So the God of hope, ver. 13, 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. 13. 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 ἠμῶς, us, read ἠμᾶς, 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 δι, now, read ὑπό, 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,
'Ιησοῦν 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. παρέρων, of the fathers. The fathers—The Genitive is emphatic, Matt. xv. 26. 9. For this cause—among the Gentiles—sing—Ps. xviii. 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. Alr. 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 quotes 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. cvii. the Jews invite all tribes and all nations; which signifies a multitude, and πάντα, a state. I will sing—The Gentiles sing and praise, because they have obtained mercy, Heb. ἡτοιμάζεσθαι, 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. 43. 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 ἐπαυεσαρώσατε, laud, read ἐπαυεσαρώσαν, 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. xxi. 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, νί, 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 xxii., 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 περισσεύειν, 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 mani-
fold. 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 crea-
tion 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. Πρωτίς is properly knowledge; and such know-
ledge 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
ἀναμυκνήσανεν, putting you in mind, but ἐπαναμυκνήσανεν, 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 ac-
ceptable, because sanctified (John xvii. 19), with its gifts, ver. 31.
[For Ἰησοῦ Χριστοῦ, Jesus Christ, read Χριστοῦ Ἰησοῦ, Christ Jesus.
Tisch., Alf.] In the Holy Spirit—[Eng. Ver., by]—Whom the Gen-
tiles 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 am-
bitious [Eng. Ver., strived]. In Christ Jesus—[Eng. Ver., through]
—This is explained in the next verse. My glorifying in those things
pertaining to God, rests in Christ Jesus. In those things which per-
tain 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. 8. [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. Illyricum—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 εἰσαγείρειν, which Alf. renders thus, Being careful to preach the Gospel, making φιλοτιμοῦχας 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. lxi. 15, Sept.

22. [Much—Or rather, for the most part; Gr. τὰ πολλὰ. 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. Whenceever—Gr. ὅς ἐάν; by whatsoever manner, or time, or route. Into Spain—Where the Gospel has not yet been preached. [The words, ἐλθομαι πρὸς δυνάς, 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. ξοιωνιν, 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 confirmed in spiritual communion. Will come—Gr. ἀπελευθον, 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 ἐναντιοῦ τοῦ, the Gospel of. Tisch., Alf.]

30. [Tisch. omits ἀδελφοι, brethren. Alf., with more reason, retains 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 ἤτω, 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. 13.

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. Ἰπισκόπη; the well-established reading here for Priscilla, Ἰπισκολία. [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. 28; although he had been especially persecuted. Acts xviii. 2. Epimenus—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 Αἰγίας, Achaia, read Αἰατα, Asia. Tisch., Alf. Beng. is uncertain.]

7. Kinmen—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 τρωγε, 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 πᾶσαι ἀς ἔσσας, 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—Such as these. The substance is pointed out, and its quality. [Omit the word ἡσυχία, Jesus. Tisch., Alf., etc.] Belly—Phil. iii. 19. Good words—Promised, of themselves. Fair speeches—Praising and flattering you. Simple—Gr. ἀθέχων. An indifferent word, repeatedly used by Sept. in Prov. for Heb. ἡσυχία. 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 seditions, ver. 17. See 1 Cor. xiv. 38. 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 Grisebach; 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. Establish—
Gr. στηρίζω. 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. χρόνος αἰώνιος, 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 μονὴ σοφία θεός, διὰ Ιησοῦ Χριστοῦ, ὑ ἀκα με τούς 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.
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. 1–13.
       2. For perverse lawsuits, vi. 1–11.
   iii. Exhortation against fornication, vi. 12–20.
   v. On things offered to idols, viii. 1, etc., 13—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 Ἰσόπος Χριστός, Jesus Christ, read Χριστὸς Ἰσόπος, 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 (165)
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 ἡμῶν μένῳ ἐν Χριστῷ Ἰησοῦ, τῇ, etc., To the Church of God (they who are) called to be saints, which is at, etc. Tisch., Alfr.] 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. 33, 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. 8. 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.] Say's—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 Petrisim, 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. 23, 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.]

13. 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. μὴ, 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 rejoices.
Crispus 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 ἐβάπτισα, I had baptized, read ἐβαπτίσατε, ye were baptized. Tisch., not Alf.]

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, Crispus, 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 Synecdoche [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, [συντεργομένως, a mistake for συντεργομένους, towers; as Heb. etc. Schleusner.] Heb. רְשַׁע יִשְׂרָאֵל רָא צְדָקָה. 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. xxv. 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 με, 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. lxviii. 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, מנהיגים, מנהיגים, מנהיגים, the wise, מנהיגים, מנהיגים, the scribes, מנהיגים, מנהיגים, 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 ῥό θέαμον—Of the world, omitting ῥό θέαμον, 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. Ἐδοξάσεν 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 triftes. 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 Ἰδρυσων, 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. 30. 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. βλέπεις, 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; Ez. 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 Ez. 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 µωρὰ, 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, 31] is taken away, whether the matter be more or less under the control of the will.

28. [Omit xai, (after θεός), and, (after yea.) 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. ἐνώνω αὑρά. Before—him—[For which read ἐνώνω 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. ἡμᾶς, 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, ἠξουσιασμένοι, [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.

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CHAPTER 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. ἔκπονος. 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. 18. 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. ἐγένομαν, 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 πεπόντος λόγος, were in apposition. It comes in this view from πεπόντω, persuasion, akin to πέποι. [Omit ἀναρρητικής, 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, 13; *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 *carnal 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 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 will do to them that wait for mercy. [For ἤ, which, Tisch. (not Alf.) reads σοι, 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. ἀνεβησ, ascended, i.e., have not come into the mind. Prepared—Heb. בּני; 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 δὲ, but, Tisch. (not Alf., etc., Tisch., 1849) reads γὰρ, for.] To us, apostles. Hath revealed—Antithesis to hidden, [ver. 7]. Comp. Isa. xliv. 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. xcii. 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 ἄνθρωποι, of men, and yet Ar temonius 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. οὐδείς, 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 ἐν, ver. 11.
13. 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 λόγους, 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. διδαχθής. But I prefer the reading διδαχῇ, by the teaching which the Holy Spirit gives through us. [But no editors adopt this.] That doctrine comprehends both wisdom and words. [For πνεύματος δύιον, 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 Alf., 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; συγχρώσα, σύγκρητε, σύγχρωσις, 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. Calv.] 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, φυσικοὶ; those who live contrary to nature, carnal, σαρκικοὶ; but those are spiritual, πνευματικοὶ, 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; ἐναποθέτε, 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; φυσικῶς, 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. ὁς, who; Not the interrogative, but the relative, which extends the force of the question, in the preceding τίς, 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. ['Εχθριαα, means, not fed, as Eng. Ver., but have given to drink.] Milk—He speaks thus, to bring the Corinthians to humility. [Omit χαί, 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. σαρξως; but in ver. 1, σαρξθηκα, 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. ἐκεῖνος, where. Envy—In feeling. Strife—In words. [Omit διοικεσθαι, 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 σάρξ, carnal, read ἄνθρωπος, 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 ἄλλες 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, διδάσκοντες, 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. θεοῦ γὰρ ἑαυτὲς συνεργοὶ, θεῷ γεώργοι, θεῷ ὁικοδομη ἔοις; (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. γεώργοι, a word of comprehensive meaning, embracing field, garden, and vineyard. Building—The sum of what follows.

10. Grace—Proterapia [an anticipatory precaution] to avoid the appearance of arrogance in calling himself wise. Given—[Gr. δοθε-
saw, 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 Χριστὸς, 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 Αποδοσία is in ver. 13, whether εἰ be interrogative, or means εἴ. 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 fitly 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 μενει, abide, read μενει, 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. δια, through. So δια, 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. φθαίνει, 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. δοκεῖ. This word as well as λοιπὸν, reckon, is frequent in the epistles to the Corinthians; but δοκεῖ, 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 δουλοσώμενος τούς σοφούς ἐν τῇ πανωραγίᾳ αὐτῶν. Eliphaz in Job v. 18, in the Sept. says, ὁ καταιλαμβάνων σοφοὺς ἐν τῇ φρονήσει, he that overtook 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. ἰδίοπαίνων, of men. The word, thoughts, not in itself, but with the words of the wise, answers to the Hebrew מושר, 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. 18; Gal. iv. 8. 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. 23. [Mysteries are heavenly doctrines, of which men are ignorant without God's revelation. V. G.]

2. [For δὲ λοιπὸν, moreover, read ὡς 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. ἀξιωσις, adjudge. For we ought not to adjudge our own case, but to judge it. ἀξιωσις, is the decision in judgment upon one, in respect of others; ἔξισις, 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 xxvii. 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 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. ἀξιωτάτης. He does not say ἀξιωτάτης, 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. φανεροῖται, which may mean, to throw light on a thing, as φανεροῖται ἐν νυκτί, 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 counsels—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. 23, (24). [Gr. ὁ ἐπικεφαλής, the praise, that is, that due to him. Paul refers especially to apostles, as himself and Apollos. He looks entirely away from those who merit no praise. Mey., etc.]

6. [Omit ἐποιεῖν, to think. Tisch., Alf.; and render, But these things I transferred to myself and Apollos 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. 8, 4: so that the same reasons for thinking moderately, which influenced Paul and Apollos, 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. פָּרוּשׁ, 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. 31: 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 τοῦ adds emphasis. He does not refer to a single minister alone. Be puffed up—Gr. ὄναπτον. [The indicative, which after ἰνα 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 ὄναπτον, as ἐγαλοῦσε for ἐγαλοῦσε, 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. These—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 xai, 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. Δοξάω, 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—'Εγγραφας, 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 οτι, that, Tisch., Alf.] Set forth—Gr. ἀκολουθεῖν. As a public show; the technical word for a spectacle. As it were, etc.—Gr. οὐς έπιθυμαντίους. 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, οὖς. For the sake of is applied to slaves; οὖς, to partners. Honorable—Gr. διδακτός, in the highest estimation; but διτίμως, 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. xii. 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. περικαθαρίσματα—περίφημα. Both words are used for filth, and denote men not only utterly outcast, but made an expiatory offering. Heb. νάς, Sept. περικαθαρίσματα δικαίου νομος, 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. xxiii. 28, where ποτα κυξ has been translated by some περίφημα χαλινον, vile off-scourings. Hesychius explains περίφημα to be either an expiation, or a thing trodden of all. In Eustathius it is any thing wiped away with a sponge, and therefore less obvious than λύμα; λύμα is less forcible than καθαρία, and καθαρία is strengthened by περί. Wherefore Paul calls himself and the apostles περικαθαρίσματα τοῦ κόσμου—περίφημα, 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. Οὐχ ἐντρόπων, 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 ἐντρόπως, 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. 13, 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. μαθηταί. 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 διδάσκως, 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 δὲ, 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.
CHAPTER V.

1. Altogether—Gr. διόκει [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, ἐπιθυμεῖ ὅλως ὑπενελπίσας, since there is altogether, (i. e., nevertheless) some difference, we do not accurately know, what angels are. So here no fornication at all, διόκει, altogether, should be reported among you; but it is reported, διόκει, altogether, (nevertheless). The particle, τῷ ἄρχοντι, 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. τὸς, is a Protherapeia [preparatory mitigation] of the following clause. The apostle shows, that even the Gentiles abhorred such infamous conduct. [Omit ὃνῳ, διεχόμενον, named, Tisch., Alf.] Wife—She was no doubt a heathen; therefore he does not rebuke her, ver. 12, 13. The father, we may suppose, was dead. Have—By one act, or habitually, ver. 2, 8.
2. [And are ye puffed up?—A sudden question, showing how unbecoming 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. 13. 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, ποιήσας, done, a milder word; but in ver. 3, xατεργασθείς, 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 ὃς, as. Alf. (not Tisch.)] In spirit—Col. ii. 5, 2 Kings, ver. 26. Have judged already—The language solemnly hange 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 ἐμὸν ῥῆμα τοῦ. A triple demonstrative. So—So shamefully, so, while called a brother.

4. In the name—Construe with deliver. [Omit Χριστόν, 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 Χριστόν, 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. xii: 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 ἑαυτοῦ, Jesus. Tisch., Alf.]

6. Not good—The not meets the carelessness of the Corinthians. Glorifying—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. μυρά—ηφοι. 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 οὖν, 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 ἐκπέρ ημῶν, 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 Jud- 
aism and heathenism. The genus. Malice and wickedness—Gr. 
χαμίας καὶ πονηρίας. The species. Χαμία, is vice, as contrary to vir- 
tue, and that virtue unmixed, or in sincerity; πονηρία, wickedness, is 
in those, who strenuously retain and defend χαμιαν, vice, and is opposed 
to the truth. Ammonius defines: πονηρός, 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—Πόρνος elsewhere is a male prostitute, 
but here, every one who commits fornication. Supply here also from 
ver. 11, or covetous, etc.

10. [Omit καὶ, 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 ἢ, or, read καί, 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 ὑπελείπερ, [imperfect tense; So Tisch., Alf., etc.; but the sense is the same, Ye must go out of the world, Alf.], for ὑπελείπερ, 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 fornicators, 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, דָּרָה, 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.

13. That are without—Knowledge of the destruction or salvation of the Gentiles is reserved to God. [For ἄριστος, judgeth, Tisch. reads ἄριστος, 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 Epiphonema [exclamation after an important passage] suited to both parts of this chapter. The particle ὅτε, and, with the whole sentence is quoted here, from the Sept. Deut. xvii. 7, xix. 19, xxiv. 7, ὅτε, and so. [But the word ὅτε, and, (Eng. Ver., therefore,) is spurious. Tisch., Alb., etc., omit.] But the phrase, as it is written, is not prefixed here; either through severity, or because ἐκατέρωθε, Heb. ἐκκόπη, 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. ἓνοικον αὐτῶν. 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 ή γὰρ οἱ δάκτυλοι, or know you not. Tisch. Alb.] 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. 8; Rev. xx. 4. The present, is judged, is interposed; comp. John xv. 8. The saints
obtained the civil authority also under Constantine the Great; a prelude 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 majesty of the saints is hidden, to be revealed in its time. V. G.] By—Gr. 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, the angels; a climax in respect of the world. Things—to this life—Worthless, 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 the heathen, but from true equity. V. G.] Comp. i. 28, xi. 22, therefore αἰδιερε, 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 Corinthians is checked: ch. xv. 34. Wise—They admired wisdom in other things, and wisdom gives ability to judge causes. No, not one—[When ye are 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. διακρίνω. Different from κρίνω, to judge. Brethren—Gr. ἀδελφος, a brother. Singular for plural, to denote how easy the matter is; he wishes the plaintiff and the defendant to settle the dispute together, without troubling a judge.

6. And that—So v. 8; Heb. xi. 12.

7. [Omit ἐν, among. Tisch., Alf. Read, Now therefore there is altogether a failing short to you, in that ye have matters of dispute, etc., i. e., ye fall short altogether in this.] Utterly—Gr. δίως. A particle of feeling; comp. ch. v. 1: it is opposed by implication to μηδένώς, not altogether. You ought to have no judgments among you δίως, at all, but you have δίως, notwithstanding. A fault—Even on the part of him, who has the juster cause, and thinks he gains the cause [Matt. 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 expressly mentioned here, but some such antithesis is intended, because he does not expressly call it sin. That which is praised, is as it were something more blooming than mere legal action. So in its opposite. Among you—Gr. ἐπί, to you. A similar dative, xv. 32. [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 be
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. 13; 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. Eftfeminate—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 διύτα 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, διύτα is emphatic, but when διύτα 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 ἐδικαίωσεν, ye are justified or made righteous, because this discourse is against unrighteousness; and so in 2 Cor. vii. 11. Before ἐδικαίωσεν, 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 force of a maxim, especially in this epistle, ver. 15, vii. 7, viii. 13, x. 28, 29, 30, xiv. 11. *To me,* every Corinthian ought to think. * Expedient*—We must consider with greatest care what is expedient. Ἐξέστιν, are lawful—ἐξουσιασθήσομαι, brought under power—Kinder words. 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. 13; 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.

13. Meats—Supply are, [i. e., belong to. Mey.] No conclusion holds good from meats to lust. *Both it and them*—The Gr. is *this* and *them.* Demonstrative, twice, of the present; this precedes; food is for the belly. *Shall destroy*—And not merely as the body 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,* here and ver. 14, stands elegantly for *for.* For a severe denunciation is 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. ἤγειρε—ἐξεγερεῖ. [Paul here 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. Ἐξεγερέω 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. ἀπαχ. 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 ἢ, 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 [of ὅλον], 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. 18; 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 εἰς, 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 χορτίαν, 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 viscera, 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 τὰ 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. Which—The Spirit. Not your own—This appropriately follows, yet it is connected more closely with, ye are bought, and in construction, depends on δια, that.

20. Bought—Ye are altogether another’s. To sell is used for to alienate; to buy for to claim for one’s self, and here too with propriety; for a price is also mentioned. With a price—This word has thus much greater force, than if an epithet were added. So also vii. 23. Glorify—An Epiphonema [exclamation after a weighty argument]. They are in error, who think that God should be only internally, or only externally worshiped. In your body—[Considered as a temple. Mey.] Rom. xii. i.; Phil. i. 20. [Omit all after σωματικῶς, your body. Tisch., Alf. So Beng.]

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, is always accompanied by modesty among the chaste. A man—In general, though not a Christian, ver. 7, 26. Woman—And so for a woman not to be touched. In what follows, each of the correlative involves the other.

2. To avoid—Gr. δια, on account of; comp. for, ver. 5. Fornications—Practised at Corinth [and not considered sin by the heathens, 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 Ἰδεω, her own, afterwards. The same change, Eph. v. 22, 23.
Eaurō, 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 τὴν ὑπερτομένην εὐωδίαν, due benevolence, read τὴν ὑπερτομήν, the duty. Tisch. Alf., etc. So Beng.] Due—This is explained in the next verse. Gataker shows, that the Greeks called this duty, χαρᾶς, favor, the poets, φιλογνησία, 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. σχολής. The apostle speaks here of great leisure and ease. Previous abstinence aids prayer. [Omit τὴν νηστείαν, 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 ὑπέρ, for, read δὲ, 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. 38. Than to burn—A strong word. A continent man may have to struggle, though he do not burn. Thomas Aquinas on this passage says, to burn, "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.] I 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. 12. Depart—Gr. καταφέρειν, 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 if ver. 12-14 be considered separately, they flow from ver. 10. Be pleased—There might be many who either doubted, or were not averse from the faith. Let him not put away—The rule was stricter in the Old Testament. That the difference between the Old and New Testament is here regarded, we gather from ver. 18, 15, note.

13. Woman—A sister. [For γυνὴ, him, read τὴν δίδωσιν, 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 a conscience in all things not unencumbered. In respect to the wife—
[Eng. Ver., better, by the wife], with whom he willingly remains; so ἐν, xiv. 11. He does not say the believing wife. For an unbelieving husband does not know what faith is. [For ἐν τῷ ἀνδρί, by the husband, read ἐν 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. ἄγνωστον. Ἑρωτορια 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 ἀνδρός, 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 ἡμᾶς, us, read ἡμᾶς, 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 permission and command, is repeated and explained at ver. 20, and 24. Calling from above does not destroy our external conditions. Paul 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 by surgical skill, 1 Macc. i. 15. It may be gathered from Paul's admonition, that some, who from Jews had become Christians, imitated them.

19. Nothing—Comp. viii. 8. So also by parity of reasoning, slavery and liberty; marriage and celibacy, are nothing. Keeping—A great truth. Commandments—Circumcision had been also commanded; but not for ever, as love. [Supply is all, as ch. iii. 7. Mey.]

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

21. Care not for it—Do not anxiously seek freedom; so, seek not, 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, whom it is better to serve, than to follow another condition, 1 Tim. vi. 2; comp. ver. 22: beginning therefore in ver. 28, he does not say, be not, but become not the servants of men. [This interpretation of μιλλων χρησαυ, 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—Ελευθερος, free, he also who was never a slave; here δασευθερος, a freedman, who had been a slave. The Lord's—Christ's, as is said afterwards. [Omit xai, also. Tisch., Alf.] 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, obtains power to acquire freedom. Comp. on the order of words, Gal. iv. 25, note.

23. Ye are bought—By God [as Christ's servants. V.G.] Do not become—[Not as Eng. Ver., be not.] The internal and external state 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 slaves. [Let not him who is free, cast away his liberty. Not. Crit. The
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. ἰνῶμεν δὲ. A word carefully selected, here and at ver. 40, as presently νομιζω, suppose, ver. 26. Aristotle, carefully pointing out the propriety of Greek words, especially in his Ethics, says, "What is called ἰνῶμη, 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, ἐπιταγὴ is command: ἰνῶμη is opinion, and συγνῶμη, 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 ἐλυσα, *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
words or deeds. But if it should become necessary either to engage in prayer, or to watch over the education of children, or to exemplify the duty of love to a neighbor, then truly the want of time is an obstacle; nay, he has not even leisure to consider how guilty such conduct is. V. G.] Wives—And so, children, friends, patrons. We ought to consider nothing our own. Not me—Properly expressing Christian self-denial. They are without it who have, as if they have, and long expect to have. Be—This word is to be supplied also in the following verses.

30. That rejoice—He does not say, that laugh. [Rom. xii. 15. The suggestion in these words is of a nuptial feast; as in the preceding of the death of a wife, etc. V. G.] He speaks soberly as in the vale of tears. As though they possessed not—To possess, after to buy makes an Epitasis [an emphatic addition]; as after use, abuse, ver. 31. Hence it is evident that the three preceding clauses contain a Place [the same word repeated to express an attribute of it]; for as the Apostle Paul exhorts the teacher to teach, and every one who does good to do it, Rom. xii. 7; so in the world they that rejoice, rejoice: but this is the very thing he forbids.

31. That use—Paul seems to have put this expression for they that sell, because according to the general practice of the world, selling in itself is most suitable to travelers. We must use, not enjoy. [For τῷ κόσμῳ τοῦ γε, this world, read τὸν κόσμον, the world. Tisch., Alf.] Abusing—Gr. καταγραφωμεν. The compound verb both in Greek and Latin denotes not only the perversion of the use, but its excess. [So Alf. here; as not using it in full. But the simple meaning, as not using it, is fully allowable, and is here required by the parallel clauses. De W. So Mey., etc.] Passeth away—Every moment, not merely, shall pass away. The fashion of this world—The world itself and the fashion of it, which is to marry, to weep, to rejoice, to buy, etc., Heb. נָעַר, Ps. xxxix. 7, lxxiii. 20. While a man, for example, advances from twenty to forty years of age, he has lost most of his former relations, and acquired new.

32. Without carefulness—Not only without affliction, ver. 28, but also without care distracting the mind. He that is unmarried—That is, if he will use wisely his condition. The Lord—Christ. Please—By holiness of body and spirit.

33. How he may please—The word please is repeated from ver. 32, and comprehends here all the duties of a husband, which the wife may demand in all their intercourse.

34. [Read μισέρωσται και ἡ γυνὴ και ἡ παρθένος. Tisch., Alf. Render, 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 μηδεποτας, there is a difference, is construed 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, (μονος for μωνοτ). May be holy—She thus pleases the Lord, if she be holy, all 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 προσεπειαω, wait, in ix. 13. An example, Luke x. 39. Without distraction—This explains ευναπειαον, for assiduous attention and distraction are opposites. Sitting [implied in ευναπειαιον] 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,
1 Corinthians VIII. 3.

Deut. xxxvi. 6. V. G.] Doeth well—Not only does not sin; does well.

38. So—Observe, with how great zeal, fidelity, and fullness, Paul dwells on this passage. [For ὁ δὲ, but he, read καὶ ὁ, and he. Tisch., Alf.]

39. [Omit φῶμπα, by the law. Tisch., Alf.] In the Lord—So that here also Christ is all. Christians and unbelievers dwelt among one another. Therefore he bids Christians marry Christians.

40. Happier—Ver. 1, 28, 34, 35; Luke xxiii. 29. My judgment—The Corinthians thought more of themselves than was right, and less of Paul. Paul, with delicate pleasantry, retorts the word. I think also—Certainly, not less than any of you. The Spirit of God—Whose counsels are spiritual, divine.

CHAPTER VIII.

1. We know—This is resumed, ver. 4, after the following parenthesis. Because—[Eng. Ver., that.] This explains we know. Knowledge—Not, the knowledge; that he may not concede too much. We have—He speaks in the first person of himself and others, established in the faith; more generally, in the third, ver. 7. Thus we easily reconcile all [ver. 1] and not in all [ver. 7]. Knowledge—Without love. [Although the fundamental doctrines and those most necessary and difficult are spoken of. V. G.] Puffeth up—When one pleases himself; comp. thinks, ver. 2. But love—The right use of knowledge; love, towards God, ver. 3, and towards our neighbor. Edifieth—When one pleases his neighbor. Knowledge only says, all things are lawful for me; love adds, but all things do not edify.

2. [Omit δὲ, and. Tisch., Alf.] That he knoweth—This respects we know, ver. 1; it differs from to be acquainted with. [He can only think that he knows, when love is absent; no real knowledge is accessible without humility and love. Alf. So Mey.] Anything—Paul makes a small concession here; comp. the following clause. Yet—Like a novice. As—Namely in the way of love from God.

3. God—The love of our neighbor follows the love of God. The same—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 knoweth, 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; its force is augmented by its opposite, the world; ἡ ζών, 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 provinces 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, 3.

6. To us—Believers. Of whom are all things—Therefore, we have one God. All things—By creation. We—Believers. In—Gr. εἰς, unto—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 plan of the sentence is this:

Of whom are all things { by creation; } to him,
by whom are all things { and we } by him,

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 εἰς τοῦ εἰδώλου; 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.
8. Meat — Used indefinitely, ver. 13. [For ὃν παριστήση, commend not, read ὃν παραστήσῃ, will not commend, also omit γὰρ, for, Tisch., Alf.] Us — With or without knowledge. Commendeth — Neither to please him in the judgment, nor to displease him, so as to make worse. Συνιστήμμα, commend, in a good sense. But the word here is παριστήμμα, which is indifferent, [meaning therefore, will not determine our merit or demerit before God. Mey.] This is the foundation of power, ἐξουσίας, [liberty, ver. 9], comp. δὲ, in the next verse. [Transpose the two clauses following; so as to read, if we eat not, are we the worse, nor, etc. Tisch., Alf.] The better — the worse — Because in both cases thanksgiving is retained, Rom. xiv. 6.

9. Lawful power — [Eng. Ver., liberty.] A frequent word for power and liberty in this discussion, ix. 1, 4, etc.: comp. vi. 12. Of yours — Which you so eagerly uphold, ver. 11.

10. Temple — A word fitted to deter. It is found in 1 Macc. i. (47), 50, x. 83; 3 Esd. ii. 10. Emboldened — Literally built up. An Antiphrasis, [a violent use of the word, in irony]. You ought to have built him up to do good; but you impel him to evil. [The force of example is great. V. G.] To eat things offered to idols — The words express the horror of the weak, who eats notwithstanding.

11. [Tisch. reads γὰρ ἀπὸλλυται, for — perishes (for and — shall perish. But it is better to retain καὶ, and; and to read; and the weak perishes (ἀπὸλλυται) in thy knowledge — the brother, in whose behalf Christ died? Alf.] Perish — Make shipwreck of faith, and, if he do not recover it, of salvation, Rom. xiv. 23. [See, what important results a single action may produce, although externally considered it seemed to matter little. V. G.] For whom — For rather than instead of suits the passage before us; to teach what we ought to do for our brethren. Died — Through the love, which thou art so far from imitating.

12. Wound — Gr. τυπτοντες, strike. As the weary cattle are urged on by the lash. He says elegantly striking, not wounding, for a wound is seen, a stroke is not. You strike brethren, or make them strike themselves. Against Christ — To whom the brethren are united. The expression, against Christ, in the latter clause bears the chief emphasis; when ye sin, in the former.

13. Flesh — To avoid with the greater certainty flesh sacrificed to an idol, I would abstain from all flesh. Make offend — The person is changed: he just now said, if meat offend.
CHAPTER IX.

1. [The order is οὖν εἰμὶ δικαίος; οὖν εἰμὶ ἀπόστολος;—Am I not free? Am I not an apostle? Tisch., Alf., 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 of clauses] in the discussion: for he first claims apostleship, ver. 1–3, then he asserts his liberty, and that too as an apostle, ver. 4, 5, 19. To the adjective free, ver. 1, answers the substantive power, ver. 4; comp. vii. 9. Have I not seen—See the apostle’s firmness. My 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 it: δυναμειν, as concerns you. Similar datives in ver. 21. For the seal—From 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. 18, 19; nor did the Corinthians merely receive faith, but also a peculiar abundance of gifts, 1 Cor. i. 7.

3. My—Gr. ὗς ἐμὴ. An Anaphora [the same word beginning successive sentences] with ὅς ἄρειν, 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 to lead about; for he had no wife. The Churches were put to expense, not by having, but by leading about a wife. As well as—This also 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
and Mary. So Alf., Mey., etc.] And Cephas—A climax; comp. iii.
22, note.

6. [Power to forbear—To cease working by hand for their own sup-
port, and to expect support from the churches. Mey., Alf., etc. So
Beng.]

7. Who—The minister of the Gospel is beautifully compared with
the soldier, vine-dresser, shepherd. The apostle speaks of what usu-
ally occurs; though even then, some had been soldiers on their own
charges, volunteers. Planteth—iii. 6. [For εκ τοῦ καρποῦ, of the
fruit, read τοῦ καρποῦ, the fruit. Tisch., Alf.]

8. Also I—Speak this not only not as a man, but with the appro-
bation of the law itself.

9. Thou shalt not, etc.—So Sept. Deut. xxv. 4. Treadeth—
threshing—Horses still tread out corn in some parts of Germany.
Doth—oxen—He by no means denies that God cares for oxen. For
the man, who should have muzzled the ox, threshing the corn, would
have sinned against the law. But the conclusion moves from the less
to the greater. An example of discussion on the Mosaic laws, con-
cerning animals.

10. Altogether—This word of affirmation stands in the question
itself. In hope—Heb. ἐλπίς, which the Sept. usually renders ἐν ἐλ-
gation [in ὀφείλει, should] is with them that reward, not with them
that labor; otherwise the latter would sin if they received none. So
of the precept, ver. 14: comp. I ought, 2 Cor. xii. 11. He that
ploweth—This also is the labor of oxen. It seems to be an adage,
something like this; hope feeds the husbandman. Of his hope—Ab-
stract for the concrete: of the fruits, in the hope of which he, who
now threshes, plowed. Be partaker—Supply ought. To be partaker
of his hope is a periphrasis for the verb to thresh. Namely, he, who
plows, plows in the hope of threshing and eating; he, who threshes,
possesses that hope, which he had in plowing, and threshes in the
hope of eating. [The last clause should read καὶ ὁ ἀλων ἐν ἐλπίδι
τοῦ μετέχει, and the thresher in hope of partaking. Tisch., Alf.] The
words ploweth and thresheth, are to be taken figuratively; as referring
to the work of Christian teaching and instruction. Mey., Alf.]

11. Unto you—He does not say yours, as afterwards. Great—
Comp. 2 Cor. xi. 15, 14, where it is explained as a marvel.

12. Others—True apostles, ver. 5: or false, 2 Cor. xi. 20. Rather
—For our greater labor. This power—The repetition is forcible. Suf-
ferr—Gr. στέγων; properly we cover; Hence protect, defend; like-
wise conceal, bear and endure in order to conceal, as here and ch. xiii.
7. On the other hand, οὖ σταγεῖσθαι, not forbear, in a burst of strong feeling, 1 Thess. iii. 1, 5. [The minister of the Gospel needs this forbearance. For he is reproached with such things, arrogance or avarice, for instance, as among the worldly are considered virtuous. 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 in 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 by 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—Take this exclusively. Though I preach, if I do so not gratuitously; if I do nothing besides. Necessity—Debt takes away glorying. Yea—woe—Gr. ἄρα, 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]; moreover 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 received 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 implores the former to himself for the latter; comp. Rom. xv. 15; 2 Cor. xi. 8, 9, i. 24, ii. 5, vii. 2, 3. A dispensation is committed to me—I cannot 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 I while preaching, render the gospel without cost, in order not to use my power in the gospel? i. e., What reward have I in prospect, in refusing to use my power of gaining a support by preaching?] That—An answer to the question. [Omit τοῦ Χριστοῦ, of Christ. Tisch., Alf.] That I abuse not—That is, to withdraw as far as possible from abuse.
19. From all (men)—Masculine, as immediately after, unto all; comp. the more. I was free from all men, i. e., no one could have held me subject to him. Made myself servant—A servant accommodates himself entirely to another. The more—The article relates to all, i. e., as many of them as possible. Might gain—This word agrees with the thought of a reward. [And not only agrees with it, but actually answers the question in ver. 18. The gaining more is his reward in the day of the Lord. 1 Thess. ii. 19, 20. Alsf.]

20. As a Jew—In those things which are not defined by the law; for as under the law follows, although even those, who observed the laws given Noah, might be considered as under the law, midway between the Jews, and men without the law. As under the law—Gr. ἀς ὑπὸ νόμον. Here μὴ διὸ αὐτὸς ὑπὸ νόμον, not being myself under the law, is subjoined in the oldest copies. [And is added by Tisch., Alsf., etc.] The omission was easily made in others from the recurrence of the word νόμον.

21. Without law—Gr. ἀνόμος, lawless, here used in its strict etymological sense; as ἀνεπίστατον, not put under, Heb. ii. 8. As without law—By omitting what may be omitted in things ceremonial. Not without law—Paul was not anomian, without law, much less, antinomian, opposed to the law. [For Θεῷ, to God, Χριστῷ, to Christ, read Θεοῦ, Χριστοῦ. Tisch. Also Alsf., who renders, not being an outlaw from God, but a subject-of-the-law of Christ]. To God—to Christ—Christ is God’s, iii. 28: whence, who he is without law to God, is also without law to Christ; he who is under the law to Christ, is under the law to God. On the law of Christ, comp. Gal. vi. 2, note. Ἐνομος, under the law (as here), is milder than ὑπὸ νόμον, under the law, (ver. 20).

22. The weak—Gr. τοῦ, the. But the words Ἰουδαίων, Jews, ἀνόμους, without law, are without the article. It is added here, because the chief subject is, the weak, viii. 7; and all these are easily gained, if rightly treated. Became—Gr. γένοι. With this form of the verb the transition is easily made from ἐγενόμην, became, ver. 20, to the present γένοι, I do, ver. 23. [Omit ὑπὸ, as. Tisch., Alsf.]

23. [For τόντα, this, read πάντα, all. Tisch., Alsf.] Might become partaker with—The words with and become show great modesty. Those things which follow, are referred to this verse, as the principal theme. Thereof—Of the Gospel and salvation; comp. might save, ver. 22.

24. Know ye not?—A comparison to a thing well known to the Corinthians. [All—Comp. ch. x. 1. V. G.] One—Although we knew that 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 run that ye may obtain—Paul speaks of himself to the end of the chapter; he does not yet directly exhort the Corinthians. Hence he seems here to introduce into his discourse [Sermo cinatio: the introduction of a speech by a third party, bearing indirectly on the argument], that encouragement, which, as Faber shows, judges of combats, instructors in gymastics, and spectators used to give. The words of quotation, they say, etc., are often omitted. See ch. v. 18, xv. 32, 33; Eph. vi. 2; Col. ii. 21; Ps. cxxxvii. 3; Jer. ii. 25, li. 9. This 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—Epi-
taxis [emphatic addition]. The race was among the lighter contests; wrestling, alluded to presently is, among the more severe. Temperate—Athletes practised an admirable regimen. They—who run and wrestle. Christians had abandoned the public games. Corruptible—Of wild olive, apple tree, parsley, or fir. Not only the crown, but its remembrance perishes.

26. I—For my part. So—As I said, ver. 23: comp. so, ver. 24. 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, casts away every weight, pays no regard to what bystanders say, and sometimes is but aroused even by a full. Fight—Paul mentions besides the pugilistic contest rather than the other kinds of contest. That beateth the air—In mere practice which preceded the serious contest, 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. ὑπωκαίρω. Eustathius says, Blows around the eyes are termed ὑπόπτα, hence, since it is a most tender part, the verb ὑπωκαίρων, and ὑπωκαίρως, applied metaphorically to the severest treatment of the body, its mortification. [Thus, I subdue and bring under the unwilling body, as if by repeated and severe blows. Steph. Theol.] Eustathius also shows, that πρόσκομμα, stumbling, is to the foot, as ὑπόπτα, to the head; (compare πρόσκομμα and τύκ-
tουτες with ὑπωκαίρως, viii. 9, 12). Body—A close antagonist, Rom. viii. 18; 1 Pet. ii. 11. Bring into subjection—Gr. δοῦλαγωγῶ. I 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 as a
CHAPTER X.

1. [For δὲ, moreover, read ὥσπερ, for. Tisch., Alf. So Beng. in V. G., etc.] I would not that you should be ignorant—The phrase refers to the whole passage; for the Corinthians knew the facts; comp. ix. 13. The particle moreover transfers the discourse from the singular, ix. 26, to the plural. Our fathers—Those of the Corinthians too; for the Gentiles succeeded to the place of the Jews. [Our predecessors, he says, in respect of communion with God. V. G.] All—Had gone out of Egypt—not even one of so great a multitude was detained either by force or through disease, Ps. cv. 37. Five divine benefits are mentioned, 1–4, and as many sins of the fathers, 6–10. Under the cloud—Ex. xiii. 21, 22. Through the sea—Ex. xiv. 29.

2. And were all baptized unto Moses—Kai, and so. He resumes what he touched upon ver. 1, about the cloud and the sea, and shows to what each refers. They were baptized in the cloud, so far as they were under it; and in the sea, so far as they passed through it. They were neither wet with the cloud nor the sea, much less immersed (although from Ps. lxviii. 9, cv. 39, some conjecture that rain fell from that miraculous cloud), nor does Moses use the term baptism. But Paul uses it with great propriety, 1. Because the cloud and the sea are in their nature water (hence too Paul is silent respecting the pillar of fire); 2. The cloud and the sea took the fathers out of sight and restored them again to view, much as water does those who are baptized; 3. They were initiated by the cloud and by the sea; and as initiation, at Col. ii. 11, is described by circumcision, so here by baptism, a metaphor common to the Old and New Testament; comp. ch. v. 7. But they were baptized unto Moses, as the servant of God, Ex. xiv. 31, because they had begun to believe him, and in order that
they might afterwards believe him; comp. εἰς, Rom. iv. 20. Ἐβαστινοφρισαυρ, 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; nor 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. lxxxviii. 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 τῆς 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 ἄξολονδειν, to follow, 1 Tim. v. 24; on the order of natural and spiritual things, 1 Cor. xiv. 46.

5. But—Although they had so many signs of the Divine presence. With the most of them—Not—Gr. οὐκ ἐν τοῖς πλείωσιν. The position of the particle not should be noticed. Reason might conjecture that God certainly was well pleased in τοῖς πλείωσιν, with the most of them. This the apostle denies. He points out not only those who are presently particularly described, but at the same time many others. God—Whose judgment alone is valid. Were overthrown—In great heaps, with great force. The Sept. has this word, καταστρέφωμαι 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
benefits, and in like manner. *That not*—The benefits are told in
the order in which Moses tells them in different chapters of Exodus;
the offences, with the punishments, in a different order. The source
of the offences is concupiscence: afterwards, the mention of idolatry
most serves his purpose, ver. 7, 4: and fornication was usually joined
with idolatry, ver. 8: temptation with murmuring; see ver. 7, etc.
Those offences are especially called to mind which serve to admonish
the Corinthians. *Lust*—Gr. be *lusteis*, εἰδομαμάζεις. A verbal noun,

7. *Be ye*—Here and ver. 10, the second person is used; for Paul
was beyond the danger of idolatry, nay, he was even the object of
murmuring; other things are stated in the first person; both with
decorum. So 1 Pet. iv. 1, 8, in the second person. [Idolaters—By
partaking of the sacrificial feasts of the heathen. Mey.] *Some of
them*—We should mark some. Where some begin, the mass easily
follow, rushing into both sin and punishment. *Sat down*, etc.—So
the Sept., Exod. xxxii. 6. *To eat and drink*—This is quoted to the
purpose; comp. ver. 21. *To play*—A joyful festival is referred to
[celebrated with lascivious dancing around the calf, V. G.], and a
vain one, on account of the idol.

8. *Committed*—Num. xxv. 1. *Three and twenty thousand*—They
are said to have been twenty-four thousand, Num. xxv. 9. A stroke
from God swept them away; but besides the heads of the peo-
ple [Num. xxv. 4] were hanged, and the judges were com-
manded to put to death their men, over whom they presided, who
were joined to Baal-peor. Moses as well as Paul gives the number
of them, whom the plague itself destroyed on that day. Why then does
Paul subtract a thousand? The precise number of the dead, we may
perhaps suppose, was between the round numbers, 23,000, and 24,000,
say 23,600, and was known by tradition. We avoid the subtilties of
other interpreters.

The simple verb follows. *Christ*—Paul mentions five benefits, ver.
1—4, of which the fourth and fifth were closely connected; and five
crimes, of which also the fourth and fifth were closely connected. In
speaking of the fifth benefit, he expressly mentions Christ; and in
speaking of the fourth crime, he shows that it was committed against
Christ. [Omit xai, also. Tisch., Alf.] *Tempted*—Num. xxi. 5.
*Christ* is therefore God. Comp. Ex. xvii. 2. Often those things which
are declared of the Lord in Old Testament, are affirmed of Christ in
the New, Rom. xiv. 10, 11; and that temptation, by which the people
sinned, was 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. 5. So they were also preserved from the fiery serpents, by raising a serpent, a type of Christ. As Abraham saw Christ’s day [John viii. 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 secondary object of murmuring in the Old Testament. [Omit xai, also. Tisch., Alf.] 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 ōdwr, all. Tisch., (not Alf.)] All—He resumes what he said, ver. 6, and in this recapitulation adds all, which stands in apposition with enamples. Are written—The use of Old Testament Scripture abounds in the New Testament. It was not written out in the beginning. Ends of, etc.—Literally, the ends of the ages, oi aiōνες. All, even former ages; tа τέλη, 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, as 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 ends. The same word, xiv. 36.

12. Him—Who stands, and thinks that he stands. Standeth—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. 20, 14. You—Paul had greater experience; the Corinthians, being inexperienced, were more careless. Hath taken—He says not, (no,) not not yet. He, therefore, speaks of some present temptation; comp. with hath taken, Luke vi. 5, 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 impedes; in it too God will be your defence, but be ye
also watchful. Thus \( \delta \epsilon \), but, extends its meaning to ver. 14. God is faithful in affording the assistance which both his word and his former works promise. [Were he to permit temptation beyond your strength, he would be untrue to his calling of you. Mce.] To be tempted—By men or demons. You are able—Supply to bear, from the end of the verse. With—God permits us to be moderately tempted; and at the same time provides an escape. Also—in unbroken connection. A way of escape—which takes place gradually even while some things remain to be borne. The same word in Wisdom ii. 17, viii. 8. xi. (14), 15.

14. From idolatry—The consequent is put for the antecedent, the more to deter the Corinthians: i.e., avoid things offered to idols, and the religious use of them, in so far as they are offerings to idols. Having premised this caution in ver. 23, he shows that the use of them in common life is indeed lawful, but still requires great caution.

15. Wise—To whom a few words on this mystery suffice to form their judgment.

16. Cup—The cup is mentioned before the bread; because according to his design he considers more particularly the meat, ver. 21; yet it is mentioned, because it is inseparable. The change of the order here is a proof, that the body of Christ is received separately, not inasmuch as it has the blood accompanying it. In mentioning food more respect is paid to meat, than drink; but in the mystery of redemption the blood is oftener named, than the body of Christ. Hence Paul's promiscuous arrangement. Of blessing—Thus distinguished from a cup, Matt. xxvi. 27. Which we bless—Plural, as in we break, supply, we ministers and believers, each for his own part: comp. ch. v. 4. All, who bless and break together, thus enter more closely into communion. Communion—This predicate used in the abstract shows that the subject must also be taken in the abstract. The cup, which we use, i.e., the use of the cup (comp. Mark vii. 30, note). He who drinks of this cup, is a partaker of the blood of Christ; so ver. 18, they who eat. The highest reality is implied: comp. ver. 19, note. Of the blood—Shed. Now, he who is a partaker of the blood and body of Christ, is also a partaker of the sacrifice offered on the cross: comp. ver. 18; a partaker in fine of Christ himself; comp. the antithesis, ver. 20, end. Bread—A like construction, vii. 17: and Sept. Num. xxxii. 4. Again supply, \( \tau \gamma \varepsilon \delta \lambda \gamma \tau \iota \varepsilon \zeta \), the bread of blessing. Of the body of Christ—The body delivered up for us; comp. the opposite, ver. 20, beginning. The body of Christ is also the Church, ver. 17, but here the very body of Christ is intended, from which the blood is distinguished.
17. [Beng. renders, since there is one bread, we, the many, are one body. But ὅτι here means simply for. The true rendering is, For 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. xxi. 20, 21.

19. [Transpose the words εἰδωλοθύτων, that which is offered in sacrifice to idols, and εἰδωλον, the idol. Tisch., Alf.] What—In the Protagos, he has derived his argument from the sacred rites of Christians and Jews; and now about to give the conclusion he uses Protherapia, [precaution by anticipation,] and sets down by implication the Αποδοσί, 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 a mere cup, not mere bread.

20. [For ἔνα τὰ ἔθνη, the Gentiles sacrifice, read ἔναντι, they sacrifice. Tisch., Alf.] Devils—Rather than idols. Fellowship—Those who were present at the sacrifices of the Gentiles, which invite demons, opened the windows to demons, to assault themselves. To God—in whose communion you ought to be. See Deut. xxxii. 17, 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 a table, not on an altar.

22. Provoke to jealousy?—Namely, by idolatry, ver. 7; Ex. xx. 5. Heb. ῥουη, is akin; ῥουην παρεῖχον, to cause one a conflict, to weary, Is. vii. 18. 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 μοι, me. Tisch., Alf.] Expedient—Ver. 33. The power, by which all things are lawful, is given by God: expediency affects myself: edification relates to another.

25. [Whatsoever—As concerns the distinction of meats; ver. 26. V. G.] Asking no questions—Whether it has been offered to an idol or not. Curiosity is often more hurtful than simplicity. For conscience' sake—that of another, ver. 29, who by silence, is prevented from being disturbed. [Or rather your own; asking no questions, that you may bring no burden on your conscience. Mey.]

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

27. Disposed to go—Paul does not altogether approve this, nor forbid it.

28. [Any—Some weak Christian, who would warn his brother. Mey., Alf., etc.] For his sake that showed it, and for conscience' sake—a Hendiadys, [i. e., for the sake of his conscience]. μηδεμίαν, show, denotes serious information given of a thing. [Omit τοῦ ἔρωτος Κυπρίου, etc. For the Earth, etc., to the end of the ver. Tisch., Alf.]

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

30. [Omit δὲ, for. Tisch., Alf.] I—This refers to his power. Evil spoken of—By him, who does not use his liberty, i. e., no man can reproach me (but βλασφήμα, to speak calumniously of, is even worse), as if I were acting contrary to my conscience. For which—that is, why do reproaches come upon me for my thanksgiving? Give thanks—Thanksgiving sanctifies all meat; it denies the authority of idols, and asserts God's, 1 Tim. iv. 3, 4; Rom. xiv. 6.

31. Whether—A great first principle, comp. Jer. xxii. 15, 16. Or doing anything—[Not whatsoever ye do, as Eng. Ver.; but with the emphasis on doing. Alf.] Anything—Whether more or also less common than eating or drinking. [It is in the highest degree just to consider in all our words and actions, whether they tend to God's glory, 2 Cor. ix. 12; 1 Pet. iv. 11. V. G.] To the glory of God—With thanksgiving and the edification of our neighbor.

32. The church of God—The holy church called from Jews and Gentiles. The same titles, ch. xi. 16, 22.

33. All—Jews, Greeks, Christians. Please—in their consciences. May be saved—The standard for judging of expediency.
CHAPTER XI.

1. [This verse belongs to the previous section. Mey., etc.] Followers 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 παράγγελιαν, 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 is doctrines, imparted to them either by word of mouth, or by letters, whether they relate to mysteries, or ceremonies, ver. 23, xv. 3; 2 Thess. ii. 15: especially, however, the ceremonies. In ver. 23, he says of the Lord's Supper, that he had both received and delivered; 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? And. 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 ἦ must be afterwards twice supplied from this clause. The head of Christ—iii. 23, xv. 28; Luke iii. 23, 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 next, 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 princi-
pal part, gives dignity to the whole body. [The face is chiefly re-
ferred to, when he speaks of a covering. V. G.] Having—That is, if he has. The men of Corinth used not to be covered, and in this respect, the women imitated the men. To convince them therefore, Paul speaks conditionally of the man. His head—Properly so called, as just before in this verse; comp. note to ver. 6. Otherwise, the man praying with his head covered would sin more against Christ, than the woman with her head uncovered against the man.

5. But every woman—dia, but, forms an Epitasis [emphatic addition]. This whole passage admonishes the woman, especially of Corinth. Praying or prophesying—Therefore women are not altogether excluded from these duties; at least the Corinthian women did it. But Paul postpones considering how far it is lawful to ch. xiv. 34, 35, where he limits it to places outside of the solemn assembly. Uncovered—Nature demands a covering, but how far the forehead with the face, and the back part of the head, should be covered, is left to custom. It is probable, that Jesus and his disciples had their heads covered in the Jewish custom. Hence the rule is not universal, nor more ancient than Paul. And there was παρθηνός, an ordinance, not a rule strictly so called, but a custom, an arrangement. A question arises here, what is to be thought of wigs? First, they do not seem to be considered as a covering of the head, for they are an imitation of the hair, and where that is too thin, a substitute; and are now sometimes necessary for health, nor do they veil the face more than one's own hair: while if women were accustomed to wear them, they would not be considered sufficiently covered. Therefore the head of a man is scarcely more dishonored by them, while he prays, than while he does not pray. Yet in fact, a wig, especially a long and bushy one very unlike natural hair, is an adventitious thing, and originates and flourishes through pride or at least effeminacy, either wilful or through an artificial necessity:—it was not so from the beginning, and it will not be so always. If we could now consult Paul, he would not I suppose compel those who now wear wigs to cast them off entirely; but he would dissuade those, at least, who have not begun to wear them, from ever wearing them; as unbecoming to men, especially those who pray. Is—Such a woman does not differ from one, that is shaven.

6. Be shorn—As is the back part of the head by nature, in man and woman, so in general it is becoming that the forehead be in its dress: ver. 14. The imperative is permissive, but a permission, which has in it mockery [Mimesis] or a deduction to an impropriety. So a nun's shaving is unbecoming. A shame—So ver. 14. The opposite, comely, 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 (ὑπό, 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. viii. 28. 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 Νόεμα [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. As 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 is needed, that woman is still properly and willingly inferior to man. Both an outward dress of the body showing humility in the heart, which the angels cannot reach, and order, delight the angels them-
seives, who also contemplate the order, and behold human affairs in the assembly of the Church, iv. 9; Eph. iii. 10; comp. Eccles. v. 6, where Sept. is, πρὸ προσώπου θεοῦ, before God’s face. A conclusion is drawn from angels to the uncreated Angel, as from the less to the greater. Add Ps. cxxxviii. 1. But if not, the woman offends the angels by what is unbecoming, Matt. xviii. 10, 31. Moreover the woman ought the more to avoid offending the angels, because she requires their protection, somewhat more than the man. She needs it more, on account of her own weakness, just as young children in Matt. xviii. 10, 31: as also demons lay more snares for woman, 2 Pet. ii. 19. Power over what is seduced and conquered is in proportion to the extent of the seduction and the conquest; but the woman was first overcome; or farther, she is more assailed by those extremely impure spirits, whom the Greeks for their eagerness after victims, call φιλοφοίλοις, lovers of destruction. Comp. Matt. viii. 31, xii. 48. This great superiority of the man over the woman is qualified in ver. 11, 12, by way of Epitherapeia [after-softening of an unwelcome truth], lest the man exalt himself, or the woman think herself despised. Jac. Faber, of Stapula: “Man was made immediately by God, the image and likeness of God, for his glory: but the woman mediately through the man, placed as a veil between her and God; for the mean is as an interposing object and a veil. To mark this mystery, when a man is converted to God, which occurs usually in prayer or prophesying, he ought to have his head uncovered, having, so to speak, no veil between himself and God, offering thus to God the honor of his creation; but the woman with her head covered, acknowledging her creation, and, as it becomes her, offering honor to God; in the second place, and through the intervening glory of the man. For the man is the first and immediate glory of God; the woman is mediate and second, and is made immediately the glory of the man, and for the sake of the man.” He proceeds: “Both man and the angels were immediately created by God, and therefore man should have no covering, as a symbol of this event, when he is turned to God, just as the angels; but the woman ought to have it, not only on account of the man, but also on account of the angels. For it would be pride, if she made her creation equal to that of the angels, inasmuch as she has this privilege by means of the man. For what else is this, that a woman has and ought to have power over her head, but that she has it through the mediation of the man, that is, through the mediation of her head, who is her husband?” The discreet reader will skillfully qualify this by what we have said.
8. For—As his wife was related to the first man, so all women to men. Of the man—Of the man’s rib.

10. Ought—Gr. ὅπερλικ. Which differs from δεῖ, it is necessary. The former denotes obligation, the latter necessity. The former is moral, 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 κάλυμμα. a covering: so Gen. xx. 16, νῦν ὢμοι. Sept., εἰς τιμὴν τοῦ προσώπου σου, for the honor of thy face, for a covering, that is, for a testimony of undefiled matrimonial chastity. On the contrary, the priest was commanded ἀκοιλόπτευς, 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, Num. v. 18. This passage agrees admirably with both quotations; only ἐξουσία, power, is a more suitable word here than τιμὴ, honor. Nor would it at all have been foreign to the purpose to compare Ps. lx. 9, Εφραίμ is the strength of my head. Paul uses ἐξουσίαν, power, by an elegant Metonymy, the sign for the thing signified; or a mild one of a term for its correlative term, ὑποταγή, 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 ver., and in respect of God, ver. 12, than of the angels. Therefore ver. 9, 10, 11, 12, elegantly correspond with one another in short clauses.

12. The woman, etc.—Gr. ἡ γυνὴ ἐκ τοῦ. Only here, and at ver. 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; presently ἐκ, of, is also said of God. All things—The man, the woman, and the mutual dependence of each on the other.

13. In yourselves—Without a long explanation. Is it ?—A direct interrogation, as vi. 5. A woman—unto God—Paul describes the leap which the uncovered woman takes, passing both man and angels. An 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; for he is not commanded to be altogether shorn. Disgrace—That is, if
he do it without a reason; for sometimes hair becomes even men. Num. vi. 5; 2 Sam. xiv. 26; Acts xviii. 18. The Nazarite ought to retain his hair, however long.

15. For a covering—Not that an artificial covering ought to be added, but because her longer hair indicates that her head should be covered as much as possible: the will ought to correspond to nature. Is given—By nature. [Omit ἀντη, her. Tisch., Alfr.]

16. But if—A curt hint, as xiv. 37. Paul perceives that some exceptions may be taken, but he authoritatively represses them. Seem contentious—Such a disputant might think that he contended rightly; but Paul calls him contentious. He means this: If any one wishes to contend, and deems that he acts rightly. In this passage it is rather intended to teach the Corinthians modesty, than to bind all: comp. 2 Cor. ii. 9. For he especially restrains their ψυχικόν, puffed up spirit: comp. xiv. 34-38. [We—that is, let him be assured that we, etc. Mey.] Your teachers, of the Hebrews. Custom—That a woman should not cover her head, especially in prayer. The churches of God—Which ought not to be despised, xiv. 36.

17. This—Which follows. [For παραγγέλλων, read παραγγέλλω. Tisch., so Alfr., who renders; But this I command you not praising, etc. So Beng.] I command—In the name of the Lord, ver. 29, xiv. 37. Not praising—The opposite I praise, ver. 2. The two parts into which this chapter is divided, are closely connected by this antithesis. In the one the Corinthians were approved, in the other, they sinned. For the better—An assembly of believers ought always to be progressing for the better. For the worse—And therefore for condemnation, ver. 34. At first Paul speaks more gently. Κρίσσαν, better, ἐξαντλ), worse, form a Paronomasia [similar sound].

18. First—This word, followed by no secondly, gives the language a degree of characteristic feeling. Their assembly, even in the use of the gifts, might have been held by the Corinthians for the better, ch. xiv. [First, he blames the perversions of their feasts of love, here; secondly, the abuse of spiritual gifts, beginning ch. xii. 1. So that the secondly, answering to this first, must be implied there. Mey., Alfr.] In the church—Church here approaches the meaning: place of meeting. Comp. ver. 20, into one place, [where all things ought to be arranged for harmony. V. G.] Divisions—Not only in opinion, ch. i. 10, but even in the meetings, ver. 21. Partly—He excepts the innocent, and uses mild language. Believe—His love unaffected, ch. xiii. 7.

19. Also heresies—Schisms and heresies here mean one thing; nor does also 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, and schisms, which generally arise from them. Now there is at once both necessity for these, and it is profitable to the godly, where men not approved are mingled with them. Schism is a mutual separation; heresy is the separation of one party from the unity of the Church, either in faith or worship. [Tisch. (not Alf.) reads xai ol, that they also which, etc.] Approved—There were then certainly some such. A polite expression; for he meant that those not approved might be openly manifested.

20. When ye come together therefore—Therefore resumes the discourse, ver. 18. This is not to eat—That is, it does not fall to you to eat; eating is prevented, viz. because the bread is taken; he therefore says pointedly, to eat. An indefinite expression. [We come not to that end because of the want of bread and wine. Not. Crit.] 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 ἐστί, is, with the infinitive, Heb. ix. 5. We cannot—So repeatedly Chrysostom. [Hence the force is, it is not possible to eat the Lord's Supper, because this is prevented by the facts stated, ver. 21, etc. Mey.] Comp. γίνεται, Acts xx. 16. Also the Heb. 2 Chron. v. 11; Esth. iv. 2; 1 Chron. xv. 2; 2 Chron. xx. 6, and especially Gen. vi. 21, xai ἔσται σοι xai ἐξείνας ψαρεῖν, and it shall be for thee and for them, to eat. The Lord's—An antithesis to his own supper, next verse.

21. Every one—Raphelius says: "It was a custom at Athens, in 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 Xenophon's testimony, he concludes, "This very passage of the apostle, is a proof that this custom was observed also at that time, by the 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 was afterwards taken and consecrated for the eucharist. For doubtless 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, must be understood to be the poorer members, in whose presence, the richer, not without showing contempt for them, feasted intemperately before the distribution of the Lord's Supper, which the poor had come to enjoy, while they had no other food." Taketh before—When
he ought to wait, ver. 33. In eating—Language on feeding the body, ver. 33, etc., from which the Lord's Supper differs widely. And—And one indeed (who has not) is hungry (and thirsty); but another (who has, is well filled and) becomes drunken. The one has more than is right, the other less.

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

23. Received—Directly. “We ought therefore to approach with great reverence that most solemn mystery, which the Lord instituted, while yet upon the earth, as we distinctly learn from Matthew, Mark, and Luke; and which he renewed, besides, when he ascended into heaven, by revelation to the Apostle Paul.” Jac. Faber Stapulensis. From the Lord—Jesus Christ. Delivered—In your presence. Lord Jesus—This word Jesus is added with a purpose. He had just said, from the Lord. On the night—Hence called Supper. Comp. Ex. xii. 6; although for the Paschal lamb, the time of day was expressly appointed; not so for the Eucharist. On which he was betrayed—This is thus brought forward with evident design; for the betrayal broke off the intercourse of Jesus with his disciples: comp. ver. 26, note.

24. Break—The very mention of the breaking, involves distribution, and refutes the Corinthian plan, every man his own, ver. 21. [Omit ἄδειασεν, ἁραξία, Take, eat; also κλώμενον, broken. Tisch., Alf. The sense is, which is for you (your salvation), in that it is broken. Mey.] Broken for you—In Luke the words are, given for you. In the Lord's Supper, with the bread broken, the body of Christ, which was given to death for us, is taken and eaten, as true food; though no one would affirm that the Lord would have added breaking the bread, had not that been the common practice then. In the natural order the passion precedes the eucharist; hence the institution of the Supper took place immediately before the death of Christ. Therefore the body of Christ is said to be given in respect of the passion in itself; to be broken, in respect of the passion fitting the Lord's body for being eaten: and the expression for you shows that the word given is also implied, so that it is a concise phrase, meaning; which is given for you and broken to you. These remarks indeed refer to
the common reading κλαμένον, broken, from the verb κλάω, brake, just before; but the Alexandrian copies had not the participle, as is evident from the fourth book of Cyril against Nestorius; whence others have supplied διδόμενον, given, from Luke. My body, which (is) for you, is a nervous sentence, as John vi. 51, in the old copies, my flesh for the life of the world. [See note.]

25. When he had suffered—Therefore you, Corinthians, ought to separate common meals from the Holy Supper. As oft as—As oft as is not a command, but implies that we should eat and drink often. Ye drink—This cup, ver. 26. In remembrance of me—This is presupposed by Matthew and Mark. Luke uses it once, Paul twice, because it suits his purpose. The old sacrifices were to bring sins to remembrance, Heb. x. 8; 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 [and his blood was separated from his body. Hence he says separately, This is my body; and separately, This is my blood. V. G.] So also, 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. New 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 called ἡ ἀνακοίνωσις, the announcement. The Syriac also has the indicative. Until—Paul infers this from the particle ἕως, until, Matt. xxvi. 29. Whatever seems lost to us by Christ’s departure, is compensated by the Lord’s 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 still have him whom for a time we do not see. “What was manifest in our 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. Hence 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 a common banquet with Christ in heaven, but after his resurrection, Christ did not eat and drink with his disciples, but merely ate with
them, and that only to convince them of his real resurrection and presence. This remembrance is of the closest and most vivid kind, like the remembrance by children of parents, by a wife of her husband, by brother of brother, united with faith, love, desire, hope, joy, obedience, and summing up the Christian condition. This relation is in force from the close of the last feast with the disciples till his coming, Matt. xxvi. 29. This mystery unites the extremes of the two periods [Dispensations]. *Til*—Whenever his coming may take place. Then it *will be drunk new*, Matt. xxvi. 29. *Come*—In glory, iv. 5. *Not return*; comp. Acts i. 11, note. *Why until he come?* Because there will be no need of the symbols of the body, when the body itself shall be seen. *Theodor. in Mey.*

27. [Omit *rouciov, this, with bread*; read, *the bread*. *Tisch., Alf.*] *And*—For *xai, and*, some read *γι*, or, but *and* is right; as in what follows, *body and blood*. [This is wrong. *The true reading is, γι, or. So Tisch. Alf., and all eds.*] From the *or*, Pamelius, writing to Cyprian on the Lapsed, attacks the necessity of communion in both kinds. The disjunctive particle, if any one thinks that Paul used it, does not, however, separate the bread and the cup; otherwise the cup might as well be taken without the bread, as the bread without the cup. Paul twice demands, both with the bread and with the cup, the *remembrance* of the Lord Jesus in his own words, ver. 24, 25. But among the Corinthians, as they celebrated the Lord’s Supper, a man might at once both eat this bread and drink the cup of the Lord, and yet separately he might eat this bread unworthily or drink this cup unworthily, the remembrance of the Lord being profaned in the case of either, ver. 21. But if any one among the Corinthians even in that time of confusion took the bread without the cup, or the cup without the bread, on that very account he took it unworthily, and became guilty of the body and blood of the Lord. *Unworthily*—This is done not only by those without repentance and faith, but by those who do not examine themselves. The unworthiness of him who eats is one thing, that of the eating is another. “Some indeed say, that he excludes, not a person unworthy, but one receiving unworthily of the sacred ordinance. If then even a worthy person approaching unworthily is kept back, how much more an unworthy person who cannot partake worthily!”—Pelagius in the works of Jerome.

28. [*But*—That he may not incur this sin. *Mey.*] *Examine*—By discerning himself, and discerning the body of the Lord, ver. 29, 31. *A man*—Any one, iv. 1, even one of himself unworthy. *So*—At length. *Of*—The preposition expresses a circumspect mind; but *the bread, the cup*, is language showing indiscretion, ver. 27.
29. [Omit ἄναξιος, unworthily. Tisch., Alf.] Judgment—Gr. ἔριμα, [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, stone for it in their bodies. He does not say ὑπὸ καρδι- κεῖμα, the condemnation. Not judging—[Or appreciating ; Alf. better than Eng. Ver., discerning] Comp. Heb. x. 29. Body—Supply and blood. The Lord—An Ἀντογνωμονία [an appellative for the proper name], that is, Jesus. The Church is not called the body of Jesus, or the body of the Lord; but the body of Christ. This then refers to the proper body of the Lord Jesus. [But the words τῷ Κοσμίῳ, Lord’s, are not genuine. Tisch., Alf.]

30. For this cause—The Corinthians had not observed this cause; but in our day it is proper to attend to it. Weak and sickly—Weak from slighter; sickly from more serious diseases; comp. Rev. ii. 22. [This distinction is unfounded. Mey., etc.] Sleep—An indifferent word [neither good nor bad] apart from the state after death. Here however it does not denote a dreadful death.

31. [For ὅπως, for, read δὲ, but. Tisch. Alf.] Judge—Before the deed, Gr. δικασφίνομαι. Be judged—After the deed, Gr. ἔκρινομαι. The simple verb and its compounds are elegantly used; nor does he immediately add by the Lord. But Paul afterwards discloses it to us, 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. Wherefore—The remedy and advice suitably follow the reproof 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 not wait. Occupatio [anticipation of objections]. The rest—Regarding the Lord’s Supper; for presently after in this epistle he sets in order also some spiritual things.

CHAPTER XII.

1. Now concerning spiritual [gifts]—Neuter, ch. xiv. 1, [not men]. Some may wonder, that the other epistles do not treat of the gifts also, in which other churches were not wanting, ch. xiv. 36; Gal. iii. 5; 1
Thess. i. 5, ii. 13. The abundance of gifts in the Greek churches powerfully confuted the learned but vain curiosity of the Greeks. The abuse of them gave Paul an opportunity to write to the Corinthians; and this is a mark of Divine wisdom, that every book of the Sacred Scripture, including the New Testament, discusses some subjects peculiar to itself. The Corinthians abounded in spiritual gifts, and yet Paul had something to write to them, as well on other matters, as also on this topic; and that without delay; comp. ch. xi., end. Now he sets forth here: I. The unity of the body, verses 1-27. II. The variety of members and functions, verses 27-30. III. The principle on which gifts are exercised rightly, namely, by love, ver. 31, ch. xiii., throughout. IV. The comparison of gifts with one another, ch. xiv. Would not have you ignorant—This is repeated in ver. 3 in synonymous terms, as if after a parenthesis. Ignorant—Ch. xiv. 38.

2. Know—Related to the verb remember, found in Eph. ii. 11. The true reading is, αἱ ἀνδρεῖς σὺν, ἃς ἔδωκας ἡμῖν, etc. So Tisch., Alf., Mey., etc. Alf. renders, Ye know (that) when ye were Gentiles, led about to idols which were without utterance, just as ye happened to be led]. The analysis will be easy, if we only hold fast this thread, ὅτι ἡγεῖσθι, that you were led; so that ἡγεῖσθι, were led, is not a mere accessory proposition [Synecdoche], but the predicate itself; comp. Eph. ii. 12, where Gentiles and Gentilism are likewise distinguished in the enunciation. For, instead of ὅτι or ὅς, that, we have conjointly ὅς ὅτι, how that, and ὅτι ὅς, that as; and that with another word interposed. Furthermore ὅν is joined with the verb ἡγεῖσθι. But the sense, as a whole, will remain, if ὅς ὃν be entirely set aside in the construction, as in 2 Cor. x. 9, where it means as if; and so it might be taken here too. Moreover in ἡγεῖσθι ἐπερημένοι, the passive is construed with the middle, the simple with the compound: you were led and led away, you gave yourselves up to any guidance whatever. [In this leading, Paul considers Satan as the leader; (comp. Eph. ii. 2). The opposite is to be led by the Spirit, Rom. viii. 14; Gal. v. 18. Mey.] Dumb—A proper epithet; comp. ver. 8, you blind went to the dumb; you dumb to the blind.

3. Wherefore—[Namely, because you have been ignorant hitherto, ver. 2. Alf., etc.] He infers this thesis, that spiritual things are with all Christians, and with them alone, that is, with those who glorify Jesus; and that by them faith in Jesus is proved. For idols bestow nothing spiritual; when the superstition of the Gentiles was overthrown, there was not the same need of miraculous gifts. In turn, he who glorifies Jesus, has the Spirit of God; he who does not, has not the 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. By 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 Ἀνθέμει Ἰησοῦς, saith, Jesus is accursed. Tisch., Alf.] Calleth accursed—As did Gentiles, but the Jews yet more. There is a Tapeinosis [saying less than is meant]. Does not call accursed, that is, he in the highest degree blessed. Accursed and Lord are opposed. [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 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. G. The true reading is, σιξείν Κύριος Ἰησοῦς, say, Jesus is Lord. Tisch., Alf.]

4. Diversities—Gr. διαφέροντις. The Sept. has this term for Heb. נְפֶרֶת, of the orders of the priests. Comp. dividing, ver. 11. But—An antithesis between one fountain and many streams. Gifts—What in ver. 1 he called spiritual things, now, after mentioning Jesus, he calls gifts. Spirit—The Holy Spirit is spoken of in this verse; Christ, in ver. 5; God the Father, in ver. 6; and the names gifts, ministries, 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, ver. 11. All—The working of God is seen somewhat more extensively than the offices of Christ and the gifts of the Spirit. In all—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.] Manifestation—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): comp. ch. xiii. 8, and among these the expression, to another, denotes many
kinds, (species,) each one under its own class. So also xv. 39, 40, 41. Ἀλλος in turn is used for distinguishing kinds; ἔτερος, classes. By a change, Ἀλλος is used to distinguish classes, ἔτερος, kinds, Heb. xi. 35. Prophecy is put in the second class, rather than the first, because in the second are stated such things, as have more influence with those without, namely, unbelievers, than those in the first class, for believers. By—Presently after follows πρῶτον, according to; ἤ, in; which are severally used with great propriety. [Eng. Ver. renders all three by]. Word—Both wisdom and knowledge are set forth in the church by the word. Wisdom, knowledge—Paul in various ways mentions knowledge, especially to the Corinthians, either by itself, 2 Cor. vi. 6, or with kindred things; in word and knowledge, 1 Cor. i. 5; comp. 2 Cor. xi. 6; in faith and word and knowledge and all diligence, 2 Cor. viii. 7; prophecy (concerning mysteries) and knowledge, tongues being added, 1 Cor. xiii. 2, 8; either by revelation, or by knowledge, or by prophesying, or by doctrine, ch. xiv. 6; and here of wisdom and knowledge, Col. ii. 8; Eph. i. 17, iii. 19. He speaks as of daily matters among the Corinthians; at present we doubt of the meaning and distinction of the very words. This is certain, that when they are ascribed to God, they differ only in their objects; see Rom. xi. 33, note: when they are attributed to believers, wisdom reaches further, wider, deeper, and higher than knowledge. Knowledge is, so to speak, sight; wisdom, sight with taste. Knowledge is of things to be done; wisdom, of things eternal; hence also wisdom is not said to pass away, ch. xiii. 8, and knowledge is more frequent; so Paul does not so much ascribe the former as the latter to the Corinthians, ch. vii. 1, ii. 6. Prophecy belongs to prophets; wisdom, to wise; what is left, namely, knowledge, to scribes, Matt. xxiii. 34; Luke xi. 52. The same—By whom the word of wisdom is given.

9. Faith—Faith here is not that which is common to all saints, but a peculiar gift, distinguished too from the four species, which follow presently: and yet it is joined more closely with them, than with that first and third classes of gifts, ver. 8 and 10, end. This faith then is a very earnest and most present apprehension of God, chiefly in his will, as to the effects particularly conspicuous either in the kingdom of nature or of grace. Therefore it is connected with the operation of the miraculous powers, ch. xiii. 2 (of which the principal, because the most useful to others, was that of healing), and with prophecy (to which the discerning of spirits was related, ch. xiv. 87), Rom. xii. 6. And from this description, which we have now given, it is evident, how faith, common or saving, and miraculous, (a peculiar gift,) either agree or 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. 22. But none but holy men can apprehend the will of God reconciled to us in Christ. And in these things, the faith working miracles, and that which saves, are not different, but one and the same. In its first act it always has miraculous power; for it is something entirely supernatural, Eph. i. 19, although not always in such a degree, or on such an occasion, as to show itself. Gifts of healing—"Not only miraculous cures are meant, Acts v. 15, xix. 12, xxviii. 8, but also a gracious blessing on the cure of the sick, by natural remedies: as 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 shields substituted brazen ones; so after the Church has lost distinct gifts, grace still lends its aid more secretly under human efforts and means, and that the more abundantly, the more room is given it. [For ἀναγρ., same, read ἐνι, one. Tisch., Alf.]

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

11. Will—The Spirit. So, as God willed, ver. 18. He gives the 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 ἐνός, that one body, read τοῦ σώματος, the body. Tisch., Alf.] So also Christ—The whole 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 Ps. xviii. 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 all—Have been made to drink one Spirit. [Omitting eic, into, we have the true reading. Not. Crit. So Tisch., Alf.] John vii. 37, etc. Hence 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. 38,
note. [Rather, the reference in the last part of the verse also is to baptism: which naturally appears as a giving to drink, from the frequent idea of the outpouring of the Spirit. So Mey., Alf., etc.]

14. For—This protasis on the body extends to ver. 26: and is so adjusted, that the conclusion, ver. 27, is summarily added.

15. If—The more ignoble members ought not to be spurned by themselves, ver. 15, 16, nor can they be neglected by the more noble, ver. 21, 22. Foot—The foot is elegantly introduced speaking of the hand; the ear, of the eye; one part of the other most resembling it. For so among men, each usually compares himself with those, whose gifts are most like his own, rather than with those, far superior, or far inferior. Thomas Aquinas says: "Men devoted to active life are distinguished by the members of motion; those who are devoted to contemplation, by the members that mark intellectual strength." He therefore decides, that the feet are in subjection; the hands, more dignified; the eyes are teachers; the ears, learners. Am not of—Supply therefore from the following clause.

15, 16. Not—Gr. ὅ. Ἔτι, as a sign of interrogation expects a negative answer, as ver. 29, μὴ πάντες ἀπόστολοι; [are all apostles?] but ὅκ a affirmative; as ch. xiv. 23, ὅκ ἐρωτάτως; [will they not say?] Therefore the question, whereby some read, ὅ παρὰ τοῦτο ὅκ ἔστω ἐκ ὑμῶν σάμαρτος; is it not therefore of the body? perverts the sense. [Hence Tisch., etc., write this verse without the interrogation mark. The two negatives destroy each other, as in English (comp. Acts iv. 20), and the meaning is, not therefore is it not of the body; i.e., it is still of the body. Win. 520. So Beng.] ὅ παρὰ τοῦτο ὅκ is a double, not a simple negative, as Acts iv. 20, 2 Thess. iii. 9. If the foot should say, Because I am not the hand, I am not of the body: this saying of the foot is blandly contradicted: Not therefore art thou not of the body, thou dost not therefore cease to be of the body. Theophilus of Antioch has language like this; It does not follow, that, because the blind do not see, now therefore also the light of the sun does not appear, where παρὰ is used to denote on account of, because, as Deut. xxiii. 4.


17. If the whole were an ear—He does not say, and if, for the etc. is supplied at the end of the verse. Or if the whole were smelling, where were the taste and the touch?

18. As it hath pleased him—We ought not to require other deeper reasons for things, beyond the will of God: it is lawful to philoso-
phise 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 word 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 the expression; dishonorable would be too severe. But he so calls the parts covered with garments. Uncomely—Which need clothing. Bestow, etc.—So the Sept. Esth. i. 20; bestoweth 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 the face.] Honor—Comp. ver. 28, beginning.

25. Care one for another—This is explained in ver. 26. The plural 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 the 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. xiv. 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. iv. 11. After that—The other classes are not distinguished by numbers. Powers—That is, miracles. Abstract for the concrete. So in the following terms. Helps, governments—Literally pilotings. They hold governments, who take the helm in the church. Helps are those who, though not governors, yet exercise a certain influence, by which others are supported; comp. xiii. 8. These two offices are not mentioned again, ver. 30. Princes, as soon as they adopted the Christian faith, claimed for themselves the offices of helps and governments; but at the beginning those who stood first in authority, prudence, and resources in the church, aided and governed it. Government is bu-
sied with outward things; therefore the Spirit reckons it in an inferior place. [Beng. adds, with slender authority, ἐρυφανεῖς γλωσσῶν, interpretations of tongues.] The want of a connective has the force of et cetera.

29. Are all?—That is, not very many are. Workers—Literally, are all powers, [i. e., endued with miraculous powers; So Alf.] For if Paul referred the have all? of ver. 30, to it, he would have expressed it here.

31. Covet—The Spirit gives as he will, ver. 11: yet believers may freely follow, and engage in one rather than another, ch. xiv. 26. God’s operations are pleasant, not compulsory. [For τὰ καίρωτα, the better, read τὰ μείζονα, the greater. Tisch., Alf.] Best—Gr. καίρωτα, better, as each gift is more favorable to love. Theology is comparative: ch. xiv. 5, 19. Nay, even—Gr. (καί ἐν) [Eng. Ver., and yet], Luke xiv. 26. I not only exhort, but also show the method, and the way or plan. Excellent—Literally, by excellence. This expression gives the noun the force of a superlative (Rom. vii. 18), as to say, the way most way-like [not a way more excellent than gifts; with which he is not contrasting it; but the seeking for the best gifts must have love for its motive and guide; and without love the gifts are worthless, ch. xiii. 1, 2. Mey.] A way—Not the way; keeping the Corinthians somewhat in suspense, while he explains the way: γὰρ, the way of love. Show—The present. Paul warms, and is carried on to love. When he has thus shown the way, he returns to gifts, as the repetition of the word covet (desire, Gr. ζηλούει) indicates, here and ch. xiv. 1.

CHAPTER XIII.

1. Though—All the gifts [however delightful, extensive, and useful, V. G.] ought to be estimated, exercised, and elevated, according to love and its standard. The apostle introduces into the discussion of the gifts a more effective discussion of love. So in Disputations, we must always return to those points, which give greater grace. The—All. Tongues—A climax; with the tongues, ver. 1: prophecy, 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 first person singular. He does not except even himself in the condition. And of angels—Angels excel men, and their tongue or tongues excel men's. Moreover, they use their tongues to address men: Luke i. and ii. Love—[Eng. Ver., charity has not now the same meaning.] Which seeks the salvation of our neighbor. Have not—in the very use of the gifts, and in the rest of life. Many indeed have prophecy and other gifts, without charity and its fruits, ver. 4; Matt. vii. 22, which are called gifts, in respect not so much of themselves as of others. I am become—for want of love. The language assumes a harshness. Brass—Brass, for example a piece of money of that metal requires less art than a cymbal, for instance, of silver. To the former may be compared he who speaks with the tongues of men without love; to the latter, he who speaks those of angels. Sounding—Tinkling—with any sound whatever, mournful or joyful, without life and feeling. The language varies, I am nothing; it profiteth me nothing, ver. 2, 3. Without love, tongues are a mere sound: prophecy, knowledge, faith, are not what they are: Matt. vii. 22, 15; 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, and 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 God, the arrangements of Messiah's kingdom, etc. Mey.] He does not add wisdom, which is nothing without love. And all knowledge—Construe with ἔριθε, understand, as that is a kindred word, and immediately precedes. Of those gifts, which are enumerated at ch. xii., Paul at ch. xiii. selected the more remarkable, and those to which the prerogatives of love are fitly opposed. Mysteries relate to things concealed; knowledge comprehends things more ready at hand, and more necessary, as Science [Wissenschaften] commonly applies to nature. Faith—Ch. xii. 9, note.

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

4. Love—He describes the nature of love. He does not say, love
speaks with the tongues, prophesies, gives to the poor: but it is long-suffering. It is a Metonymy for the man, who has love. But Paul chiefly mentions those fruits of love, necessary in exercising the gifts, which he requires from the Corinthians, and without which there may be prophecies, but no profit. Taking 1 Cor. viii. 1, we may advantageously compare together the delineation of love which Paul adapted to the Corinthians, and the delineation of wisdom, which James also adapted to those for whom he wrote, James iii. 17. Suffereth long—Twelve praises of love are reckoned in three classes, ver. 4–7—(if we reckon together one pair at the beginning, and two pairs at the end, as is shown in the notes). The first consists of two members, 1, it suffers long, is kind: 2, envieth not. We have the same synthesis and antithesis, Gal. v. 22, 20. Long-suffering is of evil proceeding from others: kind of good to be extended to others; on the other hand, it does not grieve at another’s good, nor rejoice at another’s evil. The conjunction and is not expressed with is kind.

4, 5. Vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own—The second class is of four members. In the first and second, two things in excess, which generally go together, are excluded; in the third and fourth two defects, likewise united, are also excluded. For ἀσκειμένων means the want of attention to that decorum, that civility, which are proper to be observed: and to seek one’s own is connected with neglect of others, when one merely regards himself and leaves others to themselves. Love avoids these two defects. And the third corresponds to the first, for both belong to the desire of approving one’s self to others: the fourth is opposed to the second, for both refer to the avoidance of party feeling. Vaunteth not—Doth not act insolently, with pride and ostentation; again, doth not behave unseemly, is not uncourteous, unpolite, rude. [Where love, there true modesty also flourishes, which is termed civility among people of the world (nor yet should familiarity be blamed as insolent): on the other hand, every degree of elegance of manners, in highest perfection, in men of the world, has something insolent in it, on account of self-love. Let the world cease to boast of virtues; they suit true Christianity alone. V. G.] Is not puffed up—With too great zeal for another; comp. iv. 6: again, seeketh not her own, does not labor for its own interests, nor require others to do so. In a way not dissimilar, twice two members respect each other mutually (though occasionally placed in a different order by direct or inverse Chiasmus) at ver. 7, and especially at ch. xiv. 6.

5. Not provoked—beareth all things—The third class, of six members; of 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 agreeing with the double climax by negative and affirmative steps. And 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 not 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 thus 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.  
   But rejoiceth at the truth.  
   present.
4.  
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 desire for God’s glory, yet it is not provoked; comp. Acts xv. 39. Thinketh no evil—Doth not meditate upon evil inflicted by another, as if to avenge it. So the Sept. renders יִכְתֹּב כְּלִי often. [It does 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. ii. 8. Rejoiceth—Gr. ἀγαφής, rejoiceth with—Congratulates with joy. [Truth is personified; and denotes the Truth above all others, the Truth of the Gospel. Love rejoices with it, and in its spread. Mey., etc.] All truth cherishes joy.

7. All things—All things four times, viz., things to be covered, or believed; things to be hoped and endured. These four steps beautifully follow one another. Hideth—Gr. συρέεις, [Eng. Ver., beareth; which is better, comp. ch. ix. 12. Mey., Alf.] Hides, to itself and 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 likewise hopes good for the future, and endures evils. Endureth—Until hope some time springs up, 2 Tim. ii. 25. Thus the praises of love 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, it endureth all things; and, that which is of far greater importance, it never faileth, pleasantly follows this fourth step.
8. Never faileth—Is not destroyed, does not cease, always holds its place; is never moved from its position: comp. fall, Mark xiii. 25, note. But whether prophecies—Supply, there be: so ch. xv. 11. Prophecies in the plural, because multifarious. Fail—This of prophecies and knowledge; but of tongues, cease. Tongues are a most charming thing, but by no means lasting; they were first on the day of Pentecost, Acts ii., but they did not continue in the primitive church so long as the other miraculous gifts. Nor have they anything analogous in a perfect state, as prophecy and knowledge have; hence they must yield to these: whence presently after, he regards these rather than tongues, when speaking of “that which is perfect.” Tongues—These occupy a middle place, because they are the vehicle and appendage of prophecies; but prophecy and knowledge constitute two different classes, ver. 9, 12.

9. In part—He not only says this: This prophecy and this knowledge which we have, are imperfect; for the same must be said even of love, we love in part; but such is the nature of prophecy itself, (except the one prophet Jesus Christ,) and of knowledge, that they ought to be reckoned among the things, which are in part, because we use them only in this imperfect life. On the phrase, comp. the note on Rom. xv. 15, I have written more boldly.

10. Is come—In its own time, by degrees, not by a leap. In spiritual things, weaker age ought not too eagerly to aim at more mature things. That which is perfect comes at death; 2 Cor. v. 7: and at the last day. [Omit tóře, then. Tisch., Alf.] Then—Not before. Therefore prophecy and knowledge never pass away entirely in this life.

11. When—The progress from grace to glory, which awaits individual believers and the whole Church, is compared to the stages of life. A child—See Paul’s humility. The natural man does not willingly remember his childhood through pride; but the soul, pining under adversity, confesses its earliest growth, Job x. 10. Spake—In reference to tongues. Understood—In reference to prophecy; for it is something more simple. Thought—In reference to knowledge: for it is more complex. [But this is simply an illustration of ver. 10, and there cannot well be any allusion to these threefold gifts. Mey., Alf. Omit ã, but. Tisch., Alf.] But when—He does not say, when I put away childish things, I became a man. Winter does not bring spring, but spring drives away winter. So it is in the soul and in the Church. Put away—Of my own accord, willingly, without effort. Childish things—Childish speech, understanding, counsel.

12. *We see*—[Literally, *for we see now as through a mirror, (through, because the object is seen as if behind the mirror, Mey.) is an enigma, (that is, in a dark discourse, a revelation which is certain to us, but not yet fully clear. Mey., Alf.*)] This corresponds in the Sept. to the Hebrew בֵּן and בֵּן, 1 Sam. ix. 9; 1 Chron. xxix. 29, of the Prophets. And this passage has a synecdoche of the nobler species for the whole class: and with the verb, *we see*, supply, *and hear*, for prophets both see and hear: and commonly words were added to visions. But what a *mirror* is to the eye, that an *enigma* is 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 whole verse: but he speaks of him, as he shall be *all in all*. Then—Paul had a great reliance for that future: 2 Cor. xii. 2, 3. *Face to face*—ἐπίσταμεν ἐπί τινα, with our face, we shall see the Lord’s face. That is more than ἐπιστήμων, ἐπιστῆμα πρὸς ἐπιστῆμα, mouth to mouth. Vision, the most excellent mode of enjoyment. The word βλέπωμαι, *see*, is elegantly used, and is adapted to both states, but with a different idea. *Know, shall know*—Gr. γνωσώμαι, ἑκατέρωσθομαι. The latter, the compound, signifies much more than the former, the simple verb; *I know, I shall thoroughly know*. And so Eustathius interprets the Homeric word, ἑκατέρωσθομαι, *I shall observe most accurately*; and ἑπιστήμως, an *accurate observer*; and adds the reason that the prefixed ἑκτ adds accuracy and energy. *As also I am known*—This corresponds to *face to face*.

13. *Now abideth*—This is not said strictly of duration; for these three things do not meet in it; since faith is terminated in *sight*, and hope in *joy*, 2 Cor. v. 7; Rom. viii. 24; love alone *abideth*, ver. 8: but of their value, in antithesis to prophecy, etc., in this sense: all being reckoned up, these three are necessary and sufficient; let only these three stand. These exist, these abide, nothing more. One may be a Christian without prophecy, etc., but not without faith, hope, love. Comp. on the verb μένω, *abide*, Rom. ix. 11; 1 Cor. iii. 14; 2 Cor. iii. 11; Heb. xi. 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 effect of an Ἐπίτασις [an emphatic addition, and shows what are the chief
duties of pilgrims. V. G.] Three—Only. Many are not necessary. Paul often refers to these three. Eph. i. 16, 18; Phil. i. 9, 10; Col. i. 4, 5, 22, note: 1 Thess. i. 3; v. 8; 2 Thess. i. 8, 4; Tit. i. 1, 2; Heb. vi. 10, etc. Sometimes he mentions faith and love, sometimes faith denoting by synecdoche the whole of Christianity, 1 Thess. iii. 6, 5. In a wicked man are unbelief, hatred, despair. These—Heb. αὐτῷ, i.e., are, viz., greater than prophecies, etc. Greatest—Gr. μεγίστος, greater—The greatest, of these, the three. He not only prefers love to prophecy, but even to things which excel prophecy. Love is of more advantage to our neighbor, than faith and hope by themselves. Comp. greater, xiv. 5. And God is not called faith or hope absolutely, he is called love.

CHAPTER XIV.

1. Follow after—This word implies more than desire (covet), here, and ver. 12, 39, xii. 31. Rather—Than tongues. Paul here does not now speak expressly of knowledge, for it, in respect of other gifts, coincides with prophecy, ver. 6.


3. Edification—Two principal species are added to this class; παράκλησις, exhortation, takes away sluggishness; παραμυθία, comfort, takes away sadness.


5. With tongues—The Corinthians chiefly cultivated this gift; and Paul does not rebuke them, but he sets it in order, ver. 12. Greater—More useful, ver. 6. Interpret—Gr. διαμαρτυρεῖται. Διὰ 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 an unknown tongue, also acts as interpreter, then the very same person comes as it were between himself and the hearer; according to different points of view. The church—Seeking [ver. 12] edification; may receive agrees with this.
6. Either by revelation, or by knowledge, or by prophecy, or by doctrine—Four kinds of prophecy broadly so called. The two former refer to the person himself, who possesses the gift; the two latter at the same time show more of a leaning towards the hearers. On the difference of prophecy (which answers to revelation) and of knowledge (to which doctrine corresponds) see xii. 8, 10: and on the subject, below at ver. 26, etc. Prophecy relates to particular facts, not 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 flute or harp, yet if they do not give a distinction, etc. Alsf. after Mey.] Pipe—harp—Two chief musical instruments; not only the pipe, which is, as it were, animated by the breath of the piper, but also the harp. How shall it be known—How shall pipe be distinguished from pipe, and harp from harp? One instrument has different sounds for different things.

8. For—This serves for a climax; for the higher confirms the lower step. Uncertain—Different sounds of the same trumpet summon soldiers to different duties.

9. You—Who have life; comp. ver. 7. By—that is, then, when you speak in an unknown tongue.

10. So many, it may be—Gr. τοσάρτα, εἰ τόγος—Εἰ τόγος (Latin, verbi gratia, for example; comp. xv. 37) gives τοσάρτα, so many, the force of a definite number. If men could ever have counted the number of voices, Paul would have set it down here. [Omit αὐτῶν, of them. Tisch., Alsf.] None without signification—Each of them has its own power [meaning, ver. 11], δῶραμεν.


12. Spiritual (Gifts)—Gr. of spirits—Plural as ver. 82, xii. 10. As there is one sea, and many seas, so one spirit, and many spirits; one trumpet, it gives many sounds. [Excel—Gr. abound. So far am I from wishing you not to have these gifts, that I wish you to have them superabundantly, only let them be used to edify. Chrysost. in Mey.] To the edifying—that the Church may be as much as possible edified.

13. Pray—And he will do this with such fruit and effect, that the interpretation shall be added to the tongue; ver. 14, etc. It is implied that this is to be obtained by prayers. [But the word pray here must mean speak or pray in an unknown tongue, as in ver. 14. Mey.] Hence, render, Wherefore let him who speaketh with a tongue,
is his prayer strive that he may interpret; i. e., use his gift of thus praying, with earnest striving for the gift of interpretation. \(\text{Alf.}\)

14. Spirit—understanding—The spirit is the power of the soul, when it sweetly suffers the Holy Spirit’s operations; but the understanding is the power of the soul, when it goes abroad, and acts with our neighbor: as also when it attends to external objects, to other things and persons, although its reasonings may be concealed, comp. ver. 20, note. So understanding, ver. 19; Spirit, the inmost shrine of the understanding, Eph. iv. 23; comp. Heb. iv. 12. Without fruit—It has fruit, but does not produce it. On this word, see Matt. xiii. 22.

15. Pray—With the voice; the first person singular for the second person plural. Sing—With the voice, or play on an instrument.

16. Else—If that be done with the spirit only. Bless—The most noble kind of prayer. He that occupieth the place of the unlearned—This expression is not a mere paraphrase of the word unlearned, but comprehends all, who, however they excelled in gifts, did not at least understand the tongue, in which one spoke, any more than an unlearned man. And therefore Paul shames him the more, whom he is here refuting. It is a common phrase among the Hebrews, he fills the place of his fathers, i. e., he shows himself worthy of his ancestors. Say amen—This was their usual practice even at that time; not only the unlearned, but all the hearers would say it, giving their assent to him who blessed. And so also, those who could not speak much adopted the words of others, and declared the assent of their understanding. What thou sayest—Not only ought he to know, that thou hast spoken no evil, but also what good thou hast spoken.

18. I thank—Paul uses thanksgiving and Protherapia [anticipatory precautions against any charge, as of egotism], before speaking his own praises. [Omit \(\text{mou, my, also for tæi'c γλώσσας, tongues, read τῷ γλώσσῃ, a tongue. Tisch., Alf.}\) Than you all—Than any or even all together. You—Frequently, those less accomplished are more proud and assuming.

19. Five words—A definite for an indefinite number; the two thousandth part of ten thousand: comp. Lev. xxvi. 8.

20. Brethren—The vocative put at the beginning has an agreeable force. Wise—understanding—Gr. τῇ xaxi'q. τæi'c θεσι—Ammonius says appropriately: "νοὸς is covert reasoning, but ϑρευς implies good thoughts." Nor does xaxia denote malice [badness], but vice, or whatever is opposed to virtue. Men—Perfect—Gr. τέλεω. And therefore determining the true value of every thing from its use.

21. The law—Embracing also the prophets. With men, etc.—Is.
xxviii 11, Sept. By stammering (imperfection) of lips by another tongue, (in) men of other tongues: (Gr. ἐπιγλῶσσος; masculine or neuter.) The paraphrase accommodating the text of Isaiah to this passage of Paul may be as follows: This people do not hear Me, though I speak their common language, I will therefore speak to them in other tongues, those of the enemies sent against them; but even then will they not hear me, comp. Jer. v. 15. Since God is said to speak in the tongues of enemies, the comparison holds good from them to the gifts of tongues. And yet—Sept. Is. xxviii. 12, And they would not hear.

22. For a sign—[Not to the faithful, who already believe; but to infidels, that they may believe; Estius in Mey.] By which allured they ought to hear the word. But for all that they do not hear. Are—The accent in Greek makes the word emphatic, exist. But prophecy—Namely, is for a sign, or simply is; comp. vi. 18. To them that believe—This must be taken as an Ampliatio; [a name given from some past or future circumstance; thus believers, because made such by the prophecy] since prophecy makes believers of unbelievers; the speaking tongue leaves the unbeliever to himself. The language of Paul is indefinite. Unbelievers, generally, when tongues fall upon them, continue unbelievers, but prophecy makes believers of unbelievers, feeds believers.

23. The whole into one place—A rare occurrence in so large a city. Come in—As strangers or even from curiosity. Unlearned—Men who have some degree of faith, but do not abound in gifts. There follows as a climax, or unbelievers, who were not so likely to come in, and yet were not kept out. In this verse Paul speaks in the plural, in ver. 24, in the singular. Many bad men hinder one another by bad conversation; individuals are more easily gained. That ye are mad—For they will not be able to distinguish that earnestness from madness; hence they will speak shamefully; comp. Acts ii. 18.

24. All—One by one, ver. 31. Come in—An example in 1 Sam. xix. 20, 21. One that believeth not—To this refer is convinced, comp. John xvi. 9. Unlearned—[Gr. ἀποφθέγμα, i.e., Christians not gifted with either the power of speaking with a tongue, or the understanding of it. So ver. 16. Mey.] To this refer is judged: comp. ii. 15. That conviction of unbelief, and that judgment of unlearned rudeness is wrought by the power of prophecy itself, though this be made without application to individuals. And these are two successive steps; the third follows the secrets, etc. Of all—Partly speaking, partly assenting.

25. The first xai ὀφθαλ, and thus, is spurious; for the verb γίνεσθαι,
are made, in the present indicates that this clause, ὁ ἴδων, the secrets are made, etc., is more closely connected with the preceding words, where the present tense is used than with the following, which have the future. [Omit καὶ οἴρω, and thus. Tisch., Alf. So Beng.] The secrets of his heart—All the inmost thoughts of the heathen's heart, which has never had such experience, and now first becomes acquainted with itself and makes confession of itself. For the unbeliever is here principally intended. The unlearned man is added by the way, because his case is not altogether dissimilar. Any one with the lowest degree of faith before entering such an assembly, must have perceived that God is truly in believers. His—The unbelieving stranger's. Made manifest—Dan. ii. 30, end. So—At last. Falling down—A public declaration of those who feel and experience in themselves the power of the word, is made too rarely in our times. Report—Spontaneously, clearly, expressly declaring it either in the Church, or even out of it. That—Comp. Dan. ii. 46, 47. A most conclusive proof of the truth of religion, from the operations of God on godly men. Of a truth—He will confess that you are not mad, but that God is truly in you, and that he who is in you, is the true God.

26. Every one—The assembly was then more fruitful than now, when one man, whatever his state of mind, must fill the time with a sermon. Hath a psalm—Either stored up, or by inspiration; either a little before, or at the moment; comp. ver. 30. Extemporary hymns were given to them by the Spirit. Individuals had a psalm, wherewith to praise God, or a doctrine to be imparted to neighbors; or a tongue to speak each to himself. The word hath, repeated, elegantly expresses the distributed abundance of gifts. [Transpose hath a revelation and hath a tongue. Tisch., Alf.] Revelation—By which God communicates something to man; Gal. ii. 2, prophetic revelation, ver. 30, 29. Interpretation—By which one interprets a tongue to another. Edification—The best rule.

27. If—He explains more particularly how all things may be done for edification. Any—Merely one person ought never to have spoken in an unknown tongue; but if one did speak, one or two should have followed to vindicate the abundance of the Spirit. [Rather, not more than two, or at most three, in any assembly, ought to speak thus. Mey.] By course—By apportioning the times or even the places of speaking.

28. But if there be no—Either he himself, who spoke in an unknown tongue, might have interpreted, ver. 18, or another. Let him

Keep silence—Who speaks in an unknown tongue. To himself and to God—Ver. 4, 2. Speak—Privately.

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. Other—Namely, prophets. Judge—Even by word.

30. Sitteth—Listening. The first—Who was speaking before.

31. One by one—So that each may always give way to others. All—Mark how universal. All may learn—By conversing, inquiring, speaking, listening: all are prophets. Men learn by teaching: learn by speaking and asking questions, ver. 34, 35. [Many continue foolish and languid in spiritual things, because they almost never speak 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. The spirits of the prophets—Abstract for concrete, the prophets, even while 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. 17, 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 and 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. 36. [*Tisch. (not Alf.) connects this clause, as in all the churches, etc., 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 ὅπως, (desire,) of the woman is to her husband, and that as to her lord. Also—Comp. ix. 8, note.

35. Learn—By speaking. Will—Occupatio [anticipation of objection]. Their (own)—Rather than others. Let them ask—Men alone were to put questions in the assembly. [*For γυνακιν, women, read γυνακι, a woman. Tisch., Alf.] In the assembly—[*'Εκκλησια, not
church, as Eng. Ver.] Either civil or sacred. To speak—Either by teaching or asking.

36. What—or—Gr. ὃ—ἡ. 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 ἐν τοιαῖς, 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 πάντα δὲ, But let all things, etc. Tisch., Alf.] Decently—As respects individuals. In order—By turns.

CHAPTER XV.

1. Declare—Construe with τίν, 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 allures 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.Sept. ἐν πρώτως, i. e., in old time; 2 Sam. xx. 18: but, in Deut. xiii. 9, first, and so here. 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, and 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. 24; 1 John iii. 5. So ὄρα, Heb. v. 3; comp. Tit. ii. 14; Luke i. 71–74; 2 Cor. v. 15. Sins—By which we had deserved death, ver. 17. Scriptures—Many things are said in Scripture on the death of Christ. Paul puts the testimony of Scripture before the testimony of those who saw the risen Lord.

4. Was buried—Matt. xii. 40. [Here the burial of Christ is more closely connected with his resurrection, than with his death. Assuredly, at the very moment of his death, the power of his life, which could not be dissolved, exerted itself, 1 Pet. iii. 18; Matt. xxvii. 52. The grave was to Christ the Lord, not the destined receptacle of corruption, but an apartment fitted for entering into life, Acts ii. 26. 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 on various pretexts. According to the Scriptures—Which could not fail of fulfilment.

5. Cephas—Luke xxiv. 34. Twelve—Luke xxiv. 36. Perhaps 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 ἀβδομα, eleven.

6. After that—Advancing to a greater number. More than five 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 800 at least. The greater part were providentially preserved in life so long, to be witnesses [having authority akin to that of the apostles. V. G.]; comp. Jos. xxiv. 31. Remain—in life. The opportunity of thoroughly sifting these witnesses remained unimpaired. Andronicus and Junius
may be presumed to have been of them, Rom. xvi. 7. But—Gr. xai, also. It was of no less importance to adduce these witnesses. They had died in this belief. Fallen asleep—As to rise again.

7. [James—The less. V. G.] By all—More than the twelve seem here to be called Apostles, ver. 5; yet in a stricter sense than at Rom. xvi. 7.

8. Last of all—Or rather, after all, to exclude himself. Also after Stephen, Dent. xxxi. 27, 29, after my death, etc. [The appearances, that afterwards followed, are not excluded by this expression, Acts xxiii. 11. V. G.] As by one born out of due time—Sept. ἐκροκωμα, abortion. Num. xii. 12. The article, the one is emphatic. Paul so calls himself alone in reference to the circumstances of the appearance, and the present time of writing. What ἐκροκωμα, an abortion, is among children, he says, I am among the apostles; and by this one word he sinks himself lower than in any other way. As an abortion is not worthy of the name of man, so the apostle declares himself unworthy of the name of apostle. The metaphor is from the same idea as the term regeneration, 1 Pet. i. 3; εἰ, if, in ὅσον εστί, as if (by etc.), somewhat softens the phrase: as if. He shows that this is not to be pressed too far. By me also—This is elegantly put at the end of the period.

9. Least—In Latin Paulus, minus. That—The language increases in strength. [To be called—To bear this highly honored name. Mey.] Persecuted—Believers even after repentance impute to themselves what they once perpetrated.

10. Grace—Alone. What I am—That is, an apostle, who saw Christ. Not in vain—Paul proves the authority of the gospel and of his testimony by its effect. They—This is referred to ver. 7. All—Individually. [Or even collectively. Mey.] With me—With, a suitable particle, because he says, I labored: comp. Mark xvi. 20.

11. [So—After this manner, namely, that Christ died, was buried, and rose again; as ver. 3, 4. Alf.] We preach—All the apostles, with one mouth. Ye believed—Faith once received is a foundation for subsequent faith; and its first firmness not only binds the wavering, but also often keeps them.

12. If—A particle of affirmation. How—The connection between the resurrection of Christ from the dead, and that of the dead was very manifest to Paul. Those, indeed, who held any resurrection impossible, could not believe even the resurrection of Christ. Some—No doubt Gentiles, Acts xvii. 32.

13. But if—Beginning a retrospect, and enumerating what he alleged, ver. 3–11.
14. [Add xai, both, before το χρυσομα ημων, our preaching. Tisch., Alf.] Vain—vain—Contrary to what yourselves have acknowledged, ver. 11. Κενη, vain, without reality, differs from ματαια, vain, ver. 17, without use.

15. False witnesses—It is not lawful to declare of God what is not 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 conversations concerning divine judgments, good in principle, but erroneous in fact. [Of God—So Alf., of or concerning God; but Mey. renders κατα, against, strictly, in its judicial sense.]

17. In your sins—Even those of blind heathenism; ver. 34, [deprived of the hope of eternal life. V. G.]

18. Perished—They were, they are not. Paul speaks conditionally; the heathen denying the resurrection might, on that supposition, regard the dead just the same as if they had never been. Nor had Paul here any need of expressing distinctly what it is to be in sins.

19. If—The statement of the topics discussed at ver. 20, etc., precedes verse 18 and 19; and verse 19 contains the statement of those treated at ver. 29–34. In—Gr. εν, as far as concern, i.e., if our hope in Christ is confined wholly within the bounds of this present life only. Life—Scripture does not readily call this life, life; oftener αιων, an age; here it speaks after the manner of men, as Luke xvi.

25. Have hoped—[The perfect, implying the endurance of the hope through our lives. Alf. Not have hope, as Eng. Ver.] Have believed with joyful anticipation of the future. More miserable—Gr. ευαριστηρον, the strict comparative; for if it had the superlative force, 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 they freely enjoy the present life; we, if the dead rise not, foolishly duped by a false hope, and by denying ourselves and the world, losing the sure enjoyment of the present life, are doubly miserable. Even now 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 and 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 their
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 ἕρέντο, and δευτερο. Tisch., Alf. So Beng.] The first fruit—Supply, ὄσων ἢ ἲν, being. The mention of the first fruit 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. ἔκκαιρος—ἀρχή—ἐκτὰ—In this verse we must thrice supply ἐστὶ, is, or, εἰσι, are. In ver. 24, too, supply is. Order—Divinely constituted. The word, ἐκτάσει, put under, ver. 27, is akin. First fruits—The force of this word comprehends the force of the word ἀρχή, beginning, to which the end corresponds by contrast. Afterward—then—Gr. ἐκεῖνα—ἐκτὰ—Ἐκεῖνα is more disjunctive; ἐκτὰ, more copulative, ver. 5, 6, 7. Ἐκεῖνα, afterwards, the comparative in opposition to primum, first, ver. 46, of which first the force is contained in first fruits, in this passage: ἐκτὰ, then, is used more absolutely. This different use of ἐκτὰ and ἐκτὰ is clear in ver. 5, 6, 7. For the twelve are joined with Cephas by the conjunctive ἐκτὰ; The five hundred by the disjunctive, and so James with these; but the Apostles with James by ἐκτὰ. Therefore those, who are introduced by ἐκτὰ, are put in between, as it were, by parenthesis. But here ver. 28, 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 ὡς 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 ὡς 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 method puts a comma after Ἰςμοτός, [in Eng. Ver., after first fruits], the latter, a colon; and so εἴτε, then, retains a more absolute sense, and yet its copulative power more than the ἓπειρα, 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 Polyptoton [variety of cases], Ἰςμοτός, Ἰςμοτοῦ, Christ, Christ’s. Christians are, so to speak, an appendage to τὰς ἄρχαις, the first fruits. The ungodly shall rise at the same time, but they are not reckoned in this blessed number. At his coming—Then Christians shall have their order. They shall not rise one after another at that time. Paul does not call it the judgment, because he is dealing with believers.

24. Then—After the resurrection of those who are Christ’s; for he, as King, will accomplish judgment between the resurrection and the end. The end—Namely, of the whole resurrection. The correlative to the first fruits. [Rather, the end in general, when all shall be accomplished. Alc.] In this end all orders shall obtain their consummation, I Pet. iv. 7; Rom. vi. 22. This noun contains the force of the verbs delivered up [ver. 24] and destroyed [ver. 26]. See how great mysteries the apostle draws from the prophetic syllables ἐν, until, and ἐν, all, Pa. ex. 1, viii. 6. Gr. ἀρχαις, until, and πᾶσα, all things. Therefore even the words are inspired by God. For the same principles apply to all. When—Namely, when. The former 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 into his hands takes place, that all authority may be swept away. Shall 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 and 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 Son 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 and against his enemies, while even an effort of these continues. The Son 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 has
appointed the Son king, nor the Son when he delivers the kingdom to the Father, ceases to reign; and by the very fact, that we are told not that it is to be abolished, but delivered up to the Father, it is signified, that it itself also is of infinite majesty. But the glory before the foundation of the world will remain, even after that delivery, John xvii. 5; Heb. i. 8; nor will he cease to be king according to his human nature, Luke i. 33. If the citizens of the New Jerusalem shall reign for ever and ever, Rev. xxii. 5; how much more will God and Christ reign! To God even the Father—A twofold point of view. He is considered both as God and as Father toward Christ, John xx. 17; even when exalted, Rev. iii. 12, 21: and toward believers, Col. iii. 17. He is considered as God towards enemies. Put down—Namely, God even the Father, to whom also refer put [ver. 25] and put under [ver. 27]. In a similar manner the subject is changed to another in the third person, ver. 25 and 29. [But here the two verbs, delivered up and put down, must have the same subject: Christ. Mey.] All rule and all authority and power—Rule and authority are also said of human powers, Tit. iii. 1; but oftener of angelic, Col. i. 16; and that too in the concrete, to denote their very essence; but here in the abstract, as βασιλεία, of the kingdom of the Son; for the angelic essences will not be destroyed. Αρχη denotes rule; subordinate to this are ἐξουσία, authority, magistracy, and δύναμις, an army, forces. The last two here being more closely connected, have one epithet, all, in common. Here they denote not only rule, authority, forces of enemies, ver. 25, such as is death, ver. 26; but the all includes those, even of good angels. For when the king lays down his arms, after subduing his enemies, the soldiers are discharged, and the word καταρρέω, to put down, is not inappropriate to them, xiii. 8; 2 Cor. iii. 7.

25. Must—For it is foretold. He—Christ. Reign—ιδρυε, reign Thou in the midst of Thy enemies, Ps. cx. 2. Until—There will be no further need. Put—The Father. All—Paul brings in this, to prepare a transition to what follows. Enemies—Bodily and spiritual. Supply His, from His feet, to wit, the Son’s. As it is, the Ellipse is elegant; since Christ previously destroyed them, in so far as they were Christ’s enemies; He will destroy them so far as they are ours. The remaining part of his victory is related to his achieved triumph, as any frontier or corner to the subdued compass of any human monarchy.

26. Last—A pregnant announcement. Death is an enemy; is an enemy, who is destroyed; is the enemy, who is destroyed last. Last moreover, that is, after Satan, Heb. ii. 14; and after sin, ver. 56.
For they became strong in the same order; and Satan brought in sin, sin brought forth death. Those enemies have been destroyed; therefore also death is destroyed. It may be said, Is not the principle the same as to all enemies? for in so far as the rest have been destroyed, death also has been destroyed, 2 Tim. i. 10, therefore inasmuch 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; next sin, in death; lastly death, in his resurrection; and in the same 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. Moreover the expression ought to be taken in a reduplicative sense. Enemies will be destroyed, as enemies. For even afterwards, Satan will be Satan; hell, hell; the goats, accursed. For they will be first destroyed, before death, the last enemy; not so as to cease to be altogether 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, punished, 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 also are freed from labor. Enemy—Death, an enemy; therefore it was not natural to man at first. Those, who denied the resurrection, also denied the immortality of the soul. The defence of the former defends the latter. Is destroyed—The present for the future. Death—Hell is here included in death, so far as it is to be destroyed, ver. 55.

27. All things—Not even excepting death. The Psalm [viii.] might seem by this syllable, '2, all things, merely to indicate animals and stars, which it names; but the apostle shows that it extends much further. Good things are made subject to him in a most joyous condition; bad things, in a most sorrowful one: for the latter are destroyed, and made his footstool. Put under—Namely, God even the Father; comp. on put under; Eph. i. 22; Phil. iii. 21; Heb. ii. 8; 1 Pet. iii. 22. He will put under, in his own time; He has al-
ready put under, because he hath said it. Under his feet—Are put not only enemies, but also other things, Eph. i. 22. This phrase is a Synecdoche; all things are put under him: and those which oppose him, and will not be subject, are altogether thrust down at his feet, as a footstool. There is a clear distinction between put under his feet and given into his hands. The former however must not be understood too harshly: otherwise, there would be no room for the exception of Him who subjected them. Saith—The prophet, Heb. ii. 6. [Better as Alf. renders, after Mey.; But when God shall have declared that all things have been subjected to him, it is evident that they have been subjected with the exception of Him who subjected all things to him.] Manifest—For the Father is not subjected to the Son; but (δὲ, ver. 28) the Son to the Father. The apostle with power and wisdom points out the sum of all things, from the Psalm. 28. Shall be subdued—So that they shall remain in subjection for ever. Then—Finally. There are always enemies to contend with before. Himself—Voluntarily. Himself is contrasted with all things, so that it denotes the infinite excellence of the Son; and besides, as often, it signifies something voluntary; for the Son subordinates himself to the Father; the Father glorifies the Son. The name, “God even the Father,” and “the Son,” is more glorious than “King.” The latter will be absorbed by the former, as it had previously been derived from it. The Son—Christ, according to both natures, even the divine; which we learn, not so much from his being here called the Son; comp. note on Mark xiii. 32; as that he is expressly considered in relation to the Father. Nor, however, is the Son here spoken of, in so far as the Father and the Son are one, which unity of essence indeed is presupposed here; but in respect of the economy of government, inasmuch as the Father and the Son are one, which unity of essence indeed is presupposed here; but in respect of the economy of government, inasmuch as the Father has rendered all things subject to him. Shall be subordinated—For this renders the word, Gr. ὑποτάσσω, more properly and worthily than subjected. A word well adapted to denote things most widely different. For obviously the subordination of the Son to the Father is one, of the creatures to God another. The Son shall be subordinated to the Father in a way in which he had not been subordinated before; for in the mediatorial kingdom, the brightness of the Son had been in a manner separated from the Father; but subsequently the Son shall be quite subordinated to the Father; and that subordination of the Son will be entirely voluntary, desired by the Son himself and glorious; for he will not be subordinated as a servant, Heb. i. 14; comp. the foregoing verses; but as a Son. [So also in human affairs subordination belongs not only to subjects, but also to sons, Luke ii. 51; Heb. xii. 9.
V. G.] ῶγογαγήσατα is therefore middle, not passive, [i. e., wiū subordinate himself.] My goodness, says he, Ps. xvi. 2, is not independent of Thee, O Jehovah [Eng. Ver., extendeth not to Thee.] Hesychius remarks, "The subjection and obedience of the Son to the Father do not affect the equality of power, nor prove diversity of essence. The Son in all eternity acknowledges with deepest reverence that he was begotten from eternity by the Father. He also acknowledges that he has received the spiritual kingdom from the Father, and has been made Lord of the whole world. He will show to the whole creation this his most holy reverence, subjection, and filial love, that all honor may be rendered to the eternal Father. But all this derogates nothing from the divine honor of the Son; since the Father wills that all men honor the Son, as the Father." John v., Exam. p. 10. That God may be all in all—Here is signified something new, but at once the consummation, and everlasting. All things (and therefore all men) without any interruption, with no creature to invade, no enemy to disturb, will be subordinated to the Son; the Son to the Father. All things will say: God is all to me. This is réíoς, this the end and crown. Further, not even an apostle can go. As in Christ, there is neither Greek, Jew, circumcision, uncircumcision, barbarian, Scythian, bond, free, but Christ is all and in all, Col. iii. 11; so then there will be neither Greek nor Jew, etc., nor rule, authority, etc., but God all in all. God is esteemed as nothing by the ungodly in the world, Ps. x. 4, xiv. 1: and with the saints many things prevent him from alone being all to them; but then he will be all in all.

29. [For the second τῶν νεκρῶν, the dead, read αὐτῶν, them. Also punctuate thus;—νεκρῶν;—ἐγείροντα;—ἀνέστη;—Tisch. So as to read; since what shall they do (i. e., shall become of those) who are (habitually) baptized for (on behalf of) the dead? If dead men are not raised at all, why do they trouble themselves to be baptized for them? Alf. So Beng. in punctuation and reading. On the interpretation, see note below.] As to the pointing: Connect the clause, If the dead rise not at all, with what follows. Ei, if, begins the sentence. So ver. 32, 12, etc. Refer the pronoun αὐτῶν, them, to νεκροί, the dead. Furthermore, there is such variety of interpretations of the baptism for (over) the dead, that he who would collect, I do not say, the different opinions, but lists of them, would write a dissertation. [Beng. proceeds to argue that the phrase ὑπὲρ τῶν νεκρῶν, must mean over 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 Christ
ians were baptized in behalf of friends who had died without baptism; in hope that it would be ascribed to those dead as their own baptism. This usage was afterwards extended and preserved only among heretics. So De W., Mey., Alf., etc. The apostle by no means endorses the practice; but in the question What shall they do? what will become of them? there is a tacit reprehension of it; for the phraseology separates himself and those to whom he writes from the third party, they which are baptized. Alf. It may be paraphrased: I approve the faith, not the deed; for while it is absurd to think that a dead man is profited by another’s baptism, yet they are right in their trust in a resurrection to come. Erasmus in Mey.] Dead—In all this chapter, in the question, if [ver. 18] Paul speaks of dead, νεκροις, without the article; afterwards, this being cleared up, in the question how, ver. 35, etc., he uses the article; but τῶν, the, here has a relative force. [Rather its usual definite force; the dead in behalf of whom the baptism took place. Alf.]

30. We—Apostles, iv. 9. [How absurd is our conduct, too, in that case! Mey.]

31. Die—Not only by the danger always before him, 2 Cor. i. 8, 9, xi. 23, but also by a continual mortification. This agrees with the whole discourse. [Add διέκακας, brethren, after καυχόμεθα, rejoicing. Tisch. (not Alf.)] By your glorying, which I have in Christ Jesus our Lord—In swearing or making an asseveration, if a human being is appealed to, then that person is used, which is preferred as more worthy, and therefore sometimes the third, Gen. xlii. 15, 16. Sept. by the health of Pharaoh; sometimes the first, 2 Sam. iii. 35, God do so to me and more also: comp. ibid. ver. 9., but generally the second, 1 Sam. i. 26, Sept. may thy soul live: iii. 17, God do so to thee, and more also. So Paul here appeals to the Corinthians’ high state even as to spiritual life, in opposition to his own death, which he bore for their glorying, comp. iv. 8; 2 Cor. iv. 12, 15; Phil. i. 26; Eph. iii. 13; and therefore he brings it forward to stir up the Corinthians themselves. Indeed the first person follows in, I have, but in the singular number; and which refers not to your glorying, but to glorying simply; for so relatives are sometimes used; Gal. i. 6, 7; Eph. ii. 11, where that which is called circumcision is concrete, and yet in the flesh made by hands is added, which agrees only with the abstract, 1 Tim. vi. 20, 21; 2 Tim. 1, 5. Paul shows that it is not without good cause that he dies daily, but that he is a partaker of the glorying of the Corinthians, 2 Cor. iv. 14.

32. If after the manner of men, I have fought with beasts at Ephesus, what 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 properly connected with the words that follow; for in the foregoing, the formula, after the manner of men, stands for its force: that is, if, after human fashion, for a human consideration, with the mere hope of the present life, not in the hope of a resurrection to be expected from God, I have fought with beasts at Ephesus, etc. Have fought with beasts at Ephesus—This one contest Paul expressly mentions, not only because it was very great, but also, because very recent. He was still at Ephesus, ch. xvi. 8: and there, before this epistle was written, he had been in unusual danger, probably that described, Acts xix. 29, 30; 2 Cor. i. 8; wherefore he calls it a fight with beasts, in which his life was at stake; comp. iv. 9: as Heraclitus of Ephesus had been in the habit of calling the Ephesians wild beasts, ἄρα, four hundred years before: comp. Tit. i. 12, concerning the Cretans and Epimenides. [Thus this expression is figurative, for a severe conflict with strong and fierce enemies. Paul's Roman citizenship would save him from being literally cast to the beasts. Mey., Alf.] Let us eat—die—So the Sept. Isa. xxii. 18, that is, let us use the goods of the body and the present life. A Mimesis [imitation in an opponent's person] of wicked speaking.

33. Corrupt—The kindred word, corruption, is in ver. 42. He quotes the well-known sentence of Menander in a loftier sense, and opposes it to the Epicurean creed, ver. 32; though presently, ver. 34, about to adduce a more strenuous exhortation. [There is indeed a vast multitude of wicked sayings and proverbs in human life, by which a vast number repel things however sacred and salutary, and endeavor to defend their own wantonness and hypocrisy. Scoffs of that kind were also common among the Israelites, Ez. xi. 8, 15, xii. 22, xviii. 2. V. G.] Manners—Good manners are those, by which a man passes from things fading to things eternal. Good—Or even easy, light, Gr. χρηστά. Comp. Rom. xvi. 18. Evil—Opposed to faith, hope, love. On the other hand, good communications on the resurrection destroy gluttony and depraved manners.

34. Awake—Gr. ἐκκαίρωσις. An exclamation full of apostolic majesty: shake off lethargy or surfeiting, ver. 32, so the Sept. Awake (ἐκκαίρωσις) ye drunkards, Joel i. 5. He says, more mildly, watch ye, in the conclusion, xvi. 13. To righteousness—That righteousness, which flows from true knowledge of God. The antithesis is, sinning in this ver., and corrupt manners, ver. 33. And sin not—The Imperative after an imperative has the force of a future (John vii. 37, note), and ye shall not sin, either by an error of the understanding, or by evil communications, or by corrupt manners. Those, who place
sin in the will alone, and not in the understanding, are in error, and therefore commit sin. Stirring arguments follow those used as proofs, as Gal. iv. 12, note: for Scripture instructs the whole man. Have ignorance of God—Gr. ἀγνώστη, is both ignorance, 1 Pet. ii. 15, and forgetfulness, 3 Macc. v. 24. To have ignorance, is stronger than to be ignorant, and includes an antithesis to knowledge, which otherwise was agreeable to the Corinthians. Of God—And therefore also of God's power and works, Matt. xxii. 29. Some—This softens the reproof. Shame—The Corinthians claimed great knowledge. A reproach, ignorance and drowsiness, from which they must awake. Your—You who are without the knowledge, or have among you such. Ἰησωνί is also the dative of advantage. I speak for you. Speak—Boldly. He speaks more severely than at the beginning, on another subject, iv. 14.

35. Some one—Who dares deny the fact itself, through ignorance of the manner, inasmuch as death has been so great a destruction, and it is asserted that there will be so glorious a resurrection. But then—Epitasis [emphatic addition]. Come—The living are said to remain, ver. vi. The dead to have gone away, ἀπέλθοντες; Chrys. de Sacerd., p. 494: and to return, Ps. cx. 3; Eccl. xii. 7. But the revived come, and are said rather to come than to return, because of their entire newness, ver. 36, etc.; comp. Acts i. 11, note. Paul, writing to the Corinthians who doubted if [ver. 18], so treats of the question how, as to express the identity of the falling with the rising body somewhat more faintly, as it were, and more sparingly than he usually does elsewhere.

36. Thou fool—The apostle wonders, that any one could doubt here. So certain it was to him. This also belongs to the shame, ver. 34. To him who inquires about the way of the resurrection, and the quality of the rising bodies, he answers first, by a comparison, 36-42, (middle), then, without a comparison, ver. 42, etc. In the comparison, the protasis and apodosis admirably correspond; and the question is on the way of the resurrection, in the protasis, ver. 36; in the apodosis, ver. 42, it is sown, etc.; then on the quality of the bodies, in the protasis, ver. 37-41; in the apodosis, ver. 43. Thou—Silly fellow. [Thou soweest—Thou is emphatic, in contrast with God's work, ver. 38. Mey.] Soweest—In the field. A copious allegory follows. Is not quickened—To a new germ. Except it die—Paul reverses the objection: death does not hinder quickening, but precedes and announces it, as sowing does harvest.

37. Not the body that shall be—Namely, the body, beautiful, no longer bare.
38. But God—Not thou, O man! not the grain itself. It—The grain. Hath pleased—The preterite, in respect of creation, Gen. i. 11; or at least because willing is before giving. To every—Seed not only of fruits, but also of animals. A gradation to ver. 39. Its own—Suited to the species, peculiar to the individual, produced from the substance of the seed. Ver. 39 explains this its own further. [How absurd then to suppose that the same body which is buried must arise, in order to constitute a resurrection! Mey.]

39. All—not—This is a universal negative. Every kind of flesh 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 degrees 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 glory of the resurrection bodies. [Omit σάρξ, flesh, the second time. Tisch. (not Alf.) So Beng.] One kind of men—He elegantly omits the word flesh, when he places the flesh of brutes in opposition to that of man. Κτήνη, beasts, or cattle, here is applied to all quadrupeds; for fishes and birds are opposed to them. [Transpose birds and fishes; and read, ἄλλη δὲ σάρξ πτηνῶν, and another flesh of birds. Tisch., Alf.] Of fishes—Therefore those who eat fishes, eat flesh, with the 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 often surpasses another star in brightness. There is no star, no glorious body, that does not obviously differ in some way from another. [But the comparison is not to differences among the glorified bodies, but between these as a class and the bodies we now have. Mey., Alf., etc.]

42. So—This refers to the protasis already begun at ver. 36. Sown—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 glory, as a garment, ver. 58, 49. In sown in weakness—[All power having passed from the dead body. Mey.] The figure is continued: but in the thought itself, the comparison being ended, a transition is made to a
new part of the answer, of which this is the statement: There is a natural body and there is a spiritual body. The expressions, in power, ver. 43, and a spiritual body, ver. 44, are akin, Luke i. 17; just as incorruption and glory, ver. 42, 43.

44. Natural—or animal—Which, consisting of flesh and blood, ver. 50, is wholly governed by the animal soul. Spiritual—Which is wholly governed by the Spirit. [The true text is, εἰ ἐστιν σῶμα φυτεῖν, ἐστιν καὶ πνευματικόν, if there is a natural body, there is also a spiritual. Tisch., Alf.] And—So consequently.

45. It is written—Gen. ii. 7, Sept., man was made a living soul. Paul adds the rest in the nature of a contrast. First—for the last is contrasted with it; but ver. 47, πρῶτος means the former; for δεύτερος, the second, is the contrast, and each is there considered as a model of the rest. The last, just as the second, points to Christ, not to the whole human race in the consummation. Adam—A proper name here, but just after repeated by Antonomasia [a proper for a common name]. Soul—Gr. φυτεῖν, from which comes φυτεῖν, animal, [natural] ver. 44. The last—Job xix. 25. ἐστιν, the same who is called ἐμι, as is evident there from the parallelism of the double predicate. Christ is last; the day of Christ is the last day, John vi. 39. [Christ is a Spirit, 2 Cor. iii. 17. V. G.] Quickening—He not only lives, but also gives life, [and that the resurrection life, as the context shows. Comp. ver. 22; Rom. viii. 11. Mey.]

46. Spiritual—Body. This verse refers to ver. 44, ver. 45 making a kind of parenthesis, to which afterwards ver. 47 corresponds. Afterward—This should be carefully noticed by those who dispute about the origin of evil, just as if all things should have been at the beginning not only good, which they were, but also such as they will be at their consummation.

47. [Omit ὅ ὄρας, the Lord. Tisch., Alf.] The first man is of the earth, earthy; the second man is the Lord from heaven—An exact antithesis. The first man, since he is of the earth, is earthy, χωρικός, affected in the same way as earth, χώρα, χωρηθέν, heaped, and scattering. The reason is, because he is sprung from the earth. This is the protasis; the apodosis follows, in which it was not proper to say, the second man, of heaven, heavenly. For man accounts it to the earth as an obligation that he is earthy; but the Lord does not owe his glory to heaven, for he himself made heaven what it is, and by descending from heaven, presented himself to us as Lord. Therefore the order of words is changed, the Lord from heaven. The word Lord signifies the same thing in the concrete, as glory in the abstract. (Lord, Lordliness,) whence it is properly opposed to earthy, ver. 43;
Phil. iii. 20, etc.; and from this glory proceeds the incorruptibility 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 earthy—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. We have borne—As a garment. The image—This not only denotes resemblance, but also dependence. [For. ἐρεύομεν, we shall bear, some eds. read, ἐρεύωμεν, let us bear. And so Beng., but without sufficient grounds. The change seems to have arisen from understanding flesh and blood, ver. 50, in a moral sense, Mey., and is rejected by Tisch., Alf., etc.] Let us bear—Tertullian says, "Let us bear; not we shall bear, a command, not a promise. Nay, ἐρεύομεν, let us bear, and yet as a promise." The subjunctive makes the language conditional and conciliatory, by which Paul (comp. ver. 58, must) expresses the divine appointment and faith assenting to it. Comp. the subjunctive, James iv. 13, 15.

50. Flesh and blood—An abstract phrase, [meaning man, as far as the circulation of the blood quickens his flesh. V. G.] Like ἐρεύ, corruption. The one denotes those living in the world; the other, the dead. Both must become different. The spirit extracted from the dregs of wine differs less from them, than the glorified man from the mortal man. The kingdom of God—Altogether spiritual, in no part natural. A great change must intervene, in making man fit for that kingdom. Cannot—Gr. δύναμαι [the plural where the Gr. would regularly take the singular]. A Syllipsis of number; indicating the multitude of those, who are flesh and blood. Nor—doth—inherit—Not, cannot inherit. Flesh and blood are farther from it, than corruption itself; and it is obvious of itself, that corruption cannot, though it is 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. Show—Prophetically: xiii. 2: 1 Thess. iv. 15. We shall not all sleep, but we shall all be changed—The Latins read with general consent; We shall all rise indeed, but we shall not all be changed, and Tertullian and Rufinus, besides others, follow this reading. Yet the Latin translator does not seem to have had a text different from our Greek 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 when xii. 10 and 28, for γλωσσῶν, tongues, ho has sermonum, words, and
in turn xiv. 10, for φωνῶν, voices, linguarum, tongues. He seems therefore to have understood we shall not sleep to mean, we shall not continue sleeping, that is, we shall rise again. Hence it followed that he presently after supplied not, for the sake of the antithesis, as he had suppressed not, chap. ix. 6: (where also Tertullian follows him.) Moreover from the Latin have been formed the word ἀναβασιωσμεν, we shall revive, in the Veles. and ἀναστησόμεθα, we shall rise again, (a word which Paul does not use in this whole chapter,) in the Clar. manuscript, as first written. Some of the Greeks have πᾶντες μέν (οὖν) κομμηθοσμέθα, ἀλλ' οὐ πάντες ἀλλαγοσμέθα, we shall all indeed sleep, but we shall not all be changed; from μέν οὖν, μεν οὖν being easily produced. Indeed in this verse the apostle wished to deny nothing whatever concerning the change, but to affirm, and to bring forward a mystery. The reading of the text stands, being not unknown even to Latin copies, which Jerome adduces from Didymus. Moreover each clause is universal. All indeed, namely we, with whom the dead are presently contrasted, shall not sleep; but all, the same we, shall be changed; the subject of both enunciations is the same: comp. πᾶς οὖν, taken universally, xvi. 12; Rom. ix. 38; Eph. v. 5; Rev. xxii. 3; Acts xi. 8. The language refers less to the very men then alive, waiting for the consummation of the world, than to those, who shall then be alive in their place, ver. 52, end, 1 Thess. iv. 15, note. Be changed—While the soul remains in the body, the body from being natural will become spiritual.

52. In a moment—Lest it be considered hyperbolical, he adds a more popular phrase, In the twinkling of an eye. Excellent work of divine omnipotence! Who then can doubt, that even in death a man may be suddenly freed from sin? Trump—The full description of the trumpets is reserved for the Apocalypse; yet some things on the last trumpet are anticipated in Matt. xxiv. 31; 1 Thess. iv. 16; and this epithet last is expressed here, presupposing the preceding trumpets, either because the Spirit inspired Paul with an allusion anticipating the Apocalypse, or because earlier Scripture teaches in general that some trumpets come before the last. Is. xxvii. 13; Jer. li. 27; Zech. ix. 14; Heb. xii. 19; 2 Esdr. v. 4: or especially in relation to the trumpet at the ascension, Ps. xlvi. 6, comp. Acts i. 11: for one may be called the last, where two only are referred to, ver. 45; not to say, one without another following, Rev. x. 7. For—shall sound—Namely, the Lord, by his archangel, 1 Thess. iv. 16. The trumpet was formerly used on feast days to assemble the people. And—Immediately. Incorruptible—Strictly the word immortal would seem
proper; for incorruptibility will be put on by the change, ver. 53; but
incorruptibility includes immortality.

53. This — itself — Our present state. Incorruption—By that
change.

54. But when — immortality — The frequent repetition of these
words is very delightful. Then—Not before. The Scripture is sure,
therefore the resurrection is sure. Death is swallowed up in victory
—Is. xxv. 8, Sept. Κατέκεν ὁ θάνατος ἵππως, it was swallowed up
at one instantaneous draught: comp. Rev. xxi. 4. In victory—Gr.
eἰς νῖκος, Heb. πνεῦμα, which the Sept. not here but elsewhere often
renders εἰς νίκος, unto or in victory. [The death here spoken of is
bodily death, ver. 55; hence this verse does not support the final res-
ervation of all men. Mey.]

55. [For γεγορεί, grave, read ὑδατωρεῖ, death. Tisch. A. f.] Where is,
etc.—Hos. xiii. 14, Sept. where is thy judgment (Gr. γεγορεί, perhaps
γεγορεί, 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 for-
merly very formidable: now the case is changed. θάνατος, death,
and γεγορεί, Hades, hell, are often used without distinction; yet they
differ, for the one can never be substituted for the other. Hell is in
fact opposed to heaven; death, to life; and death is first, hell is more
profound. Death receives bodies without souls, hell, souls, even with-
out bodies; not only those of the wicked, but also of the godly,
before the death of Christ, Gen. xxxvii. 35; Luke xvi. 23. There-
fore 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 sting
and strength are kindred terms. A good is the larger ἄγεντρον, comp.
Acts xxvi. 14; a sting is the smaller ἄγεντρον: sometimes they may
be used without distinction, when used apart from the considera-
tion of size; we may even kick against the pricks in thorns. O hell,
[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 him,
sooner than from death, ver. 26. Victory—Paul sweetly repeats
victor, victory; comp. ver. 54. The rarity of the word is suited to a song of victory.

56. Sin—If there were no sin, there could be no death; comp. Hos. xiii. 12. Against this prick no one could have kicked by his own strength; no one could have sung where, etc. The particle but indicates this. The law—Threatening death for sin; without the law sin is not perceived; under the law sin rules; Rom. vi. 14.

57. But thanks be to God—It had not been of our accomplishment. But—Although both the law and sin, and death and hell, opposed us, yet we have overcome. This is the thought; but the mode or feeling is added, thanks be to God. Who giveth—Present, to suit the state of believers. The victory—A repetition, suited to triumph; death and hell had aimed at the victory. Christ—In the faith of whom we, dying to the law, have obtained life, ver. 8, etc.

58. [Therefore—There was a grave error to be refuted here, yet he does not neglect to subjoin an exhortation. V. G.] Beloved—The true consideration of the last things kindles love to the brethren. Steadfast—Do not yourselves turn from the faith of the resurrection. Unmoveable—Be not led away by others, ver. 12. So Col. i. 28. In the work of the Lord—Christ, Phil. ii. 30. It is called generally, the work, which is carried on for the Lord's sake. Its more particular definition depends on the relations of each text. Knowing—He is now sure of the assent of the Corinthians. Is not in vain—That is, is most profitable. They who denied the resurrection, were making it vain. Paul is gentle in refuting these men even in the conclusion. [In the Lord—It rests in Christ, that your labor is not vain. Mey.]

CHAPTER XVI.

1. Collection—A plain term, well adapted to the beginning, ver. 2: it is called a blessing, 2 Cor. ix. 5. Saints—He prefers to call them saints rather than poor, because it is both more dignified and contributes to strengthen his request. Have given order—By apostolic authority, familiar to the Galatians. Of Galatia—He proposes the Galatians as an example to the Corinthians, the Corinthians to
the Macedonians, the Corinthians and Macedonians to the Romans; 2 Cor. ix. 2: Rom. xv. 26. There is great force in examples.

2. On the first day—The Lord's day was even at that time peculiarly regarded. On the Sabbath the Jews and Christians met together; next day the latter engaged in their peculiar duties. Of the Sabbath—That is, the week; the usual expression is ἡ μια σαββατική, one, i. e., the first day of the week; here ἔρχεται, distributive, every first day, excludes the Greek article. The advice is easy. At once, not so much is given. If a man every Lord's day has laid by something, he is likely to have collected more than one would have given at once. Every one—Even those not rich. By him—Apart, that it may appear what he himself lays by; whether others lay by more sparingly or more liberally. The Corinthians had no common treasury yet in the Church. Lay by—At the public meeting. [But by him means, doubtless, at home. Mey.] In store—Plentifully, a pleasant word, 1 Tim. vi. 19. As may be convenient—[Literally, whatsoever he may be prospered in, nearly as Eng. Ver. Beng. is wrong. Alfr.] With ease of mind and means. It is the part of Christian prudence to follow up in action occasions as they present themselves, Eccl. ix. 10; 1 Sam. x. 7. That—no—An anticipation that they may not think there will be a collection then also, and also boldness, as much as, I will not pass you by altogether. When I come—It would neither be pleasant for Paul nor for the Corinthians to do this in his presence. Now, says he, you will act the more generously; then we shall attend to other matters. Gatherings—collections—This less agreeable term advises no delay.

3. Whosoever—In my presence ye shall approve, as faithful. [The proper connection is, δε ἐπιστολῶν τούτων πέμψω, them will I send with letters. Tisch., Alfr., etc. So Beng. The contributors choose the carriers; but Paul, the author of the collection, sends them with letters. Mey.] With letters—In your name. The antithesis is Paul himself, ver. 4; comp. διδ., Rom. ii. 27; 2 Cor. ii. 4. Your liberality—A gracious term, and therefore frequent, 2 Cor. viii. 4.

4. Meet—If it shall be worth while for me to carry it myself. He invites them to be liberal. That I also—A just estimate of self is not pride, 2 Cor. i. 19. Paul mentions himself in the first place. With me—To meet all suspicion, 2 Cor. viii. 20, 21.

5. Will come—He had said, ver. 2, when I shall have come. Do pass—A Place [repetition of a word in a limited sense], of which the antithesis follows, to pass through, to abide, ver. 6. Hence we must not press the present tense. He was not yet in Macedonia, but was thinking of it, ver. 8.
6. *It may be*—He speaks very familiarly. *Whithersoever*—For the sake of modesty he does not say how far he thinks to go, Acts xix. 21.

7. *Now*—After so long delay heretofore. *If the Lord permit*—A pious qualification. The purposes of the saints have some liberty, which the divine goodness in various ways both precedes and follows.

8. *At Ephesus*—Paul was at Ephesus: comp. ver. 19, on Asia.

9. *Door*—It is a wise man’s part to watch opportunities. *Is opened*—At Ephesus. *Great and effectual*—He would take advantage of so great an opportunity for some weeks; comp. ch. v. 7, note. *Adversaries*—Whom to resist. Often good, and its contrary, evil, flourish vigorously at once.

10. *Now*—An antithesis between Paul himself and Timothy his substitute. [Who bore this epistle. V. G.] *Without fear*—This will be the case, if no man shall despise him. If some despised Paul, how much more readily Timothy the youth of Lystra! *The Lord*—Christ. *Worketh*—It is right that this work should be performed without fear. The foundation of true respect to ministers.

11. *Him*—A young man, Ps. cxix. 141, Sept., *I am young and despised.* *The brethren*—Who also look for him, or who also are coming.

12. *Greatly desired*—Paul was not afraid of the Corinthians preferring Apollos, who was with them, to himself. Apollos, when Paul sent this epistle, was not present, for he is not mentioned at ver. 19, nor at ch. i. 1. *With the brethren*—Ver. 17. These are different from those in ver. 11. *The will was not*—A kind of impersonal expression, where the matter is considered as to be willed or not willed without expressing whose the will is; where however the standard is God’s will; comp. Matt. xviii. 14. So also the Greeks use the verb ἐδόθη, Acts ii. 12. *When he shall have convenient time*—Convenience does not mean carnal convenience, but that which follows God’s will.

13. *Watch*—The conclusion, exhorting chiefly to faith and love. [This is the sum of all those things, which either Timothy or Apollos thought should be inculcated on the Corinthians. V. G.] *In the faith*—Ch. xv. 2, 11, 14, 17.

14. *With love*—viii. 1, xiii. 1. [For where love is, there are no schisms. Grot. in Mey.]

15. *The saints*—Of Israel, for they were the first fruits of Achaia. *Themselves*—Of their own accord. [These were the very persons, who had come from Corinth to Paul, ver. 17. V. G.] The more voluntary the service in difficulties, the more agreeable and praiseworthy. 2 Cor. viii. 16, 17; Is. vi. 8.

17. Am glad—Paul, in respect of God, gives thanks, when he might have 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; Phil. iv. ver. 7: comp. Acts x. 33; 3 John v. 3. Now again the deputies of the Corinthians had departed; and yet he says in the present, I am glad; for a pleasant remembrance remained, and the present is used to accord with the time of the reading of the epistle at Corinth. Of Stephanas—This person seems to have been the son of that Stephanas, whose house is mentioned, not himself, at ver. 15. Which was 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, come not, nor are present, in vain. The refreshment of saints. My spirit—2 Cor. vii. 13. And yours—In me: 2 Cor. vii. 3. Acknowledge—The Antecedent [acknowledge] for the Consequent [receive kindly], so εἰδέναι, to know, 1 Thess. v. 12. He who does it not, is called ἄγνωμος, without judgment.

19. Much—For especial affection, Acts xviii. 2, 1. [For Πρίσκηλα, Priscilla, Tisch. (not Alf.) reads Πρίσκα, Prisca.] Aquila and Priscilla—Elsewhere this woman is mentioned first. Here she is put last; comp. xiv. 34. In their house—This couple [who had removed from 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 him. Loves—With the heart: kisses, by his conduct: corresponding to kiss, ver. 20; for to love means to kiss, Luke xxii. 47; and to kiss is used for to love, Ps. ii. 12. The Lord—He is to be preferred even before all the brethren, even Paul and Apollos. [Omit Ἰησοῦν Χριστόν, Jesus Christ. Tisch., Alf.] Let him be Anathema Maranatha—So far from saluting him, I rather bid him be accursed. The words Maran atha add weight to the anathema; and this phrase, an idiom familiar to the Jews, indicates, that he who loves not Jesus will partake with the Jews, who call Jesus anathema with bitter hatred, xii. 8, in that curse which falls most righteously upon themselves. For this is an Euphemism instead of if any man hate Jesus. Μαραν άθα, Maran atha, i. e., the Lord cometh; μαρανά, Syriac, our Lord, or simply the Lord. So Hesychius. As in French monseigneur is the
same as seigneur. Mapav abá, seems to have been a common formula with Paul, whose meaning the Corinthians had either already known, or now, when about to be seriously affected by it, might learn from others.

23. Grace—This is the salutation set forth at ver. 21: at ver. 22, the unworthy are excluded; comp. 2 John v. 10, 11. [Tisch. (not Alf.) omits Ἡμιστοῖ, Christ.]

24. My love be with you all in Christ Jesus—The Apostle embraces in Christ Jesus with love divinely kindled, not only those who had said they were of Paul, but all the Corinthians. In the Alexandrian copy alone, μου, my, is omitted; but the word is entirely appropriate to the beginning and end of this epistle. Afterwards were added the words ἔγραψα ἀπὸ Φιλίππων, it was written from Philippi. But it was written at Ephesus, as ver. 8, proves; perhaps, however, it was sent from Philippi, ver. 5, because the deputies of the Corinthians had accompanied Paul thither. At least, Aquila and Priscilla, spoken of, ver. 19, were at Ephesus (Acts xviii. 19); thence there was a road to Corinth near Philippi. [In Christ—Christ is the sphere of Paul’s whole life. In it he lives. Thus his love is defined as in Christ, in contrast to all worldly love. Mey. Omit διαφύ, Amen. Tisch. Alf. brackets it.]
ANNOTATIONS

ON

PAUL'S SECOND EPISTLE TO THE CORINTHIANS.

CHAPTER I.

1. Paul—While Paul repeats his admonitions, he shows his apostolic love and affection to the Corinthians, who had been devoutly affected by his former severe epistle; and, as he had written therein 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 historical; other topics are introduced as digressions. See the leading points, at ver. 8, 15; ii. 1, 12, 13; vii. 5; viii. 1; x. 1; xiii. 1, concerning the past, present, and future. Whence this synopsis of the 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 already come to you, who are bound to obey me, 8–ii. 11.

2. I hastened from Troas to Macedonia, which is near you;
   keeping pace with the progress of the Gospel, whose glorious ministry we worthily perform, 12–vii. 1.

3. In Macedonia I received joyful tidings of you, 2–16.
4. In this journey I perceived the liberality of the Macedonians. Wherefore it becomes you to follow that example, viii. 1–ix. 15.

5. I am on my way to you, armed with the power of Christ. Therefore obey, x. 1–xiii. 10.

III. THE CONCLUSION, 11–18.

[Tisch. (not Alf.) reads, Χριστὸς Ἰησοῦς, Christ Jesus]. Timothy, our brother—When Paul writes to Timothy himself, he calls him son; when writing of him to the Corinthians and others, he calls him brother. [Timothy is not joint author, but joint sender, though subordinate to Paul. Mey.] Unto the Church of God—This has the force of a synonym with saints, which follows.

3. Blessed—An elegant mode of introduction, and befitting the apostolic spirit, especially in adversity. The Father of mercies and God of all comfort—[That is, the merciful Father, and God that worketh all comfort. Mey.] Mercies are the fountain of consolation: comp. Rom. xii. 1. The principle of exhortation and consolation is often the same; consolation is the proof of mercies. [And Paul mentions mercies and help before afflictions. V. G.] He shows his mercies in calamity itself; and the calamity of the saints is neither contrary to the Divine mercy, nor does it render the saints suspicious of it: afterwards it even affords consolation; therefore of all is added.

4. In all—in any—He who has experienced one kind of affliction, is peculiarly qualified to console others in the same circumstances; he who has experienced all can console under all, Heb. iv. 15. In trouble—The contrasted words on the one side are, the sufferings and trouble, of which the one is implied in the other—and on the other side, salvation and consolation, of which the one is likewise implied in the other. The frequency of these words will be greatly relished, but only by the experienced. [How necessary is experience! how unsuitable a guide is he who is without it! V. G.] Adversity is discussed from ver. 8; consolation from ch. vii. 2, etc. Paul speaks generally of comfort at the beginning; he, however, refers especially to that which he drew from the Corinthians’ obedience.

5. Of Christ towards—[Eng. Ver., in]—us; our—by Christ—The words and their order are sweetly interchanged. Sufferings; consolation—The former are numerous; the latter is but one, and yet exceeds. So—From this very epistle, compared with the former,—more of comfort,—after the distresses which had intervened,—clearly appears: comfort especially suited to the Corinthians, who had been
deeply moved by the first epistle; and so there appears in it the newness of the whole inner man, increasing daily.

6. [The true order places καὶ ἡ ἐλπὶς ἡμῶν βεβαια ὑπὲρ ὑμῶν, and our hope is steadfast in your behalf, (Alf.; Eng. Ver., our hope of you is steadfast,) before εἰς παραχάλομεθα, whether we are comforted, etc. Tisch., Alf., etc.] Whether we be afflicted—The meaning is this, and 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, and our hope for you is steadfast; knowing that as you partake of the sufferings, so also you share the consolation. As in Phil. i. 16, 19, affliction and salvation are opposed; so here the affliction of the Gospel 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 them depend on the consolation of the ministers. The participle knowing depends on the verbs, we are afflicted and we are comforted, understood. Thus the members of this period harmonize. We shall now 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, ii. 8, iv. 15, vi. 12, vii. 7, 13, ix. 12. These hearts, so to speak, mirrored each other: comp. Phil. ii. 26, 27. Consolation—Salvation as felt in the soul. Salvation—The thing itself which is felt. Which is effectual—Middle voice, iv. 12; Rom. vii. 5. The same—In number. Paul’s sufferings were the same as those of the Corinthians, who were in Paul’s heart: vi. 12; and the fruit of those sufferings benefited 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, ver. 10; Rom. v. 8, 4, xv. 4. Is steadfast—It obtained steadfastness through adversity.

8. In Asia—1 Cor. xv. 32, 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, but interwoven with sterling precepts. V. G.] Above strength—Ordinary strength. That we despaired—He affirms here what he denies in another sense, iv. 8: for he is speaking here of human, there of Divine aid.
9. But—That is, nay; supply, for this reason we ourselves, etc.; that not, etc. The sentence—Gr. ἀπόφυγε. Hesychius defines judgment—vote to condemn. Ἀποφύγειν, to pass sentence on one condemned, to consider him as dead. The contrast is trust. But in—Illustrating the wonderful nature of faith in the greatest difficulties, from which there seems to be no escape. Which raiseth—1 Cor. xv. He had written fully on the resurrection of the dead; he now repeatedly alludes to the same doctrine, and assuming that its truth is admitted by the Corinthians, urges it practically.

10. Delivers—[Eng. Ver., delivered]. The present, in respect of this affliction, that is, while we are in death, we are delivered. We trust—Gr. we have obtained hope. He will deliver—That I may go to you.

11. You helping together—Gr. συνωργοῦντες. Ὑπορρέειν is from ἔργον, a work; ἔργον, the work, is of God; ὑπορρέειν, to help subordinately, belongs to the apostles; συνωργοῦντες, to help subordinately along with, belongs to the Corinthians. Also—You also, not merely others. [By prayer—that thanks may, etc.—He who enjoys the communion of saints, will never want an opportunity for prayer: although he should have no further cause of anxiety for himself. V. G.] In many respects—Gr. ἐκ πολλῶν προσωπῶν. [Eng. Ver., By the means of many persons]—προσώπου, face, respect. In respect, viz., of the past, present, and future. He has delivered, delivers, will deliver. We do not translate it, of many persons, for that is included in the words, by many. The gift bestowed upon us—By grace. Thanks may be given—Gr. εὐχαριστηθῇ. Χάρισμα, the free gift, and εὐχαριστία, gratitude, are correlative, iv. 15. [For ὀπέρ ἡμᾶς, on our behalf, read ὀπέρ ὑμῶν, on your behalf. Tisch. (not Alf.) So Beng.] Just now he had said, for us, respecting prayers; now, he says, for you, respecting thanksgiving. The Corinthians received the benefit. Nor was it necessary, after εἰς ἡμᾶς, upon us, again to say, ὀπέρ ἡμᾶς, in our behalf. [This difficult verse is thus rendered by Alf. (after De W.), In order that the mercy shown to us by the intercession of many persons, may by many be given thanks for on our behalf.]

12. For—The connection is: We do not seek in vain, and we promise to ourselves the help of God and the prayers of godly men. Rejoicing—Even in adversity and against our adversaries. Of our conscience—Whatever others may think of us. For ἀπλότητι, simplicity, Alf. (so Tisch., 1849, not 1859) reads ἀπότιτι, holiness. The sense is, in the holiness and simplicity which God produces by the power of grace. Msv.] In simplicity—With one aim most directly pursued. Sincerity—Unmixed with any foreign quality. Not with—
The contrasted terms are, fleshly wisdom and the grace of God, which wisely directs his own, ver. 17, 18. In the world—The whole deceitful world. More abundantly—ii. 4.

13. Other things—Contrary. We write—In this epistle. He appeals to something present. Ye read—In the former epistle. Or even—Gr. ἐὰν xai, [Eng. Ver., does not render xai, even]; ἐπιγνώσεως, knowledge, is more than ἀκριβείας, reading. Even to the end—Of my course, comp. ver. 14, at the end, and 1 Cor. iv. 5: whence it appears that regard to the day of the Lord is not excluded.

14. In part—The contrast even unto the end is in the preceding verse.

15. In this—Of which ver. 12 treats at the beginning. Before—This design is often mentioned in the former epistle; construe with 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 first 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 a first, second grace, etc.: comp. John i. 16.

16. To be brought on my way—To commit myself to your escort.

17. Lightness—By promising more than I performed. According 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, under any circumstances, for the sake of consistency [whether it result in 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 he delayed his visit through the interference of an important cause. [But Paul is not answering a supposed charge of obstinacy, but of fickleness: Estius in Mey. ; and the yea and nay, in ver. 18, is evidently parallel with yea, yea, and nay, nay, here. Hence the sense is, that 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 right. Tisch., Alf.] Paul's simple yea and nay is fully established by the next verse, where he denies having said yea and nay, of the same things; but affirms it, ver. 17, of different things. Should be, ἢ; is emphatic; as it may be said, for example, of an inconsistent person, You can never find either his yea or his nay, that is, no one can trust his words; or, as if it be said of a consistent man, his yea and his nay are reliable.

18. True—A positive statement, Our doctrine is sure. The expression of feeling, however, is added: God is faithful, ἐν πάσην: comp.
amen, ver. 20. But—The contrast is between his intention to travel, and the doctrine itself. The outward change of that intention for good reasons argues no inconsistency of doctrine. Meanwhile, Paul shows, that those who are fickle in outward matters usually are, and appear, fickle also in things spiritual. Towards you—Opposed to with me, ver. 17. [For ἑγέρετο, was, read ἐστω, is. Tisch., Alf.] Was not yea and nay—Contradictories have no place in Theology.

19. [For Ἰησοῦς Χριστός, Jesus Christ, Tisch. (not Alf.) reads Χριστός Ἰησοῦς, Christ Jesus.] For the Son of God, Jesus Christ—The principal subject of our discourse. Observe the union of the three titles, indicating firmness; and their position in the natural order; for the first is evidently not the same as the third. And Silvanus—Luke calls him Silas; Acts xv. 22, note. But yea—Pure and unmixed, on our part and yours. In him—Christ preached, that is, our preaching of Christ became yea in Christ himself. So the Aetiology [reason assigned] in the next verse harmonizes. All the promises in Christ are yea. Therefore truly also the testimony concerning Christ himself is yea in Christ.

20. Promises—Declarations. Yea—amen—The words yea and amen according, are in pleasant contrast to yea and nay, ver. 19, which conflict: yea, by affirmation; amen, by an oath; or yea, in respect of the Greeks; amen, of the Jews; comp. Gal. iv. 6, note; for yea is Greek, amen is Hebrew; or yea, in respect of God who promises, amen, in respect of believers; comp. 1 John ii. 8; yea, in respect of the apostles, amen, in respect of their hearers. To the glory of God—For God’s truth is glorified in all his promises, which are verified in Christ. To the glory—iv. 15. By us—Construed with there is, again understood. For whatever be the number of God’s promises, there is in him the Yea, and in him the Amen. To the glory of God—Is that Yea and Amen—By us. The yea is re-echoed by us.

21. Now he which establisheth—The Son glorifies the Father, ver. 19: while the Father in turn glorifies the Son. Establisheth—that we may be firm in the faith of Christ. The term sealing corresponds to this word; the one is from Christ and his anointing; the other from the Spirit, as an earnest. That is sealed, which is confirmed as some one’s property, whether it be a purchase, or a letter, so that it be certain, whose it is; comp. 1 Cor. ix. 2. A metaphor withdraws us from the persons and things whence it is taken. Us—Apostles and teachers. With you—He speaks modestly of himself. In Christ, and hath anointed—Kindred words. From the oil here, we derive
strength, and a good savor, ii. 15. All things tend to the yea; εἰς Χριστόν, in faith in Christ.

22. Earnest—Ch. v. 5. Ἀρραβών, Gen. xxxviii. 17, 18, is used for a pledge, which is relinquished at the payment of a debt; but elsewhere for earnest money, which is given beforehand, as security for the subsequent fulfilment of the bargain. Hesychius, Ἀρραβών, πρόδομα, something given beforehand. For the earnest, says Isid. Hispal., is to be completed, not taken away: whence the possessor of an earnest does not restore it as a pledge, but requires its fulfilment. Such an earnest is the Spirit himself, Eph. i. 14: whence also we are said to have the first fruits of the Spirit, Rom. viii. 23.

23. But I—[Eng. Ver., moreover I.] The particle but forms a contrast: I was minded to come, but I have not yet come. God—The omniscient. I call—The apostle makes oath. [Comp. ch. xi. 31; Rom. i. 9; Gal. i. 20. Mey.] Upon—A weighty expression. Soul—in which I am conscious of all my affairs, and which I would not wish to be destroyed. To spare—A strong term; therefore it is presently explained: He is able to spare, who rules; he also spares, who causes joy rather than sorrow. His saying, not for that we have dominion, not, seeing that we have not dominion, confirms this explanation. Unto Corinth—Elegantly used for to you, indicating his power. In their presence he must have acted more sternly, for his presence would have been more severe. Comp. Exod. xxxiii. 3; Hos. xi. 9. Therefore the apostle had sent Titus before him.

24. [Not—A caution against possible misunderstanding of the words, spare you; which might be thought an assumption of dominion over their faith. Mey.] Dominion—It would have been a serious matter for the apostle to have used even his lawful authority; and therefore he calls it to have dominion; comp. 1 Cor. ix. 17, note, on such a mode of speaking. Over your faith—The faithful are free. Helpers—Not lords. Of joy—Which flows from faith, Phil. i. 25. The contrast, sorrow, ii. 1, 2. By faith—Rom. xi. 20. [Rather, in faith; in respect of faith, in which ye are firm, there is no question now. Mey.] Ye stand—Ye have not fallen, although there was danger of it.
CHAPTER II.

1. But I determined for myself—So far as concerns myself, for my own advantage. [Not with myself, as Eng. Ver., etc.; but for my own sake. Alf. This gives an affectionate and touching effect to the sentence. Mey.] The contrast is, to you, ch. i. 23. But—A contrast to not as yet, i. 23. Again—Construe with come; not with come in heaviness: he had formerly written, in heaviness; he had not come. In heaviness—Twofold; for there follows, for if I make you sorry, and if any have caused grief. This repetition forms two contrasted parts, whose discussion elegantly corresponds: I wrote that you might know [ver. 4]; I wrote that I might know, ver. 9; of you all: you all, ver. 3, 5.

2. I make you sorry—Either in person or by letters. Who is he then—The if has a twofold conclusion, who—then, and I wrote: both, and, that is, not only—but also. That maketh me glad—By repentant sorrow. But—I have no pleasure in having saddened by my reproves him who now delights me by his repentance. I would rather it had not been necessary. Which is made sorry—He indicates the Corinthians, but more especially him who had sinned. By me—Ap' āv, of whom, in the next verse. These particles differ: ἐξ, out of, [Eng. Ver., by,] more clearly indicates a direct, special agency, than ἀπό, from: comp. iii. 5; 1 Thess. ii. 6.

3. 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 explains at ver. 1. [Omit ἐπιστ., unto you. Tisch., Alf.] Of whom—As from sons. That—Paul's joy itself is desirable not for his own sake, but for that of the Corinthians.

4. For out of—I wished to arouse you before my coming, that it might not be necessary afterwards. Anguish of heart produced tears, much anguish, many tears. The Corinthians might have seen the marks of tears on his letter, if he himself wrote it—a proof of anguish. Not that—Not so much that, etc. Sorrow's fruit is not sorrow, but love's fruit is love. You should be grieved—He easily grieves who is admonished by a weeping friend. Love—The source of sincere reproof and of joy derived therefrom. Ye might know—From my faithful admonition. More abundantly unto you—Who have been specially commended to me, Acts xviii. 10.

5. [Render, Now if any one hath occasioned sorrow, he hath grieved, not me, but, more or less, (partially,) that I be not too heavy on him, all of you. Alf., after Mey., De W., etc. Beng. is wrong.] Any—He
now speaks mildly; *any one* and *any thing*, ver. 10. In both epistles Paul withheld the name of him of whom he is speaking. *He hath not grieved me*—That is, not permanently. *Only in part*—He has caused me sorrow. *Overcharge*—Weightier than I make sorry, ver. 2.

6. *Sufficient*—Neuter for a substantive; *it is sufficient for such a one*, so that no more can be demanded of him; ἵσανω, sufficient, a forensic 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. *Of the most*—[Not many, as Eng. Ver., but the majority. Perhaps the opponents of Paul refused to break off intercourse with man. Alf.] Not merely those in authority. The Church bears the keys.

7. *Forgive*—This has the force of an indicative, *whence he is rather forgiven*; and the indicative very mildly exhorts: xii. 9: Matt. xxvi. 18, note. [By the higher degree of sorrow—(Not overmuch, as Eng. Ver.) That, namely, which will result from his entire exclusion. Mey.]

8. *To confirm*—The ἡρὸς, certainty, is with love, not with sorrow. The majority of church government and discipline consists in love. This reigns. τρ, Sept., ἡρὸς ἄνθρωπος, made sure, Gen. xxiii. 20; Lev. xxv. 30.

9. *Also did I write*—Not only write, but also did write. [But the reference is, not to this epistle, but to the first epistle. Mey., etc.] *The proof*—Whether you are true, loving, obedient sons. *In all things*—In reproof 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 forgave any thing*—[Eng. Ver., forgive]. The matter is limited by if any thing, that Paul may show his willingness to follow up the Corinthians' forgiveness of the sinner. From the present, I forgive, the past forthwith results, *I have forgiven*; while Paul is writing these things. *For your sakes*—Namely, I forgave. *In the presence of Christ*—[But Eng. Ver., in the person; and so Alf.] Before Christ, 1 Cor. v. 4: [i.e., before his eyes, so that Christ is witness to my forgiveness. Mey.] *Lest we should be defrauded*—[Eng. Ver., lest—(Satan) should get an advantage of us—The loss of a single sinner is a common loss, therefore he said, for your sakes. By Satan—To whom Paul delivered or was about to deliver the sinner, 1 Cor. v. 5. Satan not only
11. For not—True ecclesiastical prudence. Those who have the mind of Christ, are not ignorant of devices and hostile attempts. Νομοθετούσαι, devices, and ἀναγκαίον, to be ignorant, are kindred.

12. And—Gr. xai [Beng., even]. Even although. Paul would have willingly tarried at Troas. A door—Nevertheless Paul did not sin in departing, since he was free to do so. Rest—His spirit first began to want it, then the flesh, vii. 5. He desired to know how the Corinthians had received his former epistle. In my spirit—He perceived from this, that it was not necessary to avail himself of that door. Titus—Who was to come from you.

13. Into Macedonia—Where I should be nearer and might be sooner informed [of the result of my former epistle to you. V. G.] These topics are continued at vii. 2, 5; and a most noble digression intervenes respecting events, which had meanwhile occurred, and sufferings which had been endured elsewhere: of the benefit of which he makes even the Corinthians partakers, thus preparing the way for a defence against false apostles.

14. But in Macedonia he found Titus, and heard through him good news of the impression made by his former epistle, see ch. vii. 6. Hence he cries, thanks be, etc. Mey.] Now—unto God—Although I have not come to Corinth, I did not remain at Troas; nevertheless the Gospel prevails even in other places. The expression of feeling is added, Thanks be unto God. Always—The parallel follows, in every place. Shows us in triumph—[Eng. Ver., causeth us to triumph. But the true rendering seems to be, who even triumpheth over us, i. e., ceases not to show us before all the world as his captives, like a conqueror celebrating his victory; in Christ, as the sphere in which every fact composing the victory, takes place. Mey., (followed by Alfr.)] Not as conquered, but as the ministers of his victory; not only the victory, but the showing of the victory is denoted, for there follows, Who maketh manifest. The triumph forcibly strikes the eyes; the savor, the nostrils. The savor—The metaphor is taken from all the senses to describe the power of the Gospel. Here the sight (of the triumph) and its savor occur. His—Of Christ ver. 15. Maketh manifest—A word of frequent occurrence in this epistle, which refutes the suspicions of the Corinthians. So 1 Cor. iv. 5.

15. A sweet savor—That is, powerful, grateful to the godly, offensive to the ungodly. The savor of Christ pervades us, as the odor of spices doth garments. [The allusion is probably to the
burned with a triumphal procession. Mey.] In them that are saved, in them that perish—To which class each belongs, appears from the manner in which he receives the Gospel. Of the former class he treats, iii. 1–iv. 2; of the latter, iv. 4–6. In them that perish—iv. 3.

16. The savor of death—They regard us as a thing dead; hence they justly meet with death. And to the other—Who are being saved. This verse, if we compare what precedes and what follows, has a Chiasmus [cross reference of pairs of words or clauses]. And who is sufficient for these things—Who? that is, but few, viz., we. This sentiment is modestly intimated, and is left to be acknowledged by the Corinthians; comp. the next verse. Paul fully asserts both his own sufficiency and that of the few in the next chapter, and repeats this very word, ver. 5, 6, so that his adversaries seem either expressly or virtually to have denied that Paul was sufficient.

17. The many—[Eng. Ver., many.] So xi. 18. сообщил, 1 Kings xviii. 25. The article is forcible; the many, most men, void of savor: comp. Phil. ii. 21. Which corrupt—Gr. καταλαμβάνειν. Who do not 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 God. Καταλαμβάνειν, vintners, select their merchandize from different quarters; they adulterate it; they manage it profitably. The apostles deal otherwise with God’s word, for they speak as of God, and as of sincerity, and so as to approve themselves unto God. δολοῶντες, adulterating, iv. 2 [Eng. Ver., handling deceitfully], is synonymous, and also εἰμπωρεύεσθαι, to make merchandize of, 2 Pet. ii. 8. Of sincerity—We apply ourselves to the word of God by itself. But as of—A gradation, but being repeated; as is explanatory. In the sight of God—speak we—So clearly, ch. xii. 19. We always think that God, 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 live and speak. Mey., etc.] In—Our discourse, which we hold in Christ, is divinely given and directed. Speak we—We use the tongue; the 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. To
commend—After the manner of men; xii. 19, by mentioning what took place elsewhere. [The common text has ει μη, unless (we need, as some, etc.), and so Beng. But the true reading is γι μη, or do we need, etc., (which Eng. Ver. follows.) Tisch., Alf., etc.] Unless—A conciliatory particle. Is it thus only that we can commend ourselves without needing also letters? Some—Of many, ii. 17. In this, too, he shows that he utterly differs from the false apostles. They did need them. From you—To others. This then was customary at Corinth. [Our epistle—Namely, of commendations, both to you and from you; ver. 1. Mey.]

2. In our hearts—Your faith was written in our heart, in which we carry it and yourselves—a faith everywhere to be known and read. It was reflected from the heart of the Corinthians to the apostle’s heart. Of all men—By you and others. An argument for the truth of the Gospel, obvious to all, to be derived from believers themselves [iv. 2; 1 Cor. xiv. 25].

3. Manifestly declared—Construed with δυσίς, ye, ver. 2. The reason why this epistle may be read. Of Christ—by us—This explains our, ver. 2. Christ is the author of the epistle. Ministered—The verb ἔλαχονω, I minister, has often the accusative of the thing, viii. 19, 20; 2 Tim. i. 18; 1 Pet. i. 12, iv. 10. The apostles, as ministers, ἔστησαν, furnished the epistle. Christ, through them, shed spiritual light on the Corinthians’ hearts, as a scribe applies ink to paper. Not merely ink, but parchment or paper and a pen are necessary for writing a letter; but Paul mentions ink without paper and pen, by Synecdoche [one material put for all.] Το μελαν does not exactly mean ink, but any black substance, as even charcoal, by which one may write on stone. As writing is performed with ink and pen, so the Decalogue was engraved on stone tables. Letters were engraved on stone, as a dark letter is written on paper. The hearts of the Corinthians are meant; for Paul was, so to speak, the pen. Not with ink—A Synecdoche [ink for all writing materials]; for the tables in Moses’s hands, divinely written without ink, were certainly material. Of the living—Comp. ver. 6, 7. Of stone—Ver. 7. In fleshy tables of the heart—Tables of the heart are a class; fleshy tables, a species; for every heart is not of flesh.

4. Trust—By which we both determine and profess to be such. The contrast is, to faint, iv. 1. Through Christ—Not through ourselves. This is discussed, ver. 14, at the end, and in the following verses. To God-ward—This is discussed, ver. 6, and in the following verses.

5. [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 refutes]. For they do not think, whom God moves: that is, they frame or accomplish nothing by their own thinking, 2 Pet. i. 21. Anything—Even the least.

6. Also—An emphatic addition. He has given sufficiency to us, even the sufficiency of New Testament ministers, which demands much more. Us ministers—Apposition. New—A contrast to old, ver. 14. Not—Of the New Testament, that is, not of the letter, but of the spirit, see Rom. vii. 6, and the following verses, with the notes. Of the letter—Even in writing this, Paul was the minister not of the 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—Whose ministry has both greater glory, and requires greater ability. Killeth—The letter rouses the sinner to a sense of death; for if the sinner 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—Sept., οἶχολαμπότι, graven, Ex. xxxii. 16. In stones—There were then two different tables, not of one stone. Ex. xxxiv. 1: engraved in stones explains this clause, in letters, Gr. γράφματαν, [Eng. Ver., written. Render, engraved by means of letters in stones. Mey.] Was glorious—Gr. εγένεθη ἐν δόξῃ, obtained glory. Γίνομαι, become, and εἰμί, am, ver. 8, differ. Could not steadfastly behold—Ex. xxxiv. 30, they were afraid to come nigh. Of Moses—In the discharge of his duties.

8. Shall—he—He speaks as looking forward from the Old Testament to the New. Add hope, ver. 12. [Or rather from the present age to that which is to come. Mey., etc.]

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 righteousness brings life. Glory—The abstract for the concrete, for brevity.

10. Had no glory—The limitation immediately follows, in this respect. The greater light obscures the less. That which was made glorious—So Sept., Ex. xxxiv. 29, 35. ἐγένεθη, was glorified, [Eng. Ver., shone].

11. Marked by glory; in glory—The particles are appropriately varied, [the distinction is lost in Eng. Ver., glorious—glorious]. Supply is. That which remaineth—Neither the ministry, itself, nor anything that is in part, remains, 1 Cor. xiii. 10; but the Spirit, righteousness, life remain; therefore the neuter is used.
12. **Hope**—He spoke of *trust*, ver. 4; he now speaks of *hope*, as he glances at that which remaineth, ver. 11.

13. **And not**—Supply *we are*, or *we do*. *A veil*—So Sept., Exod. xxxiv. 33. πρός denotes congruity. Comp. Matt. xix. 8: πρός, because of; for τῷ μὴ ἀρεταῖο, the not being able to look steadfastly, occurred before the veil was put on, but after the glory of Moses, ver. 7; wherefore, there, ὅτε, so that, is used. [But the rendering is, In order that the sons of Israel might not look on the termination of the transitory, Ex. xxxiv. 30–35, where the Eng. Ver., till Moses had done speaking with them, he put a veil, etc., is wrong; and the sense is, He spoke without the veil, with his face shining; but, when he had done speaking, he put the veil on, that they might not behold the end, the fading of that transitory glory. Alf.] What is affirmed of Moses is wholly denied by Paul respecting the New Testament ministry, namely, the putting on of a veil, lest the Israelites should look upon them. Often something is inserted in the first member of a proposition, which properly belongs to the conclusion also. So in ver. 7 we have, so that they could not steadfastly behold; here, that they could not, etc. Here the act is denied, not the power. The power was wanting to all in the case of Moses; to some, in the case of the apostles. To the end of that which is abolished—Paul allegorizes the words. That, which is abolished, has its end in Christ, ver. 14, at the end; Rom. x. 4, the law tends to and ends in him.

14. **But were hardened**—Gr. ἐπωρώθη, [not as Eng. Ver., blinded]. But is opposed to look steadfastly. The same—As in Moses’ time. *In*—That is, when they read, and although they read. Reading—Public, frequent, constant. Paul makes a limitation. The veil is not now on Moses’ face or writings; but on the reading, while they read Moses, and that, too, so as to exclude Christ; it is also upon their heart, ver. 15. [Punctuate thus, μὲνει, μὴ ἀναλυπτῶμενον, and for ὅ τι, which (veil), read δειν, for. Tisch., Alf. Render, the discovery not being made (i. e., by removing the veil) that it (the Old Test.) is done away in Christ. Alf., etc.] Remains—Remains lying upon them, so that it is not even taken away. Because—Gr. δειν, it is not done away, save in Christ. A statement of what follows. Is done away—The Old Testament; comp. ver. 7, 11, 13. He does not say, has been abolished, but is being abolished, as respects those that are to be converted.

15. **But even unto**—But is opposed to untaken away. *When*—Here only Paul uses this adverb. It seems to have remained with him from his recent reading of the Sept., Ex. xxxiv. 33. *Moses is*
read—And that studiously, without seeing Christ therein. The contrast follows, nevertheless 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 in before the Lord to speak to him, the veil was taken away. Therefore ἵνα, not if, but when, clearly affirms, as in the preceding verse, and often in the Sept., Gen. xxiv. 41, xxvii. 40; Ex. i. 10, xxxiv. 24; Lev. vi. 4, x. 9; Deut. xxv. 19; Ex. xxxiii. 8, 22, xl. 36. Shall have turned—Namely, their heart. The truth is acknowledged by repentance, 2 Tim. ii. 25. Not disputatio, but conversion is to be applied to the Jews. To the Lord—Christ, ver. 14. A noble title, iv. 5. Taken away—περασαρισάμενα, taken away, is passive, Acts xxvii. 20, and in the Sept., Lev. iv. 31, 35; but middle very often in the Sept., and that too 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 shall turn, ver. 16) is the Spirit (received at this conversion). Comp. Rom. viii. 9–11. Mey.] The Lord is the subject. Christ is not the letter, 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 that 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—Where 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 ἐξῆς, there. Tisch., Alf.] There—and there only. Liberty—Opposed to the veil, the badge of slavery: liberty, without such fear in looking, as 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 respects men; 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 things which are engraved are made gradually; the images which are reflected
in a mirror are most rapidly produced. *The same*—Although we are many. The same expression of Christ's glory in so many believers, is the mark of truth. [Beng. here renders χαρακτριζόμενον, reflecting; but Eng. Ver. is right. *Beholding in a mirror* is the sense; i. e., *in the gospel*, not yet beholding it face to face. Mey. So Alf., etc.] *Image*—Of the Lord, which is glorious. *Are changed*—The Lord *forms* by quick writing his image in us; even as Moses reflected God's glory. The passive retains the accusative. *From glory to glory*—From the glory of the Lord to glory in us. The Israelites had not been transformed from the glory of Moses into a similar glory; for they were under the letter. *Even as*—An adverb of likeness: comp. ver. 18. *As the Lord impresses himself on us, so he is expressed by us.* He himself is the model; we are, the copies. *By the Spirit of the Lord*—This refers to ver. 11: *but where the Spirit of the Lord,* etc. If there were an apposition, Paul would have said, ἀνὴρ Κύριου πνεύματος, by the Lord the Spirit. Elsewhere the Spirit of the Lord is used; but here, the Lord's Spirit, emphatically. 'Αρο, by, is used as in i. 2, and often elsewhere. [Mey. renders, as by the Lord of the Spirit: Christ being so called in that the working of the Spirit depends on him, for the Holy Spirit is Christ's Spirit, Rom. viii. 9, etc.; Gal. iv. 6.]

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CHAPTER IV.

1. *This ministry*—Of which iii. 6, etc. *As we have received mercy*—God's mercy by which the ministry is received, makes men active and sincere. Even Moses obtained mercy, and was therefore permitted to approach so near, Exod. xxxiii. 19. *Not—But*—A double proposition; the second part is at once treated by Chiasmus [cross reference of pairs of words or clauses]; the former from ver. 16. Wherefore we faint not is there repeated; we become not weary in speaking, in acting, in suffering.

2. *Have renounced*—Hesychius defines have cast away, we have renounced, and desire their renunciation. *The hidden things of dishonesty*—That is, shame, regardless of God's glory, acts secretly. we desire 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. Nor handling deceitfully—by manifestation—Comp. iii. 3. Of the truth—Of the Gospel. Ourselves—As sincere. Every—Gr. πᾶσαν, [construed with αὐθεντεύς, conscience, not as Eng. Ver., with αὐθβεύς, men], concerning all things. Conscience—Ch. v. 11; not to carnal judgments; iii. 1, where the carnal commendation of some is implied and stigmatized.

3. But if—Just as in Moses’s time. Even is—[Eng. Ver., does not render xai, even.] Even strengthens the force of the present tense in is. Gospel—Quite plain in itself. In—[Eng. Ver., to, but the sense is among, Mey., i. e., in the estimation of, the perishing (not the lost). Alfr.] So far as concerns them, that perish; so εν, in, 1 Cor. xiv. 11. In the case of them—Not in itself. That perish—1 Cor. i. 18.

4. The God of this world—A grand, but awful description of Satan [corresponding to his great but fearful work, mentioned here. V. G.], comp. Eph. ii. 2, as to the fact: and Phil. iii. 9, on the term. Who would otherwise think, that he could obstruct in men so great a light? But there is a Mimesis [allusion to an opponent’s words or sentiments]; for those that perish, especially the Jews, think that they have God, and know him. The ancients construed thus:—the unbelievers of this world, that they might more effectually oppose the Manicheans and the Marcionites, [who regarded matter as essentially evil, and under the Devil’s power.] Of this word—He says, of this, for the devil will not be able always to assail. Blinded—Not merely veiled. Of them which believe not—An epithet, supplying the pronoun 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 enlightenment—Gr. ὄντωσιν [Eng. Ver., light less correctly.] Of the Gospel—He afterwards calls it the enlightenment of the knowledge, etc. Enlightenment is the reflection or propagation of rays from those who are enlightened, to enlighten more. The Gospel and knowledge are correlatives, as cause and effect. Of the glory—[Eng. Ver. reads of the glorious gospel], iii. 18, note. The image of God—Hence we may clearly perceive how great is Christ’s glory, v. 6; 1 Tim. vi. 15. He, who sees the Son, sees the Father, in the face of Christ. The Son exactly represents and reflects the Father. [Omit abοις, unto them. Tisch., Alfr.]

5. Not—We do not commend ourselves, iii. 1; although they who perish think so. For—The fault of their blindness is not ours. [The Lord—That is, we preach him as Lord. Mey.] The Lord; servants
—A contrast: we do not preach ourselves as masters; comp. i. 24. Your servants—Hence Paul is wont to prefer the Corinthians to himself, ver. 12, 13. For Jesus’ sake—The majesty of Christ is from him.

6. For—He proves that they were true servants. God—God—to shine, forms the subject; then by supplying is (as in Acts iv. 24, 25), the predicate follows, who hath shined. Who commanded—Who commanded by a word, Sept. εἰσερ, said, Gen. i. 8. Light out of darkness—Sept. Job xxxvii. 15, καὶ ἐν σκότῳ ἁγιάσας, made light from darkness [Eng. Ver., caused the light of his cloud to shine.] A great work. Hath shined—Himself our Light; not only its author, but also its fountain, and Sun. In our hearts—in themselves dark. [Omit Ἰησοῦ, Jesus. Tisch. So Alf., who renders: For (it is) God, who commanded light to shine out of darkness, who shined in our hearts in order to the shining forth (to others) of the knowledge (in us) of the glory of God in the face of Christ.] In the face of Jesus Christ—The only begotten of the Father and his image, and was manifested in the flesh with his glory.

7. This treasure—Described from ii. 14. He now shows, that affliction and death itself, so far from obstructing the Spirit’s ministry, even aid it, and stimulate ministers and increase their fruit. Earthen—The ancients kept their treasure in jars, or vessels. There are earthen vessels, which yet may be clean; as a golden vessel may be filthy. Vessels—Thus he calls the body, or the flesh, subject to affliction and death; see the following verses. The excellency of the power—Which, consisting in the treasure, exerts itself in us, while being saved, and in you, while being enriched; ver. 10, 11. May be—May be acknowledged to be, with thanksgiving, ver. 15. [So often in Paul. See Rom. iii. 26; iii. 5, vii. 18. Mey.] Of God—Not merely from God. God not only bestows power once for all, but always maintains it.

8. Troubled on every side—So vii. 5, in every, namely, thing and place; comp. always at ver. 10. Troubled—The four participles in this verse refer to the feelings; the same number in the next ver. to outward occurrences, vii. 5. They are construed with ἐνεχθη, we have; and in every member the first clause proves, that the vessels are earthen, the latter points out the excellency of the power. Not reduced to straits—Gr. στενοχωροῦμεν, [more forcible than Eng. Ver., distressed. It means, into such straits, that there is no escape. Kypke in Mey.] A way of escape is never wanting. Perplexed—About the future; as troubled refers to the present.
9. Persecuted—Cast down is worse than persecution, where there is no escape.

10. Always—'Aei, always, in the next verse differs from this. Ἁδησορε, throughout the whole time; ἀει, at every time: comp. Mark xv. 8. The words, bearing about, we are delivered, here and in ver. 11, agree. The dying—This is as it were the act, life, the habit. [Omit τοῦ Κυρίου, the Lord. Tisch., Alf.] The Lord—This name must be thrice supplied here and in the next verse, and appropriately softens in this first passage the mention of dying. It is called the dying of the Lord, and the genitive intimates participation, as i. 5. Of Jesus—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—also—Consolation is here increased. Just before we had but, four times. Might be made manifest in our bodies—Might be made manifest in our mortal flesh, in the next verse. In the one passage the noun, in the other the verb precedes, for emphasis. In ver. 10, glorification is referred to; in ver. 9, preservation in this life, and strengthening: our is added here rather than at the beginning of the verse. The body is ours, not so much in death as in life. May be made manifest is explained, ver. 14, 17, 18.

11. We which live—An Oxymoron [union of phrases or words of contrary meaning, producing a seeming contradiction]; comp. they who live, ch. v. 15. The apostle wonders that he has escaped so many deaths, or even survived others already slain for the testimony of Christ, as Stephen and James. We who live, and death; life, and mortal are contrasted. Delivered—He elegantly and modestly abstains from mentioning Him who delivers up. Outwardly viewed, the delivering up might seem to be indiscriminate.

12. Death—Of the body [by the decay of the outward man. V. G.] Life—Of the Spirit.

13. The same—Which both David had and you have; comp. ver. 14. According as—Construe with we believe and we speak. I believed, therefore have I spoken—So Sept., Psa. cxvi. 10, Hebr. εἰσινευσα, δὲ λαλήσαμεν, I believed, for I will speak. The one meaning is involved in the other. Faith, born in the soul, immediately speaks, and from speaking it knows and increases itself. We speak Without fear amid affliction and death, ver. 17.

14. Knowing—By great faith, ch. v. 1. [For διά, by, read σύν, with. Tisch., Alf.] Shall present—This word is equivalent to a Hypotypsis [word-picture].

15. For—The reason for just now saying, with you. All things—
whether adverse or prosperous. *Grace—Which preserves us and confirms you in life. Abundant—might abound—Πλεονεκίω, to abound, has the force of a positive; περισσεύω, abound, of a comparative, Rom. v. 20. Therefore construe did, through, with περισσεύω, abound. Πλέον, more, the same as πλούς, full, is not a comparative. [But the true rendering is, That grace, having abounded by means of the greater number (who have received it), may multiply the thanksgiving (which shall accrue) to the glory of God. Alf. after Mey., etc.]*

*Through—The thanksgiving of many for that grace. Thanksgiving invites more abundant grace, Psa. xvi. 8, l. 23; 2 Chron. xx. 19, 21, 22. Thanksgiving—Ours and yours, ch. i. 3, 4. Redound—May abound to us and you, again tending to God’s glory.*

16. For which cause—[Namely, the assurance in ver. 14. Mey.]*

*We faint not—Ver. 1, note. The outward—The body, the flesh. Perish—By affliction. Is renewed—By hope; see the following verses. This new condition excludes all infirmity.*

17. But for a moment—Just now: a brief present is denoted, 1 Pet. i. 6. The contrasts are, just now, and eternal; light, and weight: affliction, and glory; supereminently, and exceedingly. [χαῖρε ἐπερσέλπις εἰς ἐπερσέλπις, which Eng. Ver., renders far more exceeding.] Even that affliction, which is excessive, when compared with other less afflictions, i. 8, is yet light compared with the exceeding glory. A noble Oxymoron [union of phrases or words of contrary meaning]. Worketh—Procures, accomplishes.

18. While we look—Every one follows that which is his aim. Things, which are not seen—The term, δόρατα, things invisible, [incapable of being seen.] has a different meaning; for many things, which are not seen, will be visible, when the journey of our faith is accomplished. For—The reason, why they look at those things which are not seen.

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**CHAPTER V.**

1. For—A reason for this statement, affliction leads to glory. *Earthly—Which is on the earth: 1 Cor. xv. 47. The contrast is, in the heavens. 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 is, 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,* being burdened, ver. 4. *Dwelling-place*—[Eng. Ver., *house*, *oikia,* *a house,* is somewhat more absolute; *oikyphore,* *a domicile,* refers to the inhabitants. *Which is from heaven*—’Εκ, *from,* here signifies *origin,* as, of the earth, John iii. 31. Therefore this abode is not heaven itself. *To be clothed upon*—Middle voice: ἐνδύω, the clothing, viz., the body: hence *being clothed* refers to those living in the body; ἐνδύωμα, the clothing upon, refers to the heavenly and glorious habitation, in which even the body, the clothing, will be clad. As the clothing of grass is its greenness and beauty, Matt. vi. 30, so the heavenly glory is the abode and clothing of the whole man, when he enters heaven. [This sudden transition from one metaphor to another, may be explained by the image which his birth-place and his occupation would present to the apostle; the tent of Cilician hair-cloth, suggesting at once a habitation and a vesture. *Stanley in Alf.*]

3. *If so be*—What is wished for, ver. 2, holds good, should the last day find us alive. *Being clothed*—We are clothed with the body, ver. 4, in the beginning. *Not*—naked—As respects this body, that is dead. *We shall be found*—By the day of the Lord. [It is better to render, *seeing that we shall really be found clothed, not naked*; (i. e., not without a body.) The reading of Tisch., (after Griesbach, etc.) ενδύωμενον, unclothed, (i. e., having laid aside the body,) instead of ενδύωμενον, clothed, is not sufficiently supported. Alf., Mey. Beng. is wrong.]

4. *For*—The reason of the desire. *We groan being burdened*—An appropriate phrase. A burden extorts sighs. *Be unclothed*—To put off the body. Faith does not acknowledge the philosophical contempt of the body given by the Creator.

5. *He that hath wrought us*—By faith. *For the selfsame thing*—Namely, that we should thus groan, Rom. viii. 23. [Rather, that mortality should be swallowed up, ver. 4. Alf.] *Also*—A new token. *Earnest*—Ch. i. 22, note. Of the Spirit—Who works in us that groaning.

6. *Being confident*—[Not we are, as Eng. Ver. The participle cannot thus stand for the finite verb. Mey., etc.] The contrast is between *we are always confident,* and confident—and willing rather.
Its own explanation is added to each part: confident both always, and during our whole life; and most of all confident in the hope of a blessed departure. We are at home—we are absent—These two words here signify a stay; but at ver. 8, where they are interchanged, departure. We are absent from the Lord—In this word is concealed the cause of confidence, for a pilgrim has a country, whether he reach it sooner or later, Heb. xi. 14. From the Lord—Christ. Phil. i. 23.

7. By faith—Not to see, is nearly the same as being separated. For—Referring to κρό, from. We walk—In the world. So πορειασκαται, walk, Luke xiii. 33. Not by appearance—[Eng. Ver., sight, is wrong. Alf., Mey.] The Sept. translate ὡρα, εἴδος, vision, aspect, appearance. See especially Num. xii. 8: ἐν εἴδος, καὶ οὐ δι’ αἰνηματωώμεν, apparently and not in dark speeches; likewise Ex. xxiv. 17. Faith and appearance are opposed. Faith ends at death in this passage, therefore appearance then begins.

8. I say—An Epitasis [emphatic addition]; comp. ver. 6, note. [Render, notwithstanding we are confident, and are well pleased rather to migrate out of the body, and dwell at home with the Lord. Alf. So Beng.] See ver. 6, note. With the Lord—Phil. i. 23.

9. Wherefore also—[Eng. Ver. does not render καὶ, also.] That we may obtain what we wish. We labor—This is the only lawful ambition. Whether—Construed with we may be accepted.

{ ἐνδημοῦντες, at home—In the body, or

{ ἐνδημοῦντες, absent—Out of the body. [Eng. Ver., present or absent. The sense is, that whether he find us in or out of the body, we may be well pleasing to him. Alf.] Accepted—Especially as respects the ministry.

10. For—all—When treating of death, the resurrection, and eternal life, he also thinks, appropriately, of the judgment. The motive for that holy ambition. We—all—Even apostles, whether living as pilgrims or dead. Appear—Not only appear in the body, but to be made manifest with our secrets, 1 Cor. iv. 5. Even sins of believers, long since pardoned, will then be revealed; for many of their good deeds, their repentance, their vengeance upon their sin, in order to become known, require the revelation of their sins. If one has pardoned his brother an offence, the offence will also be exhibited, etc. But that will be done to them, at their desire, without shame and grief; for they will be different from what they were. That revelation will be made indirectly, to their greater honor. Let us consider this subject more deeply.

§ 1. The words of Scripture on the remission of sins are extremely significant. Sins are covered: they will not be found: they are cast
behind: sunk in the sea: scattered as a cloud and as mist: forgotten. Therefore not even an atom of sin will cleave to any who shall stand on the right hand in the judgment.

§ 2. On the other hand, the expressions concerning all the works of all men, which are to be brought to judgment, are universal, Eccl. 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, before Christ’s tribunal, infers the terror of the Lord and of the Judge, ver. 11, 12, and declares that that terror causes anxiety not only to the reprobate, but also to himself and to those like himself. Such fear would have no existence with the saints if their sins were not to be revealed. Furthermore Paul says that he, and such as he, would be manifested, not only so far as they have acted well on the whole, but also so far as they have failed in any particular. There is wonderful variety of rewards among the saved; and faults, though they do not cause punishment, are productive of loss, as opposed to reward, 1 Cor. iii. 14, 15; comp. 2 Cor. i. 14; Phil. ii. 16, iv. 1. That phrase, that every one may receive, etc., shows, that the deficiencies of the righteous will be also manifested. For thus only will it appear why each receives neither more nor less than the reward, which he receives. The Lord will render to every one, as his work shall be.

§ 4. Wherefore we should not press too far the words quoted in § 1. The past sins of the elect will not cease to be the objects of the Divine Omniscience for ever, although without any offence and upbraiding. And this one consideration is more important than the manifestation of their sins before all creatures, though it were to continue for ever, much less in the day of judgment alone, when their sins will appear not as committed, but as retracted and blotted out through repentance.

§ 5. With the elect themselves, their own sins will not cease to be remembered, although without any annoyance. He to whom much has been forgiven, loves much. The eternal remembrance of a great debt forgiven, will foster the strongest love.

§ 6. So great is the power of the Divine word with men in this life, that it separates the soul from the Spirit, Heb. iv. 12, and lays bare the secrets of the heart, 1 Cor. xiv. 25. Shame for sin committed and remitted belongs to the soul, not the spirit. Men wallowing in gross sins often reveal their secrets; in despair they conceal nothing. But grace, much more powerful, renders its subjects quite ingenuous. Men truly penitent most readily and openly confess their secret wickedness, Acts xix. 18. How much more in that day will they bear
manifestation, when the sensitiveness of the natural feelings is entirely swallowed up! Comp. 1 Cor. vi. 9, 11. Such candor confers great peace and honor. If in the judgment the righteous could be conscious of shame, for instance, I believe that those sins, which are now most covered, would be less annoying than those, of which they are now less ashamed. We are most ashamed now of the sins against modesty. But we should be more ashamed of other sins, for example, against the first five commandments.

§ 7. Doubtless Adam was saved, but his fall will be remembered for ever; 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 sins of others, though forgiven, have yet continued on record so long in the Old and New Testament. If this does not hinder the pardon long ago granted, the mention of sins will not prevent their forgiveness even in the last judgment. Not every manifestation of offences is a part of punishment.

§ 8. Good and evil are so closely connected, and so inseparably related, that the revelation of the good cannot be understood without the evil. But since certain sins of the saints shall be revealed, it is fitting that all things should be brought to light. This view enhances the glory of the Divine Omniscience and mercy; and thus the reasons for judging some mildly, and others severely, will clearly appear along with the strictness of the retribution.

§ 9. I do not say, that all the sins of all the blessed will be actually and distinctly seen by all creatures. Perhaps the accursed will not know them; the righteous will have no cause to fear each other. Their sins, when the light of that great day discloses all things, will not be directly manifested, as with the guilty, who are punished, (whence in Matt. xxv. they are not mentioned,) but indirectly, so far as it will be proper; just as in a human court the actual deed often embraces many incidentals. And in some such way the good works also of the reprobate will be made manifest. All things may be known in the light, but all do not know all things.

§ 10. This consideration should inspire us with fear for the future; for it so affected the apostles, as this passage, 2 Cor. v., shows. But if more tender souls shrink from that manifestation, because of their sins past, after having been duly instructed from what has been said, especially at § 6, they will be satisfied. Often truth, which at first seemed bitter, becomes sweet upon closer consideration. If I love any 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 point.

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. The things—in the body—Man with his body acts well or ill; man with his body receives the reward; comp. Tertullian on the resurrection of the body, c. 48. Tà πρὸς δ, those inmost thoughts, according to which he acted outwardly. In the body—While he had a body, ver. 6, 8—iv. 10, comp. σά, by, Rom. ii. 26. Whether good or bad—Construe with hath done. No man can do both good and evil at once.

11. [The terror—Eccl. xii. 18. V. G. But the meaning is, Being then conscious of the fear of the Lord, (i. e., the wholesome fear of Christ as judge,) we persuade men (men emphatic; we need not to persuade God), but to God we are already manifested, etc. Alf.; Mey. Men—By many the acts of God himself are not approved; and how can the acts of his servants be approved by any? What is the counsel of his servants? Thou hearest, reader, in this very passage. V. G.] We persuade—We so bear ourselves, by acting both vehemently and soberly, ver. 18, that men, unless they be unwilling, can commend us. Comp. what he says on conscience presently, and at iv. 2. To persuade and to compel are opposed. We are made manifest—We show and bear ourselves as those manifest. Such may be made manifest without terror in the judgment, ver. 10. I trust—To 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 your 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 says, 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 may have—Repeat occasion. In appearance, and not in heart—The same contrast occurs at 1 Sam. xvi. 7, Sept., and differently in 1 Thess. ii. 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 for-
mer is discussed ver. 15-21:—the latter, vi. 1-10. The force of the one word appears from the other, to act without or with moderation. Paul might appear immoderate from the Symperasma [brief summary] in the preceding verse [namely, so freely eulogizing his office. V. G.] God—Namely, that we have acted without moderation, although men do not understand us. For your cause—Even godly men bear the moderation of their teachers better than their excess; but they should obey the Spirit.

14. For—The same sentiment is found at xi. 1, 2; but far more forcible; for he says here, we be beside ourselves, and the love; there, in my folly and I am jealous. Love—Mutual; not only fear, ver. 11, the love of Christ toward us, in the highest degree, and consequently also our love toward him. [But the apostle refers simply to Christ's love to us, as shown in his death, its highest proof. Mey., Alf. That which the apostle here calls love, which may perhaps seem excessive, he afterwards calls jealousy, which may be roused by fear, even to folly, xi. 1-8. V. G.] Constraineth—To strive to approve ourselves both to God and you. Because we judge—Most truly. Love and judgment are not opposed in spiritual men.

15. For all—For the dead and living. Then these all—[Eng. Ver. does not render oi, these]. Hence the full force of the ὑπὲρ, for, and the utmost extent of the mystery appears; not only is it just as if all had died, but all are dead; neither death, nor any other enemy, nor they themselves have power over themselves: they are entirely at the Redeemer's disposal. Of, these, has a force relative to πάντα ὑπὲρ, for all. The all refers to both teachers and learners. The former urge; the latter are urged, because Christ died for both. Were—dead—And now no longer regard themselves. The generous lovers of the Redeemer apply principally to themselves, what belongs to all. Their death was accomplished in Christ's. And—This also depends on ὅτι, that. First, the words one and for all correspond; next, died and live. They that live—In the flesh. But—Namely, that they should live, in faith and new vigor, Gal. ii. 20. Unto him—He does not say ὑπὲρ τοῦ, for him. It is the dative of advantage, as they call it; ὑπὲρ, for, denotes something more than this. And rose again—Here for them is not supplied; for it does not accord with the apostle's phraseology, but something analogous, as from Rom. xiv. 9.

16. Henceforth—From the time that the love of Christ has engrossed us. Even this epistle differs in degree from the former. No man—Neither ourselves, nor the other apostles, Gal. ii. 6; nor you, nor others. We do not fear the great, we do not consider the humble
more humble than ourselves; we do and suffer all things, and are anxious in every way to bring all to life. In this enthusiasm, ver. 13, nay in this death, ver. 15, we know none of the survivors, even in our ministry. After the flesh—According to the old state, in consideration of nobility, riches, power, wisdom [so that from natural considerations, we should either do or omit this or that. V. G.] Yea, though we have known—Ωδα, I know, and ἐγνώκα, I become aware of, differ, 1 Cor. ii. 8, 11-viii. 1, etc. Such knowledge was more tolerable before Christ's death; for then were the days of the flesh. After the flesh—Construed with ἐγνώκαμεν, we have known. Christ—He does not say here Jesus. The name Jesus is somewhat more spiritual than Christ: and they know Christ according to the flesh, who acknowledge him as the Saviour, not of the world, ver. 19, but only of Israel, ch. xi. 18, note; and who congratulate themselves on belonging to Christ's nation, and who seek in his glory political splendor, 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 derived from his death and resurrection, ver. 15, 17, 18; comp. John xvi. 7; Rom. viii. 34; Phil. iii. 10; Luke viii. 21.

17. If any man be in Christ—So as to live in Christ. If any one of those who now hear us, etc. Observe the relation, we in Christ 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 power of his life and resurrection, so he contemplates and estimates himself and all things according to that new condition. On this subject, see Gal. vi. 15; Eph. iv. 24; Col. iii. 10. Old things—This is somewhat contemptuous. Are passed away—Spontaneously, like snow in early spring. Behold—Indicating a present fact.

18. And all these things—[Eng. Ver. does not render τὰ, these], mentioned from ver. 14. Paul infers from Christ's death his obligation 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 of ver. 18, the discourse has already a wide application. Thus the subject often varies in the same discourse, and yet the variation is not expressly noted. [Omit Ἰησοῦ, Jesus. Tisch., Alf.] To us—Apostles. The ministry—The word in the next verse. The ministry dispenses the word.

19. To wit—Gr. ἄχ 甚么. Explanatory particles. Was—reconcil-
2 Corinthians VI. 1.

ing—Comp. ver. 17, note. The time implied by the verb ἦν, was, is shown, ver. 21. In Christ—In [Eng. Ver., to us.] These words correspond. [But the rendering, God was in Christ, reconciling, etc., is wrong. The words ἦν καταλάβατον belong together; and the sense is, God in Christ reconciled (was reconciling) the world, etc. Alf., Mey.] The world—Once hostile. Reconciling, not imputing—The same thing is generally expanded by affirmative words. Trespasses—Many and grave. Committed—As it is committed to an interpreter what he should say.

20. For Christ—Christ the foundation of the Divine embassy. We are ambassadors—we pray—Two extremes, as it were, contrasted, relating to whether we be beside ourselves, the contrasted mean between those extremes is, we exhort [παρακαλοῦμεν, not as Eng. Ver., We beseech], ch. vi. 1, x. 1, relating to whether we be sober. Therefore the apostle’s discourse generally exhorts; since we are ambassadors, implies majesty: we beseech, intimates an unusual submission, ch. x. 2, [comp. 1 Thess. ii. 6, 7]. In both expressions Paul indicates not so much what he is now doing, as what he is doing in the discharge of all his duties. For Christ, is placed before the former verb, for emphasis; comp. the preceding verses. Presently, the latter verb precedes for the same reason. Be ye reconciled.

21. [Omit ὅπως, for, Tisch., Alf.] Him—Who knew no sin, who needed no reconciliation;—a eulogium peculiar to Jesus. Mary was not one, who knew no sin. Made him to be sin—He was made sin, just as we are made righteousness. Who would dare to speak thus, if Paul had not led the way? comp. Gal. iii. 18. Therefore Christ was also abandoned on the cross. We—who knew no righteousness, who must have been destroyed, had the way of reconciliation not been discovered. [The righteousness of God—Endued with it; examples of it. Alf.] In him—In Christ. The contrast is, for us.

CHAPTER VI.

1. Workers together—[That is, workers together with Christ, ver. 20. The words with him are supplied in Eng. Ver., but are not in the Gr. Beng. understands, together with you, but incorrectly. Mey.]
Not only as God's ambassadors, or on the other hand, as beseeching, 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 try all means. Not. Crit.] For you should work out your own salvation, Phil. ii. 12. The working together is described, ver. 3, 4; the exhortation, ver. 2, 14, 15, [as far as ch. vii. 1. V. G.] He dissuades them from Judaism, as an ambassador, and by beseeching; as co-operating with them, he dissuades them from heathenism. None but a holy minister of the gospel can thus adapt himself. The grace—Of which ch. v. 18, 19, treats, [and ch. vi. 2, 17, 18. V. G.] Receive—This is drawn from the δεχομαι, accepted, of ver. 2. Divine grace offers itself: human faith and obedience avail themselves of it.

2. He saith—The Father to Messiah, Is. xlix. 8, embracing in him all believers. For—He is describing grace. Accepted—The time of God's good pleasure. Hence Paul presently infers its correlative, well-accepted, that it may be also agreeable to us. [The former is δεχομαι, the latter ευπροσδοκοῦμαι, a far stronger term; the very time of most favorable acceptance. Alf.] I have heard thee—Praying. In a day—[Eng. Ver., the day.] Luke xix. 42; Heb. iii. 7. Behold now—The sum of the exhortation, ver. 1; stated as a dialogue.

3. In nothing—Gr. οὐ μὴ δει, [Eng. Ver., in anything.] Corresponds to in every thing, in the next verse. Giving—The participle depends on ver. 1. Offence—Which would be the case, if we were without patience and the other things presently mentioned. The ministry—The Abstract. The ministers of God, the Concrete, ver. 4.

4. Ministers—Gr. διάκονοι. This word is more forcible, than διάκονος would be. [The latter would mean, we approve ourselves as (being) ministers of God. Render, approving (recommending) ourselves as ministers of God should do. Mey., Alf.] In patience—This is put first; ch. xii. 12: chastity, etc., follow in ver. 6. A remarkable gradation. In much—Three triplets of trials follow, in which patience is exercised, afflictions: stripes: labors. The first group of three includes classes; the second, the species of trials; the third, things voluntarily endured. Note also the variety of each, expressed by the plural number. In afflictions, in necessities, in distresses—These words are closely related, and are variously joined with one another and with the others, ch. xii. 10; 1 Thess. iii. 7; Rom. ii. 9, viii. 35; Luke xxii. 23. In afflictions—Many, but difficult ways are open, in necessities, one way is open, though difficult; in distresses, none is open.

5. In tumults—Either for, or against us.
6. In—[Eng. Ver., by.] Knowledge—Γνῶσις, knowledge often means leniency, which inclines to and admits favorable constructions of harsh things; an interpretation according with in long-suffering, which follows; comp. 2 Pet. i. 5; 1 Pet. iii. 7, note. In long-suffering, in kindness—[Eng. Ver., by.] These words are also united in 1 Cor. xiii. 4, under the name of one virtue. In the Holy Spirit—[Eng. Ver., by the Holy Ghost.] That we may always have the Holy Spirit present, that we may always be active, as also in exercising miraculous gifts, 1 Thess. i. 5. In love, immediately follows, the principal fruit of the Spirit, and which regulates the use of spiritual gifts.

7. On the right hand and on the left—By offensive armor, when we are prospering; and defensive, when we are in difficulties. Paul has so placed these words, that they might at the same time form a transition; for he just now treated of the armor for the right hand, and is forthwith to treat of that for the left.

8. Honor—Honor and dishonor come from those in authority, and fall upon those who are present; evil report and good report are with the multitude, and fall upon the absent. [Furthermore, honor proceeds from those, who recognize the character of God's minister; disgrace, from those who do not recognize him as such, and therefore more highly esteem others, who in the affairs of this world perform any trifling work whatever. Infamy or evil report proceeds from the ignorant and malicious; good report, from the well-informed and well disposed. A man's disgrace or infamy is proportioned to his glory or good report. V. G.] The contraries are elegantly intermingled. Evil report—If not even the apostles escaped this, who can ask to escape it? As deceivers—The deepest infamy. True—In the opinion of believers, and in reality.

9. Unknown—[So that we are either quite unknown and neglected, or are considered altogether different from what we really are. V. G.] Gal. i. 22; Col. ii. 1. [Yet well known—That is, through good and ill report; known and greatly desired by some, while others not even deign to know us. Chrysost. in Mey. Dying, xi. 28—V. G.] Behold—Suddenly and unexpectedly.

10. Alway—At every time. As often as we had been saddened. Making rich—Spiritually. Holding fast all things—Gr. πασην ημαντησθαι. [So Beng., but Eng. Ver., possessing all things], lest they should be lost to others.

11. The mouth—A Symperasma [a brief summary] by which Paul prepares a way for himself, that, from the praise of the gospel ministry, brought down from ii. 14, to this point, he may derive an ex-
hortation to the Corinthians. Is open—Hath opened itself. There is indeed something very extraordinary in this epistle. O Corinthians—A rare and very impressive address, indicating, as it were, some privilege of the Corinthians; comp. Phil. iv. 16, note. Heart—They should have argued from the mouth to the heart. To be opened and enlarged, are closely connected. Is enlarged—Is diffused, 1 Kings iv. 29, יָלַבְרָל, largeness of heart as the sand that is by the seashore.

12. Ye are not straitened—The Indicative. The contrast is, be ye enlarged. In us—'Ev, in, in its strict sense, as at ch. vii. 3. Our heart has sufficient room to receive you. The largeness of Paul’s heart is the same as that of the Corinthians, on account of their spiritual relationship, of which ver. 13. Ye are straitened—By the narrowness of your heart because of your late offence. In your own bowels—Which have been grieved on my account.

13. The same—[In the same manner, as a return for my largeness of heart to you. A. H.] That you may feel as we do. Recompense—Which you owe to me as a father; comp. Gal. iv. 12. I speak as unto children—He hints in this parenthesis, that he demands nothing grievous or harsh. Be ye enlarged—A double exhortation. Open first yourselves before the Lord, and then before us: comp. viii. 5; be enlarged, that the Lord may dwell in you, ver. 14—ch. vii. 1, receive us, ch. vii. 2.

14. Do not become—[Eng. Ver., be not], softened for be not. Unequally yoked—Lev. xix. 19, Sept., Thou shalt not let thy cattle gender with a diverse kind. The believer and the unbeliever are of different kinds. The notion of slavery is akin to yoke. The word מִנְקַן, were joined (yoked) unto, Num. xxv. 5. The apostle dissuades the Corinthians from marriages with unbelievers; comp. 1 Cor. vii. 39, only in the Lord. He however adduces such reasons, as may deter them from too close intercourse with unbelievers even in other relations: comp. v. 16; 1 Cor. viii. 10, x. 14. Unbelievers—Heathen. He uproots all foreign connections. What?—Five questions, of which the first three have an argumentative force; the fourth, or what, and the fifth, have at the same time the force of a conclusion. Righteousness and unrighteousness—The state of believers and unbelievers is very different. [For τις δέ, and what, read ὁ τίς, or what. Tisch., A. H.]

15. Belial—The Sept. always express in Greek words the Hebrew, בְּניָיָא, Beli’yāa: but here Paul uses the Hebrew word by way of Euphemism [substitution of an agreeable for an offensive term]. This word is an appellative, 1 Sam. xxv. 25, and first occurs in Deut. xiii. 14. Beli’yāa, without ascending; that is, of the meanest condition,
2 CORINTHIANS VI. 18.

[contemptibleness, wickedness. Alf.] Paul calls Satan Belial. Nevertheless Satan is usually contrasted with God, Antichrist to Christ. Wherefore Belial as opposed to Christ, seems here also to denote all Antichristian uncleanness.

16. Agreement—Sept., Ex. xxiii. 1: Thou shalt not agree with the wicked. With idols—He does not say, with the temple of idols (although the Syriac version supplies with the temple), for idols do not dwell in their worshipers. Ye—The promises made to Israel are ours also. I will dwell in them—my people—Lev. xxvi. 11, 12, Sept., I will set my tabernacle among you—and I will walk among you, and I will be your God, and ye shall be my people. Paul quotes a single verse, he wishes the whole paragraph to be considered as repeated. I will walk in—I will dwell, signifies the continuance of the Divine presence; I will walk, its operation. The subject of God's gracious dwelling in the soul and body of the saints may be explained from its opposite, viz., the subject of spiritual and bodily possession: as every dispensation of evil and good may be compared according to their opposite aspects. I will be—The sum of the Divine covenant, Ex. vi. 7; Heb. viii. 10. Their God; my people—There is a gradation, a father; sons, ver. 18; Rev. xxi. 3, 7; Jer. xxxi. 1, 9.

17. Come out—touch not—Is. lli. 11, Depart ye, depart ye, go ye out from thence, touch not the unclean thing, go ye out of the midst of her, be ye separate. From among them—From the Gentiles. Saith the Lord—The Epitasis [forcible addition] follows the Lord Almighty. Unclean—The masculine, Is. lli. 11, 1: comp. Is. lxv. 7. To this refer let us cleanse ourselves, ch. vii. 1. Touch not—To see, when it is necessary, does not always defile, Acts xi. 6; to touch is more polluting. I will receive you to—As into a family or home [comp. ch. v. 1-10. V. G.] We are without, but we are admitted within. The clause, Come out from, etc., corresponds to this. God is in the saints, ver. 16, and the saints are in God. Εἰσδέχομαι, receive, corresponds to the Hebrew word, יָרָא, Ezek. xx. 41; Zeph. iii. 19, 20.

18. Sons and daughters—Is. xliii. 6. The promise given to Solomon, 1 Chron. xxviii. 6, is applied to all believers. The Lord Almighty—From this title we perceive the greatness of the promise. Now the word παντοκράτωρ, Almighty, occurs nowhere else in the New Testament but in the Apocalypse; but here Paul uses it after the manner of the Sept., because he quotes the passage from the Old Testament.
CHAPTER VII.

1. Let us cleanse—This is the conclusion of the exhortation, set forth at vi. 1, and brought out, vi. 14. He concludes the exhortation in the first person. The contrasts are the unclean thing, vi. 17, and filthiness here. The same duty is derived from a like source, 1 John iii. 3; Rev. xxii. 11. Filthiness—Filthiness of the flesh, as fornication, and filthiness of the spirit, as idolatry, were often connected among the Gentiles. Even Judaism, occupied, as it is, with carnal purity, is now in a measure filthiness of the spirit. Holiness is opposed to the former; the fear of God, promoting holiness (comp. again 1 Cor. x. 22), to the latter. Of spirit—Comp. Ps. xxxii. 2, lxxviii. 8. Perfecting—Even to the end. It is not enough to begin; the end crowns the work. The contrasts are, I begin, I finish, ch. viii. 6, 10, 11; Gal. iii. 3; Phil. i. 6. Holiness—Corresponds to be ye separate, ch. vi. 17. In—He does not say, and the fear. Fear is a holy sentiment, which is not perfected by our efforts, but is merely 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, receive us, give us room in your hearts: comp. Mark ii. 2; Jno. xxi. 25, 4. Mey.] The sum of the contents of this chapter, and of the tenth and eleventh. Us—Who love you, who rejoice for your sake; us, our feelings, words, and actions. We have wronged—corrupted—defrauded—He lays down three things by gradation, the first of which he discusses from ver. 4, by repeating the very word ἄδικεῖν, to wrong at ver. 12; the second from ch. x. 1, by repeating the very word φθειρέω, to corrupt, at ch. xi. 3; the third from ch. xii. 18, by repeating the very word πλασμένεσαι, to defraud, ch. xii. 17. I have marked however the beginning of the paragraph at ver. 11, of the chapter quoted. The point of transition may be referred to what precedes or to what follows ver. 11. The discussion of the clause itself, we have defrauded, begins at ver. 13. This then is his meaning: There is no reason why you should not receive us; for we have injured no man, by our severity producing an overwhelming grief; nay, we have not even made any worse by too haughty behavior; nay, we have not even defrauded any for gain; in everything we have consulted you and your interests; comp. ver. 9; and that too, freely. While he declares, that he had done the Corinthians no evil, he intimates that he had benefited them, but very modestly.

3. Not to condemn you—He shows that he does not make the re-
mark at ver. 2, because he supposes that the Corinthians dislike Paul and his colleagues, but that he speaks paternally, ch. vi. 13; and to show how far he is from supposing so, he calls it a condemnation, humbling himself anew. *I have said before*—Ch. vi. 12. *For*—The reason why he himself does not condemn them, and why they should receive him and his associates. [Render, *ye are in our hearts to die together and live together*. *Alf.*] *In our hearts*—So Phil. i. 7. *To die and live with you*—Ch. i. 6, iv. 12. The highest friendship.

4. **Boldness of speech**—Ver. 16, ch. vi. 11. *Of you*—To others the contrast is toward you. *With comfort*—On which, see ver. 6, 7; on joy, ver. 7, 8, 16: on both, ver. 18: comfort relieves, joy entirely frees us from sorrow. *I exceedingly abound in joy*—Eng. Ver., *am exceeding joyful*. *Above all adversity. In tribulation*—Of which ver. 5, troubled. To this belong all those trials mentioned at ch. iv. 7, 8, vi. 4, 5.

5. **Flesh**—This is used in a wide sense; weigh well the word *fears*. *Without*—On the part of the Gentiles. *Within*—On the part of the brethren: comp. 1 Cor. v. 12; 2 Cor. iv. 16. [Rather, *without*, from enemies; *within*, from our own spirit. *Mey., Alf.*]

6. **Those that are cast down**—For the haughty and proud do not receive comfort.

7. *When he told*—Bringing back word to us waiting for him. This is the meaning of the compound verb. The nominative depends on *he was comforted*; the sense also refers to *by his coming*. *Your earnest desire*—Towards me. *Your mourning*—For yourselves, because you had not immediately punished the sin. *Your fervent mind*—For saving the sinner's soul. These three expressions occur, ver. 11. A *Synthon* [two words often or emphatically joined] is added to each of them; but here he treats them more moderately, and for *Euphemism* [use of a mild form of expression for an unpleasant one] puts *earnest desire* first, and says *mourning*, not *indignation*. *For my sake*—Gr. βαιρ ημων [not as Eng. Ver., toward me]—Because the Corinthians were zealous, Paul was relieved from exercising zeal. *So that I the more*—An imperceptible transition. I had not so much consolation as joy; joy is more desirable, ver. 13.

8. **In the letter**—[Eng. Ver., with a letter]. He does not add *my*: presently he removes himself further from it, when he adds *εξαυτη, that*, [Eng. Ver., the same]. *Though*—Paul had wished to remove, if possible, sorrow from the Corinthians' repentance. He uses this particle thrice in one verse; also at ver. 12. Observe, his paternal gentleness, he almost deprecates [having grieved them]. *I perceive*—From the very fact. *Though*—In this clause, *that the same epistle*
hath made you sorry, though it were but for a season, the words εἰ xai, though, should have a comma either before and after them, or else neither before nor after them. The apostle explains why he does not repent of having grieved the Corinthians. The letter, he says, has made you sad only for a time, or rather not even for a time. Whence also Chrysostom, in his exposition, repeats the words, that hath grieved you for a season, so as to omit εἰ xai, though. The particle εἰ xai, though, put absolutely, expresses much feeling. Luther very appropriately translates it Vielleicht, perhaps. Others, without observing the force of the particle, have strangely tortured this passage, which is peculiarly characteristic of the apostle. The οὐδὲ πρὸς ἡραν, not even for an hour, Gal. ii. 5, is a kindred phraseology.

9. Now I rejoice—The now forms an Epitasis [emphatic addition]; not only do I not repent, that you had brief sorrow, but I even rejoice, because it has benefited you. To repentance—To here determines the kind of sorrow. After a godly manner—After here signifies the feeling of the mind, regarding and following God. There is no sorrow with God; but penitential sorrow conforms the mind to God; comp. ἄρα, according to, Rom. xiv. 22; Col. ii. 8; 1 Pet. iv. 6. In nothing—This harmonizes with that feeling, under which the apostle also speaks, xi. 9. Ye might receive damage—All sorrow which is not godly, is injurious, and deadly, ver. 10.

10. Repentance—not to be repented of—[For attaining which none will ever be sorry, however hardly won, however dearly purchased. Do W.] From the meaning of the primitive word, μετάμελεω, repentance, belongs properly to the understanding; μεταμέλεω, repentance, to the will; because the former expresses the change of sentiment, the latter, the change of care, or rather of purpose. Whence Thomas Gataker closes a long dissertation with this recapitulation: “We have thus a series not completely, but accurately sketched, by which that feeling from its origin, as it were by degrees and advances, is at length brought to its proper maturity. First, censure is inflicted: hence arises acknowledgment of error, and reformation. Dissatisfaction and sorrow, Hebrew, ןת, penitence, follow this. The consequence of this, where it is effective and genuine, is ἰ, conversion, ἐπιστροφή, μεταμέλεω, which finishes and crowns the work, since it introduces quite a new mode of life.” Such are his views. Further, because of the very close relationship between the understanding and the will, μεταμέλεω, repentance, and μετάμελεω, repentance, occur together, and both the nouns and verbs are promiscuously used even by philosophers, and they correspond in the Sept. with the single Hebrew word ןת; in
both μερα signifies after. Whence Plato in the Gorgias: These things are possible to them that think beforehand, but impossible to those that think afterwards, μετανοησαι. Synesius, Ep. iv. It is said, that Epimetheus had no care at the time, but that he afterwards had care, μεταμελει. Both these words are therefore applied to him, who repents of his deeds or purposes, whether his penitence be good or bad, whether it be for something evil or good, whether accompanied with a change of conduct in future or not. Respecting their use however, μεταμελεια, repentance, is generally an intermediate term, and chiefly refers to single actions; but μετανοησαι, repentance, especially in the New Testament, is taken in a good sense, denoting the repentance which concerns the whole life, and, in some respects, ourselves, or that whole blessed remembrance of the mind, after error and sin, with all the emotions entering into it, and which suitable fruits follow. Hence it happens, that μετανοεῖν to repent, is often put in the imperative, μεταμελεῖσθαι, to repent, never; but elsewhere, wherever μετανοεῖν, repentance, is read, μεταμελεῖα, repentance, may be substituted; but not vice versa. Therefore, Paul uses both words here distinctly, and applies to μετανοεῖν εἰς σωτηρίαν, repentance to salvation, the term ἀμεταμελέτουν, not to be repented of, because neither he can regret, that he had occasioned this repentance to the Corinthians, nor they, that they had felt it. To salvation—All the hindrances to which are thus removed. Worketh—Therefore sorrow is not repentance itself, but produces repentance; that is, carefulness, ver. 11. But the—But mere worldly sorrow which I did not excite among you. Of the world—Not merely, according to the world. [Such was Ahab’s sorrow in the case of Naboth. Occasionally the malignant powers of darkness also mingle with it, as in Saul’s case. Then, even the innocent cheerfulness of children, or the singing of birds, or the frisking of calves sometimes move their indignation. Such worldly sorrow is not less to be avoided than worldly joy. The world is joyful at feasts, for the rest of the time it is generally sorrowful. V. G.] Death—Chiefly spiritual, as appears from the contrast.

11. Behold—Paul proves this from their present experience. In you—Gr. ἐπὶ. The Dative of advantage; comp. ver. 9, at the end. Carefulness—Σπουδαῖον, careful, is said of whatever of its kind is good, sound, and vigorous. A beautiful passage in the 2d book of Aristotle’s Eth. Nicom. c. 5, illustrates this. The vigor of the eye makes both the eye and its action excellent, σπουδαῖον; likewise the vigor of the horse renders the horse excellent and fit for running, etc.; so that τὸ σπουδαῖον is τὸ εὖ ἤχον, the well conditioned, and is opposed to τῷ φαύλῳ, that which is bad, ib. c. 4. Therefore σπουδή
signifies seal; and here expresses the principal characteristic of repentance, which seriously penetrates the soul, a characteristic which despisers are devoid of, Acts xiii. 41. Six special characteristics presently follow this carefulness; and this is repeated at ver. 12. The same word is also at ch. viii. 7, 8, 16, 17, 22. But—[Eng. Ver. Yea].

**Clearing of yourselves**—Yea, ἄλλα, is emphatic. Not only this, which I have said, but also, etc. Some of the Corinthians had behaved well, others not so well in that affair; or else even all in one respect had been blameless, in another, culpable; whence various feelings arose. Namely, *self-justification* and *indignation*, as regarded themselves; *fear* and *vehement desire*, in respect to the apostle; *seal* and *revenge*, as regarded him, who had sinned. Comp. in this threefold respect ver. 7, note, and ver. 12, note. **Clearing of yourselves**—Because you disapproved of the deed. **Indignation**—Because you did not instantly restrain it. 'Ἀγαρδήσαν, indignation, is admirably appropriate here. It denotes the pain, of which the cause is in one's self, as in teething; for E. Schmidius compares with this passage that from Plato, itching and pain, ἄγαρδησαν, about the gums. **Fear**—Lest I should come with a rod. **Vehement desire**—To see me. **Zeal**—For the good of his soul, who had sinned. **But revenge**—Against his sin, 1 Cor. v. 2, 3. In all—which I have stated. You have approved yourselves—You have satisfied me. To be clear—To be softened for to have become; for they had not been quite clear, 1 Cor. v. 6.

A mutual amnesty is expressed here, and in the next verse. **In the matter**—He speaks indefinitely, as of an odious occurrence.

12. **Not for his cause who did the wrong**—He calls him τὸν ἀλλαγασκόντα, him who did the wrong, whom he calls, ch. ii. 5, τὸν λευκαρχόντα, him who caused grief. He now varies the term, because he used the expression, *to make sorry*, of himself, ver. 8, 9; and he now dismisses this very sorrow. Since you Corinthians have done the offender justice, by your seal and revenge, I acquiesce. **Nor for his cause that suffered wrong**—The singular for the plural by Euphemism [substitution of an agreeable for an offensive expression. But this explanation is forced. The reference, no doubt, is to the father of the incestuous man, 1 Cor. v. 1. Mey.]. The Corinthians had suffered wrong, ch. ii. 5; and their *clearing of themselves* and *indignation*, now enabled Paul to acquiesce also for their sake. Others explain it as referring to the offended parent, 1 Cor. v. 1. [The true reading is, τὴν σπουδὴν δριῶν τὴν ὅπερ ἡμῶν, your seal for us. Tisch., etc. The common reading, our seal (Eng. Ver., care) for you, is inconsistent with the fact. He wrote to bring out and make manifest to (Gr. πρὸς, among) them, their seal to regard and obey him. ALF.]
Our care—Comp. ii. 4. In the sight of—Construe with might appear.

13. [Point thus, (placing δὲ after ἔνει): διὰ τοῦτο παρακάλημεν. ἔνει δὲ τῇ παρακαλάς, etc.; also read ἡμῶν, our, for ὑμῶν, your. Tisch., etc. Render, on this account we are comforted; but in addition to our comfort, we rejoiced very much more at the joy of, etc. Al.] In your comfort—Which followed that very sorrow. Exceedingly the more—That feeling rather takes the name of joy than comfort; and the joy was more abundant than the comfort. So μᾶλλον, rather, with the superlative, xii. 9: μᾶλλον, rather, for δὲ, yea and, is effectively used here.

14. I have boasted, I am not ashamed—Ch. ix. 4, xii. 6. All things—He appropriately refers to ch. i. 18.

15. [Fear and trembling—Lest ye should not sufficiently regard my injunctions and his mission. Al.]

16. In every thing—This applies in what precedes and follows, [Eng. Ver., in all things]. He says, if I reprove you, you take it well; if I promise for you, you perform. So he prepares a way for himself to chap. viii. 1 and x. 1, where the very word θαρρῶ, I am bold, is resumed. In you—On your account.

CHAPTER VIII.

1. We make known—[Eng. Ver., do you to wit]. This exhortation is very suitably inserted here, after the very sweet declaration of mutual love, with which it is connected by the mention of Titus; it is also stated according to the order of Paul's journey, that the epistle may afterwards end in a graver admonition. Moreover the exhortation itself, even to the Corinthians, toward whom the apostle might have used paternal authority, is especially liberal and evangelical. 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 common, ver. 4, 6, 7, 9, 19; ch. ix. 8, 14.

2. Of affliction—Joined to poverty, ver. 13. Abundance and poverty—An Oxymoron and Hendiadys [i. e., abundant poverty] pleasantly interwoven. Deep—Gr. καρά βδῆσως, [literally, down to the depth]. Βδῆσως, depth, is the genitive, governed by καρά, down:
comp. xarpó, down, Matt. viii. 32. Of liberality—Gr. ἀληθινός. [Beng. renders simplicity]. Simplicity makes men liberal, ch. ix. 11.

3. For—Anaphora [repetition of a word in beginnings] with Epitasis [emphatic addition]. I bear record—This expression refers to to and beyond. Of themselves—Not only unasked, but they themselves beseeching us. See the next verse.

4. Praying—They had been affectionately admonished by Paul not to do beyond their power. The Macedonians, on the other hand, sought that their gift might be received. Gift and fellowship—A Hendiadys [two nouns and a conjunction put for a noun and its limiting adjective]. Omit δεδομένοις ἡμῖν, that we would receive. Tisch., 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 in these) 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 and fellowship, or δομένα, that gift, but they have devoted themselves. The nominatives, willing, praying, are connected with the same verb gave; and the accusatives, gift, fellowship, their own selves, depend upon it, in an easy and pleasant sense. [But this is wrong. Render, and not as we expected (see on ver. 4, i. e., far beyond our expectation), but themselves they gave first (above all; not first in time) to the Lord and to us by the will of God. Alf.] First—Their own selves in preference to their gift: comp. Rom. xv. 16. To the Lord—Christ. And 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. Insomuch that—Not the end, but the consequence is meant. As he had begun—In spiritual things, ch. vii. 15. To him who has begun well, the things beyond are easy. He had gone to the Corinthians; he was going to the Corinthians. He would finish—In this matter. [If you have attempted any good thing, finish it. V. G.] In you—That you might imitate the Macedonians.

7. But as—[Eng. Ver., therefore as]. He says, but. What Paul had formerly done with the Corinthians through Titus, had the force of an injunction, vii. 15. Comp. 1 Cor. v. 7. He now acts differently: therefore that, soon after, depends on I speak, in the next verse. As—The Spirit leads to abundance in all respects. In knowledge—This is mentioned appositely: comp. ch. vi. 6, note. Its kindred word γνῶσις, advice, occurs presently at ver. 10; comp. 1 Cor. vii. 25, note. And in all diligence—Diligence here comprehends faith, and utterance (of the heart and of the mouth), knowledge, etc. And
the class or whole is often added to the species or one or more parts, by introducing the connecting link, and all: ch. x. 5; Matt. iii. 5, xxiii. 27; Mark vii. 3; Luke xi. 42, xiii. 28, xxi. 29; Acts vii. 14, xv. 17, xxii. 5; Eph. i. 21, iv. 31, v. 3; Heb. xiii. 24: James iii. 16; Rev. vii. 16, xxi. 8, xxii. 15. And in love—He adds to the class the species most connected with the matter in hand. From you —[Eng. Ver., your]. He does not say, in your love toward us, but he says, in love from you in us, because the Corinthians were in Paul’s heart, ch. vii. 3. He pleads their love; he does not add that they should give the more on account of Paul, who had preached to them gratuitously. That—This word depends on I speak, elegantly added.

8. [Render, But by the seal of others proving (testing) the sincerity of your love. Mey. So Beng. Eng. Ver., by occasion of, is wrong. Alf., etc.] By—By the diligence of others mentioned to you, ver. 1. Also—This is stronger than any commandment. Of love—Nothing is more zealous than love. To prove—Gr. δοξεῖται, depending on ver. 10; [rather on λέγω, speak. Mey.]

9. For ye know—By that knowledge which should include love. The grace—Love most sincere, abundant, and free. He became poor—He endured poverty, and yet this is not demanded of you: ver. 14. His—This implies the Lord’s previous greatness. Ye through his poverty might be rich—So by all those things, which the Lord has suffered, the contrary benefits have been procured for us, 1 Pet. ii. 24, end of ver. [Rich—In the same wealth he had. Alf.]

10. [This—Namely, giving my opinion, not a command. Mey., Alf.] Is expedient—An argument from the useful, moving them to give: so ver. 16, δερπό, for. A most pleasant paradox. To do—For the past year. To be forward—For this year.

11. To do—That you may do again. Perform—The beginning, and especially the end of actions lays the foundation of praise or blame. Gen. xi. 6; Josh. vi. 26; Jer. xlv. 25. Out of that which ye have—Not more. The proposition respecting what follows.

12. If there be first—Gr. πρόκειται [literally, lie before.] So προτέρια πρόκειται δύνατον, evil is before you, Ex. x. 10. It is accepted—[Beng., he is accepted]—To God, ch. ix. 7, with his gift. [Omit τος, a man. Tisch., Alf. Render, according to what it may happen to possess. Alf.] Not according to that he hath not—For thus an humble person would be less acceptable.

13. For—not—The object is not. The rule of exercising liberality. Ease—burden—The same contrast is found, 2 Thess. i. 6, 7. By an equality—in carnal things. [Love thy neighbor as thyself. V. G.] At this time—This limitation does not recur in the next verse. Abun-
dance—In outward resources. The imperative ἔργασθε, let—be, is courteously omitted, for he does not command, ver. 8.

14. Their abundance also—In spiritual things. May be—for—We have the same expression at Gal. iii. 14. Your want—As ye were Gentiles. Their abundance had already begun to supply the Corinthians’ want; he is therefore speaking of continuation, increase and reward. Nor yet would I venture to deny that the material abundance also of the Jews would sometimes supply the material want of the Gentiles; for the limitation is omitted, ver. 18, note. Although the spiritual abundance of Israel is supported by the parallel passage, Rom. xv. 27. Equality—In spiritual things.

15. It is written—Ex. xvi. 18, He that gathered much ἄρα πολλά, had nothing over, and he that gathered little had no lack. The article ἄρα adds a superlative force. He that—much—Supply, gathered. There is a similar expression, Num. xxxv. 8. From them that have many—many. Had nothing over—He had not more than a homer.

16. Thanks—There was earnest care in me: whence proceeded the exhortation to Titus; but Titus himself had the same earnest care, divinely inspired; for which I thank God. See how widely this duty of thanksgiving extends. Often in some particular case, one person has greater care than others, as Titus. This should not be blamed, but acknowledged as God’s gift.

17. The exhortation—Given at ver. 6, namely, to go to you. More forward—Too active to require exhortation, ver. 22.

18. We have sent with him—Timothy and I. So ver. 1, etc. This word is repeated at ver. 22, by Anaphora [repetition of a word in beginnings], and here where it first occurs, is emphatic with μᾶρτις, with. The brother—It was unnecessary to name this companion of Titus, and that brother, mentioned at ver. 22. See ch. xii. 18. The ancients thought that Luke was meant; see the close of the epistle; comp. Philem. 24. Whose—He, who is faithful in the Gospel, will be faithful also in a minor matter

19. [This ver. is a parenthesis, and ver. 20, connect with ver. 18. MGH., etc.] Chosen—This participle is not construed with, he went unto you, ver. 17: for that would break the connection, ver. 18, 20. We sent with—Avoiding. Therefore supply δια, who, from ὧδε, whose, in the preceding verse. The churches had given this companion to Paul, whithersoever he might go. Hence they are called the apostles, [messengers] of the churches, ver. 23: and Paul declares, that this also relates to the present business. Hence it appears that the rights of the churches are mutual. [For σοι, with (this grace) read ἐν, in. Tisch. Alfd.] With—Construed with συνεκδημοῖς, the companion of
our 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 ξαὶ προούμεν ἡμῶν, our ready mind—Not δημῶν, your. Tisch., Alf., etc. So Beng.] Our—The churches had charged the brother here mentioned, Paul’s companion with 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 that blame, afterwards mentioned, their willingness to undertake and finish the business might be lessened.

20. In this abundance—This term does not permit the Corinthians to give sparingly.

21. [For προοόμενοι, providing, read προοόμεν γὰρ, for we provide. Tisch., Alf.] In the sight of the Lord—In private, in truth: comp. Rom. xii. 17, note.

22. [In the sight of men—Men are depraved, and therefore suspicious. Hence also it is just, that the most upright men should avert all suspicion. V. G.] With them—With Titus and the brother. Upon the confidence—Construed with, we have sent with, here and at ver. 18: comp. v. 28. In you—Concerning your liberality.

23. For—Gr. ἐν στρεφθέν ἧμερῃ, [Eng. Ver., of.] The motive of the confidence. Of Titus, my partner—These words are in apposition; comp. Luke xxi. 20, note. Brethren—It might have been said for our brethren, but partner, a nominative intervening, brethren is also put in the nominative, and the verb are is supplied, that is, whether they are and are regarded as our brethren. Messengers—Persons who on the public account discharge a pious duty. Again supply are.

24. Show—the proof—Gr. εἰςευκοσίαν εἰςευκοσίαν. The same idiom as γαίρειν γαίρειν, to rejoice with joy. [Omit ξαὶ, and (before the churches). Tisch., Alf.] To them, before the churches—The knowledge of the matter was sure to spread by the messengers among the churches.

CHAPTER IX.

1. To write—For you will have witnesses present, and I know that you are ready without letters.

2. I boast—The present. Paul was still in Macedonia. [A year
ago—Through Paul’s former exhortation, 1 Cor. xvi. 1. V. G.] Your seal—The seal, which was communicated from you to the Macedonians. Most—Gr. τοὺς πλείονας, [not very many, as Eng. Ver.], of the Macedonians.

3. I sent—Before me, ver. 5. In this behalf—He makes a limitation. As I said—Ver. 2.


5. Necessary—Not merely becoming. [For προσκυνησαμένην, whereof ye had noticed before, read προσκύνησαμένην, long promised. Tisch. Alf. So Beng.] Promised—By me, among the Macedonians, concerning you. Bounty—As γὰρ, is used for word and deed, so εὐλογία, a blessing and a benefit, a bountiful gift, Sept., Josh. xv. 19. So—Gr. ὑπὲρς, [not rendered in Eng. Ver.] The Place [repetition of a word to express an attribute of it] is shown in regard to bounty. Covetousness—Avarice, is when men give sparingly and receive unjustly.

6. Sparingly—[The reaping corresponds to the manner of the sowing. The very words imply this. V. G.] Bountifully—Gr. ἐκ εὐλογίας, ἐκ εὐλογίας, [literally, upon bounties, upon bounties]. The plural adds force.

7. According as he purposeth in his heart—Gen. xxxiv. 8, ἐφικµήνυ, his soul longeth, Sept. he hath determined in his soul. He purposeth: grudgingly: of necessity: cheerful. Four words, of which the first and third, the second and fourth are opposed. Necessity—Only, because he cannot refuse. Cheerful—Like God, Prov. xxii. 9, Sept., God loves a cheerful man and a cheerful giver.

8. All grace—Even in outward goods. To make—abound—Even while you bestow. That—It is given to us and we have it, not that we may have, but that we may do well therewith. All things in this life, even rewards, are seeds to believers for the future harvest. Sufficiency—That you may not require another’s liberality. To this refer the bread, ver. 10. Good—As regards the needy. To this refer seed, ver. 10.

9. He hath dispersed—A noble word; to scatter with full hand, without anxiety, in what direction every grain may fall. There is also a Metonymy, [substitution of the consequent for the antecedent.] hath dispersed, that is, he always has something to disperse. Indeed in Ps. cxii. 9, it is a part of the promise. His righteousness—That is beneficence; see the next verse. The latter is strictly denoted.
Righteousness is something more. Remaineth—Unexhausted, un-effaced, un-failing.

10. [Render, But he that ministers seed to the sower, and bread for eating, shall minister, etc., (see below.) Alf.] Now he—God. That ministereth—There is abundance, as seed is given; bread, which is a necessary, 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 bread also is assumed; but he adds more: for there is in the text a Chiasmus [cross reference of pairs of words or clauses]; God, who gives seed to the sower, will supply and multiply your seed: God, who gives bread for food, will increase the fruits of your righteousness, which feeds the soul. Righteousness is the food of the soul, Matt. v. 6; vi. 31, 33. [For χορηγεῖα, minister, read χορηγησα, shall minister. For πληθὺνα, multiply, read πληθυναῖ, shall multiply. For ἀνάξητα, increase, read ἀνάξητα, shall increase. Tisch., Alf. So Beng. etc.] Ἐκχορηγεῖν, to supply, is emphatic; but χορηγεῖν, to give, with the addition of πληθυναῖ, to multiply, implies more. The seed—That is, property so far as it is piously expended: the fruits, that is, the growth of all spiritual improvement and bodily blessing, from that sowing. And bread—Is. lv. 10, until the rain give seed to the sower and bread for food. Will minister—The indicative. The Corinthians will give opportunity for the divine liberality, and it will evince itself towards them. Fruits—So the Sept. fruits of righteousness, Hos. x. 12.

11. Being enriched—Depending on, that ye may abound, ver. 8. The present implies, having more than a sufficiency.

12. The administration of this service—A fitting name. Λειτουργία is the service itself, διακοσία, the act. Still further supplies—Gr. προσαναλημοῦσα [Eng. Ver., supplied.] A double compound. Their wants were also supplied from other quarters.

13. [Render, they, glorifying God by means of this ministration, for the subjection of your profession as regards the Gospel of Christ, etc. Alf.] They glorify—Depending on thanksgivings, ver. 12. Again the nominative case, as viii. 28, note. For the subjection of your profession—[Eng. Ver., professed subjection.] They were about to profess by their very acts, that they acknowledged the divine bounty shown to themselves in the Gospel, [and had yielded to the word of grace. V. G.] And unto all—He, who benefits some saints, benefits all; for he shows, that he favors all.

14. Prayer—Construe, glorifying for their prayer; [Eng. Ver., and by their prayer] for we give thanks even for the prayers which we have been enabled to offer, 2 Tim. i. 8. [Alf. paraphrases thus:
"glory also accrues to God by the prayers of the recipients, who are moved with the desire of Christian love to you, on account of the grace of God which abounds eminently towards (over) you."] Which long—Construe with ἀνέρων, their. For—Construe with thanksgivings. Upon you—Gr. ἐπὶ ὑμῖν, [Eng. Ver., in you.] So that it benefits them.

15. Thanks—The meaning is: God has given us the gift, abundance of blessings both inward and outward, which both is in itself unspeakable, and bears corresponding fruits; comp. ver. 8, etc., (where the words of the expression do not satisfy Paul’s mind), and ch. viii. 9, 1, and the full expression of these fruits, because of the fulness of the topics, has rendered the language itself at the end of the preceding chapter somewhat perplexed. The expression of feeling is added, thanks be to God.

CHAPTER X.

1. Now I Paul myself—An expression very pointed and emphatic. Myself forms a contrast either to Titus and the two brethren, whom Paul sent before: or, to the Corinthians, who of themselves were bound to attend to their duty; or, even to Paul himself, who was about to be more severe when in their presence, so that myself, may signify, of my own accord. [The force is rather, even I, with this mean personal appearance. See below. Mey., etc.] Exhort—Gr. παρακαλῶ, [not as Eng. Ver., beseech.] Advise, for your sake; when I command and threaten. The contrast is δοκομεῖ δέ, but I beseech, for my own sake, in the next verse. By—A motive of Paul and the Corinthians. The meekness and gentleness—Meekness, a virtue more absolute: gentleness, relates more to others. Each is the true source of even his severest admonitions. Of Christ—Indicating that his meekness was not of nature. Or else, by, is used as at Rom. xii. 1, so that the meekness and gentleness of Christ himself seem to be understood; but on the contrary, gentleness appears to be said of Christ himself no where else, and this mode of speaking is usual with Paul, to represent Christ as working and exerting his power in him and by him. Comp. the truth of Christ, that is, the truth in Christ, 2 Cor. xi. 10; and add Phil. i. 8,
note. Who—A pleasant Mimesis [allusion to their usual mode of speaking], ver. 10, a figure which is also common here in the verb λογίζομαι, I am thought. Base—Humble, timid.

2. I beseech—God; xiii. 7, or here, I beseech you. [The latter is right. Mey., Alf.] Paul means, that, as he beseeches in his letters, so he can nevertheless act severely in their presence. I am thought—[But Eng. Ver., I think, i.e., am minded or disposed, is right. Mey., Alf.] Passive as in Rom. iv. 4, 5. Against some—Construe with to be bold. Which think—Gr. τοὺς λογίζομένους, middle voice. As if—Connect with according to the flesh. According to the flesh—As if they may despise us with impunity.

3. In the flesh—With weakness. See next verse. [In the flesh; not according to the flesh; there is a great difference. V. G.] We war—By this word he makes a transition to what follows; and the reason of the boldness, is included.

4. For the weapons—From the paternal rod, 1 Cor. iv. 21, he now proceeds to arms, with increasing severity; comp. presently ver. 6; also 1 Cor. v. 5, 13. Not carnal, but mighty—Not carnal and weak, but spiritual, and therefore mighty. To God—[Eng. Ver., incorrectly, through God.] This is virtually an accusative case. So ch. ii. 15, to God. Likewise, Acts vii. 20; as the preposition ἐν, to, is used as a prefix, Jonah iii. 3. [A city to God, i.e., a very great city.] 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 strongholds—A grand expression. [The human understanding may here suspect bombast; but the force and power of those things, which in the case of the soul are developed on both sides, are uncommon. V. G.]

5. Imaginations—Those very thoughts of which he speaks, ver. 2. Casting down—This might be construed with ver. 3, but it rather depends on ver. 4, the pulling down. Again, the nominative is used for an oblique case, as in ch. ix. 13, note. [Render, and every lofty edifice which is being raised against the knowledge of God. Alf.] Every high thing—Thoughts is the species; high thing, the class. He does not say, ὑψός, height; comp. Rom. viii. 39, note. That exalteth itself—Like a wall and a rampart. Against the knowledge of God—True knowledge humbles men [since it attributes all power to God alone. V. G] Where there is self exaltation, the knowledge of God is wanting. Bringing into captivity every thought—Νοημα, implies the faculty of the mind, νούς, of which λογιζομαι, the thoughts, are the acts. The latter, hostile in themselves, are cast down; the former
vanquished and taken captive surrenders itself, so that it necessarily and willingly tenders the obedience of faith to Christ the conqueror, having relinquished all its own authority, as a slave entirely depends on the will of his master.

6. Having in a readiness—Supply ἡμῶν, ourselves; he says, we are ready. We have seal already; and it will be manifest at the proper time. All—This has a wider meaning than ἡμῶν, your, soon after. When—Lest the weaker should be injured, ver. 8. This is the principal point of pastoral prudence. [Paul had already done something of this sort at Corinth, Acts xviii. 7. On a similar principle God exercises so great long-suffering towards a vast multitude of wicked men, till his purposes have been accomplished. See Exod. xxxii. 34. V. G.]

7. Do ye look on things after the outward appearance—The error of the Corinthians is noticed and opposed generally, ver. 7—9; then it is specially detailed and specially refuted, ver. 10, 11. Therefore let him think this, is repeated. After the outward appearance—Ver. 1. In contrast with by letters, ver. 9. He says, I can act severely in your presence. If any one—[Eng. Ver., any man]. Of you. Trust—Πεποίησας, trust, and πέποιησα, I trust, have been hitherto variously used by Paul in this epistle, ver. 2, etc. To himself—Before he is more severely convinced of it by us. The Christian by his own feelings can measure his brother. As—Paul’s condescension, since he merely demands an equal place with those whom he had be-gotten by the Gospel; for he himself must previously have been Christ’s or a Christian, by whom another became such. This was a cause of modesty with the Corinthians. Even—we—A fact which such will be able to experience.

8. For—This forms an emphatic addition. Somewhat more—For they were not only Christians, but apostles, etc. Of our authority—Ver. 6, xiii. 10. The Lord—Christ. [Omit ἡμῖν, us. Tisch., Alf.] I should not be ashamed—It will not be mere flashings from a basin; I shall not shrink from exercising my authority.

9. That I may not—I say this, lest, etc. As if—Appropriate particles. Terrify you—As if children, with vain terror.

10. Saith he—[Eng. Ver., say they]. Namely, he who thus speaks, mentioned at ver. 11. The concealed slanderer is meant, whom the Lord, or even Paul, by the Lord’s showing, saw. There was such a slanderer also among the Galatians, Gal. v. 10. Weighty—The contrast is, contemptible. Powerful—The contrast is, weak. His presence—As is said at the present day: One’s presence diminishes one’s fame. The Anthology of the Greek Church for the 29th
day of June, speaks of Peter and Paul, with a description of the appearance of both the apostles, and, so far as Paul is concerned, it agrees well enough with this passage. *Weak*—Occasioning no fear to the spectators.

11. *In word*—In contrast with *in deed*.

12. *For we dare not*—Paul very fully vindicates his apostolic authority, under which the Corinthians also are; and he refutes the false apostles who, under any plausible form, also obstructed themselves among them, and put the sickle into Paul’s harvest. Reproving the audacity of these drones, he says, *we dare not*; in which, while he tells what he himself does not do, he implies what they are doing. I, says he, claim nothing from them; let them in turn cease to identify themselves with us, even at Corinth. He puts a hedge between himself and them. *Make ourselves of the number,*—or *compare ourselves*—Put ourselves on an equality, as sharers of the same office; or *compare ourselves* as partakers of the same labour; both in your midst: ἐξουσιάζοντες, things are put on an equality, which are of the same kind; συναγωνίζοντες, things are compared, which, though they differ in kind, are supposed to have at least the same relation. *Measuring* soon after corresponds to *to make of the number,* as *comparing to compare.* Of those (that commend)—Gr. τῶν [not rendered in Eng. Ver.] The Genitive. Of those who commend themselves, the boldest place themselves on an equality, etc. *And comparing*—This is put at the beginning of the clause for emphasis. *Among themselves*—not (boast)—This does not indeed apply to the false apostles, who really attempted to measure themselves by others, and to obstruct themselves among them. Paul, on the contrary, says of himself and those like himself, we measure ourselves by ourselves, not by them, the false apostles; we compare ourselves with ourselves, not with them.

13. *Not*—From ver. 13 to 16, both the equalizing and the comparison between the apostle and the false apostles are set aside. This is the summary: we will not boast of things without our measure. The first member, *not*—without our measure, is contrasted with the measuring by themselves, and is treated of ver. 13, 14, the word μετρον, measure, being often repeated. The second, not of other men’s labors is contrasted with the comparing among themselves, and is treated of ver. 15, 16, the word ἄληθος, other men’s, being repeated. Paul has a measure; they boast without measure, and Paul will proceed to preach the Gospel among the untutored Gentiles; they boast of things made ready for them. Of—Concerning: comp. ver. 15, note. *Things without measure*—An acute ambiguity; μετρον is that which either does not keep, or has not a standard or measure. Paul keeps
his measure; the false apostles have none at all. But—Supply, we will act. The measure of the rule—Μέτρον και χαρά, measure and rule, are sometimes used synonymously: here they differ. Μέτρον, measure, is said of God who assigns; χαρά, rule, of the apostle who labours. Therefore χαρά, rule, is determined by μέτρον, measure; for μέτρον, according to Eustathius is τῷ ἔξοχος, arrangement; and μέτρον, measure, and μεταφέρω, to allot, are kindred, because both are from μείβω, to divide. Each apostle had his province. A measure—This word is repeated, so that οὗ, which, may be recognized as referring to μέτρον, measure. Τοῦ χαράνος, the rule, is put absolutely. After the accusative μέτρον, measure, the genitive μέτρον, of measure is put to mark the part [assigned to Paul] among the Corinthians. Distributed—By this verb the false apostles are openly excluded. Even to you—Μείωσις [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. In (preaching) the Gospel—Comp. ii. 12.

15. Not of—This is the beginning of the second member, which, so far as concerns the construction, is connected with the end of the first: comp. notes on Rom. viii. 1. We will not make an advance into any other man’s province, saying, These are mine. As your faith is increasing—Gr. αὐξανομένης τῆς πίστεως, [Eng. Ver., when your faith is increased]. The present. Paul wished neither to leave the Corinthians prematurely, nor to put off others too long. By you—Our altogether real and complete success with you, will greatly aid us towards farther successes. Be enlarged—to preach—To be truly enlarged by preaching the gospel. To boast is contrasted with both verbs jointly, but especially with enlarged.

16. In—The contrasts are, in the places beyond you, and, of things ready to our hand. Regions beyond—To which no one has yet come with the Gospel, towards the south and west; for he had come from Athens to Corinth, Acts xviii. 1. Not in another man’s—The contrast is, according to our rule. Of—Gr. εἰς, [as to.] To intrude ourselves by boasting, into those things which are ready to our hand. Ready—It denotes even more than ἑτοιμασμένα, prepared. [Line—Gr. χαρά, measuring line; like the metaphor common with us, in his line, i. e., within the line Providence marks out for him. A.D.]

17. But he that—He in a measure sounds a retreat; and yet by this very qualification, he again gives a blow to the false apostles. In the Lord—And therefore with the Lord’s approval.
CHAPTER XI.

1. Would to God—He gradually advances with a remarkable anticipatory apology, and anticipation of blame, to which the qualification at xii. 11, corresponds. A little—The contrast is at ver. 4, 20. [For τῇ διποσωνη, in folly, read διποσωνης, of folly. Tisch., Alf., i. e., Bear a little folly in me:] He names it thus, before explaining it, and by that very fact captivates the Corinthians. This is a milder word than μωπία, absurdity. Bear with—The imperative; comp. ver. 16. [Rather the indicative; But (there is no need of such a wish, for) you really do bear with me. Mey., Alf.]

2. For I am jealous—In this and the next verse the cause of his folly is stated: for lovers seem to be distracted. The cause of the forbearance due to Paul is explained ver. 4, comp. ver. 20. With godly jealousy—Great and holy jealousy. [If I am immoderate, says he, I am immoderate to God. V. G.] I have espoused—There is an apposition, to one husband, viz., Christ, and both are construed with, that I may present you. Therefore I espoused is put absolutely. Moreover ἀδύντω, I espouse, is usually applied to the bridegroom. But here Paul speaks of himself with the same feeling as when he ascribes to himself jealousy, which is peculiar to the husband; for he felt, and did all things for Christ's sake. A chaste virgin—Not singly, but conjointly. He does not say, chaste virgins.

3. I fear—Such fear is not only not contrary to love, but belongs to love, ch. xii. 20, 19. [All jealousy doubtless arises from fear. V. G.] But—This is opposed to, I have espoused. As—A very apposite comparison. Eve — Who was artless and ignorant of evil. Through subtilty—Which is most hostile to simplicity. So—The saints, even though original sin were entirely quiescent, may be tempted. Should be corrupted—Their virgin purity lost. Seducers threatened the Corinthians; see next verse. Abbreviated for, May be corrupted and enticed from their simplicity. The simplicity—Intent on one object, most tender; which seeks not another [Jesus], nor a different [Spirit], ver. 4.

4. If—He states a condition, as regards the fact, which is impossible; he therefore says in the imperfect, you might bear; but respecting the attempt of the false apostles, he states not only a possible, but an actually realized condition. He therefore says in the present, preacheth: comp. Gal. i. 6, 7. For—The reason of Paul's fear was the yielding character of the Corinthians. He that cometh—Any one; out of Judea, if you please; Gen. xiii. 5, they came with those
that came. [He already states, what the Corinthians were bound to allow to be stated, ver. 1. V. G.] Another—a different—[Eng. Ver., another.] These words differ. See acts iv. 12, note. Ἀλλος, another separates far less here than ἃρσος, different. [Received not—From us. Alf.] Accepted—Distinct words, suited to the subjects; man’s will does not concur in receiving the Spirit, as in accepting the Gospel. Or another gospel—The words, if there be, or, if you receive, are appropriately left to be understood. You might well bear with—This forbearance, as being likely to lead to corruption, is not approved, but the word, ἔαλος, well, is used as at Mark vii. 9. The abundance of the Corinthians is noticed, and their eagerness for a more novel and splendid Christianity, if there were any such found.

5. For—The particle connecting the discussion with the proposition. The sum of Paul's boasting is here stated and repeated, ch. xii. 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, Gal. ii. 2, not merely such as those who are called apostles in a wider sense, that is, I am as much an apostle as he who is most so. Peter has no pre-eminence. [Acts xxvi. 13, 16; Gal. i. 16. But the meaning is rather, in no respect do I fall short of these surpassers of the apostles, or these exceeding great apostles; said in bitter irony of false teachers. Mey., Alf.]

6. Though—He proves himself to be an apostle, 1. from his knowledge worthy of an apostle; 2. from his disinterestedness, ver. 7, 8. He makes for himself by anticipation a way for stating both of these facts, so that the necessity of stating them may be perceived. Rude—This is opposed to his apostolic eminence. His detractors characterized Paul as untutored. He declares that he is not so in knowledge, which is the first gift of an apostle: and an extraordinary instance of it appears in the next chapter. His rudeness of speech, he does not deny very strongly, since that does not injure the apostleship, nay, it benefits it, 1 Cor. i. 17, etc.: nor does he confess it at greater length than his power in speaking allowed; nor does he answer, that other apostles also may be considered rude in speech; but he leaves the matter undetermined, comp. ch. x. 10, 11, and to be decided by the Corinthians themselves; for he adds: but we have been made manifest to you in all things, etc. [He therefore removes one after another of those things, which the Corinthians opposed to his apostolic prerogative. V. G. For ἐμφανίζεις, made manifest, read the active ἐμφανίσαμεν; Tisch., Alf. Render, In every matter we have made things manifest. Alf.] Thoroughly made manifest
among you in all things—The Vulgate has, but we are manifested in all things to you, as if either ἐν παντὶ, thoroughly, or ἐν πάσῳ, in all things, were superfluous. But the two expressions have a different meaning: ἐν πάσῃ, in every thing, even in speech and knowledge; ἐν πάσῳ, in all men, ch. i. 12, iii. 2, iv. 2. Ἐν πάσῃ, in all, is used in the Masc. gend., 1 Cor. viii. 7; Heb. xiii. 4, and elsewhere. It likewise occurs in the Neut. gend., 1 Tim. iii. 11, iv. 15; 2 Tim. ii. 7, iv. 5; Tit. ii. 9, 10; Heb. xiii. 18. But ἐν παντὶ, in everything, [Eng. Ver., thoroughly] occurs only in the Neut. gend., and that very often, ver. 9, ch. iv. 8, vi. 4, vii. 5, 11, 16, viii. 7, ix. 8, 11; Phil. iv. 6. Therefore in this passage ἐν πάσῳ, in all, is masculine, ἐν παντὶ, in every thing, neut. So Phil. iv. 12, everything and all men. [But see notes.] Among you—Because Paul was also engaged among others, the hearts of the Corinthians enjoyed the fruit.

7. Have I committed an offence—So an objection might be raised against in everything, ver. 6. Abasing myself—In any mode of living. [He had waived his apostolic right in this matter. V. G.] Ye might be exalted—Spiritually. The Gospel of God—Divine, most precious. [Freely—Gratuitously; emphatic. Mgs.]

8. I robbed—He imputes to himself the receiving of just payment, as robbery and afterwards as sloth and a burden: comp. notes on 1 Cor. ix. 17. This word and wages are figures from military affairs. Taking wages—For my journey, when I came to you. The contrast is present, when I was with you.

9. [Render, the brethren, when they came, supplied, etc.; also I kept myself, (not have kept). Alfr.] Supplied in addition—Gr. προστελέχθησαν [Eng. Ver., supplied]. A double compound. Paul supplied something by his own manual labor. And will I keep—So far is he from repenting. See xii. 14.

10. Is—The verb emphatically precedes stands fast. The expression refers to a special truth: comp. Rom. ix. 1, note. Not (be stopped)—[Eng. Ver., no man shall stop]. A substitution of the consequent for the antecedent: my boasting will not be stopped, that is, I will be in no way more burdensome to you hereafter.

11. Because—Love is often offended even by refusing.

12. I may cut off—It did not suit the false apostles to preach for nothing, ver. 20. The occasion—[Eng. Ver. omits the article]. In this matter, presently without the article in any matter whatever. Wherein—Their boasting consisted in saying, we are found as Paul

13. For such—The reason why he is unwilling, that they should be thought 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 severity of language. Not a few have thought: Such men are of a disposition not altogether despicable, and they should not be so odiously disgraced: they saw Christ, and now daily testify to him; they therefore ought to hold some place among others. But the cause of truth is most delicate: and the Indifferentism which is so pleasant to many at present, was not cultivated by Paul. He was no pleasant preacher of toleration. Besides this, when his life was often in danger, the apostle’s zeal continued unweakened. *V. G.*] *Into the apostles of Christ*—They did not altogether deny Christ, but they did not preach him truly, ver. 23.

14. *And no marvel—No great thing* in the next verse. It is more marvellous concerning Satan, as he differs more from an angel of light. *Himself*—Their author and master. *Is transformed*—Present, that is, is wont to transform himself. He did that already in Paradise. [It was really the Jewish belief that the devil appears to men as an angel. *Mey.* But here the language is metaphorical, probably referring only to the practice of Satan in tempting and seducing men. *Alf.*] *An angel of light*—He does so, not only to injure us, but also to enjoy honor. *Of light*—Although Satan’s power is in darkness.

15. *No great thing*—No difficult matter. *His*—Satan’s. *Of righteousness*—Which is in Christ. *End*—Whatever the appearance on which they now plume themselves, the form will at last be stripped from them. A most effectual test is derived from the future end of things, in good and evil, Phil. iii. 19, 21.

16. *I say again*—To this new subject of boasting, he prefaxes the anticipatory apology from ver. 1, which certainly no fool uses. *Let not* (any one)—Gr. μη [Eng. Ver., let no man]. A particle of prohibition, let no man think that I am a fool. This clause is not introduced parenthetically, but the force of λέγω, I say, falls here.

17. *That which I speak, I speak not after the Lord*—Therefore whatever Paul wrote without this express exception, was inspired and spoken after the Lord; nay he even wrote this passage and the exception peculiar to it, according to the rule of divine propriety, having been taught by the Lord; just as a literary man dictates to a boy a letter suited to a boy, though the boy could not have so written it of himself.

18. *Many*—What is allowed to many, is the more easily granted to one. *After the flesh*—As, that they are Hebrews, ver. 22.

19. [Bitter-ly ironical; The ground of the encouragement in ver. 18. Ye are so wise as gladly to be patient with folly, thy boasting included. *Alf., Mey.*]
20. [Render, for ye endure him, if (as is true) a man, etc. Alf.]

For—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 boasting. Bring you into bondage—The class; two pairs of species follow. Καρασθήσατε, devour—So Sept., Ps. liii. 5. Take—That is, from you: for δυνάς, you, is not necessarily supplied, as appears on comparing the next clause. Exalt himself—Under the pretext of the apostolic dignity. Smite you on the face—Under the appearance of divine seal. That may have happened to the Corinthians: comp. Is. lviii. 4; 1 Kings xxii. 24; Neh. xiii. 25; 1 Cor. iv. 11; 1 Tim. iii. 8.

21. [Render, By way of disparagement, I say that we (emphatic) were weak (i., e., when with you; too weak to do these things among you.) Alf. after Mey., De W., etc.] As concerning reproach—As if I were already considered as dishonored. See 1 Cor. iv. 10, from which passage compare the term weak with this and wise, ver. 19. Comp. with the use of χαρά, concerning, here; the χαίρειν οντέρρω, in respect of want, Phil. iv. 11. As though we had been weak—In mind, having 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. Foolishly—Speaking after the manner of men: comp. v. 16: and for the sake of modesty.

22. Hebrews—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 Hellenist) of the Hebrews.

23. Ministers—Outwardly. I speak as a fool—Paul wrote these things with a constant effort to deny himself. [From a deep sense of unworthiness, and how untrue the more is in any boasting sense. Alf., etc.] More—Than they. The more a man suffers, the more he ministers. More abundant—The false apostles had also experienced labors and imprisonments, but less; the rest were peculiar to Paul.

24. Five times—It is profitable to God’s servants accurately to remember all they have done and suffered with a view to relate them when necessary afterwards. Comp. Gal. i. Forty save one—Thirteen strokes with a triple lash made thirty-nine.

25. Thrice I suffered shipwreck—Before the shipwreck at Melita. In the deep—‘Ο βυθός, the deep, denotes anything deep; but when used absolutely, the sea, especially here, as mentioned with ship-
wrecks. The Sept. generally translate it, ῥῆμα by βυθός, deep. I have spent—Gr. ποιήσα [Eng. Ver., have I been]. Swimming. Many who have been shipwrecked, so contend with the waters for many hours, so that they at last escape.

26. In journeyings—See Acts. Among false brethren—This danger is most distressing; being added to the others unexpectedly, it has a pleasing effect. [These men were violent and pernicious, although not destitute of the appearance of good, Gal. ii. 4. V. G.]

27. In—Five clauses; the second agrees with the first, the fourth with the third, in pleasant harmony. In hunger—Deut. xxviii. 48. In hunger and in thirst, and in nakedness, and in want of all things. [Fastings—Voluntary; besides the involuntary implied in hunger, etc., above. Mey.]

28. Beside—The particle connects. Those things—without—Thus he terms outward labors and troubles. Hitherto he has described his own; he now refers to those of others, shared with him. [But παρεξήγος, cannot mean without, but only beside, i. e., besides those already mentioned. Mey., Alf.] That which—The Apposition of the oblique and nominative case. That which cometh upon me—The Sept. often uses the verb ἐπανουσαργιμυ, to come together to a place, and the verbal noun ἐπανουσαργία, a concourse, of the sedition of Korah and his associates: comp. Acts xxiv. 12. Here therefore we remark the disorderly conduct of those, who troubled Paul by the perverseness of their doctrine or life; as Gal. vi. 17. Daily—A large extent of time; and of place, in the words, of all. Of all—This is more modest than if he had said of the whole church. Of all, of those even, to whom I have not come, Col. ii. 1. Peter could not 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. ix. 22, but through compassion. Is offended—To be weak, and to be offended, at least here differ, comp. Rom. xiv. 21, note. The former comes by itself; the latter, by others. And I burn not—He adds I, not in the former, but in this part of the verse, for there he suits himself to the weak man; here he confesses that he is unlike the offender, as he himself, for the sake of the offended, assumes the duties neglected by the offender. The duties, neglected by the person offending, are love, prudence, etc. Paul however at the same time takes upon himself the part of the offended person, or the inconvenience, which he feels.

All these things thus follow from the force of the things related. Πυροῦσαί τοῖς θυμῶις, to burn in spirit, is read more than once in
2 Macc. They think or speak badly, who, seeing an offence, say I have caused myself to offend.

30. If—that is, since. I will glory of the things, which concern my infirmities—An admirable Oxymoron [union of two apparently contradictory terms], xii. 5, 9, 10, for infirmity and glorying are opposed.

31. [Omit ἐμὼν, our, read the Lord. Also omit Ἐρωτῶν, Christ. Tisch., Alf.] Blessed—This increases the sacredness of the oath. Knoweth—The persecution at Damascus was one of the first and greatest, and belonged particularly to this place; and Paul calls God to witness, for he could produce to the Corinthians no human witness, about a matter which was known to few, and had happened long before: comp. Gal. i. 20. Luke afterwards recorded it, Acts ix. 25. This religious preface increases even the credit of the circumstances, related in the next chapter.

32. Ἐνδόρχης, governor—Thus Simon the high priest is called, 1 Mac. xiv. and xv. [Omit θέλων, desirous. Tisch. Alf.]

CHAPTER XII.

1. It is not expedient for me—Because of the danger of vanity, and of the buffetings of Satan, and of hindering the exercise of Christ’s power. I will come—He does not say, I come. He does not eagerly run at it; so, I will glory, not I glory, at the very conclusion of ver. 5. For—Gr. γὰρ, [not rendered in Eng. Ver.] The cause stated, as a short preface. Visions and revelations—Visions, in reference to seeing; revelations, to hearing, 1 Sam. ix. 15, Sept. Both plural, because those raptures had two degrees, as he presently mentions. So of revelations, ver. 7. Paul had several visions and revelations besides. Of the Lord—Ver. 8, that is, of Christ, ver. 2.

2. I know—[Not knew, (Eng. Ver.), which confuses the sense. Alf.] Whether: caught up—These things, repeated in the next verse, not only keep the reader in pleasant suspense, arouse his mind, and add weight to circumspect glorying; but also plainly express this action in two relations. Clemens Alex. Strom. i. v. To the third
heaven and thence to Paradise—So also Irenæus, 1, 2, c. (56) 55. likewise l. 5, c. 36, where (comp. Matt. xiii. 23; John xiv. 2), he infers different habitations from the difference among those who hear fruit, and assigns different abodes for those who have their joy in heaven, in paradise, in the splendor of the city. Athanasius: and he was caught up into the third heaven, and was borne up into paradise. Orig. or his translator, on Rom. xvi., has, into the third heaven, and thence into paradise. Oecumenius: he was caught up to the third heaven, and again thence into paradise. That different revelations are mentioned here, is acknowledged by Hilarius Dia. Primasius, Anselm, Pope Gregory in Estius, as well as Jerome on Ex. xxviii. Pelag. on this passage, Cassiodorus, Haymo, Aquinas. Lest I should be exalted, twice occurring, corresponds to his being twice caught up. Certainly paradise, coming last in the gradation with the emphatic article, denotes some inner recess in the third heaven, rather than the third heaven itself; an opinion very general among the ancients. See Gregor. Obs., c. 18; comp. Luke xxiii. 43, note, and Rev. ii. 7. Therefore Paul was permitted only to hear the things of paradise; but also to see the things of the third heaven; comp. the preceding verse; although even of the latter he speaks somewhat sparingly. The force of I know, falls particularly upon the participle caught; comp. &c., how that, ver. 4. Fourteen years ago—Construed with, caught. He recounts a former event: after a long time every one seems to have become different from himself; so that he may the more freely relate his good and evil experiences. [Truly it was a long silence, and yet he had been engaged among the Corinthians no short time, and was most intimate with them. V. G.] In the body, ἐν σῶματι—This is without the article; then ἐκτὸς τοῦ σῶματος, out of the body, with the article; and so, consistently in the next verse. Paul seems to think that he was out of the body. Howsoever this may be, Claudianus Mamertus on the state of the soul, c. 12, rightly concludes from this, that the better part of man is incorporeal; and this, the soul itself, was caught up. Whatever existed, independently of Paul's body, was without or within the body. I know not—Ignorance of the mode does not remove the knowledge of the thing. The apostles were ignorant of many things. Caught up—Comp. Acts viii. 39, note. To—Even to, far into the third heaven; comp. sic, into, ver. 4. Is therefore paradise not included in the third heaven? Ans. ēn, even to, is inclusive, as Luke ii. 15, etc. Third—The first heaven is that of the clouds; the second of the stars; the third is spiritual. The dual number in ἔννωμ, the heaven, denotes the two
visible heavens. The title of the third, which eye hath not seen, has been reserved for the New Testament; comp. Eph. iv. 10, note.

3. And—The particle here expresses a new phase of the transaction. Suppose, that the third heaven and paradise, were quite synonymous; the force of Paul’s language will be greatly diminished. Such a one—Him who was in Christ. Whether—This is repeated, because, even if in the body he was caught up to the third heaven, nevertheless, in the next stage [of his trance] he might have been caught up to paradise without the body.

4. Unspeakable words—Not in themselves; otherwise Paul could not have heard them; but not to be spoken by man, as immediately follows, and therefore by Paul himself. Who spoke those words? God, or Christ, or an angel or angels, or the spirits of the just? and to whom? Paul does not satisfy us. There were certainly very sublime words, for all heavenly words are not unspeakable, as Ex. xxxiv. 6; Is. vi. 3, and yet these are very sublime. It is not lawful—ἐἰς ὅσα and ἐνωπίων, lawful and possible, are said of that which neither the thing itself nor the law forbids. Therefore unspeakable words, and it is not lawful, mutually explain each other, and affirm either that man cannot speak these words, or that it is unlawful for him to do so. Others who did not hear them cannot; Paul, who did hear them, is not fully able; and though they were able, it would not be lawful or befitting the mortal state; because the inhabitants of the earth would not understand them, John iii. 12. Hearing has a wider range than speaking. For a man—Construed with it is lawful. The power of speaking is often narrower than that of knowledge. [These are reserved to be communicated by God alone. Mey.]

5. Of such an one—Masculine. The contrast is, of myself. We should remove the I from important matters. This verse has two parts, the one has the reason assigned in the next verse; the other is explained, ver. 7, 8. I will glory—That is, I might glory: comp. ver. 6, at the beginning.

6. I shall not be a fool—In the preceding chapter also he spake the truth, and yet he accuses himself of folly, for glorying about things by no means glorious, hence of things most glorious. I forbear—I treat of these things sparingly. Lest any man—O how many, even theologians, shrink not from treating of such things! [Not a few allow themselves to be estimated both at home and abroad more highly than is lawful; but of how great a share of Divine honor, think you they thus deprive themselves. If indeed you rejoice in the right of Divine sonship, see that this your light shine, but remember to treat extraordi-
nary events cautiously and sparingly. V. G.] See, heareth—In 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 elated 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. σχόλοφ. Hesychius, σχόλομεν, sharp, straight stakes, poles, a sharp pointed stake is denoted; comp. the Sept., Num. xxxiii. 55; Ez. 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. The word Σαταν, Satan, only occurs in the Sept. twice or thrice, and that too as indeclinable; but Σατανάς, 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 is 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. Mey., Alf.] The ambiguity seems to intimate that the apostle himself, with a view to his greater 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 it 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 be
exalted and to be buffeted. Buffet—With blows. Slaves were beaten, 1 Pet. ii. 20, nor is there any obstacle to its being taken here literally, Job ii. 6, 7. For if the apostles and the Lord himself received blows and other troubles from men, ch. xi. 24, 25; 1 Cor. iv. 11; Matt. xxvi. 67, comp. iv. 5; why should not Paul receive such from Satan or his angel, either visibly or invisibly. Such evils also befell Antony, as Athanasius mentions in his life. Opposition of every kind met the apostle, ver. 10, which he did not deprecate; but here he mentions something special, which weakened him with infirmities and met his exaltation with pain and disgrace, even more so or certainly not less than the rage of lust, excited in the members of the body, or the most violent headaches. Paul had become as it were of late afraid of these blows, since he restrains himself in his boasting so frequently that a reader in his natural state would grow weary. Chrysostom remarks, that Paul says κολαφιζε, that it may buffet, not κολαφίζω, that it might buffet, as concerning the present. The sight and hearing of Paul had been directed to the most glorious objects: The touch had been most severely tormented. [Lest, etc.—The disciplinary purpose, not of Satan, but of God. Mey.]

8. For this—Demonstrative. He had forgotten his exaltation. Thrice—As the Lord himself did on the Mount of Olives. Paul presented his three requests, I know not at what intervals. He patiently endured the thorn, when he saw that it must be borne; he does not seem to have been free from the thorn, even when he wrote these things, and so long as he was liable to exalt himself: comp. what follows. [The first and second time he received no answer; the third time it came; and it is of course that he was faithful, submissive to his Lord, and asked no more. Mey.] The Lord—Christ; see the next verse. Satan must not be asked to spare us.

9. He said to me—When I prayed the third time. My grace is sufficient for thee—A most gracious refusal, expressed in the indicative. The Lord, as it were, puts these words into Paul's mouth, that following them up he may say: O Lord, thy grace is sufficient for me. There may be grace, even where there is the greatest sense of pain. [Omit μου, my, before strength. Tisch., Alf. So Beng.] For strength is made perfect in weakness—For δύναμις; strength, several have written δύναμις μου, my strength, from the alliteration with χάρις μου, my grace. If Paul had written δύναμις μου, my strength, I believe he would have added ἐν δυναμεί σου, in thy strength. It is however intimated that Christ's power is proportioned to his grace: γὰρ, for, here as often elsewhere, is a separative particle, by which grace and 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 be-
tween grace and strength. In weakness—Because it is the Lord’s
language, Paul often repeats this word, ch. xi., xii., xiii. Is made
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 than
in 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 lat-
ter. May cover me over—Gr. ἑπικυρώσῃ [Eng. Ver., rest upon]—
As a tent. Στήνος, a tent, the body. Covering over, something out-
ward; 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 is,
Christ with his power. We should most gladly receive whatever pro-
motes 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. In
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 dis-
tresses—Caused by men. For the sake of—Construed with I take
pleasure. Then—in particular. Strong—in the power of Christ.

11. I am become—He sounds a retreat. [Omit καυχῶμεν, in
glorying. Tisch., Alf.] I ought—An interchange of persons, that is,
you ought to have commended me. Of you—Among you. I be
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., an
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 I
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 fol-
ows. Other churches—Planted either by me or by the other apostles.
Except—this—a striking Astetism [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 Corinth-
ians, 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 δέχεσθαι, wrong here,
in a very unusual sense, thus, Forgive me, if I have not seemed to
show so much affection towards you, and if in not suffering myself to be supported by you, I have renounced my right to support. I have perhaps wronged you, in wrongdoing myself. The α of ἀδεξια is used privatively as ἀναμορφ, without law, not contrary to law, Rom. ii. 12: 1 Cor. ix. 21; so ἄναποραξρ, not subjected instead of insubordinate, comp. xi. 11.

14. [Tisch. (not Alf.) reads τριτον τοῦτον, this third time. Also omit ἔμοι, to you, (after καταφυγήσω, burdensome.) Tisch., Alf. With either reading, the sense is, I am ready to come the (this) third time; not as many, ready the third time. Mey., Alf., etc. "I was with you again the second time, and this third time I am ready to go, and I will not burden you." Chrysost. in Mey.] Yours—Phil. iv. 17. You—that I may gain you. Matt. xviii. 15. He heaps up spiritual treasures for the Corinthians' souls; ver. 15.

15. And I—The δὲ, and, makes an Epitasis [emphatic addition]. I will spend—My own means. Less—Love rather descends, than ascends. [It is unworthy scantily to repay the most devoted love. V. G.]

16. Nevertheless, being—An objection which the Corinthians [moved by suspicion, V. G.] might frame. The answer is in the next verse. I caught—that you might not escape the net, set for my gain.

17. Did I make again, etc.—[The good faith of his associates wonderfully assisted Paul. V. G.]

18. I desired—to go to you. The brother—[Eng. Ver., a brother.] He seems to have been a Corinthian. In spirit—Inwardly. Steps—Outwardly.

19. [For πάνω, again, read πάλαι. Tisch., Alf. Render, Ye think this long time that it is to you I am defending myself. Not a question. Alf.] Unto you—As if it were necessary for our own sake thus to retain your favor. For your edifying—That you may rather see, than experience with sorrow, how much I am an apostle.

20. Not—such as—This is discussed to the end of the chapter. Then, such as ye would not, is treated of from ch. xiii. 1, and onwards. As is the hearer, so is the pastor to him. [For γιγνομαι, envying, read γιγνωμαι, envying. Tisch., Alf.] Debates, etc.—Gal. v. 20.

21. Let—again—There is here an Anaphora [repetition of a word in beginnings]. Haply, lest haply—[Gr. μηπώς, Eng. Ver., lest.] And indeed in this verse he speaks more severely. Will humble—A Metonymy [Substitution] of the consequent [for the antecedent]. My God—He thus gives the reason, why he considers acts committed against 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 coming—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 culprits 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. There 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:

I told before, and I tell before hand,

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, who
namely before this second visit, afterwards sinned, after my second coming, and yet before my third.

I will not spare—He had formerly spared, i, 28.
3. Ye seek a proof—A Metonymy [change] for you provoke me; you tempt me; you desire to experience what I am; see ver. 5. ἀδικήθη, proof, has its kindred words in ver. 5, 6. Of Christ—that is, whether Christ is speaking in me. The Corinthians doubted; he presently proves that they should not doubt. To you-ward, in you—The particles differ; see ch. x., i. Is not weak—By me and this very epistle. Is mighty—The ardor of his mind produced this new word by way of parody upon δικενεῖ, is weak.

4. [Kai ei, cannot mean though, as Eng. Ver.; but even if. But the true reading seems to be xai γάρ, omitting ei; render, For he was even crucified from weakness, but, etc. Alf. (not Tisch.)] If—A concessive particle. Was crucified—The cross, the utmost weakness; it includes death, for life is contrasted with it. Through weakness—It is the part of weakness to be crucified. This is the force of the particle. We are weak in him—Presently the particle is varied, σὺν, with him; we are weak, we do not exercise power, and therefore we ourselves feel it less, as the sense of tribulation prevails.

5. Yourselves—Not Paul. If you examine yourselves, you will perceive what we are. Where there are true teachers and true learners, we may judge from the feeling of one party toward the other, the character of that other. In the faith—And therefore in Christ. Prove—The milder admonition is added to the severer word, examine: if you are in the faith, prove it; ei, if, is used as presently after in ei μήτε, except—[expressed by the inflexion of the voice in the question know ye not, etc.] The second part of a disjunctive interrogation; that is, you can truly prove yourselves: for Jesus Christ is in you, and you know that he is in you. [In fact, any one may test himself, whether he be in the faith or not; none but a believer can prove himself and search out his true character. V. G.] Know ye—Gr. ἐπι-γενώσετε. An emphatic compound. How that—The grounds upon which. [Transpose and read Χριστός Ἰησοῦς, Christ Jesus. Tisch. (not Alf.)] Ἰησοῦς, Jesus—Not only a sense of Christ, but Jesus Christ himself, [as appears from the addition of the proper name, Jesus; comp. 2 Tim. iv. 22. V. G.] Unless somewhat—Gr. εἰ μήτε [Eng. Ver., except.] So εἰ μή, or (need we) etc., ch. iii. 1; τί, somewhat, softens the language. Reprobates—in a passive and active sense; for the kindred word ἀδικήθητε, prove, is referred to in a reciprocal sense.

6. Ye shall know—By proving yourselves, without any experience of my power, ver. 10.

7. [For εὐχόμαι, I pray, read εὐχόμεθα, we pray. Tisch., Alf.] The same verb occurs with the accusative and infinitive, Acts xxvi.
29. That ye do no evil—The Vulgate has thus correctly translated it. For there follows, that you may do good. Grotius renders, that I may not be forced to inflict evil, punishment, on any one. But in this way the contrast just noticed is lost. Ποιησε, do, has the accusative of the person, but Paul says, ποιήσεις πρὸς τινα, εἰς τοιοῦτον, do to one. Approved—By restraining you when you do evil. As reprobates—No cause being given to us for exercising authority: ἀκ, as, 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 unemployed. Strong—in faith. [Omit ἐκ, and. Tisch., Alf.] 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. Alf.]

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 dismissing the subject itself; comp. ch. xii. 20. Farewell—[Rejoice.] He returns to that with which he set out, i. 24; but the word ἀπεκριθείς, 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. The first epistle, indeed, has also its own conclusion and prayer; but yet because the first epistle is taken up and renewed in many important particulars by the second, this prayer also suits it, and in the very 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 testimony to the Holy Trinity. V. G.] The love of God—Ver. 11. The communion—Which has also come to you Gentiles, and which produces harmony. [Omit ἀνέπιτυμν, amen. Tisch., Alf.]
ANNOTATIONS

ON THE

EPISTLE TO THE GALATIANS.

CHAPTER I.

1. Paul an apostle, not of men, nor by man, but by Jesus Christ and God the Father, who raised him from the dead—A remarkable contrast, in which, while Paul asserts his apostleship, he mentions also his divine calling, not of man, but (by) God the Father; comp. ver. 15, and the following verses; and his direct instruction, not by man but by Jesus Christ. Instruction is generally given by one individual, as by Gamaliel; calling, by more than one; hence the difference of number, of men, by a man. Artemon contends that we must insert άπό, from, after οὐ, and; but διὰ, by, is rightly supplied from the last clause and the force of διὰ, by, in this passage, includes that of άπό, from, but not conversely. Paul, when he mentions the Father and the Son conjointly, often uses a single preposition. 1 Tim. vi. 18. By—He had just used διὰ, by, with an apostrophe; it is now without the apostrophe, for emphasis. Who raised—The seeds of the discussion are scattered. The resurrection of Christ is the source of righteousness and apostleship, Rom. i. 4, 5, iv. 25; 2 Cor. v. 19.

2. All—This short verse adds to this epistle the form of a creed. To the churches—He uses the plural because of the multitude of churches and towns in Galatia. Nor does he add the epithets, which he applies to the Romans, Corinthians, etc. Of Galatia—1 Pet. i. 1.

4. Who gave—Paul makes such an addition nowhere else to the
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 as 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, by 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, at the end. The will—Without our merit: comp. John vi. 38, 39. And—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. He 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

I. He reproves them, 6–10.

II. He asserts the divine authority of the Gospel preached by himself: because he

(1) From a persecutor has become an apostle by heavenly calling, 11–17.

(2) Never 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 most tender affection, by the allegory of the son of the bond-maid and of the son of the free woman, iv. 12.

V. He then exhorts them to maintain their liberty, v. 1–12, dissuades them from its abuse, and admonishes them not to walk after the flesh, but after the Spirit, 13, 14, 16.—vi. 5, 6–10.
III. Conclusion, 11, 12, 17, 18.

See also the note at chap. ii. 16.

So soon—Paul had been with the Galatians long before. [But he means rather, so soon after their conversion. Mey.] Removed—A weighty expression, blended with an excuse. Jerome says; "Galatia in our language implies removal." [But μετατηροῦσθε means, ye are passing over. Alf.] From him that called you—[Namely, God, the Father, Mey., Alf. Beng. would render, from him that called you in grace, Christ, etc. But Eng. Ver. is right]. One's calling is therefore the channel of grace, the rule for the future, ch. v. 8, 13. We have here, ver. 6–10, a Proposition, and a sort of Division; and the calling in grace is discussed from ver. 11: the words, there be some that trouble you, are discussed, ch. v. 7, etc. In grace—Gr. εν χάριν, [Eng. Ver., into the grace.] Acts xv. 11. Of Christ—The construction is with ανδρόν, from.

7. Which—Referring to the Gospel, not to any other Gospel. Is not another—"Alle, another, differs from ἔχειν, a second and different. Paul not only rejects that which the Galatians had allowed to be thrust upon them, but any other whatever. Some—Unhappy persons, ver. 8, ch. v. 10, 12. That trouble—Ch. v. 10. Would—They really were not able, yet they earnestly wished it. Paul often alludes to the Galatians and their seducers by this expression; ch. iv. 9, 17, 21, vi. 12, 13. So Col. ii. 18. Pervert—προφατίζει is frequently translated by this word. The Gospel of Christ—Their disturbers did not wholly deny Jesus Christ; but Paul acknowledges nothing but the pure Gospel.

8. We—Many, ver. 2. Or an angel from heaven—Whose authority, excepting God and Christ, is the highest, ch. iv. 14. Which we have preached—Apostolic infallibility. Let him be accursed—Deprived of all part in Christ and God. The contrast is at vi. 16. Let him be—Controversies not only cannot, but even should not be without feeling; but that feeling should be holy.

9. As—He speaks deliberately. He seems to have paused between the writing of each verse. A similar statement is repeated, ch. v. 2, 3, 21. We said before—In the plural; for in ver. 8 he wrote, we have preached, also in the plural. [But here he refers to what he had said when with them (the second time). Mey., Alf.] I say—in the singular. All knew the truth of the Gospel; Paul knew that the Galatians' minds had been truly imbued with the Gospel; he now therefore says, ye have received, in which lies the Epitasis [emphatic addition] of this repetition. If—Gr. εἰ. This is more positive than
Preach any other Gospel—Here δημός, you, precedes εὐαγγελίζωνι, preach, though in the 8th verse δῆμον, 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 θεὸν, God, with the article. God alone must be regarded. I persuade—Πείθω τινά, I persuade one, is much the same as the word ἀπέσταξα, which presently occurs, I seek to please any one: πείθω τινά, 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—Ἀπέσταξα, 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] κατὰ, which, includes the meaning of the prepositions ἀπὸ, of, ἐκ, through, and κατὰ, 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].
15. It pleased—The good pleasure of God is the farthest point which a man can reach, when inquiring as to the causes of his salvation. Paul attributes nothing to merit; presently he adds, from the womb; comp. Rom. ix. 11. Who separated me—That he might show me this good pleasure. From my mother’s womb—Jer. i. 5.

16. [Omit ὁ θεὸς, God. Tisch., Alf. Render, But when it pleased him, who, etc.] To reveal—Construe with it pleased God. A remarkable word. His Son—ii. 20. In me—Not merely by me; for that after all is but the consequent. The Son of God had been formerly revealed, now he was also revealed in Paul, in relation to Paul, that is, to Paul. So, in, presently in this verse, and ver. 24. Among the heathen—Whose calling corresponds in many respects to my own. There was the less need therefore of going to Jerusalem. Immediately—This is chiefly connected with I went [to Arabia.] The sudden fitness of the apostle is denoted, Acts ix. 20, he straightforward preached. [Moved, however, by modesty, he willingly yielded the palm to his senior colleagues, if at any time they were present. V. G.] Jerome construes ἐκδιώκει, immediately, with ἵνα ἐκπομπῇ, that I might preach. I conferred not—I had not recourse to flesh and blood, for the sake of consulting them. The same verb, and ἀνεδύμην, communicated, occur ii. 6, 2. The dictionaries (which see) make no distinction between the single and double compound verb. But the apostle seems to have considerably distinguished them, so that πρὸς [in προσαιδύμην, I conferred] means, besides, that is, divine revelation was sufficient for me. Flesh and blood—That is, with man or men, ch. ii. 6; comp. Matt. xvi. 17, note.

17. Neither went I up—So ἀναβλέπω, went up, John vi. 3. To Jerusalem—The seat of the apostles. Arabia—A Gentile country. Returned again—Paul here assumes that his journey to Damascus, on which he had been converted, was known. Damascus—Of Syria. There is no other Damascus than the Syrian, but I have mentioned Syria, because he had before been speaking of Arabia, etc.

18. Three—[Three years after his conversion; not after this journey. Mey., Alf.] After he had given proofs of his apostolic office. [Render ἵστορίζω, to make the acquaintance of Cephas. Alf.] To see—Gr. ἴστορίζω [to know by personal examination]. A weighty expression, as referring to an important matter. He did not say ἴδον, to see, but ἴστορίζω, which (says Chrysostom) is said by those who accurately observe great and splendid cities. Plutarch represents Solon and many others as having traveled to acquire great wisdom and information. Julian, when he was about to consult the diviners in the Grecian cities, alleged as the cause of his going, the
extensive information, ιστορια, of Greece, and of the schools there. [For Πέτρος, Peter, read Κυρά, 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 ἵνα, it is; for ἵνα 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; δοξούντες, 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
circumcision had been judged necessary. *I should run*—With the swift victory of the Gospel.

3. *Not even*—Gr. οὐδὲ, [better than Eng. Ver., neither]. We did not even allow the necessity of circumcising Titus, who was with me, to be laid upon us.


5. *We*—Barnabas, Titus, and himself. *Alf.* By subjection—A limitation. We would willingly have yielded for love. *The truth of the Gospel*—The pure Gospel, not another, ch. i. 6; which false brethren attempted to substitute. The same phrase occurs, ver. 14; Col. i. 5. Truth, precise, unbending, abandons nothing of its own, admits nothing foreign. *You*—Greeks. We defended for your sakes, what you now reject.

6. *Of*—Supply of, of ἀνδρός, those—who of, etc., and construe. *It is* of no importance to me, what sort of persons those were, who were of the number of those more distinguished. The preposition is put in the same way, while the article is omitted, Mark v. 35; Luke xi. 49. Not only the three, James, Peter, and John, were highly distinguished. He therefore says ἄνδρα τῶν, of those. *Of δοξοῦντες, vis., of ὧν δόξαν, the very chiepest apostles; 2 Cor. xi. 5. To be somewhat*—Among those, who did not so esteem Paul. *God*—Paul followed God's judgment. He asserts the Divine authority; he does not disparage the apostolic. *For*—The reason assigned not of the thing but of the word. Paul had just made a preface, and states why he did so, and proposes the subject itself. Similarly, for occurs, ch. vi. 7. The preface is, that he does not depend on the consent of others; afterwards, however, he shows that consent. *Contributed (added) nothing to me*—That is, they found no fault in my doctrine. Often a man, who wishes to find fault or admonish, does it modestly under the appearance of information. Those, who took the lead, (as Ter- tullian calls τῶν δοξοῦντας, those seeming to be somewhat), used no such method towards Paul. I communicated to them, ver. 2; they had nothing to add.

7. *When they saw*—From the effect itself, which I pointed out to them, ver. 8; Acts xv. 12. *The word προσωπεῖδων*, means not added, but imparted. "As I, at conversion, imparted it not to flesh
and blood, so they now imparted nothing to me." [Alf.] Of the uncircumcision—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 Gentiles.

9. Perceived—After having heard and seen me. Given—Comp. respecting Paul, 2 Pet. iii. 15. James—He is put here first, because he mostly remained at Jerusalem, or even because he took the lead in this matter, and Paul might have seemed to differ more from James 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, any 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 called 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 apostles were only members; nor did these, as individuals, all equally receive the rays of that Sun, but all together represented Christ in the apostleship; 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, or at least of naming him as in an exalted position. Pillars—This word corresponds to the Hebrew וּלְהַ, Prov. ix. 1, and wherever it occurs. They gave right hands—So, δῶμεν δέξιῶν, let us make peace, 1 Macc. vi. 58, etc. Fellowship—Which belongs to colleagues. That—Namely, we might go, with the Gospel. Unto the heathen—Especially. For Paul also taught the Jews, Peter and John the Gentiles, 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 antecedent for the consequent; for Paul was forward, not only to remem-
ber, but to assist. I was forward—Even among the Galatians, 1 Cor. xvi. 1. Paul did not cast away his zeal for good works.

11. When—The argument at last reaches its height. Paul reproves Peter himself, therefore he owes not his teaching to man. [For Πέτρος, Peter, read Κρινός, Cephas. Tisch., Alf.] Antioch—Then the citadel of the Gentile church. To the face—Comp. ver. 14, before all; so the Sept. 1 Kings i. 28, twice; 1 Chron. xxviii. 8; Ps. l. 21; Dan. xi. 16, etc. Below, xaró, before, iii. 1. I withstood—A stern word. Condemned—Gr. κατακεφαλαίους [Eng. Ver., to be blamed is wrong, Alf., etc.], for contrary actions, of which the one condemned the other; see the next verse; comp. ver. 18. The participle has a reciprocal meaning. For Peter had condemned himself by his own judgment, by his own practice.

12. He did eat—As we did, with the Gentiles. He began to withdraw—[Eng. Ver., withdrew], gradually. Separated—Entirely. Fearing—The fear of man is very injurious.

13. The other—Believers. Even—Gr. καί, [Eng. Ver., also]. Even Barnabas, whom you would think least likely to do so. Was carried away—The power of frequent example.

14. I saw—A happy observation. Walked uprightly—With a straight and open step, according to the rule, vi. 16; in the right way, or rather with body erect, so that it is opposed to lameness, and to what is properly called stepping out of line. Straightness of the feet is meant. The Greeks say also δραματικά, to walk straight, δραματικά, to run straight. [Πρες, not according to, as Eng. Ver., but towards]: i. e., towards maintaining and propagating the truth of the Gospel. Mey., Alf.] Of the Gospel—For the Gospel teaches, that righteousness from the works of the law and the necessary observance of the ceremonial law are inconsistent with redemption by Christ’s death. I said—Paul alone maintained the point, without associates, against Judaism; afterwards also against heathenism, 2 Tim. iv. 16, 17. [For Πέτρος, Peter, read Κρινός, Cephas. Tisch., Alf.] That—Gr. τί [construed with Πέτρος, Peter, and not rendered in Eng. Ver.] The authors of this conduct should be attacked. Before all—1 Tim. 20. If thou—in this argument Paul reminds Peter of the latter’s argument against the Pharisees, Acts xv. 10, 11. Here begins a twofold proposition, of which the first part, if thou, etc., is discussed in ver. 16, 16; the second, why—the Gentiles, etc., at ver. 17, 18. Being a Jew—And therefore more closely related to the law. Lived after the manner of Gentiles—So Paul speaks, turning Peter’s own practice against him. For Peter, abandoning his former mode 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—By 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 first person singular, ver. 18; lastly *I in its literal meaning, ver. 19, 20. *We, though Jews by nature, and not sinners of the Gentiles, supply, have been: comp. the preterite knowing—we have believed. This *we, after the reason has been thrown in parenthetically, is resumed in the next verse with epitasis [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 σιδότες δι, nevertheless. Tisch., Alf. Also read Хριστόν Ἰησοῦς, Christ Jesus. Tisch. (not Alf.)] Knowing—That is, since we have learned. A man—Every man, Jew or Greek. By the works of the law—The followers of Galatianism, from not clearly understanding and not rightly interpreting the nature and end of the moral law, earnestly maintained the ceremonial law; and, acknowledging little or no distinction between the two, comprehended both under one word, the law, and therefore sought to be justified in the observance of the whole law. The apostle therefore similarly refuting them, includes both in one word; or, where he uses the word law 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.
The whole appears more clearly from the arrangement of the epistle to the Galatians; for in ch. i. and ii., the apostle shows that he was divinely sent and taught, and was in no wise inferior to the other apostles, as his peaceful conferences, nay even his controversies with them and with Peter himself, plainly evince. In the third chapter, there is the discussion on the moral law; whence at ch. iv. 1–11, arguments are deduced concerning the ceremonial law, and, after both have been illustrated, in ch. v. the question is raised respecting circumcision in particular. This is the sum: Moses and Jesus Christ; the law and the promise; doing and believing; works and faith; wages and the gift; the curse and the blessing,—are diametrically opposed. And the Decalogue is left by Paul either wholly untouched, or is included under the term law; nay, the Decalogue is properly that law, which, though its power to justify is denied, is yet established by faith; for, truly, the ceremonial law is abolished; Rom. iii. 31. But Sinai, Gal. iv. 24, is much more celebrated for the Decalogue than for the ceremonial law. Nor was the ceremonial law a yoke intolerable in itself, but it derived its strength from the moral law, Acts xv. Therefore the moral law is, so to speak, more legal than the ceremonial, which was at the same time, as it were, an elementary and preliminary Gospel. See also Rom. iii. 20, note. But—Gr. ἐὰν μὴ, if not. A particle to be resolved into ἀλλὰ, but, though with greater force. Man is not justified by the works of the law, and therefore in no other way save by faith. We find the same meaning of the particles, and not, soon after. Knowing that a man is not justified by (Gr. ἐξ) etc., but by (Gr. διὰ) etc., that we might be justified by (Gr. ἐξ) etc.; by (Gr. διὰ)—διὰ, by, is said of the Gentiles; ἐξ, by or from, of the Jews, Rom. iii. 30, note. [Rather, they are but different words for the same relation. Mey.] Of Jesus Christ—That is, in Christ Jesus, as presently follows with the names transposed. The name Jesus became known first to the Gentiles; the name Christ to the Jews. Wherefore the order is not always indiscriminate, where both names are used as here, Rom. xv. 5, 6; 1 Tim. i. 15, 16, ii. 5, vi. 18, 14; 2 Tim. i. 9, 10, notes; and generally in formal discourse Christ Jesus is used; in ordinary discourse, Jesus Christ. Even we also—How much more the Gentiles! Have believed—that is, we began to believe long ago. For—the consequence is proved in reference to the Jews.

17. But if—When Peter withdrew himself, and refused any more to eat with the Gentiles, as he had begun, it was equivalent to saying that he had lived a heathen sinner during that association. But Christ had formed a close relationship with the Gentiles, on account
of which he had very properly eaten with them. Wherefore if Peter sinned in eating with them, the consequence will be that Christ was 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 also the word minister, which is well suited to mark the indignity implied here. There is no blame attached to Christ, conferring righteousness and holiness upon the Gentiles; but the whole blame lies with him, who renewed a separation from the Gentiles, after they have been converted to Christ: see next verse. While we seek—Ever since we 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—By 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. συνιστήμω [Eng. Ver., make]. Peter had wished to commend himself, ver. 12, at the end; Paul shows by this Mimesis [imitation of the word characterizing Peter's aim] the sad fruit of that 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 to the law of works, Rom. iii. 27. I do no injustice to the law; I depend on a law, not less divine. This is stated as it were 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. vii. 4, 6, note.

20. I am crucified with—Death is included in the cross, as appears 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.
21. *I do not frustrate*—As the Judaizing teachers do, but embrace it with my whole soul. *The grace of God*—By which Christ died for us. *For if*—Christ is our righteousness in himself; not in so far as he fulfils the righteousness of the law in us. This appears from the consequence which Paul here shows would follow on the other supposition. *Died*—[Eng. Ver., is dead]—And so rose again. There would have been no need of these, if righteousness had been from the law. [That is, For if Christ died, it must evidently have been because the law had no power to justify us; but if the law can justify, the death of Christ is superfluous. Chrysost. in Alf.]

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**CHAPTER III.**

1. *O*—He abruptly attacks the Galatians. *Foolish Galatians*—In not having followed up, and held fast, a subject most clearly presented, ver. 3. He does not call them beloved, because they were not to be loved, but reproved; although he really loved them. *Bewitched*—[That is, produced in you so sudden and great a change. V. G.] What follows more closely agrees with this word, if you omit the words, *that ye should not obey the truth,* [which are omitted by Tisch., Alf., etc.]; for the eyes are so obstructed by fascination [that a man either thinks that he does not see what he sees, or that he sees what does not exist. V. G.] *Before whose eyes*—Very clearly. *Hath been evidently set forth*—Things are said προωρίζεσθαι, to be set forth, which are stated publicly in writing. Jesus Christ had been so written or portrayed before the eyes of the Galatians by the Gospel. *Crucified among you*—The form of his cross impressed upon your heart by faith, that now you might also be crucified with him, ch. ii. 20, iv. 19, note. Especially in the Lord’s Supper.

2. *Only*—A weighty argument. *Learn*—What you think. Here is the point: you have learned much from me; I wish to learn this only from you. *By the works of the law*—In which you seek righteousness. *The Spirit*—[In whom you addressed God as Father. V. G.], conspicuous by his gifts, ver. 5; Mark xvi. 17; Heb. ii. 4. The gift of the Spirit accompanies righteousness, ver. 14; Eph. i. 18. Therefore 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 the 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 denoted, not working, but receiving.

3. So foolish—Οὕτως, so, makes an emphatic addition; you not 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 most patiently (and this patience is the fruit of the Spirit), when I portrayed to you 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 εἰκόν, in vain, is repeated), 13, etc. He does not say, have you done (comp. 2 John ver. 8), because he here refutes those that work; but he says, have you suffered, very properly (for he suffers who is born [in Christ], iv. 19; and he who runs, v. 7); also appositely to his argument, to amplify the indignity of their loss. There is a similar use of this verb at Amos vi. 6; Zech. xi. 5. Sometimes εἰ πάσης, ἀκολούθησις, is to receive a benefit, Baruch vi. 33 (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. Alf.]

If it be yet in vain—This is as 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: εἰκόν, in the first of these participles, ἐπικεφαλήσεως, ministering, is emphatic: for he who preaches ministers. God, in the
strict sense, ministers, or furnishes in addition. By—Supply, did he it. By the hearing of faith—This expression, with the next verse, constitutes the proposition, and in קראו, even as, assumes an affirmative force.

6. Abraham—See Rom. iv. 3, note. Genesis is Paul’s armory, ver. 6, 8, 16; ch. iv. 22: for we must go back to the beginnings of things, Matt. xix. 4.

7. Know ye—The imperative; comp. 2 Tim. iii. 1. Neither the slowness of the Galatians nor the commencement of the discussion admitted an indicative. They which are of faith—For Abraham believed. The same—These alone, the other descendants of Abraham being excluded. Children—Ver. 29.

8. And foreseeing—Εἰ, and, being an emphatic addition, extends the force of the argument to the Gentiles also. [But there is no emphasis on the Gentiles. The question is between those who were of faith, and those who would be of the works of the law, whether Jews or Gentiles. Alf.] Foreseeing implies divine foreknowledge, more ancient than the law. The great excellence of sacred Scripture is, that all that can be controverted is foreseen and decided in it, even in the most appropriate language. Scripture—A mode of expression variously condensed, as will appear to him who analyzes it, thus: God has testified to these things; God foreknew that he would act thus with the Gentiles; God therefore already dealt similarly with Abraham; God also caused it to be written, and that too when it was still future. All this is included in foreseeing ——. All these ideas could not be so briefly expressed in our mode of speaking, otherwise they might be considered obscure. But the ardor of the apostle’s mind, which, full of the Spirit, was directed to one topic, and that of primary import, produces this effect. What was said to Abraham, was written out in Moses’ time. Through faith—Not by works. Would justify—Gr. δικαιοῦν [Beng., justifies]. The present, in respect of Paul writing; so, they are blessed, ver. 9. Preached the Gospel before—Gr. προαναγγέλθην. A word which very sweetly approaches a Catachresis [using the term Gospel of the promise given to Abraham, instead of in its true sense]. The Gospel was preached to Abraham before the times of the Gospel. The gospel is therefore older than the law. Shall be blessed—מִיַּבָּשֵׁי, Gen. xii. 3; then more expressly, מִיַּבָּשֵׁי, Gen. xxii. 18; Ps. lxxii. 17. The mere promise of blessing; nothing is said of works. Moreover, justification and blessing are joined. At the same time the nature of the pledge appears from the form of the Hebrew verb: they shall bless themselves, they shall 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, *συν*, *with*, not *ἐν*, *in*. *In thee* was said before Christ was born of Abraham's seed, after that event, *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. xxvii. 26: *cursed is every man that continueth not in all the words of this law to do them*, where παύει, *every*, and παύειν, *in all*, are not in the Hebrew, but in the Samaritan. Perfect obedience is required by *in all*, and 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 any one should say, *I acknowledge that righteousness is not by the works of the law, but yet it is by the law itself.* Many depended on the law, though they did not keep it, Rom. ii. 17, 23. He answers, it is of 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*—The phrase refers to what follows, 1 Tim. vi. 7; 1 Cor. xv. 27. As to the fact, that no one is justified by the law before God, it is doubtless true that the just shall live by faith. The former is alleged as if still doubtful, but the latter is ῥεῖ δῆλον, *manifest*, by which even the former should be placed beyond doubt. [Beng. renders, *The just by faith shall live*, connecting the words by faith with just, not shall live by faith. So also Alf., Mey., etc.] *The just by faith*—See Rom. i. 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 ἅρπαξ, man. Tisch., Alf. Read, he that doeth, etc.]

13. *Christ*—Christ alone. This is an abrupt exclamation without a conjunction, and with some indignation against the doers of the law. A similar ἀσυνδετὸν [absence of conjunction] occurs, Col. iii. 4; where the apostle is likewise speaking of Christ. *Us*—The curse chiefly pressed upon the Jews; for the blessing also was nearer to them. The contrast is, *on the Gentiles*, ver. 14: comp. iv. 3, 6. *Hath redeemed*—He freed us by purchase from the state, in which we
were held. The same word occurs, iv. 5. [Us—The Jews, for they alone were under the curse, ver. 10. Mey.] From the curse—Under which they lie, who trust either to the law or its works. Being made a curse for us—We have here the abstract, not the concrete noun. Who would dare without the fear of blasphemy so to speak, if the apostle had not led the way? Curse, zαρδα, means more than anathema, Rom. ix. 3; for the curse is inflicted by another, the anathema is voluntarily incurred. Likewise ῥυό, shall be cut off, is said of Christ, Dan. ix. 26. Ἰγκρ, for, is also very properly used here: for Christ became the curse, which we were, in our stead, that we might cease to be a curse. It is written—Deut. xxi. 23, accursed of God is every one that hangeth upon a tree. On a tree—Between heaven and earth. Our mother-tongue calls it the gallows. The apostles, in treating of redemption, mention the cross, rather than the agony on the Mount of Olives, 1 Pet. ii. 24. Had not the punishment of the cross been long ago abolished, the stupendous import of Christ's cross would be more apparent.

14. That—that—The first that corresponds to, being made, the last to, hath redeemed us; comp. that occurring twice, iv. 5, note. On the Gentiles—Who were afar off, ver. 8. The promise of the Spirit—Luke xxiv. 49, note. We might receive—We Jews, nearly related in Christ to the blessing. The nature of faith is expressed by this word; the promise and faith are related. Through faith—Not of works, for faith depends on the promise alone. "The Spirit from without kindles within us some spark of faith, which grasps Christ, and even the Spirit himself, that he may dwell within us."—Flacius.

15. Yet—Although it be only a man's testament from which the comparison is taken. [Διαθήκη is covenant, not testament, as Beng. seems to understand it. Mey., etc.] A man's—The maintenance of whose purpose is far less important. Confirmed—When once all things have been ratified, as, by the death of the testator, Heb. ix. 16. So the field was made sure, νπν, Gen. xxiii. 20. No man—Not even the author himself, unless some unexpected cause either in his own mind or from without should happen (such a cause as cannot occur to God); much less any other [since he is here indeed speaking of a legal right, for in fact testaments or human bequests are sooner or later infringed not without heavy guilt. V. G.]; and to that other person the law corresponds in the conclusion. For the law also is here considered as a person distinct from God's promise, as it were by personification, just as sin and the law are opposed to God, Rom. vi. 18, viii. 3; and Mammon, as if a master, is opposed to God, Matt. vi. 24: and the elements of the world are compared
with the tutors, and the law is called a schoolmaster, presently, ver. 24, ch. iv. 2, 3. The promise is regarded as more ancient, and as 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, notes. Disannulleth or addeth thereto—In whole or in part: by abolishing, taking away legacies, or adding new charges or conditions. Makes of none effect, ver. 17, corresponds to both words.

16. Were spoken—[Eng. Ver., made]. A weighty expression. The promises—In the plural; the promise frequently repeated [ver. 17, 18]: 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 the law was given once for all. And—Gen. xiii. 15, xii. 7, xv. 18, xvii. 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 a conclusion Paul draws from the grammatical accident, number; and this is the more wonderful, because υἱός, seed, is never put in the plural, unless in 1 Sam. viii. 15, where it however denotes lands, not seeds. Indeed, in the Sept. the force of the singular number is more apparent. Moreover, Paul has not here determined that seed denotes a 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, one race of Abraham’s sons, to all of whom the inheritance falls by promise, [after Moses, as well as before Moses; of the uncircumcision not less than of the circumcision. V. G.], not to some by promise, to others by the law, Rom. iv. 16. But the promise of the blessing and the promise of the inheritance of the world or of the earth must be carefully distinguished; in the former, not in the latter, the name 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 can his posterity bless, who only receive with him the blessing by faith. Therefore the blessing is accomplished in Christ, who is the one Seed most excellent and most desired, who in 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 Abraham, 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,
but in relation to Christ. Which is Christ—Which is not to be strictly referred to, to the seed, but to the whole of the foregoing words in this sense: what God says, wholly refers to Christ. [Yet not alone the personal Christ Jesus, but including also his mystical body. *Afl.* That is, to Abraham and his seed belong the promises, or, the blessing promised in Christ. *V. G.*] For Christ upholds all the promises, 2 Cor. i. 20. In Greek and Latin the gender of the pronoun often corresponds to the substantive that follows.

17. *And this I say*—He shows to what the comparison, ver. 15, refers. *Covenant*—The word is taken here in a little wider sense than that of a *testament*, for ὁ διαθέματος, the contracting party here, is the immortal God. And yet the term testament better suits this passage than covenant, ver. 18, at the end. Comp. note on Matt. xxvi. 28. *Confirmed before*—Confirmed, ver. 15, corresponds to this: but πρὸ, before, is added because of those four hundred and thirty years. The Testament was confirmed by the promise itself, and that promise repeated, and by an oath, and that too many years before: ἕτεροι, longer, [οὐκέτα, no longer], in ver. 18, agrees with this before. [Omit εἰς Χριστὸν, in Christ. Tisch., *Afl.*] *After*—It will be said: The epistle to the Hebrews (vii. 28, note) everywhere prefers to the law those things which were confirmed after the law; how then is that preferred here, after which the law was given? *Ans.* Those things are noticed there, in which the new covenant expressly repealed the old: but that the law neutralized the promise, as is here urged, was added neither in the time of Abraham, nor of Moses. *That which was from the beginning,* is preferred in both cases: comp. Matt. xix. 8. Everywhere Christ prevails. *Years*—The greatness of the interval increases the authority of the promise. *Which was*—This also tends to attribute inferiority to the law, and to impart elegance to the personification. He does not say, given, as if the law had existed before it was given; nor does he add, by God, as he had said of the covenant. [There is no force in this; every law first comes into being with the act of legislation. *Mey.*] There is another reason for these words, John i. 17. *The law*—He speaks in the nominative case; so that God who promises, and the law which does not annul that promise, may be distinctly opposed, and this contrast turns on the personification before noticed. *Cannot disannul*—A change of the consequent, that is, the law does not confer the inheritance. *To make of no effect*—But it is rendered ineffectual, if the power of conferring the inheritance be transferred from it to the law.

18. *If*—A conditional syllogism, of which, when the consequent is removed, the antecedent is removed; so that the conclusion is, there-
fore the inheritance is not from the law. God—Here the promise is expressly predicated of God.

19. Wherefore then—the law—Some punctuate thus, τί οὖν; οὖν γάρ; what then; was the law added, etc. Indeed τί οὖν, what then, often stands alone; sometimes, however, the interrogation is prolonged, τί οὖν γε μή, what then do I say? 1 Cor. x. 19: τί οὖν τὸ περισσόν τοῦ λογοῦ, what advantage then hath the Jews? Rom. iii. 1. What then is the law, that is, one might say, was the law therefore given in vain? Because 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 concluded under sin. It was put, given—He does not say, substituted. Should come—Comp. came, ver. 28. The seed—New Testament believers 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. ἐπηγγέλτης, he had promised, Rom. iv. 21; Heb. xii. 26. Ordained—Not ἐπηγγέλτης, [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 severe: 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, Ἄνθρωπος ὑμῶν, by the hand of Moses. A mediator is defined, Deut. v. 5. Moses, as a mediator, is quite different from Christ—the one repels—the other attracts.

20. Now a mediator—The article has a relative meaning. That 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 [unchanging] 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 before
and another after the giving of the law, but one and the same God. Before the law he dealt without a mediator; therefore the mediator at Mount Sinai does not belong to God, but to the law; whereas the promise is God's; comp. as to the unity of God, on the same subject, Rom. iii. 30; also 1 Tim. ii. 5: and the oneness of God before and after the law agrees most beautifully with the oneness of the seed before and after the law. Thus Paul infers from the very manner of giving the law, that the law was given because of sin; and thus the new objection in the next verse is in direct connection.

21. Then—This objection may be raised, because the law is said to have been given because of transgressions. The answer is, that the law is not against the promises, and the answer presents two considerations: 1, the law in itself, though willing, cannot give the promised life, ver. 21; 2, nevertheless, as a schoolmaster, it assisted the promise of life; ver. 22-iv. 7. The first consideration is proved by this Enthymeme [a covert syllogism; the argument is confirmed from its contrary. If the law could—which it could not, etc.], (of the same sort as at ver. 18)—If the law could give life, righteousness would be by the law; but righteousness is not by the law; supply, therefore the law cannot give life. The major premise is evident, for only the just shall live, ver. 11. The minor premise, and at the same time the second consideration itself, is proved by ver. 22: and that too by Epanodus [repetition of the same words, either as to sound or sense, in inverted order]; for of these four terms, to give life, righteousness, sin, promise, the first and fourth, the second and third, relate to each other. The law—It is called the law, not the law of God: but we say, the promises of God, not, the promises absolutely. For if—The conditional force does not fall upon was given, for the law was certainly given, but upon could have. Which could have—The article shows that the emphasis is on δώρατος, can. The law would, ver. 12, for it says, he shall live, but it cannot. Given life—In this expression death is assumed as threatened against the sinner, and therefore the language becomes very distinct. The law offers life conditionally, ver. 12; but does not confer it, because it cannot, being powerless through sin. Verily—[This word is emphatic; in very truth, righteousness would have been by the law. Alth.] Not merely in the opinion of those maintaining justification by works. The matter is a serious one, although it be now beyond the law's power. Righteousness—For righteousness is the foundation of life. The contrast is sin, ver. 22.

22. But—So far is righteousness from being of the law, that, from the law comes rather the acknowledgment of sin. Hath concluded—
It has comprehended sinners, that were formerly unconcerned, and has concluded them altogether [but σὺν in συνέκλασαν, has no such force as this. Ἀφ., 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. τῆν πίστιν, [Eng. Ver., omits the article]. So 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. συνέκλασαι εἰς θάνατον, to shut up unto death. Ps. lxxviii. (lxxxvii.) 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 (συνέκλεσθεν) to those very hopes whose object was his own family and friends; so the same writer often. Irenaeus 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. 3. 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: ἐν for ἐνεκτι, there is in or among, with the preposition to which ἐν, 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.

CHAPTER IV.

1. Now I say—He explains what he said, iii. 24, of the schoolmaster. The heir—This term is repeated from ch. iii. 29. Child—Under age. Differeth nothing from a servant—Because he is not at his own disposal, in deeds and contracts. Of all—Those things which relate to the inheritance.

2. Tutors—Of an heir. Overseers—Gr. οἰκονόμοις, stewards of goods. [Eng. Ver., not so well, governors].

3. Under the elements of the world—Στοργείον, an element. A certain principle, from which other things arise and are constituted): in the universe, 2 Pet. iii. 10, see note: and in letters, Heb. v. 12, (comp. στοργείων, respecting the child in the womb, 2 Macc. vii. 22): thence by Metonymy [change] elements of the world here, likewise weak and beggarly elements, presently, ver. 9, that is, principles of living, depending on times determined by the motion of the elements, that is, the sun and moon; likewise principles which refer to meat, drink, and other earthly matters, all material and outward objects, iii. 28. Comp. Col. ii. 8, 16, 20, etc. They are called tutors in the concrete, elements in the abstract. The Son of God, sent down from heaven, and the Spirit of the Son of God, iv. 6, are opposed to these worldly things. In bondage—This answers to, differeth nothing from a servant, ver. 1.

4. The fulness of the time—This refers to as long as, and to the time appointed, ver. 1, 2; for the Church also has its own ages. [When human nature had passed through every form of evil, and lacked a cure. Theophyl. in Mey.] Sent forth—Out of heaven, from himself, as he had promised. The same verb is repeated, ver. 6, of the Holy Spirit. [The Father’s infinite love! V. G.] Comp. Is. xlviii. 16, where Castellio and others interpret thus: The Lord Jehovah sent me 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, αὐτῷ, in a reciprocal sense, his own. What that means appears from the train of thought in this passage, for we have received first adoption, then the Spirit of adoption. Therefore Christ himself is not the Son of God, merely because he was sent and anointed by the Father.

5. That—that—Gr. ἵνα—ἵνα [Eng. Ver., to (redeem), that (we might, etc.]) An Anaphora [repetition of a word in beginnings]. 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. 25, 26, which see with the notes. Christ, in the likeness of our condition, made our condition good; in the likeness of our nature, he 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, being born. To redeem—From slavery to liberty. The adoption—The dignity of sons, in which those who are of age delight, with the enjoyment of the inheritance. We might receive—Gr. ἀξιόλογος. Ἀξιόλογος shows the fitness of the thing, which has been long ago pre-destined by God.

6. Because—The indwelling of the Holy Spirit follows the condition of sons, the latter does not follow the former. Ye are—Even you of the Gentiles. Sons—Of age, living with the Father on terms of noble liberty. [For ἰμίων, your, read ἰμίων, 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. lvii. 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 very
wretched state of the Gentiles. *Ye did service*—Being under a different bondage from that of the Jews, ver. 8. You worshiped false gods with a false worship. You had not been accustomed to the Mosaic worship, and therefore it is more wonderful that you now affect it. You attained the truth without those elements, and now at length you follow them. *Which by nature are no Gods*—So the Sept., *to that which is no God*, 2 Chron. xiii. 9. [Transpose μὴ after φυσι; Tisch., Alf. Render, to gods, which by nature exist not. Alf.]

9. *After that ye have known God*—The true God, who is a Spirit. When you know him, and yet follow eagerly after those elements, it is as if a master should wish to return to the alphabet. *Rather*—It is the gift of God. He acknowledged and declared you to be his sons; comp. Ex. xxxiii. 12, 17. What belongs to God, is more important as concerns our salvation, than what belongs to ourselves; comp. Phil. iii. 12. *How?*—A question full of wonder; i. 6, I marvel. *Again*—As we have formerly been in bondage. *Weak and beggarly*—Weakness opposed to filial boldness; want, to the abundance of the inheritance. *Whereunto*—To elements, not to God. *Again afresh*—Gr. πάλιν διαθέων, [Eng. Ver. translates both again]. You wish to be in bondage again: now to elements, as formerly to idols; and afresh, to the same elements anew, by which Israel had been formerly enslaved; comp. again, Rom. viii. 15, note. *To be in bondage*—Unworthy of freemen. *Ye desire*—See ver. 21, and Mark xii. 38, note. [Not every kind of readiness in wishing is good, Col. ii. 18, 23. V. G.]

10. *Days*—Rom. xiv. 5, that is, *Sabbaths*, Col. ii. 16, note. The time of the Sabbath was the most sacred of all. Therefore the order of gradation is to be observed, comp. 1 Chron. xxiii. 31; 2 Chron. xxxi. 3: *Sabbaths, new moons, feast days,* is an affirmative sentence; but in a prohibition, the order is inverted, as in Col. ii. 16. *Ye observe*—Gr. παραγιναισθε. As if there were anything beside [παρά] faith. *And times*—Longer than months, shorter than a year, that is, feasts ἐν μήνῃ, which the Sept. frequently translate καρποῖς. *Years*—Anniversaries, as, the commencement of the year with the month Tisri; for it cannot be said that the sabbatical years, fixed for the land of Canaan, were observed by the Galatians, although this epistle was written about the sabbatical year, which ended (Dionysian era) 48. [This passage shows how far the Galatians had and had not been led away. They had not adopted circumcision, but were only in danger of it; (ch. v. 2, 3, 12, vi. 12, 13). But nothing is said of the observance of meats in this epistle. Mey.]
11. You—I do not fear this for my own sake, but for yours. Upon you—An emphatic expression.

12. Be—He suddenly lays aside arguments for appeal, ver. 11–20; of which whoever has not command (and no carnal man has it), is not a perfect teacher. Here especially the apostle's tenderest affection descends to the Galatians. As I—Brotherly harmony of minds causes what is taught to be the more readily received; 2 Cor. vi. 18. 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 are—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 labor 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. xii. 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, as men do now, not even in public. In my flesh—He mentions Paul in the flesh, 2 Cor. xii. 7. [This seems to have been the same as the 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 is 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:

(β) 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. μακαρισμός, 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 disdain
me. [Have given to me—Thus testifying a grateful mind, for having obtained so great blessedness through me. That spontaneous affection is never to be sought in a mercenary. V. G.] Eyes—Very dear.

16. Enemy—He who speaks the truth is a friend, and truth ought not to produce in you hatred against him. Because I tell you the truth—Preaching the pure truth, even apart from my temptation.

17. They zealously affect—They zealously solicit you. He does not name his rivals. Not well—Not in Christ, although they appear well. The contrast is, in a good thing, ver. 18. Neither their cause, he says, nor their manner is good. Exclude you—From us, from me. [Rather, from other teachers; the anti-judaizing ones, including Paul, etc. Mey.] They think that we shall be excluded from you; but they would not exclude us from you, but you from us: ἐκλείσω, to exclude, I am disposed to think, is not used in the sense, in which the Latins say that chickens are hatched [excludi, thrust forth from the shell].

18. But it is good—He advises them not to allow themselves to be excluded. To be zealously affected—After the active he uses the middle. It is Paul's duty in the name of Christ ζηλοῦν, to be jealous, 2 Cor. xi. 2: it is the part of the Church, as the bride, ζηλοῦσα, to be zealously affected, to respond to ardent love, to kindle zeal by zeal (see Chrysostom), to be mutually zealous. In a good thing—When the matter in hand is good. When I am present, answers to this; and so also, always. Which is time in general, while the expression, when I am present, is special time, and that too modified so as at the same time to comprehend the ground of their zeal, viz., that they had been able so to exult, at Paul's presence: the in a good thing, harmonizes with when I am present, and may be taken with always as one idea. Whenever any good thing is presented, and not merely when I am present. When I am present—They had formerly shown towards Paul, when present, most earnest affection, and had in turn kindled Paul's zeal, ver. 15.

19. My little children—A father should be affectionately honored by his children. This is closely connected with you, [ver. 17], as δὲ, but, which occurs in the next verse shows. [But it is better to connect with what follows. Mey., etc. Render, My little children, whom I again travail with until Christ shall have been fully formed within you, yea, I could wish to be present with you now, etc. Alf.] Paul addresses the Galatians, not as a rival, but as a father, comp. 1 Cor. iv. 15, with authority and the tenderest sympathy towards his little children—children weak and alienated from him. The pathetic style
often accumulates figures. Here, however, the figure, derived from the mother, prevails. In the note on ἡγοοῦσθαι, to be zealously affected, conjugal affection was assumed from the parallelism. Even in spiritual things, love sometimes descends, rather than ascends; 2 Cor. xii. 15. Again—as before; ver. 18. 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 case 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 by 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 he would wish to speak still more mildly. My voice—The voice may be 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 not hear—When it is publicly read. You therefore act, as if you heard nothing of Abraham written in the law. He has recourse to an allegory only through extreme necessity. This is, as it were, a sacred anchor, ver. 20.

22. It is written—Gen. xxi. Abraham—Whose sons you wish to be.

24. [Omit αἱ, the, before δῶ, two. Tisch., Alf., etc.] An allegory—Gr. ἀλληγοροῦμαι, is compounded of ἄλλος, another, and ἀγορέω, to say: so that an allegory is, when one thing is said, another more ex-
cellent is meant, as in mythology. [Render the verse; For these (women) are (mean, in the allegory) two covenants; one indeed from Mount Sinai, gendering (bringing forth children) unto bondage, which one is Hagar. Alf.] This scheme will assist the comparison:—

SUBJECTS:—HISTORICALLY, THE TWO SONS OF ABRAHAM.

Hagar, the Bond-maid: The Free Woman.
The Son of the Bond-maid: Isaac, the Son of the Free Woman.

ALLEGORICALLY, THE TWO COVENANTS.

She who has a husband: The Desolate.
Those who are from Mount Sinai:

Those who are of the promise.
The Mountain (that is now): She who is above (that shall be).
Jerusalem, which now is: Jerusalem, which is above.
The Flesh:

The Spirit.

PREDICATS.

The Mother: brings forth slaves.
The Offspring, abundant at first: more abundant afterwards.
persecutes: suffers persecution.
is cast out: rejoices in the inheritance.

But Paul's language is of most extensive application, so that his discourse may comprehend the doctrine both of the Law and the Gospel, and the Old and New Dispersions; and not only all these things together in the abstract, but also the people of each doctrine and dispensation, as if they were two families, with their mothers, in the concrete. Hence that declaration, Agar is the covenant from Mount Sinai, to which we is opposed, ver. 28. Hence, by parity of reasoning, the quick transition from the one to the other in the allegory. The one indeed—Gr. μία μίαν, [Eng. Ver., omits indeed]. But in ver. 26, corresponds to this indeed; and there follows at ver. 28, express mention of the promise, as a contrast to Sinai or the law; and the same term, promise, swallows up the expression, the other covenant, which would seem to be required in the conclusion. Sinai—Therefore Paul chiefly treats of the moral law; comp. Hi. 19; Heb. xii. 18, etc. Which gendereth to bondage—For she has children, and those at first numerous. Which—Gr. ἡ γυνή. The predicate. Hagar is the subject, if the statement be considered within the context; on the other hand, without the context, it is the predicate, as
is the case in the allegorical discourse, Matt. xiii. 37, 38. [But Hagar is predicate; the covenant at Sinai is in the interpretation what Hagar is in the history. Mey.]

25. [For the second ἄδε, and, read ὑπὲρ, for. Tisch., Alf., etc. So Beng. who renders incorrectly. Render, For the (word) Hagar is Mount Sinai, in Arabia, (i. e., among the Arabians,) but corresponds (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 is, 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 not; as the child follows the mother, a bond-maid; but the son of the free 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 at ver. 25 and 26, Jerusalem which now is, and Jerusalem above. Some consider these words Σινᾶ ὁ ὄρος ἐστὶν ἐν τῇ Ἄραβίᾳ, Sinai is a mountain in Arabia, found in all the copies, as a gloss, erroneously. For thus Paul’s argument is weakened, when he adduces the bondage engendered 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 of the words is changed, (comp. Eph. ii. 1, note.) In the former passage, the mountain is more regarded, since upon it the law was given, whatever name it might have; afterwards, Sinai, is the prominent idea, a mountain in Arabia. Answereth—ἄδε, and, although it is in Arabia; οὐστοργεῖν, to answer to, is used of that which agrees in a comparison. This agreement is self-evident, for the same people that 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. Which now is—The contrast is, that is above. Now—Refers to time, above to place; the contrast of each must be supplied from the other in the semiduplex oratio. [A concise mode of expression, when two members of a sentence are so related, that each must supply some words from the other.] The Jerusalem which is present and earthly; the Jerusalem 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 men-
tioned as future; not only is she future, but also more ancient than that which now is, which has not existed for a long time, and will not hereafter exist. Is in bondage—As Hagar was in bondage to her mistress, so Jerusalem, that now is, is in bondage to the law, and also to the Romans,—her civil and spiritual state thus according.

26. Which is above—Heb. xii. 22; Rev. xxi. [Just as the Jerusalem which now is (ver. 25) represents the Jewish Theocracy, so here the Jerusalem above represents the Messianic Theocracy, i.e., before Christ’s second coming the church, afterwards the kingdom of glory. Mey.] Free—As Sarah was. Which—Jerusalem. Mother—The ancients said of their own Rome, Rome is our common fatherland. [Omit πάντως, all. Tisch., Alf.] All—As many as we are.

To this refer the many in the next verse.

27. It is written—Is. liv., i. Rejoice—With singing. Barren—Sion, Jerusalem above. Break forth—Into crying. And cry—For joy. The desolate—That is, the New Testament Church, gathered mostly from the Gentiles, who had not the promise; and as this Church heretofore seemed unproductive, and not aiming to be otherwise, it is called “not bearing,” “not travailing.” [Eng. Ver., many more is wrong. Render, many are the children of the desolate, more than, etc. Alf.] Than she which hath—The Jewish Church.

28. [For ἵππος, we, read ἵππος, ye. Tisch., Alf.] Of promise—Ver. 23. We are—And should wish to be so, ver. 31.

29. Persecuted—Wantonly, Gen. xxi. 9. Persecution belongs to carnal, not to spiritual men. [Take care lest you lightly esteem whatever is done against the free woman’s children. V. G.] Him that was born after the Spirit—Paul, having the conclusion in his mind, so frames his discourse respecting Ishmael and Isaac as to apply it to carnal men and believers. Where the Spirit is, there is liberty.

30. The Scripture—Sarah, concerning Isaac; the Scripture by allegory. Cast out—From the house and the inheritance. The bondwoman and her son—The servile condition of itself deserves expulsion; but persecution of spiritual sons furnishes a pretext for executing the punishment. Shall not be heir—Sarah looks to the Divine appointment regarding Isaac as the only heir, although Ishmael also been circumcised.

31. [We are not—That is, we neither should be, nor wish to be. V. G.] Of the free woman—In the liberty follows. An Anadiplosis [repetition of a word from the end of one verse in the beginning of the next]
CHAPTER V.

1. [Omit oûv, therefore. Tisch., Alf.] Stand fast—in the liberty—The clause, wherewith Christ has made us free, has the force of Aetiology [assigning the reason]. Liberty and bondage are contrasted. There is no connecting particle, iii. 13; τῇ ἐλευθερίᾳ, in the liberty, is emphatically put without ἐν, in: liberty itself confers the power of standing. ἐλευθερωσ signifies, has rendered free, and ὑπερ, where-with, is connected with free; stand, erect, without a yoke. Again—Ch. iv. 9, note. With the yoke of bondage—Not merely the circumcision given to Abraham as the sign of the promise is so called, but circumcision as connected with the whole law, given long after on Mount Sinai, ch. iv. 24, iii. 17. For the Jews had been accustomed to regard circumcision rather as a part of the law received by Moses, than as the sign of the promise given to Abraham, John vii. 22. Nor was circumcision so much a yoke in itself, as it was made a yoke by the law; and the law itself was much more a yoke. Therefore Paul, by a weighty Metonymy [change], puts the consequent for the antecedent: Be not circumcised, for he who is circumcised, with this part of it, comes under the whole law, and apostatizes from Christ, ver. 2–4. Nor does the apostle oppose Christ so directly to circumcision as to the law. He speaks according to their perverse custom, while he refutes their Galatism and Judaism; and yet he deviates in no respect from the truth. Peter also, Acts xv. 10, calls it a yoke. Be entangled—Ἐνέχθομαι, in the middle voice, I hold fast.

2. If ye be circumcised—This should be very forcibly pronounced. They were being circumcised, as persons seeking righteousness in the law, ver. 4. Nothing—Ch. ii. 21.

3. A debtor—Endangering salvation. The whole—Which he will never be able to perform. [This true and terrible consequence of circumcision had probably been dissembled or weakened by the false apostles. Mey.]

4. Ye have ceased from Christ—Gr. καταρρήθητε ἅπα οὖν Χριστῷ [Eng. Ver., Christ is become of no effect]—Your connection with Christ is made void: so the Vulgate. One might say in German, ohne werden, to become without. Comp. ver. 2; Rom. vii. 2, 6. Are justified—Seek righteousness. Middle voice. Ye are fallen from grace—Comp. ver. 3. You have altogether fallen from
the New Testament. We are and stand in grace, rather than grace in us; comp. Rom. v. 2.

5. For we—I and all the brethren, and as many of us as are in Christ. Let those, who differ from us, keep their views to themselves. Through the Spirit—Without circumcision, etc. By faith—By the faith of Christ; comp. the preceding verse. Hope of righteousness—Righteousness is now present; and that affords us hope for the future. Rom. v. 4, 5. [But the genitive is objective; the hope of obtaining righteousness. Mey., Alf.] Wait for—And obtain by waiting for it. Gr. ἀπεδεχόμεθα. A double compound. Paul includes and confirms the present, while he mentions the future. [This verb denotes the patient, attentive waiting, which never slackens until realized. Mey.]

6. Availeth—The same word occurs, Matt. v. 13; James v. 16. Nor uncircumcision—This refers to those who, if they regard themselves as free from the law, think that they are Christians on that account alone. Faith which worketh by love—This is the new creature; vi. 15. He joined hope with faith; now he joins with it love. In these the whole of Christianity consists; ἐνεργοῦμένη, that worketh, is not passive, but middle, 1 Thess. ii. 13; nor does Paul represent love as a form of faith, but shows that, with faith, nothing but love remains, ver. 13, 14; in which very truth, however, he teaches the same thing as James, ii. 22. Faith is recommended to those who defend circumcision; love, to those who think that uncircumcision avails something, [that they may be reminded that the law is not annulled by faith, but confirmed. V. G.] Love is opposed to the enmities which raged among the Galatians, ver. 18, 15, 20, 26. [Those seeking justification by works are very far from love. The Spirit is a Spirit of faith and love. V. G.]

7. Ye did run well—In the race of faith, as your calling required, ver. 8; comp. Phil. iii. 14. This implies greater activity than to walk. He again comes to conciliatory and affecting arguments. Who—No one, to whom you should have listened. So, who, iii. 1. Did hinder—In running.

8. This persuasion—Most commentators interpret it persuasion, with the addition of this, that, or your. Comp. Chrysost. This word very rarely occurs, and Eustathius alone, as far as I can find, has it, and shows that πεπομα and πεπομονή are said of the stubborn, by a figure taken from the cables of ships. But a pertinacious and obstinate man is given to starting difficulties; and therefore that man has πεπομονή, self-confidence, who, having left off running, ἐνέγεται, holds just, and who persuades and trusts to himself alone, and does not
obey another, ver. 1, 7; and in this way μη πιθεώσαι, not to obey, and ἡ πεπομνή, persuasion [or as Beng. renders, self-confidence], and πεπωόναι, I have confidence, form an Antanaclasis [use of a word twice in the same passage in a double sense], a figure frequently used both 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 -ὀνη, is intransitive. [It is better with Alf., etc., to understand it actively: the persuasion (to which ye are yielding).] Not—Supply 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. iii. 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.] Troubleth—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. See 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, 14. 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.
12. Shall be cut off—Immediately after the reproof for the past, Paul entertains good hope of the Galatians for the future; but he denounces punishment against the seducers in two sentences, which, throwing out meanwhile the particle ὧδελυον, would that, are as follows: He that disturbeth you shall bear his judgment, and they shall be cut off which trouble you. That one concealed trouble, worse than the others, ver. 10, who boasted that Paul himself agreed with him about circumcision, is here incidentally refuted, ver. 11; but the others also, who seek to drive the Galatians from their position in the Gospel, are threatened with being cut off. Thus xai, and, retains its natural meaning, and these words cohere, shall bear, and shall be cut off, as well as ye judge, and put away, 1 Cor. v. 12, 13: ἀποκοποῦνται, shall be cut off, is the future middle, which here, as often, has a passive meaning; it corresponds to the Hebrew נָּשָׁה, and is allied to ἐρχόμενος, to hinder, ver. 7. Either the whole, when a part is cut off, or a part cut off from the whole, is said, ἀποκόπτεται, to be cut off. Some ascribe the former sense here to the apostle's zeal, so that the mutilation of the body of the circumcised may be denoted; and, indeed, the Sept. often translate נֶׁקֶד by κόπτω, ἀποκόπτω, cut, cut off, etc., especially Deut. xxiii. (1) 2, where ἀποκοπεμένος is used for that which the French here translate, more than circumcised. [This is the true meaning, Let them not only be circumcised, but even be made eunuchs. Mey., Alf., etc.] But we can scarcely receive the apostle's words, save by Metonymy [ehange], that is, that as persons cut off, they may be debarred from the Church. Deut. as above. The second sense harmonizes better with the apostle's gravity: As the foreskin is cut off by circumcision, as a thing which it becomes an Israelite to want, so those shall be cut off, as a worthless foreskin, from the communion of the saints, and shall be accursed; ch. i. 7, and the following verses. With a like reference to circumcision, Paul, Phil. iii. 2, speaks of καταραμένιν, concision; nor is it altogether foreign to the subject, what Apollon. in Philostr. v. 11, says of the Jews: “Already of old they not only cut themselves off from the Romans, but also from all men.” Now, what is to be done with the particle ᾧδέλυον, would that? Most construe ᾧδελυον xai ἀποκοποῦνται, I would they were even cut off [as Eng. Ver.]; but ᾧδελυον, would that, though common enough, is nowhere to be found construed with the future indicative. The Complutensian Edition, to avoid this difficulty, have given ἀποκοποῦνται [the subjunctive]; but it is unsupported by the manuscripts. There are many imprecations in the sacred writings, and this word ᾧδελυον, would that, is not used in any if other formulæ: nor would Paul in this passage, after a direct de-
nunciation, finally attack by a prayer the disturbers of the peace. 
Στηρι, the period, is put after δοξελον, would that, in the sixth Augustan. I think it will be found so in many manuscripts, if philologers would notice such things; for the comma is certainly in some ancient editions, especially in that of Basle, 1545. Nay, δοξελον, would that, may be very conveniently joined with the preceding words, Is then the offence of the Cross taken away? I wish it were.

"Ωραζον, would that, is added in reference to a thing desirable (such as is also noticed 1 Cor. iv. 8), as μη γενοετο, God forbid, iii. 21, is used of a matter by no means pleasant: and as ελεν among the Greeks in cases of concession, or esto among the Latins [granted]. And, as in ch. ii. 17, after δαυ, therefore, is put μη γενοετο, God forbid, so here, after δαυ, then, is put δοξελον, would that. Would that 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. "Ωραζον, would that, belongs to the sentence as in Eng. Ver. Mey., Alf., etc.] Which trouble—Gr. διασταφωντες. 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 to liberty. Only—not—An Ellipsis of the imperative, with the Eulabeia [caution], Only use not liberty for an occasion to the flesh: or else the accusative, την ελευθεριαν, that liberty, is put absolutely. An occasion—For which the flesh is eager. To the flesh—Ver 16, 17. By love—Ver. 14, 22. Serve—A beautiful contrast.


15. But—The opposite of the service to be rendered by love. Ye 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. Harsh men, careless and unthinking, consume others—those of softer disposition silently suppress their anxiety, and die prematurely. V. G.]

16. I say then—He goes on to explain what he proposed at ver. 13. In the Spirit—See [ver. 18, 22, 25, ch. vi. 1-8]. Rom. viii. 4, 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 ἐπιδομετ’, lusteth, itself, or, as that word is taken in a bad sense, another analogous to it must be supplied. There is certainly an elegance in the Ellipsis
or Zeugma [use of ἐνθυμεῖ, lusteth, desireth, in the double sense].
Are contrary—In a mutual, serious contest. Whatsoever—Gr. & dv., [Eng. Ver., the things that]. Carnal men do whatsoever they will; although sometimes the flesh wars with the flesh. As to the repentant, their condition is different, and wonderful too; for the Spirit strives against the flesh, and its evil doing: the flesh against the Spirit, and its well-doing; so that (iwa) neither the one nor the other is fully accomplished. In such a state, as being doubtful, many bad and many good actions are prevented; but where the Spirit conquers, ver. 18, the matter is decided by conflict. This summing up corresponds in a measure to what is fully explained, Rom. vii. 14, etc.; although here a state already spiritual is rather assumed.


19. Now—manifest—The flesh concealed betrays itself by its own works, so that its discovery is easy. The works—Unfruitful. The works, in the plural, because they are divided and often at variance, and even singly betray the flesh. But the fruit, being good, ver. 22, is in the singular, because it is united and harmonious. Comp. Eph. v. 11, 9. Which—He enumerates those works of the flesh, to which the Galatians were most prone; on the other hand, also those parts of the fruit of the Spirit, which needed to be most recommended to them; comp. ver. 15. He maintains this order, that he may enumerate the sins committed with our neighbor, against God, against our neighbor, and as regards ourselves; and to this order the enumeration of the fruit of the Spirit corresponds. [Omit μοροχεία, adultery. Tisch., Alf.] Uncleanness, lasciviousness—[Rather, wantonness. Alf.] 2 Cor. xii. 21, note.

20. Witchcraft—See Sept. Exod. vii. 11, and elsewhere. That Paul is not speaking here of natural poisoning, but of magic, appears from his joining it not with murder, but with idolatry. Comp. Rev. xxi. 8, note. Seditions—In civil affairs. Heresies—In sacred things. 1 Cor. xi. 19.

20, 21. Emulations—envyings—Both emulation and envy are dissatisfied with another’s advantages;—emulation, for one’s own advantage; envy, even without any advantage to the person himself. Strife—Gr. ἑρωθεία. [Rather, cabals. Alf.] This differs from ἐροτεία, variance: ἐροτεία, quarrel; ἑρωθεία, contention, defiance. ἑρωθεία implies a wish to be greater, ἐροτεία, wishes at least not to be less. [Omit φῶνος, murders. Tisch. (not Alf.)] I tell you before—Before the result. You—The maintainers of justification by works are often care-
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. Fewer words are used of what is good, because good is more simple, and one virtue often has many opposites; comp. Eph. iv. 31. Joy—For blessings. Gentleness—goodness—These differ. Χρηστότης, gentleness, rather refers to another διάδωσαν, goodness, as it were pouring out, spontaneously. Fidelity—Gr. πίστις, [Eng. Ver., faith]. ομοσπονδία, constancy, fidelity, to which are opposed seditions and heresies. Weigh 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 has this force, Matt. xv. 19, note: τῶν τοιούτων, such, is masculine, against such men. [But the neuter, such things, is right. Mey., Alf.] Comp. ver. 18, 21, at the end; where πράσασσοντες, they which do, is 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 Ἰησοῦ, (not Alf.), so as to read, they that are of 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 ver. 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, seek 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, vi. 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, of which two effects are here mentioned. Desirous of vain-glory—[What 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 folly,
the great power and authority; and of envy, the fame of our neighbors; of avarice, the ambition of those who supply the occasions; of licentiousness, luxury, and the perpetual intercourse with women—and the one feeds the other. Chrysost. quoted by E. B.] Provoking—to envy. Referring to the stronger party. Envy—Referring to the weaker.

CHAPTER VI.

1. Brethren—An admonition peculiarly suited to the Galatians follows. If even—Gr. ἔὰν χαί [Eng. Ver., if. The verb is emphatic; If a man be even surprised in, etc. Alf. So Mey.] He who provokes, often considers another as the assailant; but if another has been really overtaken in a fault, still we ought not to consider ourselves provoked, but rather to consult the other’s good. Ἐὰν χαί, if even, denotes an easy thing, but not too common with spiritual persons. Be overtaken—Gr. προλυπηθῇ. The passive, as well as the name, man, refers to the procuring of pardon; but the preposition πρὸ, before, refers either to the offence, comp. Wisd. xvii. 17, or rather to the party injured, so that he is said to have been overtaken, who, though uninjured, has injured us. As Herodian says, l. 5, those who have been formerly benefactors. In a fault—As vain-glory, v. 26: or a return to legal bondage; comp. fall, Rom. xi. 11, 12. Ye which are spiritual—Who are strong in the Spirit, and watchfully observe that fall. So, the strong, Rom. xv. 1. This agrees with in the Spirit, soon after (comp. ch. v. 25). Restore—As a member of the Church. All, who can, should assist. Of meekness—In this is the power of curing: this is the pre-eminent characteristic of the spiritual man [comp. ch. v. 22]. Considering—The singular after the plural. Each should attend to himself. Thou also—When one is tempted, another is easily tempted; especially if he wishes to cure another, and does not maintain meekness. Thou be tempted—In the same or another way.

2. Burdens—Every fault is indeed a burden: in ver. 5, ὑποτίον, burden; ὑποτίον is a burden proportioned to the bearer’s strength; ἁπάντι are burdens which exceed his strength. Bear—Constantly: do not assist once only. And so fulfill—Gr. ἀναπληρώσας. The im-
perative, including the future of the indicative, as John vii. 37: δῦτι assumes some defect to be made good by the Galatians. *The law of Christ*—A rare title; comp. John xiii. 34; Rom. xv. 9. The law of Christ is the law of love. Moses has many other precepts. These words, *burdens* and the law, involve a *Mimesis* [allusion to an adversary’s words or opinions] in reference to the Galatians, who were 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 burdens of others.

4. *But his own work—Again another extreme is forthwith met,* lest, whilst assisting others, we should forget ourselves. *Work—A real work,* not a mere opinion concerning one’s self. *In himself alone*—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 proving 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 by *Mimesis* [allusion to the Galatians’ opinions], at the same time includes the contrary. [Then in a slight irony here, whatever matter of boasting he finds, after such a testing, will be in reference to himself alone, etc. Alf.] *Rejoicing—That,* by which he says: I am something. *Shall have—He himself being judge.*

5. *Burden—Either heavy or light.* Comp. ἄδοξος, burdens, ver. 2. *Shall bear—In the Divine judgment.* The future, the contrast to which is in the present, in ver. 2. There is however a *Semiduplex 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 men’s way of speaking, because the other [if a man thinks himself, etc.] exhibits false glorying: this is taken away from him, and the peculiar testimony of a good conscience is also meanwhile called glorying, by 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. ἐκκοινωνιά, *I communicate,* as the Latin *participio,* includes the idea both of receiving and giving; here, the idea is of
giving, as in Phil. iv. 15, very elegantly. *In all good things*—In every kind of resources, as the case may be.

7. *God is not mocked*—The verb is in the middle voice. *God does not permit empty promises to be made to him.* The expression, which is by no means common, seems to allude to the Sept., and indeed to Prov. xii. 8, νοθροξιδος μυχηρισεια, the slow of heart is despised, [Eng. Ver., he that is of a perverse heart], so that the meaning is: God is not νοθροξιδος, slow of understanding, but judges truly, and is not silent for ever; Ps. l. 21. They endeavor to mock him, who think thus: I will sow to the flesh, and yet persuade God to give me the harvest of life. *Whatsoever*—Whether bad or good. *A man soweth*—Especially of his resources; 2 Cor. ix. 6. *A man*—Any man. *That*—That very thing. [Nothing else. The identity of the seed sown and the harvested grain, images the relation of moral conduct in life, and the recompense at the judgment. Mey.] *Shall he reap*—The epistle seems to have been written in harvest-time. Prov. xxii. 8, *he that soweth worthless things shall reap evil.*

8. *To*—As into the ground. *The Spirit*—Here his is not added. In ourselves we are carnal, not spiritual. The flesh is devoted to selfishness. *Life everlasting*—The article is not added, for the question here is not about faith, but its fruit.

9. *Well-doing*—When we do good, perseverance should be added. The expression differs in ver. 10, ἐργαζόμεθα τὸ γραφόν, *let us work what is good* [Eng. Ver., do good]: comp. in *all good things*, ver. 6. *In due season*—After the sowing. We must wait meanwhile. Add the note to 1 Tim. vi. 15. Then sowing will be beyond our power. *If we faint not*—Εξασθειν, to be weary, is in the will: ἐξιλοσθαυ, to faint, in the power. *Not to faint* is something more than to be weary. Both are to be referred to the sowing; for fainting arises from an inward relaxation of strength. So the Sept. ἵστι μη ἐξιλοσθαυ, be not faint, Prov. vi. 3. Chrysostom therefore interprets it, that no one should be fatigued in it, as in a worldly harvest.

10. *As*—As far as, in whatever time, manner, and place. *Against his art able*—as thou art able. *Opportunity*—That of the whole life, and in it the more convenient part of the time. So καρπὸν ἔχοντες, having opportunity, 1 Macc. xv. 34. *We have*—For we shall not always have it. Satan is incited to injure us by the shortness of the time; Rev. xii. 12. Let us be aroused to well-doing. *The household of faith*—Every man does good to his relatives; believers do good to their relations in the faith, especially to those, who are entirely devoted to 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, how large a letter; just as long letters mean a long epistle; the quantity 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, xiii. 22; 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 been long ago established. Also the former is compared to hortatory, the latter to polemic theology. He had not heretofore written a longer 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 print in larger characters what is peculiarly important. Mey.]

12. To make a fair show—Comp. 2 Cor. v. 12. Constrain—By their example, ver. 13, and importunity. The same word occurs, ch. 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 antiquated usages of the Jews, than the supernatural novelty of the Christian faith.

13. They themselves—So little interest have they in your observance of the law. In your flesh—if it be circumcised. [Boast, i. e., of having you as disciples. Theophyl. in Mey.]

14. But as for me—[Eng. Ver., (God forbid) that I, etc.] I should be sorry to share such things. God forbid that I should glory—Josh. xxiv. 16, γὰρ οὐκ ἔχω γένος ἡμῶν καινότητι. See, God forbid, that we should forsake the Lord. Glory—we have a specimen of such glorying, 2 Cor. v. 15–19; Phil. iii. 8, etc. In the cross—which has nothing to do with circumcision of the flesh. To glory in the cross is an Oxymoron [union of apparently contradictory terms]. By which—the cross; for the apostle is speaking here chiefly of the cross; and if διʼ ὑμῶν be rendered, by whom, and referred to Christ, [which is right. Mey., Alf.], still the cross must be regarded as the ground of the reference. That, by which anything is such as it is, possesses the same nature in a higher degree. The world is crucified—the world, with its elements, has no longer dominion over me; ch. iv. 3. There is a gradation from the flesh to the world. And I unto the world—The world is at variance with me; I could not, though I were willing, henceforth gain any favor from the world. This cross includes death, Col. ii. 20.

15. [The true reading is, οὖν γὰρ περιστρέφεται ἐστιν, etc., as Beng., Tisch., Alf., etc.] Neither is circumcision anything, nor uncircum-
cision—So, according to a very old reading. The more recent reading agrees with ch. v. 6. Both circumcision and uncircumcision are not merely of no avail [ἰσχύει], but they are [ἰσχύω] nothing; but there is the new creature and glorying in the cross of the Lord Jesus Christ. 

καὶ ἡ ἱδρυσίς—The new creation arising from the cross of Christ, Eph. ii. 15, 16. This is opposed to old things, 2 Cor. v. 17.

16. Rule—Referring chiefly to teachers. Peace—May it be, and it shall be. On peace, comp. Eph. ii. 14–17. On them—In contrast with the uncircumcision. And mercy—Rom. xv. 9. And upon the Israel of God—In contrast with the circumcision. The Israel of God are believers of the circumcision, or Jewish nation [Phil. iii. 8]. The apostle’s meaning, which is by no means Jewish, has beautifully seized on an expression inconsistent with the Jewish idiom; for the Hebrews do not say, Israel of God.

17. But—Gr. τῶν λόγων. The mode of breaking off the discourse. [But Eng. Ver., from henceforth, is right. Mey., Alf.] Trouble—Politic theology, seriously discussed, is a laborious task to godly men, ver. 11, note, and iv. 20. Κόπως, labor and anxiety of mind, Matt. xxvi. 10. Let no man cause me trouble—Gr. κόπους παρεχεῖν [Eng. Ver., trouble me.] Apostolic severity. For I—Affliction should not be added to the afflicted. The marks—From the lash, Acts xvi. 23. These marks rendered Paul infamous in the eyes of the world, but really conferred on him great dignity, for by these he was known to be a servant of Christ. Marks in the body are opposed to the mark of circumcision, the body of Paul to the flesh of others, ver. 18. [Omit Κύπιος, the Lord. Tisch., Alf.] Of the Lord—Col. i. 24, of the afflictions of Christ. I bear—So that I consider it an honor to me, ver. 14. Therefore they will trouble me, who please themselves in any other way.

18. Grace—This accords with the whole epistle. With your spirit—Having vanquished the flesh, ver. 1; comp. 1 Thess. v. 23; 2 Tim. iv. 22; Philem. ver. 25.Brethren—The severity of the whole epistle is thus softened; comp. i. 6, note.
CHAPTER I.

1. [Transpose to read Χριστοῦ Ἰησοῦ, Christ Jesus. Tisch., Alf.] The will—So ver. 5, 9, 11. To the saints and faithful who are—[So Beng., omitting the words ἐν Ἔφεσῳ, in Ephesus, which are also suspected by Tisch. and Alf., and bracketed; other editions retain them, and as Mey. remarks they are so strongly attested as to be critically unassailable.] In all those places to which Tychicus went with this epistle. It appears from the records quoted in the Apparatus, that no city was named in this inscription, whence some have supplied Laodicea (although all that peculiarly referred to the Laodiceans, Paul explained in the epistle to the Colossians about the same time, ch. iv. 15, 16); others, Ephesus: either of them might be in the apostle’s mind, for Paul doubtless told Tychicus whither he should go,—to Laodicea, for example, and thence to Colossae, near Laodicea, and either first or last to Ephesus. Wherefore our annotations are sometimes specially applicable to the Ephesians. Nevertheless, here τοῖς ὁδοι, those who are present, is said absolutely, as Acts xiii. 1, κατὰ τὴν ὁδὸν ἐκκλησίαν, in the church that was at Antioch; and Rom. xiii. 1, αἱ δὲ ὁδοί τῆς ἐκκλησίας, and the powers that be. Paul, when writing to the churches planted by himself, generally mentions many things concerning his own present and former circumstances, and
those of the churches; but he had been at Ephesus, and that for a long time, not many years before, Acts xx. 31. Why then does he write as a person unknown, ver. 15, ch. iii. 2, 4? and why does he descend less to particulars in this epistle, than in any other? Why, at ch. vi. 23, 24, does he conclude in the third, and not in the second person, as on all other occasions? Why does he add no salutations, which, however, he does not omit even to the Colossians? Why does he not mention Timothy, whom, however, he joins with himself, Col. i. 1? For, the similarity in the tenor of both epistles, the mention in both of their bearer, Tychicus, and many other circumstances, confirm the fact, that this and the one to the Colossians, were sent at one time. Why does he only call them brethren at ch. vi. 10? Ans. All these things are proofs, that Paul so prepared the whole letter, that it might be publicly or privately read, both at Ephesus and in many of the Asiatic churches, to which, as having been perhaps pointed out to him by name, Tychicus was to go, and that all might receive it as if addressed to themselves; comp. Col. iv. 16; 1 Thess. v. 27. So far as this matter was concerned, full liberty was granted. "We must observe," says Usher, "that in some ancient copies, this epistle was inscribed in general terms, as was usual in writing evangelical letters, to the saints who are . . . . and to the faithful in Christ Jesus: as if it had been sent first to Ephesus, as the principal metropolis of Asia, and was thence to be transmitted to the other churches of the same province, with the insertion of the name of each, etc." It may be said: Paul wrote this epistle before he had seen the Ephesians. Ans. He had formerly suffered no bonds so well known and so long, Acts xvi. 35, xviii. 10; but these, which he mentions, were distinguished, Eph. iii. 13, vi. 20. As to the rest of the inscription, holiness is put before faith, ver. 4, 11, 12, where also the word εἰρήνωσθαι, to obtain an inheritance, is before hope [Eng. Ver., trusted]; moreover, at 2 Thess. ii. 13; 1 Pet. i. 2. It belongs to God to sanctify and claim us for himself; to us, through God's gift to believe.

3. Blessed—who hath blessed—with blessing—An Antanaclasis [use of the same word in a different sense]. God has blessed us in one sense, we bless him in another. The doxologies at the beginning of the apostolic epistles accord with the New Testament sense of grace. Nearly thus, the first Epistle of Peter commences, which was also sent into Asia, and therefore to Ephesus. Paul writes with an affection greatly elevated by adversity; and this epistle furnishes a remarkable specimen of evangelical discussion on the general principles of the Gospel; 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. 13, are inserted in their proper order. V. G.] Hence he specially refutes no error, and rebukes no fault, but proceeds generally. And however much light 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:—

I. The Inscription, i. 1, 2.

II. The Doctrine Affectingly Set Forth.
   i. Blessing God for all heavenly blessing, ver. 3–14; and then thanksgiving and prayers for the saints, 15–ii. 10.
   ii. A more special admonition concerning their formerly miserable, but now blessed condition, ver. 11–22; and then the apostle’s supplication, that they may be strengthened, iii. 1, 2, 14, 15; with the doxology, 20, 21.

III. The Exhortation.
   i. General—that they should walk worthily, as is required by
      1. The unity of the Spirit and diversity of gifts, iv. 1, 2, 7, 8.
      2. The difference of their heathen and Christian state, 17–24.
   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, 28, 25, 26.
         2. As children and fathers, vi. 1, 2, 4.
3. As servants and masters, 5, 6, 9.

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

V. CONCLUSION, 21, 22, 23, 24.

There is a great resemblance between this epistle and that to the Colossians, which has been already noticed; wherefore the two may be profitably compared. With all—Paul describes the source and the archetype of this blessing, He has chosen us, having predestinated, ver. 4, 5; also its nature, He hath embraced us in his grace, ver. 6; also its parts, remission, etc., ver. 7, 8. Blessing—[Eng. Ver., blessings]. The very term denotes abundance. Spiritual—Peculiar to the New Testament, [meaning not merely, as in modern language, spiritual as opposed to bodily; but implying always the working of the Holy Ghost. Alf.] In heavenly places—Explaining the term spiritual. Often in this epistle he mentions the heavenly things: ver. 20, ch. ii. 6, iii. 10, vi. 12. The glorious abode of the heavenly ones In Christ—To this refer the next verse, according as—in him. Here now he touches upon the three persons of the Godhead, who are concerned in our salvation. The heavenly things belong to the Father: he names Christ himself: the Holy Spirit produces spiritual blessings. Paul treats of all subsequently. [The apostle had before his eyes, here, Christ’s whole career, from his birth to his ascension. He contemplates his birth in this verse, then his circumcision; wherefore at ver. 5, and not till then, the name, Jesus, given him at his circumcision, is expressed; at ver. 6, the baptism of the beloved Son is implied; followed, at ver. 7, by the bloody suffering of death. Lastly follow his resurrection and ascension, at ver. 20, etc. V. G.]

4. [This passage, to ver. 14, expands ver. 3, who hath blessed, etc. Mey.] According as he hath chosen us—The blessing corresponds to the election, and follows upon it and makes it manifest. In him—iii. 11. These things assume the eternity of the Son of God; for the Son, before the world was made, was not merely the future, but even then the present object of the Father’s love; John xvii. 24, 5, otherwise the Father would not have loved him for himself, but likewise through another. Before—John xvii. 24. Holy—Positively. Without blame—Without evil and fault [ch. v. 27].

4, 5. Having predestinated us in love—[See below]. Many construe these words with the preceding, holy and without blame before him in love. The terms, I love, love, loved, are very common in this epistle in both ways, denoting either God’s love to us, or ours to him; but it accords with the very beginning of the epistle, that love should
be construed not with holy and without blame—an expression which is likewise used without express mention of love, ver. 27—but with the subsequent description of adoption; comp. ch. ii. 4, 3: 1 John iii. 1: and that the love of God may be celebrated before ours. Thus the sum of what follows will be in love, ver. 5, at the end. So love heads the section, ch. iii. 18. [Here too, it is placed emphatically at the beginning; In love having predestinated, etc.; love being the disposition 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 Syncategorema [accessory proposition], and as respects what follows, is equivalent to a main proposition. By noting this, and observing the connection by participles 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 ἐν πίστει, in or by faith, rather than in love. Beng.'s punctuation is right. Mey. So De W., and many.] Having predestinated—The participle depends on he hath chosen: Rom. viii. 29. Chosen from among others, they are predestinated to all that belongs 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 thou philosophize about the best world? Beware, lest thou thyself be bad. Nor was there anything in us 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. 7, then, the praise of the glory; [concerning the glory, comp. ver. 6, 17, 18. V. G.] Wherein—in which grace. Kindred words, as ἀγάπη, love—ἀγάπησιν, loved, ch. ii. 4. Hath made accepted—Χαριζόμενος, of the same form as ἀγαθόν, I make good, δωσάμω, I make powerful, signifies, to embrace in grace, of which the immediate consequence is blessing; comp. Luke i. 28. To this refer of his grace, here, and in ver. 7. [But it is better to render it, which he bestowed on us in the Beloved. Comp. highly favored, Gr. εὐχαριστομένη, Luke i. 28. Alf., Mey.] In the beloved—The only begotten Son. A fitting Antonomasia [substitution of a description for a proper name]. Love signi-
fies more than grace. See 1 Pet. ii. 10, where the title, the Beloved, far surpasses what is said of those who have obtained mercy. Mercy necessarily assumes previous misery, but not so love.

7. We have—In the present. The redemption—forgiveness—The New Testament blessing, Rom. iii. 24. [Another redemption follows, ver. 14. [Blood—ii. 13. V. G.] The riches of his grace—Ch. ii. 7; the riches of the glory, ver. 18. Comp. ch. iii. 8, where we have the riches of grace, and consequently of glory; likewise in ver. 16, where the riches of the glory of the Father himself is understood.

8. Wherein—That is, in which, grace. Hath abounded—God. [And so Eng. Ver. But the rendering, hath abounded, is wrong; the verb is transitive, (comp. 1 Thess. iii. 12, etc.) Render, which he shed abundantly (caused to abound) forth to us in all wisdom, etc. Mey., Alf.] In wisdom—Concerning the past and present, respecting the things which God does, ver. 17. In prudence—Concerning the future, respecting the things that we may do.

9. Having made known—This depends on hath abounded. The same word occurs, ch. iii. 8, 5, 10, vi. 19. The mystery—Ch. iii. 8, 4, 9, vi. 19; Rom. xvi. 25; Col. i. 26, 27. Which—Good pleasure. Purposed—Proposed to himself. Thence purpose, ver. 11. In him—In Christ. [But this is impossible: for Christ is referred to by name, as first introduced in this connection, in ver. 10. Eng. Ver., purposed in himself, that is, in God, is right. Mey., Alf., etc.]

10. [Literally, that (the purpose) in the economy of the fulfilment of the times, etc. Mey.] In—Construe with having made known. [Better with, hath purposed. Mey.] The dispensation of the fulness of the times—Fulness τῶν χαρῶν, of the times, is in some degree distinguished from the fulness τῶν χρόνων, of the time, Gal. iv. 4, for it involves the fulness of the blessings themselves, and of men who receive them, Mark i. 15. Still each fulness is in Christ, and there is a certain peculiar economy and dispensation of this fulness, Col. i. 25. Paul very often uses the words πληρώ, I fill, and πληρωμα, fulness, in writing to the Ephesians and Colossians. Gather under one head—Gr. ἀνακεφαλαίωσατος [Eng. Ver., more correctly, might gather together. Alf., might sum up; so Mey.] All things had been under Christ, but had been torn and rent from him by sin: they have been restored. Christ is the head of angels and of men: the former agree with him in his invisible, the latter in his visible nature. All things—Not only Jews and Gentiles, but also those things which are in heaven and upon the earth:—angels and men, and the latter either alive or dead, 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 ζε, both. Tisch., Alf.] In the heavens—[Eng. Ver., in heaven]. In the plural.

11. [Render, In him, in whom we (Christians, Jew or Gentile) were also (not in whom also, as Eng. Ver.) taken for his inheritance. (So Beng. Eng. Ver. is wrong). Alf. after De W., etc. Ver. 11, 13. 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 him, in whom—[But Eng. Ver. includes ἐν αὐτῷ, in him, in ver. 10]. This is repeated from ver. 9, so that ver. 10 is a parenthesis. Taken for his inheritance—He here speaks in the person of Israel, we were made τίνη, κληρος or κληρονομία, the lot, the inheritance of the Lord. Comp. Deut. xxxii. 9. The contrast is you, ver. 13. He is, however, speaking of a spiritual benefit: κληρονομία is not only to obtain the lot: see Chrysost. on this passage: he interprets it, ἐγνώριζομεν καθὼς ἐκκλησίας, we are put in possession by lot. All things—Even in the kingdom of his Son. Counsel—Which is most free.

12. We—Jews. Who before hoped—The predicate. The Jews first obtained hope in Christ when he was manifested to them (1 Cor. xv. 19); afterwards the Gentiles, Acts xiii. 46. First, here, does not refer to Old Testament times; comp. on hope, ver. 18; ch. ii. 12; iv. 4. [But the sense is, we, Jewish Christians, who, before his coming, made Christ the object of our hope; namely, we who have before hoped in the Christ. Mey., Alf.]

13. [Render, In whom are ye also, since, etc. Mey., Alf. Eng. 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 is 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—In whom, after the intervening clause, is here resumed; comp. in him, ver. 10, note. Ye were sealed—which is the earnest—2 Cor. i. 22, 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 προσωπικῆς, of preservation [Eng. Ver. better, of the purchased possession, so Alf.], is distin-
guished from the redemption made by the blood of Christ. So περι-ποίησις σωτηρίας, the attainment of salvation, and φωτις, saving of the soul, 1 Thess. v. 9; Heb. x. 39. Περιποίησις, possession, is said of that which remains, when all else perishes; Sept., 2 Chron. xiv. 12 Mal. iii. 17.

15. After I heard—At a distance. This may be referred not only to those who were personally unknown to him, Col. i. 4, but also to his most intimate acquaintances, Philem. ver. 5, in accordance with their present state. Faith—Towards God in the Lord Jesus. And—Whoever has faith and love, shares the whole blessing, ver. 8, etc. Hope is added, ver. 18. All—The stamp of Christianity [comprehensive love]. Paul often includes all; ch. iii. 8, 9, 18, iv. 6, 13, vi. 18, 24.

16. I cease not—Paul mentioned all the churches in his prayers, Col. i. 9.

17. That—A subject of prayer for true Christians. The Father of glory—That infinite glory, which shines in the face of Christ; nay, more, of the glory, which is the Son of God himself, by whom also the glorious inheritance will become ours, ver. 18. The Spirit of wisdom and revelation—The Spirit of promise is as believers' progress, also the Spirit of wisdom and revelation. Wisdom works wisdom in us; revelation, knowledge. In—Construe with may give. Of him—God.

18. [For διανοια, understanding, read καρδια, heart. Tisch., Alf. So Beng.] Enlightened—The accusative absolute, as Acts xxvi. 3, when the eyes of your heart shall have been enlightened. The article τοις; the, with φθασκον τοις; eyes, that the eyes are already present; and not about to be given for the first time. The eyes of the heart—Comp. iv. 18; Matt. xiii. 15. The heart is that by which we perceive so great things, ch. iii. 17. So Theophilus speaks of the ears of the heart. What—what—what—Comp. the next verse. Three remarkable points of time, respecting the future, the present, comp. iii. 6, and the past. Of his calling—The calling by which he called you. In the saints follows, as the apostle often names together the called and saints.

19. Who believe—Faith is therefore something living and efficacious. The working—This is the act. Of the might of his power—[Eng. Ver. weakly, of his mighty power]. This is in the act, Job xxi. 23, ὑπὸ πρόσεκ, Sept., ἐν φορτίῳ ἔχον αὐτῶ, in the might of his power. Of power—This is the Divine power itself.

20. Which—Namely, working; ἀναρχεῖν ἀναρχεῖν, to work a working, as ἀναρχον ἀναρχυ, to love a love, ch. ii. 4. When he raised
—set him—Gr. ἔτηπας—καὶ ἐκδικαίων. Often from the participle the sentence is turned to the indicative, ch. ii. 17; Col. i. 6; Rev. iii. 7.

21. Far above—Gr. ἄρεστας. A compound. Christ not only takes precedence, but rules supreme. Principality, and power, and might—1 Cor. xvi. 24, note. And dominion—Col. i. 16. And every 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—Αἰων, age [Eng. Ver., world], denotes here not time, but a 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, but 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. Gave—Yet Christ was formerly Head of the Church, ch. v. 25: John iii. 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, may say, Christ is my Head: I am his body. The dative of advantage, to the Church, is in contradistinction to the over.

23. The fulness of him that filleth all in all—This is neither predicated of the Church, as most think, nor construed with gave, according to others; but is put absolutely in the accusative, as τὸ μετριόν, the testimony, is construed in 1 Tim. ii. 6. For it is an Epiphonema [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, who 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 graces 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 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 now 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. πληρουμένου, middle. That is, πληροῦντος, active. But the force of the middle voice is stronger in denoting the relation of Him who fills, and of those who are filled.
CHAPTER II.

1. And you—This is very closely connected with *he wrought*, in ch. i. 20. *You* is construed with *hath quickened together*, ver. 5. *You when you were*—[Better than Eng. Ver., *who were*]. Comp. *when we were*, in ver. 5. The former word, in both cases, is emphatic, as Phil. ii. 7, note. *Dead*—What can be more wretched? *Trespasses*—Although the feminine ταῖς δαρματίαις, *sins*, intervenes, the neuter αἷς, *which*, refers to παραπτώματα, *trespasses*, ver. 3; comp. οἰα οἰους, *which*, *what*, 2 Tim. iii. 11, where the gender is in like manner twofold. *In sins*—Refer to this word αἷς, *in which*, ver. 2. *Αἱ δαρματίαι, sins*, are chiefly applied to the Gentiles, who are ignorant of God. τὰ παραπτώματα, *trespasses*, to the Jews, who have the law, and yet turn from the light, ver. 5. Moreover the latter obeyed the flesh; the former, the *prince of the power of the air*; see following verses. [Tisch. (not Alfr.) adds ἱμαρτ. your (trespasses and sins).]

2. [This verse is the shadow before the Light, that rises in ver. 4. Mey.] According to the course of this world—Αἰών, *course*, and κόσμος, *world*, differ; 1 Cor. ii. 6, 12, iii. 18, 19. The former regulates, and, as it were, shapes the latter: κόσμος, *world*, is something more outward; αἰών, *course*, something more subtle. Time is spoken of not only physically, but also morally, including the character of the men who live in it; and so αἰών, *course*, applies to a long series of times, in which one bad age follows another; comp. Acts xiv. 16; 1 Pet. i. 18. According to the prince—Thus the fact becomes more distinct. All men perceive the *world*; but are not aware that this *prince* lurks beneath it; ch. vi. 11, 12: comp. John xii. 31. Of the power of the air—This power is widely diffused and penetrating; comp. Job i. 15, etc.; yet it does not reach the sphere of believers, ver. 6; 1 John v. 18. Even the celestial spheres themselves are various. Christ however is superior to Satan, although the latter also abides in heavenly places; Eph. vi. 12. The Spirit—In apposition to τῆς ἐκκλησίας, *of the power*. Here the prince himself is not called a spirit; but the spirit in this passage is that inward principle, whence the actions of unbelievers flow, and which is opposed to the spirit of the believing sons of God; comp. Luke iv. 33. Now—To-day; or rather, now most of all; for he does not say, as yet, but now. Those who despise the Gospel through *unbelief*, remain subject to that spirit, and are more and more enslaved. Express mention of Satan is principally made in describing the state of the Gentiles; Acts xxvi. 18. In the children of *unbelief*—[Gr. ἀπειθεῖας *Eng. Ver.*, better, disobed-
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, sin 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. 16. Had our conversation—This is somewhat more specious than to walk, ver. 2. Of our flesh—Without the Spirit of God. Of the flesh and of the thoughts—[Eng. Ver., of the mind]. The thoughts imply the 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. 13. V. G.], that we are the children of wrath. Of wrath—While we thought that we were God's children. The contrast is in ver. 4. The others—[Eng. Ver. omits the article]. 1 Thess. iv. 13: the others, who do not believe, or at least not yet.

4. Rich—Over all, Rom. x. 12. [Connect for his great love—hath quickened (ver. 5) etc. Mey., Alf., etc.] In mercy—love—Mercy removes misery; love confers salvation.

5. Even—This is connected with when you were [Eng. Ver., who 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. 6–10. [By grace, etc.—A parenthesis, reminding his readers of the sole 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 heavenly places corresponds. They are not, indeed, bodily present in heaven, but are so through right and spiritual virtue, and they have each a seat expressly assigned to them, to be occupied at the proper time. They are meanwhile hidden in God; Col. iii. 3. In the heavenly 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 this
sublime discourse, especially, Paul calls him Christ Jesus; oftener elsewhere, Jesus Christ.

7. In the ages to come—The plural, in opposition to the one bod age, ver. 2, which blessed ages effectually supplant. This expression accords with Paul’s idea, that the last day was not close at hand. Exceeding—Rom. v. 20.

8. By the grace—[Eng. Ver. omits the article]. ῶγ, the, refers to ver. 5, ἔδηκεν, by grace. For—He does not say, therefore, but for, because he infers from the effect to the cause. Through faith—Arising from Christ’s resurrection, chap. i. 19, [whence it is not at all mentioned in ver. 5, but first in ver. 8. See Col. ii. 12. V. G.] The contrast is, not of works; a contrast like that between grace and boasting. And that—Namely, believing or faith, is not of yourselves. The contrast is, this is the gift of God alone. [But this refers not to faith, but to your salvation, implied in are ye saved. So Mey., Alsf., etc.]

10. His—God’s. For—He proves that salvation is by faith, not of works, and that faith itself is entirely of God’s gift. Workmanship—The word rarely occurs in this sense, and its force is increased by the κτισθένης, created. [For if any man be in Christ, he is a new creature; 2 Cor. v. 17, κτισθεὶς κτίσις. Mey.] Comp. ver. 15, made out of spiritual nothing. We are elsewhere said to be regenerated. Nothing produces nothing. Believers of after ages are not only ἄνθρωποι, a people born, Ps. xxii. 32, but also ἄνθρωποι, a people created, cii. 18. Unto—For the sake of good works; that thenceforth at last we should devote ourselves to them. For that reason Paul never calls the works of the law good. Hath before ordained—Gr. προῄμασεν. The προ, before, ascribes the whole matter to God. ἴημασεν, ordained, is used as a neuter verb very forcibly, Sept., 2 Chron. i. 4, ἵημασεν αὐτῷ δαβίδ, because David made preparation for it. So ὅσοι ἐγκύμονας αὐτῷ, so as to make ready for him, Luke ix. 52. God hath so prepared. [Grace, therefore, with salvation, precedes works. V. G.] That we should walk—Not, that we should be saved, or, we should live.

11. Remember—Such remembrance excites gratitude and strengthens faith, ver. 19. Gentiles—ἐθνῶν, the Gentiles. In the flesh—Paul purposely joins this with Gentiles, for the Jews simply called the Gentiles the uncircumcision, not the uncircumcision in the flesh. Who are called uncircumcision—Very insinuatingly. The word called, masculine and neuter, shows that these words are now obsolete, since the distinction is removed. Called—Construe with the circumcision, apart from the epithet, in the flesh made by hands. And the circum-
cision is used in the concrete for the people circumcised; in the flesh made by hands, in the abstract.

12. That—On this word, ye were, and ye are made depend; but the particle is repeated from ver. 11. Without—The contrast is in Christ, ver. 13. Their misery is detailed under three heads: without, and strangers—and without God: you were without Christ, without the Holy Spirit, without God; comp. ver. 18, and the following verses; ch. iii. 6, iv. 4, 5, note. Without Christ—He proves this in the next clause, being alienated from, Gr. ἀνεγκλητικῶς [Eng. Ver., not so well, aliens]; nor does he say, aliens; comp. note at iv. 18. From the commonwealth of Israel—The whole commonwealth of Israel had reference to Christ. And strangers—Unsharing. The covenants of promise—God, the gift of Christ being assumed, had chiefly promised the Holy Spirit; i. 18; Gal. iii. 14, note; Luke xxiv. 49; Acts ii.; and the covenants had been subservient to that promise, Rom. ix. 4. This clause is proved by the next, having no hope; for had they had a promise, they would have had the corresponding hope; but they had no hope; and therefore not even a promise. Without God—atheiste—they had not determined that there were no gods; for they had even Diana and Jupiter, Acts xix. 35: but, so far were they from having the true God, 1 Thess. iv. 5, that they were even ignorant of him. He says first, you were without Christ; afterwards he infer, you were without God. In the world—Paul proves the latter 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 (Luke xii. 30; John i. 10, at the end), serving the creatures, enjoying perishable things, removed far off.

13. Far off—From God and his people, ver. 17, note. By the blood—Ch. i. 7.

14. He—Emphatic. [He, and none beside. Mey.] Peace—Not merely, the peace-maker; for at the cost of himself he procured peace, and he himself is the bond of both. Who—Apposition: Peace; he who hath made, etc. A striking remark, ver. 14–18. He imitates poetry by the very tenor and as it were rhythm of the words. There is described, (α.) the union of the Gentiles with Israel, ver. 14, 15; and then (β.) the union of the Gentiles and Israel, as now one man, 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 ἐν, one, follows. The middle wall of partition—Gr. μεσότοιχον τοῦ φραμμοῦ, [Literally, the
middle wall of the fence]. It is called a wall because the space between was strongly fortified; a fence, because it is easily removed at the proper time. The wall separates houses; the fence, fields; comp. ver. 19. Therefore the distinction between circumcision and uncircumcision is intimated. The very structure of the temple of Jerusalem corresponded. The wall and the fence exclude; and the Gentiles were excluded, since they were not permitted to approach so near as even the most common Israelites. [The primary allusion is to the veil, rent at the crucifixion; the removal of this chief symbol of separation from God included the admission to him of the One Body which Christ made of both Jew and Gentile. Alf.]

Who hath broken down—Who hath broken down—who hath abolished, and not being repeated, are very closely connected. This short clause, and hath broken down, is explained in ver. 15, in the first half of the verse; He hath abolished the enmity in his flesh; comp. ver. 16, at the end. The law of commandments, adapted to the Israelites, he hath abolished, in the universal ordinances of grace; comp. ver. 17, at the beginning.

15. Enmity—The Jews abominated the Gentiles; the Gentiles scorned the Jews because of circumcision, the Sabbath, etc. In his flesh—So, in one body, ver. 16. [That is, by his suffering and death. V. G.] The law of commandments—Namely, ceremonial. In decrees—[That is, The law of decretory commandments; marking the dictatorial character of the law, which is essential to it, but wholly done away in Christ. Mey., Alf. The Eng. Ver. misses the point, and Beng. is altogether wrong.] Belonging to the Gospel, by which mercy was offered to all, Col. ii. 14, note. [See the same words with the very same meaning, Acts xvi. 4, xv. 28. V. G.] Having abolished—Each ἐν, in, is construed, as we have already intimated, with this participle. Christ abolished, by his flesh, the enmity; the law of commandments by spreading over the whole world the ordinances of the Gospel. But if, in ordinances, belonged to ἐνοχλῶν, of commandments, in his flesh, would not have been placed before, but after it. It is written, as it were, in the style of a lapidary [that is, arranged so that alternate pieces match].

the enmity, in his flesh;
the law of commandments, in ordinances;

having abolished.

Of twain—He elegantly omits men; for formerly they had scarcely maintained the name of men. The two, who were Jew and Greek. New—By taking away the old letter. Making—The participle making depends on the verb to make; and having slain, on might recon
encl: each of them has an explanatory force derived from what immediately precedes. Peace—This peace-making precedes its publication, ver. 17.

16. In one body—Crucified. To this refer by one spirit, ver. 18; comp. iv. 4. Having slain the enmity—By his death, he slew the enmity against God himself. In himself—Namely, in his body. [Gr. ἐν αὐτῷ, in it, i.e., on the cross. Beng. and Eng. Ver. are wrong.] Comp. what precedes.

17. And came—From death, from his descent into hell, and from his resurrection, he, himself a joyful conqueror, spontaneously preached. A remarkable expression; 2 Tim. i. 10; John xiv. 18. Preached—The verb for the participle; comp. παραλαμβάνω, who hath made, ver. 14. He announced peace with his own mouth to the apostles, Luke xxiv. 36; John xx. 19, 21, 26; and by them to others. Peace to you which were afar off—Acts ii. 39, note. And to them—There is great elegance in mentioning εἰρήνην, peace, only once in this passage. The peace of both is undivided. [But the true text is καὶ εἰρήνην τοῖς ἐγγὺς, and peace to them that were nigh. Tisch. The repetition of peace shows especially that it means, not mere mutual reconciliation, but the far greater peace thus wrought, peace with God, which made necessary the union of the far and the near in him. Alf.]

18. Unto the Father—As to a Father. In this verse Christ, the Spirit, the Father are mentioned, in the same order, in which Christ, the Spirit of promise, and God, are referred to at ver. 12; [comp. ch. i. 3, 5]. The order is different in Rev. i. 4, 5.

19. No more—Contrasted with their former state. Strangers—Its opposite is citizens, a metaphor from a state. Foreigners—Its opposite is members of the household, a metaphor from a house. Of the saints—Of Israel, ver. 12; comp. iii. 18. [Rather, saints in the widest sense, all members of Christ. Mey., Alf.] Of God—Again the Holy Trinity is indicated, ver. 19, 20, 22.

20. Built upon—A common phrase with Paul, writing to the Ephesians, iii. 18, (comp. Acts xx. 32); and to Timothy, bishop of Ephesus, a metaphor from architecture; 1 Tim. iii. 15; 2 Tim. ii. 19. Upon the foundation—As the foundation supports the whole building, so the testimony of the apostles and prophets supports the faith of all believers; by them the foundation was laid; Christ Jesus is here called the head of the corner. The same Person is called the foundation itself, 1 Cor. iii. 11. And prophets—New Testament prophets, who are next to the apostles; iv. 11, iii. 5. Being the chief corner stone of it—[Gr. αὐτῷ, Eng. Ver., himself, which is
right. Mey., Alf., etc.] Paul briefly indicates the passage in Isaiah xxviii. 16, as very well known; comp. 1 Pet. ii. 6, note. Christ Jesus is the chief corner stone of the foundation. The participle ἀρχων, being, at the beginning of this clause, is strongly demonstrative in the present tense. The pronoun αὐτῷ, of it, is to be referred to θεμελίων, foundation; for if it were construed with Χριστῷ, Christ, it would be in this form: αὐτῷ ΤΟΥ Χριστοῦ Ἰσόοι, Jesus Christ himself, as we read αὐτός ὁ Ιωάννης, the same John, with the article, Matt. iii. 4; Mark vi. 17; Luke iii. 23, xxiv. 15, 36; John ii. 24, iv. 44; 2 Cor. xi. 14. [Read Χριστοῦ Ἰσόοι, Christ Jesus. Tisch., Alf.]

21. In whom—In Christ. This, by Anaphora [repetition in beginnings], is repeated in the next verse. Filitly framed together, groweth—Words relating to a living mass, ch. iii. 18, note; and 1 Pet. ii. 5. So filty joined together, ch. iv. 16. So the branch and the house are combined, Zech. vi. 12. A temple—It is a house, and that too, holy, to which the temple of Ephesian Diana must yield. Holy—that is, of God, ver. 22. In the Lord—In Christ. To this expression, through the Spirit, corresponds in ver. 22. So also ch. iii. 17, 16.

CHAPTER III.

1. For this cause—This is resumed at ver. 14. [With the repetition of for this cause. Alf. Such is the richness of the apostolic spirit. V. G.] The prisoner—The ambassador, and he too bound. For you—The persecutors were incensed at Paul’s zeal for the Gentiles, so that they imprisoned him; and his very bonds benefited the Gentiles, ver. 13; 2 Tim. ii. 10. Gentiles—This is explained in the following verses.

2. If (since) ye have heard—[Better, if ye heard, i. e., when I was with you. Alf.] What they had heard of Paul (comp. note on i. 1), was a testimony that he, ver. 1, spoke the truth concerning himself.

3. By revelation—Gal. i. 12; Acts ix. 3, 4. [For ἐγνώρισα, he made known, read ἐγνωρίσθη, was made known. Tisch., Alf.] Made known to 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 τὸ [literally, according to which]. This does not refer exclusively to in a few words, but to the whole thought; 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 may, etc. Ye may—The word is modestly and graciously used. When you read—This book is very sublime, and yet it is given to all to read. Understand my knowledge—And therefore profit by me. Paul wrote more plainly and sublimely in this epistle, than in any other before.

5. Which—Referring to ver. 8, as the repetition of the verb γνωστικός, I make known, indicates. In other ages—The ablative of time, as Acts xiii. 36. Was not made known—He does not say ὁ ἂν ἀπεκαλύφθη, was not revealed. Making known by revelation (ver. 3) is the source of making known by preaching. Revelation is somewhat more special; making known occurs in the hearing of others also: revelation is only made to the prophets. Unto the sons of men—A very broad title, expressing the cause of ignorance, natural descent, to which the Spirit is opposed; comp. Matt. xvi. 17. He speaks of their former state in the 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 ancient prophets are principally meant; as Ezekiel, who is often called ἡμι, son of man. and has fully described the city and house of God, as 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 be. Fellow-heirs—In the inheritance of God. Of the same body—Under the head Christ. [Omit abrovi, his. Tisch. Alf. Read, of the promise.] Partakers of his promise—In the communion of the Holy Spirit. The same participation is mentioned, Heb. vi. 4; the same promise, ch. i. 13. Comp. on the Trinity, ch. iv. 4, 5, 18, 21, 30; v. 1, 2, 18; 2 Cor. xiii. 14. [For τῷ Χριστῷ, Christ, read Χριστῷ Ἰησοῦ, Christ Jesus. Tisch., Alf.]

7. Whereof—The Gospel. By the working—Ver. 20; ch. i. 19.

8. Less than the least—The idea of the name Paul, increased by a comparative which is more forcible than the superlative; implying that he scarcely reckons himself among the saints. Most elegant modesty. Of saints—The saints here are opposed to the Gentiles; comp. note on Acts xx. 32. Unsearchable—Ver. 18, 19. There is
a similar epithet at ver. 10, manifold. Riches—Here heavenly riches are commended: presently wisdom, ver. 10.

9. To make—see—To show [Gr. φωτίζειν, to illuminate; said of the spiritual enlightenment produced by preaching. Mey.]. Comp. Col. i. 28. For ῥαν, Sept. φωτίζει, instruct, 2 Kings xii. 3, and elsewhere. What is the dispensation—[Gr. τὰ ἑαυτῶν, (not οἰκονομία, fellowship). The true reading, according to all editors.] Col. i. 25, 26. In God—A contrast to creatures, even the most excellent, ver. 10. Who created all things—The creation of all things is the foundation of all the rest of the economy, unrestrictedly regulated, according to the universal power of God. All things, includes principalities, etc., [and is very emphatic. Alf. Omit διὰ Ἰησοῦ Χριστοῦ, by Jesus Christ. Tisch., Alf.]

10. Now—First; comp. ver. 5. Unto the principalities and powers—Good, or even bad, but in a different way to each. [Nay, but to the good only, all reference to the others is foreign here. Mey., Alf., etc.] By—From those things which happen to the Church; for it is the theatre of the Divine works. Comp. 1 Cor. iv. 9. Manifold—Syr. Vers. renders it, full of varieties. Wisdom—An object of especial investigation to the angels.

11. The eternal purpose—Concerning the ages, and before the ages, 2 Tim. i. 9. Which—Referring to purpose. Our—Believers, who are the Church.

12. Boldness—Of the mouth, in praying. Access with confidence—in reality and with the heart.

13. I desire—Ask God: comp. ver. 20, 12. So, asking absolutely, Col. i. 9. That I may not faint—That I may not fail, but may speak boldly and allure many. The infinitive referring to the same person as the finite verb, I ask. [But Eng. Ver., to faint not, referring to the Ephesians, is right. The exhortation is to them, as the prayer which follows is for them. Mey., etc.] At my tribulations for you—Ver. 1. Glory—Spiritual glory, since your faith is assisted thereby. [1 Cor. iv. 10].

14. I bow my knees—If Paul had been present, he would have bent his knees with a glowing breast. Acts xx. 46. Father—Its kindred word is παρθένος family. [Omit τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, of our Lord Jesus Christ. Tisch., Alf., etc.]

15. Of whom—The Father of Jesus Christ. The foundation of all sonship is in Jesus Christ. The whole—Of angels, of Jews, of other men. [But it cannot mean this. Render, Of whom every family (or race) in heaven, etc. Mey., Alf.] Family—Depending on him as its Father. Comp. παρθένος, lineage, Luke ii. 4; Acts iii. 25. Is named
In the passive or, names itself, middle voice. They are called the sons of God by God himself, and delight in this name, Isa. xlv. 5, comp. I will call, Rom. ix. 25, 26.

16. With might—This accords with the mention of the Spirit. In 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 inner 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; because with the wicked all things fully harmonize with wickedness, and there is no need of limitation or distinction. The Scripture chiefly contemplates inward things. The Chiasmus [cross reference] must be noticed; in the first sentence we have, that he would grant you; in the second, to dwell; in the third, in love—that you may be able; in the fourth, that you might be filled. The third relates to the second, the fourth to the first. In the first and fourth God is mentioned; in the second and third, Christ. If we suppose a colon placed after ἀνθρωπον, man, and after Χριστός, Christ, the matter will be clear.

17. May dwell—That Christ may dwell for ever. The connective is wanting. Where the Spirit of God is, there also is Christ. In love—Of Christ; ver. 19, note. [But love is the soil in which the readers are rooted and grounded, and must therefore be the brotherly love of Christians. Mey.] Rooted and grounded—The root, of a tree—the foundation, of a house. A Syllepsis [a construction in which the sense is regarded rather than the syntactical connection] precedes, which must thus be explained; that you may have Christ dwelling in you, being rooted, comp. Col. ii. 2, note; unless the Nominative rather agrees with you may be able, Paul being earnestly intent on what follows. So, in the middle of the sentence, if and how are placed, 1 Cor. xi. 14, 15, xiv. 7, 16; and ἦν itself, that, 1 Cor. xiv. 12; 2 Cor. ii. 4; but the words preceding these particles render his earnest supplications very emphatic.

18. May be able—Still further. What is the breadth and length and depth and height—These dimensions of the spiritual temple refer to the fulness of God, ver. 19, to which the Church, according to its 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 length, through all ages, ver. 21; and its depth, which no creature can fathom; and its height, iv. 8, which no enemy can reach. Comp. Ps. cxvii. As regards this breadth, length, depth, height, all which are one magnitude, there is nothing broad, long, deep, high in any crea-
ture. By Chiasmus [cross reference] the order is love, breadth; love, fulness; the third corresponds to the first, therefore the second to the fourth. In ver. 19 the love is at length expressly mentioned; but in ver. 18, the fulness of God in itself; but this is itself tinctured with love. [But these are not dimensions of the spiritual temple, to which there is no allusion, but of the love of Christ to men. Mey.]

19. And to know—which passes knowledge—This also depends on, that you may be able. This is a very charming correction, so to speak; he had said, to know; he immediately denies that our knowledge can be considered adequate; we know only this, that love is richer than our knowledge. Christ's love to us always exceeds our knowledge; and so in ver. 20 God's power exceeds our knowledge. That—Without a conjunction; comp. ἵνα, that, ver. 18. Spiritual knowledge and fulness are united. Unto—Gr. εἰς [Eng. Ver., with]. This is the goal.

20. [Beng. construes incorrectly, To him that can do all things exceedingly, very abundantly above, etc. Render, To him who is able to do beyond all things, far beyond the things which we ask or think, etc. Alr.] But we may render, ἀνωτέρως πάνω, above all things: comp. ch. i. 22, where ἀνωτέρως πάνω means, that which is above all; this is above all exaltation, that he himself is the Head of the Church, etc. Exceeding abundantly—Construe with to do. That—The genitive is governed by the comparative, contained in πέρισσον, above. Or think—Thought takes a wider range than prayers. A gradation. According to—Paul appeals to experience.

21. In the Church—Ver. 10. Into all—Gr. εἰς πᾶσας. [Eng. Ver., throughout all]—ver. 11, ch. ii. 7: comp. again Ps. cxvii. Into all generations, which ὁ αἰών, the age, comprehends, and which terminates in the everlasting ages. Generations—Gr. γενεὰς [Eng. Ver., ages]. A generation is properly a period of human life, while we proceed from parents to children; αἰῶνες, ages, are periods of the Divine economy, passing on, as it were, from one scene to another. Here both words, for amplification, with a metaphor in γενεὰ, generation, are united, so that a very long time may be implied. For there are in αἰῶνες, 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, forbearing, endeavoring, which, being nominative, depend on the preceding 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.] With 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. 3, 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 in 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 a bond. Mey., etc.]

4. One body and one Spirit—In the Apostle’s Creed, the article 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 earnest, 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 πᾶν, in all, soon after, are masculine; for all are made one. Above—High above all with his grace. Through all—Working throughout all, by Christ. In all—[Omit ὅπως, you. Tisch., Alf.] Dwelling in all, by the Holy Spirit.

7. But—The contrast is one, in the foregoing verses. Is given—This is from the psalm in the next verse.

8. He saith—David, nay, rather God himself, Ps. lxviii. 18. Thou hast ascended on high, thou hast led captivity captive, thou hast received
gifts for men. Some also in the Sept. read δυσβάσεως, having ascended. But in the Septuagint version that reading which too closely agrees with the New Testament text is generally inferior, because it has been conformed to it. On high—So the heavens are called in Hebrew poetry; likewise in Is. xxxii. 15. Led captivity captive—A common repetition; as 2 Chron. xxviii. 5. Here the forces of hell are denoted, 2 Pet. ii. 4, opposed to men. Christ, at his ascension, led them captive; nor, however, does it therefore fare better with the malefactor, who is to be tried for his life, when he is led from prison to court. This leading did not interfere with the state of the damned. If ever there had been for them any hope of escape, it would have been then; comp. ch. vi. 12, and Col. ii. 15. Nor does every ascension, but only the ascension in connection with captivity taken captive, presuppose and infer a descent into the lower parts of the earth. He gave gifts—To this may be referred he gave, ver. 11, and is given, and of the gift, ver. 7. In Hebrew, נַרְפְּלָ כְּ is an abbreviated expression; to wit, Christ received gifts, which he might immediately give. Comp. נַרְפְּלָ כ, Gen. xv. 9; 2 Kings ii. 20; where sudden action is denoted by a concise expression; so λαβήσατε αὐτούς, take for thee [Eng. Ver., bring thee], Ex. xxvii. 20; Lev. xxiv. 2. Unto men—The dative of advantage for οὕτως. Gifts benefit not only the recipients but all.

9. Now this fact, namely, that he ascended—Gr. τὸ δὲ, δυσβάσεως. [Eng. Ver., now that he, etc.] Paul proves that the language of the psalm refers to Christ; and the ascension is inferred from the descent; John iii. 18. All beheld the sojourn of the Son of God upon earth: they ought, therefore, to have believed his ascension, which they did not see. There is a similar mode of reasoning at Acts ii. 29, etc., xiii. 36, 37; and especially at Heb. ii. 8, 9. The humble characteristics attributed to the Messiah are fulfilled in Jesus; therefore the glories attributed to the Messiah should be referred to him. He descended first—Paul assumes Christ's Deity; for those who are of the earth, although they did not previously descend, obtain an ascent. [Omit πρῶτον, first. Tisch., Alf.] Into the lower parts of the earth—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. ver. 10. V. G.] The highest heavens, or all the heavens, are opposed to the lowest parts of the earth, or to the whole earth. Christ, by his own power, took possession of all,—first of the earth, then of heaven. Men are mentioned with the earth; the captivity is mentioned with the lower parts. [The allusion here is simply to the
descent of Christ upon the earth, in his incarnation. Mey.] The earth—Where men are.

10. He—Gr. ἀνάβος [Eng. Ver., the same]. He, not another. Far above all heavens—A very sublime expression. Christ not only ascended into heaven, Mark xvi. 19, but through the heavens, Heb. iv. 14, note; above all heavens; the heaven of heavens, Deut. x. 14. Might fill—By his presence and working with himself. All things—The lowest and the highest; comp. Jer. xxiii. 24, where also the Sept. use the word πληροῦν, to fill.

11. He—By his supreme power. This he is repeated from ver. 10. Ministers have not given themselves. [The apostle, apparently descends 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. G.] Apostles—prophets—evangelists, etc.—With the highest 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 of 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, by a gift superior to that of pastors and teachers. Workers of miracles are not added here; for their actions have now somewhat less reference to the perfecting, etc. And perhaps already, before the last days of the apostles, the gift of miracles was more rare; comp. Heb. 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—for—Gr. πρός—εἰς—εἰς, [Eng. Ver., renders all for. The first clause (πρός) denotes the ultimate end; the other two the immediate purpose of the giving, ver. 11. He gave them in order to the perfecting of the saints, to the work of the ministry (and) to the edifying, etc. Mey., etc.] To this refer, into, [Eng. Ver., in], unto, unto, in the next verse; although to [πρός, towards], and into [εἰς], somewhat differ, Rom. xv. 2. The office of the ministry is denoted in this verse; in the next, the goal of the saints; in ver. 14, 15, 16, 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, the
third; and all without a Chiasmus [cross reference]. Perfecting—
This especially tends to unity.

13. Till—Not even the apostles thought that they had reached the
goal, Phil. iii.; much less the Church. They had always to advance,
not to stand still, much less to fall behind. And now the Church
must not look backward for its ideal of excellence, but keep it in
view, as something yet to be attained. Mark this, ye who do not so
much follow antiquity as make it an excuse. We should come—This
tense, following the past tense, is imperfect. This should have al-
ready happened when Paul wrote; for faith belongs to travelers.

All—The saints. Unto—unto—unto—[Eng. Ver. renders the first
eiz, in]. The connective is wanting. The natural life grows to wis-
dom, strength, and stature. Unity of faith, the mind strengthened,
and the fulness of Christ, correspond to these in the spiritual life.

Unity—This unity is placed in friendly opposition to the variety of
gifts, and to the whole body of the saints; and the contrary of this
unity is every wind, ver. 14. Of the faith and of the knowledge—
These two both agree and differ; for knowledge means something
more perfect than faith. Of the Son of God—The highest point in
the knowledge of Christ is, that he is the Son of God. Unto a per-
fected man—The concrete for the abstract; for unity and measure are
abstract nouns. On perfection, comp. Phil. iii. 15. Of the stature
—That Christ may be all and in all: spiritual stature is the fulness
of Christ. [It is disputed whether ἡλικία means age or stature here.
Mey. decides for the former; but it seems rather to be a comprehen-
sive word including both ideas; maturity, or the fulness of manly age
and growth. Alf.]

14. No more—Not, as formerly and as yet. Children—Children
are opposed to a man, in the second degree, and to a young man in
the first: a perfect man, who can no longer increase in stature, yet
otherwise becomes more perfect; a child, who scarcely begins to grow.

Tossed to and fro—Inwardly, up and down, even without wind.
Carried about with every wind—Outwardly, hither and thither, others
assaulting us. By the sleight—A metaphor taken from the dice-
player, who contrives his throw, so that the numbers he desires may
always turn up. [Alf. renders well, in the sleight of men, in craftiness
furthering the schemes of error. Eng. Ver., cunning craftiness, where-
by they lie in wait to deceive]. The schemes—Gr. ἀθέτησαν; see ch.
vii. 11, note. Of error—That is, of Satan. The change of the ab-
stract expresses the enemy’s concealed mode of acting. [This is ar-
britary, though error is here personified. Mey.]

15. 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. Speaking the truth and in love are joined. The latter is the more simple. May grow—Depending on that, in ver. 14. This increase, ver. 16, is, between childhood and manhood. Into him—Paul, having Jesus in mind, first says him, and then shows of whom he is speaking. All things—Each and all, in all things. Who—Referring to Christ. The 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, carries on the growth of the body for the building up of itself in love]. From—The source of growth. Fitly joined together and compacted—The concrete for the abstract, that is, the compacting and uniting of the body by right shaping and firm conjoining; joined together refers to what is according to rule, that all the parts may be rightly fitted in their proper position and in mutual relation; compacted denotes at once firmness and consolidation. By every joint of supply—Gr. διὰ πάσης ἀρτις τῆς ἐνεργοργίας. [Eng. Ver., By that which every joint supplieth]. In the wrestling ground the ἀρτις are the means by which the antagonist is seized; for the opponents threw over each other dust and sand, so that each might grasp his adversary, though anointed with oil. Διὰ, by, construed with ποιεῖται, maketh. According to the 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 ἐνεργοργίαν ἐν μέτρῳ, working in the 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 the 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 they walk. Vanity is explained in ver. 18; walking, in ver. 19.

18. Having the understanding darkened—This verse has four clauses. The third refers to the first, and in it oμεῖα, that is, answers
to διασκ, being (darkened in the understanding); the fourth to the second. For διασκ, being, is connected also in Tit. i. 16, as here, with the preceding epithet. [This is wrong. Their alienation from the life of God was through their ignorance, and that the guilty ignorance, caused by the hardness (blindness) of their heart. Mey.] The participles, darkened, alienated, assume that the Gentiles, before they revolted from their father's faith, nay rather before Adam's fall, had been partakers of light and life; comp. be renewed, ver. 23. The life—Of which, ch. ii. 5. Of God—The spiritual life is kindled in believers from the very life of God. [Through the ignorance—This of itself is the beginning of their wretched state, Rom. i. 21, 23. V. G.] Hardness—Gr. πώρωσις [not as Eng. Ver., blindness]. The contrast is life; life and feeling exist and fail together. Comp. Mark iii. 5, note. Hardness is distinguished from blindness, where the latter is expressly noticed; otherwise it includes it in itself. Of their heart—Rom. i. 21.

19. Past feelings—A very significant term, in which pain is used by Synecdoche [use of a part for the whole] for the entire sensibility of the affections and understanding, whether painful or pleasant. For pain urges us to seek a cure; and when the pain is removed, not only hope, but also the desire and thought of good things are lost, so that a man becomes senseless, shameless, hopeless. That is hardness, ver. 18. Despairing in the Vulgate and Syriac Version, is noteworthy, and illustrates its meaning. In this way ἡ ἀναλγεῖα, insensibility, and ἡ ἀναγνώσεις, despair, are conjointly noted by Chrysostom on Heb. iii. 18. But the very word ἀναλγεῖν, Cicero seems to paraphrase, lib. ii. famil. Ep. 16, when he says, that by long-continued despair, the mind has become hardened to new pain. Therefore ἀναλγεῖν is more than to despair. Have given themselves over—Voluntarily. All—'Ασθενεία, lasciviousness, the species; ἀσθενεία, impurity, the class. Those who practise these carnal works, seized with the desire of material objects, fall also into greediness [greed, self-seeking, the desire of having more, which is wider than mere covetousness; Alfr.]; and gain from unchastity was common among the Gentiles.

20. But ye have not so learned Christ—Deut. xviii. 14, 15, is similar, The Lord thy God hath not suffered thee to do so—unto him ye shall hearken. Christ is one, says Paul (comp. 2 Cor. xi. 4); as you have heard him, so you should represent him. As soon after refers to not so; not so is opposed to uncleanness, ver. 19; if so be that, etc., to 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: as 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. ἐν αὐτῷ [Eng. Ver., by him]. That is, in his name, as to what concerns him. [Better, in him, i.e., as 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. λαοῦς, in such a way as, 1 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 in 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 it were, after a parenthesis, without a conjunction, in the equivalent verb, put off: for the reverse of those things, mentioned ver. 18, 19, 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. ἐπί τοῦ [Eng. Ver., concerning] the former conversation—According to your former walk. The contrast is the whole of ver. 23: according to shows the force of the verb, related to it, 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 φάσθημεν. [But Eng. Ver., which is corrupt.] The imperfect, as κλέπτων, who stole, ver. 28. The contrast is, was created, and that too in the aorist [κτίσθην, not as Eng. Ver., which is created], in respect of the first creation and intent. According to the lusts—The contrast is, after God, in righteousness, etc. The lusts—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. iii. 10, of what is innate in believers; but here διανεωθάνην, renewed,
has been used by him just before. Conversely in Col. iii. 10, ανακαταγωγής, renewed, is added concerning the aim of believers. Which was created—Gr. πρωτόκλητος, [not as Eng. Ver., is created]. At the beginning of Christianity. This new man is created in Christ: comp. ch. ii. 10. [Render, In righteousness and holiness of truth, (not as Eng. Ver., true holiness.) Alf. See on ver. 22.]

25. Lying—The mention of lying and truth in conversation [truth, ver. 21, 24. V. G.], is properly added to the general commendation of truth. For—Col. iii. 11, note. One of another—Jews and Greeks, Col. iii. 11. Members—Ver. 4.

26. Be ye angry and sin not—So the Sept. Ps. iv. 5. Anger is neither commanded, nor entirely forbidden; but this is commanded, not to permit sin to enter into anger: it is like poison, which is sometimes used as medicine, but must be managed most cautiously. [It is an infirmity, which, cherished, becomes a sin. Alf.] Often the force of the mood falls only upon a part of the remark, Jer. x. 24. The sun—The feeling maintained during the night is deeply seated. Let—not go down—Deut. xxiv. 15, the sun shall not go down upon it. Upon your wrath—Not only should wrath cease, but a brother should be set right without delay, and reconciliation take place, especially with a neighbor whom you will not see again in this life, or whom you have seen for the first time in the street, at an entertainment, or in the market-place.

27. Neither—Place is given to the devil by persisting in anger, especially during the night; comp. of the darkness, ch. vi. 12. ἤπει, neither, is used as σαϊ μη, and—not, ver. 30.

28. Who stole—Gr. ὁ κλέπτης. This is milder than ὁ κλέφτης, the thief. The participle is of the imperfect tense, without here excluding the present. But rather—Than if he had not stolen. Whatever kind of sin a man has committed, he should afterwards practise the contrary virtue. Let him labor—Often theft and idleness go together. Good—A contrast to theft, first committed with thievish hand. With his hands—which he had abused in theft. That he may have—The law of restitution should not be too strictly urged against the law of love. [He who has stolen should also be liberal beyond the restitution of what was purloined. V. G.]

29. Corrupt—Savoring of oldness, ver. 22; without grace, insipid, Col. iv. 6. Its opposite is good. Let—not proceed—If already on the tongue, swallow it again. That which—Gr. εἰ τις, whatsoever, as often soever: However, equal fluency is not demanded of all. For edifying—unto the hearers—Such speaking is profitable; it does not
subvert the hearers, as those words mentioned in 2 Tim. ii. 14. May minister grace—There is great power in godly conversation.

30. [The connecting idea is, If thou speak a vile word, or one unworthy of Christian lips, thou grievest not men, but the spirit of God. Theophylact in Alf.] Grieve not—By corrupt conversation. The Holy Spirit is grieved not in himself, but in us [or in other men, V. G.], when his peaceful testimony is disturbed. The Sept. often use λυπεῖν, to grieve, for רע and רע. Ye are sealed—That you may know that there is not only some day of deliverance, but also that that day will be a day of deliverance to you, as the sons of God; and therefore rejoice to the day of redemption. This is the last day; of which there is a kind of representation in the day of death; it 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. θυσίας. [But Beng. cruelty.] Its opposite is merciful, to the weak and wretched. And anger—Its opposite is forgiving, towards those who injure us. Thus far the climax descends, in reference to things forbidden. Blasphemy—A heinous species of clamor. Love removes both. Malice—Wickedness. This is the class, therefore with all is 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 consummated, 2 Cor. v. 19. Mey.] Hath forgiven—He has shown himself kind, merciful, forgiving.

CHAPTER V.

1. Imitators—Gr. μοιμαί [Eng. Ver., followers]. In forgiving (comp. ch. iv. 32), and in loving; for dear follows. Oh how much more glorious and blessed is it to be an immitator of God, than of Homer, Alexander, Apelles, etc.! As children—Matt. v. 45.

2. Walk—The fruit of our love, kindled from Christ. [For ἠμᾶς, read ἠμᾶσ, and for ἠμῶν, ἠμῶν, Tisch. not Alf. Read, loved you—given himself for you.] For us—The dative, to God, is not con-
strued with the verb, *gave himself*, but with an offering and sacrifice, which immediately precede it. For Paul is alluding to Moses, with whom such words are common: a burnt offering unto the Lord, for a savor of sweet smell, it is a sacrifice unto the Lord, Ex. xxix. 18, 25, 41; Lev. xxiii. 13, 18, etc. An offering and a sacrifice—Comp. Heb. x. 5, etc. For a sweet-smelling savor—By this sweet-smelling odor we are reconciled to God.

3. Fornication—Impure love. Or covetousness—Ver. 5, ch. iv. 19. Let it not be once named—Namely, as done; comp. 1 Cor. v. 1, it is reported commonly; or unnecessarily: comp. ver. 4, 12. Becometh—Its opposite is which are not convenient, ver. 4.

4. Filthiness—In word, or even in gesture, etc. Foolish talking—Wherein a mere laugh is the object even without wit. Or jesting—This is more subtle than filthiness or foolish talking; for it depends on the understanding. The Asiatics were very fond of it: and formerly jesting prevailed for some ages, even among the learned. Why? Aristotle considered jesting a virtue; and they wore Plautus threadbare. Olympiodorus observes, that Paul rebuked jesting, in such a way that there is not even room for pleasantry. Which are not convenient—An epithet. Supply the predicate, let them be absent. Giving of thanks—Supply *dóxei*, is convenient. The holy and yet joyful use of the tongue is opposed to its abuse, ver. 18, 19. The abuse and the use are incompatible. *Eutrapelía*, jesting, and *eucharistía*, thanksgiving, form an elegant *Paranomasia* [similarity of sound or form]: the former disturbs (and indeed the refined jest and humor sometimes offend the tender feelings of grace), the latter exhilarates the mind.

5. Know ye—[For ἴστε, read ἴστε, Tisch., Alf. Render, For this ye know, being aware that, etc., not the imperative, as Beng. Mey., etc.] The imperative, Gal. v. 21. Who is an idolater—Col. iii. 5. Avarice is the chief act of revolt from the Creator to the creature, Matt. vi. 24; Phil. iii. 19; 1 John ii. 15: and it too in the highest sense violates the commandment concerning the love of our neighbor, which resembles that respecting the love of God. It is then idolatry, and therefore the greatest sin, 1 Sam. xv. 23. Of Christ and God—[Not and of God, as Eng. Ver., which would require the article again. Alf.] The article only once expressed indicates the most perfect unity, 1 Tim. v. 21, vi. 13; 2 Thess. i. 12. Comp. Mark. xiv. 33. Elsewhere it is double for emphasis, Col. ii. 2.

6. With vain words—By which God's anger is despised, and by which men strive to evade their duty, to ignore good, and to extenuate and varnish over evil [in which moreover all things everywhere
abound. V. G.] This is the class; there are three species at ver. 4. So the Sept. let them not regard vain words, Exod. v. 9. Because of these things—Fornication, etc. The wrath of God—The contrast to the reconciliation, ver. 2; ch. iv. 32. On the children of disobedience—In heathenism.

7. Be not—Lest God's anger come upon you. Two parts; be not, and be not, ver. 7, and 11. Fellowship both with wicked men, ver. 7, and wicked works, ver. 11, must be avoided.

8. Darkness—light—The abstract for the concrete, very emphatic; for, children of light, follows.

9. [For πνεῦμαρος, the spirit, read ρους, light. Tisch., Alf.] The fruit of light—The contrast is, the unfruitful works of darkness, ver. 11. In—Is in, consists in, etc. In goodness, and righteousness, and truth—These are opposed to the vices just described, from ch. iv. 25.


11. But rather—It is not enough to abstain. Reprove—By words and deeds worthy of the light. [But the meaning is, by words. Mey., etc.]

12. For—The reason for speaking indefinitely, ver. 11, of the works of darkness, whereas he described definitely the fruit of light, ver. 9. At the same time the kindness, the justice, the wholesomeness of reproof, appear from this. In secret—Avoiding the light, most frequently. Of them—Who are in darkness. It is a shame—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—They 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—Φῶς, light, ψαρεψας, manifest, are kindred words. Are made manifest—That their vileness may be known, whether those who have done them scorn reproof, or repent. WHATSOEVER—The abstract for the concrete; for the subject here is the man himself; comp. the next verse, wherefore. For—For makes an emphatic addition in a gradation. Doth make manifest—An Antanaclasis [a word in a twofold sense], for ψαρεψας, are made manifest, is passive; ψαρεψαςμον is middle, what does not avoid manifestation; comp. afterwards ἔγειρα, awake, and ἀνάκερα, arise. [An error. The word is passive, as always. Render, for every thing which is made manifest is light, i. e., has thereby ceased to have the nature of darkness, and has put on that of light. Mey., Alf.] Light—A Metonymy, [change] as ver. 8. Is—Becomes, and afterwards is light.
14. Wherefore he saith—The chief part of this exhortation is in Is. lx. 1, 2, Awake! arise! But the apostle speaks more expressly according to New Testament light, and the state of him who requires awakening. At the same time he seems to have had in mind the particular phraseology commonly used at the feast of trumpets: Arise, arise from your sleep; awake from your sleep, ye who deal in vain things, for very heavy sleep is sent to you! And perhaps he wrote this epistle at that time of the year: comp. 1 Cor. v. 7, note. Awake—arise—Ammonius, to rise up, for work; to be awakened out of sleep. From the dead—Ch. ii. 1. Shall give thee light—Will shine on thee, as the sun, Is. lx. 2. The primitive word, ἐπανακηρύσσω, I shine, is in the Sept.

15. [Literally, take heed, therefore, how ye walk strictly, i.e., in what way ye undertake to make your walk thus strict and exact. A double exhortation. Mey., Alf.] See—This is repeated, ver. 17. How—Gr. πῶς [not as Eng. Ver., that]. True solicitude regards even the manner. As corresponds to it. Circumspection—[Accurately. V. G.] Comp. Acts xxvi. 5. Not as fools—Who walk irregularly.

16. [Alf. well renders, buying up for yourselves the opportunity (of good, whenever occurring), because the days (in which we live) are evil. Beng. and Eng. Ver. are wrong]. Redeeming the time—So the Sept., Dan. ii. 8, ye would gain the time. The days, says Paul, are evil, and in the power of wicked men, not in yours. Wherefore, since you see that you are hard pressed, endeavor, until the hostile intervals of this period pass away, to spend your time, if not profitably, at least without loss, which is done by keeping quiet, or at least by acting moderately. This is the force of the verb παρακατασκεύαζω in a passage of Amos, presently to be quoted. Wisdom and circumspection are commanded, not sloth. There is however one mode of working in summer, another in winter, even with greater labor [in the former]. Those who in evil days seek meanwhile no fruit of time, but time itself (like the Magi, Dan. ii., or like a besieged city awaiting aid), these act wisely, and in the end will the better use the time, which they have thus redeemed. Sir. x. 31, Boast not in the time of thy distress. A similar expression occurs in Polycarp’s Ep. to the church at Smyrna, where the martyrs are said, “to have gained exemption from everlasting punishment by one hour’s sufferings.” The opposite is, to waste time. Days—Ch. vi. 13. Evil—Amos v. 18, he who has understanding at that time will be silent, because it is an evil time.

17. Understanding—Amos, as cited, has συνιάσω, having under-
standing: hence we may conclude that Paul referred to that passage. What the will of the Lord is—Not only generally, but specifically.

18. Be not drunk with wine—So the Sept. plainly, Prov. xxiii. 81. Appropriately to the exhortation against impurity, he adds that against drunkenness. Wherein—Wine, so far as it is immoderately drunk. Excess—\(\alpha\sigma\iota\omega\tau\omicron\omicron\varsigma\), riotous, is used for \(\alpha\omega\sigma\iota\omega\tau\omicron\omicron\varsigma\), extravagant: hence \(\alpha\omega\omicron\omega\omicron\omicron\iota\lambda\iota\iota\varsigma\), excess, denotes every luxury inconsistent with frugality. See its opposite, ver. 19, on the effect of spiritual fulness. But—So generally the Sept. in Prov. quoted above: but associate with righteous men.

19. Speaking to yourselves—The contrast is, to the Lord; comp. Col. iii. 16, note. The Spirit makes believers eloquent. In psalms—Of the Bible, of David, new, unpremeditated, with an instrument. In hymns—To be used expressly in praise of God. Songs—which are or may be sung on any sacred subject. Spiritual—Not worldly, as those of drunkards. To the Lord—Christ, who searches the hearts.

20. Giving thanks—Paul often urges this duty, and diligently practises it: it is performed by the mind, by the tongue, and by working. Col. iii. 17. For all things—The neuter, including the masculine force; comp. 1 Thess. v. 18. Of Jesus—By whom 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. 13. A rare phrase; comp. 2 Cor. v. 11; 1 Cor. x. 22. [For \(\theta\sigma\omega\upsilon\), God, read \(\chi\rho\sigma\tau\omicron\omicron\upsilon\), Christ. Tisch., Alf., etc. So Beng.]

22. [The word, \(\upsilon\omega\rho\omicron\sigma\omicron\alpha\omicron\omicron\varphi\omicron\), submit yourselves, is no part of the true text, Tisch., etc., but is to be supplied from \(\upsilon\omega\rho\omicron\sigma\omicron\alpha\omicron\omicron\upsilon\omicron\varsigma\omicron\nu\omicron\), submitting yourselves, ver. 20. Alf.] Wives— inferiors are put first, then superiors, ver. 25; ch. vi. 1, 4, 5, 9; 1 Pet. iii. 1, 7, because the proposition treats of subjection; and inferiors should do their duty, of whatever kind their superiors are. Many, even of inferiors, become superiors; and he who serves well, directs well. Moreover, all these are addressed in the second person; therefore it is the duty of all to hear and read the Scripture: comp. 1 John ii. 18. To your own—Wives should obey their own husbands, even though elsewhere they should seem to have superior prudence: supply submitting yourselves from ver. 21. It is said of children and servants, obey, ch. vi. 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 the husband, is at the same time rendered to the Lord Christ himself. It
is not compared with the obedience which the Church renders to Christ, but with that which the wife herself should render to Christ. Obedience is rendered to the husband, under Christ’s eye; therefore also to Christ himself.

23. [Omit xai, and, before αὐτὸς, he. Tisch., etc. Render, as also Christ is head of the Church, himself Saviour of the body. Alf.] And he—But the husband is not the saviour of the wife; in that Christ excels. Hence but [Eng. Ver., therefore] follows.


25. Gave himself—From love. [For her—Gr. αὐτή, feminine. Alf.]

26. Might sanctify—Often holiness and glory are synonymous; wherefore here also follows, he might present it—glorious. Cleanse—Cleansing precedes the bestowal of glory and the marriage. That—The construction is, he gave himself—cleansing (i. e., and cleansed); that depends upon both being put twice in the text. Sanctification is derived from the death or blood of Christ; comp. Heb. xiii. 12; cleansing or purification, from baptism and the word. Holiness is inward glory: glory is holiness shining forth. Why did Christ love the Church and give himself for it?—to sanctify it. Why did he cleanse it?—to present it to himself. The former is the new right acquired by Christ over the Church; the latter shows how he adorned his bride, as befitted such a bride of such a husband. And the mention of washing and that of the word are presently urged conjointly, though the word refers to cleansing. The cleansing power is in the word, and it is manifested through washing. Water and the bath are the means; but the word is the nobler instrumental cause. With the washing of water by the word—A remarkable testimony for baptism, Tit. iii. 5. By the word—Baptism has a purifying power through the word, John xv. 3; construe by with cleansing. ὅτι, ἐνώμα, word.

27. [For αὐτῷ, it, read αὐτὸς, himself. Tisch., Alf.; render, that he might himself present to himself a, etc.] That he might present—This holds good, in its own way, of the present life; comp. ch. iv. 18. [Rather, it alludes to his coming; and is the final aim of the giving, ver. 25, and cleansing, ver. 26. Mey.] To himself—As to a Husband betrothed. A glorious Church—We should estimate sanctification by the love of Christ: what bride despises the ornament offered by her husband? The (church)—Gr. τῷ [not rendered in Eng. Ver.], that Church which answers to his own eternal idea. Spot

From any wicked disposition. Wrinkle—From old age. Without blemish—Cant. iv. 7.


29. No man—Unless indeed he revolts from nature and himself. His own flesh—Ver. 31, end. Nourisheth—Nourishes it, within. Cherisheth it—Without. The same word occurs in Deut. xxii. 6; Job xxxix. 14; 1 Kings i. 2, 4. This refers to clothing, as nourishes to food. The Church—Supply nourishes and cherishes. [For Kupioς, the Lord, read Χριστός, Christ. Tisch., Alf.]

30. For—The reason why the Lord nourishes and cherishes the Church, is the very close relationship, here expressed in the words of Moses regarding Eve, adapted to this subject. The Church is propagated from Christ, as Eve was from Adam; and this propagation is the foundation of the spiritual marriage: for this cause, ver. 31. 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 my bones, and flesh of my flesh. She shall be called woman, because she was taken out of her husband (man.) For this cause shall a man leave his father and mother and shall be joined unto his wife, and they two shall be one flesh. His flesh—Moses mentions bones first, Paul flesh; because the 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 bones.

31. Shall leave—Ver. 30 presupposes a clause from Moses, respecting natural marriage, it expresses the conclusion, respecting the spiritual marriage; now, on the contrary, ver. 31 here expresses the understood clause, and allows the conclusion to be supplied: comp. ver. 32, in the middle. Christ also, so to speak, left the Father, and was joined to the Church. [Omit οὗτος, his (with πατέρα, father). Tisch., Alf.] Shall be joined—By matrimonial unity. One flesh—Not only as before, in respect of origin, but in respect of the new 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 are in all three kinds of duties which the Law prescribes to the husband, Exod. xxi. 10. The apostle had mentioned the two former in a spiritual sense, ver. 29; now the order would lead him to the third, which is summed up in that expression of Hosea, ii. 20, Thou shalt
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know the Lord. But the apostle suddenly breaks off. Minds of the rarest character and capacity are required. *V. G.]*

38. Nevertheless—Paul, as it were, forgetting his subject through the nobleness of the digression, now returns to it. That—Supply I will, or I wish, or something similar; comp. 1 Cor. iv. 2, note, vii. 29; 2 Cor. viii. 13. The particle gives force; the Ellipsis courteously tempers that force.

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**CHAPTER VI.**

1. Obey—This expresses even more than be subject, comp. ver. 5. To obey is the part of one less experienced; to be subject of an inferior. Right—Even by nature.

2. Honor—Children’s duty is more expressly prescribed than parents’; for love rather descends than ascends; and from children men become parents. Commandment—Deut. v. 16, Honor thy father and thy mother, as the Lord thy God commanded thee, that it may be well, etc. The first with promise—The commandment respecting strange gods [Beng. joins our first and second commandments] is indeed attended by a promise, but likewise by a threat, and both these applying to all the commandments. The commandment respecting the profanation of God’s name has a threat. For our duties to God are especially due, and necessary; therefore they are thus guarded: our duties towards men are due in a less degree to men, and so far are not so necessary; they have therefore a promise. The commandment about honoring parents, of which Paul is speaking, has a peculiar promise above all, if we look at the whole Decalogue: if we look only at the second table, it also alone has a promise; moreover, it is the first with a promise, even in respect to all the commandments, following the Decalogue. And very properly; for, assuming the pious affection of parents in training their children in God’s precepts, the honor, which is shown to parents chiefly by obedience, includes obedience to all the commandments in early life. This apostolic observation proves that the observance of the law in the New Testament is not abolished.

8. Well with thee—Let the young attend. And thou mayest be

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(long-lived)—[Eng. Ver., live long.] The Sept. in both passages, in Exodus, and Deuteronomy, where the Decalogue is recounted, have it, that thou mayest become long-lived, but Deut. xxiii. 7, that it may be well with thee, and thou mayest have many days. He, who lives well long, long experiences God's favor, even in his children honoring him, and he has a long sowing of an eternal harvest. Long-lived—The more tender age of childhood, according to its capacity, is allured by the promise of long life; the exemption from calamity is more expressly added for the mature. But long life is promised, not only to individuals who honor their parents, but to their whole stock. On the earth—Moses, writing to Israel, says, in the good land, which the Lord thy God giveth thee. Now, the godly live equally 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 masters. It is not put before husbands, ch. v. 25. Parents and masters more readily abuse their power than husbands. He spoke of parents, ver. 1; he now especially addresses fathers, for they are more readily carried away by passion. The same difference in the words, and the same admonition occur, Col. iii. 20, 21. [But the word includes mothers, who are not expressly mentioned, because considered as subject to their husbands in bringing up the children. Mey., Alf.] Provoke not—Lest love be extinguished. But bring them up in the nurture—Kindly. In the nurture and admonition—The one of these counteracts ignorance; the other, forgetfulness and levity. Both include the word, and all other training. So among the lawyers, νουθετία, admonition, is mentioned, even such as is given by stripes. Job v. 17, ἠμοιαν, admonition; 1 Sam. iii. 13, Eli did not admonish his sons.

5. Servants—Here comprehensively said of slaves and freedmen, as the class next to slaves, ver. 8, end. [But the exhortation is addressed to slaves, and δοῦλοι should be so rendered. Alf., etc.] Your masters according to the flesh—It was not proper after mentioning the true Master, ver. 4, that such persons should also immediately be absolutely called masters; therefore the rather, he adds, according to the flesh. With fear and trembling—Just as if threatenings, so far as concerns believing masters, were not removed, ver. 9. He refers to the condition of ancient slaves. In singleness of heart—So the Sept. for the Heb. כַּל לָשׁוֹן, 1 Chron. xxix. 17. This is explained in the following verses, where eye-service is especially opposed to singleness: comp. Col. iii. 22. Slavery is subordinated to Christianity, and not to be identified with it.

6. As men-pleasers—The contrast immediately follows, as the
servants of Christ, doing, etc. Whom does he call the servants of Christ? Ans. Those who do the will of God. Such persons are anxious to please God. We have the same contrast, Col. iii. 22, expressed thus, fearing God; for doing the will of God, in Ephesians, and fearing God, in Colossians, are parallel. [Connect with the next verse, from your soul with good will, etc. Alf. So Beng., etc.] From the soul—So heartily, Gr. ἐκ φυσικῆς; Col. iii. 23. So 1 Macc. viii. 25, 27, ἄρα πλήρως, with all the heart, and ἐκ φυσικῆς, from the soul, are parallel.

6, 7. From the soul with good will—Raphel well remarks, from the economics of Xenophon, that good-will was considered the chief virtue of a slave, by which he promoted his master's interests; and he possesses this virtue who does not give eye-service, but serves from the soul. Xenophon says of the slave that is a steward, "He must have good-will, if he is to fill thy place adequately." Not even the master's severity extinguishes the good-will in the slave, as in pet dogs. To the Lord—The dominion of Christ should move and govern all, even in outward service. The Lord looks at the heart.

8. Good—In Christ. [The same—Literally, this, emphatic; this, in full, this exactly. Alf.]

9. The same—Do in turn that which is the part of good-will. Love regulates the duties of servants and masters, as the same light attempters various colors. Equality of nature and faith is superior to difference of rank. Forbearing threatening—Severity was generally abandoned by the masters on becoming believers; now they are even to forbear threatenings, and not display their power to their slaves to terrify them. ἐν, Sept., ἀνείλθη, threatening. [For ἐν βουνόν ἀδών, your—also, read αὐτόν καὶ ἐν θάν. Tisch., Alf. So Beng. Render, that both of them and of yourselves the master is, etc. Alf.] Of them and of yourselves—We have a similar expression in Rom. vii. 13. In heaven—Who is Almighty. As the Lord hath treated you, so treat your servants; or, as you treat your servants, so he will treat you.

10. Finally—The particle or form of concluding, and of rousing the attention to an important subject; 2 Cor. xiii. 11. [Omit ἄδειλος μου, my brethren. Tisch., Alf.] Brethren—He addresses them thus in this passage of the epistle alone. Nowhere do soldiers call each other brethren more than in battle. Be strengthened—[So Alf., Mey., etc., not as Eng. Ver., middle voice, be strong]. Those only, who are strong in themselves, are fit to put on the whole armor. In the power of his might—This is said of Christ, as i. 19, of the Father.
11. The whole armor—Ver. 18. To stand—A word taken from the arena and the camp; comp. note on Matt. xii. 25. The power 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 μεθοδεύειν, to slander, 2 Sam. xix. 28, Sept., Esther, of Haman: with manifold deceits of wiles. Chrysostom has used Μέθοδος in a good sense. "We should be thankful to God, who through much discipline cures and saves our souls,"—διὰ πολλῶν μεθοδεύων, through prosperity and adversity. The devil—The chief of the enemies, designated at ver. 12. [The same who is called, ver. 16, the wicked one. V. G.]

12. The wrestling is not—[Eng. Ver., we wrestle not]. The evil spirits lurk behind men who are hostile to us. Against blood and flesh—Comp. Matt. xvi. 17, note. "кровь, blood and flesh; weak men, even at Rome, where they kept Paul a prisoner. But—After a very distinct mention of good angels, ch. i. 21, iii. 10, he thus appropriately speaks also of bad spirits, especially to the Ephesians; comp. Acts xix. 19. The more plainly any book of Scripture treats of the dispensation 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 the power of our enemies is indicated; in the fourth, their nature and disposition. [Omit τοῦ αἰῶνος, world. Tisch. Alf. Render, against the world-rulers of this darkness. Alf.] World-rulers—Gr. χοιροκράταρες [Eng. Ver., simply, rulers]. The holders of the world, in 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 subjects, is great. There seem to be other kinds of evil spirits, that remain more at home in the citadel of the kingdom of darkness: principalities, powers. This third class on the contrary go abroad and seize the provinces of the world, as it were: holders of the world. Of the darkness—Herein they are distinguished from angels of light. This is mostly spiritual darkness, ch. v. 8, 11; Luke xxii. 53, synonymous with wickedness mentioned soon after; yet even natural darkness is more congenial to them than light. The contest is more difficult in darkness. Of this world—The word χοιροκράταρες, rulers of the world, directly governs the two genitives σκότους, darkness, and αἰῶνος, world, according to either part of the compound word. Κόσμος, world, and αἰών, age [Eng. Ver., world], refer to each other, as time and place. The term, rulers of the world, is the ground on which this wickedness is practised. There are princes of the darkness of the world now. The connection between χοιροκράτας, world, and
εἰδὼν, age, is not grammatical, but logical: κόσμος, world, in its extent; αἰών, world, age, the present world, in its character, course, and feeling. I cannot say κόσμος τοῦ αἰώνος, the world of the age, as, on the contrary, I can say, αἰών τοῦ κόσμου, the age of the world. The spiritual things of wickedness—[Eng. Ver., spiritual wickedness.] The contrast is, blood and flesh. These spiritual things are opposed to the spiritual things of grace, 1 Cor. xii. 1, and are contrary to the gifts of faith, hope, love, either as an opposing force, or as a false imitation of them. Moreover, as in the same epistle, ch. xiv. 12, spirits are used for spiritual things, so here spiritual things are very aptly used for spirits. For these spirits attack so quickly and dexterously, that the soul is scarcely aware of the presence of these foreign existences, but believes that something in itself produces the spiritual temptation; and even πνευματικόν, spiritual, in the singular, may be taken as a kind of military force, as τὸ ἅπαν, horseman, is applied in Rev. ix. 16, and τὸ στρατιωτικόν is elsewhere used of an army; so that here τὰ πνευματικὰ, spiritual things, viz., τάγματα, bands, may be used as in Zosimus, l. 3, τὰ πεζικὰ τάγματα, ξενικῶν, the bands of infantry, a foreign force. In places above the heavens—Even enemies, but as captives (ch. iv. 8, note), may be in a royal palace, and adorn it. [The rendering is, in the heavenly places (regions); but not heaven as the residence of God and angels, but in the popular sense of the upper regions, above the earth. Mey.]

13. Take unto you—Ver. 16, Deut. i. 41, Sept. ἀναλαβόντες, girded on. The whole armor—A lofty expression. Paul (says Vict. Strigelius, in summing up this chapter) gives to the Christian soldier the means of protection, defence, and attack. The protections are three, the breastplate, the girdle, and the shoes; the defences are two, the shield and the helmet; the weapons, are also two, the sword and the spear. He referred, I think, to the order of putting them on, and thought that Paul proceeds from those accoutrements which adorn the man even off the battle-field (as the breastplate of any material), to those which are peculiar to the soldier; and indeed the phrase above all is between protections and defences. He adds the spear, prayer. Although Paul rather introduces prayer with a view to our rightly using the whole armor. In the evil day—Ps. xli. 1, Sept. In the time of trouble—The war is perpetual. The battle rages less on one day, more on another: the evil day, either when death assails us, or during life, being longer or shorter, often varying in itself. [When the wicked one assails you, ver. 16, and malignant forces infest you, ver. 12. V. G.] Then you must stand, and not for the first time prepare. Having done all—Having rightly prepared all things for the
battle. So καταργήσατε, wrought, 2 Cor. v. 5; Ex. xv. 17, xxxv. 83, xxxviii. 24; Deut. xxviii. 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. Girt about—That you may be unencumbered. Comp. Luke xii. 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 or believed, but as innermost character of the man; truthfulness. Mey., Alf.] Having on the breastplate of righteousness—and the helmet of salvation—Is. lxx. 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 are 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 and with peace, Rom. x. 15, iii. 15, etc.; Luke i. 79. [Render, with the readiness of (i. e., arising from) the Gospel, etc. Alf. Beng. is wrong.] ἐταυμασία, [rendered preparation in Eng. Ver.], often corresponds to the Hebrew ã√á, as Ezra ii. 68, iii. 3; Ps. x. 17, lxxxix. 15. The feet of the Christian soldier are strengthened by the Gospel, lest he should be moved from his place or yield. [1 Pet. v. 9. V. G.]

16. Over all—Whatever you have put on. [Eng. Ver. has above all. Both this and Beng. are wrong. The meaning is besides all. Mey., Alf.] Fiery—To quench harmonizes with this.

17. Him that saves—That is, of Christ. Acts xxviii. 28, note. The mention of the Spirit elegantly follows; and therefore, by comparing ver. 13, we have mention of the holy Trinity. [But Eng. 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—Gr. δεξιαίθε, [Eng. Ver., take.] What is offered by the Lord. The word of God—Matt. iv. 4, 7, 10.

18. With—As often as you pray, pray in the Spirit, since he is at 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 its
ambassadors surrounded with splendor. "Iva, that, which immediately follows, depends on this. [It depends rather on praying, etc., ver. 18; and is parallel with that utterance, etc., ver. 19. Mey., Alf.] Therein—In the mystery. As—Construed with to make known.

21. Ye also—As well as others. All things—A salutary narrative. Faithful—Who will declare to you the truth.

22. To you—Afar off. [Render, for this very (not the same, as Eng. Ver.,) purpose. Alf.] Might comfort—Lest ye should take offence at my bonds.

23. Peace—Peace with God and God's love to us. A recapitulation is contained in this word peace, comp. Jude ver. 2. [To the brethren—In this conclusion he does not say to you, as in ver. 21. It was, it seems, an encyclical epistle. V. G.] With faith—This is taken for granted, as the gift of God.

24. With all—Jews or Gentiles, in all Asia, etc. [That love—See how important is that love, 1 Cor. xvi. 22. V. G.] Sincerity—Construed with grace, comp. iii. 13. Not to faint, which is a proof of sincerity. Add 2 Tim. i. 10. Its opposite is, iv. 22. ἀθανασία, sincerity or incorruption, implies health without blemish, and its continuance flowing from it. This accords with the whole sum of the epistle; and thence ἀθανασία, incorruption, redounds to the love of believers towards Jesus Christ. [The word ἀμην, amen, and the subscription, 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 Χριστοῦ, Jesus Christ, Tisch., Alf.] 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. 18, 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, the latter the external affairs, 1 Tim. iii. 2, 8; neither, however, were excluded from the others' 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. 2, or 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 have in it—

I. The Inscription, i. 1, 2.

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

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

Whence he exhorts the Philippians:—

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

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

IV. He exhorts them to rejoice, iii. 1, admonishing them to avoid false teachers of righteousness, and to follow the true, ver. 2, 3; and commending 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.

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

VI. The Conclusion, 21–23.

3. Upon—The mention, the remembrance is the occasion of thanksgiving. My whole—[Not every, as Eng. Ver. Alf.] Paul’s heart was large: comp. the next verse, where πᾶς, all or every, occurs thrice.

4. For—Construe with making request. With joy—The sum of the epistle is, I rejoice, rejoice ye. This epistle on joy aptly follows that to the Ephesians, where love reigns; for joy is constantly mentioned, ver. 18, etc.; likewise ch. ii. 2, 19, 28, iii. 1, iv. 1, 4. The fruit of the Spirit is love, joy. Joy particularly animates prayers. Request—Just mentioned.

5. For—Construe with I thank. Fellowship—Which has come to you from above, and is practised by you in holy liberality, ch. iv. 10, 15, 16; comp. 2 Cor. ix. 13. [As regards the Gospel—Not in, as Eng. Ver. Alf.] From—Construe with I thank. Day—When ye became partakers of the Gospel.

6. Being confident—This confidence is the impulse of thanksgiving. Which hath begun in you—’Εκ, in, twice emphatically. A good work—God’s one great and perpetual work for our salvation, ch. ii. 18. Will perfect—Gr. ἐνεργεῖται, Eng. Ver., will perform]. The begin-
ning is the pledge of the consummation. Not even a man begins anything at random. Until—Believers set before their minds, as the goal, the day of Christ, rather than their own death. [Transpose Χριστοῦ Ἰησοῦ, Christ Jesus. Tisch., Alf.] The day—Ver. 10.

7. Even as—He explains why he speaks so kindly of the Philippians. Meet—I find just and weighty reasons in my own case, from the relationship of faith. I am both justly bound by them, and demand them. [The sense is, because I have you in my heart both in my bonds and in the defence and confirmation of the Gospel,—all ye, namely, as being partakers of my grace (Eng. Ver. punctuates wrongly). Mey., Alf., etc.] Because—This is the connection: I have you in my heart as partakers of grace (2 Cor. vii. 3), and long for you, and this not from natural affection, but from devotion to Jesus Christ; hence I clearly perceive, that rather the Lord himself 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 bonds in defence of the Gospel]. Bonds do not restrain my love. In defence—The Romans brought charges against the Gospel. Confirmation—This is something more than a defence. Of the Gospel—By which grace is announced. You are—partakers—He said above, you; therefore here is the accusative for the genitive, as Acts vii. 21, note.

8. [Read Χριστοῦ Ἰησοῦ, Christ Jesus. Tisch., Alf.] In the bowels of Jesus Christ—Not Paul, but Jesus Christ lives in Paul; wherefore Paul is not moved in the bowels of Paul, but of Jesus Christ.

9. And this—He declared from ver. 8, that he prayed for them; he now shows what was his prayer. Love—Love makes men docile and sagacious, 2 Pet. i. 7, 8. Hence arose the form once used in the Church assemblies. Your love, in a wider sense. Your—Correlative to Paul’s love, ver. 7, 8. An anticipatory allusion to the love they had shown him, ch. iv. 10, 18. Yet more—The fire in the apostle never says, It is enough. In knowledge and all judgment—Knowledge is a very noble species, as sight in the body: αἰσθήσεως; judgment, perception, is the class; for it includes spiritual sight, hearing, smelling, tasting, touching, that is, the senses of investigation and enjoyment, as they are called. So part of the perception is joy, often mentioned in this epistle. And all indicates that it is the class; 2 Cor. viii. 7, note. In philosophy, the Peripatetics referred all things only to knowledge [which is the principal fault of the modern philosophers also, when they fall upon spiritual subjects. V. G.] The Platonists referred all things to the remaining sense or perception; as in Jamblicus. Both must be regarded in Christianity: each is met with in the Cross, and renders men fit to approve. Here, after love, ex-
pressly mentioned, he describes faith, and in the next verse, hope. Paul everywhere describes Christianity as something vigorous; wherefore the doctrine of the Mystics on Privation is so to be received, as not in any respect to injure that activity.

10. Approve—And embrace, Rom. xii. 2. The things that are excellent—Not merely good, rather than bad, but the best among the good, whose excellence none but the more advanced perceive. Truly we choose accurately in outward things, why not in spiritual? Comparative theology is very important [from which they are farthest who are always asking, how far they may extend their liberty without sin. V. G.] Sincere—According to knowledge. Without offence—According to all judgment.

11. [For χαρπῶν, fruits, read χαρπῶν, fruit. Tisch., Alf. So Beng.] Filled with the fruit of righteousness—The same construction is at Col. i. 9, that ye might be filled with the knowledge; and the fruit of righteousness is generally used in the singular number, Heb. xii. 11; James iii. 18; also Rom. vi. 22, just as Paul elsewhere speaks of the fruit of the Spirit, of light, of the lips.

12. Understand—The churches may have been prepossessed with contrary rumors. Rather—So far from my bonds having been injurious. Unto—Faith views all misfortune favorably, ver. 19, 28, ch. ii. 27. Have fallen out—Easily.

13. Bonds—Paul, delivered up with other prisoners, seemed their equal: afterwards it became known that his case was different, and so the Gospel prevailed. Manifest—Col. iv. 4. [Read, my bonds have become manifest in Christ, etc. Alf.] Palace—The prætorium, or the court of Cæsar; comp. iv. 22. [Rather, the barrack of the prætorian guards, to whose chief Paul was delivered when brought to Rome, Acts xxviii. 16. Mey.] And—Then. Other—Places outside; 2 Tim. iv. 17. So other, 1 Thess. iv. 13.

14. [And the majority—Most of the brethren; not many, as Eng. Ver. Mey., etc.] Of the brethren—Who had formerly feared. In the Lord—Construed with, are bold. By my bonds—They saw Paul both firm and safe in his confession. Without fear—No one terrifying them. Fear often deserts those who try.

15. [The word—Which, he says, I preach. V. G.] Some indeed—and some—Two clauses are laid down, which are afterwards more fully treated. Of good will—Eúdoxia, good will, often corresponds to the Hebrew ἔμωτ.

16. [Transpose verses 16 and 17, Tisch., Alf., etc. Render, the one of love, etc.—but the other preach Christ of contention, etc.] Of contention—[Rather of self-seeking, or intrigue. Alf.] Construed with
preach. Not sincerely—Not with pure intent, or, not without Jewish leaven; comp. Gal. vi. 12, 18. They spoke and related what Paul taught: they either did not believe it themselves, or did not confess their belief. Rumor, report, general preaching are useful to rouse many, and require no great fitness in the preachers, which, however, is necessary, and demands purity of mind and doctrine in closer application; as among the Galatians; comp. Gal. i. 7, etc. Supposing—They thought that the Gentiles, on observing the increase of the Gospel, would be indignant with Paul especially; but his opponents' efforts did not succeed, nor did Paul consider it as an affliction, therefore he says, supposing. Affliction—Even with the danger of death. [For ἐνεργεία, add, read ἐνεργεῖν, raise up. Tisch., Alf.] His bonds were already an affliction: they were adding affliction to the afflicted.

17. Of love—Towards Christ and me. Knowing—in contrast with thinking. For the defence—Not on my own account. I am set—in one place. Lying, or running, Paul advanced, 2 Tim. ii. 9. He abode at Rome, as an ambassador does anywhere, because of a long negotiation.

18. What then?—What matters it? That is, I am helped either way, ver. 12. In pretence—Such, says he, make the name of Christ 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 salvation—So evidently the Sept., Job xiii. 16, with whom, in that one book, the verb ἀποβαίνω, I go or turn away, is common; and in the same passage, Job xiii. 15, 16, the subject is sincerity, which is purity with Paul, ver. 16. To salvation—Not only not to affliction, ver. 16. Prayer—Ascending to heaven. Supply—[Not the supply, as Eng. Ver.; but through your prayer and supply of, etc., i.e., the supply of the Spirit obtained for me by your prayers. Alf.] Coming down from heaven; ἐνι, towards, indicates the relation.

20. In nothing shall I be ashamed, but with all boldness Christ shall be magnified—He removes the ignominy from himself: he ascribes the boldness to himself, the glory to Christ. In my body—In bonds. Whether by life or by death—The disjunction follows, ver. 21, 22. However it shall result, says he, it will be well. I cannot lose. Paul himself was ignorant of the issue; for the apostles were not omniscient, but rather in what referred to themselves they were disciplined by faith and patience.

21. To me—To me, at the beginning of a section, means, so far as I am concerned; for he treated in the preceding verse of what concerned Christ. To live—(Gr. τὸ ζῷον), is Christ—The article denotes
the subject, as again in the next clause. Whatever life I live (in the natural life), I live Christ. [While I live in the world I consider Christ's cause mine. V. G.] To die is gain—Although in dying I seem to lose all.

22. [The sense is, But if the continuance in bodily life, this is to me the fruit of my work (i.e., the condition of producing it), what I shall choose, I know not. Alf. So Mey., etc.] But if—Here he begins to discuss the first member: the second at ch. ii. 17, yea, and if I am offered. Moreover, he uses δὲ, but, because, of the alternatives laid down in the preceding verse, he now assumes the one; and having assumed this, presently, as if repenting, he begins to doubt, so however, as not to avoid assuming it meanwhile. In the flesh—This is a limitation; for even they who die, live. The fruit of my labor—I have this fruit from it, that I can do the more work; a noble work, ch. ii. 30; desirable fruit, Rom. i. 13. Another seeks fruit from his labor; Paul regards the labor itself as the fruit. This living is the fruit of my labor. Καπνὸς ἐγερεῖ, the fruit of labor, is used as, the river of the Rhine, the virtue of liberality. The reward of the labor is its immediate result. Cicero says, I propose to myself as the fruit of friendship, friendship itself, than which nothing is richer. I shall choose—He supposes the condition, viz., if the power of choosing were his. Hence the future. [The lot of the Christian is truly excellent. Only of good things can the choice be made, so as to perplex his mind. He never can be disappointed. V. G.] I wot not—I do not explain, viz., to myself; that is, I do not determine.

23. I am in a strait—He suitably expresses this hesitation, when he dwells upon this deliberation. [For γὰρ, for, read δὲ, but. Tisch., Alf. So Beng.] But—He states the cause of his doubt. Having—The participle, expressive of feeling, for the indicative. [Render, having my desire towards departing; Alf., i.e., the desire which I have, is towards, etc. Mey.] To depart—From bonds, the flesh, and the world. It is unnecessary to seek for metaphor. This word has a wide application, Luke xii. 36; 2 Tim. iv. 6. With Christ—There, whither Christ has gone before. Paul assumes as certain, that, after his martyrdom, he will be immediately with Christ, and that his condition will be far superior to what it was in the flesh. [How delightful to rejoice in this hope! Reader, dost thou love Christ? Think then what will be thy feeling, if, after some months or days, thou shalt be with Christ. If that were indeed sure in thy case, what wouldst thou consider thy duty? See then that thou art doing this very thing now. V. G.] Far better—This clause refers to to be, not to depart, whether we take it as a predicate, or rather understand it
absolutely, by supplying οὐ, in this sense, since that is much better. For the comparative is cumulative; comp. 2 Cor. vii. 13, note. To depart is better than to remain in the flesh; to be with Christ is far, far better. The Vulgate alone, so far as I know, has rightly, multo magis melius, far, far better. To depart was always desired by the 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 confidently—Gr. αἰροῦμαι τὰ ἀδιάφορα [Eng. Ver., having this confidence, is more correct. Alf., etc.] He knew by spiritual confidence; he did not yet know from men's report, ver. 17, ch. ii. 28. That I shall abide—In life. Continue with—I shall remain for some time with you. Ps. lxxii. 5. Sept. He shall continue along with the sun. There is no doubt that Paul returned from his first captivity into that country, Philem. ver. 22; Heb. xiii. 19

26. Your rejoicing—Concerning my restoration to you, who were praying for that very thing. It is correlative to to my rejoicing, ii. 16. Glory is joy, proceeding from virtue; glorying is the expression of joy, feeling full of joy: from virtue, either true or false; whenoes glorying 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, many persuade themselves, that they will be at last what they should be; but it is better always to perform present duty, without evasions. V. G.] The Gospel—To propagate which I delight to remain. [There is plainly taught in this very passage all that is worthy of a Christian man, who desires to be called evangelical. Faith is mentioned, ver. 27, hope, ver. 28, love, ch. ii. 2. V. G.] See—I may hear—Comp. ver. 30. I may hear—And know; for ἀκούσω, may hear, refers also to coming and seeing you. In one spirit—One among you. With one mind—There is sometimes a certain natural antipathy among the holy, but this is overcome, when there is not only unity of
spirit but also of mind. Striving together—With me. Paul was struggling, ver. 30. [Comp. ch. iv. 3. Mey.]

28. Terrified—Gr. πνεύμονος. With a great and sudden terror; for πνεύμονα, is properly said of horses. Which—The striving. An evident token—2 Thess. i. 5. [For δυνα, to you, read δυναν, your. Tisch., Alfr. But of your salvation.]

29. For—The force of the statement falls upon it is given. God bestowed it of grace. The gift of grace is a sign of salvation. The (suffering) for (his) sake—Gr. το δικηρυ. It is repeated after the intervening clause. To believe—to suffer—Ver. 27, at the end.


CHAPTER II.

1. [A doubtful reading in this verse (εἰ τίς, being ungrammatically connected with συλλόγωνa, in all the most ancient authorities; and so Tisch. not Alfr.) has led Beng. into an error. The Eng. Ver. gives the true sense, for either reading; except that παρακλήσαι means, not consolation, but (as Beng., etc., have it) exhortation. Alfr., Mey.] If εἰ τίς be read four times, we may thus explain it: if therefore exhortation in Christ be any (joy), if the comfort of love be any (joy), if the fellowship of the Spirit be any (joy), if bowels and mercies be any (joy), fulfil ye my joy; so that the predicate supplied four times may be joined with the subject expressed. See on a similar Ellipsis, Mark xv. 8, note. [This is impossible here. Mey., etc.] Certainly Paul's joy was most immediate; even with the common reading, εἰ τίς—εἰ τίνα, if any—if any, the joy is still implied to be fulfilled by harmony, etc. Therefore—This corresponds to ch. i. 27, in one spirit, with one mind. Exhortation in Christ—This has added comfort of love; and fellowship of the Spirit has added bowels and mercies. The four fruits correspond to these four motives in the same order, that, etc., in the next verse, as even the mention of love, put twice, in the second place indicates; and the opposites of each pair are put away in ver. 3 and 4. All things are derived from Christ and the Holy Spirit.
2. Be like-minded—The following participle depends on this. Of one accord—Supply that ye be or being, as Eng. Ver. On this the following participle also depends. Thinking [Eng. Ver., being 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 please others. [For ἐρ, or, read μὴ δὲ νοῦ, nor through. Tisch. not Alf.] Vain-glory—which is too anxious to please others. Better—in right and endowments. That may be done not only outwardly, but by true humility, when a man, through self-denial, turns away his eyes from his own privileges, and studiously contemplates another's endowments in which he is his superior:


5. Let the mind be—he does not say ἐγγονεῖτε, think ye, but ἐγγεῳσθω, cherish this mind. In Christ Jesus—Paul also regarded what belonged to others, not merely what was his: ch. i. 24: and this fact gave him occasion for this advice. He does not, however, propose himself, but Christ, as an example, who did not seek his own, but humbled himself. [Even the very order of the words, as the name Christ is put first, indicates the immense weight of this example.

V. G.]

6. Who—Since he was one who. Being in the form of God—The name God, here and in the next clause, does not denote God the Father, but is put indefinitely. The form of God does not imply the Deity, or Divine nature itself, but something emanating from it; and yet again it does not denote the being 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 nature had infinite beauty in itself, even without any beholder of that beauty. That beauty was the form of God, as in man beauty shines forth from the sound constitution and elegant symmetry of his body, whether it has or has not a beholder. Man himself is seen by his form; so God and his glorious Majesty. This passage strikingly proves Christ's Divinity from this very fact; for as the form of a servant does not signify the human nature itself—for the form of a servant was not perpetual, but the human nature is to continue for ever—yet nevertheless it takes for granted the human nature: so the form of God is not the Divine nature, nor is the being equal with God the Divine nature; but yet he, who was in the form of God, and who
might have been equal with God, is God. Moreover the form of God is used rather than the form of the Lord, as presently after equal with God: because God is more an absolute word, Lord involves a relation to inferiors. The Son of God subsisted in that form of God from eternity: and when he came in the flesh he did not cease to be in that form, but rather, so far as concerns the human nature, he began to subsist in it: and when he was in that form, by his own pre-eminence itself as Lord, it was entirely in his power, even according to his human nature, so soon as he assumed it, to be equal with God, to adopt a mode of life and dress corresponding to his dignity, that he might be received and treated by all creatures as their Lord; but he acted differently. [This being in the form of God must be referred to Christ before his incarnation; the taking the form of a servant is contrasted with it, ver. 7. Mey., Alf.] Thought it not—[Alf. renders regarded not as self-enrichment (the act of seizing or snatching for oneself; nearly the same here, as the thing seized) his equality with God.] Those to whom any opportunity of sudden advantage is presented, are usually eager to fly upon it and quickly to lay hold of it, without respect to others, and vigorously to use and enjoy it. Hence ἀρπάλεα, with Eustathius, means, the things which one may with all eagerness seize for his own use, and may claim as his own. But Christ, though he might have been equal with God, did not seize upon this, did not regard it as spoil. He did not suddenly use that power; compare Ps. ixx. 5; Gen. iii. 5, etc. This feeling on his part is at the same time indicated by the verb ἐγκόμηθα, to think. It would not have been robbery, had he used his own right; but he abstained from doing so, just as if it had been robbery. Compare a similar phrase at 2 Cor. xi. 8, note. To be equal with God—Ἰσός, equal, the accusative used adverbially, as happens often in Job, on an equality with and suitably to God. To be equal with God, implies his fulness and exaltation, as appears from the double contrast, ver. 7, 8, He emptied and humbled himself. The article, without which μορφή, form, is put, makes now an emphatic addition. It is not therefore wonderful, that he never called himself God, rarely the Son of God, generally the Son of man.

7. But—To this word refer the two clauses, he emptied himself, to which the form of a servant belongs; and he humbled himself, on which his obedience depends. The former is opposed privatively, the latter also in direct contrariety to being equal with God; wherefore these two words are used by way of gradation, and he humbled is put before himself. (Comp. James ii. 18, note). For, for instance, when Philip V., 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. ἐκένωσεν *Ekénoosen* [Eng. Ver., made himself of no reputation]. ὡσπερ, Sept., κατατάσσετε, to make empty, Is. xxxii. 6, where the subject is indeed quite different, but yet Paul, when he uses ἐκένωσεν, emptied, translates by it the verb ἃρνηται, 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. 3: and therefore not only avoided observation, but also denied himself, and abstained from his rights. Form—These three words, μορφή, διαμορφώμα, σχῆμα, 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]. Ἀλλὰ, but, ver. 7, divides the whole contrast, which, after the δός, 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. Alf.* 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. 33; 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
exaltation; Luke xxiv. 26; John x. 17. That result could not but follow it; John xvi. 15. Whatever belongs to the Father belongs to the Son. Those things could not so belong to the Father, that they should not belong to the Son; John xvii. 5. Paul elegantly leaves to be supplied, that they also will be exalted who humble themselves according to Christ's example; nay, he expresses it, ch. iii. 21. God—Christ emptied Christ; God exalted Christ, comp. 1 Pet. v. 6, and made him to be equal with God. Highly exalted—[Not hath exalted, but the simple past; an historical fact. Alf.] Thus the humiliation was compensated. A noble compound verb, ἐπερύφωσε. And gave—Thus the emptying was compensated, to which also the fulness is more expressly opposed, Eph. i. 23, iv. 10. By the verb χαρίζεισθαι, to give, is denoted, how acceptable Christ's emptying was to God, and how humbly Christ, after he had completed all that servitude, received this gift. A name—With the thing, that is, dignity and praise. Above every name—Eph. i. 21, not merely above every human name.

10. [That in the name of Jesus, etc., not at, as Eng. Ver. Alf.] Every knee—every tongue—A Synecdoche [part put for the whole]; that is, that in every way they may worship and acknowledge him as Lord; comp. Rev. v. 13. Should bow—Either with applause or with trembling. Of those—[Eng. Ver. inserts things]. In heaven—The heavenly ones bow their knees, for Christ the Lord has taken heaven. Of things in earth—For he dwelt upon the earth. Of things under the earth—See Mark iii. 11; Job xxi. 5; [Eph. iv. 9; Rev. v. 13. V. G.] Afterwards he also presented himself to them. This division goes further into the height and depth than that, Ex. xx. 4.

11. Should confess—Expressly. Lord—No longer in the form of a servant. In the glory—That Jesus Christ is Lord, since he is in the glory of God the Father. So sic, in, John i. 18. [This is wrong, and the common rendering, to the glory, etc., is right. Mey., Alf.] Of God the Father—The Son acknowledges, and those who see the Son's glory, also acknowledge that the Son has this glory with and from the Father; comp. 1 Cor. xv. 28.

12. Wherefore—Christ being presented as an example, he infers, that we should maintain the salvation procured for us by him. Ye have obeyed—Me, exhorting you to salvation, and God himself; comp. obedient, ver. 8. With fear and trembling—You should be "servants" according to Christ's example, ver. 8: moreover fear and trembling become a servant, Eph. vi. 5, that is, humility; comp. Rom. xi. 20. Wolf has observed, that Paul, though filled with joy, still writes seriously. Your 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, 8. [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 whom worketh.

14. Do—With his good pleasure. Sons should imitate their father, ver. 15. Without murmuring—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. ἀξέραυον. 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. Ἀξέραυον, 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. 3. Holding fast—Gr. ἐπεξυρετ. 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
was the minister, Rom. xv. 16; and as at the holocausts [whole burnt offerings] a libation of wine was usually made, and poured out at the base of the altar, so Paul rejoices that his blood should be poured out. The future accomplishment of the sacrifice was joyful to both. Here is the excellence of martyrdom. The phrase accords with the punishment of the sword, which awaited Paul. Sacrifice—To this refer, I rejoice with you, rejoice ye. Service—To this refer, I rejoice, and rejoice ye with me.

18. Rejoice with me—Congratulate me, on being offered up.

19. But—Although I have no grounds now for writing expressly about my death. Unto you—Gr. ὑμῖν, that is, for your advantage. This is more expressive than eis, to. I also—Not only you upon being informed of my affairs, ver. 28. May be of good comfort—He is anxious for the Philippians; and yet hopeful.

20. No man—None other, him alone. Who depends on him, as the antecedent, understood. Like-minded—Paul’s second self, viz., Timothy: So Ps. lv. 14, יְרוּם יְשַׁעֵר, but thou, O man like-minded, Deut. xiii. 7, (6), וְהַלָּא גַּם, who is like-minded with thee. [Where Timothy is, says Paul, there you may consider that I myself am. V. G.] Truly—Gr. γενομένως, [Eng. Ver. is inferior, naturally], ver. 23; 1 Tim. i. 2. Will care—While among you: and will accurately report to me.

21. All—If at that so distinguished time, Paul quite approved of only one, as it were, of his own band (ch. i. 14, 17), speaking of those who were then present, ch. iv. 21, and that too writing so far away to the Philippian church, how many do we think in our times approve themselves unto God? [This fact may be tested, when a man should have aided a laudable undertaking, either near or afar off, which either he has not in charge, or which he does not perceive will profit him, Judg. v 23, viii. 6. Nay, it sometimes happens, that he who has some extraordinary endowment, if in any way he has found an opportunity of refusing its benefit to others, derives much pleasure from this very fact. O Christians, unworthy of the name! V. G.] It was a very keen sense, by which Paul perceived this. Their own—Ver. 4. Oh how many are godly for their own sake! although they are not enemies, iii. 18. Seek—A godly intimation may be given to godly hearers as to the character of these or those ministers. Not the things which are Jesus Christ’s—They experience this, who heartily seek to promote the common edification. They find few coadjutors, Judg. v. 17, 23, viii. 6, 8. They are abandoned, when there is no obligation near, no hope of reward or fame. When the advantage of Christ’s kingdom is consulted, it is
generally done in the way of a secure expediency. When something 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. 2. 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 followers with him, not merely followers. [So here; he has in mind, as 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—'Andeiv, to acquire information. Presently—Gr. ἓκατον. The relative force implied in the abtiv of the compound refers to the phrase, I shall see, etc.

25. Epaphroditus—iv. 18. Fellow-soldier—Ch. i. 27, 30. Your messenger—The Philippians had despatched him to Paul [iv. 18]. He that ministered to my wants—To this also refer your; for he had served Paul in the name of the Philippians. See too how highly even outward ministration is esteemed: ver. 30. To send—He says, to send, not to send back; for he had come to Paul to stay with him: ver. 30.

26. [Longed—Something of nature may have been mingled with this; but when grace prevails, all things are estimated by love. V. G.] Full of heaviness—Gr. ἀνυμποι. Hesychius translates, to be in distress; to be worn out with grief. Acedia, languor in spiritual 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, ἡγιασθε, he was nigh unto, by which verb greater danger is indicated. Had mercy on him—By restoring health and life. On me also—The saints were allowed to consider all things as gifts. Sorrow—For the death of Epaphroditus—sorrow, opposed to the “joy,” of which the whole epistle treats. Upon sorrow—For Epaphroditus’ sickness, for his own bonds, etc.

28. The more carefully—Sooner than Timothy, ver. 19. Ye may rejoice—Godly men may receive joy from all things. I may be the less sorrowful—When I know, that you rejoice.

30. [Omit τοῦ Χριστοῦ, of Christ. Tisch., Alf.] Unto death—This relates to the comparison of duties. To minister to Paul, seems in itself somewhat less important than the danger to Epaphroditus’ life, who however most rightly purchased by this disadvantage that important benefit, 2 Tim. i. 16, 17. Drew nigh—[Eng. Ver., was nigh.] Epaphroditus, on departing from Philippi, does not seem to
have known that he would be sick; but yet, as he undertook the arduous journey, not shrinking from whatever might befall him. either from Paul's enemies or from any other cause, the sickness, though unforeseen, is kindly attributed to him as if suffered for Paul's sake. Regarding his life—

*Τῇ φυλή, life, the dative. Hesychius: παραβουλευσόμενος, εἰς θάνατον κατόν ἐκδούς, exposing one's self to death. Παραβουλευσόμενοι properly signifies, I plan contrary to my interests. It is a Paronomasia [play upon words] on the word παραβίαλλομαι, I dare, I expose myself to danger, which the apostle seems to have skillfully avoided, comp. iii. 2, at the end, note. [For παραβουλευσόμενος, not regarding, Alf., Mey., and most editors (not Tisch.) read παραβολευσόμενος, setting at hazard, risking.] Lack of service—Paul did not so much esteem this a defect as the Philippians themselves, through their love to him, ch. iv. 10, 11.

CHAPTER III.

1. Furthermore—Gr. το λογικόν [Eng. Ver., finally]. A phrase used in continuing a discourse, 1 Thess. iv. 1. So λογικόν and το λογικόν are used. [Rejoice in the Lord—Dost thou thyself diligently and constantly rejoice in the Lord Jesus Christ? ch. iv. 4. V. G.] The same things—Concerning joy. [This is the ground tone of the whole epistle, ch. i. 18, 25, ii. 17, iv. 4. Alf. The proper principle of rejoicing is given presently, namely, to be in communion with Christ. V. G.] Is not grievous—For it is pleasant for a joyful person to write, rejoice. The contrary is at Gal. vi. 17. But for you it is safe—Spiritual joy produces the best security against errors, especially Jewish errors, ver. 2.

2. Observe—[Eng. Ver. wrongly, beware of. Gr. βιδερεθεί, see]. A strong Anaphora [repetition of words in beginnings], See, and you will avoid; a change of the antecedent for the consequent. The contrast is, σκοτείνη, mark, ver. 17; for ver. 17 resumes this topic, wonderfully tempered by reproof and exhortation. The dogs—[Eng. Ver. omits the article]. Doubtless he used this title often in their
presence, ver. 18, and he now recalled it to the Philippians; and hence they would more easily understand it than we. Comp. 2 Thess. ii. 5. The three members of the next verse correspond, by a descending climax to the three clauses of this verse; so that the dogs are the false apostles and carnal men, who do not trust in Christ, but in the flesh, and are slaves to foul lusts [utter strangers to true holiness, though exulting in the name of Jews. V. G.], ver. 19. So those to be abominated are called dogs, Rev. xxii. 15; comp. Rev. xxi. 8; or the abominable, impure, Tit. i. 16, 15, strangers to holiness, Matt. vii. 6; quite different from Paul, living and dying; for in life they abound in the vices of dogs, in filthiness, unchastity, insolence, 2 Pet. ii. 22; Deut. xxiii. 19 (18); Ps. lix. 7, 16: and they are especially the enemies of the cross of Christ, ver. 18; comp. Ps. xxii. 17, 21; and in death they are dead dogs (a proverb denoting something of 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, who are unwilling to be the Israel of God. [The profane and impure are meant by the dogs. Comp. Deut. xxiii. 18, etc. Mey., Alf.] Evil workers—Who do not serve God; comp. 2 Cor. xi. 13. The conclusion—A Paronomasia [play on the word]; for he claims for Christians the glorious name of the circumcision, in the next verse. Bodily circumcision was now useless, nay hurtful. See xarart'wto, to make a cutting, on the prohibition of concision, Lev. xxii. 5; 1 Kings xviii. 28. He speaks not without indignation.

3. For—The reason for separating the others so widely in ver. 2, [and also for calling the outward circumcision of the flesh only circumcision. V. G.] The circumcision—The abstract for the concrete; the true people. In the Spirit—Not in the letter, Rom. ii. 29. [For Θεός, God, read Θεοῦ, of God. Tisch., Alf. Render, Which serve by the Spirit of God. Alf. Not as Eng. Ver., which serve God in the spirit]. So Rom. i. 9. [No—in the flesh—In carnal circumcision and origin, v. 5. V. G.] Rejoice—This is more than trusting.

4. Though I—The singular is included in the preceding plural: see 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 expression: other is sweetly redundant. I more—That is, I have more ground for confidence. He speaks of his former feeling with a Mi-
meis [quotation of an opponent's words] of those who gloried in such things; see next verse.

5. Circumcised [literally circumcision] the eighth day—These points, counted very briefly as it were on the fingers, render the discourse very plain. Moreover, for brevity, he unites the abstract and concrete—circumcision, a Hebrew; as in Col. iii. 11. [But περιτομή is dative; literally, in circumcision of eight days; in contrast with proselytes, circumcised in later life. Mey., Alf.] The eighth day—Not deferring it until maturity. Benjamin—Son of Rachel, not of the maid-servant. Of the Hebrews—Not a proselyte, and neither parent being Gentile. A Pharisee—Most rigid.

6. Persecuting—He had formerly thought that he was acting most meritoriously.

7. What things—Just enumerated. Gains—Gr. κέρδη [Eng. Ver., gain]. A strong plural. I counted—A most Christian profession respecting the past, present, and future; as far as the 14th verse. For Christ—To these words refer those following in ver. 8, 9, that, etc.

8. Yea—There is an amplification of the language in this particle, and then by the emphatic addition of synonymous terms; also in the fuller title of Christ himself. Even [Eng. Ver., and] I count—Kai, even, intensifies the force of the present tense in I count. Righteousness, not only at first, but always throughout the whole career of the saints, is of faith. All things—Not only those just mentioned, but all things. For—of the knowledge, etc.—Construed with I count, and refer to this ver. 10, 11, that I may know. The excellency of the knowledge—Excellency properly belongs to Christ; but when he is known, the knowledge of him likewise obtains excellency. My Lord—The believer's appropriation. I have suffered the loss—Not only I counted them loss, but I actually cast them away. Dung—There is an amplification here respecting the believer's self-denial in all things; loss is incurred with equanimity; refuse is hastily thrown away, as hereafter unworthy either to be touched or looked at. The Hebrew נאש, contains an Antanacletic [same word in a double sense] respecting the Pharisees. Gataker says: "σωβαλον denotes any worthless thing, to be cast away, such as animal excrements, the dregs and grounds of liquors, the dross of metals, the droppings of plants, the refuse of the crops, the bran of meal, the crumbs of the table, the wippings of the hands, which are destined for the dogs."

That—Other things cannot be obtained and Christ won. That I may win and be found—Both are opposed to loss. He who loses all things, not even excepting himself, wins Christ, and is won in Christ. Christ
is his, and he is Christ's. Still farther, Paul speaks as if he had not yet won.

9. Not having—To suffer loss, to win, to be found, to have, are figurative. The immediate consequence of being, and being found, in Christ, is to have righteousness by faith in Christ. The book _machi- sor_, the collection of prayers for the Jews, has אֶלֶף חֹבֶץ שָׁלֹשׁ אָרֶץ, _that is, As regards works I am quite empty and bare, and Thy righteousness alone is my clothing. Mine own—The contrast is, _that which is of God_; but ἄμωμά, _my_, without the article, serves to indicate forgetfulness of the past. _Which is of the law_—Ver. 6; comp. of, Rom. iv. 14. The contrast is, _that which is by faith._ Through the faith of Christ—In Christ. By faith—Gr. ἐν 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, etc. _Mey., Alf._] The power—Rom. i. 4. Of his resurrection—It accords with the order of the discourse that the verbal noun ἀναστάσις, (rising again) resurrection, should be taken, not for the resurrection from the dead, which is expressed in ver. 11, by another word, but of Christ's rising (the raising up of him), Heb. vii. 14, as the verb ἀναστήσω, to raise up, is used in Acts xiii. 38, see note. For it is not always put for the resurrection of the dead, Luke ii. 34, (vii. 16); Lam. iii. 63; Zeph. iii. 8; and truly the very rising or coming of the Messiah has its own power, on the knowledge of which believers depend, 2 Pet. i. 16. [This is wrong; and the word means resurrection, here as usual. _Mey., etc._] The fellowship—Gal. ii. 20. Being made comfortable—The nominative case after the infinitive is common with 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. σύμμορφον, conformed, ver. 21.

11. If by any means—This denotes the struggle of Paul's faith; so, εἰ, if, ver. 12. I might attain—Gr. κατατέθησον. He gradually passes from the figure of loss and gain to that of a race. _Kata tôn is to come up to, the very act of attaining and gaining possession. [For ῥέω, read ῥέω ἐκ. Tisch., Alf. Render, the resurrection from the dead], that is, the resurrection (of Christ) from the dead; comp. Rom. i. 4, note [2 Tim. ii. 11]; for Paul's style ascribes ἀναστάσις, resurrection to Christ; ἀναστάσις, resurrection to Christians. [But the words have the same force. _Mey._] But Christ's resurrection and ours are considered as one, by reason of the fellowship. After the
mention of the resurrection, he introduces some things befitting his own present state, and interweaves the rest, at ver. 20, 21.

12. Not as though—When most fervent, the apostle does not let go his spiritual sobriety. I had attained—The prize. Were perfect—Gr. τελείωσαν. Τέλειος, perfect, and τελείωσαμον, differ. The former applies to one fit for running, ver. 15, 16; the latter to him who is nearest the prize, at the very point of receiving it. If I may even apprehend—Eng. Ver. omits καί, even]. Kai, even, is intensive; for καταλαμβάνω, to apprehend, is more than λαμβάνω, to grasp: λαμβάνει, to grasp, is done at the moment when the last step has been made; καταλαμβάνει, to apprehend, is done when one is in full possession. There is an example of one on the very point of receiving at 2 Tim. iv. 7, 8, [Ps. lxxiii. 23, 28]. Since—Gr. ἐγερ, [Eng. Ver., that for which.] The perception of Christ's power influences the Christian. Also I am apprehended—By a heavenly calling, ver. 14; Acts [ix. 6], xxvi. 14, 19; 2 Cor. v. 14. Christ, the author and finisher, as he finished his own course of faith, also consummated his people, Heb. xii. 2; where the very title ἀληθής, prince (author), implies his relation to his followers. Kai, also, is again intensive, so that the force of the first aorist may be observed denoting the apostle's present state. [Omit ἐστω, Jesus. Tisch., Alf.]

13. Brethren—He confesses familiarly. I—Others might easily think this of Paul. I count not—It is proper for the saints, and conducive to their activity, to consider themselves inferior to what they really are.

14. One thing—Supply I do. The things that are behind—Even the very part of the course that has been finished. Reaching forth—that is literally, extending myself over. The eye outstrips and draws on the hand, the hand outstrips and draws on the foot. Toward the mark—Straightforward. I press—It is used as a neuter verb, as in Luke xvii. 28. The prize—the crown of life. High—Ver. 20.

15. Perfect—Ver. 12, note. Be thus minded [literally, consider this thing]—This alone, ver. 14. Otherwise—Otherwise than perfect (for the person is changed, let us be minded, ye be minded). He does not, however, say ἐστιν or ἄλλο, another or a different thing: nor does he mean any thing earthly, ver. 19. Comp. also Gal. v. 10. [But there is no change of subject, and the readers, in general, are addressed still. Mey.] Even this—Which we, that are perfect, feel, expressed in ver. 14. God—Even though I do not write it. Unto you—Striving for perfection. Shall reveal—Eph. i. 17.

16. Nevertheless—The expectation of a new revelation should not drive you from the position you now firmly hold. Wherefore—In that,
to which we have attained. We have attained—Farther or more nearly. They are admonished in order that the others may act with them that are perfect. Walk—Gr. σωτερεῖν. The infinitive, mildly for the imperative; Rom. xii. 15. [Omit all in this verse after σωτερεῖν in Gr. (i.e., after by the same, in Eng. Ver.) Tisch., Alf.] The word παρεοιμάζω, rule, seems evidently to have been transferred from Gal. vi. 16. [The sense is, walk by the same (path.) Alf.] Mind the 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 him. [Rather, together with those mentioned in the next clause, who already were imitating him properly. Mey.] Mark—With unanimity. 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—Before 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. ix. 2. The enemies of the cross—Gal. vi. 12, 14.

19. Whose—The nominative is implied; comp. of who, which soon after occurs and depends on περιπατεῖσθαι, walk. End—This statement precedes the others, that what follows may be read with the greater horror. It will be seen in the end. [The end, to which every man’s plans tend, shows truly what is his condition. V. G.] Destruction—The contrast is, Saviour, ver. 20. Whose God is their belly—Rom. xvi. 18. The contrast is, Lord, ver. 20: and body, ver. 21, as 1 Cor. vi. 13. Their belly is sleek, our body is wasted; the fashion of both will be changed. Glory—God and glory, here are set down as parallel; and therefore δόξα, glory, here denotes a god, or glorifying concerning a god. Hos. iv. 7, Sept., I will turn their glory to dishonor. Shame—Corresponding to the Hebrew ῥώζ, for example, Hab. ii. 19. Comp. on this prophet, the note at Col. ii. 23; likewise μυρίων below, the belly. But at the same time the word alludes to an idol, to which ῥώζ, αἰσχρόν, shame, corresponds. The Sept. have sometimes αἰσχρόν, shame, for μύριοι, nakedness; therefore here Paul seems to denote the concision, to indicate, that the circumcision now was not glorious, but shameful. So the belly and shame (or the parts of shame) are closely allied. [This reference to circumcision is repudiated by Chrysost., etc., (Mey.), and has no ground. Alf.] They worship that of which they should be especially ashamed, and they will be miserably ashamed of it at the proper time, although
even now they want boldness.  *Who mind earthly things*—The contrast is at the beginning of the next verse.

20. Our—Whom you have as an example.  *For*—The reason why the Philippians should imitate them.  *Our country*—Gr. τὸ πολίτευμα [Eng. Ver., our conversation, is wrong].  *The community, country, state:* for διάφορος, is, follows. Therefore it is the antecedent to ἐξ ὦ, from whence.  *[An error.] Render, our country is in the heavens, from whence we wait for a Saviour, the Lord, etc. Alf., Mey.*  *The Saviour*—The ground of our expectation, 2 Tim. iv. 18.  *The Lord*—Now exalted, ch. ii. 11.  *The confirmation of this expectation.*

21. *Who shall change*—Not only will give salvation, but also glory; 2 Tim. ii. 10.  *Body of humiliation*—[Eng. Ver., vile body]. Produced by the Cross, ver. i8, ch. iv. 12, ii. 17; 2 Cor. iv. 10. ἥν is in the Sept., τανασσώσας, humiliation [Eng. Ver., destruction], Ps. xc. 3. [Omit εἰς τὸ γανέσαθαν αὐτό, that it may be. Tisch., Alf. But the words are understood.]  *According to*—Construe with, he shall change. The work of the Lord’s omnipotence.  *According to the working, whereby he is able*—His power will be brought into action.  *Even*—Not merely to conform our body to his.  *All things*—Even death.  *[For ἑαυτῷ, himself, read αὐτῷ, him. Tisch., Alf.]*

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**CHAPTER IV.**

1. *Therefore*—Such expectations being set before us.  *Beloved*—This is twice used very sweetly: first at the beginning of the period, and then, for strengthening the exhortation.  *Longed for*—So he speaks of them absent, ch. i. 8.  *My crown*—ii. 16.  *So*—Stand as ye now stand: comp. ὥστε, so, 1 Cor. ix. 24, note. [Rather, so, as I have described, see ch. iii. 17. Alf.]  *Stand*—i. 27.  *[Beloved*—In no other epistle has Paul so multiplied expressions of affection and praise of the readers. Mey.]

2.  *Euodias and Syntyche*—Both women. Mey., Alf.]  *I exhort*—Gr. παρακαλῶ [Eng. Ver., beseech]. He uses this word twice, as if exhorting them singly, face to face, and that most impartially.

3.  *[For xai, and, read vai, yea. Tisch., Alf. So Beng.]*  *Yea*—An affectionate expression. Philem., ver. 20; Heb. χαί. It is put, as it were, into the mouth of him who is besought, so that, upon merely pronouncing it, he may assent.  *True yokefellow*—Συζυγος, one joined properly in marriage, and then in other things; so, however,
that the word applies to two, and denotes some equality; τὸν άνθρωπον, true, also is of the common gender. Some say, that Paul once had a wife, but we are well convinced that he is here addressing a man. He had many συνεργοί, fellow-workers; not many συζύγους, yoke-fellows, first Barnabas, afterwards Silas; and he seems to address the latter here; for Silas had been his yokesellow among the Philippians themselves, Acts [xv. 40] xvi. 19. [Or, as I rather think, Epaphroditus. 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 here 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 wavering. [But the true rendering is, seeing that they labored, etc. Alf.] Labored with me—They seem to have been involved in that danger described at Acts xvi. 19. With—This depends on labored. Clement—They had imitated the great men, among whom Clement excelled. The women 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—Supply are, or I pray may be. The optative must be often supplied, ver. 23. [But here the indicative, are. Mey., Alf.] They seem to have been already dead, for we generally follow such with wishes of that sort. Who would not help the surviving companions of these? Association with those who have died honorably is, as respects younger survivors, a great recommendation to him who thus, as it were, stands between the dead and the living; for example, it recommended Timothy to the Philippians, because he had been intimate with Paul. [Those have also good ground for concord who have mutual reason to think that they are partakers of eternal life, 1 Pet. iii. 7. V. G.]

4. Rejoice in the Lord: again I say, always rejoice—[But always belongs to the first clause, as in Eng. Ver. Mey., etc.] The particle again requires an Epitasis [emphatic addition], as in Gal. i. 9, where the Epitasis is in παρελθεῖτε, ye have received, comp. ver. 8; so the Galatians are more strongly bound, because they also received the Gospel preached. Add Gal. v. 3, where I testify makes an Epitasis to λέγω, I say, ver. 2; and παρέχω, to every man, has an Epitasis to unto you, ver. 2; and δεξιότερος, a debtor, to shall profit you nothing, ver. 2; here the word always forms such an Epitasis with rejoice ye, repeated. At the beginning of the verse, it is said, rejoice ye in the Lord, as ch. iii. 1.
5. Your kindliness—[Better, forbearance. Alf. Gr. τὸ ἐπιμετέχεις Eng.Ver., moderation]. Joy in the Lord produces true kindliness to our neighbor, and proper unconcern about one's own affairs, ver. 6; likewise true candor towards men and God himself: which candor is expressed by let it be known, that is, in acts, and let (your requests) be made known, by prayer, ver. 6. Moroseness attends sadness and care. Let be known—From the thing itself. There are some who cherish kindness, and wish no ill to the unkindly, yet they conceal their benignity; these do not act rightly. All men—Good and bad, or the unkindly, ch. ii. 15, even that the wicked may be gained. No one is so harsh as not to be kind to some one, from sympathy, fear, avarice, emulation, etc. The believer does this to all. [But if, among all men, you know even one who has experienced the contrary conduct from you, see that even yet you show him kindness. V. G.] The Lord—Christ the Judge, favorable to you, but taking vengeance on the wicked. This consideration produces kindness, James v. 9.

6. Be careful for nothing—When others do not treat you kindly, when 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 soul freed from cares, and of prayer joined with resignation of the human will. Accordingly peace follows, ver. 7; and thanksgiving and peace are united also in Col. iii. 15. All things are thereby safe and tranquil. Requests—A thing sought, the subject of supplication. Be made known—Those who veil, stifle, and restrain their desires, with absurd shame and distrusting modesty, as if they were too small or too great, are tortured with cares. Those who lay them before God with a free and filial confidence, are relieved. The Psalms abound in such confessions. To God—Even though often men be ignorant of them, and you modestly conceal them from men. Paul had not even asked the Philippians. [But the exercise of pure candor towards men, ver. 5, and here towards God, well accord. V. G.]

7. The peace—Peace, free from all anxiety [the companion of joy; comp. ver. 9. V. G.] That passeth all understanding, and therefore every request; Eph. iii. 20. Shall keep—It will defend you against all assaults and cares, and will properly regulate your desires, Rom. viii. 26, 27. Hearts—thoughts—So Alf., etc., [not as Eng. Ver., minds.] The heart is the seat of the thoughts.

8. Finally—The summing up. In ch. iii. 1, τὸ λογιῶν, finally, concludes the particular admonition to joy; and here it concludes the general exhortation to every duty. Whatsoever things—In general. "A, Those things which, ver, 9, specially in regard to Paul. True—
praise—Eight nouns, in two rows of four members each, of which the one relates to duty, the other to its commendation. On comparing both rows, the first noun corresponds to the first, the second to the second, the third to the third, the fourth to the fourth. It is a manifold and elegant Chiasmus [cross reference] comprehending the duties of children, parents, husbands, and wives, and the other duties. True—in words. [And in every thing. Mey.] Honest—[That is, venerable]. In action. Just—Towards others. [Rather, in themselves; right, in the widest sense. Mey., Alf.] Pure—chaste—As respects yourselves. Lovely—Gr. προσφιλής. Προσφιλῆς οὐκ αποτελῶν ποῖς, make thyself to be loved by the synagogue, Sir. iv. 7.
The wise man will make himself to be loved in what he says, Sir. xx. 12, (13). Whatsoever things are of good report—Προσφιλῆς, lovely, in our presence: σωφρόνα, of good report, is used of the absent: comp. i. 27. Virtue—Paul uses this word only here. It refers to whatsoever things are just. For every virtue is included in righteousness. Praise—Even in those things which are less your neighbor’s than 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 should not only do them when they fall in our way, but also provide for their being done. Do these things, follows with Asyndeton [omission of the conjunction], denoting that the one kind of good things does not differ from the other.

9. Those things which ye have also—Gr. Kai. [This is right; not as Eng. Ver., both, Mey., Alf.] Kai, also, connects this verse with the following, not with the preceding words. He passes from what is general (ὅσα, whatsoever) to what concerns Paul. There would have been place [but for the Asyndeton] for the xai, and, before ἧ, which, the word xai, also, still remaining. Have heard—Although you have not yet sufficiently received them. Have seen—Although ye have not yet sufficiently learned them. [And—That is, and these. Alf.] The God of peace—Not only the peace of God, ver. 7, but God himself.

10. [Render, I rejoiced in the Lord greatly, that at last ye flourished (literally, came into leaf, budded forth again) in anxiety for my interest; for which purpose (that of flourishing) ye also were anxious but had no opportunity. So Alf., Mey., etc., mostly after Beng.] Greatly—This would scarcely have pleased a Stoic. Paul had large affections, but in the Lord. Now at the last—He shows that the Philippians’ gift had been expected by him; with what feelings, see ver. 11, 17, now, not too late—at the last, not too soon. The time was
suitable. Heb. לְתַמֵּן וְתַם. Flourished again—As trees: comp. the same metaphor, ch. i. 11, with fruit: δέντρα, flourish, is here a neuter verb, on which the infinitive γρονεῖν, to think [your care] depends, by supplying xατά, in respect to [that is, the passage reads literally, ye have flourished in respect of your caring for my interest]; you have flourished again, in your very exertion. The deputation from the Philippians seems to have been appointed in Spring, from which, accordingly, the metaphor is taken. The phrase, ye lacked opportunity agrees with Winter. My interest—Gr. τὸ ὑπέρ ἐμοῦ, [Eng. Ver., (care) of me]. The accusative τὸ, is governed by γρονεῖν; τὸ ὑπέρ ἐμοῦ is said, as τὰ παρ' ὑμῖν, things which were sent from you, ver. 18. Wherein—In proportion to that which; Epithera-pia [qualification of the previous words]. Ye lacked opportunity—Gr. ἡμερεῖον. Καυστέ, opportunity, by Synecdoche, [a part for the whole], denotes all ability and opportunity.

11. I—In so much adversity. I have learned—From on high, Heb. v. 8. [Rather, by experience. Mey.] There is a direct Chiasmus [cross reference] in the four words, I have learned, I know, I am instructed, I am able. The phrase I am instructed is added to I have learned; I am able, to I know. Often words referring to the understanding argue also power in the will. In the state in which I am—[Eng. Ver., in whatsoever state I am is wrong. Alf.] In my present state, Heb. xiii. 5.

12. To be abased—In dress and food. To abound—Even in relieving others. *The order of the words is presently inverted, so that the transition from few to many, and from many to few, may be marked. In everything—Gr. ἐν πᾶν ἀναρί, [not as Eng. Ver., everywhere, but Beng. is right. Mey., etc.] A Symperasma, [summing up], as all things, ver. 13. In the case of all—in respect of all men. [Eng. Ver. is right. In all things. The phrase in everything and in all things, emphatically expresses universality. Mey., Alf.] I am instructed—By secret discipline unknown to the world. Both to be full—Construed with I am instructed. To be full and to be hungry—For one day. To abound and to suffer need—for a longer time. The repeated mention of abounding accords with Paul's condition, who then abounded through the liberality of the Philippians. Abasement had preceded, and need would perhaps follow. He who can relieve others has high position, to which abasement is opposed.


14. That ye did communicate—To me in my affliction of your resources. The compound verb indicates, that different persons also had communicated differently.
15. Ye know—He shows that he remembered even former kindnesses: you know signifies remembrance in respect of the Philippians; knowledge, in respect of other churches. Philippians—The proper name indicates a contrast to the churches of other towns. [Rather, it specifies them more strikingly, as the ones here meant. Mey., Alf.] In the beginning—Among you. He had departed from them some time ago. When—Join this with the following words, no, etc. No—they might have said, We will do it, if others have done it: now their praise is the greater; that of the others, the less. Church—Therefore the Philippian church sent to Paul in common. As concerning—This is a limitation. [The true rendering is, as to an account of giving and receiving; ye alone opened such an account with me. Alf. after Mey.] Giving—On your part. Receiving—On mine. Only—in a praiseworthy manner. He shows his need.

16. Once and again—ὅδε an ordinal here; that is, not once and twice, which would be equivalent to thrice, but once and again, so that ὅδε, twice, comprehends ἕκαστος, once. So 1 Thess. ii. 18.

17. Not because—He explains why he uses many words. I desire—Having welcomed your kindness.

18. I have—The apostle's receipt. I abound—Behold the contented and grateful mind! The things from you—They had sent money or clothes and what might be serviceable. Odor of a sweet smell—He beautifully describes the fact. A sacrifice—Heb. xiii. 16.

19. But my God—Who will recompense what is given to his servant. In ver. 19 this particular statement of the Philippian's liberality is concluded by δὲ, but; but in ver. 20 δὲ, now, concludes the whole of this joyous passage. Shall supply—May God supply, nay, he will supply. [We may perceive that this kindness of the Philippians was indeed excellently bestowed, even if it only produced this prayer of the apostle. V. G.] Need—As you have relieved my need, yours shall not remain unsupplied. In glory—Refer this to the whole sentence. There are riches in glory, glorious riches, close at hand; besides, God will fully supply in glory, that is, gloriously.

20. Glory—For his gift, 2 Cor. ix. 15. The doxology flows from the joy pervading the whole epistle.

21. Every saint—Individually. So presently in ver. 22, All the saints. Kai oi, and the, viz. saints, so called in a wide sense. Therefore, brethren, ver. 21, may rather be understood of the Jews, (comp. Acts xxviii. 21), and these too believers.

22. [Omit ἡμῶν, our. Tisch. Alf.]
ANNOTATIONS

ON THE

EPISTLE TO THE COLOSSIANS.

CHAPTER I.

1. [Transpose so as to read, Christ Jesus. Tisch., Alf.]
2. At Colosse—A Phrygian city. To the saints—This has a substantive force. It implies union with God: to the faithful brethren, implies union with Christians. Brethren suggests union. These were believers. [Omit xal Κυρίου Ἰησοῦ Χριστοῦ, and the Lord Jesus Christ. Tisch., Alf.]
3. We give thanks—since we heard—Comp. Eph. i. 15, 16. For the Epistle to the Colossians strongly resembles the two epistles to which it is subjoined; the Epistle to the Ephesians, in its subject and mode of exhortation; the Epistle to the Philippians, in its opposition [to false teachers], and in their refutation. More coincidences will be noticed in their places. The epistles to the Ephesians and Colossians were sent at the same time by Tychicus, iv. 7; Eph. vi. 21. [Omit xal, and. Tisch., Alf.] Always—Construed with praying: Rom. i. 10; Phil. i. 4.
4. All—Present and absent.
5. For—From the hope it appears how great is the cause of thanksgiving for the gift of faith and love: construe for with we give thanks, ver. 3. [An error. It depends rather on which ye have, etc., ver. 4, and gives the ground of the love. Mey., Alf. Faith, hope, love, ver. 4, 5, the sum of Christianity. Comp. ver. 9, 10, 11. V. G.] Laid up—Without danger. Which—Hope, comp. ver. 28. Ye heard
—Before I wrote. [Rather, before ye had this hope. *Mey.*] In the word of the truth—Eph. i. 18. The truth of knowledge, ver. 6, corresponds to the truth of preaching. Neither admits of artifice.

6. Unto—Εἰς, unto, and ἐν, in, here are parallel. And is bringing forth—[Eng. Ver., bringeth forth]. After the participle, the indicative is resumed; see ver. 26, ch. ii. 18, 14; present, that is, which is come to you,—and is producing fruit. Bringeth forth fruit—Supply, in all the world. [After ξαπογοροφεῦων, bringeth forth fruit, add καὶ ἀνεκτὸμεν, and increaseth. Tisch., Alf., etc.] As—When traveling they joyfully recognize the same fruits of the Gospel in every clime; and its fruits prove that it is the word of truth. Comp. presently as, ver. 7. For the Colossians are inclined in their turn to propagate the truth. Since the day that—Construed with in you. In truth—In the truth of the Gospel testimony, and of faith arising from the testimony and directed toward the testimony.

7. As—Paul thus confirms and approves the doctrine of Epaphras, which perhaps some had despised. It was Paul’s duty to write rather than that of Epaphras. [Omit καὶ, also. Tisch., Alf.] Our—Paul and Timothy. Love in the Spirit—Love, the fruit of the Spirit; spiritual love; comp. ver. 9, at the end.

9. We heard—Ver. 4. To pray—He mentioned prayers for them generally, ver. 3; he now states what he prays for. Ye might be filled—This verb, with its derivatives, often occurs in this epistle, as far as ch. iv. 12, 17. With the knowledge of his will—There is a gradation in the next verse, in the knowledge of God. Will—Eph. v. 17, i. 9. In wisdom—A word common in this epistle; that they may be led the more from false wisdom and philosophy, Eph. i. 8. [There seems to have been a want of knowledge among the Colossians, who were otherwise of an excellent spirit; wherefore the apostle urges that point so earnestly throughout the whole epistle, ver. 11, 28, ii. 2, 3, iii. 10, 16, iv. 5, 6. V. G.] Knowledge is less recommended to the Corinthians, who were more inclined to conceit. Wisdom denotes taste, relish; comp. Matt. xxiii. 34, note. Understanding—That you may discern what accords with, or is opposed to the truth, and may not pass by what requires consideration. Wisdom is something more general: understanding is a kind of sagacity. So that on every occasion something may suggest itself suited to the place and time. Understanding is in the perception; wisdom is in the whole compass of the soul’s faculties. Spiritual—Not natural.

10. That ye might walk—Such walking arises from the knowledge of God’s will. Worthy of the Lord—As is worthy of Christ the Lord, Eph. iv. 1. Pleasing—On your part; so far that you may
really please the Lord. προς, Sept., ἀπευθεσάντα, acts of pleasing [Eng. Ver., favor], Prov. xxxi. 30. Being fruitful—The participles, bearing fruit, increasing, strengthened, depend on, that ye may be filled, ver. 9. [Rather, they belong to the subject of the verb πεπορευθοῦσα, that ye may walk worthy, etc. Mey.]


12. Giving thanks—That is, and we give thanks. It depends on ver. 9. Us presently follows, and you, ver. 21. [He gives thanks, namely, in behalf of the Israelites, ver. 12-20, on account of the Gentiles, ver. 21, etc. Comp. Eph. ii. 3, 11. V. G.] Which hath made us meet—For we had been before not meet. The same word is found at 2 Cor. iii. 6. For a share—[Eng. Ver., to be partakers]. That is, that we might receive a part of the saints' inheritance; comp. the next verse, and Eph. i. 11, or rather Acts xx. 32, xxvi. 18. Partakers of the inheritance—A part allotted, not purchased. In—Construed with partakers. Light is the kingdom of God, and believers enjoy a blessed share in this kingdom; εἰς, in, is, so to speak, a preposition of place. Compare the opposite, Matt. iv. 16, where in occurs twice. In light—In contrast with of darkness, ver. 18. Comp. Eph. v. 8. Light is of knowledge and joy.

13. Who—The father. From the power—The contrast is, kingdom; power detains captives, a kingdom fosters willing citizens: comp. Eph. ii. 2, v. 5, vi. 12. Of darkness—The darkness of blindness, of hatred, of misery. The Son of his love—[Eng. Ver., his dear Son, is inferior. Alf.], John xvii. 26; Eph. i. 6. This is discussed in the 15th and following verses.

14. In whom—The Son, Eph. i. 7. The redemption—[Eng. Ver., omits the article.] This is discussed, ver. 18, (from the middle) and 19. [Omit διὰ τοῦ αἵματος ἀνώτατου, through his blood. Tisch., Alf.]

15. Who is—He describes Christ's glory and excellence as even above the highest angels, and prepares the way for proving, next, the folly of angel-worshipers. [He teaches believers to apply to Christ himself, as their Saviour, and the head of all. V. G.] Those only obtain this full knowledge of Christ, who have experienced the mystery of redemption. The image of God—2 Cor. iv. 4, note. Of the invisible—A most glorious epithet of God, 1 Tim. i. 17. The only begotten Son alone represents the invisible God, and is himself his image, invisible, as to the Divine nature; visible, as to the human [John xiv. 9], visible even before the incarnation, since the invisible things 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 that before the creation of all things. The πρωτόγονος, *first-born*, governs the genitive κτισμάτων, *creation*. Time is an accident of the creature. Therefore the origin of the Son of God precedes all time. [Render, *the first born of all creation*. *A. F.*]

16. *For*—The second part of ver. 15, is explained. *In*—'Ev, *in*, [Eng. Ver., correctly, *by*], denotes something prior to διά, *by*, and *et c.*, *for*, which presently occur. There is here marked the beginning, the progress, the end. The same is summarily repeated in the next 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 that creation described. Gen. i.; comp. ver. 28. *That are in heaven*—And the heavens themselves. But those things which are in the heavens are rather named, because the inhabitants are more noble than their dwellings. *Visible*—There follows by gradation, and *invisible*, of which species are added. [Since visible things, such as the sun, moon, stars, are named first, invisible things afterwards, it may not be unworthy of consideration, whether the visible things may not have been created during the six days, and the invisible on the seventh? 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 *thrones* and *dominions* seem rather to be so called in their relation to God, so far as they display his majesty, Eph. i. 21.

17. *[For him]—All things are referred to Him himself. Nothing was made without him, John i. 3. *E. B.*] *He is*—He does not say, *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; comp. John viii. 58. *Before all things*—Even before time, that is, from eternity. *By him all things consist*—The universe found its completion in him. Sept. *the gathering together of the waters*, Gen. i. 10. *He is the first and the last*, Rev. xxii. 13. [Is. xli. 4, as regards the origin: I the Lord am first, and I am with the last. *V. G.*]

18. *And*—He now descends from the whole to the principal part, the Church, comp. Eph. i. 22, note. *Who is*—The *Anaphora* [repetitio of words in beginnings], comp. ver. 15, shows that here a new paragraph begins, and its own οὕτω, *because*, is added to each member. *Beginning*—This word corresponds to the Hebrew וֹ, *head*, especially
concerning Christ, Hos. ii. 2, and ἄρχη, beginning, concerning a first-begotten in particular, Deut. xxii. 17, but chiefly of Christ, Prov. viii. 22. Ἀρχῆ, first fruits, is used, 1 Cor. xv. 28, the word being rather restricted to the resurrection of the dead: ἀρχή, beginning, more expressly denotes excellence; comp. ii. 10; Ps. lxxxix. 27. Ἀρχη, beginning, in the singular is opposed to ἀρχαί, principalities, in the plural, ver. 16. The first-born from the dead—Christ, even before 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 again, and because, in consequence of his resurrection, he is acknowledged to be the Son of God; comp. Acts xiii. 38, note; and especially since, from his resurrection, flows the life of many brethren. In all things—Neuter, ver. 17. He—Of himself, without deputies or substitute. Have the pre-eminence—As, in his resurrection, ascension, etc., John iii. 13.

19. [In him—Namely, the Son. The words respecting the Father and the Son, must be carefully distinguished in this and the next chapter. V. G.] He was well-pleased—[Eng. Ver. It pleased the Father], Namely, God. This must be supplied, according to Paul's intention, who, while mentioning the benefit of Christ, never fails to remember the Father. As to the Father's good pleasure in the Son, comp. Matt. iii. 17: For εὐδοκῶ, I am pleased, with the accusative and infinitive following, see 2 Macc. xiv. 35. Moreover, on εὐδοκησε, he was well pleased, depend to reconcile, and having made peace. All the fullness—[Eng. Ver., omits the article], ch. ii. 9, 10, 2, iv. 12, 17, i. 9, 25; Eph. i. 23, note. Who can fathom this depth? Dwell—Constantly, as in a temple, in which it is ready for us. This indwelling is the foundation of the reconciliation.

20. To reconcile—Eph. ii. 16. All things—Eph. i. 10. Unto himself—That is, unto God, ver. 22; 2 Cor. v. 19. Having made peace—Eph. ii. 14, 17. The nominative depends on he was well-pleased. Through the blood of his cross—By the blood shed on the cross, and therefore by his death on the cross; or there is an apposition, and the blood, that is, his cross. The effect of the crucifixion (although not of the crucifixion alone) is the shedding of blood. By him—This repetition both adds emphasis, and shows that the all things are straightforward explained by it, whether the things which, etc. This all things, includes also the dead. In earth—On the earth enmities had begun; therefore the earth is put first. Things in heaven—Luke xix. 38. 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 reconciled strictly by Christ; sinless creation, by being raised in him to a nearer relation, and higher glorification of him. Alfr.]

21. And you—Eph. ii. 1, 12. Alienated and enemies—Actual alienation makes habitual enemies. Mind—In the original and inmost force of the mind, which draws after it the other faculties. Now—On having received that faith, by which you have been brought to the reconciliation made on the cross; that is, you were formerly alienated, but now he has reconciled you; although you were enemies, nevertheless he has reconciled you. The conclusion refers to the words just preceding, although they do not complete the sentence. Reconciled—God hath.

22. In the body of his flesh—By this whole title, he is distinguished 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. 4. [It seems to be particularized here, to correct the tendency of readers, in their following of angels, to ascribe mediation toward God, in part to spirits which had no body of flesh. Mey.] Flesh implies the capacity of suffering, and the suffering itself; Eph. ii. 15. To present—Eph. v. 27. Holy—Towards God. Unblameable—As respects yourselves. Unreproveable—As respects your neighbor.

23. If—This depends on the finite verb, he hath reconciled, ver. 21, rather than on the infinitive, to present; and this presentation, the ultimate object, is itself the most delightful fruit of reconciliation; whence it is not the truth of the reconciliation accomplished, that depends on the Colossians' perseverance, but the most delightful fruit for the future, which is not to be obtained, unless the Colossians shall have persevered; comp. εἰ γέ, if so be, Eph. iv. 21; ἐδώκασα, if, Heb. iii. 6. In the faith—In confidence; to which hope is usually joined. Grounded—Gr. τεθέσθημεν: ἐδόκασα, settled, firm within. The former is metaphorical, the latter, more literal; the one implies greater respect to the foundation, by which believers are supported; but ἐδόκασα, settled, suggests inward strength, which believers themselves possess; just as a building should first rest uprightly and solidly on the foundation, but afterwards cohere securely, and stand firmly, even by its own mass. And settled and—1 Cor. xv. 58, note; Eph. iii. 18. Of the Gospel—By which reconciliation is declared. To every—Ver. 20; Mark xvi. 15, note. Minister—Ver. 25: Eph. iii. 7.

24. Now—In contrast with since the day that, ver. 9. And—Explain thus: in my sufferings, in which I fill up in turn. And is used as but, Eph. v. 27. [Omit μου, my. Tisch., Alfr.] I fill up—The
Church's measure of sufferings was fixed. The more of them therefore that Paul endured, the less is left for himself and others; the communion of saints produces this effect. [While the measure of sufferings destined for Paul was filling up, the Gentiles attained the full communion of the Gospel. V. G.] Hence the Papists infer merit in behalf of others, as very many errors in their system have sprung from a subtle truth, received without discrimination. For—Eph. iii. 1, note.

25. The dispensation of God—Therefore Paul was a steward of the grace of God, Eph. iii. 2. For you—Gentiles, ver. 27. Fulfil—To bring it to all. Paul everywhere aims at completeness; comp. Rom. xv. 19, fully preached. The fulness of Christ and of the times required that.

26. The mystery—A Hendiadys: the word—the mystery, that is, the word concerning the mystery. The mystery is declared in the next verse, Eph. i. 9, iii. 9. Glory is the object of the mystery. Had—So are concealed, ch. ii. 3. From ages—[That is, from earliest ages to the present time. So from generations. Mey., Alf., etc.] In which the silence had been greater. From generations—During which other things were gradually revealed. The ages refer to angels, the generations, to men. Is made manifest—The verb again after the participle. To his saints—Eph. iii. 8, note.

27. To whom—Since they were persons, to whom. An explanation. Would—Most freely. The riches—Descending upon all men; see Eph. i. 7, note. Who—Gr. δυνατόν, for δυνατόν. Christ among you—[So Alf., etc., Eng. Ver., in you.] The parallel expressions are, among the Gentiles, and among you. Christ among (in) the Gentiles was the greatest paradox at that time. Comp. in, Eph. iii. 8, (17); 1 Tim. iii. 16. [In V. G., Bengel wrongly renders in you, as Eng. Ver.] The hope of glory—Christ in us is most delightful in itself, but much more delightful in respect of those things which shall be revealed, ch. iii. 4; Eph. i. 18. So Rom. v. 2.

28. We—Ver. 1. Every man—This common expression is most vehement and forcible, and contains his reason for writing even to strangers, ch. ii. 1. Compare the distribution of the all, Gr. πάντα, Eng. Ver., every], with ch. iii. 11. And teaching—Gr. διδασκόντες. Νουθετούντες, they are admonished, is said of those already taught, as the Colossians; διδάσκοντες, are taught, of the ignorant. Perfect—See Eph. iv. 13: perfect, without worldly elements. [Omit ἰδιού, Jesus. Tisch., Alf.]

29. Striving—In ch. ii. 1, the conflict (comp. iv. 12) refers to this. According to—Paul would not be able to strive in himself: he is only mighty, as Christ works in him. His—Christ's.
CHAPTER II.

1. _For I would—_He explains, why he used the word striving, ch. i. 29, for conflict presently follows. Conflict—Of anxiety, desire, prayers, with which I try to compensate for what I cannot do in my absence. As many—Among these may be comprehended the Christians at Hierapolis, ch. iv. 13. Paul made himself a debtor to all the Gentiles. Have not seen—Hence, in this whole epistle, and in it alone, Paul does not use the familiar titles, brethren, beloved. [Moreover, he writes to those churches which he had instructed face to face concerning the particular affairs, which were to be regulated on his return to them; he suggests many things, and occasionally uses a reproof, savoring of paternal authority. But to those places where he had not been, he sent letters which may be compared to persons preaching to strange hearers; presenting to them a compendium of the whole doctrine of salvation. Take care to profit by both kinds of discussion. V. G.] My face—Even the sight of Paul was comforting, ver. 2; Acts xx. 38.

2. They being knit—Gr. συμβιβασθέντων. The participle absolutely affirming: they are knit together, says Paul, in love; comp. ver. 5; the other things should be added. If you read συμβιβασθέντες, knit, explain thus: that they, being knit together, may be comforted in their hearts. Comp. 1 Cor. vi. 16, note. In love—In the mutual love of God and believers. Unto—to—An Anaphora [repetition of words in beginnings]; of which the second part explains the first in two clauses. [The thorough knowledge—Not acknowledgment, as Eng. Ver. Alf. Omit αι παροικις αι τοι Χριστος. And of the Father and of Christ. Tisch., Alf.] Of God, etc.—The Greek article is here used with strict accuracy. He here lays down a proposition regarding God and Christ, and discusses it at ver. 8 9, 12, 13: for all the fulness of the Godhead is in Christ, ver. 9.

3. In which—[Eng. Ver., wrongly, whom.] Namely, the mystery of God and the Father and of Christ. He who possesses this should ask nothing more, as regards wisdom and other blessings. Christ himself is treated of at ver. 9. Are—Construe: in which (the mystery) are all hidden treasures. [Eng. Ver., is wrong. Alf. renders, in which are all the secret treasures of, etc. So Mey.] ἀποκρυφος, hid, without the article. All corresponds to the all, ver. 2. Treasures—Hence the riches. Of wisdom—Hence comes the understanding. Of knowledge—Hence ἐπιγνώσεις, the full knowledge [Eng.
Ver. acknowledgment: comp. 1 Cor. xiii. 12, note. *Hid*—For it is a mystery: comp. 1 Cor. ii. 7, 8.

4. Lest any man—So ver. 8, 16, 18. *Beguile you with enticing words*—Comp. Rom. xvi. 19, with what precedes. That is an enticing speech, which, for instance, professes humility, ver. 18, 23. Some mingled Judaism and the Eastern philosophy.

5. Joying and beholding—that is, joyfully beholding. *Order*—That nothing may be out of joint, Heb. xii. 18. Both individuals and those who are united should maintain order. Paul looks to those joined, that they be knit together, ver. 2. *Steadfastness*—That it may not easily lose order. Steadfast faith permits nothing to be removed from its order. This steadfastness is required in individuals, as the full assurance in ver. 2. *Order* is understood to belong to love. Faith is steadfastness when it is itself steadfast. [The Greek word is οστρεκωμα, thing of strength, firmament, representing the steadfastness of the faith, as if it were protected against attacks by a firm bulwark. *Mey.*]

6. *The Lord*—The article shows that they had received Christ as the Lord. *Walk ye in him*—This is the design of the epistle. We give the 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.

**III. 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.
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. ἐπιστευμένος, Eph. iii. 18. Time past instead of the beginning. Built up—The present, even still in progress, Acts xx. 32. In him—In Jesus Christ, as Lord. The parallel is, in the faith, soon after. With thanksgiving—This constitutes and shows the lawful and joyful use of things, which some load with prohibitions, ver. 21; 1 Cor. x. 30: 1 Tim. iv. 8, 4.

8. Lest any man be a spoiler—[Eng. Ver., spoil]. So ἕνα σκότα, that—may be [Eng. Ver., they may have], Rev. xxii. 14. A spoil—Who not only despotes you, but makes yourselves a spoil. Both to this word and to καταλάμβανες, vain, are opposed fulness, riches, treasures. Through—This expresses the instrument. Philosophy and vain deceit—A Hendiadys [philosophy which is vain deceit], as ver. 18. Philosophy is in itself something of an intermediate character; but its abuse, however, tending to deceit, is more easy, especially in that Jewish philosophy of which they then boasted, and which they strove to accommodate to the purity of the faith; for Paul does not say, that we are brought to Christ by philosophy. Paul maintains that what his opponents lauded as philosophy and wisdom, ver. 28, was vain deceit. After—This definitely indicates what philosophy is meant, and restricts the general title to the Jewish philosophy. This is intimated in the discussion, ver. 11, 16, 20; wherefore the statement in ver. 8 should not be more widely extended to the Gentile philosophy, although the Jews had taken their philosophy from the Gentiles; and, by parity of reasoning, this remark applies to all philosophy. Of men—The contrast is, of the Godhead, ver. 9. The rudiment—The contrast is, bodily, ver. 9, 17: comp. elements, Gal. iv. 3, note. And not after Christ—We should therefore only approve of the doctrine that is according to Christ.

9. For—The reason why those alone should be listened to who teach according to Christ. In him—John xiv. 10. Dwelleth—Ch. i. 19, note. All the fulness of the Godhead—Believers are filled with all God's fulness, Eph. iii. 19. But all the fulness of the Godhead, that is, the fullest Godhead, dwells in Christ: not merely the Divine attributes, but the Divine nature itself; ch. i. 19. The ab-
strict word is most significant. **Bodily—God is the head of Christ,** 1 Cor. xi. 3, and Christ is the head of all, ver. 10; and Christ is related to God, as his body, the Church, is to Christ; but Christ could not properly be called the body of God. Therefore the language is varied. The Godhead itself, as it were the entire essence of the Godhead, dwells in Christ most immediately and really. The type was God's glory dwelling in Solomon's temple. *Σῶμα, the body,* does not always denote the literal body, ver. 11, 17.

10. **And—And therefore. Complete—[Filled up, Alf.], John i.** 16. **The fulness of Christ redounds to the Church; Ps. cxxxiii. 2. Therefore his fulness is infinitely more abundant. He himself is full; we are filled with wisdom and power. The head of all—Eph. i. 10. Of all principality—Therefore we should pray to Christ, not to angels.**

11. **Also—Paul now traces the progress of those, who have become partakers of Christ's fulness. Ye are circumcised—As circumcision, so baptism, refers to initiation. With the circumcision—Of the heart. Made without hands—An epithet very appropriate to the New Testament; comp. Eph. ii. 11; Heb. ix. 11, 24. In putting off—A most significant word; ver. 15. Of the body—This, as a whole, is opposed to the part, uncircumcision: the putting off the body, a mild definition of death. It differs therefore from baptism: it is the circumcision of the heart; it is spiritual death, in a good sense, whereas baptism is compared to burial. [Participation in Christ's death, burial, and resurrection, is described in this and the next verse. **V. G. Omit the words ῥασµῖν τῶν κακῶν, of the sins. Tisch., Alf.] Of the flesh—An apposition; the body of sins, i.e., the flesh. [Render, in your putting off (in baptism), of the body of the flesh (the dominion of it). Alf.] By the circumcision of Christ—Which accords with the New Testament; a circumcision, to which that of Moses, in the flesh, gives place.**

12. **In baptism—As death precedes the resurrection, so in this third term of the comparison, baptism naturally precedes matured faith. Wherein—An Anaphora [repetition of words in beginnings], comp. ver. 11. Through the faith of the operation of God. [Better, By your faith in the operation of God. So Mey., Alf., etc.] A remarkable expression: faith is of Divine working, and Divine working is in believers; Eph. i. 19, ii. 8; 1 Thess. ii. 13.**

13. **And you—The discourse, ver. 10–12, in the second person, was indefinite; now he speaks strictly in the second person; and, indeed, there is a remarkable Aesymdeoton [want of conjunction], connecting ver. 13 14, 15. Being dead—Eph. ii. 1, 2. In the uncircumcision of (literally,
the foreskin of your flesh—A carefully selected (exquisite) term for original sin. [Add ὄμολας, you, after συνελευθερώσαν, quickened. Tisch., Alf.] Hath he quickened together with him—God hath quickened you together with Christ; comp. Eph. ii. 4, 5. The words, took away, and made a show, with the annexed participles, depend on this expression, and all refer to God the Father. [For ὄμολας, you, read ὄμολος, us, (after forgiven.) Tisch., Alf.] Having forgiven—The aorist is determined by the tense of the verb, to which it is added. Now, I adopt this reading, χαρισμένοις ὄμολος, having forgiven you, and connect this clause with the preceding words. In this view, ver. 13, with those that precede it, addresses the Gentiles; and ver. 14 introduces the Jews speaking. Trespasses—Whence death had arisen. Deliverance from the reproach of sin, ver. 14, and deliverance from the power of darkness, ver. 15, are united with this deliverance from sin.

14. Blotting out—A word appropriate as to writing: join it with took out of the way. Against us—This verse introduces the Jews speaking. [Not only was the law against us, by its demands, but also hostile to us, by its accusation. V. G.] Handwriting—When a debt has been contracted, it generally follows, that the debtor by his handwriting acknowledges himself bound. The debt is forgiven: and then only, the handwriting is blotted out. Our sins were debts: our sins themselves were not the handwriting, but their consequence, the undeniable stain, the remembrance, the outcry (see Jer. xvii. 1, 2), not so much in our conscience, as in God’s presence, while the law variously accuses and condemns us. Heb. x. 8, 17; 1 Cor. xv. 56. To be against, and to be hostile [Eng. Ver., contrary] differ, as a state of war and an actual engagement. The handwriting was against us, but God blotted it out. The handwriting was hostile to us, but God removed it, Eph. ii. 15, etc. Blotting out by the decrees—[Better, Eng. Ver., the handwriting of ordinances; literally, the (writing) written with decrees. The reference is to the law itself; not at all to decrees of grace. Mey.] At his pleasure—These are the decrees of grace. The mention of the writing is included in that which was against us, not in that by which we were relieved. The letter killeth, 2 Cor. iii. 6. Contrary—Gr. ἅρμανοιο—Ὑνό does not mean secretly, in this compound, as appears from the Sept. Took it out of the way—So having abolished, Eph. ii. 15. Nailing it to—Alluding to the nails of Christ’s cross. The handwriting, being pierced, is considered as abolished. Explain, after he had nailed it to his cross; for he took away refers to the fruit of the resurrection. So also ver. 15, after he had triumphed over them. The full exercise of
power over the vanquished is now the beginning of the triumph, when the vanquished are bound, and prepared for exhibition. The triumph presupposes the victory, and follows it after an interval. It perhaps occurred at Christ's descent into hell.

15. Having spoiled—Matt. xii. 29. Principalities and powers—Those, who worshiped good angels, at the same time feared the bad; groundlessly: comp. ver. 10. Made a show—This was done at his ascension, Eph. iv. 8. Openly—Both they themselves beholding it in their turn, and good angels, and then men, and God himself. The nakedness of the vanquished enemy appeared from the fact itself, and in the Gospel. Them—The masculine refers to the angels. In him—[Better than Eng. Ver., in it, which gives a feeble sense after ver. 12. mab.]—In Christ. This belongs to the whole paragraph, [which treats of God from ver. 12. V. G.], and is here concluded. [Evidently as Eph. i. 20, ii. 5. V. G.]

16. Therefore—The therefore is deduced from ver. 8–15. See ver. 16 (comp. note i. on ver. 20), ch. iii. 1, 5, 12. Let no man judge—Metonymy [the antecedent for the consequent], that is, attend to no one who attempts to judge you; so ver. 18. In meat—Tapeinosis [less said than meant]. In respect of a holiday—The expression, in respect, here seems to have a separative power. One might disturb believers about meat and drink (ver. 21), another again about holidays. The holiday is yearly; the new moon, monthly; the sabbaths, weekly. Comp. Gal. iv. 10, note. Or the Sabbath days—The plural for the singular, Matt. xii. 1: but used here significantly; for the several days of the week are called Sabbaths, Matt. xxviii. 1; therefore Paul intimates here the removal of all distinction of days; for he never wrote more openly of the Sabbath. Christ, after he himself, the Lord of the Sabbath, had come, or before his suffering, clearly taught the liberty of the Sabbath; but he asserted it more openly by Paul after his resurrection. Nor has it yet been clearly defined 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 not commended, is not enjoined; the Lord's day is mentioned, not enjoined. A stated day is useful and necessary to those who are engrossed in worldly concerns. They who keep a continual Sabbath, enjoy greater liberty. The Sabbath is a type even of eternal things, Heb. iv. 3, 4; yet its obligation does not therefore continue in the New Testament, otherwise the new moons should be retained, Is. lxvi. 23.

17. A shadow—Heb. viii. 5, x. 1. A shadow, lifeless. The body—The very truth foreshadowed by the old ceremonies. The body
(substance) as well as the shadow, to which it is opposed, is the predicate; and therefore it may be thus resolved: meat, drink, etc., are the shadow of things to come; but the body of Christ is the substance, or, that which belongs to Christ is the body. Allusion is made to the very body of Christ, but Christianity is understood; τὸ τοῦ Χριστοῦ τοιῷ σῶμα, that which belongs to Christ is the body. If body be supplied in the subject, it will be a Place [repetition of the word to express an attribute of it].

18. Let no man deal with you at his will—[Eng. Ver., beguile you of your reward; see below.] Gr. καράβασεντάω. A word closely connected with judging and establishing ordinances, ver. 16, 20; for βραβεύω, I regulate, see iii. 15, note; from which καράβασεντάω, defraud, differs, as καράγραμασ, I abuse, differs from γράμασ, I use; and the verb itself, which is compounded with καρά, governs the accusative, διατις, you, for the preposition καρά would require the Genitive; Hesychius has καράβασεται (read καράβασεσται), gives judgment against, prevails against. Therefore Paul means, Let no one, usurping judicial authority, and accordingly abusing it, regulate you in the race, and wrongly prescribe what you, about to receive the prize, should follow, what avoid. A French interpreter has skillfully used the word maîtriser, to domineer; for the apostle is not speaking of a rival snatching the prize of the race before you, but of a bad, perverse, insolent judge. On this verb depend four participles, through as many sentences, of which the first and third, the second and fourth, relate to each other. The manifold advantage of this Chiasmus [cross reference], now noticed, will forthwith appear. [Render, Let no one of purpose (Gr. δέλεω, comp. 2 Pet. iii. 5) defraud you of your prize (the interpretation as given by Beng., of καράβασεντάω, above, is wrong), in humility and worship of the angels. Alf.] Humility and worshiping of angels—A Hendiadys [expression of a complex idea by two distinct ones]. They worship angels under pretext of humility and modesty, as if they dared not immediately and directly address God and Christ. This error, says Alexander Morus, had become so deeply rooted, that not even after three centuries could it be eradicated; for the 35th canon of the Council of Laodicea, the metropolis of Phrygia, where Colosse also was, was framed against it. That canon condemns the Angelici, for so they were called. The Angelici, says Augustine Haeres. 39, are those inclined to angel-worship. By this authority, the invocation of saints and spiritual intercourse, however plausible, are entirely done away. Intruding into those things which he hath not seen—Heinsius observes: This language resembles in principle that of the Greek tragedians, Κείμενεις.
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δοσα μὴ βλέπων θέως, intruding into those things at which it is unlawful to look. Ἐφαρμαν, saw with the eyes, and ἐμπαρεῖων, intruding with the feet, are said metaphorically of the mind. The foot should not anticipate the eyes; ἐμπαρεῖων, I go in, I enter, I penetrate. It is used of a hostile invasion, 1 Macc. xii. 25. It is applied to the understanding, and signifies, I pry into, I handle. For how should Christ, who searches the hearts of all, ask to learn? There is little doubt, that Paul himself had in mind the word of Plato, κενµαταξεν, used of the vain study of abstruse subjects, when he was refuting those who held Plato's opinion concerning angels; comp. κενζζεν, vain, ver. 8. But yet, when he might have said, καὶ μὴ κώρα κενµαταξεν, vainly studying what he hath not seen, he yet does not say so (for the things into which the καταβασάλειον, defrauder, intrudes, are not in themselves utterly vain, but only not seen by him): but he states something even more weighty, since the ἐμπαρεῖων, to intrude, rather expresses the haughtiness of the καταβασάλειον, defrauding. On the contrary, the κοπασία, to hold the head, corresponds, which is not done in vain, but tends to increase. [The word μὴ, not, is very doubtful, though Tisch. retains it. Without it the sense is, standing on the things which he hath seen, puffed up, etc., and so Alf., Mey., etc.] Puffed up—The contrast is humility; and yet these two are joined.

19. Not holding—He who does not hold Christ alone, does not hold him at all. The head—Here faith has a firm foundation. The opposite is, καὶ μὴ κώρας, καταβασάλειον, he who flies beyond obvious things, and grasps at those that escape him. From which—From holding the head, or else, from whom, namely, Christ, the head. By joints—Namely, of faith, Eph. iv. 16. To this εἰκονογροφοῦς, having nourishment ministered, refers. Bands—Of love and peace, Eph. iv. 3. To this συµβασάλατους, knit together, refers; comp. ver. 2. Having nourishment ministered—Receiving ministration; so 3 Macc. vi. 38, supplied with all things by the king.

20. If—The inference, begun at ver. 16, is continued; and at ch. iii. 1, a new inference follows. [Omit oύ, wherefore. Tisch., Alf.] Ye are dead—from—Concisely said: dead, and so freed from the elements, etc. From the rudiments—Ver. 8. Are ye subject to ordinances—In the middle voice, you receive dogmas, ordinances. [Better taken passive, why are ye prescribed to. Alf., Mey.]

21. Not—Thus the dogmatists generally spoke. Touch—The class: the species are, to taste with the tongue, and to handle with the hand.

22. Which—are—Namely. the things touched, tasted, etc. To perish—And therefore do not defile, 1 Cor. vi. 13; the middle of Matt. xv. 17. With the consumption—Gr. δοχορφοῦν [Eng. Ver., 59
using]. Not strictly so called, but so far as it denotes the use, which is natural, civil, outward, truly indifferent, and removed from superstitious fear and severity. After—As human commandments are wont to be. The commandments and doctrines—Matt. xv. 9, note.

28. Which—An Anaphora [repetition of a word in beginnings]: comp. d, which, ver. 22. Are having a show—[Eng. Ver., have a show.] Construe, are—for the satisfying, as ver. 22, are for perishing [Eng. Ver., to perish]; therefore resolve ἐγείρα, having, into though they have, that it may form a clause: ἐστι, are, and πρὸς, to, being disjoined, the sentence becomes appropriately suspended. Show—A name and appearance. Indeed—The force of the particle δὲ, but, which offsets this, is concealed in the finite verb ἐστι, are. Will-worship—Will-worship, as well as humility, has a plausible appearance. For this word, as E. Schmid well shows, denotes worship (whether right or wrong), performed freely and with ready will: such promptness has the appearance of wisdom: comp. James iii. 17; for it seems removed from obstinacy, as humility seems removed from pride. Humility—Ver. 18, note. Unsparingness of [Eng. Ver., neglecting] the body—When many things are withheld, which might be afforded to the body, ver. 21; nay, the body itself is wasted. This also looks plausible, for it becomes saints, 1 Cor. ix. 27; although ἀγαθία, unsparingness, expresses something more odious, than to keep under, and bring into subjection, 1 Cor. ix. 27. These three plausible things involve a threefold relation: to God, to angels, to one’s own self; and therefore they have, when united, a perfect appearance. Not in any honor—This clause is connected with the preceding; and the latter ἐν, in, is opposed to the preceding ἐν, in. The Sept. ἐν τῷ ἐν, that is, for nothing, Is. lv. 1; Ps. xlii. 18; Job xxxi. 39. It becomes the man who is ennobled by faith, to estimate himself justly, not in himself, but in his Lord Jesus Christ alone, whereby he is not unworthily to degrade himself, redeemed at such a price, and striving for so great a reward, for example, through the appearance of will-worship: Acts xiii. 46; Rom. ii. 7; 1 Cor. vi. 15, iii. 21, vii. 23; 1 Thess. iv. 4. This estimation produces holy ambition, 2 Cor. v. 9; but it is restrained by true self-denial, and again is tarnished by human commandments, which, because they profit us nothing, comp. Heb. xiii. 9, have an utterly empty and vain appearance of wisdom and every good thing: comp. by all means, vainly, ver. 18. This passage accords with Phil. iii. 19, see note; and both accord with Hab. ii. 16, Thou hast filled thyself with shame for glory; therefore drink thou also, and let thy foreskin be uncovered. But true honor is theirs who see the glory of the Lord, 1b., ver. 14. To the satisfying
of the flesh—Πνευμονή, satisy, generally denotes excess: σάρξ, flesh, does 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 golden sentence. Tradition puffs up; it clogs the perception of the heavenly. Will—worship, and satisfying of the flesh, are therefore opposed and yet united. They put away true honor, to satiate the flesh; πρᾶξις, to, denotes the object of interest, or the end, for which the other things are assumed.

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**CHAPTER III.**

1. [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 those things that are above*—Christ, after the resurrection, immediately turned his thoughts towards heaven, John xx. 17, note. So believers, Eph. ii. 6.

2. Set your affection—They who truly seek heavenly things, cannot but 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 seek, because they are present.

3. [The sense is, For ye are dead (if risen, ver 1., then dead first; dead, 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. *Your life is hid*—An abbreviated expression in this sense: ye are dead to the world, that ye may live to God; but that life is as yet hid. *Is hid with Christ*—The world knows neither Christ nor Christians, and Christians do not even fully know themselves.

4. When—This word, used absolutely, fills the reader, as if forgetful of the preceding words, with a sudden light, so that it is doubtful whether and or but should be supplied. *Shall appear*—In glory, 1 Pet. iv. 13. *Your life*—Expressing the aspect under which he will appear. *Then*—We should not demand it sooner. *Ye also*—This hope withdraws men from earth. *In glory*—A glorious member.

5. Mortify—[Unsparingly. V. G.] *Your members*—Of which
united the body of sin consists, ch. ii. 11. [Nay, but simply, the members of the body; mortify them in a moral sense. Mey. Here all impurity, without exception, is excluded. V. G.] Upon the earth—Where they are nourished. These are presently enumerated. Fornication, etc.—Eph. v. 8, 4. Inordinate affection—The disease of lust within. Concupiscence—Of the outward senses. Covetousness—The article makes an emphatic addition, and includes the whole class of vice, which differs from the class of the species just enumerated. Avarice especially binds men to earth.


8. Ye also—This answers to the ye also, ver. 7. In ver. 7, it was, ye also, as well as the other children of disobedience. In ver. 8, it is, ye also, as well as other believers. All—All old things, especially anger, etc. So in the Antithesis, above all, ver. 14. Anger, cruelty—[Eng. Ver., wrath.] Wrath—Eph. iv. 31. Malice—Faults of the disposition; as suspicion, perversity, impatience. Blasphemy, filthy communication—[A rather, abusive conversation. Mey., Alf.] Out of 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 him that created him—that is, of God, Eph. iv. 24: compare Eph. ch. ii. 10. Regeneration is indicated by the word creation, from which the image results.

11. Where—that is, in whom, or in which. There is—In the estimation of God and believers there is neither Jew, etc. Greek nor Jew—The concrete for the abstract, as afterwards also Christ is used: for circumcision and uncircumcision, soon after, are abstract nouns. Uncircumcision—Even the Greek could be circumcised. Therefore the mention of uncircumcision renders the expression more distinct. Barbarian, Scythian—These two words, without a conjunction, form a pair, as bond, free. The Greeks were on the west, the Jews on the east; the Barbarians on the south (for Scaliger shows that the Numidians were properly called Barbarians in Arabic), the Scythians on the north, more barbarous than the barbarians. And with this impression Anacharsis, according to Galen, was reproached by some
one that he was a barbarian, and a barbarous Scythian. Every nation, as it prefers some other to itself, so again, under every pretext, prefers itself to all the rest. Therefore the Barbarians, as between the Greeks and Scythians, yielded to the Greek, but considered himself superior to the Scythians. [But the word Barbarian includes Scythian also. Mey.] Faith removes this distinction. Perhaps at Colosse there were one or two Scythian Christians. Christ is all and in all—A Scythian is not a Scythian, but Christ's. A barbarian is not a barbarian, but Christ's. Christ is all, and that too in all, who believe. The new creature is in Christ, ver. 10; Gal. vi. 15.

12. Elect—This is equivalent to a substantive; its epithets are, holy and beloved. He calls them the elect of God, as Rom. viii. 33. The order of the words admirably corresponds to the order of the things: eternal election precedes sanctification in time. The sanctified feel God's love, and then imitate it. Bowels—Eph. iv. 32. [For oικτρομοῦ, mercies. read oικτρομοῦ, mercy. Tisch., Alf.] Humbleness of mind—Eph. iv. 2. These virtues are exercised by forbearing and forgiving.

13. Forbearing—In present offences. Forgiving—Past offences. [There is no such distinction, but the forbearance shows itself mutually in forgiveness. Mey.] On these depends so also ye. Christ—Who had the greatest cause of complaint against us.

14. Above—The expression becomes stronger; love, superior to all, 1 Pet. iv. 8. The band—[That is, sum and substance; but this rendering is inconsistent with what precedes; over all these. Eng. Ver., bond, is right. Alf.] Love comprehends the whole circle of virtues, 2 Pet. i. 7. Of perfectness—νή, τελείοτης, perfection [Eng. Ver., sincerity], Judg. ix. 16; Prov. xi. 3. He who has love, wants nothing; he is not bound by the elements of the world. Particular duties are also derived from this source, ver. 19, 21.

15. And—And, so. The connection may be inferred from Eph. iv. 3. [For θεοῦ, God, read Χριστοῦ, Christ. Tisch., Alf.] The peace of God—Phil. iv. 7. Rule—Gr. βραβεύειτε; a remarkable word. Hesychius has, βραβεύειτε, μετατείτε, mediate, μεταφιματ, inform, ἰδούειτε, direct, Wisd. x. 12: Wisdom [gave Jacob the victory, Eng. Ver.] directed Jacob in a sore conflict; therefore βραβεύει, is to direct a person running, until he reaches the goal. Keep, Phil. iv. 7, is akin to it. Entrust yourselves to the peace of God, that directs all things. An imperative after an imperative involves the meaning of a future indicative. Its opposite is φαραβασίτευ, beguile, ch. ii. 18; see note, with the notion of excess. Ye are called—Eph.
iv. 4. Thankful—For that calling. This is a statement of what follows. The same duty is enjoined, Eph. v. 4.

16. The word—By which ye have been called. Dwell in you—As in a temple, for ever. In you—in your inner man; comp. full, Rom. xv. 14. [Omit xai, and (after psalms, also after hymns). Tisch., Alf.] Richly—The distribution follows; in all wisdom—[so Mey., etc., better than Eng. Ver., which joins in all wisdom to the preceding]—one another; with grace—in your hearts, that is, mutually and apart. In wisdom, with grace, recur, ch. iv. 5, 6. Teaching in all wisdom—[Eng. Ver., dwell in all wisdom]. So it must be construed, comp. ch. i. 28. The nominative, by Syllepsis [concord of parts of speech regulated not by the syntax, but by the sense] depends on ἐναυκίας, dwell in you, that is, have ye it dwelling in you; and this construction is the more suitable, because πιστεύετε, be ye, occurring a little before, has possession of the reader's mind. One another—Gr. ἑαυτοὺς, yourselves, for ἄλληλοις, one another. There are parallel expressions at ver. 13. In Psalms—Eph. v. 19. With grace—Nous, favor, πάντες, Ps. xlv. 8. [But the meaning is, by grace, i.e., singing by the grace of God, which inclines the heart to do so. Mey. For Κυρίῳ, the Lord, read Θεῷ, God. Tisch., Alf.]

17. Ye do—The word is used in a wide sense, so as also to include speaking. In the name—That it may be just as if Christ were doing it, ver. 11; or at least that you may gain Christ's approval in all things. He who can say, O Jesus Christ, I have done this in thy name, certainly approves his conduct to Christ. In the name of Christ, for Christ's sake, comp. the following verses. [Omit xai, and (after Θεῷ, God). Tisch., Alf.] By him—Not by angels. Theodoret. [This reference is very doubtful. Mey.]

18.—Chap. iv. 1. Wives, etc.—Eph. v. 22-vi. 9. In the Lord—Construe with submit yourselves; comp. Eph. vi. 1; or with as it is fit; comp. in this view, ver. 20, unless obey, ver. 20, be likewise construed with ἐν Κυρίῳ. It may be construed either way. [Omit ἑαυτοὺς, own. Tisch., Alf.]

19. Be not bitter—Παρακλίπα, hatred mixed with love. Many, who are polite to all abroad, nevertheless readily treat their wives and children at home with covert bitterness, because they do not fear them. The subjugation of this spirit shows great meekness.

21. [Fathers—The husband is the head of the wife; whence power is chiefly attributed to fathers. V. G.] Lest they be discouraged—Despondency is the bane of youth.

22. [For Θεῷ, God, read Κυρίῳ, the Lord. Tisch., Alf.] God—Who knows the heart.
24. Of the inheritance—Although you have no worldly inheritance, but are part of an inheritance passing from your Master to his children. [Omit ἰἀρ, for. Tisch., Al.] Christ—Who rewards his servants. Ye serve—While you thus serve.
25. [For δὲ, but, read ἰἀρ, for. Tisch., Al.] He that doeth wrong—in heart and in fact. There is no respect of persons—The low often think that they should be spared for their lowness. That is denied.

CHAPTER IV.

1. That which is just and equal—Comp. the same things, Eph. vi. 9, note. [Equal—Not in outward condition, but by the compensation brought by Christian communion. Mey.]
2. In prayer—Eph. vi. 18.
3. For us—Ch. i. 1. Would open a door of utterance—That is, the mouth, Eph. vi. 19; Mic. vii. 5. [Not exactly mouth, but unhindered activity in preaching, etc. Mey.] A great opportunity is elsewhere called a door, 1 Cor. xvi. 9. I am in bonds, that I may make it manifest—[But Eng. Ver. puts a colon after bonds; thus connecting ἵνα, that with praying, not, I am in bonds]. A paradox; as in 2 Tim. ii. 9; Phil. i. 12, 13.
4. As—Depending on to speak, ver. 3.
5. In wisdom—Eph. v. 15, note.
6. With grace—Joined with spiritual grace, Eph. iv. 29. With salt—With the salt of wisdom. [Lest it should conceal anything corrupt. V. G.] That ye may know—The infinitive used as an ablative case.
8. He might know your estate—Ἰνώτερα πάντα περι ἡμῶν, ye may know our affairs, is found in Al. Colb. 7, etc. It has been transferred hither from Eph. vi. 22. The two epistles have indeed many points of resemblance, but yet vary where change is necessary. And generally in such parallelisms, which the officiousness of transcribers has mixed together, one reading in the one place, and another in the other,
is the genuine one. Tychicus, and through Tychicus (as it appears) Paul, was to learn the state of the Colossians (wherein, instead of γνῶ, he might know, γνῶ, I may know, may be also read), just as he learned that of the Thessalonians through Timothy; that of the Corinthians through Titus; that of the Philippians through Epaphroditus; 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 those following, which are peculiar to this Epistle to the Colossians: They shall make known unto you all things which are done here.

10. My fellow-prisoner—Such was Aristarchus, not Epaphras, ver. 12: but Epaphras, not Aristarchus, is spoken of in Phillem. ver. 28, 24. Perhaps Epaphras, when he came to Rome, was imprisoned, and soon after liberated. Paul might have so called Aristarchus, because he had been formerly imprisoned. Sister’s son, to Barnabas—Barnabas was better known than Mark; therefore the latter is designated from the former. Touching whom—Namely, Mark; the ob, whom, refers to the nominative, not to the oblique case, Barnabas. Ye received—Tychicus and Onesimus seem to have borne these injunctions to the Colossians, with this epistle. Ye received, he says, not, you will receive; for the ancients suited their language to the time of reading the epistle, not of writing it, as we do. Thus, I have written, for I write, Phillem. ver. 19. [This is impossible here. Mey.] Commandments—These are in Antithesis to the writing. If—This is the sum of those commandments.

11. Who are—Namely, Aristarchus, Marcus, Jesus. Only—Of the circumcision. A comfort—Observe the propriety of the word: what παραμονή, consolation, is in domestic sorrow, παρηγορία is in public danger. [This limits it too much; it means consolation, in general. Mey.]

12. [Read Χριστοῦ Ἰησοῦ, of Christ Jesus. Tisch., Alf.] Perfect and complete—Gr. Τέλειον καὶ πεπληρωμένον. [But the true reading is τέλειον καὶ πεπληρωμορμένον, Tisch., etc.; i.e., mature and fully persuaded. Alf.] This is introduced from the former discussion. In all—Construe with, ye may stand.

13. For—The reason is properly in, he hath. The verb, I bear him record, is modal [expressing feeling]. Zeal—Lest you should be seduced, ch. ii. 4: comp. 2 Cor. xi. 2.

14. The physician—He is so called, either because he had practised, or was practising, medicine. He calls him Luke, as well known to Timothy by his name alone, in 2 Tim. iv. 11. He calls him the
physician here, as unknown to the Colossians. Demas—He alone is put without any epithet; comp. 2 Tim. iv. 10: but perhaps this was because Demas wrote the epistle under Paul's dictation.

15. Nymphas—Of Laodicea, as may be inferred from this passage. Philemon's house was open to the congregations of believing Colossians, Philem. ver. 2.

16. Is read—Publicly, in the church. Comp. 1 Thess. v. 27; Rev. i. 8; Deut. xxxi. 11. This epistle—This very one. Cause—So also 1 Thess. as above. The Epistle from Laodicea—Mill thinks that the Epistle to the Ephesians is intended, which was to be obtained from Laodicea, and brought to Colosse. It is certainly not without reason that Paul mentions the town from which the epistle was to be procured, rather than those to whom he sent it.

17. Say—Speak in my name, as witnesses. This was more affecting than if he had addressed Archippus himself. And perhaps Archippus, a minister, was detained from the public assembly by weak health or old age. For that his career was nearly finished, may be inferred from fulfill, Philem. ver. 2. Moreover, not the different overseers of the Church, but the Church itself, is commanded to speak to Archippus. Therefore the epistle was directed to the Church, although its subject is very sublime. [Why then are laymen, as they are called, to be prevented from reading the Scriptures? V. G.] Which thou hast received—By a mediate calling; for there does not follow, from the Lord, but in the Lord.

18. The salutation—Paul adds this verse with his own hand, acknowledging that all which precedes is his. Remember—Especially in prayer, ver. 8. [Omit dux, amen. Also the subscription, written from Rome, etc. Tisch., Alf., etc.]
CHAPTER I.

1. Paul—Paul, in this the first of his epistles, uses neither the title of an apostle, nor any other, because he writes most familiarly to the godly Thessalonians, who required no preface respecting his 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, 18, 14

III. He then declares,
   1. His desire, ii. 17
   2. His solicitude, iii. 1
   3. His joy, with his prayer, 6, 7, 10, 11

IV. He exhorts them to progress,
   1. In holiness, iv. 1, 2
   2. In brotherly love, with prudence, 9, 10, 11, 12

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

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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 hourly 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 Meihning says, In the memory of our fathers, there were two Greeks, first among the Moravian brethren, afterwards in Belgium, who asserted, that even now both of St Paul's epistles to the Thessalonians are well preserved by them in autograph. In—Indicating union with God. [Omit all in this verse after σινών, peace. Tisch., Alf.]

2. Mention—unceasingly—Comp. Rom. i. 9; 2 Tim. i. 3.

3. Your—Depending on of faith, etc. Work—labor—patience—These have the force of epithets, joined to faith, love, hope. Work is opposed to empty words, and in the singular signifies something lasting and effective involved in faith, exercising itself in the very fact of believing, not proceeding merely from love. [The work which faith is, i. e., the activity of your faith. Alf. Of faith, of love, of hope—Ch. v. 8; 2 Thess. i. 3, 4. V. G.] Labor—In spiritual or outward kindnesses. Those who evade all exertion for the sake of their own interest and quiet, love little. [Who, you say, will procure for me leisure? Nay, but beware of losing time in sloth, in protracting social entertainments too long, and in vain conversation; and you will find ample time for the labor of love. V. G.] In our Lord—Construe this with patience [but Eng. Ver. is correct], as at 2 Thess. iii. 5; as I might say, the heavenly devotion of sighs. Perseverance for Christ's name. In the sight—Construe with remembering.

4. Knowing—Construed with we give thanks, ver. 2. Brethren beloved by God—[This is right. Lün., Alf., etc.; not as Eng. Ver., your election of God]. Comp. 2 Thess. ii. 14. Election—1 Cor. i. 27, note.

5. For—This for extends its force beyond this verse. In—These words refer both to the teachers, compare the end of this verse; and to the Thessalonians, compare the next verse. In power—For example, in reference to faith. In the Holy Ghost—And his saving and miraculous operation, for example, as respected love. In much
assurance—For example, as respected hope, ver. 3. Ye know—Referring to knowing, in ver. 4. Both knew. What manner of men—Joyfully imparting to you the word. For your sakes—To gain you.

6. Followers—Followers become ensamples, ver. 7. Of the Lord—Christ, who acted as the Father’s apostle, brought the word from heaven, and taught it under opposition. With—Construe with having received.

7. [For τύπος, types, patterns (Eng. Ver., ensamples), read τύπον, a pattern, type. Tisch., Alf.] Patterns—Ensamples of faith; see presently and in the next verse.

8. For—The intensive particle. Sounded out—Was spread abroad with a clear sound. Of the Lord—Christ. [Omit xai, also. Tisch., Alf.] So that—It is lawful to speak of the conversion of souls. Paul assumes this; and he himself would have spoken of the conversion of the Thessalonians, had not others known the fact already before, and spoken about it. To speak anything—Concerning your faith, ver. 9.

9. Of us—Both teachers and believers. To serve God—The Thessalonians are thus distinguished from the Gentiles; from the Jews in the next verse. And true—This denotes the truth of his nature.

10. And to wait for—The compound διαμένω, to await, is applied to him who has gone away, to come again. John xiv. 3, note; Acts i. 11, note. I do not altogether deny the return, but I say that the coming is elegantly used for his return, because the glorious coming is marked by very many new things. [To wait is the surest characteristic of a true Christian. V. G.] Whom he raised from the dead—The crowning argument is here introduced, from which it is evident that Jesus is the Son of God. Which delivereth—[The present; not as Eng. Ver., delivered. It is descriptive of his office. our deliverer. Alf.] Christ once hath redeemed us, he always delivers us. From the wrath to come—The wrath comes at the last judgment, ch. v. 9.

CHAPTER II.

1. For—Referring to ch. i. 5, 6; for what was there stated, is now resumed for discussion, and that, too, concerning Paul and his com-
panions, ver. 1–12; concerning the Thessalonians, ver. 13–16. [This, to ver. 12, refers rather to ch. i. 9, first clause; and ver. 13–16, to the second clause. *Alf.*] Not in vain—But full of power.

2. [Omit *xai*, even. *Tisch.*, *Alf.*] Suffered before—What might have deterred others from preaching.

3. For—For occurs again, ver. 5. There is a double reason assigned, *a*, concerning their invariable and constant practice; *b*, as to their behavior among the Thessalonians, ver. 5, and the following verses; comp. in both these respects 2 Cor. i. 12. Exhortation—The whole preaching of the Gospel, imbued with the sweetness of sufferings is so called; see ver. 2, comp. 2 Cor. i. 3. *Παράκλησις*, exhortation, has a wide meaning; when he rouses the slothful, it is exhortation: when he consoles sorrow, it is comfort; comp. ver. 11, note. Not—nor—nor—He disavows evil intentions, respecting God, himself, and others. The Antithesis is similarly universal, in the next verse, comp. ver. 10. Of deceit—[Gr. *πίλευχος*, rather error. *Alf.*] Supply is [Eng. Ver., was], comp. we speak, in the present, ver. 4. Nor of uncleanness—This is when the fruit of the flesh is sought: comp. Phil. i. 16. The fruit of the flesh is somewhat subtle: Eigenheit, self-seeking. Concerning its opposite, purity, see Acts xv. 9.

4. Approved—[Better than Eng. Ver., allowed]. Refer to this word, trieth, soon after.

5. Flattering words—The Antithesis is in ver. 7, 8; even as a cloak of covetousness has its Antithesis in ver. 9; and glory, ver. 6, in ver. 10. Flattering—Which they chiefly use who aim to please men. As ye know—God is witness—These two clauses correspond, just as the double confirmation of the third member of the sentence, which is placed in the next verse, follows in the same ver. 10. He appeals to men, as the witnesses of a manifest fact; to God, as the witness of something concealed in the heart; to men and God, as the witnesses of a matter partly known, and partly hidden. Cloke—With the specious pretext for covering avarice.

6. Of others—Those, namely, who would have admired us, if we had treated you more bountifully. When we might—Although we might have. Been in honor—[Similarly, *Alf.* When we might have stood on our dignity; and *Lamb*. Eng. Ver., less correctly, might have been burdensome]. ὁ *βασιλεύς*, weight, dignity, authority; the splendor which the majesty of the Lord communicates to his ambassador. *Αἰγαία*, glory, in the preceding verse, is akin to it; comp. weight of glory, 2 Cor. iv. 17. Brightness burdens the sight, as weight the touch, and a loud sound the hearing; and hence such things are said
ta be borne or not to be borne, Heb. xii. 20. The kindred word, ἐκ
βαρύσει, be chargeable, presently occurs, ver. 9. Both ideas, weight
[of authority], and a burden, must be included. But the apostles
refrained from both.

7. Gentle—A very sweet word, usually applied chiefly to parents and
physicians. It is opposed to flattery: for he is called ἱμως, who is truly
gentle. Among you—Like a hen surrounded by her chickens. They
did not act with the authority which is said to belong to Peter, and
which calls the style of its court apostolical. Nurse—A nursing
mother. Ponder the expression, her own, Gr. τὰ ἅπαντα [which Eng.
Ver., her, loses]. The spiritual resemble the natural affections, ver.
11; 1 Tim. v. 1, 2.

8. So, i. e., being affectionately desirous, we were willing—The text has
been at once suited for correct delivery, while a more careful punctu-
ation is equivalent to a note. The same word, μεθοδομα, long for, is
found in Job iii. 21. ἐκδοξοῦμεν, we were willing, even without the
argument, may still be the imperfect tense: in the whole narrative,
all the facts proceed in the preterite, which the versions here also re-
tain. Souls—Our soul desired as it were to enter into your soul.
[But the meaning is, to offer our lives for you. Lün., Alf.]

9. [Omit ἔρι, for. Tisch., Alf.]

10. [Ye are witnesses—And what is much more important, God is
witness. The language is not unbecoming, as the Jews falsely rep-
resent. See Josh. xxii. 22; 1 Sam. xii. 5, as to its source. V. G.]

How holy and justly and unblameably—Those who seek no glory
from men attain this, that they behave holily in divine things, justly
towards men, unblameably as respects themselves. [Rather, unblame-
ably towards all, God and men. Lün.] Among you that believe—
Although we might not appear so to others.

11. How—every one—They do not act thus who seek glory, ver.

6. As a father—Mild gravity characterizes fathers. Exhorting—
[Eng. Ver., exhortation]. This depends on we behaved, ver. 10. Ex-
hortation 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. xai, and. Tisch., Alf.] For this cause—
Because you have had such teachers. [We also—As well as all who
believe, etc., ch. i. 7. Alf.] We thank—The absolute sentence would
be, You have received. Affection has rendered it feeling by adding
thanksgiving. When ye received—Παραλαμβάνω signifies simple re-
ception; δέχομαι includes also pleasure in receiving. Not as the word
of men—This explains his recent remark, the word of God. Ye have
received it, namely, not the word of men, etc. Who—[But Eng. Ver., which, is correct. Lün., Alf.] Namely, God, showing that the word is truly God's, ch. iv. 8, 9; Acts xiv. 3. Effectually worketh—Gal. iii. 5. [It, for instance, worketh patience, ver. 14. V. G.]

14. For—Divine working is chiefly seen and felt in affliction. In Judea—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, admirably attest the truth of the Gospel. Your own—Matt. x. 86; Luke xiii. 38, at the end. Countrymen—These were Thessalonians, Jews and Gentiles. Acts xvii. 5. [Nay, but Gentiles only, in contrast with Jews. Lün., Alf.]

15. Who killed—This is indeed the sin of the whole people, their greatest sin, and not yet acknowledged. [Omit ἰδιοῦς, their own. Tisch. (Alf. brackets it.) Render, the prophets.] Prophets—Construe with who have killed. That former guilt especially awoke, when they slew the Lord himself. Us—The apostles. Who have persecuted—Luke xi. 49, note. Not pleasing—Not seeking to please. [Rather, a fact, the result of what precedes. Lün.] And are contrary—The Jews despised Gentiles, and were unwilling at that time that the word should be preached to them.

16. To speak—Tapeinosis. [Less is said than intended]. To fill up—Obstinacy against the word especially fills up the measure of sins. Their—The Jews. Always—As always, so now also. To the uttermost—A sad catastrophe. The same phrase occurs at Luke xviii. 5. Under Herod Agrippa the Jewish state had flourished again, but after his death, Acts xii. 23, the Roman procurators returned. Cumanus and Felix, and their successors, more and more harassed the Jews. This epistle was written A.D. 48, and about that time, a tumult arose at Jerusalem during the passover, and an immense multitude were slain: some say, more than thirty thousand. God’s wrath pursued these wretches, and at length, destroyed their city and temple.

17. Brethren—He begins a new division of the epistle. Being bereft of you—[More properly, separated from you, Alf., or, taken from you, as Eng. Ver.] As parents, in the absence of their children. For a short time—[Gr. for the space of an hour; i. e., a very short time. Alf.] Καιρὸς means time indefinitely; ὥρα, a definite period, Ex. xiii. 10, ἡμέρα; καὶ δὲ ἡμέρας ὥρας, according to the times of the seasons [Eng. Ver., in his season from year to year]. To see—2 Tim. i. 4.

wisely considered that this author of evil was at the bottom of the matter, and we should not have suspected otherwise, when reading the history in Acts xvii. 13, 14. Satan acted through wicked men.

19. For what—So, τις γὰρ, for who, Sept. i Sam. xi. 12. Hope—Comp. the end of this verse. It is great praise. A crown of rejoicing—So Sept. Prov. xvi. 81. Even ye—He does not exclude others: he chiefly reckons these. In—On this particle, comp. ch. iii. 13; Rom. ii. 16, note. So far is hope extended! [Omit Χριστοῦ, Christ. Tisch., Alf.]

CHAPTER III.

1. Wherefore when we could no longer forbear—This is resumed at ver. 5, as if after a parenthetical. Alone—Observe how highly Timothy was esteemed, since at his departure Paul and Silas seemed to themselves alone, as in a city wholly estranged from God. [But the we is I Paul, ch. ii. 18, not Paul and Silas. Lün., Alf.]

2. We sent—I and Sylvanus. [The true reading is, τὸν ἄδελφον ἦμῶν καὶ συνεργόν τοῦ θεοῦ ἐμ, etc., our brother and a fellow-laborer of God in the Gospel, etc. Tisch., Alf.]

3. Moved—Gr. σαίνεσθαι: σαίνω from σέω, to move. Eustathius shows, that it is properly applied to dogs, fawning by wagging the tail; by metaphor applied to those that are deceitful at heart and flatterers; which is the idea here. For in afflictions, relatives and opponents, and the heart itself, mingle their flatteries, and when these are overcome, believers are confirmed. By these—The present. We are appointed thereunto—An argument from our calling: comp. ch. v. 9. God hath appointed.

5. The tempter—Satan, ch. ii. 18. The expression is Euphemistic [softened statement of something unpleasant]. Often this enemy is near, unsuspected. Comp. at Matt. iv. 3.

6. Now—Immediately upon Timothy’s arrival, he writes these things with fresh joy and the most tender affection. Consonant with this is the εὐαγγέλιαμένου, brought good tidings, a striking participle. Desiring greatly—This is the sign of a good conscience.

7. [Read, δύχη καὶ ὀλίψει, distress and affliction. Tisch., Alf.] By—faith—Construe with we were comforted.
8. Now we live—Now we feel that we are alive. The form of testifying the highest joy; comp. Ps. lxiii. 4.

10. Night—Alluding to his holy thoughts during the night, 2 Tim i. 8. That which is lacking—Even the Thessalonians needed improvement.

11. Himself—Both epistles to the Thessalonians have almost every chapter sealed with its own prayer, ch. v. 23; 2 Thess. i. 11, ii. 16, iii. 5, 16. Jesus—Prayers and vows are also addressed to Jesus Christ; for the word direct, extends both to him and to the Father: comp. 2 Thess. ii. 16, 17. [Omit Χριστος, Christ. Tisch., Alf.]

12. You—Whether we come or not. To increase and abound—On the difference between these two words, comp. 2 Cor. iv. 15, note. Even—we—Namely, even as we are full of love.

13. [Omit Χριστου, Christ. Tisch., Alf. With—Construe with at the coming; comp. 2 Thess. i. 7. All his saints—This comprehends angels and the elect of the earth. Αυτου, His—Christ’s, Acts ix. 13.

CHAPTER IV.

1. [In the Lord—Not by, as Eng. Ver., but in, as the element in which we do all duties of our office. Alf.] To please—To the Lord. [The true text is, αποθεως και περιπατείτε, ινα, etc., as also ye are walking, that ye abound yet more. Tisch., Alf.]

2. Commandments—Paul uses this word thus early, when writing to the Thessalonians, whose piety took it in the right spirit, as did also that of Timothy, whom he enjoins most severely. The same word occurs, ver. 11, 2 Thess. iii. 4, 6, 10, 12. In addressing other churches subsequently, when his authority was established, he uses it very seldom.

3. Will—So ch. v. 18, without the article. There are many wills, Acts xiii. 22. The—(Sanctification) [not rendered in Eng. Ver.] The mark of the subject. Your sanctification—The word, your, recalls to the Thessalonians their former unholy state. Sanctification especially includes chastity. From fornication—Though exalted Christians, they yet required to be admonished respecting this sin; for the Gentiles had no scruples as to lewdness.
4. Should know—Olda, I know, not only denotes knowledge, but power of mind, Phil. iv. 12: comp. according to knowledge, 1 Pet. iii. 7. Both are certainly required for matrimonial chastity. Vessel—His body, 1 Sam. xxi. 5; 1 Cor. vi. 18. [Rather, a figurative expression for the woman; the exhortation being to restrain the sexual impulse within the limits of purity and honor, each having his own wife for that purpose. Lün., etc.] Possess—Illustrated from Luke xxi. 19. And in honor—The contrary is dishonor, Rom. i. 26, 24.

5. Not in the lust of concupiscence—As concupiscence gains the mastery, it at length waxes strong, so as to become a wretched passion and disease, 2 Sam. xiii. 4. The Gentiles—These are also denoted at ver. 12, 13, by different periphrases. Which know not—Ignorance is the origin of unchastity, Rom. i. 24. [Look at the serenity of heaven, and thou wilt conceive a loathing of impurity. V. G.]

6. Go beyond and defraud—The article ὁ, the (not going beyond, etc.), [not rendered in Eng. Ver.], makes an emphatic addition, which falls upon ἐπέβαινεν, go beyond. Eustathius explains ἐπέβαινεν, to miss the mark in what is especially necessary. Therefore Paul does not seem to be speaking here of avarice, which however is joined to sins of impurity in Eph. v. 5, and Col. iii. 5, (whence also the article makes an emphatic addition), and which, as a capital transgression, is called idolatry; but of the deceptions and arts of adulterers, Heb. xiii. 4; for the Asyndeton [absence of conjunction] indicates that the same subject is continued; and he is speaking of a matter of which the blame is greater than that of theft, Prov. vi. 30: and in ver. 7, he resumes the mention of impurity and holiness alone. It is by a Euphemism [softened expression] that the apostle does not call it adultery. In the matter or business—[Eng. Ver., any is wrong; as τῷ cannot have the meaning in the New Testament. Alfr.] The article points out the business in hand at this or that time, 2 Cor. vii. 11. Brother—The reason for avoiding the transgression. Avenger—Heb. xiii. 4, note. The Lord—Christ, the Judge.

7. In sanctification—[Not as Eng. Ver., unto]. Ἐνί, for [Eng. Ver. wrongly, unto], rather expresses the end; ὶν, in, the character of the thing.

8. He that despiseth—This thing. Who hath also given—Also intimates that a new importance is here added to what just precedes. [For ἡμᾶς, us, read ὑμᾶς, you. Tisch., Alfr. So Beng.] His Holy Spirit to you—Eph. iv. 30.

9. We have no need—[So Beng.; and Lun. adopts this reading, believing the common ἔχετε, ye have, to be ungrammatical. The com-
mon reading is adopted by Tisch., etc., and defended by Win., Alf., etc.] Heb. viii. 11. Taught of God—God imbues us with love by regeneration; therefore the word taught has a Catachresis [irregular application of a word], that it may be opposed to writing. To love
The Divine doctrine centres in love.

11. That ye study (be ambitious) to be quiet—An Oxymoron [union of contraries]. Political ambition is ashamed to be quiet. Its opposite is περιηγζεισθαι, to be busybodies, 2 Thess. iii. 11, 12. To do your own business, is therefore added here. Propriety, however, is imparted to φιλοτεχνεῖσθαι, study, from ver. 12, at the end. To work
—It was necessary to mention this to men who had received a taste of heaven. Men immersed in the world labor voluntarily. The admonition intensifies at 2 Thess. iii. 6, 7. [Omit ἰδιως, own, (before χερσιν, hands). Tisch., Alf.]

12. Becomingly—[Eng. Ver., honestly]. Lest men be able to say that Christianity leads to sloth and poverty. The opposite is, the unruly, v. 14; 2 Thess. iii. 6. Of nothing—Which you must ask from those without. This is the highest degree of disengagement in matters of property, and is to be desired by a Christian, for the liberty it bestows.

13. [Them which are asleep—Consolation in recent sorrow;—not for those long dead. Not. Crit.] That ye sorrow not—For those who have lately died in the faith; for hope respecting them is well-grounded. The efficacy of the Christian religion especially appears in that it does not remove or embitter, but sweetly soothes that finest of the affections, grief for the dead, whether recently or long since departed. [Hope—And joy. V. G.]

14. For—The Scripture, from so many consolations for death, generally adduces this one concerning the resurrection, as pre-eminent. Died—This word is usually applied to Christ; to fall asleep, to believers, 1 Cor. xv. 3, 6, 18, 20, 51. Even so—Just as Jesus himself rose, so we believe that we shall be brought alive by the path of death. In Jesus—Construe with αὐτοῦ ἐνεκράνεισθαι, which sleep. For the verb will bring, which follows, has the with him standing in opposition. [So Alf. and Eng. Ver. But διὰ τοῦ Ἰησοῦ must mean by or through Jesus, and belongs to δέω, will bring. Them that sleep will God through Jesus bring with him, (Jesus). Lün., etc.]

15. Unto you—Who are worthy of knowing this. We say by the word of the Lord—The Lord Christ has spoken to us: we to you; comp. 1 Kings xx. 35, לַיְּבָן, by the word of the Lord. Such phrases 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 saints, by speaking thus in their own age, have increased the obligation of those of following ages to look for the Lord. The we is presently explained by who are alive, and further on, by who remain. Which are alive—So also ver. 17. This is equivalent to an apposition. Who live is an antithesis to who sleep. There is at the same time intimated the fewness of the living, compared with the multitude of the dead; likewise the blessedness of those who are asleep, so that the living may desire to be gathered to them. The men of all ages conjointly form a whole, and believers who have long awaited the Lord’s coming, and who regard themselves as then to be alive, have spoken accordingly. Those who live, and those who remain till the Lord’s coming, are the same, and are denoted by the pronoun we. Each generation, which lives at this or that time, occupies, during life, the place of those who shall live at the Lord’s coming. So the we is put here, as elsewhere the names Caius and Titius [imaginary persons used as representatives], and that too the more properly, because believers of each past age have not yet been allowed distinctly to know the vast period to elapse till the end of the world. The present tense in both participles is in reference to the coming of the Lord itself, as in Acts x. 42, and elsewhere. Hence Paul has not hereby asserted that the day of Christ is so near; see 2 Thess. ii. 2, 3. A similar phrase occurs at Rom. xiii. 11; 1 Cor. xv. 51; James v. 9; 1 Pet. iv. 5, 6; Matt. xxiv. 42, note. Of the Lord—Jesus Christ. Shall not prevent or anticipate—This assurance sweetly contradicts the fear of the survivors regarding the dead, and reckonst that their advantage is not 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, comprehending three things. Kēleusma, a shout, is used, when some order is given to a multitude, for example, by a herald. It is not used by the Sept. The archangel—Michael, or some other. The article is not inserted. With the trump of God—And therefore great.

17. Together—"Aupa, at the same time, is an adverb of time, ὑστερ, together, of place. Ammonius. You see here the propriety of the apostle’s language. Into the air—[Eng. Ver., in the air, is wrong. Alf.] The ungodly will remain on the earth. The godly, freed from earth, will be made assessors in the judgment. And so—When Paul has written what was necessary for consolation, he thus briefly treats the most important matters. Ever—Without any separation. With the Lord—Not only in the air, but in heaven, whence he came. We shall be—Both the living, and the raised.

18. Comfort one another—In your grief. Comp. also ver. 11.
CHAPTER V.

1. Of the times—When these things shall happen, which I have mentioned. Καιροί, seasons, are parts χρόνων, of the times. Ye have no need—Those who watch need not be told when the hour will come: for they are always ready.

2. [Yourselves—Opposed to the writer as in ch. iv. 9. Lun.] As a thief—2 Pet. iii. 10. A common expression with the apostles, agreeing with the Lord’s parable, Matt. xxiv. 43. In the night—Refer to a thief, just mentioned. The night is where there is security and quiet; comp. however, Matt. xxv. 6. So—As we shall describe in the next verse. Comp. on this wise, γὰρ, when namely, Matt. i. 18. Cometh—The present expressing a sudden event very emphatically. So ver. 3, Sudden destruction cometh; comp. Luke xxi. 34.

3. [Omit γὰρ, for. Tisch., Alf.] They shall say—The rest, who are of darkness, ver. 5, 6 [ch. iv. 13]. Peace and safety—they will determine the world is eternal.

4. [But ye brethren are not in darkness that the day (emphatic, contrast to darkness) should, etc. Alf.]

5. [Add γὰρ, for, (after παντελῶς). Tisch., Alf.] Read, for ye are, etc.]

6. [And they shall not escape—However anxiously they desire it. V. G.] And be sober—Gr. νῆσωμεν. This denotes the state, ἀνείψεως, ἐκνήψεως, the act, become sober, 2 Tim. ii. 26; 1 Cor. xv. 34. Νῆσωμεν, I am sober, is a milder term.

7. They that be drunken, are drunken—Gr. μεθυσκόμενοι. Μεθύσκωμαι denotes the act, μεθύω, the state or habit; so in καθεύδωντες—καθεύδοντιν, sleep—sleep, the Place [repetition of a word to express an attribute of it] is apparent. For first, καθεύδωντες denotes the entering upon the state, falling into sleep; then καθεύδοντι expresses continuance, they go on in sleep. In the night—Mostly. Even constant somnolency and drunkenness render the night burdensome. Such shrink from the day.

8. The hope of salvation—Refer to this the next verse.

9. Hath appointed—So the Sept. Ps. lxvi. 9, who hath placed [Eng. Ver., holdeth] my soul in life; Judg. i. 28, ἔθεσε τὸν Χαναάνατον εἰς φόρον, put the Canaanite to tribute; where indeed the Vatican reading has ἐποίησε, made, but ἔθεσε, put, was a phraseology certainly not unusual with the transcriber. To obtain salvation—Salvation of that kind is intended, by which they who are saved 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, in natural sleep or in death. Together—At the same time as the coming occurs. Or are we rather to take it, together with him, where, and as he lives? I cannot think so. The whole subject is concerning the times (ver. 1), and at the end of the discussion the discourse returns to that with which it began. They had always set before themselves Christ’s coming as near at hand.

12. Beseech—Paul beseeches, making the cause of those laboring in the word as it were his own: another verb follows, παρατάσσομεν, we exhort, ver. 14. To know—To respect and regard; a change of the antecedent for the consequent. [Properly to estimate and esteem. Liti.] Labor—Sometimes the same person may labor, be over, admonish; sometimes different persons, according to the variety of gifts. To labor is not only used generically, but it denotes different functions, not comprehended under presiding and admonishing; as Rom. xvi. 2. Phœbe was a superintendent; on the contrary, ver. 12, Tryphaena 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 that church flourished. And disorder presently increased, 2 Thess. iii. 6, 11. Support—Attend to, ἀνάμειξῃ, ἀνάγομαι, to have regard to, Prov. iv. 6. Toward all—There is no believer to whom long-suffering may not be shown; none, to whom a believer should not show it. Many show it more to strangers than to their own families, more to the powerful 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 neighbors therefore should see.

18. In every thing—Although it may seem adverse; [and that, too, not only generally, but, like David, in particular cases. V. G.] This—Thanksgiving. Will—Always good, always contemplating your salvation in Christ Jesus.

19. The Spirit—That is, Spiritual gifts. A Metonymy [change of antecedent for consequent]. Quench not—Where the Spirit is, he burns; therefore he should not be quenched, in ourselves or in others.

20. Prophecyings—Which should be exercised more than the other gifts, 1 Cor. xiv. 1, 39. Despise not—The other gifts were more showy.
21. [Read πάντα δὲ, but prove all, etc. Tisch., Alf.] All things—Spiritual things, which, without carelessness and curiosity, you may consider as in any way belonging to you, and not exceeding your ability.

22. From every evil species—Gr. ἀπὸ παντὸς εἰδοὺς ποιηροῦ, [Eng. Ver. all appearance of evil is wrong. But see below.] Not εἰδος TOΥ ποιηροῦ, appearance of evil. Comp. τὸ καλὸν, the good, ver. 21. But εἰδος ποιηροῦ is a bad kind or species: εἰδος, species, Sept., Jer. xv. 3; Sir. xxiii. 21 (16), xxv. (2) 3. We should abstain from every evil species or kind, lest we be deceived. The whole class (genus) of good is simple, belonging to the spirit, soul, and body; the kinds (species) of evil are many, 2 Cor. vii. 1; comp. the antithesis in the next verse. [In this rendering Beng. takes ποιηροῦ, evil, as an adjective, which is wrong. Render, from every kind of evil. Litm., Alf.]

23. The very—Himself. You will be defended, says Paul, not by my zeal, but by the Divine protection. The God of peace—Who gives all that is good, and removes all that is evil: εἰρήνη, peace, and ὅλοκληρος, whole, Hebrew נב, are kindred. [Therefore the following prayer shows what this title implies. V. G.] Wholly—whole—He wishes that collectively and individually they should become and remain wholly God's; collectively, all the Thessalonians without exception, so that no one should fail; individually, every one of them, with spirit, soul, and body. The exposition of this verse will perhaps be more matured in time. There might be an elegant Chiasmus [cross reference], and if ὅλοκληρον, whole, were taken adverbially, it would cast new light on the exposition. In another sense, ὅλοκληρον ὅμων, your whole, would constitute the class and the whole: the three following words would be the parts. Your spirit and soul and body—You; he just before has called them generally; and the same persons he now designates according to their spiritual state, wishing, saith he, that your spirit (Gal. vi. 18) may be preserved entire; then from their natural state, and soul and body, for the nature of the whole man consists of these two parts, wishing, that it may be preserved blameless. The mention of the body agrees with the preceding discussion, iv. 4, note 16.

24. [Faithful—This short clause includes the whole summary of consolation. If you will enjoy your calling, rejoice in the faithfulness of him who will do it. V. G.] That calleth you—So that he will not even now change his calling you. This verse exhibits great triumph. Will do it—Will preserve you, ver. 23. So that his calling you may attain its end, Phil. i. 6; 1 Pet. v. 10; Rom. viii. 30.

25. For us—As we for you, ver. 23. [Paul begs the same thing
in the second epistle to the Thessalonians, also in the epistle to the Romans, 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 he either addressed them as sons, or was sure of their spontaneous intercessions. Nor indeed does he ask this of the Corinthians in his first 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 being Paul’s first, is, like all the others, recommended to be publicly read, as afterwards the Apocalypse, ch. i. 3. This was the very important reason why Paul so charged the Thessalonians [and these too dear to him. V. G.]; and there had been some danger of their thinking that the epistle should be concealed, because of the praises given to themselves. The Lord—Christ. He is invoked as Divine, Ps. lxiii. 11. Unto all—At Thessalonica, or even in all Macedonia. The brethren—The dative, in its strict force. The epistle was to be read in the hearing of all, especially those who could not read it themselves; not excluding women and children. Comp. Deut. xxxi. 12; Josh. viii. 33, 34. What Paul commands with an adjuration, Rome forbids under a curse. [Those who stealthily remove the Scripture, and render the reading of God’s word so difficult to the common people, doubtless treat it unfairly themselves; they therefore are shunners of the light. But how sadly will they be silenced when the Judge shall ask, Why have you so violently forbidden others to read my word? Why did you take it from those who would have used it better than yourselves? It would be desirable (as an excellent Wittemberg divine remarks) that in many places, and high places too, instead of the sacred prayers, which seem often more numerous than was suitable, the reading of certain chapters of sacred Scripture should be appointed and observed in the Church. That would be indeed right. At present we should so much the more lament, that many estimate the dignity of the public assemblies of the Church according to the disregard of Scripture. V. G.]

ANNOTATIONS

ON THE SECOND

EPISTLE TO THE THESSALONIANS.

CHAPTER I.

2. [Omit ἀμοι, our. Tisch., Alf. Read, God the Father.]
3. We are bound—Urged by exultation of mind on grounds so manifest. So also ch. ii. 13. [There is a generous sense of such a debt. V. G.] Meet—Because of the greatness of the fact. Comp. 1 Cor. xvi. 4. [Bound—By a sense of duty, within; as is meet, in view of circumstances without. Lün. Are the proofs of thy Christianity worthy of thanks to God from those who know thee? V. G.] Faith; charity—Of hope, ver. 4, 5. For these three are usually joined.

4. We ourselves—Paul himself, with Sylvanus and Timothy, gloried, as a witness; he not only heard from witnesses. For—Construed with to render thanks, ver. 3. Hence at the end of ver. 3, we must put a comma; comp. Col. i. 5, note. The parallelism is forcible. And faith—Faith here denotes faithful constancy in confessing the truth.

5. Manifest token—Supply ὅ, which is. The accusative absolute; comp. Acts xxvi. 8, note. [Rather, nominative, in apposition with the preceding sentence. Lün.] Your enduring, ver. 4, is a token. Righteous—What is laid down in this clause is discussed at ver. 6, 7. Ye may be counted worthy—This clause is connected with ye endure. [Better, with what is implied just before; which judgment is even now
brining it to pass that ye be counted, etc. Alf.] For which—The suffering makes them worthy of the kingdom.

6. With God—Although the good and bad do not consider the injuries done by the latter, and the sufferings of the former, as so important. Tribulation—to them that trouble—The law of compensation 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 the end. Rest—Trouble and rest are very properly opposed, 2 Cor. vii. 5, viii. 18. Moreover rest includes also abundance of blessings, ver 10. With us—that is, with the saints of Israel, ver. 10, note. Comp. 1 Thess. ii. 14. [Us apostles, who also are persecuted, is the sense. Lün.] Angels of his power—[Not mighty angels, as Eng. Ver. Alf.] The angels serve Christ in manifesting his power.

8. In flaming fire—Gr. év πυρὶ φλογίς. Others read év φλογὶ πυρὸς, in a flame of fire. The same variety occurs, Acts vii. 30: with flames of fire, Sept. Is. lxvi. 15. That know not God—To those who are living in heathen ignorance of God, 1 Thess. iv. 5; Ps. lxxix. 6. So Job xviii. 21, ἵνα ὡς τῶν κτισμάτων τοῦ κόσμου, of those who know not the Lord. Obey not—[Two classes of persons to be punished are mentioned; those who know not, etc., and those who obey not, as the Gr. article shows; (Eng. Ver. omits it;) the heathen and the Jews. Lün.] Chiefly on the Jews, to whom the Gospel concerning Christ had been preached. [Omit Χριστὸς, Christ. Tisch., Alf.]

9. From—from the presence of God shall proceed their punishment. ἄπειρον, from the face. Devils will not be the tormentors; for even in this life the wicked are not punished by devils, but rather by good angels: and in Ps. lxxviii. 49, the phrase, angels of evil, [Eng. Ver., evil angels,] may even denote good angels. Ex. xii. 23; 2 Sam. xxiv. 16. [But from is here away from, separate from the presence, etc. Lün., Alf., etc.] The face—Gr. προσώπου, [Eng. Ver., the presence]. This face will be intolerable to them; they shall not see, but feel it. Face and glory are generally parallel. Of his power—Lay aside your haughty defiance, ye wicked.

10. In—Saints and believers shall not only behold him, but by them Christ's admirable glory will manifest itself. See the following verses. Saints—The mention of glory, and the saints, is sweetly joined, and the mention of admiration, and believers. All—This word, not added to, the saints, but to them that believe, intimates, that the term believers means something more than saints. See Acts xx. 32, note. So all, Phil. i. 9, note. Saints are of the circumcision; believers are of the Gentiles, among whom were also the Thessalo-
nians [who, when the Apostles' testimony had reached them also, received it with praise-worthy firmness of mind. V. G.] Comp. the two expressions opposed to these, ver. 8, note. [For πιστεύω, believe, read πιστεύων, believed. Tisch., Alf.] Because—The motive of admiration will be, that the testimony of the Apostles concerning Christ, having obtained faith among the Thessalonians, stands unimpaired in that day, when truth alone stands firm. Comp. Phil. ii. 16; 1 Thess. ii. 19. Was believed—καθηκόντω, πιστόν, stood forth as faithful, and as such was received by you, upon whom it had come. Among you—Coming even to you, in the west. In that—Construe with ξενί, when he shall come.

11. For which—[This is right; not as Eng. Ver., wherefore. Alf.] We strive for this in prayer. Would count you worthy—There is no dignity in us before we are called, 2 Tim. i. 9. It is not until afterwards conferred upon us in the way presently described. Our God—Whom we serve. Good pleasure—On the part of God. [So Eng. Ver., of his goodness, but incorrectly. Render, fulfil all right purpose of goodness, or good pleasure in goodness (on your part.) Alf., Lün.] Of faith—On your part.

12. The name—We confer nothing on the Lord, the Lord really confers upon us salvation; and hence his name is glorified in us; and we ourselves in him. [Omit Χριστόν, Christ, (the first time.) Tisch., Alf.] Grace—Is the goodness, ver. 11.

CHAPTER II.

1. We beseech—There are five divisions of the epistle, of which the principal one begins here.

I. THE INSCRIPTION, i. 1, 2.

II. THANKSGIVING FOR THE TESSALONIANS, 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 them, iii. 1, 2.

And to reduce to order the brethren who are walking disorderly, with a prayer also for them, 6, 7, 16.

V. Conclusion, 17, 18.

With respect to—Gr. ὑπὲρ, [on behalf of, for the subject had been misrepresented. Lün., Alf., not by, as Eng. Ver.] The particle is intended to indicate the subject of discussion, not for adjuration, although the subject ought in itself to rouse the Thessalonians; comp. ὑπὲρ, for, 2 Cor. v. 20. Gathering together—Which will take place at the coming of Jesus; care must be taken lest any fall away. Believers are already gathered to the Lord, but that gathering will be the crowning one. This is the force of the double compound; comp. Heb. x. 25, note.

2. Shaken—In mind. Be troubled—In your emotions. That readily occurs to those who are too eager to know the future. Spirit—A prophesying spirit. Word—letter—Ver. 15. As from us—This was the ground on which the Thessalonians might be moved. A genuine epistle of Paul might indeed be wrongly explained; but another's letter might be substituted, ch. iii. 17. As that at hand—This word signifies to be exceedingly near; for ἐκείνως means present. [The true rendering is, therefore, to the effect that the day of the Lord is present. Comp. Rom. viii. 38; 1 Cor. iii. 22, ἐκείνως, things present. Alf., etc.] It is therefore declared that the day of Christ is not so near. The epistles to the Thessalonians are the oldest of the apostolic epistles. Hence it is evident that the apostles, in speaking of the nearness of the day of Christ, did not err, but spoke understandably. [For ἐκείνως, Christ, read Κυρίου, the Lord. Tisch., Alf.] Christ—To whom Antichrist is opposed, in a sense of the word long used in the Church.

3. By any means—He indicates three means, ver. 2, [and this implies that perhaps some other way might be found. Lün.] For—Supply that day shall not come, unless, etc. But this ellipsis shows reverent caution. He is reverently cautious, who well understands the matter proposed, not with an unseasonable and foolish rashness. Reverent caution is shown in that Paul does not expressly say, The day of Christ does not come, unless, etc. He speaks mildly: he abstains from words to which the lover of Christ's coming would not willingly listen. Except—What we read in ver. 3–8 demands a fuller consideration. And first we shall examine this paragraph singly; then we shall compare the Apocalypse with it. Its former aspect comprehends something like the following positions:
I. 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
found to be false, occasions great offence. Such an expectation of
the day of Christ might occasion very great offence; wherefore Paul
carefully obviates it. The Thessalonians had been prepared to re-
ceive the Lord joyfully, ch. i. 11; 1 Thess. i. 10; and indeed such a
desire presupposes hope and faith; yet it may itself be inordinate.
It is therefore regulated.

II. Paul especially teaches, that some great evil will first come.—
Paul does not enumerate all the events which were to transpire be-
tween that age and the day of Christ: but he points out one thing,
especially remarkable, the declaration of which was even then season-
able and salutary to the Thessalonians. He therefore describes the
apostasy, the Man of Sin, etc.

III. Not only does the apostle point out the evil, but also its check.—He
who checketh the Man of Sin is mentioned. That check is in some
measure prior to the evil itself, and therefore its announcement greatly
concerns the apostle's design, that the time of revealing the adver-
sary may be defined, though with a proper latitude.

IV. The evil extends itself from Paul's times to the appearance of
Jesus Christ's coming.—That evil not only extends most widely, ver.
4, 10, 12, but is also very long continued; and although it rises by
various degrees, yet it is also continuous from first to last. Now al-
ready, says the apostle, the mystery of iniquity is working. It already
wrought in the apostle's time, but more after their death, especially
after the death of the apostolic fathers. They do not decide most
wisely, who think that the ideal and rule of the Church lie, not in
the truth itself, but in the practice of some of the earliest ages, which
merely rebuke the greater declension of posterity.

V. There was also a check in Paul's time, and that check only
ceases, when the evil breaks out in all its force.—He who now letteth
[restraineth], says Paul, until he be taken out of the way. Hence it
is evident that the check was not the preaching of the Gospel, either
universal or apostolical. The check remained even after the apostles,
who finished their course long before the check ceased to act as such;
but the preaching of the Gospel is never wholly removed.

VI. The evil is described first in the abstract, then in the concrete.—
The mystery of iniquity is said to be already working; but after an
interval, that Wicked himself shall be revealed. The event corre-
responded with this order. Not unlike is the fact that the title is first
apostasy, then the Man of Sin. In preaching of Christ, it was said
first, in the abstract, The kingdom of heaven is at hand; then Christ himself, with his glory, was more openly manifested. So, on the contrary, the testimony is framed concerning evil. The vicious humor is drawn together, and breaks out at length in one abscess.

VII. The apostasy and the mystery of iniquity are a great evil.—The description of the evil in the abstract and concrete has different parts, and these mutually explain each other. Apostasy is a falling away from the faith, and is clearly described, 1 Tim. iv. 1. This apostasy is not limited in its extent;—the apostasy is, for the most part, commensurate with the faith;—yet it prevailed most among the Jews. There is also the apostasy of those to whom faith had been offered, although they did not receive it. Some of those who had received it, drew back; comp. Heb. iii. 12. The people is as one man, whether as regards the Divine grace, which offers itself, or man’s refusal of it, under whatever circumstances. It was apostasy in the people who refused to enter into the promised land, Sept., Num. xiv. 81. The bitterness of the Jews was excessive, especially at Thessalonica, Acts xvii. 5, 11, 13; and Judaism at Rome greatly damaged Christianity. In like manner iniquity, the mystery of which was already working, is not any iniquity whatever, although it be manifold, Matt. xxiv. 12, but that from which the Wicked himself is named, ver. 8, comp. ver. 3, 4. The mystery of this iniquity was already working (comp. Deut. xxxi. 21, 27), and was so concealed, that it crept in among men almost unawares, and increased for many ages. But even yet it is working, until Satan’s working shall bring forth the Wicked himself, ver. 9. Judaism, infecting Christianity, is the fuel; the mystery of iniquity is the spark.

VIII. The Wicked himself is the greatest evil.—He is the Man of Sin, the son of perdition, opposed to and exalted above all that is called God, or worshiped; so that he sits himself as God in God’s temple, and declares himself God. He is the very Wicked one, whose coming is after the working of Satan, etc. These points we shall afterwards consider singly.

IX. The check [he who letteth] is used indifferently in the masculine and neuter gender: unless the neuter be put first in the text, that ὁ κατέγιος, he who letteth, may be afterwards opposed to the adversary, in the singular number. He who now letteth, says he, will cease to interfere: and a little before, Now ye know what withholdeth, that he might be revealed in his time.

X. That check, whatever it is, does not restrain the apostasy and the mystery of iniquity—but the Man of Sin himself, that wicked one. —The mystery of iniquity, and he who letteth, are coincident in time;
but, when he who letteth, and that which withholdeth, have ceased to interfere, then the Wicked is revealed.

XI. At length out of the apostasy arises the Man of Sin; but the political power of Rome restrains this very one. We clearly see, from the mutual comparison of the evil and the check, and of the qualities of 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, as 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 Thess. iii. 1, 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, filled up the measure, they accounted Domitian, and the other similar emperors, as it were the complement of the evil. They certainly did not exhaust the prophecy; yet they attained a part of the truth, namely, 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: and now, when the same apostle wrote these things, they knew it, since the beginnings of the events corresponded more than many, a little before, would have thought. This is evident from the antithesis between the fifth and sixth verses. The epistle was written about the eighth year of Claudius, 48 of the 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 itself, too, Cumanus was severely oppressing them. Therefore, in the provinces, 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 Festus, and before the arrival of Albinus. Whatever they did on that occasion, they would willingly have done on other occasions against Christ, but could not for the Romans. So Gallio restrained them at Corinth, Claudius Lysias at Jerusalem, Acts xviii. 14, 21, 32. In the time of Paul, the Roman power certainly restrained the evil; not directly: therefore indirectly. Moreover, it was restrained by severity towards the Jews, who would have proceeded farther, had
they been permitted by the Romans. I should be glad to hear an easier or more likely interpretation.

XIII. *When the check ceased to interfere, that Wicked one is revealed.* This position agrees with the fifth, yet with a difference. The former marks the long continuance of the check; the latter, the time of revealing the Wicked one. *The coming of the Wicked is after the working of Satan with all power, and signs, and lying wonders, etc.* This coming has not yet occurred, although its preludes are not wanting for a long time; therefore the check still exists. And it is evident from this most powerful argument, that the political power of the Romans is the check. For no other check, so powerful and so long-continued, will anywhere be found. This check, however, did not restrain 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 Papal power of Rome. This view is now generally abandoned, for controlling reasons. *Alf. remarks* (vol. iii. Proleg. p. 66.), “In the characteristic of ver. 4, the Pope does not and never did fulfil the prophecy. Allowing all the striking coincidences with the latter part of the verse 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 abject adoration of and submission to λεγόμενον Θεοί (those called gods) and σεβόμενα (things worshiped) has ever been one of his notable characteristics. The second objection, of an external and historical character, is even more decisive. If the Papacy be Antichrist, then has the manifestation been made, and endured now for 1500 years, and yet that day of the Lord is not come, which by the terms of our prophecy such manifestation is immediately to precede.” He adds (p. 67) “According then to this view, we still look for the Man of Sin, in the fulness of the prophetic sense, to appear, and that immediately before the coming of the Lord.” If a literal, outward fulfilment is necessary, this seems to be the only view tenable. We therefore omit the remainder of Bengel’s argument, which has little weight in our day.]

*Falling away*—[Eng. Ver., a falling, etc.] The Greek article is frequent in this paragraph, and refers either to what Paul had previously said, or to the Old Testament prophecies. *Man of Sin*—Most hostile to true righteousness. Paul so describes him, as to allude by way of contrast to Jesus Christ, and especially to the passage Zech. ix. 9, 10: for the King of Zion is, (1) *Righteous*; (2) *Full of salvation*; (3) *Meek* and *riding on an ass*: in short, he is the author
of peace. But his enemy is, (1) The Man of Sin; (2) The son of perdition; (3) He opposes and exalts himself: in short, he is the Wicked one. For where justice and equity flourish, peace flourishes. The whole benefit of Christ is indicated by peace. But the Wicked one 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 evil. Moreover, of what Paul principally declares elsewhere concerning Jesus, he declares the reverse concerning the enemy, ascribing to him revelation and mystery, coming signs, etc. Son of perdition—Who will both consign as many as possible to destruction, and will himself go away to the deepest perdition, Rev. xvii. 8, 11.

4. Who opposeth—[Render, he that withstands (namely, withstands Christ and God; not to be connected with all that, etc.), and exalts himself (hostilely), etc. Alf.] The two preceding names are in direct antithesis to the name of Jesus. What follows is in antithesis to the majesty of Christ. So Dan. xi. 36, et seq.: And the king shall be exalted and be magnified above every god, and against the God of gods, and shall speak high-swelling words. This then is Paul’s meaning: The day of Christ does not come, unless Daniel’s prediction concerning Antiochus be so fulfilled, (in the Man of Sin), that it shall even better suit the Man of Sin, who corresponds to Antiochus, and is worse than he. These two words, who opposeth and exalts himself, stand under the one article: for he opposes himself, to exalt himself. He exalts himself in heart, tongue, style, and deeds, by himself and by his adherents. Above all that is called god or is worshiped—Angels are wont to be called gods, as are also men of great authority, 1 Cor. viii. 5. Above every such god, the Wicked will exalt himself: αἰθαμενος is, that which is worshiped; and the Roman Emperor is distinguished by the peculiar title, ὁ Σεβαστός, Augustus, Acts xxv. 12. Therefore the majesty and power of Cæsar, which are most conspicuous at Rome, constitute the principal αἰθαμενος, object of worship, on the earth. Now the Wicked one so exalts himself, that he not only arrogates to himself greater power and worship than any one called a god worshiped as one possesses, but also so that every one who is called god or is worshiped is forced to be subject to him on the earth, or is feigned to be so, so far as concerns the inhabitants of heaven. Clement VI., in his Bull concerning the jubilee, commanded the angels of paradise to introduce into the glory of paradise the souls of those that died on their journey, being entirely freed from purgatory. So that, etc.—Comprehending the spiritual and civil power, and in both cases the highest. In the temple of God—In that temple of God mentioned, Rev. xi. 1. For in ver. 7, of that passage this adversary
is the subject. *Sitteth—By his authority.* [Omit ὁ Θεὸν, as God. Tisch., Alf.] *Showing himself—Ἀποδεικνύμενος, to designate, to declare.* Herodian more than once says, ἀποδεικνύμενος Καίσαρα, to declare the Caesar. *That he is a god—The strong statement of the Wicked one concerning himself is here expressed. He will not say, that he is very God, the Creator of heaven and earth, but still, that he is a god superior to any other called god.*

5. *Remember ye not?—The apostle intimates, that he neither contradicts himself, nor helps his former statement by a kind of new declaration, as conjecturers are wont to do, when convicted of error: that he had not said, the day of the Lord was near in such a sense, that other important events would not occur meanwhile. Yet—The antithesis is now, ver. 6. With you—At present Judaism greatly prevails at Thessalonica, and at the proper time it can be observed whether the Wicked one is to have a great party, especially in that city. Some even of the tribes of Israel, before the death and resurrection of the two witnesses, will stand by the beast, Rev. xi. 9, and after the witnesses’ ascension into heaven, and the earthquake, will repent. *I told you—So, ver. 15, ye have been taught.*

6. *What withholdeth—Some interpret it of one obtaining authority; but ὁ κατέχων, he that withholdeth, is not thus used absolutely, much less τὸ κατέχων, what withholdeth is to detain, to delay, in Sept., Gen. xxiv. 56, μὴ κατέχετε με, hinder me not. On κατέχων, withholdeth, that he might be revealed, soon afterwards, depends. If there were not the τὸ κατέχων, what withholdeth, the Wicked would be sooner revealed. [Render, therefore, In order that he may be revealed in (not before) his own time. Tisch., Alf.] Ye know—They knew from the present information in this epistle, with a view of existing events. He speaks guardedly, nor was it necessary to say anything more openly. In his time—Not sooner.*

7. *For—The reason for just before speaking of the revelation as future. For there is added the mystery, already present. [Already—It is the same impurity, diffusing itself over many ages. V. G.] Doth work—The verb is in the middle voice, (as Rom. vii. 5), with the personification, indicating the very secret conduct of the enemy. Only—Showing, not the short continuance of him who withholdeth the evil, nor the speedy full realization of the event, but that he who withholdeth it, is its only check. Until, presently after, denotes delay. The subject is, he who now letteth: the predicate is elliptical, holdeth back [Eng. Ver., will let], till he be taken out of the way or ceases to exist, so that he can nowhere hinder the Wicked one. The power of him that holdeth back, as a powerful whole, has been suc-
cessively divided into many parts; and yet the Withholding power is but one. [The supplying of a predicate here is arbitrary and needless. The sense is, is already working, only until he that now hinders be removed. Lün., Alf.]

8. Then—Immediately. That Wicked—Gr. ὁ ἁνομος. This is the last and weightiest title, comprehending the force of the preceding ones. That unjust, iniquitous, lawless one, and (more closely, as Plauto and Nonnus,) “illex” the outlaw. ἔφη, Sept., δαιστάν, ungodly, Isa. xi. 4; He shall smite the earth with the word (rod) of his mouth, and with the breath of his lips shall he slay the ungodly. Whom—After having raged long enough. [Read ὁ Κύριος Ἰησοῦς, the Lord Jesus. Tisch., Alf.] The Lord—The Lord of lords, Rev. xix. 16. With the Spirit of his mouth—A sword also proceeds out of this mouth, Rev. xix. 15, 21. With the appearance of his coming—[So Alf., Lün. Eng. Ver., incorrectly, with the brightness of his coming]. In some places appearance, in others coming is mentioned, the latter 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 itself, as ἐπιβλέπων τῆς ἡμέρας, the appearance of day.

9. Whose—The wicked one. Paul now adds a fuller description of the calamity, so that by way of contrast he may console the Thessalonians, ver. 13. Of Satan—As Christ is related to God, so on the contrary is Antichrist to Satan, standing midway between Satan and lost men. And signs—These signs will be shown by the false prophet, who serves the beast, and that too even before the ascent of the beast from the pit, Rev. xiii. 13.

10. [And with all deceit of, etc. (not deceivability, as Eng. Ver.) Alf. Omit ἐν, in. Tisch., Alf. Read, for them that perish.] Of the truth—Which is in Christ Jesus. They received not—The Jews especially were guilty of this, John v. 48; and that Wicked one will particularly hurt the Jews. The remarks, a little before thrown out here and there concerning the Jews in the positions laid down, refer to this.

11. [For πέμψει, shall send, read πέμπει, sendeth. Tisch., Alf.] The working of error—Gr. ἐνέργειαν πλάνης [not as Eng. Ver., strong delusion, which quite destroys the sense. Alf.], which is in Antichrist.

12. [That—Endeavour therefore with all your might to believe the truth. V. G.] All—That error then prevails widely, long, and violently. [Judged—That is, condemned, as the context shows. Alf.]

13. But we—Comfort after the prediction of mournful events. So 2 Tim. ii. 19. It may be said, What need had the Thessalonians of
comfort then? Ans. The mystery of iniquity was even then working; and instruction may be equally derived from the distant future, and from the remote past, 1 Cor. x. 1, et seqq. We are bound—Ch. i. 3. Of the Lord—Christ. Hath chosen—from the beginning—He does not say ἐξελέξατο, picked out, but here alone, and on this subject, he uses ἐξέλεξα, took. That was effected by the success of evangelical calling; and yet there is added from the beginning, that is, from eternity, comp. 1 John i. 1, because believers are fortified and claimed by the eternal decree, Eph. i. 4, in opposition to those who worship the Man of Sin. Rev. xiii. 8. Comp. Deut. vii. 7, x. 15, προείλεξον Κύριος ἑαυτός καὶ ἐξελέξατο, the Lord preferred and chose you, etc. Ibid. xxvi. 18, γινώσκει, hath avouched thee this day to be his peculiar people. The decree is as truly from eternity, as the generation of the Son of God is from eternity: yet the decree is one thing, the generation is another. In sanctification of the Spirit—[Eng. Ver., through, etc.] The Holy Spirit sanctifies us, and sanctification is the test of election, 1 Pet. i. 2.

14. Whereunto—The phrase, to salvation is explained. To the deliverance—Gr. εἰς περιποίησιν, [Eng. Ver. is correct, to the obtaining. Alf. renders, in order to (your) acquisition of the glory, etc.] Eἰς, to, is resumed; supply namely. There is no deliverance from the world’s destruction, but as it is conjoined with glorification, 2 Tim. ii. 10. Περιπόησιν, peculiar, in Deut., cited above, agrees with this.

15. Therefore—The conclusion. Hold—Adding nothing, subtracting nothing. The traditions—Would that those who adduce this passage in support of Traditions, held and would hold, the traditions furnished by Paul in this chapter. Tradition is a great benefit. God bestows traditions by means of the Gospel messengers. Paul taught many years before he began to write. Tradition is either oral [comp. ver. 5] or written. Epistle—He had written on this subject, 1 Thess. iv. and v.

16. Lord—Refer to this, through grace. God—To this refer, who loved; 2 Cor. xiii. 18. Everlasting—Nothing then can destroy believers. [In grace—Not through grace, as Eng. Ver., Beng., etc. Grace is the sphere in which the consolation is. Alf.]

17. Comfort—This is deduced from who hath given consolation. Establish—This is deduced from who hath given good hope through grace. [Omit ὑμᾶς, you. Also Transpose ἐργῆς καὶ λόγῳ, work and word. Tisch., Alf.] In word—By consolation. Work—By establishment, 1 Cor. xv. 58.
CHAPTER III.

1. Have free course—Quickly; comp. Ps. cxlvii. 15; without impediment, 2 Tim. ii. 9. [Run—that is, be spread swiftly and without hindrance. Lün.]

2. All men have not—Tapeinosis, [less said than understood.] That is of fear. The Thessalonians, who had readily believed, might easily suppose that all would be ready. Paul denies this, from his experience of the reverse. The faith—that is, the Christian faith; not faith in general. Lün., Alf.] In God through Christ. This alone takes away what is unreasonable and wicked.

3. But—faithful—After stating a very sad fact, he immediately adds a consolation; so ch. ii. 13. In opposition to men's unbelief, he praises the Lord's faithfulness. So 2 Tim. ii. 13. Shall establish you—Although all others may not even receive faith. From the wicked one—[But Eng. Ver., is correct; from evil. Lün., Alf., etc.]; from Satan; not merely from wicked men, by whom he assails faith.

4. In the Lord—Trust no man by himself. We command—As, that ye pray for us, that ye guard yourselves. See ver. 1. [Omit ἵμα, (the second) you. Tisch., Alf.]

5. 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 patience of Christ—[Namely, that patience or endurance which Christ showed; (the Eng. Ver., patient waiting for Christ, is wrong.) Alf., Lün.] Thus you will endure the hatred of Christ's wicked enemies. Each must be taken objectively: love towards God, patience shown on account of Christ.

6. [Omit ἵμα, our. Tisch., Alf. Read, the Lord.] Withdraw—Gr. στῆλεως. This word properly applies to sailors and travelers, to be bound for some place, or from some place. Hence to avoid; comp. ver. 14. He keeps the Thessalonians in suspense, until at ver. 11, he distinctly states the fact itself. They seem to have ceased laboring because of the nearness of the day of Christ. The first epistle admonished more gently; the second complains somewhat, although of such an error as only tempts lofty minds. From every—Although he may otherwise walk plausibly. Disorderly—Therefore the Order of Mendicants is not an order, but burdens the state, ver. 8. If the Thessalonians had bound themselves by a vow, what would Paul have said? [For ἀφέλαβα, he received, read παρέλαβον, they received. Tisch., Alf.]

7. How—in what manner of living?
8. Wrought [literally, working]—Construe with, we ate. To be a burden to—[Eng. Ver., be chargeable]. While waiving his right, he expresses his just claim somewhat severely.

10. When—They had already seen the necessity of this commandment among the Thessalonians. If any would not—To be unwilling is a fault. Neither should he eat—An Enthymeme [confirmation of the argument from its contrary]. Supply, But every man eats: therefore let every man labor. Paul does not mean, that such a man should be immediately deprived of food by others; but he proves from the necessity of eating the necessity of laboring, by throwing out this pleasantry, let such a one show himself an angel [live without food as an angel]. There is a similar Enthymeme at 1 Cor. xi. 6.

11. But—From idleness, men's disposition naturally passes to curiosity. For nature always seeks employment. Busybodies—Opposed to doing one's own business, 1 Thess. iv. 11.

12. [For ἔδα, by, (with gen.) read ἐν, in, (with dat.); also omit ἡμῶν, our. Tisch., Alf. Read, in the Lord, etc.] With quietness—Laying aside curiosity. Their own—Not another's.


14. [Our word—Spoken in person, ver. 10. V. G.] Note this man by letter—[But Eng. Ver., is right, connect our word by this epistle. Lün., Alf., etc.] This very epistle is meant; comp. 1 Thess. v. 27, where the article has the same demonstrative meaning: σημειώσθε, mark, with a note of censure; using this epistle to admonish him, and enforcing it upon him. [But this perverts the sense of the verb. Lün.] Comp. δὲ νῦν, Sept. xai ἐγνώρισαν ἐν σημείῳ, and they became a sign, Num. xxvi. 10. The meaning of the verb παραδείγματευ, to make an example of, is akin to this. It may be done to others either by letters, if abroad, or face to face, if present. This diversity of circumstances does not alter the meaning. He may humble himself—[Eng. Ver., be ashamed.] Being aware of the judgment of others. θυμοῦ, they humbled themselves, 2 Chron. xii. 7.

15. Yet not—We are everywhere cautioned against falling into extremes. Admonish—It is not enough not to associate with a person, ver. 14; he should know the reason.

16. The Lord of peace—Christ. Peace—With the brethren. By all means—In every mode of living, even in what concerns the doing of work; comp. ch. ii. 3, by any means. Paul uses παντὶ τρόπῳ, every means, without ἐν, in, Phil. i. 18.

17. With mine own hand—Therefore the most of the epistle had been written by another hand. Token—We have reason to believe that Paul [to guard against fraud of every kind, ch. ii. 2. V. G.],
distinguished by a peculiar and inimitable handwriting, the words, grace, etc., ver. 18. [But the salvation is ver. 17; and cannot mean the blessing in ver. 18. Lün.] In every epistle—He had, therefore, already written more. So—Not otherwise. He hereby meets any doubt.

18. [Omit ἄμεν, amen. Tisch., Aýf.]
ANNOTATIONS

ON THE

FIRST EPISTLE TO TIMOTHY.

CHAPTER I.

1. An apostle—This title serves to confirm Timothy. Familiarity must be laid aside where God's cause is concerned. [Transpose and read Χριστοῦ Ἰησοῦ, of Christ Jesus. Tisch., Alf.] By the commandment—So Rom. xvi. 26; comp. 1 Cor. i. 1, note. Our Saviour—So God the Father is also called, ch. ii. 3, iv. 10; Tit. i. 3, ii. 10, iii. 4; Jude ver. 25; Luke i. 47. The reason is explained, 2 Tim. i. 9. [Omit Κυρίου, Lord, and transpose, to read Χριστοῦ Ἰησοῦ, Christ Jesus. Tisch., Alf.] Our Hope—Synonymous with our Saviour.

2. To Timothy—The epistles to Timothy, Titus, and Philemon, being addressed to individuals, have some things which are rather intimated, than explicitly stated, as ver. 18. If there were no epistle to Timothy, we should have particularly wished for one, to see what Paul would chiefly recommend to Timothy; now, since there are two, we should the more diligently use them. [Own—Gr. γνησίως, true, genuine. Alf.] Son—Acts xvi. 18. Grace, mercy, peace—To the churches Paul writes, grace to you and peace. Writing to Timothy, he adds mercy here, and many years after, in 2 Tim. i. 2; comp. Jer. xvi. 5: Gal. vi. 16. Mercy implies more tender grace, as it were, towards the wretched, and the experience of this Divine mercy produces fitness for the Gospel ministry, ver. 18, 16; 2 Cor. iv. 1; 1 Cor. vii. 25: comp. Heb. ii. 17. [Omit ἡμῶν, our (with πατρὸς, father), also read Χριστοῦ Ἰησοῦ, Christ Jesus. Tisch., Alf.] Christ
**1 TIMOTHY I. 3.**

*Jesus*—Paul, especially when writing to Timothy, often puts the surname *Christ* before the name *Jesus*, as having a view to the Old Testament promises concerning the *Messiah*, which were fulfilled in Jesus, and were well known to Timothy, 2 Tim. iii. 15.

3. *As*—The conclusion is at ver. 18. [Meanwhile Paul refutes the teachers of other doctrine, by the striking example of his own conversion. *V. G.*]

There are three divisions of this epistle:

I. **THE INSCRIPTION**, i. 1, 2.

II. **THE INSTRUCTION** of Timothy in the holy administration of affairs at Ephesus in Paul's absence, where

(1.) Generally he gives him a charge to those who erroneously taught the law, the sum of the Gospel being attested 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 impressively 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, and, so to speak, Vicars Apostolic. To teach no other doctrine—Than I have taught. Let them substitute nothing, let them add nothing. Comp. Paul’s address to these same Ephesians, Acts xx. 28, 29, 30. The same word occurs, ch. vi. 3, where things contrary to sound doctrine are condemned, just as at the beginning of the epistle, good things are commended. Even the things which seem only different, involve something contrary. They taught the law in opposition to the Gospel, ver. 7, 11.

4. Neither give heed—in teaching. To fables and genealogies—A Hendiadys [for genealogical fables; but this is wrong. The fables are probably the Gnostic invention of Aëons; the genealogies, the lists of their successions. These are endless, as being arbitrary and without any fixed starting point. Hut.] Comp. on fables, ch. iv. 7; 2 Tim. iv. 4; Tit. i. 14: on genealogies, Tit. iii. 9. And because these two things are joined, and because the teachers of such doctrines boasted of the law, it is evident that the reference is not to the genealogies of the Jewish families, but to the genealogies of the ages, against which Irenaeus and Tertullian quote this very passage. Nay, even Paul opposes to them the true consideration of the æons, ver. 17. But if you doubt whether the teachers of another doctrine already used the word æons (ages), God’s wisdom should be the more admired, which confutes words not yet framed; comp. note to Matt. xxvi. 27. I saved, generation, and æon, age, are kindred. The more inquisitive Jews had at that time greatly mingled themselves with the Gentiles. Paul does not reproach civil genealogies; he prefixes fables, a fact inconsistent with the genealogies of families, which were evidently not fabulous. At least Paul would not have cared whether they were true or false. Those men were wont to boast, that they could search more deeply than others into the mysteries of the law—a circumstance which greatly impeded the power of the Gospel, especially around Ephesus. Questions—Questions to be ended by no decision, nothing desirable; pure truth is profitable. Comp. on these, and on strifes about words, ch. vi. 4; 2 Tim. ii. 14, 23, 24; and presently, ver. 6, 7; Tit. iii. 9. [For oixovouia, edifying, read oixovouia, economy, dispensation. Tisch., Alf. So Beng.] Godly economy—Oixovouia, economy, here implies the act, not the state; moreover, the act is constant. Where time is wasted in useless questions, 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 marks the subject. Whoever rightly regards the end, cannot suffer himself to
be distracted to other things. Paul does not, even to Timothy, write especially about deep mysteries, that he may the rather rebuke the Gnostics; the governor of a church in the discharge of his duties, should regard the necessary, not the sublime. Of the commandment—Which you must urge upon the Ephesians, ver. 3, 18. Love—[Eng. Ver., charity]. The foundation is faith, ver. 4: the end is love, ver. 14; Tit. iii. 15. Contentions are unfavorable to this love. Pure—2 Tim. ii. 22; Tit. i. 15. A good conscience—Ch. iii. 9; 2 Tim. i. 3; 1 John iii. 19, note. Here, with Paul, conscience is in the understanding; the heart is the seat of love. The former would be in the idea, the latter in the desire: comp. Matt. xxii. 37, note. Of faith—Faith in God strengthens when the heart is purified as respects our neighbor, and the conscience corrected as respects one’s self: wherefore faith is put third. Pure faith and a good conscience are also discussed conjointly in ver. 19, and ch. iv. 1, 2.

6. From which—A pure heart, etc. Having swerved—The same word is found at ch. vi. 21; 2 Tim. ii. 18. Ἀσυγκέιν, is said of him who misses his aim, who does not obtain his end. Have turned aside—not only did they not become better, but worse. A false and preposterous elevation and extent of knowledge renders one more estranged from the faith, and from the perception of good and evil, etc., than any illiterate person. Unto vain jangling—Tit. i. 10, iii. 9. He comprehends in this one term the vain babblings and oppositions, ch. vi. 20. It is the greatest vanity when Divine things are not 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. ἢ; περὶ τίνων, whereof. ὄχ, which, and τί, what, (interrogative) differ. Neither what they say—Thence arise the vain babblings, ch. vi. 20. [Render, nor concerning what things they make their affirmations. Af.] Nor whereof they affirm—Thence arise the oppositions of science, falsely so called, ch. vi. 20. Βέβαιος and θέως, firm and position, harmonize. Affirm—Tit. iii. 8.

8. Law—lawfully—Kindred terms: νομιμως, according to what is agreeable to the law. They used to strive about the law, Tit. iii. 9. Use—Sophocles says, νόμῳ χρήσοις, to use the law, which the Scholiast explains by νομοθετεῖν, to lay down a law, and so Paul is speaking here, not of the hearer of the law, but of the teacher. [For Paul is 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. Therefore *righteousness* is widely spread. *Is not made*—Therefore a true teacher must not use the law against a righteous person, Gal. v. 23. The antithesis is *dvrizetai*, *is contrary to*, in the next verse. *For the lawless*—Paul here names the unrighteous according to the order of the Decalogue, from which it is evident that the commandment, *Honor thy father*, is fourth, not third. [The Church of Rome joins the second commandment to the first, and divides the tenth into two. So Beng. also. Thus our *fifth* is his *fourth*. To make our *fifth* into *third*, their *third* and *fourth* must be joined and made *second*.] *Lawless and disobedient*—The first commandment, the foundation of the law, the foundation of all obedience. *For the ungodly and for sinners*—Not reverencing the name of God, and thereby involved in great guilt, Ex. xx. 7. *For unholy and profane*—Despising God's true worship with a *profane* mind. Such were those very persons whom Paul notices; comp. iv. 7. *Bêbêllos*, *profane*, is compounded of the inseparable preposition, *βε*, Lat. *ve*, and *βηλος*, *a threshold*, especially a sacred threshold: whence *βεβηλος τόπου*, *places accessible to the common people*.

10. *Men-stealers*—Who forcibly make free men *slaves*. They do not differ far from these, who do not enlist soldiers, but impress them. *Any other thing*—Inconsistent with the ninth and tenth commandments. *To sound doctrine*—So 2 Tim. iv. 3; Tit. i. 9, ii. 1; and wholesome words, ch. vi. 3; 2 Tim. i. 13; and to be sound as regards believers, Tit. i. 13, ii. 2. The contrary is, *νοσσων*, *doting*, ch. vi. 4; a canker, 2 Tim. ii. 17.

11. *According to*—Construe with *sound doctrine*, ver. 10. Paul establishes the authority of his own *commandment*. Those who know God's glory from the Gospel, vehemently detest profligacy. The law is thus established by faith. Or, *xarad*, *according to*, is construed with *χρηστα*, *use*, ver. 8; although I know not whether it can be said, that we must use the law according to the *Gospel*; or with *πιστωσις*, *from faith*, ver. 5. *Gospel of the glory*—[Eng. Ver., *glorious gospel*.] *Glory* redounds to the Gospel from the Divine *blessedness*, and thence results soundness of doctrine. *Of the blessed*—The same epithet is applied to God, ch. vi. 15. A peculiar phrase, indicating *immortality* and *supreme happiness*, which most powerfully move men to confess the Gospel. The summit of praise is *blessedness*; comp. notes on Chrysostom de Sacerdotio, p. 371. The Blessed blesses: thence he is called the *Saviour*, ver. 1. *Which was committed to my trust*—Tit. i. 3. Paul's peculiar privilege, Rom. xv. 16; Eph. iii. 8; Col. i. 25.

12. *I thank*—Expression of feeling. These are correlatives:
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 calling 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: *δέμενος, putting*, denotes the very act. That he *entrusted* the ministry to me, is the moral aspect: That he *put* me into it, is as it were the physical aspect. In the phrase, *he counted me faithful*, we have an example of *ἀνδροποιήσας* [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 me 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., *injurious*], in rejecting *my* own salvation. This threefold relation to God, his neighbor, and himself, is common in this epistle especially, and in that to Titus; see presently at ver. 14, an antithesis to this verse: likewise ver. 5, 9. Tit. ii. 12, where *σωσίσως, godly*, is opposed to *κακοθείς, 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 sense 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. *Elliott* 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 breathe this abundance. *Grace*—By which I obtained *mercy*, ver. 13. *Of Lord*—Jesus. *With faith*—Its opposite is, in *unbelief*, ver. 13. *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. Paul knows what he says, and whereof he affirms, and refutes the false teachers by the very simplicity of his language, treating, but beautifully, of common topics, the rather, as others affected more abstruse subjects. So also Tit. ii. 1. All—Even faith is a kind of acceptance. This statement deserves all acceptance by all the faculties of the whole soul: ἀποδόχη, acceptance, (from δέξεονται, to receive, Luke viii. 18), is when I am thankful, and speak of a thing as a good deed: comp. the correlative, ἀποδεξαίον, acceptable, ch. ii. 3. Christ Jesus—Christ, as promised: Jesus, as manifested. Franck on this passage, shows that in this sense the name Christ here is put first, and Jesus after it; comp. 2 Tim. i. 9, note. World—Full of sin, John i. 29; Rom. v. 12; 1 John ii. 2. Sinners—Great and notable. He saves also offenders of a milder type; but it is much more remarkable that he saves so great sinners. It can scarcely happen, but that they who themselves have tasted God's grace, should taste its universality, and, likewise from it entertain favor towards all men. Paul argues from himself to all men. First—[Eng. Ver., chief.] This is repeated very forcibly in the next verse. Paul's example is incomparable, whether we consider sin or mercy. [There had been no such example since the Lord's ascension. V. G.]

16. [I am—I am, he says, not I was, including the very moment of writing. V. G.] But—Although I am the chief of sinners. [That in me the first, or the chief, to which answers all below. The greater this sin, the greater the proof of long-suffering. Hut. Transpose and read Χριστὸς Ἰησοῦς, Christ Jesus. Tisch., Alf.] All long-suffering—Whereas even a less proportion, so to speak, may restore sinners of a milder type; comp. Ex. xxxiii. 19, יִנָּה יִנָּה, all the goodness of the Lord respecting a people exceedingly guilty. For a pattern—That others might thus be conformed to the pattern, or might consider and weigh it. If you believe, as Paul did, you will be saved like Paul. [In like manner, David also desired to be an example, Ps. xxxii. 6. V. G.] The same word occurs, 2 Tim. i. 13. On him—On God. To—This may be construed with pattern. [Better as the aim of faith in him. Hut.]

17. Now unto the—The doxology flows from a sense of grace. To the King eternal—A common phrase with the Hebrews. The thought of eternity particularly delights those assured of grace, while it miserably terrifies others. Invisible—This relates to praise. See how perverse they are who deny God, because they do not see him. [Omit οὐσίᾳ, wise. Tisch., Alf. So Beng.] Μόνος Θεός, the
only God—So, the only Potentate, ch. vi. 15; comp. Ps. lxxvi. 10; John v. 44; Jude 25. [A magnificent reading! Not. Crit.]

18. I commit unto thee—To lay before thy hearers, ver. 3. [Its sum is indicated in ver. 5. V. G. An error. Its sum is what follows, that thou mayest, etc. Hut., Mey.] Which went before—When hands 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 witnesses, ch. vi. 12. Mightiest war—A military comparison. In the next verse the comparison is naval. By them—Προφητειας, the predictions.

19. Holding—During the warfare. Faith—Faith is like a very precious liquor; a good conscience, like pure glass. Which—Good conscience. Having put away—[Gr. ἀνωτάτως, having thrust off; implying violence and resistance. Alf.] It withdraws unwillingly; it always says, Do not injure me. He who retains it, does not easily make shipwreck of faith. Have made shipwreck—Gr. ἐναύσασθαι. Therefore they had entered on the voyage of faith. Hesychius explains ἐναύσασθαι as ἐναύσωσαν, imperiled.

20. Hymenæus and Alexander—A reproach, by name; comp. on Hymenæus and Alexander, 2 Tim. ii. 16, 17, iv. 14, 15. Whom—Though absent. They were at Ephesus, Paul at Rome. This was the part of an apostle; Timothy had merely to avoid and beware of them. I have delivered—For the destruction of the flesh. Not to blaspheme—Lest they should fall into blasphemy, and consummate their guilt by becoming more hurtful to themselves and others. [He who has made shipwreck of his faith, is in great danger of blasphemy. Satan might harass them: he could not force them to blaspheme. V. G. This phrase, delivered unto Satan, seems most probably to be a form of excommunication, Satan being regarded as ruler of all outside of the Church. Hut., etc.]

CHAPTER II.

1. I exhort—In this chapter he describes public worship: I. As to prayers; 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 make—_
[But προσεύχη belongs to παρακαλεῖ. Render, _I exhort thee first of all_, (so Hut.) _to make supplications, prayers, etc._ _Alf._ Eng. Ver., _be made is wrong_.] The highest duty. [The apostle here furnishes sufficient employment to prevent any investigation into irrelevant questions, ch. i. 4. _V. G._] _Supplications, prayers, intercessions, giving of thanks_—The plural number indicates force: δέξας, supplication (from δεῖ, it is needful) is the imploring of grace in any special necessity; προσευχή, prayer, is employed in any offering of our wishes and desires to God: ἐνευξίς, is intercession for other men or creatures, ch. iv. 5, even if they cannot pray for themselves: εὐχαριστίας, giving of thanks, is properly made for all men, because, for example, God wishes all men to be saved, and Christ is the Mediator of all. _For—_
This is connected with supplications—thanksgivings. _All_ at separate times, have _special necessities_. _For all—_Ver. 4, 6.

2. _For kings_—On whom other men depend, [and who frequently enjoy less opportunity of attaining the knowledge of saving truth. _V. G._] _All_—Often the humblest magistrates, even in villages, do much harm, or much good. _Authority_—As the royal counsellors, or, where there is no king, other magistrates. _That_—The reason, why we must pray for kings. _Quiet_—Free, aliens being _removed_. Chrysostom, for example, applies ἱπποία, quietness to the Holy of Holies, in the temple; and the word is akin to ἵππος, lonely, by Metathesis [transposition of letters]. _Peaceable_—Free; those who are aliens, who at least make _no disturbance_. _In godliness_—Piety towards God. A common word with Timothy and Titus. [Luke uses the same word in the Acts, and Peter in his second epistle. It may be called a remarkable device, adverse to God’s kingdom, and advantageous to Satan, that _piety_ has been made a term of reproach, _Pietist_. Nor even does the termination itself involve anything bad. But if it be designed to distinguish peculiarly fanatics and hypocrites, why, pray, is _piety_ punished? This is a serious matter. Experience confirms the fact; in social intercourse, when a man, having said not a word in behalf of religion, behaved rather modestly, he is readily assailed by this title, which the common people do not sometimes know how to pronounce. It can scarcely be told, how many sparks of _piety_ have been quenched by the scoffing term _pietist_. God will execute judgment for all this. Jude, ver. 15. _V. G._] _Honesty_—On the part of men towards one another.

3. _For this_—The reason, why we must pray for all. You ask, why are not more converted? We do not pray enough. It is a religious duty, that for ourselves, and others, we should meet God’s will which
is favorable to us. **And**—Therefore. **Our Saviour**—Who has actually saved us that believe. The antithesis is in the next verse: **Who wishes** that all, even including unbelievers, **should be saved**: comp. ch. iv. 10. It is strange if a soul, having really found God's salvation, can deny the universality of grace.

4. **All**—Not merely a part, much less a very small part; ver. 3, note. **Men**—Lost of themselves. **Will**—Seriously, v. 3, note. **To be saved**—This is discussed, at ver. 5, 6. **And unto**—This is discussed, at ver. 6, 7. **Truth**—Of saving truth. **Come**—They are not forced.

5. **One**—Common to all. They who have not this one God, by one Mediator, have none, [— and therefore they are not saved. Yet God wishes all men to be saved by the saving knowledge of God and the Mediator; but there is a legitimate and most holy order in that will, 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 that 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 one.] He does not say, also one; therefore the emphasis does not so much fall upon the adjective, one, as upon the substantives. We could not rejoice that there is a God, if we did not rejoice also in the Man Mediator. **One**—one—Mark xii. 29, 32; 1 Cor. viii. 6; Eph. iv. 5, 6. **Mediator**—This is as it were an epithet of the noun, man; and the word, one is connected at once with both of these. **Man**—The Saviour, not without reason, is here called man, rather than God; that the reason may be marked, why all men should be converted to this Mediator, who gave himself for all: comp. Rom. v. 15, note. The article is not added. Again, he calls him God, ch. iii. 16.

6. **[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. Alfr.] The testimony**—[Eng. Ver., to be testified.] The accusative absolute, as εἰδεργέα, 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. 15, note.

7. **Preacher**—A herald solemnly appointed, sent by God. A great word, as 2 Cor. v. 20; 1 Thess. ii. 6, at the end. **An apostle**—Of Christ. **[Omit ἐν Χριστῷ, in Christ. Tisch., Alfr.] I speak the
truth, I lie not—This affirmation belongs to the preceding clause; for there is added to the next clause the parallel, in faith and verity.

8. I will therefore—The apostolic authority is here expressed; ch. v. 14: comp. presently ver. 12, I suffer not. The particle therefore takes up again ver. 1. That the men pray—[Eng. Ver., obscures the passage by omitting the article; the men, as opposed to the women, ver. 9. Alf.] So also in 1 Pet. iii. 7, prayers are assigned to men, from some special point of view. He is speaking here of public prayers, in which the heart of the people follows the language of him who prays: comp. the next verse concerning women. Everywhere—Construed with men. Paul also appeals elsewhere on this subject to a like practice in all the churches. Wherever men are, there are those by whom and for whom prayers are to be made. Lifting up—They turned the palms of their hands to heaven, as suppliants are wont to do. Holy hands—Wrath and doubting are in the soul: but the hands also should be holy. The contrary is found at Is. i. 15, end. The word ὑαῖος, holy, is especially used in the Greek idiom for freedom from violence. Wrath—Which [molesting men especially, V. G.], is the reverse of love (comp. 1 Pet. iii. 7, at the end), and the mother of doubting. [For διαλογισμῷ, doubting, (disputation, Alf.) Tisch. (not Alf.) reads διαλογίσμων, disputings, disputings. See below.] Doubting—Which is opposed to faith. Christianity consists of faith and love, and comprises grace and truth: The height of our desires, therefore should be, that we may both pray, and live and die, without doubting and wrath. Our prayers, and our whole Christianity, are either true or false together. Grace cherishes faith; truth, love, Eph. iv. 15. [But the rendering, doubting, is wrong; it means dispu-
tations. Hut., Alf., and see note above.]

9. Apparel—Gr. χαρακτομή. A fine word. Women are delighted with elegant clothing; and to this the apostle here alludes. They were rich at Ephesus, ch. vi. 17. Modest—Spiritually, as it is presently described at ver. 10. Shamefacedness—Ver. 11, 12. Sobriety—A common word in the epistles to Timothy and Titus. This virtue governs the whole of private life. [Adorn themselves—Construe with good works. V. G.] Not—Gr. μὴ. Oū, not, denies, μὴ, forbids, in a discourse of this kind. There is a great difference between oū, not, and μὴ, not. Oū, indeed might even here be used, because there is not here a finite verb; and so with participles. But otherwise the particles cannot be exchanged. [For ἡ ἱεροτρία, or gold, read xai ἱεροτρία, and gold. Tisch., Alf.]

10. Professing—The same word is at ch. vi. 21. With works—Construe with adorn; with works, without speaking, which belongs to
men, ver. 8, 11, 12; 1 Pet. iii. 1. Works are very often mentioned in the epistles to Timothy and Titus, and those are adorned with the name of good works, which come to be performed in ordinary life.

11. Let the woman learn—The antithesis of to teach, ver. 12. In subjection—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, for example, in prayer. Over the man—Implying not merely a husband, but the whole human race.

13. 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 women. Again, what is said of the woman’s salvation, ver. 15, is also appropriately understood of the first woman. First—So that the woman was created for him, 1 Cor. xi. 8, 9.

14. 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 expediency, 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 more easily deceives; comp. Eccl. vii. 29. Deceiving indicates less strength in the understanding; and this is the chief reason why a woman is not allowed to teach. Being deceived, was in the transgression—That is, admitted the deception (Gen. iii. 18, the serpent deceived me), and so she began to be in the transgression. It is not said, ἐν παραβασίᾳ γεγονον ἡμικάθη, having come to be in the transgression, she was deceived. Therefore γέγονε, was or became, does not apply to the very origin of the woman; for the deception followed not until after that; but γέγονε, became, closely agrees with ἐν παραβασίᾳ, 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 meant. A very similar phrase occurs at Num. xxvi. 10, γενήθησαν ἐν σημαίᾳ, they became in a sign [that is, became a sign.]

15. She shall be saved—She shall be rescued from that offence. In child-bearing—The woman’s office is here described, in the contrast with 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 not, are saved; but the state is denoted, in which a woman may be likely to obtain salvation, although she be not mixed up with the
man's duty. Wherefore the if has a stronger force here than διὰ, in, and the continuing assumes the standing in faith, etc. Continue—Namely, the women. A Syllepsis of the number [agreement of the verb with a plural implies in the singular nominative]. For sobriety, which is presently praised, becomes women: comp. ver. 9. Let them remain within bounds. In faith and charity—General divisions. Holiness with sobriety—A special part of sanctification is moderation, which regulates man as respects himself, as faith in respect of God, love in respect of our neighbor: holiness, especially chastity: moderation, self-control, ver. 9, 11.

CHAPTER III.

1. This is a true saying—This preface is used, because it does not seem so to the world. Desire—Gr. ἀρέσκεια—he desireth, Gr. ἐπιθυμεῖ. There is here great propriety in the words: ἀρέσκω, to stretch out, thence ἀρέσκομαι, to ask with outstretched hand, to grasp: ἐπιθυμία, desire, of the mind, seeking a good thing, produces ἀρέσκων, out-reaching; again ἀρέσκος, out-reaching, indicates ἐπιθυμίαν, desire. ἀρέσκεσθαι, to reach after, ἄφισθαι, to flee from, are opposed. In human affairs, what a man confers or performs voluntarily, is more agreeable than when he is asked: how much more in religion! 1 Cor. xvi. 15, at the end. But away with sacrilegious solicitation of favor. There were not wanting persons who wished it, James iii. 1. Paul does not altogether reject their desire, but he reduces it to order. Good—Honorable, excellent, demanding noble virtues. To this refer 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. Alf.] Work—It is 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 the virtues as they meet the eye. Then—A good office must be entrusted to good men. The bishop—[Eng. Ver., a bishop.] Deacons are directly opposed to bishops, ver. 8; therefore bishop includes presbyter; Acts xx. 28, note. Blameless—Without crime, bad report, and just
suspicion; comp. Tit. i. 6. Be—Not only while discharging his
duty, but when appointed: ver. 10. Observe the order of the vir-
tues, which follow. The husband of one wife—So ver. 12, ch. v. 9;
Tit. i. 6. This characteristic of the blameless man is put first. It
is the original nature of marriage, that one have one. The husband
of one wife is therefore a simple paraphrase of husband; ch. v. 9, note.
The opinion that a second marriage is here forbidden to bishops, seems
formerly to have been drawn from the Canons of the Apostles; since
the 17th Canon runs thus: Whosoever after baptism contracts a
second marriage or keeps a concubine, cannot be a bishop. Some
have understood it, as if second marriages were forbidden, and cer-
tainly the old translation gives this meaning: If any one after bap-
tism is married for the second time, etc.; whence the unfavorable
interpretation of the Canon was easily transferred to Paul. But what
matters it, whether a man has for his help one woman for twenty
years, for example, or two after a term of widowhood? But why
does Paul, rather assuming than requiring that the bishop have one
wife, not add, or be unmarried? Unmarried persons were then rare,
nor does he exclude the latter from the sacred office, yet he assumes
that the father of a family was somewhat better fitted for it, and that,
of two candidates, equal in other respects, he who has a wife and vir-
tuous family, is preferable to a bachelor, who has less recommendation
from that very fact, ver. 4, 5; for he who is himself bound to the
domestic duties, so often mentioned here, attracts more those bound
by similar ties to the world, and benefits the community by a more
popular example: ver. 4. Add to this, that indiscriminate celibacy
has 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 Hut., Alf.]
Vigilant—In mind; so ver. 11; Tit. ii. 2; for νήπιος is to watch.
This is opposed to slumbering and sloth, which are sins in defect.
Νήπιος, I watch, used alone, denotes both watchfulness and sobriety,
and by Metonymy the one is put for the other (comp. 1 Thess. v. 8),
but when γρηγορεώ, I watch, and νήπιος, are joined (as at 1 Thess. v.
6), the latter properly signifies to be sober, and is opposed to, to be
drunk. Sober—Self-controlled. It is opposed to impetuosity of
mind, which sins in excess. Comp. Tit. i. 7, 8, where πάροιμος
(which in Greek denotes a bold and rash man, such as drunkards
usually are) and σωφρόνω, sober, are opposed. Of good behaviour—Gr.
σωφρόνος. What sobriety is within, good behaviour is without. Heav-
chius defines ἀσμίος as blameless; Plato, ἄσμον καὶ εὖχολον, men moderate and good-natured. The new man is something sacred, and shrinks from every species of pollution, confusion, disorder, excess, violence, laxity, assumption, harshness, depravity, mutilation, meanness; he sparingly and privately obeys the necessity of nature, and of material food, and keeps all the traces of the corruptible body concealed; Phil. iv. 8. Given to hospitality—To strangers, especially to the needy and exiles, who are despised by many. Apt to teach—See 2 Tim. ii. 24, note.

3. Not given to wine—But patient refers to this. For παρονία here, as everywhere, not only signifies drunkenness, comp. ver. 8; Tit. ii. 8, but also the rudeness proceeding from it. No striker—With tongue or hand. For nothing prevents this word from being taken literally, 2 Cor. xi. 20, note. Refer to it not a brawler, comp. 2 Tim. ii. 24. [Omit μη αἰσχροπρεδή, not greedy of filthy lucre. Tisch., Alf.]

4. His own house—Many men, for instance, are mild abroad, but restrain their passion the least at home, directing it against their wives, etc. One that ruleth well—To this not covetous chiefly refers. [Having children, not his children, as Eng. Ver., but having children, and them in subjection. Hut., etc.] With all gravity—So that there may be no rioting: Tit. i. 6.

5. If a man know not—Paul intimates that he who rightly rules his own house will have well-behaved children. How—It is more to rule the Church, than a family.

6. Not a novice—Not recently converted from heathenism. Such might be more easily and safely set over other new converts, Acts xiv. 23, than over veteran Christians, who were numerous, and among whom were more candidates. The metaphor is taken from plants; John xv. 2, note. The young plants generally exhibit a luxuriant verdure; the new convert has not yet been humbled by the cross. [In every kind of life, it may be observed that those who immediately begin at the highest elevation can hardly consult their own advantage, scarcely condescend to inferiors, cannot be moved by the condition of the afflicted, and cannot rule themselves, and maintain moderation in all things; but all these qualities particularly become the office of a bishop. V. G.] The antithesis is an aged disciple, Acts xxii. 16. Lifted up with pride—The same word occurs, ch. vi. 4, note; 2 Tim. iii. 4. Τύφω is xaiw, to burn: τύφος, a smoking heat without flame: whence they are said τυφοῦσθαι, to be fired, whom wine, and a high opinion of their knowledge, and pride deprive of self mastery, and fill with giddiness: see Is. xxviii. 7, Lutheran version. Into condemnation—
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 ὀνειδίσμος, 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 to 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. Of them that are without—that they be more easily won and God be glorified. Reproach—Comp. ch. v. 14. The devil, by himself and by 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 it 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, as 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 no further scrutiny is required; but the deacons were bound to give proof of what they were, in the deaconship itself, before they were fully admitted into the office.

11. Wives—Gr. γυναῖκας, women. This depends on holding (having), ver. 9. [This is impossible. The meaning is women deacons, 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.

12. Step—Gr. βαθμόν [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 presupposes a gradation of rank, which was unknown to the Apostolic church. 

Hut. The meaning seems to be, a good standing place at the great day. Alf., etc.] To themselves—They do not merely promote others' interests. Great boldness—Towards God and man, as a result of their practice. In the faith—That they may perceive that they are most richly partakers of his faith and benefits.

14. These things—The whole epistle. Hoping—Paul, however, did not defer necessary admonitions. To come—Ch. iv. 13.

15. But if I tarry long—Comp. ch. iv. 18, at the beginning. That—The design of the epistle. How thou oughtest—Comp. ch. iv. 11. In the house of God—God is the Master, 2 Tim. ii. 12. Which—Indicating the universal Church, not universally, but so far as a part of it was then at Ephesus, committed to Timothy. The Church of God—The community of those who are the Lord's, 2 Tim. ii. 19. Of the living—The Church of the living God is opposed to the temple of the Ephesian Diana. The life of God, the ground of our hope, ch. iv. 10, and the fountain of truth, in this passage. The epithet is not added, first, to the same name—it is afterwards added for Epitasis [emphatic addition], as in 2 Cor. vi. 16. [Beng. would begin a new paragraph with the words, Ἐγέλος, etc., with the sense, The mystery of godliness is the pillar and ground of the truth, and without controversy great, etc. But this is harsh and unnatural (Hut.), and is rejected by Tisch., Alf., etc.] Departure from the faith, lying, and fables, are opposed to the truth, a thing which is most especially to be noticed, ch. iv. 1 (the particle ὅτε, now being interposed in ver. 1), in ver. 1, 2, 7, the hypocrisy of those who lie, and have their conscience seared, is opposed to confession, in ver. 2; what belongs to old women, to that which is great, and profanity to godliness, ver. 7 [ch. vi. 3].

16. Without controversy—Confessedly. There is a remarkable Oxymoron [union of apparently contradictory terms]: confession and mystery. This doctrine of godliness is celebrated in the whole Church, but in the Church alone. Now, reader, read again the text, if you have leisure, from iii. 14 to iv. 7, 8, and consider the subject with an unbiased and religious judgment. [For Θεός, God, read ὁς, he who. Tisch., Alf., etc. It refers to him of whom all that follows is spoken. Alf.] God—He called him Man, ch. ii. 5. He now compensates for what might there seem to have been derogatory to him, calling him here God. For the greatness of the mystery depends chiefly on the greatness of the subject, God. Paul, writing to Timothy and Titus, whose faith was advanced, calls the Father Saviour, and in turn the Son God; and he adds three pairs of predicates, in which Christ's whole economy, from his departure to his return or assump-
tion, is summarily embraced. The sum of these predicates, namely, *He was taken up in (to) glory*, is ascribed to the same Subject, *God*, in Ps. xlvi. 5, 6; and this one place compensates for the ambiguity in Paul’s reading here, if any such there be. *Was manifest in the flesh*—The same verb occurs, 1 John i. 2; the same noun, John i. 14. This manifestation applies to the whole economy of Christ, who was once visible to mortal eyes. *Justified in the Spirit*—Christ, while *manifest in the flesh*, walked among sinners and mortal men. He was regarded as themselves, and actually bore their sins; but afterwards, by his death suffered in the flesh, he abolished sin that had been laid upon him, and claimed for himself and his people eternal *righteousness*, with the Father’s entire approbation, withdrawing from the sight of men, and entering, by his resurrection and ascension, into the *spiritual* and glorious state befitting his righteousness. See on the notion of *flesh* and *spirit*, Rom. i. 3, 4; 1 Pet. iii. 18, note. Thus he was justified in the spirit. At the most precious moment of his death, he ceased to be mortal, and to be burdened with the world’s sin. Comp. on Christ’s *righteousness* and *justification*, Matt. iii. 15; Luke vii. 35; John xix. 30, xvi. 10; Acts xxii. 14; Rom. vi. 10, 7; Heb. ix. 28; Isa. l. 8; 1 John ii. 1. [But this introduces an idea strange to the passage. *Hut*. The meaning is, *was approved to be righteous in the Spirit* (who rested on him in baptism, led him to temptation, etc.) *Alf.*] And he himself, going in spirit to the spirits in prison, preached that righteousness, and from that time powerfully exhibited it; comp. Rom. iv. 25. This clause accords with the passage of Peter quoted; as, *he was preached among the Gentiles*, with 1 Pet. iv. 6. *Seen of angels*—He was seen, chiefly after his resurrection, by angels, good or even bad; to the former of whom his economy was at the same time revealed, while the latter were terrified, Eph. iii. 10; where the mention of angels, properly so called, agrees with this summary of Paul. *Preached*—This elegantly follows. The angels were nearest to Christ, the Gentiles farthest removed. And the foundations of this preaching, and of the faith existing in the world, were laid before Christ *was taken up* into heaven, John xvii. 18. The preachers and first believers were as it were the seed of the rest. *In the world*—That is, the whole world. [A stupendous fact. *V. G.*] The *world* is opposed to heaven, into which he, being God, *was taken up*. He fills all things. *Taken up in glory*—[Eng. Ver., *received up into glory*.] Supply. And he is now in glory, and comes in glory. The first thing is, *manifest in the flesh*; the last, *he was received up in glory*. These things especially refer to the greatness of the mystery.
CHAPTER IV.

1. Now—The antithesis is between the ground, ch. iii. 15, and shall depart; as also between the mystery of godliness, and the mystery of iniquity, of which the apostle speaks here, and by name at 2 Thess. ii. 7. Expressly—As of a very important thing which will speedily occur, in a set form of words. Speaketh—By the prophet in Paul’s time, or by Paul himself, who also was a prophet; hence he says, This know, 2 Tim. iii. 1. In the latter times—[Better, the after times. So Alsf., Hut.] Paul shows that these times, following the Lord’s ascension, ch. iii. 16, were already in existence, since he uses an immediate remedy, ver. 5, 6; comp. 2 Tim. iii. 1, etc. ὑστέρος, latter, is used comparatively, for δικαίος, best, expresses a different idea. Some shall depart from the faith—Comp. 2 Tim. ii. 18; shall depart, by denying the truth and adding what is false. Some—Many and gradually more; Rom. iii. 3, note. Their names are not mentioned. Some suspect that Apollonius Tyanaeus is meant, who came to Ephesus in Timothy’s lifetime. They do not deserve well at the hands of the truth, who too much extenuate the heresy of the first century. From the faith—Which strictly maintains Divine revelation, ver. 6, [and of which the foundation was a little before described. V. G.] Seducing spirits and doctrines of devils—Seducing spirits are those who speak by false prophets, and are called spirits, not only in respect of their own nature, but because they inspire with deceit; therefore the word spirits is parallel to doctrines. Δαιμονία, of demons, is the genitive of the cause. Δαιμονία is often used in a good sense by the Greeks; as, by the Athenians, Acts xvii. 18; but with the Sept. interpreters and the apostles it always denotes evil spirits.

2. Through the hypocrisy of liars—[Not as Eng. Ver., speaking lies in hypocrisy]. This is construed with they shall depart. That hypocrisy, which characterizes liars, shall carry them away. Τίνες, some, viz., they are the seduced; the liars are the seducers. Φεγδολόγου, of liars, the genitive, depends solely on διακρίνω, hypocrisy. The expression, of liars, implies a relation to others, and therefore the antithesis is in their own [Eng. Ver., their] conscience. Having their conscience seared with a hot iron—As faith and a good conscience are joined in ch. i. 5, note, so hypocrisy (i.e., unbelief, Matt. xxiv. 51, note) and a depraved conscience here; where, on the contrary, faith and the knowledge of the truth and thanksgiving are commended. The medical use of a cautery is to cure; here, therefore, a different use is denoted, namely, to brand. Those who are con-
demned of themselves, are meant, Tit. iii. 11: those who are infamous of themselves in their own conscience, which is branded with spots of deceit; having a conscience not good and pure, because they have rejected it, but polluted. For so, in Tit. i. 15, those seared as with a hot iron here, are described by their conscience is defiled; just as liars here, are described there by their mind is defiled. Καρσία, a branding iron means the same thing, in a bad sense, as a seal, in a good sense, 2 Tim. ii. 19; although Macarius uses both words in a good sense, of Christ's flock. Plato, in Gorgias, speaks of the soul marked with stripes and covered with scars, through perjury and iniquity, which every man's own conduct has deeply impressed upon his soul. Claudian says, Why do you foolishly deny what is manifest? lo! branded spots disfigure the breast. Their own—[Eng. Ver., their]—While, however, they urge others.

3. 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. Analyse thus, commanding, not to marry, to abstain from meats. Κωσία, I forbid, is the same as I command not to. To marry and to abstain are 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 ἀ, which, that follows, refers to this also), and he refutes it also below, ch. v. 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 even one kind, wrongs his Creator and believers. The old heresies are chiefly denoted; but their remains have come down to those who pride themselves on antiquity. Of them—Gr. τοῖς. The Dative, as the Hebrew ב, 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; he declares that he is speaking of believers. Them which believe and know—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, φύσιν, contained in φυσικοῖς, liars, ver. 2. The truth—This is explained in the next verse. [That is, Beng. would render, know the truth, that every creature, etc. But Eng. Ver. is right, ver. 4, giving the ground of the preceding thought. So Hnt., Alf., etc.]

4. 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. 6. Rom. xiv. 6.

5. _Is sanctified_—Lex. xix. 24. _By the word of God_—The word of God enters into all thanksgiving, nay, also into the creation and granting of meats. _And prayer_—It is the duty of God’s children to offer prayer for the creatures which they use. It is a high dignity. Not only Christians, but also Jews and Heathens, consecrated the table with prayer.

6. _Suggest_—Gr. διακατέχω [Eng. Ver., _put in remembrance_]. Suggesting mildly. Eustathius says, νοεῖν implies perceiving at once and spontaneously; διακατέχω, to cause to perceive, by admonition. _A good minister_—2 Tim. ii. 15. [Transpose and read ἐξακούσοντες ἔρμα, Christ Jesus. Tisch., Alf.] Nourished up—[Or better, training thyself in. Alf.] The present, with reference to the preterite, nourished up, 2 Tim. i. 5, iii. 15. _Continued nourishment_. Of faith—In thy behalf. Of good doctrine—In behalf of others. Which thou hast followed—[Eng. Ver., whereunto thou hast attained]. On this word, see Luke i. 3, note.

7. _Profane_—The antithesis is, _godliness_. Whatever does not further this, though specious, is profane, 2 Tim. ii. 16. [Old wives—Both old wives’ fables and youthful lusts must be shunned. V. G.] _Fables_—The antithesis is _faithful_, ver. 9. _Refuse_—Reject them, so as not to suggest them to the brethren. But _exercise thyself_—Gr. γυμνάζεις δὲ σεαυτόν. A rare expression (as 1 John v. 21), for γυμνάζω, exercise thyself. Paul had been accustomed to exercise Timothy when with him; he now commands Timothy to be a Paul to himself.

8. _Bodily exercise_—And that, whether violent or pleasant. _Is to small extent_—[Eng. Ver., _profiteth little_.] Reaching only to the private fortune, to reputation, to enjoyment, to long life; and therefore it is terminated in _this bodily life_. Timothy, as a young man, seems to have sometimes used some bodily exercise [ch. v. 23], which Paul does not so much forbid as not praise. He mingles a similar admonition, salutary to a young man, with the same argument against profane doctrines, 2 Tim. ii. 22. _For all things_—In body and soul. _Promise_—To which _hope_ tends, ver. 10. Whatever does not serve this purpose is scarcely _profitable_. _Of the life that now is_—Which they who exercise the body seem in other respects to consult.

9. _Faithful_—The next verse is joined to this short preface by the _for_, as in 2 Tim. ii. 11. The godly seem often to suffer loss as regards the enjoyment of this life. Paul refutes this notion.
10. Therefore—On this account, for this end, with this hope. We both labor and suffer reproach—Despising the advantages and safeguards of this life: ἀνισικτομένες, we suffer ourselves to be reproached, in the Middle voice. We trust—Have placed our hope, for the future, despising the present. Living—Who will also give us life, ver. 8; 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 God: salvation in this life, for God preserves all men (nay, even he wishes 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 temptation. 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. V. G.] These things—Dismissing all others.

12. No man—Behave so, that no one can despise thee as a mere youth. Worthless old men readily do so. An example—The way of obtaining true authority. In word—Public and private. [Omit ἐν Πνεύματι, in Spirit. Tisch., Alf.] In charity—in the Spirit—2 Cor. vi. 6, note. In faith—Faith, considered apart from its justifying office, enters often into an enumeration of this kind, and denotes sincere trust in God, in prosperity and adversity: ch. vi. 11; 2 Tim. ii. 22: comp. Gal. v. 22, which passage likewise comprehends faith in the enumeration. In purity—Ch. v. 2.

13. To the reading—Of the Sacred Scripture in the Church. To this are added two principal classes: exhortation, referring to conduct; and doctrine, to knowledge; ch. vi. 2, at the end; Rom. xii. 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 Paul 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 of hands is properly done by one person, and that, too, more dignified. 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 young man, they said; God will do much good by him. [This is altogether wrong. The presbytery laid hands on Timothy; but not without Paul, 2 Tim. i. 6. Huc., Alf.]

15. Meditate—Gr. μελέτα. Μελέτην, practise, is also applied to
gymnastic exercises; comp. ver. 7. Let this, he says, be thy study. He directed Timothy to continue in the same study when older, Ep. 2, ch. iii. 14, etc. Who would not desire to be engrossed with the same study while he lives? There are vicissitudes in all other studies; some are fashionable to-day, others will be to-morrow. That alone which is devoted to Sacred Scripture never seems to be very conspicuous, but it alone never becomes obsolete. It has an everlasting kingdom, without tyranny and magic power, a solid reward, a use which will cause no regret. Give yourself wholly to them—He who devotes himself to them, will be less engaged in worldly convivialities; in other studies, in collecting books, shells, coins, in which many pastors, unwittingly, waste much of their life. Profiting—Maintained by exercise.

16. Take heed—Hesychius defines, apply thyself; Job xviii. 2, ῥώμη, mark; and so, often the son of Sirach. In them—Refer this to, these things, ver. 15; or to what follows. Them that hear thee—[Rather, to all that is said before. Hut.] Thou shalt save—From being seduced, ver. 1. Them that hear—With obedience.

CHAPTER V.

1. An elder—A word here denoting age. Rebuke not—This belongs also to the words which follow. As brethren—So an old man should exhort the young men as children.

2. As sisters—Such respect promotes purity.

3. Honor—By kindnesses, ver. 17, 18. Widows indeed—Place [repetition of a word to express an attribute of it]; the word indeed excludes those who have children or live in pleasure.

4. [Grandchildren—Eng. Ver., nephews, which is used in the same sense by old English writers, and as late as Locke. See Richardson's Dict.] Let them learn—The sons; or rather the grandsons, for in the correlative parents alone are mentioned. There is an elegant change of the antecedent for the consequent; the consequent is, that the widows remain with their relations. First—Their own home—[Eng. Ver. does not render ἑαυτόν, own.] Before assuming any public duty. To show piety at home—The same word [ἐμφάνισα, to show
piety] occurs with the accusative, Acts xvii. 23. The ground of
dutiful conduct appears from the end of the verse. To requite their
parents—Some think that the duty of widows who have families, is
here meant; and Priscœus compares with this passage that of Augus-
tine regarding his mother Monica, She had requited her parents, she
had treated her family with pious affection. That saying of the Ro-
man censors about old bachelors agrees with this: "Nature writes in
you the law of begetting, as of being born; and your parents, by
supporting you, have bound you, if you have any shame, to pay the
debt of rearing grandchildren." Val. Max. But μαθητεύων, let
them learn, the plural, shows that the subject is the duty of children
and grandchildren. Therefore the widow in ver. 5, who has no
children, is opposed to the widow who has, because the former has no
one from whom she can receive requital, and therefore hopes solely
in God. [Omit ἔκλητον, good and. Tisch., Alf.]

5. Desolate—The idea of the word ἅρπα, widow, signifying bereave-
ment, is here explained. Trusteth—The antithesis is in ver. 4. Con-
tinueth in supplications—The antithesis is in ver. 6.

6. She that liveth in pleasure—James v. 5, Ye have lived in plea-
sure and been wanton—Hezychius defines σναταλιγ, to revel. Is dead
while she liveth—This may be said of any ungodly man, although he
may be in active business, but especially to a widow devoted to plea-
sure. Although she seems to herself still to enjoy life, yet she is
dead while she lives, because she is no longer serviceable, either natu-
really or spiritually, and therefore she deserves no honor.

7. These things—Just spoken. May be—True widows.

8. His own—Even out of his house. Those of his own house—
Such especially as a widowed mother or grandmother, at home, ver.
4. Many parents thus excuse their avarice; but this passage chiefly
treats of the duty of grandchildren, which should flow from love, not
be opposed to faith. Provide not—With food and necessary clothing.
Hath denied the faith—Paul hopes that there will be no one among
Christians who does not provide for his mother. Faith does not
abolish natural duties, but perfects and strengthens them. An infidel
—Whom even nature teaches this, although he has never embraced
the faith.

9. Under threescore years—The genitive here does not depend on
the comparative, for then it would have been written διδραων, less,
but on ἅρπα, widow; δλατον, at least, is used adverbially. So Plato,
τριακοντα ὀξ δλατον ἑκατον, at least a hundred talents. Threescore
years—The antithesis is in ver. 11. Even virgins of this age might
be classed with widows. But the apostle would by no means praise
those who thrust their younger daughters into convents, to remain for life. Of one—That is, who has been lawfully married, or has had one husband, or one and afterwards a second.

10. Good works—Gr. ἰργος καλος. These are presently enumerated, including diligently followed every good work, where ἀγαθος, good, is more than καλος, honorable, [Eng. Ver., good.] Have brought up children—Either her own or others', for the benefit of the Church. Lodged strangers—that she may be worthy of public compensation by the Church for her benefits towards its members. Have washed the feet—A Synecdoche [part for the whole] of the part, for every kind of humble offices. The afflicted—with poverty. [Or in any 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 duty of widows, who were afterwards glad to enjoy the aid of others, how much more does it become men, and those, too, in office? Many attend to their sons perhaps, their relatives, neighbors, or countrymen. But, indeed, they consider it no part of their duty to bestow anything on the unknown and on strangers; or if any case seems to be foreign to them, or a little remote, to attempt anything in its behalf; 1 Sam. xxv. 10. Whoever has attempted a good work will experience this. V. G.] Followed—It is for ministers and men to lead in good works, Tit. iii. 8, 14, [where Beng. translates προεισαγωγα, to lead, instead of Eng. Ver., maintain.]; of women to follow up, by assisting so far as they can.

11. Refuse—Do not take up their case. The same word occurs, Tit. iii. 10. When they have begun to wax wanton against Christ—As regards ecclesiastical benefits. The genitive is governed by xαρα, against; what στραφος, is, see Rev. xviii. 3, "delicacies." Wantonness and Christ in no wise agree. Christ—To whom they had entirely devoted themselves. They will—Their devotion being no longer entire.

12. Having—Certainly by this time. They have cast off their first faith—Πιστευατα, is not to keep the faith; comp. ver. 8. It is called their first faith, the faith of their early life, which they had before they became widows. Their second vows break this faith, and are opposed to it; comp. first love, Rev. ii. 4.

13. They learn wandering about—This participle is not put for the infinitive, but the class, learning, is censured: the species follows. they learn what is learned by going from house to house, that is, they pry into the state of families. The Mimesis [use of the words of one reproved or refuted], lies in this, that they say they learn. For elsewhere only good things are said to be learned. But these women learn
by going about, they search out all things; and advance from this to something worse. From house to house—2 Tim. iii. 6. Tattlers—In words. Busybodies—In deeds. Speaking—Construe with they learn. They speak out what they have learned. Which they ought not—Tit. i. 11.

14. The younger women—He does not add, widows, for the widow here is properly she who remains a widow. And this conduct which the apostle mentions, equally applies to the unmarried and to widows under sixty years. The monastic system regarding nuns is repugnant to the apostle’s whole meaning; and Paul does not write to Timothy about governing any company of monks, for there were none. To marry, to bear children, guide the house—Three steps in domestic life. So they shall have enough to do without idleness or curiosity. To the adversary—The word θεωμ, satan, Symmachus, in Ps. xxxviii. 20, has translated by ἀντιμενα, to be opposed, and in the next verse Satan is mentioned: yet ἀντιμενος, adversary, may be here understood of wicked men; comp. ch. vi. 1; Tit. ii. 8, 10. To speak 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 calumni. 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 involves of itself veneration on account of age. Even Peter opposes the elders to the younger men, and yet he speaks as of an office, 1 Pet. v. 5, 1, etc. Double, abundant, Rev. xviii. 6. Especially—Some then were able to rule, and to rule well, although they were not employed in word and doctrine, viz., in sacred studies, and in the instruction of others. But those who had been so employed, had less leisure for working, and for acquiring fortune, and were worthy of compensation.

18. And—worthy—The apostle quotes this, either as Scripture, or as 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 Moses, a private person might be summoned, but not condemned, on the testimony of one witness: Paul directs that an elder be not even summoned; for both his innocence is less questionable, and he is more opposed to envy and calumny. Receive not—Timothy had therefore judicial power in the Church, ver. 21, 24.
20. Them that sin—The elders convicted by witnesses. The others are distinguished from those. The others—[Eng. Ver., others]. In the flock, either who have committed the same sin, or lest they commit it. Fear—Suitable to those prepared to sin.

21. Before—Paul portrays to Timothy the last judgment, in which God will be revealed, and Christ will be seen face to face with his angels; comp. 2 Tim. iv. 1. And yet the words, face to face do not exclude reference to the present, ver. 4; 2 Cor. viii. 21. See ch. vi. 18, etc. [For Κυρίος Ἰησοῦς Χριστός, the Lord Jesus Christ. read Χριστός Ἰησοῦς, Christ Jesus. Tisch. Alf.] And the Lord—The article is not added, though it is immediately added concerning the angels. Therefore the titles God and Lord refer to one subject; comp., however, 2 Tim. iv. 1. Elect—An epithet, which kindles Timothy's reverence: elect, 1 Pet. ii. 6. Partiality, prejudice—[Eng. Ver., preferring, etc. ]—the failing of him who determines, before the matter fully develops itself, ver. 22, note. There should be judgment, not prejudice, ver. 24. By partiality—Prejudice through hatred, partiality through favor. [One is often actuated by some hasty impulse, and treats this or that person either well or ill accordingly; but we should act considerately, and think what suits the Divine will. V. G.]

22. Hands—It was Timothy's duty to lay his hands on the presbyters. Hastily—[Eng. Ver., suddenly]—Without examination. Neither be partaker—They do so, who do anything hastily. [Especially, who admit unfit persons into the ministry, being held responsible for the consequences. Alf. And indeed, in this passage, the sudden imposition of hands is forbidden. But certainly, in the other departments of life, the participation in others' sins is very common. That happens either before or after the act, in our thoughts, affection, gestures, words, writings, works; by doing, omitting; toward superiors, equals, inferiors, ministers, subjects; a greater or less share of the fault falling now on the one side, now on the other. V. G.] Ver. 24, 25, show that delay is salutary, and an admonition is introduced, which young Timothy was meanwhile carefully to observe. Thyself—The antithesis is, other men's. Timothy is incidentally admonished how to regulate his own conduct, while he is regulating others', and this parenthesis very elegantly intimates the delay that should intervene in such matters.

23. No longer—A safe admonition, keep thyself pure, being premised.

24. Some—Not only the sins which are committed, but the men committing the same sins, are to be differently viewed. The sins—
Their evil deeds, and their evil dispositions to be known from these. Open beforehand—Manifest before inquiry is made, or anything determined concerning the men. Going before—Preceding the perpetrator, so that he is immediately seen to be unworthy of the imposition of hands. The antithesis is, follow after. To judgment—So far as concerns the judgment to be formed of the men. Some—That is more emphatic than if he had repeated ἵνα, some; some also their own sins follow. Follow after—Meanwhile we must wait patiently, till the matter discloses itself, and we must not inquire too harshly. God, however, directs his faithful servant to do and say what is seasonable. The preposition ἐν, after, implies no long interval. 

25. That are otherwise—Which are not beforehand manifest. The saying, in Eccl. viii. 14, is remarkable, and should at present be especially observed. Be hid—Long. Cannot—Although the perpetrators may often wish to conceal them.

CHAPTER VI.

1. Under the yoke—Of heathen masters. The antithesis is, but, ver. 2. Service, therefore, with believers, is not a yoke. [It is better to render, as many as are slaves under the yoke, etc. Hut., Alf.] Their own—Let them not turn from them and attach themselves to others. Disorder is forbidden. Honor—Although they are not Christians. The opposite, despise, occurs presently. Worthy—Though without Christian virtue. Count—In feeling and conduct. That—not—For the masters would ascribe their disrespect to this; comp. Tit. ii. 5.

2. Brethren—And therefore equal. Are—The masters. Servants might seek a pretext for disobedience, whether they had believing or unbelieving masters. Both sins are met. Do them service—Remain in the household. [Render, because those who receive the benefit are faithful and beloved. Alf.] Are faithful and beloved—Supply, the masters. Beloved, having experienced the Divine love, and hence showing love to their servants. Subserving the beneficence—[Eng. Ver., partakers of the benefit]—Beneficence is the beneficence of God, as the word, the name, the Spirit, the wrath, stand for the word of God, the
name of God, etc. Believing masters, as benefactors, subserve this beneficence. Believers experience the heavenly beneficence towards men, and subserve it; as, masters towards their household, and through their household towards others. This by implication teaches also believing masters their duty: ver. 17 also teaches it.

3. Teach otherwise—The antithesis is, teach, ver. 2. The conclusion, corresponding to the beginning of the discussion, ch. i. 3.

4. He is proud, knowing nothing—Harpocratin: τασιμιακαι for τασιμια και, I am gone out of my senses. Knowing nothing—Although he claims knowledge: comp. ch. i. 7. Doting about—The antithesis is wholesome, ver. 3. Strifes of words—2 Tim. ii. 14, note. Whereof cometh—2 Tim. ii. 23. [For κρις, strife, read κρας, strifes. Tisch. (not Alf.)] Strife—Tit. iii. 9. Evil surmisings—By which those who do not at once agree to all things, are regarded as enemies.

5. Perverse disputings—Gr. διαπαραπται. διαπαρπη, a scholastic disputation. The insertion of παρα gives the meaning of something perverse, as κατορθη, concision, for περιτορη, circumcision, Phil. iii. 2. It is opposed to consent, ver. 3. Perverse disputings—Which only become men of corrupt minds, 2 Tim. iii. 8: men of corrupt minds. Supposing—that is, since they think, for there is no and put before it; comp. Rom. ii. 18, 20; 2 Tim. ii. 21; Heb. vi. 6, where the use of the participles is the same. That godliness is a gain—[That is, a source of gain, gainful trade. Hut., Alf.] So Beng. correctly, not as Eng. Ver., gain is godliness] given for procuring property. [Omit δρομασσω απο των τοιουτων, from such withdraw thyself. Tisch., Alf.]

6. But—his—He does not wish altogether to deny that godliness is a gain. Gain—An advantageous mode of life. Great—For it produces contentment, a mind contented with its lot, unknown to all others. With contentment—The companion of godliness.

7. Nothing—A man, when born, consists of soul and body: all other things are to him foreign and external. We brought—Supply, and yet we have obtained life; see Matt. vi. 25. Certain that—A form of declaring. Carry out—Why then do we amass much wealth? Our only object is to have an unembarrassed journey, till we reach our country.

8. Having—It is implied that we shall have them. Food—Gr. διατραπως, by which we may meanwhile be nourished. This is the force of διατραπως. Raiment—Also a shelter. Therewith—Although money be wanting, ver. 10. Content—We shall have enough in fact: why not also in feeling?

9. That will—This wish is the enemy of a mind content with its
lot; it is not the wealth itself: rich men are not therefore commanded to cast away their wealth, ver. 17, 18. Be rich—Have more than food and clothing. Fall into—drown—A sad gradation. Temptation—There is a Paronomasia [play upon words]: πορισμός, gain, περισμός, temptation. Temptation is opposed to food, and to faith: a snare is opposed to clothing and to righteousness: lust to a contented mind. A snare—Therefore they do not find gain. Destruction—Of the body. Perdition—Also of the soul: comp. of all, ver. 10. This is opposed to great gain, ver. 6.

10. Of all evil—For it destroys faith, the root of all good; at first sight, the love of money seems to take away the food of many crimes, as luxury, wantonness, etc.; but it is really the root of all evils. All evils in ver. 9, are comprehended under temptation, a snare, lusts, destruction, perdition; although the article τῶν, the (evils) [not rendered in Eng. Ver.], does not precisely relate to those evils, but is added to πάντα, all, according to custom, to heighten the effect, and without its relative force. The love of money—When money is loved for itself, it is not used for procuring food and raiment. Which—Money. Some—The Ephesians, ch. v. 15. Coveted after—Ch. iii. 1, note. With many sorrows—Of the conscience, reproaching for property badly acquired; of the mind, urging to lay up more. The remedy of these sorrows is faith.

11. O man of God—So the Sept. for the Hebrew, man of God, that is, a prophet, a mediating messenger of God to men, removed from earthly things. Flee these things—He resumes, after the parenthesis, what he had said at the end of ver. 5. Therefore these things, refers to ver. 4, 5: for both enumerations form an evident antithesis: to this antithesis, flee, follow, belong. Righteousness—This comprehends all the rest, and is again put first, 2 Tim. ii. 22. Godliness—The antithesis is the abuse of godliness, ver. 5. Faith, love—Their antitheses are envy, strife, ver. 4. Patience—By which even slanders are endured, v. 4. Meekness—By which evil surmisings are overcome, v. 4.

12. The good fight—In antithesis to strifes of words, ver. 4. [Of the faith—Not of faith, as Eng. Ver. Alf.] Lay hold—As something that is near at hand. Leave to others their own questions, v. 4. A change of the consequent for the antecedent, with the argument drawn from what is easy. The same expression is found at ver. 19. It is a figure taken from the race-course and the prize; comp. 2 Tim. iv. 7, etc. Thou art called and hast professed—The divine calling and profession of believers are contemporary. Both take place in baptism. [But the allusion here probably is to some confession of
Timothy under persecution. Comp. ver. 18, end. But. If at any
time thou hast made a promise to God, he himself deems that thou
art bound to him; and that is especial favor. V. G. Omit sai, also.
Tisch., Alf.] That good profession—[Eng. Ver., a good, etc. Con-
cerning the kingdom of Christ, ver. 18. V. G.] So also in the next
verse. But the words differ: Thou hast professed, with the assent
of witnesses: He witnessed, without Pontius Pilate’s assent. Before
many witnesses—Who would testify against thee, if thou should’st
fall away.

13. I give thee charge—See how important is the office of preac-
ix. 6. The creation of all things, mentioned there, is here assumed.
Part of the hymn is expressed, the whole hymn is implied. God’s
power quickens thee also, O Timothy, in thy duty, and will raise thee
up to everlasting life. Witnessed—Christ’s confession animates all
confessions. It was for the Lord to witness a confession, for Timothy
to confess a confession. Before Pontius Pilate—A well-known era.
That (confession) [not rendered in Eng. Ver.] That, concerning his
kingdom, ver. 15, known to all Christians, ver. 15.

14. Without spot, unrebukeable—In the masculine gender. Until
—Believers used to set before themselves the day of Christ as near
at hand: we are wont to set before us the hour of death. Ap-
pearing—This word often occurs in the second Epistle to Timothy.
and in the Epistle to Titus.

15. In his times—Mark the plural number, which does not much
abridge the shortness of the times: His, of which the principle,
power, knowledge, and revelation, is in his own hand. So idoc, his
own, ch. ii. 6; 2 Tim. i. 9; Tit. i. 3. A divine reservation. He
shall show—To be shown is said of what formerly existed. God will
show him (Acts iii. 20), of whom a most magnificent panegyric fol-
lows here, involving the glory of Christ itself. The blessed and only
Potentate—These are two predicates: the first, with the additior also
of only, is treated of in ver. 16; for the words μακάριος, blessed, ἀξιο-
πάρωκ, only, have the same derivation, and signify immortal, and
hence honor is due to him: the second is treated of presently, in this
verse, and hence power everlasting is due to him. This is the reason
why men in power, and death threatened by them, should not be
feared in the confession of the Gospel. So eternal power is men-
tioned at Rom. i. 20. Of kings—Of Lords—Spiritual and political
rulers.

16. Only—This word only was properly deferred till now, because
another similar phrase follows, no man, nor. Hath—And therefore
will give us. **Immortality**—The adjective ἀθανάτος, immortal, is not found in the New Testament, but ἄφθαρτος, incorruptible. The Sept. has neither ἀθανάτος, immortal, nor ἄθανασία, immortality. The Book of Wisdom, written originally in Greek, has both. **Light**—After life, light is immediately mentioned. **Inaccessible**—To creatures, except as they are both admitted by him, and he goes forth to them. **No man**—So Exod. xxxiii. 20: what is denied to mere men, John i. 18; 1 John iv. 12, will be vouchsafed to the saints; Matt. v. 8; 1 Cor. xiii. 12; 1 John iii. 2; Rev. xxii. 4.

17. **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. *Aif.*] **Uncertainty**—We ought for this reason not to trust in wealth, because it is most uncertain, as regards the time to come. **Upon**, or in God—Gr. ἐπὶ τῷ Θεῷ. [So many manuscripts, but see below.] So the antithesis is more expressly marked to the words, in uncertain riches. **Trust, leaning upon God, is strong.** [Omit τῷ θεῷ, the living, read ἐν τῷ Θεῷ, in God. *Tisch.* *Aif.*] **Richly**—Otherwise no one would be rich. **To enjoy**—Enjoyment consists in giving, not in retaining. Inactivity should be removed, alike from man, and his resources: James v. 2, 3.

18. **Do good**—To be rich in good works follows this diligence: δραθὸν, good, and καλὸν, good or honorable differ; ἀφθάρτος involves at the same time the idea of blessedness (comp. Mark x. 18, note): καλὸς includes the idea of beauty. **Ready to distribute**—In imparting, individually. **Willing to communicate**—By lending, by contributing for the common good, with many. Commonly, the rich are chiefly delighted with a division of proceedings, plans, and property, and are imperious 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 of contradictories]. The preposition ἀπὸ in ἀπὸθσωμίζοντας, 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. xxxvii. 6, with the explanation of Gejer. He calls works of beneficence a good foundation, to which is opposed the uncertainty of riches.
Θεμάλος, foundation, γρυ, that on which we depend as a security, a pledge. *Against the time to come.—The antithesis is, in this world*, ver. 17; comp. ch. iv. 8. *May lay hold*—As persons escaping from shipwreck. The merchant saved from shipwreck, finds his treasures sent home before him. In ver. 12, a fight is mentioned; the expression is the same, but the figure is different. [For αἰωνίων, eternal, read ὅσως, really. Tisch. Alf. Render, that which is really life. So Beng.] Really—Comp. ὅσως, indeed, ch. v. 3, 5, 16. True life from the living God.

20. *O Timothy*—He addresses him familiarly as his son, ch. i. 18, gravely and affectionately. The conclusion, in ver. 20, 21, corresponds to the beginning of the epistle, and is to be explained from it. *That which is committed*—i. 18. So the *commandment*, ver. 14; 2 Tim. i. 14, note. The opposite here is vain babblings. Profane and vain babblings—Sept., τοὺς κενολογοῦντας, those that mutter, for ἀράμα, Is. viii. 19. Barbarous words were formerly used by the Magi, which are said to have a mysterious power, though they have really none, and are altogether vain. Paul seems to have referred to this circumstance, as he has substituted the more significant term; for φωνή, a voice, expresses vehemence: comp. 2 Tim. ii. 15, 16, note. Moreover, the word γνώσις, science, agrees with the Hebrew יֵשׁ תָּנָה, a wizard, in the passage quoted above, which the Greeks in the books of Samuel and Kings at least, have interpreted γνώσις, a wizard. And thus Paul calls the false teachers by the terms signifying magi and magicians, to show how he abominated them: comp. ἔφητες, seduce, 2 Tim. iii. 13. Clement of Alexandria adds to these words of Paul, *the heretics being reproved by this word φωνής, reject the Epistles to Timothy*.

*And oppositions*—A false *knowledge* eagerly advocated various *oppositions* taken from philosophy, pretending that there are two rival Gods, the one good and the other bad; and in both, that there are wonderful *oppositions*. Paul notices these *oppositions*, and at the same time severely ridicules them by a play on the words, because their teachers oppose themselves to the truth, and their θέσεις, *positions* [ἀντιθέσεις, *oppositions*] are contrary to the foundation already laid. See the kindred words, ἀντιθέσεις ἐλέους, oppose themselves, and θεμάλος, foundation, 2 Tim. ii. 25, 19. On the other hand, Paul himself, in his epistles, especially to Timothy, deals in most wise *oppositions*; as 1 Tim. i. 7, 8; iii. 16; iv. 1, 6, 7, vi. 2, 8, 5, 6, 10, 11, where we have expressly, *But thou*. Moreover 2 Tim. ii. 15—23, where again the phrase, *But thou*, is common; ch. iii. 10, 14, iv. 5. *Of science falsely so called*—Which, in ver. 21, refers to *science*, without its epithet. The Gnostics, who are denoted by a
change of the abstract for the concrete, boasted of their teaching, and called it their teaching science; but Paul says that it was named falsely; they are without understanding, ch. i. 7.

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 διαντι; amen. Tisch., Alfr.]
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 intimated.

1. His affection for Timothy expressed, 3, 4.
   
   He kindly exhorts him: *Be not ashamed of Me*, ver. 6, 7; to which are added sad, ver. 15, and blessed examples, 16, 17.

2. The twofold proposition, *Be strong, and commit thy office to faithful men*, ch. ii. 1, 2. The first part is discussed, ver. 8–13; the second, ver. 14, with an exhortation to Timothy to behave himself as a man of God before his journey, 15, 16; iii. 1, 2; iv. 1, 2.

3. *Come quickly*, ver. 9. Here Paul—
   
   1. Mentions his solitary state, 10, 11.
   2. He orders his books to be brought, 13.
   3. He admonishes him concerning the adversary, 14, 15.
   4. He points out men’s inconstancy, and proclaims God’s faithfulness, 16, 17.

4. *Come before winter*. This invitation is encompassed with salutations, 19, 20.

III. The Prayer, 22.

(538)
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. iv. 5, 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 Ιησοῦς, Christ Jesus. Tisch., Alf.] Καὶ ἐκαθαρίζων, according to the promise—The fulfilment of this promise is the object of Paul's ministration. So κατὰ, after, John ii. 6: comp. on the particle and on the subject, Tit. i. 1, 2. Of life—Prepared both for me, and thee, and the elect. Hence his exhortation to Timothy, ver. 10; ii. 8. [In fact the journey necessary to be undertaken, did not seem to be without risk of life. V. G.]

2. Dearly beloved—An appropriate epithet; for the strongest declaration of love follows. In the first epistle he had written own, (real): that is made good here in ver. 5. [But see note on ver. 5.]

3. I thank—Very near to his martyrdom, still he gives thanks. Paul thanks God for the faith bestowed on Timothy, ver. 5. Therefore from that without ceasing, to I may be filled with joy, is parenthetical, to explain what follows, when I call to remembrance, etc.: for ὑμῖν, as [Eng. Ver., that], is an explanatory particle. Whom I serve—Rom. i. 9, note. From my forefathers [Eng. Ver. inserts my]—Paul means the forefathers: 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 highly probable, or not; for he does not add, my. The memory of those who have preceded him, and to whom he is being gathered, delights 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.

4. Greatly desiring to see thee—He begins his invitation to Timothy gradually. Being mindful of thy tears—He seems not merely to speak of Timothy's former tears at bidding Paul farewell (for tears are usually called forth at parting, comp. Acts xx. 37), but of his pious tenderness of feeling. In this respect both were like-minded: Acts 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.

5. 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 comes to the remembrance of things past—ὑπόμνησις, when they are suggested to him by another. [But this idea is groundless here.
Faith—Among all Timothy's virtues, faith best answered Paul's purpose in this epistle. Dwelt in—This word implies continuance. First—Perhaps before Timothy's birth. So far Paul's remembrance reaches. What the condition of the parents of Lois was, is not mentioned. Grandmother—The memory of the dead is pleasant to friends, especially to those near death, and to the posterity of the dead. Mother—She had married a Greek. Eunice—that name is found in Hesiod's Theogony. Lois seems to have been the mother of Eunice, and both were dead. [Render, but I am persuaded, etc., as if to imply, notwithstanding appearances. There is certainly an intimation of a want of entire confidence here. Alf.]

6. Wherefore—Namely, because I have been reminded. I put thee in remembrance—Being reminded, he reminds. Stir up—The same word occurs, Gen. xlv. 27; 1 Macc. xiii. 7: ἐκκαθάρζω, of raising the dead, 2 Kings viii. 1, 5. The opposite σκότωσαν, to extinguish; Matt. xxv. 8: 1 Thess. v. 19. Timothy, being long without Paul, seems to have become remiss; comp. note to ch. ii. 22: at least he is now incited to greater exertions. The gift—Joined with faith, ver. 5: living, ver. 7.

7. Spirit—that is, the spirit which God has given us is not the spirit of fear, but of power, etc. Hence believers testify: see next verse and in John xv. 26, 27. Fear—Eustathius says, δειλός, ὁ δειλὸς τὰς Ἰάς, one that is afraid of troops of soldiers; comp. Sir. xxxvii. (11) 12. [But the etymology is utterly fanciful.] This derivation quite accords with the sense here; comp. ch. ii. 3. The fear is that, of which the causes are within, rather than without. This fear within too much exaggerates the causes without. The act of fear always has its cause in the mind, but a courageous disposition repels and overcomes outward causes. Of power—Power is opposed to fear. Divine power in us, not our own, is intended; see ver. 8; and so of love and sober-mindedness. All these operate in us, and animate us to our duties towards God, the saints, and ourselves. Power and sober-mindedness are the two extremes, but in a good sense; love is between: the bond, and as it were the check upon both, countering the two bad extremes, timidity and rashness. Concerning power, see ver. 8, etc.; concerning love, ch. ii. 14, etc.; concerning sober-mindedness, ch. iii. 1, etc. [These gifts are preferable to any miraculous powers. V. G.] And of love—Moreover love embraces even those in bondage, by expelling fear; comp. 1 John iv. 18. And of a sound (sober) mind—This is a verbal noun. The duty of young men is, to act with sober-mindedness, Tit. ii. 4, 6: and Timothy was a young man, ch. ii. 22; 1 Tim. iv. 12. He is therefore admonished
to relinquish all the advantages and pleasures of life, ch. ii. 4, and to remove the thorns, whereby he may be entangled; Luke viii. 14. The Spirit teaches this; and he who learns it, is delivered from fear, and heartily embraces the testimony of his Lord. [But σωτροπομοιος, means correction; admonition of others, to become sober-minded. \textit{Alf., Hut.}]

8. Be not thou therefore ashamed—Shame is the companion of fear; if fear be overcome, false shame flees. Comp. ver. 12, 16, where Paul adduces his own example and that of Onesiphorus, adding examples of a contrary character in ver. 15. Of our Lord—A rare Antonomasia [general designation for a proper name.] Elsewhere Paul either omits \textit{our}, or adds the name of Jesus Christ. Now, when he says our Lord, he contrasts him with Caesar, whom his courtiers so called. [Rather the word \textit{our} is a link between Timothy and himself, being about to speak of himself. \textit{Alf.}]

Nor of me—The cause of God's servants cannot be separated from the cause of God. His prisoner—Men are easily ashamed of prisoners, especially at Rome. But be thou partaker of the afflictions—Suffer afflictions, ch. ii. 3, 4, 5; and that with me and with the gospel. Power—This, which far surpasses all things, is described, ver. 9, 10; and at the same time the previous exhortation, ver. 8, is deduced from the subject itself, and derives its strength from the following description, ver. 9, 10. Of God—Jesus Christ and the Holy Spirit are mentioned, ver. 13, 14.

9. Who hath saved—By conversion, Acts ii. 47. The Father's love, the Saviour's grace, and the whole economy of salvation, for the propagation of which it is worth while to suffer and die, are well described. This salvation is not merely to be acquired, but applied, because it is so closely connected with the calling. All that is placed, ver. 9, under xarâ, according to, actually precedes salvation and calling. Salvation and calling, in fact, follow. If one comes into the state of being called, this is already the beginning of his whole salvation; in which sense calling is a part of salvation: salvation is the whole, but both are very closely connected. The very anxiety of the Shepherd precedes the hearing of the Shepherd's voice by the sheep. With a holy calling—Which is entirely from God, and claims us entirely for God. The holiness and Divine origin of this calling is afterwards more fully described, especially as the epithet his own excludes our own works, His own—Rom. ix. 11; Eph. ii. 8: 1 Tim. vi. 15, note. Given us—Before we existed, it was given to us, the Mediator even then receiving it. In Christ Jesus—The name Christ is very skilfully put first when the old economy
is mentioned; the name Jesus, when the new economy is mentioned. Before the world began—Tit. i. 2; Rom. xvi. 25, note.

10. Made manifest—Those remarkable words, the appearing, and bringing to light, agree with this. Appearing—In the flesh. Not merely his coming is here meant, but the entire stay of Christ among men. Death—The article is used here emphatically. Paul here, as it were, directly abolishes death. Hence the soldier of Christ should no longer fear death. [Transpose to read Χριστοῦ Ἰησοῦ, Christ Jesus. Tisch. (not Alf.)] Brought to light—An abbreviated expression: implying, and has procured for us (to be supplied from the antithetic expression, who hath abolished) and has brought by the Gospel; comp. Eph. ii. 17. Life and immortality—A Hendiadys, immortal life. Through the—We may construe thus: φανερωθέναι διὰ τῆς—(xui) διὰ τοῦ εὐαγγελίου, made manifest by his appearing—(and) by the Gospel.

11. Of the Gentiles—Construe this with preacher and apostle also. There are three names, preacher, apostle, teacher. I. A public preacher is even in one and the same place. II. An apostle goes about everywhere; but he would have discharged his apostolic duty, if he had once declared his message. III. Teacher. Here is added diligence and perseverance in teaching; whence arose suffering.

12. I suffer these things—These misfortunes happen to me. For—Confidence as to the future drives away shame. Whom—He says, ṣ, whom, not τίνα, [who he is, in whom]. I know him, in whom I have trusted, although the world knows him not. I have believed—And committed to him my trust. Here the faithfulness of God is implied; comp. ch. ii. 13: his power also is presently mentioned. I am persuaded—Rom. viii. 38. Able—Against so many enemies. My deposit—[Eng. Ver., that which I have committed unto him]—There is one deposit which, committed to us by God, we ought to keep, ver. 13; comp. ch. ii. 2, commit: there is another which, committed to God by us, and mentioned here, he keeps; and this is our soul, 1 Pet. iv. 19; comp. Luke xxiii. 46, ourselves and our heavenly portion. Paul, with death close at hand, had two trusts, one to be committed to the Lord, the other to Timothy. Keep—Even in death. That—Ver. 18, ch. iv. 8. [Against—Not merely until, but for. Hut., Alf.]

13. Pattern—[Gr. δόξημι. Render, have an example of (the) healthy words, which, etc. Alf.] Ὑπνομαι, I revolve in mind. Therefore Paul wishes that what Timothy had once heard, should be always kept in view, and remain impressed on his mind. From this an outward profession must derive its strength. Paul set before Tim-
othy faith and love: let Timothy express and represent faith and love. Hold—A word suiting the context, which relates to a trust. He uses ἔχε, hold, not ἔχω, thou holdest. Nor did Paul intend as a teacher to give Timothy a summary of sound words. Thou hast heard of me—Comp. ii. 2, where thou hast heard of me occurs with the words differently arranged. Here indeed, ver. 13, 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 ἔχε, 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, also keeps the trust committed to him; whence his indwelling is urged upon us.

15. [All—Not without exception, ver. 16-18. Alfr.] Have turned away 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 abounded 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 house. The Lord—Christ, for whom he did this. Of the Lord—The same Christ, who shall reward him. The noun for the reciprocal pronoun, with emphasis, as Luke xi. 17, note; 2 Thess. iii. 5. Ministered—Even after my departure; 1 Tim. i. 8.
CHAPTER II.

1. Thou—He proceeds to exhort him; ver. 3, ch. iii. 10, note. My son—An argument for Timothy’s imitation of Paul, viz., from his spiritual relationship. Be strong—i. 7, and show thyself so. [This is discussed in ver. 3–13. V. G.] In the grace—The common grace incites and strengthens us even for special duties. It is an incentive and stimulus.


3. [For ơς δῶν χαρισματίκως, thou therefore endure hardness, read ἐνχαρισματίκως, suffer hardship with (me). Also transpose to read Χριστοῦ Ἰησοῦ, Christ Jesus. Tisch., Alf.] An Anaphora [repetition of words in beginnings]; comp. ver. 1. Timothy is called to higher duties; comp. ver. 2.

4. No man—The word abstain is recommended in this verse: sustain is added in the next. That warreth—Do with all thy might what thou doest. With the affairs of this life—In which merchants and workmen are involved. May please—Being entirely devoted to a soldier’s duties.

7. Consider—Understanding is a divine gift; to consider, is the part of a noble-minded man. Paul says this, if you compare ver. 6, with ver. 5. If the husbandman (Timothy) have labored, then he ought first to partake of the fruits (in which Christ’s resurrection abounds, ver. 8, 11, 12); but if this were Paul’s whole meaning, he would have said, τῶν μεταληψάμενων, δεῖ κοπιῆν, he who is to partake, must labor. Therefore from this seventh verse we may gather that a rather different thought is here involved, amounting to this:—Paul trained Timothy’s mind, i. 6; therefore fruits are chiefly due to him from Timothy. Thus Paul does not openly require, as is necessary with dull men, that Timothy should nobly acknowledge and perform the duty, but ambiguously and enigmatically; and this he does by three figures taken from the soldier, the wrestler, the husbandman. [For δῷγγο, give, read δῶσω, will give. Tisch., Alf. Render, for the Lord will give, etc.] For the Lord give thee—The meaning is, he will give; thus consider and for are connected; but affection adds the expression of feeling. The Lord—Christ. In all things—He had
already **given him** understanding in many things: this being assumed, 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. *Karà, according to*, depends on these words. *Of 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*—*Káxōýyroc, an evil-doer,* is akin to this. I suffer evil, as if I had done evil. *Bonds*—*Is not bound,* is kindred to this. *As an evil-doer*—With danger of life and with disgrace. *Is not bound*—That is, progresses without hindrance. [The hands are bound; but not the tongue. Comp. ch. iv. 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: ὀδηγέω, glory, the abundance of blessings, is for those who reach the goal, Acts ii. 47; Rom. viii. 24, 21: [comp. Ps. lxxxiv. 12.]

11. **Be dead with**—The οὖν, with, occurs thrice: viz. with Christ: ἀνασκότωμεν, we 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 reward 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 also*—Christ.

13. **Abideth faithful**—This expression, on comparing with it, *He will deny,* most sweetly and unexpectedly affects the believing reader, who is not to be denied: *He remains faithful* to himself, viz. towards us, 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 God, who both rewards the godly and takes vengeance on them that hate him. *He cannot*—This impossibility is worthy of our praise: Jer. xlv. 22.

14. **Of these things**—Which thou hast heard of me, ver. 2. *Put in 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, ver. 23, 24, about very important matters, ver. 17, 18. Comp. Acts
xviii. 15. To no profit—Gr. εἰς οὐδὲν χρήσιμον. Supply δι', which is. The accusative absolute, as in Luke xxiv. 47. Εὐχοριστάω, meet for use, ver. 21, corresponds to it. To—They are not only unprofitable, but also injurious and subversive. 'Ενι, to, expresses the consequence, as in 1 Thess. iv, 7, not to uncleanness. Subversion is opposed to edification.

15. Study—A word suited to the character of the whole epistle. Thyself—An antithesis to the work of which workman is the kindred word. Approved—Approved unto God; not reprobate unto every good work, Tit. i. 16, but having his work perfect, James i. 4. Hesychius: δοξιαν, useful, perfect. A workman that needeth not to be ashamed—Whom thy own conscience cannot shame. The Scholiast quoted by Pricæus explains διεκαίρους by παραπραγματευμον, speaking freely; comp. Phil. i. 20. Rightly dividing follows, viz. one who will extend the word of truth among others. Rightly handling—Here many think that the idea of cutting is implied [as Eng. Ver., rightly dividing]; but the Vulgate translates it, rightly treating, an excellent rendering; comp. Sept. Prov. iii. 6, xi. 5, ὁρθωμεν ὄδους, just as in Latin, secare viam, to travel a road. Therefore the meaning of Paul is, that Timothy prepare a straight course for the word of truth, and walk himself straight forward according to this line, turning neither to the right nor to the left, teaching no other doctrine, 1 Tim. i. 3; and in this view the antithesis of the word, will go forward, [Eng. Ver., increase], ver. 16, is more clearly perceived. [The meaning seems to be simply to treat rightly; truthfully, without falsifying. Ht., Alf.] The word of truth—The antithesis presently occurs, κενωρωματα, babblings, of which the first part of the compound, signifying empty is opposed to truth; the last part, involving loudness of voice, is opposed to the moderate word.

16. But the (babblings)—[Eng. Ver. does not render the article]. So ver. 21, 22, by Anaphora [repetition of words at beginnings.] Therefore profane vain babblings, which foster great errors, differ from questions about worthless things; the former are pernicious, the latter useless, Tit. iii. 9. Shun—The same word, Tit. iii. 9, in which περι elegantly means the same thing, as in περιγώμας; but περιγώμας [I am over and above, I overcome, I get the better of another] denotes the act of separating and overcoming; περιστρακάμας, the state. Timothy had never entangled himself; therefore Paul exhorts him to steadfastness: remain thou separate. To more ungodliness—So εἰς πλεῖον χαίρεις προσαλειν, to advance more in vice.—Dio-
They will advance—[Eng. Ver., increase]—Namely, those who utter such vain babblings. To this subject also refer their, ver. 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 Philetus—His companion.

18. The resurrection—Perhaps these Ephesians had taken a pretext 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. 85, referring to this life. [So the hope of eternal life was taken away. V. G.] Overthrow—The figure is from a 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 δὲ, but, ver. 20. The foundation of God—Hebr. ὑπηρετήτωρ, 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 immovable 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 word depart presently corresponds to it. Paul expresses the meaning of ὑπηρετήτωρ, to be sure. Seal—Sentences used formerly to be engraved on 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 in love, and ceases not to know them, but always keeps them his; and this γνωρίζω, he will make known, Num. xvi. 5. And—Observe, says Petit, 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. ver. 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 Christ, as his Lord: comp. Acts xix. 18, note. That is done by preaching, Jer. xx. 9, and by celebrating his name, Pa. xx. 7. *The name*—On the name of the Lord, on the Lord knowing none save his own, on unrighteousness, comp. Matt. vii. 22, 23. [For Χριστός, Christ, read Κυρίος, the Lord. Tisch., Alf., etc. So Beng.]

20. *Great*—Such is the Church. Of gold and of silver—Of precious materials, hard, able to endure fire. Of wood and earth—Of viler materials, fragile, and fearing the fire. Some—Some—*And the former*, those of gold, to honor; *but the latter*, those of wood, to quite a different purpose. Even the gold vessel may be applied to dishonorable purposes; the wooden one, to such as are honorable; but that does not readily happen in a well regulated household. Members of the Church inferior in gifts and degrees of faith and sanctification are not vessels for dishonor, nor should any one purge himself from these.

21. *If a man therefore*—As Timothy. *Purge himself from these*—By purging himself, shall go forth from the number of these dishonored vessels. The active voice with the reciprocal pronoun indicates the most unrestrained power on the part of believers. Sanctified—God’s own and entirely devoted to him. [Omit xai, and. Tisch., Alf.]

*For honor*—preparing forms four clauses, of which the first is explained by the second, the third by the fourth. Therefore and connects these two pairs. Comp. iii. 17, *perfect*—thoroughly furnished. *The Master*—God, whose house Paul in his epistles to Timothy calls the church. *Every good work*—Ch. iii. 17; Tit. i. 16.

22. *Youthful*—In which young men indulge, 1 John ii. 16, note, and which injure the purity of heart, mentioned presently and ver. 21. Paul had formerly warned Timothy against old wives’ fables and against the drinking of water, 1 Tim. iv. 7, v. 23; now he warns him against the other extreme, youthful lusts. *Righteousness*—This is put first, in opposition to iniquity, ver. 19. *With*—Construed with peace. [But Eng. Ver. puts a comma after peace]. Zeal for a holy party is holy, Rom. xii. 9; 3 John 11. *Them that call on*—Comp. note on ver. 19; Acts ix. 14. *The Lord*—Christ. *Pure*—Ver. 21, purge. Lusts are hostile to this purity; righteousness, faith, love, peace attend it.

23. *Foolish and unlearned*—For thou shouldst instruct, ver. 25, and be wise, iii. 15: comp. foolish, Tit. iii. 9. *Strifes*—Tit iii. 9.

24. *Must not strive*—Should not be a bitter controversialist. Gen-
tle, apt to teach: patient, instructing—A Chiasmus [cross reference]. Towards all, the servant of the Lord should be gentle, so he will be apt to teach; towards adversaries, he should be patient, so he will be able to instruct. He should neither attack nor resist; he should be gentle, lest he should occasion evils; and patient, that he may endure evils. Apt to teach—This implies not only competency and readiness in teaching, but even especially patience and diligence. For we must hold fast, Tit. i. 9, note, and that too with gentleness, James iii. 17, and perseverance, Acts xx. 31, in all long-suffering and doctrine, below, ch. iv. 2. Patient—Enduring evils. Zeal is sometimes needed, gentleness always.

25. If peradventure—Gr. μὴ ἐνεργεῖ. Μή, interrogative: with this expectation, 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—So οἷς, at, in the next verse.

26. May recover—This depends on if peradventure: if they may awake, and shake off sleep. Out of the snare—Two evils, captivity and sleep. Two good things, awaking and deliverance. An abbreviated expression. Taken captive—Luke v. 10; taken captive willingly. By him—By the servant of the Lord. [But this cannot be, as abrov, him, must refer to διάβολον, 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. 'Ex, out of, marks the starting point, οἷς, to [Eng. Ver., at] the goal. The former is, oppose themselves, ver. 25, and the snare of the devil, ver. 26: the latter is the acknowledgment of the truth and the will of God. His—God's. [Rather, the devil's. Hut., etc.] Will—which is entirely free, and frees; 1 Pet. iv. 2. The opposite is, from the snare. Paul himself was awakened to the will of God; Acts xxii. 14.
CHAPTER III.

1. But know this—[Eng. Ver., this know also.] The apostle writes clearly, 1 Tim. iv. 1. In the last days—Which had already begun, ver. 5, end. A similar expression is found at 2 Pet. iii. 3; Jude ver. 18. Shall come—Unexpectedly. The future, in respect of former prophecies. Perilous times—When it will be difficult to discover your duty.

2. Men shall be—Such shall be of higher rank and more numerous in the Church than ever: ver. 5. They shall be worse even than those who had abused the light of nature alone, Rom. i. 29, etc.: where we explain in the notes, much which is here repeated. Lovers of their own selves—The first root of evil. Covetous—The second root. Disobedient to parents—The character of the times is to be gathered especially from the manners of the young. Unthankful—The obligation of a grateful mind is next to filial duty.

3. Incontinent, fierce—At once both yielding and harsh. Despisers of those that are good—Its contrary is a lover of good, Tit. i. 7, note 3.

4. Heady—Rash, headstrong in action, etc. High-minded—1 Tim. vi. 4, note; as if one should be so suffocated with smoke, as to be no longer sane. Such does pride make men. Lovers of pleasures—An epithet of the Epicureans. Pleasure destroys the love and sense of God. Such are our Epicureans.

5. Form—The outward appearance, not without some inward principle of godliness. [Having repudiated the power—not denying, as Eng. Ver. Alf.] Turn away—Τρέπεται, he turns, is said of one who flees perforce; ἄντρεπεται, he turns away, of one who withdraws, and voluntarily shuns any one. Eustathius.

6. Of this sort—See the preceding verse. Such—He clearly points them out. They which creep in—Privately. Silly women—Who are presently described as like those (in ver. 5). With divers lusts—Of the mind and of the flesh: iv. 3. Even this variety delights.


8. Jannes and Jambres—Euseb., i. 9, Præp. Evang., quotes the following passage from Numenius, a Pythagorean philosopher: Jannes and Jambres, understood to be Egyptian sacred scribes, men of no small skill in magic, when the Jews were driven out of Egypt, etc. Jannes and Jambres were notorious names in Paul’s time; for they were very often mentioned in the ancient books of the Hebrews, as
two of the chief magicians among the Egyptians. The very acute Hiller, according to the Abyssinian language, interprets Jannes, a jester or trickster, and Jambres, a juggler; for he thinks, that the appellatives were changed into proper names in time. Certainly, if they were simply proper names, we may believe that they were formerly intermediate terms, indicating the profession of the art itself; comp. Acts xiii. 8. Withstood Moses—By rivalling to some extent his wonders. Resist—The opposite is, shall suffer persecution, ver. 12. Reprobate—Having no power to prove: comp. Rom. i. 28.

9. They shall proceed no further—Not so as to seduce others, although they themselves, and those like them, shall proceed to worse, ver. 13. [But in ch. ii. 16, 17, we are told that error shall extend. But here he is looking to its final extinction; as Chrysost. “Even though error flourish for a time, it shall not abide to the end.” Hüt., Alf.] Often malice goes deeper when it cannot extend itself. Folly—Though they think themselves wise. Their—Ex. vii. 12, viii. 18, ix. 11. A very severe punishment is denoted by the apostle’s moderate expression, concerning a well-known fact.

10. But thou—An antithesis: so again after new descriptions of evils, ver. 14, ch. iv. 5. Thou hast followed—[Eng. Ver., fully known.] Timothy became Paul’s companion after the persecutions here mentioned, Acts xiii. 50, xiv. 5, 19, xvi. 3. This word is therefore well used here, as in Luke i. 3. So Antiochus of his son: I am persuaded that he, understanding my mind (Gr. following); 2 Macc. ix. 27. Purpose—His purpose for the future closely follows his mode of life; comp. Acts xi. 28, note; and long-suffering closely follows faith, as in Heb. vi. 12: patience follows love, as in 2 Thess. iii. 5.

11. At Antioch, Iconium, Lystra—Acts xiii. 14, 51, xiv. 6. What—Oioc, how great, shows the importance of the subject: 1 Macc. v. 56, he heard the valiant and warlike deeds, how great things they did. What persecutions—The noun repeated after the interposition of another adds clearness and weight to the remark. Persecution and affliction are species and class: persecution is properly, when one is driven from city to city, or when they try to seize him in his flight; but affliction is any calamity in general, as, when Paul was stoned, etc. I endured—The mark of an apostle. Delivered—Another mark, to be miraculously preserved; Ps. xxxiv. (xxxiii.) 17, He delivered them out of all their afflictions. The Lord—Christ.

12. Yea and all—All, and they only. The third mark, to have persecutors; so far should persecution be from offending any one. When persecution begins, it does not yet appear that that is the mark of an apostle: it at length appears from the help, and endurance.
In this, however, is the third mark of an apostle: patience is a great thing in the apostle's eyes; he prefers it to all the others. All other things may be taken from a man, so that he may be ruined and himself fall away; but when he has patience all things are preserved. Hence Timothy might at the same time infer that he would also suffer persecution. There is a similar transition from Paul to all godly men, ch. iv. 8. That will—Gr. ἔθλοντες. Consider therefore whether you are willing; comp. intending, Gr. ἔθλον, xiv. 28. Even a persevering will has a beginning. Live godly—The whole energy of their life devoted to Christian piety, Phil. i. 21. Live—To pass life, Gal. ii. 14. In Christ—There is no godliness out of Christ Jesus. [And indeed the world easily wears that mask of religion which depends on itself; but the piety which flourishes directly from Jesus Christ, is very hateful to the modern Christians, who are without any token of 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, ver. 13, answers to this future.

18. Evil men—The antithesis is godly, ver. 12. These are πλανοῦμεν, with a middle signification, who permit themselves to be seduced. Seducers—Enchanters, like those of Egypt, ver. 8. These are πλανώντες, seducers. Shall wax—So that no one will persecute them, but they will persecute the godly. Deceiving and being deceived—He 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 resumes what he began to say at ver. 10. Hast been assured of—Iliosow, I confirm a thing or a mind: ἐν τῷ ἐπιστεύω, in which thou hast been rendered faithful and firm [out of the Scripture, ver. 15. V. G.] Comp. Sept., Ps., lxxviii. 8, 37, where πιστεύως, to be steadfast, corresponds to ἐν. Knowing—and because thou hast known—A double Ἀετiology [assigning of a reason], of which the first part refers to in the things which thou hast learned, the second to thou hast been assured. A similar construction, διὰ—καὶ ὅτι, because—that, occurs, John ii. 24, 25; also ἐπιστεύομαι—καὶ ἐν, knowing—and because, Acts xxii. 29. [But this is wrong, and Eng. Ver. connects properly, knowing of whom—and (knowing) that, etc. So Hut., etc.] Of whom—Paul, an approved teacher, ver. 10, 11.

15. And—Even after Paul's death, Timothy is the more bound to the Scripture. Paul does not bind Timothy to himself alone, but enjoins him who, however mature, was his son in the faith, to use the Scriptures. They should consider this, who are so devoted to the teachers by whom they have been trained, that they admit nothing
beyond their circle which is afterwards presented to them from Scripture. Sometimes slothful mental satiety and self-complacency steal upon men under the name of steadfastness and sobriety. From a child—Tender age is best adapted for being assured, so that faith may be stamped upon it, diffusing firmness through the whole life. The holy Scriptures—The books of Moses and the prophets. For these existed when Timothy was a child. Thou hast known—By thy mother's instructions, ch. i. 5. Which were able—[But Eng. Ver., are able, is correct. So Hut., etc.] The particle receives a preterite force from thou hast known. This ability expresses sufficiency and perfection. Thee—As if they were written for thee alone. To make wise—A grand expression. The antithesis is folly, ver. 9. Unto salvation—Thine and others'. Through faith—The unbeliever does not receive wisdom and salvation. Through is construed with salvation; [better with make thee wise. Alf.]

16. All Scripture—The sacred Scripture, in all its parts. All Paul's latest epistles as much as possible recommend the Scripture. Given by inspiration of God—This is a part, not of the subject (for what Scripture Paul means, is evident in itself, as elsewhere, so here), but of the predicate. But Alf. takes it as subject, every scripture given by inspiration of God is also profitable, etc.] It was divinely inspired, not merely while it was written, God breathing through the writers, but also while it is being read, God breathing through the Scripture, and the Scripture breathing him. Hence it is so profitable. For doctrine— Doctrine instructs the ignorant; reproof convinces the erring and prejudiced; correction recalls a man from wrong to right; training [Eng. Ver., instruction] in righteousness positively instructs, ch. ii. 24; Sir. xviii. 13.

17. May be perfect—In his duty. The man of God—1 Tim. vi. 11, note. Unto all good works—The kinds of such works are enumerated, ver. 16. For the man of God should teach, reprove, correct, train or instruct; comp. iv. 2. [But this is too limited. Ver. 16 shows what Scripture accomplishes, not in duties towards others, but for the man himself who uses it. The phrase, every good work, is general. Hut.] Thoroughly furnished—By Scripture. He should be thoroughly perfected, then he will be perfect. To become and to be differ.
CHAPTER IV.

1. [Omit oðv ãγω, therefore (I. Tisch., Alf.) Therefore—This is drawn from the whole of ch. iii. I—Whom thou knowest, ch. iii. 14. [Omit τοῦ Κύριου, the Lord, and read Χριστοῦ Ἰησοῦ, Christ Jesus. Tisch., Alf.] The quick and the dead—Paul’s death was near, while Timothy was to survive. [For xarà, at, read xai, and. Tisch., etc. Render, I adjure thee before God, etc., and by his appearing and kingdom, etc. Alf.] At—Then when he shall appear; xarà, at refers to time, Heb. i. 10. Appearing—Ἐνπρέπειαικαὶβασιλεία, is a Hendiadys [i. e., appearing of his kingdom]: ἐνπρέπειαι, appearing, is the revelation and rise of the kingdom, 1 Tim. vi. 14, 15. [An error; each has place in the adjuration. Alf.]

2. Be instant—Urge. In season, out of season—Gr. εὐχαίρος, εὐχαίρος. Pricæus understands the word as it were proverbsally, for assiduously, or at every time, and has collected numerous examples, not all of which involve the same principle. This is the apostle’s meaning: Be instant at ordinary and proper times, and beyond these, whether it suit thyself and thy hearers or not, night and day, Acts xx. 81. Reprove, rebuke—The conjunction is appropriately omitted. All these things do no violence to long-suffering, but require it. In doctrine—Ch. ii. 24, note.

3. Will come—And now is, ch. iii. 1, note. Doctrine—The concrete follows, teachers. He who despises sound doctrine, abandons sound teachers; like teacher, like pupil. Lusts—In which they are unwillingly interrupted by true teachers, and which they seek to season by the sweetness of laxer doctrine. Shall they heap up—Gr. ἐπισεαρείσιους. A weighty compound, denoting abundance. Variety delights those who have itching ears.

4. Having itching ears—Man’s ear does not brook teachers who oppose the lusts of the heart.

5. Watch in all things—In all circumstances, so as never to fall asleep. So πες πᾶντα, in all things, Tit. ii. 7. The work—1 Tim. iii. 1. Do—The journey to Paul is especially included. Of an evangelist—A magnificent term. Fulfil—Gr. πληρωθήσον [Eng. Ver., make full proof of]. By resisting those and coming to me. The same word occurs, ver. 17.

6. For I—A cause which may influence Timothy to duty,—Paul’s departure and blessedness. The end crowns the work. Now—As the time was indicated to Peter, 2 Pet. i. 14, so to Paul. I am being
offered—[Better than Eng. Ver., ready to be offered]—Phil. ii. 17, note. Of my departure—Phil. i. 23, note.

7. That good fight—[Eng. Ver., a good fight]. Comp. 1 Tim. vi. 12, 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. Henceforth—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; 3. 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, 2 Thess. i. 6, 7. The Lord—Christ. Of whom also, ver. 1, 14, 17, 18, 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; a 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. ἡγαπαθείας. This is more imposing in the preterite, than ἡγαπήσας, having loved, ver. 10; where see a sad antithesis. This desire of the Lord’s appearing assumes the whole state of sincere Christianity, especially faith. 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." Princeps. Galatia—This reading seems to have crept in here owing
to its rhythm with Dalmatia. Good authorities have Γαλλίαν, Gaul, and some who retain Γαλλωταίαν, Galatia, refer it to Western or European Galatia, that is, Gaul. Titus—He therefore departed from Crete, after arranging affairs, Tit. i. 5. These persons had either attended or visited Paul.


12. Tychicus—Whom Timothy might set over the Church; but 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. [The meaning is doubtful, most probably cloak. So Alf., De W.] I left—The cloak might perhaps have been taken from Paul at Rome, where they first attacked him, if he had brought it with him. Now when Timothy is desired to bring it, personal security is distinctly promised to him. 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—[Alf. (not Tisch.) after Lachmann, reads ἀποδώσῃ, will reward, but remarks that the wish of the common reading makes no difficulty; for it expresses, not personal feeling (see ver. 16.), but seal for the gospel.] The apostle knew that he would not be avenged; he therefore acquiesces in the Lord's judgment. Much—Therefore he will not cease. Our—Believers have a common cause: and Timothy was already Paul's companion. This adversary was where Timothy was, and where Paul had been, at Ephesus; Timothy must beware of him.

16. First—It was now therefore the second; in which he wishes Timothy to be present with him, and is confident that the Lord will stand by him, that he may prevail. Stood with—The σὺν, with, indicates that they were in no great danger. [All—How lamentable! V. G.] Forsook—From fear. It may not be laid to their charge—The greatness of the sin is implied, as well as Paul's wish: αὔτοις, to their charge, preceding the verb, intimates, that it will be imputed to those who had deterred the godly.

17. Notwithstanding the Lord—The more on this account. Stood with me—Gr. παρέσυρ. This is more than παραγίνεσθαι, to be present. Strengthened me—The opposite is, forsook. That by me—A single occasion is often of the greatest moment. All the Gentiles—
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 suppose that Paul had seen a vision under the form of a lion. The lion signifies either Nero, or some one who threatened danger. It is at all events a figure; for he would have said, from the mouth of the lions, if he had literally meant beasts. I was delivered, he says, not he 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 in good part. Does he live? He has been delivered. Shall he be beheaded? He will be delivered by the Lord. Evil work—The antithesis is, his. [The evil works are especially saint-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 whom be glory—The very hope produces a doxology: how much more the realization!

20. Erastus—Trophimus—The reason why these do not send salutations, 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. 23. [I left—Therefore Paul had returned from Asia to Rome not very long before. V. G. The word left implies an earlier companionship. De W.] At Miletus—Miletus was near Ephesus. 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 Pricæus 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 almost 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.

ANNOTATIONS

ON THE

EPISTLE TO TITUS.

CHAPTER I.

1-3. Paul—A title suitable to Paul's character and the office of Titus. [Transpose Χριστοῦ Ἰησοῦ. Tisch., Alf.] According to—Comp. xarà, after, ver. 4, 9; 2 Tim. i. 1, note. It is an apostle's duty to propagate the faith, Rom. i. 5. Faith—faith—Hope—are the sum of Christianity; and these Titus should regard in all his teaching, and avoid everything else; comp. 1 Tim. i. 5, iii. 15, 16, iv. 1, 3, 10. God's elect—For whose sake we should do and suffer all things, 2 Tim. ii. 10. The elect were of the Jews and Gentiles; and their faith was common, ver. 4; 2 Pet. i. 1: of the former was Paul; of the latter, Titus.

2. In hope of eternal life—Ch. iii. 7. Hope refers to the promise. Which—Life. That cannot lie—The foundation of our confidence. Before the world began—The promise of eternal life is already contained in the title, the God of Abraham, etc. An explicit promise to men is here implied. See Gen. iii. etc. The eternal ages followed the creation and the fall.

3. Times—Χρόνοι, seasons, were longer than these.

4. Common—Otherwise Titus, who was a Gentile, would fall short of it. [For ἐλεος, mercy, read xai, and, (supplied in Eng. Ver.) 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) Rebuke 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. ἐπορθώσασθαι. Paul
ἐπορθώσασθαι, set in order. Titus ἐπορθώσασθαι 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—
The greater the Master is, the greater should be his servant's
virtues. Paul calls the ministers of the Gospel the stewards of God,
1 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
this 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, but to themselves. Not self-willed—The antithesis is in ver. 8, a lover of hospitality; for a self-willed man neglects humble guests, as Nabal did, 1 Sam. xxv.; he cares for himself and his surroundings alone, 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 wine—The antithesis is sober. No striker—The antithesis is just, who decides by reason and equity, not by violence. Not given to filthy lucre—Filthy lucre might be acquired in a matter honorable in itself, as in the work-shop, in bargains and merchandise, in the episcopate itself; ver. 11; 1 Tim. vi. 5; 2 Cor. xi. 12, 20; Phil. iii. 19; 1 Pet. v. 2; 2 Pet. ii. 3. The antithesis is holy.

8. Temperate—Ἐγκαθάριστος, temperate, and ἀκαθάριστος, incontinent, are sometimes taken in a wider sense; comp. Matt. xxiii. 25, note. The opposite, ἀκαθάριστος, incontinent, is clear, so that it was not necessary to express it; and ἀπαθία, incontinence, so far as it is opposed to τῇ παραβολῇ, drunken violence, would come less under Titus’ notice.

9. Holding fast—One who holds fast, defends, zealously urges. By this word the Sept. mostly translates the Hebrew verb πιθ. Faithful—Whence exhortation and power to convict receive their strength.

10. Vain-talkers and deceivers—Two nouns, whose epithet is unruly. On vain-talkers, see 1 Tim. i. 6, 7. Those who deceive men’s minds: unruly, like horses who bite the bit; they are unwilling to submit to the obedience of the faith.

11. Whose mouths must be stopped—Silenced by the Spirit’s power, as the unruly deserve. Whole houses—A great loss to Paul. [But at present what happens as regards whole streets? What is done regarding hamlets and cities? V. G.] Subvert—As deceivers. Teaching things which they ought not—As vain-talkers. For filthy lucre’s sake—Construed with, they subvert. Baseness is seen chiefly in the vileness of the gain; Ez. xiii. 19. 1 Tim. vi. 5.

12. One—said—Those who study too much the profane writers should not applaud themselves because Paul quotes from Menander, Aratus, Epimenides: for he does not even mention their names: Acts xvii. 28; 1 Cor. xv. 33. Of their own—In origin and condition. This increases the witness’ authority. Testimonies of the Cilicians’ wickedness were also adduced, but by others; therefore Paul, a Cilician, could quote this without reproach. A prophet—Epimenides, according to Diogenes Laertius, uttered many predictions; and he acted as a prophet when he spoke that which Paul quotes. Always—Every natural man is at times guilty of lying, but always is a more heinous matter. Liars—Unlike God, ver. 2; and in their doctrine
concerning God since they love fables, ver. 14. The Cretans had the sepulchre of Jupiter; therefore they were called liars by the poets. Evil beasts—Crete was considered free from wild beasts. Slow bellies—Pasar thinks that ἀργός, slow, is here used by Apherēsis [removal of a letter from the beginning of a word] for μαγευός, voracious; comp. ch. ii. 2–6. But the common idea is satisfactory: bellies 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. Alf.] To them that are defiled—This is discussed presently. Unbelieving—This is 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 by 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 either in themselves or in others.

CHAPTER II.

1. Speak—Without restraint: carefully, vigorously, boldly.


3. As becometh holiness—Observant of sacred propriety. Behavior—Gr. καταρτήμα, is used here of the ornament of the virtues, which are presently enumerated. Καταρτήμα has a wide application. Enslaved—[Eng. Ver. less forcibly, given]—It is indeed slavery not to
overcome the appetite; 2 Pet. ii. 19. Teachers of good things—As follows.

4. That they may teach the young women to be sober—Titus is bidden to treat the Cretan women somewhat more severely than Timothy was to treat the Ephesian women, 1 Tim. v. 2. He himself was to admonish the latter: Titus, the former, through the older women.

5. [For oικουργοὺς, keepers at home, read oικουργοῦς, workers at home. Tisch., Alf. Keepers at home—Or rather, keepers of the house, Prov. vii. 11. V. G.]

7. Thyself—Though young. In doctrine—Public teaching is intended, to which λόγος, speech, in daily practice is presently opposed. [An arbitrary distinction. Hult.] In the former, uncorruptness and gravity are required, to which sound and διακρισιμος, that cannot be condemned, correspond in the latter, so that the subject-matter and the form may be rightly framed in both. Uncorruptness—Supply showing: here we must not repeat thyself. [Omit ἀθανασίαν, sincerity. Tisch., Alf.]

8. May be ashamed—The great power and truth of innocence. [Eor ἡμῶι, you, read ἡμῶι, vs. Tisch., Alf.]

10. Good—In things not evil. May adorn—The lower the condition of servants, the more beautifully is their piety described. [Even such should not cast themselves away, as if it were unimportant what sort of persons they were. V. G.]

11. [Render, For the grace of God was manifested, bringing salvation to all men, etc. Alf.] For the grace hath appeared—There is a double appearance, of grace and of glory, ver. 13. That bringeth salvation—As the very name Jesus indicates [comp. ver. 10]. To all—[Of whom so many different classes are mentioned, ver. 2—9. V. G.], even to servants, even to the Gentiles; comp. ch. iii. 2.

12. Ungodliness—In antithesis to godly. Worldly—which prevent a sober and righteous life. Soberly and righteously and godly—The three cardinal virtues, from which, either single or united, the others spring.

13. Looking for—with joy. [And manifestation of the glory of, etc. Eng. Ver., glorious appearing, etc. injures the sense. Alf., etc.] Hope—of God—This may be referred to Christ. [But this is not the natural reference. Yet the appearing of Christ is that of God also: so that the passage is a proof of Christ’s divinity. Hult.] Saviour—Ch. iii. 4, 5, where the Father and the Son are mentioned in very close conjunction, as here, ch. ii. 11, 18. [Hope corresponds to the name of Saviour; the appearance of the glory, to that of God. V. G.]
14. That he might redeem—An allusion to redemption from slavery. A peculiar people—Gr. παρευρέων. That is, a people peculiarly God's, above all nations. Comp. a peculiar people, 1 Pet. ii. 9, note.

15. Let no man—1 Tim. iv. 12, note. Despise—The minister of the Divine word, unarmed, unwarlike, is certainly despised by those who do not submit to God's word, but confide only in worldly defences. But perverse hearers much more despise him who teaches somewhat slowly: they should feel the authoritative inculcation, not assume the authority themselves.

CHAPTER III.

1. [Omit xai, and. Tisch., Alf.] To principalities and powers—Crete was a Roman province. To be subject, to obey—The words foolish (comp. Ps. xxxii. 9), disobedient, ver. 8, are opposed to them.

2. No brawlers—Who do not attack. Gentle—Who yield to any assailant. All—Crete was much frequented by merchants, and they were generally such as are described, ver. 8.

3. For—As God has treated us, so should we treat our neighbor. We also—Eph. ii. 8. Foolish—We have not known God of ourselves. [This is the very image of human life without grace. Grace alone cures foolishness. Some, strange to say, though remarkably skilful and shrewd in some things, yet in others, when godliness or even mere natural equity is at issue, err most, and allow themselves to be duped and their authority to be basely exercised. V. G.] Disobedient—We did not obey God when revealing himself. Pleasures—Which consist even in evil speaking, not merely in the gratification of the appetite. Divers—2 Tim. iii. 6. A remarkable epithet. Variety delights.

4. Kindness and love toward man—Human vices of a quite contrary character are enumerated, ver. 8. Our Saviour—The kindred term, he saved, occurs ver. 5.

5. Not by works—The negative belongs to the whole sentence: we had not been righteous; we had not wrought in righteousness; we had no works by which we could be saved. So Moses to Israel, Deut. ix. 5. [He saved us—Christianity itself, as opposed to former mis-
ery (v. 8) affords an actual salvation. V. G.] By the laver of regeneration and renewing of the Holy Ghost—[Laver—not washing, as Eng. Ver., but the place or vessel, in which washing was done. Alf., etc.] The renewing is directly construed with by; for as laver and regeneration, so renewing and he shed on us, are closely connected. Two things are mentioned: the laver of regeneration, a circumlocution for baptism into Christ; and the renewing of the Holy Spirit. Comp. Heb. ii. 4, note. For in both places the benefits are praised, which have come to us by Christ and by the Holy Spirit. So it is called the work of divine grace, not only as respects individuals, but as respects the very rich economy of the New Testament. This regeneration and renewing removes all the death and the old state of wretchedness, described, ver. 3; 2 Cor. v. 17.

6. Which—The Holy Ghost. Through—Depends on saved, etc., ver. 5, as the kindred terms saved and Saviour prove. [But Eng. Ver. rightly connects shed on us and, through Jesus Christ, etc. So Alf., etc.]

7. That—Depending on he saved. Being justified—For formerly we were without righteousness, ver. 5. His—Gr. ἵνα. God's, ver. 4, 5. Ἐξέλατο, He, points often to something remote. The idea of remoteness is drawn from the position of the words, not exactly from the thought itself. The grace of God is an ordinary phrase; and his kindness and love to which all things are here attributed, have appeared. God is supremely good, we are very bad. By grace—An antithesis to works. According to the hope—Of which we were destitute before. [This hope softens the mind, 1 Pet. iii. 9. V. G.] Of life—Construed with heirs.

8. Faithful—The reference is to what precedes. These things—Not trifling things: 1 Tim. i. 7, end. Careful—No longer foolish, ver. 8. [Diligence is necessary. V. G.] Good—Really so. The antithesis is, vain, in the next verse. [Profitable—The antithesis is, unprofitable, V. G.]

10. A heretic—Following at will, the things reprehended with at ver. 9. Reject—Cease to admonish him, for of what use is it? We should be laboring in vain. Matt. vii. 6.

11. Subverted—Thus the Sept. translate the Hebrew יר, Deut. xxxii. 20. Sinneth—Whatever he does and thinks, he is wrong. Condemned of himself—His own judgment, accompanies sin, and condemnation follows close after; Rom. xiv. 22, 23.

12. Artemas or Tychicus—To whom Titus might commit the Gospel. To come unto me—When affairs in Crete are more settled. There—He does not say here. Paul was not yet at Nicopolis.
13. *That nothing*—Titus therefore had the means. They did not go empty.

14. *Learn*—By thy admonition and example. *Ours also*—Not only we, but also ours, whom we have gained at Crete. These seem not to have sufficiently aided Zenas and Apollos, when they ought. [It is proper that some should ever shift their business to others. *V. G.*] Zenas and Apollos were already in Crete with Titus; for this is why he distinguishes them from Artemas and Tychicus, who were 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 *χρεία* *business*, Acts vi. 3. *Spiritual relationship*—Lays the foundation of obligations, so that one cannot withdraw from another. [Omit *διώκυ, amen*. Also the subscription, *was written*, etc. *Tisch.*, *Alf.*]
ANNOTATIONS

ON THE

EPISTLE TO PHILEMON.

CHAPTER I.

1. Παῦλος, Paul—A familiar and exceedingly courteous epistle, concerning a private affair, is inserted among the New Testament books, intended to afford a specimen of the highest wisdom, as to how Christians should manage civil affairs on loftier principles. Franke says: The single epistle to Philemon very far surpasses all worldly wisdom. A prisoner—Why therefore should Philemon refuse him? ver. 9. [Transpose Χριστοῦ Ἰησοῦς, Christ Jesus. Tisch., Alf.] Timothy—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 gained Philemon, ver. 19, and here he praises his consistency. From Onesimus himself he might hear of his love and faith. Love—faith—to—Jesus and toward—saints—So Eph. i. 15: but here there is a Chiasmus [cross reference of clauses] in regard to Philemon. The first is connected with the fourth, the second with the third; but love is put first because it is to an example of love that he is exhorting Philemon, to whom the order of faith and love had been long known. Paul thanks God for this blessed state of Philemon.

6. That—This depends on thou hast, ver. 5. The communion of thy faith—[The Eng. Ver., communication, is wrong. Alf. etc.] That is, thy
faith, which thou hast and exercisest in common with us. May be-
come effectual—Paul speaks at first indefinitely. By the acknowledg-
ing of every good thing—Every good thing is all that wealth which Jesus
procured for us by his life of poverty. He briefly intimates to his
friend what he more expressly states in 2 Cor. viii. 9, where there is
also, ye know. Jesus ought in turn to enjoy (in his own people) those
benefits which he has conferred upon us. An elegant circle. Bene-
fit, occurs presently afterwards, ver. 14. [For διά, you, read ἡμῖν,
us. Tisch. Alf.] In—Construed with may become. The good shown
to us should redound unto Christ.

7. [For χαράν, joy, read χάρων, grace. Tisch., Alf.] Joy—and
consolation—These words are usually joined: 2 Cor. vii. 4, and I re-
joice, says he, for thanksgiving, 1 Cor. xvi. 17, note. Of the saints
—Philemon's house was open to them, ver. 2.

8. Wherefore—I exhort depends on this. To enjoin—Great au-
thority, of which the foundation is Philemon's obligation, ver. 19,
requiring obedience, ver. 21.

9. Love—Mine to thee, thine to Onesimus. Philemon's love to
Paul was previously mentioned. Paul asks lovingly one who loves
him. Rather—He does not say, like the Roman court, if you re-
fuse you will incur my indignation and Peter's; a style by no means
apostolical.

There 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.

Such—He lays down three arguments for preferring affectionately
to exhort and ask, rather than command him; his own (Paul's) dis-
position, long ago familiar to Philemon, his old age, and his imprison-
old age, Paul was still Paul; he formerly depended on the kindness
of others, and now, in no respect happier abroad, he depends upon it.
The graceful courtesy in this epistle is mixed with gravity. [Trans-
pose ἔχωρον Ἰησοῦ, Christ Jesus. Also connect the words from
being such an one, etc., with the following verse. Tisch., Alf.]

10. I beseech—This word is repeated very forcibly, as if after a
parenthesis. For my son—Besides other things, he premises a favor-
able description, having suspended the sense till he mentions the
hated name of Onesimus. And the whole epistle savors of the recent joy for Onesimus, who had been converted, and from whom he seems to have concealed the fact that he was writing so kindly about him. I have begotten—He was the son of Paul's old age. [Omit vou, my, (with bonds). Tisch., Alf.] Onesimus—He alludes pleasantly to this name in the next verse.

11. Unprofitable—A Latotes [softened form of expression], for he was guilty. Likewise the word, departed, is mildly used, ver. 15; likewise ver. 18, but if—he oweth. To thee and me—He courteously puts Philemon first. He treats himself, ver. 18, 14; of him, ver. 15, 16. Chiasmus [cross reference.] Profitable—He alludes to the name Onesimus; so οὕτως, let me have joy, ver. 20. Not even a servant does his duty without godliness. With godliness any man is profitable. I have sent again—Onesimus even before he had become truly profitable, had however thought well of Paul, and fled to him on the occasion of his own crime.


13. Whom—He shows that Onesimus was now worthy of confidence.

14. As it were—A mitigating particle; for although Philemon had not been compelled, yet his willingness would have been less apparent. Necessity—For Philemon could not have resisted. [That thy benefit—Or, for the good which proceeds from thee should be not forced but voluntary. Mey.]

15. Perhaps—The apostle speaks thus humanly, as 1 Cor. i. 16. Because the judgments of God are concealed. Departed—A mild expression. For ever—In this life, Ex. xxii. 6, and in heaven. A very elegant ambiguity, quite true in both cases. The whole time of Onesimus' absence was but an hour compared with that long duration. Receive—Have him for thyself.

16. Not now as a servant—He had been a servant. Above a servant—This is equivalent to an epithet. But is connected with a brother: above a servant: from whom thou wilt derive greater benefit than from a servant. Brother—He does not add ἡς, as. He evidently recommends him for a brother. Beloved—Love is borne to a brother and a friend, not to a servant. Especially to me—Before all others, who are however not excluded. Unto thee—Even before me: to me and thee are construed with a brother beloved. In the flesh he is above a servant, a freedman (comp. ἐπίπλω, more than, ver. 21); in the Lord, a brother.
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, ἐλλογη, 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 ἱκανόν, the Lord, read Χριστός, 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 δυνη, amen, and the subscription. Tisch. Alf.]
ANNOTATIONS

ON THE

EPISTLE TO THE HEBREWS.

Many anonymous writers, though unknown, endeavor to profit their readers; but the writer of this Divine Epistle shows, that he was known to those to whom he writes: xiii. 19. And the Apostle Paul is said to be the writer of the epistle, with the general consent of antiquity. Above all, Peter, writing to the elect strangers scattered through Pontus, Galatia, Cappadocia, Asia, and Bithynia, praises Paul's letters to them. But Paul's other epistles were sent to Gentile converts; this one alone to the Hebrews, although he himself does not call them Hebrews; and in the title, no doubt old, but not prefixed by Paul's hand, they are less properly called Hebrews, instead of Judaico-Hellenistic Christians, to whom we have observed below that he wrote, ch. vi. 10. Moreover Paul's method and style may be easily recognized; for he puts the proposition and division before the discussion, ch. ii. 17. He distinctly and separately subjoins the hortatory to the doctrinal part: he puts the hortatory part at greater length at the end of the epistle. He quotes the same words of the Old Testament which he does elsewhere, ch. ii. 8, x. 30, 38; also, i. 6: he uses the same ideas and expressions. See note on ch. i. 8, 6; ii. 2, 5, 8, 9, 10, 14, 15; iii. 1, 6, 12, 16; iv. 9, 16; v. 6, 11, etc.; vi. 1, 9, 10, 11, 12; vii. 2, 5, 18, 19, 22, 25, 26, 28; viii. 1, 6, 11, 13; ix. 1, 10, 11, 15, 28; x. 5, 39; xi. 7, 11, 13, 19, 35, 37; xii. 1, 4, 10, 12, 22, 23, 27; xiii. 1, 5, 9, 10, 14, 18, 20, (470)
21, 23, 25. Formerly some thought that Barnabas, or Luke, or Clemens 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 ἔγραψα, 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 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 Greek translation of Moses and the Psalms, which differs from the Hebrew, ch. i. 6, x. 5. He comprehends in one Greek word, καταδρισεως, rest, the meaning of the two Hebrew words, Sabbath, and שימה, resting, comfort, ch. iv. 4, 5. He translates the Hebrew words into Greek, ch. vii. 2; and insists upon the Greek idea of the word διαθήκη, 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 Apollos. This is the hypothesis of Luther, and is adopted by Bleek, Thol., Lün., De W., Alf., etc.]

The discourse is wholly intended to confirm the faith of the brethren in Jesus Christ, ch. xiii. 8, 9. Moreover, he confirms it by showing his glory. He calls this the sum, ch. viii. 1. Hence all the di-
visions of the epistle, abounding in the sharpest admonitions, and the strongest incitements, are presented in the same form of discourse; and doctrine and practice are everywhere connected by therefore.

This is the Sum:—
The glory of Jesus Christ shines forth—
I. From a previous comparison with the Prophets and Angels, i. 1–14;
Therefore we should heed his words, ii. 1–4.

II. Principally from a comparison of his suffering and his consummation. We must here observe—
1. The proposition and sum from Ps. viii. 5–9.
2. The discussion: We have the author of salvation and glory perfected; who suffered first for our sakes that he might become (1) a Merciful, and (2) Faithful (3) High Priest, 10–18. These three things are separately explained, being from time to time most suitably interwoven with his passion and his consummation.

A. He has the virtues of the priesthood:—
I. He is Faithful:
Therefore be ye not unfaithful, iii. 1, 2, 7–iv. 13.
II. He is Merciful:
Therefore let us approach confidently, 14, v. 8.

B. He is called of God a Priest. Here—
I. The sum is stated from Ps. ii. and cx., and from his act, 4–10;
And hence the hearers are summarily roused to action, ii.—vi. 20.
II. The fact itself is copiously
(1.) Explained. He is to us
a. A Great High Priest,
I. Such as Psalm cx. describes;
1. After the order of Melchisedek, vii. 1–19:
2. With an oath, 20–22:
II. And therefore peculiarly excellent;
1. A Heavenly Priest, viii. 1–6:
2. And that of the New Covenant, 7–13.
HEBREWS I.

\(\beta\). 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, holily, 12–17.

\(\beta\). Hope, 18–27.

\(\gamma\). 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 Old Testament, and at the same time Judaism is abrogated, and the promulgation of the New Covenant carried to its height, at the very boundary of the fourth and fifth thousandth year.

CHAPTER I.

1. In many portions—[So Alf., etc. Eng. Ver., wrongly, at sundry times.] God spoke in many portions. The creation was revealed in Adam's time; the last judgment in Enoch's; and so from time to time knowledge was more clearly revealed. He also spoke in divers manners of revelation, in dreams and visions. Therefore in many portions refers to the matter, in divers manners to the form. In both there is an antithesis to one entire and most perfect communication of God to us in Jesus Christ. The very multitude of prophets shows, that they prophesied in part; therefore, says he, you must not be frightened at the novelty of Christianity. In time past—for a long time no prophets had arisen, that the Son might be the more earnestly expected. [Malachi, the last of the Old Testament prophets, prophesied some ages before Christ's birth. V. G.] God—The apostle treats of God here; of Christ, ch. ii. 3; of the Holy Ghost, ch. iii. 7. Spoken—A Synecdoche [part for the whole] for every sort of communication, as Ps. ii. 5. So ἐν, Gr. ἐν, a word, is used in a wide sense. In—Gr. ὕπ, [Eng. Ver., by, but the sense is God was in them, when he spoke by them. Lūn., etc.] Therefore God himself was in the prophets, and especially in the Son. A mortal king speaks by his ambassador, but not in his ambassador. If the apostle had not used the ἐν, in, with a view to what follows, that it might apply to the Son, he would doubtless have put διὰ τῶν προφητῶν, by the prophets. Hence it is not inconsistent to urge the use of the ἐν, in. In the prophets—[Eng. Ver., by.] Artemon contends that Luke wrote ἐν τοῖς ἄγγελοις, in the angels; for he thinks that Luke wrote this epistle, p. 98; and this opinion agrees with Clement of Alexandria, on 1 Pet. v. 13, where Luke is said to have translated Paul's Epistle to the Hebrews, although we have proved above that it was written in Greek by Paul himself. All
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. xii. 41; John viii. 58. 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., Lün.]

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. xxii. 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 ἐσχάτων, read ἐσχάτων. 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, וַיְבָשָׂם נַחֲשָׂב, Sept. εἷς ἐσχάτων 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. 18, 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]. Ἐν, 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 ἀντιονόμασια [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 כָּל, 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; (β) by three glorious predicates, expressed by
as many finite verbs with the pronoun who: Whom he has appointed, By whom he made, Who sat down; and thus his course, as it were, is described from the beginning of all things to the goal, ver. 2, 3. II. In comparison with the angels, ver. 4. The Confirmation soon after corresponds to this proposition, and the very name of Son is presently proved at ver. 5; as also the inheritance, at ver. 6-9; the making of the worlds, ver. 10-12; the sitting on the right hand, at ver. 13, 14. Let us consider them singly.

2. Whom he hath appointed heir of all things—Immediately after the name of Son, heirship is appropriately mentioned; and God really appointed him heir, before he made the worlds, Eph. iii. 11; Prov. viii. 22, 23; hence in the text the making of the worlds follows. As the Son, he is the first-begotten; as the heir, he is heir of the universe, ver. 6. By whom also he made the worlds—[The phrase ροις αἰωνας, the worlds, or the ages, is parallel with all things above, denoting the whole creation, the revelation of God in the universe of space and time. So Ebrard, Alf., etc.] The emphasis of also falls on made in this sense: He not only appointed the Son heir of all things before creation, but also made the worlds by him. The particle by detracts nothing from the majesty of the Son. On the fact, see ver. 10; and on the particle, comp. ch. ii. 10. By the Son he made the worlds, and all things therein; ch. xi. 8. Therefore the Son was before all worlds: and his glory reaches forwards and backwards, although God has spoken to us in him, only in these last days. Indeed he has thus conferred on these last days the highest salvation.

3. Who—on high—The third of those glorious predicates, He sat down on the right hand of the Majesty on high. Again, three important points are introduced into this predicate, by the three participles. Paul mentions these points in the same order, Col. i. 15, 17, 20. The first participle and the second, from the aorist of the finite verb ἔζηκεν, sat down, have the force of an imperfect tense, and may be resolved into because; because he was, because he was upholding (comp. ἦν, he were, ch. v. 8); but the third, being without the particle τε, and, being more closely connected with the same finite verb, is to be resolved into after: ἐπηγοδυόμενος, after he made. Being—and upholding—The glory assumed by the Son when he was exalted to the right hand of the Father, no angel could take, but the Son took it; for he also had it before in respect of God, whose glory shines in him, and in respect of all things, which he upholds; John vi. 62; Rev. i. 18. The brightness—Gr. ἀκαταστασία. Wisd. vii. 25, 26: For she (wisdom) is the breath of the power of God, and a pure affluence from the glory of the Almighty: therefore no defiled thing falls
into her. For she is the brightness of the everlasting light, and the
unspotted mirror of the power of God, and the image of his goodness.
'Ανίῳ, in this compound, is intensive—as in ἀποστίλβω, to be bright,
ἀποικτασσεῖν, to bring forth,—it does not weaken. It does not imply less
or greater, but extension. Of the glory—Glory denotes God's nature
revealed in his brightness, the same as his eternal power and God-
head, Rom. i. 20. The express image—Whatever the personal es-
sence of the Father has, is represented in the Son, as his express im-
age. Of his person—Gr. ἡ προσωποῦν [which Alf. renders substance;
Lūn., etc., essence or being]. If we gather from the Sept. the mean-
ing of this word, variously used by them—but never concerning God
—it denotes here the changeless duration of the Divine life and
power; comp. ver. 11. Therefore the parallels are, the glory always
undefiled, Rom. i. 23, and the person which always holds as it were
the same place. With this feeling apparently the old Rabbins called
God ἐπιφάνης, Place, or rather State. All things—The article refers to
of all things, ver. 2. By the word—The Son of God is a person: for
he has the word. His—That is, his own; so himself, next clause.
1859) omit ὁ ἐπιφάνης, by himself.] By himself—Without the out-
ward Levitical instrumentality. This power of his appears from the
titles already given. [Omit ἡμῶν, our. Tisch., Alf. Render, having
made purification of sins]. Purification—An objection here is antici-
pated. Christ's life in the flesh did not seem to bear any such lofty
statements; but the apostle replies that that was only temporary, for
the 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
the Son of God before his humiliation briefly; after his exaltation,
most fully; for it was from this exaltation, that the glory which he
had from eternity began to be most clearly seen. And the purging
of our sins, and subsequent sitting on the right hand of the Majesty,
are most fully discussed in ch. vii., etc. Sat down—By the Father's
will; comp. he hath appointed, ver. 2. On this sitting, see ver. 13,
14. The ministering priests stood; the sitting therefore denotes the
accomplishment of the sacrifice, and the kingdom of glory. By this
finite verb, sat down, after the participle, is implied the aim, subject,
sum of the epistle; comp. viii. 1. Of the majesty—God's. On high
—in the heavens, viii. 1.

4. So much—This verse has two clauses, of which, by Chiasmus
[cross reference of pairs of clauses, etc.], the second is discussed in
ver. 5, but the first in ver. 13; and the interrogation heightens the
interest of both. The Chiasmus is so common in this epistle, that
the observation of this figure alone contributes very much to the ex-
planation of the epistle. See ver. 9, ch. ii. 9, 12, 17, iii. 1, 8, iv. 14, 15, 16, v. 7, vi. 7, vii. 6, viii. 4, 10, ix. 1, x. 20, 23, 33, 38, xi. 1, 33, xii. 22, 23, 24, xiii. 10, with the notes. It may be asked,
Why, in this one epistle, does that figure occur in every chapter?
Ans. It is shown, at some of those passages just quoted, that Paul
uses the Chiasmus even elsewhere, but more frequently to the Jews;
with whose teachers this is a favorite figure of speech. Therefore
the apostle, who became all things to all men, has adapted his style
to the Hebrews; and these men who were guided by the Spirit, had
all the forms of discourse at better command than the most practised
rhetoricians. Being made better—By his exaltation, ver. 8, 13. The
antithesis is, made lower or less, ch. ii. 9. Compare Mark x. 18,
note. Κρηττον, better, more excellent, more powerful: οἱ κρηττονεῖς,
the gods among the ancient heathens. Than the angels—Whose ex-
cellence is elsewhere extolled. Than they—Παρὰ denotes great pre-
eminence above others. Comp. παρὰ, above, ver. 9, ch. iii. 3. An-
gels are excluded in part explicitly, ver. 5, 13, and partly by impli-
cation; for while none of them has taken this name, the Son of God,
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 distinguished
one indeed, of the inheritance of the Son, whom they worship as
Lord, ver. 6: nor were the worlds made by them, but rather they
themselves were made, ver. 7. He hath by inheritance obtained a
name—The name of Son becomes the Son, because he is the Son;
and in this name principally the inheritance consists. All things are
an addition to the inheritance, ver. 2. The inheritance of the name
is more ancient than the worlds themselves. The inheritance of all
things is as old as all things themselves. [This superangelic name,
which he obtains forever as his own, as he mounts along the path of
time to the throne of the Father, lies beyond the reach of stammer-
ning human speech. The Scriptures quoted in the following verses
are but hints of its glory. Deütch in Alf.]
5. For to which—An argument is often drawn in this epistle from
the silence of Scripture; ver. 13, ch. ii. 16, vii. 3, 14. Of the an-
gels—For none of them could take this glory. Son—Acts xiii. 33.
I—a son—So the Sept., 2 Sam. vii. 14. That promise, I will be to
him a Father, and he shall be to Me a Son, referred to Solomon, but
much more, considering how majestic it is, to the Messiah; otherwise
Solomon also would be greater than the angels. The seed of David,
or the Son of David, is one name, under which, according to the na-
t ure of the predicate, sometimes Solomon, sometimes Christ—sometimes Solomon, and at the same time, in a higher sense, Christ—is intended; an ambiguity well suited to the times of expectation, Ps. lxxxix. 27, 28. The apostles are the true interpreters of the Divine words, even though we should not 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 ἤδη, when, ἤδη, when, in James i. 2, joined with the 2d Aor. subj. The particle δὲ, and, intimates that something greater is to follow. Not only is the Son greater than angels, but he is worshiped by angels. Ἡ οἰκουμένη, 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 sending. 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. 13, 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. v. 38, 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, ῥα γινεται φησιν, 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. 43, has these
words: ἐφηράνθητε ὑψανοί ἃμα αὐτῷ καὶ προσκυνησάωσαν αὐτῷ πάντες ἄγγελοι Θεοῦ, rejoyce ye heavens with him, and let all the angels of God worship him, which are wanting in the Hebrew text and in the Chaldee Paraphrase. Mill thinks that the omission was occasioned long ago by the recurrence of the verb ὑψάνω. Then there follows in Moses, ἐφηράνθητε ἦδη μετὰ τοῦ λαοῦ αὐτοῦ, rejoyce ye nations with his people, where ἦδη is wanting (where ὑψάνω is wanting), which Paul, Rom. xv. 10, also refers to the times of the Messiah. Moses, especially in the Song, wrote of Christ. Nevertheless, Ps. xlvi. 7, has, προσκυνήσατε αὐτῷ, πάντες οἱ ἄγγελοι αὐτοῦ, worship him all ye his angels [Eng. Ver., worship him all ye gods]; and Paul refers to this psalm, for the bringing in of the First-begotten into the world, in this passage, corresponds to the inscription of the psalm in the Sept., that is, of David, when the land is brought under his authority.

7. Unto—Gr. πρὸς, [Eng. Ver., of.] He saith to the angels, indirectly, comp. πρὸς; to, xi. 18, note. The apostle seems also to have had in mind ver. 20, of Psalm 103, which immediately precedes the passage, Ps. civ. 4. He saith—God, by the prophet. Who maketh—a flame—Sept. in exactly as many letters, Ps. civ. 4. [But the sense is modified in the quotation. The Psalm speaks of the winds as made messengers by the Lord, because he uses them as runners, and it has no reference to angels. So De W., Lün., etc.] Spirits, [better, winds. Lün., Alf., etc.], and a flame of fire, signify not only the office of angels, but their very nature, which is doubtless exalted, as the metaphor is taken from things the most powerful and subtle, but yet greatly inferior to the majesty of the Son. Therefore, who maketh, intimates that the angels are creatures, made by his command; but the Son is eternal, ver. 8, and the Creator, ver. 10. The subject, angels, and ministers, as is proved by their being used with the article, has its antithesis in ver. 8, 9. Moreover, the antithesis of Who maketh, intimating the creation of the angels, is found in ver. 10, 11. I think this is said of the Father; comp. ver. 8.

8. Unto the Son—Directly. Comp. πρὸς, with reference to [Eng. Ver., of], ver. 7. [Add xai, and, before ἔδωκεν, a sceptre. Tisch., Alf.] Thy throne—thy fellows—So again, the Sept. say distinctly, Ps. xlvi. 7, 8, Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a sceptre of righteousness. Thou hast loved righteousness, and hast hated iniquity; therefore O God, even thy God, hath anointed thee with the oil of gladness above thy fellows. On the Throne, comp. Lam. v. 19. [Government over all is indicated. V. G.] O God—The vocative case with the article is most emphatic. They clearly do violence to the text, who think, that it is the nominative
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here. The Throne and the Sceptre are joined; nor did God say, I will be thy throne, but I will establish the throne of the son of David; Ps. lxxxix. 5, 30, 37. For ever: of righteousness—Eternity and righteousness are attributes very closely connected, Ps. lxxxix. 15, (wherewith well the words מַעֲנָא and מְשׁרָא.) See also Ps. xlv. 8, (where note carefully שַׁמַּעְתִּ֑י.)

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, 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 thy 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. 28; 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 God in this very verse, and a little before as נַחֲלַת, 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 here 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 Lün., 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 intimated, 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. 28, of the same psalm. Christ
is spoken of even in those passages, where many might especially contend that the Father was meant. *The earth: the heavens*—A gradation. There is no reason why angels may not be implied in the word *heavens*, as the creation of man is implied in *earth*, which passes away.

11. They—The earth and heaven. [More properly, *the heavens*, ver. 10. Lün.] Shall perish—There is the same word at Luke v. 87; James i. 11; 1 Pet. i. 7; 2 Pet. iii. 6.

12. The same—same, the same, never different, without old age and change. So 1 Sam. ii. 10 וֹזֵר, Sept., Ἀρός, He [Eng. Ver., the Lord].

13. But—An *epitasis* [emphatic addition].

14. All—Although distinguished into various orders by various names, implying even some dominion: Eph. i. 21. Ministering—sent—They minister before God [are employed in praises. V. G.]; are sent, abroad, to men [to execute God’s commandments concerning other created things. V. G. Render accordingly, sent forth for ministry on behalf of these, etc. Alf.] Both are opposed to *sitting at the right hand*. Comp. Luke i. 19. *Who shall be heirs of*—That is, the elect, and them who believe or who shall believe. A sweet periphrasis. Salvation—From so many and so great dangers.

CHAPTER II.

1. We ought—Elsewhere he uses ὧπείλατο, to owe; here δοῦ, it behoves. The former implies obligation, the latter urgent danger, ver. 8. Now the apostle begins to exhort by motives corresponding to the preceding chapter, concerning Christ the prophet, the king, the priest: prophet, for it is said, *he hath spoken*, ver. 2: king, for it is said, *Thy throne*, ver. 8: priest, for it is said, *he hath purified*, ver. 3. And so ch. ii., concerning him as prophet, presently in ver. 1, etc.: as king, Thou hast crowned, ver. 7: as priest, everywhere. The exhortation begins in the first person, then becomes stronger in the second, ch. iii. 1. More earnest—The comparative in the strict sense; comp. the following verses. Give heed—By obedience; comp. ver. 2, note. To the things which we have heard—Referring to ch. i. 1,
at 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. Lest at any time we should glide past them—Gr. παραρρυσώμεν. [So AÌ?., etc. Eng. Ver., let them slip, is quite inadmissible]. 2d Aorist pass. with an act. signification, from βησω, I flow, and I pour out: lest at any time, he says, we should flow past: with trifling spirit; comp. 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, νέφων ερρυνθον δρόσων, the clouds drop with dew, in an active sense, and so everywhere. Zosimus, l. 2: Ἡ Ῥωμαίων ἄρχη ὑπεράνθω κατὰ βραχ, the empire of the Romans gradually failed. Greg.: ἵνα μη δειμθάνει τῷ χρόνῳ γένηται τὰ καλά καὶ μη παραρρυσώ, 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, ἔδησαν, 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 change 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 in the abstract is, ver. 1, to give heed to the things which we have heard. It behaves [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 sanction, but in the execution.

3. How shall we escape—The just and severe retribution? So xii. 25, They did not escape; we shall not escape. Salvation—In the world to come, joined with glory, ver. 5, 10, notes. Salvation, repeated 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
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—A majestic title; comp. ch. iii. 4, etc.: Ps. cx. 1. He does not say here, by our Lord; for he intimates that he is also Lord of the angels, whom the angels themselves call Lord: Luke ii. 11; Matt. xxviii. 6. [Whatever is mentioned, ch. i., and afterwards, ver. 7-10, is included in this title. V. G.] The antithesis is, by angels, ver. 2. Comp. ver. 5, and the following. By them that heard—From the Lord in person. They also had been eye-witnesses and ministers, Luke i. 2; but the apostle in accordance with his beginning, ver. 1, 2, mentions their having heard him here. The apostle refers not only to the evangelical history in general, but even to special points of it, as that concerning the prayer in the garden, etc., ch. v. 7, note. Paul, writing to the Gentile churches generally, speaks much of his calling, and of the fruits of his labor; but here, when he writes to the brethren of the circumcision, he especially cites the apostles who had been long with the Lord; comp. Acts i. 21, x. 41, xiii. 31, note; and he only cites those apostles in a general way, to bring the Hebrews to the Lord alone. Unto us—Denoting the age then present. Was confirmed—Gr. ἐβεβαιώθη. Not by penalties, but by gracious gifts. This word corresponds to βεβαιος, firm, ver. 2.

4. Bearing them witness—Gr. αυπειρατυρούνοις. A double compound. It is the office of Christ to testify, of God, to superadd testimony [force of ἐν, upon, in composition]; and he did so, both when Christ was upon earth, by signs and wonders, and when he was taken up into heaven, by divers miracles, Acts ii. 22, 33. That testimony refers wholly to the Lord Jesus Christ, Acts ii. 36, x. 36, 42; Rom. xiv. 10; 1 Cor. xii. 3; Phil. ii. 11. If any one is inclined to refer the divers miracles also to Christ, while upon earth, I have no objection. The parallelism mentioned in the following note, if I mistake not, has led to my interpretation. Divers—The parallel is μερομοι, distributions, impartations [Eng. Ver., gifts]; comp. 1 Cor. xii. 11. According to his own will—Most freely, abundantly, mercifully, not according to the will of the recipients. Whence it appears that the gift is entirely supernatural, αὑτοῦ, his own, of God himself. μη, Sept., θέλης, will.

5. For unto the angels—not—The ΑΕtiology [assigning of a reason] referring to ver. 3, where the terms salvation and Lord are skilfully introduced, serves to begin a new paragraph. The greater the salvation, the more glorious the Lord despised,—the graver the offence of the despisers. God subjected both angels and all things, not to the angels, of whom nothing was written to that effect, but to man, or the Son of Man, Jesus Christ. The angels had more to do in the Old Testament; but in the New Testament, when human nature was ex-
alted by Christ, the angels are our fellow-servants. I ventured to say, more to do; and it may be also supposed from the antithesis, that greater reverence was due to the angels in the Old Testament than in the New, 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 a different relation. As angels are here opposed to the Lord, so ver. 16, they are opposed to the brethren. The apostle couples believers alone 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 times, ch. i. 6. Therefore the world to come is used as we say to-morrow's sun, although there is but one sun for all days. אֶתְו in Hebrew is expressed by μέλλουσα, 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 hence 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 to come is being subjected to him, when first he was crowned with glory and honour. On this expression of Paul, comp. note at Rom. iii. 30. Although, even in reference to the time of this epistle, it is to 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 Paγγε τοῦ ΜΕΛΛΟΝΤΟΣ άιώνος, 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.

6. But one in a certain place testified—One witness. David did not here speak of himself; wherefore it was unnecessary to introduce his name. Nor should we stop with the intermediate messengers, but should 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 between the angels and him to whom the psalm testifies that all things are subjected. What is—under his feet—So clearly the Sept. Ps. viii. 5-7. That clause, and Thou hast set him over the works of Thy hands, the apostle does not assume, at least in his reasoning, but deduces the all things from what precedes and follows in the psalm. There are mentioned in that clause the works of God's hands, heaven, the moon and stars. (The sun is wanting, either because, as the slavery and deliverance of his seed were shown to Abraham in the night, Gen. xv. 12; so the humiliation and exaltation of the Messiah were shown to David and sung by him during the night; as also the word of the Lord seems to have come to Job by night, Job xxxviii. 7, 31, 32; or because Messiah, when forsaken on the cross, saw the moon and stars after the sun was darkened.) But Christ's authority continues beyond the duration of these. What is man—As respects God's works, the heaven, etc.; but what is man as respects God himself? The expression is thus more humble than if he had said: Who am I? A man, ἄνθρωπος, without the article, as one of many. ὄνος, a man, παθητις, subject to suffering and death. That thou art mindful of him—The Messiah's condition is so described, as that in it he might seem to have passed away from the remembrance and care of God. Whence, with wonderful humility, he himself wonders at this very thing, the remembrance of him; how much more at so great glory prepared for him? It could not be otherwise, Acts ii. 24; but he prays as if it could scarcely be so. Or—ὅμος ὄς, the son of man, here implies something more insignificant than ὄνος, man. Son of man—ὅμος ὄς, comp. Ps. xiiix. 8. Again without the article. Visistest him—The expression is intensified; for remembrance refers even to the absent; to visit, denotes the care of one present.

7. A very short time—Gr. βραχύς τι [Eng. Ver., a little, is incorrect here; though it is the sense of the Hebrew, as Beng. gives it. Lün., etc.] The same word occurs at Luke xxii. 58. Than the angels—In Ps. viii. 6, the Hebrew is: Thou hast made the Son of Man to be little less than God, that is, than himself. The beautiful paraphrase of Christopher Corner is as follows: Christ having become man, humbled himself under the cross, and abased himself below God, when, the Divine nature remaining quiescent, and not exerting its power, God himself and the Lord of Glory was crucified and put to death.—Expos. Psalm, p. 24. (Comp. Mem. prefixed, 2 Chron. xv. 16; Is. lii. 14. Eccl. iv. 8.) In another of Paul's phrases we find μὴ ὄν ἰσα θεῷ, thought it not—to be equal with God, and ἐκνωσάς ἄνωτα, made himself of no reputation; Phil. ii. 6, 7, note. But Paul retains the
interpretation of the Sept. as suited to his purpose; for the *Homon-
yny* [something differing in nature, but called by the same name from
analogy] of the Hebrew word רודך, *God*, signifies an invisible na-
ture, 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,
in ch. iii. 4. For so the apostle is accustomed appropriately to use
the words of the Sept. and to present to the reader anew the force of
the Hebrew words, when they answer his purpose better; ch. x. 8,
xii. 6, note. [Omit the clause, and didst set him over the works of
thy hands, (καὶ κατέρρησας, etc.) Tisch., Alf., etc. *The works of
Thy hands*—The sun, moon, stars, etc. Ps. viii. 4. V. G.]

8. *Put all things in subjection*—See 1 Cor. xv. 27, and what pre-
cedes 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.
5. Often γὰρ, *for*, is useful to give a reason, ch. vii. 14, ix. 24; and
so Paul, Rom. iii. 28. *Under him, under him*—Of whom he is
speaking, the Son of Man. [*Man* in general; who has not yet at-
tained 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. Τὰ, 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
John xix. 5, 7; Gal. v. 13, vi. 14. *Nothing*—Not even angels; ver.
5, ch. i. 6. *Left*—In the language of the psalm, to which the events
partly correspond, partly will correspond. *But now—not yet*—Now,
serves as an *Anthypophora* [part of a refutation by anticipation], for
the *time* is denoted in *not yet*, and the latter is construed with ὄρα-
μαν, *we see*, in antithesis to the present βλέπομαι, *we perceive* [Eng.
Ver., see.] More things are already subjected to Christ than we see;
and all things will be entirely subjected to him at the proper time, in
our 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
not acknowledged, at least is not seen. *Βλέπω, I perceive*, denotes
something more definite; ὄραω, *I see*, something broader and more
majestic.

9. [*Render, But him who is made a little lower than the angels, we
behold Jesus, on account of his suffering of death, crowned with glory
and honor. Alf. after Lün., etc.*] But—The antithesis is between
that in the psalm, which we do *not yet see*, and that which we already
perceive fulfilled in Jesus. But what do we perceive? We perceive
that Jesus, who was made a little lower than the angels, on account of the suffering of death, has been crowned with glory and honor. In this paragraph, made lower—crowned—that, etc., is a Chiasmus [cross reference] such as Paul has, Gal. iv. 4, 5: and in the present clause, for the suffering, etc., (which clause requires no point before δοξή, glory), that for which Jesus was crowned, namely, the suffering of death, is mentioned according to the natural order of the subject, and not without emphasis, before the actual crowning. The apostle takes away from the Jews the offensive stumbling-block of the cross: and so refutes the argument, which might be drawn from Christ's sufferings against his glory, and that the source of glory to us also, that he even turns it in favor of Christ. He shows that the suffering of death is so far from obstructing the Messiah's glory and honor that it rather confirms them to us. Whence he infers, that the fact of Jesus being made lower than the angels, which was only for a little, did not refer to the fact that he should continue in death, but that, after he had once fully suffered death, he should have everything subjected to him. It is Jesus to whom the humbling and crowning, described in the psalm, apply. It is therefore the same Person, to whom also the universal power which follows, in the progress of the psalm appropriately belongs. For some little time [Eng. Ver., a little] —Some hours on the cross, days of suffering, years of toils, how little when compared with eternity! Than the angels—Incapable of suffering and dying. Made lower—Less, a worm: comp. Luke xxii. 43. The participle implies, that Jesus of himself, and for his own sake, might have obtained glory without suffering; but his brethren were likewise to be regarded. We perceive—Gr. βλέπωμεν, [Eng. Ver., see.] The act of looking, saith he, speaks. The same word occurs, ch. iii. 19, x. 25. The fact and the issue agree with the previous testimony; ver. 6, at the beginning. The suffering of death—The suffering of death is the main feature: ch. v. 7. With glory and honor—Becoming the Son of God. [Glory presupposes death; honor, suffering. V. G.] Crowned—After death. That—This should be connected with being made lower, and therefore denotes the end. By the grace of God—Some formerly read χωρις θεος, except (or without) God. Both readings give a good sense; let us look at each. The clause with χωρις, except, stands thus: Christ tasted death for every one except God. This sentence is to be explained by its members. (I.) Πάντως, every, is neuter, for πάντως, πάντι, without a substantive or a participle, are always neuter, so Orig. Theod. Ambros. The apostle shows the glory of Christ from the eighth Psalm, and especially from the clause, Thou hast put ο̇ς, everything, under his
feet; and he supplies the emphasis of the singular number contained in that significant syllable ἐκ, and omitted by the Sept. when he says, πᾶντις, every. This πᾶν, all, to which οὐδέν, nothing, likewise neuter, is opposed, ver. 8, and in which all, in the masc., are included, John iii, 35, 36, chiefly comprehends angels, than whom Christ had been made a little 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 yet here also the shortness of death; so Chrysostom, and others. (III.) Hence we at length gather the meaning of ὅπερ, for, it denotes here the thing to be obtained, as in John xi. 4; 2 Cor. i. 6, xii. 8, 19; 2 Thess. i. 5. He tasted death for all, 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 he is excepted, who put all things under him. The same exception therefore is made here, all, but God, is subject to Christ: χωρίς is used to express an exception. Theodoret acknowledges that χωρίς here expresses an exception; and the parallelism of the psalm shows us 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 clause, if χάρις, by grace, be retained, will be thus explained: that by the grace of God he might taste death for everything. By the grace of God 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. xxii. 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 gift is honor and glory: Phil. ii. 9, given, etc.; Luke ii. 40, 52; Rom. v. 15. And this noun, grace, expresses the same idea as the verb, art mindful, visitest, ver. 6, from that eighth Psalm. In this interpretation, ὅπερ πᾶντις might be equivalent to for all (men), so far as the preposition is concerned, but the neuter, πᾶντις, is an objection. [On these grounds Beng. decides for the reading χωρίς, except. So Ebrard, with a slightly different interpretation: tasted death in behalf of all (the universe) except God; but Tisch., Alf., Lün., etc., with the great weight of authorities, retain the common reading; in 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
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this phrase, as everywhere; and here, as we have said, at the same
time its shortness, to denote which the genitive ἄνθρωπος, death, is well
fitted; comp. ch. vi. 4, note. [The metaphor must not be strained to
include these ideas. Lün., etc.] To taste death partially is one
thing; a part or the shortness of the time, in which death is wholly
tasted, is another. Matt. xvi. 28, does not oppose the signification
of shortness; for there the expression is negative, as in Luke xiv. 24.
Moreover, Ps. xxxiv. 8, sustains this view, Only taste and you will
see; otherwise taste would not precede sight.

10. It became—Gr. ἐπρέπε. So Ps. viii. 1, τῷ μεγα.
lοπρέπεια σου, Thy glory is set above the heavens. Moreover in the
whole of this verse 10, the proposition, which in verses 8, 9, was
clothed in the words of the same psalm, is now expressed in words
better suited to the apostle’s purpose; but with this difference, that
ver. 8, 9, treat more expressively of glory, from what precedes, ver. 7;
whereas ver. 10, treats more expressively of his sufferings, thereby
preparing us for the transition to what follows. The predicate of the
proposition is, It became him, for whom all things, and by whom all
things exist: The subject follows, to make perfect, through sufferings
the Captain of their salvation, who brings many sons to glory. Ἀγα-
γόντα, bringing, might be resolved into ἵνα ἐν γένεσιν τελεσθῆ, that, by
bringing, he might make perfect. But this is the construction, ἀγα-
γόντα τῶν ἀρχηγῶν, that the Captain of salvation may be also the One
bringing unto glory. [This rendering is less correct than Eng. Ver.
Connect ἀγαγόντα with ἀρχηγός, for it became Him (God) bringing many
sons—to make the captain, etc. Lün., Alf., etc.] Ἀρχηγός, captain,
is compounded of ἀρχή, beginning, and ἀρχαῖος lead, and ἀρχή, begin-
ning, looks forward in the text to τελεσθῆ, to make perfect, (comp.
ch. xii. 2), but ἄρχω, lead, looks back to ἀγαγόντα, bringing. There-
fore the proposition comprehends many important sentiments, which
may thus be unfolded:—1. Jesus is the Captain of salvation. 2. It
was necessary to procure salvation by suffering. 3. He was perfected
by suffering. 4. The glory of the sons was united with that consum-
mation. 5. The sons are many. 6. This whole plan highly became
God, though unbelief considers it a disgrace. 7. It became God,
that Jesus should suffer and save the sons; because for Him are all
things. 8. It became God, that Jesus should be made perfect, and
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 the Captain.
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: νεκρόν, 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, perfectionness, 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. 24, 28, x. 12, 13, xii. 2.
11. For—The closest relationship was the reason why it became Jesus not to be made perfect without us. He that sanctifieth—Christ, ch. xiii. 12. Christ is called he that sanctifieth, because of that whole benefit, that he by himself makes us holy, that is, Godlike. They who are sanctified—The people, ch. x. 10, 14, 29. To sanctify, to bring to God, to be sanctified, to be brought to God, to draw near, to have access, are synonymous. He who sanctifies, was begotten by the Father, and appointed the Sanctifier: they who are sanctified, are created by God and appointed to receive sanctification; comp. ἐδωκεν, hath given, ver. 18. This is the origin of his brotherhood, and of his communion with flesh and blood (ver. 14). Of one—That one is Abraham, as Mal. ii. 15; Is. li. 2; Ezek. xxxiii. 24. All men are of one, Adam: all Abraham's descendants are of one, Abraham. [But the One is God, as Father of the Christians, his spiritual children. Lūn., etc.] In this whole passage, Paul, writing to Abraham's descendants, accommodates his discourse to them apart, ver. 16, 17, ch. xiii. 12: as also in Ps. xxii., which is here quoted, ver. 12, Israel is the subject, ver. 22, etc., but the Gentiles, ver. 25–31; and the whole of the subsequent discussion on the priesthood and sacrifices especially suits the comprehension of the Hebrews. Wherefore this epistle will at some time contribute much to Israel's salvation. If this one meant God, the angels should be included, who are excluded at ver. 16. All—Construe with who are sanctified. [This is impossible. The position makes it refer to both parties, as the Eng. Ver. So Lūn., Alf., etc.] He is not ashamed—Whereas, but for this cause (that they are of Abraham, who is considered not as a sinner, needing salvation, but as the common ancestor, as he who had received the promise), [but see on of one, above], there might have been many causes of shame; for, far from being holy, we had been very guilty, ver. 14, 15; yet he is not ashamed; nay, he accounts it a glorious thing to himself, because of the holiness and glory unto which he has brought us. It becomes God to have such sons restored to him. Christ is not ashamed of such brethren; comp. is not ashamed, ch. xi. 16, note.

12. Saying—Here three things are quoted from the Old Testament, by which the apostle's preceding discourse is admirably confirmed, by Chiasmus [cross reference], in retrograde order. For the apostle mentions

Ver. 10, Sons.

Christ says in the words of the Old Testament,

Ver. 18, at the end, I and the children.
Ver. 10, The perfecting by sufferings.
Ver. 11, The relationship of the Sanctifier and the sanctified.

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. \textit{I will declare, I will sing praise—Ps. xxii. 22, Sept., διηγήματα, 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. \textit{Will I sing—As the leader of the choir; comp. Ps. viii. 3.}

13. \textit{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 this 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 devil. \textit{Behold—God—Is. viii. 18, Sept., in the same words. He calls them παιδία υἱῶν, children, an expression becoming the First-begotten, 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—\textit{Tà παιδία. The children here is not a noun denoting a natural age, but is drawn from ver. 13. 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 αἷμας and σαρκός; blood and flesh. Tisch., Alf., etc. So Beng.] Were partakers of blood and flesh—The past, in respect of the greater part, who had already lived at the time of the testimony given in the psalm. He mentions brethren in the psalm, children in Isaiah: as respected that time when David and Isaiah prophesied, many of the brethren and children were then living, and had lived, whom he was to reconcile. These are not excluded but included. Κοινωνέω, I partake, with the genitive, Prov. i. 11, where also, ver. 18, μετέχω, I share, is used with the same meaning: κοινωνήσας, ὃδε, goeth in company with, Job xxxiv. 8. In this passage, however, the change of the words is elegant; so that μετέχω, he took part, may express the likeness of one to the rest, κοινωνέω, to be partaker, the likeness of many mutually. Flesh and blood are sometimes used for man, Gal. i. 16; but here they are more properly taken in the abstract, as in 1 Cor. xv. 50: although in that passage of Paul to the Corinthians, flesh and blood include the notion of the oldness of the corrupt nature. Elsewhere, as we have just seen, flesh and blood is the expression used, the principal part, flesh, preceding; this is also sometimes written alone: here blood and flesh (although some have transposed the words) is the order, just as in Eph. vi. 12. Against blood and flesh—[Eng. Ver., flesh and blood.] Whether the expressions are used indiscriminately, or αἷμα, blood, is put first sometimes for a certain reason (for which Physiologists may be consulted), I dare not determine. Although my commentary does not descend to such things, yet it barely avoids the censure of too careful refinement, with those who weigh heavenly words less scrupulously. Himself—Gr. αὐτός. There sweetly follows τῶν αὐτῶν, the same. Likewise—Gr. παραπλησίως. Παρὰ in παραπλησίως, like, sometimes like the Latin sub, weakens the meaning of the compound, but here it is almost the same as κατὰ πάντα, in all things, ver. 17: ch. iv. 15. Therefore παραπλησίως, likewise, serves the apostle, in entering upon this discussion, as a reverent caution, that he may gradually speak what he thinks; comp. Phil. ii. 27, note: and the less significant particle is the more suitable, because without sin is not yet added here. Therefore the reality of the participation remains. Of the same—Gr. τῶν αὐτῶν. This is not a mere relative, as the article shows: the same things, which happen to the brethren laboring under flesh and blood, not even excepting death. [But it refers to flesh and blood, as in Eng. Ver., Lün., etc.] That—Here the subject is briefly noticed: it is more fully explained, ch. v. 7, 8, 9. It will be profitable to compare thoughtfully both passages, ch. v. and ii., till you perceive how both end in a eulogium
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, ἐξαρήσαν, destroy, ἁνατρέπων, put under foot. So Ps. viii. 8, ἀποδίωξεν; τοῖς ἐξαρήσαν, 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. pα ὡς, Is. xlix. 24, where the devil does not seem to be called just, morally, but a mighty tyrant, having authority over the captives; Col. i. 13; 2 Pet. ii. 19, end: although here it is called power in a restricted sense, not authority. Death was the attendant and minister 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 manifest: 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 before 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. δῆθην [Eng. Ver. verily loses the force.] A particle of courtesy, implying conjecture, but by the addition of ὁδὲ, not, promoting assurance. The whole verse has a wonderful demonstrative power; comp. πρόδηλον, evident, ch. vii. 14. Not angels, therefore us; there is no third party. Of angels—Without the article. 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 collectively. Seed of Abraham—So he calls the whole human race, but by Synecdoche [part for the whole], because Genesis is referred to; and there the promise was given to Abraham, which belonged especially to his descendants: and Christ was born of Abraham's race. [But this is forced. The meaning is, the Jewish race. He names one race instead of the whole, representing the idea more vividly to the Hebrews to whom he writes. Lün.] Furthermore the apostle is writing here to Abraham's descendants, and it was unsuitable to say, of the seed of Adam, because the first and second Adam are opposed. And yet the Gentiles are not excluded; for the seed of Abraham is not opposed to them, but to the angels; and all believers are the seed of Abraham. [See ver. 12, respecting the church, comp. Ps. xxii. 23, 26, 28. V. G.] I think the omission of the article before σπορασκεῖ, seed, corresponds to the Hebrew construct state. The omission of the article would not so much include the Gentiles, as exclude the carnal Jews.

17. Wherefore—The particle ὅπερ, wherefore or whence, occurs six times in this epistle, but never in the epistles signed with Paul's name; and yet it occurs in Paul's speech, Acts xxvi. 19. It behoved him—A grand expression, ch. v. 8. It behoved him from consanguinity, and because he had undertaken it in the Old Testament, ver. 12. He now speaks more confidently; comp. ver. 11, he is not ashamed. In all things—In all sufferings and temptations. Unto his brethren—Ver. 11. To be made like—This is a recapitulation of what precedes. The sum of what follows is immediately added. That—The apostle thrice touches upon the High Priesthood, till he reaches its full discussion, ch. vii. He alludes to it in three successive steps. I. It behoved him to be made like to his brethren, that he might become a merciful and faithful High Priest, in this passage. II. He was called a High Priest when he was made perfect; ch. v. 10. III. He was made High Priest when he entered into that which is within the veil; ch. vi. 20; and this entrance being made once for all, he always, as a Priest, presents himself to God for us; ch. ix. 24. [Beng. renders, as Eng. Ver., a merciful and faithful High Priest; but the Greek seems to mean merciful, and a faithful High Priest. De W., Lün.] Merciful—This word, with faithful, is construed with high priest; ch. iv. 15, v. 2. He was made merciful, to the people oppressed by sins: faithful, so far as concerns God. There is a Chiasmus [cross reference] here. We have the Priest and the High Priest, who has the right of approach and of bringing men to God. Faithful is treated of, ch. iii. 2, a practical application: mer-
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merciful, 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. v. 19. There is a very similar statement of many things at Rom. i. 16, note. Of these three points, merciful precedes ἡ ἐπισκοπή, 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 here 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 often 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., in so far as or because. Lün.] He is able—His ability to sympathize is discussed, ch. iv. 15, v. 2. To succor—Hence Paul infers the help, ch. iv. 16.

CHAPTER III.

1. etc. [The two divisions ch. i. 5, to ii. 18, and ch. iii. 1, to iv. 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. For he was at the same time High Priest, ii. 17, 18.

II. THE SON AND MOSES.
   a. The Son is in himself superior to Moses, ch. iii. 1–6. (Exhortation, iii. 7–19.)
   b. In him, Israel is led to his rest, iv. 1–13. Therefore he was at the same time High Priest, iv. 14–16.

Ebrard.]

1. Wherefore—An urgent particle. From those very things said in ch. ii. consideration should arise. Brethren—He now first addresses those to whom he is writing. And the title brethren is sacred, from ch. ii. 11. Holy—There is a Chiasmus [cross reference] in this verse. Of the heavenly calling—Made by the Lord from heaven, and leading them to that place, whence it was made, ch. xii. 25, of the calling of God from above, as Paul says, Phil. iii. 14. [Heavenly—Which comes from heaven, and calls to heaven; its origin, its substance, its aim, all are heavenly. Delitzsch in Alf.] The correlative of calling is confession; of which the writer treats presently: so Paul in 1 Tim. vi. 12. Partakers—The same word occurs, ver. 14, ch. vi. 4, i. 9, xii. 8. The apostle—The Ambassador of God the Father; who pleads the cause of God with us. Thence we are said to be partakers of the heavenly calling. And High Priest—Who pleads our cause with God. Hence we are called holy. This Apostleship and High Priesthood are included in the one term Mediator. He compares Jesus as an apostle to Moses, and as a priest (which title is resumed iv. 14) to Aaron, and at the same time prefers him to both; He alone holds both dignities united, and in a higher degree, which
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 to us, λέγε, speaks: man ὁμολογεῖ, agrees, assents, subscribes. So ch. iv. 14, x. 23. They did that most solemnly in baptism. The opposite is ἄντιλογια, contradiction, ch. xii. 3. [Omit the word Χριστόν, Christ. Tisch., Alf.]

2. Who was faithful—Comp. Num. xii. 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. xiii. 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 ἐνθύμημα, to be made, by the word of the Lord. Add Acts ii. 36. [But παραστατός 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. xii. 6, 8: It is the Lord who appointed [Eng. Ver., advanced] (Sept., ὁ παραστάς) 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: τιμη, honor, here rather denotes something inward; δόξα, glory, follows it. The house—The genitive is governed by ἐπισκόπα, 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 here, when the argument is on his superiority to Moses, in God's house, as the Son. The Eng. Ver. gives the sense. So Lün., Alf.] God—Absolutely. Moses was a god to Aaron, but he was not God absolutely.

5. And—Another reason for Christ's superiority to Moses. Servant—So the Sept., Num. xii. 7. This implies the excellence of Moses compared with all other prophets; but again it mentions Moses as inferior to Christ the Lord. For—He served, that testimony might be given by him. Of those things which were to be spoken—Which Moses was to speak (ch. ix. 19), chiefly of Christ; and afterwards Christ himself was to speak. In ch. ix. 19, there is a verbal parallelism, which however at the same time introduces a like reason, namely, what Moses, according to the time, Num. xii., both had spoken and was about to speak. Miriam did not question Moses' authority respecting the past, but she wished to claim as much for herself for the future, because of certain past tokens.

6. But Christ—Moses yields to him. An ambassador, in the king's absence, is highly distinguished—in the king's presence, he retires among the multitude. Here also supply is faithful. The Son shows his faithfulness in all that belongs to his Father and to himself. Over—This ἐνώ, ἐκ, over, shows his surpassing power; ἐν, in, is applied to Moses, ver. 5. His—[Not his own, as Eng. Ver. The house is God's throughout; Christ its chief authority and glory. Lün., Alf.] That is, God's, ch. x. 21. If—The same sentiment occurs at ver. 14. An abbreviated expression: the house are we, since we have confidence: the house we shall be, if we retain our confidence. There is an expression of Paul's very similar, Col. i. 28, note. The confidence—A common word in this epistle: πάρθενος, boldness, ch. iv. 16, x. 19, 35; and ἐλπίς, hope, ch. vi. 11, 18, vii. 19, x. 28, likewise πληροφορία, full assurance, ἐποίησαν, confidence; confidence towards God: glorying, with respect to enemies. If we hold fast—So ver. 14; ch. x. 28. So κρατεῖν, hold fast, iv. 14, vi. 18. [Omit μέχρι τέλους βεβαιαν, firm unto the end. Tisch., Alf.]

7. Wherefore—[Connect with take heed, ver. 12. Lün.] A choice inference, and the strength of this whole passage. Jesus is faithful: be not ye unfaithful, ver. 2, 12. [As—The conclusion is at ver. 12. Not. Crit.] The Holy Ghost saith—So ch. ix. 8, x. 15. To-day—forty years—wherefore I was grieved—and said—alway—Ps. xcvi. 7, to the end, Sept., To-day—forty years—I was grieved To-day is an expression of David's, and is opposed to that day, which was in Moses' time, ver. 8. If—if you will obediently hear his voice.
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 παραμονή, temptation. **[But σῦ means where: in the wilderness, where, etc. Lati., Alf.]** Omit με, me, and for ἐδοξασαί με, proved me, read ἐν δοξασήν, 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 γῆ, 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. προσώπῳσῃ. A very common word in the Sept., but occurring scarcely anywhere else. **Οὐκειος** denotes a local eminence: thence ἑρωτευμονω τος, or ὑπερεχθεριων, 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 εἰσίνη, that, read ἐλειπεν, this. Tisch., Alf.]** Gr. εἰσίνη, with that, signifies removal and alienation: Heb. ממה 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. xvii., 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 My ways. There is a similar antithesis, they and I, ch. viii. 9; comp. ver. 10. So but they, Pa. cxi. 48; comp. also Luke vii. 5; Is. liii. 7, in the Hebrew. They have not known—This is unbelief; the sin is described, ver. 9, they tempted. Concerning both, again, ver. 12, 13, and ver. 17, 18. My ways—In which I wished to lead them as My flock to rest.

11. So I swear—The oath preceded the forty years. If—Gr. αὐτοὶ [not rendered in Eng. Ver.] The conclusion omits something for the sake of Euphemism [softening the expression], which has the force of the oath itself [that is, the complete form of the oath would be, if they enter, etc., may some evil befall me, or some similar expression]: αὐτοὶ, if, here is negative, as ἄπαντι, surely, is affirmative, ch. vi. 14. They shall enter—By my ways. Into my rest—In the promised land. The people, the sheep; Ps. xcv. 7. ἡμῶν, rest, is their blessing, Ps. xxiii. 2.

12. Take heed—This word depends on wherefore, ver. 7: the conclusion here to ver. 7, also introduces the word brethren; 1 Thess. iii. 7. The same word occurs at ch. xii. 25. We must not trust the heart; Jer. xvii. 9. Lest—of unbelief—Observe the connection. Christ is faithful, ver. 2; therefore we must be faithful to him, not unfaithful, as our fathers were toward Moses; ver. 18, 19, ch. iv. 2, 3, vi. 12. In like manner Paul contrasts God’s faithfulness and men’s faithlessness, Rom. iii. 2, 3; 2 Tim. ii. 13. Be—Care must also be extended to the future, because of the greatness of the danger. He uses the fut. indic. in preference to the pres. subj. Evil—An unbelieving people; ἡμᾶς an evil nation and unhappy; comp. miserably wicked, Matt. xxi. 41. In departing—The antithesis is let us come unto, ch. iv. 16, and substance, presently at ver. 14; comp. Jer. vi. 8, let not my soul depart from thee. This whole passage of the apostle agrees with Jer. xvii. 5, 6. Cursed is the man who trusteth in man, and whose heart departeth from the Lord; he shall not see when good cometh. From the living God—The life of God most powerfully and promptly animates our faith. The living God is also praised, ch. ix. 14, x. 31, xii. 22. He who revolts from Christ, revolts from God; ch. iii. 12–19. [Namely, the very God of Israel. Alf.] Chiasmus [cross reference.]

| ver. 12 | 16 |
| 18 | 17 |
| 14 | 18 |

13. One another—Let each exhort himself and another; so far
should you be from instigating and provoking one another. Daily, today—Kindred words; ch. iv. 7. While—as long as. This today will not continue for ever. Is called—While that psalm is heard and read. Let not 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; Heb. vi. 18: where unbelief and sin are mentioned together, they differ as species and class; 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 contracted into this particular species, namely, unbelief: as ἀμαρτία is literally missing the aim, which results especially from unbelief, the grace 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. 2. A Christian, so long as he is not perfected, considers himself a beginner. Of our confidence—xi. 1; 2 Cor. ix. 4, note. Steadfast—Bēbaic. A common word in this epistle, with its synonyms, ἀκλένος, unwavering, ἀμαρτάνως, immutable, ἀναφαίς, safe, ἰσχυρός, strong.

15. [Beng. and Eng. Ver., are both wrong in rendering this verse; it is variously explained, best by Ebrard and Alf., who render, For (since) it is said, today, etc.; giving the proof that we must hold fast, to become partakers, etc.] While it is said—The connection is with ver. 13, 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 and offer, in the first instance, but also real enjoyment, in the second. So in that he saith, ch. viii. 18. As in the provocation—Heb. הנני; it is taken as a proper name, with its signification.

16. [For τίνες, some, read τίνες, who. Also put a note of interrogation after each clause. Thos., Alf., etc. Render, For who, when they had heard provoked? Nay was it not all, etc. Alf., Lün.] Who—Gr. τίνες. Many write τίνες, some; but the argument of the apostle is thus somewhat weakened: some, but not all, is rather a general expression concerning the Provocation, ch. iv. 6; Ex. xvii. 2. There is plainly a question, as ch. i. 5, 13, and at the same time a very weighty Anaphora [repetition of a word in beginnings], who, with whom, to whom, ver. 16, 17, 18; and there are indicated in these three verses, 1, The beginning of the Provocation, soon after the departure from Egypt; 2, The forty grievous years in the wilderness; 3, The refusal of the entrance into the land of rest. Ἀλλ' ὅτι, houbeit not, is used, ver. 16, as εἰ μὴ, but, ver. 18; for neither is
properly interrogative, but both stand under the interrogative word, τίνες, who. To show the force of the particle more clearly, suppose some one to say, There were men who provoked, but not those that went out. The apostle denies that, and therefore says, who were they, but these? that is, these were the very persons. There are similar particles in Luke, τίς ἄλλ' ὁδύγη, which—but not, xvii. 7, 8; and in Paul, τίς, ἦ ὁδύγη ταῖς, x.t.l., what—are not, etc., 1 Thess. ii. 19. [Beng. explains πᾶντες, all, to mean here, none else but merely those, a meaning which it cannot by any possibility bear. Lün., Alf.] These are not in this passage said to have been led out, but to have come out. They had already the pledge of Divine assistance, and had followed the Divine guidance; but their future progress did not correspond to that excellent beginning (comp. ver. 14). Chrysostom evidently reads τίνες, who: who, says he, have been mentioned as being hardened; where those hardened, (comp. ver. 15) are the same as those who provoked. When they had heard—Ver. 15. Provoked—The Lord, namely, by quarreling with Moses, Ex. xvii. 2. By Moses—Whose words, when heard, they should have obeyed.

17. Whose—The event proves the fact. So also ver. 19. Whose carcases fell in the wilderness—Num. xiv. 29, Sept. your carcases shall fall in this wilderness. This name, πᾶν, carcases, mere bodies, perishable, always indicates indignation. Κῶλα, limbs, properly feet, according to Eustathius. If the forty years be resolved into days, and the daily deaths averaged, forty men died every day. A great cause for writing the 90th Psalm!

19. They could not—Though they afterwards had wished it.

CHAPTER IV.

1. Let us fear—Where many have fallen, there is cause for fear. A promise being left us—After the others have neglected it. The same word occurs in the same sense, Rom. xi. 4. A kindred verb is διαλείχεται, remaineth, ver. 6, 9, ch. x. 26. This, interwoven with the exhortation, is a statement which is proved, ver. 8. The verb
ἐπαγγέλω, I promise, is very common in this epistle, and the noun, ἐπαγγελία, 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. ii. 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. ἄορτόν, to seem, here, ἐνδεικτική, an example, ver. 11, and ἑωθισμός, 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 xiii. 25: to fail to keep the passover, Num. ix. 13. ἔσορπεν, 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, nor 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 is omitted. The proposition is, a rest remains to us. This proposition, ver. 3–11, is proved thus. Rest is mentioned in the psalm; and yet there it does not signify, I. 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 a rest more recent than all these, namely, a rest to be enjoyed in heaven.

4. He said—God, who also speaks in ver. 5, 7. And God did rest the seventh day, etc.—Gen. ii, 2, Sept., and he rested on the seventh day from all his works which he had made. He rested, he withdrew, so to speak, to his eternal tranquility. It is remarkable that Moses has mentioned the end of the former days, but not of the seventh: Heb. from his work. It was one work, comprehending many works. The single term ἔλημεν, rested, corresponds to both the Heb. פֶּן ו and רָשָׁע, by most suitably connecting the two passages Ps. cxxv. and Gen. ii.

5. In this—Supply, saying of the psalm [Eng. Ver., place]. So in another, ch. v. 6.


7. Again—who would have thought that there is a sermon so important and solemn in the 95th Psalm? Let us highly value God’s words; comp. ch. x. 8, note. He limiteth—God. A day—This is deduced from to-day, which is presently cited. See how beautifully he emphasizes the word μέρα, a day, and so frequently single words, ch. ii. 8, 11, 12, vii. 11, 21, viii. 18, x. 9, xii. 5, 27: the day of striving for the heavenly rest; ver. 8. In—So ch. i. 1. [That is, dwelling in, inspiring David. But it is rather in David, i.e., his book, the Psalms. Alf.] So long a time—More than four hundred years from Moses and Joshua to David, who sung this psalm. [For σειρήνα, said, read προιέρα, said before. Tisch., Alf. So Beng.] As it was before said—[Eng. Ver., is said]—The apostle refers his hearers to the whole text, as repeated above from the psalm.

8. Joshua—Gr. Ἰωσήφ, Jesus. [The usual form of Joshua in Greek. To retain Jesus here, as Eng. Ver., introduces utter confusion. Alf.] Would he not—There is a similar mode of reasoning, ch. vii. 11, viii. 4, 7, xi. 15. Of another day—By observing which, there would be access also to another rest.

9. Therefore—Because he speaks of another day. Rest—Gr. σαββατομή. The word is changed for ἔλημεν, rest; comp. the next verse. In time there are many sabbaths; but then there will be the enjoyment of rest, one, perfect, eternal. The verbal noun is very emphatic: it does not occur in the Sept. There will be no elementary sabbath in heaven: because earthly labor shall have passed
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, 23. *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., Al.] *Example*—The same word occurs at viii. 5, ix. 28. 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. 8. For Christ, the personal Word, is not said to be a sword, but to have a sword (comp. Jos. v. 18, to which this passage, relating to Joshua, ver. 8, seems also to refer); nor is he called *裁判者, judicial*, but *裁判者, 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, *裁判者, discerning* [Eng. Ver., a discerning]. *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 part*—...
recesses in the spirit, soul, and body of man, are called by *Synecdoche* [part for the whole], *joints and marrow*. Moses forms the soul, Christ the spirit, 2 Cor. iii. 6. The soul attracts the body, the spirit both, 1 Thess. v. 23. The spirit is divided from the soul by the power of God’s word, when the former is claimed for God; the latter is left to itself, in so far as it either does not keep pace with, or does not follow the spirit. And as the *joints* are not only divided from the *marrow*, but the *joints and marrow* are divided into their own parts: nor are the *intentions* only distinguished from the *thoughts*, but the *intentions* themselves, as well as the *thoughts* themselves, are distinguished: so, not only is the *soul* divided from the *spirit*, but *spirit* and *soul* have their respective divisions; Luke ii. 35. * Flesh* and *spirit* are also separated; 1 Pet. iv. 6, note. Of the *intentions and thoughts*—[Eng. Ver., *thoughts and intents*]. He comes from the greater parts as *soul* and *spirit*, and from the less as *joints and marrow*, to the faculties of the mind. *Ενθομοσίως, intention*, involves feeling; there follows by gradation *ἐννοω, thought*, expressing something simpler, previously existing and inward. Both nourish and foster either good or evil.

13. *Creature*—A word quite general: presently we find *all things*. *In his sight*—*His*, God’s, ver. 12. The analysis of the statement will be easy, if both of its parts are put in the nominative case: It is God, whose word is quick: it is God, before whom there is no creature that is not manifest. So, in ch. xi. 23, the nominative case is understood: By faith Moses’ parents concealed Moses. xi. 30: By faith the Israelites went round the walls of Jericho, that they might fall. God’s omniscience is disclosed to men by the word; and those who have not the word still feel that omniscient power in their consciences. A striking argument for the truth of religion from its power. *Opened*—Gr. τετραγλιαμένα. Τραγγλιαμένα, *I throw one on his back*, is used in Greek and Latin for *I lay open*. Bodies which lie on the belly are scarcely considered naked, for they cover themselves: those lying on their back are exposed to view in all their noblest and most distinguishing parts. [This is doubtful, but no better meaning has been given. This is essentially that of Lün., *De W.*, etc.] Show, O man, *shame* and *fear* towards thy God; for no veil, no twisting, bending, coloring, or disguise, can cover *faithlessness*. Of *him*—Referring again to God. *With whom we have to do*—We have to do with *him*, *with God*, with such a one as is described, ver. 12, 13, [whose face and judgment we cannot escape. *V. G.*] We therefore need *earnestness*. The relative δύ, whom, has a demonstrative force: *λογος, της, business*. So the Sept. Judg. xviii. 28,
they had no business with any man; 2 Kings ix. 5, λόγος μου πρός σε, 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 qualities: (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, xi. 6, xii. 18, 22: likewise, ἔγριζων, to draw nigh, ch. vii. 19: εἰσέρχεσθαι, enter, ch. vi. 19: εἰσαῦνος, entrance, ch. x. 19. So Paul also, Rom. v. 2, προσευχήσομαι, access. The throne—Ch. vii. 1, xii. 2; Is. xvi. 5. Of grace—This word is also common in this epistle. Obtain—Christ's mercy, being shown, is obtained: and further, God's grace is 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. Lüm., Alf., etc.] Believers do not at once and long in advance ex-
perience the grace prepared for them; but, at the necessary time, they find it; and this seasonableness is peculiar to the times of the New Testament, Rom. iii. 26, v. 6, and under it to the times of persecution. Help—Ch. ii. 18.

CHAPTER V.

1. [Render, Every High Priest, being taken from among men, is appointed for men in matters relating to God, that he may offer, etc. Alf.] Every—Every Levitical priest. An antithesis to Christ; for the subject is the Levitical priesthood, ver. 1–3: and the conclusion is not added, because it is included in what precedes. But in ver. 4, there is a Protasis in a new part of the comparison followed by the conclusion. This is the sum. Whatever is excellent in the Levitical priests, that is in Christ, and indeed in a higher degree; whatever is wanting in them, that however is supplied in Christ. Taken from among men—A part of the predicate. Before they were taken, they were evidently of the same condition. For—From among men, for men, an elegant expression. Is ordained—The present; is usually ordained. In things pertaining to God—So the Sept. Deut. xxxi. 27. Gifts—Referring to inanimate things. Sacrifices for sins—Of animals. [But the words for sins belong, not only to sacrifices, but to the whole clause. Lün.]

2. To have a moderate feeling [Eng. Ver., have compassion]—Gr. μετριοπαθεῖν. Hesychius, μετριοπάθης, enduring little things, or kindly making allowance. Moderation is opposed to severity and rigor, which are only shown towards the obstinate; ch. x. 28. Who can—Who does not please himself; comp. Rom. xv. 3. The ignorant and them that are out of the way—Who sin through ignorance and error: τιμορος, Sept. δρόμος, to be ignorant. Simple ignorance is merely want of attention and memory; but error confounds good and evil, truth and falsehood. Infirmity—Which is sinful and to be expiated by sacrifices.

3. [For διὰ ταῦτα, on account of this—(Eng. Ver., by reason hereof) read δι' αὐτῶν, on account of it, (the infirmity). Tisch., Alf.]

4. And—The apostle here commences a discussion on the priest
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. xxii. 8, 20, etc., 26, lxix. 4, 11, cix. 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 τε, both [not rendered in Eng. Ver.] indicates that the words are not mere synonyms here;
prayers refer to the mind; supplications, also to the body, as the origin of the word, ἐπικαιρεῖον, I supplicate, shows, in Eustathius. On both see Matt. xxvi. 39. Unto him that was able to save him from death—Abba Father, says he, all things are possible to thee; let this cup pass from me. Mark xiv. 36: comp. John xii. 27. This ability is opposed to the weakness of Christ's flesh. To save—Σῶσειν and presently σωτηρίας are kindred, to save, salvation. From—Presently αἰδός, by. The two words, otherwise equivalent, here harmonize with the difference of the subject: out of death, from terror. He, however, in obedience to the Father's will, underwent the death, out of which the Father might have delivered him, so that he should not die: as was altogether delivered from its horror, in that he was heard.

With strong crying and tears—On the cross, he is said to have cried, not to have shed tears. Both of these, as the series of the events shows, refer to Gethsemane. Κραίνειν, to cry, and κραυγή, a crying, in the Sept. correspond to the Hebrew verbs קוך, and קָרָץ, and קָרָיו, a heartfelt cry, or strong desire; more earnestly, Luke xxii. 44, with a most willing spirit, Matt. xxvi. 41, whatever may be the words uttered: these occur everywhere in the Psalms, as μιλεῖν, to speak, to say, signifies also thought. Indeed, the cry of the mind, unuttered, better befits tears and sorrow; and yet doubtless Jesus at intervals seconded his prayers in Gethsemane by short cries, and his supplications by tears (observe the Chiasmus [cross reference]) drawn not only from the eyes, but from the whole face and body, in that extreme agony. See Luke xxii. 44; comp. with Rev. vii. 17, 16. Heat, tears. Christ's sweat and blood were poured out like water. Throughout his passion he alternately cried and was silent. Matt. xxvi. 37, etc.; Ps. xxii. 2, 3, 15, lxix. 2, etc., cix. 21, etc., where silence implies a wounded heart. And was heard—ὕψος, Sept., εἰσχωσώ, hear, Ps. lv. 17; ὑψοί likewise, 2 Chron. xviii. 31: therefore here, to save, and to hear, are very nearly akin. That agony and its issue are here referred to, he began to be sorrowful and very heavy. Unto death, Matt. xxvi. 37, 38. To be sore amazed, Mark xiv. 33: Luke xxii. 44 mentions the agony and sweat. When the cup was presented, the dreadful image of lingering death, joined with sorrow, ignominy, and cursing, was also presented to the Saviour's soul, and moved him to pray for the removal of the cup. But the purity of filial affection in the Saviour with his holy reason and moderation instantly softened that horror, and afterwards absorbed it completely, as his calmness returned. And he was heard, not in the removal of the cup, but in his now drinking it without any horror: whence also he was strengthened by an angel. The fear was a something more horrible than
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. ἀπό, see below]. An abbreviated expression, as ἐφάντασμένον ἀπό, sprinkled from, ch. x. 22. So Ps. cxviii. (cxvii.) 5, heard me (and set me) into a large place. From horror—Gr. ἀπό τῆς εὐλαβείας [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. εὐλαβηθείς; moved with fear, ch. xi. 7. He had lately used θαντρο, death, without the article; now he has τῆς εὐλαβείας, fear, with the article, whose relative power indicates that the meaning of εὐλαβείας is included in death, 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 agony 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 this beginning, of which presently. There is a pleasant Paronomasia [play upon words] in ἐπαναστὰ ἐφ’ ὅν ἐπαναστέαρ, he learned by the things which he suffered. He also experienced the adage, παθήματα μαθήματα, 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 μαθεῖν ἀπό, learn from, Matt. xxiv. 32. Obedience—Gr. ὑπακοή. That humble obedience in suffering and dying. Phil. ii. 8, note. He says to the Father, as Thou wilt. Ἐισαχώσθείς, 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. To them that obey him—2 Cor. x. 5. We must obey likewise through sufferings and death [as Christ obeyed the Father. V. G.], and chiefly by faith, ch. xi. 8. Unto all—Great power, ch. ii. 10, 11, 15. The author of eternal salvation—For which the dear Lord Jesus have thanks from us for ever, says E. Schmid, piously. Moreover αἰερός, author, is a word very worthy and appropriate (comp. 1 Sam. xxii. 22, occasion) implying, that Christ, being perfected, pleads the cause of the brethren, because it is now clearly his to accomplish their salvation; for he is able: comp. that was able, ver. 7, ch. vii. 25: and ought to do so, comp. it behoved, ch. ii. 17. [He is something to which one can cling. V. G.] Observe also the epithet, eternal salvation, which is opposed to the shortness of the days of Jesus' flesh, and is derived from ver. 6, for ever. Concerning this salvation, refer to ch. ii. 10, 14, etc. The eternity of salvation is mentioned, Is. xliv. 17. Israel is saved by the Lord with an eternal salvation.

10. Called—[This depends closely on what precedes; inasmuch as he is called. Alf., etc.] His name was the Son of God, his surname, Priest. The title of priest not only followed Jesus' perfecting, but also preceded his passion at the period mentioned in Ps. cx. 4. The same word occurs 2 Macc. xiv. 37, where it is said that Razis was called the Father of the Jews.

11. Of whom—[Melchisedec, Alf., etc.] Ob. whom, masc., comp. δς, who, ver. 7. He now commences that very long preconatory preface, consisting of rebuke, admonition, exhortation, and consolation. The Rhetoricians call it the securing (Captatio) of the reader's good will. The preparation of the heart, to which the doctrine is committed, is often more laborious than the teaching itself. Many things—τά, much, that is, too much: comp. ch. xiii. 22. We—Paul includes, as usual, Timothy or others: comp. ch. vi. 1, 3, 9, 11, ii. 5, xiii. 18. Hard to interpret—Gr. δουλεύωντος [Eng. Ver., hard.] Not from the writer's fault but yours. To be uttered—A correlative to hearing. Μαθεῖν, to speak, is not redundant, speaking is opposed to writing, as ch. xiii. 22. Hard to be uttered, harder to be written, and yet the more necessary than the written on that account. Dull—Gr. νενυθη. Ch. vi. 12. The root implies loitering on the road, [this derivation is inadmissible]. Ye have become—[Not as Eng. Ver., ye are. Alf.] The state of the Jews must be noticed, both in its good and bad points, v. 12, vi. 10, x. 25, 32, 33, xii. 4, 5, 12.

12. Teachers—A term not of office, but of ability here. The antithesis is, that one teach you. On account of the time—[Eng. Ver., less correctly, for the time]. So Arist. l. 7, Polit. c. 9, uses this
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. τινα. [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. στοιχεῖα τῆς δραχῆς, [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 xai, and, (before ou, 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—Δικαιοςύνη, just or righteous, from δικαίος, in two: comp. δικαίους, discernment, in the next verse. For δικαίους, righteousness, is such perfection (as the Sept. renders πράγμα, 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. τέλειον. Τέλειότης, perfection, ch. vi. 1, is a cognate term. Τέλειος, perfect, xai μαθησι, learning, are opposed, 1 Chron. xxv. 8. Belongeth to—They
who are fully matured both desire and take solid meat. *Use*—Gr. ἔξω. The Sept. use this word, Judg. xiv. 9; 1 Sam. xvi. 7; Dan. vii. 15; and also Wisd. xxx. 14. It is said of a whole, in which the parts have themselves and are had in turn, hold and are held in turn; and here it denotes the strength of discernment arising from spiritual maturity: not habit acquired by practice, διὰ τῆς ἔξω, because their discernment is habitually stronger. Exercise follows habit; and strength makes a man exercise with alacrity, dexterity, profit, without affectation or the perverse imitation of others. *Senses*—Properly the organs of sense, as the tongue, the organ of tasting: comp. αἰσθήσεις, perception, [Eng. Ver., judgment], Phil. i. 9, note.

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**CHAPTER VI.**

1. *Therefore*—Gr. δὲ [Eng. Ver., therefore]. You might think that we should say δὲ, but: but δὲ, therefore, is more animated. So Paul also, Rom. ii. 1, note. *Leaving*—In this discussion. [But this is an exhortation to the reader, naturally following the reproof for their dullness, ch. v. 12, etc. Lün., etc.] Otherwise these principles are not rejected, but assumed. The apostle speaks, in his own name and that of the other teachers, in the plural number. *The word*—Ch. v. 11. Of the beginning of Christ—[Eng. Ver., renders τοῦ τῆς ἀρχῆς τοῦ Χριστοῦ λόγου, the principles of the doctrine of Christ. The three pairs of doctrinal points, enumerated in this and the next verse, were such, that a Jew, well instructed among his countrymen out of the Old Testament, should have applied them for the most part to Christianity. Regarding repentance, the resurrection, and the judgment, the point is clear; for since eternal life is only implied among these, and is expressly mentioned in the antithesis, ver. 5, it also agrees with the system of both testaments: and the apostle mentions faith toward God, not toward the Lord Jesus; comp. Acts xi. 21, note. He speaks of baptisms in the plural, of which the Jews had various kinds for initiation; and the imposition of hands (Num. xxvii. 18, 23) was very common among them. Whoever was acquainted with these two, quickly comprehended the doctrine of Christian baptism and of the apostolic imposition of hands; and this
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, ποιήσαμεν, 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. βαπτισμόν δίδαξις [Eng. Ver., of the doctrine of baptisms is more correct. But the word βαπτισμόν, baptisms, (washings, Alf.), must be understood to include also Jewish purifications by water. Lün., etc.] Kai, and, is not put before βαπτισμόν, 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 βαπτισμόν, baptisms, and δίδαξις, doctrine, must not be separated. Βαπτισμοί δίδαξις, 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 renewed. Lün., etc.] Once—The adverb does not extenuate the fact, but renders the expression precise. Enlightened—Christianity is the Whole, into which men enter through the Gospel received by faith, and by baptism. There follow here the three parts in respect of the three principal benefits in the New Testament, proceeding from the Son of God, from the Holy Spirit, from God. So, enlightened, ch. x. 32. Whence this word is very common with the Fathers concerning baptism. Life and light are often mentioned conjointly; the one is often included in the other. Therefore, as regeneration is said to take place in baptism, so also enlightening. And this phrase especially suits the Israelites, who had not been without life by faith, according to the Old Testament, when they abstained from dead works, ver. 1; but yet afterwards they were bathed in the new light of the New Testament. Who have tasted the heavenly gift—The enjoyment of light is in vision: now to vision is added taste, by which believers, being allured, should be always held. The heavenly gift is the Son of God, as expressed, ver. 6,—Christ, who is tasted by faith, and also in his own sacred Supper; 1 Pet. ii. 3; and this taste involves more than repentance from dead works, and faith toward God. The participle, ἐφανείως, who have tasted, although the genitive and accusative are often used promiscuously, seems, however, to imply here a difference in the cases. The one denotes a part; for we do not fully enjoy Christ, the heavenly gift, in this life: the other expresses more, since the whole tasting of the preached Word of God belongs to this life, although the powers of the world to come are joined to this Word. [But the expressions are strictly parallel. Lün.] Partakers—This partaking, as we observed at ver. 1, involves more than the doctrines of baptism and the imposition of hands. In this clause the word taste is not used, because the Holy Spirit here is considered rather as producing the taste, than as its object. Of the Holy Ghost—He is often mentioned along with Christ; Acts ii. 38.

5. Who have tasted—A new taste, likewise involving more than the knowledge of the resurrection of the dead and of eternal judgment. The good word—Jer. xxxiii. 14, the Gospel. Powers—Of the most exquisite taste. The plural is magnificent. The same word occurs, ch. ii. 4; comp. xi. 34. Both passages show the emphasis of the word, powers. Of the world to come—Eternal glory is chiefly implied; comp. ver. 2, at the end; as the city to come is mentioned, ch. xiii. 14; but the present time is not excluded under the New Testament, for in this sense things to come are also mentioned, ch. ix. 11, x. 1, ii. 5, note.
6. 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 יָרָע. 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 διαβασμον, 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. 3, note: Matt. xix. 26. [There is a similar admonition, x. 26. V. G.] Men, ministers, have already done for such persons what they could; Tit. iii. 11. Ministers have a certain measure, and those obstinate persons have 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 διαβασμον, crucifying, signifies upwards in Herodian, but here again, for it answers to ἀνεισορεύεσθαι in διαβασμον, 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 Pilotre. 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 ἐκ αὐτῆς, over it; for it denotes the unceasing bounty of heaven. Oft—
Hence the once is softened, ver. 4. *Which cometh—Spontaneously.* Bringeth forth—By the regular mode of generating. The antithesis is, *that which beareth*, without law and order, in the next verse. The Sept. also use ἔχειν, *to bear*, in a good sense; but here the force of the particle δὲ, but, falls upon *that which beareth*. Meet—The antithesis is rejected. *Also—Gr. xai [not rendered in Eng. Ver.]*. This particle intensifies the present tense of the verb γεωργεῖται, is constantly dressed: dressing, blessing; cursing, burning, are opposed by Chiasmus [cross reference]. *Is partaker of—Gr. μεταλαμβάνει, [so Beng., (partakers of; Alf.) more correctly than Eng. Ver., receiveth].* The antithesis is, *nigh*. The Divine blessing on good land is lasting: the Divine curse follows bad land. Concerning both, comp. Jer. xvii. 5, 7. *From God—It is not merely cultivated by men.*

8. Which beareth—This also is connected with which drinketh. *Thorns and briers—Entirely, or at least chiefly. Rejected—So that it may be left uncultivated. Nigh unto cursing—That it may be loaded with all evil. Whose—The lands. To be burned—These words here express great severity. Sept., Is. xliiv. 15, *that it may be for men to burn, v. 16, an end for confirmation.* Fire is the punishment of the Jews, Matt. xxii. 7, and of their land. A prophetic stricture a very few years before the city Jerusalem was burnt. Those were the most abandoned of the Jews, who resisted the faith in and around the city. [The land is itself to be burned, as were Sodom and Gomorrah, with fire and brimstone from heaven. Lün.]

9. *We are persuaded—beloved—1 Cor. xiii. 7.* Here only he calls them beloved, for the sake of exhortation. For Paul often exhorts without this title, but he never uses it except for exhortation. So in the epistle to the Romans, likewise once, ch. xii. 19, but oftener to the Corinthians and Philippians. But—A remarkable Epitherapia [mitigation of what has been said]. *Better things—More consistent with godliness, ver. 10.* *Which accompany, Gr. ἔχωμεν, salvation—An admirable expression, God, conferring upon us salvation, ἔχει, holds us: we, depending on him by faith, are held, ἔχομεθα: as we say, ἔχουσιν ἄχριπας, to hold one's self on the anchor: comp. ver. 19.* Salvation itself will hold good men.

10. *For God is not unrighteous—that is, he is entirely just and good. [Omit τοῦ κοιμου, labor of. Tisch., Alf.] Of love—The subject is hope, ver. 11: faith, ver. 12: love, here. So Paul, 1 Cor. xiii. 13, and everywhere: likewise below, ch. x. 22, 23, 24. He takes occasion of their love, to stimulate their faith and hope. Ye have showed—Even where hope is small, from whatever cause, in the present, the past is of great advantage: Rev. iii. 10.* Paul uses the
same word, 2 Cor. viii. 24. *Toward his name*—So the Hebrews use ὑστ. 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. Παθοφορία 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*—ν, Gen. xxii. 17, Sept., *κατέωμοι ὁμοσα, λέγεν Κύριος*, ἢ μὴ ἐνθομιν ἐνθομαίοι σὲ, *ἐκλ., I have *sworn* by Myself, saith the Lord, surely [Eng. Ver., *that*] blessing I will bless thee, etc. So ἢ μὴ, surely, Gen. xiii. 16. Devarius 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: \( \gamma \), let there be, whatever shall happen, \( \mu \eta \pi \), yet this shall be done. [But this analysis is fanciful].

15. After he had patiently endured—This is evident from Abraham's life. He obtained the promise—He received what was promised; ver. 14.

16. By the greater—Generally by God himself. And—And so, because of the authority of the greater, which is cited. An end of all gainsaying unto confirmation—[So Alf., etc., the Eng. Ver., strife, does not suit the context]. By which a controversy is terminated in a confirmation of the disputed point, beyond all exception: Prov. xviii. 18, \( \nu \gamma \nu \), the lot causeth contentions to cease. The oath—The last resource, which we should not use, while any other method of removing strife remains.

17. Wherein—in which case. More abundantly—Than might seem to have been done without an oath. \( \beta \omega \lambda \mu \mu \nu \zeta \xi \zeta \beta \omega \iota \zeta \zeta \), willing—counsel—are cognate. The utmost benignity is here expressed. Interposed—[Eng. Ver., less correctly, confirmed.] God [who might require of us the greatest faith in his word. V. G.], drawing nearer to us with wonderful condescension by an oath, although he is the greatest, as it were acts as a Mediator, and comes between himself and us; as if he were less, while he swears, than himself by whom he swears. Dost thou not yet believe, that hearest the promise?

18. Two—The one the promise, the other the oath. In which—Referring to two. Strong—which may swallow up all mistrustful contradiction. \( \beta \epsilon \beta \alpha \alpha \), steadfast, follows ver. 19. Both words are joined, ch. ix. 17. \( \iota \chi \mu \rho \rho \zeta \), one who is able to deal his enemy hard blows: \( \beta \epsilon \beta \alpha \alpha \zeta \), one who is not moved from his position. [Encouragement not consolation, as Eng. Ver. Alf., etc.] Who have fled for refuge—As from a shipwreck: an anchor follows. Set before us—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, heavenly blessings set before us by God, hoped for by us: in a complex sense.

The connection of the ship and The consolation through God's the anchor; promise and oath.

Sure—As respects us. Steadfast—In itself. The veil—He gradually returns to the priesthood, ch. ix. 3, x. 20.

20. [Alf. renders well, where as forerunner on our behalf, entered
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. 3, 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 δὲ τούτῳ, which is, answers to ἐρμηνεύωμεν, 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 to Moses, who nevertheless relates the death of Aaron. Of days—It was not so suitable to say, the beginning of life or the end of days, ver. 16, where power is mentioned along with life, But made like unto the Son of God—But properly refers to the opposition between the negatives, which precede, and the positive, which follows, and assumes the former. The likeness of Melchisedec to the Son of God refers both to the former and the latter; but is more directly connected with the latter, because it has more reference to the positive statement. The Son of God is not said to be made like to Melchisedec, but the contrary; for the Son of God is more ancient, and is the archetype; comp, viii. 5, [where likewise heavenly things are set forth as more ancient than Levitical things. V. G.] Abideth—The positive for the negative in respect of Melchisedec: he remains and lives, ver. 8: that is, nothing is said of his decease or succession. But concerning Christ it holds good literally.

4. Consider—You see; comp. Acts xxv. 24, note; or rather, consider. For Paul here begins to teach, and at the same time excites our admiration: this man accords with this view. Unto whom—As greater, and as a priest. Even—The greatness of Melchisedec is described in all those things which precede and follow this clause; but the principal thing is receiving the tenth. For this is the privilege of a superior. Of the spoils—Gr. τῶν ἀξιωτευμάτων. Of the spoils, which had properly belonged to Abraham as the victor. Hebrews explains: ἀξιωτευμάτων is first fruits, or arms, the first fruits of spoils: ἀξιωτευμάτων, the first fruits of wheat or barley; or any first fruits whatever. The patriarch—He highly praises Abraham, that Melchisedec may be made the greater. The patriarch, the progenitor of kings, is even greater than a king.

5. The people—An abbreviated expression, to be resolved into a subject and predicate consisting each of two members. The priests (and Levites) τίθε (the Levites and) the people, Num. xviii. 21, 26; Neh. x. 38. Compare Paul’s style, Rom. v. 16, note. According to the law—Ch. ix. 19. Brethren—With whom they are of the same natural condition. To these, however, are preferred the Levites; to these latter, the priests; to these again, Abraham; to Abraham, Melchisedec.

6. From them—as he was more ancient even than they. And—This verse has two propositions, of which the explanation precedes the first, follows the second: Chiasmus [cross reference]. And at the same time this second point of Melchisedec’s superiority to Abraham—namely, the blessing, is fitly joined with the former point concen-
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 subject, it is called the promise; promises refer to other things. Already God had twice promised Abraham, Gen. xii. 2, xiii. 15, before Melchisedec's blessing. Blessed—The blessing which the priests pronounced 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, ὅς ἐποκείσαι, so to speak, not occurring elsewhere in the New Testament, was usual with the Greeks to avoid hyperbole and the proximity of a somewhat precise 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 withdrawing 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 as Levi, in Abraham's loins? Comp. Acts ii. 30. Ans. The Psalm 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 Melchisedec blessed him, Gen. xiv. 19, already had the promises, Heb. vii. 6; namely, those in which were included both the blessing expressed more generally and the natural seed, and so also Levi, Gen. xii. 3, 7, xiii. 15, 16: but those promises under which Christ was comprehended, followed Abraham's meeting with Melchisedec, as well as Abraham's faith, which was most highly commended, Gen. xv. 1, etc., where see the remarkable beginning, After these things. [Better answered, did Christ proceed from the loins of a human father? Ebrard.]
11. If therefore—Now the apostle, by citing the 110th Psalm, shows that the Levitical priesthood yields to the priesthood of Jesus Christ; because Melchisedec, according to whose order and likeness Jesus Christ is a priest, (1.) is opposed to Aaron, ver. 11–14; (2.) has no end of life, ver. 15–19. Perfection—The Sept. put this word for the Hebrew נ hjw, Ex. xxix. 22, etc.; Lev. vii. 37, viii. 22, 28, 29, 31, 33, where the subject is Levitical perfection: but here absolute perfection is intended: comp. ver. 19. The article is not added, and therefore Paul increases the force of the negative expression. Were—Gr. ἤπε. So had been, ch. viii. 7. For—the people—The conjunction γὰρ, for, put after the noun, as in ver. 28, intimates that the noun 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. γὰρ, for, which is likewise added to εἰ, if, ch. viii. 7, 8. Under it—Under the Levitical priesthood. ἐπὶ, with the dative, upon, often denotes the object, and that sometimes having the force either of cause or effect, ch. viii. 1, 6, ix. 10, 17, xi. 4. [But the true reading here is, ἐν αὐτῷ, upon it, i.e., on the ground of it. Tisch., Alf., Lün.] Had received the law—[Eng. Ver., received]—The Pluperfect, because a time intervened in which the 110th Psalm was given. As ἡμιν is νόμος, the law, ver. 12, so the Sept. translate ἡμιν by νομοθετείν των, to instruct any one; Ps. xxv. 8, xxvii. 11, cxix. 33, 102. The people were only instructed about the Levitical priesthood, with which the whole law is occupied, and speaks of no other priesthood, ver. 5; but the 110th Psalm introduces a different system, namely, because God has changed the priesthood. What further—This further is very urgent. Need—For God does nothing in vain. Another—Comp. the epithets, new, second, ch. viii. 13, x. 9. Should rise—anew, ver. 15. The antithesis is be called, according to the old system. Be called—In the Psalm, at the time of which Aaron, that is, the order of Aaron, flourished.

12. Being changed—From order to order, from tribe to tribe. For—he shows why, in ver. 11, he presses the words of the psalm concerning the order of Melchisedec, because it follows thence, that the law was also changed with the priesthood, and that both are brought to Christ. Of the law—Ver. 5, 16, 19, 28; ch. viii. 4. Τὰ & εἰς, order, is said of Christ.

13. Of whom—By the Psalmist. Had part in—Gr. μετοχήν [Eng. Ver., pertaineth to]. We have the same verb, ch. ii. 14. At the altar—Levitical.

14. Evident—Therefore, at that time, Jesus Christ's genealogy la
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. εἶς ὄν. So εἶς, 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.] If—Gr. αὐτός [Eng. Ver., for that]—An elegant particle for ὅταν, when, respecting those to whom this point might seem to be either new or doubtful; as Acts xxvi. 23. Similitude—Included in τὰς ὁράς, 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.


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 Lün., Alf., etc., and Beng.] 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. ἐνέπραγμα. Properly, the bringing in afterwards. Construe with γίνεσθαι, is, ver. 18,—[in the psalm, doubtless. V. G.] The antithesis is manifest: a disannulling indeed, but the bringing in. Ἐνὶ in ἐνέπραγμα, bringing in, is opposed to the πρὸ in προσάγων, going before, and is the same as μετὰ, 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 without an oath—by so much better a testament, etc. Alf.] The conclusion is in ver. 22, by so much. The swearing of an oath—A magnificent compound.

21. By him that said unto him—On other occasions, the recipient of the office swears; here, he who conferred the priesthood swore. There is nothing about this oath in Moses, but in the psalm. See how great is the authority even of the Psalms! ver. 28. The Lord sware and will not repent—So Sept. It is intimated by the oath itself that the decree is not to be annulled by any repentance. [Omit παρὰ τῆν τινὰ Μελχισεδέχεν, after the order of Melchisedec. Lœn., Alf.]

22. Of a better—Testament or covenant, not to be repented of, eternal, ch. xiii. 20. Testament—After this passage this word is common, ch. viii., ix., x.: likewise ch. xii. 24, xiii. 20. Paul also uses it often elsewhere. It denotes a divine appointment, combining the characters of a covenant and of a testament. Surety—Hesychius, bail. Its synonym is mediator, ch. viii. 6.

23. Many—Successively. To continue—On earth. The antithesis is μετέχει, to continue, absolutely in heaven, ver. 24.


25. Wherefore—Because he remains. Also—He not only remains but also saves. To save—By his own name, Jesus, ver. 22. To the uttermost—So Luke xiii. 11. Παντελῶς means in all ways, 1, 2 Macc. often. Construe with, he is able; as παντερεῖα, ever, with ζωή, liveth. Them that come—By faith, ch. iv. 16, x. 22. By him—As by a priest. Unto God—Ch. xi. 6, xii. 22, 23. Ever liveth—Because he always lives, therefore he is able to the uttermost. He is not prevented by death; comp. ver. 23. To—that is, to that extent that he intercedes for them. The gradation may be compared in a very similar passage of Paul, Rom. viii. 34, and εἰς τὸ, so that things were not made, below, ch. xi. 3. There was but one offering, ver. 27; but intercession, for our salvation is continual in the heavens, ver. 26. Therefore we can never be separated from the love of God in Christ. See again Rom. viii. 34, 38, 39.

26. Such—From what precedes, great and holy exultation are poured into this and the next verse. Became us—Who were by no means godly, etc. Thus the verb, became, renders the expression a paradox, such as Paul loves, when he kindles into praise. The same word occurs, ch. ii. 10. Holy—With respect to God. Harmless—
As respects himself. ἄνεν, Sept. ἄναξός, harmless. Undefted—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 xxii. 12; Ps. lvii. 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. ix. 3. [But the reference is to the daily sacrifice. Lünn., Alf.] The Hebrews speak of the day, instead of the day of expiation; whence some translate καὶ ἡμέρα, 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. Lünn., 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 having
infirmity. For evermore—Resolve thus: The Son (once perfected)
was made a priest for ever, ch. v. 9, 10, note. Absolute eternity is
here intended. Jesus continues a priest for ever. His work being
finished, his state remains.

CHAPTER VIII.

1. The head—Gr. κεφαλήν, [not the sum, as Eng. Ver., but a
chief point, (Lün.), or the principal matter. (Alf.)] The head, that
is, the principal point. In the things which are being said—Gr. ἐν
τοῖς λεγομένοις [Eng. Ver., of the things which we have spoken.]
While these things are being mentioned, while we are discussing this
object, while we are stating all these things concerning our High
Priest, the main point of the whole discourse, as the arrangement so
requires, comes now to be mentioned: comp. ἐν in ἐπιτελοῦντες,
accomplishing, ver. 6, ch. ix. 10, 15, 17, x. 28. The force of the Greek
prepositions should sometimes be taken alone, nor can it be ade-
quately paraphrased in Latin or German. See note 3 on ver. 15, ch.
ix. I did not quote that verse at ch. vii. 11, note 5; wherefore the
words of this note 5 are not to be extended to ch. ix. 15. Ἐν, in,
also applies to concomitancy, which is expressed by while. Such—
The capital proposition, very prominent. For, having finished the
explanation of the type in Melchisedec, he begins plainly (without
type) to discuss the superiority of Christ's priesthood to the Leviti-
cal. Is set—After having completed his sacrifice. [This is the very
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 ma-
jesty—That is, of God, ch. xii. 2, end.

2. Of the sanctuary—Gr. τοῦ ἱεροῦ. So called absolutely, the
ture, not made with hands, ch. ix. 8, 12, x. 19. Minister—Namely,
being: so ministry, ver. 6. Of the tabernacle—Ch. ix. 11, note. Of
the true—Ch. ix. 24. Pitched—Firmly. [Omit xai, and, before
πας, not. Tisch., Alf.] Not man—As Moses, ver. 5.

3. For—The reason for calling him λειτουργός, minister, ver. 2. Of
necessity—Supply was; [not is, as Eng. Ver., for the author recog-
nizes but the sacrifice once for all, ch. vii. 27. Lün.] For the aorist follows, προσέφυξεν, should offer.

4. For—the reason for saying in the heavens, ver. 1: a Chiasmus [cross 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 his abode here. Lün.]—If his priesthood terminated on the earth, he would 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. [Omit τῶν ἵερεων, priests. Tisch., Alf. Read, there are those who offer.]

5. Example and shadow—A Hendiadys [the faint or shadowy example.] The latter is added, lest the former should be understood in too august a sense: each is repeated separately, ch. ix. 23, x. 1. It denotes 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.] Serve—The same verb, ch. ix., often; x. 2, xiii. 10. He speaks in the present tense, as the temple was not yet destroyed, ch. ix. 6. xiii. 11. Of heavenly things—Which are both older in design and more far-reaching in the consummation. Comp. Rev. xi. 19. The mentioning of the mount accords with heaven. For see, saith he, that thou make all things according to the pattern shewed to thee in the mount—Ex. xxv. 40, Sept.; and so xxv. 9, xxvi. 30, xxvii. 8.

6. Now—This is opposed to the if, ver. 4. [More excellent—Heavenly. V. G.] Hath he obtained.—The same phrase occurs, 3 Mac. v. 32, βοήθειας τερευχώς, 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 a 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 attain, Rom. viii. 8, etc. Lün.] Was established—By an elegant difference in the words it is said of the Old Testament, ὁ λαὸς νευμοθέτησεν, the people had been established in the law, ch. vii. 11; but the New Testament itself, νευμοθέτησεν, has been established on the law. Man violates it: God keeps it. The Greek word, νευμοθέτησεν, has
been established, does not admit the particle, as if; and yet the meaning is through a law, ver. 10, νόμος, a thing established.

7. First—A Metonymy [change]; for blame does not fall upon a divine institution, but upon a real and personal object. With them, is said ver. 8; hence it is plain, that not only the New Testament itself was faultless, but also its people. That—The pronoun suitable 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 δέματος, faultless, in the last verse. Ammonius: Blame is an accusation against a careless person; and carelessness was the fault of the ancient people. There was practical carelessness on the part of the people, which provoked God’s disregard; ver. 9, note. With them—Who were under the Old Testament. Behold—Jer. xxxi. 31-34. We shall point out where the Sept. differ. Saith—Gr. λέγει, Sept. φησί, saith, and so ver. 9, 10: for the very solemn phrase, saith the Lord, is used thrice. I will make (a covenant)—Gr. συντελεῖν. Sept. διαδώσωμαι, I will make (a covenant,) the Heb. יְדִיעָה; for which word the Sept. give συντελέω, to make, Jer. xxxiv. 8, 15. The expression is suited to this passage. I will perfect; comp. with the antithesis at the end of ver. 9, and with the promise at the end of ver. 10. With—Gr. ἐπί. Sept. τῷ ὤζῳ Ἰσραήλ καὶ τῷ ὤζῳ Ἰουδα, with the house of Israel, and with the house of Judah: Heb. ἐν, with. The dative is retained, ver. 9, as to the Old Testament; but the preposition ἐπί, concerning, is more significant in respect of the New Testament. Israel—Judah—Therefore the Ten Tribes, as well as Judah, share this covenant.

9. I made—Sept. διάδωσα, I have arranged. To perfect is more than to make and dispose. In the day—Days in the plural, are opposed to this one day, ver. 8. These many days are the days that intervened between the day of the Exodus and the New Testament. When I took them by the hand—While their sense of the Divine help and power was fresh, these ancients obeyed; but they used soon to revolt and turn God from them. This was their custom; comp. presently, they continued not. It was not merely a single act. Out of the land of Egypt—There are three periods: 1. Of promise; 2. Of discipline; 3. Of fulfilment. The discipline began with the departure from Egypt, with that which was destined to become old (ver. 13). They continued not in my covenant, and I regarded them not—Correlatives, as ver. 10, on the contrary, I will be to them a God, and they shall be to me a people; where, however, the relation is reversed: formerly, the people had begun to abrogate the covenant: In the new covenant, God both begins and perfects all things, ver. 10, 11. And I regarded them not
—Sept. καὶ ἐγὼ ἰμέλησα αὐτῶν, and I did not regard them. Heb. וְנָּאָמַּנְ, and I ruled over them; although some give 'עֵסַי, the meaning 'לֵוָּג, disregard, from an Arabic idiom. God's ruling and disregard may, in a measure, be reconciled in this view: I treated them as if they were not mine; Hos. i. 9: nor was I propitious to their sins; Deut. xxix. 19, xxxi. 16, etc. They are not regarded over whom such 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 the end; Jer. xv. 1, 2. The passages, Jer. iii. 14, Ezek. xx. 33, 37, express something similar: but in both places there is rather a promise than a threat; nay, even in the present, Jer. xxxi. 32. The Hebrew Masters understand the word הֵרִיעָה, of the dominion of love and good pleasure; and it is only by an error in writing, that they turn it into the contrary, הָעִרְיָה, I have disdained or disregarded. The Sept. seem evidently to have read בְּיִרְעָה, the very word Jeremiah uses, ch. xiv. 19, hath thy soul loathed Sion?

10. Covenant—My covenant, Sept. Israel—Here Judah is to be understood. A new union of the people. The two houses in the Old Testament, ver. 8, become one house in the New. I will put—The participle for the verb; 2 Pet. i. 17: δίδωσι δώσω, giving I will give, Sept. [But it is better to connect it with what precedes; this is the covenant which I will establish, * * giving my laws into their mind; and on their heart, etc. Alf.] So δόδως, giving [Eng. Ver., he giveth], Is. xl. 29. There are four sentences arranged by Chiasmus [cross reference]. The first, I will put; the second, and I will be; the third, and not; the fourth, for all. The second explains the first; the fourth, the third. My laws—Heb. יְרָתְרֵנָה, my law. We have the sum of these laws presently, I will be to them a God, and they shall be to me a people. Into their mind—בְּרֵךְ; 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. γράψω αὐτοῖς, καὶ λέγωμα αὐτοῖς, I will write them and behold them.

11. They shall not teach—A change of the consequent for the antecedent; that is, All will be taught by God himself, especially love, which is the sum of the law. The aid of brethren in teaching is not absolutely disclaimed; for men must first be taught, while the covenant itself is promulgated to them; Acts iii. 25: Is. ii. 3; then the instruction of brethren is plainly no longer necessary, at least to those who attain the peculiar power of the covenant in the remission of sins, and in the knowledge of the Lord. We have no need to write, nor you to be written to, says Paul, 1 Thess. iv. 9, v. 1. There
will be a very full accomplishment of these promises when *that which is perfect* has come, even eternal life. But on the way, every man should certainly *exhort* himself and his brother; xiii. 22. Jude 3. In short, even the doctrine, which is either solid meat or milk for the strong and for the weak, both being godly, delights the godly; Heb. v. 12, 19, xiii. 7; nay, these very persons now just fully comprehend doctrine, 1 Cor. ii. 6, iii. 1; and the apostle himself, both here and throughout the exercise of his office, *teaches*. That crowning point, *Know the Lord*, is learned from the Lord. One proclaims to another every doctrine consistent with this point; and admonition especially has place; 2 Pet. i. 12. In the mean time the doctrine is not irksome and forced, because grace renders all very teachable; for it is no longer the ministry of the letter, but of the spirit; 2 Cor. iii. 6, note. Nor does the *firmness* of believers depend on the *authority* of human teachers. This is also the reason why the *New Testament* scripture is shorter, and why some things are not so clearly decided. God himself teaches his people. [For πίστει, neighbor, read πολίτη, (fellow) citizen. Tisch., Alf.] His brother—This implies a closer relation than a neighbor or fellow-citizen. [Shall know me—From the deepest experience of my grace; Jer. ix. 24. V. G.] From the least—He that is feeble among them shall be as David, Zech. xii. 8.

12. For—The forgiveness of sins, the root of blessings and of knowledge. *To their unrighteousness*—The abstract for the concrete; sin is abolished; sinners obtain grace. [Alf. and Tisch., 1849, omit παρὰ τῶν ἀνωμοιῶν αὐτῶν, and their iniquities. But Tisch., 1859, restores it.] It is not found in the Hebrew nor in the Sept.; but the apostle adds it for greater weight; ch. x. 17: comp. x. 8, 5. *Will I remember no more*—Comp. x. 8.

13. In—The time is denoted wherein it was said by Jeremiah. *He hath made old*—For there is no place for both. The preterite of the verb παλαιάως, he hath made old, implies that it was become old when he spoke by Jeremiah. The *New covenant* was once promised in the Old Testament under this very name. And yet the apostle strongly urges this name; so important are the prophetic words. *That which is being made old*—Gr. τὸ παλαιώματον [Eng. Ver., decayeth]. By God’s word. So also in 2 Cor. iii. 14, Paul calls it the old testament. *And waxeth old*—By the revolt of the people. Παλαίως, old, and καυσός, new, are opposed; so also γέρως, old, and νέος, young; thence διαδήχη νέα, the new testament, ch. xii. 24; for there is a new life, ch. x. 20; 2 Cor. v. 17, 15. *Near*—Gr. ἐγγέν [Eng. Ver., ready]. Jeremiah uttered these prophecies during the Babylonish captivity, almost in the last age of the prophets, at a long
interval [that is, of 899 years, V. G.] after the departure from Egypt, not very long [namely, about 627 years] before the coming of the Messiah, whose nearness was being proved by this very circumstance.

CHAPTER IX.

1. The first—Supply διαθήκη, covenant; not σχημα, tabernacle. For the tabernacle itself was the worldly sanctuary, which we shall presently see. By a very elegant ellipsis, the word διαθήκη is omitted, because it is rather appropriate to the New Testament; whence also, ver. 15, it is called διαθήκης καινὴ, new testament, the substantive preceding the adjective. [We have here an admirable description of Christ’s entrance into the true sanctuary, as far as to ch. x. 18. V. G.] Ordinances—By which the duties of the sacred office were fulfilled [ver. 6, 7]. The same word occurs, ver. 10. Of service—Outward. Worldly sanctuary—An Ozymoron [union of two apparently contradictory terms]. That sanctuary was worldily (as Paul speaks of the elements of the world, Gal. iv. 3,) and carnal, ch. vii. 16. It consisted of precious materials, but still it was material. This verse may be thus divided: first, the duties are set 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 similar Chiasmus [cross reference], 1 Cor. ix. 1, note): the antithesis to both is in ver. 11, 12.

2. The first—The outer tabernacle. The candlestick and the table—A type of light and life. The setting forth of bread—[So literally the Gr.; the shew of the bread, Alf.; Eng. Ver., the shew bread]. A change of the abstract for the concrete, meaning, the bread thus set forth. The sanctuary—Gr. δήμα (not δήμα, in the feminine sing.) Compare presently, η λεγομένη δήμα δήμων, which is called the holy of holies. Τα δήμα often in this epistle signifies the holy of holies; but here δήμα without the article denotes the sanctuary, in antithesis to δήμα δήμων, the holy of holies. Some have δήμα here.

3. Which is called—So ver. 2, is called. The opposite is, of the true, ver. 24.
4. Golden—The apostle uses those words which signify something precious and glorious, as of glory, ver. 5. Censer—Gr. δουμάντρον. So the Sept. express the Heb. נרות, a censer for frankincense; not 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. Lün., Ebrard, etc., adopt the former; Alf. with Eng. 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 ἐγιόσα, 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—Manna, manna, has the article, not σάρμας, the pot; for the contents were more important than the golden vessel containing them. Ex. xvi. 33, ἡ αὐτή: Sept., σάρμας χρυσῆν ἐνα, one golden pot. Some suspect that this pot and rod of Aaron, two most remarkable memorials, whereon 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 afterwards, 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 προς τὸ λόγον, 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 deposits 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 riding upon the Cherubim; Ezek. x. 4. Shadowing—Gr. σκιᾷ εἰκόνας. Sept. σκιᾷ εἰκόνας, covering, in the passages quoted above. Of which—The pronoun refers to the whole enumeration, from ver. 2. We
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 ἐξέρχεται εἰς θαυματοῦ, 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. άγωνιμάτων. This term has a very extensive meaning, as, on the contrary, εἰπομάςις, knowledge. See Num. xv. 22-31.

8. Signifying—As it were a thing which otherwise would have remained hidden from us; so signifieth, ch. xii. 27. Was made manifest—The same word occurs, ver. 26. The Holyest—Gr. τῶν ἅγιων. 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. οἶκον. Much less οἶκον, entrance; comp. ch. x. 19, 20. Having as yet a standing—[Eng. Ver., was yet standing.] A suitable phrase. τῆς, Sept. σταυρὸς, 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). Ἡμις, 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 Delitzsch; 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 no longer existed, although the tabernacle was not yet broken up, not yet destroyed, not yet razed. The antithesis is, things to come, ver. 11. [For καθʹ ἐν τῷ δόμῳ, in which (time), read καθʹ ὑπὲρ, according to which (figure or parable). Tisch., Alf.] Gifts and sacrifices that could not—The victims might seem more efficacious than the other gifts: therefore with great elegance the efficacy is more expressly withheld from the 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]. Him that did the service—The priest, who offered for himself; or the Israelites, 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 not purge the conscience; meats have respect to the flesh. Concerning both, comp. ch. xiii. 9, etc. Paul often puts μόνον, only, absolutely; 1 Cor. vii. 39; Gal. ii. 10, v. 13; Phil. i. 27; 2 Thess. ii. 7. On—'Ενι, once, with the Dative, implies something concurrent, as already remarked regarding the appendage; comp. ver. 15, 17, 26. Sacrifices in public worship, and meats in daily life; were both subjects of the 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. 34; Num. vi. 3. Divers washings—These were manifold, of the priests, of the Levites, of other men. [For διακατομάσα, read διακατομάτα—Tisch., Alf., etc. So Beng. Render, divers washings, ordinances of the flesh imposed, etc. Alf.] The apposition of the nominative and an oblique case, as Luke xxii. 20, note. Of reformation—ἐρήμων, Sept. διορθώσατε, amend, Jer. vii. 3, 5; therefore the verbal διορθώσατε, reformation, corresponds to the adjective better, ver. 28. Imposed on—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, ἤχων, anointed, is an epithet. Being come—He then said suddenly, Withdraw, ye Levites, ch. x. 5, 7. Of good things to come—So ch. x. 1. Those good things are described at the end of ver. 15. By—Construe with entered, ver. 12. Greater—And more noble. So, a more excellent, ch. xi. 4. Tabernacle—that was his own Body, ch. x. 5, 20; comp. John ii. 21. His body is opposed to the tabernacle, as his blood to the blood of goats, etc., ver. 12. Schomer says correctly, the tabernacle is here taken for the way to the inner sanctuary.
For the subsequent title 

_σπόρος_, 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. וּפְן, Sept. μόρχος, 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 seal 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 κακοβολς, 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—Corres-
panding to καθαρόντα, purifying, ver. 13. So ver. 22, 28, ch. x. 28, i. 8. It is put in the future in antithesis to the present, sanctifi-
cath, Levitically, ver. 13. From—Ἀπὸ, εἰς, from, to, denote things contrary. From dead works—Things dead especially defile. The antithesis is living. The power of sin and death was abolished by Christ's blood. To serve—For ever, in a manner most blessed and truly priestly, [ver. 12: Rev. xxii. 8. V. G.]

15. Of the new testament—Here the testament is rather urged, than the newness of the testament; comp. ver. 16. His death hav-
ing occurred—Gr. θανάτου γινώμενον [Eng. Ver., by means of death]. That is, at the time when the death had occurred. The moment of this death properly divides the Old Testament from the New. For the redemption of the transgressions, that were under the first testa-
ment—There is a very similar passage of Paul in Rom. iii. 24, 25. The preposition ἐν, under, not only denotes the time, but intimates 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 simple word, occurs, ver. 12. The promise—Given to Abraham. Might receive—For formerly they could not. They which are called—Named heirs (ch. iii. 1). Inheritance—a fitting name; for there is a figure: testament, death, inheritance.

16. Testament—Gr. διαθήκη. This is the peculiar force of the Greek word, above the Hebrew אכּ. The article י, the, omitted, agrees with the general sentiment, as in Gal. iii. 15. Be shown—[Or implied; Eng. Ver., there must be the death]. The Greek words φέρεσθαι, to be shown, προφερεσθαι, to offer, ver. 14, allude to each other. Of the testator—Christ is the testator as respects us. This agrees with the Lord's words before his death; Luke xxii. 29.

17. Over the dead—[Eng. Ver., after men are dead]—Briefly ex-
pressed for upon the death of the testators. So Sept., Lev. xxi. 5, ἐνι ἀνεφεκεν, over the dead [Eng. Ver. does not render]. Surely it is not?—Gr. μὴ ποιέω. [But render, seeing that it is never available when he that made it is alive. Alf.] This particle plainly implies a question; moreover, εἰπε, since, with an interrogation, has great force, Rom. iii. 6; 1 Cor. xiv. 16, xv. 29.

18. Whereupon—The two words νόμος, covenant, and διαθήκη, testa-
ment, differ; but yet they signify the same thing, in so far as both denote such an agreement or arrangement, as is ratified by blood. Where the agreement is ratified by another's blood, as of animals, which cannot covenant, much less make a testament, it is not properly διαθήκη, a testament; but yet νόμος, a covenant, differs little from the
nature of a testament, on account of the victims slain. Where the
arrangement is ratified by the blood of him that makes it, that is, by
his death, it is properly διαθήκη, testament, also expressed by the
Hebrew νόμ, covenant, in a wider signification. The particle ἵνα,
whence, should not be pressed too far, as if the Old Testament were
also consecrated by the blood or death of the testator: but still it has
its proper force, in so far as it is intimated, that the New Testament,
and therefore also the Old, needed to be dedicated with blood. Was
dedicated—Gr. ἐρημαίνως. So the Sept. express the Hebrew מז.
On the very day of initiation, the Old Testament most properly be-
gan, and it continued till the night and day when the Lord was be-
trayed and died.

19. Spoken—Ex. xxiv. 16, etc. Every precept according to the
law—[But the words, according to the law, belong to having spoken.
Lün.] Moses had recited or read those commandments in Ex. xx.,
and perhaps also those in the following chapters. And the brief
reference to the written book was equivalent to a recapitulation of all
that was recited. Of calves and goats—In Ex. xxiv. 5, they are ex-
pressly called μοιχάρια, little calves: the word διαθηκάμαρα, whole
burnt offerings, there, implies the goats mentioned here. With water
and scarlet wool and hyssop—These are not found in the passage quoted,
but are assumed as already known from other passages of Moses, Lev.
xiv. 5, 6. The scarlet wool corresponds to the Hebrew נַפַרנָי יִש.
The Sept. translate Heb. νηεν by κόσμον, crimson, νι by χλωστὸν
ἀπλοϊν, double spun, double spun, from its form: the apostle names it from its
material; scarlet color, like blood. Book—Many, and the Latins too
from the Vulgate, construe this word with he sprinkled; but it
should evidently be construed with he took, as Ex. xxiv. 7, καὶ
λαβὼν τὸ βιβλίον τῆς διαθήκης, and he took the book of the cove-
nant. [This is impossible; and Eng. Ver., is right. So Lün., Alc.,
etc.] The connection of the blood and the book is elegant, as appears by
comparing those words, the blood of the testament; that in this cere-
mony the blood may be shown by itself; the testament, by the show-
ing of the book; and that the dedication may be perfected by that
double exhibition: abō, itself, [not rendered in Eng. Ver.], is added
[to book], because the testament described in the book, was more im-
portant than that blood. The other things here mentioned by the
apostle, and yet not found in Exod. 24, may be derived from other
passages; but respecting the sprinkling of the book, which, notwith-
standing, would constitute a large portion of that ceremony, we find
nothing in all Moses' writings. Furthermore, if the book had been
sprinkled, and if the apostle had mentioned that sprinkling, he would
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. But indeed it was not fitting that the book itself should be even sprinkled, for the book, containing God's word, represented there God himself. Flaccus. 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, needed purification, ver. 21; Lev. xvi. 16, 19, 20, 38; 2 Chron. xxix. 21; but the book, or the word of God, did not need it. And since these things are so, yet xai, and, before πάντα, all, is not only no disadvantage, but is very elegant. For the sentence is copulative: Moses sprinkled all the people, on the one hand; and the tabernacle indeed—he sprinkled on the other. Comp. οὖρα—xai οὖ, neither—and not, Rev. ix. 20, 21. Sprinkled all the people—Sept. κάθεν τοῦ λαοῦ, sprinkled it on the people, Ex. 24, 8. But elsewhere they often put πάντα, παντίζω, etc., to sprinkle.

20. Enjoined unto you—Enjoined on me, to bring unto you.

21. The vessels—Even the garments. Sprinkled—Sept. half of the blood he poured upon the altar.

22. With blood mostly—Gr. σφέδον, almost, nearly. The force of which falls not upon all things; for it admits of no exception; but upon with blood; because other material things besides blood were also used, ver. 19. [This is wrong; as is the Eng. Ver. The σφέδον, almost, belongs to the whole sentence; as often in Greek. One may almost say that by the law, etc. Lün., Alf., etc.] Without shedding of blood is no remission—See especially Lev. xvi. 11. Remission—Levitical.

23. Therefore—The particle intimates that the execution of the things mentioned at ver. 18, is embraced in this passage. [Delineations—that is, types, symbols; not as Eng. Ver., patterns. Alf.] With better sacrifices—The plural, corresponding to the Levitical plural, is used for the singular, because of the excellence of the one sacrifice of Christ, which was perfect in all respects. If a Jew asks, What are your sacrifices? We answer: Our sacrifices consist in the single sacrifice of the Crucified. In this conclusion, καθαρίζομαι, to be purified, which is to be supplied, makes a Hypallage [attributing to one subject what strictly belongs to another]; for the heavenly things are pure in themselves, but we needed to be purified to enjoy them, ver. 14. So, is sanctified, 1 Tim. iv. 5, 4, that is, the use is rendered holy in respect of us. Comp. Lev. xvi. 16, 19; Num. xviii. 1.

24. Not—Jesus never went into the inmost recesses of the temple at Jerusalem; never caused a sacrifice to be offered for himself, during the whole period between his baptism and sacrifice. The figures
of the true—The true were the more ancient: those made with hands were imitations of them; viii. 5. Into heaven itself—Beyond which there is nothing. Now—So ver. 26. To appear—Gr. ἐμφανισθήναι. An appropriate word respecting God: in respect to us, πεσακότα, he hath been manifested [Eng. Ver., hath appeared], ver. 26, and ὡς βρέφοι, he shall be seen [Eng. Ver., shall appear], ver. 28. In the presence of God—More than Aaron in the tabernacle before the ark.

25. Nor yet that—He did not enter for this purpose, that.

26. For then must he—Here it is assumed that Christ suffered for the sins committed from the beginning of the world: ver. 15. Christ in the beginning already was he who is according to the divine nature. Philo shows that the Jewish high priest offered sacrifices for the whole human race. Have suffered—Therefore the offering is not without suffering. Once—This once is absolute, being foreshadowed in the once, relative, which was Levitical: ver. 7. In the end—When sin had 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 computed from Moses, but from the foundation of the world: comp. ch. i. 2, note: and therefore the end here is not the end of the Old Testament, but of the world. Ἡ σωτηρία τοῦ αἰῶνος, is the very end of the world, a phrase frequent in Matthew: η σωτηρία τῶν αἰῶνων, the end of the ages, here includes times nearer our own, as being in the 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 manifested—[Eng. Ver., appeared.] In the world.

27. 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; death 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, and also Matt. vii. 22, note.

28. [Add xai, and, after ὅπως, so. Tisch., Alf.] So—That is, Christ hath delivered us from death and judgment, notwithstanding, as death, so judgment remains, as far as respects the name. Offered to bear—Gr. προσένεχαίς εἰς τὸ δίκαιον. 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 with him. The Sept. uses the same expression, Num. xiv. 38, ἀνολοκοῦν τῷ πορευέσθαι δρᾶν, they shall bear your whoredom. Elsewhere
they are put indiscriminately: ch. vii. 27. Of many—A pleasant antithesis: once; of many, who lived during so many ages. Isa. liii. 12, in the Sept. Thus the absolute power of Christ’s single sacrifice is very clearly evinced. Again, John xiv. 8, accords with the second time here. Both places treat of his coming, regarded in itself. But his first coming in the flesh, was in the strange form of a servant; his second coming is in his own glory. In the eyes of all, who had not only not seen, but had not acknowledged him, he is at that time Coming. Let us imagine the arrival of a guest, the intimate friend of the father of the family, but unknown to the family. The father of the family will think, A brother returns; in the family it will be said, A guest is coming. He will be seen—[Eng. Ver., appear]. In his glory. Unto them that look for him—The dative of advantage. The unrighteous also will see him, but not for salvation. To them that look for him, he will be the Saviour, Phil. iii. 20. [Without sin—On him. The whole work of atonement done. Al.] Unto salvation—And therefore to free us from condemnation.

CHAPTER X.

1. Shadow—The antithesis is image. The very image—The archetypal, the original image, ch. ix. 24, note. That shadow, though the prelude of future events, did not however precede, as in a picture, but followed a little after. See by all means, ch. viii. 5. Year by year—This refers to the whole sentence to the end of the verse. With the same—[Eng. Ver., with those]. Not in number, but in kind. Which they offer [Eng. Ver., offered] continually—Offer, viz., those who offer, who approach and minister. They offer for ever; that is, they do not cease to offer, nor will they cease, unless compelled. Can never—So ver. 11.

2. For then—So clearly erst, with an interrogation, in ch. ix. 17, see note.

3. A remembrance—Public; comp. ver. 17. [Rather, a recollection, a calling to mind. Lūm, Al.] Of sins—Of the last year, and of all years. The day of expiation was not on that day on which Christ was crucified, but on the tenth day of Tisri. The forgetting
of sins is opposed to this admonitory remembrance: ver. 17. Every year—An Epanalepsis [resumption]; comp. ver. 1. He is speaking chiefly of the yearly sacrifices.

4. Take away—Gr. ἀφαίρειν. Περιλείπω, to remove entirely; ver. 11. In the writings of Moses, great effects are ascribed to these elementary ordinances, that it might appear that it is not in themselves that these are so efficacious.

5. When he cometh into the world—In the 40th Psalm, the Messiah's entrance into the world is set forth. The tabernacle itself was part of the world, ch. ix. 1: and it is here called the world, because the 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. xl. 10, because he is its heir. The word εἰσερχόμενος, coming into, is elicited from ἧκω, I am come, and is represented by it, ver. 7. Sacrifice—thou hast had no pleasure—to do thy will, O God—Sept., in the psalm now quoted, θέλεις—ὁ Θεός ἑξέτασας—τοῦ ποιήσαι τὸ θέλημά σου, ὁ θεός μου, ἰδου καὶ ὁ θεός μου ἐν μέσῳ τῆς κοιλίας μου, sacrifice—thou didst not desire—I would 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 separated from those following, with those preceding, which relate to the same thing, as the words, forty years, in the wilderness, ch. iii. 9. But a body hast thou prepared me—Heb., thou hast bored my ears, (comp. Exod. xxii. 6), namely, that I may subserve Thy will with perfect love; comp. Is. l. 5. The slave, whose ears were bored, was claimed with his whole body, by the master whom he loved. Petit ascribes the Greek translation of the Prophets and Psalms to the Essenes, together with this phrase, Thou hast fitted for me a body; for he says, that among the Essenes there was no slave, but that they had bodies or colleges, whose members mutually served and obeyed. The favorers of liberty, however strong, might still retain the reading, ears; but the apostle maintains the literal acceptation of the term body. The ears are a part: the body, as a whole, follows their obedience. Thou hast prepared for me a body, for sacrifice; ver. 10. The mention of the whole here is very suitable. There is a very similar expression of Paul, concerning Christ's body, Rom. vii. 4.

7. Then—We shall speak of this particle at ver. 8. The parallels are then; I come; in the book; I said; of Me; it is written. I am come—[Eng. Ver., I come]—It corresponds to the Hebrew preterite, γενομικόν. [I come, or rather, I have come, was Jesus' creed, as it were. I am come, says he, to fulfil the law, Matt. v. 17; to preach, Mark i. 38; to call sinners to repentance, Luke v. 32; to send a sword, and to
set men at variance, Matt. x. 34, 35; I have come down from heaven to do the will of him that sent Me, John vi. 38, 39. These are the very words of the fortieth Psalm. I am sent to the lost sheep of the house of Israel, Matt. xv. 24; I am come into this world for judgment, John ix. 39: I have come that they may have life, and may have it more abundantly, John x. 10; to save what had been lost, Matt. xviii. 11; to save men's lives, Luke ix. 56; to send fire on the earth, Luke xii. 49; to minister, Matt. xx. 28; to seek and to save that which was lost, Luke xix. 10, comp. with 1 Tim. i. 15; I am come into the world the Light, John xii. 46, etc.; to bear witness to the truth, ch. xviii. 37. See, Reader, that thy Saviour accomplish his purpose in thee. But thou, say why thou art come here. Dost thou, then, also do God's will? since when? and how? V. G.] The verb ἐρχομαι, I come, is discussed at Rev. ii. 25. In the volume of the book it is written of Me—περὶ Με, Sept., κεφαλις βιβλίου, volume of the book, here, and Ezek. ii. 9. הכתוב is rendered by the same translators κεφαλις, volume, Ezek. iii. 1, 2, Ezra vi. 2. This phrase cannot be understood of any particular part of the Pentateuch (for, except it, no other prophetic writings, to which the Psalm might seem to refer, existed in David's time), for so many, nay, all the parts, treat of Christ; nor of the whole, for the whole volume of the law, though often quoted, is never so styled. Moreover, the sacrifices here are called the first, ver. 9; wherefore 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 presenting himself to do God's will, succeeded their perpetual offering. What, then, is the volume of the book? We need not go far to learn; it is the very page on which this very psalm was written. For there are these two parallels: I have said, lo! I come: and, in the volume of the book it is written ἐρχομαι, of Me: by this very writing I undertake to do Thy will. The Messiah becomes surety by both expressions; and hence the presence, in the highest degree, of the prophetic Spirit is perceived. David had before his eyes, and in his hand, the book in which the psalm was written, and shows this very book as the Messiah's contract; comp. Neh. x. 1. From that very day when this 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 Thy book, or in the book of the Lord, as in Ps. cxxxix. 16, and Isa. xxxiv. 16, but simply in the book. Comp. note on the next verse. Augustine understands the expression of the beginning of the book of Psalms; but at that time the Psalms had not yet been collected into one volume. Others have understood it of the whole Scripture; but even
the Old Testament writings then existing, had not been so collected, as to be called one book. [The phrase is from the Sept., and means simply in the book of prophecies. Lün., Alf., etc.] Thy will—That God wills and has pleasure in something different from the legal sacrifices, 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.

8, 9. [For δυσιας και προσφοράς, sacrifice and offering, read δυσιας και προσφοράς, sacrifices and offerings. Tisch., Alf.] Above, when he said—then said he—Paul insists on that order of the words of the psalm which depends on the particle, ὥστε, then, showing that it falls on that very time when the prophet sang the psalm in the character of Christ, and on that very point of time when, immediately after the words, sacrifice, etc., placed above in the psalm, there arose the words, lo! I come. Therefore ὥστε is altogether demonstrative of the present (comp. ὥστε, τότε, then, Ps. lxix. 5), with an antithesis between the things concerned, from which the wisdom of the apostle infers the first and second, ὥστε, (ver. 9); comp. μετά, after, ch. vii. 28, note. Let this ὥστε, then, be the boundary. Paul also puts first the general word of the Sept., εἶπον, said, then one more significant, εἰργαζόμεν, said he; whence it appears that λέγων, saying, is of the imperfect tense. But observe how great is the authority of the Psalms. Jehovah's oath was given at the very time Ps. cxv. was written. The formal invitation was issued to the people when Psalm xcv. was written; ch. iv. 7; Heb. vii. 28, note. The declaration of the Son was made when Ps. ii. was written; Acts xiii. 33, note. So, the Messiah promised God that he would do his will, when Ps. xl. was written. This writing, which David executed, is opposed to the law written by Moses; ver. 8, end. 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.

9. [Omit ὁ θεός, O God. Tisch., Alf.] That—A powerful particle; that he may forthwith establish the second. May establish—With the highest authority, as it were, by his own writing. From ἐστήμου, I place, comes στάσις, a standing, ch. ix. 8, with the same idea.

10. By the which will—Of God, accomplished and fully satisfied by Christ and his sacrifice. Is not this deservedly called a satisfac-
tion? Sanctified—The same word occurs, ver. 14, 29, ch. xiii. 12, ii. 11. Of the body—Ver. 5.

11. [Every priest—Especially every high priest. V. G.]

12. This—So ch. iii. 3. Others read ἀνθρώπος, he, by an easy alliteration. One—The antithesis is, the same sacrifices often, ver. 11. For ever—Christ’s offering once made, will continue the one and only oblation for ever: no other will supersede it. [But this belongs to what follows; forever sat down. Lün., Alf.] Sat down—The antithesis is standeth, ver. 11. The sacrifice of the mass is inconsistent with sitting at God’s right hand: for Christ’s sacrifice is neither continued nor repeated in the mass. The apostle not only urges the identity, but also the word, once, concerning Christ’s sacrifice, in antithesis to the Levitical sacrifices, often offered, although they were the same. A sacrifice which is often repeated, although it be the same, does not satisfy God. Not only is Christ’s body one, but also his offering is one, and that inseparable from his passion: ch. ix. 26. Every later offering shows that the former is valueless; every former one proves that the latter one is superfluous: ch. x. 2, 18.

13. Expecting—By this word our exalted Lord’s knowledge is not denied, Rev. i. 1: comp. Mark xiii. 32: but his subjection to the Father is intimated; Acts iii. 20. Sitting and at rest, he expects His enemies—Whose strength consists in sin.

14. For by one offering—Gr. μιᾷ ἑκάστῳ προσφορᾷ. Or should we rather read μία γὰρ προσφορά, for one offering hath, etc? For the discourse proceeds in the abstract also in ver. 11; and with the same verb τελεωθεῖν, to perfect, which here sustains the conclusion, it proceeded similarly, ch. vii. 19, ix. 9, x. 1. [The former is better; Christ being the subject throughout. Lün., Alf.] For—The assigning of a reason refers to ver. 12. Those who were sanctified—[Eng. Ver., are.] A participle of the imperfect tense. For this sanctification was accomplished in the very act of sacrificing, ver. 10.

15. Also—There is added, not a testimony to the arguments; for the testimonies even preceded; but μάρτυρα, witness, to μαρτυροῦντας, those who bear witness. Paul had given the Father’s testimony to Christ’s priesthood, ch. v. 10, and the Son’s, ch. x. 5; now also the Holy Spirit’s: everywhere tending to the same conclusion; ver. 18. Consult the Synopsis of the epistle. And he presently repeats in his admonition this reference to the Holy Trinity, ver. 29, note. After—The verb ὁρῶν, says he, is absorbed in the clause, λέγει Κύριε, saith the Lord, in the next verse. But this after, shows that the forgiveness of sins belongs to the New Testament. Therefore the intermediate words of Jeremiah are not repeated here. The
passage in Jer. is quoted Heb. viii., on account of the word ἢκαλαν, new, and ch. x. on account of ἡφασα, remission. The title Spirit of grace agrees with this: ver. 29.

16. This—See ch. viii. 10, 12.

18. Remission—This is evident from ver. 17.

19. [The doctrinal discussions of the epistle are now closed; and the author proceeds to exhort his readers by applying them. Lūn.] Having—The exhortation is drawn from the subjects discussed from ch. v. 4, beginning at the recapitulation. To enter—High Priest—Ver. 21. The apostle treated of the High Priest from ch. v. 4, 5; of the entrance from ch. ix. 1, 12. Now he mentions, by Chiasmus [cross 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.

20. Which—Supply εἰσώδους, entrance, for there follows ἄδων, way, a synonym as it were. They are not, however, simply synonymous, but in as far as the way, reaches the goal, through the veil. Hath consecrated—The same verb occurs, ch. ix. 18. It is intimated by this verb, that we should follow in that way by which Christ went. New—Gr. πρόσφατον. The Sept. often use this word. It is properly applied to an animal recently killed. New and living—The way, as secured by Christ's blood and death, is a new, and it is a living way. It is opposed to a thing old and lifeless. Life is ascribed to the way by personification, from the very life of Christ, who is the way. It denotes the 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 πρόσφατος, recently killed, and living are conjoined. As soon as Christ had passed the point of death, unmixed power and life were at hand. His flesh—Which was likewise rent like the veil.

21. High Priest—Ch. vii. Over the house of God—Ch. iii. 6.

22. Let us draw near—By that way. True—Which has thoroughly imbibed the truth, ver. 26. Of faith—Hope and love are added, ver. 28, 24. These three abide. Faith and hope often have the same relation: wherfore they are here also closely united, and blend in the following passages: ch. xi. 1, [xii. 18, xiii. 1], etc. Sprinkled—So ch. xii. 24, ix. 18, 19, 21; 1 Pet. i. 2. Hearts—Both the hearts and the body, ver. 28, are cleansed. From—An abbreviated expression, sprinkled and delivered from an evil conscience. Conscience—Ch. ix. 9, note. Washed—Single verbs and single participles are connected in ver. 22-24, and the particle xai, and, divides the members of the sentence. But the order is, verb, participle; participle,
verb; verb, participle, by Chiasmus [cross reference.] The body—
[Eng. Ver., our bodies]. He alludes to the Levitical washings; and
yet he does not say the flesh, but the body, by which the whole sub-
stance of the man is denoted by Synecdoche [the whole for a part.]
The body also had been formerly polluted by sin, but it is washed, that
it may be fitted, after the example of Christ's holy body, ver. 10, for
an offering: Rom. xii. 1; 1 Cor. vi. 18, 20. With pure water—
Ezek. xxxvi. 25; John xix. 34; 1 Cor. vi. 11; Tit. iii. 5; 1
John v. 6. [With sure—of hope—In like manner cleansing is joined
with hope, 1 John, iii. 3. V. G. Beng. would render, and having
our bodies washed with pure water, let us hold fast, etc. So Ebrard,
Lün., etc.]

23. Confession—[Eng. Ver., profession]. Also of our faith; but
the Gr. is εἰληφόντως, hope; and so Beng.] Confession was assumed at
baptism, and should be retained.

24. Let us consider—So εἰςοὐκονομάζοντας, looking diligently, ch. xii.
15. To provoke unto love—Opposed to which is provocation to
hatred.

25. The assembling of ourselves together—The modern Greek ver-
sion interprets εἰσοῦσαναγόντας, συνυσχόμενον, the assembling of a mul-
titude; but the apostle alludes to the Jewish synagogue, while the
preposition, ἐν, somewhat changes the meaning of the word. The
meaning is: you should not only frequent the synagogue as Jews,
which you willingly do, but also [the additional force of ἐν in composi-
tion] the assembly as Christians: and yet an assembling in one place, is
not strictly implied, nor an association for promoting one faith; but the
expression is used in a middle sense, the mutual assembling in love,
and the public and private interchange of Christian duties, wherein
brother does not withdraw himself from brother, but they stimulate
each other. For even spiritual heat separates things of different na-
ture, and unites those of a similar nature. This interpretation ex-
plains the order of the discourse, in which, next to faith towards
God, love to the saints is commended; the verbal substantive εἰσοῦσα-
γόντας, assembling together, and the fact that it is singular; the pro-
noun, which is εἰσοῦσαν, of ourselves, not our; the complaint, as the
manner of some is; and the antithesis, exhorting. Some—Who perh-
haps feared the Jews. Exhorting—The power of exhorting, which is
required, includes the peculiar ardor of every individual. And so
much the more—This refers to the whole exhortation from ver. 22:
comp ver 87. Ye see—From the signs of the times, and from the
consummation of the very sacrifice for sin, ver. 13. The day—The
day of Christ. After Christ's coming in the flesh, expected for so
many ages of the world, his glorious coming is thought to be at hand; comp. ver. 27, 30, 35, etc. [The Hebrews lived close upon the great foretaste of it, the destruction of the Holy city; the bloody and fiery dawn, (Delitach) of the Great Day. Alf.]

26. Wilfully—For after 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, not of the law, ver. 28, but of the whole New Testament economy, ver. 29. Comp. despised, ver. 28, note. After we have received—This refers not so much to individuals as to the state of New Testament believers: whence, however, the conclusion holds good to individuals, ver. 29. Of the truth—The truth, here, and grace, ver. 29, apply to the New Testament. The Spirit of grace is called 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 those who reject it have nothing else. For sins—Refers to if we sin.

27. Fearful—A very bad hope. Looking for—Quite different from what is described, ver. 18. Fiery—the adversaries—Gr. ὀξεντικός. Is. lxiv. 2, fire will consume the adversaries. We must not seek any particular meaning in ὤν, under: in Ex. xv. 7, ὀξεντικός is applied to the most open enemies. Fiery—Deut. xxxii. 22; comp. Ps. cvi. 18. Indignation—Deut. xxix. 20. Devour—Ch. xii. 29; Is. xxvi. 11.

28. He that despised—Not by a slight error, but by a flagrant violation, opposed to the whole law—an offence to be punished by death. Few so violated the law, as to be capitally punished. Without mercy—Without mitigation or delay of the prescribed punishment.

29. Sorer—Worse and more horrible than any corporeal punishment. He—that is, he who most atrociously sins against God, whose Son is the Priest, ch. v. 5, and against the Son, whose own blood is the blood of the New Testament, and against the Holy Spirit, who is the Spirit of grace. Such a man retracts the whole form and confession of his baptism, and rejects the whole New Testament economy; comp. vi. 6, note. Who hath trodden—Whereas he should adore. But he who sins wilfully, treads him under foot, as it is described at ver. 26. Of the covenant—The better covenant which God has made. Common—Gr. κακών [Eng. Ver., unholy]—As if it were the 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. Lün.] The antithesis is, he was sanctified. And hath counted—Without discernment: 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 sanctified); ch. xiii. 12, where the blood is likewise mentioned. Of grace—See note on ver. 26. And hath done despite unto—By repelling him. Despite is done by deeds; blasphemy is vented in words: comp. 1 Tim. i. 13, note. Where blasphemy is added, the guilt is most heinous; Mark iii. 29.

80. Him that hath said—God, who does not threaten in vain. Unto me—See Rom. xii. 19, note, from Deut. xxxii. 36. Again—After a few words intervening in the same song of Moses. The Lord shall judge his people—Deut. xxxii. 36. This epistle very often refers to the song of Moses and to Deuteronomy, a book which is well explained by it. He will judge in grace and in anger, as he shall find each one.

31. To fall—To fall with faith is good, 2 Sam. xxiv. 14; to fall rashly is terrible, ver. 27; comp. Sir. viii. 1.

82. Call to remembrance—The Imperative. He adds consolation. After ye were illumined—That is, immediately after Christian baptism, ch. vi. 4. In baptism, Christ is put on; Christ is the light; therefore the light is put on in baptism. Enlightening denotes that accession to the force and power of the Spirit, pre-existing for us from the Old Testament, which is gained from the vigor of the New, in the case of those baptised. This was the first entrance into Christianity: baptism was the means of salvation with those who were fitted for it. I think, that these divine ordinances, even in theory are not highly enough esteemed. In the very baptism of Christ, his holy human nature was gloriously enlightened. He was the Son of God before; and yet the power of this Divine testimony long affected him deeply. But, as man consists of body and soul, so divine ordinances have the double aspect. We must, therefore, make no separation, nor should the glass be taken for the liquor, nor the sheath be grasped for the sword.

33. Partly—partly—Gr. τῶντο. A pronoun with an adverbial meaning. Two heads are presented, which are explained in inverse order by Chiasmus [cross reference], ver. 84.

34. For διαμοιχήσοντας, my bonds (Eng. Ver., me in my bonds), read δι*αμοιχή. Those in bonds—These are mentioned, ch. xiii. 8; and Timothy had been also among them, xiii. 23; wherefore Paul is speaking not of himself, or at least not of himself alone; comp. ch. vi. 10. Of goods—Gr. ἰπαρχῶν. Ἰπαρχείν, substance, among the Greeks, is the cognate word. Ye took—An elegant Ozymoron [union of apparently contradictory terms], as appears by comparing spoiling. Knowing—Determining confi-
dently. **That ye have for yourselves**—[So Beng., more correctly than Eng. Ver., *knowing in yourselves*]—The Dative signifying property, as ch. v. 4, *to take to himself*. Personal property is decribed, Luke xvi. 12 (xii. 33). **A better**—Heavenly; comp. ch. xi. 16. **Enduring**—Exposed to no spoiling. [Omit ἐν οὐρανοῖς, in heaven. Tisch., 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. **Recompence of reward**—So ch. ii. 2, xi. 26; and ματαιωσάρης, reward, rewarder, xi. 6.

36. **Patience**—Gr. ἑκομονής. The apostle, from this to ver. 38, gradually introduces the prophet, Hab. ii. 3, 4, where the Sept. have ἩΠΟΜΕΙΝΩΝ, wait. **The will**—Ch. xiii. 21. **Done**—That whereas you have done God’s will hitherto, ver. 32, 33, you now also may show 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. We must both do and suffer, 1 Pet. iv. 19. The apostle evidently takes his arguments from the past, and recounts the proofs of their having 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 in ch. xi.; otherwise the things which are praised there, as ver. 33, would 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, as 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, cannot be compared with it. **The promise**—οὖν, Hab., quoted above.

37. **Yet a little while**—[Yet a little, little while. Alf.] So Sept., Is. xxvi. 20. The word μικρῶν, little, with the addition of δόςον δόσος, how much [repeated to intensify the meaning] takes the diminutive, but at the same time the indefinite form, and therefore accords very well with this passage: see Gen. xxvii. 30: Sept. ἔτευκα δόσον &ξίληδεν, was 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 ὁ δὲ δίκαιος μου, but every just man (shall live, etc.) Tisch.,
Now the—The apostle transposes the halves of the verse, and so, by adding the next verse, makes a very appropriate Chiasmus [cross reference]. For the things opposed are repeated: faith unto life, drawing back: drawing back, faith unto life, ver. 38, 39. The particle ἀλλά, but [Eng. Ver., now], forms an antithesis to the slothful. Just—See Rom. i. 17, note. By faith—Sept., by my faith. Comp. the pronoun likewise prefixed, 1 Cor. xi. 24; John vi. 54, ix. 10; Heb. in the faith of him, namely, who was seen, that is, of Christ, who will not fail: an elegant antithesis. I refer the New Testament text to the Heb. as far as possible. And—For but [as Eng. Ver.] Elegantly: for both halves of the verse flow from the same holy feeling. The Heb., I think, may be thus interpreted: Lo, if a soul draw itself back, the soul of that man is not right (nor pleasing), as respects him (namely, who was seen or promised); but the just, in the faith of that (promise), shall live. Comp. Mark xvi. 16. There is a metaphor in the Heb. from those who hide in dark caves.

39. We are not—A polite expression, in Paul's style, Rom. viii. 12, note. Of the drawing back—[Eng. Ver., who draw back]—Corresponds to draw back, ver. 38. Unto perdition—They perish, who do not approve their souls unto God. To the saving of the soul—It corresponds to shall live, ver. 38.

CHAPTER XI.

1. Now faith is—This is resumed from ch. x. 39. And the apostle here defines faith, in a way most suitable to his purpose of confirming the brethren's minds. The substance of things hoped for, the evidence of things not seen—[ἡ πίστις, rendered substance by Beng. and Eng. Ver., means rather confidence, as it does in ch. iii. 14; and the sense is, in the confidence of things hoped for (not yet really attained). Lün. So Alf., De W., etc.] Things hoped for are the species; things not seen are the class: for the former are future and pleasant to us; the latter also are past or present, and either pleasant or painful to ourselves or others, ver. 8, 7, 8, 27, 29. Whence the two clauses of this verse, in which there is an Asyndeton (absence of the conjunction) are in gradation. Moreover, as the things not seen are
to the things hoped for, so is the proof of the things to the substance; and therefore faith is the substance by which the future things hoped for, 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 us as realities. That which is absent is opposed to substance; a non-entity, a dream, is opposed to the evidence of things. Whence it is clear how closely the two words πραγμάτων ἔλεγχος, evidence of things, are connected, forming, as it were, a compound: and why things is put in the last, and not also in the first clause. 'Υπόστασις, substance, is opposed to τῇ δυσποστάξις, drawing back, which was lately repudiated, ch. x., end; for the metaphor is taken from a pillar standing under a heavy weight, and denotes patience and constancy; comp. ver. 27. 'Υπόστασις in the Vulgate is translated substantia, which is correct; for substance is opposed to opinion, [see above]. Substance then refers to something certain, and therefore also to something present. Things future are represented by faith: ἔλεγχος is evidence also in philosophic language. Substance is put first; and then evidence of things; but the examples which follow, relate first to the proof of the things, ver. 8, etc., and secondly, to the substance of the things hoped for, ver. 6, etc., Chiasmus [cross reference].

2. In it—[Eng. Ver., by]—In faith, that is, by faith, in the following verses: in faith: through faith, ver. 13, 38. For—Paul shows the nature of faith from the examples of men of old. Many things, which they hoped for and did not see, afterwards occurred and were seen, the event confirming faith. Obtained a good report—This word is very significant. God not only testified of them, but also partly to them. They received the testimony, an equivalent to the things themselves: comp. ver. 4, 5, 39. Hence they also became witnesses, so that they might testify to others, and others of them; ch. xii. 1. The elders—Gr. πρεσβύτεροι. Who lived both formerly and for a long time. He does not say, of ἄρχον, the ancients, but the elders, as it were by personification, since they still testify with power, as if present: comp. ch. xii. 1. This is an excellent summary of the Old Testament, in which the apostle by a remarkable gradation, comprehends the pursuits of the men of old—their toils, journeyings, expectations, temptations, martyrdoms; and shows how we should seek fully, under the veil of history, the essence of doctrine sometimes briefly indicated. The patience of the earlier worthies was exercised chiefly by a long life; of the later, by severer afflictions.

8. By faith—To a certain extent also without faith, Rom. i. 20; but 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 after all the rest, understood what he did not see done, but believed to have been done; but concerning his faith, Moses maintains a mysterious silence; and the apostle follows Moses, except that, in mentioning these things before Abel’s sacrifice, he virtually recognizes the faith of those first created. Adam is only viewed as the root of our misery, suppressing the other things which might have been said of him. Were framed—The framing, consolidation of the whole world, includes the creation of single parts, and a continual providence throughout all ages, in wonderful harmony. The worlds—Gr. τῶν αἰώνων. The ages. A grand plural, intimating the course onward to the end of the heaven and the earth, and all things therein, visible and invisible, and, afterwards, their everlasting condition when their course is ended; and whatever change may at length take place, accompanying the end. And as creation is the foundation and enample of the whole Divine economy, so faith in creation is the foundation and enample of all faith. By the word—By the command, power, without matter or instrument. This accords with what immediately follows. So that—Comp. εἰς τὸ, to, 2 Cor. vii. 8. The ages embrace many things which are not seen; and that we understand only by faith, that these were produced by the word of God is not strange; but we best understand by faith alone, that the creation of these visible things was thus affected;—which shows much more the wonderful power of faith. Were framed is amplified by this clause. [For τὰ βλέπουμα, things which are seen, read τὸ βλέπομενον, that which is seen. Tisch. Alf. Not out of things apparent hath that which is seen been made. Alf.] Note carefully the distinction between the words. Φαίνομαι, I appear, begin to be seen, with the idea of beginning; βλέπομαι, I am seen, I am before the eyes. Τὰ βλέπομενα, the things which are seen, exist, and are to-day; the light, the sky, the earth, the stars, etc.; but the same things are appearing, when they were made out of things not existing, 2 Macc. vii. 28, and were ordered to come forth: and so indeed it might be said, ἐξ φαντασμάτων τὰ βλέπομενα γεγονότευ, the things which are seen, have arisen from those which began to be seen, namely, in themselves; that is, that the things which are seen to-day, were beginning to be seen at the first; they were not from eternity, but began to appear and to be conspicuous at some particular time, since they did not exist before; comp. ἐξ, from, Rom. vi. 18. But as respects us, the apostle, by prefixing not, gives a different meaning, and declares, that the things which are seen were not made of the things which do appear. For both the first man was created and we are born after the creation of
the world. We did not see the creation. Consider that Question of
the Creator, Job xxxviii. 4, etc. By faith, therefore, we perceive the
creation; faith has scope for exercise both in the past and in the fu-
ture. Hence it appears, that the particles μὴ ἐκ, not from, should be
explained in their order; although sometimes ὅποι or μὴ, not, with a
preposition, is transposed for courtesy's sake, without affecting the
general sense, as 1 Chron. xv. 13, οἷς ἐν τῷ πρῶτον ἔμειν ἐκαί, be-
fore you were employed.

4. A more excellent—And therefore more highly esteemed. Each
of the brothers sacrificed according to his own mode of life. But
Abel behaved more rightly in his way. The husbandman, Cain,
offered of the fruits of the earth; Abel, a shepherd, offered of the
firstlings and fat. The latter therefore took his best, which the for-
mer is not said to have done. At the same time Cain's offering
merely implied a confession of obligation; Abel's victim, a confession
of sin and a desire of atonement. This well befitted faith. Than
Cain—Who was wanting in faith, and therefore without the Divine
testimony. By which—He obtained by faith both righteousness and
the testimony of righteousness. ver. 7. Testifying—for εἰςδε, had
respect to, Gen. iv. 4, by some sign, also seen by Cain. By it—Faith;
construed with being dead. [But Eng. Ver., correctly construes with
speaketh. So Lün., etc.]; comp. ver. 13; for by has the same
meaning as in; 1 Tim. ii. 15. [For λαλεῖ, speaks—Tisch. (not Alf.)
reads λαλεῖται, is spoken of]. Speaks—Speaks of himself; and those
like himself, against Cain's followers, ch. xii. 24.

—and Enoch pleased God, and he was not found because God trans-
lated him. Not—He was therefore translated from mortality without
death to immortality. Before—Construed with pleased. [But it is
better, with Eng. Ver., to connect it with had this testimony. So
Alf., etc.] Pleased—Instead of to walk with God, before God, the
Sept. have to please, also Gen. vi. 9, xvii. 1, xxiv. 40, xlivii. 15;
Ps. cxvi. 9. Comp. Ps. xxxvi. 8, xxxv. 14. It not only signifies to
please, in a passive sense, but implies the desire of pleasing. There-
fore Gen. xxxix. 4, ὥς is to please: comp. please, Rom. viii. 8,
notes.

6. Without—He proves Enoch's faith by the result. To please—
To show one's self pleasing to. The parallel presently occurs, to come
to God, to walk with God. Therefore the apostle skilfully joins the
Hebrew and Greek text. Believe—Enoch had been favored with no
divine appearance, as we may infer from this passage; so neither had
Moses before he left Egypt, ver. 27. The position, that he is, etc., was strongly felt by Enoch, and is asserted from Enoch's faith. There seem to have been few visible instances of Enoch's faith so peculiarly described. Otherwise Paul's description would have been fuller. Must—A necessary and strong inference is intended here. To God—Since he is invisible, ver. 27. That he is—Hence ὃ ὦΝ he who is, is used absolutely, Wisd. xiii. 1; comp. of things, note, ver. 1. He who walks with God, acknowledges that he is God. This is opposed to antediluvian atheism. And—This word also depends on ὁ, that. Them—Not of others. Who diligently seek—Gr. ἐκζητοῦντες. Without seeing him. A grand compound. Rewarder—As of Enoch, whom he translated. That he will be—[Eng. Ver., is.] The future bestowal of the reward is implied. The reward is he himself, who is earnestly sought. With God, says Moses, signifying communion.

7. Being warned by God—A prophetic revelation does not remove faith, ver. 20, etc. Of—Of the coming deluge, construed with the foregoing participle. Moved with fear—The same participle occurs, Acts xxiii. 10. On the other hand, the world, not believing, did not fear, and used no means of repentance or escape. It despised and laughed in security. An ark—The omission of the article suits that extraordinary building. By the which—Faith, ver. 4. Condemned—By a remarkable testimony. The world—Which was very unlike Noah. Of the righteousness which is according to—[Eng. Ver., by.] Faith—So Paul, Rom. i. 17: xαρᾶ, according to, is used in the same way, Tit. i. 1. Noah πρὸς ἥν, a righteous man, Gen. vi. 9; a preacher of righteousness, 2 Pet. ii. 5. Heir—In the succession of the patriarchs, of whom there was always some head and propagator of those who believed the promise. [But it means simply attained the righteousness; not strictly, inherited. Lâr., etc.] The word is appropriate here, and therefore common, ver. 8, 9, in the same way as ἐπαγγελία, the promise, ver. 9, 11, 13, 17, 33, 39.

8. [Render, by faith Abraham, being called, obeyed to go out, etc. Alc. So Beng.] Abraham—Rom. iv. 1, 16, etc. Obeyed so as to go out, and went out—A gradation [Eng. Ver., called to go, is wrong. See above]; comp. 2 Cor. viii. ver. 10, end, and ver. 11. Should—A word adapted to future events. So ver. 20; comp. ver. 1. Not knowing—Comp. Acts vii. 8, end.

9. Sojourned—He went as a stranger, ver. 13, note. Of the promise—[Eng. Ver. omits the article.] It had been promised immediately, Gen. xii. 7. In tabernacles—Gen. xii. 8: strangers use tents. The antithesis is a city, ver. 10. With—The same mode of living, a token of the same faith. Construe with sojourned. [Better, as Eng.
Ver., with dwelling. Lün., Alf., etc.] And Jacob—He was fifteen years old at Abraham's death. Heirs with him—Nowhere else are sons called joint-heirs with their parents, but merely heirs. Isaac was not indebted for the inheritance to Abraham, nor Jacob to Isaac, but they received it severally from God himself. This expression, the heirs of the promise, and he obtained the promise, vi. 17, 12, 15, are said of the very thing promised; but both phrases in this chapter ver. 9, 33, the heirs with him of the promise, and obtained promises, and likewise ver. 17, δὲ ἐπαγγελίας ἀναδεξημένος, he that had received the promises, are said of the promise of something future: and believers are said to receive, to obtain the very thing promised, especially in this same chapter, ver. 18, 39. The difference of expressions suits the different intent of ch. vi. and xi.; for in ch. vi. the condition itself of the men of old is commended, and adduced as an example, but in ch. xi. the condition of New Testament believers is celebrated above the other.

10. Foundations—Which the tents had not. Of these foundations, see Rev. xxi. 14. A city—Which is not removed: v. 16. Whose—Which is worthy of God, its founder. Builder and maker—The synonymous terms intimate, that the whole city was founded by him alone: he not only made it, but also devised it.

11. Kαί ἅπαξ, even herself [Eng. Ver., also Sarah herself.] Even herself, the weaker vessel. Seed—By her aged husband. [Render, received strength to found a seed (i.e., posterity.) De W., Lün., etc. Omit ἔρεμαν, was delivered of a child. Tisch., Alf.] Past age—Paul has a similar passage, Rom. iv. 19. She judged him faithful—Otherwise she would not have laughed. The laughter argued a mixture of distrust; but yet more of faith, especially after the reproof.


13. In faith—He does not say here, by faith, for in faith, accords better with they died. Comp. xard, in, Matt. i. 20. Died—Faith is very strong in death; ver. 20, etc.: and then hope as to things invisible and future is most bright.—These—The pronoun refers to those mentioned from ver. 8, who obtained more distinct promises. The promises—That is, the things which had been promised, ver. 39: good, nay, heavenly things, ver. 18, end. [Omit xai περάστηκας, and were persuaded of them. Tisch., Alf.] Having seen and embraced them—This forms an Oxymoron [union of contradictories] with after off, in which Paul delights; for Eustathius explains ἄναπαθώς, to clasp or draw to one’s self by grasping his hand, and to embrace him; and this is the custom of friends when they meet. The faith of the ancients is thus exquisitely described; and the passage seems plainly
to refer to John viii. 56, Abraham saw Christ's day, and was glad. Confessed—Willingly. The confession of being strangers arises from their embracing heavenly things. Strangers and pilgrims—Gen. xxiii. 4, I am a stranger and a sojourner: ibid. xlvii. 9, the days which I sojourn—which they sojourned [Eng. Ver., of my pilgrimage]; παρὰ in παρεξήγησα, pilgrims, diminishes the signification. The worldly cleave to the world; believers scarcely cling to it in any part, either in deed, or at least in heart. On the earth—An antithesis to heavenly, ver. 16.

14. Declare plainly—Gr. ἐμφανίζονται. A remarkable word. Is. iii. 9, ὄντα κ.τ.λ. They seek—Citizens of the world, do not call themselves strangers in the world.

15. They had been mindful—They had forgotten, by faith. An opportunity—During so many years.

16. Is not ashamed—Although they are inhabitants of the earth, and strangers: He is not ashamed, because he has bestowed on them great blessedness, such as becomes God to confer, and has fulfilled the promises made to them; therefore, not only is he not ashamed, but glories in it. A Meiosis [softened expression]. Or also, he is not ashamed, because they eagerly grasp at it, provided that it does not seem as if God's good pleasure was merited by their obedience. To be called—A verb in the middle voice. First, he called himself, then they so called him: the God of Abraham, etc. A city—Where he himself reigns. [How great may we suppose its splendor to be, since God himself displays it! V. G.]

17. Offered—As far as it depended upon him. Only-begotten—In respect of his wife Sarah, and of the promises. Abraham sent away his other sons. He—This word has an intensive force, as ο, the, ch. vii. 4. Received—Likewise by faith.

18. Of whom—The pronoun refers to the only-begotten; nay, this verse explains the only-begotten. Πρὸς, as to, has a limiting force. The word had been spoken to Abraham, but referred to Isaac; comp. πρὸς, to, Luke xix. 9. [But it means unto whom, i. e., Abraham. Lün., Alf., etc.]

19. Was able to raise even from the dead—[Not as Eng. Ver., to raise him from the dead; but believing in God's resurrection power. Alf.] Although no example had hitherto occurred of the dead being raised. Likewise Paul commends Abraham's faith, Rom. iv. 17, 21. He was assured that, had he sacrificed Isaac, who had not yet wife nor children, he could notwithstanding be restored, and thus the promises would be fulfilled in him. Whence—That is, wherefore, draws an inference, also he in a parable [or figure] bore "tulit" him
—ἐν παραβολῇ, namely, ὄν. There is an expression very like this in Num. xxvi. 10, ἔτεινεν ἰσχαν ἐν σημαίᾳ, they became a sign. Abraham not only bore away his son, as he had before led him to the mountain, but he also himself became a figure, and so obtained a good report, ver. 2. For all posterity celebrates the faith of Abraham, who offered his only-begotten son: so παραβολῇ, a parable. Hab. ii. 6, and elsewhere. [But παραβολῇ seems to mean abandonment, giving up. Render, on which account he received him by means of surrendering him; i.e., obtained his son, by the very act of giving him up. Lün.]

20–22. By faith—There are more examples of faith in Isaac, Jacob, and Joseph; but the apostle considers it enough to give a single instance, in each case, concerning things mostly future. Blessed—Assigning to both his sons future things, as if they were present. [Add xai, also, before πεπι, concerning. Tisch., Alf.]

21. When dying—Near death; Gen. xlvi. 29. The sons of Joseph—He also blessed his own sons, Gen. xlix., and divided the land of Canaan among them, as if already theirs; but the blessing of the sons of Joseph, on both of whom he laid his hands, was remarkable in many respects; for he knew his own sons long ago; he could not distinguish Joseph's sons by sight, and yet he distinguished them by faith, Gen. xlviii. 10; and, from being grand-children, he declared them his sons, after transferring the right of primogeniture to Joseph, and adopting his two children. And worshiped—The Lord; Gen. xlvii. 31. The apostle refers to that very thing which Moses related that Israel did when Joseph's oath assured him that he would be buried in the Promised Land; comp. ver. 22: whence the mind and body of the godly old man were aroused. Upon the top of his staff—So plainly the Sept. in the passage quoted above following another reading, for the Heb. text means, of the bed; so the Chuldee, etc. Jacob's bed is also mentioned soon after, Gen. xlviii. 2, and xlix. 83; and yet we may suppose that even then Jacob had a staff at hand, for that is usual with weak old men. Moses does not mention Jacob speaking, much less standing, during that act of worship. There was greater reason for Moses mentioning both the bed and the head of the bed, than the rod and the top of the rod. For likewise, in 1 Kings i. 47, King David worshiped on his bed: and Jacob, having slightly changed that position in which, reclining, he had received Joseph's oath, sworn on his thigh, and having turned his face from the other part of the bed and towards the top, where the pillow is, seems to have summoned all his strength and to have worshiped on his knees, as in Gen. xlviii. 2. However, he might on the bed itself support
his side or arm with a staff. Whether the apostle knew, from divine or human evidence, that the circumstance concerning the staff also was true, or considered that it made no difference on the whole, he rightly retains the Sept. reading, as afterwards at ver. 23.

22. Made mention—He mentioned, what he had never forgotten, the promise to their fathers, and as it were renewed it for the future. Concerning his bones—So that even though dead he might leave Egypt, and come into the Land of Promise. Those who are faithless, either have no care, or a vain and foolish one about their bones.

23. By faith—Moses' faith is not referred to here, but that of his parents; as in ver. 30, it is not the faith of the citizens of Jericho, but of the Israelites. Of his fathers—Gr. πατέρων [Eng. Ver., correctly parents, though the word is rarely so used. Lün., Alf., etc.] In Exod. ii. 2, the Sept. relate the fact as follows: and seeing that he was a goodly child, they hid him three months; and when they could no longer hide him, the mother took to him an ark. In the Hebrew, the whole is ascribed to the mother; by the apostle, to the fathers. By the term, fathers, the Syrians understand father and mother; but we can scarcely prove that this was the case among the Hebrews and Greeks. Chrys. remarks, he begins with the parents of Moses, some undistinguished Men. So πατέρες, fathers, i. 1. iii. 9, viii. 9; Eph. vi. 4, note. The Sept. never use γονεῖς, parents, for μακεδόνες, fathers, nor will it be found in the New Testament that πατέρων, fathers, can be appropriately substituted for γονεῖς, parents, which is so common. Moses was concealed by his fathers, that is, by his father (Amram) and by his grandfather, not the maternal grandfather, who was Levi himself, but by the paternal grandfather, Kahun. Therefore Kahun was alive when Moses was born. The right explanation of this passage is very useful in sacred chronology. [Of course these inferences cannot be trusted. Alf., etc. See above.] They saw—With a kind of presage of great events. Φαῦς—[Eng. Ver., proper]. Acts vii. 20, note. They were not afraid—The feeling is put for the effect, ver. 27, note.

24. By faith, Moses—So far from faith being opposed to Moses, he was an eminent example of it. The name of Moses is repeated, because in ver. 23 the apostle is speaking of his parent's faith, here of his own. When he was come to years—So the Sept., Ex. ii. 11. Refused—An instance of great self-denial.

25. Choosing—Resolve it into, and he chose; but ἡγομένος, because he esteemed, ver. 26. To suffer affliction with—The people had been oppressed. The antithesis is enjoy. For a season—It is opposed to faith expecting future things; it is therefore put emphatic-
ally before ἑγήκει, to have. Of sin—In which he would have been involved in the idolatrous Egyptian court. At the same time the concrete, sinners, that is, Egyptians, is intended by the abstract. The antithesis is, of God.

26. The reproach of Christ—So ch. xiii. 18. The expectation of Christ, which Moses entertained so strongly, was the centre of all the things for which both the Egyptians and all the Gentiles despised Israel, especially of circumcision, of which the opposite, uncircumcision, is called the reproach of Egypt, where circumcision was unknown, Josh. v. 9; and yet Moses did not therefore desert the people. [Better Bleek in Alf.; reproach of Christ—that which he had to bear in person, and has to bear in his members. For ἐν ἑλέρει, in Egypt, read ἑλέρει, of Egypt. Tisch., Alf.] He had respect—He looked far forward. The recompense of reward—This which follows the reproach of Christ, is more glorious than the treasures of Egypt, and to be expected by Moses and all the saints. A grand expression.

27. Not fearing—He was indeed afraid, Ex. ii. 14; and yet he did not fear (so as to regard). Each is distinctly known by its effect. He feared, and fled; he did not fear nor care how the king might view either the Egyptian’s death or his own flight. This resulted from the faith, by which he afterwards bravely withstood the king. Him who is invisible—God. He held—that is, held God the invisible; steadily, with expectation, by the strength of faith. [But Eng. Ver. is right. Alf., etc.]

28. He that destroyed—So Sept., Ex. xii. 28. He was doubtless a good angel. Comp. Acts xii. 23, note.

29. They passed through—Moses and Israel. Red—The sea of Edom: ὑπεράκτειν, red. Assaying—Rashness is denoted without faith. [With similar rashness many rush into eternity. V. G.] When two do the same thing, it is not the same thing. So far the apostle draws his examples from Moses, and his Genesis and Exodus: afterwards from the earlier and later prophets.

30. Compassed about—Without engines, Sept., Josh. vi. 6 (T). Joshua’s faith is virtually praised here; and yet the miraculous staying of the sun is not mentioned, because there was to be nothing like it in future: Josh. x. 12, 14. Seven days—Elsewhere many sieges lasted many years.

31. The harlot—Heb. ἑλέρει,Sept., γυνὴ πορνῆ, a woman a harlot, Josh. ii. 4. This reason for Rahab’s habitually receiving strangers, even increases our wonder that she was afterwards preserved.

32. Of—A remarkable accumulation, first Subjects, then Predi-
cates. Gideon—The order of time is Barak, Gideon, Jephthah, Samuel, Samuel, David, the prophets; and the reason of the change may be gathered from the note on the next verse. The Greek orthography is the same as in the Sept., τοῦτο, Ἰςφα, επιφα, ε for γ, as in Νοε. Samuel—The prophets are properly mentioned after Samuel. David was also a prophet; but Samuel was a prophet, not a king, Of the prophets—Elijah, Isaiah, etc. Other believers are also intended, who were in any way connected with the prophets.

33, 34. Who—of aliens—After enumerating seven Subjects, he adds nine Predicates, and the verbs impressively begin the clauses. For it is of David especially, that they subdued kingdoms is said; 2 Sam. viii. 1, etc. Of Samuel they wrought righteousness; 1 Sam. viii. 9, xii. 3, etc., 28, xv. 33. Finally, of the prophets generally they obtained promises; for to them properly it was vouchsafed, that the promises, afterwards to be fulfilled in Christ, should be uttered by them, as Dan. ix. 21. Here the meaning of the phrase agrees with the word prophets. So we say now, to obtain a diploma: comp. note on ver. 9. It is likewise, said of the prophets, they shut the mouths of lions, quenched the violence of fire, Dan. vi. 22 (where the Sept. have the same phrase), iii. 27; which are the last miracles described in the Old Testament, and that too in the Hagiographa. [Books, such as Job, Esther, etc., which the Jews revered less than the Law and the Prophets]. And here, what is ascribed to God and his angels in the passages quoted, is said of believers themselves. In short, to these examples, in which faith is clearly manifest, those more ancient examples are added which receive evidence from them, by Chiasmus [cross reference], as at Matt. xxii. 46; comp. ver. 41, 29, and in retrograde order; for it is said especially of Jephthah, they escaped the edge of the sword, Judg. xii. 3: of Samson, out of weakness were made strong, Judg. xv. 19, xvi. 28, 29: of Barak, waxed valiant in fight, Judg. iv. 14, 15: of Gideon, turned to fight the armies of the aliens, Judg. vii. 21, so that these four predicates, 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 that the authority of the earlier and later prophets is summarily approved by this group of subjects and predicates.

34. Turned to flight—By routing, and by the mutual slaughter of the latter. Of aliens—Of enemies.

35. Women received—As it were rescued them. Women—Believers, naturally weak. From a resurrection—He says, from, not by. They anticipated a future resurrection. Dead—Dead sons, 1 Kings
xvii. 22; 2 Kings iv. 35. And others—He comes from those who act to those who suffer (although Abel, ver. 4, was long ago an example both of acting and suffering); and the particle δὲ, but, makes an emphatic addition (Epitasis). The ἄλλοι, others, distinguishes these classes; ἔτυποι, others, ver. 36, distinguishes the species of sufferers. Paul observes the same distinction, 1 Cor. xii. 8, 9. Tortured—Gr. ἐκμακρασθηκαν. [Or as Beng. would render it, were clubbed to death, from ἔκμακρασθηκαν, first, a drum-stick, then a cudgel. The derivation seems to be correct; but the particular kind of torture referred to is uncertain. Robinson compares English, to break on the wheel, and Alf. so renders it; were broken on the wheel. So Lün.] Deliverance—Elezar, as we lately saw, used διαλυθηκαν, to be delivered. The writer of the second book of Maccabees took care, that he might seem to need some indulgence; he excuses himself, ii. 24—31—33: but yet the history of the Jewish people from the building of the second temple to the beginning of the New Testament is very valuable. Better—This resurrection is better than that which restores mortal life. The beginning of this verse is referred to. The antithesis is plain: Women received their dead and recovered them from a resurrection to a temporal life; Martyrs, who underwent death, set before themselves a better resurrection, not to temporal but to eternal life. Comp. 2 Macc. vii. 9, 11, 14, 29, 36. [So De W., Alf., etc.]

36. Mockings and scourgings—The same words occur, 2 Macc. vii. 7, 1. Had trial—This makes their constancy more laudable. The bitterness of experience overcame many, who thought themselves strong. The same form of expression occurs at Deut. xxviii. 56. The delicate and prosperous are ignorant of this experience, only let them not shun it. Yea, moreover—An increase in force; comp. Luke xiv. 26. Of bonds, etc.—The apostle here seems to descend to recent examples, although these are also found in the canonical books.

37. They were sawn asunder—The Jews have an unquestioned tradition, that Isaiah was sawn asunder, by Manasseh, with a wooden saw; whence the most of our writers apply the phrase, were sawn asunder, said in Hebrews of the sufferings of the saints, to Isaiah’s suffering; Jerome, lib. xv., comm. on Isaiah. If the story be fabulous, told of Isaiah, it really happened to others. They were tempted—The passage has four parts: the first is complex, of mockings, etc.; the second complex, they were stoned, they were sawn asunder; the third simple, they were tempted; the fourth simple, they were slain by the sword. The third corresponds to the first (trial, they were tempted), the fourth to the second, and the murders are alternately mixed with tortures: they were tempted, in every way (the same word
occurs, ver. 17, ch. ii. 18), with threatenings, reproaches, tortures, of which the variety and novelty are beyond expression; again, with caresses (1 These. iii. 8, note), which are often not less harassing, and by promises and benefits; comp. again 2 Macc. vi. 21, 22, vii. 24. They were slain with the sword—και ζητω, which the Sept. in several instances translate, ἐν φόνῳ μαχαίρας, by the slaughter of the sword. The sword is the last of the punishments mentioned by Paul, Rom. viii. 35, note. In sheeps' skins—As Elijah, Sept. 1 Kings xix. 18. Nevertheless, even false prophets imitated Elijah outwardly; Zech. xiii. 4.

38. Of whom the world was not worthy—The saints, though few and wretched, are more valuable than all the world besides. So Prov. viii. 11, no precious thing is to be compared with it. The clause is construed with they went about; and yet it is put in this passage in particular, because of the antithesis between the spacious world and the dens and caves of the earth. They wandered—Excluded by wicked men. Caves—1 Kings xviii. 4, 18. [Render, in deserts and mountains and caves, and the chinks of the earth. Alf.] And the (chinks)—[Eng. Ver. omits the article, see above.] The article makes an emphatic addition, and so therefore.

39. And all these—A pathetic Symperasma [Summary]. Having obtained a good report—Ver. 2, note. The promise—That is, the promise of the heavenly inheritance, ch. x. 36, note. [Other promises they did receive; but not this great one. Alf.] Flacius says: It is probable, that some degree, so to speak, or accumulation of blessedness was added to holy souls, when Christ came and fulfilled all things; even as at his burial the evangelists testify that many rose from the dead, who doubtless ascended into heaven with him. Even Christ himself was altogether perfected in the death of Christ, ch. ii. 10; and the living and the dead have obtained this perfection, ch. x. 14, and the perfecting of individual believers occurs at their death, ch. xii. 23; but the universal and final perfecting of believers will occur at the Lord’s coming, of which the passage here speaks.

40. Some better thing—This better thing is the clearer revelation of the promised salvation; its surer confirmation; a nearer expectation, through Christ’s manifestation; and finally, salvation itself and glory. Having provided—Gr. προβλεψαμένου. An exquisite word. God foresees what faith does not yet see; Gen. xxii. 8, 14; John vi. 6. From this provision flowed the whole economy of ages, and God’s testimony to the ancients. Without us—Meiosis [softened expression]: not only not without us were they perfected, but they are rather perfected with us, than we with them. He does not say, that we not
without them, but that they not without us. We should carefully 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 by.] The Greeks often use the verb, ἔχειμα, I lie, and its compounds, as presently at ver. 2, and in various senses; wherefore lie, here, must not be too closely pressed. But περί, round, very emphatically implies a cloud almost surrounding us, pressing upon us: περί in εὐπερίστατον, 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. ὅγχος; ὅχος (from ἔγχω ἐνέγχω, I bear), weight; and when applied to the mind, haughtiness, pride. [This is against the context. Better, every hindrance. Lün.] Such a weight is most unfavorable to spiritual moderation, and is very nearly allied to madness. That doth so easily beset—Gr. εὐπερίστατος. Περίστατος, a standing round; thence, by Synecdoche [use of the class for the species], danger, disadvantage: hence εὐπερίστατος, easily besetting. Hezychius explains very easily putting difficulties in the way, and placing in danger. Ῥησὺν γῆς, Gen. iv. 7, Sin surrounds thee. On the other hand, δεσπεριστατον ἔλκος, in Galen, an ulcer unattended with danger: ἕμαρπτια, sin, the class; ἕ εὐπερίστατος ἐμαρπτια, 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 defect. Both these maladies characterize the Jews. To despise, corresponds to the former; to faint, to the latter; ver. 5, note. Let us run—Let us finish our contest in the race. So Paul, 1 Cor. ix. 24, 25.

2. Looking—Gr. ἀφρόφωνες—'And denotes afar, as in ἀπέβλεπε, he 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 example, the only rule and standard of faith. He is called the Leader and Finisher of faith, because he himself showed faith in the Father from the beginning to the end; ch. ii. 18. [Rather, because he awakened faith in us, and is bringing it to perfection. Lün.] Our faith, first and last, contemplates him: from him it is drawn and strengthened for its necessary consequence: believers, from first to last, have looked and still look to him; ch. xi. 26, xiii. 8. For—Denoting Jesus’ faith. For the joy set before him, namely, that which he was soon to experience, Acts ii. 28. With equal willingness he meanwhile endured the cross. [For the joy, that is, that he might obtain the joy. V. G.] Christ was not so disposed as that the cross should not seem to be a joy to him; comp. ver. 11. Thus προσώπιμου, set before (the race), and προσκεκλήμενος, set before (the joy), correspond. The cross—Now at last, Paul, after strengthening the faith of those to whom he writes, utters the name of the cross, which was hateful to many. The shame—Which was very great along with the cross. Comp. xiii. 18; 1 Pet. ii. 24, note: Matt. xxvii. 35. Despising—Although painful: Ps. lxix. 20, 21. And at the right hand—After he was perfected. At that Right hand there is joy, Ps. xvi. 11, and glory. Joy and the cross are opposed, and so also are shame and sitting at the right hand of the throne of God.

8. Consider—By comparison. The Lord has suffered so much; how much more should his servants suffer something? It is, so to speak, an appeal to feeling; for ψάρ is very rarely added to the imperative;—it is the same as saying, for the Lord endured so great contradiction, and you should remember it. The force of the ἔτιολογία [assigning of the reason for considering] falls upon the other verb, which is put beside it: comp. διεμενών, endured, here, and also ἐπέμενε, endured, ver. 2. Of sinners—It is said of us, against sin, ver. 4: comp. ver. 1. Sin itself, by which others are seduced and we are tempted, assails us; not sin, but sinners contradicted Christ. Contradiction—Sept., ἀντιλογία, contradiction for μιμως, Ps. lxxx. 7: for μιμως, often. Contradiction involves resistance, John xix. 12; Acts xviii. 19, and especially denotes the disposition of unbelief, as confession follows faith. Lest ye be weary—in your minds—Sept., weary of my life, Job x. 1. For elsewhere κατέυχοντο, to be weary, refers to the body; but ἐκλογέων, faint, is put absolutely, as ver. 5. Faint—Ver. 5. He who actually faints, is habitually wearied out.

4. Not yet—A spirited Ἀνευδότων [absence of conjunction]. Unto blood—Unto wounds and death. Paul passes from the race to the
pugilistic contest, as in the passages formerly quoted. You have, says he, spent your wealth, not your blood: x. 34. Set before you severer trials [such as you have not hitherto experienced; 1 Cor. x. 13. V. G.] Have resisted—Gr. ἀντικαταστήσατε. Because contradiction is taken in a bad sense, he uses ἀντικαταστήσατε, 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. Ver. 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 forgotten—Ye have dismissed from memory and mind. So to remember is used both of the memory and of the mind. The exhortation—An illustrious testimony to the authority of the books of Solomon. Comp. 1 Pet. iii. 6, iv. 8, 18, notes; and ch. v. 5; 2 Pet. ii. 22. This exhortation should influence you 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. iii. 11, 12, Sept., υἱός, son; the rest, as far as receiveth, in the same words: and they usually translate ὥσπερ, son. For thus Solomon calls him, whom in the Proverbs he instructs in the name of God. [De-
spise—faint—Gr. δισπεραῖς ἐκλύον—Two extremes: δισπεραῖν, to despare, refers to a contumacious mind; ἐκλύεσθαι, to faint, to one that is broken. The former is called weight, ver. 1, the latter, the sin, not sin in general, but the easily besetting sin, that is, unbelief, ch. iii. 12. Not. Crit.] Descipse not—οὐδὲν ἔσεσθαι (comp. οὐδὲν, Is. viii. 6), that is, do not contumaciously despise. Subjection is enjoined, ver. 9, as respects chastening, which is gentler. Nor faint—οὐκ ἄφην (comp. οὐκ, Is. vii. 16), flee not back with a faint mind. Patience, ver. 7, is commanded in respect of rebuke, wherewith one is more severely reproved.

6. And scourgeth—Heb. ἐκτίλιον, and (supply the Lord γορόν, will chasten) as a father his son, in whom he shall be pleased. The Sept. read ἐκτίλιον, μακρυγοὶ δέ, and he scourgeteth. 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 yet to give force of the originals to those who are ignorant.

7. [For ei, if, read εἰ, 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 in ver. 5, discipline is distinguished from rebuke. Sons—Not merely τέκνας, children. The condition of sons is most glorious. Dealeth—Shows himself in the very act of chastising. For what—It is assumed, that all need chastisement for a fault.

8. If ye be without—If ye are and wish to be, etc.; χορίς, without, a sad particle. Partakers—A favorable word. All—all sons, ver. 7: all the witnesses, ver. 1. Then ye are bastards and not sons—An Enthymeme [incomplete Syllogism] in which this may be understood; but we do not wish to be bastards, but sons; therefore we shall receive the discipline.

9. Furthermore—A particle following up the argument laid down, and urging the hearer still further. The fathers of our flesh—An antithesis to, to the Father of spirits. Generation by men is carnal; by God, is spiritual. Here the propagation of the soul by parents is not denied, even as by mentioning spirits it is not denied that our flesh, that is, our nature, is formed by God. We had—We patiently endured in early life. We gave them reverence—Gr. ἐνεργεσθῶ, the fruit of discipline is to be turned to virtue and success. The Sept. have ἐνεργεσθῶ, to turn towards—to heed, for γεγονός, 2 Chron. vii. 14, xii. 7, 12, xxx. 11, xxxvi. 12, etc. To the Father of spirits—An exquisite title: comp. to the spirits, ver. 28. So Sept., the Lord God of the spirits, Num. xxvii. 16, also Num. xvi. 22. And live—In spiritual and eternal life. This is explained in the next verse. Often spirit and life are mentioned together: xai, and, denotes a consequence, as just before, and we reverenced.

10. For a few days—Of which our life consists in the flesh. Not only those days are denoted, during which the discipline lasts, but those to which the fruit of discipline appertains. [But this expression, for a few days, belongs to both clauses; he too for a few days chastens. Lün.] The sic, to, corresponds to this πρὸς, for, at the end of the verse: comp. ch. ix. 13, 14. Similarly Paul joins these prepositions, Eph. iv. 12, where see note. After their own pleasure—So indeed it is. Our fleshly fathers err greatly in discipline, both in indulgence and severity; nor do they so much chastise, as think that they chastise us. But the Father of our spirits chastens us entirely for our advantage: ἀμφοτέρος, to them, includes an antithesis to those who are chastened by the fathers of the flesh. So δοξοῦν, appearing, and δοξᾶμεν, to seem, in the next verse, correspond. That we might be partakers of his holiness—Gr. ἀγιότης. For the distinction between ἀγιασμὸς: ἀγιασμὸς and ἀγιότης, see note, Rom. i. 4. The holiness of God, that is, God, who is holy, to whom men do not at-
tain 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.] An abstract title, as Majesty, i. 3; his glory, Jude, 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 appeareth]. Applied by both fleshly fathers and the Father of spirits. But—Occupatio [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 Cor. i. 24, vii. 8. Peaceable—of righteousness—Sept. and the works of righteousness shall be peace, Is. xxxii. 17. Εἰρρωσία, peaceful, Heb. εἰρρωσία, Sept. εἰρρωσία, 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 man joyfully approaches the holiness of God.

12. Wherefore—The exhortation is resumed from ver. 1. Lift up the hands which hang down, and the feeble knees—Is. xxxv. 8, Sept., be strong ye weak hands and feeble knees. The same also at Deut. xxxii. 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 and 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 lest there be any fornicator or profane person. The Anaphora [repetition of the same word in beginnings] proves this by putting lest any, thrice. Hands—Your, comp. ver. 13, and the brethren's, ver. 15; Is. 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 *hanging down*, is in the hands. Cease to *halt* between Judaism and Christianity. Comp. 1 Kings xviii. 21, and Is. xxxv. 6. *Be turned out of the way*—To the right or left from the straight path; Prov. iv. 27. The being turned out of the way adds a new defect to *lameness*. *Be healed*—Proper exercise of itself contributes to health.

14. *With*—Construe with *peace*; comp. *many*, ver. 15. *And that*—Gr. *αιρον*, [Eng. Ver., does not render the article]. The article makes an emphatic addition, ch. xi. 38. *Holiness*—Of which the principal parts are *chastity* and *sobriety*; comp. ver. 16. [But not merely these; the sense is general. *Alf.*] *No man shall see*—As a priest; Rev. xxi. 3, 4, or as a son; comp. 2 Sam. xiv. 24. *The Lord*—Who is holy, pure.

15. *Lest any man fail*—Through sloth in running. *Lest any root of bitterness springing up trouble you*—Deut. xxxix. 18, Sept., *lest any root of bitterness be in you, springing up in gall and bitterness*. But the apostle wrote for *εν γολγ*, in gall, *ἐνοχλη*, trouble, in exactly as many letters. *Ενοχλη*, trouble, may even formerly have been introduced in the Sept.: or the apostle first may have thus written. At all events, the expression has been appropriately varied, to recommend the study of peace. The apostle did not write *εν γολγ*, in gall, as the transposition of the *απιας*, bitterness, shows. In Hebrew, he who thinks very wickedly is himself called *רור*, a root, which also agrees with the apostle’s context. Sweet *peace* is destroyed by *bitterness*. The adverb *up* is opposed to *root*, which is below; comp. Is. xxxvii. 31. *Many*—Deut. xxxix. 19, *the drunken to the thirsty*, soil.

16. *Fornicator*—Ch. xiii. 4; 1 Cor. x. 8. *Or*—*Lust* and gluttony are closely connected. *Profane*—Throwing away a spiritual privilege for the gratification of appetite; see Gen. xxv. 34: Esau both ate and drank, and rose and went away. A graphic representation of a profane mind. *As Esau*—A fearful example, which it was necessary to impress on the sons of Jacob according to the flesh. *One*—This increases the fault, does not deserve mercy; comp. Gen. iii. 6. Sometimes a single action has the greatest force for good or evil. This also appears from the example of Reuben and Saul; and on the other hand, of Abraham and Phineas, etc. *Birthright*—Very precious. The right of primogeniture belonged to the Hebrews, to whom he is writing before the Gentiles, ver. 23, note. *His*—He had therefore really possessed it. Holy sobriety and temperance become the sharers in spiritual primogeniture.

17. *For ye know*—The reason of the admonition from Gen. xxvii. 30, etc. *Afterwards*—He who has not, loses, Luke viii. 18. *When*
he would—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, not with respect to Isaac; not that the case itself opposes this, for so far was he from changing his opinion, that he said of Jacob, I have blessed him, and he shall be blessed, Gen. xxvii. 33, but because with the Sept. and others ὑπερμακαρίως, or even μετανοεῖ, means repentance, by which a man changes any opinion whatever.—in short, a change of mind: whereas in the New Testament it always implies that by which the sinner entirely repents. Nor is it said, that no repentance was in Esau’s power; who, although he doubtless relinquished the rights of the first-born, but never the blessing, will not be said to have sought a change of purpose (if even μετανοεῖ denoted this). Lastly, that distress of mind in Esau demanding back the blessing, is called μετανοεῖ, repentance; the term referring to the conclusion [to the spiritual rather than to the literal Esau], (comp. notes on Matt. xviii. 13; Gal. iv. 29), concerning profane despisers, who 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 upon them little by little, thou gavest a place for repentance. Μετανοεῖ, repentance, is put as it were impersonally, as ἡλικία, will, 1 Cor. 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 formerly 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 improve the time! Luke xiii. 28. It—The blessing. It has been thus expressly written, Gen. xxvii. 38. [But ἁρπάζω, it, refers to μετανοεῖ, repentance. He sought repentance carefully. So Lün., Alf., etc.] And the Synonyms here are, when he would have inherited, though he earnestly sought.

18. For—not—The reason why they should obey this whole exhortation, drawn from Christ’s priesthood, because the salvation and the vengeance are more immediate. Comp. ch. ii. 1, etc. Ye are come—Deut. iv. 11, Sept. and ye came near and stood under the mountain, and the mountain burned with fire unto heaven; darkness, blackness, storm, [Eng. Ver., darkness, clouds and thick darkness]. Which was touched—[This is right, not as Eng. Ver., might be touched. Lün., Alf., etc.] By God, so that the whole was shaken, ver. 26; Ps. civ. 32, cxliv. 5, and was to be touched meanwhile by no man or brute, ver. 20. So φθαρᾶν, to touch, is used in Judg. xvi. 26. The
mountain was touched at that time alone; but God's eternal habitation is described in ver. 22. [This sense is doubtful. Lūm., Alf., etc., would render was touched, or was being touched, by men, i.e., to test it, as a blind man feels]. To the mount—The name Sinai is elegantly omitted, whereas Sion is mentioned. To the fire which burned—[Eng. Ver. correctly refers it to the mountain that burned with fire. So Lūm., Alf.] And to blackness and darkness—Ephraim Syrus, says, There is no light without fire, nor darkness without blackness. Whence the literal meaning of the words is evident. We have already seen that the Sept. use the same expressions: ζωφος, gloom, is a synonym of γνόφος, blackness.

19. And the sound of a trumpet—Ex. xix. 16, Sept., the voice of the trumpet sounded greatly. The trumpet rouses hearers to listen. And the voice of words—So the Sept., Deut. iv. 12: moreover the ten commandments are meant. The Decalogue, Deut. iv. 13, pronounced with a loud voice, Deut. v. 19 (22). Which—Construe with they that heard. Entreated—That not a word more should be spoken, Ex. xx. 16 (19). That there should be no more added—[Eng. Ver., should not be spoken to them any more]—Deut. v. 19 (22), Sept. These words the Lord spake—and he added no more: for the rest were afterwards committed to Moses.

20. That which was forbidden—[Eng. Ver., commanded]—That very command, Even if a beast, etc. The participle for the noun, as in the next verse. If so much as a beast touch the mountain, it shall be stoned—The full text of Moses concerning the mountain is, There shall not a hand touch it, for he shall surely be stoned or shot through with a dart; whether it be man or beast, he shall not live, Ex. xix. 18. Here is a twofold proclamation, that the beast is to be slain by a dart, man by stoning. The apostle, for brevity, expresses the subject out of the one sentence, the predicate out of the other, and leaves the rest to be supplied from what is expressed. [See below]. There is a closely analogous elliptical expression at ch. vii. 5; Acts vii. 16, notes. It may be called a semiduplex oratio [that is, two clauses, each of which supplies what is wanting in the other. Omit ἐβόλις αὐταρκεσθαι, to thrust through with a dart. Tisch., Alf. So Beng., etc.]

21. [Punctuate with a comma after and, making so fearful, etc. a parenthesis, and (so fearful was the sight) Moses said, etc. Lūm., Alf.] The sight—An actual sight is meant. Moses—Who alone however was admitted very near, and therefore saw and felt more than the rest. He indeed acted as the messenger between God and the people; but while the very words of the Ten Commandments
were pronounced, he stood by as a hearer; Ex. xix. 25, xx. 16 (19), etc. I exceedingly fear and quake—I am struck with fear of mind, and trembling of body. The words differ: 1 Cor. ii. 3, notes. In Deut. ix. 19, for יָאִיר, I was afraid, the Sept. have the present. The apostle adopts that version, and supplies and quake. Thereby Moses shows his fear and trembling for God's anger, kindled by the people's misconduct after the giving of the law; but the sight itself presented to Moses, who was reckoned one of the people before, Ex. xix. 28, in the word, וְיָאַר, ch. xxxiv. 27, increased his fear respecting the people's misconduct, while the burning of the mountain still continued; Deut. ix. 15.

22. But—A sevenfold opposition. [The systematic contrast Beng. seeks is not to be found in the text. Lün., etc.] Let us see the several 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.

In articles I. and VII. there is an obvious opposition: doubtless there is an opposition also in the intermediate points, whose number also the apostle adapts to one another. Access, in the Old Testament, was such, 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 partake of Christ, more and more reap the benefit of this access, till their perfection at death, and till the judgment, and unto eternal life. For this is not said of the coming to the church militant, since others rather came to Israel, than the Israelites to others; but there is described 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 with the faculty of hearing, and that too in this life, ver. 24, etc., although our approach is much more obvious to heavenly eyes than tc
ours, that are still veiled, and brings with it the best hope for the future. The apostle here displays an excellent knowledge of the heavenly economy, worthy of his glorious vision in the third heaven; 2 Cor. xii. 2, 4. Mount Zion—This is the seat of Christ's dispensation [and therefore comprehends the spirits of just men made perfect. V. G.], Rev. xiv. 1; John xii. 15; 1 Pet. ii. 6. And to the city of the living God—The seat of God's dispensation, ver. 23, [comprehending the myriad of angels and of the first-born. V. G.] For it is a Chiasmus [cross reference]: 1. Zion. 2. The city of God. 3. God the Judge. 4. Jesus the Mediator. The first and fourth, the second and third agree. The heavenly Jerusalem—Rev. xxi. 2. Ten thousand—[Eng. Ver., an innumerable company]—These are spoken of absolutely, as in the prophecy of Enoch, Jude 14; comp. Deut. xxxiii. 2; Dan. vii. 10. Of angels—We cannot construe [as Eng. Ver.], ten thousands of angels, general assembly, etc. of the first-born; for both the word xai, and, is the connective of all the clauses, and the general assembly no doubt belongs to one party; the church to another; for who would join the synonyms, general assembly and Church? The Church consists of the first-born; the general assembly therefore, of angels. But the ten thousands consist not only of the general assembly of angels, but also of the church of the first-born. [Beng. reads then, to the innumerable multitude (namely) the general assembly of angels, and the church of the, etc. Alf. adopts the same order]. For the expression, ten thousands, is applicable to both, and the dative μυποταν is suited to both. The things soon to be mentioned, may be added. Meanwhile observe here the Chiasmus [cross reference] of the genitive and dative; απελουν πανηγυρις, assembly of angels, and εκκλησια πρωτοτοκον, church of the first-born. General assembly—This word, and soon after, church and Judge, indicate a solemn pomp; which is even now in heaven, and will be at its height at the revelation of Jesus from heaven. Consider the expression—all angels, all nations, Matt. xxv. 31, 32.

23. Church of the first-born that are written in heaven—The sons of God, of the ages preceding Christ, and the believing Israelites, come under the name of the first-born; Ex. iv. 22; Jer. xxxi. 9; Eph. i. 12; especially the patriarchs, Matt. viii. 11, and those who first attended him who rose as the First-born from the dead, Matt. xxvii. 53, together with the rest, so to speak, of the ordinary flock. The church or assembly consists of these, as the general assembly consists of the angels. The first-born in Moses' time were written, Num. iii. 40; but these, of whom the apostle speaks, are written in heaven, because they are citizens of the heavenly city; comp. drey-
rhoθσονα, to be enrolled [Eng. Ver., taxed], Luke ii. 1. Hence it appears, that it does not follow that they themselves are not in heaven, because they are written in heaven. They are, however, also written, that their names may be hereafter publicly read: Rev. xx. 12, xxi. 27. Made perfect, is a sweet antithesis to these first-born; for 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 nearly connected in the Gradation with the mention of God, than the angels; comp. James i. 18. And to the Judge, the God of all—[But Eng. Ver. is correct, God the Judge of all. Alf., etc.] He is the God of all, Eph. iv. 6; your Judge, favorable to you, opposed to his enemies. And to the spirits of just men made perfect—Lastly, the apostle here enumerates the things which drawn from Christ's economy may more gently affect and may refresh the eyes of travellers, dazzled with the splendor of God's economy. The spirits, souls in the separate state, 1 Pet. iii. 19. The three young men in their song, exclaim: O ye spirits and souls of the righteous, bless ye the Lord. The just made perfect are New Testament believers, who enjoy, after their death, the benefit of the perfection affected by Christ's death, and of the righteousness thence derived; comp. ch. xi. 40, note. [Rather, all the saints that sleep. Alf., etc.] The number of these was still imperfect; and hence also they have been separated from the ten thousands, and therefore from the first-born. Why the first-born and the spirits of just men made perfect are separated in the description, will appear from the train of thought soon to be unfolded. While Paul himself is alive, he declares that he is not perfect, Phil. iii. 12; for the verb τελεθηκα, I have finished, has one reference, 2 Tim. iv. 7; the verb τελεωματι, I am perfected, has another. The former refers to the office, the latter to the person. Τελεοματι, I am perfected, does not apply so long as one has even a single step before him, even if up to that point, he cannot advance further in his own spiritual perfection. Christ himself was perfected at death; Heb. v. 9. In the second to Timothy, Paul congratulates himself on having finished his course. In the Epistle to the Philippians, he vigorously spurs them to the race; and with that in view, represents himself as one yet far from the goal; comp. Heb. iii. 14, note.

24. Of the new covenant—It is elsewhere called χαρη, new, νεω, new, here: νοεσ denotes innate, or even vital newness: comp. ch. viii. 13, note, and ch. x. 20; Is. xliii. 19. The mediator—Formerly Moses, 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 new covenant, and to the blood of sprinkling. The blood is here regarded as it exists in heaven, just as also the Mediator and God, and the spirits, etc., are regarded. [Beng. argues at length that Christ's 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 passion and after his death. In the Old Testament sacrifices, the shedding of blood, was requisite. This was accomplished also in the one offering of the New Testament—the body of Jesus. His most precious blood was shed in 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. Ps. xxii. 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 that blood. By the state of shed blood we mean the whole period short 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 the precious blood of Christ, 1 Pet. i. 18, 19. The preciousness of that blood excludes all corruption.

§ 4. The shed blood was not again put into the veins of our Lord's body. Scripture gives no direct intimation of such an act; nor is it to be deduced from Scripture by fair inference.

§ 5. At the ascension, the blood was carried into heaven, apart 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, heaven, was opened; but the actual entrance was made by the ascension, forty days after the resurrection. Moreover, Christ entered into the sanctuary by his own blood; not merely by the force of its shedding, nor with the blood taken back into the body, but by the blood: therefore this Priest himself carried into the sanctuary his own blood separately from his body; and at the very time of his entrance or ascension Christ had his blood apart from his body. In the body it would not have agreed with the type of the priest under the Old Testament, who bore into the sanctuary the blood of animals. See ch. ix. 7, 25, and especially ver. 12.

§ 6. The blood of Jesus Christ remains shed blood forever. If the return of the blood of Jesus Christ into his body ever could or should have happened, it could or should have happened at least at the moment of the resurrection, not later. But it is evident from
what 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 his blood is not in his body. There are other indications of this. The sacred writings present the body and blood as divided, not only in the sufferings and death of our Lord, but also in the Lord's supper. 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 or separation in their existence. Therefore the blood, as shed, is still in heaven before the eyes of God; it still speaks for us; it is still the blood of sprinkling: 1 Pet. i. 2. 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 is considered apart from his body (comp ver. 11); and ch. xiii. 20, the very raising of the great Shepherd of the sheep from the dead is said to have been accomplished through the blood of the eternal covenant.

§ 7. This fact was recognised by the ancient Teachers of the Church. The fathers generally agreed that the body of the Lord is now bloodless, 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 aside the state of the shed blood. What will happen in regard to our blood, I know not. The Saviour will certainly conform the body to his glorious body.

§ 10. This doctrine of the shed blood very strongly confirms communion in both kinds. The relations of the body and of the blood of the Lord in the sacred Supper are most distinct. First, he says, This 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 death (1 Cor. xi. 26) demands that the bread, after blessing, should be eaten in remembrance of the Lord, and that the cup, after blessing, should be drunk in like manner in remembrance of the Lord; 1 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 enjoy the efficacy of the blood of Jesus Christ, as if they had been placed 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, namely, 
I. Deliverance from the guilt of sin; II. The gift of the new powers 
of life, which are subsequently put forth in good works. The former 
is called justification by his blood: the latter is obtained by him who 
eats his flesh, and drinks his blood, John vi.

2. But as the blood of Christ is the blood of sprinkling, does that blood, 
as such, come to believers in both these ways, or only in the former?

3. In the Old Testament the sprinklings were many, whether we 
consider those who performed the sprinkling, or the matter sprinkled, 
or the men and things sprinkled for and on, or the design of the 
sprinkling—for dedication, consecration, etc. The whole of the peo-
ple were sprinkled, Ex. xxiv. 8, and Ex. xxix. 21; Aaron and his 
sons, Lev. viii. 23, etc. In both cases, in beginning, for initiation; 
and therefore, as they say, once for all. So with lepers, beginning to 
hold intercourse with other Israelites, after long exclusion.

4. In the New Testament there is a sprinkling, by the blood of 
Christ Jesus; and as this is the only New Testament sprinkling, while 
all the Levitical rites had relation to Christ, all the Levitical 
sprinklings must have been types of this one sprinkling. Thus the blood 
of Christ is celebrated for its spiritual excellence, not only in opposi-
tion to the blood of bulls and of goats, but also in opposition to the 
ashe of a heifer, in the water of sprinkling. ch. ix. 13, 14.

5. The sprinkling of blood is mentioned, 1 Pet. i. 2; and again the 
blood of sprinkling, in this passage. We are said also to have our hearts 
sprinkled, and delivered from an evil conscience, to have a true heart 
in full assurance of faith, Heb. x. 22. Nothing more occurs in the 
sied, lxi. 15, So shall he (Christ, the great Servant of Jehovah) sprinkle 
many nations; the kings shall shut their mouths at him, etc.; where 
we once for all see who he is that sprinkles, and who they are that 
are sprinkled; in what way that sprinkling may be the consequence 
of his Sufferings; and that the obedience of faith follows from it, as 
Peter joins together obedience and the sprinkling of the blood of Jesus 
Christ.

6. The Levitical sprinklings did not purify physically, but morally. 
For, 1. It was not just the hand, or the part of the body, which 
chanced to have contracted uncleanness, or even the whole body, that 
was sprinkled, but the sprinkling was general, wherever the blood or 
water might fall. 2. The sprinkling was analogous to the blood of 
the passover, Ex. xii. 7, 18, which was not sprinkled on their bodies, 
but on their gates; and yet was profitable to the Israelites. 3. After 
a man was sprinkled, and not till then, he was to wash his body and
clothes. Hence the sprinkling had a moral, and the washing a physical effect.

7. The washing is analogous to this washing in the New Testament which is attributed to pure water, the Holy Spirit, 1 Cor. vi. 11; Heb. x. 23; also to the blood of Jesus Christ: He has washed us from our sins in his own blood, Rev. i. 5: They have washed their robes, and made them white in the blood of the Lamb, Rev. vii. 14.

8. But sprinkling has a moral power. As Dorscheus says: "That sprinkling is not effected in any other way than through the communication of the meritorious power, or rather of the atonement and redemption, 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 it 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 are 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; 2. that they are indebted for that union to his flesh and blood, because they eat the one and drink the other; 3. that the flesh and blood of Christ have in them a close and efficacious operation, and bring them eternal life.

11. Wherever cleansing from sin is ascribed to the blood of Christ, it 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 manner 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 for 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 by him, ever living to make intercession for them.

[For χριστόν, better things, read χρίστον, better. Tisch., Alf., etc. So Beng.] That speaketh—Not that crieth. Than Abel—Abel's blood shed in the first murder, is put by Synecdoche [use of a part for the whole] for all blood shed on the earth, and crying to heaven for vengeance, and multiplying the other cries of sin in the world; and this fierce cry of the blood hidden by Cain, is overcome by the open and calm speaking of Christ's blood in heaven for us, and from heaven to us, Comp. χρίστον, 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;
   a. The general assembly of angels,
   β. And the church of the first-born written in heaven:
   b. And God the Judge of all:
D. c. And the spirits of just men made perfect:
   d. And Jesus the Mediator of the New Testament;
   e. And the blood of sprinkling, speaking better than Abel.

This enumeration is not only plain, but carefully arranged. A and D, B and C, refer to each other by Chiasmus [cross reference]. In B and C, God's economy as more widely extended, is described, and that too, chiefly as it will most gloriously appear at the last day, which is now present to our faith, ver. 26, ch. xi. 1; and so it is considered by Paul, Rom. ii. 16, note: in A and D, Christ's inward economy, of the New Testament, so far as it meanwhile prevails, as Paul testifies, 1 Cor. xv. 24. A precedes B in the natural order, because, in Rev. xiv. and xxii., Mount Zion is seen before the New Jerusalem; hence D and C, and the particular points in D and C, come to be considered in retrograde order (on which comp. ch. xi. 33, note.

25. See—An admonition which is sharpened by the omission of the particle, then. That ye refuse not—Through unbelief. Him that speaketh—Namely, God; whose word, now present, is such as to be the prelude of the last shaking. The same word, which is heard in the gospel from heaven, will shake heaven and earth. The blood speaks to God, ver. 24; but in ver. 25, there is a speaking, which is
to us: λαλοῦντες, that speaketh, ver. 24, is neuter, agreeing with αἷμα, blood; λαλοῦντας, that speaketh, is masculine. The apostle returns to his starting point, ch. i. 1. They escaped not—They could not avoid hearing, nay, they rushed on their punishment. Who refused—Ver. 19. 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 therefore from the very heaven of glory, has the Son brought both his blessedness and his preaching, whence the kingdom of the heavens is often mentioned in his discourses: and the Father has super-added 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 the character of that speaking on earth, and of this speaking from heaven. Therefore the article τὸν, him, in ver. 25, does not prevent it from being the same person who spoke on earth and who now speaks from 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 Ps. lxvii. 8, Hebr. νῦν, and Haggai uses this same word. The psalm mentions, that even the heavens dropped at that time, namely, those near to the mountain; but Haggai speaks of the whole created 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 evangelical: comp. ch. ii. 3. [For σεῖω, shake, read σεῖω, will shake. Tisch., Alfr. So Beng.] Yet once more I will shake not only the earth, but also heaven—Sept. τῇ ἁγγείῳ, ye once, etc., and ver. 21, yet 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 it was one and the same shaking, of which the one verse of Haggai denotes the beginning, the other the end. For that shaking began at the 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. 20, 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 antithesis is, 'may remain.' It will be said: When the earth was shaken before, no removal took place; how is a removal now connected with the shaking of the heaven and the earth? Ans. This shaking is total; is final; is promised, and it is therefore implied, that better things will succeed,—that is, those things which are not removed, but are immoveable. The first was the prelude of the second. As of things that are made—The reason why those things, which are said to be shaken, fall under removal; for they are made formerly by creation, and so made, that they would not remain of themselves, but would be removed; and that afterwards those should only remain which are not removed. So Paul speaks, 2 Cor. v. 1. Should remain—[Eng. Ver., may remain]—For he says μεν, should remain, not μέν, may remain. It depends on νεωτερον, made. [That is, made, that—should remain, etc. But this is wrong; and the sense given by Eng. Ver. is right: the removal of the things shaken—that, etc. So Lün., Alf.]. Μένω, I remain, is often said of a thing which remains when others pass away: 1 Cor. xiii. 13. The things which are not shaken [Eng. Ver., cannot be shaken]—The city of the living God, ver. 22: the new heaven and the new earth, Rev. xxi. 1, note.

28. A kingdom—More glorious than the present heaven and earth. Receiving—Receiving a promise from God, accepting with the willingness of faith. [Rather, since the kingdom we receive is such, let us, etc. Lün.] Let us have grace—Be grateful, Luke xvii. 9, and often. Χαίρετε εὐχαριστεῖται also means to be acceptable to, Acts ii. 47: and so, nearly, 2 Cor. i. 15. To have grace, passively, is to be affected by grace: so nearly, here. To find grace is an act: to have grace, a state, joined with the will of believers. We may serve—As royal priests. With reverence—From the perception of our own unworthiness, lest we should offend the eyes of God. And Godly fear—Gr. εὐλαβείας. From the perception of the divine majesty, lest we should bring destruction upon ourselves. Hesychius explains εὐλαβείας, to take care, to be apprehensive. Hope is tempered with reverence and fear, lest it should degenerate into presumption; comp. next ver. with ch. x. 27.

29. For—A very important Ἐφιπόνημα [added exclamation]. Our God is a consuming fire—Deut., above, at ver. 18, 19, several 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, in whom we hope, is likewise to be feared.
CHAPTER XIII.

1. Brotherly love—The characteristics of this virtue are unfolded hereafter. Paul uses the same word elsewhere. Continue—Although old things have passed away: it continues (a Pauline word) of itself; 1 Cor. xiii. 8, 18: let it also continue with you.

2. Be not forgetful—Although you have been robbed. It is easy to forget such a duty, ver. 16: so remember, ver. 3, 7. Have entertained unawares—Gr. ἔλαβον ἐκείσαντες [literally, having entertained, were not aware of it]; for ἡλέβηντες ἐνευματεῖν, entertained unknowingly. A Hypallage [transposition] frequent with the Greeks. Hereby he obviates the distrust towards unknown strangers. Some—Abraham, Lot; Gen. xviii. 2, xix. 1. Angels—So an unknown guest is often more worthy than he appears, and has angels as attendants, although they are unseen. Actions are estimated according to what a man does, not merely according to what he thinks he does, Matt. xxv. 40, 45.

3. Remember—In your prayers and charities. As bound with them—Because of the unity of the body under the one head, Christ. In 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 youth, as Joseph; another in manhood, as Job; another, finally, in old age: and this admonition is especially adapted for such an event.

4. Honorable—Supply ἐκσώ, let it be [but Eng. Ver., is], comp. ver. 5, that is, let it be honored. It is an antithesis to whoremongers. He exhorts the unmarried, who are in great danger of fornication, to marry, acknowledging it as something valuable, and worthily to use 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. Alſ. after Lün., etc.] In all—There is greater danger of fornication than of adultery: comp. 1 Cor. vii. 2, every one; and all should value marriage highly, so that if a man does not marry himself, he should not prevent others from doing so, 1 Tim. iv. 3. The bed—The couch, the state and use of marriage. Marriage—the bed—whoremongers—adulterers: a Chiasmus [cross reference]. Undefiled—Supply again let—be [but Eng. Ver., is]. An antithesis to adulterers. God will judge—The great majority of whoremongers and adulterers doubtless escape the notice of human tribunals. As such intrigues are not made known as formerly, Num. v. 20, 21, many, although their conduct is well known, yet escape
civil punishment and church discipline, or experience it very slightly. Sometimes, indeed, judges themselves are whoremongers and adulterers, occupying the highest ecclesiastical and political offices; and therefore they know how to cover their sin; but they also shield others like themselves, when the case admits of it. Very many acts of this sort remain entirely concealed in the world, or are extenuated by various devices, or are upheld by violence. V. G. God will judge: [Terrible to be said! ch. x. 30, 31. V. G.] He especially punishes those, whom man does not punish. Comp. 2 Sam. iii. 39. The apostle speaks of the judgment as near. [At that greatest of all days, what deeds, think of it, will be revealed! Then indeed execrable crimes will cease to be regarded as a mark of polished manners. V. G.]

5. Being content—[Eng. Ver., and be content]—The participle for the imperative; just as the ellipsis, for courtesy, of the verb, let—be, (v. 4), so there is a similar ellipsis here of the verb, be ye. Such things as ye have—So Paul, speaking of himself, Phil. iv. 11. Hath said—What was said to Jacob, to Joshua, and the people, and to Solomon, applies also to us. I will never leave thee nor forsake thee—Gen. xxviii. 15; the Sept. omit the first clause, and have only, I will not forsake thee; Deut. xxxi. 6, he will not fail thee nor forsake thee; so also ver. 8: Josh. i. 5, I will not forsake thee nor overlook thee; 1 Chron. xxviii. 20, he will not fail thee nor forsake thee. It is therefore like a Divine adage. He will neither withdraw his assistance nor his presence.

6. The Lord is my, etc.—So the Sept. Ps. cxviii. 6, and so nearly, Ps. lvi. 5, 12.

7. Them which have the rule—Gr. ἔχουσαν, Ver. 17, 24. This word is used in a wide sense, of a prince, a teacher, etc.; it is presently explained in this passage, who have spoken to you the word of God. He therefore means teachers, who were among Christ's first witnesses and apostles, or their disciples and companions, who had died a little before, or were soon to die. Considering—that is, when you look at with remembrance. The same grand expression occurs at Acts xvii. 28. The end—Blessed, desirable. Of their conversation—in the faith, consistent. Follow—the imperative. We more readily contemplate and admire the happy death of the godly, than imitate the faith by which they have attained it. Faith—Chiefly shown at the end.

8. [This verse is not connected with ver. 7, (as in Eng. Ver.), but is an assertion preparatory to the command, in ver. 9, Jesus Christ is the same, etc. Læn., Alf., etc.] Jesus Christ—a solemn title: The
sum 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 in that faith, which is supported by God's word. Yesterday and today—Yesterday and today, are used literally, not figuratively, in 1 Sam. xx. 27: but the apostle speaks more comprehensively. Jesus Christ, who was yesterday, is the same today; yesterday, before his sufferings and death; today, in glory; comp. ch. i. 3; Rev. i. 18. As night comes between yesterday and today, and yet night itself is swallowed up by yesterday and today, so the suffering did not so interrupt Jesus Christ's yesterday glory, so to speak, and his glory of today, that it did not continue to be the same. These expressions have the force of a proverb, yesterday and today, the day before, yesterday and today, yesterday and to-morrow: Is. xxx. 33; Deut. iv. 42; 2 Sam. xv. 20; Sir. xxxviii. 28; and in this general sense of the apostle, yesterday and today resemble a proverb, so as to mean any past and present time, especially that referred to in the discussion thus far. Jesus Christ is the same, yesterday—before he came into the world, before his passion, before his ascension—and today, in heaven; yesterday and today in the former and latter part of this exhortation: yesterday in the time of our earlier and later predecessors, and today in our own age. The same—Some improperly place a comma before it. This is the apostle's sentiment: Jesus Christ is always the same; He who was yesterday, is the same today, nay, for ever. [Always the same Saviour and the same Teacher. V. G.] Also, the true doctrine, delivered to you by your teachers, is always the same, not variable, ver. 7, 9. He himself is always the same: ch. i. 12, Thou art the same: The same in the Old and New Testament; ch. xii. 2, note. See also 1 Cor. iii. 11; Phil. iii. 16. He is unchangeable, and never dies, although teachers die. And for ever—Ver. 20, ch. vii. 3, 16, 24, 25.

9. With doctrines—So Paul, Eph. iv. 14. Divers—Which differ from the one faith in one and the same Jesus Christ. There was a variety in the Levitical worship; ch. ix. 10. Strange—Differing from the faith of your ministers. Even the Levitical rites were now strange to their present faith, ver. 9-14; and the apostle had now forgotten their very oldness. He does not therefore call them old, but strange. [For παραφέρεσθαι, carried about, read παραφέρεσθαι, carried away. Tisch., Alf. So Beng.] Be not carried away. So παρά, by, in composition, ch. ii. 1. The antithesis, to be established, 1 Sam. xxi. 13, (14), הַלּוּעַ, Sept. καὶ παραφέρεσθαι, and he was borne aside [Eng. Ver., feigned himself mad]. Eccl. i. 17, יִשְׂרָי. Theo-
dotion translates παραφορὸς, madness. For it is a good thing that the heart be established with grace—A categorical sentence: we have the heart established by grace; to which the antithesis corresponds, not with meats; but the apostle feelingly adds, good, to point the admonition. So Paul, Rom. vi. 17, note. Καλὸς, good, beautiful, salutary: also pleasant, without strange variety; and profitable. The antithesis, have not profited. With grace—Grace, which becomes ours through Christ, who offered his body. Be established—Gr. βεβαιώσθω. Συγχρησθον, to be supported, is a kindred word, just as the heart, in Hebrew phraseology, is supported by bread or the staff of bread; Judg. xix. 5; Is. iii. 1; Ps. civ. 16, etc. That is here denied of meats, and is claimed for grace. Not—Judaism and Christianity do not agree. With meats—A softened expression, as ch. ix. 10. Those meats are also denoted which were eaten in the holy place. The antithesis is, to eat, ver. 10. The Jews have their own meat; and we have ours, which is most healthful for us. Therein—Construed with περιπατησάντες, they that have been occupied. Not profited—Gr. οὐχ ὑψηλόθνων, comp. δύνασθε; unprofitable, ch. vii. 18. They that have been occupied—Long and much.

10. We have—This verse has two clauses: on the first, ver. 15, and 16, depend; on the second, the intervening verses. Chiasmus [cross reference]. An altar—The Cross of Christ, on which his body was sacrificed. Of which—They are partakers also of this altar who eat its sacrifice, not the others: comp. 1 Cor. x. 18. To eat—The meat, Christ’s flesh given for us. An antithesis to ceremonial meats. It is eaten especially in the Sacred Supper, where are set forth his body given for us, and his blood shed for us, in that single sacrifice of the cross. No—Gal. v. 2, etc. [Tisch. (not Alf.) omits ἐκουσίαν, right. Render, are not able (permitted) to eat.] The tabernacle—A figurative ambiguity, as at ch. ix. 8, note. For the tabernacle, if we consider ver. 11, denotes the fore part of the sanctuary; but if we consider the conclusion at ver. 12, it implies the whole Levitical worship. There is also a sarcasm in his saying, τὴν ἑορτὴν, not ἐν τῇ ἑορτῇ, who serve the tabernacle, not in the tabernacle. Similarly Paul, Rom. vii. 6, note.

11. For whose—Is brought in—Lev. vi. 23 (30), And no sin-offering, whereof any of the blood is brought into the tabernacle of the testimony, to reconcile withal in the holy place, shall be eaten; it shall be burnt in the fire. Of those beasts—Ch. ix. 12, 13. Blood; bodies—Which foreshadowed Christ’s blood and body. [Omit περὶ δυνατίας, for sin. Tisch., Alf.] Without the camp—in which were the taber-
nacle, and the Levitical priests, and as many of them as adhered to
that worship. So the Sept. Lev. iv. 12, 21, etc., xvi. 27.

12. That he might sanctify—Might cleanse from sins, might bring
from the world to God. This corresponds to ἡγεῖα, sanctuary, ver. 11.
His own—An antithesis to of beasts. Blood—The mention of the
body is implied in the verb, he suffered; and accordingly ver. 11, re-
specting the blood and bodies of animals, has its conclusion here.
The people—Ch. ii. 17. Without the gate—As if deemed unworthy
of human companionship; Matt. xxvii. 32. Comp. Lev. xxiv. 18.
He suffered without the city gate (although the apostle purposely omits
the word, city), which very city resembled the camp in the wilderness,
and had the temple, as the camp had the tabernacle. Suffered—The
type of the passion was the burning of the victims. The passion,
properly, is that on the cross, without the gate.

13. Therefore—The particle, put first (Is. v. 18, xxvii. 4, xxxiii.
23), here, breathes the deliberate fortitude of believers. So there-
fore at the beginning of chap. xii. Without the camp—Ver. 11.
The camp denotes Judaism. His reproach—That is, the cross, ch.
xii. 2. Bearing—As Simon of Cyrene; Matt. xxvii. 32.

14. For—The reason for saying, the camp, not the city, ver. 18.
Faith considers Jerusalem itself as a camp. Continuing—to come—
Gr. μνημοσύνα, μέλλοναν. A Paranomasia [play upon words. It can-
not be expressed in English]. At the same time not continuing al-
ludes to the approaching devastation of Jerusalem. He does not
condescend to name the city, which does not continue. We do not
continue here; nor does the city itself continue at all. City—Ch.
xi. 10, note. Similarly Paul, Phil. iii. 20. One to come—Ch. ii.
5, note.

15. By him—1 Pet. ii. 5. The sacrifice—The Altar is mentioned,
ver. 10; now the sacrifices are enumerated: of praise here, of well-
doing, ver. 16. Of praise—For the salvation established. Continu-
16, corresponds to continually. The fruit of our lips—So the Sept.
Hos. xiv. 3; also Is. lvii. 19: but the Hebrew in the former is, ac-
count our lips as caltves (for sacrifice); in the latter, fruit of the lips.
Confessing—[Eng. Ver., less correctly, giving thanks]. In faith, de-
spiring all the world's reproach, ver. 18.

16. To do good—To the needy. To communicate—With the de-
serving; Gal. vi. 6; comp. ver. 17. With such—Referring also to
the 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
pleased—The verbs εὐπρεπεῖμαι, ἰδαναπεπεῖμαι, with the ablative,
signify, I am pleased, displeased with this. Δωσαρενούμενος, ill at ease, as is usual with men threatened with some disease.

17. Obey—Remember your dead teachers, ver. 7; obey the living. Submit—This is more than to obey. Obey in what they enjoin upon you as salutary: submit, even when they seem to demand a little more. *Iva, that, depends on this verb. They—As they are careful, so, when they wish you to be careful, you should submit. As they that must give account—Truly this both causes a man to be watchful, and to avoid any abuse of authority. Chrysostom was always struck with these words. With joy—if they see you respond to their vigilance. 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, so that with joy, etc. It would not be joyous for the teachers themselves to render their account with sorrow: on the contrary, to watch with sorrow, does not injure the teachers, it is unprofitable to the hearers. And not—He is not a good minister who does not either rejoice or grieve, or do both. With grief—The groans of other creatures are heard; how much more of pastors? Unprofitable—Sorrow, opposed to joy, whence flow griefs, greatly weakens the teachers; and their sighs do not profit, nay, greatly injure the disciples.

18. Pray for us—A customary request with Paul of those to whom he writes, especially in conclusion; Rom. xv. 30. We trust—[Beng. puts a pause here. But Eng. Ver. correctly, we trust (that) we have, etc.] That we ourselves shall be heard and delivered. For—The force of the ΑΕtiology [assigning the reason] properly falls on ver. 19. Because—Gr. άρθρον. [So Beng.; but more correctly, that (we have) Alf., not rendered in Eng. Ver.] For we trust is used absolutely, as we are confident, 2 Cor. v. 8. Conscience produces confidence: 1 John iii. 21; 2 Cor. i. 12. Good, honestly—Gr. θάλεια, θάλεις; kindred words. In all things—Neuter: see note on 2 Cor. xi. 6. Willing—The conscience follows the will.

19. More abundantly—[Eng. Ver. is feeble, the rather]—Construe with to do, [but properly with I beseech, as Eng. Ver. Lün.] I beseech—Paul for the first time here writes something of himself alone.

20. Now the God—He desired the brethren to pray for him, ver. 18; he now prays for them. Of peace—Paul often calls him the God of peace, Rom. xv. 33. Here the verb, join you together [Eng. Ver., make you perfect] accords with it, ver. 21. That brought again from the dead—God brought the Shepherd: the Shepherd the flock. He brought him from the depths and set him on high, before the eyes of all. The apostle does not conclude without mentioning Christ's resurrection. That great Shepherd of the sheep—An appropriate
title. 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, ἕως, 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 τῶν αἰωνῶν, and ever. Tisch., Alf.]

22. I exhort [Eng. Ver., beseech]: of exhortation—Gr. παρακαλεῖν, παρακλητοῦν. 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 them in private, as much as is requisite, without a dispensation from the Pope! For it is more profitable often to read, what is safe once to hear. Paul elsewhere mentions the bishops and deacons; Phil. i. 1. Here he only names them that rule—the ministers; comp. 1 Thess. v. 12; 1 Tim. v. 17. He sends salutations to them all; for those to whom he writes were in many places. All the saints—Believers, especially Israelites.

ANNOTATIONS

ON THE

EPISTLE OF JAMES.

CHAPTER I.

1. James—Peter, John, and James were the apostles of the circumcision; Gal. ii. James was especially employed at Jerusalem and in 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. 1, xxi. 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. Jno. 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.

(593)
I. The Inscription, ch. i. ver. 1.

II. An Exhortation,

1. To patience, that the brethren endure outward, ver. 2–12,
   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, slow to WRATH.

And these three subjects

(a) Are proposed, ver. 19–21;

(b) Are discussed:

I. That HEARING be joined with doing, ver. 22–25;
   (And especially with bridling the tongue, ver. 26;
   With compassion and purity, ver. 27;
   Without respect of persons, ch. ii. ver. 1–13).
   And, moreover, that faith be joined in all cases with works, ver. 14–26.

II. That the SPEECH be modest, ch. iii. ver. 1–12.

III. That WRATH, together with the other proud passions, be restrained, ver. 13–iv. 10, 11, 12, 13–17.

3. A second exhortation to Patience, which is
   (a) Enforced by the COMING of the Judge, in which draws near—
      I. The calamity of the wicked, ch. v. ver. 1–6;
      II. The deliverance of the righteous, ver. 7–12.
   (b) Is nourished by PRAYER, ver. 13–18.

III. The Conclusion, by Apodiosis, [transfer of duty to another], ver. 19, 20.

Of the Lord Jesus Christ—The apostle does not again introduce the name of Jesus Christ in this Epistle, except ch. ii. 1; nor ever in his speeches, Acts xv. 14, 15, and xxii. 20, 21. If he had often used Jesus' name, it might have been supposed to arise from vanity, because he was the Lord's brother; and therefore he less knew Christ after the flesh: 2 Cor. v. 16. He does not mention Abraham, Isaac (except incidentally, ch. ii. 21), Jacob, or Moses; he says nothing of Judea, Jerusalem, and the temple. The whole Epistle flows from Christian newness. To the twelve tribes—Of Israel. In their dispersion—[Eng. Ver., which are scattered abroad]. 1 Pet. i. 1; Acts viii. 1; Sept., Deut. xxviii. 25, xxx. 4. Greeting—Gr. ἐυανωτέρω. A common word in salutations, and especially appropriate here. ἔχαρος, joy, in the next verse. The apostle's designs, amid the distress of
those times, to exhort to patience, and to check their Jewish pride, which was aggravated by the abuse of Christian faith: in short, to commend 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. Alfr., 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, 8; Dan. xii. 1; comp. Rev. xx. 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; 1 Pet. i. 6; various of soul and body; for instance, diseases: ch. v. 16. Ye fall into—The same word is used Luke x. 30, compared with ver. 36.

3. Your proving, or trial—Gr. τὸ δοξίμων δμων. [Beng. here omits the words τῆς πίστεως, of faith, but without sufficient reason; and they are retained by Tisch., Alfr., etc., as they were in later years by Beng. So V. G., etc. (E. B.)] So the trial, 1 Pet. i. 7; Prov. xxvii. 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, joy is needed. Τέλιος, perfect, is equivalent to δοξίμως, tried, in ver. 12. Compare the note on 2 Tim. ii. 15. Let—have—He exHORTS as in ver. 2, COnT. The patience which rejoices is perfect. Perfect and entire—This expression denotes something absolute: wanting nothing, 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 see from the passage itself with what characters this description truly corresponds: probation is required, and perfect work. That which seems complete to the world is nothing to God, in the absence of faith. V. G.]

5. If—The connection of the subjects in the first and following verses, and in the first and following verses of ch. iv., will be evident to him, who, while he suffers wrongfully, refers to this passage. For the good and the bad affections are brought forward variously. But—Gr. δὲ [not rendered in Eng. Ver.] An antithesis, wanting nothing, and if any man lack. Wisdom—By which we understand the source and cause of temptation, and how it is to be borne, and how, for example, sickness is to be met. Patience is more in a good man's power than wisdom; the former is to be exercised, the latter asked for. The highest wisdom, which governs patience in the trial of poverty and riches, is described in ver. 9 and 10. Let him ask—James strongly urges the prayer of faith. Comp. ch. v. 13, and following verses. To all—Who ask aright. Simply—Gr. ἀπλῶς. [This is right, not as Eng. Ver., literally. Alf., etc.] Construe with who giveth to all. Divine simplicity is an admirable virtue. He gives simply, to the more or the less worthy, whether they are to use his gifts well or ill. To this simplicity that of the faithful answers, not that of the double-minded. Upbraideth not—He gives no repulse: when he blesses, he neither upbraids us with our past folly and unworthiness, nor with future abuse of his goodness.

6. In faith—To James also faith is all in all. Comp. ch. v. 15. In the middle of the Epistle he merely removes the hindrances to faith, [and shows its true character. V. G.] Is like—The same word occurs ver. 23. A wave of the sea—Such is he who is destitute of wisdom, not obtained by prayer. Driven by the wind—From without. Tossed—From within, by its own instability. [This distinction was not held good in the Greek usage. The two words are synonymous. Hut.]

7. For let not that man think—Faith does not fancy. He who thinks, or fancies, as the double-minded man, thinks in vain.

8. [Render, He (the man described above) is a man with two minds, unstable in all his ways. Alf., (nearly so Hut.)] A double-minded man—Gr. διώρο διψυχος. The same word is applied, ch. iv. 8, to those who have not a heart pure and wholly given up to God. The word does not occur elsewhere in the New Testament, or in the Septuagint. It may be translated, having two souls, as we speak of a double-tongued man. Such a man has, as it were, two souls, of which the one holds one opinion, the other another. Ecclesiasticus ii. 12,
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. καυχάσθαι [Eng. Ver., rejoice]. The best remedy against double-mindedness. The word glorying occurs also, ch. ii. 18, 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. In 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 Symeodoche [use of a part for the whole] for every one that is prosperous and in high standing. In that he is brought low—This is strictly construed with let—rejoice. Compare 2 Cor. xii. 9; 2 Sam. vi. 22. Ταντιώσας, humiliation, does not denote the fading away of the rich man, but the lowliness of mind arising from the sight of that fading away. Because as—As the flower of the field—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 gradation. The grace—Which is in the flower. His ways—Gr. πορείας. Elsewhere εὐπορία, 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 ὁ Κύριος, the Lord. Tisch., Alf. Reader, 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 worse; nor does he tempt any man of his own accord. This very thing is also characteristic of the Divine simplicity, ver. 5. The word ἀνεῖρος, he, often implies something spontaneous; wherefore ὅπολεος, of his own will, ver. 18, agrees with this. [The rendering of ἀνεῖρος, cannot be tempted, in Eng. Ver. is wrong. It means, unversed in, without experience of, i. e., God has nothing to do with evil; and this sense suits the context well. But., Alf., etc.]

14. Every man—Antithetical to no man, ver. 13. Of—Lust is the harlot: human nature, the man. His own—We must therefore seek the cause of sin in ourselves, and not from without. Even the devil’s suggestions do not occasion danger, before they become our own. Every one has his own lust, arising from his own disposition, temperament, and habit. Drawn away—Gr. ἐξελιχόμενος. In the beginning of the temptation, which draws him away from truth and virtue. A passive participle. Enticed—Gr. δειλαζόμενος. As it progresses, admitting the allurement to evil. A middle participle.

15. When it hath conceived—Sin arising from man’s will. Sin—The act of sin. It does not therefore follow that concupiscence itself is not sin. He that begets man, is man. When it is finished—Having attained its full strength, which quickly takes place. Death—Sin is born big with death.

16. Do not err—It is a great error to attribute to God the evils we receive, and not the blessings. It is for love, to lead us away from this error. A faithful admonition. Comp. ch. v. 19.

17. Every—The connection of the discourse is evident, when thus resolved: δοσίς, a giving, which is altogether good; δώρημα, a boon, which is altogether perfect. No evil things come from above, but only things good and perfect. Good and perfect form the predicate of the sentence; giving and boon [Eng. Ver. renders both gift] are the subject. Every, in both clauses, if the meaning is considered, belongs to the subject. [This weakens the sense. He says not only that no evil comes from God, but further that all good comes from him, and not from elsewhere. But., etc.] Comp. all, ver. 2, note. Giving—[Eng. Ver., gift]—A good gift, as opposed to sin, denotes that which, from the beginning and daily, tends to righteousness and piety. A perfect boon, as opposed to when it is finished and death, denotes that which relates to perfection and a happy life; comp. 2 Pet. i. 3. Is that which descends from above—[Eng. Ver., (is from above, etc.) and Beng. are both wrong. Render,—gift descendeth from above, from the Father of the lights (the heavenly bodies), etc. Alf. So But., etc.] Comp. descendeth, iii. 15. From—
Namely, from 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 is he himself "Light," 1 John i. 5. To the mention of light there is immediately added, as usual, that life, by regeneration, ver. 18. With whom is no variation [Eng. Ver., variableness], neither shadow of turning—Παράλλαγη, variation, denotes a change in the understanding (see 2 Kings ix. 20, Sept.); τροπή, a change in the will. In 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 unknown for many centuries after James wrote]. Παράλλαγη, variation, and τροπή, turning, occur in nature (see τροπάς, turnings [Eng. Ver., ordinances] in Job xxxviii. 33), which has a daily alternation of 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. Ἀποστημάτωσα may mean shadow, that is, likeness. But here it is opposed to lights, and is therefore used more strictly; so that ἀποστημάτωσα 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 we may infer an opposition between variableness and good gift; just as shadow of turning is opposed to perfect gift. Παράλλαγη, variation, denotes something greater: hence there is a gradation in the negative sentence: not even the shadow of turning. This makes up perfection; 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 מ, from מ, he willed: comp. John i. 13. Mercy, 1 Pet. i. 8, corresponds with this. There is an antithesis in the words, Lust, when it hath conceived. [This is forced. Hut. Render, because he willed it; i. e., of his own mere will. Alf.] Begat 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 all his visible creatures, so many and so great, the faithful are the
first fruits, the chief and noblest part, more holy than the rest and sanctifying the rest; and therefore they are exercised with temptations. A kind of: a modest expression, for strictly and absolutely Christ alone is the first fruits. [Rather, it denotes consecration, as in the Old Testament; that we might be a sort of first-fruit of God's creatures, because first of all his creatures consecrated to him, as being born of him. Huet.]

19. Wherefore—The Summing up, and also a Statement of what follows, in three divisions. Excess in words and the affections of the tongue and the heart, ver. 26, is unfavorable to profitable hearing. Every man—Opposed to no man, ver. 13; for this 19th verse refers to that, and not merely to the preceding verse. Swift to hear—The true method of hearing (receive ye), together with the obedience and right disposition of the hearers, is discussed in verses 21–27, and the whole of ch. ii. Slow to speak—This is discussed in ver. 26, and in ch. iii. Slow to speak; so that he speak nothing against God, ch. i. 13; nor anything improperly of God, ch. iii. 1–13. Slow to wrath—This is discussed, ch. iii. 13, 14, ch. iv. 5. Slow to wrath, or impatience, towards God, and to anger toward his neighbor. He who is slow to anger will readily forbear all anger, and assuredly all evil anger. Hastiness drives to sin.

20. Wrath—A most powerful passion. Of man—The male sex especially cherishes wrath, 1 Tim. ii. 8; and its actions, whether just or unjust, are more widely exposed. [But no such sharp precision in the use of the word ἄδικος, man, is to be supposed here. Huet., Alf.] Natural wrath is here implied, without grace. The righteousness of God—All duties divinely enjoined and pleasing to God. Worketh not—That is, altogether hinders the righteousness of God; although it seems to itself, while inflamed, especially to work that righteousness; [and therefore it constitutes the principal part of this three-membered sentence. V. G.] Purger effects are produced without anger.

21. Laying aside all filthiness—A metaphor from a garment; ch. ii. 2. 'Πεπλωσία, defilement, which is washed away by hearing the word: John xv. 3. Superfluity of naughtiness—Abundance. [This is a better word; superfluity is perhaps too strong for πεπλωσία. Alf.]; excess, which is usually faulty, especially in speaking (Matt. v. 37). [In thoughts, words, gestures, and works, excess is faulty. V. G.] Kaxia, is not malice or craftiness; but badness or vice, as opposed to virtue; and the genitive xaxias, of naughtiness, has here the force of an epithet, [that is, faulty excess. But Eng. Ver. is right.] With meekness—This is opposed to wrath, and is shown in
all things. Comp. 1 Pet. ii. 1, 2. Anger and sudden impotency of mind hinders hearing: therefore meekness is required. Receive—With your mind, with your ears, and in action. [Act the part of ready hearers. V. G.] Engrafted—By regeneration, ver. 18, and by habit [acquired from your earliest years. V. G.], Heb. v. 14; and also by custom derived from their ancestors, Israelites [namely, the people of God. V. G.], ver. 1. Comp. 2 Tim. i. 5. It is engrafted, and therefore most intimately connected with the faithful, and nigh unto them; Rom. x. 8: therefore it is to be received meekly. The word—The Gospel: 1 Pet. i. 28, etc. Which is able—With great efficacy. To save—The hope of salvation nourishes meekness; and the latter supports the former.

22. [Deceiving your own selves—Pleasing yourselves in hearing. V. 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 mirror—[Eng. Ver., glass]. The truth of Scripture is proved from this, that it presents to a man a most accurate portrait of his soul.

24. [He beholdeth himself—It can hardly happen that no knowledge whatever of one’s self is imparted by hearing the word: 1 Cor. xiv. 24. V. G.] Straightway—Turning away to other subjects. The repetition of xai, and, very forcibly expresses this hastiness joined with levity. Gen. xxv. 34. Forgetfulness—Forgetfulness is no excuse: ver. 25; 2 Pet. i. 9.

25. Whoso looketh into—Answering to ver. 24, he beholdeth himself. The word παραξυστεω, I bend forward to look, implies a search for a hidden object, which does not confine itself to the surface of the mirror, but penetrates within. Sir. xiv. 23, he that perpeth through the windows of wisdom. A blessed curiosity, if it results in fruit. Into the perfect law of liberty—He so styles the law, in so far as it is established by faith: Rom. iii. 31. Comp. the notes on ch. ii. 12 and 8. James takes care that no one abuse Paul’s peculiar expressions 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 he is not free, but guilty. Comp. ii. 10. And continues—Antithetical to goeth his way, ver. 24. 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 εν δυσω, among you. Tisch., Alf., etc. Seemeth to be—Or rather, imagines he is; seemeth to himself to be. Alf.] Religious—A wor-
shiper of God, privately and publicly. Hesychius defines the word, ὑποκειμένος, one who knows more than others, and has a nobler mind. So Óecumenius; one who knows the secret things of the law, and diligently observes them. Bridleth not—A most appropriate metaphor. Comp. ch. iii. 2, 3. His tongue—And heart. His heart—And tongue. The one leads and follows the other. Speech is of the tongue, affections, of the heart. [These two are similarly joined, Eccles. v. 1, 2. And that Book of Solomon agrees with this Epistle of James in this especially, that they both urge moderation in all things. Compare Matt. xii. 34. The tongue sins in reproaches, perjuries, lying, jesting, false promises, murmuring, etc. V. G.]; ver. 19.

27. Religion—[Or, religious service. Alf.] That is, only his worship who succors the wretched, and avoids those plunged in worldly gaiety, can be wholly right before God. Pure and undefiled—Proceeding from pure love, and removed from worldly defilement. To visit—With advice, comfort, kind offices, and voluntarily. The fatherless and widows—That is, the afflicted, even strangers, who are neglected by many. Synecdoche [a part for the whole.] In their affliction—For if it is done for other reasons, it is not religion. Himself unspotted—That effect is produced by abstaining from intercourse with those who are of no benefit to us, nor we to them. To keep—Anxiously.

CHAPTER II.

1. My brethren—The equality of Christians, as indicated by the name of brethren, is the basis of this admonition. In—[Eng. Ver., with]. The phrases ἐν προσωπολογίας ἔχει, to have in respectings of persons, and ἐν ἐπιγνώσεω ἔχει, to have in knowledge, Rom. i. 28, are similar. Receivings of persons—[Eng. Ver. respect of]. The one (manner of receiving) refers to the rich who are strangers to the faith; the other, which differs widely, refers to the Christian poor. Faith—In which the poor abound. Of glory—The pronoun our seems to show, that this does not depend upon Lord. It is therefore in opposition, so that Christ himself is called the Glory. [Beng. would render, the faith of our Lord Jesus Christ, the Glory. But this is not justified by the references, and Eng. Ver. is better. Alf.] Comp.
Luke ii. 32; 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 faithful are glorious. This glory of the faithful exceeds worldly honor; no respecter of persons acknowledges it.

2. There come—As an unknown stranger. Assembly—And that a 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 that weareth—Although you are ignorant who he is; when perhaps he may be a heathen. [Omit ὁ ἄγγιζ, unto him. Tisch., Alf.] Thou—thou—This has here the force of a proper name. [Omit ὅδε, here. Tisch. (not Alf.)] Sit here—The antithesis is, stand there. Honorably—[Eng. Ver., in a good place]—κανώς; Sept., καλῶς, honorably. There—At a distance from us.

4. Neither—Gr. xai oδ [Eng. Ver. correctly, are ye not then]—If, of ver. 2, has its conclusion here: xai oδ, xai, 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 estimation, what should have been given to the poor man, rather, or at any rate not less, than to the rich. Διακρίνη, he discriminated, occurs in an active sense also in Rom. iv. 20. Διακρίνω, to discriminate, is used here in a good sense. To this compound, the simple κρίνω, judges, is opposed, denoting those who settle any thing definitely. Διακρίνω, discrimination, should precede κρίνω, judgment; whereas you omit the former and exercise the latter. [But διακρίνω never has this meaning in the New Testament; but means to doubt. Render, did ye not doubt within yourselves? that is, your faith abolishes 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 splendor, 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, rather than the rich. God—Our judgment should conform to God's, even in ceremonies and outward manifestations. [The rendering is, τοὺς πτωχούς τῷ κόσμῳ, Tisch., etc., the poor as regards the world, Alf.; 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, are needy. All the poor are not here meant, nor the poor only: for poverty and riches of themselves render no man good or evil; and yet the poor are everywhere pronounced happy in preference to the rich: ch. v. 1. And wicked and rich, righteous and poor, are generally synonymous. Is. liii. 9; Amos ii. 6, v. 12. The rich man, if he is good, renounces his riches; the poor man, if he is wicked, neglects the advantage of poverty. Many Christians were of the poor, few from among the rich; especially at Jerusalem, and among those to whom James writes. Comp. the notes on ch. v. 1 and following verses. So also 1 Cor. i. 27. Rich in faith, and heirs—Besa thus explains it: He chose the poor, that they might become rich in faith, and heirs, etc. E. Schmid thus: He chose the poor, who are however rich in faith, to be also heirs, etc. The latter separates two points which are most intimately connected, rich and heirs. The former, contrary to the apostle's design, places faith and love after election. For James treats of the order of election, faith, and love, just as that order becomes known to us; and thus furnishes us with a rule of judgment respecting the poor; in which point of view not only faith, but also love, precedes election in the order of our knowledge. The apostle's meaning is this: God chose the poor, who are rich in faith, and who are also heirs, etc. Whence this argument is derived: Whoever are rich in faith and heirs, we should acknowledge and treat as God's chosen; but the poor are rich in faith, etc. Thus election is so far from preceding faith, that even the inheritance precedes election; and on considering the antithesis between he chose and ye have despised, this conclusion presents itself. Both God highly esteems, and we should have highly esteemed, those who are rich in faith, and heirs of the kingdom. In faith—Which looks to the Lord of glory. To this faith are assigned as a consequence the riches of heaven and of the world to come, even as the inheritance is assigned to love. Heirs—because sons. Of the kingdom—The highest dignity.

6. Ye have despised—While ye esteemed the poor too lightly. A most expressive word. Do not rich men—Not all, but very many, and none but they; for the poor cannot, even if they wished. The apostle mentions this, not to excite the godly to envy, but to show the unworthiness of the rich. They—[Not rendered in Eng. Ver.].—The
demonstrative pronoun, as in ver. 7. In Hebrew, וב. These are they 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 rich heathens. Comp. 1 Pet. iv. 14, ii. 12. For there were not many rich men among the Jews, at least at Jerusalem. \textit{That worthy name}—הָֽיְנִי, the name of God, to be praised above all things, יִיָּו, since he is good and his name good. \textit{Which is invoked over you}—[Eng. Ver., \textit{by the which ye are called}]—From which ye are called the people of God. There is a similar expression, Gen. xlviii. 16; Is. 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 law 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. 10 and 11. \textit{Thou shalt love}—Even in paying honor. The royal law is a law of love; Luther, Love is empress: comp. 2 Cor. ii. 8, note. \textit{Thy neighbor}—Even though poor. \textit{Well}—Gr. καλάς, not in the sense noticed in ver. 8 [in a good place]; comp. ver. 19 and 7.

9. \textit{Ye have respect to persons}—The respecting of persons does not love all alike. \textit{Ye commit sin}—Your whole proceeding is sin. \textit{For}, in ver. 10, refers to this. \textit{Convinced}—Because of your respecting persons, incurring conviction.

10. \textit{Offend}—Especially in a heinous manner. \textit{Ωραίσω, offend}, is used of a daily offence, ch. iii. 2.

11. \textit{For he that said}—One Being gave the whole law; and they who 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}—\textit{judgment}—That judgment of God respecting us, which no 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., Alf. So Beng.}] \textit{Rejoiceth against}—An important word; a memorable statement. \textit{Judgment itself willingly bears this rejoicing.} The apostles frequently omit the
connecting particle as here. Mercy—Divine mercy, answering to human. [But the sense is altogether general. In the case of the merciful, the judgment which would condemn us all, is overpowered by mercy. Ht., Alf.]

14. What—From ch. i. 22, the apostle has been exhorting to practice; now he meets those who avoid practice, under pretence of faith. Moreover, Paul thus taught:—Righteousness and salvation are of faith, and not of works. Already pretended Christians had abused this doctrine, as human perversity is wont to abuse every thing, and had employed Paul’s words in a sense opposite to what he intended. Wherefore James (repeating here the same phrases, testimonies, and examples, which Paul used, Rom. iv. 3; Heb. xi. 17, 31) refutes, in ver. 24, 14, not Paul’s doctrine, but the error of those 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. 8- with Hab. i. 1 and Mal. i. 1. The characters of Paul and James, none will deny, differed widely; and some traces of this difference may be perceived in this chapter especially: comp. note on Gal. ii. 9. Nor, however, 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 simply, without reserve or wresting of words, the doctrine of each as apostolical, and as proceeding from Christ and his Spirit. Both wrote the truth, 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. 18-21: and afterwards, Paul himself strenuously urged works, especially in the Epistles written at the close of his life, when men were now abusing the doctrine of faith. Now, however, they both use the same words, though not altogether in the same sense, as we shall presently see. Moreover, this short verse is a summary of three divisions. Ver. 15-17 refer to What doth it profit? Ver. 18 and 19 answer to, If any man say, Can faith save him? is explained in ver. 20-26. Faith is introduced thrice, as being dead without works, namely, at the end of the first part, just at the end of the second, and at the end of the third, in ver. 17, 20, 26. Though a man say that he hath faith—he does not say, if any man has, but, if any thinks and says that he has. James, 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 the good man who is under its influence; but afterwards, in this verse, and in the rest of the argument, under the name of faith, by way of
Mimesis [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 itself, and full of fruit. That faith—[Eng. Ver. does not render the article ἤ, that]—The article has the force of a pronoun,—that pretended quality, which is called faith, just as that which liars boast of is called wisdom, ch. iii. 15. Him—Such a faith neither benefits another, nor saves the man himself.

15. But if—Gr. δὲν δὲ [Eng. Ver., does not render δὲ.] A comparison (the conditional clause of which, even by itself, conveys a timely admonition, appropriate to the subject): hence the Epanelepsis [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: God 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 in other cases have no existence, it proves that faith itself (this is the meaning of καθ' ἐαυτήν) has no existence, or that that, which any one boasts of as faith, is dead. Is dead—As the mere saying, Take food 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 has 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 οὖν, thy (with ἐργαν, works). Tisch. Alf. Render, without the works, (i. e., which should accompany it.) Alf.] Show me thy faith without thy works—(Show, if thou canst; that is, thou canst not); and I will show thee by my works, of which I know that I cannot be destitute, my faith.
There are two sayings, the former of which speaks of faith before works, the latter of works before faith, and that for emphasis; the former refers to Thou hast faith; the latter to, and I have works. [The γωπίκ, without, gives point to the challenge, show, etc. Not. Crit.]

19. Thou believest—There is an Anaphora [repetition of words in beginnings] in the word thou; for this verse also is embraced under the words, a man will say. [Read δὲ αἰτίως ῥεῖς ἐκκαίρως, Thou believest that God is one. Tisch., Alf., etc. The order of these words varies much in manuscripts; but in all the readings the idea of the unity of God is the prominent one. This article of faith is given as an example; and this one is selected for the reason which Beng. gives. Hüt.] One God—that fundamental article, which has always distinguished believers from unbelievers, is prominently stated. Believe—The word believe is here used in a very wide sense; for the devils perceive, and understand, and remember, that there is a God, and one only. And tremble—in fearful expectation of eternal torments. So far is such a faith as that from justifying or saving; and yet it has some efficacy, but in an opposite direction. This, added against the reader’s expectation, has great force.

20. Wilt thou?—A feeling question: vain men are in fact unwilling to know, and take refuge in their ignorance. Vain man—Uttering vain and empty words. [For νεκρόδινα, dead, read ὅρνης, idle. Tisch., Alf.] Without works is dead—This is both illustrated and proved in the next verse. Dead—Without life and strength to justify and save.

21. Abraham our father—So Paul, Rom. iv. 1. Justified by works—James recognizes the inward and peculiar power of faith, which precedes works, and is distinct from works and from their salutary influence upon faith (ver. 22): but hypocrites are ignorant of this; more readily commending works, of which, nevertheless, they themselves are destitute. Therefore James argues from their own standpoint; and to convince them, he mentions works chiefly, assuming meanwhile as their basis the active principle of faith. Nor does James use the word δικαίωσις, to be justified, in a different sense from Paul; in whose sense righteousness is most intimately connected with salvation, ver. 14. But that sense is a very pregnant one; so that righteousness is co-extensive with sin, with its guilt and corruption (see especially, Rom. iii. 20, note); righteousness, denoting that whereby a man is, is adjudged, and is pronounced, a righteous man; that is, one with whom God is no longer angry because of his guilt, but reconciled: and who, in turn, is no longer God’s enemy, but his friend, ver. 23.
Comp. Rom. viii. 7, with what precedes and follows. Now both James and Paul apply δικαιοω, 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. Alfr.] Upon the altar—He intimates that Abraham’s work was altogether in earnest.

22. That—[This is right; not as Eng. Ver., how. Alfr.] Here are 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 bearing 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, for it was that before works, but its perfection and attainment of the Divine 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. Alfr.]

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 time 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 his justification; to which, he was called the friend of God, also re-
fers; but from this he proves justification by works; from the former
expression, justification by faith. And he was called the friend of
God—This is the second part of the whole verse; for it has no refer-
ence to was fulfilled. Abraham had already been God’s friend,
before his death; and after his death he was so called by his posterity,
2 Chron. xx. 7; and by God himself, Is. xli. 8. He was the friend,
in an active sense, the lover of God, which refers to works; and in a
passive sense, loved by God, which refers to justification by works.
Both senses, united by the force of the relatives, are found also in
John xv. 14. [But the sense here is rather God’s friend, he whom
God loves. Hut.] In Hebrew it is גָּשֶׁה, which, in the passages cited,
is active in form, but passive in meaning. At least the parallel words
in Isaiah are, servant, elect, and friend; and in the Sept., δύν γιατισα, 
whom I loved, as in 2 Chron. xx. 7, it is τῷ γιατισέων σου, beloved
by Thee. On which passage also the Halle reviewers remark, that
Abraham is called by the Arabs as it were by a proper name, Alcha-
lil, that is, the friend of God. So also Judith vii. 22, in the Latin,
Abraham was made God’s friend, though these words are not found
in the Greek text.

24. Ye see—So seeest thou, ver. 22. [Omit τοῖς, then. Tisch.,
Alf.] Is justified by works—See ver. 21, note. A man—Whether
Jew or Greek. Only—Here Scripture has prophetically stigmatised
these degenerate disciples of Luther, who ever call for faith only, not
that of Paul, but faith isolated from works.

25. Also—Rahab—After a man, Abraham, the father of the Jewish
nation, he brings forward a woman (for he addresses men and wo-
men; ch. iv. 4), a Gentile, and dissolute, that no one may require
works from Jews only.

26. For—for, for therefore, as Rom. iii. 28, note. The body with-
out the spirit—Πνεῦμα often denotes πνεῦμα, the breath, the sign of
life; but when opposed to the body, it denotes the spirit or soul; nor
is that sense foreign to this passage. Faith without works resembles
a lifeless body; but living faith does not therefore derive its life from
works. It has been already explained, at ver. 21, why James has
mentioned works rather than the peculiar energy of faith. Vain
pretenders have the form, but not the power of godliness. 2 Tim. iii.
5; Tit. i. 16.
CHAPTER III.

1. Not many—[teachers—Not masters, as Eng. Ver. Alf.] A rightly 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 offences. 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. ἡ πάντες, a strong word; all without exception. Alf., etc.] The apostles do not even except themselves; 1 John i. 8. In word—In 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 ἵσθι, Behold, read εἰ δὲ, but if. Tisch., Alf. Beng. reads ἵδε, lo, without sufficient authority.] Horses—This is emphatically put first. Mouths— Appropriately said; for the tongue is in the mouth.

4. Even—Gr. xai [Eng. Ver., and]. Not only animals, but even ships. Pierce—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 ἰδίον, little (fire), read ἰδίον, how little. Tisch., Alf. (Bu
6. The world—[Eng. Ver., a world.] A part of the subject, with the addition of the article (as ἡ σφαλοῦσα, that which defileth, which follows), showing why the tongue is called fire: namely, because it is a world of iniquity. The words, how great a matter, and the world, refer to each other. As man is an image of the universe, so the tongue is an image of man, exciting him throughout. The universe is often symbolized by man: Ps. cxxxix. 15; Eccles. xii. 2; and not only by man: but also the whale, Jonah ii. 3, 6, 7. James uses this figure. The world has its higher and its lower parts: these are, in a better point of view, the heaven and the earth; in a worse, the 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, bears relation to the whole body or nature. For with the good, heaven, and with the wicked, hell, has its veins in the heart: whence so many wonders are diffused to the course of nature. We may learn from Ps. lxxvii. 18, what this course means. The voice of Thy thunder was in the heaven, Thy lightnings lightened the world: for as there ἵνα, in heaven, Sept. τροχός, a wheel, as opposed to ἔως τοῦ ὀικουμένην, the world, denotes the celestial or aerial sphere, so here τροχός τῆς γενέσεως, the course (wheel) of nature, as opposed to τῆς γενέσεως, hell, or the heart, denotes the higher parts of the earth, or the entire nature of man which is between heaven and hell; and therefore the body with its entire constitution. Comp. ver. 15, from above, earthly, devilish. Γενέσεως, the natural constitution; i. 28; and life; Judith xii. 18. Πᾶς τὸς ἡμέρας τῆς γενέσεως μου, all the days since I was born. The metaphor, from a round wheel, is very appropriate: for as a wheel is turned about very swiftly, so it is with the sphere of heaven, and the nature of man; and this, being kindled while it revolves, is soon wrapped in a blaze, so that the fire seems not only to be borne in a circle, but also to be a circle. Respecting the flaming wheels of the Divine throne, see Dan. vii. 9. [Omit ὅτως, so. Tisch., Alf. So Beng. Render, the tongue is among our members that one which, etc. Alf. So Beng.] There are three comparisons beginning with ἵνα, ἵδον, ἵδος (ver. 8, 4, 5). The third comparison begins in the middle of ver. 5: Behold, how great, etc.; the conclusion begins at the beginning of ver. 6, and consists of two declarations, the former of which is: And the tongue is, etc.: the other is, The tongue is among our members, etc. ὅτως, so, would be out of place between them. The explanation follows, since it both inflames and is itself inflamed, etc.; where, by a metaphor from the universe to man, the wheel, or higher sphere (comp. Ps.}
Ixxvii. 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—Gr. χαδιστατας. The same word occurs, ch. iv. 4. Defileth—As fire, by 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 tamed and hath been tamed—Is tamed, in a passive sense: and hath been tamed, in a middle sense. To mankind—Gr. τῆς φύσεως τῆς ἀνθρωπινῆς [literally, to man’s nature]. The dative case denotes the obedience of those things which are tamed. [But the dative is the agent; tamed by the nature of man. Hut.]

8. No man—The antithesis is, of man, ver. 7. Oδείσκει, no other; scarcely each one himself. [But there is no reference to others. No man can tame his tongue. Hut. For δακτυλικος, unruly, read δακτυλικοτατος, 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 an 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. Absalom 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. lxii. 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 no means becoming. These things so—These good things, with the evils so mixed with them. [Wrong. These things themselves; so, the form or manner. Hut.]

11. A fountain—The heart resembles this. Opening—[Eng. Ver., place]—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, ὠτε ἄλυκν ὅλυκν ποτήσαι ὑδάω, nor can salt (water) bring forth sweet water. Tisch., Alf., etc. Nearly so, Beng.] The apostle had said, in ver. 11, that it is not fitting that two contraries proceed from one source; he now says, that nothing can proceed from any source, unless it be of the same kind. Salt, in the nominative case, has a substantive force, as, just before, sweet and bitter. Hesychius, ὅλυκη, ἦ ὑδαίνη, the sea. In James, ἄλυκν, salt, has a wider meaning, a salt lake or spring pouring forth water. ὡς, so, is used before the word salt, because this similitude, already set forth in ver. 11, becomes more exact, and contains here the very conclusion which is to be added immediately without figure.

18. Who?—All wish to appear wise; all are not so. Let him show—By deed, rather than by words. A good conversation—The opposite is found in ver. 16. This good conversation itself is described, ver. 17, 18; comp. 1 Pet. ii. 12. With meekness of wisdom—In meekness, with which true wisdom is connected.

14. Bitter emulation—[Not as Eng. Ver., envying]—Friendly emulation is not condemned, nor kindly indignation, proceeding from faithfulness and love. Not—They boast and lie against the truth. who, when they have bitter emulation, still profess that they themselves have wisdom.

15. [Render, This wisdom is not (one) descending from above, but earthly, etc. Alf., Hut. From above—Ch. i. 17. V. G.] Earthly—Not heavenly, descending from the Father. Sensual—Not spiritual, from the Holy Spirit. Comp. animal, 1 Cor. ii. 14; Jude 19. This is a mean between earthly and devilish. Devilish—Such as even devils have, ii. 19; not that which Christ gives.

16. There confusion—Opposed to peace, ver. 17. The character of that wisdom is known by the effect. James disdains to call it fruit. Comp. ver. 17 and 18. Every evil work—The force of every is plain, if the sentence is thus stated: Every work arising from that source is evil. The antithesis is, full of mercy and of good fruits, etc.

17. First pure—Pure from earthly, animal, and devilish defilements. A kind of anticipation. Being about to commend peace, he first removes that unholy peace with the world, which collects and cements everything it meets: i. 27, at the end, and iv. 4, throughout. Thus also, cleanse your hands, etc.; iv. 8; 1 Pet. i. 22. Peaceable—The whole; the parts follow. Gentle—Lenient, not harsh in cases where a neighbor’s duties are in question. Easy to be entreated—Tractable, not morose, where a neighbor’s fault is in question. Full of mercy—Where the question concerns a neighbor’s misery. Good
fruits—Two more distinguished fruits follow worthy of special commendation to those whom he addresses: *not judging and without pretence.* Not judging—Gr. ἄδικος. 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. Hut., Alf. etc. Omit καί, 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,* accords with *fruit.* Peace is described, ver. 17. On the sowing and the righteous, see Ps. xcvii. 11, in the Hebrew. *For [Eng. Ver. correctly, of or by] them that make peace*—The dative of advantage, with a limiting force. See the opposite, iv. 1, 2. ὁσιῶν σπέρματι, to put forth peace; as ποιήσας δῶμαι, 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 καί πόθεν μυχαί, 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 against many.
Ye kill and envy—[Eng. Ver., desire to have]—Ye kill through hatred and envy. One sentiment is expressed by two words. The same verb occurs, ch. v. 6. He who covets any object, desires the removal of the former possessor. He mentions murderers, as in ver. 4, adulterers. Comp. 1 John iii. 15. Thus, φωνεύετε, do ye murder? Ps. Ixii. 3, Sept. And the tenor of the whole Epistle of James very closely resembles the whole of this Psalm. See notes at ver. 7, 12, 14, i. 3, iii. 10. See also Ps. x. 8. [Omit δὲ, yet. Tisch., Alf., etc.]
Because—This is connected with the threefold clause, and ye have not; and ye cannot obtain; yet ye have not. Ye ask not—For the lustful, the murderer, and the contentious man, cannot pray.
3. Receive not—He does not here say, ye have not. To ask and to receive are relative terms. Ye ask—Now he refutes others who wish to appear somewhat better.
4. [Omit μοροι xai, adulterers and. Tisch., Alf., etc. The feminine only is used; for the Lord is husband of every soul that is his. Alf.:] Ye adulterers and adulteresses—Men and women are involved in such a war, and break their promise to God. The friendship of the world—The way of the world is pleasure, ver. 3. Enmity—1 John ii. 15. Ἐχθρα, enmity, and φιλία, friendship, are opposed. Whosoever therefore—In this second sentence, something is superadded to the former, by introducing βουλήθησθαι, will, and καθισταρεῖν, is. Enemy—Who will obtain nothing by prayer. Is—A middle verb, that is, renders himself.
5. [The best explanation of this verse is given by Alf., who renders, Do ye think that the Scripture saith in vain, the spirit that he (God) placed in us (when the Spirit descended) jealously desireth (us for his own)? The emphasis is on jealously desireth, and the reference to Deut. xxxii., where Jehovah's love and jealousy of his people are described]. In vain—Without effect, so that it in no wise concerns guilt or salvation. Whatever the Scripture says is in earnest. We should reverence every word. Saith—Gr. λέγει [denoting a more formal statement]. Not λαλεῖ, speaks [as in conversation]. Saith what follows. Against envy—[Quite wrong. See above]. This noun does not occur in the Sept., nor does James seem to have wished to make so great a change here, since in ver. 6, he quotes another passage exactly. Hence we may infer, that the quotation here is from the New Testament Scriptures; for the New Testament writings, as well as the Old, are reckoned in the Scriptures; 2 Pet. iii. 16. Some refer it to Gen. vi. 5, 3; or to Num. xi. 29; or to Prov. xxi. 10; or to some lost book. But the words of James sufficiently
resemble Gal. v. 17, and following verses; where φθονος, envyings, 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 us—New Testament sons.

6. Greater—[Eng. Ver., more]—So much the greater the farther you 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 Κόμητς, 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 וָחָ֣י, scoffers, such are they who think that Scripture speaks in vain. Resisteth—In the Hebrew וָחָ֣י, he will laugh at. The humble are of such a spirit, that could God possibly need 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 lowly, 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.] As 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. 2, 3. He will draw nigh—As propitious. A most joyous word.
Cleanse—That you may put to flight the devil. Purify—That ye may approach God, having laid aside your adulterous thoughts. Ye double-minded—Who give yourselves both to God and to the world, ver. 4. The form of address varies in this Epistle; and at one time they are styled holy brethren, at another, sinners, at another, wavers. The double-minded man errs in heart; the sinner, in his hands likewise.

9. Be afflicted—That ye may be weaned and estranged from the world. This is a blessed affliction. He does not here add howl, as ch. v. 1. [To falling of countenance—(Eng. Ver., heaviness)—The same phrase as the German Kopf[hä]ngen, hanging the head. Comp. 1 Kings xxi. 29; Is. lviii. 5; Mic. vi. 8. They who rail at others on this ground, are generally such as need especially to let fall the countenance. V. G.]

11. Speak not evil—He now notices other excesses of a restless soul; having in ch. iii. spoken of the rest, and in the beginning of ch. iv., of confusion. [For (the first) xai, and, read ἂ, or. Tisch., Alf.] His brother—[The second time]. The article is here used, though not with ἀδελφὸς, brother. Fraternal equality is violated by evil-speaking, but more by judging. Judgeth the law—For he acts, just as if the law itself could not perform that duty, which such a man pounces upon. But if—If you judge, you are a judge. The figure Ploce [repetition of a word to express an attribute of it]. Of the law—After this passage, the Law is not expressly mentioned in the New Testament, since it does not occur in the Epistles of Peter, John, and Jude, or in the Apocalypse.

12. Lawgiver—There is one, namely, the Lawgiver, God, who is able, etc. [Add xai κρίτης, and judge. Tisch., Alf. So Beng.] 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 salvation, and the same psalm, ver. 3, 7, 8. Scripture often inverts the order of the words: to kill and to make alive, to wound and to heal, to cause sadness and to comfort. Who—A feeble person. [For τὸν ἐρετον, another, read τὸν πλησιον, thy neighbor. Tisch., Alf.]

13. Come now—The interjection, to call attention, ch. v. 1. Ye that say—Plainly, ye who boast: ver. 16. [For ἂ, or, read xai, and. Tisch., Alf. So Beng.] To-day and to-morrow—One says, to-day; the same, or another says, to-morrow, as suits him; as though he had a free choice. We will go, etc.—The subjunctive [let us go] is expressive of feeling, and suggests urgent reasons for action. Such a—This is put for a proper name. And—The repetition of and expresses the caprice of a self-secure mind. Spend one year—[More
strong and vivid than Eng. Ver., continue there a year. Alf.] 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. ἄρπις. A diminutive. For—From the question the particle is repeated in the answer: this gives force. [For ἔστω, it is, read ἔστε, ye are. Tisch., Alf.]

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. ζησομεν—Subjunctive; giving a modest tone to the discourse. [But Tisch., Alf., 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., Alf.]

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. *Hut., Alf.*

*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 the bond-age in which their means were so held, that they profited none, but lay idle, without interest. *To you—Against you.* [So Eng. Ver. But wrongly. It is a testimony to you, i. e., a token of what shall befall yourselves. *Hut., Alf.*] *Shall eat*—With death. *Your flesh*—Gr. οὐδέκαλ. While yet alive: he does not say χρία, flesh. *As fire*—A proverb, respecting swift and total consumption; whereas the rusting before was slow and partial. *In the last days*—[Not as Eng. Ver., for the last days.] Men are wont to lay up treasures for the future: you have collected it too late; you will not enjoy it. The same phrase occurs, 2 Tim. iii. 1, note. The apostle here sets forth the Lord’s coming for the terror of the wicked; in ver. 7, etc., for the comfort of the holy.

4. *[Who have reaped*—It is remarkable, that though so great variety of injustice exists, Job xxii. 6-9, xxiv. 2-12, xxx. 7, 13, that committed in harvest should be alone specified here. *V. G.*] *Cried*—A cry ascends to heaven respecting those sins especially, about which men are silent, [or those whose escape is in violence, so that they may not expiate them in this world, *V. G.*, as unchastity and injustice. [At present, owing to the want of ecclesiastical discipline, the whole life and conversation of all so called Christians, constitutes almost one crying sin. In which respect, not merely the wicked are in fault, but also those who, in the discharge of public functions, are too cold and inert. *V. G.*] Both the hire kept back, and the laborers utter that cry. *A double cry.* *Are entered*—The antecedent for the consequent. That is, Now the Lord comes as Avenger.

5. *Ye have lived in pleasure*—With specious delights, supported from that very hire. *On the earth*—Now to be laid waste. *Been wanton*—With luxury, sordid and mad, and wasting yourselves. Luxury produces wantonness; and wantonness is akin to slaughter. James describes together the pleasure and the cruelty of the rich, as befits the gradation. [Omit ὥς, as. *Tisch., Alf.*] *As in a day of slaughter*—An adage. *The slaughter,* not of the rich, but of oxen and sheep, etc., for banquets is here meant.

6. *Ye have condemned, ye have killed*—The omission of the conjunction expresses haste. *The Just*—A distributive meaning in the singular number is admissible, denoting any just person, as the wicked get each into their power; but especially Christ himself, *The Just*
One, 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 impatience. Lest ye be condemned—At the Judge’s coming. Groans injure, both those by whom, and those against whom, they are uttered. The Judge—That is, Christ, whose office they, who unconsciously groan, usurp, and anticipate the time of judgment. The doors—[Eng. Ver., door]. A very close approach: Matt. xxiv. 33. Standeth—Always hearing everything.

10. [Omit μοῦ, my. Tisch., Alf.] Suffering affliction—Lest you should think that something strange has befallen you. The word χασοπάθει, is afflicted, occurs, ver. 13. The prophets—Who were peculiarly persecuted in their time, and therefore blessed: Matt. v. 12. Have spoken—How great was the world’s violence, and the patient endurance of the prophets, is here intimated. In the name—The obediency of the prophets in praising the Lord’s name is intended: ἐν, 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. ταπεινός, Sept., διπομνή, 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 θανεῖς, 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. Alf.] There is the same use of the word, respecting a transaction long past,
Heb. iii. 19. Patience and its end agree, ch. i. 4; Matt. xxiv. 13. James is not silent as to the end of Job's patience. Since—[Eng. Ver., that]. This depends upon the words just preceding. It is a continued sentence. Patience is twice mentioned, and the Lord is twice mentioned. Sir. ii. 11. full of compassion and mercy, long-suffering and very pitiful. [Omit ὁ Κύριος, the Lord. Tisch. (not Alf.) Read, That he is, etc.] Very pitiful—He does not afflict the patient beyond his strength. Of tender mercy—He mercifully gives a happy issue. Chiasmus [cross reference]: oixtippa, mercies, from ἐκκα, to yield, denotes a tender affection even without reference to calamity or misery, as David says to the Lord, ψάρι μι, I will love thee, Ps. xviii. 1.

12. Swear not—For instance, through impatience. The proper use of the tongue in adversity is contrasted in ver. 18. Neither by heaven—Matt. v. 34 and 35. Let your yea be yea—Let your yea be the same in word as it is in deed. [But the requirement here is not truthfulness but simplicity. Let your yea be a simple yea, no more, etc.; as Matt. v. 37. Hut. Read ἐν χρίσε, under judgment. Tisch., Alf. So Beng.] Comp. ver. 9.

13. Let him pray; let him sing psalms—It is allowable also to sing psalms in adversity, and to pray in prosperity: but in adversity the mind is usually less able to bear the singing of psalms; and that should rather be done which the mind endures. They did this chiefly in public, in an assembly of believers; as the antithesis shows, let him call for, said of the sick: ver. 14.

14. The elders—For while they pray, it is much the same as though the whole Church should pray. Anointing him with oil—What Christ had committed to the apostles, Mark vi. 13, was afterwards continued in the Church, even after the apostle's times: and this very gift, remarkably simple, conspicuous, and salutary, continued longer than any other. And Ephraim Syrus has a remarkable testimony, If, in discharging thy office, thou anointest the sick with oil. It even seems to have been given by God, that it might always remain in the Church, as a specimen of the other gifts: just as the portion of Manna betokened the ancient miracle. James clearly assigns the application of this oil to the presbyters, who were the ordinary ministers. This was the highest Medical Order in the Church, as in 1 Cor. vi. we have its highest Judicial Order. O happy simplicity! interrupted or lost through unbelief. For since the Latin Church has its extreme unction, and the Greek its ἐναχλεσθαι, consecration of the oil, [equivalent to extreme unction,] from the force of experience, they assign much less efficacy in restoring health to this mystery or sacrament, as they term it, than James does to the apostolic usage. Whitaker
very forcibly says against Dursæus, *Let them use oil, who are able by their prayers to obtain recovery for the sick: let those who cannot do this, abstain from the empty sign.* For the only design of that anointing originally was miraculous healing; failing in which, it is but 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. For not even originally was it always used with this design alone. In—This is certainly not less connected with the verb, *let them pray,* than with the participle, anointing; whence there follows the prayer of 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 exercised through the whole body of the Church. James would have complained of injustice, were any one to say, that he attributed the remission of sins to works. And if—A man may be sick, even though he has not committed sins. *It shall be forgiven him*—Their commission.

16. Confess—The sick man, and whoever has offended, is ordered to 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 aroused to prayer. [But the direction is general; and refers not only to wrongs done towards others. *Hut., 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 followed by a favorable hearing: by this prayer avails. There are therefore three things: (1.) efficacy of prayer; (2.) a favorable hearing; (3.) the awaiting. This follows at length from the two former. The first is inward in the mind of him who prays: the third produces even outward effects.

17. Elias—The whole effect of prayer is supernatural, and so far miraculous, though it does not appear so outwardly. Subject to like passions—The same word occurs, Acts xiv. 15: having the same passions, the same mental and bodily affections, under which such efficacy did not seem possible. He prayed earnestly—While the idolatry of Baal flourished, he only prayed earnestly: using no other instrumentality to accomplish this result. The Hebrew phrase itself, in which a verb is joined with a substantive or a quasi-substantive, always denotes something vehement: for instance, *dying thou shalt die:* shalt so die, that it may deserve to be called death.
18. He prayed again—After the idolatry was abolished. His attitude in prayer is described, 1 Kings xviii. 42. And the earth—καὶ, and so. Her—Though a little before it could not produce it.

19. Brethren—James, under the Holy Spirit's guidance, avoiding a multitude of words, closes the Epistle. I, he says, in this Epistle, seek your salvation; let every one seek his neighbor's salvation. Comp. Heb. xiii. 22. Any—one—Every one should seek the salvation of every one. Do err—Through sin. One—Whoever it shall be, that shall be his gain. An appropriate ending of the Epistle.

20. Let him know—Both the one who converts, that he may be more diligent, and the one who is converted, that he may gratefully obey. Shall save—The Future: it shall hereafter appear. His soul—The sinner's. A great work. From death—Which will destroy sinners. The connection is: not only in bodily diseases, ver. 14, do you succor one another, but also drive away the death of the soul. Shall hide—Impelled by that very love, through which he recalled him when in error; 1 Pet. iv. 8, note. A multitude of sins—The sins which the person in error had either committed, and which are known to him who converts him, or was about to commit. [And also sins which either had been committed, or might still hereafter be committed, by the converter or others. V. G. But better, it is simply the sins of the converted man; covered by bringing him into the state of grace, where all sin, past and to come, is done away with and forgiven. Alg.] James concludes as though it were an ordinary book 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. 8-12.

Therefore HOPE to the end, 13.

(726)
(B.) As obedient sons, bring forth to your heavenly Father the fruit of FAITH, 14–21.
(C.) Being PURIFIED by the Spirit, LOVE with a PURE heart, without fault, 22, ii. 10.

(b.) As strangers in the world, he calls upon them to ABSTAIN from fleshly lusts, ver. 11, and to maintain—

(A.) A good CONVERSATION, ver. 12.
   (1) In particular,
      1. Subjects, 18–17.
      2. Servants, after the example of Christ, 18–25.
   (2) In general, all, 8–15.

(B.) A good PROFESSION:
   1. By vindication of the faith, and by shunning evil company, 15–22, iv. 1–6.
      (Christ's whole course, from his passion to the final judgment, gives weight to this part).
   2. By their virtues, and a good administration of their gifts, 7–11.

(c.) As fellow-partakers of future glory, he calls upon them to SUSTAIN adversity. Let every one do this—
   1. In general, as a Christian, 12–19.
   2. In his own particular condition, v. 1–11.
      (The title ἡμῶν, beloved, twice employed, separates the second part from the first, ii. 11, and the third from the second, iv. 12. The state even of the elders is regarded as a burdensome state in this life, and there should be a salutary looking forward from it to glory, v. 1–4; and submit yourselves, v. 5, also introduces suffering and endurance notwithstanding; and this seems to be the very reason why the apostle separates these two conditions, v. 1–11, from those which he mentions, ii. 12, etc.

III. THE CONCLUSION, 12–14.
Elect—[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. 8. He mentions five provinces in the order in which they occurred to him, writing from the East: ch. v. 18. 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. 8, 15, 17, 21, 23; of Christ in v. 8, 7, 11, 18, 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, xarà, according to, tò, in, eis, 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. 8, 14, 17, 28, 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, 19.
Daily bread. v. 7.
Forgiveness of sins. iv. 8, 12.
Temptation. iv. 18.
Deliverance.

And Peter often refers expressly to prayer itself, ch. iii. 7, iv. 7
According to his mercy—We had been wretched; Eph. ii. 1, 2.
Hath begotten us again—Ver. 28, ii. 2. [From this place to ii. 10,
Peter recounts what GOD has done for our benefit; and from that
saving provision, he draws most effective admonitions to hope, i. 3–13;
to sanctification and fear in believing, 14–21; to love, 22–ii. 10;
most sweetly introducing now and then doctrine concerning Christ.
V. G.] Unto—A remarkable Anaphora [repetition in beginnings]:
to hope, to an inheritance, to salvation. To a lively hope—This hope
is a heavenly inheritance, ver. 4; [rather, hope itself in the heart.
Hut. ;] and it is termed lively, because it springs up from Christ’s
resurrection. Peter frequently uses the epithet living, ii. 4, 5; and
he mentions hope, ver. 18, 21, iii. 5, 15. Comp. the epithets in the
next verse. To hope, moreover, he joins faith and love, ver. 8, 21,
22. By the resurrection—This depends on living. Comp. ver. 21.
[That is, Beng. understands, a hope that lives through the resurrection,
etc. But it is better, as Eng. Ver., to connect with hath begotten, etc.
Alf., Hut.]

4. An inheritance—Sons, regenerated, are heirs. On this inheri-
tance also, see ch. iii. 7, 9. Incorruptible—For it is a divine inheri-
tance. Undeiled—For no impure person, however closely related, is a
joint-heir. That fadeth not away—For the heirs themselves are not
subject to decay, they do not die. Peter delights to accumulate syn-
onymous words; ver. 7, 8, 19, v. 10. Kept—From the beginning.
Comp. ver. 10. The same word occurs, John xvii. 12. Comp. also
John ii. 10. In heaven—In the power of God. For you—Who are
now alive.

5. By the power of God—He himself does, and will do it entirely:
ch. v. 10. Comp. 2 Pet. i. 8, [1 Thess. v. 24; Matt. xix. 26. With-
out this protection, how could we remain steadfast in the presence of
the adversary? 1 Pet. v. 8. V. G.] No one can propose to him-
self, how he may wish to reach the goal. God’s power protects us
against our enemies; the Lord’s long-suffering, against ourselves: 2
Pet. iii. 15. The apostles themselves exemplify this. Who are kept
—The inheritance is kept; the heirs are guarded. Neither shall it
be wanting to them, nor they to it. A remarkable confirmation oc-
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 is 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 participle 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 witnesses. Comp. ver. 10. Otherwise it is unspeakable.


10. Of which salvation—The foretelling and eagerness of the pro-

Phets are strong arguments for the truth. *Inquired and searched diligently*—There is great emphasis in the two compound words, ἐξερευνᾶν, to seek out, to attain by seeking; ἐρευνᾶν, to search through, to attain by searching. The simple word ἐρευνᾶν, searching, occurs in ver. 11. What they attained by inquiring and searching, is expressed and defined in ver. 12. Ἐρευνᾶν, searching, refers to the first and principal searching respecting Christ himself: *they inquired and searched diligently,* to a further searching respecting Christians. *Prophets*—[Not the prophets, as Eng. Ver. So angels, ver. 12. Alf., etc.] With other righteous men: Matt. xiii. 17; John viii. 56. The omission of the article gives majesty to the style, as often in German [and English]: for it tends to divert the hearer’s attention from the special consideration of individuals to the class itself. So ver. 12, angels. A gradation. *Unto you*—Who live in this age. *Grace*—New Testament grace, ver. 13. *True grace,* ch. v. 12. Comp. John i. 17.

11. *What, or what manner of*—The disjunctive particle expresses the great eagerness of the prophets: as to whether those things were to happen in their time or afterwards: ver. 12. *What* denotes the time absolutely, an era so to speak marked by its own numbers: *what manner of* refers to time to be known from various events. Dan. ix. 2. *The Spirit of Christ*—Testifying of Christ; Rev. xix. 10. [Rather, as Hut., the Spirit of Christ, as being the same Spirit which dwelt in Him; and as He, the Word, is the revealer.] *The sufferings*—Hence salvation. *The sufferings of Christ*—The sufferings to happen to Christ. *That should follow*—After these sufferings. *Glories*—[Eng. Ver., glory]—In the plural. The glory of his resurrection; the glory of his ascension; the glory of the last judgment and of the kingdom of heaven.

12. *Unto whom*—Searching. *Not unto themselves*—Matt. xiii. 17; Ps. cii. 19; Dan. xii. 13. [For ἰησοῦν, us, read ἰησοῦν, you. Tisch., Alf.] *Us*—The times defined by the seventy weeks of Daniel exactly extend to the time of Christ’s appearance on earth, and to the faithful then living: this is the force of *unto us.* And these weeks came to an end during Peter’s time. *Those things*—[Eng. Ver., the things]. *Those things*—For prophets is understood with ministered, as appears from the answering clause, not to themselves. Compare διακονεῖν, I minister, with an accusative, ch. iv. 10. *A, which, and εἰς ἥν, into which, refer to ἀνά, these.* *Now*—Or, as in Latin, to-day. *In*—[Eng. Ver., with.] The Evangelists were infallible witnesses. *From heaven*—That is, from God. *Desire*—It was not so soon revealed to angels: at least, not to all.—A well-regulated *curiosity* is a virtue,
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 παραξίπτων, to take a side glance at; note the force of παρά, beside.

18. 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. τελειωσό, 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 defection, with full devotion of soul. De W., Alfr.] Hope is repeated from ver. 8. 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. Hut., Alfr.]

14. Children—See ver. 17, at the beginning. Obedient—[Gr. children of obedience, comp. Eph. v. 6, etc. Alfr.] 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. 8, etc., (using the word hope itself, ver. 8, 13); 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 γένεσθαι, be, read λαμβάνει, ye shall be. Tisch. Alfr.]

17. Ye call on—[Render, call on as Father him who, etc. Alfr.] 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, because they are in the world, ch. ii. 11; not however without an allusion to the dispersion in Asia, ver. 1.

18. Not with corruptible things—Ver. 23. Vain—A vain course of life, which leaves no fruit, when the time has passed away. Received from your fathers—But one Father is to be imitated, ver. 17. There is the same antithesis, Matt. xxiii. 9. In religion men too willingly keep to their father's footsteps, and the Jews especially did thus.

19. Precious—Christ's blood is incorruptible, ver. 18. As—Explaining the reason for using the word precious. Without blemish—Jesus Christ had in himself no taint. Without spot—Nor did he contract any stain from without.

20. Was fore-ordained—Acts ii. 23. Before—Therefore all God's good pleasure is fulfilled in Christ. But manifest—The foreknowledge was in God alone. [Read ἐν ἑωρακών τῶν χρόνων, at the end of the times. Tisch., Alf.] Times, viz. of the world.

21. By him—By Christ, in whose resurrection is the ground and power of faith and hope. [Believe—By the power of that manifestation. V. G.] Your faith and hope—These two are most closely joined, and yet they differ with respect to the present and the future. [Faith is derived from Christ's resurrection: hope from his glorification. V. G. Are in God; not as Eng. Ver., might be; but simply stating the fact. Alf.] In God— Alone, ch. iii. 5, who hath exalted Jesus, and prepared an anchor for us; Heb. vi. 19; Rom. viii. 34; whereas, out of Christ, we could but have feared him. Now we clearly believe and hope.

22. Your souls—Without the conjunction, as ver. 14 and 15. Having purified—[A covert exhortation; purify them; assumed as a fact. Alf. Not as Eng. Ver., seeing ye have]. Having undergone purification of your souls. Hence follows presently καθαρὰς, pure. The word ἐκκαθάρισεν denotes both chastity and all other purity. See Sept. In obeying—This is faith, to which love is wont to be joined: for Peter attributes purification to faith, Acts xv. 9. The truth—Revealed in Christ. [Omit διὰ Πνεύματος, through the Spirit. Tisch., Alf.] Through the Spirit—The Holy Spirit bestows that obedience and purity. Comp. ch. i. 2., unto love of the brethren. Love ye—Two steps: comp. 2 Pet. i. 7. Hence the things which precede love, here in ver. 22, and in ver. 5, 6, may in like manner be compared. Unfeigned—For it flows from the truth. Comp. ch. ii. 1, 2. Love ye—The sentiments agree, ch. ii. 3, 10. [Omit καθαρὰς, pure. Tisch., 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 in-
corruptible. The living Word is full of power; abiding for ever, it is
free from all corruption. [Omit εἰς 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 ὄς, as, nor ἀντοῦ, its, in the
next clause. Glory—Man’s wisdom, strength, riches, and righteousness.
[For ἀνθρώποι, man, read ἀνθρᾶς, it. Tisch., Alf.] Withereth
—From the roots. The grass—that is, the flesh. The flower—that
is, its glory. Falleth away—At the top.
25. The Lord—The Sept. has τοῦ θεοῦ ἡμῶν, our God. Preached
by the Gospel—Ver. 12. Unto you—in whom immortality is thereby
implanted.

CHAPTER II.

1. All vice—[Eng. Ver., malice]. Νίκαν, πάνω, πᾶσας, all: he
indicates three classes. Kasian, a fault of mind, as opposed to vir-
tue. 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—Ἀγιόν 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 sala-
vation—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 afterwards followed by richer and happier experiences.

3. Ye have tasted—A taste excites the appetite. [Comp. Mal. iii. 10. V. G.] That—Ps. xxxiv. 8. Peter quotes the same Psalm in the next chapter. Gracious—Therefore they, who are born again, are and should be like him. The Lord—Heb. יְהוָה, Jehovah, Christ, ver. 4: Ps. xlvii. 6.

4. Whom—Apposition: whom, that is, the Lord, the Stone. Coming—Voluntarily, through faith. Stone—How he is regarded both by believers and unbelievers, is declared, ver. 6, 7. The name given to Peter by the Lord remained fixed in his mind: hence he alludes to it in various ways, not only in the name Stone, Acts iv. 11, but also in the frequent mention of firmness. Living—Living from the beginning, 1 John i. 1, and raised from the dead, Rev. i. 18, after having been rejected by men, both Jews and Gentiles. Disallowed—Especially before his death: ver. 7, note. Chosen—Ver. 6.

5. Ye—Yourselves, partakers of the same name (Stone). Stones—Many names, which belong to Christ in the singular, are given to Christians in the plural. Christ is the Living Stone; Christians are living stones. From him they also are called sons, priests, kings, lambs, etc. So the Shulamite is called from Solomon. Living—Such persons, living stones, may be at once both a house and a priesthood. Are built up—The indicative, as Eph. ii. 22. [Better, the imperative. Be ye, as living stones, built up. Hut., Alfr., etc.] A House—A temple. A priesthood—A multitude of priests. This is presently explained, and (the contrary having been premised in ver. 8) in ver. 9 and 10. Holy—Belonging to God. Sacrifices—Of praise, ver. 9. Acceptable—Is. lvi. 7. Their sacrifices shall be accepted on My altar. By—Christ is both precious in himself, and makes us accepted; for He is the altar. See Is. lvi. 7.

6. [For δό διά, therefore also, read δό γάρ, because. Tisch., Alfr.] It is contained—Used here impersonally. Behold—See Rom. ix. 33, note. Elect, precious—Elect refers specially to the stone; precious, to the chief corner-stone. In Hebrew רֶベル a stone, רֶבֶן הַפָּס הַעֲבָר, of searching out, a corner-stone of preciousness, most firmly laid. Elect is also used of believers, ver. 9. From precious is derived יֶרְעַל, the preciousness, [Eng. Ver., precious], ver. 7. He that believeth—From this is derived who believe, ver. 7. Shall not be confounded—He shall experience that Christ’s preciousness abounds towards him believing.

7. The preciousness or price—Gr. ὑπαρξία. Supply ὑπαρξία, exists, is well known; that is, he is precious to you. ‘H, that, [not rendered
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. Hut., 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 λίθος, stone, to λίθος, 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 ָו, 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—λίθος, 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 προσκόπτομαι, 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; they who stumble are also appointed for stumbling. This *appointment* follows unbelief and stumbling, as the intensive particle, *also,* and the position of this clause at the end, signify. And yet *stumble* is present. *They were appointed* has the force of a past tense; implying, that by a most just judgment of God, unbelievers stumble more and more daily. *Are appointed* answers to *I lay,* ver. 6; but with a difference: for God is said, in the active, to *appoint* Christ and the elect: unbelievers, in the passive, are said to be *appointed.* Comp. Rom. ix. 22, note.

9. *But ye—*After so sorrowful a subject, he consoles the godly; as 2 Thess. ii. 13. *A generation—*peculiar—He twice mentions two remarkable sayings, indicating the relation of believers, as towards their Father and towards their God: Is. xiii. 20, 21, Sept., *My nation, My chosen:* *My people whom I have reserved as a possession, to show forth My praises.* Ex. xix. 5, 6, a peculiar, Gr. περιόνιος, people from all the nations, a royal priesthood, and a holy nation. Πεπιπτειναι, to conquer, the enemy being repulsed: περιποιηθαι, to reserve something, when you give up the rest; πεσαμενοι, not to put to death; περιποιηθαι, the surviving, Job xxvii. 15. And thus for ἐκκοι the Sept. has περιόνιος, peculiar, Exodus xix. 5, 6: (comp. περιώνασις and περιποιηθαι, Mal. iii. 17). Peter does not add, from all the nations; because he honors the Gentiles also with this title: ver. 10. *Chosen—*Excellent. *A royal priesthood, a holy nation, a people for a possession—*[Eng. Ver., a peculiar people]—A kingdom of priests is a Hebrew expression. God is a king; believers are his priests; Rev. i. 6. Comp. 2 Sam. viii. 18 with 1 Chron. xviii. 17. *A holy nation,* God’s property. *Περιποίησις, possession,* in the abstract, is the same as περιόνιος, peculiar, in the concrete, in the Sept. Comp. Eph. i. 14, note. *The praises—*His wonderful glory in this verse, his mercy in the next verse, his goodness in ver. 3. [Comp. Num. xiv. 17. V. G.] Paul only once uses the word ἀρετή, virtue, excellence [Eng. Ver., praise], Phil. iv. 8, of the righteous; Peter, in this passage only of this Epistle, of God: in the second Epistle, ch. i. 3, he uses it a second time of God; and in ver. 5 of the same chapter, he uses it of the faithful. The Hebrew is ינוחמ at the passage already quoted: which word in Is. xiii. 8, 12, lxiii. 7, the Sept. translates by ἄρετάς, virtues, just as they put ἀρετή, virtue, for ינוחמ, Hab. iii. 3; Zech. vi. 13. *Should show forth—*The sense is, that ye acknowledge and declare. Sept., Is. xiii. 12, *they shall declare his praises in the
islands. 'Εξ, forth, in ἔξαρτείνε, shew forth, expresses the ignorance of many, to whom the faithful should declare God's excellencies. [Rather, it simply strengthens the force of the verb. Hut.] Of him—Of God: 2 Pet. i. 3, note.

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, Acts xv. 14. [Who were uncompassionate, that is, unpitied, objects of aversion and wrath; but now compassionated. 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 as 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 laid down for subjects, ver. 13; for servants, ver. 18; for wives, ch. iii. 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-doers—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. This is true submission. Which they shall behold—The same word occurs, ch. iii. 2. Other men narrowly scrutinize the actions of the righteous. Glorify God—God, who has children like himself. In the day of visitation—In the day, used indefinitely. [The note in the Germ. Vers. interprets it of the last day. E. B.] The divine visitation is meant, when God reveals the long hidden innocence of the righteous: and he often accomplishes this by hostile magistrates themselves, during the inquiry, and he often converts even adversaries. Thus Sept., in the day of visitation, Is. x. 8; at the season of visitation, Jer. vi. 15. Until such a day arrives, patience is necessary. [The time referred to is God's glorious visitation of the heathen, when even the accusers of ver. 12 shall be brought to repentance. Huet.]

13. To every creature [Eng. Ver., ordinance] of man—A king or Caesar is called a creature, and so are governors sent by him: the abstract being put for the concrete, as in political language the phrase, to create a magistrate, is often used (comp. xian, a building, Heb. ix. 11): hence the word every is divided by the words, whether, or. And they are called creatures of man, because they govern human affairs after the manner of men: which saying savours of the apostle's heavenly perception, raised above all human things. And under this very name, they who have attained to the nobility of faith, might despise that whole creation. Peter guards against this, and bids them to submit themselves, for the sake of the Lord Christ, who once was subject, though all things are subject to him. For—The highest obligation, by the name of Jesus Christ, whose honor is at stake. To the king—Caesar. For they were Roman provinces into which Peter was sending. The Jewish zealots refused obedience.

14. Them that do well—A common word in this Epistle.

15. The ignorance—For instance, respecting Christian integrity. This word contains the reason why Christians should pity the heathen.

16. As free—Without malice. This depends on ver. 13. [That is, submit yourselves, as free. But it is better to connect with ver. 15: put to silence by well-doing, as free, etc. So Alf.] On liberty, comp. ver. 9. Maliciousness—A slavish vice.

17. All—To whom honor is due: Rom. xiii. 7. Honor—They who are unconnected with us, should be treated with courtesy; brethren, familiarly. [But courtesy is too weak a term for ruphearse, honor. Appreciate their worth, and show that you do so. Huet.] This Aorist is followed by three Presents. The king must be so honored, that the love of the brotherhood, and the fear of God, be not violated. The brotherhood—The abstract, ch. v. 9. Brethren must be loved,
because they are brethren. **God**—Prov. xxiv. 21, Sept., Fear God, my son, and the king. **The king**—Ver. 13. **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. ὑποσκόπησον—The participle for the imperative, depending upon ὑποταγίστε, 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 ἀλεάς, 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, unminged delight remains. V. G.] **Wrongfully**—That is, suffering those things which are unjustly inflicted. **κακόν, ἄδικαν, 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 ἡμῖν read ἑμῖν. 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.—Is. liii. 9, Sept., he did no sin, nor guile in his mouth, that is, He committed neither open nor secret sin. Words were suited for the admonition of servants, who easily fall into sins and deceits, reproaches towards their fellow-servants, and threats, arising from powerless anger.

23. He reviled not again—Is. liii. 7. He threatened not—Although as Lord he might have done so [and although he declared his coming again. V. G.] How much more should servants exercise patience! [Indeed such arms are often used by the feeble; such as slaves especially were, who might, therefore, readily threaten their masters with the Divine judgment. V. G.] But committed—The judgment. Righteously—God’s righteousness is the foundation of peace to the afflicted.

24. Who—Peter infers, that we can and ought to follow Christ’s footsteps. Himself bare—Personal exertion becomes a servant, that he himself do what is to be done. Jesus Christ himself undertook the part of others: he did not substitute others for himself. Peter agrees with Is. lii. 11, Sept., And he himself shall bear their sins. Comp. Heb. ix. 28, note. In his own body—Most afflicted. On the tree—Slaves were wont to be punished with the tree, the cross, the fork [an instrument shaped like a V, placed on the neck, while the hands were bound to the two ends]. That—That declares that the expiation of sins, properly so called, was made on Christ’s cross, since its fruit alone frees from the slavery of sin. Being severed—Gr. ἀποκοπομένος [but Eng. Ver., being dead, is right. Hut., Alf.] Aply describing our deliverance from the slavery of sin; for a slave is said to become the property of any one, γενέσθαι τινίς. Ἀπὸ signifies separation; as Job xv. 4, Sept., thou castest off fear. The opposite term is προειρέσθαι, to be added to, in the Sept. The Body of Christ was presently removed from that tree to which he had borne our sins: so should we be removed from sin. Unto righteousness—Righteousness is altogether one; sin is manifold, to sins. On righteousness, comp. Is. liii. 11. Should live—In a noble service.

25. By whose stripe [Eng. Ver., stripes] ye were healed; for ye were as sheep going astray—Is. liii. 5, 6. A paradox of the apostle: Ye were healed with a stripe. But μωλοψ, a weal, is common on a slave; Sirach xxiii. 10. Shepherd and bishop—Whom you are bound 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 [Antanaglōsia]: in the former place, the Gospel is signified; in the latter, discourse [or preaching. So Alsf.] The conversation itself breathes the force of the doctrine. Be won—The future Subjunctive, rare. So ἔσωσομαι, to be burned, 1 Cor. xiii. 3; ἐμβληθομαι, 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 ἅγιον, chaste; not to ἀναστρωφίαν, conversation. Fear is something general, commended by the apostle to all Christians, but especially to women, that their conversation be chaste.

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: 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. This epithet is a part of the subject. **Being in subjection**—The adorning of the ancient matrons is explained by being in subjection (of which subjection Sarah is an example), doing well, and not fearing, etc.

6. **Even as**—The particle used in citing an example. **Obeyed**—Gen. xviii. 6. **Lord**—Gen. xviii. 12, Sept., my lord. Also 1 Sam. i. 8: And Elkanah her husband said to her, Hannah! and she said, Here am I, my lord: and he said, Why weepest thou? **Him**—Although born of the same father: Gen. xx. 12. Ye have become—He says not, ye are [as Eng. Ver., incorrectly, ye are]. He addresses even Gentile believers. **Daughters**—Daughters should imitate their mother, as the sons of Abraham. **Doing well**—This also depends upon adorned, ver. 5 [that is, The holy women, doing well, etc.; but Eng. Ver. is much better. Render, of whom (Sarah) ye have become children, if ye do good, etc. Alf., etc.] **And not**—Comp. ver. 13, 16, 15. You need fear no man in doing right. **Being afraid**—Anger assails men; fear, women. **Terror**—[Eng. Ver. is feeble, amazement]—Coming from without, ver. 14, note. Prov. iii. 25, Sept., And thou shalt not be afraid of sudden terror.

7. **Likewise**—The likeness does not refer to special duties, some of which belong to the wife, and others to the husband; but to the foundation of love: thus likewise, ch. v. 5. **Knowledge**—The master shows gentleness, ch. ii. 18; the husband, knowledge. Knowledge, which has regard to the weaker vessel, implies moderation, and produces γνώμη, judiciousness: on which word, see 1 Cor. vii. 25, note. Therefore it excludes all violence, by which the weaker are terrified, especially that caused by anger. Adam furnished a striking example of marital rule, tempered with moderation, in that he himself named his wife, and gave her the power of naming her children. [Connect thus: dwelling according to knowledge with the feminine as with the weaker vessel, etc. Alf.] **As**—Twice used here: in the former place it refers to knowledge; in the other, to honor. The weakness of the vessel requires moderation; the inheritance enjoins honor (which implies more). **The weaker**—The comparative: even the man has weakness. [Rather contrasted with man, the stronger. Alf.] **Vessel**—This denotes the sex and entire disposition and temperament of woman. **Giving honor**—This is said in accordance with the command, that women should be in subjection. Comp. ch. ii. 17. **Honor**—That of justly estimating them, of kindness, and of a chaste conversation. Comp. in honor, 1 Thess. iv. 4. **Heirs together**—Gr. συγκληρονόμοι. Others read συγκληρονόμον. [The latter reading is right. Render, giving honor as to those who are also fellow-inheritors,
etc. *Alf.*] 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. 18. *Hindered*—Gr. ἐχόντωσιν. Some few read ἐχόντωσιν [cut off. So Tisch. (not *Alf.*)] The Hebrew phrases in Shœtgen agree with both the Greek words: and indeed ἐχόντωσιν with the word ἐχόντωσιν, cut off, where *barrenness* is treated of, through which children fail, who otherwise succeed their parents through *prayer*; ἐχόντωσιν and ἐχόντωσιν with the word ἐχόντωσιν, 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 intemperance 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 υἱόφρονες, courteous, read ταπεινώ-φρονες; 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 σιωπεῖ δι', knowing that, read δι', for. *Tisch.*, *Alf.* So

Beng.] For—No railing can injure you. Comp. ver. 13. You should imitate God, who blesses you. Thereunto—So, for this purpose, that, ch. iv. 6. Blessing—Eternal, the first-fruits of which the righteous even now enjoy. See next verse.

10. He that will love life and to see good days—If you wish, says Peter, to taste of that inheritance, you must abstain from evil in word and deed. Ps. xxxiv. 12–16, Sept.: What man is there who wishes life, loving to see good days? Peter, without altering the sense, adds fresh vivacity: who wishes so to live, that he may not be wearied of life. [This puts the love of life too far out of sight. The love for life, in the higher sense, like its possession, implies a peculiar state of mind. Hut.] Opposed to this is Eccles. ii. 17; I became weary of life. And so Gen. xxvii. 46; Num. xi. 15. Let him refrain his tongue—The Sept. has refrain thy tongue, and the rest of the passage in the second person, as far as the words διώξον αυτήν, ensue it.

12. For the eyes—The Sept. has ἄφθαλμοι, eyes, the rest is in the same words, as far as ἔξωδη, evils. Over the righteous—Who have from that source life and good days. The face—With anger: comp. 2 Sam. xxii. 28. Anger excites a man’s whole countenance; love affects the eyes.

13. And who?—And has an inferential and assertive force. Who is he that will harm you?—That is, often a matter is much more easy than is supposed. Opposed to that which is good. Isa. l. 9, מַחְשָׁבָה, Sept., who shall do me harm? Followers of that which is good—Follow good (in the neuter gender), says John, 3d Epistle, ver. 11. And thus Peter also here. Satan is called the evil one: whereas God is good. But this epithet is not usually put for the proper name.

14. Ye suffer—Gr. πάθοντες. A milder word than παθῶσθαι, to be afflicted. Happy—Ch. iv. 14. Not even does this deprive you of a happy life; it rather increases it. A remarkable treatment of the subject of the cross. Be not afraid with their terror—not of their terror, as Eng. Ver. The Greek may be rendered in either way, but here, as in Sept. etc., φόβον, fear, is subjective. Alf., etc.]—neither be troubled; but sanctify the Lord God in your hearts—He teaches how to bear adversities, that happiness may not be diminished. Isa. viii. 12, 13, Sept. Ye shall not fear their fear, nor shall ye be afraid. Sanctify the Lord of Hosts himself, and he shall be thy fear. Do not fear that fear, which the wicked both feel themselves and strive to excite in you. Φοβεῖσθαι φόβον to fear a fear, is said, as χαίρειν χαρᾶς, to rejoice with joy. One only is to be feared, even the Lord: who is
sanctified with pure fear, and truly honored as God, the feelings of the pious answering to the Divine omnipotence [Isa. viii. 18].

15. [For θεός, God, read Χριστός, Christ. 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 διὰ, but, before μερά, 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 κατά-
λαλώσαν, read καταλαλεῖσθε, and omit ὀμοῖν ὧς καταλαλῶσαν. 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 con-
versation.

17. Better—Happier, in innumerable ways. If—And this is rec-
ognized 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.
the 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 with-
out 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. Just—[Who has accomplished good for us in a most eminent way, ver. 17. V. G.] Why should we not suffer for justice? ver. 14. [For ἡμᾶς, us, read ὑμᾶς, you. Tisch. (not Alf.)] That he might bring us—That he himself, when he departed to the Father, might justify us, who had been alienated, and might bring us to heaven (ver. 22) with himself, by the same steps of humiliation and exaltation which he himself trod. From this word to ch. iv. 6, Peter closely connects the path or progress of Christ and of believers (by which path he himself also was following his Lord, according to his prediction, John xiii. 36), intertwining therewith the unbelief and punishment of the many. To God—Who willed it. Gr. τῷ δόξῃ. More is signified by the Dative than if he had added a Preposition, unto God. Put to death—As though he now had no existence. Peter shows us how our access to God was effected. In the flesh—[In the spirit—Not by the spirit, as Eng. Ver. Beng. is right. Ht., Alf.] The flesh and the spirit do not respectively denote the human and divine nature of Christ: comp. ch. iv. 6; but either of them, so far as it is the principle and condition of his life, and its correspondent working; whether it be among mortals in righteousness, or with God in glory: Rom. i. 4, note. To the former state the soul in the body is better adapted; to the latter, the soul either out of the body, or united with the glorified and spiritual body: 1 Cor. xv. 44. Quickened—Quickening should be explained as antithetical to put to death. As to the rest, Christ having life in himself, and being himself the life, neither ceased, nor began again, to live in spirit: but as soon as he had been released by death from his fleshly weakness, immediately (as distinguished divine acknowledge) the energy of his imperishable life began to exert itself in new and unembarrassed ways. This quickening, accompanied with his going and preaching to the spirits, was necessarily soon followed by the raising of his body from the dead, and his resurrection from the tomb, ver. 21. Christ liveth unto God, Rom. vi. 10. Comp. according to God, ch. iv. 6. Our Lord's discourse, John vi., which Peter had becomingly received, ver. 68, had been fixed in Peter's heart; and with that portion, and especially ver. 51, 53, 62, 63, may be compared what Peter writes, ch. i. 2, 19, iii. 18, 22, iv. 1.

18, 19. In spirit; to the spirits—These expressions harmonize.

19. In which—[Not as Eng. Ver., by which]—Spirit. Christ dealt with the living, in the flesh; with spirits, in spirit. He himself has power with the living and the dead. There are wonders in that invisible world. In a mysterious subject, we should not dismiss from it the peculiar signification of the language, because it has no pa-
rallies. 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. πανευθυνείς. 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. ἐξηρέυεν. By this preaching, which succeeded his quickening, Christ showed himself both alive, even then, and righteous. Peter would not say, εὐγεγελίσατο, *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 Noah, 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. 9, 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 the righteous and the wicked without any difference, but he only wishes to teach, that both had a perception of Christ's death.

20. Who had been unbelieving—[Eng. Ver., disobedient]. Who in their life had not believed the patriarchs, who admonished them in the name of God. Sometime—This sometime (used in ver. 5, also of a long time,) and this long-suffering, of which he presently speaks, refer to all ages of the Old Testament, before Christ's death. It is called forbearance, Rom. iii. 26. Long-suffering preceded Christ's first coming, as here shown, and his second coming, 2 Pet. iii. 9, note. [For ἐκ τοῦ ἔχεδχεσθαι, once—waited, read ἐκ τοῦ ἔχεδχεσθαι, was waiting. Tisch., Alf., etc. So Beng.] Waited—Or was waiting. That is, God continued waiting, that men might believe. But there is greater force in the Greek double compound: He continued waiting until there was an end of his waiting, in the death of the men. In—Understand οὖν; that is, for instance, in the days of Noah. The most remarkable species is added to the class, for these reasons: (1) Never did more perish at once than at the deluge. (2) By mention of water, Peter conveniently passes to baptism. (3) The destruction of the world by water is a prelude to its destruction by fire, 2 Pet. iii. 6, 7, along with the last judgment, ch. iv. 5. Nor is it surprising that sometime is used more widely than the days of Noah; since also the days of Noah altogether were many more than the days of the building of the ark; these, however, are immediately added. Compare with this the marking of time, which gradually becomes more particular, in Mark xiv. 30; Luke iv. 25; Deut. xxxi. 10. O what comprehensive preaching! While an ark was a preparing—[Eng. Ver., the ark.]—Ark without the article: Heb. xi. 7. The expression is adapted to the mind of the unbelieving spectators. This building occupied a long time, for it is not probable that many sided Noah in his work. Throughout that time, especially, God’s long-suffering waited. Into which—[But Eng. Ver. is right, in which]. Having entered into the ark by faith, they sought and found safety. A few—It is the more probable that some out of so great a multitude repented, when the rain came; and though they had not believed while God was waiting, and the ark building, afterwards, when the ark was finished, and punishment assailed them, began to believe; and to these, and to all like them, Christ afterwards presented himself as a preacher of grace. Luther attributed less weight to this interpretation in his homilies on 1st Peter, published in A.D. 1523; but shortly before his death he more decidedly embraced it. There is a well-known passage in his Comm. on Gen. vii. 1, and his exposition of Hosea agrees with
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-
urrection, 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—Διὰ, 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.

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-
ermly 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, ἐπηρωτήμα, asking, in this one passage. But
ἐρωτήμα is often rendered ἐπηρώτας, ask. The Greek
Scholia explain ἐπηρωτήμα, an earnest, a pledge, a proof. The apos-
tle doubtless refers to the Hebrew ἡρωτ. 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 idols; Judges xx.
18, 23, 27; 1 Sam. x. 22, xxiii. 2, 4; Isa. xxx. 2; Hosea iv. 14; in
all which places the Sept. has ἐνεπορεύθη, to ask. Therefore the ask-
ing of a good conscience saves us; that is, the asking, in which we ad-
dress God with a good conscience, our sins being forgiven and re-
nounced. Comp. ver. 16; Heb. x. 22. This asking is given in bap-
tism, and is exercised in all acts of faith, of prayers, and of Christ-
ian life; and God always honors it with an answer. Comp. Deut.
xxvi. 17, 18, יִתְנָהוֹן הָדוֹר וַתַּוָּדֵשׁ יָהְשׁוּ, and
the Lord hath chosen thee: Isa. xix. 21. By the resurrection—Con-
structed with saves, [and referring back to ver. 18, quickened. Hut.]
Comp. ch. i. 3, 21.

22. Who is, etc.—The Vulgate, by far the most ancient of all ver-
sions, reads, Who is on the right hand of God, after having swallowed
up death, that we might be made the heirs of eternal life. So all the
Latins, in Mill. Peter draws special applications from Christ’s suf-
f erings, from his death, from his quickening, from his resurrection,
from his going into heaven, from his judging the quick and dead;
but from his sitting at God’s right hand he either draws no applic-
ation, or that which is still read in the Latin Version. By his death,
Christ utterly destroyed death: but his sitting on the right hand of
God, assumes that death which he endured once for all to obtain life
for us; and involves a state of life glorious, eternal, and salutary
for us. Acts ii. 28; Rom. vi. 9, 10; Heb. vii. 16, 24, 25; 1 Cor.
xxv. 54; John xiv. 19. Note especially the signification of past time
in καταστάσεως, who is gone. Angels—To him angels are subject, and
that too of all ranks, good or evil; and so also are men.

CHAPTER IV.

1. Christ—The Lord of glory. [Omit ὅπερ ἡμῶν, for us. Tisch.,
Alf.] With the flesh [Eng. Ver., in the flesh]—Shortly after, ἐν
ἐκπρίσει, in the flesh. [The same mind—Of suffering willingly. V. G.,
i. e., the same intent, resolution, to suffer, as he had. Hut., Alf.]
Arm yourselves—Against enemies. For—This is that continual sub-

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. βιώσας—An appropriate word. It is not used of brutes.

3. Sufficient—A softened expression, for not even should the past times have been wasted in sin. At the same time a loathing of sin is expressed on the part of those who repent. [Omit ἄπαθος, us, and ψεύδομεν, 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 πορευομεν, he went, is gone, ch. iii. 19, 22. [Gentiles—Heathen, as opposed to Christians. Alf.] In excess of wine, revelings, and banquetings—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. 3. 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 unalterably fixed, for evil or for good. The Gospel is preached to no one after death. Christ himself preached to those who had formerly lived, ch. iii. 20. In the New Testament there is abundant preaching to the living. The Lord cares for those who do not enjoy the benefit of that preaching in life. *Preached*—Christ was preached. While they lived, he caused himself to be preached to them by the Gospel. [But this seems to violate the plain sense of the words, which assert that the Gospel was offered to the dead; the spirits in prison, see ch. iii. 19. *Hut., Alf., etc.*] The Gospel is always preached at the present day; but Peter speaks in past time, respecting the time of judgment, which, as we have said, he sees as it were close at hand. *That*—The end and efficacy of the Gospel is, that men may be assimilated to Christ in death and in life, ch. iii. 18. The way of salvation through Christ is both secured and shown to all: they who have believed are saved, and should be imitated, not reviled, by others; they who have not believed, nay, have even reviled, are justly punished. *Might be judged*: might live—The recipients of the Gospel become like Christ's death through repentance; and afterwards through all adversities, even until the death of the body. That death is called a *judgment*, in respect of the old man: and to this judgment, distinguishing evil from good, the faithful themselves readily subscribe: nor will they be liable to the dreadful universal *judgment*: ver. 5, 17, 18; 1 Cor. xi. 32. But the same *live* with Christ: and they are said to *live*, not to be made alive; because they have been quickened already with Christ: ch. iii. 18, comp. Eph. ii. 5. On this judgment and life, comp. ver. 1, 2, 3; for believers, while in the flesh, already receive the beginning of these things. *According to men*—For they are exempted from human affairs. *According to God*—For they live to God. *In the spirit*—See ch. iii. 18, note.

7. Of all things—And therefore also of the arrogance of the wicked, and of the sufferings of the righteous. *The end*—When the number of the dead and living shall be complete: [in the last judgment. *V. G.*] *Therefore*—He returns to exhortation; and in ver. 7–11, duties are opposed to the sins enumerated in ver. 3. For *luxuries* are opposed to being sober and watchful; *lusts*, to *love*; *excesses in wine*, revelings, banquetings, to *hospitality*; *abominable idolatries*, to *the lawful ministering of heavenly gifts* to the glory of the true God. *And watch*—Temperance assists watchfulness, and both assist *prayers*: the intemperate are sleepy; and the sleepy are slow to pray, because they do not willingly take any time from the labor of common life. *Prayer*—Which is necessary at the last time.
8. Charity—Love is already assumed: greater vehemence is enjoined. [For ἀλλόγεω, shall cover, read ἀλλότρεω, covers. Tisch., Alf. 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 dwelt in different cities or districts. Murmurlings—[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. Alf.] For trial—Only for trial. You—Gr. ἵνα. The dative of advantage. Which is—By Divine counsel. Happened—Accidentally.

13. In so far as—[So Hut., Alf., 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. ἵνα, here, is more than if he had said σὺν, because.

By joy and desire we attain joy and gladness. Comp. ἵνα, that,
John viii. 56. The reward of joyful patience is referred to here. 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: ver. 16. The Spirit of glory and of God—The same Spirit which was on Christ: Luke iv. 18. He is here called the Spirit of glory, overcoming all the reproaches of the world, and the Spirit of God, whose Son is Jesus Christ. The abstract, glory, is put for the concrete; as 2 Pet. i. 17, 8, 4. The article τὸ, the, is very forcibly put twice, as Apoc. xxi. 6. And Glory and God, may be taken as the God of glory, or as an appellation of Christ (comp. ver. 16, as a Christian, and ver. 13; James ii. 1, note); and it may be implied that the Spirit of Christ is also the Spirit of God the Father. Believers, deeply feeling joy, experience the same Spirit sometimes as the Spirit of glory, and sometimes as the Spirit of God, in a different sense, the difference of which the Spirit itself reveals. [Omit all in this ver. after ἀνήκαιρα, rests upon you. Tisch., Alf., etc.] Upon you—That spirit is upon the righteous even before they suffer reproaches; but then they are more confirmed on this very account, and receive richer spiritual consolations: Num. xi. 25, 26, the spirit rested upon them. He is evil spoken of—Namely, Christ. He is glorified—in the midst of your reproaches, ver. 16. He writes from experience. Comp. Acts v. 41.

15. For not—[Eng. Ver., but—none]. The particle for intimates why the Lord is glorified in those who suffer. For it assumes that they have it settled in themselves, to wish to suffer only as Christians; and to do nothing contrary to this, worthy of punishment. There is a similar imperative, ch. iii. 3. As a murderer—Disgraceful titles. As a busy-body in other men's matters—The particle as, repeated here only, widely separates him who pries into other's business, from the classes of evil-doers; but still it also distinguishes him from the Christian. Such are they who thrust themselves into business, public or private, sacred or civil, which does not concern them, as though impelled by great prudence and faithfulness, and hatred of the world's wickedness. Such men often incur the world's ill will, and more than they deserve (especially from those in power, and who less readily endure lawful advisers and inspectors, than such as are like themselves); and thus they easily meet with sufferings. And this might especially happen with heathen magistrates.

16. Let him not be ashamed—Although the world is ashamed of shame. Let him glorify—Peter might have said, antithetically, let him esteem it an honor to himself: but he teaches that the honor is to be resigned to God. Let him glorify the God, who regards man
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 lxxxix. 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. Ἀρξάσθαι, 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, ἄνεος, godly; and δογμα, Holy: in the second proposition, ἄνθις, 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—Kai, even, with a concessive force. Kai, even, with a participle, is the same as ei 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.

1. Elders—A title of office, in ver. 2; and of age, in ver. 5. A fellow-elder—[Eng. Ver., who am also an elder]—Mutual exhortation has great weight among equals and colleagues. Appropriately and modestly does the first of the apostles thus speak of himself. And a witness—Peter had both witnessed the Lord’s sufferings, and he was now enduring sufferings. [But he means here an eye-witness; I who say, Christ suffered, etc., say this of what I saw. Alf.] Glory—Ver. 4: 2 Pet. i. 16. A partaker—Ap. i. 9. An incentive to good shepherds.

2. Feed—By discipline and doctrine. Entrusted to you for your part—[But the simple local meaning it’s best, as Eng. Ver., which is among you. Alf.] Not by constraint—Necessity is laid upon them, 1 Cor. ix. 16, but willingness prevents its being felt. This is efficacious both in undertaking and in administering the office. Those pastors are censurable, who, if they could, would prefer to be anything else. [But—but—The motive and intent should be faultless. V. G.] Nor for filthy lucre—The receiving of pay is not forbidden, 1 Cor. ix. 14; but baseness should be absent, and there should be a noble promptness. Of a ready mind—So that the enjoyment may be in feeding, and not in the pay.

3. As being lords over—Who only give orders with a proud mind, and not with humility, and who oppress. The presbyters afterwards assumed the rule; whence the title Signore, especially in Italy, from Senior. Portions, Gr. τῶν κληρῶν [Eng. Ver., God’s heritage, is incorrect. The word means as usual, the lot or portion assigned. Hut., Alf., etc.]—Plural: of the flock, in the singular. The flock is one, under one Chief Shepherd, Christ; but the portions are many, according to the number of places or overseers. But the style closely resembles a Mimesis [using the words of a real or imaginary opponent]: for the congregation is not the elder’s peculiar property, but he who rules it, treats it as though it were his lot or property. Κληρος signifies a lot; then a portion of the Church which falls to the elder as a pastorate; then the pastor’s office; then the pastors; then the other clergy. How great a change is there, and how the idea finally degenerates! Ensamples—The purest obedience is obtained by example, [such as you will hardly see rendered to any who lord it severely. V. G.] Such frank intercourse subdues the desire for rule.

4. Shall appear—It is the part of faith to serve the Lord, though
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 ὑποστασθείμενον, be subject. Tisch., Alf.] One to another—Even without regard to age. Be clothed with, Gr. ἐγχώμασασθε—Κόμβος, a knot, or band, by which the sleeves were fastened, especially in the dress of slaves. Hesychius: ἵματος ἐκ τοῦ ἐγχώμασασθε, to put on a dress; and ἐγχώμασάτις, bound; and ἐγχώμασάτως, he is wrapped up in. Therefore ἐγχώμασασθε 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. 18, submits himself to the Lord. Comp. Rom. xiii. 2. In due time—At the fitting time. Comp. διήγερον, 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 περιμένει, 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 ήττω, 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 ἀδελφοί τοῖς, brotherhood [Eng. Ver., brethren]. The apostle's meaning is: the same sufferings which befal your brethren, befal you. [Better, as Eng. Ver. So Alf. The very same sufferings are being
accomplished in, etc.] Comp. Matt. v. 12; 2 Cor. i. 6; Phil. i. 30. [Therefore it is not a bad sign, if the devil harass one with sufferings V. G.] In the world—In this whole world, which lies in the evil one, the devil; ver. 8. It is antithetical to the eternal glory of God, ver. 10. To your brotherhood—[Eng. Ver., brethren]—Of Jews and Gentiles. Are accomplished—The measure of sufferings is gradually filled up.

10. Of all grace—Of all and unmixed grace, which begins and completes, which calls and settles. [It is an act of grace, when God even afflicts us. V. G.] For ἡμᾶς, us, read ὑμᾶς, you. Tisch., Alf.] In—[Eng. Ver., by]—Taken with who hath called. A little—[Eng. Ver., a while]—However great it seems, it is little and short compared with eternal glory. Suffered—Some sufferings are to be endured, then perfection comes, etc. Himself—Gr. αὐτὸς [not rendered in Eng. Ver.—Without human aid. V. G.] Do you only watch, and resist the enemy: God will perform the rest. Comp. the I, Josh. iii. 6, 1. [For xαραπτείναι, make perfect, read xαραπτικός, will perfect. Tisch., Alf. So Beng.] Will perfect—So that no defect remain in you. The Doxology which follows agrees with the Indicative, rather than with the Optative, which some here read. Comp. 1 Tim. i. 17: 2 Tim. iv. 18. [Read also στήριξι, στήνωσι, στενοχωροῦσι, will establish, strengthen, settle. Tisch., Alf. So Beng.] Will establish—So that nothing may shake you. Will strengthen—So that you may overcome every adverse force. A saying worthy of Peter. He is strengthening his brethren.


12. Silvanus—Silvanus, or Silas, a companion of Paul, appears to have been sent by Paul to Peter. On this occasion, Peter expresses his approval of Paul’s doctrine and acts. Comp. 2 Pet. iii. 16. As I suppose—that Silvanus was a faithful brother was not revealed to Peter, but he formed this opinion according to the judgment of prudent charity, not having before had much intercourse with him: and therefore he entrusted him with the letter. I have written briefly—that is, in this very letter. Concisely said: I have written, I have written and sent by Silvanus. Comp. Acts xv. 23. [Unto you belongs to have written; not to faithful, as Eng. Ver., etc. Alf.] Exhorting—for brevity’s sake. Doctrine requires fuller treatment than exhortation. And testifying—Gr. ἐπιμαρτυροῦν, in addition [Eng. Ver. does not render ἔτι, in addition]. A compound word. They had long since heard the testimony by Paul and Silas:
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.

ANNOTATIONS

ON THE

SECOND EPISODE OF PETER.

CHAPTER I.

1. [The authenticity of this Epistle has been disputed with much plausibility, and is more widely questioned among scholars than that of any other in the New Testament. Neand., De W., Hut., and many others take decided ground against it; but Ols., Brückner., Alf., etc., defend it with ability, and with strong, if not conclusive reasoning. The question was little discussed in Beng.'s day.] Simon Peter—At the beginning of his former Epistle he had only placed his surname: here he adds his name also; in his last days reminding himself of his former condition, before he had received his surname. The character of this Epistle remarkably agrees with the former, and with Peter's speeches in the Acts. See note on ch. ii. 22, iii. 1. Like the former it contains three parts.

I. THE INSCRIPTION, i. 1, 2

II. A NEW AWAKENING OF A PURE FEELING; in which,—

1. He exhorts partakers of the same faith to increase in divine gifts, and show all diligence in growing in grace, and in the knowledge of Jesus Christ, 3–11.

2. He adds incitements:

1. From the firmness of true teachers, 12–21.

2. From the wickedness of false teachers, ii. 1–22.

3. He guards them against scoffers:

(760)
2 Peter 1. 3.

1. He refutes their error, iii. 1-9.
2. He describes the last day, with appropriate exhortations, 10-14.

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. Hdt., Alf.] Who have obtained—Gr. ἐκατοντήσις. 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 seal 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 δεδώρηται, he hath given: used twice actively. Thus Gen. xxx. 20, Sept., God hath given me a goodly gift. Of him that hath called us—To this refer the calling, ver. 10. The calling and knowledge are correlative. The knowledge of God is meant; and to this God calls us. [For δοζ δοζιας εξαιρετικας, by glory and virtue, (which Eng. Ver. wrongly renders to glory, etc.) read ειδη δοζιας εξαιρετικας, by his own glory and virtue—Tisch., Alf., etc. So Beng.] By his own glory and virtue—This explains what his Divine power is: so that God’s natural attributes refer to his glory; those which are called moral, to his virtue. The two are closely united.

4. Whereby—By his glory and virtue. His glory renders the promises very great; His virtue renders them precious. Unto us—ye might be—He now gradually approaches the exhortation. And the expression, like precious, ver. 1, supports the change from the first person to the second. He hath given us promises—[Eng. Ver., are given unto us, is incorrect. Hut., Alf.] The promise itself is a gift; then that which follows it, the thing promised. Peter, both when speaking in the Acts, and writing in his Epistles, is accustomed weightily to put substantives in the plural. That by these—that is, by his glory and virtue. [No, but by these promises. Hut., Alf.] Communion itself with God was promised: wherefore Peter might have said because; but he says that, more forcibly. For the promise is given, that, being allured by it, we may obtain the great and precious thing promised. Partakers of the Divine nature—The Divine nature is God himself. So, Divine power, ver. 3; excellent glory, ver. 17; the holiness of God, Heb. xii. 10, for God himself. Likewise, the nature of man, etc., is used, James iii. 7. As escaping is opposed to partakers, so corruption through lust is opposed to the Divine nature. Moreover glory and corruption, virtue and lust, are contraries. And thus the title, the Divine nature, includes glory and virtue; and the same is called the Divine power, since it is the origin of all good; and the Divine nature, since it admits us to itself. But there is a gradation; and these two things differ as a part and the whole; namely, to receive the gifts of the Divine power, and to be a partaker of the Divine nature, that is, to become holy; comp. Rom. i. 20. Having escaped—Gr. διαφυγεῖς. Hastily and swiftly. Φεύγω, I flee; διαφεύγω, I flee from, escape. This flight is here put, not so much for our duty, as for a Divine benefit, accompanying communion with God; comp. ch. ii. 18, 20. The corruption that is in the world through lust—Ch. ii. 20, 18, 19. The sentiment is: In the world is corruption through lust.

5. [Eng. Ver., besides this, is wrong; Gr. αυτοῦ τούτο, this very
thing, means on this very account. Hut., Alf.] This very thing—The answer of the godly towards the Divine gifts is accurately expressed. Ἀνὰ τὸ ῥῦ, this very thing, is used as it were adverbially, for παρὰ τὸ ῥῦ, 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. παρευανεγχανες [Eng. Ver., giving]. Παρὰ, 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. Ἄρετα, virtue, a bold tone and vigor of mind; 1 Pet. i. 18. 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 effeminity, 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 who has love, will exercise brotherly affection impartially. He who has brotherly affection, will perceive that godliness is altogether necessary. The godly will mix nothing stoical with his patience. To the patient man abstinence is easy. The continent man calmly and thoroughly weighs all things, and has knowledge. Knowledge takes care lest sudden impulse should carry away its virtue. The opposites are connected similarly in the case of the wicked: unbelief produces vice, etc. Moderation—[Eng. Ver., knowledge]. 1 Pet. iii. 7, note.

6. Temperance—Which avoids evil desires. Abstain. Patience—By which adversities and adversaries are endured. Endure. Godliness—By which the faithful look to God above all things. Εὐαγγέλια may be affection towards relatives, parents, brothers, etc.; but a sanctified affection. Comp. 1 Tim. v. 4.

7. Brotherly affection—[Eng. Ver., kindness]—Towards the saints united with you in God. Charity—From brotherly affection is deduced charity: 1 Pet. i. 22.

8. These things—Virtue, moderation, etc. A condition is involved: If you have these things, then and only then you have true knowledge. Comp. ver. 9, for. Be in you—Really. The same phrase occurs, Acts iii. 6. Not barren refers to this. And abound—Copiously. Abundance quickly follows truth. Nor unfruitful refers to this: that is, you shall have the good and abundant fruit which the knowledge of Jesus Christ produces: ch. i. 8. They make—At present. In, Gr. εἰς—[here rather towards. Alf.] Comp. εἰς, at, Rom. iv. 20. Knowledge—The recognition [the perfect knowledge, Alf.], with the cleansing from sins.

9. For—[Eng. Ver., but]—In its proper sense. Is blind, etc.—The steps of his relapses are depicted by a happy inversion of style. Such a man (1) forgets the cleansing of his former sins; (2) he is short-sighted as to present privileges, ver. 12; (3) he is wholly blind to future ones, ver. 11. The inversion of style consists in putting the reference to past time last, whereas, according to the nature of the subject, the order should be, past, present, future. Dim-sighted—[Eng. Ver., cannot see afar off]—Hesychius defines μωάδως, affected with ophthalmia. Hath forgotten—[Literally, obtained forgetfulness]. A most appropriate phrase, the participle having obtained expressing what the man willingly undergoes; comp. note on Rom. v. 19. He who reflects how many are the old sins from which he has been cleansed, the more easily abstains.

10. The rather—They who have diligence should, nevertheless, have more. Brethren—Peter never employs this title in the former
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 ὀλίγον, I will not be negligent, read μελλόμενον, I will take care. Tisch., Alf., 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 μέλλων 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. 18, 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. Alf.]

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 token may afterwards have been given him.

15. I will endeavor—On this depends that you may be able. Always—As often as occasion shall demand. Have—[Eng. Ver., be able]—An elegant phrase, ἔχεις ποιεῖς, I have it to make [that is, I can make]. But they were about to be able, since this very Epistle of Peter was left to them.

16. For—He shows the subject was worthy of his discussion, even on the point of death, by citing the testimony of apostles, and the discourse of prophets. Cunningly devised—Πλαστικά, feigned, ch. ii. 3. Fables—Such as the heathen held respecting their gods. Followed, Gr. ἀκολουθώντας;—The ἀκόλουθος, from, denotes error; ch. ii. 2, 15. There is no such error in this matter. The power and presence—[Eng. Ver., coming]—Hendiadys: that is, most present majesty. [This is unnecessary and injures the force. Hut., Alf.] Power is opposed to fables. Comp. 1 Cor. iv. 20, where word and power are opposed. The Transfiguration on the Mount typifies the revelation of glory at the last day; and the whole testimony of the apostles contemplates this revelation: Acts x. 42. Eye-witnesses—Admitted to his deepest secrets, as on the Mount. His—Ἐξώτερον, he, denotes something distant, and wonderful, and great. Majesty—As the name of the Father and the Son are correlative, so are excellent glory and majesty. Excellent glory in the text is ascribed to the Father: majesty, to the Son.

17. Received, Gr. ἐμφανίσατο—The participle for the indicative, he received, by the testimony of his Father. Honor and glory—Divine. The word glory is presently repeated. When a voice came—This is impressively repeated in the next verse. To him—Alone. [By, uttered by the Sublime Glory, i. e., God himself. Hut., Alf., etc. Not from, as Eng. Ver.] The excellent Glory—So God himself is termed.

18. We—John also was still alive. From heaven—From God. The holy—The mountain was holy from that very circumstance; at least then.

19. [Render, and we have more sure the prophetic word, i. e., more sure than that mere voice. Alf.] We have more sure—He does not say more clear, but more firm. Wherefore it is here unnecessary to discuss the difference in the clearness of prophecy before and after its fulfilment. But, undoubtedly, the word of prophecy becomes surer from its fulfilment: Rom. xv. 8. For the same reason the prophetic word is not surer than the apostolic, either in itself or in relation to those to whom Peter writes: ver. 12, 16. [Nor is the word of the prophets preferred either to the seeing or hearing of the
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 firm, 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. 48. 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 dvrz, 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 construed 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 ii. 8. Dawn—Having burst the darkness. The day-star—Jesus Christ: Ap. xxii. 16. 20. This—The reason of the phrase, ye do well, since ye know this. First—Before I speak. [Rather, first of all, as 1 Tim. ii. 1. Hul.] Thus ch. iii. 8. In these Epistles, Peter does not teach, but reminds. Prophecy—In the body of Scripture. Of private interpretation—ἐξήνως, interpretation, from ἐξήνω, to explain; Mark iv. 34; Acts xix. 39. γνω some Greek versions render ἐξήνως, interpreted, Gen. xlii. 12. As the sight of the apostles is opposed to cunningly devised fables, so the inspiration of the prophets is opposed to private interpretation. Therefore that is called interpretation, by which the prophets themselves opened to mortals things hitherto wholly concealed. Prophecy is not at first human, nor does it ever so far depart from itself as to begin to be the word of private, that is, human interpretation; but it is altogether of Divine revelation, and is known to be so in events and their issue; nay, it even becomes firmer. So for, ver. 21, is connected with this. Does not become—[Eng. Ver., is not]—What has once been truly spoken by the prophets, remains truth to-day. A lamp is not the day, but still it dispels the darkness. 21. By the will—The desire: Jer. xxiii. 26, Sept. Man often feigns in fables, or conceals in error, that which he wishes. Comp. willingly, ch. iii. 5. Of man—Alone. Antithesis, holy men of God, the definition of the prophets. Was borne—[Eng. Ver., came]—Thus ver. 17 and 18. Heb. נָשָׁה from נָשָׂה, to bear. Never, Gr. οὐ—νοτε [Eng. Ver. incorrectly, in old time]—At a remote or nearer time: hence prophecy, without the article [which Eng. Ver. inserts], is used indefinitely. But—by—Comp. John xi. 51. [For οὐ δέχεται θεόν, holy of God, read ἄνδρόθεον, from God. Tisch. Alf. Render, But men spoke from God, borne by the Holy Spirit. Alf.] Carried—[Eng. Ver., moved]—This refers to was borne [Eng. Ver., came]. A most beautiful antithesis: they did not bear, but were borne; they were passive, not active. That which is borne, is borne by no force of its own; it does not move and forward by its own labor. Comp. on the prophets, Ps. xlv. 2; Jer. xxxvi. 18. Spake, soon after, denotes also the ease with which they prophesied. Spake—This also refers to the pen of the Scripture. They spake: the past tense shows that Peter is speaking particularly of the Old Testament prophets. Comp. ch. ii. 1, note, and ch. iii. 2. Holy—Because they had the 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. παραδώσουσιν—Παρὰ, beside, the salutary doctrine respecting Christ. Damnable 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 ἀπολείσιως, destructions (pernicious ways), read ἀπάθειας, 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, καὶ ἐπὶ τοῦ ἀληθείας, 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. Thus also judgment and destruction are mentioned conjointly, ch. iii. 7. Slumbereth not—The same word is used, Matt. xxv. 5, note. Comp. knoweth, ver. 9.

4. If—The conclusion is in ver. 9. Angels—Most noble creatures: Rom. viii. 38, note. Spared not—Thus also ver. 5. A severe judgment is intimated against those, who, you might have thought, would escape. Chains—Gr. σειραί. Twisted ropes, of twig, hemp, hair, etc. Thus δεσμοί, in chains, Jude 6. [So Tisch., Hut., etc. But Alf. after Lacon., has σειροί, dens]. Of darkness—Darkness itself keeps them prisoners, and is as a chain. Wisdom xvii. 17, Sept., they were bound with a chain of darkness. Cast them down to hell—Gr. ταραταρώσας. This verb does not occur elsewhere in the New Testament, nor in the Sept. Therefore the meaning must be sought elsewhere, from Homer, Hesiod, and Plato: according to whom Tartarus is the lowest place in nature; most dreadful with darkness and cold. Whence Hesychius: Tartarus, the lowest place beneath the earth. But slaves of Tartarus may dwell also on earth: Luke viii. 31; Eph. ii. 2; Ap. ix. 11, 14; xii. 9, etc.: just as one captured in war may walk even beyond the place of his captivity. Therefore, the angels who have sinned, suffer different degrees of condemnation. Delivered—As the judge delivers the prisoner to the officers. Compare Ap. xx. 2. Reserved unto judgment—The judgment of the great day. Jude 6.

5. Old—Antediluvian. Noah the eighth person—[The Greek idiom for, Noah and seven others. Alf., etc.] Noah and his family numbered eight. Comp. 1 Pet. iii. 20. To the eight souls is opposed the universe, the populous world of the ungodly. A preacher of righteousness—Not only was he himself righteous, but he had also preached righteousness to the world. The flood—Although therefore the godly are saved, the wicked cannot hope that they shall be saved with them.

6. Cities—There were therefore similar sins in the neighborhood of Sodom, Gomorrha, etc. Burning with an overthrow—[But the true connection is with condemned, as in Eng. Ver. Render, condemned them to overthrow. Hut., Alf.] The words καταστρέφεται, to upturn, and καταστροφή, an overthrow, are thus used, Gen. xix. 25, 29, Sept. Making—It was an imperishable memorial of God and of the Divine judgment.


8. The righteous man—his righteous soul—The reaction of sorrow is elegantly expressed. Lot vexed himself: and the Sodomites were
guilty of his vexation. From day to day—Thus the Sept. often render מַשָּׂרָה. 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, xlv. 5. Unjust—The unrighteous and ungodly: such as many lately mentioned. To be punished—Gr. κολαφοῦντος. A future event, and yet expressed in the present; because the punishment is certain and imminent. [But it is rather, under punishment, present. Alf.]

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. 8. Presumptuous—Although Michael did not pre-
sume, Jude 9. The nominative case is soon followed by the verb, are not afraid. Many put a comma; τοµηται, presumptuous, aιδης, self-willed [as Eng. Ver. correctly]; but there is no reason why the substantive and adjective should not be joined. Self-will produces presumption: the words ο δερου, are not afraid, which follow presently, denote presumption. Are not afraid—Although insignificant in strength and power. Speak evil—Evil-speaking is their first crime; whose root is first mentioned, presumption, pride. So the other crime, uncleanness, ver. 14; whose root is also first mentioned, luxury, ver. 18.

11. [An example of the dignities. Render, Where angels bring greater (than they) in strength and might, bring not, etc. Alr.] Where—[Eng. Ver., whereas]. Used for when. A particle suitable for reproof: 1 Cor. iii. 8. Angels—And moreover the archangel. What Peter had in mind, either already known to his readers, or not yet to be disclosed, Jude afterwards expressed. The Epistles of both are strikingly parallel. Power—Right is defended by strength; and these both agree. Men are insignificant in both respects; angels are greater; God is best and greatest. Greater—An impressive pleasantness: greater than puny men. Bring not against them—That is, do not assail dignities, etc., Jude 9. [Omit Zapâ Kupiâ, before the Lord. Tisch. (not Alr.)] Before the Lord—They abstain from judgment, through reverence of the Judge and his presence. Railing—That is sometimes railing, which is spoken against any one with truth, but unbecomingly. Judgment becomes God, not angels.

12. Unreasoning—[Eng. Ver., brute beasts]. This differs widely from angels, Ps. xlix. 21. Born mere natural animals—[Eng. Ver., natural brute beasts]. Ignoble from their very birth, and acting according to their origin, naturally, Jude 10; following the natural guidance of their senses, in food, etc., and knowing nothing superior to these things, nothing above nature, nothing spiritual. There follows, in those things which they understand not. To be taken and destroyed—Antithetical to men, who should have aimed at liberty and heavenly glory. Speak evil—There should be great caution in our language. [For καταρθησωνα, shall utterly perish, read και θαρθησωνα, shall even perish. Tisch., Alr.] In their own corruption—The destruction caused by iniquity, has for its just reward destruction full of misery. On another subject, the Sept. has καταρθησων, thou wilt wear away, Ex. xviii. 18.

13. [Render (with a full stop after unrighteousness), Imagining a pleasure delicate living for a day, spots and blemishes, luxuriating in their deceits (means of luxury obtained by deceit), while they, etc.
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. ἐπερπολάωντες. 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, ἀδύνατος, feasts: Peter, making an important change in the letters, ἀνδρακῶν, 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. ἀνευωσομενοι—ἁπαρία, a splendid feast, especially a sacred one; from ἄνω, well, and ἡγο, 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. Besor—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 ἑπετασ, clouds, read ὑπετασ, 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. The definition is put for the thing defined, wandering stars. Comp. Jude 13, note. The mist of darkness—Ζῶς is the chilling horror attending darkness. Comp. note on Heb. xii. 18. Is reserved—Especially, because they destroy so many souls. See the following verses. [Omit εἰς αἰώνα, forever. Tisch., Alf.]

18. [For ὁντος, quite, (Eng. Ver., clean), read ὀλίγως, scarcely. Tisch., Alf. So Beng., but rendering ὀλίγως, a little time, also for ἀποφευγόντας, were escaped, read ἀποφεύγοντας, are escaping. Tisch., Alf. So Beng.] Those, who for a little time had escaped from them who live in error—(Not an apposition, but the second τῶν, etc., is governed by ἀποφευγόντας, comp. ver. 20), to make known what they have escaped; and these διαστήματος are false teachers, either the same or others. Here an accusative governs an accusative; as in Luke xviii. 9; but ὀλίγως, for a short time, added to the verb, adds remarkably to the sense of the passage. No sooner have some escaped from those who live in error, than these wretched men are afresh ensnared by them. Such haste is indicated in ver. 21 and 22, on account of which the fool remains a fool, Prov. xxvi. 11, the dog a dog, the sow a sow.

19. Liberty—So as neither to fear the devil, nor to loathe the flesh. Of the same is he enslaved—[Eng. Ver., brought in bondage]. 1 Sam. xvii. 9.

20. After they have escaped—Said of those who are enticed, as in ver. 18. And these are entangled in the calamity of their beguilers: they are overcome. Pollutions—Bringing corruption. By these—[So Beng., but Eng. Ver., is right therein.] By these, the impure. But—[Not rendered in Eng. Ver.] This particle marks the antithesis between two participles. Worse—Antithetical to better, ver. 21.

21. Than after they have known it—Understand it is, from it had been. Delivered unto them—Jude 8.

22. [Omit δὲ, but. Tisch., Alf.] But—You may wonder that they thus go back: but it is not strange; for they were, and still continue, dogs and swine. Proverb—ὢν, Sept. the Proverbs of Solomon, Prov. i. 1; also xxvi. 11, as a dog, when he returneth to his vomit, and become hateful, etc. Peter had frequently quoted the Proverbs of Solomon in his former Epistle, i. 7, ii. 17, iv. 8, 18, and now he quotes them also in the second. This may be added to the other arguments, showing that both the Epistles are from the same writer. Vomit—Gr. ἐξεραμμα. Animals which live among men more easily contract the stomach [which takes place in vomiting] than those 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 ἐγνώ, of us (the apostles), read ἐγνώ 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 ἐρμαινόμενοι, ἐν ἐρμαινομενῃ, scoffers in scoffing. Tisch., Alf. So Beng. in Tst. and V. G.] Scoffers—Thus the Sept. renders Is. iii. 4, πιστίς, 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 the earth, before the deluge, differed much in quality, though not in substance, from their present state. *Were of old*—Just as they are now. The deluge, and the destruction of the world by fire, Peter says, might have seemed equally incredible; and yet the former event has occurred, and the latter will occur. Just as the mockers were arguing against the world's destruction by fire, so, before the deluge, men might have argued against the deluge. But as the argument of these last was refuted by the events, so also is the argument of the former. The instance of the deluge destroys the force of the *as they were* of the mockers, ver. 4. The pluperfect refers back from the time of the deluge to the time of the creation; and then, ver. 6, also refers to that. *Out of the water and by [not as Eng. Ver., in] the water*—A gradation. The water had covered the earth: the earth emerged out of the waters; and the water served for the stability of the earth, as the Creator formed and placed it. Water is in other cases lighter than earth, and earth seeks the lower parts, to such a degree that all water in a straight line from the surface to the centre of this globe, or round system, always has earth beneath it: but on the surface itself, the earth everywhere rises above the water more or less; and even this place the water yielded and left to the earth, as it were unwillingly, and compelled by the most powerful command of God. Ex. xx. 4; Ps. xxiv. 2, civ. 5–8, cxxxvi. 6; Job xxxviii. 10, 11; 2 Esdras xvi. 59. [But the true rendering is, *and the earth formed out of the water* (as material) and *by the water,* (by means of, as Beng.) *Hut., Alf.*] *Standing together*[Eng. Ver., *standing*]—Supply *was.* The framing and duration of the earth are indicated: and thus *standing* answers to *of old.* *By the word of God*—Gen. i. 6–9. Construe with *were,* expressed, and *was,* understood. The duration of all things is determined by God's Word, so that it can be neither longer nor shorter.

6. *Whereby*—By the heavens and the earth; whence the water flowed together. *The world that then was*—That is, the human race: for *destruction* is not here attributed to the heaven and the earth, as Burnet says. [But the latter is right; *the world here is the heavens and the earth,* ver. 7. But the *destruction* meant is such a change that the old state of things gave place to a new one. *Hut.*] Comp. the end of ver. 7 and ver. 10–13. The deluge was universal. *Perished*—An emphatic addition follows: *of judgment and perdition,* ver. 7. With this corresponds *they shall perish, they shall be judged,* Rom. ii. 12. Before the deluge God said: *My Spirit shall not always*
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. *Δι, but, makes an antithesis: by water, and unto fire. Fire shall refute the mockers. This verse also depends upon that, ver. 5. [For τῷ αὕτῳ, the same, read τῷ αὕτῳ, his. Tisch., Alf. So Beng.] His, Gr. τῷ aŭtō—The article is rarely placed before aŭtou, 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 in the next verse *but is long-suffering* is added: he gives us space for repentance without annoying himself. Comp. Ecclesiasticus xviii. 10, 11. To sum up, the *age-measurer* (so to speak) of God differs from the *hour-reckoner* of mortals. Its index shows at once all hours in the greatest activity and in the deepest repose. To him time passes neither more slowly nor more quickly than befits him and his economy. There is no reason why he should consider it needful either to delay or to hasten the end. How shall we understand this? If we could understand it, it would be unnecessary for Moses and Peter to add, *with the Lord*.

9. *Is not slack*—As though the time of his promised coming were already present, Heb. x. 37, note. Thus Ecclesiasticus xxxv. 17, 18, the *Most High shall judge righteously, and execute judgment*; *for the Lord will not be slack, neither will he be patient towards them*, etc. This passage of the Son of Sirach closely agrees with the passage of Peter's epistle. *His promise*—The promise will be fulfilled, ver. 13, whatever mockers may prate, ver. 4. *Is long-suffering*—Therefore he waits until the number of those to be saved shall be complete, ver. 15. [For εἰς ἡμῶς, "to usward," read εἰς ὑμᾶς, to you. Tisch., Alf.] *That any*—Not even those *some* just mentioned. *Should perish*—This would be the case, if he did not give space for repentance. Comp. 2 Esdras viii. 59.

10. [Omit ἐν νυκτί, in the night. Tisch., Alf.] *The heavens*—Which the mockers say shall continue as they are, ver. 4. *The elements*—That is, *the works which are in the heavens*, as the following words show. The sun, the moon, and the stars, are often called *στασιά, elements*. [So Alf., etc., and this seems best. But Huf. prefers to consider the expression as referring to the fundamental divisions of the heavens. Compare the powers of heaven, Matt. xxiv. 29]. As at the creation, so at the end of the world, the sun, the moon, and the stars, are wont especially to be mentioned, Matt. xxiv. 29; and they are certainly contained in some part of Peter's representation, and especially in the word *elements*, rather than *fire, air, water, and earth*. For Peter mentions the earth separately, and under this he includes *water*, or even *air* (which, however, the Scripture rarely mentions, when speaking of the nature of things); by *fire*, the elements shall melt away. The same word is used, Wisdom vii. 17. It is a most elegant metaphor. For as a letter on a parchment, so is a star in the heaven. *The works*—Of nature and art. [Or perhaps equal to the earth and the fullness thereof, in the Psalms, etc., i. e.,
the creatures of God on earth, as enumerated in the history of creation. *Hut.]*

11. [For ὁδὸν, then, read ὅδεως, 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, ῥίγησαν, 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 hasting 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. Σπεύδω, 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, πυροσβέσθαι, to be burned, applies rather to a dry body, χαλωσόψθαι, 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. That part, which unrighteousness had polluted, shall be cleansed.

14. Look—Gr. προσδοκώντες. With trembling and with joy. This word has a wide meaning. Of him—God.

15. Account—salvation—Although those mockers account it slackness, ver. 9. Even as—This refers to the whole discussion thus far. Comp. of these things, ver. 16. Our beloved brother—Paul has not praised Peter; but Peter praises Paul, showing that he was not offended with him, although sometimes reproved by him, and far surpassed by him in the work of the Lord: respecting the love of Paul towards Peter there could be no doubt. Unto you—Hebrews. He intimates that there was the less need for him to write to them at length, and expresses his approval of Paul's epistle. But Paul had written to this purport respecting the approaching end of the world, Heb. i. 1, ix. 26, x. 25, 37, and so in his other epistles. [More probably in the Epistle to the Romans; see ch. ix. 22. Esp. ii. 4, etc. Dietlein in Hut.]

16. In all—Peter wrote this epistle shortly before his own martyrdom and Paul's. Therefore Paul had written nearly all his epistles long before, even the epistle to those to whom Peter writes. Peter therefore read all Paul's epistles, which were perhaps sent him by Paul himself: nor was he offended at what Paul had written of Peter to the Galatians, ch. ii. Who can doubt that Paul's epistles were early collected into one body? Of these things—Concerning the Lord's coming delayed through his long-suffering, but yet near and sudden, and the things which will happen at and before his coming. When Paul appeared to put the day of the Lord farther off than the other apostles, there were some who either doubted or denied the coming itself. In which—In which things. [Rather, in which sayings of Paul, on this subject. Hut., Alf.] Hard to be understood—It is one thing to be hard, and another to be impossible to be understood. Some things—Not all. Which—Which subjects, and so even the writings of Paul. With this correspond the Scriptures, and so even the subjects mentioned in them. The one includes the other. Unlearned—Without heavenly learning. Wrest—Although straight in themselves. There is an instance. 2 Tim. ii. 18. The other Scriptures—Paul's epistles therefore already formed part of the Scriptures. Comp. has written, ver. 15. Unto—So that they seem to agree with the abandoned perception of the wicked. Their own—Without any injury to Paul. Destruction—Ch. ii. 1.

17. Ye—Warned by the loss of others. Defence—[Eng. Ver.,
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. 3, 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 dπίρω, amen. Tisch. Alf. brackets it.]
CHAPTER I.

1. [The second ver. is a parenthesis; and that which, etc., ver. 3., resumes the sentence thus interrupted. Lücke, etc.] That which was—John writes simply an Epistle, [beginning most majestically. V. G.], without inscription or conclusion. He does not appear to have sent it abroad, but to have communicated it in person to his hearers. See ver. 4, comp. 2 John, ver. 12, end. He says, That which was from the beginning, for he who was, ch. ii. 18; because that which presently recurs. When speaking of God and Christ, the apostle often uses a common name for a proper one, as He himself, He, The Holy One, The True One, and periphrastically, He who is from the beginning, etc. In the first clause he indicates the Word himself; and then the things which they have heard of him. Was —Even before he was manifested. He was with the Father: ver. 2. From the beginning—The phrase from the beginning, common in this epistle, is not to be always taken in the same sense, but to be explained according to its connection: ch. ii. 7, 13, 14, iii. 8. In this first passage, from the beginning comprises the whole state of the Word of life, with the Father, ver. 2, which state preceded his manifestation. Comp. In the beginning, John i. 1, note. Wherefore the expression is not inappropriately used in a different sense. That which we have heard—Hearing, the sense by which we receive instruction, is
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. 13. 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 keystone of the sentence. Alcf.] '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 his 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., Alcf.] 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 tend: 2 John ver. 12. Joy—Thus also John, in his Gospel, ch. xv. 11, xvi. 22. There is the joy of faith, the joy of love, the joy of hope. Here the joy of faith is first noticed: and the expression is abbreviated, your joy: that is, your faith, and the joy springing thence: but there is also indicated the joy of love and of hope flowing thence.

5. The message—Ch. iii. 11. The declaration, relating to the main subject. Neither in the gospel nor in the epistles does John name the Gospel [εὐαγγέλιον]: but he terms it the testimony, the word, the truth; and here, by a very similar sound, ἀφελία, the declaration. That ἀφελία, declaration, which was in the mouth of Christ, the apostles ἀφελλουσά, declare; for they proclaim and propagate the declaration received from him. It is called the word, ch. ii. 7. From [Eng. Ver., of] him—From the Son of God, John i. 18. Light—The Light of wisdom, love, and glory. What light is to the natural eye, God is to the spiritual. As he here calls God Light, so ch. ii. 8, he calls Christ Light. Darkness—The meaning of this is plain from the opposite.

6. If we say—To say anything at variance with the fact, is fraud: ver. 8, 10. So he that saith, ch. ii. 4, 9: if a man say, ch. iv. 20. To say, is to persuade one’s self and others, to think, to profess, to pretend. Fellowship—Ver. 3. In darkness—Comp. ch. ii. 8–11. Walk—By inward and outward action, wherever we turn ourselves. [Darkness of sin being the element of life. Hut.] We lie—A similar expression occurs, ch. ii. 4. Do not the truth—That is, the truth has no place with us in our very action.

7. As—Imitation of God is the test of fellowship with him. He—God. So the Hebrews often say, מָרָשׁ, He, that is, God. So ἀδρός, he, 1 Macc. iii. 22. Is—This word is deeper, and more worthy of God, than to walk. We have fellowship—That is, Then we truly say, that we have fellowship; for walking in the light certainly and immediately follows this: One with another—Mutual, between us and you: ver. 3: for ἀδρός, one with another, reciprocally, does not seem appropriate respecting God and men: comp. John xx. 17. It is however an abbreviated expression: in ver. 6, with him, understand from ver. 7, and one with another; in ver. 7, one with another, understand from ver. 6, with him. [It is strictly fellowship one with another, here on earth, and not with God that is here meant. So Lücke, Hut., Alf., etc.] Comp. John xiv. 10, note. And the blood—Fellowship with the Son of God is described. On the blood, comp. ch. v. 6; John vi. 53, etc.; Apoc. i. 5. [Omit Χριστός, Christ. Tisch., Alf.] Cleanseth us—By remission and removal: comp. ver. 9. All—Original and actual.
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. Word fidelity, and Word 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 affectionately. He now first names those to whom he writes. These things—which follow. [Nay, but which precede; ver. 8–10, of ch. i. Hut., Alf., etc.] That ye sin not—Μὴ, lest, or, that—not—to be emphasized. He warns them against wresting his discourse on reconciliation to a license for sinning. There is here a precautionary warning; and a similar after-qualification, ch. v. 18, note. All the Divine purposes, words, and judgments, are directed against sin, either to prevent, or to destroy it. If any man sin—And lose the confidence of asking for himself; on which, see John xvi. 26. An advocate—Who pleads our cause, so that the Father may not turn away his love from us. The righteous—Ver. 29. Jesus Christ, in the presence of the Father, at his right hand, chiefly from his access to him, having offered a sacrifice for sins, is called The Righteous, John xvi. 10. His righteousness removes our sin: and it is not itself lessened because he is the Advocate for sinners: Isa. liii. 11, 12.

2. He himself—[Eng. Ver., he]. This word forms an Epitasis [emphatic addition]: a most powerful Advocate, because he himself is the propitiation. Is the propitiation—Παρασκληρέως, and ἐκπανάγλυς, are common in the Sept.; they denote a propitiatory sacrifice: ch. iv. 10; comp. 2 Cor. v. 21: that is, the Saviour himself. There had been therefore enmity between God and sinners. Our—Believers. There is no reference here to the Jews; for he is not writing to the Jews: ch. v. 21. For the sins of the whole world—if he had said only, of the world, as ch. iv. 14, the whole must have been understood: now, since of the whole is expressed, who dares to restrict it? ch. v. 19. The propitiation is as wide as the sin. [This holds good against Calvin's assumption; “the all does not include the reprobate,” etc. Hut., Alf.]

3. Hereby we do know—that is, thus only, there is true knowledge in us. We know, that we know: a reflex knowledge. Spiritual characteristics are often given in this Epistle: manifest, we know, ch. iii. 10, 14, 19. The Gnostics are refuted, who boasted of knowledge, but rejected obedience. That we know him—As he is, the Advocate, the righteous, the propitiation. [But the αὐτὸς, him, refers to God, here and in ver. 4, 5; not to Christ. Lücke. So Hut., etc.] So ver. 4, 14, 14; Isa. liii. 11. Commandments—Concerning faith and love. We keep—John viii. 51, note.

4. His word—Jesus Christ's word respecting the Father: ch. i. 5.
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 whose 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, uninterrupted, 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. 8, 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 ἀγαπητοί, 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 ἴν‘ ἀγαπητοί, 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 8, which, is put for ἢ, 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, when they began to hear the Gospel, as Rom. xiii. 11, 12; whence also the old precept could be sweetly set forth to them in a new way. [Render, which (thing, namely that this commandment is a new one) is true in him and in you, because the darkness is passing away, etc. Alf. So Lücke, Hut., etc.] That—[But because (Eng. Ver., for) is right; see above]. This is that precept, the love of a brother, resulting from the light. Hence at the beginning of ver. 9, supply therefore. Comp. ch. i. 5, 6. Is past—He does not say παράγεται, passes by, but παράγεται, is caused to pass, is changed, so that at length it is absorbed. The same word is used, ver. 17, opposed to abiding. Thus Ezra ix. 2, Sept. παράγεται σπέρμα το Δαυδ, the holy seed was transferred to the nations, and was mingled with them. Observe the present, as in shineth. The true light—Jesus Christ: John i. 9. Now—With you; but it will shine more brightly for ever: ver. 28. Comp. until now, ver. 9. Shineth—Therefore it was now less needful for John to cite the prophets in his Epistles than it was for Peter; whose 2d Epistle, i. 19, comp. on the day and the morning star. Peter, with his Epistles, stands about midway between Christ’s suffering and the close of John’s life.

9. In the light—As if in his own element. Thus in, ver. 11. Brother—A believer: 3 John, 3, 5, 10. The very title contains the cause of love.

10. There is none occasion of stumbling in him—The contrary is in ver. 11, has blinded. But the idea of the one is supplied from the other: in him who loves, there is neither blindness nor an occasion of stumbling: in him who loves not, there is both blindness and an occasion of stumbling. He who hates his brother, is a stumbling-block to himself, and stumbles against himself and everything within and without: he who loves, has an unobstructed path.

11. But he that hateth—A direct opposition. Where there is not love, there is hatred; the heart is not empty. Hath blinded—Darkness not only surrounds him, but has also blinded him.

12. I write unto you, etc.—John, in this chapter, as throughout the Epistle, calls all to whom he writes, τέκνα, little children; but in ver. 18–27, he divides them into fathers, young men, and πατίδια, or children. Wherefore τέκνα, little children, and πατίδια, children, are not synonymous. Writing to the little children, ch. ii. 1, he says, at the beginning of the paragraph, I write, ver. 1, (comp. ver. 7 and 8); and here, at the conclusion, he adds, I have written; not changing the things already mentioned, but repeatedly confirming them: ver. 12. Comp. 1 Pet. v. 12, I have written. Thence he appropriately
addresses three degrees of age, which are according to nature, but variably 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 children: 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 passages 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. 18, he says, I have written. Having ended the threefold 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 forgiven—The apostle sums up the things which he has hitherto discussed, proceeding to others founded upon the remission of sins. His—Jesus Christ.

13. That—Gr. δέ [not because, as Eng. Ver., etc.] Thus three times; comp. ver. 12; 1 Pet. v. 12, where δέ is explained by an accusative with an infinitive, which is clearer. [But the meaning is because, as Eng. Ver., etc. The Apostle declares here, not what, but why, he writes. Hut., 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 preference 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 admonition. Ye have known him that is from the beginning—Jesus Christ. Ἀρχὴ, 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 common with John, when he speaks of Christ. Comp. ver. 20. The fathers, 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 had seen that
golden age of the Church, to which the age of the younger men, who
should avoid antichrists, is opposed. John repeats this clause from
the preceding verse, without more words, adding to the statement a
discussion equally brief, and modestly addressing the fathers, to whom
it was unnecessary to write much. The knowledge of even these re-
specting Christ is very great, comprising all things. Knowledge is
assigned to fathers and children: strength, to young men. Strong—
Other young men are strong in body: you, in faith. The Word of
God—From which is strength: ch. iv. 4. Abideth in you—Nor can
the Evil One tear it from you, nor does Antichrist endanger you.
The Wicked One—Who especially lies in wait for youth. John seems
to refer to a certain remarkable instance of virtue exhibited by the
young men to whom he writes. Such was their constancy in confes-
sion in the persecution of Domitian; and also the return of that
young man, whom the apostle, with the greatest gentleness, reclaimed
from robbery to repentance (although the apostle did not make that
expedition until he had returned from Patmos; comp. ver. 22, note).

15. Love not the world—This especially refers to you, young men.
Follow up your victory against the wicked one, in whom the world lies;
ch. v. 19. Is not—Contraries do not co-exist. The love of the Fa-
ther—Towards his children, and filial love towards the Father. [But
here it means, love to the Father. Htt., etc.]

16. All—the lust of the flesh, the lust of the eyes, and the pride
[vain glory, Alf.] of life—The world contains all these, and nothing
besides. The lust of the flesh means those things on which the senses
of enjoyment so called, namely, the taste and touch, feed. The lust
of the eyes means those things, by which the senses of investigation,
the eye or sight, hearing and smelling, are occupied. Ἀλαζονεία is
arrogant pomp, when one assumes too much to himself either in word
or in act. It is also comprised under lust in the next verse; and
therefore the pride of life, is that which leads forth lust and diffuses
it more largely in the world, so that a man wishes to be as great as
possible in food, in dress, in means, in furniture, in buildings, in es-
tates, in servants, in his retinue, in his equipage, in his offices, etc.
Comp. Ap. xviii. 12, 18. Chrysostom speaks of τῶν τῶν τῶν βελ
τακτῶν, the vanity of life, and τῶν γαλαζοσίαν τῶν βελ, the display of life:
where he relates a youthful example of such insolence overcome by
sacred love. Either kind of lust is the spark: arrogance is the fire.
Even those who do not love arrogance of life, may pursue the lust of
the eyes; and they who have conquered this, yet very often retain
the lust of the flesh: for this prevails most among the poor, the mid-

dle 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. Hut., Alf.] 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 ἄρι, 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-
chris to be mentioned; and when he speaks of antichrist, or the
spirit of antichrist, or a deceiver and antichrist, he indicates under
the singular number all deceivers and enemies of the truth. The faith-
ful had heard that the spirit of antichrist, and antichrist himself,
should come. John acknowledges that, and adds, that the spirit of
antichrist is already in the world, that now there had arisen many an-
tichrists. And as Christ is sometimes spoken of for Christianity, so
antichrist is spoken of for antichristianity, or the doctrine and multi-
tude of men opposed to Christ. [But this generalizes too much the
definite term. Huit., etc.] There is one prominent adversary, who is
called the Horn speaking great things, Dan. vii. 8, 20; the man of sin,
etc., 2 Thess. ii. 3, 4; a beast ascending out of the bottomless pit, Ap.
xi. 7, xvii. 8; but he indeed appears to be called by the same name
of antichrist, rather according to ecclesiastical usage, ancient and
modern, than according to the sense of the apostle. John so admits
that antichrist was already come, as to teach, that not one only, but
many antichrists had come; a matter which he considers more im-
portant and disastrous. The whole class of those, who have any
good or evil disposition, is often expressed in the singular number
with the article. The good man [every man that is good], etc.
Matt. xii. 35, xviii. 17; 1 Pet. iv. 18; Tit. ii. 8; John x. 10, 12;
and so everywhere, especially in Proverbs: also 1 John iv. 2, 3, 6.
Thus the liar, the deceiver, antichrist, ch. ii. 22; 2 John ver. 7.
Therefore antichrist, or antichristianity, has propagated itself from
the close of John’s life throughout all ages, and remains until that
great adversary arises. Cometh—[Eng. Ver., shall come]—From
another place. The antithesis is, have arisen [Eng. Ver., there are],
namely, from us, ver. 19. Comp. Acts xx. 29, 30. Even now—
This is opposed to mere previous hearing. Whereby—it is—Hence
the necessity of the admonition follows.

19. They went out—The antithesis is, they would have continued.
For if—One who is truly faithful does not easily fall away: ch. iii.
9, v. 18. [They would, etc.—The apostle speaks absolutely. By ex-
horting his readers to abide in him, he implies that they might fall
away; yet is it sure that he who abides not, cannot have entered with
his whole heart into the fellowship of the Lord. Huit.] But—that—
That is, but they went out, that, etc. [That they might be made
manifest that all are not of us, (all, that is, who are found commonly
among us). Alf. after Lücke, etc.]

20. And [Eng. Ver., but] ye have an unction from the Holy One—
An abbreviated expression (as John i. 18, xiv. 10, notes), in this
sense: ye have an anointing from Christ; you have the Holy Spirit
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. 13. 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. ὁ ἐφεύσας [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, and as such are added by Tisch., Alf., and all critical eds.]

24. [Omit ὅδε then. There is an antithesis in the pronoun: therefore a transposition is used, as in ver. 27. That which—Respecting the Father and the Son. Ye have heard—This is to be emphasized. Let abide—He exhorts. Wherefore, if it remain, has this meaning: If you shall be such as those in whom it abides. That—from the beginning—Now this is to be emphasized. Ye also—in turn. Thus, in you, in him, ver. 27.

25. He—The Son: ver. 27, 28. Us—If we abide in him. Life—The construction follows the verb preceding, He hath promised. The sense is, the promise is life eternal.

26. These things have I written—These things from ver. 21. John, as usual, begins and concludes with the same formula; and having, as it were, ended his parenthesis, he continues the 20th verse in the 27th. Them that seduce—That is, try to seduce you.

27. Ye have received from him—John i. 16. Abideth in you—This indicative involves a very subtle exhortation (comp. 2 Tim. iii. 14), by which he makes the faithful, when annoyed by deceivers, thus to answer them: The anointing abideth in us: we do not need a teacher: it teaches us the truth: in that doctrine we will continue. See how pleasant the transition is from this introduction of the language of another speaker to the direct address, in the next verse. Abideth in you, ye shall abide in him, are correlative. And—Therefore. Ye need not—A phrase characterizing the believer’s repulse of deceivers. God is sufficient for those whom he teaches. Any man—Whoever he may be. By rejecting the whole class of seducers, individuals are the more easily repelled, although they wish to seem better than others. Teach—Heb. viii. 11, note. You—You are little children, but not ignorant. But as—Supply the verb substantive between the two particles, as between but as, and as, not as, in ver. 19, 18, and ch. iii. 12; 2 Cor. iii. 18. Nor are we to think that as here has not its conclusion until the is, or ye shall abide. [For ὅδε αὐτῶν, the same, Tisch. (not Alf.) reads, ὅδε αὑτῶν, his]. The same—Always; not one thing at one time, and another at another, but consistent with itself, and the same with all the holy. [Rather, the same which ye received. Hug.] Teacheth you—The mutual communion of those who become partakers of the anointing in one body is not abolished, but approved. Teacheth, the present tense: from which arises the past, hath taught, with an eye to the future, ye shall abide. Of all things—Which you should know and be taught. An antithesis to the same. And is no lie—Like that of which they boast. Hath taught you—
The anointing. \textit{Ye shall abide}—Believers are bidden to say, \textit{As the anointing hath taught us}, abiding in that doctrine, \textit{we shall abide in the Son}, and therefore in the Father: ver. 24. This Future has a consolatory and hortatory force. [\textit{Alf., Hut., etc. (not Tisch.)}, read \textit{μενεῖτε, abide, for μενεῖτε, 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. \textit{Little children}—Having now finished addressing the three different ages, he returns to the whole. \textit{In him}—In Jesus Christ. For \textit{he shall be manifested}. \textit{Confidence}—Of having kept the truth (ch. iii. 21, iv. 17, v. 14). \textit{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! \textit{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. \textit{If ye know}—From the mention of the future \textit{manifestation} of the Son and the sons of God, he draws a new discussion on sin and righteousness. \textit{Is righteous}—Jesus Christ \textit{is Righteous} : ver. 1, iii. 5 and 6. \textit{Ye know}—Or acknowledge. [And so Eng. Ver., \textit{Alf.} But it is perhaps better to take \textit{γενόμενος} as an imperative: \textit{know ye that}, etc. If you know that the Son of God is righteous, \textit{learn to see} also that none is a child of God who does not practice righteousness. \textit{Lücke}. So \textit{Hut.} For \textit{πᾶς, every one}, read \textit{xai πᾶς, also every one. Tisch., Alf.}] \textit{Every one}—And he alone. \textit{Is born}—The righteous produces the righteous.

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\textbf{CHAPTER III.}

1. \textit{Hath bestowed}—Not only hath destined and conferred, but also hath displayed. \textit{Sons of God}—What is greater than \textit{God}? What relation is closer than \textit{that of sons}? \textit{Should be called}—Should be so with the name: which appears empty to the world. \textit{Therefore}—A consequence, as ver. 18. \textit{Behold} is to be opposed to the world, which despises the righteous. \textit{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 ἐκεῖν, and we are (i. e., children of God). So Hut. and Lachm., with good reason; but Tisch., Lücke, etc., omit it).

2. Beloved—Beloved by me, because the Father loves us. Now—At present. The antithesis is not yet. In this verse observe especially what words are to be pronounced more emphatically: now, not yet, what, like him. Sons—Repeated from ver. 1. What we shall be—Further, by the power of this sonship. This what, by Epitasis [emphatic addition], suggests something unspeakable, contained in the likeness of God, which so exalts the sons of God, that they become as it were gods. [Omit δὲ, but. Tisch., Alf.] We know—In general. [Render, but we know that if it were manifested (namely, what we shall be), we shall be like him, etc. Alf., etc. So Beng.] It were manifested—[Eng. Ver. appear.] Gr. γαωψωθή—The same word occurs, ch. ii. 28. Like him—God, whose sons we are. For—From beholding comes resemblance, 2 Cor. iii. 18; as the whole body, the countenance, and especially the eyes of those who behold the sun, are sunned. [But this for (since) gives the reason of we know. The sight of God is the sure Christian hope. Hut.] We shall see—Sight includes all the other kinds of senses. Him—God. As he is—that is, openly.

3. Hope—He has treated and will treat of faith: next, he will treat of love; now he speaks of hope. In him—In God. Puriseth—Holiness is appropriately mentioned here after sight, which is delighted with purity. He—Jesus Christ: ver. 5.

4. Whosoever commiteth sin—There is an antithesis to this in he that doeth righteousness, ver. 7. ἤσω is to do, to exercise. Also—By that very fact. Transgresseth the law—Avarice, iniquity, has a somewhat more dreadful sound, especially to those who greatly esteem God’s law and will than ἁμαρτία, sin. From the law is the knowledge of sin. There is a kindred expression, ch. v. 17, all unrighteousness is sin. A crooked line is seen of itself; but it is more conspicuous when compared with the ruler. By this expression philosophical sin is most aptly refuted. And—[Eng. Ver., for]. Nay indeed, not only are the principles of sin and iniquity allied, but they are the same. Thus xai, and, ch. v. 4, and γὰρ, for, ch. v. 3. Sin is the transgression of the law—Sin is the subject, since the whole discourse treats of it. The antithesis is, He that doeth righteousness is righteous: he that doeth righteousness, is not considered unrighteous, but he has the testimony and praise of righteousness: ver. 7, comp. Gal. v. 23; 1 Tim. i. 9.

5. Was manifested—In the flesh. [Omit ἡμῶν, our. Tisch., Alf.
1 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. Sinned 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. Hut., 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. Sinned—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 ἐστὶν τὸ γένος τοῦ θεοῦ, 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 various antipathies. Gataker has thus elegantly paraphrased: The regenerate does not sin: he proposes to himself, as far as possible, a life free from sin: nor does he ever voluntarily indulge in sin. And if at any time, contrary to his purpose, he shall have offended, he neither rushes headlong into sin, nor continues in it; but having acknowledged his error, he immediately returns to his former course as soon as, and as far as, he can. He adds the similitude of the magnetic needle, which always points to the pole, is easily turned aside, but always reseeks the pole. Is born of God—The former words, [in the Gr.] of God, are pronounced more emphatically; and this being observed, it is plain on comparing the beginning of the verse that the same thing is not proved by the same.

10. In this—This refers to the preceding words. And—[Eng. Ver., neither]. He that loveth not—A transition from the class, or the whole to a part. [But the love is not a part of righteousness, but its substance and essence. Hut.]

11. The message—A very gracious title for the law, which word John never uses.


13. [Omit μου, my. Tisch., Alf.] My brethren—In this passage only he calls them brethren, in antithesis to the world without, and in his repeated mention of the brethren. Elsewhere he says, beloved, my dear children, ch. ii. 7, i. 12. Hate—As Cain hated even his brother, [with a murderous hatred: for its bad works are reproved by your righteous works. V. G.]

14. We have passed—We had therefore been in death. From death—Spiritual. Unto life—Spiritual, and also eternal: next verse. The language again is reciprocal: we are in life, and life is in us; ver. 15. Because—A judgment from the effect. [Omit τὸν αδελφὸν, his brother. Tisch., Alf.] Abideth—Is still.

15. A murderer—As Cain. All hatred is an attempt against life: but life does not assail life. He who hates his brother desires either his brother's or his own death. Hence duels. [While ver. 16 bids us lay down our life for the brethren, duels require one (awful to say!) to risk his own life in order to deprive another of his life. This is desperate insanity, far removed from bravery. We may suppose that the devil himself wonders how men, even called Christiana, can have fallen so low. It is lamentable that the men of chief authority
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 now love: ver. 18.

18. [Omit μου, my. Tisch., Alf.] In word—In idle word: op-
posed to in deed. In tongue—By a pretending tongue: opposed to
in truth.

19. Hereby—On this depends we know and shall assure; and
to this refers, since He is greater, ver. 20. [For γνώσασθα, 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 tranquilize our hearts in prayer: ver. 22.
We shall tranquilize—[Gr. πεισομαι, shall persuade, Eng. Ver., assure].
So that they shall cease to condemn. The same word is used, Matt.
xxviii. 14. Our hearts—The word συνείδησις, 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 יִדִּּעַ is rendered καρδία, the heart, as 1 Kings ii. 44, viii.
38. And so John nowhere uses συνείδησις, conscience; but here he
implies it, in the heart: for it is the conscience which is assured, and
which condemns.

20. [Beng. writes διὰ εἰδών, whatever, for διὰ εἴδου, for (because) εἰ.
The sense then is, Whatever our heart condemns us for (we shall as-
sure our hearts, ver. 19), because (Gr. διὰ 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.] What-
ever—Col. iii. 23, note: nearly equivalent to ὁ εἶδος, whatsoever, after-
wards in ver. 22. Whatever, or in whatever things, our heart shall condemn us, that we shall be able to tranquilize. Or rather, if you prefer to take δικ, because, and εἰς, if, separately, you will have to repeat because after the sentence, understanding I say, as is very often done. Condemn—Not respecting our entire condition, but respecting one or two failures or errors. This word is to be emphasized: but in the next verse the emphasis falls upon heart. Because greater—Gr. δικ μείζων, [Eng. Ver., does not render δικ, because]. Conscience is weak, and knows something of ourselves only, not without trembling; nor can it pardon: but God is great, knows all our affairs, present, past, and future, and those of all men; and has the right and the will of pardoning. This by itself does not yet tranquilize our hearts; but while the righteous acknowledge this very thing, and confess their faults, and appeal from conscience to God, who is greater than it, and seek in nothing to withdraw themselves from God’s omniscience, they attain tranquillity, ch. i. 9. See examples, Ps. li. 8, with the context; Ps. xxxii. 5, xix. 13, xc. 8. Knoweth—Gr. γνωσθη. Nor however does he condemn (καταγγείλει). In the Greek there is a pleasant Paregmenon [union of cognates].

21. Condemn not—Either as never wounded, or as again calmed. Confidence—In asking. This is repeated, ch. v. 14, 15. This confidence far excels that tranquillity expressed by ψυχομου, we shall tranquilize.

23. On the name—Comp. Heb. vi. 10. As—This particle belongs to we should believe and love. [Tisch. (not Alf.) omits ήμισυ us].

24. By the Spirit—This is the first mention of the Holy Spirit in this Epistle, suitably to the Divine economy here, as also in the Gospel of John, ch. xiv. 1–3, 26. And in this verse there is a kind of transition to the discussion respecting the Holy Spirit, which follows immediately in the beginning of ch. iv. It is given to us by the Spirit, and it is the Spirit which is given.

CHAPTER IV.

1. Every—Which presents itself. Spirit—By which any teacher is influenced. Try—According to the rule, given in ver. 2 and 3. Many—As at other times, so in that age also. A dreadful crop of heresies sprung up in those times. John zealously fights them. Were
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 Χριστὸς ἐν σαρκὶ ἐκλώβορα, 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. T. 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
7: the consequence is proved from God's love towards us, who sent his Son, that we might live. It is a proof of God's love towards us: it is a motive to our mutual love.

10. Is—This denotes something prior to his manifestation. God—Who is most worthy of love. Us—Who are most unworthy.


12. God—Otherwise invisible. Comp. ver. 20. Dwelleth in us—This is discussed in ver. 13-16. Is perfected—Accomplishes all things, which follow the expiation of sins. This is discussed, ver. 17-19.

13. Because—of Where God's Spirit is, there is God.

14. And we—Ourselves. Thus John xv. 27. Have seen and do testify—This is inferred from what follows, we have known and believed, ver. 16. By we have known, the first knowledge is marked, as it appears, as in the German Kennen lernen, to become acquainted with. For there is a kind of knowledge which precedes faith: and faith precedes testimony. But we have seen denotes full satisfaction in beholding. The Son—There are two rounds and tests of our dwelling in God, and God in us: the fellowship of the Spirit, and the acknowledging of the Son of God: ver. 13, 15.

15. The Son of God—And therefore the Saviour of the world, ver. 14.

16. And we—Anaphora [repetition in beginnings]. Comp. ver. 14, note. There is also here an Epitasis [emphatic addition]: wherefore ἐν ἡμῖν, presently, means strictly in us [Eng. Ver., to us], comp. the end of the verse. [In love—The Divine love. V. G.]

17. Herein is love made perfect with us—[Eng. Ver., our love made perfect]. God's love in itself is always the same, and perfect: but with us it is consummated, rising more and more from its descent to us. [But this is not God's love, but the principle of love in the abstract. Alf.] That—To such a degree that. Boldness—The opposite is fear. In—Thus, in, Rom. ii. 16, note. The day—Most terrible to others, above the day of death itself. Because—The because refers to herein. He is—Jesus Christ is love, in heaven; which is tacitly opposed to the world. In heaven, however, I suppose, implies his previous dwelling in the world: is, on the other hand, shows certainly Jesus Christ's present state. Are we—Who love God. See next ver.; John xv. 10. In this world—Which is void of love, and fears judgment. The mention of the world is an evidence that he means Jesus Christ. Comp. ver. 9.

18. Fear—Which shrinks from God and the day of judgment. Men's condition is varied: without fear and love; with fear without
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 χόλας 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 ὄρνω, 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—Στοφή, 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. 8. [For τραπέζων, keep, read ποινόμουν, 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 knowledge of Jesus Christ, and all things which the world presents to invite and terrify. The victory—As faith increases in the heart, the world yields. Faith—See the power of faith.

5. Who is he?—Every believer, and he only, overcomes. He esteems nothing in comparison with the Son of God.

6. See below.

7. [Omit ἐν τῷ οἴδανῷ, ὁ Πατὴρ ὁ λόγος καὶ τὸ δύναμιν Πνεῦμα καὶ ὅστις εἰς εἰσιν καὶ τρεῖς εἰσιν οἱ μαρτυρῶνσιν ἐν τῷ γῷ. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one; and there are three that bear witness in earth. Tisch., and all critical editors. The words are clearly proved to be no part of the text. They are not found in any Greek manuscripts before the 16th century: in any Greek Father, even in arguments for the Trinity: nor in any ancient version. Further, the variations of form in the few codices which contain them show them to be an insertion translated from the Latin. They are alien from the context, in themselves incoherent, and betray another hand than John. Alf., etc. They are to be unconditionally rejected, as demonstrably spurious. No result of modern criticism is better established. Lücke. Bengel defends the passage in his critical apparatus, though with hesitation, chiefly on the authority of the Latin Vulgate, seemingly ignorant of what has since been fully proved (Alf., etc.) that the most ancient Latin copies are without it. It will be seen, however, that in his exposition he defends it also on internal grounds, but his argument has no force against the conclusive testimonies which prove it spurious].

(1.) Some think it difficult to ascertain the design and arrangement of this Epistle; but if we examine it candidly, this will readily appear to us. In this letter, or rather treatise (for a letter is sent to the absent; but here the writer seems to have been among those to whom he was writing), John aims to confirm the happy and holy communion of believers with God and Jesus Christ, by showing the tokens of their glorious state.

There are three parts:—

The Opening, ch. i. 1–4.
The Discussion, ch. i. 5–v. 12.
The Conclusion, ch. v. 13–21.

In the Opening the apostle establishes authority for his own preaching and writing from the appearance of the Word of Life: and clearly indicates his design (Iva, that, ver. 3, 4). The Conclusion (to
have done this at once) corresponds with the Opening, more
fully explaining the same design, a recapitulation of those tokens be-
ing 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. 18–27.
   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 testi-
mony 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 an-
swers to the Opening. See above on ch. ii. 12. Sometimes there is
a previous allusion in some preceding part, and a recapitulation after-
wards. Every part treats of the Divine blessing, and the duty of
believers: and the duty is derived from the blessing by the most fit-
ting 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.
(2.) The connection of the verses is indissoluble in this text: ver. 6. This is he who came by water and blood, Jesus Christ, not in water only, but in water and blood: and it is the Spirit which beareth witness; because the Spirit is truth. 7. Because there are three that bear witness on earth, the spirit and the water and the blood; and these three agree in one. 8. And there are three that bear witness in heaven, the Father and the Word and the Spirit; and these three are one. 9. If we receive the witness of men, the witness of God is greater.

To avoid confusion, we remind the reader, that the 7th verse, in the further consideration of this passage, is that which treats of those who bear witness on earth; and that the 8th verse is that which treats of those who bear witness in heaven. And we add this 8th verse, partly as confirmed by critical arguments in the Apparatus, and partly as about to be further confirmed by exegetical arguments.

6. This is he—John states his reason for ascribing victory over the world only to him who believes that Jesus is the Son of God; because namely that faith in Jesus as the Son of God has invincible strength, from the testimony of men, which is strong enough, but much more from God's testimony, which has complete strength. That came—He does not say, ὁ ἐρχόμενος, coming, in the present, but ὁ ἐλθὼν, that came, in the aorist tense, with the force of the preterite: as ch. i. 2, ἐφανερώθη, was manifested: iv. 2, ἐλήλυθον, to come; and below, ver. 20, ἦσας, is come. For ἦσας, in the present, does not mean I come, but I am come (ver. 20, note): whence John adds in the same place, and hath given, in the preterite. Jesus is he who ought to have come, because of the promises respecting him; and who is truly come: and this the spirit, and the water, and the blood do testify and prove. By water and blood—The water signifies baptism, which John first administered; hence he was called the Baptist, and sent to baptize in water, that Jesus might be manifested as the Son of God; John i. 33, 34. Moreover baptism was also administered by Jesus' disciples: John iv. 1, 2; Acts ii. 38, etc. The blood is surely the blood of none other than Jesus Christ, shed at his passion, and drunk in the Lord's Supper. Jesus the Christ—[Eng. Ver. omits the article]—Jesus, who came by water and blood, is by this very fact pointed out as the Christ. Not in [Gr. ἐν, Eng. Ver., by] water only—He recently said, by; he now says, in. Each particle is opposed to χωρίς, apart from: 1 Cor. xi. 11, 12; Heb. ix. 7, 12, 25. The apostle shows that the words immediately preceding are well considered. The article τῷ, the [not rendered in Eng. Ver.] has a relative force. By seems to refer more strictly to the water, and in
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. 68. 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, ΚΑΙ το πνεύμα του χριστού, 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 and exercise the same power, upon the addition of the Spirit.

7. For there are three that bear witness—The participle, bearing witness, used for the noun, witnesses, implies that the act of and effect of testifying, are always present. Before he had also spoken of the spirit, in the neuter gender, τὸ πνεῦμα ἐστι τὸ ΜΑΡΤΥΡΟΥΝ, it is the spirit that beareth witness: now he speaks in the masculine gender, there are three who bear witness, of the spirit also; at the same saying, that the water and the blood bear witness, also in the masculine gender. Those feminines, faith, hope, charity, are said to be three (τρία) in the neuter gender, 1 Cor. xiii. 13; but here πνεῦμα, ὅπως, ἑαυτα, all of the neuter gender in Greek, that is, the spirit, the water, and the blood, are τρεῖς μαρτυρῶνες, three bearing witness, in the masculine gender. To be bearing witness, properly applies to persons: and the fact that three are described, by personification, as bearing witness on earth, as though they were persons, admirably suits the personality of the three who bear witness in heaven; but yet neither the spirit (the Gospel truth), nor the water, nor the blood, are persons. Therefore the apostle, advancing from the preceding verse to the present, employs a figure suited to the brevity of the discourse, so as to say this: There are three classes of men (ver. 9, comp. John v. 34), who discharge the office of bearing witness on earth; (1st) that class of witnesses in general which is employed in preaching the Gospel; and, in particular, (2d) that class of witnesses which administers baptism, as John the Baptist and the others; and also (3d) that class of witnesses, which beheld and proclaims the Lord’s passion and death. There is therefore a most impressive Μοναδικής [a twofold or manifold figure]: viz. one wherein (a) for the whole class of witnesses, there is put one who witnesses; as though it were said, a prophet, baptist, apostle: for although these three functions might often meet in one man, yet of themselves they were divided: comp. Eph. iv. 11: and therefore the change is the more suitable, on which presently. The degrees of these three functions are found, Matt. xi. 9, 11, where however the word prophet is used more restrictedly. (b) By a change of the abstract term, instead of those who bear witness, as αὐτῶν καὶ διαφόρων, eye-witnesses and ministers, the spirit itself, the water, and the blood, are mentioned. In earth—See below. The spirit, and the water, and the blood—The apostle changes the order: for whereas before he had put the spirit third, he now puts it first, according to the natural order. The spirit, as before stated, bore witness before the water and the blood; and the spirit bears witness even without the testimony of the water.
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. elvas sic ri, to be present for a purpose, Luke v. 17. To ev, 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. 13. 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 sic, 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 the 8th verse. John could not think of the testimony of the spirit, and the water, and the blood, and add the testimony of God as greater, without thinking also of the testimony of the Son and of the Holy Spirit, and mentioning it in an enumeration so solemn; nor can any reason be imagined why, without the three who bear witness in heaven, he should mention those that bear witness on earth, and those as three. Such enumerations are usually not single, but manifold, as Prov. xxx.; how much more so here? The 7th verse, however important, has in view a progression from the 6th verse to the 8th; and here lies the advantage of the complaint above noticed. Whether the 7th verse, respecting the three that bear witness on earth, be compared with the preceding or with the following verse, the 8th is necessary. For the 6th verse and the 7th have some things the same, and some different. Those which are the same, are only repeated, that they may be adapted to the 8th verse; those which differ, and either vary the expression, or add something more to the sense, refer still more plainly to the 8th verse. For instance, in the absolute expression, the Spirit only is said to be bearing witness; in the relative expression, the water also and the blood are mentioned. Likewise the 7th and 8th verses have some words in common; in others, when the expression is changed, the sense itself introduces something different, as in one, and one. The heavenly Trinity, archetypal, fundamental, unchangeable, is the foundation of the triad of witnesses on earth, which conforms to it. The apostle might either have made the number of those who bear witness on earth greater; comp. ver. 9; or referred them all to one spirit; comp. ver. 6; but he reduces them to a triad, solely with reference to the three who bear witness in heaven. Because the Father, and the Word, and the Spirit, are properly three, and are bearing witness, and are one, similar things are also, by a figure, predicated of the spirit, and the water, and the blood; which things are evidently less applicable of themselves to those subjects: and this has been perceived by those who, in the verse on the spirit, and the water, and the blood, have changed the masculine tres, three, into the neuter tria, three. If the witnesses on earth have any relation to the witnesses in heaven, the arrangement of the words, the spirit, and the water, and the blood, requires, that the spirit be referred to the Father, the water to the Word, and the blood to the Spirit: but this is confirmed only by the express reading of the Father, and the Word, and the Spirit: in the absence of which reading a varying allegory has changed the order of the words. The apostle, in asserting that God's commandments are not grievous, deduces their observance not only
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 Metalespin [twofold or manifold figure], noticed above, into an open Catachresis [harsh metaphor]: but the 8th verse being admitted, the whole Metalespin 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 θέτει, 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 ταύτα ἐγραφα δεύτε δι' ζωῆς ἐγεγραμμένης ταῦτα. Tisch. Alf.] 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. [Advōū, 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 ob, 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 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. Alfr., 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. Alfr.] 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. ἐπωρήσῃ. He just before used αἰρήσομαι, shall ask. The two words differ: John xi. 22, note. Here we are enjoined not only not αἰρεῖν, to ask, but not even ἐπωρήσῃ, to intercede. *Ἐπωρήσῃ, 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 least any one interpret that too lightly, he prefaces, 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. γενεωμένος—Shortly afterwards γεννᾶταις [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 καωρός, himself, read αὐτός, 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 ἴθι, 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. 8, 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 αὐτοῦ, 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 φυλάζοντες, 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 ἀμέν, Amen. Tisch., Alf.]
ANNOTATIONS

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.


II. AN EXHORTATION to perseverance in true love and faith, ver. 4–11.

III. THE CONCLUSION, ver. 12, 13.

Elect, Gr. ἑξάλεξτη—He calls her elect, from her spiritual condition; for that this name is appellative, appears from its being attributed to her sister also, ver. 18; and had it been a proper name, it would have been ἑξάλεξτη from ἑξάλεκτος. 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, Alb. (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

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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, τρίφη Kupia, 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]—γίνεσθαι. A prayer, with an affirmation. [For μεθʼ δυναμεως, with you, read μεθʼ ἡμιων, 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 Kupiou, 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 now 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 ἐκῆλθαν (θυ), 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. 8. 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 confesse that Jesus Christ is come in the flesh.

8. Yourselves—In my absence. [For ἀπολέσθη, read ἀπολέσθημεν, and for εἰργάσασθα, read εἰργάσασθε, and for ἀπολέσθημεν, read ἀπολέσθητε. Tisch.] Render, Look to yourselves that ye lose not the things which ye wrought, (but Alf. here reads -ομένα, 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.

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. 18–15.

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 τῷ δίκαιει, 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 xai εἰς roκε, read xai τοῦρο. 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. 85; 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. 18. 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 δωλοματος, the name—Without ἀδρασθεί, 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 ἐκαφεῖ τι, 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 δὲ, but, (in the last clause.) Tisch., Alf.]

12. Demetrius—He seems to have been a hospitable minister. We—I, and my companions. Yet—Gr. δὲ. Although Demetrius is already supplied with many testimonies. And ye know—For we deceive in nothing.

13. [For γραφεῖν, to write (first clause), read γράφειν σου, 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 Ἰησοῦ Χριστοῦ, Christ Jesus. Tisch. (not Alfr.)]

And brother of (923)
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 ἡγαγμένος, beloved. Tisch. Alf., etc. So Beng. Render, to the called, beloved in God the Father, and kept for Jesus Christ. Alf.] The conclusion corresponds with the introduction: ver. 21. Reserved—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. Le 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. παρεισέδωσαν. Παρὰ, 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. 8; but he is speaking of the prediction of Scripture. Ἐξῆλθεν, of old, in Enoch's time, ver. 14; and since he himself only spake 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. Ης means as far as relates to. Τῳδε, 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 θεόν, God. Tisch., Alf. So Eng.] The only Master—Gr. δικαίως, [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 θεόν, God, after δικαίως, 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 ἰδιώς (after εἰδότας). Also for τῳδε, this, read παντα, 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. 3. 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. ἰδιώς: ver. 8, 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. Ht., etc.] Giving themselves over to fornication—For the simple verb πορνεῖον, to prostitute, Heb. ἐπα. the Sept. often has ἐπορνεῖον. 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. Γ. 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. μετρον [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 ἐνωπιώτατος, 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.


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 μετρον, 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. Stoegen. 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. ἐπιστήμων. Ὑδάω, 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 gainsaying—Heb. οὐκ, Sept., δικαιοίᾳ. 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 ὑδάως, love-feasts, and ἁρέμως, deceivings, so there is an instance of Homonymia [calling things of different nature by one name] between the same writers in the words σπιλον, spots, 2 Pet. ii. 18, and σπιλιδίς, spots, here; for σπιλιδίς may be taken for spots, as the Vulgate renders it: comp. ver. 23; whence Hesychius explains σπιλιδίς, by μεμαμένων, polluted, at the same time showing a Metonymia [change of name] here. But he also says, σπιλιδίς, the rocks which are surrounded by the sea. Σπιλᾶς 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. δένδρα φεινομεναν. Φθινον, withering, supply μην, month, the last part of the month: thus φθινομεναν, the end of the autumn: thence δένδρον φθινομενον, 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. Alf.] Plucked up by the roots—The last step in the process here mentioned.

13. 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 Alf.]—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. 18. V. G.], were aimed at him. Ungodly sinners—A sinner is bad; δουλῆς, one who sins without fear, is worse.

sons in admiration—So the Sept. for דֵּנָה לָבִ֑י to lift up the face, and דַּנְי לָבִ֑י, 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.] ‘Εαυροῦς, themselves, is understood and added by some: Isa. xlv. 24, Sept., All that separate themselves, αὕροις, 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. xviii. 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 οὗ μὲν ἐλέγχετε διαχρονομένους, 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 οὗς δὲ σώζετε ἐὰν πυρὸς ἄρῃς ζωήνες; οὗς δὲ ἔλεετε ἐὰν 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 ὅμως, you, read ἄροντος, them. Tisch., Alf. Beng. also reads ἄροντος, but renders it you, incorrectly]. To keep you from falling—in contradistinction to those ungodly men. ἄροντος, them, for ὅμως, 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 σοφῆς, wise; also after σωτῆρι ἡμῶν, our Saviour, add, ἐκ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν, through Jesus Christ our Lord. Also omit the first xαὶ, and; also add after ἐξουσία, power, πρὸ χαρᾶς τοῦ αἰῶνος, 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, (χρόνος), period (χρόνος) age or era (αἰωνίον). 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 (αἰωνίον, 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 3836, would be the millennial 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 Bengel 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 obtusive and curious chronological exposition; the understanding of the Revelation has become continually simpler and surer." 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 unmistakably 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 Caesarea. 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 Cesarea; 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 Apos-
calypse, 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

THE LORD JESUS

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 Phi-
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
seals of the sealed book, ch. iv., v.
The first four seals comprise visible
things, towards the east, west, south,
and 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. 18, 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, 13, xv. 2, flourishes in all respects.

1. The nations are not led astray by Satan, but are fed by Christ.

xx. 3

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.

xxi., 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. θεολόγου. 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, Divine, 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 apocalypses 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 unsuitable for present narration, he brought together in the Apocalypse. Hence in the Ἐθιοπικὸν New Testament, the Apocalypse is not inappropriately placed immediately after the four Evangelists. *Which God gave him*—Did Jesus not know it before? The man Christ Jesus, even in his glorified state, receives from the Father, by his hypostatic union with him, that revelation which by his Spirit he imparts to his Church. *Alf.* To show—So ch. xxii. 6. And thus the parts of this book have constant reference to one another. Altogether, 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 dreadful and most salutary; new, or fulfilling old prophecies; long and short; and these interwoven with each other, opposed and in agreement, 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 prophetic 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 ἐρχομαι, 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. vi. 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 τοῖς, quickly. Such a quickness is indicated, ch. xi. 14; 2 Pet. i. 14, and often. Signified—The Apocalypse abounds with Hebraisms, in simple words, μαχαιρα, comp. Gen. xlix. 5, where our text has מְכָּרָה, mecheroth. [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 undeclinable, and without the article. So here, literally, he
signified, having sent. The Sept. use ὑπαίστευ, signify, to express a
great sign of a great matter: Ezek. xxxiii. 3. See also John xii. 33.
2. Whatever things he saw—Gr. ἰδεύαν εἰς ἑαυτὸν. [Omitting ἰὰς, 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 ἰὰς, 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 in-
terpretation, 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 inter-
pretations 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 re-
gard 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. Yes, 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 in-
vestigating the times, if only faith, hope, and love have the chief
place in our heart, to attempt as much as possible, and to incur ridi-
cule (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 αὐτόποιεν (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 circumstances, 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, having reference to the earlier ones, pre-supposing, explaining, continuing, 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 described 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 greatest 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 publicly 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. 13. 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 relation 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 prophecies 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, ἀνὴρ ὁ θεόν. [So Tisch., Alf., Treg., etc. The common text has ἀνὴρ τοῦ ὁ, 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. ἀγαπῶντες. [The true reading. So Tisch., Alf., Treg.] Others read ἀγαπήσαντες, loved, on account of the following words, λούσαντες, washed, and ἐποίησαν, made. But the present participle includes the force of the præter-imperfect also. But ἀγαπῶντες 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, disappoint 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 reproach 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 xai, kings and, read βασιλεία, 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, βασιλείας ἵσπρευμα, 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 τὰ xai aiwov, 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 wait—Without doubt for fear, as of an enemy, or even some for penitence. [The former will be the mourning of the impotent 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 δύση xai 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 follow 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 ἀνεπτύκτωρ, answers to two Hebrew words in the Old Testament; for in Job it stands in the Sept. often for שֲדַד [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 ἀνεπτύκτωρ, 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 יוהו [yahuwh, or Jehovah] shall be, is called, he who cometh, or is to come: not ὁ ἐδοµένος, who is to be, but with great skill, ὁ ἐρχόμενος, who is to come, lest his present being be questioned, and to express his coming more clearly. Who is to be, in Hebrew יָהּ, coming; comp. John xvi. 18; and so other languages.

§ 9. The manner of pointing and pronouncing the name יוהו, 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 יוהו 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 יוהו is written, it must evidently be read Jehovah.

§ 12. The name יוהו, Jehovah, is incomparably and wonderfully
compounded of Ἐγώ, Shall be, and Ἐγώ, Being, and Ἐγώ, 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, Θεός, ὁ Θεός, presents no difficulty. The name ὁ Θεός, derived from θε- τιθημι, 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 κύριος is a suitable word to render μν, Jehovah, apart from the threefold expression of time; and that it certainly denotes Him who is.

§ 15. As often as θεός, God, is joined to Κύριος, Lord, the latter answers to μν, 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 μν, μν, Lord of hosts. For although the name μν, 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 Θεός, God; to the third, ὁ Παντοκράτωρ, 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 Exodus 3:14, 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, יְהוָה I will be hath sent me. The Verb יְהוָה, I will be, becomes a Noun, as יִהוּד, 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 יְהוָה, Jehovah is used. It might have seemed that יְהוָה, of the first person, I will be, would be suitable where the Lord speaks of himself, and יְהוָה, Jehovah he will be, of the third person, where angels and men are the speakers. And yet Moses was commanded to say, יְהוָה I will be hath sent me; and the Lord also calls himself יְהוָה, Jehovah; and the name יְהוָה, I will be, is not afterwards repeated, while the name יְהוָה, Jehovah, is of constant occurrence. It is plain therefore that the name יְהוָה, 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 יְהוָה, 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.: Genesis 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 Jehovah became known to them in a new way. I just quoted Exodus iii. 15, a second is to be added, Exodus vi. 3; I appeared unto Abraham, unto Isaac, and unto Jacob, יִשְׂרָאֵל, as a God abounding in all good: but by My name Jehovah I was not made known to them. In which passage the Hebrew prefix יָשָׁנ denotes the aspect under which, like the French en, as when they say, Vivre en Chrétien. When God appeared to Abraham, he called himself יִשְׂרָאֵל, God Almighty, Gen. xvii. 1; and thence Isaac and Jacob often called him so. At that time too he was called Jehovah, 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: Exodus iii. 15. Then he made for himself an eternal name, in very truth: Isaiah lxiii. 12. See the passage, Exodus xv. 3, and the whole of that song.

§ 25. יְהוָה, Jehovah, comes from יָהָה, 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 יהוה, 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 יי, 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 יי, 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; lxxiii. 18; Isa. lii. 6; Esek. xxxix. 7.

§ 28. Therefore in the time of Moses he called himself, as it were,افق, יי, *I will be*. He does not say, *I will be what I was, I will be what I am*; but יי יי יי, *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 יי, *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 יי, *I will be*, afterwards growing into the name יי, 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. יי, Jehovah, is the same precisely as ὁ ἐρχόμενος καὶ ὁ ἄν χαι ὁ ἄν τοί, 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 ἄν καὶ ἄν και ὁ ἐρχόμενος, 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 και ὁ ἄν και ὁ ἐρχόμενος, who is and who was and who cometh: and so by a fresh idiom, but one founded on
the Divine nature itself, the δυ, is, as the chief and radical word, is placed first, with a remarkable prelude and token of that change, by which afterwards both the ἔρχομαι, cometh, and the ἦπ, was, as in § 20, pass into the δυ, is.

9. [Omit xai, also. Tisch., Alf., Treg.] Ἐν τῇ θλίψει, 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 ἦσθος Χριστοῦ, of Jesus Christ, read ἐν Ἐρατοῦ, in Jesus. Tisch., Alf., Treg.] Was—Or rather came in the isle. Gr. ἔρχομαι ἐν τῇ θλίψει γενέσθαι ἐν Ῥώμῃ, 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 xxi. 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 Hebraism 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) διά, for, also the word ἔρευνος, Christ. Tisch., Alf., Treg.]

10. I was—Gr. ἦρευμην, 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 apostolic 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. Irenaeus, a writer of the same age, nearly affirms that the Apocalypse was seen Πρὸς 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 Irenaeus 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 Irenaeus. 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 ἡμοῦ σα γενήω διίσω 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. λεγοῦσις, 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 seekest—Some prefix ἕγω εἰμι τῷ Α καὶ τῷ Ω, ὁ πρῶτος καὶ ὁ τελευταῖος καί, 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 τοῖς ἐν Ἁσίᾳ, which are in Asia. Tisch., Alf., Treg.]

12. *To see the voice—To see Him,* to whom the voice belonged; or, aq 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 πεπυρωμένας, *as if it burned, i.e., not the feet, but the brass,* but the common reading is right. Tisch., Alf., Treg.] Χαλκός, brass; ἱδανος, incense: γαλαχολίμανος, *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 μου, unto me. Tisch., Alf., Treg.] The first and the last—A most glorious title. In Hebrew יְהֹוָה יְהֹוָה, 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 ἐγέρσος, 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, ἀπέθανον, I died: but with singular elegance it is ἐγέρσομαι νεκρός, I became dead, to denote the difference of times, and of the events in them. For evermore—This form, and the word ἐμνη, 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 ὅπως, therefore, after γράφατο, 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 & ἐλέος, 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, Scarcely any thing is so fitted to affect and purify us. Hengst.] To
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 profound adorations, 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. 8. 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 subtility. 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 'Εψωινς, of Ephesus, read τον 'Εφέσου, in (at) Ephesus. Tisch., Alf., Treg. So Beng.] At Ephes-

* 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.
sue—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. 18.

I know thy tribulation: ch. ii. 9. I know thy love: ch. ii. 19.

[Omit σοῦ, thy, with κόπον, labor. Tisch., Alf., Treg.] And how—Kai, 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. 18 and 14.

3. [Read καὶ ὅπως ἔχεις, καὶ ἐβδόμασαι διὰ τὸ δούμα μου, καὶ ὀδ ἔκποιμας, and hast patience, and hast borne for my name's sake, and hast not labored (been weary). Tisch., Alf., Treg. So Beng.] Hast not labored—Gr. ἔκποιμα, used for ἔκμαιν, 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 μη, but if not. This is spoken absolutely without a verb, ver. 16; ἕως μη, except, with a verb, presently in this verse, and ver. 22, ch. iii. 8, 20. [Omit the word ταχὺ, quickly. Tisch,
The gnomon of the New Testament.

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 ἔρχομαι, 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, δια ψυχής, 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, δ ὁ μεῖων, 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. 8. 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 ἰδοὺ, 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 δανίου τοῦ δευτέρου. The Chaldee Paraphrase has the same phrase. κυρίων κυρίων, Deut. xxxiii. 6; Isa. xxii. 14. [Comp. Apoc. xx. 6. V. G.]

13. [Omit τὰ ἔργα καί, thy works and. Tisch., Alf., Treg.] Πίστις—To this the cognate word πιστός, presently afterwards answers. [The reading here is doubtful. Tisch. reads, ἐν ταῖς ἡμέραις, αἰς—ὅ πιστός μου, (Alf. brackets: Treg. omits αἰς 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 δὲ, because. Treg., Alf. bracket it]. Balac—Gr. τῷ Balāx. [So Tisch. Alf., Treg. The received text has, τῶν Balāx. 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. xxiii., xxiii. Comp. Josephus I. 4, Ant. ch. vi. § 6. For Balasam did not teach Balak, but he taught the people of Balak, for the sake of Balak, by whom Balasam had been hired. See Num. xxiv. 14, xxxv. 1, 2, xxxi. 8, 16.

15. [For δ μοιῶ, which thing I hate, read δισοιῶ, in like manner. Tisch., Alf., Treg. So Beng., but erroneously connecting it with the next verse].

16. [Read, μετανοῆσαι ὅν, repent therefore. Tisch., Alf. (Treg. in brackets). So Beng.]

17. [Omit φαγεῖν ἄξον, 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 (στρατοσχοῖς), 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 ἕσχατα πλείονα τῶν πρῶτων—Compare the similar expression, τὸ ἑσχατὸν ὑπὲρ τὸ πρῶτον, the last above the first, Sept., Ruth iii. 10. On the other hand, τὰ ἕσχατα χειρον τῶν πρῶτων, the last worse than the first, Matt. xii. 45. [Omit καὶ, and (before τὰ ἑσχατα, the last). Tisch., Alf., Treg. Read, and thy patience, and thy last works to be more, etc.]

20. [Omit ὀλίγα, a few things. Tisch., Alf., Treg. So Beng.] In such places the shorter reading is almost always genuine. In the 19th verse the comparative πλείονα, more, sets the last works above the first, but is not opposed to ὀλίγα, a few. The Lord had neither many nor few things against the angel at Thyatira, 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 ὅν, 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 διδασκῆτε καὶ πλαστεῖ, and teacheth and seduceth (my servants to commit, etc.) Tisch., Alf., Treg. So
Beng.] And teacheth, etc.—The meaning of this too is obvious. For first the verb ἀφιήμι, 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, ἢ λέγουσα, she who calleth, for τὴν λέγουσαν, who calleth. But woman, Gr. τὴν γυναίκα—Many long ago read, τὴν γυναίκα σου, thy wife. [So Alφ., 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 ou δέλε μετανοήσαι εκ τῆς πορνείας αὐτῆς, to repent, and she will not repent of her fornication. Tisch., Alφ., Treg.]

22. [For αὐτῶν, their, read αὐτής, her. Tisch., Alφ., Treg.]


24. [Omit xai, and, after λέγω, say. Tisch., Alφ., Treg. Render, To you I say, the rest that are, etc.] Not known, Gr. oū ἔγνωσαν—They were not Gnostics. Depths, Gr. τὰ βαθής—In Dan. ii. 22, it is used in a good sense, αὐτοῖς ἀποκαινώθη βαθέα καὶ ἀπόκρυφα, he revealeth depths and secrets. [For βαθω, will put, read βάλλω, put. Tisch., Alφ., Treg.]

25. Till I come, Gr. ἄρτι ὅπως οὖν ἡ ἑξῆς, in the present involves the preterite [I am come, i.e., have come]. So the future, ἡ ἑξῆς, will come, will be present, ch. iii. 3, expresses greater nearness than the present ἔρχομαι, 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. xxiii. 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 μετὰ ὃσον—δώσω αὑτῷ—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. liii. 5, ciii. 15. Over the nations, Gr. ἐπὶ τῶν ἐθνῶν—Ps. ii. 8, 9, comp. Sept.

27. Rule, Gr. ποιμανεῖ—In the Hebrew it is בְּרַע, Thou shalt break in pieces, Ps. ii. 9, from בָּרָע, he broke in pieces, the verb of cognate meaning following, בָּרָע, Thou shalt scatter them, Sept., suv-
τρίφες αὐτοῦ. The Sept. have rendered it ποιμανεῖς, shalt shepherd, Heb. נַעַל. The Apocalypse, not through imitation of the Septuagint translators, but on its own authority, uses that word, which is peculiarly appropriate. And elsewhere, in referring to ancient prophecy, it most befittingly preserves the peculiarity of the Hebrew text: ch. vi. 16, vii. 17, xi. 4. [From My Father—While on earth, Jesus oftener said, My Father in heaven; but here, My Father; for he is himself in heaven, with the Father. V. G.]

CHAPTER III.

1. [A name—Which does not bring to pass the fact. V. G.]
2. [For μέλλω, are ready (about), read ἡμέλλον, 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 xai, even. Tisch., Alf., Treg.]
7. Key, Gr κλεῖα—Hence the plural, κλεῖς, keys, ch. i. 18. [For οὐδεὶς κλεῖς, oūdeis dōνις, no man shutteth, no man openeth, read οὐδεὶς κλεῖα—οὐδεὶς dōnion, no man shall shut, no man shall open. Tisch., Alf. (Treg. only makes the former change)].
8. [For xai, and (before οὐδεὶς, no man), read ἤν, which. Tisch., Alf., Treg.]
9. I will make, etc.—Gr. ποιήσω αὐτοῖς, 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 Λαοδίκην, of the Laodiceans, read ἐν Λαοδίκῃ, in Laodicea. Tisch., Alf., Beng.]
16. I shall spare, Gr. μέλλω σε ἐμέκασι—A milder form than ἐμέκασι σε, will spare thee. [He refers to his denial of them before his Father, if they remain so: Ps. xvi. 4. V. G.]
17. *Because,* Gr. ἀετή—Connected not with the preceding words, in which ἀετή, *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. ἡ άισχύνη—Sometimes in Sept. for Heb. πρόκειται, *nakedness.* [Read ἐπεριστρεφείν, *anoint,* for ἐπιστροφεῖν, *anoint.* Tisch., Alf., Treg. So Beng.. Render, and collyrium (eye-salve) to anoint thine eyes]. *Eye-salve,* Gr. χωλοφόρον—Namely ἀγριόδεα, *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. φιλέω—The Philadelphian, He (ver. 9) ἀγάπησε, *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 καί, and (which is superfluous in the sense, Alf.) before εἰσελθοῦσαί, *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 seal 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 xai, 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 whithish red. Lampe on this passage.

4. [The Elders—The well-known ones. Alf. Omit eldorf, 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 εκατον, 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 נחשים, Wisdom. Wisdtems—The text explains itself. See ch. v. 6.
6. [Read ὡς ὃδιασσα, 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. Vitringa departs too far from the meaning of sea, when he explains it to be a street or pavement.
Beasts—Gr. ζωά, living creatures. There is a wide difference between ζωά, living creature, and θηρίον, 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. 13, etc., xx. 8, etc. Alf.]

7. Calf—Gr. μύρισμα. The Sept. renders the Hebrew νῦς, beef, (ox or cow), and νῦς, bullock, and νῦς, ox or bullock, all by this word. [For νῦς, a man, read νῦς, 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 θυσία, (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. יָרָא, a free and gracious will. [For εἰσι, they are, read ἦσαν, they were. Tisch., Alf., 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 xai ἀνακάλω, and read. Tisch., Alφ., 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 ἀνοίγα, to open, Tisch., reads ἀνοίγαν, he that openeth, (not Alφ., Treg.) All editors omit ἄνοικ, to loose].

6. [Omit xai ἐδώ, and lo. Tisch., Alφ., Treg.] Lamb—Gr. ἀρνίον. Ἀρνός, 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.

7. [Omit τῷ βιβλίῳ, the book. Tisch., Alφ., Treg. Read, and took it].

8. [For κόμης, harp, read κόμη, a harp. Tisch., Alφ., Treg.]

9. A new song—Gr. ὠνήν κανήν. So Ps. cxliv. 9, but in the other Psalms it is ᾑμα κανήν. 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 ἱλάσουαι, tongues, ἐθνικὰ νασίς, and ισραίες, peoples, are always mentioned; but instead of φυλῶν, tribes, ὄχλοι, multitudes, is used once, and βασιλέας, 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 ἡμᾶς, us. Tisch., Alφ., (not Treg.) The object is not expressed; nor need it be. Comp. Matt. xxv. 8. Alφ.]

10. [For ἡμᾶς, us, read αὐτοῖς, them, and for βασιλεύουσιν, we shall reign, read βασιλεύοντιν, they reign. Tisch., Alφ., Treg. Beng. reads οὐκ εἰσοῦν, they shall reign.] Comp. Matt. xxviii. 37, Jude ver. 24. Ch. xviii. 24; Isa. xlvii. 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 \(\beta \alpha \alpha \iota \lambda \iota \varsigma\), kings, read \(\beta \alpha \alpha \lambda \iota \varsigma\omega\), 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—\(\varepsilon \nu\iota\), upon, 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. \(\mu \nu \rho \rho \delta \zeta \varepsilon\ \mu \nu \rho \rho \delta \zeta\) [Eng. Ver., ten thousand times ten thousand], \(\mu \nu \rho \rho \zeta\), a myriad, is ten thousand; \(\mu \nu \rho \rho \delta \zeta\), myriads, (if you understand only \(\delta \o,\) two,) are twenty thousand. Hence myriads of myriads are 200,000,000; and so more over 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. \(\xi \alpha \iota \tau \alpha\ \varepsilon\ \alpha \nu \rho \iota \varsigma\zeta,\ \pi \nu \nu \zeta\ \xi \nu \nu \zeta\ \lambda \gamma \omega \nu \rho\varsigma\zeta\). This reading is supported by the greater number of copies. [And so Tisch., Alf., (not Treg.)] \(\tau \alpha\ \varepsilon\ \alpha \nu \rho \iota \varsigma,\) 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 \(\epsilon \lambda \gamma \omega\), said, read \(\lambda \gamma \omega \nu\), saying. Read, and (I heard) the four beasts saying. Also read \(\tau \o\ \epsilon \alpha \mu \eta\), the Amen. Tisch., Alf. (not Treg.) Also end the sense with \(\pi \rho \omega \sigma \xi \nu \zeta \varsigma \omega\varsigma\), 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. 18. \(\Pi \rho \omega \nu \varsigma \nu \epsilon \iota\varsigma,\) 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 ῥῶν ἑκατόν, 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. [Kil—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.]

7. [Tisch. omits φωνῇ, the voice of: (Alf. brackets, Treg. retains it). All editors omit καὶ βλέπε, and see].

8. Pale—Gr. χάλας, which, in ch. viii. 7, means green; but here, pale. So the Sept. Death, Gr. δαίμων—That is, by pestilence. ῥήπε, pestilence, Sept., δαίμων, Ex. ix. 8; 2 Sam. xxiv. 18, and repeatedly. [An accumulation of different calamities. V. G.]

9. 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 (ὅπω) 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. vi. vii. xiv. xix. and following, and notes.

11. [Tisch. reads, ἐδόθη αὐτοῖς, (Alf. and Treg. add ἐκδοτοῦ in brackets) στολὴ λευκή, and then was given to them (each) a white robe. Alf. Also omit μικροῦ, little. Tisch. (Alf. and Treg. bracket it). So Beng.] This μικρόνος, the subject of ch. vi. 11, after a long time, ends before the beginning of the little season (μικρόνος), 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 μικροῦ, little, to solace the martyrs; although in cases where the delay is really not short, they who affirm that it is short, do not arouselastingly. 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 ῥαθε, 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 χαίρετος, 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 Latin form derivatives), that χαίρετος, a time, may not be confounded with it. A Chronos is 1111 1/2 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 itself includes times of some length, expressed ch. xi. and xii. and xiii., and yet a Chronus exceeds Not—a Chronus in length. How correct this is, although paradoxical, truth will show, but after a time. I have 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 more clearly discerned. Until—A Chronus is placed between this answer and the beginning πληρώσως, of the fulfilment, as there were four kings of Persia between the prophecy and the destruction of the fourth king: Dan. xi. 3. After a Chronus, “brethren” are to be added, by the continual slaughter of whom, accomplished under the fury of the beast, the promise is fulfilled. The Chronus extends to the times of the beast; after these comes the judgment. Should be fulfilled, Gr. πληρώσως—[So Treg. with best authorities]. Many have πληρώσως, fulfil (i. e., their course). [So Tisch., Alf.] Erasmus alone has the middle, πληρώσωντας, 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 ἵδοι, to. 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 σαλήγη δῆ, the whole moon. Tisch., Alf., Treg.]

13. [For βαλοῦσα, casteth. Tisch. (not Alf., Treg.), reads βαλοῦσα, casting.]

15. [Transpose, chief-captains and rich men. Also omit πᾶς, every, before ἅλθοντος, free. Tisch., Alf., Treg. Hid 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 και, and, (not Tisch., Alf., brackets it). All read τωρ, this, for ταῦτα, 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 ἑκατοκαιμένοι, were sealed (with Ἰσραήλ, Reubrn). Tisch., Alfr. (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 Hussim, 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 Phœnicia.” 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 ὄγλος, 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 ὄγλος, 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. ἐκ πάνως συνόντων, καὶ φυλῶν, 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 ἐθνος, 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 ξαι, and, is omitted before τιμὴ, honor, the sense begins as it were now. [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 ἀμήν, 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. δυνατόν. Heb. ו which, preceded by not, often has the meaning of but. In the midst of the throne—Gr. ἀνά μέσῳ τοῦ ἡρῴου. In this place alone, that in ch. v. 7, ἐν μέσῳ τοῦ ἡρῴου, John saw the Lamb: ch. v. 7. Comp. 1 Cor. vi. 5. [Tisch. reads ποιμανεῖ—δοκεῖ, feedeth, leadeth. But Alf., Treg., etc., with the best authorities, retain the future. All read ζωή, of life, for ζωὰς, living. So Beng. Render, to the fountains of the waters of life. Alf.] ἔδραὶ δῶδρων, 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 hindrances, 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, מִסְמָה) 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, γὰς, to thee), as Isa. xlix. 18, thou shalt clothe thee with them as with a crown.”—Cartwright. 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 προσευχαῖς, 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 affirms, that created angels are pointed out in the New Testament, and especially in the Apocalypse: and this is acknowledged by Sebnecker and many others. The liturgy in heaven, with its effect in the world, is here set forth. Upon the, Gr ἐν τῷ—A skilful variety of cases: the angel stood ἐν τῷ θυσιαστήριῳ, by the side of [at] the altar; and offered the incense ἐν τῷ θυσιαστήριῳ, upon the altar.

5. [The true order is, Thunderings and lightnings and voices. Tisch., Alf., Treg.]

7. [Omit ἀγγελος, 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, καὶ τῷ τριτον τῆς γῆς κατασχετε, 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 Arios, is that of Bullinger, Nigrinus, Viegas (though he discusses also the idea that it means Pelagius), also of Forbes and many others. Before them all, Seb. Meyer thought that Arius 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 ἄγγελος, angel, read ἀγόρας, 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."—(Episc. p. 406.) I reply: The three woes have reference to the inhabitants 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 venture 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 ἀκοιλιόθη, 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 ὅποιος, only. Tisch., Alf., Treg.]

5, 10. Prevented—hurt—One fact expressed in twofold manner, passively and actively. The locusts ἄκολοι, hurt: men βασανιζο-νται, are tormented. So, to slay and to be slain, ver. 16, 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. 23, 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, φωνή, 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 ἢ ν ἢ, read κέντρα, καὶ ἢ ν. Tisch., Alφ., Treg. Render, tails like to scorpions, and stings, and in their tails is their power to hurt, etc. Alφ.]

11. [For καὶ ἑχομαι, and they have (Eng. Ver., had), Tisch. (not Alφ. Treg. omits καὶ, and), reads ἑχομαι, having. The angel of the bottomless pit—It is not Satan himself. V. G.] Abaddon—Apollyon. Αβαδδὼν—Ἀπολλών. The Sept. renders Abaddon by ἀπολέσα, destruction: here it is put in the concrete, Ἀπολλών, 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 τέσσαρες, four. [Alφ. and Treg. bracket it, (not Tisch.)] The altar of incense had horns; Moses does not say it had four horns.

14. Before—Where the heavenly liturgy is performed.

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. Δυσμυράδδας μυριάδων. A chilid is 1000; but a myriad, 10,000. [So Tisch., Alφ., Treg. The common text has δυο μυράδδας μυριάδων, 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 chilid of chilies is, 1,000,000; a chilid of myriads is 10,000,000; a myriad of myriads, 100,000,000; myriads of myriads, 200,000,000. But what are δυο μυράδδας μυριάδων? Δυσμυράδες, 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. lxvii. 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 δις-, 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 ἧξουσα, 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 rustique vela et ferruginea—Saffron and red and dark (iron-colors). Curtains—Ferruginea 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 ἄπο τῶν τρεῖων πληγῶν, of these three plagues. Also omit ἓξ, by, (before smoke, and before brimstone). Tisch., Alf., Treg.]

19. [Read ἡ ἔρχεται ἡξούσα τῶν ἵππων, etc., ἐστὶν, 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 amphiboea, ἀμφισθρωνος, double-headed, of which Pliny speaks: "The amphiboea 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 amphiboea rising upon its double head." Solinus: "The amphiboea 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 amphiboea has, it illustrates this picture in the Apocalypse.

20, 21. Yet not—neither—Gr. οὔτε—xai ob. A Predicate of two members—in Latin, neque, neque, neither, nor. See similar particles, John iv. 11; 3 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. 13. 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. 13. This is a sure and necessary observation; and by its aid many great errors, constantly
met with, are avoided. As pillars of fire, Gr. ὁς στήλης πυρός—
The Sept. call the pillar, by which the Israelites were led by night in
the wilderness, στήλης 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. βιβλιάριον—[a double diminutive]. But in
ver. 8, 9, 10, βιβλίον. 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. μωκάω. Ὄρωσθαι expresses the voice of an
animal under the influence of hunger or anger: μωκάωθαι, 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 θαυμῶν, their voices; also μοι, unto me. Tisch.,
Alf., Treg.]

5. [(After αὐτῶ), add τὴν δεξίαν, 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. 35. [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 δῶνω, 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 ἔδωκεν μοι κῆλος δρονος ἰδέας, 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.*] ἐκδόθη 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 ἀδική, for the Hebrew רַע. A court *in the open air* is meant (in which ῥῆς, 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 ἱππαρχεῖον του, 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. ἐξωθεύω—ἐξ. The figure *Place* [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.*] Kai, and, here follows, with the same force as, and, in Job vi. 9, Gen. xlvi. 6. *To my two witnesses*—These are not Moses and Elias, but two illustrious men (as Selenecer 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 τὸν Θεόν, God, read τὸν Κυρίον, The Lord. Tisch., Treg. (Alf. has Κύριον, the Lord). So Beng.] The Lord—In ver. 13, he is called the God of heaven, and Isa. liv. 5, the God of the earth; Gen. xxiv. 3, 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 ἡ λεία, 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 βιβλίους, shall see, read βιβλίους, see, also for δέχονται, shall suffer, read δέχονται, 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 μνημάτα, graves, read, μνήμα, tomb, (grave). Tisch., Alf., Treg.]

10. [For χαροῦσαι, shall rejoice, read χαίρουσαι, rejoice. Tisch., Alf., Treg.]
12. [For ἤρωσαν, they heard, read ἤρωσα, I heard. Tisch., Alφ. (not Trég.)]

13. Of men seven thousand—Gr. ὁ ὅσιος ἀνθρώπων, χιλιάδες ἑκατέρα, 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 ν (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. iv. 19. Compare also Rev. xvi. 9. V. G.] They give 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. λέγων. [So all critical editors, for λέγουσα, the feminine, agreeing with θεωρεῖν, 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 which chiefly commends this book. For John ὅπως ὁ ἀνθρώπος, (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. Vitringa 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 Anto-
nomania [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 pro-
priety. 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 his-
tory, 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 con-
tained in the kingly (which by a metaphor is the meaning of Shep-
herd 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 ὦ 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 Tes-
tament, that is, in the Apocalypse, the title, ὦ διν και Ἰησοῦ και ὦ ἐρχό-
μενος, which is, and which was, and which is to come, by which the
tetragrammaton, Ἰη, Jehovah, is usually expressed, is, as it were, set
forth anew; and the future itself, which is to come, as though revi-
ving 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 ὦ ἐρχόμενος, which is to come, and
afterwards also the words xai ὦ Ἰη, and which was, are magnificently
absorbed, and pass into the simple ὦ διν, 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

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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 Diagrafton, τὰ [expressive of existence] alone is uttered by the saints with praise; ch. xix. 1.

17, 18. Hast reigned, and the nations were angry—Ἴδον ὄρχησαν—Ps. xcix. 1: Sept., Κύριος ἐβασιλεύει· ὄρ-γενέσθωσιν λαοί, The Lord reigned, let the peoples be angry.

18. The time, Gr. ὅ ξερον—That is, ἔστι, it is time. [But it belongs to ἔδωκε, came (is come)]. Be judged, Gr. κρίθησαν—This verb, equally with δοῦναι καὶ διακρίθησαι, to give and to destroy, is said of God, and answers to the Hebrew מָשָׁא, 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 κρίθησαι, but διακρίθησαι); 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 ναὸς—Which, in ch. iii. 12, vii. 15, is בַּיְתָא, the whole temple, but here and henceforth it is הִנְדָא, 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. A.V.]

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." Priscian.

5. Brought forth—The Christian Church brought forth a male child, Christ, considered not personally, but in his kingdom. Vitringa 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, although 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 century, as will presently be shown. A man-child—Gr. εἷον αὐτοῦ, a male son. Learned men have gathered passages in Aristophanes and Aleiphron, where a woman is said to have brought forth παιδίον αὐτῆς, a male child: but παιδίον, child, is generic: ἱδίς, son, specific. Yet John does not write this without reason. For so Jer. xx. 15, we have νυμπή, a male son. Greek, ἵδίς ἄρση, as here, or simply ἄρση, male. Primasius makes it, by omitting son, ver. 18. With a rod of iron—The rod is for long obstinacy, until they submit themselves to obedience. [Repeat πρὸς, unto (before τοῦ θρόνον, his throne). Tisch., Alf., Treg.]

6. The wilderness—The western part of the world, Europe, particularly its districts this side of the Danube; for on the other side of the Danube the countries were already more imbued with Christianity. νότος, the wilderness, and νότος, the west, are akin. Reinhard rightly thinks this passage has reference to the state of the Church from the ninth century. [Add ἐβασιν, then, after ἐβασιν, 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 3, is the Millenium. Between the Reformation and Millenium there is no more remarkable revolution, than the Reformation itself, the great importance of which is sufficiently plain from this. ["I am quite unable, in common with all apocalyptic interpreters, to point out definitely any period in the history 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, hurried, read τῶν 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 πλάνῃ, deceiving [ver. 9] with which the whole world was carried away. Against, Gr. μετὰ, with—[So all critical editors. Common text, μετά, 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. כֹּלubes [the root of Satan] and διαβόλειν [root of διάβολος, devil] mean to interpose for resistance; hence also the Sept. frequently has διάβολος, Devil, for כֹּלubes, Satan, which is transferred to the Greek, 1 Kings xi. 14, 23, 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.–xiv. are an explanation [Epezeugesis], and copious description of their a—
complishment. \textit{Accuser—Gr. ὁ κατηγόρω.} [So all critical editors. Common text has κατηγοροῦν, with the same sense]. This is not used here as a Greek word, but as a Hebrew word, the purely Greek synonym, ὁ κατηγορῶν, \textit{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. \textit{[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. \textit{V. G.}]}\textit{]}

12. \textit{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 ὅς κατηγοροῦσα, the inhabitants of. Tisch., Alf., Trey.]} \textit{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. \textit{A short time—Καὶ χρόνος, time, in this place, has a peculiar signification, a time of 222 and two-ninth years; and ὅλος καιρός, 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 ὅλος καιρός, is four times, or 888 and eight-ninths years, are from \textit{A.D. 947 to A.D. 1836, as is collected from the proportions of the other periods, with which this is connected.}}}

14. \textit{Two wings—The Hebrew dual מִשְׂפָּת, 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 δῦο πτέρυγες, two wings. Therefore in this passage the Greek, not without great significance is at δῦο πτέρυγες, \textit{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, Transilvania, etc., by the addition of which to the church, \textit{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 καὶ καιροὺς καὶ ἡμέραν καιροῦ. So Dan. vii. 25, xii. 7. Each passage refers to the calamity of the holy people. The plural, καιροὺς, \textit{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 יָמִים, ten, דָּמוֹת, 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." Surenhusius. 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 καιροὶ, are a χρόνος. In the Apocalyptic sense καιρὸς, 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 καιροῖς 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 faithful. [For τοὺς Ἰησοῦν Χριστὸν, Jesus Christ, read Ἰησοῦν, 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 ἐστήσατο, he stood, for ἐστήσατο, I stood. But Tisch. and Alf. retain the latter. So Beng.] On the visions at the waters, comp. Dan. viii. 2, x. 4; Ex. i. 3; Gen. xli. 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. ἄγιος, a diminutive in sound, but not in sense: for even elephants are called ἄγιος; and in Homer a great ἄγιος, 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 Caelian Mount, from Gregory VII. to Innocent III., or later. During that space of time many adversities befell 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. 28, writing and sending by their hands. All followed the beast with their feet, or eyes, or inclination; for instance, in the Crusades.

4. [For δι, which, read η, because. Tisch., Alf., Treg. Add και, and, before (the second) τίς, who. Tisch., Alf., Treg.] Who—able—That is, άρτι, is. Thus the Septuagint: Num. xxiii. 1 (xxii. 38). Comp. also Num. xiii. 31; 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 βλασφημίων, blasphemy. Alf. and Treg. have βλασφημα, blasphemous things. For
πόλεμον ποιήσαι, to make war, (Eng. Ver. has to continue,) all read ποιήσαι, 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 ποιεῖν, to make war, Ap. xii. 17, xix. 19, and Sept. often, Heb. ποιήσαι τῷ ποσει. Becman rightly refers this war with the saints to the Crusades against the Waldenses. Every—Gr. πολέματος [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 και λαὸν, and people (after γυνὴν, 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, κυνεῖν, is to kiss; whence ρύος, kissed. 1 Kings xix. 18. [For ὡν—τὰ ὄνομα, whose names, read οὗ—τὸ ὄνομα, that is, (every one) whose name. Tisch., Alf., (Treg. has ὡν—ὄνομα, whose name.)] From—Gr. ἀφό, 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 τις αἰχμαλωσίαν, εἰς αἰχμαλωσίαν ὑπάγει. εἰ τις ἐν μαχαίρῃ ἄποκρινεῖ, δεῖ αὖτων, 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 Ațf.] 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 reverence 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) ποιεῖ, causeth, Tisch. (not Ațf., Treg.) has ἐποιεῖ, 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 ὅτι, 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, ὅλος, let him consider, understand, as Matt. xxiv. 15, but νοος, 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. Νοος, 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 νοος, understanding, is ordered to calculate; he ought therefore to bear with calmness another who does not comprehend the calculations: only let him not despise the calculations, especially ὡς, 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, . . . . . . 111
A time (χαρᾶ), . . . . . . 222
The number of the beast, . . . . . . 666
Time, Times, and Half-times, . . . . . . 777
A Short Time, . . . . . . 888
A Millenium, . . . . . . 999
A Chronus (period), . . . . . . 1111
An age, . . . . . . 2222, etc.
CHAPTER XIV.

1. [Read τὸ ἀρπίων, the lamb. Tisch., Alf., Treg. That is, the one mentioned ch. v. 6, etc. Alf.] Thousand—They are the same as 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, θηρίων, 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 ἵχουσα, having, τὸ ἄνωμα ἄνω καὶ, 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 καὶ ἡ φωνὴ ἤν ἴχουσα ὄς, 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 ἤ, 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. brackets) ὄς, 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 φεῦδος, falsehood. Tisch., Alf., Treg. So Beng. Also omit ἐνίκειν τοῦ ἄρπόν του ὁσοῦ, 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. 18. 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. xxxi. 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. 28, 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. αἰωνών, 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 Spencer.
The third precedes the close of the 42 months by a very short inter-
val: although the worship of the beast himself, and not only the
worship of the image, which is later, is forbidden by him. Preach—
Gr. ἐκχαίρετωσα. There is a similar construction between ch. iii. 10,
and this passage. [For κατασκοπεῖνας, dwell, read καθηκούντωνς, lit-
erally, 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 differ-
ence between the words plainly appears from Isa. xviii. 3, Heb.

7. Judgment—Lange refers this preaching to the last times: how-
ever it ought not to be fixed too late. On Matt. xxiv. 14, which he
compares, see ch. vi. 2. Fountains—Gr. πηγάς, without the arti-
cle: for fountains are as it were contained in the word sea; although,
in themselves, they also are of importance in the universe.

8. [Read ἅλλος δεύτερος δργόλαος, another second angel. Tisch., Alf.,
not Treg.] Fallen—See on ch. xviii. 2. [Read Βαβυλῶν ἦ μεγάλη,
Babylon the great, (without ἦ πόλις, the city,) also for ἦ, for she, read
ἡ, 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 του 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 re-
joice, 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 ἄλλος άγγελος 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 νοῦν, the former γῆ, in the Sept. Poured without mixture—The verb xρῆθημαι, mix, is used generally for pour, even of unmixed wine. Ἀπαράτον is unmixed, that with which no grace or hope is blended. Such an unmixed potion is already mingled and prepared for the worshippers 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 ὧδε, 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 ἀγίων τῆς ἁγιάσματος, of the saints who *keep*: comp. ch. i. 5. [The latter is right; *the endurance of the saints who keep*, etc. *Alf.*]

13. [Omit μοι, 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 agrees 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 ἀποκάλυψις, *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. *Iwa, that, depends upon the word πανάγιος, blessed, blessed (in this) that, etc., as ch. xvi. 15, xxii. 14. *Rest*—Gr. ἀναπαύουσαν.* 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. καθήμενον δρομον. [So all critical editors]. Some read καθήμενος δρομον, [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. ἐκαρπωθη, 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 σω, 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. πῦρ, in the singular; but it appears to be used for the plural, since the word πῦρ, in Greek, has no plural. Comp. waters, τῶν ὄρων, ch. xvi. 5. Cluster—grapes—Gr. τῶν βότρυων—αι σταφυλαι. These words are often synonymous, but they sometimes differ in the Sept. Num. xiii. 23, cluster of grapes, Gen. xl. 10. Hence βότρυος, is the whole, a cluster: σταφυλαι, the parts, grapes. Of the vine—The plural is not wanting, Heb. יבש, Sept., αἱ ἄμυκλαι, the vines, yet here it is singular: all the wicked are like one vine; they all cohere in one mass. [For αἱ ἄμυκλαι, her. Tisch. (not Alf., Treg.) reads τὰς 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 λεβόν τῶν μεγαν. [So all critical editors]. Even in Hebrew יָכָא, Gr. ἡ λεβός, 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. ἅνω στόμων, 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. νικῶντες ἐκ. A rare phrase; but Lycurgus (contra Leocr.), has one like it, [νικήν λάβος παρέ τῶν πολεμῶν. 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. xvi. 20. Standing on the sea of glass—Ἐξὶ 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 ἐγνών, 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 κα] 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 ἰδον, behold. Tisch., Alf., Treg.]

6. [Tisch. omits (Treg. brackets) ἐκ τοῦ ναοῦ, out of the temple, (not Alf.) All omit xai, and (after καθαρὸν, pure.)]

7. Vials—Gr. κοίλη, 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 ναοῦ, 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 ἑκτάς φιάλας, 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. Grieved sore—So Deut. xxviii. 35, Heb. יָבִי, Sept., ἐν ἑκατον πνευμα, 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 δὲ ναὶ δὲ ὡς δαυὶ δὲ, which is and was holy, because, etc. Tisch., Alf., Treg.] Which art and which wost—See on ch. xi. 17. At the commencement and at the close of the Apocalypse the Lord is called ὁ πάνω μετάχρωμ, the Almighty; here, at the revelation of judgments, he is called ὁ δαυὶ, 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 δαυὶ, holy answers to the Hebrew τῷ, 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 ὑπὸ (the second) for. Tisch., Alf., Treg.] Are worthy—An abrupt sentence, with great force. So ch. xiv. 5, are without fault. Ps. xci. 5.

7. [Omit δίπλα, 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. 18, xi. 1. So the Sept., Job xxxii. 7.


9. [Read ἐβλασφημήσαν 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 ἄγγελος, angel. Tisch., Alf., Treg.] Was full of darkness—Gr. ἐγένετο ἐσχοτώμων, became darkened, much more emphatic than ἐσχοτώθη or ἐσχοτίσθη, 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—Τοῦ πόνου, Heb. וָנ, Sept., πόνος.

11. [Omit ἄγγελος, angel. Tisch., Alf., Treg.] Upon, Gr. ἐπὶ—We render ἐπὶ, 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 eἰς, 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 ὁ βάταρας, as it were frogs. Tisch., Alf., Treg. So Beng.] Comp. Sept., Ex. xxxiv. 4.


15. Shame, Gr. τὴν δοκήσονταν—Heb. מַעַת, which the Sept. generally so renders.

16. And he gathered them together—Gr. συνήργασεν. We cannot here suppose that a singular verb is used for a plural (as the Syrian Version implies), because the neuter noun πνεῦμα, spirit, precedes by so long an interval, ver. 13, 14; and in ver. 14 itself we have the plural verb εἰς, 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 ἄνδρωπος ἔγένετο, men were, read ἄνδρωπος ἔγένετο, 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 μου, unto me. Tisch., Alf., Treg.] Judgment—Gr. τὸ κρίμα. Heb. נאכד, 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 καρακοσμεῖται, decked with gold), Tisch., (Alf. brackets it), not Treg. Also for αὐτῆς, 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 sacramental unity, here the keys of the kingdom of heaven, and the supreme power of binding and loosing, here, finally, that inexhaustible treasure of the sacred indulgences of the Church, of which the Roman Pontiff is the dispenser, is guarded." But John, in accordance with truth, paraphrases παραφράσεις, παραφράτζει, and explains this boastful 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.

8. [For ὄρνητε, go, read ὄρνητε, goeth. Tisch., Alf., not Treg. 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 ἔκαλε πάντες, and yet is, read οἱ καί 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 tetragrammaton, יהוה, Jehovah Lord, has a magnificent periphrasis, ὁ ἐὰν καί ὁ ἔρχεται, 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 ἔρχεται, coming: the beast παρέσται, will be present, when that other king comes, ver. 10; and that παρουσία, presence, (comp. on the whole 2 Thess. ii.) is by far the most destructive. To the Hebrew word, יָאָה, go or come, both ἔρχομαι, come, and παρέμει, be present, correspond in the Sept.; and in this place, καί παρέσται, and shall be present, most appropriately accords with ἔρχεται ὁ ὁστικ, was and is not, and conveys a meaning something less strong than καί ἔρχαται, and cometh, or καί τὸς αὐτος and shall be.

9. Mountains—kings—The seven mountains of Rome were for-
merly defended and adorned with seven citadels. *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 *cai, and, before o &c, one. *Tisch., Alf., Treg.*] Five—
one—the other—Gr. of πεντε—b etc.—b ἄλλος. 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. כ쉔, Ps. cxi. 2. But no μυστηρία (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—Kai, xai, is equivalent to both, and. Ὄρδος, eighth is part of the predicate, therefore it is without the article: the pronoun ἀρός, 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, Qui habitat [He that dwelleth, etc., Ps. xci.], 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 δικορῆν [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.” Vitringle 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 διδώσων, shall give, read διδόω, 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 ἄγροι, called: at ch. xix. 9, ἄντικαμπτω, called. Each word is used once only in this book, as also ἐξελεξτοι, 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 ὀντός of them, ver. 17, also has reference to the horns rather than to the beast. [For ἐκ, upon, read κατ, and. Tisch., Alf., Treg. So Beng.] This sentence indeed,—And the ten horns which thou sawest, and the beast, these shall hate the whore,—is very plain, comprising, as it does, the horns and the beast by the word ὀντος, 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 ηδονίων, 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 dissents 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. 13], 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 Ex. vi. 14, Sept.; but here John means the will of the beast, against the whore. And to agree—Gr. καὶ ποιήσα 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 ἡγεμονία βασιλείαν, having kingdom. This is to be taken for the present at the very time, in which desolation threatens the whore. V. G.]

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CHAPTER XVIII.

1. [Omit (the first) καὶ, and. Tisch., Alf. (Treg. brackets it)].
2. [Read καὶ ἔσχατον, ἐν ἰσχυρᾷ φωνῇ, and he cried with a mighty... 118]
voice. Tisch., Alf., Treg.] *Mightily*—Gr. ἰσχυρός. 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 ἐπίστευς, is fallen, once only: and it might seem that one of these passages was moulded to conform with the other. Sometimes Ἐπίστευς [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 overthrow. 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. ἐκκλησίαν. [The true reading, instead of ἱσχύοντος, of the common text. Tisch., Alf., Treg.] This Apocalyptic phrase answers to that passage of Jer. li. (in the Greek xxviii.) 9, ἡγομένοις εἰς οὐρανόν τὸ χρῖμα αὐτῆς. Her (Babylon’s) judgment hath come near to heaven; (Heb. γιγάς, which word no doubt, was in John’s mind. Whether αἱ δικαιαία here denotes sins, or rather punishments, the passage in ch. xiv. 18, 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. καταθήκη—οῦς εἰμι—οὐ μὴ ἴδω—Καταθήκα, 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. ἱσχυρός, Heb. יְרֶמֶך, Sept., ἱσχυρός, 2 Sam. xvii. 32, and often. [For χρίνου, judgeth, read χρίνας, hath judged. Tisch., Alf., Treg.]
10. Babylon the strong city—"That strong city," *Illa civitas Vatida*, says Tertullian (de Cultu Fœm. c. 12.) "Pompi, Rome, means strength. The earlier inhabitants had called it Valenia, the Greek settlers, Rome. You may also refer to Assy, 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 axes (πεπελεκτωμένων, beheaded with an axe), characteristic of the Romans, are specified, ver. 13, ch. xx. 4.

11, etc. *Merchantise*, etc.—The construction in the Greek is easy to πρόβατα, sheep, ver. 13, and φυάς, souls, is in the same case and construction; but at ἵππων, βεβόω, σωμάτων, horses, chariots, slaves, you may understand ashesh γόμων, merchantize, (of horses, etc.; for horses, chariots, and slaves, serve to transport different kinds of merchantize. There is a mixture of cases. Priceus is very full in setting forth this enumeration. If you examine the *Roman Ceremonial*, you may see that all kinds of these wares repeatedly occur in abundance.

12. Thyine wood—Gr. δούλιον. Tha, is, according to some, citria, [an African gourd], but citria is in Gr. καρπία, δούλια, 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. 'Εξ ξύλου τιματμάν, of most precious wood—For ξύλου, some African copies read λιθου, 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 κυνάρωμον και δομωμον, 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. νησυς, and μησις. 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. xlvii. 84. *Chariots*—Gr. βεβόω. 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 [redis italum], etc. Comp. the use of Hebrew words to point to the Hebrews, on ch. vii. 4. Slaves—Gr. σώματων, bodies. The Greeks often use σώματα, bodies, instead of slaves: Tob. x. 10, and Sept., Gen. xxxvi. 6, Ezck. xxvii. 13. Φυγαι ανθρώπων, souls of men, stands for carcasses, 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 merchandize or their masters: the souls of men are slaves, so far as they are themselves accounted merchandize.

14. And the fruits, etc.—Gr. ἡ ὀψώρα. 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, ἡ ὀψώρα, there held of the greatest value, is expressly mentioned. But afterwards two kinds follow; τὰ λαμβάνα, the dainty things, are the rest of the delicacies, which delight her with herself: τὰ λαμβάνα, 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. 28. 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 ἄγιλθεν, departed, (the second time) read ἄγιλθεν, perished. Tisch., Alf., Treg.]

17. [For πᾶς ἐν τῶν πλοίων ὁ ἡμιλός, all the company in ships, read πᾶς ὃ ἐν τόπον πλέων, every passenger, (literally, every one who sail eth any whither). Tisch., Alf., Treg. So Beng.] Trade by sea—Gr. τίν ὄδλασσαν ἐργάζοντας. This verb ἐργάζοντας 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 of ἄγιλθεν ἐκ ἀπόστολοι, 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. [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. xxxii. 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 1648, 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 ὥς, as it were, after ἠκούσα, heard. Also omit τῇ τιμῇ, honor. Also for Κυρίῳ τῷ Θεῷ ἡμῶν, unto the Lord our God, read τοῦ Θεοῦ ἡμῶν, (are) of our God. Tisch., Alf., Treg.] A voice—Widely different from the complaints described in ch. xviii. Hallelujah—Gr. ἀλληλούϊα. This is a most important cry, on which we deem it necessary to make some remarks. It is a Hebrew word יַלֵּלָה, compounded of יַל, hallelu, and יָלָה, Yah, or Jah. The name Jah, יָלָה, occurs in hymns of the Old Testament; Exod. xv. 2, Isa. xxxviii. 11, Ps. cviii. 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 יָלָה, Jehovah, for the latter is more frequent, and both are sometimes used
together: Jah Jehovah. It must be derived from the root Ἰα (Ἰα), to be; in the sense ὸν, 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, ὸν και ὤν και ὧν και ὤν ἀπόκομπος, is at length called which is and which was, ὸν και ὤν και ὧν, and which is, ὸν. Hallelujah therefore is again and again suitable to this song, Ap. xix., and in it the name π, Jah, ὸν, 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 ἐκ, out of, read ἀπὸ, from. Tisch., Alf., Treg.] Praise our God—Gr. αἰνεῖτε 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 και, both. Tisch., Alf., Treg.]

6. [And—The stirring call set forth in ver. 5, Hallelujah! is now fully responded to. V. G. Add (after θεός) 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 ἔπραξε, 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 πιστός, 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. 3, 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 δόλος, 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 ἄγ, as; also add after ἔχων, had, ἰδώνα γραμμένα 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 συνάγησθαι, and gather, read συνάγησης, 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 ἐξπέταιζε, 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 πυρ, Sept., δαίμων, impious, the Chaldee paraphrase has מָרָא הַנֶּחַל, 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. Primasius, Ticonias, and Andreas of Caesarea 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 Chiliasm;” 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—κλεισε, to shut, is said not only of a prison, but also of a captive; but here ἀπρίγιος rightly construes shut upon him, so that the words upon him belong to both shut and sealed: [αὐτῶν, 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 xai, and, before μετὰ, after. Tisch., Alf., Treg.]

4. [Thrones—Judgment-seats. V. G.] Beheaded, Gr. τῶν πανελκομένων—Πέλεκυς, 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. 8, μετὰ, 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, 3, 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, I. 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 Ethiopic 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 ῥῆ, 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 πλῆθος, 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 Aphaeresis, [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 Ros 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 deceiving. Them—In other places the Apocalypse regards the leader in preference to the forces, ch. xii. 7; but of Gog the prince it recounts 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—Μεμορφάνδιος, ch. xviii. 2, and beloved, ἡγαπημένος, 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 ἄνω τῶν θεοῦ, from God. Tisch., Alfr. (Treg. brackets.)]

10. [Add xai, also, after ὅπως, where. Tisch., Alfr., 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 resur-
rection and judgment, ver. 12, etc.; John vi. 39, xii. 48. All judg-
ment 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 surpris-
ing. [For θεοῦ, God, read θρόνον, the throne. Tisch., Alf., Treg. Ac-
cording 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 sor-
row, 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, ἀσῆμον, as ch. ix. 12. [But the true
text is ἀπελθαν (or ἀπελθον) 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 ἔγρα Ἰωάννης. (I) John, Tisch., Alf., Treg. So Beng.] Jerusalem—Gr. Ἰερουσαλήμ. Not without reason John always writes in his Gospel Hierosolyma, Ἰεροσόλυμα, of the old city; in the Apocalypse always Jerusalem, Ἰεροσολύμα, 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 indistinguishably, 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. 8, 10, etc. The whole city is inclusive and included; in so far as it includes the inhabitants, it descends.

3. [For οὐρανοῦ, heaven, read θρόνου, 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 Idasius 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. καὶ ἁνὰ πάντα ποιῶ—A more ancient reading is, καὶ ποιῶ πάντα. I make new all things; where καὶ ποιῶ, make new, answers to the single word ἐκ, and ought not to be separated. This is a word of publication, not command. [Omit μοι, 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 ταῦτα, 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. φαρμακοίς—[So all crit. eds. for φαρμακευς] 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 πρός με, unto me. Tisch., Alf., Treg.]


11. [Omit καὶ, and. Tisch., Alf., Treg.] Light—Gr. ὁ φωστήρ, 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 ἔχουσαν τὰ, and had, read ἔχουσα, 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 & ἐστιν (τὰ, Alf., Treg.) ὄνομα, 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 αὐτοῖς, in them, read ἐπὶ αὐτῶν, on them. Also read δῶδεξα ὄνομα, the twelve names. Tisch., Alf., Treg. Apostles—The fishermen of Lake Genesareth. V. G.]

15. [After ἐξεῖ, 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 Diodoros Siculus, 48; 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 ἔξω, 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—Gr, ἡ ἐνδόμης—Therefore the structure itself of the wall is here of jasper, as it is commonly of stone.

19. [Omit xai, 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 ἔπεσαμεν δὲ ὡς οὐδὲν ἄλλο πόλισμα, and it was adorned as was no other city, where the adornment is the ditch, the wall, and the gates.

24. [Read xai περπατήσουσιν τὰ ἐδώμεν διὰ τοῦ φωτὸς αὐτῆς, and the nations shall walk by means of her light. Tisch., Alf., Treg.] Erasmus added τῶν σωζόμενων, 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. φέρωντες—The present, after the future shall walk, περπατήσουσι, has the force of a future: comp. ver. 26. [Omit xai 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 xxix. 7, Sept. But it refers to the city itself, as ver. 2, οὐράζω, 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 αὐτῶν, 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, βασίλειας, shall reign, refers to the Lord. It is not they shall reign there; nor has any passage αὐτῶν, 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 ἐκεῖ, there. Alf. (Treg. in brackets) reads ἐκεί, more (longer.) Tisch. omits ήλιον, of the sun, (not Treg. Alf. brackets it.) Also for φωτίζετι, giveth—light, read φωτίζει (Alf., Treg.) or φωτισά (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 θεός 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 ἴδον, 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 ἐξεῖλεν, and seen, read καὶ δεῖξον, and when I saw. Tisch., Alf. (but with δεῖξον, 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 afresh 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) δέ, for.]

11. [For ὑπονεόμενος, be filthy, read ὑπονεόμενος, 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 ποιον τῷ δίκαιον δικαιούντων, 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) καὶ, and. Also for ἠστάσεως, shall be, read ἠστάσεως, i. Tisch., Alf., Treg.]

13. [Read καὶ ἔγω τῷ ἄλημα καὶ τῷ ὑπονεόμενος, καὶ ἆρχῃ καὶ τῷ 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 object. 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 πουόκες τὰς ἱτολᾶς αὐτοῦ, do his commandments read παλονεσ τὰς στολᾶς 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 δόγκομα, that they shall be right, etc. ἵνα, that, explains the blessedness here mentioned, as ch. xiv. 13; and δόγκομα, shall be, for ἵνα, 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. lvi. 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 σοφονη, 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 ἕν, in, another ἐν, in, (or at). [So Tisch., but not Alf., Treg.] Bright-morning—Gr. ὁ λαμπρὸς ὁ πρωΐνος. He does not say ἵωσσίας, dawn-bearing,
nor ψωσφόρος, light-bringing, but uses a new appellation. This greatly increases the force of the signification. [Omit xai, and, after λαμπρός, bright. Tisch., Alf. (Treg. in brackets.)]

17. [Omit xai, and, before ο δέικνυ, 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 τιν, I testify, (without ὑπό, 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 suppress 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 uncorrected 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 Βιβλίου τῆς ζωῆς, book of life, read τοῦ ἔλεος τῆς ζωῆς, tree of life; also omit υἱός, 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 vai, even so. Tisch., Alf., Treg.]

21. [The readings vary. Tisch. reads, ἡ γένεσις τοῦ Κυρίου Ἰησοῦ μετὰ πνεύματος, the grace of the Lord Jesus (be) with all. Alf. reads μετὰ τῶν ἄγιων, with the saints. Treg. adds Χριστοῦ, Christ, and reads, with all the saints. Tisch., Alf. omit ἄγιον, amen. So Beng. (Treg. brackets it.)] Wolf will not have "the last word ἁμαρτ., 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 ἁμαρτ. 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-
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 ἄγωρ, 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.

AMPLIATIO 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. (935)
Matt. x. 3, Matthew the publican, that is, who formerly had been a publican.

Another kind of Ampliatio [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. τῇ ἡλιθερᾳ. Stand fast therefore in the liberty, Gr. τῇ ἡλιθερίᾳ.

ANAKEPHALAEOSIS a summing up, or recapitulation. It designates in general, any brief and elegant repetition whatever. Acts vii. 1, etc., Stephen proceeds to give an Anakephalaeosis 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. Ἰησοῦς γὰρ ἠλώνηις—Ἡλθεν—ὁ υἱὸς τοῦ ἀνθρώπου.

ANTANAKLASIS 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.
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ANTIPHRASIS 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—he edified, Gr. οἰκοδομηθησαται [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. 18.
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 γυναικεῖα, is kind, the word διανοήσῃ, 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.

CHARIENTISMS 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-
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...ond 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. 81. 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. xxii. 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. AEINOTHΣ, 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 Gnomon. 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.

I. 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. ἔξελέξατο, 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. ANANTAPODOTON, ASYNDETON, LOCUTIO CONCISA, ORATIO SEMIDUXPLEX, SYLLEPSIS, 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. ταῦτα 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. ινα ἔπνιψ,—the compound verb is emphatic."

ENALLAGE is a Grammatical Etymological Figure, which implies a change of words. It is either Antimeria or Heterosis. 

Antimeria is an interchange of parts of speech: as a Substantive for a Verb, for a Pronoun, for an Adjective, etc. An adjective for a Substantive, for a Verb, for an Adverb, etc. A Verb for a Noun. An Adverb for a Noun, for a Pronoun, etc.—Examples: Antimeria of a Noun: a Noun for the Infinitive of a Verb, Mark xii. 38, ἐν His doctrine, Gr. ἐν τῷ διδαχῇ, i. e., ἐν τῷ διδασκεῖν, during His teaching. Antimeria of a Verb: the Infinitive is put for a Noun, Heb. ii. 15, διὰ παντὸς τοῦ ζητεῖν, 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. εἰσαί χαί θεό. See Gnom. on the passage.

Heterosis is, when the Accidence 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. ευσβονεῖς δὲ διὰ οὐδαίος ἔστη, — "The Nominitive case for the Oblique case." Gnom. on the passage.—Enallage (or Heterosis) of Degree: Matt. xviii. 8, is better for thee, Gr. χαλῶν σοι ἑστίν. The Positive degree for the Comparative.—Enallage (or Heterosis) of Mood: Rev. x. 9, give me the little book. "The Infinitive Mood, δοῦνα, to give, for the Imperative δῶ, give."—Enallage (or Heterosis) of Tense: 1 Cor. v. 10, for them must ye needs go out of the world, Gr. ἐπει δισελθεῖ αὐτοῖς εἰς τοῦ κόσμου ἐξελθεῖν. The Present for the Imperfect. Often an Imperative after an Imperative has the force of the Future. John i. 47, Come and see, Gr. ἔρχονται ἢδε, 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.

ENAPPHEIA, Distinctness, is that which makes the language perspi-
cuous 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. 3, xxvi. 4; also upon 1 Cor. vi. 15.

_ΕΝ ΑΙΑ ΑΥΟΙΝ._ See the title Hendiadys, below.

**ENTHYMEME.** The Logical **ENTHYMEME** is an incomplete and abridged mode of drawing a conclusion, without an express proposition 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 confirmation — —. That from contraries is, when an argument is confirmed 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 [immediately or mediately] of the following member: or, _when the Antecedent 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 doth 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 _defiled (that is to say, with unwashen) 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. 48, 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., πάντως, 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, ἥθος, 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 xxii. 39.

ETHOPÉIA 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 out-
ward 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 ex-
pressed in milder or less literal words, or is almost left to be under-
stood: Matt. viii. 11, where Jesus prefers this circumlocution to de-
signate the Gentiles, many—from the east and from the west, since
these present seemed unequal to bearing this promise given to the
Gentiles. Comp. Acts ii. 89, to all that are afar off. Comp. ETHOS
and PERIPHRASIS.

EXERGASIA.—See EPEXEGESIS.

EXTENUATIO.—See LITOTES.

FIGURA.—A rhetorical FIGURE is a kind of change from ordi-
nary 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.

GRADATION 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 Apollo: 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: Σατάνας, Satan, Matt. iv. 10; Ἀλληλούια,
Alleluia, Rev. xix. 1: πάσχα, passover, Luke ii. 41; Ἐμμανουὴλ,
Immanuel, Matt. i. 28.

(2) In forms of speech and phrases: αἷμα ἐγκέκειν, to pour out the
blood, for to kill. Matt. xxiii. 35. Also ἐξέρχεσθαι ἐξ ὀσφύος των,
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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, ἀνακομίσας, 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:—ἡμα, word, Luke i. 37, as the Hebr. ות, a word, put for a thing or business; σπέρμα, seed, 2 Cor. xi. 22, as ינ, 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 Substantives 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 ἱόδα, land of Juda] occur, when two or more words end alike, and they are for the most part also Homoeoptota (in the same case):—Rom. xii. 15, χαίρετ μετά χαρόντων καὶ κλαίετ μετά κλαύστων, 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 ἤρεγαν αὐτὸν πρὸς αὐτὸν καὶ ἰδὼν αὐτὸν ἔπεσεν τὸ πνεῦμα ἔσπαρακαὶ, καὶ πεσὼν ἐπὶ τῆς γῆς. The language is so framed, that either we must put ἰδὼν, having seen, for ἰδὼν 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 Bengal 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. 28; 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. 18, 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 xv. 29, Ah! thou that destroyest the temple and buildest it in three days.

ΘΘΟΣ.—See E THOS, above.

LITOTES is, when we say less than we wish to be understood.

LITOTES, called also MEIOSIS, TAPEINOSIS, 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 trow not; 1 Cor. ix. 17, willingly, i. e., gratuitously.—TAPEINOSIS 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. 18, the blood of bulls and goats, i. e., sacrifices.

LOCUTIO CONCISA.—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.

METAPHORA, 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. 85, 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. 18, 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. Astrismus.

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. 3.—Matt. xxvi. 25: If I answer to one who asks me a question, Ἄνω τίς, θύει ἡμεῖς, 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. Synecdemum.

MORATUS SERMO is that which hath ἡθος. 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. Gnomex.

OCCUPATIO, Procatalepsis, Gr. προπαθαλήψεις, 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 Synecdoche 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 SEMIDUPLEX.—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, ἃνω, 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 ξηπα, judgment (Eng. Ver., damnation) and διὰξπιπων, discerning].—James ii. 4, are ye not then partial in yourselves, and are become judges of evil thoughts? [conjunction of διὰξπιπητε, 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 γνώσωςες, understandest, and διαγνωσθης, readest]. Comp. PARANOMASIA.

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, παρελδὼν, come forth: ch. xviii. 5, ἐρχομήνη, by her coming; also Acts xvi. 8, λαβὼν, 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 considered 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 πεπαινδυς, temptation, is a play, as it were, upon πονεινδυς, gain].

PATHOS is, when an orator or writer betrays or manifests a more prominent emotion and excited feeling of the mind. Pathos is applied 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 ἐστὶναὐτὲν, he sighed, a deep feeling of the mind is indicated. Comp. ETHEOS.

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 Periphrasis for wine. See Gnom. on the passage.—Matt. xxvii. 52, 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 abundant in respect to one or two words (as a Noun, Pronoun, Verb, Adverb, etc.), that even without those words the sense would be complete: 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. 28.

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 ἐστιν [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 φανερωθῇ ἁμαρτία [i. e., the worst evil.]

POLYSYNDETON is a species of Pleonasm, when conjunctions are rather frequently inserted between the words or the members of a sentence: Ep. James i. 24, for he beholdeth himself, and.—and.—Comp. Asyndeton.

PROSOPOPOEIA 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 Prosopopoeia or Personification. See Gnom. and note on Gal. iii. 15, no man.—Gal. iii. 24, Νόμους, the Law, is called πανταγωγός, a schoolmaster.—It is also termed Prosopopoeia, 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.

PROTHERAPIA 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 ANAKEPHALAMOSIS.
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, commencement a Regression, and enumerates what he has alleged, ver. 3–11. 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.

SEMIDUPEX 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 Concinus 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 PLENUS, or FULL SPEECH, is opposed to Concise
Locution (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. 13, 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 imprecations 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.

SUPPOSITIO 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. Syllepsis of Gender is, when we state one gender while we conceive another in the mind; as John xvi. 13, 14, when he, (ἐσινως, Masculine) the Spirit (Gr. τὸ πνεῦμα, Neuter) of truth is come, he (Gr. ἐσινως, 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. ὄδεις [singular] of the disciples—Durst ask him—knowing, Gr. εἰδότες [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 Jephthah.

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 δὲ ἤγετο, 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-
cepted.—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 Participle, is construed with a collective Noun, not grammatically, but according to the sense:—Matt. xxv. 32, all nations, Gr. πάντα τὰ ἔθνη [neut.], and he shall separate them, Gr. αὐτοὺς [masc.]—for αὐτῶν, them [neut.] Also ch. xxviii. 19. Comp. Syllipsis.

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; Phil. vi. 10. 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. τμῆσις, a cutting) is, when a compound word, or a connected phrase is divided: as, Eph. vi. 8, ὅ ἐὰν τὰ, whatsoever, for ὅ,τα ἐὰν, 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 Trope 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 Trope.—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 βρωμα, meat; for the verb ἐπότισα, 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 ἔστιν οὐ, 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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