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AN EDITION OF THE NOTES OF LECTURES DELIVERED BY C. J. VAUGHAN TO HIS 'DOVES' RECORDED BY THE LATE REVEREND GEORGE M. ARGLES AND HITHERTO UNPUBLISHED

BEING THE APPENDIX TO THE THESIS "C. J. VAUGHAN [1816-1897] BIBLE EXPOSITOR"

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by

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The Epistle to the ROMANS.

I N T R O D U C T I O N

IN 63 B.C. Pompey established a band of Jewish captives on the right bank of the Tiber, who received constant accessions from the East, and became the foundation of the Roman Church. They kept strictly to their sabbatical observances and separate burying places.

The Church at Rome could not have been founded by an Apostle (e.g. St.Peter), for in that case Paul's intention, which he expresses of visiting them personally and his addressing them personally in his letter, would be inconsistent with his avowal (15:20) of his resolution of not working where others had previously laid the foundation.

The Church here probably owed its origin, partly to believeing Jews, but mainly to persons converted by St. Paul's own teaching - a conclusion strengthened by the long list of salutations in chapter 16. There were strangers from Rome present in Jerusalem at the day of Pentecost.

The Roman Church was evidently composed of both Jews and Gentiles (cf. 2:17; 4:12, where Jews are addressed or implied. Cf. 1:13; ch.11; 15:15, 16, where Gentiles

are addressed. See Alford's Proleg. p.31. Gentiles are expressly recognized, though Jews seem rather to predominate, in the Epistle.

The Epistle was written from Corinth at the close of the three months' residence there (spring of A.D.58; cf. Acts 20:3) when he was just about to depart to Jerusalem with contributions from Macedonia and Achaia (cf. Ac.15:25).

The letter is apologetic: it may be called, An Apology for the Gospel against Judaism. The great characteristic of the Epistle is its universality. It proclaims the universal prevalence of human sin on one side, and the universality of Redemption and Sanctification by Christ on the other.

This Epistle rather explains that to the Galatians than vice versa, as being longer. Galatians is, as it were, a short and abridged Epistle to the Romans. It does not, however, at all follow from the similarity that both Epistles were written at the same time. The identity being that of argument not identity of feeling, which is more that in which the Epistle to the Ephesians and Colossians resemble each other.

CHAPTER 1.

2. προεπηγγείλατο The O.T. and the prophets were preparatory for, and pointed on to, the Gospel. Cf. I Pet.1:10 - 12 for a strong statement of the evangelical character of the O.T. prophecies.

ἐν γραφαῖς 'in certain things that were Holy Scripture/ in certain holy Writings.'

Verse 2 is parenthetical, as it is 'the Gospel concerning His Son'.

3. cf. Gal.4:4.

4. There is evidently a contrast between κατὰ σάρκα and κατὰ πνεῦμα . For a similar contrast see I Pet.3:18, where the flesh and spirit of Christ Himself personally are spoken of.

Alford takes πνεῦμα as the spirit of Christ in distinction from the flesh of Christ, which is characterised as a spirit to which holiness belongs as its essence to distinguish it from the ordinary πνεῦμα which every man has.

The other view would make πνεῦμα more personal of the Holy Spirit. Kender: 'as regards a Spirit of holiness (i.e. the Holy Spirit), i.e. by the operation of a holy Spirit,' thus making the Holy Spirit the agent in the resurrection of Christ, cf. John 3:34, Acts 10:38.

It cannot be positively decided in favour of either one of these views. The first would be translated, 'Marked out as to His spiritual part.'

5. δι' οὗ cf . Gal.1:1. Through Jesus Christ as the agent of the call.

5. Εἰς ὑπακοήν 'unto obedience of faith', i.e. obedience to a faith. The genitive is the object as in II Cor.10:5; I Pet.1:22. In confirmation of taking the form, see Gal.3:2, 5, and the note there.

"In behalf of His name", i.e. to make known His name. The use of the 'name' is as a compendious summary of a person. The name of God, then, is the sum of what God is, cf.Exod.34:5 -7, where God's name is not one but embraces many attributes. 'In behalf of His name' = to make Christ known as that which He is.

7. πᾶσι τοῖς.... 'to all the beloved of God, called saints, who are at Rome.'

ἁγίοις = persons on whom God has set the mark of consecration. A 'saint' in Scripture is one whom God has consecrated as willing to follow Him, and who has been accordingly baptised: not of an advanced Christian as opposed to one as yet ignorant and imperfect. Wherefore 'consecrated' is a better translation in Scripture generally than 'sanctified.'

'Why do I write to you ?' he asks, 'because you are included in those all-nations to whom my commission extends.'

8. ὅλῳ τῷ κόσμῳ a very strong expression, which, though hyperbolical, shows how remarkably rapid was the progress of the Gospel in apostolic times.

10. ἐπὶ τῶν...."at the time of my prayers," i.e.'in my prayers.'

εὐοδωθήσομαι the indicative seems to indicate the certainty of his expectation of success.

11. ἵνα τι μεταδῶ 'that I might have imparted to you by one act.' St.Paul may have been looking

11. forward in part to giving them miraculous gifts as no apostle had yet been there. But the general sense of 'spiritual gifts' is wider here, as explained by Paul himself - "to the end that ye may be established."

12. συμπαρακληθῆναι = 'that we (you and I) may be encouraged among you (i.e. by my stay with you) by means of the faith which is in each other.'

14. ὀφειλέτης - the debt which he owed to all nations was the obligation laid on him to preach the Gospel to them, cf. I Cor.9:16.

15. τὸ κατ' ἐμὲ 'that which respects me', i.e. my part, 'is ready / eager.'

17. δικαιοσύνη Θεοῦ, God's righteousness; not His attribute of righteousness, but righteousness flowing from and acceptable to Him. No man can get a righteousness of his own that can avail before God, cf. Gal.2:16, and Alford here.

'A righteousness of God' - a righteousness which God gives to man: a way for man to be righteous.

ἐκ πίστεως. ἐκ points to the condition or the subjective ground. πίστις is faith in the sense of trust: and that (a) a trustful assumption of a truth in reference to knowledge, which is conviction, and (b) a trustful surrender of the soul as regards the feeling.

18. ὀργὴ Θεοῦ is put for the righteousness of God in punishment. It is to be seen in the punishments which God has made to follow on sin.

'A wrath of God' - an exercise of God's punitive righteousness. Render: 'For there is in process of unveiling a wrath of God from heaven.' Take ἀπ' οὐρανοῦ with ὀργή not ἀποκαλύπτεται.

18. τῶν κατεχ: 'who hold back the truth in (and by) iniquity - who possess enough of the germs of moral and religious verity to preserve them from abandonment, have checked the development of this truth in their lives by the practice of sin.'

19. τὸ γνωστόν 'that which is known of God - that which is to be known of God.' Meaning that universal objective knowledge of God as the Creator which we find more or less in every nation under heaven.

φανερόν 'is evident in them', i.e. in their hearts.

γάρ gives the reason, viz. because God Himself has so created the world as to leave impressed on it this testimony to Himself.'

20. ἀπὸ κτίσεως κόσμου either (1) from the time of the creation, or (2) from the structure and fabric of the world. More likely the former, the latter is contained in what follows.

24. ἐν ταῖς ἐπιθυμίαις "in the lusts", i.e. the lusts of the heart were the field of action, the department in which the dishonour took place.

τοῦ ἀτιμάζεσθαι 'so that their bodies were/should be dishonoured.'

25. τὴν ἀλήθειαν "the truth of God." 'The true notion of Him as creator they turned into a lie.' Idolatry is emphatically called ψεῦδος , Isaiah 28:15; 44:20; Jer.13:25; cf. Pusey, Amos 2:4.

οἵτινες 'any who - be they who they might,' generic rather than personal.

This whole passage shows the danger of trifling with knowledge possessed. Remark the connection between moral corruption and the giving up of the knowledge of God.

25. In Gen.15:14 we first find a prediction of Divine judgment against a heathen nation for transgression of God's unwritten law which was graven on the heart.

28. οὐκ ἐδοκίμασαν 'they did not approve to have God in personal knowledge.' Not that knowledge merely which lies in the intellect, but that which is in the heart.

ἀδόκιμον νοῦν 'they refused....therefore God gave them over to a refuse mind.' Reprobate = rejected (i.e. by God.)

29. πονηρία = villainy.

κακία = viciousness.

πλεονεξία = selfish grasping.

30. ψιθυριστάς = secret malignere.

θεοστυγεῖς = hated by God - especially perhaps delatores and others employed in pursuits hateful and injurious to their kind.

OR, 'haters of God' (C.J.V., and Wordsworth).

ὑβριστάς = outragers.

ἀσυνθέτους = 'without good faith', lit: 'breakers of compacts.'

ὑπερηφάνους = arrogant.

ἐφευρετάς = men who find out new forms of evil.

ἀσπόνδους = implacable, persons who will not come to terms.

δικαίωμα = the sentence of God.

συνευδοκοῦσι = 'take pleasure together with those who...'

CHAPTER 2.

1. The Jews are the people who judged and who are now in the Apostle's mind.

ἐν ᾧ 'in the matter in which' / 'wherein'.

ὦ ἄνθρωπε 'O human being, every one that judgest.' Though speaking generally, however, he is speaking of the Jew who alone had the opportunity of judging.

2. κατὰ ἀλήθειαν belongs to ἐστι - 'is (proceeds) according to justice.'

5. ὀργήν "wrath in the day of wrath" - 'wrath which shall come upon thee in that day.' The day of wrath is the day of judgment viewed in its relation to sinners.

ἀποκαλύψεως "the manifestation", public enforcement; it having been before latent though determined.

6. The meaning here is simply that God everywhere rewards good and punishes evil.

8. τοῖς ἐξ ἐριθείας 'to those who are men of self-seeking/ or intrigue.'

The word is from ἔριθος - 'a hired workman' (Alford).

9. θλῖψις καὶ στενοχωρία the former signifies more the outward weight of objective infliction; the latter, the subjective feeling of the pressure. It is possible in the suffering Christian for the former to exist without the latter.

12. ἀνόμως - 'apart from the sanctions of any particular law.

12. The law of Moses shall not appear against them in judgment. Whether that will ameliorate their case is not hinted. For this use of 'without the law' cf. I Cor.9:21. They will be judged not by the code written on tables of stone, but by the code of conscience and reason.

The Apostle constructs his argument on the very undeniable assumption that all who have had a law given shall be judged by that law. The law to the Jews is the law of Moses; and he proves that the gentiles have also had a law given to them in the testimony of their consciences.

The gentiles will be punished for their rebellion against their Creator, not for transgression of this or that particular rule.

ἐν νόμῳ in a law as the thing which comprehends them.

διὰ νόμου by the application to them of any particular law under which they may be living.

13. There does not seem to be sufficient authority for putting in τοῦ in either case here: 'of a law', i.e. of a Divine declaration of duty.

δικαιόω is not to sanctify, but to 'justify' usually, cf. Exod.23:7, LXX. So the word is used throughout this Epistle and that to the Galatians. The word occurs first in Ac.13:39.

The idea of vv.13 - 15 being a parenthesis, taken up only afterwards by punctuation, and depending on punctuation entirely for its sense, is a most improbable one, supposing St.Paul to be writing by an amanuensis.

And these doers of a law may be found anywhere, not amongst the Jews only.

14. ὅταν γὰρ ἔθνη

Romans ch.2.

'For whenever the Gentiles (individual Gentiles), which possess not a law, do by nature (i.e. without revelation) the things of such law (that which such law would order), these, though they possess not such a law are a law unto themselves - who (be they who they may) show the purport of the law as written upon their hearts; their own conscience testifying with it (i.e. with the law written in their hearts) and between each other (i.e. in their mutual dealings) their reasonings on one another's conduct in the way of accusation of defence bearing witness with it (i.e. with the purport of the law) as well as their conscience.'

Again,

'For when Gentiles who do not possess a law (i.e. express revelation of duty) do by nature (i.e. without special revelation) the things of (prescribed by) such law, (cf.Gal. 2:12 for ἔθνη in the sense of individual Gentiles. φύσει opposed to νόμῳ not to 'by grace') these thought they have not a law are a law to themselves (i.e. have both the advantage and responsibility of persons living under a Divine law, so far as their knowledge goes) in as much as they manifest (ἐνδείκνυνται is to manifest as one's own) the work which the law requires written on their hearts, (the heart is not used in Scripture only of the affections but also of the understanding as here) their own conscience testifying with it, (i.e. with the work of the law) and between each other, their thoughts accusing or even defending in a day when God judges.'

15. ἀλλήλων is a sort of personification of the λογισμῶν and refers to that word - The thoughts of the heart between each other..., with-out any external intervention. As conscience is the witness, so the thoughts of the heart are the accusers, or it may be advocates in the great assize. This gives the connection of ἐν ἡμέρᾳ

15. For μεταξύ cf. Wisdom 4:10. The use of ἀλλήλων contains a sort of personification of the λογισμοί = the reasonings and reflections of a man upon his own actions, habits and motions, cf. Prov.19:21. For the λογισμοί accusing, cf.IJohn 3:20.

ἢ καὶ.... 'or even', as if the accusing action of the heart were more common than the defending.

An acceptable obedience apart from law is taken up here rather to complete the argument than because it was a common case. For instances of such obedience cf. the case of Melchizedek, Job and perhaps Cornelius.

τὸ ἔργον singular, as applying to each of the particular cases supposed in the ὅταν . If it had been τὰ ἔργα it might have been understood to mean, 'the whole works of the law', which the indefinite ὅταν prevents.

16. ἐν ἡμέρᾳ This exculpation is to find a place in a day when God judges. Westcott reads κρίνει in the place of κρινεῖ , as giving a more vivid picture, cf. John 9:4 for this rare use of ὅτε with the indicative.

Therevelation of the judgment is spoken as a part of the Gospel; cf. Acts 24:15 for the resurrection of the just and unjust as part of the Gospel revelation.

Alford refers this verse to the great affirmation ending with verse 10, and regards those that intervene as quasi-parenthetical clauses.

17. 'Now view the opposite case of hearers not doers' - this is the connection.

For the term Jew as a thing boasted of cf., Gal.2:15; Rev.2:9.

17. ἴδε Alford reads εἰ δὲ the original reading which is rather better supported.

ἐπονομάζῃ 'hast the name put on thee - surnamed.'

ἐπαναπαύῃ used of false trust. For this idle reposing on the possession of a law, cf. Micah 3:11.

18. κεκυχάσαι a debased form, cf. ch.11.

καὶ γινώσκεις 'and knowest the will - the supreme will - that will which guides all things.'

διαφέρειν as = 'to differ', cf. Dan. 7:3; Gal.2:6. In the sense of 'excelling', cf. Matt. 10:31. -'discernest things that differ' is probably the best rendering here.

20. μόρφωσιν 'having (in your opinion) the real representation, the embodiment of all truth', cf. II Tim. 3:5 for the word.

21. 'If thou art all this, thou then who teachest....'

22. βδελυσσόμενος Sacrilege here: robbing the images of their wealth.

ἱεροσυλεῖς 'dost thou rob their temples ?' The contrast is, 'You who can't bear to touch meat offered to an idol, yet go into an idol temple for the purpose of robbery.'

23. παραβάσεως 'dost thou by the transgression of that law dishonour God ?'

25. περιτομή 'Such a thing as circumcision profiteth if thou be a practiser of the law - any law - which may prescribe such a rite.'

νόμον πράσσῃς is an expression which does not occur elsewhere.

γέγονεν 'has become ipso facto.'

26. ἐὰν περιτομὴν 'shall count as circumcision', cf. I Sam. 1:13 (LXX) for the expression which is a Hebraism.; cf.Acts 19:27.

δικαιώματα = the moral requirements of the law, cf.1:32.

27. κρινεῖ 'shall bring into judgment by a condemning contrast', cf. Matt.12:41, 42.

ἡ ἐκ φύσεως 'the uncircumcision which is out of nature,' i.e. of the circumstances of a man's birth.

διά "by" - is used here of the state in which the man is when he does the act regarded as the medium through which the act is done. Lit: (1) of going through space; (2) of instrumentality; (3) of reference to time; (4) amidst. Originally of going through so as to divide, perhaps from δύο .

28. Ἰουδαῖος is understand with ἐν τῷ φανερῷ and expressed with the verb ἐστί.

οὐδὲ ἡ 'nor is that (circumcision) which is outward in the flesh circumcision, but he who is (a Jew) in secret is a true Jew', cf.Gal.6:16; Phil.3:3. And cf.Lev. 26:41 for the figurative sense of circumcision, showing that it was so understood even then; cf. Deut. 10:16; Acts 7:51.

29. περιτομὴ 'and circumcision (in the availing sense) is circumcision of the heart.'

γράμματι = the written text of God's own law: in an honourable sense here, not one of disparagement.

πνεύματι = the living power and element wherewith that inner sphere of being is filled.

οὗ i.e. of the true Jew. The argument thus far: If the Jew does not obey, he is none the better for having a law. Next it is asked, Does the Jew obey ? The question is answered from Scripture.

CHAPTER 3. Romans ch.7.

1. τί οὖν... A question from a Jewish objector, discussed more fully in ch. 9.

2. An important testimony concerning the canon of Holy Scripture.

vv.1 - 8 are a parenthesis to show that he has not been too much disparaging of the state of the Jew.

2. First of all it is great because they, the Jews, were entrusted with the oracles of God. The Scriptures are called God's oracles because they instruct. Give instruction in God's will.

(1.) περισσόν - formed from περί as used in the sense of over and above; and so means:- (1) remaining over and above, (2) abundant, (3) superior, (4) superfluous (II Cor. 9:1).

3. Another reading is to put the question mark after τί γάρ and take εἰ ἠπίστησαν with what follows.

The sense here is: No unfaithfulness on the part of the nation can make God forget His promise to their fathers.

(2.) The νὴν γάρ implies that other points of superiority were going to be pointed out.

λόγια occurs in the LXX in Numbers 24:16. The term is generally appropriated to God's words or utterances; but it is found of human utterances in Psalms.

4. γινέσθω 'let God be in the result' - i.e. be proved to be. The sense is that God must be true, even though the result of that necessity must be that every man is proved to be a liar.

ἐν τῷ κρίνεσθαί σε "in thy contending". The very sinfulness of man does in a sense confirm God's truth. David here speaks of his sin as having this object, to prove God to be just.

4. It means that all God's dealings with man proceed on the assumption of human corruption, and so each sin of man justifies God's dealing.

τοῖς λόγοις is in the forensic sense. Man arraigns God, and the result is that God is acquitted.

ἐν τῷ κρ. = "thou enterest into thy trials as a litigant." Here it is middle, and means 'to go to law.' The expression with reference to God is common in the prophets, where God is spoken of as having a controversy with men.

(v.3 ἀπιστέω the idea of unfaithfulness predominates over unbelief here: but the scriptural use of the word combines the two ideas.

καταργέω = to make idle; to render inoperative; to abolish. The word occurs 25 times in St.Paul's Epp., and is peculiar to him, except in four passages of Ezra, Luke 13:7; Heb. 2:14 (if that be not St.Paul's). The E.V. gives 17 different renderings in the 27 passages.)

5. An objection drawn from the words above quoted from Ps.51.

τὴν ὀργήν the predicted anger against sin, cf. Matt.3:7, and Ps. 7:12

συνίστανω is used of persons as meaning to commend two persons one to another - to bring them together. Of things, to combine into certainty and so 'to prove/establish.'

κατὰ ἄνθρωπον 'I speak as common men speak. Not in my own name or as an Apostle.'

6. ἐπεί 'since'/'if so', or according to the context it might be 'if otherwise', cf.Rom. 11:6, 22. Intellectual difficulties are best met by moral axioms: and so against this objection Paul appeals to the voice of conscience, which declares that God will judge the world, and if so it must be in righteousness.

7. εἰ γὰρ... 'For if the veracity of God in my lie' - i.e. the field of its operation.

'my lie' = the unfaithfulness which contrasts with ἀλήθεια immediately preceding.

'abounded unto his glory', i.e. unto the manifestation of what He is.

τί ἔτι 'why still am I also (i.e. as well as those from whose sin no advantage has accrued) judged as a sinner?' The present κρίνομαι expresses the imminence and certainty of the judgment.

8. καὶ μή 'And why not (as we are calumniated and as some persons assert that we do so)....'

ὧν τὸ κρίμα 'whose judgment is just (i.e. the judgment of those who wilfully draw such conclusions from the Gospel of grace.)'

9. προεχόμεθα 'Are we preferred / Are we placed in a position of superiority to others ?' - i.e. are the Jews placed in a position of real superiority tothe gentiles ?

οὐ πάντως lit: 'by all means no' / i.e. 'not by any means.' The usage of οὐ πᾶς ('not any') is the nearest to this.

προητιασάμεθα 'for we before alleged.'

cf. Ps 14[3] In some editions of the LXX all the passages here quoted are appended together, and are there also in the Prayer Book Version which was from Cranmer's Bible. The latter in turn came from Matthew's which, as far as the Psalms go at least was from Coverdale's translation chiefly from the Latin and German. They are evidently inserted from the passage in Rom. 3.

(i) vv.10-12, of the corruption of character;
(ii) vv.13,14, of the tongue;
(iii) vv.15-17, of the conduct;
(iv) all is traced up to one source in the heart, v.18.

19. ἐξέκλιναν of swerving from the right way, cf.Dt.5:33.

ἠχρειώθησαν cf. II Kings 3:19 for the word in the literal sense. Then the word passes to marring in a moral sense. For the transition from the one sense to the other cf. Jer.11:19.

20. νόμου is God's law, whether in the partial revelation of it, written in the conscience of the Gentiles; or in the more complete one given by Moses to the Jews.

The office of the law now, he argues, is not to render righteous, but to detect and bring to light the sinfulness of man, cf. Gal.2:16.

21. Now that it is revealed a testimony is found to it in the O.T. Scriptures.

(Additional notes on vv. 13 - 19:-

13. τάφος the figure is that of a grave yawning for its dead - a mouth open to engulf and ruin.

ἐδολιοῦσαν in an Alexandrian form of the imperfect (cf. John 15:22) and II Thess.3:6 for similar ā 19:3) debased forms.

ἄσπις cf. Dt.32:33.

18. σύντριμμα first of a fracture, then of moral ruin.

19. νόμος the law dispensation personified as speaking in the Scriptures.

λέγει denotes the words or statement of Scripture generally,

λαλεῖ = the utterance of it in each particular case. cf. Jn.8:43.

τοῖς ἐν τῷ νόμῳ to those contained in the law as their fence or boundary line.)

21. πεφανέρωται Chrysostom remarks that this word is used to show that the righteousness of God was nothing new, but rather something old though concealed. Its oldness is further shown by the fact that the prophets knew of it and foretold it.

24. This verse is parenthetical. δικαιούμενοι refers back to πάντας τοὺς πιστεύοντας.

23. τῆς δόξης "(of the praise) which comes from God."

δόξα = the effulgence of light.

25. ἱλαστήριον "to be a propitiation through the faith in (or, through) his blood."

πίστεως and ἐν αἵματι must probably be separated. *

(* The MS notes the corrected comment in the printed vol. on Romans, in which C.J.V. unites the two terms.)

Render: "Whom God put forth (manifested historically in His incarnation, sufferings and death) as a propitiatory offering by faith (as the subjective means of appropriation of this propitiation."

ἐν τῷ αὐτοῦ... is the objective means of the manifestation of Christ as a propitiatory sacrifice, and is referred to directly by δικαιοσύνης αὐτοῦ.

Some suppose the term ἱλαστήριον to refer to the Propitiatory or Mercy-seat, on which God's presence rests, but this does not seem so suitable here.

26. πρὸς ἔνδειξιν 'in order to the manifestation of His righteousness (i.e. judicial righteousness-justice) on account of the overlooking of

/the sins

'the sins that had passed in the forbearance of God (- this last contains the reason why God would manifest His judicial righteousness) with a view to His manifestation of His righteousness in this present time.'

26. πάρεσιν The word occurs only here. It would be lit: 'sending aside' / pretermission / passing over. The word is not much less strong than ἄφεσις, as some try to make out. Cf. Micah 7:18, of passing by sin: but the word is ὑπερβαίνειν Difference of figure, not in meaning, from ἄφεσις

St Paul uses the word δικαιοῦν, as it is also used in the Gospels, to signify - 'to account and declare righteous', and to regard and treat as such; NOT to 'make righteous.' Cf. Barrow's sermon on Justification by Faith. He remarks that God's justifying solely or chiefly doth import His ACQUITTING us from guilt, condemnation and punishment.

His righteousness is not only personal, but also communicates itself to others.

27. ποῦ οὖν 'Where then is all boasting ? It was barred out by one act.'

ἐξεκλείσθη 'It was excluded by this one decisive act - by this death of Christ.

τῶν ἔργων 'by a law consisting of - prescribing as its condition all manner of works.'

ποίου cf. I Cor.15:35.

νόμου πίστεως cf. for the form, James 2:12; Rom.9:31.

νόμος is here used in its most general sense of a divine revelation of duty.

28. γάρ is another reading. 'For we reckon that any human being whatever is justified by faith apart from any works prescribed by any law.'

29. ἢ 'or is it the case, as some imagine, that God is the God of Jews alone? '

30. ἐπείπερ or rather εἴπερ . 'Since God who will make righteous.....is one person.'

περιτομήν cf. 2:26 for the use of the thing for the person. Notice also the absence of the article, which means not 'all Jews' and 'all gentiles', but 'certain Jews'- 'such Jews as believe...'

ἐκ....διά cf. Gal.3:22 - 26.

31. νόμον οὖν 'is it the abolition of a law that we seek to effect by the faith? '

ἀλλά 'but what we seek is the establishment of a law (though not a law of works)'
St.Paul here hints that his law might be open to the charge of antinomianism, but that the charge is false.

CHAPTER 4.

THE Jews alleged that Abraham was justified by something inherent in himself and pleaded that they, his posterity, could be justified in the same manner. Paul shows that Abraham was justified not by reliance on himself, but by dependence upon God, by no merit of his own.

Abraham was justified, but not as the father of the Jewish race, but as the father of all of every nation who are children of his faith. He was justified before the law was given and before he was circumcised. So the gentiles are his children also if they imitate his faith.

Chapter 4 illustrates the gratuitous nature of the offer.

1. κατὰ σάρκα describes (1) man's working by his own outward acts: (2) the covenant ratified with Abraham by the seal of circumcision in his flesh.

The order here seems wrong, connecting as it does κατὰ σάρκα with εὑρηκέναι . St.Paul would not have said that Abraham gained anything .

κατὰ σάρκα coheres with τ. πατέρα ἡμῶν , cf. 9:3; I Cor.10:18; Eph. 6:5.

The one is bracketed with the other, so that a fresh article is needed.
not

The tense of εὑρηκέναι expresses the permanency of the result - found and secured for ever.

Some read εὑρηκέναι before Ἀβραάμ , in which case κατὰ σάρκα must be taken with πατέρα . Others omit εὑρηκέναι in which case it would be, "what shall we say of Abraham ?"

So, Abraham became partaker of the blessing which was justification by faith in Christ, in as much as he believed God's promise.

3. 'For what saith the Scripture ? God looks at faith in the heart, which must be distinguished from faith as exhibited in act.'

The quotation here, Abraham believed God, is not of any act, but of a mental acceptance of God's promises. Which shows that faith, though it shows itself in good works, yet is originally a thing of the heart.

C.J.V. Romans ch.4.

5. 'But to him who does not work for acceptance', i.e. who does not **rely** on his work as the ground of acceptance; cf. John 6:28, 29.

πιστεύειν is used with a dative
with ἐπί and the dative,
with ἐν (rarely and doubtfully
with εἰς (common) (cf. Mk.1:15
with ἐπί a accusative (as here).
It is also used absolutely (Rom.17:11).

6. The language used about Abraham is the same as that used about the justified man of David's Psalm:

καθάπερ - "according as David also describes the felicitation of the man to whom God reckons righteousness apart from works.

8. The non-imputation of sin is equivalent to the reckoning of righteousness. So St.Paul treats it here.

7. ἀφέθησαν the tense expresses the completeness and finality of the absolution. The word expresses the remission of sin regarded as a debt. St.Paul uses the verb in this sense here only.

He uses ἄφεσις twice in this sense in Eph. 1:7, and Col.1:14.

Cf. Proverbs 28:13 for a sinner being warned against covering his own sin.

9. ἐπὶ τὴν π. 'Does it extend to the circumcision?'

ἡ πίστις i.e. the faith spoken of; that faith which in the quotation above (v.3) he was said to have exercised.

C.J.V. Romans ch.4.

11. καὶ σημεῖον 'and as a sign he received circumcision,' reading περιτομήν ; or, according to the rec.text, 'a sign consisting in circumcision.'

σφραγῖδα 'as a seal of the righteousness belonging to the faith which he had when in a state of uncircumcision.'

δι' ἀκροβυστίας -'amidst ~~six~~ uncircumcision.'

τὴν δικαιοσύνην -'the righteousness (which Abraham's faith was reckoned as being then hidden though imputed, but now revealed in Christ)).'

'If the acceptance of Abraham had been at all connected in Scripture with circumcision, but his acceptance being spoken of before circumcision all are included.'

σφραγῖδα τῆς....'as a seal of that righteousness...that faith..' Each article takes up a word in the preceding quotation.

'seal' in the sense of the authentication (I Kings 21:8: I Cor.9:2).

The two clauses εἰς τὸ εἶναι and εἰς τὸ λογισθῆναι are parallel with one another.

12. πατέρα περιτ. 'and father of circumcision', i.e. of circumcised persons, Jews: but not of Jews as a nation, which would destroy the argument.

στοιχεῖν = 'to be in line with.' The oath of the Athenian soldier was that he would not desert the man ᾧ στοιχοίη - whom he was next to in line in Battle. The first point is that the gentiles should not be excluded if believing. The second is that only believing Jews might be included in the promise to Abraham. These are the two results from the fact that in Abraham circumcision was received at a time long

subsequent to his being accepted by faith.

13. οὐ γὰρ διὰ 'For not by means of a law (as the means of getting the promise fulfilled) was the promise made to Abraham.' κόσμου cf.II Cor. 5:19. The art. is om. in most of the MSS.

14. ἡ πίστις - that faith which is expressly said in the passage now being commented on to have been the ground of his faith.

15. ὁ γὰρ νόμος "For that law..." referring back to οἱ ἐκ νόμου in the last verse - 'for that thing law.'

The thing law, presented to the fallen self-willed man, can never produce anything but condemnation. Man wants redeeming before he can obey.

St.Paul would not allow that anyone was without a law of duty in conscience. however here means a revelation of duty - not law in conscience.

οὗ δέ (reading δέ) 'and where there is not a revelation of duty.'

16. ἐκ πίστεως 'is in point of fulfilment the result of faith - is out of faith as the source of its fulfilment.'

τῷ 'to that which has the faith (walks in the steps of the faith) of Abraham.'

17. οὗ for ἐκείνου.

κατέναντι is connected with πατήρ .

τὰ μὴ ὄντα -'the unborn.' Abraham is the father of all in the view of him to whom Abraham is now still living, and to whom we in Abraham's time were already living.

C.J.V. Romans ch. 4.

17. When God said to Abraham, "I will make thee a father of many nations," He had in His eye the dead, the living, and the unborn; in short, the faithful in all ages, cf. Lk.20:28ff., Abraham is still the head of the believing family.

ζωοποιοῦντες 'who not only views as if alive, but also MAKES ALIVE, purposes to raise again.' He looks upon them as still living because He intends to restore them to life.

παρ'ἐλπίδα - beyond the bounds of any reasonable hope.
18. ἐπ'ἐλπίδι - on the strength, or ground, of hope.

γενέσθαι 'that He might become (as he has become) by one act....'

19. καὶ μή 'and in as much as he was not weak'(for this use of καί cf. Matt.1:19) 'in the matter of his faith' (for this use of the dative cf. Rom. 12:10).

οὐ κατενόησε, some omit the οὐ (A, B, C).

With οὐ translate, 'did not regard his own body made as good as dead...'

Omit οὐ translate, 'he did indeed observe his own body but doubted not.'

A classical writer would in this case have inserted μέν after κατενόησε .

τῇ πίστει 'in the matter of that faith' - taking up the ἐπίστευσεν above.

ὑπάρχων 'when he was already a man of 100 yrs.about.'

20. διεκρίνεσθαι = 'to get a decision and so to dispute', or, 'to dispute with oneself' and so 'doubt.'

τῇ ἀπιστίᾳ 'by reason of his unbelief', i.e.'by reason of any unbelief of his.'

20. ἐνεδυναμώθη 'was strengthened in the matter of his faith.'

δούς 'having given', i.e. by one decisive mental act he ascribed to God his true attributes.

21. πληροφφεῖν = 'to bring full, to complete.' Cf. Lk 1:1; II Tim.4:5, 17; and of a person Col.4:12.

24. οἷς μέλλει 'to whom it (i.e. faith) is to be reckoned unto **righteousness** who believe **in** Him who raised Christ Jesus our Lord from among the dead,' cf. I Pet.1:21. Making that the great contral point of faith - it is faith in the resurrection of Christ from the dead.

The dat. of πιστεύουσιν is by attraction to οἷς.

δικαίωσιν occurs only elsewhere in 5:18.

25. παρεδόθη 'was surrendered', sometimes of the human act, i.e. by Judas or the Jewish nation, Ac.3:13. Sometimes it is the divine act by our Lord or by God the Father (Rom.8:32). In all these senses it may be used here.

'By raising Him from the dead God declared that He has accepted His sacrifice as a full propitiation for the sins of the whole world, and that He now regards us as justified.' Thus, Christ was raised for our justification.

CHAPTER 5.

The consequences of Christ's Resurrection to those who believe.

1. ἔχωμεν ... has rather a preponderance of authority which is, like Heb.12:28 - it would mean, 'let us go on having,' as of a thing already given.

Additional notes on 4:23 - 25.

23. πάντες γὰρ.... 'for all aimed (in their old state)' The result of this expresses itself in ὑστεροῦνται

τῆς δόξης = offulgence of light, and so the future state of excellence which God has prepared for and offers to men.

24. ἀπολυτρώσεως not in LXX. It implies: (1) previous state of bondage (6:17), (2) the interposition of a **λύτρον**, which is Christ Himself, (3) a consequent deliverance.

25. ἱλαστήριον The root of the word is ἵλεως or, ἱλεός, 'propitious', cf. Jer.31:34. Hence ἱλάσκομαι in the O.T. always in the sense of middle, cf. Ps.79:9. Hence, ἱλασμός = a rendering propitious, cf. Ezek.44:27; I Jn.2:2; 4:10. It means also 'a being propitious,' cf. Ps.130:4. ἱλαστήριον is properly the neuter of ἱλαστήριος = propitiatory. In LXX it is appropriated to the lid of the ark. This probably arises from the root of the Hebrew word for 'covering', which also = to 'cover'sin, forgive. The lid of the ark became the symbolic centre of the hope of mercy. And so the application of the word in the N.T. makes Christ the 'mercy-seat in the new Temple.

διὰ πίστεως 'by means of a faith resting in His own blood,' cf. Eph.1:15; Col.1:4. The death is the culmination of the lifelong sacrifice and not to be separated from it; which it rather links with the resurrection and ascension which followed, so as to make the whole one.

τῶν προγεγονότων Christ's redemption is here considered only in connection with sins already committed. In connection with future sins it is spoken of in I John 2:1, 2.

26. δίκαιον καί = 'just and ALSO a communicator of righteousness to...', not 'just and yet...'

a. δι'οὗ 'through whom also we have had our introduction', Eph.2:18; 3:12. The perfect is used to show that the effect continues. 'That introduction which of course we have as Christians.'

ἐπ'ἐλπίδι 'in hope of that future state of manifested excellence which God has promised.'

4. δοκιμήν cf. II Cor.2:9; 8:2; 9:13; Phil.2:22. The word here seems to mean, the state of one who has been tried andhas stood the trial, the state of the δόκιμος . The E.V.trans. does well.

5. ἡ δὲ ἐλπὶς 'And that hope does not put to shame (i.e. by disappointing a man) because the love of God (to us) has been outpoured in our hearts. God's love to us is brought inside the heart and there poured out in copious abundance. How then can such a person be thought a disappointed person?

6. ἔτι γάρ 'for moreover...' cf. Lk 14:26, Ac.2:25.

There is great confusion in the text here. Some read ἔτι twice, some in the first case εἰ γε 'For moreover - besides the consideration of the Holy Spirit being pourpd out in our hearts.' This is reading ἔτι twice, and perhaps in the other case too.

κατὰ καιρόν 'in accordance with a season - a fit time', implying the gradual introduction of redemption by Christ. He does nothing precipitately, cf. .Eph.1:10; Gal.4:4; I Tim.2:6.

ἀσεβῶν impious, wanting in regard for.

7. μόλις γὰρ is the reason for the word ἀσεβῶν .

τοῦ ἀγαθοῦ cf. Matt.12:35. It is the generic article. The word ἀγαθός is a more attractive word

(7) than δίκαιος . It is good in the sense of benevolent and beneficent rather than simply just.

The 'just' and the 'good' are however here the same person, viewed merely under different aspects of his character.

τάχα occurs elsewhere only in Philemon15.

The meaning of the verse is: 'Scarcely will a person be persuaded to die for a man who is upright in the abstract sense (i.e. without reference to the person dying for him), though perhaps someone may be found who may bring himself to die for the man who is specially good to him.' We were not 'just'; much less 'good' to God, we were rather enemies and rebels - yet still He died for us.

The second 'for' is exceptive, and answers to, 'but I do not press this without exception.'

8. συνίστησι 'He gives proof of / establishes.'

ὅτι 'in that.'

9. πολλῷ.... 'He who has redeemed us while in sin, will much more actually save us who have been reconciled.' An argument a fortiori.

νῦν Already in this life.

The blood of Christ and the death of Christ the same, cf. V.10.

δικαιωθέντες,' justified as we were, now (under the Gospel, i.e. when we became Christians) in His blood'- as the field, element, region in which the justification took place.

τῆς ὀργῆς cf. Rom.3:5; I Thess.1:10.

10. We have had ἀσθενῶν, ἀσεβῶν, ἁμαρτωλῶν

as descriptions of the state in which we were before Christ came to die for us, and here we have another word ἐχθροί .

καταλλάσσω cf. II Cor.5:18, 19, 20 for the word and whole thought.

καταλλάγημεν - 'reconciled as we were, we shall be saved in His life as our place of safety,'i.e. in His life after death - His resurrection life in which He carries on intercession for us, cf. John 14:19; II Cor.4:10. The life in which He administers to each one of us particular help.

11. The sentence in this verse is broken off by the coming in of a comparisbn in v.12 of the work of Christ with that of Adam. And so the sentence, though beginning with a participle, is not resumed. Such breaks are very common with St.Paul, and especially likely to occur in the case of dictating to a scribe, such as was his practice.

νῦν under the Gospel.

12. διὰ τοῦτο Such being the effect of Christ's redemption. It seems to refer to the blessed state of confidence above described.

ἡ ἁμαρτία = sin universal.

ὁ θάνατος includes all kinds of death: (1) natural death, (2) spiritual death, (3) eternal death or the second death of the Book of Revelation 20:14.

διῆλθεν 'went about / went diverse ways'. 'Went' in the way of division, cf. Ac.8:4; 10:38.

ἐφ'ᾧ 'for that', cf.II Cor.5:4, the only other place where the expression occurs. It is equivalent to ἐπὶ τοῦτο ὅ .

C.J.V. Romans ch.5.

12. The passage does not mean 'for that all sinned separately after Adam.' This would destroy the argument and is not true, as it cannot be said that every human being who dies has sinned, e.g. the case of the infant who dies without having sinned, and also persons born without reason.

Cf. rather v.15 (and II Cor.5:15), it means that all sinned in the person of Adam.

This verse (12) goes on to show the essence of the law as existing to Adam in paradise. The law in its moral essence is coeval with creation, and co-extensive with the world against those who regarded the moral code as originally and absolutely made for them.

13. A parenthesis begins here which is in explanation of πάντες ἥμαρτον .

ἄχρι γάρ 'For up to a law (before and up to the time of a law being given) there was sin in a whole world (the omission of the article points to the vastness of the world) but sin is not put down in the reckoning if there be not a law!

In the interval between Adam and Moses there was no such law as that law which was upon Adam when in paradise, as given in Genesis 2:16, 17. And yet there was death. It was because all died in Adam.

Sin committed between Adam and Moses was not reckoned because there was during that time no law. They were not under Adam's law. Hence what was reckoned to those who lived during that time, and was punished with ~~xiny~~ death, was Adam's sin.

On vv. 15-17: 'Though I call Adam a type of Christ, yet I do not forget the contrast between the act of Christ and that of Adam respectively, and the consequences of the act of each.' This is the general sense of the passage.

15. οὐχ ὡς 'but not as . . .', meaning that the consequences of the act were very different.

οἱ πολλοί = the many (i.e. the world, mankind generally) died (i.e. were involved in death as the penalty of Adam's sin).

πολλῷ μᾶλλον 'much more can we surely assert good than bad under the righteous government of God-' hence, 'much more did the grace of God abound.'

In the same breath we have the humanity of Christ ('of the one man'), and also his divinity (as shown in 'grace) spoken of Him just the same as of God. Such undesigned notices, more than any other, assert the divinity of Christ.

16. καὶ οὐχ 'and not as it was by one man's having sinned (the death of the world took place), so is the gift.'

δικαίωμα = that which is accounted just, and signifies:

1. what is ordained, as a statute or decree, cf. 1:32; 2:26; 3:4,

2. a <u>state</u> of acceptance as righteous by God, cf. Rev.19:2.

δικαίωσις represents the action of the legislator or judge, either

a. in promulgating a decree as just, or

b. in declaring and recognising a person as just.

δικαίωμα is used here only for sentence of acquittal.

'And not as through one man having sinned, so is the gift', i.e. not as through one man's having sinned came the fall, so came the δώρημα .

16. 'For the sentence of God was out of one man (i.e. sprang from one man's sin) unto condemnation, but the free gift in Christ springs out of many transgressions unto sentence of acquittal.' As if the very multitude of men's sin drew forth the χάρισμα out of God's compassion. The sin which led to man's ruin was one. The sins which led to the redemption were many.

'For the judgment (pronounced by God upon Adam) was by occasion of one man (having sinned) unto condemnation (its result in his own case and posterity.) Cf. note on 1:32.

17. In this verse the two contrasts of vv. 15, 16 are summed up and the parenthesis is brought to an end.

διὰ τοῦ ἑνός through means of the one man.

τὴν περισσείαν 'That abundance of which we have spoken' (in v.15).

18. δι' ἑνὸς δικαιώματος 'By one righteous act (something different) came to all men unto justification of life,'i.e. bringing after it eternal life.

'A righteous act',regarding the whole life of Christ as one single act of righteousness (cf. Rev.19:8).

δικαίωσις this form occurs only here and in 4:25.

20. παρεισῆλθεν 'Now a law came in by the way (i.e. between the work of Adam and Christ. It was the primary or the final dispensation, but it came in by the way) that the offence might multiply. It was not the creating of sin, but the bringing into a conspicuous light of sin that was already there, that was the object of the law.

20. 'A law came in by the way' - i.e. was introduced into the history of man parenthetically , as neither the original nor the final dispensation came in between the sin of Adam and the obedience of Christ.

Law by itself has a tendency to stimulate human disobedience.

πλεονάσῃ To be taken intransitively here probably. In I Thess.3:12 the word is used transitively.

ἡ χάρις Grace universal: the Grace of God.

CHAPTER 6. The utter incompatibility of a life of sin with a life of faith is set forth in this chapter.

The Gospel must not be loaded with conditions as the means for defeating objections such as are here mentioned against free grace. The difficulty must be rather met in its proper place as St.Paul meets it here by showing the utter incompatibility between a life of sin and a life of faith.

1. St.Paul now deals with the antinomial abuse of the Gospel gift. He says, 'You are by grace inserted into Christ. How can you then sin ?'

'By baptism we became as dead men, as unable to commit sin as a dead man is unable to do anything at all.'

2. οἵτινες 'We - be we who we may - who....'

'We died to sin, now then can we be alive in the matter of it. Before death Christ could be a teacher, but not a Saviour. Baptism was a sort of funeral, a consigning of us unto death in respect of the old life.

3. ἐβαπτίσθημεν 'were inserted into Christ by baptism.' Baptism inserts us into Christ, but into Christ as one who has died and with distinct reference to that death.

4. συνετάφημεν 'We were buried then with Him by means of that baptism into that death. Baptism is a kind of funeral.

τῆς δόξης- the manifested excellence of God's nature. Here with especial reference to His power. The glorifying of God is the manifesting of His excellence. Cf. John 11:40, - also v.23, where we have, "Thy brothershall rise again." This is used as a synonymous expression with, "Thou shouldest see the glory of God."

The resurrection of Lazarus was the manifesting of God's excellence in respect of power.

The divine δόξα includes all that manifests the Creator to the creature, and hence also His Almightiness (cf.Alford's note).

The point of union with Christ, he says, is baptism; the essence of such union is the receiving of the Holy Spirit.

ἐν καινότητι... "in newness of life" - a new state of which the characteristic is a true life, life in the highest sense.

For the distinction between περιπατεῖν and ζῆν cf. Col. 3:7; one is of the property, the other of the daily exercise of life. A life of union with Christ , as He now is in heaven, is the ideal of the Christian life.

5. 'For if we have become coalescent with the likeness of His death, then we shall be coalescent also with the likeness of His resurrection. That is to say, if we have grown into a union with Him so as to be like Him in His death.

5. σύμφυτοι - grown together intimately and progressively united. To be taken with τῷ ὁμοιώματι We partake of the likeness not only of Christ's death, but of the resurrection itself.

6. τὸ σῶμα - the body which belongs to or serves sin / in which sin is manifested. 'Our body so far as it is the seat or instrument of sin,' cf.Phil.3:21.

7. δεδικαίωται - 'is ipso facto cleared from sin.' What has happened to Christ has happened to us, if we have real union with Him. This is the argument: If He has died, we have died.

Or, 'has been cleared from sin as if by a judicial sentence, as dead men cannot sin.' Cf. I Pet. 4:1, which is a good commentary on this passage, and may be an allusion to it.

The workings of the body with reference to sin are very varied. Cf. Gal.5:19-21, where dissentions, envyings etc., as well as lasciviousness, revellings, & c. are called the works of the flesh.

8. εἰ δὲ..... - If we died with Christ we have the prospect of living with Him. If we share Christ's death we shall share His life. As Christ died once and not again, so we, who died with Him once, die not again. The death of the body is overlooked in the greatness of the consequences of union with Christ.

The result is realised in part now, but only completely after death.

9. οὐκ ἔτι "no longer dies", i.e. is no longer subject to death, cf. Hebrews 9:27, 28.

10. ὃ ἀπέθανε "the death which He died."

10. τῇ ἁμαρτίᾳ 'in relation to all sin.' That is, He died so as to put sin away.

τῷ θεῷ He lives in relation to God and so for ever.

St.Paul does not hedge the Gospel round with a number of antecedent conditions. He does not say, Be good first and you will be forgiven. But he states fully the freedom of grace, and then says that that gift consists in union with Christ, a thing utterly incompatible with a life of sin.

13. τῇ ἁμαρτίᾳ is connected with παριστάνετε . Our members are not to be presented to sin (for service to it). Sin and God are presented as two rival masters.

ἐκ νεκρῶν 'from amongst dead persons,' or 'from being dead persons.'

ὅπλα there is an idea of military service here, though it is not a word confined to military weapons.

14. This shows deep insight into human nature. Our being under grace is to suggest, he says, a still greater motive for obedience.

ἁμαρτήσομεν or else read ἁμαρτησῶμεν - an Hellenistic form of the deliberative subjunctive.

To sin now, when under grace, is to go back to our old master.

17. ὅτι ἦτε "that ye were..." In English we should say, "that though ye were."

τῆς ἁμαρτίας 'of that sin which I have just spoken of.'

τύπον the mark of a blow - the impression, impress, or stamp.

C.J.V. Romans ch.6.

19. εἰς τὴν ἀνομίαν - 'so as to practise iniquity', cf. I John 3:4 where ἀνομία and ἁμαρτία are shown to be convertible terms.

21. Alford alters the punctuation and translates it, "What fruit had ye at that time ? (things/ddeds) of which ye are now ashamed. For...."
In the E.V. there is only one 'then', the οὖν and the τότε are not both expressed.

St.Paul does not meet the antinomial charge by paring down and laying conditions on the Gospel; but he rather at once proclaims the monstrosity of the notion of antinomialism, vv.15 - 23: 'Saying that you may still go on serving ~~xxxxxxxxxx~~ sin is equivalent to saying that it is possible to serve two masters.' Men are too apt to pare down and take away the attractions of the Gospel to prevent it being abused.

23. ὀψώνια - applied often to military pay, cf. Lk.3:14; I Cor.9:7, but it is not necessarily so limited here.

Thus far antinomial objections have been answered. The Gospel does not set a man free to sin, but to live uprightly.

CHAPTER 7.

The 7th chapter is a further confirmation and proof of the assertion made in 6:14 - οὐκ ἐστε ὑπὸ νόμον But a nearer point of connection may be found in v.23 in the words χάρισμα and ἐν Χριστῷ , as implying that the law is not the ground of man's acceptance.

'You need not be surprised at my saying that we have done with the law. We see

'the same in human matters. Death sets a man free from the law. The death of one of two married persons breaks the law between them. And so generally death breaks through all law, and we are dead.' This is the general sense of this chapter.

1. 'Law essentially belongs to this life - death ends its hold on me.'

The whole passage turns on the fact that the Christian is already dead as concerns this life. The Christian is free from the law.

2. ἡ γάρ 'It is so - You all know it for (to take one example) the married woman remains bound by a law to the living husband.'

κατήργηται 'she is ipso fact discharged from.', Cf.Gal. 5:4 where the word is used again with ἀπό .

3. χρηματίσει 'she will transact business as,' i.e. she will pass for; cf. Ac.11:26.

ἐὰν γένηται 'if she shall have become to,' i.e. if she shall have begun to belong to . . . '

4. καὶ ὑμεῖς 'you also' - i.e. you, as well as the persons in the above instances.

ἐθανατώθητε 'you were put to death (when Christ died) in relation to the law by means of the body of Christ,' i.e. by the putting to death of His body.

It matters not whether it be said that 'we' or that 'the law' dies: as the death of either of the two parties dissolves the relation - and so St.Paul here speaks of us as dying.

ὅτε ἦμεν ='when we were alive before death - before we died with Christ.'

5. "When we were in the flesh," i.e. when our life was the life of a man in the body and nothing higher.

The ἐν in 'energein' never governs a case, not even in Gal.3:3, where one is much tempted to translate it.

τὰ παθήματα = 'the incitements to sins...'

6. κατηργήθημεν- 'we were abolished (cut off) from the law.'

ἀποθάνοντες - 'by having died in relation to that thing in which we were held fast,' cf. Gal.2:19.

καινότητι - 'in newness consisting of spirit.' It cannot be said that a man's πνεῦμα is made new; rather, 'he is made new by receiving a πνεῦμα .'

παλαιότητι contains the idea of antiquation, of being out of date - not of venerable antiquity here. "Not in an old state of which the characteristic is letter.

What does the Apostle mean by saying that we have been made free from the law ? The law in its rigour as regarding exact obedience, and denouncing vengeance against those who break it, by reason of our weakness and inability to perform it becomes an enemy to us (Gal.2:16; 3:11: 5:3; Rom.7:13; I Cor.15:56; Heb.7:19). The law quickens sin and subjects us to a curse, from which curse our Lord delivers us by mitigating its extreme rigour.

Vv. 7 - 25 explain the meaning of the expression of v.5, that the passions of sin were by means of the law, cf. I Cor.15:56.

C.J.V. Romans ch.7.

7. Here he goes on to think that the fault is not in the law but in the conditionx of the human creature.

ἀλλά "nevertheless." - 'I had not recognised such a thing as sin, but by means of the law.'

'I had not known concupiscence - I should not have known and considered it as it is, that is as sinful....' He does not say, 'I should not have felt it,' but 'I should not have known it.'

In the E.V. ἀλλά is translated "nay", which would be, 'Nay, so far from law being sin, it taught me the wickedness of sin.' But the better translation is, 'But I do say that I did not come to the knowledge of sin (I did not discover sin) except by means of a law.'

τήν τε γάρ... as if καί and more examples were to follow. But he breaks off. Sin may exist before, but it requires a law to bring it out.

8. ἀφορμήν - 'And sin having got a starting-point by means of the commandment...' The devil makes the very ἐντολή into a weapon for tempting Eve.

The essential point of sin is the enthroning of self-will where God ought to be - where only the will of God ought to be.

ἡ ἁμαρτία - sin in its essence and root in the heart.

Sin gets a starting-point in the presentation to it of a prohibition.

8. διὰ τῆς ἐντολῆς probably best taken with κατειργάσατο but doubtful (cf. note to v.11). So it was by means of the command that the tempter awaked the first thought and longing after the forbidden thing in the mind of Eve - by making her think of the command as a hardship.

The promulgation of the law was like a starting-place to sin because:

1.) what before were sins of ignorance, became wilful sins, and so worse. Just as the Gospel itself was a starting-place of greater sin to the Bethsaidans, Chorazins, & c., which were preached to but did not repent.

2.) Because the natural man is proud and resents God's laws because they are God's laws. Men become more furious from restraints.

The working of the law in an unrenewed man is being developed in these verses, 7 - 25.

9. Taking this literally of St.Paul, there must be some personification as St.Paul was never without a law. But he may be referring to his having once lived without feeling the law coming really home to him as a thing that must be obeyed. Cf. I Cor.4:6 for St.Paul's plan of putting his remarks into the first person although there may be no special reference to himself.

Thomson takes this of mankind generally and understands it to mean, 'Yes, man was alive when in the person of Adam he stood before God sinless in Paradise, before ever the struggle between the law of self and the law of God had begun.

If the words have some application to St.Paul's case, the reference is to the time when he did not yet understand the deep and

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9. πνεῦμα spiritual import of the law: and also in the sense of ἐλθούσης τῆς ἐντολῆς there may be reference to the time when the spiritual meaning and deep requirements of the law became known to him.

Taking this literally of St.Paul, there must have been some personification intended as St.Paul was never without a law. But he may be referring to his once having lived without feeling the law.

The promulgation of the law was like a starting-place to sin.

11. The words δι' αὐτῆς, which make rather a flat sense if διὰ τῆς ἐντολῆς be taken with ἐξηπάτησέ με, seem to point to it being better to take διὰ τῆς ἐντολῆς with ἀφορμὴν λαβοῦσα - and so it is probably better to take these words in the same way in v.8 where they also occur.

ἐξηπάτησε cf. II Cor.11:3; I Tim.2:14. All sin is committed at the moment under a deception: - deception as to the amount of satisfaction obtainable from it, as to the excuse that can be made for it, and as to the probability of its punishment.

ἀπέκτεινεν cf. II Cor.7:6. Here sin is said to do by means of the law what there the law itself is said to do.

A clear reference here to the history of the Fall in its manner and result, death. How far St.Paul is actually speaking of what happened to himself seems uncertain. For his use of figurative expressions, cf. I Cor.4:6.

13. μὴ γένοιτο 'charge not man's ruin on God's law.'

13. ἵνα φανῇ 'that it may be manifested as sin.'

'It is aggravating,' he says, the sinfulness of man to show that sin could pervert even that which is good, i.e. God's holy law, into an instrument of ruin.'

14. σαρκικός 'fleshy' - all flesh - carnalis. Not only in the flesh but also 'of flesh.'

σάρκινος is another reading, and is unquestionably the best.

This passage, vv. 7 - 25 , is all an expansion of that state which v.5 describes of the workings of the law in that man who has not yet been brought into the Christian state.

As long as there is only σάρξ and νοῦς the conflict described in this chapter goes on, in which νοῦς may approve of what is good but cannot enforce it. In the next chapter πνεῦμα comes in to decide the question. The result had been before that the conduct followed what was bad though the νοῦς approved the good.

15. οὐ γινώσκω 'I know not' - act blindly at the dictates of others.

A slave might be said to know-not what he did himself, as not having been told by his master the reason for so acting, but merely to do so, cf. John 15:15.

Or, γινώσκω might mean 'I approve', cf. Ps. 1:6; John 10:14, 15. For προγινώσκω cf. Rom.8:29; 1 Pet.1:2, in all which places the knowledge is more than mere acquaintance.

16. σύμφημι this is an important step, and marks the siding of the conscience with the law.

17. νυνί δέ 'And now - and this being so it is not I that do it but sin that dwells in me - my inward disapproval of my own conduct is a tribute to the holiness of the law.'

18. "In my flesh" means 'in my natural and carnal state.' The apostle does not seem in this chapter to be speaking of his own struggles against sin still dwelling in him when under the dominion of grace. He uses the first person here as often when representing himself as a type of others. The redeemed Christian can never be truly represented as still sold unto sin, cf. H.Browne, Art. ix, p.242.

The same man who wrote ch.8 could not have thus spoken of his present state when he says that the law of the spirit had set him free.

20. These words are not intended to mitigate the guilt of acting, as some would think that they are urging their own excuse in these words as showing that they cannot help it. Rather are they spoken by St.Paul in aggravation of the misery of this condition - as a state in which a man is not even his own master.

οὐκ ἔτι ἐγώ... cf. the case of the man possessed by the devil, where the evil spirit speaks under the man's personality, but when it is cast out the man speaks in his own character.

(Add. note on v.14: This gives the experience of a man qua not Christian. St.Paul is rather here speaking of pre-Christian experience. But it will have its realization and counterpart in the Christian so far as he is an imperfect Christian. κατεργάζομαι 21 times in Paul: 3 times elsewhere in N.T.)

21. εὑρίσκω "I find then with respect to the law"- as if St.Paul was going to sum up the experience of man under the law prior to the Gospel. It seems hardly legitimate to anticipate here that peculiar sense in which 'law' is used in v. 23.

ἐγώ is the true self.

ἁμαρτία is the usurping power of within, and is separable from the real man. The two must be kept strictly separate for the proper understanding of the passage.

22. συνήδομαι 'I delight with - my delight is with the law of God.' The word occurs only here. 'my delight goes along with the law of God as regards the man within - the real, true self.'

This is another important step - the feelings assent. Between these two points, this verse and v.16 lies the change.

23. βλέπω 'but I see another law warring in my members against the law of my mind' - i.e. the law which my mind approves, the law of God.

- 'leading me captive', i.e. as if encircled by the chains of the law.

24. τίς 'who shall rescue me out of the body belonging to (or characteristic of) this state of death.' A cry of longing for that time when we shall have put aside the body with all its sins and temptations, cf. Rom. 8:23.

The body is unredeemed during this life, cf. II Cor 5:2 - 4.

25. St.Paul seems here to be speaking of his own actual state; he might still speak of himself as involved in the snares of an unredeemed body. OR it might mean 'I by myself',

25. 'i.e. when left to myself as I am by nature with only σάρξ and νοῦς .' In all this passage there has been nothing about πνεῦμα ,only νοῦς and σάρξ . The next chapter introduces the 'spirit' deciding the question for the law of God.

'The EGO itself', distinguished as it is throughout the passage from the indwelling sin; cf. the whole preceding passage for the sense in which ἐγώ is taken.

The ἐγώ, as it is before the Gospel comes, is, he says, in a distractedstate - the νοῦς siding with the law, and the σάρξ with sin. Thus far to the end of the chapter there is only the νοῦς and σάρξ between which there is a drawn conflict. But in ch. 8 the πνεῦμα comes in and decides the victory.

CHAPTER 8.

Here we come to the gift of the Spirit, which changes δουλεία into ἐλευθερία.

This chapter is an expansion of v.6 in the last chapter, when a man has now been changed to Christ.

2. νόμος 'the law of the spirit of life did in Christ Jesus set me free.'

ἐν Χρ. Ἰησ. is best not connected with ζωῆς .

These words would be in flat contradiction with v.23 of the previous chapter, if that verse were meant of Paul's own personal experiences. A comparison of the two chapters seems quite conclusive as to ch.7 not being of St.Paul's own experience, but

2. an imagined case of a natural man acting under the law.

This verse shows clearly that the latter part of ch.7 is a description only of the pre-Christian state, or at least of the Christian state qua imperfectly Christian.

3. τὸ γὰρ ἀδύνατον 'For the impossible thing of the law wherein (i.e. in which point) it was weak through the flesh (God did).'

It is a proper accusative, and the sentence begins as if the sentence was going to end with 'God did', for which however is substituted an account of what God did.

κατέκρινε 'passed sentence of death on sin in the flesh (i.e. by obeying and suffering in that flesh which was the scene of the operation of sin)' - passed sentence of death on it and left it as a condemned criminal. Christ, by coming in the flesh, passed sentence on sin in that flesh 'which was the very scene and instrument of sin...'

σαρκὸς ἁμαρτίας is like σῶμα ἁμαρτίας in 6:6. Here it = "in likeness of flesh of sin", i.e. flesh characterised by sin.

CF.Alford's note here for the connection between the divine and human nature.

περὶ ἁμαρτίας to be connected with πέμψας : 'on account of sin', then = 'to put away sin.'

θυσίᾳ is to be understood before it, = a sin offering, cf. Heb. 10: 6,8, which is a quotation from Psalm 40:6.

3. The meaning of κατέκρινεν must be looked for in the effects and accompaniments of condemnation - victory over and casting out of sin. "He condemned sin in the flesh", i.e. in and by the flesh he condemned sin. God used our flesh as an instrument of our deliverance by the Incarnation of His Son - by a single act.

ὁμοιώματι not a mere semblance, but a real participation in humanity, cf. I John 4:2,3; Heb. 2:17.

4. δικαίωμα - the requirement of the law, i.e. that which the law made just. The motive which the Gospel supplied is the love of Christ, and the power is the Spirit, in both which points the law was deficient.

σάρκα, the σάρξ here includes both the σῶμα and ψυχή.

The πνεῦμα in the Christian sense is the renewed soul.

5. The γάρ gives a reason for the emphasis between the contrasting κατὰ σάρκα & κατὰ πνεῦμα '...mark the importance of the contrast, for...'

6. τὸ γὰρ φρόνημα 'for the mindedness of the flesh...'

7. A reason why he should say that carnal-mindedness is death: 'for to the law of God it does not submit itself in the workings of daily life.'

St.Paul means that the lust of the flesh (corruption, not nature) cannot be subject to God. Therefore God provides a

7. remedy that the corruption of man may be removed.

8. οἱ δὲ ἐν... 'they who are in the flesh' = those who trust in the flesh.

10. 'Because death is the punishment of sin.'

τὸ δὲ πνεῦμα 'but the renewed spirit is life because of righteousness', i.e. because of that gift of righteousness through Jesus Christ which brings us into union with God.

11. This verse means that at present only the soul is renewed, but afterwards this renewed soul shall be united to a renewed body.

διὰ τὸ ἐνοικοῦν "because of His Spirit that dwells in you", i.e. the motive of God's doing it, and the agency by which He will do it. We are sanctified and improved by the Spirit dwelling in us. Hence the motive for raising us up.

There is a contrast here between present death and future life: present death of the σάρξ ; future life of the πνεῦμα .

14. υἱοὶ Θεοῦ Sons of God and therefore immortal.

15. ἐν ᾧ 'In which' - as the element in which we live.

Ἀββᾶ cf. Mark 14:36; Gal.4:6. The word and then the translation is remarkable. He uses the Chaldee word to remind them of their origin from God by Abraham. He adds the Greek to show that the Gentiles too are admitted. Our Saviour has one Hebrew name (Jesus) and one Greek name (Christ.) to show that of two He has made one, cf. Eph.2:14; 21.

17. τέκνα The relation of sonship brings with it the prospect of an inheritance.

18. 'And well may we be willing to share his sufferings that we may also share his glory, for I reckon...'

οὐκ ἄξια 'are not worthy in comparison' i.e.'are not worth comparison with.'

εἰς ἡμᾶς 'so as to reach us.'

19. ἀποκαραδοκία express the idea of the head stretched out in eager expectation.

The creation here is something much more extensive than the Christian body. It seems a gathering up of the whole created world including irrational, and perhaps even inanimate things. Cf. Acts 3:19, 21, for those times of refreshing which shall accomplish the public recognition of the sons of God.

The veil which is now upon the future condition of the sons of God will then be taken off.

20. ματαιότης signifies the liability to change and decay of all created things.

ἐπ'ἐλπίδι must not be joined to ὑποτάξαντα for it is not God's hope, but the hope of the subjected.

ὅτι ='because', not 'that' - the clause now announces a new fact.

22. The parables of our Lord in the Gospels connect the natural with the spiritual world; principles of action with principles of faith; and show how laws of natural progress correspond with the course of

22. spiritual development thus illustrating the words of St.Paul here.

Under the words 'the whole creation' the Apostle perhaps includes the heathen who panted for something which they could not find.

23. τὴν ἀπαρχήν - 'the firstfruits of our future inheritance consisting of the possession of the Spirit in this life.

Cf. for the ἀρραβών in reference to the Spirit as being a parallel figure, II Corinth. 1:22; 5:5; Eph. 1:13.

υἱοθεσίαν 'awaiting the fulness of our adoption', the full and perfect adoption which shall consist in the redemption of our body.

'Adoption' is here the public adoption by resurrection. The adoption itself is not future, cf. Gal.4:5. The spiritual redemption is already ours, Eph.1:7. The bodily redemption is future.

24. 'For it was by our hope that we were saved' - i.e. Christian hope.

The past tense shows the security of the salvation given, but at the same time it was 'by hope', not by something actually given. In I Cor. 1:13 we have salvation in the present.

Faith as well as hope is called in Hebrews 11:1, 'the conviction of things not seen.' The two things are of the same genus, though the sphere of hope is narrower than that of faith which includes also past things. With reference to future things both may be used, cf. Eph.2:8 where it is said that we are saved through faith.

The theme of vv.17 - 24 = Be willing to suffer. Think of the glory. See how all creation yearns for its revelation. That hope is our salvation.

After this paragraph on the question of our inheritance, he returns in v.26 to the leading topic of the passage, which is the subject of our possession of the Spirit in this life.

26. Not only are we aided by hope, but the Spirit also helps our infirmities.

συναντιλαμβάνομαι with the dative is to lay hold of a thing with another person / to help another person in laying hold of a thing.

τὸ γὰρ τί "For the question, 'What we must pray for as we ought,' we know not."

The τό does not belong merely to the τί, but to the whole phrase. The subject of prayer is a difficulty to the Christian as well as the manner of praying.

ἔντευξις is merely 'application to a person'; it only becomes 'intercession' when ὑπέρ is added to it.

The compound with ὑπέρ is only found here.

ἐντυγχάνειν means (1) to meet with casually;
(2) to apply to, cf. Rom. 11:2.

It is also used with ὑπέρ in Heb.7:25, which gives it the sense of interceding.

στεναγμοῖς = with yearnings.

27. τί τὸ φρόνημα - 'how the Spirit is minded'.

29. There is here indeed the doctrine of election, but there is nothing in it at all offensive, nothing which it is not necessary to say to exclude all idea of human merit .

Placing this doctrine on the positive side, we shall find nothing in it which is not necessary. It is only when logic is applied to the passage too closely, and when it is said therefore this person is predestined to punishment _ i.e. when the negative side is taken - that the doctrine becomes offensive.

προέγνω something previous to προώρισε : of God's taking us into His ken, first regarding us; foreknew - of the mind of God resting on a person before, cf. I Pet. 1:2.

προώρισε is the next step.

συμμόρφους - 'sharers of the form of the image of His Son.' The reference seems to be to the time when the Christian will share the resurrection body of Christ. We shall become like Christ in body as we are now in soul, cf. I Cor. 15:49; Phil.3:21.

The whole passage is here a retrospect: the Christian in heaven, as it were, looking back:

Cf. Harold Browne on the Articles, p.430.

εἰς τὸ εἶναι 'that He might be shown/acknowledged to be and glorified as the Son of God, pre-eminent among those who by Him are by adoption the sons of God.'

ST.PAUL'S purpose is to prove to the Jews that though they were God's chosen people for a time, yet God had chosen an universal Church from eternity (cf. Eph.1:11; 3:11.)

30. Scripture, to give us more assurance, often describes things as done which God desires should be done; e.g. all members of the visible Church are called saints. The whole visible Church is called holy because God desires it to be so. God is said to be the Saviour of all men, because He desires to save all (I Tim.4:10). And so we may say that God predestinates every man to salvation in Christ. This is His primary design, cf. Wordsworth,note. So St.Paul often speaks of salvation as a thing done, because, as far as God is concerned, it is done, cf. Titus 2:11; 3:5; II Tim. 1:9.

The word προώρισε is to be limited to an unknown few, so must also ἐκάλεσε. But St.Paul begins this Epistle by addressing them all as called. Similarly St.Peter speaks of a whole church as elect, I Pet.5:13.

We must not seek to fill up what we are thus told. We must not ask, Why then are the lost destroyed ? We must simply accept what is here told us, the object of which is to go back beyond human acts and show that all originally is of God. The doctrine of predestination is for the comfort and at the same time the humiliation of the good.

31. Πρὸς ταῦτα - 'In the face of these things', 'If God is thus pledged to those who believe by a whole chain of past acts, reaching back into the furthest ages of eternity, who can be against us ?'

32. All six words from σὺν to χαρίσεται are coupled together under the καί .

33. ἐγκαλεῖν τί τινί is the full construction and the proper one. Sometimes it is changed into the τινί alone or into κατὰ τίνος .

ἐκλεκτῶν -persons who have it as their characteristic to be chosen ones of God. Some put an interrogation at δικαιῶν , but a colon seems preferable. That would bring the passage more into accordance with Isaiah 50:8, which seems to be in the mind of the Apostle here.

34. μᾶλλον δέ 'let me rather say (as bearing more conclusively on the point before us which is our freedom from condemnation - the safety of His people) - He is raised up and so carrying on work in their behalf.

38 - 39 an exhaustive enumeration of all the influences which might be supposed likely to cause such a severance.

ἀρχαί might include human magistrates engaged in persecution. But spiritual powers of evil seem to be especially referred to, cf. Eph. 6:12.

βάθος Nothing deep working by hidden subtlety, cf. Rev. 2:24.

ὕψωμα cf. II Cor.10:5.

Additional Note on vv.29 - 30:-

"These two verses enforce and explain the two words 'called' and 'purpose': 'called according to purpose.' Everyone who is saved must from first to last trace his salvationto the free favour of God. The origination of man's salvation is carried back to an eternal volition on the part of God: so that merit may be excluded.

. . . . . .

CHAPTER 9. (Chs.9-11 give the bearing of the Gospel on the natural Israel.)

Vv. 1 - 20 Assert God's right over His Creatures.

1. The absence of the article expresses the Holy Spirit in communication.

3 ηὐχόμην 'For I could have wished.' The imperfect expresses incomplete action.

ἀνάθεμα...ἀπό ='an accursed thing from...' ἀνάθημα is a dedicated thing. Both are from the same root. The Latin SACER embraces both words.

Bishop Sanderson remarks that the Apostle says this not merely as a strain of rhetoric, but advisedly - not that he wished their salvation more than his own, but that he preferred the glory of God before his own salvation and theirs.

4. οἵτινες 'who any', i.e. 'who - be they who they may.'

υἱοθεσία cf. Exod.4:22; Dt.32:6.

διαθήκη 'a disposal of property'. It came to mean generally a will, because it is in that way that men generally dispose of property, though not confined to that sense.

Here the reference is to God's disposals of blessings to the patriarchs: the various items of the patriarchal dispensation. The covenants are connected with promises, cf. Eph.2:12.

λατρεία is the ceremonial system of the Mosaic law.

ἐπαγγελίαι are the various promises made to Abraham and his descendants. There is not much difference between this word and 'covenants.' But the διαθῆκαι speak of them especially in the

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4. light of God's goodness in g iving them;

ἐπαγγελίαι in the light of the benefit which they are to those who receive them, cf. Eph.2:12 which brings together both words.

5. ὁ ὤν there is a special emphasis on this phrase, 'He that IS - He who is the Being - one,' expressing the existence from everlasting and equality with the Father.

6. οὐχ οἷον lit: 'But the thing is not such as that the word of God has failed.'

7. From the first God showed His intention of making distinctions amongst the descendants of Abraham. He would not be tied down exclusively to literal descent. Not all springing from Jacob are Israel; and going a step further back, not all Abraham's descendants were included.

For the use of καλεῖν as here cf. Rom.4:17.

8. λογίζεται for this word as a passive, cf. Rom.4:5 & 23.

9. 'For this saying is a matter of promise.'

κατὰ τὸν.... 'at a time corresponding to (lit. according to) this season.'

10. St.Paul shows that the Israel of God is not a progeny of the flesh, but of the spirit by showing that the promise was limited to Isaac, though other sons were born of Abraham; and again to Jacob.

οὐ μόνον....This expression is peculiar to StzPaul.

C.J.V. Rbmans ch.9.

11. ἵνα ὁ 'that the purpose which is guided by a principle not of nature but of selection might stand.'

13. Reference to the passage in Malachi will show that there is no reference to final reprobation, but to a temporal question of privilege.

There is nothing about eternal salvation so far, only enjoyment of the promises.

14. μὴ ἀδικία There may very probably be a reference here to Psalm.92:15.

μή -'away with the thought ! for there can be no doubt that God has always acted on this principle (i.e. the principle of sovereign will and free grace), for Moses, & c...'

Cf. Exod.33:19, where the connection of the passage seems to show that God's sovereign exercise of will in dispensing promises is a part of His name, i.e. is an essential part of His nature.

16. ἄρα οὖν 'so then the matter does not depend upon...' cf. John 1:15, 16.
That is to say, the disposition of God's blessings does not depend on human will or human effort but on the mercy of God.
For a warrant for taking the sense of 'him that runneth' as being human effort, of. Phil. 2:16.

17. λέγει γάρ 'A universal principle it is, for the Scripture says to Pharaoh, To this very thing did I raise thee up.'

This quotation is from Ex.9:16, and

17. is here a remarkable departure from the LXX, and is more like the Hebrew. In the LXX it is διετηρήθης.

ἐξήγειρα would mean: (1) I brought thee into being. (2) I brought thee to thy greatness in Egypt.

καὶ ὅπως 'and that my name might be announced abroad in all the earth.' For some time it is Pharaoh who hardened his heart: and then it is at last the Lord who hardened Pharaoh's heart.

Scripture states each of two conflicting principles and leaves it for conscience to adjust them. They must give difficulty to intellect; but conscience tells man that if he perishes it is his own fault, and if he is saved it is of God's grace.

God hardens by the operation of a law of man's moral nature. It is a law in man's moral nature, as God made it, that he who will not turn, at last cannot turn. God, who so made man's moral nature, is said to do what happens under the constitution of man's nature. And so the reference at last resolves itself up at last to the will of God in thus making man.

God does not say that He raised up Pharaoh that he might resist him; but that He might show in him His power. God raises up kings that He may use their power for His service and to show His glory. Eventhe fierceness of man He turns to His own praise (Ps.76:10).

God must show something in each of us. If we will have it, mercy; if not, judgment. This is the general sense here.

18. God hardened Pharaoh's heart, but not until he had hardened his own. Because he rejected God's counsels (Lk.7:30), God gave him over to a reprobate mind (Rom.1:28) and chastened him by the consequence of his wickedness (Jer.2:19). Cf. Wisdom 11:11. St.Paul has explained himself already (Rom.2:5).

19. τῷ γάρ... 'for his will who withstands? ' - i.e. 'who is able to withstand ?'

20. Paul now goes on to show that Israel's rejection was not causeless, but was the result of their sins.

μενοῦνγε 'But it rather...' - 'Nay rather, instead of putting these blasphemous questions about God....'

When men cavil it is well to ask, Who art thou that repliest and cavilest against God? The state of the man's mind in such case is evil. It is of no use to argue with him until his temper of mind is changed.

ὦ ἄνθρωπε 'O human being,' it is used as a humbling word.

μενοῦνγε is a barbarous addition to and use of the classical gratifying expression μὲν οὖν.

Paul advises us to say to infidel scoffers, 'As long as you are in such a spirit it is of no use our trying to argue with you.'

In the passage in Isaiah the thing says, It is as if the Maker of me had no hands to make me thus.

22. The sentence evidently is broken, and so it is best to supply something at once:

> 'And what if God willing to manifest that indignation of His, that wrath which we all know of as the wrath to come, bore (endured) in (in the exercise of) much long-suffering vessels of/belonging to wrath (i.e. proper objects of wrath) prepared unto destruction.'

Notice in the word ἤνεγκεν the beautiful modification of that harsh expression which would say that God made certain vessels unto wrath. They, not God, fitted them for wrath. And so he says, 'Think rather of the longsuffering of God in bearing with them so long.'

In speaking of vessels of mercy St.Paul says that God prepared them for glory; but he does not even put the case of a potter making any vessel for destruction. God made no vessels of clay destitute of free-will: the vessels were not fitted for destruction by the divine Maker, but they became so by abusing their free-will. God, he says, endures (not makes) vessels of wrath.

23. Καὶ ἵνα 'And that He might make known the riches of His glory, i.e. the fulness of His divine perfection on vessels which are objects of mercy, which He prepared beforehand unto glory.

This clause begins as if it were to be parallel to θέλων &c. in the preceding verse. But the sentence is broken, and it is as if οὕτως ἔπραξεν were needing to be inserted to complete the sentence.

23. If ἐπί and α' were omitted, then προητοίμασεν would become the principal verb, and the sentence would then have been perfectly regular.

'And (what if this took place) that He might make known....'

not

St.Paul speaks of God/as making, but enduring, vessels of wrath. The vessels of mercy, on the other hand, are prepared. God does not take a wicked man, and exalt him to heaven, but He prepares him first, cf.Col.1:12.

Man cannot foreknow his own eternal state, wherefore the Apostle call all elect, cf. I Pet.1:2; Col.3:12.

25. This quotation from Hosea is to illustrate the words "but also from the gentiles."

ἐν τῷ 'in the person of Hosea', not 'in the book of Hosea.'

The original use of the words in Hosea is of the temporary rejection and of the subsequent receiving back of Israel. But they are applied here by St.Paul to the admission of the Gentiles, to show that the name of God's people shall be extended to those who did not bear it before.

26. St.Paul applies to those who have never yet been God's people (i.e. the gentiles) those who had been His people (i.e. the Jews) but who had been rejected.

27. 'If the number be.....it is the remnant that shall be saved - only the remnant.' There is stress on remnant.

ὑπέρ for this use of the word cf. II Cor.8:23.

28. The meaning is, 'The Lord will complete and soon fulfil His word in righteousness. The Lord will make a rapidly accomplished word in the midst of all the land.' The word to be fulfilled was the consuming of the Assyrian and the liberating of the remnant of His people.

cf. Matt. 25:19, for the word in the sense of 'reckoning.'

'For a reckoning, finishing and abridging it, will Jehovah make upon the earth, i.e. a reckoning conclusive and decisive. It conveys the idea of God making a short work of judgment.

29. Εἰ μή "unless the Lord of Sabaoth left in the midst for us a seed" - just a germ for future increase.

The prophets had prepared Israel to expect that they would not have a universal acceptance: such Paul urges.

30. ὅτι ἔθνη 'that gentiles who were not in pursuit of righteousness' - cf. 14:19 for this use of 'pursue,' i.e.'to go in quest of.'

δικαιοσύνην δέ (adds a new particular), 'And a righteousness of this kind, that is to say,which springs altogether out of faith.'

31. The expression 'a law of righteousness' put regarding the Jews refers to their having a prescribed rule of apparent righteousness, i.e. the law. 'Israel, pursuing a <u>law</u> of righteousness, reached not such a law.' - A law belonging to (i.e. which should earn for them) righteousness.' Alford om.'righteousness' and trans.,'did not attain unto the law': fell short of the law even that they had.

33. This is just a combination of passages from Isaiah. Paul's form ofthe quotations is adopted.

CHAPTER 10.

1. "Brethren, my desire and prayer is, & c..." But there are obstacles in the way, which he states in vv. 2, 3.

The leading sense of εὐδοκία isthe good-pleasure of God working for the good of men, in Christ. Cf . Phil. 1:15.

Omit τ.Ἰσραὴλ ἐστιν and insert αὐτῶν with nearly all MSS.

δέησις must be taken with πρὸς τ. θεόν.

2. ζῆλον 'zeal to Godward.' For a similar genitive cf.John 2:17

ἐπίγνωσιν 'that on knowledge which is the true knowledge.'

3. The first phrase seems to be a plea in their favour.

οὐκ ὑπετάγησαν - 'they refused to receive the Gospel when the offer came to them:'-speaking of it as one act, a refusel made in one moment of time.

στῆσαι - for the active verb in the sense of 'to make to stand', cf. Rom.14:4; Heb.10:9.

4. τέλος 'Ignorant, I say, of God's righteousness for Christ is τέλος νόμου .!

4. Meyer badly understands this of a mere chronological termination of the law. But rather - In Christ the law obtained its completion and object. In this way Christ says that he came to fulfil not to destroy the law.

Compare τέλος here with the use of τετέλεσται 'It is finished' by our Saviour on the Cross, John 19:30.

"For as for any such thing as a τέλος νόμου it is Christ and Christ only."

5. Μωσῆς 'I say believeth, for whereas Moses describes the law-righteousness as a doing, the Gospel-righteousness speaks quite differently.'

ὅτι The Hellenistic Greek in introducing a quotation mixes up oblique with direct narration.

ὅτι ὁ - 'that the man who did them (i.e. the things prescribed in the law) shall live by them.' αὐτά is neuter because in the LXX it is connected with κρίματα (Lev.18:5).

According to another reading τ. δικαιοσύνην depends on ὁ ποιήσας . ὅτι being placed before τ. δικαιοσύνην .

ὁ ποιήσας - the aorist, looking at life in the retrospect. 'Summing up life in one act.'

6. The exposition in vv.6 - 10 is very remarkable as one made by one who is able to develop to the full the promises and words of the O.T. with full confidence that this development is the work of the same Spirit that gave out the first words in the O.T. Remarkable that St.Paul quotes a passage which Moses wrote about his own law as being language about the Gospel in contrast with the language of that law.

6. But in explanation we may add, the Gospel may say with much greater appropriateness and significance these words about itself which are here spoken about the law.

The Gospel-righteousness does not bid a man go up to heaven in search of a Saviour, or down into hades as if to complete a Saviour's work by gigantic efforts of its own to raise him up from thence, as if Christ were not already risen.

St.Paul adopts these words originally spoken of the law, and shows that they have a more complete fulfilment in the Gospel. He is not proving his position by means of this passage.

7. 'We cannot and should not try to effect a righteousness for ourselves by going up to heaven to fetch down Christ, or by going down to the abyss to bring up Christ'- cf. Eph.4: 8, 9. This has been done for us.

ἄβυσσον occurs only elsewhere in Lk.8:31, except in Revelation (9 times) where it is the place of torment as also the passage in Lk. Here also it is interchangeable with θάλασσα.

Here it must be Hades, not the place of torment.

8. 'Nigh thee is the word - in thy mouth, ready of utterance, in thy heart - easy of comprehension.

ῥῆμα is the message in a conceived for of words. The verbal form, λόγος, less necessarily conveys the idea of words and external form, cf. I Tim. 4:6.

"The word of faith" is the Christian faith.

9. Κύριον Jesus as the Lord, cf. Phil.2:11.

St.Paul takes up 'mouth' and 'heart' from the previous quotation.

There may be special reference to the confession of faith in baptism. The order of confession and belief is inverted here, partly because Scripture language is easy and not rigid, and partly because this is the order of the quotation preceding. In point of fact belief precedes confession. Cf. Rom. 4:24, and I Pet. 1: 21, where the Resurrection is made the central point of faith.

ὅτι an explanation of the ῥῆμα.

Alford: 'the Lord Jesus';
Scott and C.J.V.: 'Jesus as Lord and Master.'

10. πιστεύεται "it is believed." Faith is acted, and so 'men believe.'

ὁμολογεῖται 'men confess.'

This passage harmonizes well with Mk.16:16, looking at it in connection with Baptism.

The confession is the test of faith, cf.Matt.10:32; and I Tim.6:13. For the relation of confession to faith, cf. Calvin who makes it the same as that between flamina and ignis.

'Mouth' and 'heart' express the relation of works and faith. Faith in the Resurrection is often made the whole of belief; because the Resurrection implies all else - the incarnation and the death.

11. αἰσχύνω in LXX is often used of the shame a man feels when he misses getting a thing which he expects to get, cf. I John 2:28.

C.J.V. Romans ch.10.

12. 'For the same Lord is rich to all', or 'He the same is Lord of all and is rich'. The first explanation seems best.

St.Paul here identifies our Lord Jesus Christ with the Jehovah of the O.T.

14. ἐπικαλέσωνται is the better supported reading. 'How then are they to call on (invoke the name of) him in whom they have not believed ?' The subjunctive runs through the whole of this sentence according to Tischendorf.

The object of these questions is to show that the general promise in Scripture is in the nature of a general proclamation (and that all are included in God's call) and the universality of the commission to preach.

οὗ οὐκ... 'him whom they have not heard': probably not 'of whom...' It is Christ who Himself speaks in His preacher.

15. This passage from Isaiah is introduced to confirm what St.Paul has said about their being sent - about there being a commission.

Cf. Isa. 52:7, and Nahum 1:15, which seem to indicate this to be a proverbial expression.

16. The E.V. losses the argument here by putting a different word for ἀκοῇ and ἀκοῆς .

St.Paul here anticipates an objection that there is not an universal obedience. But that, he says, is no reason why the proclamation should not be made to all. That is a complaint as old as Isaiah's time, and had as much reference to Israel as to any other people.

16. ἀκοή is used for report or tidings rather than for the act of hearing in the LXX and N.T.

'But not all' seems to come in the form of an objection, which is answered by what follows; Isaiah being quoted to prove that this was to be expected, and had already been foretold.

Thus, 'Who has believed our hearing', i.e. our message of hearing.

17. 'So then, the faith of which Isaiah speaks in the ἐπίστεως comes out of hearing, and that hearing is by means of a word.

ῥήματος θεοῦ 'the word of God(commissioning the preachers).'

Χριστοῦ is rather a better supported reading. Some MSS om. both.

'And hearing comes by the word of God, i.e. by the command of God, that there shall be teaching. The proclamation to which men are told to listen comes by an order of Christ. If Isaiah goes back to God with his complaint it is shown that his commission comes from God.'

18. 'But what I say is, Did they not hear ?' i.e. 'what I say is, not that all ~~hxxrd~~ obeyed, but that all heard.'

φθόγγος 'Their words, i.e. the words of the heavens,' according to the passage in the Psalms. But these words, St.Paul says, may now be applied to the preaching of the Gospel. Thus αὐτῶν will now refer to the preachers.

19. God will now rouse the emulation of the Jews by extending the Gospel to other nations. These vv. show that God had before fully declared His purpose in this respect.

20: St.Paul speaks of the Gentiles as if surprised by a sort of voluntary offer of the Gospel to them, made unexpectedly, of. 9:30.

CHAPTER 11.

1. 'Did God in admitting the Gentiles reject the Jews - or did he not rather equalize all ? If it is so, I too am cast away, for I am an Israelite.'

ἀπώσατο in the mid. is very emphatic, but is generally used of those who reject their own blessings, cf. Acts 7:27; 13:46: I Tim.1:19.

The words τ. λαὸν αὐτοῦ almost in themselves give a contradiction to the question.

The tribe of Benjamin had been as it were the cavaliers of Israel, and especially loyal hence perhaps St.Paul's boast of them here.

Israel as a body was not rejected, as containing the good with the bad; but while the good were accepted many were rejected.

2. Elijah thought that there was an universal apostasy, but in reality there was a large faithful remnant. And it is the same now.

ἐντυγχάνει 'applies to God against Israel.'

3. The 'altars' seem to have been left without violent rebuke to those unable to go up to Jerusalem.

4. χρηματισμός = a reply from an oracle: or, a reply given as if from an oracle.
χρηματίζειν τινά is 'to have dealings with a person'. It is used specially of God's dealings, cf. Matt.2:12; Heb.11:7. So here, = the divine admonition.

κατέλιπον St.Paul's change to the first person is a return to the old form from which the LXX had deviated. The Hebrew may be translated either way.

The feminine article is often attached to the word 'Baal' as here. Some think that 'image', etc., should be supplied. Others think that the fem. shows contempt for its feebleness and nothingness. Again, that Baal was both male and female. These difficulties arise from the use in the LXX. Paul takes it as it is most used in the LXX and in the form that would naturally present itself to him when quoting from memory; though it is not so used here. Cf.Rawl., Herod, i. 318.

5. οὕτως οὖν = 'in like manner then,' - i.e. just as it was in the time of Elijah.

γέγονεν 'there has resulted (or arisen) a remnant.'

ἐκλογήν = an ἐκλογή proceeding from and founded on God's grace and favour. Cf. 9:11.

6. εἰ δὲ implies a suppressed clause. 'Since otherwise that grace no longer proves to be grace.' Grace or works must be the ground of man's acceptance, not a mixture of the two.

Obedience is not the ground of hope. We must work not for salvation, but from salvation. Ref. the variant reading: some think the apparent repetition was the cause of the om. Others think it was inserted to give greater clearness.

7. ἐπωρώθησαν from πῶρος a certain kind of stone.

The verb means literally, 'to make into stone.' Cf. Job 17:7 (LXX) where the words πωρόω and πηρόω have got interchanged, the former of the two being there used of the eyes.

Here, in the Hebrew passage translated, "God hardened Pharaoh's heart", is the same as that afterwards translated, "Pharaoh hardened his heart." So that it is not said that God hardened Pharaoh's heart till after Pharaoh had hardened his own heart.

Vv. 8 - 10 are a parenthetical insertion to show that τινες ἐπωρώθησαν had been before revealed.

8. The quotation in this verse is made up of two passages, Isaiah 29:10 and Deut.29:4.

κατάνυξις is used in the LXX for a Hebrew word (also translated by ἔκστασις) meaning 'deep sleep.' The idea there is of deep sleep produced by the finger of God for some special purpose cf. Dan. 10:9. The verb is commonly used of a good healthy sleep.

Then the question arises, How can the word mean what these passages require ?

Some unwarrantably connect the word with νυσσέιν. The primary meaning is 'poking', 'stabbing', used metaphorically (cf. Ac.2:37). From 'being smitten', two branches of meaning arise, (1) being smitten with affliction; (2) being smitten, and astonished. Hence the stupor of an unnatural slumber. (Cf.Susannah 10.) Then also, of being smitten with lust./

Hence it comes to mean general stupefaction. Cf. Psalm 59:3 (LXX).

8. κατάνυξις - properly means compunction, but seems to be used for that sort of bewilderment which follows a too late awakening of conscience. We might almost think that it should be κατανυστάξεως.

τ. μὴ βλέπειν of the judicial hardening which is the result of a long disobedience, and which is spoken of as an act of God sent as a punishment.

It is equivalent to τῆς ἀβλεψίας. Alford's quotations are not parallel, for they have no negative in which lies the peculiarity.

τ. σήμ. ἡμέρας means that it is as true today as on that day in which it was spoken.

9. ἡ τράπεζα 'let their table...' - that which ought to be to them a comfort and refreshment. 'Let their very blessings be cursed.' Cf. Mal.2:2. This is the last state of a hardened man.

Even the very things that seem most to tell for their security - even the very meal to which they sit down - turns to harm to them.

St.Paul generally adheres to the LXX as the authorised version of his day, only deviating when necessary.

εἰς θήραν these words are not in the LXX. Lit: "for a chase."

σκάνδαλον should be translated 'trap.' It is the same word with σκανδάληθρον which was the trap-spring.

All these words here contain the idea of temptation.

10. σύγκαμψον - bend it together as with the decrepitude of premature old age.

It is startling to see in vv. 9 and 10 that St.Paul applies the denunciations to all the Jews except the 'chosen'; and hence by inference we may understand the whole Psalm (69) to be against the Jews. V.21 is actually quoted in the N.T., and the disciples remember the prophecy of v.9. Thus the whole nation becomes divided into those who believed in Christ and those who slew Him.

11. λέγω 'I say then, did they stumble that they might fall ?', i.e. Was it the object of this stumbling at Christ's Gospel that they should be utterly and finally cast away?

σωτηρία 'The salvation in question is to the Gentiles.' The Gentiles have this salvation to the end that this may rouse to emulation the Jews, as the ulterior end of the admission of the Gentiles.

12. κόσμου cf. II Cor.5:19 for the word without the article, also Rom.4:13.

ἥττημα 'defeat / humiliation'. "And their humiliation is wealth to the Gentiles," i.e. to so despised and degraded a race as the Gentiles. If we see such beneficent results come from the fall of the Jews, blessings untold must come from the final ingathering of the Jews.

πλήρωμα was developed distinctively by the Gnostics.

It is connected here with ἥττημα (= the defect of the nation taken as a whole, resulting

12. from defect in part of that body.)

ἥττημα = loss in point of value or number.

πλήρωμα = perfection of the body produced by the restoration of that part which had fallen off, and the consequent correction produced by the setting right of the deficiency (cf. Matt. 9:16).

13. ὑμῖν γάρ 'And herein I address myself to you the Gentiles.'

τ. διακονίαν 'I glorify my ministry'- i.e.'I give it all possible amplitude and enlargement, but I do so with the ulterior hope that I may rouse to emulation my own countrymen and have some from among them.'

There is a passage from Origen here, which seems to have suggested the Collect for Good Friday.

15. εἰ γάρ 'a glorious object, FOR IF . . .' Cf. with this Acts 13:46 and 28:28, for the connection of the 'casting away' of the Jews and the 'reconciliation' of the Gentiles.

κόσμου is almost equivalent here to ἐθνῶν, 'of a world'.

πρόσληψις refers to the same αὐτῶν as ἀποβολή.

Most explanations of 'life from the dead' are too far fetched. Some think it refers to the bringing about of the final resurrection - but improbably. The best translation seems to be, 'It will be surely nothing short of life from the dead.' That is, the blessings will be so great that the contrast will be nothing less than that between life & death.

16. The reference is to the offering of cattle in the Mosaic ritual which gave a sanctity to the whole. The 'lump' refers most strictly to the heave-offering - the dough, the kneaded mass. The first portion taken away to do anything with was offered as the heave-offering. The thought which makes Christ our 'first-fruit' seems to have been hardly yet arrived at.

Abraham and the patriarchs seem to be taken as the 'first-fruit,' and 'root'. The Jews are the 'lump' and 'branches.' So the Jews had the blessing through the Patriarchs.

Cf. I Cor. 7:14, where it is said that a blessingextends from the husband to the wife, and from the wife to the husband. Some virtue goes out of the believer. That amount of 'holiness' seems implied here.

In the Jews, though they fall away, yet there remains a dormant claim which may be revived and which makes them nearer than the Gentiles. This is the case when both seem wholly unbelieving. Hence he says that it is easier to restore again a branch cut from the good olive, than to engraft into the good a branch from the wild olive.

* * *

(In separate note - i. The "firstfruits" are the remnant according to grace - the election of grace (v.5). Or,

ii. The root below, i.e. the patriarchs of the nations.

According to the former view, which seems best, ἀπαρχή is the firstfruits of that whole lump which = the whole nation of Israel.

Cf. Num. 15:19-21.

C.J.V. Romans. ch.11.

16. The future conversion of Israel and their restoration to their own land ~~and~~ are here spoken of as quite distinct.

The former St.Paul clearly predicts here. On the latter, which is a more difficult question, he is silent here.

ῥίζα = the fathers of the nation, the patriarchs. The root of the nation was laid in Abraham.

The choice of the Patriarchs gives a sort of derived sanctity to those Jews descended from them.

17. There is a difficulty as to the metaphor here. The good is generally grafted into the bad stock. In Columella, 5:19, an instance is given of engrafting a wild olive into a good one to give it strength. This explanation, however, is not necessary.

We must merely say that St.Paul's metaphor is not strictly correct. For a similarly incorrect metaphor, however with a clear meaning, cf. Gal.4:16.

πιότης for the word in this sense cf. Judges 9:9; Jeremiah 11:16.

The olive tree is the Church of God as constituted under Abraham. The Jews are the branches.

18. εἰ δέ 'and if thou dost triumph over them', i.e., 'if you feel inclined to triumph over them'- the rejected Israel. A caution to the Gentiles. St.Paul says to them that they should depend for their existence and position on the root, the Jewish nation.

18. This shows how wrong it is to fancy that the Church began to exist under the Gospel. Rather, the Church began its existing in Abraham's time, and the continuity has been unbroken right through until Gospel times.

19. This is the last refuge of the Gentile boaster. He urges that at least the Jews were cast out in order that the Gentiles might be admitted. Cf. Deut. 9:4-6 for exactly similar language spoken with reference to the Jewish boaster against the nations of Canaan.

20. καλῶς 'well', in a limiting and correcting sense. Well, by reason of that unbelief of theirs they were broken off. Ironically. Cf.Jas.3:19.

τῇ πίστει 'by that faith of yours which we all know to have been the ground of your admission' cf. II Cor.1:24.

21. μή πως 'take care lest by any means.' Om. by several MSS.

ἀποτομία the substantive occurs only here.

(22. χρηστότητι cf. Tit.3:4.)

σου 'you who have no right to a place in the olive tree.'

22. ἐπιμένῃς 'if thou shalt have continue upon' - as resting on. So it may be taken loosely as 'resting on.'

ἐπεί cf. v.6. Here = 'since if otherwise', i.e. 'if so' or 'if otherwise', as the case may be.

It is through faith that they are standing, not because of faith.

C.J.V. Romans ch.11.

25. Anything is a mystery which (1) is only partially revealed; and (2) which is only revealed to a few. But 'mystery' with St. Paul is always connected in some degree with revelation.

"I would not have you ignorant" - a formula used by St.Paul commonly in matters of grave importance.

ἀπὸ μέρους does not refer to a partial hardening, but to a hardening of a part.

πλήρωμα "the rest", making up the full number of the Gentiles. Cf.Eph.1:23. The coming in of the Gentiles as a body is the thing indicated.

26 - 27 Quotation from two passages of Isaiah:

(i) down to 'covenant', Is. 59:20;

(ii) rest, from Is.27:9.

The ἀπὸ μέρους - πλήρωμα - πᾶς Ἰσραήλ qualify each other.

πᾶς implies the main body of Israel; but does not imply the absorption of the Church into the synagogue, or any such restoration as that.

The restoration of Israel is not to be handled by itself, but in connection with the great spread of the Gospel throughout the world.

ῥυόμενος seems in the original to refer to the Messiah. St.Paul certainly so understands it.

ἀποστρέψῃ & c. - the same idea is put conversely in Acts 3:26.

26. This seems to refer to the conversion of the natural Israel, as the quotation from Isaiah is of the natural Israel.

28. ἐχθροί = objects of hate, not actively hostile. The word to be supplied is θεοῦ. So, 'enemies for the sake of you - that you may be brought in.'

κατὰ δέ 'But as regards God's selection they are beloved for the sake of the fathers.'

29. ἀμεταμέλητα = incapable of being regretted, or revoked by God. God's decisions are permanent. Those whom God once calls - He never changes His mind about them. Whence the Jews have still an interest in the promises once made to the fathers.

The κλῆσις is the ἐκλογή taking effect, in each particular case. The view is different in the passage 'many are called but few are chosen', for the calling there simply means the invitation to repentance.

30. Scripture does not call anything which will not work Faith. Hence it is that we ~~xxx~~ ~~xxx~~ do not find in Scripture that sharp contrast between faith and obedience which we are apt to make. The two are always combined in Scripture, except where St.James speaks of an intellectual faith to show its worthlessness and to correct an error. Hence it is often doubtful in Scripture whether ἠπειθήσατε (as here) should be translated 'disbelieved' or 'disobeyed.'

31. ἠπείθησαν - disbelieved by one decisive act.

τῷ ὑμ. 'that by the mercy shown to you they themselves also might be compassionate.' This

31. placingthe comma at ἠπειθήσαν ; or, with the comma at ἐλέει translate, 'disbelieved by the instrumentality of the compassion shown to you', cf. I Cor. 15:31.

32. A final summing up.

The συν in συνέκλεισε refers to being cooped up all round, not necessarily to being shut up with a number of others.

'For God shut up the all-men - men in general - Jews and Gentiles successively, that so the acceptance of each and all might be seen to be not of human merit, but of divine compassion.'

'He turned the key on them in that unbelief which they had chosen.'

'- all Jews and Gentiles alike to show them that they could not work out their own salvation.' St.Paul speaks of this state of things as not only having been ~~xxxxxx~~ ~~xxxx~~ permitted by God, but also as having been His own work, done however with a definite end and objective in view.

33. βάθος treating πλούτου as a treasure piled up so deep that it is impossible to reach the bottom of it.

σοφίας...-'wisdom, knowledge', cf. Col.2:3.

κρίματα 'His decisions.'

ἀνεξιχνίαστοι cf. Eph.3:8, and Isa.55:8.

34. A quotation to show God's independence of all human counsel to advise Him how to proceed: and also men's ignorance of His counsel.

36. This passage is rightly quoted in support of the equality of Christ the Second Person with the Father. It was argued that δι'αὐτοῦ ,

36. ἐξ αὐτοῦ used so often of Christ, was an indication of His inferiority, and showed Him to be only an instrument in the hand of another.

Cf. I Cor.8:6; Eph.4:5-6 (all of God here).
Also Col.1:16 (of Christ); Heb. 2:10, of the Father.

ἐξ αὐτοῦ, out of Him asthe origin, and through Him as the agent, and unto Him as the end are all things.

ἡ δόξα = glory universal.

CHAPTER 12.

1. The offering of ourselves is the λογικὴ λατρεία. The latter is generally of service to God, though in Titus of service of servants. It is a ritual word, used of outward devotion; not of religiousness (devotion generally) as θρησκεία is in James. θρησκεία is of something outward, but not ritual.

παραστῆσαι frequently used by St.Paul of presenting ourselves and being present before God.

συσχηματίζεσθαι and συσχηματίζεσθε can hardly be said to be various readings, as in old MSS αι and ε are used convertibly. Infinitive here is most probable.

μορφὴ is something more real and substantial.
σχῆμα, more outward.

αἰών is used more for that portion of the meaning of our word 'world' which makes it a measure of time. κόσμος is more of space. But the distinction is often very slight.

C.J.V. Romans ch.12.

3. ἐμέρισε cf. II Cor.10:13. The sense id that each should so learn the measure of his own gifts, as not to overvalue himself or depreciate others, cf.Tholuck here. Cf. John 3:34, 'To Christ alone grace was given not by measure.'

Cf. I Cor.12, where the analogy of the body is developed very fully. In receiving one gift or in receiving another they were alike as he shows receiving the gift of the Holy Ghost.

6. Some translate 'according to the proportion of his faith.' But ἀναλογίαν is not the same as μέτρον which this would make it to be. An exhortation to a man to prophesy according to the measure of his faith would be meaningless. The interpretation of the faith is in many passages not only probable but also necessary. Cf.Rev.2:13.

6. προφητείαν seems to refer to an official position. The prophets were not a part of the organised government of the Church, any more than they were under the Levitical priesthood.

They form part of the working body of the Church, cf.Lk.11:49.

In the N.T. they are inspired to utter immediate messages for God; opposite to the preachers and evangelists who expounded doctrine and brought men into the Church.

The prophet spoke direct to those already in by direct inspiration.

The διδάσκαλος expounds the faith and exemplifies reflexion. Practical rebuke, exhortation, comfort, warning, were the province of the prophet, and so referred to the future consideration.

6. Some prophets, however, exhorted more than predicted, cf. Judo 14. Agabus predicted, and Silas exhorted and so was a prophet. David was a prophet as predicting the Messiah.

8. παρακλήσει perhaps a separate function; part of the prophetic office. Barnabas was a 'son of consolation.'

ἐν ἁπλότητι: probably 'with liberality'. This is the meaning of the word in II Cor.8:2; 9:11,13. So Jas.1:5.
The other sense, 'singleness of heart' converges with this as implying absence of all motive in giving beyond what Christian charity would account for.

This is not of a minister distributing alms from a church. The 'minister' would owe a duty to the church too. If it were poor he would be wrong to distribute with a lavish hand.

ὁ ἐλεῶν - not one who feels pity, but one who shows mercy. An uninterested manner in ministration is always bad.

10. προηγούμενοι - there is no other authority for the translation 'preferring'. In all other places the word means 'to go before', 'to take the lead of.' But in that case what would be the sense, for τιμῇ cannot mean 'in showing honour'? We must fall back on 'preferring.'

11. τῷ κυρίῳ δουλεύοντες has been objected to here as too general a precept to suit the context. It must however be connected with the two previous clauses

11. The evidence of MSS is in favour of κυρίῳ ; so also is internal evidence.

The introduction of καιρῷ might have been connected with the interpretation of σπουδῇ. This is one of the few instances in which forms of the received text differ.

12. Should be taken of co-existence of present θλίψις and ἐλπίς of the future.

13. μνείαις is a curious variant reading - 'commemorations of saints.' It is as old as Origen, and so could not have been introduced to support Romish views. But it has been so used since.

14. διώκοντες Origen - 'a going out of ones way to be hospitable - seeking strangers to entertain.'

16. Τὸ αὐτὸ...φρονεῖν means sometimes (1) similarity of doctrine; also (2) unity of feeling and heart. In 15:5 the two meanings are combined. When the former meaning occurs it cannot be taken as excluding the latter, but rather brings the latter with it as a consequence, cf.Phil.2:5.

συναπαγόμενοι - 'letting oneself be carried away with', and so 'identified with.' Used in both a good and a bad sense. In Gal.2:13 and II Pet.3:17 it is the bad sense.

ταπεινοῖς must be taken as masculine.

17. πάντων extends beyond the brethren to men generally. Men would be on the look out for scandal against the brethren, II Cor.8:21.

19. δότε.... Interpret here in two ways: (1) 'get out of the way and let an angry person spend his

wrath in vacancy' = whilst you keep away and resist not, cf. Livy viii.21, "make room for your enemy's anger to have scope."

(2) 'stand aside and let God judge your adversary since it is his attribute'. "Wrath" better reconciled with this interpretation, cf. Rom.2:5, 8; 5:9.

20. The first interpretation of these words from Prov.25 is one of worldly wisdom from which is to be developed a higher meaning and lesson. The Scriptural Proverbs are as it were a worldly shell from which a kernal of heavenly truth is to be sought.

CHAPTER 13.

Disobedience to the civil authorities may have arisen from mistaken views amongst the Christians themselves as to the nature of Christ's Kingdom and its relation to existing powers of this world.

In I Pet.2:13 the principle of political obedience is introduced in a similar way. And St.Peter seems to have St.Paul's words in mind.

Tholuck remarks on the similarity of views of Peter and Paul as to (1) Allegiance, (2) Wedlock, and (3) Slavery.

There was a tendency in Apostolic times to connect Messianic with revolutionary views. So that our Lord's saying about His Kingdom not being of this world required special enforcement. For our Lord's views of earthly power, cf.Jn 19:11.

2. ἐξουσία is not the power of mere might, but the constituted right and authority. It is distinct from κράτος and even from δύναμις.

διαταγή is used similarly of the dispensation of Mt.Sinai, cf. Ac.7:53.

κρίμα - the immediate reference is to earthly punishments, but it extends further as the 'sword' implies the power of life and death.

3. τῷ ἀγαθῷ ἔργῳ is another reading and is probably right.

4. The dagger was worn by the Emperor as a badge of office - of power; and by the officers to whom he delegated his power. The μάχαιρα may mean a small sword.

5. This verse takes up all that has been said in the last four verses, and points out that there are two motives, a higher and a lower, for performance of the duty of obedience:

(1) on account of the punishment awaiting a contrary course, (2) "for conscience sake." Both are included in the Christian idea of ἐξουσία.

6. διὰ τοῦτο this is not a further conclusion from, but is co-ordinate with v.5 (διὰ ἀνάγκη).

7. φόρος - τέλος, the two great divisions into which all ancient taxation was divided, corresponding to what we should call 'direct' and 'indirect' tax, respectively.

τῷ τὴν τιμήν... 'to him to whom it is due.'

8. ὀφείλετε Against allowing a debt to stand unpaid. The debt of love we should always be paying, and we should never think that we have paid it off. We are daily incurring it while we are daily paying it off.

11. καὶ τοῦτο "And this...", i.e. 'and let us do this, let us live in no debt but that of love, for other reasons and especially for this following one...'

ἐγγύτερον It is doubtful whether it is, 'our salvation is nearer' or 'salvation is nearer to us'. The former seems better because St.Paul's idea is the striving towards it. Cf. 1 Thess.5:4-10.

ἡμῶν ὅτε ἐπιστεύσαμεν "Nearer than when we believed" ='nearer than when we first became believers.'

The view that the coming of the Lord was close which was entertained in apostolic times must not be taken as an error. Our Lord's coming is always imminent. Time is nothing to God. With Him 1000 years are as one day.

13. The corrective and preventive power of light to make people orderly. Christians are not only the children of light, but also are always in the presence of God Who is light.

CHAPTER 14.

3. διακρίσεις 'discernments of thoughts', i.e. disputes in order to settle the points on which he has scruples.

αὐτόν "him", i.e. the eater who was judged.

4. ἀλλότριον 'of another', i.e. of Christ.

5. St.Paul here teaches the important truths (1) that every man is bound to obey his conscience; but (2) that every man is also bound to take care that his conscience is rightly informed and regulated by God's law.

10. In judging another we are invading the province of Christ. Christ's death made Him our owner.

13. πρόσκομμα = an occasion of stumbling in ACT.
σκάνδαλον = an occasion of offence in THOUGHT.

14. Things not evil in themselves are evil,
(1) if done against the conscience, or without persuasion that they are right;

(2) if being left free to us to do or not to do, the doing causes others to offend;

(?) if doing them we leave undone what is better.

"Nothing is common through or by means of itself (or common at all) unless . . ." Where εἰ μή is used as it seems like ἀλλά, a suppressed clause must be understood before it.

There is no abstract defilement, says Paul, but there may be.

15. διὰ βρῶμα 'owing to / for the sake of such a thing as food - such a contemptible thing as food.' Cf. Heb.12:16, for an expression which comes to have a similar force.

16. τὸ οὖν 'Let not that which is a blessing to you (i.e. a free and enlightened conscience) be exposed to be reviled.' Cf.1 Cor.8:11.

- 'Do not expose your freedom which is a good thing in itself to...'

17. δικαιοσύνη 'Joy in the Holy Ghost' - i.e. in connection with, under the indwelling and influence of...'

19. Cf. Prov.14:1.

20. Τὸ ἔργον i.e. the person whom God is making, or the work which God is doing in the soul. Most probably the latter. Cf.Phil.1:6.

22. σὺ πίστιν 'Enjoy it κατὰ σεαυτόν not intruding it on others, and κατὰ θεόν as a thing that must be approved before God.'

23. κατακέκριται 'has been condemned - is ipso facto condemned.'

CHAPTER 15.

2. εἰς τὸ ἀγαθόν 'as to that which is good', expressing the immediate thing.

πρὸς οἰκοδομήν expressing the ultimate object, cf.Eph.4:12.

4. προεγράφη 'were written forth'; this is the sense also in Galatians.

5. κατὰ 'according to (the spirit and precepts of) Christ Jesus.

C.J.V. Romans ch.15.

6. τὸν θεόν. 'He who is God and the Father of our Lord Jesus Christ.' It would be ~~x~~correct to render it as 'the God of our Lord Jesus Christ,' for St. Paul uses this expression in Eph.1:17. But the other is more common and natural and so most probable here.

8. διάκονον 'a minister of circumcision', i.e. as a minister to the circumcised people, to Jews. Omission of article with 'circumcision' shows that not all circumcised people were accepted, but only according to their faith.

9. 'But I say that ~~xxx~~ the Gentiles glorified God on account of His mercy.'

11. πάντες 'all the nations.' Our E.V. seems to think that 'peoples' should be avoided; but it would be better in these cases if the word 'nations' or 'peoples' were used *.

(* as, of course, the R.V. subsequently did.)

13. ἐν δυνάμει 'in the exercise of a power exerted by the Holy Spirit.'

πν. ἁγίου is used as a proper name and so is indifferent to the article, cf. Acts 19:2, 6. The article may perhaps be omitted where "a communication of the Holy Spirit" is meant. It may be inserted where the actual personal Holy Ghost is meant. Cf. John 7:39, where a communication of the Holy Ghost is meant.

τὸ πν. τὸ ἅγιον would mean the Holy Spirit personally.

14. πεπεισμαι cf. for the sense Heb.6:9.

15. 'I write the more confidentlythan I could otherwise have done had I not known this about you.'

C.J.V. Romans ch.15.

16. ἱερουργοῦντα - 'offering up the sacrifice of the Gospel.'

ἵνα 'that the offering up of the Gentiles may have become acceptable.'

The προσφορά seems sometimes to be the result of the sacrifice - the presentation to God of the sacrifice already offered, cf. Heb.9:14. Compare also the expression common in the Epistles, πρίστημι, e.g. II Cor.4:14; Col.1:22, 28; Eph.5:27.

17. ἔχω οὖν 'I have therefore my boasting', i.e. 'I venture to boast.' Tischendorf reads τὴν καύχησιν. The stress is on ἔχω.

18. The connection is: 'I have real ground for glorying (in a legitimate and Christian manner), for I will not (as some false apostles do - cf. II Cor.10:12-18) allow myself.'

τολμήσω combines the sense of 'to submit' (Rom.5:7) and 'to presume'. It is doubtful whether it is here 'to submit', i.e. to deign, or 'to presume.'

20. St.Paul's expression here of ambition to preach in new places is a strong argument in favour of missionary labour.

22. Διό refers to his having been so earnestly engaged in preaching elsewhere.

26. Κοινωνίαν τινά - 'a certain imparting', i.e. a kind of collection.

29. εὐλογίας spoken of God carries with it not the speaking of good only but the giving of good, the reality of good also.

29. 'In the fulness' implies that richness of apostolic grace which he knew he should impart to them.

CHAPTER 16.

Perhaps this Epistle was written at Cenchrea when St.Paul was just about thence to set off for Northern Greece. Phoebe a deaconess of Cenchrea seems to have been the bearer of the Epistle.

2. 'In the Lord', expresses the doing of every act as living persons included in Christ, and exercising that privilege.

5. Alford reads Ἀσίας , Ἀχαΐας is very poorly supported.

7. 'Fellow-prisoners' refers to some other imprisonment not mentioned in the Acts.

ἐπίσημοι 'of note among the apostles,' so that they themselves are counted among the Apostles.

Alford takes 'Apostles' in the wider sense as used in Acts14:4, 14.

13. The Apostle adds καὶ ἐμοῦ out of affectionate regard for her - 'my mother in my reverence and affection for her - who has been as a mother to me.'

In vv. 2 - 16 we see that the gentile Christians do not scruple to retain names derived from those of heathen deities (Hermes, Phoebe, Nereus), and St.Paul used them here. This should be noted by those who object to our using names for months and days derived from heathen gods.

C.J.V. Romans ch.16.

18. χρηστολογίας = good-speaking, plausibility.
εὐλογίας = well-speaking, flattery.

24. ἡ χάρις The Apostle who was the most signal monument of Divine grace fitly chooses grace as his motto and sign manual. It occurs at the end of all his Epistles, Hebrews included.

25. Some MSS transfer this doxology to the end of ch.14, but with little probability.

τὸ κήρυγμα 'the preaching of Christ', i.e. making known of Christ. The preaching of Jesus Christ according to....

The mystery of the Gospel is often said to have been hidden from eternity.

26. διά τε γραφῶν 'by the aid of the corroborative testimony of prophetic writings.'

εἰς ὑπακοήν 'unto obedience of faith', i.e. obedience to a system of faith, viz, the Gospel so described.

27. μόνῳ σοφῷ 'to the only wise God through Jesus Christ', i.e. Him who is revealed to us by Christ as such.

γνωρισθέντος 'made known unto (i.e. extending to / so as to reach) all nations.'

The First Epistle to the

CORINTHIANS

I N T R O D U C T I O N

THERE must have been an unrecorded visit of St.Paul to Corinth, as is shown by his words in II Cor.12:14; 13:1. It was probably made from Ephesus, between the time of his settling there and the spring preceding his departure.

This epistle was written from Ephesus (cf. I Cor. 16:8); about Easter 57 A.D.

He is purposing, when he writes this epistle, to go to them, and has sent Timothy to them (cf.4:17 and Acts 19:20, 21).

For the place of writing cf. I Cor.16:19 and Acts 18:26. Aquila and Priscilla as we there learn were now at Ephesus. This epistle was written between two visits at Corinth.

CHAPTER 1

2. κλητοῖς 'called saints.' This reminds them that they are not self called, but called by God.

Under this title he addressed the whole Corinthian church, though he knew that some had since been guilty of most grievous crimes; at the same time he does not forget that all had been called.

σὺν πᾶσι 'together with all'- 'as are all' -,or else take it as an addition to the address. The first way of taking it would express that they share in the consecration with all other members of the catholic church of which they are a part. In the other way it would be: 'as also to all who. . .'

3. Χάρις καὶ εἰρήνη the form of blessing used by St.Paul in all his epistles,save those to Timothy and Titus where 'mercy' is added.

The Corinthians are still a church of God, - holy - though they had among them schisms. The field was still God's field though overgrown with tares. An important caution to those who forsake the church because it is not free from imperfections.

ἐν παντὶ τόπῳ this expression proves that St.Paul's epistles were meant for the general use of other churches.

'Grace' is free favour;
'Peace' is the comfort and peace in the possession of it.

4. ἐν Χριστῷ 'as persons incorporated into Christ Jesus.'

5. λόγῳ propheoy - the gift of tongues.

6. 'The testimony borne concerning Christ was confirmed amongst you by these gifts of the Spirit' - 'you were richly endowed in accordance with that confirmation. . .'

The Church at Corinth was more remarkable for its gifts than graces.

10. διά 'through'; 'bymeans of' - 'using it as my instrument of admonition.'

κατηρτισμένοι - the word from the notion of repairing which it bears is well opposed to σχίσματα, cf. Matt.4:21; Gal.6:1; I Thess.3:10.

Here it means 'perfected as by a process of reparation.'

νοΐ - with special reference to opinion.

γνώμη - judgment in matters of practice.

11. ὑπὸ τῶν Χλόης 'by Chloe's people', probably some members of her family. Had they any connection with Stephanus and Fortunatus ? They may have been the bearers of the letter of the Corinthians to him.

12. λέγω 'I mean'.

Peter probably had never been to Corinth, but his name was used by the Judaisers everywhere. Those of St. Paul would uphold the freenoss of the spirit. Some would be attracted by the eloquence of Apollos. But St. Paul had no jealousy or schism with Apollos. He rather urged him to go back to Corinth, cf. 16:12.

12. "I of Christ". Some think these are St.Paul's words. But it is not so. They would be men who said,'I need no Apostle or minister at all. I derive my doctrine straight from Christ.' An expression containing some truth, but at the same time as much arrogance as any of the others.

13. εἰς τὸ ὄνομα (cf. Matt.28:19) = 'to insert by baptism into the name.'

(Additional note on v.12:

The more highly educated and philosophical who were connected with Alexandria would be likely to be followers of Apollos.

The old converts would be likely to hold to St.Paul as their first teacher and the original founder of the Church.

St.Peter, again, as attempting to keep up the line of demarcation between the Jews and the Gentile converts, and to keep the old customs of the Jewish Church generally, would likewise have his followers.

Men who said that they followed Christ were right in the actual profession, but were probably led to say so through a feeling of independence and pride.

μεμέρισται St.Paul elsewhere uses the verb in the ordinary sense of 'to portion off', 'to assign as a lot'. The passive then means 'to be portioned off as a share.' Here-fore it would seem that the sense here cannot be 'Is Christ divided?', but 'Has Christ been portioned off as a share to some particular party ? Is He not the head of the whole Church ? Are not all Churches portions of the universal Church.?'

C.J.V. I Cor. ch.1.

16. λοιπόν (neuter) 'As for any remaining thing.'

17. St.Paul was not sent primarily to baptise. So, too, Christ Himself did not baptise, but His disciples.

οὐκ ἐν... It seems from this apology, and other hints e.g. II Cor.10:10, that the plainness and simplicity of speech had been a cause of alienation from St.Paul.

ἵνα μὴ 'lest the Cross of Christ be emptied of its contents - lose its virtue and power.' If the doctrine of the Cross were decked up in too fine language it would be emptied of its contents.

18 "to them that are perishing", cf. II Cor.2:15; II Thess.2:10.

"to us who are in process of being saved". Cf. I Cor.15:2 for present tense. In Rom. 8:24 we have the aorist. In Eph.2:5, the perfect. In Romans 5:9, 10.

δύναμις cf. Rom.1:16. An exercise of God's power. A power of God and not of men.

20. Ποῦ 'Where is he ? What becomes of him ? His place can nowhere be found in these matters.

συζητητής here only in the N.T.

οὐκί 'Did He not make the wisdom of this world folly by one decisive act when He brought in the Gospel ?'

21. ἐπειδή 'For seeing that in the wisdom of God (i.e. by the wise arrangement of God) the world by its wisdom did not find out God.'

C.J.V. I Cor. ch.1.

21. διὰ τῆς μωρίας 'by the foolishness of the proclamation.' He uses the language of opponents. For the sake of contrast with the world's wisdom he uses the expression 'foolishness'. The world counts the proclamation of the Gospel foolishness because it is unable to understand it.

ἐν τῇ σοφίᾳ The meaning is either, 'When God in His wisdom willed that the world should not know him...', or more probably, 'When the wisdom of God proved insufficient (as manifested in creation) to make the world understand Him, He then determined to bring them to Him by His foolishness.'

κηρύγματος is the thing preached, 'the Gospel.' That which must save believers is the knowledge of the Cross of Christ, the only subject of all our preaching, and in their eyes what does it seem as yet but folly ?

Vv. 22-23 explain v.21.

27. Τὰ μωρά put in the neuter to include not only persons but also modes of acting.

28. Τὰ ἀγενῆ 'the ignoble things of the world.'

Τὰ μὴ ὄντα 'the non-entities.'

30. 'And it is of God Himself (i.e. it is by an act originating entirely in God) that ye are in Christ Jesus (Cf.II Cor.1:21).'

St.Paul never rests until he has traced up the position of the Christian to God Himself.

ὃς ἐγενήθη 'Who was made for us (by one act) on the part of God Wisdom...' Wisdom is put first in opposition to 'foolishness' before. 'Not only wisdom,' he says, 'but everything else that we have and need comes from God through Christ.'

CHAPTER 2.

St.Paul goes on here to show that when at Corinth he had acted as considering that the Gospel did not depend on any human wisdom but on something higher. He gives his own practice at that time at Corinth as an instance of a right application of this principle.

2. 'For I did not judge (decide) to know anything among you', i.e. 'there was nothing that I determined to know among you save Jesus Christ and Him in His humiliation rather than in His triumph.'

3. From the subject of his preaching he goes on to say what he was himself. "much trembling" seems to refer to a special affliction being on him at the time.

4. 'My language did not depend on wisdom and eloquence. It was not a mere message, but it brought proof of power and the presence of the Holy Ghost.

πειθοῖς in Classical Greek πιθανός .

ἀλλ'ἐν 'But in demonstration of spirit and power - amidst constant proof that I possessed a πνεῦμα, a communication of God's Holy Spirit.'

5. 'That your faith might not be in (as its element) - might depend on.'

6. 'Yet wisdom we do speak in the judgment of the mature.'

7. ἐν μυστ. 'consisting in a mystery that WAS hidden...'

C.J.V. I Cor. ch.2.

9. ἀλλ 'But it is with it - the case is - according to the saying of Scripture, in opposition to the ignorance of the rulers of this world.'

To the revelations of the Gospel belong in the highest degree those characteristics which belong to all God's works, i.e. they are inscrutable to us but are revealed by the Spirit.

These words do not refer to the glories of the future state but to things which are already revealed.

11. τίς γάρ 'For who of men knows the particular things of of a particular man (whoever he may be) ?'

Every human being has secrets which none others know, and so it is with God. How then do we know the secrets of God ? We know them because we have His Spirit.

15. πν. πν. συγκρίνοντες.

συγκρίνω in Gen.40:22 is used of Joseph's interpreting the dreams to Pharaoh.

Render: "Interpreting spiritual things to spiritual men" (C.J.V.)

or : "Combining/blending spiritual things with spiritual" (Wordsworth).

But this sense of 'to blend' must be extended so as to embrace also that of comparing and explaining by means of comparison. He gives some noble instances of this comparing in this Epistle; ch.5, of Christ as the true Passover; Ch.10, where the Apostle compares the spiritual food of the ancient Church in the wilderness with the sacraments of the Christian Church.

Alford translates: "putting together spirituals with spirituals," i.e. attaching spiritual words to spiritual things.

C.J.V. I Cor. ch.2.

13. (A further repetition of the rendering, "interpreting spiritual things to spiritual men", and to the use of the verb as interpreting a vision, make it clear that this was Origen's view in the phrase.)

14. The ψυχικός is the animal man, cf Jude 19; 'sensual' is the English given for it. He is the man who refers his affairs to human reason and accepts not the assistance of the Spirit of God. Cf. Arnold, Sermons, vol i. 226.

In I Thess.5:23 πνεῦμα, ψυχή, σῶμα come together as the component parts of a man.

ψυχικός - of belonging to the natural soul, and so might include even the understanding.

πνεῦμα - the soul of man, not as it is by nature, but as it is when renewed by the Holy Spirit.

Sometimes σάρξ is opposed to πνεῦμα and then includes the <u>whole</u> unregenerate nature.

15. 'But the spiritual man can appreciate all things, but he himself is appreciated (or estimated) by none (or no men).'

15, 16 Perverted by Gnosticism into two religions, one for the wise and one for the ignorant.

The argument is, 'The spiritual man is not appreciated because he has the mind of the Lord, and therefore a person who would judge him must be able to judge the mind of the Lord, a thing which none can do according to the saying of the prophet. And we have the mind of the Lord.'

16. συμβιβάζων = first, 'to prove' (Ac.9:22); also 'to collect, infer' (Ac.16:10). Sometimes it means 'to instruct' as here.

SOME from these first two chapters have fallen into the error of disparaging human reasoning and learning in matters of religion, and of thinking that to be ripe in faith a man should be raw in wit and judgement, as if reason were the enemy of religion. Against this cf. the view of Hooker, iii, and viii. 9 - 11.

It was this very error which led to the depreciation of his authority that St.Paul here and elsewhere combats. The other Apostles were looked down upon as simple men who owed all to the inspiration of the Spirit; whilst the conversion of the gentiles by his means was looked upon as brought about by his learning and skill in books. Hence St. Paul frequently had to make apologies (cf. I Cor. 2:4,5) and show that as with other Apostles it was the Spirit that worked in him.

CHAPTER 3.

1. AN illustration of the impossibility of speaking spiritual things except to spiritual men....'And I in my case could not speak to you.'

σάρκινος = carneus.

σαρκικός = carnalis.

2. ποτίζειν cf. Mark 9:41; Matt.10:22 for a similar double accusative with this word.

2. ἀλλ' οὐτε 'Nay, even now you are still unable...'

σαρκικός includes the whole of the old nature, both ψυχή and σῶμα .

3. ὅπου 'for in a case where'. The word is properly local, but slips almost into the meaning "whereas."

HOW could the Corinthians be carnal and yet be behind in no gift (1:7) ? Men may have extraordinary gifts (such as prophecy, tongues, etc.) e.g. Balaam, and yet abuse them, and so be guilty of greater sin in proportion to their spiritual gifts. And why? Because they have not love (cf.13:1-5).

St.Paul calls the Corinthians 'carnal' and yet addresses them as 'sanctified' (1:2). So we must not allow vicious men to imagine that they have received nothing from God in their baptism.

4. 'For whenever anyone says . . . are ye not mere men? '

5. ἀλλ' ἤ' is om. by the preponderance of MSS.

6. ἤὔξανεν - continuous action. It was God who made to grow.

8. After showing that God had been put out of his place, he goes on to show the unity of the work here.

He implies:- 'You speak as if there was but one reward which was struggled for, but there an appropriate reward for each, and that reward will be greater or less according to the toil bestowed.'

C.J.V. I Cor. ch.3.

9. This verse shows the certainty of the reward, for it is all under God. The stress is on God here.

γεώργιον = 'a tilled field'. Only here. Something under a γεωργός. The world is the field, God is the husbandman.

11. The next argument against making parties is the solemn responsibility of the minister. Each must take care how he builds or he may possibly miss the foundation.

12 - 15 This passage confirms the doctrine deducible from other Scriptures that there will be different degrees of reward in heaven, according to different degrees of labour on earth, cf. Matt.10:15; Lk.19:47, I Cor.15:41, II Cor.9:6.

They who build on a true foundation, yet who build badly, will only just escape as through fire and forfeit the reward they might have obtained by building well. Hence also we should learn the principle elsewhere set forth that there is but one God, one faith, one baptism (cf. Eph.4:5; Phil.3:16), and so that conflicting doctrines cannot be equally pleasing to God.

(1) We must build on the true foundation, and
(2) we must build well.

12. Paul mentions three good materials in descending order, then three bad materials and they are also in descending order. He expresses the different kinds of doctrine which a man may build up keeping in every case Christ as the foundation.

13. 'For that day which is in the process of unveiling will be manifested amidst fire.'

τὸ πῦρ some add αὐτό, which would mean, the fire by itself without other aid.

14. σωθήσεται This shows that St.Paul is not speaking of an ungodly, and perhaps not even of a careless, man.

The severity of God towards His ministers is necessitated by the sacredness of their work.

15. ζημιωθήσεται 'He shall be mulcted of his reward, but shall escape as one with his life in his hand through the fire, as from a burning house.' As a good man has been an injudicious and ineffective minister, it is quite conceivable that a man may be good but comparatively valueless for the ministry. He shall lose the reward for his life's work.

17. ναόν cf. I Cor.3:19 for the application to the individual Christian. Here the application is to the connected body, to the Church. The Church is the shrine of God because the Spirit of God dwells in it.

'If any man ruins the temple of God, him shall God ruin', i.e. by a worthless ministry. It is suggested by the thought of a useless ministry, but is extended to any kind of damage done to the Church in general whether by evil teaching or bad example.

18. The reference is to conceit shown in ministers in assuming the office of teaching, and also as shown in the congregation in setting them up.

μωρός 'Let him become a fool by receiving the Gospel

18. 'in its simplicity, and so becoming foolish in the world's sight that he may become truly wise.'

19. γέγραπται 'For it is said in Scripture (as a description of God), He who takes/grasps the wise in their craftiness, which is the mediumor element in which God takes them.'

21. ὥστε 'So that let no one triumph in men - in the subject of men.' Not the conceit of those who are set up for they are the true teachers; but the conceit of those who set them up is here spoken of. The teachers, he says, are yours, not you their's.

CHAPTER 4.

'Some will perhaps say, How are we then to account the ministers ?' This question St.Paul now answers.

1. This is not an exaltation of the minister, but a correction of too exalted views about him.

ὑπηρέτας is a very modest and humble expression.

οἰκονόμους - dispensers of certain mysteries of God. These mysteries are the great truths which are open to all but which he brings forth as he thinks fit and suitable. Cf. Mtt.13:52.

2. ὧδε δέ There is strong MS authority in favour of ὧδε. But Wordsworth keeps the old reading. It means, "As to what remains" and so little more than 'furthermore'. Reading ὧδε translate, 'Here moreover on earth. But λοιπόν would probably in fact certainly stand first if it meant 'moreover.'

C.J.V. 1 Cor. ch.4.

2. ζητεῖτε 'it is required in stewards universal (all stewards) that one be found faithful.' This expresses the responsibility of being a steward.

ἀνακρίθῶ The ἀνάκρισις in Athenian law was the preliminary trial: but no such minute distinction should be made here. But in Ac.25:26 the term occurs in a place very appropriate to its Classical sense. Cf. Lk.23:14.

4. 'I am not conscious in myself of any unfaithfulness in the exercise of my ministry.' Cf. Ac.5:2.

Κύριος without the article is used in the O.T.(LXX) as a proper name - a translation of Jehovah. But this is an instance of the name being applied to Christ in the same way as it is applied to God the Father in the O.T.

5. φωτίσει cf. II Tim.1:10 for this use of the word. It is generally used for the idea of illuminating a person with the acc. of the person.

ἔπαινος 'the praise that belongs to him - due praise if any.'

The stress is on the τότε , 'THEN, not before.' - 'The time of praise is not now.'

6. ταῦτα 'These things I transfigured to myself and Apollos.' But it is the epistolary aorist, and so may best be translated by the present, 'These things I change the figure of, so as to apply them to...'

Cf. Phil.3:21; II Cor.11:13, 14, 15 for the word.

He means that he had been speaking of principles and generally; but uses names to apply them more closely.

C.J.V. I Cor.ch.4.

6. We are to learn this great lesson of 'not above what is written' - a very general precept "nil nisi scriptum" - in nothing to go beyond Scripture.

γέγραπται refers generally to the O.T. Scripture which teaches us what the place of man is.

"That one (of you Corinthians) be not puffed up for one of us against the other." Observe the connection of self-conceit with party spirit.

ἵνα ἐν ἡμῖν 'that ye may learn by our cases the lesson of not going beyond the things that are written.'

φρονεῖν is not found in the best MSS.

The ἵνα μή following is a barbarism with the indicative.

-Alford accepts it, or else supposes it to be another form of the subjunctive, and translates: 'that ye may not one on behalf of another be puffed up against a third', i.e.'that you may not hang together in parties to the detriment of a neighbour who is attached to a different party.'

φυσιοῦσθε C.J.V. thinks that it is another and debased form of the present subjunctive, cf. Gal.4:17.

Wordsworth supposes a sudden transition to the oratio recta and translates it, 'in order that (you may practise this precept) Be not ye puffed up each of you the one for the ~~xxxx~~ one leader against the other.'

(9. ἐσχάτους 'last and vilest.')

8. ἤδη 'already ye are satiated, already ye are waxed rich, apart from us ye reigned, and would that we might also reign with you.'

C.J.V. 1 Cor. ch.4.

8. St.Paul is speaking in irony or in great severity. 'You thought yourselves so great that you forgot us.' The last part means, 'I wish that you were all that you think you are, for then we your teachers might hope to share your exaltation; and so to earn for ourselves an immunity for this life of care, pain and toil which is actually ours.' This gives the connection with what follows.

χωρὶς ἡμῶν 'because we, your fathers in Christ, have always looked forward to present you as our glory and joy in that day.'

(v.7. τί δὲ ἔχεις goes to the root of all self-conceit. 'Whatever you ~~xxx~~ have you did not make yourself: so it was all given you by God. Conceit is shown in setting up other men as teachers as well as in setting up self. There is conceit in the partisan as well as in the head of the party. Much conceit is shown now among dissenters.')

9. ἀπέδειξεν In the games, the bestiarii, the armed combatants were brought out first. But at the end of the day Criminals were brought out unarmed. If they escaped once, they were brought out again next day - so that they were in truth ἐπιθανάτοι .

τῷ κόσμῳ 'to the world, both angels and men.' Angels and men are spoken of as two parts of the κόσμος.

10. This passage is most markedly ironical, and it was meant to bring them to a sense of their own pride and conceit as compared with the Apostle's humility.

C.J.V. I Cor.ch.4.

11. γυμνητεύομεν - 'We act in the position of a light armed soldier.' But the sense is of the more literal meaning of being naked.

13. περικαθάρματα is something cleaned off, and so means 'dirty', i.e. cleaned off from around. At Athens worthless men were kept to throw into the sea in case of plague. The word is used for 'scapegoat.' In the case of the victims destroyed at Athens, as above mentioned, it was said to the victim, περίψημα ἡμῶν γένου.

14. ἐντρέπων - lit. 'to turn, to alter.' But it came to mean, 'put to shame.'

15. St.Paul represents himself here as the πατήρ; Apollos, etc., as only παιδαγωγοί.

17. τὰς ὁδούς μου 'my ways which are in Christ, my ways of conduct.'

ἔπεμψα not the epistolary aorist, for Timothy was not the bearer of this letter, but he had gone on a little way before as indicated by 16:10. Cf. Also Acts 19:22.

ὑμῖν = 'for you', 'for your benefit', rather than 'to you' which would be πρὸς ὑμᾶς.

19. οὐ τὸν λόγον 'not the language of those who are puffed up, but the power', i.e. 'I will put them to the test not of arrogant speech, but of manifestation of power.'

20. ἡ βασ.τ.θεοῦ = the whole of that state to which the Gospel introduces us.

21. The ῥάβδος is the instrument of power and the emblem of justice as shown elsewhere in the history of Moses.

CHAPTER 5.

1. ὅλως - 'positively'. 'There is positively heard among you such a thing as fornication.'

γυναῖκα without an article to lay stress on the quality, a person who was such a thing as wife to his father. The father seems to have been living, cf. II Cor.7:12.

2. καὶ οὐχί 'and did not rather mourn,' i.e. 'and did not rather humble yourselves with lamentation and prayer that he might be taken away'- by excommunication, not death.

3. κέκρικα 'I have decreed in the name of our Lord Jesus (when ye have been assembled together and my spirit with the power of our Lord Jesus)'- i.e. 'I myself in spirit, endowed by our Lord Jesus with apostolic power, to deliver such an one to Satan.'

This is important as to the question of the independence of spiritual authority in ecclesiastical discipline. Hence Erastianism is condemned which would confine the power of the keys (Matt.16:19) to the mere hortatory efforts of persuasion and transferring all its practical efficiency to the civil power.

'Delivering to Satan' means inflicting exclusion from the outward communion of the Church accompanied with corporal suffering. St.Paul speaks of his own presence in spirit as otherwise this latter miraculous infliction could not be imposed. Cf. I Cor.11:30, where the judgment was inflicted direct by God. In both cases the punishment, though apparently very severe, is remedial.

"For the destruction of the flesh" - Ananias was empowered to afflict St.Paul with blindness

and St.Peter to kill Ananias and Sapphira. In history we hear of excommunication for differences of opinion only, not for moral crimes as here.

The term 'to deliver to Satan' appears to have its origin from consideration of the fact that physical evil is due to the agency of the evil spirit. This truth had been revealed in the history of Job (2:6), and was further illustrated by our Lord's teaching (Lk.13:26). Excommunication is the withdrawal of the means of grace from those who have grieved the Holy Ghost by heinous sin, and giving them over to their own master, Satan. Excommunication does not shut out from the mystical Church nor clear from the visible, but only from fellowship with the visible in holy duties (cf. Hooker, iii. 1. 13).

In II Cor.2: 6 - 11 we find this person restored.

ἐκκαθάρατε 'cleanse out by a single decisive act'.

ἵνα ἦτε 'that your community may be what you are individually as Christians, i.e. unleavened persons - persons who have been cleansed and purified by the Spirit.'

καὶ γάρ 'for besides our passover was sacrificed for us in the Person of Christ, so then let us keep the feast.' The Christian life ought to be a constant paschal feast, a feast upon the Lamb once slain, and that in complete absence of all that leaven typifies, all evil.

C.J.V. I Cor. ch.5.

7. The παλαιὰν ζύμην was the crime attaching to their character as a church.

καθώς 'as ye are (by the very terms of your Christian profession) unleavened,' ie dead to sin.

8. εἰλικρινείας = purity. Εἵλι-κρίνης isthat which is being held up to the sunshine (πρὸς εἵλην) and so istested (κρίνεται)- found to be transparent, without flaw or blemish.

9. ἔγραψα cf 9.15 where he udes the word of what he has just written. There might have been an interval between the writing of the 8th and 9th verses, as he could not have written that whole epistle at once. ἔγραψα would then have come quite naturally..

Alford and Wordsworth think it refers to an epistle which has not come down to us.

The real question is, In what part of this letter has he told them 'not to company with fornicators' ? If it is in the present letter he has virtually done it in the passage telling them to excommunicate from their society the man just spoken of .

10. ἐπεί 'since then you were bound (you would have had) to quit the world.' For ἐπεί in this sense, cf. Ror.3:6; 11:6,22; I Cor.7:14.

So = 'When I charge you not to hold intercourse with immoral persons Iam not speaking universally, of all such persons you may meet with in the world, for then you would have to withdraw from it altogether. But what I do mean is that you are not to hold intercourse with immoral persons IN YOUR OWN BODY, with such persons who call themselves Christians!

11. St.Paul tells them to avoid not <u>all</u> fornicators, but all such as pretended to be members of the Church. πάντως limits the prohibition, 'not under all circumstances with the fornicators of this world.'

CHAPTER 6.

He now turns to another subject, namely to their habit of referring disputes in their own body to heathen courts of justice.

1. 'Has any one of you the hardihood, when he has something against his neighbour [a matter at issue with] his neighbour, to get jugdment [to go to law] before the unrighteous and not before the saints [i.e. the Christians] ?'

2. The saints shall accompany Christ and be His assessors when He comes to judge, cf. I Thess: 4:17; Lk.22:30; Rev.2:26.

κριτήρια cf v 4. Used elsewhere only in Jas.2:6, like δικαστήριον of a place of trial/tribunal. The ending -ηριον had this force of 'places' The transition from the place to the subject of trial was natural. Here, then, it means "decisions."

The fallen angels are reserved for future judgment, cf Jude 6 and II Pet.2:4.

3. μήτι = nedum, and means much more or much less according to the context. 'Not to say' is probably the original form of the expression. Here it = 'much more' worldly things/ things of this life.

4. μέν the antithesis is suppressed here.
'If then ye have decisions belonging to this life, seat in the tribunal those who are of no account/of no great esteem in the church.'
Thus if there is no question mark.

But this is a contradiction with what follows: 'Is it so, that there cannot be found among you one wise man, who shall be able to decide between his brethren.....?
We may take it as meaning, 'Set up as judges even those who are of no account rather than having heathen.'

4. But it is better with an interrogative: 'Do ye appoint as judges [ie by going to them] those who are of no account in the church, heathen men ?'

5. οὕτως like the Latin adeo. 'Is there such a total destitution of wise men among yuu, even of one who shall be able to decide between his brother ?' A very elliptical expression, but it has some parallels in Classical Greek.

7. ἤδη 'Already [ie before we reach the question of where you are to try them] it is altogether a disparagement to you.'

ἥττημα is an instance of inferiority, 'a falling below your proper standard as a Christian.'

8. μᾶλλον 'Rather than going to Law.'

9. οὐκ οἴδατε 'know ye not that unrighteous persons shall not inherit such a thing as a kingdom of such a person as God?'

11. ταῦτα 'And these things were some of ye.'

ἀπελούσασθε 'ye washed them off when ye were made Christians at Baptism.'

12. A new subject. St.Paul is preparing to turn to the question of meats offered to idols, which he reaches more exactly in ch.8. A man must consider expediency and he must not lose his own freedom by falling under the dominion of a thing which is wrong in its excess.

Πάντα 'All things are in my power by reason of my free-will' - 'It is true that your body is your own and that you are free to use it; but take care lest your ill use of your freedom make you become the slave of your body.'

13. In the first part of the verse he says that this relation is definite as God will destroy both. in the second, he says that the body has an eternal relation to God as it will one day be raised up.

He here puts down the question of food almost in a contemptuous way.. The body and the food are are alike perishable. Here he corrects the possible perversion of his words to mean that everything in his body is indifferent. The σῶμα , the living body, is imperishable and so has an eternal value.

14. ὁ Κύριος 'the Lord for the body' - to sanctify the body by His Spirit. And finally yet to glorify it for Himself. He will redeem the body from sin, and make it into a member of Himself by the Spirit.

15. The image of limbs is peculiar to St Paul.

16. ἔσονται - 'For they shall be, he says, the two into one flesh.' 'They two,' ie the man and his wife. What is spoken of in Gen 2:24 of marriage is here applied by St Paul to the lower kind as of the physical act.

19. The same thing which is said of of the individual body is said of the Church collectively in ch 3 v.17, ie as forming a temple of the Holy Ghost.

καὶ οὐκ 'and ye are not your own' - so that ye have no right to alienate your body, it not being yours. It is not yours, as the next verse very clearly shows, because you were bought with a price by Christ, ie by His blood.

20. δή = instantly. The image of the temple is still in his mind, so he says 'worship Him IN your body.'

C H A P T E R 7

HAVING touched on the subject of immorality he goes on to reply to some of the Corinthians' questions touching marriage. All this is written in prospect of an early coming of the end.

It is 'by reason of the present distress' that he says what he does about marriage in v 1. Family ties would aggravate the trials which threatened. He softens down the words of v 1 afterwards, which seem to give especial favour to asceticism. There is no disparagement to family ties in ordinary circumstances.

12. συνευδοκεῖ 'is satisfied together with him' - agrees in thinking fit to live on with him.

When he says 'I and not the Lord', he means that he has not found this law in the Gospel. But he now lays down the law, and the laws laid down by the Apostle are laws of Christ; cf v.40.

14. A consecration is given to the whole marriage ipso facto by the fact of one being a Christian.

ἐπεὶ ἄρα 'For if it were not so, then your children are unclean, but as it is they are holy.'

ἀνδρί: ἀδελφῷ isthe better reading: 'a brother', ie a Christian. And this word has special force here. The wife who is a heathen is sanctified in and by her husband, ie by her union with a Christian.

15. εἰ δὲ ὁ... 'But if the unbelieving man is for separating, let him separate.' He means, let not the separation come from the Christian side.

15 ἐν εἰρήνῃ 'The Gospel call which has reached you is amidst peace. And so you must not say that because you are a Christian you must separate.'

εἰ μή means, 'I say this reserving however the general rule that a man should continue in that state in which God has placed him.' There was great need then to urge that the Gospel did not come to revolutionize the world but to modify.

16 τί γάρ i.e. 'it is uncertain; you cannot tell whether you will save your partner or no. But it is a clear duty to everyone to abide in that state of life to which God has called him.'

20 The 'calling' here is the manner of calling, ie the circumstances in which a man was when he was called.

21 'Nay, even if thou canst become free, use it [ie remain in slavery] rather.' He does not mean that in the abstract it is better to be a slave than a free man, but that over anxiety to escape slavery might give him a wrong idea about the Gospel: so that quâ the Gospel it was better for a man to remain as he was.

The context seems to require this meaning, though the tense of χρῆσαι may seem a little to favour the idea that it meant seeking an opportunity to be free.

22 He gives dignity to the slave by calling him the Lord's freeman, and inspires the master with charity by reminding him that he is the slave of Christ. Thus he unites masters and slaves as brethren of Christ. No one can be absolutely free, but he can have a choice of masters. The Christian freeman is not set free to please himself, but is a voluntary slave.

25 ὡς 'as one compassionated by the Lord to become faithful.' St Paul distinguishes clearly in this chapter between what he says by inspiration and what he says by individual judgment, but that the judgment of a Christian man. Observe that St Paul did not force his opinions on the Church.

26 'I think then this to be the best way on account of the instant necessity * that it is the best way for a man thus to be.'

ὅτι καλόν 'I say that it is antecedently good [ie without consideration of circumstances which will often modify this rule] for a man to remain thus.'

28 'I am endeavouring to spare you this tribulation in the flesh by advising you to keep single' (Alford).

or 'I spare you by not laying on you the burden of celibacy by way of obligation' (Wordsworth).

'I should like to spare you the aggravation of your trouble which will be caused by marriage' (Vaughan).

29 ὁ καιρός The time that remains before the coming of our Lord. 'Our season' (Alford). 'Our opportunity' (Wordsworth).

μὴ καταχρώμενοι 'as not having a firm hold on what they buy' - 'as not using it to excess.'

The prophecy in Matt.24 was double, and to have a double fulfilment in the destruction of Jerusalem and in the end of the world. The consequence was that the Christians in the first age were not led to distinguish between the two fulfilments. When the disciples applied to Our Lord in Matt. 24 their question was double. 'When shall these things be ?' and 'What is the sign of thy coming ?' The answer was double too.

31 καταχρώμενοι 'using it in full.' It implies that intense and greedy use which turns the legitimate use into a fault.

34 μεμέρισται 'Divided also is the (married) woman and the virgin,' ie divided in interest from oneanother [Alford]. Or, 'both the wife has been assigned to her apportioned lot and the unmarried woman to hers, and God has allotted to each their appointed duties.'

36 τὴν παρθένον 'his virgin,' ie his virgin daughter.

ὑπέρακμος 'passing beyond the prime of her youth.'

37 μὴ ἔχων... 'if he is not laid under any compulsion' - this is still part of the supposition.

ἐξουσίαν 'has authority concerning his own will' - ie can carry out his own will without injury to the rights of others.

40 κἀγώ 'And even I (a modest expression) think that I have the communication of the Spirit of God.'

C H A P T E R 8.

HE has been interrupted by the necessity to qualify his assertion 'All things are lawful for me', and now returns to the subject which he slightly touched on in 6:12.

'But concerning things offered to idols, we know that we all have knowledge [on the subject]' - ie we are all capable of perceiving that there is no inherent pollution in any thing offered to idols.

This is the rendering if we omit the stop /after οἴδαμεν

follows p.123

7 'Some persons by reason of their consciousness unto this hour of the idol' - ie being unable to divest themselves of the feeling that the food they are eating has been offered to an idol.

'Conscience' is lit. fellow-knowledge, knowing something with another. But that other is self.

ἕως ἄρτι 'up to this moment - however long they have been Christians, they cannot divest themselves of the consciousness of the idol.'

8 'But food does not recommend us (introduce us) to God,' ie lit. to set in the presence of God. The sense is, It is not worth while to trifle with conscience in a thing like food. The thing in itself is indifferent, and so it is not worth while to blunt conscience about it. But it may have serious consequences in the case of others.

9 The authority is given to Christians to treat such matters with indifference. Those whose consciences are weak are those not yet fully enlightened on the question of Christian liberty.

10 'Will not the conscience of him who is weak be edified to eat the meats that have been offered to idols ?'

There is a certain irony in οἰκοδομηθήσεται seeing it is accompanied with ἀσθενοῦς ὄντος for thus the building up would be without solid foundation. Such a man is edified in one sense. His building rises - but upon nothing, on no foundation: for he is attempting to practise the Christian liberty for which he is not yet ripe.

1 after οἴδαμεν , and which seems best. Or with stop, ὅτι, to ἔχομεν is a parenthesis, and gives the meaning, 'Concerning things offered to idols we know...' and then he goes off at the word οἴδαμεν to the end of v 3. But if so, would he not have said πάντες γάρ to avoid the confusion of the connection of ὅτι with οἴδαμεν ?

3 ἔγνωσται the perfect expresses that the knowledge of God proceeds from God in the first place. Compare this verse with Gal 4:Z9 and note there.

ἡ γνῶσις paraphrase thus, 'I say we have knowledge, but let us note that knowledge may be abused, it is not the highest thing. There is love too which must modify our way of acting. If we acted only according to our knowledge, then knowledge by itself is mere inflation, a collection of wind. Love is the solid building up of a firm building.

The way to real knowledge is through love. And that the love of God.

To avoid irreverence he puts it into the form ἔγνωσται ὑπ' αὐτοῦ . It is explained by Gal. 4:9. St Paul has a great horror of ascribing anything to man in his relation to God, and so he does not say ἔγνωκεν αὐτοῦ. The acquaintance between man and God must begin on God's side.

The principle of the question concerning things offered to idols is (he says) in principle as clear as day. For food cannot be defiled by that which is a non-entity qua an object of worship.

7 'We all have the means of knowledge, but all do not avail themselves of and develop this knowledge as is expressed here .

12 '. . . and wounding their conscience in its weak state ye sin in relation to (against) Christ.'

C H A P T E R 9

AN illustration of St Paul's resolution made just above as to be exhibited in his own case. Chapters 8, 9, 10 are all on the same subject. He determines to consult the good of others rather than his own convenience.

4 From what St Paul says it seems as if the other Apostles used their power of drawing funds from others, and not working.

5 'Have we not authority to take about a Christian woman as a wife [on our apostolic journeys] ?'

6 This is the only thing which we hear of Barnabas' continued work and apostleship subsequent to the dispute between him and St Paul in ch 15 of Acts.

7 ὀψωνίοις used of the soldier's pay as here in Lk 3:14. Here = 'by the help of pay furnished by himself.'

8 λαλῶ of an expression used in discourse.
λέγω of the general purport of a conversation. For the distinction cf John 8:43.

9 The passage in Deut., he says, has a deeper application to human beings. Paraphrase thus:
'In such a passage does the thought of God stop with the animals, or has it not a higher application to human beings ?'

10 'Or speaks he assuredly for us - for our sakes ? Surely the latter. For the sake of us was it written, to the intent that he who ploughs has a right to plough on the strength of a hope [of wages for his labour].'

12 'If other men partake of the authority over you [as evidence of such a claim], have not we [ie I] much more right to do so ?'

17 μισθὸν ἔκω ' I have a reward ' [ie if of my own will I took up the ministry it might be conceivable that a reward might be due to me] - 'but if involuntarily [which was the case, cf Ac. 9] with a stewardship I have been entrusted, and therefore from the nature of things in this respect I have no reward for merely doing what is my bounden duty.'

Again, 'If of my own accord I do this I have wages, although I have none from you. But if not of my own accord I do it, then I have been entrusted with a stewardship, ie in that case I reduce myself to the position of a domestic servant in a household, who does his duty merely because he is hired and is obliged to do so. In the former case I act with the loving alacrity of a son, in the latter with the faithful obedience of a slave' (Wordsworth).

18 Τίς 'what then is my reward [in prospect] that I while preaching render the Gospel without cost [ie what reward have I in prospect that induces me to preach the Gospel without cost/gratuitously] in order not to use my power in the Gospel ?'

21 The ἄνομοι are the heathen. Paul became as a heathen to the heathen, eg when he discoursed at Athens in their own manner and with arguments drawn from their own poets.

μὴ ὢν 'not being' [being, conscious of not being, remembering well in the midst of my that I was not] 'an outlaw from God.'

27 ὑπωπιάζω 'I chastize', lit. 'I make black and blue with my fists.'

St Paul intimates that he might have been disobedient to the heavenly vision and call of Ac.26:19. Even St Paul is not fully assured in his own mind of his salvation, and does not know but that he may fall away from grace given and become reprobate. Consequently no one can be sure of his final acceptance by God, and it is therefore a dangerous thing to make assurance to be the essence of a justifying faith. Cf Wordsworth here.

C H A P T E R 10

2 'Cloud' as the element of baptism. The watery cloud is represented as giving the element of baptism which is more properly expressed by 'the sea.'

This chapter contains a further enforcement of the thought that all must run who would obtain. It is not enoughto be merely in the Church.

3 'Spiritual meat' because supernatural.

C J V

4 ἦν ie 'represented.'

9 St Paul does not say that the Israelites know about Christ yet; but does say that Christ was there. He was ready to be shown as everywhere present, there to be revealed afterwards by the light of Gospel truth.

10 The murmuring of the people at the report of the spies is here referred to.

11 ταῦτα 'And these things happened to them as types or examples.' It is the plural again to suit τύποι .

'Unto whom the ends of the world [lit: ages] have reached.' This means the close of the period before Christ, of the pre-messianic age.

13 'Temptation hath not siezed you - you any more than it did the Israelites - except such as is human.' This passage still refers to the general theme of 'things sacfificed to idols', and definitely recurs to it in v. 14.

15 A precept showing that divine grace does not exclude but rather presumes the use of human reason. Our Saviour required in the Jews the exercise of this kind of judgment. In those of Beroea the Scripture commends it Acts 17:11. Cf Rom.14:5 for St. Paul's general maxim on the subject.

16 'The cup of blessing which we bless' - This implies a prayer of consecration. And the same inference may be drawn from 14:16 when

16 the Apostle contemplates the celebration of the Eucharist in a tongue unknown to the people.

'The cup of blessing', from the act of blessing by which it was set apart. The separation of the body and blood indicates that it is of a crucified not of a living Saviour. The cup characterised by the sacred words of blessing spoken over it in setting it apart for the Lord's Supper.

He says that the cup is a participation, ie the use of the cup is a participation of the blood of Christ, cf Lk 22:20.

17 Some trans. 'Because there is one bread we the many are one body' - but rather, 'because we the many (the Christian body) are one bread/loaf and one body.' We are one bread by partaking of the one bread.

18 'Mark Israel after the flesh' - ie mark its sacrifices and what they token.

The priest took part, the offerer took part, and the altar part, cf Heb.10:33.

19 At this point St Paul feels he may be thought to be contradicting what he said before to the effect that the idol is nothing.

20 It is intimated that though the idol is nothing yet there is a reality couched under it of the worship of evil spirits. Behind the idol lurks the kingdom of Satan, and the evil spirit is now (to the idolater) the object of worship.

δαιμονίοις Here only in the Epp., but used often in the Gospels and always in the sense of 'devils.'

20 The action of Christ in the institution of the Lord's Supper was eulogistic and eucharistic, one of benediction and one of thanksgiving; and in the application of each term to each of the elements in Holy Scripture we can learn more fully the nature of the Holy Communion.

21 'There is a moral impossibility for you to partake of such a thing as the table of the Lord and a table belonging to devils, the two are utterly opposed.'

23 ' I may repeat here my former maxim, All things are lawful. But I am reminding you that though lawful a thing may yet be inexpedient.'

οἰκοδομεῖ = builds up, ie promotes improvement.

24 τοῦ ἑτέρου = the other person, in any relation whatever.

25 Πᾶν Everything, ie anything that is being sold in the meat market eat without raising any question because of the conscience. Wordsworth takes συνείδησιν with ἐσθίετε , with reference to the consciences of persons who might be wounded by seeing a person eat after asking questions and finding that it was a thing offered to idols. But it is better to render it,'Making no enquiries because of the conscience', connecting συνείδησιν with ἀνακρίνοντες only. 'You have no need to make enquiries because of the conscience, because the earth and its contents are the Lord's, and therefore you may safely eat.'

26 πλήρωμα is that by which a thing is filled, eg a crew by which a boat is filled. So the earth has its πλήρωμα which comprises everything that fills up the earth.

29 ἵνα τί 'Why should I expose my freedom to the censure of another man's conscience ?'

C J V I Cor ch 10

29 ἐλευθερία 'my freedom' = my Christian enlightenment as to the indifference to all these things.

κρίνεται Is judged and exposed to the condemnation of another person by being obtruded upon him in a very unnecessary way.

30 χάριτι 'by God's favour in enlightening my conscience', ie as to the compass of my Christian freedom.

τί βλασφ. 'Why do I let myself be reviled by obtruding my liberty to eat even an εἰδωλόθυτον on another person thus unnecessarily?' The person would not have pointed out the case unless he had thought a question of conscience to be involved.

31 εἰς δόξαν 'to show what God's glory is - especially in respect of love and charity.'
GLORY is the effulgence of God's perfections, and to show forth what He is means to make men say, "How good that God is whose servant this man is."

32 ἀπρόσκοπος In Acts 24:16 it is of a conscience that holds even course and does not stumble over things in the way. Here = inoffensive; lit: unstumbling.

καὶ τῇ... 'and in general to the Church of God as a whole, of whatever parts composed.' He first takes the component parts of the Church (Jew and Gentile), and then the Church collectively.

33 πάντα πᾶσιν cf Rom 15:2. 'Let everyone of us please his neighbour for his good to edification' - which gives a connecting link between this passage and Gal 1:10.

μὴ ζητῶν 'taking care not to seek.' The μή is subj. cf 11 Cor 6:3.

C J V

I Cor ch 11

C H A P T E R 1 1

The section which began in ch 6 verse 10 is concluded at the end of ch 10, ie the section which deals with things offered to idols.

2 καθώς 'as I transmitted to you.' The Gospel was a living voice which was to be handed on from mouth to mouth. In Corinth there had been a revulsion of the heathen tendency to degrade women, which led them to go to the other extreme and assert their equality in an offensive manner by unseemly boldness.

There is a gradation in creation and a subordination as St Paul here shows, cf Eph 5:23.

It was natural that the doctrines of the Gospel that men and women were equal in privileges, etc., should be perverted into putting women on a level with men in all respects. 'That of every man the head is Christ' - By head St Paul means the next superior. In speaking of God being the Head of Christ he is saying it in the same sense as our Lord says, 'My Father is greater then I. He is equal to the Father as touching the Godhead ['I and my Father are one'], and inferior to the Father as touching is manhood.

The covering is a sign of inferiority, which in the case of the man is not due.

4 προφητεία is here a sort of inspired preaching.

κατὰ κεφ. ' having upon the head' ie having something on his head.

καταισχύνει 'dishonours his head' ie Christ, according to Alford. If the man wears anything on his head he dishonours Christ as if recognizing some superior on earth, whilst Christ is his only superior. The woman, on the other hand,

by not wearing a covering affronts her own head, ie the man. Man is the 'glory of God' as representing what God is in some respects. Even in his fallen state he represents the likeness of God in his reason and power of judgment. The moral likeness which did exist is sadly marred by the fall, though there is a power of reparation hereafter.

But this view of Alford seems rather forced. The literal head is meant. The head covering spoken of by St Paul is a sign of subjection.

5 τὸ αὐτό the dative after is a classical construction.

6 κείρασθαι is to cut with scissors.

ξυρᾶσθαι is to shave with the razor.

7 'But the woman is glory of man.' She reflects glory of a man. He does not mean that a woman is not closely related to Christ; but here he is speaking all along of the head next above.

10 ὀφείλει 'ought to have a sign of authority', ie of the man's authority over her.

'Because of the angels' - refers to the presence of ministering angels in divine worship, cf Eccles.5:6, which means, Do not have to say before the angel which was present in God's house that it was an act of inadvertance. It was a sign of humility for the Jew to cover his head when praying.

11 This verse prevents any idea that there is a schism between the sexes in religious things.

12 πάντα 'And all of these things [man and woman alike] out of God.'

C J V

I Cor ch 11

8 λόγ. σοφίας 'an utterance of wisdom.'

γνῶσις = insight into Christian truth.

σοφία = practical wisdom, cf Col. 4:5.

κατὰ τό... = according to the rule and direction of, as in Eph 2:2.

9 πίστις, ἐν... as if the Holy Spirit were the vestment in which all took place.

10 ἐνέργ. δυνάμεων working of miracles other than those of healing, eg in our Lord's life the stilling of the tempest, the feeding of the 5,000

διακρίσεις πν. cf I Jn 4:1-6, the power of distinguishing between a false and true profession of possessing the Spirit of God.

προφητεία is a kind of inspired preaching, by no means necessarily implying prediction.

The whole point here is variety in unity.

11 'As He wills' - is an expression which notes the personality of the Spirit, the possession of an individual will.

12 The first occasion in Scripture of the comparison between the body and its members. It is brought out most fully here, but also in Rom 12. And it is referred to in Eph, Col. A comparison peculiar to St Paul.

ὁ Χριστός Here it is the mystical Christ, as made up of His people.

13 ' Judge before yourselves' - in your own court as it were - among yourselves. Decide the question in your own judgment.

Christianity did do much to give women a higher place than they had in the East and among the Ionic Greeks. In Corinth this tendency to exalt women was exaggerated in a way displeasing to Paul - an equality of the sexes with Christ being distorted. For practical purposes there is a gradation which must be observed.

16 He cuts short the wholediscussion. 'We have no such custom, and therefore I close the whole question by authority.'

17 Verse 16 closes the question of dress. The new subject begins, that of the LORD'S SUPPER.

18 'There are before quarrels and you bring them with you into the assemblies. They exist before and show themselves there.'

19 δεῖ 'There must be considering what human nature is.' It is permitted to be in order that the fidelity of the faithful may be brought out by strong contrast.

αἱρέσεις with St Paul it seems stronger than σχίσματα, though of similar meaning. The latter being divisions of less permanent kind.

αἵρεσις is the exercise of self will in the matter of doctrine, in place of accepting God's revelations and the Church's authority.

σχίσματα more general, not necessarily doctrinal.

20 'It is not such a thing as the supper of the Lord' — thus the absence of the article is accounted for.

21 Each person brought a contribution. After putting aside some for the Eucharist a meal was made of the remainder which was called the AGAPE.

Here at Corinth, they seem to have made little parties in the Church, expressive of the likings and dislikings of each, as well as of distinction between rich and poor. They thus ate their feast divided into little knots.

22 τῆς ἐκκλ. καταφρονεῖτε not of the place but the persons. The idea of the sacredness of the building had not yet arisen; sacredness had not yet been transferred from the Jewish Temple to the Christian house of worship.

23 The personal reference here seems to show that this was one of the direct revelations made to him. 'The best way to correct error is to remind you of the institution.' The institution is the most impressive thing that can be said about the Lord's Supper.

24 κλώμενον is doubtful, and it seems quite as well to leave it out. Wordsworth wishes to retain it, considering the word important as against the view of a carnal presence in the Eucharist.

25 διαθήκη is rather wider than testament in its usual sense. It implies disposition of property of someone in any way. Trans: "the new dispensation."

26 The words of institution end with v 25. Verse 26 is St Paul's comment. Note that after the consecration St Paul still calls it the bread.

C J V

I Cor ch 11

27 ὥστε 'so that' - the result of all which is this.

28 St Paul does not say, 'Let a man examine himself and stay away; but, Come.' The examination is not to discover one's fitness, but to examine a man's state so as to know his sins. A man who has thus searched himself out will be sure to come humbly and seriously.

29 μὴ διακρίνων 'not discerning' ie not discriminating from common food what represents the body of Christ. St Paul is speaking of that desecration which makes the consecrated bread like other food. He means that direct profanation rather than varieties of spiritual state.

κρίμα 'damnation' is an unfortunate translation, better 'judgment'. He says in v 32 that the κρίμα of God is sent to prevent damnation. The O.T. punishments, even to death, were very likely chastenings to avert eternal death.

34 ἐκδέχεσθε 'receive and entertain oneanother.' The word generally means 'wait for', but perhaps has the further meaning of entertain. If it is in the sense of 'wait for' it must be connected with 'takes before' in v 21, and be the exact opposite of that word.

ἵνα μὴ 'that the result of your meetings may not be judgment.'

CHAPTER 12

1 The δέ simply introduces a new topic and hardly needs translation.

τ. πνευματικῶν 'Things that have to do with the Spirit' - the special manifestations of the Spirit in the Church, rather wider than the 'spiritual gifts' of the E.V.

2 The revised text inserts ὅτε after ὅτι , in which case it can be explained only by supposing a breach in the construction. The imperfect sentence of v 2 may be completed thus: 'You know that when you were gentiles . . . . you were ignorant of any working of the Spirit in any form, for it is entirely a Christian gift.' This is reading both ὅτε and ὅτι , a reading which is very strongly supported.

3 γνωρίζω of something that he wishes to impress upon them afresh, cf I Cor 15:1; Gal 1:2. Not necessarily of what he is telling them for the first time.

Ἰησοῦν/Ἰησοῦς the reading of Λ, B, C, is Ἰησοῦς . In that case it would be 'Jesus is anatheme,' the words perhaps which a Christian had to use to renounce Jesus. The meaning here is that the presence or absence of the Spirit of God may be tested as its fundamental criterion by the confession or abjuration of Christ. Cf I Jn 4: 1-7.

The latter part of v 3 enforces the fact that the Spirit is a Christian gift, and it is One. This is the key to what follows.

4 Χαρίσμα is anything freely given, and is applied in Scripture to any gift of God. Here it is used of the miraculous gifts of the Spirit in particular.

5 There are differences of services, and all the time there is the same Master Jesus Christ. All acts of Christian obedience are thus represented as the service of a Master.

6 Here, as he often does, he traces all up to God the Father at last.

13 'We all' without distinction of race, condition, or antecedents of any kind.

15 'Not on this account is it not of the body surely ?' If the question mark be retained [which is not necessary] the question must be made one of tone (as if 'surely' were at) the end), not of form, as in that case there would be a superfluous οὐ , ie 'that does not prevent its being of the body surely ?'

18 ἔθετο constituted in the original creation. The aorist because the single act of creation is referred to.

23 He speaks of the dress of the body as a τιμή , an attention paid to the less honourable parts of the body, to make up to them for their dishonour in comparison to the face which we leave to itself as not needing attention.

24 δούς 'having assigned' - by one act in the creation.

25 μεμιμνῶσι the rule of the sing. after neuter plural is here transgressed to give a greater personality to the members.

28 'Some He set in the Church' - ie in offices of authority.

ἀντιλήψεις 'helps', referring to those whose duty it is to help the weak. A humble office.

κυβερνήσεις ruling elders who guide the Church- I Tim. § 17.

Timothy and Titus received such an office.

28 διδάσκαλοι were not a separate order in the Church. Rather does the word denote a special gift and quality distinguishing some persons in the Church.

The pouring out of the Spirit on the day of Pentecost was the time of the recreation of the Church, and so was the time of the ἔθετο here.

ἀντιλήψεις includes all such offices as the deacons were employed to discharge, helping the poor and needy. It is not to be confined to the deacons' office.

These are mere fragmentary illustrations not an exhaustive tabular list.

29 This verse means, ' Have you any right to complain of the inferiority of your own gifts or to boast over others who may not be so highly endowed?'

31 'Some gifts are better than others as more conducive to edifying; and before we go on to another subject let me remind you that Christian grace is better than any other gift. Grace alone is decisive as to true membership. Grace alone remains for ever and is eternal in its duration. This is the connection of ch 13 with what precedes and follows.

καὶ ἔτι καθ'... lit: 'and still in the manner of excess.' 'And a still more excellent way which I proceed to show you - the way not of gift but of grace.'

C H Λ P T E R 1 3

1 'If I should make utterance with all tongues of men and angels.' The articles are to give a sweeping universality.

2 τὰ μυστ.πάντα 'all the mysteries of God's revelation and all possible knowledge and all possible faith.'

γνῶσιν with reference to knowledge of heavenly things.

3 ψωμίσω 'And if I shall have fed others with all my possessions.' From ψωμίον , a morsel: and so 'to feed with morsels.' The verb governs a double acc. in its full constr.

St Paul here says that there is a zeal of self devotion which goes even to the lengths of martyrdom, and yet there may be no love.

4 μακροθυμεῖ is rather the negative side - restraining anger.

χρηστεύεται is positive - showing kindness.

5 φυσιοῦται is the inward conceit of which περπερεύεται is the outward expression.

οὐκ ἀσχημονεῖ = 'is not rude'

περπερεύεται = to show off. The Greek word is quoted by Cicero in his letters to Atticus. Vanity goes against Christian love.

There is no warrant for the addition of 'easily' to 'provoked.'

C.J.V. I Cor ch 13

5 οὐ λογίζεται 'does not keep a record of that which is evil' - of an injury done to herself to be resented and paid off when opportunity offers.

6 συγχαίρει 'but rejoices with the truth,' using truth in the widest sense as opposed to τῇ ἀδικίᾳ. It includes goodness, and more particularly the Gospel as the sum of all truth. 'Sympathises in the joy of the truth.' Whenever the truth has a triumph and success love rejoices.

7 στέγει 'hides all things.' Though this word does not occur in the NT in the sense of 'Hide', yet this a perfectly legitimate meaning of the word which occurs only 4 times in the NT

ἐλπίζει 'hopes all things' where she cannot approve, and endures all things where she is herself oppressed.

8 ἐκπίπτει cf Rom 9:6 for the word standing alone again. Cf also Jas. 1:11; IPet 1:24, both quoted from Isa. 40:7, in which passage the figure seems to originate.

Love is directed straight towards heaven. it has nothing which can make it transitory in its character.

11 He illustrates the decline and fall of these things from the course of life.

ὡς νήπιος 'my sentiments were those of a child.'

ὅτε δέ 'But when my manhood is matured I have abolished ipso facto the things of the child.' In other words, the arrival of man's estate involves as of course the abolition of the things of the child.

12 'We see by the help of a mirror reflecting heavenly things.' We see in theform of enigma, in dark saying rather than in plain utterance.

St Paul has now carried us to a point where the view of this present life will be a retrospect.

13 'But now there three things which have a permanent standing in this present life, but the greatest of these is LOVE because it is absolutely everlasting.'

μ. τούτων 'greater than these.'

Chapter 14

1 This verse repeats in inverted order the last verse of ch 12.

2 πνεύματι 'no one understands, though in point of spirit he is speaking mysteries' ie uttering divine secrets. A man might understand that he was under the influence of the spirit without knowing the full sense of what he was made to utter.

3 οἰκοδομήν connected with the Christian idea of temple.

6 'And now brethren, at this moment, if I should come to you. . . '

7 'Though the matters in question be things without life, yet it is true of them that there must be a distinction in sound.' The ὅμως is out of place- should come a little later. Cf Gal3:15.

10 'There are so many (say any number) articulate sounds in the universe, and none of them inarticulate.' But Alford and Wordsworth take it of languages.

11 ἐν ἐμοί 'as far as I am concerned' - the legal sense of ἐν.

12 ἐπεί 'since you are zealots of spirits - emulous of spiritual gifts.'

Those possessed with the gift of tongues are to pray for the edifying gift of prophesying.

14 'For if I pray by the help of a tongue (ie an unknown tongue). . .' This shows that the power of speaking with an unknown tongue was sometimes given in prayer.

15 'I will pray with the help of the Spirit and I will pray also with the help of the understanding.' The gift of tongues seems from this to have entered into both the great parts of public worship - prayer and praise.

16 πνεῦμα is a word applied to a Christian man's renewed soul. The ψυχή by the working of the Holy Spirit becomes πνεῦμα.

18 'More than you all do I speak with a tongue.'

19 κατηχέω esp. of repeated oral instruction - frequently dinning into the ear.

20-21 'The Law' is here extended to the whole of the OT.

The meaning seems to have been that God would instruct the Jews by means of foreigners, by bringing upon them as a chastisement a foreign yoke. The passage in the original is addressed to scoffers who complained of the simplicity of God's commands, to whom God answers that He must then instruct them by foreign tongues, ie by bringing on them the Assyrian yoke.

Here St Paul applies this passage to the gift of tongues by the Spirit, and says that now as in Isaiah's time the unbelievers must be converted by other tongues. Prophecy, on the contrary, he says is for believers not unbelievers.

25 This verse reminds us that the preacher must keep before him as his object in preaching not only the edification of believers, but also the case of an unbelieving sinner being present who needs conviction and rousing. Prophecy is inspired preaching.

27 'Let it be by two or at most three' - ie at each meeting. That there be not a wearisome number of speakers. And that in turn, not all at once.

32 This passage is remarkable as showing that even the possession of spiritual gifts does not supersede the action of sense and judgment.

37 πνευματικός is the man dealt with by the Spirit.

C H A P T E R 1 5

2 Salvation with St Paul is spoken of as a past, present and future thing.

3 παρέλαβον 'I received it from Christ directly, not through any man by transmission.' For this force of the word, cf Gal 1:12; I Cor 11:23.

ἐτάφη the transitoriness of His burial is expressed by the aorist; the continuance of His resurrection by the perfect.

The body is essential to the completeness of the man. Our Lord, for the resurrection of the body quotes, I am the God of Abraham, etc., as if the resurrection of the body were essential to the continuance of their being as men.

There was a thread of prediction of Christ's death and resurrection running through the OT, especially through the Levitical institutions, cf Lk 24:27, 44.

4 After asserting the fact of the resurrection, he goes on to give proofs of it. The resurrection has no few hints in the ceremonial law. One aspect of each sacrifice points to death another to life.

6 Κηφᾷ cf Lk 24:34, where the fact is mentioned. There is no account given of the circumstances of this appearance to Peter.

ἐφάπαξ once for all, as being the decisive appearance to a large number, settling the question in their minds once for all.

C J V

I Cor ch 15

6 From the numbers this seems most probably to have been an unrecorded appearance, and probably at Jerusalem before the distribution of the crowds who came for the Passover. Ac 1:15 shows that the regular numbers of disciples at Jerusalem was only ~~XXXX~~ 120.

7 The appearance to James is mentioned only here, and he is probably the Lord's brother.

Then that to 'all the apostles' may be the appearance of Matt 28:16.

8 ἐκτρώματι 'as to the abortive born' - the one among the family who was as it were the immature or deformed child. Cf Ps 58:7.

The appearance to Paul at his conversion. The appearance of a form is not expressly mentioned in the Acts. But the experience was sufficient for him to be able to say that he saw Jesus.

9 Here is deep humility; truthful assertion without mock humility. A passage most characteristic of St Paul.

11 'So we preach' ie giving prominence to the leading facts of the Gospel history, the death, resurrection, etc, of Jesus Christ. For St Paul's estimate of himself cf I Tim. 1:12 - 14; Eph 3:8.

13 St Paul's first answer to those who impugn the resurrection of the dead is that they in fact impugn the resurrection of Christ. Think of the consequences involved in this denial - this is the subject of vv 12 - 20.

15 'We are convicted also of being false witnesses concerning God.'

κατὰ τ. Θεοῦ lit: 'at God', directed at, either for or against. By usage it came to mean always against. Only here used this way in the NT.

εἴπερ ἄρα 'if at least then', ie if at least in accordance with this new hypothesis - according to the statement of these persons.

18 The third inference from a denial of Christ's resurrection. We have lived upon a lie. We have lost both worlds if Christ is not risen.

Cf II Tim 2:18 for another reference to heresy about the resurrection. The doctrine of the resurrection of the body was particularly repugnant to Greek philosophical thought. It was a doctrine most repugnant to over asceticism, which sought to destroy and subdue the body. It was opposed, too, to the view of the indifferentism of the body, which said that it did not matter what sins were committed in the body.

22 Cf Rom 5:12 ff for the parallel between Adam and Christ. There the largeness of Christ's work is expressed. There is in the work of Christ the power of an universal salvation, though the benefit will not be universal owing to the fault of men.

It is a question whether this word includes the resurrection of the evil. Rather it seems to mean that there is a virtue in Christ which can quicken and give real life to all, though some do not avail themselves of the benefit. The reference seems to be to the universal potency of Christ's work, rather than to any universal operation.

C J V

I Cor ch 15

παραδῷ

24 παραδιδοῖ is a better supported reading than, and means, 'when He is handing over - at the moment of his handing over the kingdom to Him who is God and Father.'

Is the Son or the Father nominative to καταργήσῃ ? The Greek seems to point to its being Christ. But in the passage on which it is founded (Ps 110) it seems to be the Father. St Paul, in quoting so well-known a passage leaves the nom. unexpressed.

27 Ps 8 seems at first sight to be of the exaltation of man above all creation, but this is true in its highest sense only of THE Man - Christ, in Whom the Psalm finds its highest fulfilment. Cf Heb 2:6-9, a passage of very similar character to this.

ὑπέταξεν in the Psalm means, 'he expressed his purpose to subject.' Purposing with God is the same as doing.

'And when God shall have said the words ALL THINGS HAVE BEEN SUBJECTED[evidently excepting Him who subjected to him those all things, ie the Father Himself] - when, I say, all things shallhave been subjected to him, then shall the Son also be subjected to Him who subjected all things to Himself [ie to Him in Christ]that God may be all in all.'

This is a mysterious passage. It points to the end of the mediatorial reign. The idea of the reign of Christ for 1,000 years afterwards seems to invert the order expressed in this passage.

29 It seems as if there was a vicarious baptism for the dead who had died unbaptised. This is the simplest explanation: St Paul speaks of it as a practice but gives it no sanction. There is no illustration of this custom from any other source.

29 Wordswoth speaks the other way of baptism as an argument for the future resurrection. It is difficult to decide between these two views. Baptism professes belief in the resurrection; it is a type of resurrection. It is also a prospect of an anticipation of resurrection.

εἰ ὅλως 'if dead persons are not raised at all.'

31 νή occurs only here in the NT. 'I assure you by my glorying in you.'

32 ἐθηριομάχησα Wordsworth takes it literally. Alford says that his Roman citizenship would have defended him from actually beiHg thrown to wild beasts. But taken figuratively it is difficult to tell what circumstance is referred to. May he not be looking back to his life in Ephesus as a whole as a conflict with wild beasts ? The aorist sums up his life at Ephesus into one act. Or it may suggest one particular occasion of tremendous peril.

κατὰ ἄνθρ. 'as men say', an apology for the strength of the verb following.

33 ὁμιλίαι Occurs in Xenophon in the sense of instructions. There is but a step from disbelief on the resurrection of the body to belief that the body is indifferent. 'False doctrine leads to a corruption of practice ' seems the sense.

34 ἐκνήψατε 'awake to sobriety in a righteous manner.'

35 From certainty of the resurrection, Paul passes to the MODE of the resurrection.

38 So different is the thing that comes up that all we can say is that God gives it a body according as it pleased Him in creation. The point is that what grows up is a different kind of substance from the thing sown. A seed is sown and a plant comes up.

1 There must be death before life.
ii The body as sown differs from the body as it rises.

39 οὐ πᾶσα 'even if you come to flesh there are varieties.'

Paul uses σῶμα here for the 'substance' whatever it is.

40 'Though the glory of the heavenly bodies is so different from that of the earthly, yet the word σῶμα can be applied to each.'

44 A body suitable to the life and work which will be all spirit.

46 That which is spiritual is essentially later than that which is animal.

47 ὁ Κύριος The insertion of this word is as old as Tertullian and Origen. Tertullian ascribes the insertion to Marcion.

50 'And this is what it is that I say...' An explanation and enforcement of what has proceeded. There is an inherent impossibility in such a thing as flesh and blood inheriting God's Kingdom.

52 σαλπίσει The proper person shall sound the trumpet.

It is as natural for St Paul to speak of the living as 'we' as in any other context where he is thinking of the unity of all believers. The apostle, too, had a lively apprehension of the impending coming of Christ. - an apprehension such as we ought to have, but not more.

53 The resurrection is not a putting off, but a putting on.

56 Such is the perverseness of man that the law had the effect first of stimulating sin. The Law is just and good but in its practical effect it strengthens sin.

53 γίνεσθε 'be in the result.'

St Paul supposes the state of man since the fall to be a state in which sin is present but is dormant. But the law coming in, with its prohibitions and commandments, brings to light sin, and shows to men that they do not obey God's commands. The very holiness of the law is what makes it this to sinful men, cf Gal 2:17.

Christ has abolished sin, and removed the law by bringing grace into its place, and so has given to us the victory.

'Knowing that your labour is not in vain as it would be if there were no resurrection.'

C H A P T E R 1 6

1 In Gal 2:10 mention is again made of collecting for the poor.

δέ St Paul introduces usually a new topic with this particle. It must be left out in the English.

2 The Sunday was kept not by any direct transfer of the Jewish sabbath to the first day of the week, as in the Jewish Church both days were kept for a considerable time. But the one day gradually absorbed the honour by the significance assigned to it.

3 δι' ἐπιστολῶν A more frequent interchange of letters than we actually know to have occurred is here hinted at between St Paul and the Corinthians.

5 St Paul had intended to go straight across to Corinth, thence to Macedonia, thence back again to Corinth and so to Jerusalem. His hearing bad news about them was the cause of his wishing not to go to them at once, but rather try the experiment of a letter.

6 τυχόν Perhaps used in much the same sense as ἐὰν τύχοι.

7 He here speaks of having made that very change of purpose already which he speaks of again in II Cor I adfin., and which was perhaps the cause of his being charged with fickleness.

8 ἐπιμενῶ 'I shall stay on.'

10 - 11 The youth of Timothy might have led to a cold reception. The Acts only mentions

Timothy being sent into Macedonia (19:22), but I Cor 4:17 shows that he had also been sent on into ~~Macedonia~~ Achaia to Corinth.

12 The verse shows that, though some at Corinth set up Paul against Apollos and regarded them as leaders of opposite parties, yet there was no disunion between them, no jealousy. Apollos is shown in a favourable light as hesitating to go to Corinth where he had been set up as the head of a party.

13 κραταιοῦσθε 'be in a state of strength.' Strength and love as the two chief ingredients of the Christoan character are combined in this and the following verses.

19 Aquilla and Priscilla seemed to have opened their house for Christian worship wherever they went. Cf Rom 16:3-4.

Ἀσίας Asia in the narrow sense - the region of the seven churches. It seems to have been hardly as much as the ancient Lydia.

22 μαρὰν ἀθά An Aramaic expression meaning 'the Lord cometh.'

The Second Epistle to the CORINTHIANS

I N T R O D U C T I O N

THIS Epistle was written soon after I Corinthians for in 2:13 he speaks of his disappointment at not finding Titus at Troas to give him a report of the effect of the first letter. In ch 8 he speaks of his joy at the good report which Titus at length brought to him in Macedonia. In I Cor 16 he spoke of intending to stay at Ephesus till Pentecost. Ac 19 vv 21 - 22 mentions his intention to go through Macedonia and Achaia, and his sending Timotheus & Erastus on before him to Macedonia; adding that he himself intended to stay in Asia for a season. Then came the tumult of Demetrius after the cessation of which St Paul set out for Macedonia, and went over those parts [Ac 20:2] going probably as far as Illyricum. It was at this time in Macedonia that he met Titus.

In Macedonia this Epistle was now written. He then came into Greece and abode there three months. This letter was probably written between Pentecost and winter A D 57.

He felt that the obedience of the Church generally was shown by the strictness with which they had carried out his sentence of excommunication against the man guilty of gross immorality. He speaks with considerable severity in some parts of the Epistle as showing that he expected to find faults in individuals.

C H A P T E R 1

1 TIMOTHY had been sent on by St Paul from Ephesus to Macedonia: but it seems from what is said here that he joined them some time between the writing of these two epistles, and to have been with him now.

3 From Eph 1:17, where τ. κυρίου is made expressly to depend on ὁ θεός, it appears that it would not be wrong to make τ. κυρίου depend on both θεός and πατήρ here.

5 τὰ παθήματα = the personal sufferings of Christ in which He is made like unto His people, and they like Him. 'Even as the sufferings of Christ overflow upon us' ie 'so that we in our turn have to bear even as He bore!'

The sufferings of the atonement of course are not referred to here, as they were such as Christ alone could bear without any association with others, cf Col 1:24.

The sufferings of Christ are here represented as if contained in a vessel and overflowing, so that the droppings fall on St Paul, etc.

6 'If you view us on the side of our afflictions. . . . which is working [ie which salvation] in endurance of the same sufferings.'

9 'We have had in ourselves the verdict of death' ie 'we gave ourselves up for lost when we questioned ourselves, whether we shall die or live. . . . we answered to ourselves that we should die, we could not but reply to ourselves death.'

10 It is commonly supposed that the tumult at Ephesus [Ac 19 ad fin.] is the danger here referred to. But the danger as represented in the Acts does not seem great enough to warrant such strong language as here used. We know however of nothing else that couldbe the danger. Some conjecture a severe illness.

12 θεοῦ 'of God' ie such as God requires and such as is inspired by God.'

15 δευτέραν a second as well as a first blessing, ie a double blessing

17 τῇ ἐλαφρίᾳ 'the fickleness which I hear some of you speak of' - this seems to be the force of the article here.

ἄρα 'as the result might seem to show.'

18 ἵνα ἦ 'that there should be in my case first yes and then no....first ~~denying and affirming~~ affirming and then denying in turns as to the same thing.' Thus showing fickleness.

18: 'I stake the faithfulness of God upon the fact that.' That is, God would not be faithful were it not so.

19 Means that the preaching of Christ was not a vacillating message, but has proved itself in Him an affirmation without any saying or unsaying.

20 He means that the proclamation of Christ derives its efficacy from being conducted in Him - Christ gives validity to the promises of God. And that with a view to setting forth what God's glory is.

22 He here removes any idea of disunion between the work of God and Christ in this matter. The Holy Spirit is the earnest of our inheritance. It does not mean that some of the Spirit is given now and some later.

23 φειδόμενος meaning that if he had come at that time he would have had to punish severely. In the next verse he smooths down this expression and any misconception of it that might arise. 'You are not dependent on us for your standing in the faith,' he says.

C H Λ P T E R 2.

1 'I judged this for myself', or, 'I laid down for myself this principle.'

Some think that this was indicative of another unrecorded visit, as the first visit was not "with sorrow" as it ought to be to answer to this reference. The difficulty of supporting the view of a second visit before

this is that only one is mentioned. It could only have been made at all between his first settling at Ephesus [AC 19:10] and the spring of his first departure hence or the writing of the First Epistle. It might be taken, 'not to pay you my second visit amidst grief.'.

3 'This was the very purpose of my writing namely, lest when I came I had grief of those over whom I ough to rejoice.'

§ 'But if any has caused grief to any one he has not caused grief to me, but in some degree, that I may not bear too hard on him, all of you.'

10 The sense is, 'Our interests in this are the same, forgiveness by you is forgiveness by me, and if I forgive it is for your sakes - there is an entire community of feeling between us.' The meaning is that Satan first makes us careless about sin and so gains the advantage; he next gains the advantage by driving people to despair.

13 ἀποτάσσειν = to assign to a person by way of distinction a separate post. In the middle, to make one's final arrangements with regard to a person, and so 'to bid farewell to'.

14 In Col 2:15, the only other place where the word θριαμβεύειν occurs in the NT, it means 'to triumph over.' This, many say, is the only sense of the word. It will thus mean, 'Who always displays us as His conquered and now submissive subjects.' But the EV is the most natural construction.

15 ὀσμήν of the sweet scents diffused at the time of the triumph of kings, or else of the savour of the sacrifice [a common scriptural metaphor]. Alford and Wordsworth adopt the former explanation.

17 A corrupt motive and a dishonest treatment are the two ideas prominent in καπηλεύειν

C H A P T E R 3

1 We hear of these commendatory letters in the case of Apollos from Ephesus to Corinth [Ac 13:27].

3 διακονηθεῖσα 'carried about by us as by the letter carrier.' That is, 'It is inscribed by Christ on my heart - the Holy Spirit prompts this affection for you in my heart.'

4 Here he seems to answer the question, Who is sufficient for these things ?

5 'Not that we are fit to put down anything in our account of ministerial success as if from ourselves.'

6 διαθήκης properly 'a disposition', but the word has been so much altered from its original sense that 'dispensation' is a safer word to use.

The law was found to kill because practically no one was found to keep its precepts so exactly as to merit justification on the ground of such obedience to it. 'What good thing shall I do' - the question of the young man - answers to the letter of the law (Lk18:18).

7 Cf Ex 34:33 where the meaning is that when Moses had done speaking the words of God he then put on a veil that he might speak more as a man. Whilst speaking the words of God he wished that the brightness of his countenance should be seen. When he went into the tabernacle again, into the Presence of God, he took off the veil again.

διακονία = 'ministration', the whole putting forth of the dispensation / the office of ministering to.

καταργουμένην 'which was in process of abolition' ie which was gradually being destroyed and fading away- which perhaps continued to illuminate Moses' face for a few houts.

14 The reference is to the reading of the old dispensation without being unveiled, because it is only in Christ that it [the veil] is abolished in each particular instance, as each heart turns to Christ - in which way of taking the passage the present is naturally expected. The veil did lay on the face of Moses, it now lies on the heart of Israel. It was taken off the face of Moses when he turned to God, and it shall be taken off the face of [heart of] Israel when they turn to God.

18 κατοπτριζόμενοι 'mirroring' ie seeing as in a mirror. Christ is the mirror which reflects God Himself and all His perfections. Below, in 4:4 Christ is called the image of God. In Christ the perfections of the invisible God are summed up and brought within our view.

'From glory to glory' ie from one degree of glory to another, even as was to be expected from the Lord the Spirit - a God who is a spirit and who therefore influences the spirit of man by an unseen operation.

C H A P T E R 4

2 τὰ κρυπτὰ = the things which a man hides because he is ashamed of them.

δολοῦντες 'dealing deceitfully with' and so adulterating.

The idea of the veil still underlies this passage and comes up in the next verse.

3 'If our Gospel is veiled - in the case of those who are perishing it is veiled.'

C J V

EL Cor ch 4

4 λύχναι This word is used in the Philoctetes for 'to see clearly'. If it could be used for 'to discern' the sense would run more simply, and the order would be more natural. If it is used for 'to shine upon' the acc. has to be understood, 'shines not for them.' But as there is no LXX authority for the use of the word as 'to discern' in Hellenistic Greek it must be taken as by Alford.

5 Κύριον 'Christ Jesus as the Lord.'

6 πρὸς φωτισμόν ie with a view to communicating to others the light of the knowledge of the glory of God. There seems still to be allusion to the brightness on Moses' countenance. Cf Gal 1:16.

7 Here we see plainly set forth the imperfection of man's nature as contrasted with the perfection of God; and the lesson that we must not expect (so far as we are human) to attain to perfection, but only by virtue of the Divine in us.

10 'Always representing over again in ourselves the crucifixion of the Lord Jesus - we die daily - that it may be seen by our being preserved amidst such a dying state as this that Jesus lives, cf Jn 14:19.

12 'The daily dying is for us to bear: you have the life.' That is, 'We have the sufferings: you have the enjoyments of the Christian state.'

14 A verse bearing one of the tender touches so common in St Paul's epistles. He will admit of no separation between himself and them.

17 κατ' ὑπερβολήν 'according to excess unto excess' ie in an exceeding measure to an exceeding result. Cf Rom 8:18 with this passage. But here he adds the thought that the present trouble is actually instrumental in working out the future glory.

C H A P T E R 5

3 ἐνδυσάμενοι Tischendorf reads ἐκδυσάμενοι and trans. 'Since even after putting off we shall not be found naked.' But the ℵBD are against this reading.

Translate as it stands, 'Since also [ie besides other considerations] after so putting on we shall be found not naked,' not like the guest who wanted the wedding garment, Matt.22:11; not like the wicked in Dan. 12:2; not like the careless walker in Rev.16:15.

4 'For also [besides our knowledge of this glorious prospect] I may go further and say that we who are in this tabernacle are in a continual state of distress', cf Rom 8:23. 'We are not like the heathen philosopher wishing to get rid of his body altogether, but we wish to put on something further.'

5 κατεργ. 'wrought us unto', ie so acted upon us as to fit us for. . .'

6 ἐνδημοῦντες 'whilst we are at home in the body we are away from the Lord - away from Home.'

5 The Holy Spirit is represented here and in Eph 1:14 as an earnest, as given in token and pledge of God's giving us the future inheritance.

6 διὰ εἴδους 'not by the help of appearance - of a thing seen - but by faith which is the sight of the unseen.'

9 We learn from St Paul that ambition is not as some think wholly unchristian. Cf I Thess. 4:11; Rom 15:20. These three give a beautiful contrast with the ambitions of this world.

10 The day of Judgment will be a giving back of the things actually done in the body. Every sin we commit has a harvest. It will be more a giving back than an assigning of definite new rewards and punishments: a harvest of what we have sowed. The evil act is given back to a man in its developed form, divested of its apparent pleasure, and with nothing but its evil left.

11 The fear here referred to is the terrors of the judgment day mentioned in the previous verse.

12 ἀφορμήν 'a starting point consisting of a matter of triumph.'

13 The sense is, 'I am called by some an enthusiast - I think I am of a sound mind. But which ever way it be, the motive is not selfish. It has a twofold object - God and you, and those two are one.'

14 'The love which is in Christ and the love which Christ shows.' There is a similar ambiguity in Rom 5:8. They are however but two views of the same thing. St John combines them. We love Him because He first loved us.

15 'Then they all died in and with Him.' Cf Rom 6; Col 3:1 - 4; Gal 2:20. We should feel as if we died with Christ, and have as little to do with sin as if we were dead.

16 ἀπὸ τοῦν 'from this time forth' ie since Christ's death for us. Now that Christ has thus died we have done with all carnal regards of men and evan of Christ Himself. We no longer take a narrow and earthly view of Christ. St Paul is referring to the time when he took a carnal view of Christ, at a period of his life when he was a prejudiced Jew, and thought Him to be the Saviour of the national Israel.

'Knowing men after the flesh' would refer to narrow prejudiced views of the distinction between Jew and Gentile.

18 The reference of 'us' must be confined to St Paul himself, and refer to his reconciliation with God at the time of his conversion.

19 'Reconciling such a thing as a whole universe to Himself' - it is the vastness of the work of reconciliation, and of that which is reconciled to God, that is suggested by the omission of the article before Κόσμον .

20 The business of Christ's ambassador is not to command or threaten, but to entreat.

C H A P T E R 6

3 The μή gives a subjective to the negative, and connects it with the mind of the apostle, 'taking care not to give occasion of stum* bling.'

6 Natural flow and sequence, not premeditated arrangement, must behooked for here.

The ἐν means rather 'in the matter of', and is more comprehensive than "in"; it is used often where it cannot well be translated thus.

7 δικαιοσύνη here, as in Eph 6, righteousness is the true Christian holy life, not so much in the theological sense of justification.

13 'I bid you be enlarged in way of return in the same kind - expand your heart, as it were, to take us in.'

16 συγκατάθεσις properly means 'consent'. The active verb = to deposit together with; in mind, to agree with.

C H A P T E R 7

1 The word πνεύματος which is used only of a renewed Christian is remarkable here as used in connection with corruption.

'Flesh' opposed to 'spirit' includes the body and also the <u>natural</u> mind opposed to the spirit. Here, anything likely to corrupt the fidelity in allegience in the Christian man to God is referred to - also corruption of doctrine.

5 'Even so lately as my coming into Macedonia, my whole person has been in a state of tension.

6 He speaks of it as an attribute of God that He comforts those who are cast down.

7 The first encouragement was the arrival of Titus; the second was the sympathetic effect of the comfort which Titus himself felt with regardtto them.

9 κατὰ θεόν 'in a manner after God's own heart.' This shows that to be sorry for sin is not repentance. Rather, one kind of sorrow leads to repentance. The other kind is quite different. There is some kind of sorrow after every sin. Conscience causes thus much. To deify as it were a departed friend is not a godly but rather a worldly sorrow. Tothink of the hand that smote, and the lesson to be learnt from the blow, is more of a godly sorrow.

13 Without a stop at ἡμῶν is the correct reading. 'In your comfort' (AV) might mean 'the comfort felt by you' - which does not fit the circumstances as we hear of no comfort which they received.

C H A P T E R 8

Chapters 8 - 9 concern collections for suffering brethren in Judaea.

2 ἐν πολλῇ ie 'in the midst of a severe test consisting of [coming in the form of] affliction. Abounding joy, gospel happiness, and extreme poverty are spoken of as existing together in the Corinthians, and these qualities so

2 acted together as to make their bounty most remarkable. Their Gospel joy made them eager to give, and their extreme poverty made their liberality most remarkable.

4 δεόμενοι 'Begging of us the grace and fellowship of the ministry to the saints,' might mean : 'begging us to do them the favour of taking part in carrying the offerings to the saints.' But better perhaps, 'Begging us to allow them to take a share in the work of ministering to the wants of the saints.'

5 διὰ θελ. θεοῦ may be taken with both τῷ Κυρίῳ and ἡμῖν 'They gave themselves by the will of God,' or, 'the will of God was the agent of their self surrender which they showed.'

6 καὶ τ. χάριν this καί is explained by the next verse, they had faith, utterance, etc., and he hopes that they will have the grace of Christian liberality also.

8 ἀλλὰ διά 'But by means of the zeal of others testing also the sincerity of your love.'

St Paul here as elsewhere begins by telling them what they had done already, saying that they are as they should be in this point and that, but require one thing more also. He never begins by discouraging people in telling them that they are in a bad state.

10 In charitable giving there may be the giving without the will to give, so that there is a climax here. It is more to say that a man willed than that he merely did; it expresses his readiness.

15 'The one who gathered the much [the large quantity] had nothing over', because it was done by an accurate measurement. e who had ten in his family gathered ten omers, and he who had two gathered two omers. It is not meant at all that there was a perpetual miracle making the much not too much, and making a small quantity sufficient.

18 See Wordsworth's note here. He thinks that reference is here made to the Gospel of St. Luke, as the praises of any one could hardly be said to be"throughout all the churches" by mere oral teaching. St. Luke seems certainly to have gone with St.Paul from Corinth to Jerusalem. The others went before and waited at Troas. The person here mentioned was chosen by the suffrages of the Church to be St Paul's coadjutor. Who so probable as St.Luke ?

C H A P T E R 9

4 ὑποστάσει is used in this sensdin II Cor 11:17; and Heb.11:1. The only exception to this use of the term as 'substance' is in Heb ch 1 v.3, where it means the 'essence' which supports the attributes, and in which the attributes are contained.

8 αὐτάρκειαν may be translated loosely 'independence.'

10. 'And let him who supplieth seed to the sower . . . [in the natural world], supply and make to abound your seed for sowing [ie your means for giving], and may he increase the products of your righteousness; may his blessings increase what you give so that your goodness shown by beneficence

10 'may bring forth abundant fruit.'

(i) A man might have nothing to give;
(ii) he might so give for it to do no good -
both these dangers are met by the request
here.

13 'For the practical obedience of [manifested
or prompted by] your Christian confession
in reference to the Gospel of Christ' -
ie 'your confession is one which obeys:
it is one which practically obeys the
rules of the Gospel. They glorify God
because your confession practically obeys
Gospel rules.'

15 ἀνεκδιηγήτῳ = 'inenarrable', that cannot freely be
told out, as showing that the gift of Christ
contains in it all things.

C H A P T E R 10

2 The sense is, 'I pray you not to oblige me
to contradict the view which my enemies take
of me that I am bold only in letter, not in
presence, by having to use severity against
those who speak evil of me.' The aorist
indicates it to be a single act by which he
would bring his authority to bear against
them. Cf 1:17, in illustration of what
was said of him.

4 τῷ θεῷ 'powerful in respect of God' ie Him from
whom, for whom, and in whom we wield them.

5 The reasonings refer specially to the pride
of human intellect, the pride of philosoph-
ical speculations.

6 He means that when he has confirmed his
authority over the church generally, he
will then be able to carry out punishments
against refractory individuals.

13 The sense is that St Paul would not like some assume an unwarranted authority, he will have nothing to do with their conceit. But he will adhere to the limits marked out by God. 'Those limits, however, include you,' he says, 'there is no assumption in my including you in the limits of my sphere. I was the first who reached you with the Gospel, and by that I know that you fall within the sphere of my apostolic ministry.'

14 'For not as if not reaching to you do we over-extend ourselves, for as far as even you we got first [anticipated others] in the preaching of the Gospel.'

So far from it being assumption to claim authority over the Corinthians, he intends to go beyond them, but he wants to wait to see if their faith is growing before going further. He wants to make sure work as far as he goes.

15 ἐν ὑμῖν 'to be magnified in [through] you by strict adherence to our rule in still more exceeding measure.'

Cf. I Thess. 1:7 &c where he speaks of the faith of one church as being a passport for him to other churches. For the sense of the passage, cf Rom 15:17 - 21.

16 'so as to preach in the parts beyond you, and not to boast in another man's rule as to things ready to hand.' - expressing the result of the former clause.

CHAPTER 11

1' 'I would that you could bear with me as to some little of foolishness.' He is anxious about their steadfastness in the faith, and their loyalty to him being closely bound up with error in doctrine.

2 This shows that ministers of the Church have a charge committed to them which will be recognised at the great day by God.

6 'Rude or simple in the matter of my language,' - as opposed to one practised in rhetoric.

φανερωθέντες There is a curious variant reading φανερώσαντες Trans: 'But we are persons in every point having made manifestations unto you [ie for your satisfaction] among all persons. Cf I Cor 2:4.

8 This would seem to imply that St Paul at Corinth was still supported by contributions from Philippi.

9 προσανεπλήρωσαν = supplemented - Silas and Timotheus are probably the brethren referred to, cf Ac 18:5. They rejoined Paul at Corinth during his first visit there. He probably ordered them to go to Thessalonica to see how the church there was faring before coming on to him.

'Supplemented' seems to imply that St Paul had before received supply from Philippi, which was now supplemented by a fresh supply.

10 The boast refers to his refusing to accept a maintennnce when preaching the Gospel, cf I Cor 9:15.

12 ἵνα 'That I may cut off - that [in other words]

12 'they may be found even as we also' - ie 'that at most they may be found no more disinterested than we are.'

He was accused of foregoing a maintenance as not being a proper apostle and at the same time of getting by surreptitious means the very maintenance which he professed to forego.

14 The reference may be to the beginning of the Book of Job ch 2. Whatever the reference it is certain that Satan does not come to men as he is; he comes in a specious form. When he comes to tempt it is as an angel of light.

16 An ironical tone runs through this passage in which he ~~intimates~~ imitates the boastful manner of the other teachers.

21 'In regard to dishonour or reproach' as if it were true that they were weak. Or better, - 'I speak in the way of dishonour, ie in a tone of self disparagement, as if it were true that we are weak.'

29 He now illustrates the assertion of the preceding verse by two illustrations: There is the case of the weak brother with whose weakness he sympathises; and there are stumbling blocks put in the way of the weak, which excite not his compassion but his indignation.

Infirmity with St Paul = i) bodily weakness; ii) care and anxiety about the churches; iii) the weakness of acute sympathy.

C H A P T E R 1 2

2 οἶδα It might be, 'I knew a human being to have been in Christ caught up, ie caught up in that exercise of union with Christ.' Better perhaps however to take "in Christ" with "man" - ' a man having a standing point in Christ as a Christian man.'

St Paul does not attempt to settle the number of heavens; but merely uses the expression "as far as a third heaven" to express the height of the exaltation.

7 The earliest solution of the σκόλοψ was some bodily ailment; several traditions described it as violent headaches. The monks thought it referred to carnal lusts, but in such trial he could not glory. The account of Alfred the Great's malady which seems to have been of the nature of epilepsy forms a curious parallel with what we know of St Paul's affliction.

12 'The signs of the Apostle were wrought among you [whatever you may say of other things], amid the exercise of all patient endurance on my part.'

τέρας corresponds most to the English 'miracle', as pointing to its wonderful nature.

σημεῖον expresses a miracle in the light of a proof of Christ being at work. Wonders done by human skill and artifice may be τέρατα but they are not σημεῖα.

ἔργον is also used of a miracle, but it is of less distinctive character than the other three words.

14 Conybeare and Howson devote a whole chapter to an intermediate voyage to Corinth from Ephesus and back to Ephesus, made as they suppose during the time of his stay at Ephesus. Others think that his having been ready to go a second time before this, and his having fully intended to do so, account for the τρίτον here and at 13:1.

C H A P T E R 1 3

1 Of his repeated asseverations when present, and now when absent; each asseveration being regarded as a sepatate witness. ' I have told forth and declare the second time as if I were present' - cf I Cor 5:3.

4 In Christ there was a weakness of humanity as well as a power of divinity. So in us His Apostles there is a personal weakness, but there is also a divine strength.

5 'You want to put to the test whether Christ is in me - you would be better engaged in trying whether Christ is in yourselves. I at any rate think that I shall bear the test.'

7 'For my object is not to prove my apostolic authority on you, and so to satisfy the test which you propose to put me to of what I can do. . . My object is not that we may be found able by trial to stand the δόκιμοι. My prayer is that you may be found to have done no wrong; in which case the δόκιμοι will have no place. I wish to have no need for showing my strength in the exercise of punishment; I had rather be destitute of my proof of apostleship as not having to exercise it, than be obliged to put it forth for your correction.'

The Epistle to The

GALATIANS

I N T R O D U C T I O N

IN ACTS 16:6 and 18:23 we hear of St.Paul's connection with the Galatian Church. The charge of fickleness which St.Paul brings strongly against these Galatians is in keeping with the Gauls as given by Roman writers. Again, Caesar speaks of the Gauls as ADMODUM DEDITA RELIGIONIBUS, - very fond of religious observances, which is also in keeping with the Galatian character as here appears. The old Phrygian races - the Gauls, the Greek element, Romans and a Jewish influx - composed the populace here. Probably written during Paul's long stay at Ephesus before the writing of that to the Corinthians (Ep.I), which was written just at the end of his stay at Ephesus. Probably rather early in this 3 years' stay. (Lightfoot places this Epistle after II Corinthians. Vaughan places Galatians before the Epistles to the Corinthians).

To say that because this Epistle and that to the Romans contain similarities of expression, therefore they must have been written within a few months of each other, is taking too human a view of the source of the matter of the Epistle. And further, views in religion are not fleeting but are stereotyped in the mind. Vaughan thinks that this Epistle was a remonstration against what Paul had seen among the Galatians during his visit of Acts 18:23, rather than what he had heard of since.

The Jewish element is strong, but cf. 4:18 for indications that there were many who had been heathen.

Though infected with heresy, they are still Churches - such is the condition of the Church in this world. The time has not yet come in which the Church shall be cleansed from all spot and wrinkle (Eph.5:27). A caution for those who look for the perfect Church on earth.

* * * *

1. Θεοῦ cf. Acts 22:14, for God again shown as the instrument of the choosing of the Apostles.

4. αἰῶν is our world of 'time' as opposed to 'eternity.' (κόσμος is generally the universe of matter as the inlet of sin and infected with sin).

5. εἰς τοὺς..... 'to the full extent of those ages which are themselves made up of ages.'

6. ἐν χάριτι Χριστοῦ without Christ the call of God is inaudible.

μετατίθεσθε "are passing over."

ἕτερον different in kind; ἄλλο additional in number.

"To a different Gospel" - (not ἄλλο which title he denies below), - "which Gospel is not another except that & c." Paul here guards the unity of the Gospel and explains what he means by ἕτερον εὐαγγέλιον to be nothing but a corruption and perversion of the one Gospel of Christ.
ὃ οὐκ ἔστι "which is not really an additional Gospel."

εἰ μή τινές "except that there are some who are trying to mislead you into the idea that it is another Gospel."

8. ἀνάθημα = a thing sacred. ἀνάθεμα = a thing devoted; the latter comprises both senses.

εὐαγγελίζεσθαι In full construction has acc. of the thing and dative of the person; cf. Luke 2:10; Acts 8:35. The other construction is the double accusative as partly in verse 9, cf. Acts 13:32.

ST.PAUL perhaps had the Gospel of free-grace brought against him by his enemies, the Judaising teachers, as a plan used by him to obtain popularity and make himself a man-pleaser.

9. ἀνάθεμα ἔστω "I say let him be an execration." Is that the language of a man-pleaser ? Is that the words of a man who, as your false teachers say, is courting humnn applause by setting them free from the obligation of a law of works ?

10 ἄρτι A rare form. It occurs again in verse 22, and in I Cor. 13:11. More frequent in the Gospels and Acts.

ἄρτι γάρ "Do I now (when I utter such words as these) endeavour (as my enemies pretend) to gain the favour of men ? On this use of πείθω cf. Acts 12:20.

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- St.Paul was charged with being a Time-server, cf. I Cor.9:22; 10:24; Rom. 15:1. But St.Paul became all things to all men to gain all, I Cor.9:20 - 22. Cf.Bishop Sanderson i: 316.

οὐκ ἂν ἤμην "I should not have been being", i.e. "I should have not been one who is..."

11. κατὰ ἄνθρ. "According to a human being," whether in point of conception, communication, plan or principle.

12. ἀποκαλύψεως "Revelation of" or "revelation effected by"- most probably the former as shown by the nearness of v.16, where it is revelation of Jesus Christ. St.Paul often speaks as if having seen for one moment Christ in heaven. "Nothing less than a revelation of Jesus Christ," (he means), "could have availed to make me what I am - all my old inclinations were quite the other way."

When did this revelation take place ? Probably in Arabia soon after his conversion. Not that referred to in II Cor. 12:1, which was three years after his ~~xxxxxx~~ ~~xixxxx~~ leaving Arabia. Cf. Alford - he appears to refer to it again I Cor.11:23.

13. ἀναστροφήν to Ἰουδαϊσμῷ is bracketed as if one word, and* is prefixed to it, hence one article suffices.

* τὴν ἐμὴν

προθέως is used in Cl.Greek also of persons as well as places, cf. Acts 9:21.

14. προέκοπτον = advanced, i.e. went to greater lengths in the practice of Judaism than (lit:) many of my equals.

ὑπάρχων = being originally; meaning that it was not an acquired thing, "it was born and bred in me - being by character and habit a zealot of my ancestral traditions - a fervent partizan." ζηλωτὴς in LXX is used only of God, but in the Apocrypha it acquires the sense which it bears here, cf. Acts 22:3. These traditions would include the whole mass of Jewish traditions doctrinal and ceremonial.

15. ὅτε δὲ "and when", = "I stood aloof from human teaching, and when my call came I was not indebted to man but to God's calling me."

16. ἀποκαλύψαι = "to reveal His Son to others in (through) me," or better, "to reveal His Son in me, i.e. to the eye of my soul." Here God unveils His Son. In Matt.11:27 the Son unveils the Father. For ἐν ἐμοὶ cf.Gal.2:20.

εὐαγγελίζωμαι the tense shows that his preaching was to be a continuous thing, "that I might as I now do..."

εὐθέως οὐ "From the very first I refused to communicate with - It might have been supposed that at first I might wish to communicate with my elders, but I did not."

προσανατίθεσθαι = "to refer oneself to,' and so "to communicate with." A line from Lucian illustrates this well: ἔμοι προσάναδον, λάβε με σύμβουλον πονῶ.
cf. also for the sense, Matt.16:17.

οὐ προσανεθέμην = "did not resort - referred not myself to them (lit:)."

Ἱεροσόλυμα The Greek form is only used by St.Paul in this Epistle. Elsewhere he uses the Hebrew form - Ἱερουσαλήμ . In the Apocrypha both occur. The journey into Arabia was probably for meditation. Perhaps he went like Elijah to Sinai.

18. The three years must count from the time of his conversion for ἀνῆλθον answers to ἀνῆλθον above.

ἱστορῆσαι = "to make the acquaintance of." He introduces this to show that he had never known St.Peter before, and therefore could not have derived anything from him. Only here in Scripture.

ἡμέρας τρεῖς called in the Acts 'many days.' An expression which would hardly seem applicable to so long a time as three years. But there is an exact parallel in I Kings 2:38. St.Paul uses the name 'Peter' only here and in 2:8, 9. CEPHAS is the Chaldee form of a rare Hebrew word meaning ROCK, which is used only in the plural, and that but twice in Scripture, Job 30:6: Jeremiah 5:29. The actual word Cephas must have been uttered by our Lord.

ἱστορῆσαι = (i) 'to know by enquiry',
(ii) 'to narrate.' It is used three times in the Apocrypha in sense (ii). Here it is used for a person instead of (as most commonly) a thing.

(C.J.VAUGHAN thinks that James the son of Alphaeus and James the Lord's brother are one and the same, as the argument seems to turn on James being strictly an Apostle, i.e. one of the Twelve. And St.Paul does not seem to use the word Apostle in a loose sense except where it is quite clear how it is used, as in II Cor. 8:23; Phil. 2:25. For loose usage of the word ἀδελφός cf. Lev.25:48. Of this James we know nothing separately until the notice in I Cor. 15:7. He became the resident Apostle at Jerusalem.)

20. An appeal to God is not forbidden where the matter is important and the tone reverent. The command to use Yea, yea, only (in Matthew 5) refers to too free use of the name in common conversation.

21. ἦλθον εἰς τὰ κλίματα The beginning only of this journey is related in Acts 9:30. In Acts 15:23, 41, we find churches in Syria and Cilicia which may have been founded by Paul on this journey.

THE order of Syria and then Cilicia afterwards does not imply that St.Paul in his journey visited first Syria and then Cilicia. The fact was the contrary. But Jerusalem was the starting-point from which the places are mentioned and so Syria comes first, cf. Mark 11:1, where Bethphage is mentioned first as nearer Jerusalem, though our Lord on this occasion was coming the other way.

Paley thinks that St.Paul must have been going by the land route to Cilicia, as otherwise Syria would not have been touched by him. But he probably went by sea and the reference whould then be to journeys made from Cilicia into Syria during his long stay at Tarsus. Much, no doubt, must have happened to him now as shown by the long list of his dangers in II Cor. 11. Syria and Cilicia are words often used in combination to express the whole of that region. Syria standing first as being the country which would be reached first from Judaea.

24. "To glorify God" is to show forth the great attributes of God that men may glorify them.

* * *

CHAPTER 2.

1. διὰ lit: "passing through 14 years." His Third Visit is doubtless here meant. The difficulty then,- Was it ingenious of St.Paul to omit all notice of the Second Visit ?

But he seems in this chapter to be passing to a different topic. (i) He has already proved the originality of his Gospel, and that it was not derived from men: - and that is done with.

(ii) He is now proving that his independence was recognised by the other chief Apostles at Jerusalem, and that he went so far with his independence as to assert it in the face of Peter.

διὰ δεκατεσσάρων
14 years after his conversion (probably). He dates his conversion first, and then takes it as the starting-point of all his dates.

ALFORD counts the 14 years from Paul's conversion. There is nothing that incurs a charge of inaccuracy in his not mentioning his Second Visit to Jerusalem.

He very likely then had no intercourse with the Apostles. He was not yet an Apostle, and his mission was to carry alms, not of a doctrinal character. The Visit here referred to was probably that when the Council happened - A.D.58 (cf. Acts 15).

Of Titus, in Acts 15:2 it is merely said that he went with Barnabas and some others.

2. ἀνεθέμην cf. Acts 25:14.

κατ' ἰδίαν = "separately to the men of repute." The first private interview is not mentioned in the Acts, but there is room for it - and there is a parallel in the similar preliminary interview in Acts 21:17. Here (in Galatians 2) he communicates the leading features of his Gospel to the chief men first, to avoid running the risk of the decision of a general council.

μή πως = loosely "lest any misapprehension should damage my future or past labours."

The expression οἱ δοκοῦντες which might be neutral in meaning, had here come to bear a good sense.

In English, 'a man of character' is a similar neutral expression.

τρέχω In Phil. 2:16 there is the same expression of running combined with its explanation. It refers to the estimation in which his reputation would be held by the hearers.

3. ἀλλ' οὐδὲ "Not even" - though it would have been very convenient to have allowed it.

ἠναγκάσθη "I refused to allow Titus to be compelled to be circumcised. Some urge that when it is said that he was not compelled it means that he was permitted, but it is not so. One MS, to avoid ambiguity of construction, omits οἷς οὐδὲ but without any support. It would wholly change the sense and argument to do so.

4. τοὺς ψευδ. The article points them out as 'those well-known false brethren.

οἵτινες "a class of persons who."

4. κατασκοπῆσαι, from κατάσκοπος . The κατὰ is part of the root, and has nothing to do with the construction. Cf. Heb.11: verse 31.

καταδουλώσωνται The best MSS read καταδουλώσουσι . The future is not used in Attic Greek with ἵνα . The force of ἵνα with the future (rather than the subj.) is greater certainty, greater futurity and greater permanence.

5. τῇ ὑποταγῇ - "In the matter of the subjection asked of us."

6. ἀπὸ δὲ τῶν.... he was going to say, 'from those who seemed to be somebody I received not...' , but there is a break and he says instead οὐδέν προσανέθεντο . For a similar break cf. Rom. 9:10. His practice of writing by means of an amanuensis would make him more liable to make such breaks of construction than if he wrote himself and looked over what he had written afterwards.

7. πεπίστευμαι The Gospel is not a gift but a trust in which a man is required to be found faithful.

8. ἐνεργεῖν is to be active so there is nothing left to govern the dative Πέτρῳ . It is then a dativus commodi: "He who wrought for Peter / for the benefit of Peter."

(THIS EPISTLE falls into three parts of two chapters each. The first two assert his independent apostleship. Ch. 1 shows: (a) That he derived his Gospel from an independent source; (b) That the other Apostles acknowledged his independence; (c) That he was able to assert his independence in the form of a rebuke to the chief of the Apostles. The last part of ch.2 is incidental, though important, and is connected with (c).)

9. καὶ γνόντες - "and when they had ascertained," i.e. 'And on ascertaining the grace which was given to men, then James and Cephas and John, etc...' follows on ἰδόντες .

στύλοι cf. I Tim. 3:15; Rev.3:12; 10:1. The Apostles are represented as bearing up the roof of the spiritual temple, cf. Clemens Romanus, his letter to the Romans V.

γνόντες - cf. Mark 6:38 for this use of the word.

10. μόνον - "with this only proviso that..."

ὃ καὶ - "which I was also earnest to do..."

10. μόνον, etc.- The fear was that, in separating the Apostolic work among the Jews from that among the gentiles, the interests of the poor Jews at Jerusalem might be forgotten.

κατὰ πρόσωπον cf. Acts 25:16.

12. ἀπὸ Ἰακώβου i.e. from the Church at Jerusalem.

ὑπέστελλε from the nautical phrase, it came to mean 'to draw in' / 'to exercise caution.' Often with the Acc. of the person as to which it is exercised.

(This visit of Peter to Antioch, which is not mentioned in the Acts, will fall most naturally - for our narrative follows the order of time - in the period described in Acts 15:35, seeing that Barnabas was also there. St.Peter affected for a time a scrupulosity which he did not feel. ὅτι κατεγνωσμένος ἦν. "because he was (self) convicted" - convicted of inconsistency by his conduct: condemned by his known principles as compared with his present conduct.)

13. ὑποκρίσει The word is not too strong to describe their conduct. It was not now a question of using a liberty but of asserting a truth, that of JUSTIFICATION, by the faith of Christ and not by the works of the law.

14. ζῆν Ἰουδαϊκῶς, The Jews were not allowed to keep company with men of other nations, cf. Acts 10:20; 11:8.

St.Peter, by separating himself from the gentiles, showed how precarious was their standing in the Church unless they Judaised. St.Peter by this act showed that they must Judaise (compelled them to Judaise) if they would insure their position in the Church.

15. ἐξ ἐθνῶν ἁμαρτωλοί, He is speaking to Peter from the common ground of their Judaism, and using (ironically) Judaistic language. Similarly, our Lord used the Jewish language to the Syro-phoenician woman, Matt.15:28.

His speech to Peter seems to continue to the end of the chapter (Vaughan following Alford).

15/16 You and I, he says, are by birth Jews, but knowing that the law cannot save a man, we like the sinful gentiles believed in Christ alone for our salvation.

16. δικαιοῦν is often used in Scripture of the acquittal of an accused person, cf.Gen.44:16 LXX; Acts 13:39. ἐκ is ofthe origin: διὰ of the means of justification.

17. "If we ourselves also were found to be sinners... as we should be if we regarded the keeping of the law as necessary."

ἆρα Χριστὸς ἁμαρτίας διάκονος cf. I Cor. 15:56. When he says that the strength of sin is the law, he means then here is Christ come to support all the ordinances of the law, whose effect was to bring out sin into still clearer light.

(16. ἐὰν μή .... It cannot mean by the help of faith to eke out the law: it is here elliptical and put in - '(not at all) except by faith in Jesus Christ, cf. Lk.4: vv.25-27, where it is said that 'He was not sent unto any one except to... ' Cf. Rom. 14:14, 'or unclean at all except to one etc.,', Cf. Thuc.iii.11, and Arnold's note, 'Caesar did never wrong but with just cause that...' = 'Caesar did never wrong, nor did he harm anyone, except with just cause.'

ἐπιστεύσαμεν, "we became believers.")

17. εἰ δὲ ζητοῦντες .... "Now if by seeking to be justified in Christ we ourselves also were found sinners" - were convicted of being sinners by the very actof our coming to Christ. St.Paul implies that St.Peter's own act tended to support the idea that Christ came to be a minister of sin, i.e. to prop up a system which was 'the strength of sin,' cf. Phil. 3:4-11, for the conflict and change in St.Paul's own case.

18. παραβάτην - 'a transgressor' of the Christian law which for us has taken the place of the Jewish.

19. διὰ νόμου - "through a law" i.e. by living under a system of law - 'by the experience which I had by living under it, cf.Rom.7. 'It was the law itself that taught me its own impotence.'

20. ἀπέθανον The Christian died virtually when Christ died actually. 'I died to the present state of worldly things, and amongst them to law, which is a thing belonging to the state of things in the world.'

'If I go back to the law it is as much as to say that I might have done without the law altogether.'

ὃ δὲ νῦν ζῶ... 'And as to that as to which I now live'...i.e. as regards my present life in the flesh - it is a life lived entirely by faith.'

* * *

CHAPTER 3.

FROM the statement of what the Gospel state was in the end of ch.2, he turns in ch.3 to those who spoiled the Gospel promise.

1. οἷς κατ' ὀφθαλμοὺς... "For whom as to the eyes", i.e. in open eye-sight, "Jesus Christ was written forth." The sense of προγράφειν is "a proclamation in writing."
   There may be a special force in the mention of the eyes as βασκαίνω refers to fascination by the eyes, the charm exercised by an evil-eye, cf. Deut.28:54, 56. There may be an allusion to a counter_charm presented to the eye in προεγράφη.

   οὐκ ἀθετῶ (2:21) "I do not (as thou Peter art doing) frustrate/set aside, as I should do if I still sought righteousness through the law."

2. πνεῦμα ἔλαβ. He assumes that they had received the Spirit. The question he askes them is HOW they received it ? cf. Acts 19:2.

   ἀκοῆ is a thing for hearing, cf. Ps.XXX 112:7; Isa.52:7; 53:1; Matt.4:24, and so here- "in consequence of a message, of which faith is the characteristic."

   προεγράφη (v.1) seems to refer to a time when Paul preached Christ among them, which he represents as a previous description in writing of Christ in their hearts and before their eyes.

ἐξ ἀκοῆς πίστεως (v.2/5) "that preaching which proclaimed faith"

or "that hearing which received the faith." The former interpretation seems the best.

3. ἐναρξάμενοι "having made a beginning by spirit.

πνεῦμα is not the Holy Spirit here, but the spirit of the man as quickened by the Holy Spirit. The Holy Spirit is the agent indeed here though not the thing signified.

εἴγε καὶ "if at least it be actually in vain."

5. "How," he asks, "do you receive the daily supply of the Holy Spirit ?"

ἐπιχορηγῶν Seems to be GOD not Paul himself. The word is appropriated to God in other passages, Cf. I Kings ℟ 4:7 for the word χορηγεῖν . ἐπὶ adds the sense of 'further' - fully, sufficiently, cf. Col.2:19. Abraham is said in Genesis to believe in God not when he did something but when he accepted something of Him, and so on account of a state of mind.

6. The reply to the foregoing question is understood: it is ἐξ ἀκοῆς πίστεως .

7. γινώσκετε ἄρα, "from this then ye know."

8. ἡ γραφὴ The volume of Scripture - the O.T. as a whole, cf. John 10:35; Acts 8:32. This is, too, a remarkable and strong personification of Scripture: as we say 'nature' meaning the Creator. So here Scripture meaning the Author of Scripture. Cf. also verse 22.

προευηγγελίσατο 'fore-announced the glad tidings.' The law lays the curse on all who do not keep the law perfectly. And this is implied by Scripture, which says that a just man lives by his faith, thus implying that it is not his works by which he lives, and therefore all men are under this curse. The law (v.12) is not of faith (by which it is alone that a man lives) therefore a man cannot live by the law.

There is stress on τὰ ἔθνη so that in fact the word 'Gentiles' must be here taken in its widest sense as in the Abrahamic promise soon to be quoted.

ἐν σοὶ , "as followers of thy faith."

13. ἐξηγόρασεν does not mean necessarily recovery from captivity, but 'purchase' out of a previous condition. Cf. ἀγοράζειν in I Cor.6:20; 7:23; II Pet. 2:1.

The Gentiles may in a sense be said to have broken a law because they have broken the law of conscience. Cf.Rom. 1:19, 20; 2:14f.

κατάρας τ. νόμου = the curse belonging to the law; the curse under which the law brought us by our breach of it, cf. Rom. 7:10.

ξύλον is properly here 'a piece of wood'/cut wood. cf. I Pet. 2:24, of the Cross.

14. Thus only, i.e. by the Sacrifice of Christ, could the blessing pronounced on Abraham be extended from one nation to the whole mass of the Gentiles. Cf. for the argument Rom.4:9 - 17. Christ purchased us from under the law, and so replaced all mankind on one footing, without preference to Israel. This is the substance of the argument here. The law was the only pretence for there being a distinction, and if that is abolished no distinction can any longer remain.

"The promise of the Spirit" is here used as synonymous with "the blessing of Abraham." If God is to bless, it must be by communicating Himself, i.e. His Spirit, to men. And so, when He promises to Abraham that in blessing He would bless him, He is in fact saying that He would send his Spirit.

τὴν ἐπαγγελίαν "the promise", i.e. the fulfilment of the promise, cf. Luke 24:49. The gift of the Spirit on the day of Pentecost had in it the virtue and power of every subsequent communication. Hence the past tense, λάβωμεν , may be used as of one act.

15. κατὰ ἄνθρ. ὅμως "I use a human comparison."

ὅμως is here out of place, being put next to ἀνθρώπου , because that is the word which it really qualifies, cf. I Cor.14:7.

ἐπιδιατάσσεται "supplements" with new conditions - "gets it further arranged." "A mere man's covenant, yes ! - Nevertheless, though it be a mere man's yet still..." Cf. note on Hebrews 9:17 for διαθήκην .

16. He now turns to the Divine question on account of which he had used the human comparison, v.15. It might be objected that if many had been meant ~~xx~~ the plural form σπέρμασι was unusual and would not have been used. But St.Paul does not say that σπέρμασι would have been used _ but that the word σπέρμα suggests a corporate idea, and the summing up into one;- not a number of isolated individuals. Does not the word σπέρμα itself, he says, favour the idea of a single person being meant ?

The argument here rests on this, that the Spirit of God in the promise to Abraham, and the passage of Scripture relating to that promise, has chosen a word which implies a collective unity, and that the promise was not given to Abraham and his children. Against the carnal Jews who held that the promise applied to the individual descendants of the patriarch as such, the Apostle maintains the truth that only the unity, Christ with those incorporated in Him, has part in the inheritance. Christ contains His people. The Seed is Christ in the sense of Christ as Head of the body, cf. vv.28, 29.

The Divine meaning of the oneness of the seed is that they to whom the promise was made in Abraham were to have a certain unity. This has not been fulfilled in the literal Israel - but the fulfilment, says the Apostle, is in Christ. He gathers together in one the children of the faithful Abraham, cf.John 11:52; Eph.4:5. This truth he further declares in vv.26 - 29.

17. τοῦτο δὲ λέγω.... "Now this is what I say," an expression commonly used by St.Paul, not to introduce something new but to explain what he has said.

προκεκυρωμένην _ by the word - by the mere utterance of God confirmed even by an oath, cf.Heb. 6:13 ff.

About the 430 years: in Exod.12:40 the LXX says that the sojourning in Canaan and in the land of Egypt was 430 years; and St.Paul here seems to take up the same view. Cf., however, Gen. 15:13 and Acts 7:6, which seems to imply that the sojourning in Egypt alone was 400 years. It is a question wholly unimportant to the argument here.

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19. Do I mean that the Law was to no purpose ? Not at all so. What then was the law ? After seeming to disparage the Law overmuch he stops to show that it had an important purpose of its own.

τῶν παραβάσεων The generic article - the transgression of men universally.

ᾧ ἐπήγγελται In Rom.4:21 and Heb.12:26, the word is used in the middle sense undoubtedly, which are the only other passages where the passive form occurs. Dr.Lightfoot here takes it as a passive quoting II Macc.4:27. But it seems that it might as well be taken as a middle here too: "to whom he made the promise."

παραβάσεων χάριν It was given for the sake of revealing human transgressions - for the sake of stimulating human transgression and bringing out that sin in man which before was dormant in him, but as really there as it was afterwards.

διαταγεὶς δι' ἀγγέλων cf. Heb.2:2. It is a third point of disparagement that the law was ordained by angels not by the Lord Himself: cf. for the fact Deut.33:2; Psalm 68:17; Acts 7:53. Psalm 104:4 gives a further hint as connecting angels with the phenomenon that accompanied the law. The angels, it would seem must have been employed in the material work connected with the giving of the law, i.e. the forming and writing the tables of stone.

The fourth point of disparagement is ἐν χειρὶ μεσίτου and διαταγεὶς δι' ἀγγέλων here - as proofs of the inferiority of the law. The precise correspondence and agreement seems some argument in support of St.Paul being the author of the Epistle to the Hebrews. Cf. I Tim.2:5, for Christ as 'Mediator.' But Christ is a Mediator in a sense different from that in which Moses was one. The latter was distinct from God, but Christ was one with Him. Hence the inferiority of the one to the other.

20. ὁ μεσίτης is the generic article. "Now he who is a mediator is not a mediator of one" (between one): there must be two/ there must be two parties involved to make a mediator possible, and that was the case in the giving of the law as God was entering into a covenant with men.

And so the term 'mediator' is applicable to the law..."but God the giver of the promise is one." The law was a matter of stipulation and so there was place for a mediator there, but there is no place for one in the case of the promise. God the One God speaks with his own lips and says, "I will give this and that _ there is not room for a mediator and a stipulation."

Reminder: the first disparagement was that the Law is additional προστέθη. The second is that it was temporary, only to last ἄχρις οὗ .... The third, the law was ordained by angels; and the fourth, the mediation of Moses.)

Mark the word 'mediator', he says, it suggests something quite distinct from the promise _ the word 'mediator' itself shows the distinction between the law and the Gospel.

21.. The law would have been κατὰ τῶν ἐπαγγελιῶν if it had been intended to give life and salvation to men. 'The law was given that grace might be desired,' says Augustine.

ἐκ νόμου at the end of the verse is in contrast with ἐκ πίστεως in the next.

22. For the Scripture has shut up all together under sin, cf.Rom.3:19-18.

ἵνα ἡ ἐπαγγελία ,'That the promise by faith in Jesus Christ might be given to those who believe.'

23. τὴν πίστιν The faith, ie. the Gospel, the system of faith.

24. παιδαγωγός A trainer of our childhood.

γέγονεν _ has proved in the result.

26. πάντες.... 'Ye are all sons of God in Christ Jesus by means of the faith.' "In Christ", as included in Christ who is THE Son.

27. This verse explains the expression ἐν Χριστῷ above. Comparison of ἐνεδύσασθε here with the use of the word in Rom. 13:14 shows how the comparisons in the New Testament are versatile not rigid. Here it is said that every Christian at his baptism puts on Christ; whilst in Rom.13:14 those to whom he writes (though already baptised) are ordered to put on Christ as if they were not already thus. The force of the

passage in Romans 13:14 is, 'Be in act and reality what you are in standing.'

28. ἔνι for ἔνεστι . Dr.Lightfoot takes it as a strengthened form of ἐν . But, if so, how could he account for I Cor. 6:5, where Tisch. reads ἔνι with ἐν after it? cf. also Col.3:11, where it would come awkwardly with ὅπου ; also cf. James 1:17 where it would clash with παρά . But translate οὐκ ἔνι - "there is not in the case / there is not in the Christian system."

πάντες γάρ... "For you are all one person in Christ Jesus." i.e. You are all included in Him and so there is no room for distinctions of race, etc. Christ is the only person that appears (and is seen), cf. Phil. 3:9, where he says that his great object is to be found inside Christ, - that, as it were, when the avenger of blood comes he might not be found outside Christ. 'You must be Abraham's seed, for Christ is his seed. So far from forfeiting your right to be Abraham's seed, you are thus only able to be made his seed.'

. . . .

CHAPTER 4.

1. λέγω δὲ 'Now what I say is...'

ἐπιτρόπους 'Guardians of the person and afterwards of the property.' The figure seems taken from the case of a minor whose father is dead.

2. ἄχρι 'until the time fixed beforehand by the father.'

4. 'The fulness of time' - as to the giver, the time he had fixed, and also as respects the readiness of the world to receive the new dispensation.' The gentiles had meanwhile undergone an analogous preparation similar to that which the Jews had had. Their consciences had been undergoing a training.

ἐξαπέστειλεν this implies the pre-existence of Christ.

3. The elementary lessons of outward things: 'the visible elements of the world' - sun, moon, sea, etc, once deified and worshipped by the Galatians. The rudiments which belong to the material world - the KOSMOS. Referring to the ritual observances of the Jewish law.

στοιχεῖα came to mean (i) the material elements as in II Pet. 3:10, 12: and
(ii) the elements of learning,

cf. Heb.5:12.
The rudiments of learning belonging to the material universe, and so having reference to material not spiritual things. For the use of κόσμος here, cf. Heb. 9:1.

γενόμενον 'having come into being' (in respect of his human nature)

ἀπολάβωμεν 'recipiamus' not 'accipiamus': the receiving back of the adoption lost in Adam.

4. ἐξαπέστειλεν The sending forth of Christ and of the Spirit is all spoken of as one and the same act.

5. ἵνα τὴν υἱοθεσίαν.... this clause is not to be connected with ἐξαγοράσῃ, but it is a common and summary of the testamentary privileges of all men whether Jews or gentiles.

6. Ἀββᾶ ὁ πατήρ This is a liturgical formula, cf.Rom.8:15, not a translation added by St. Paul for Greek readers. Either the Hellenistic Jews may have clung with fondness to the old form Ἀββᾶ: or the Palestinian Jews may have added the πατήρ when they learnt Greek. In either case it is repetition adding force to importunate intreaty.
We see in the combined expression that fusion of Jew and Greek which St. Paul loves.

We are not to begin by <u>being</u> good and then obtain the sonship; but we must be made sons first and then we must look for the gift of the Spirit. We have already been made sons by Christ's redemption. What we have to do is to claim this sonship.

O.J.V. Galatians ch.4.

7. Θεοῦ — added to correct any wrong idea that might arise out of κληρονόμος that now that the right of heir was obtained, God's aid was not needed.

8. Τοῖς ... θεοῖς — 'gods which by nature do not exist' - here he addresses them as if they were formerly an idolatrous people, and thus gentiles.

φύσει — 'by the nature of things' / 'essentially'/ 'by essence'.

9. γνόντες — 'having ascertained' / 'having come to the knowledge of God.'

μᾶλλον δὲ... He adds the passive form here to exclude all idea of human merit doing anything. 'Now that you have discovered God, or rather how that you have been discovered by Him.' For his reason for leaving no room for human merit, cf. I Cor.1:21; Luke 10:21.

πῶς — "How is it that you are turning again ?"

ἀσθενῆ — Because they are powerless to rescue man from condemnation and bondage to sin.

πτωχὰ — Because they bring no real treasures to the heart.

πάλιν = again: ἄνωθεν = afresh.

10. παρατηρεῖσθε "ye observe perversely" i.e. contrary to God's will. But the usage of the word does not bear this out; it is rather "to watch alongside", as if keeping close to the side of it - "You watch narrowly", observe scrupulously, [redacted].

μῆνας — the new moons.

καιρούς — festivals, passover, etc.

ἐνιαυτούς — the sabbatical years.

φοβοῦμαι μή... expresses a strong degree of apprehension that the person thinks it as he fears

12. "Let your affection for me be what my affection is for you," cf. II Cor. 6:12, 13. He disclaims all personal resentment. He is going to say, "On the contrary, you receive me with unbound affection."
The verse seems to refer to the Apostle having in his own practice cast off Jewish habits and become as the Galatians.

13. This verse seems certainly to mean that St.Paul had been detained in Galatia by an illness.
"By reason of weakness of the flesh" - referring probably to the thorn in the flesh, on account of which perhaps, and his consequent liability to be mocked and despised by his hearers, he was led perhaps and perhaps guided by the Spirit to shun at first the most civilised places, and go to wilder regions such as Phrygia and Lycaonia till his authority was established.

14. τὸν πειρασμόν μου What was his infirmity ? (cf.II Cor. 12: 7)
The first idea and that to which men are now returning is that it was a bodily infirmity. One idea was that it was a violent pain in the head. Chrysostom says that it must have been persecution; but that is evidently a wrong idea, as it was something inseparable from himself.

The Mediaeval idea was that it was some temptation to evil passion within himself. In the Latin STIMULUS CARNIS is the translation of σκόλοψ σαρκὸς which may have led to this idea. But it cannot be this, as it was something in which he gloried, and was visible.

The Reformation account of it was spiritual temptations.

The Apostle speaks of it as :-

i. Physical pain,
ii. Something humiliating,
iii. A hindrance in itself to the Gospel, but-
iv. a testimony when overcome, cf. II Cor. 4:11.
v. Something visible,
vi. Something which left a trace on his outward appearance,
vii. A recurring malady.

The revelations which the malady corrected were 14 years before he wrote II Corinthians, A.D.44, and

it came again in his first preaching in Galatia, A.D.52.

Comparison of a remarkable account of Pauli of King Alfred's malady, which seems closely parallel, seems to point to St.Paul's being of the nature of epilepsy.

Weakness in the eyes has been suggested, and it has been urged that Acts 23:5 refers to St.Paul's not being able to see the high priest, but it does not satisfy all the conditions. St.Paul seems to refer to a more striking malady.

15. τίς οὖν 'What then was your felicitation - that self-congratulation of yours so loudly expressed at my first visit ?' "How short-lived and temporary it was !" - is the force of τίς.

μαρτυρῶ γὰρ "For I bear witness that if possible you plucked out your eyes." 'If possible' means, 'If I may be allowed to use an expression not capable of fulfilment literally.' The Aorist without the ἄν can hardly be allowed to mean, 'You would have given...'

There may be reference to an ocular disease, but at the same time it may be merely a proverbial expression.

16. ὥστε "So that I can only suppose that I have become your enemy by my plainness of dealing with you." He is contrasting their treatment of him at his first and second visits.

ἀλλὰ
17. ἐκκλεῖσθαι must bear the meaning of exclusion from a larger and attraction to a smaller, viz, their own party: "they would fain shut you out from the Christian Church by imposing new ceremonies that you may have to pay court to them to get in aid.

ζηλοῦτε probably a debased form of the subjunctive.

18. ζηλοῦσθαι = "to be the object of zealous affection."

καλὸν δὲ 'It is a good thing to be treated with / fervour,

18. 'but it should be in a good cause (and not for the purpose of misleading) and it should be at all times not when I am present only.'

The false teachers had come in between his first and second visits, and during his second visit seem to have paid especial court to the Galatians with a view to keeping them out of the reach of St.Paul's influence.

19. There should be a full stop after ὑμᾶς at the end of verse 18. τεκνία μου occurs seven times in I John, but elsewhere only here and John 13:33. He compares himself to a mother here, not to a father, cf. I Thess. 2:7.

ἄχρις οὗ "until Christ shall have been formed in your persons" - as if that with which he was travailing in birth was not them personally but Christ in them. It means: 'until you have taken the form of Christ.'

ἤθελον δὲ The δὲ here is the connecting particle of the whole sentence from τεκνία . It is placed here with ἤθελον in accordance with strict Classical usage, as it could not have been joined with the vocative.

20. ἀλλάξαι "To change my voice from one of entire satisfaction to one of grave anxiety."

21. οἱ ὑπὸ νόμον "You who would fain be under a system of law, do you not hear the law?"

τὸν νόμον takes the place of the τι , not of the τινός in the government of the case after ἀκούετε .

γέγραπται the perfect is used frequently to describe a fact not so much historically, but as one which still stands on the page of Scripture. "Has been begotten" - not only because it is so historically, but because it so stands, still, on the page of Scripture.

23. ἅτινά ἐστιν "which things are so stated as to have a meaning different from the obvious one." It does not mean that they are not true literally but that they have also another, and less obvious meaning.

C.J.V. Galatians ch.4.

24. εἰς δουλείαν - producing children into a state of bondage. What happened in the tent of that Patriarch may, he says, be taken as a representation of what has been happening ever since.

ἥτις ἐστὶν 'which is,', i.e. 'which represents', Agar. The use of ἐστι is the same in 'this is My Body' i.e. 'this represents my Body.'

25. There are three readings here:-

i. τὸ γὰρ Σινᾶ ὄρος ἐστὶ

ii. τὸ δὲ Ἄγαρ Σινᾶ ὄρος, κ.τ.λ.

iii. τὸ γὰρ Ἄγαρ Σινᾶ ὄρος ἐστὶν, κ.τ.λ.

If (i) was the original reading, it is easy to understand how 'Agar' got in, being formed out of the γὰρ as Ἄγαρ has occurred just above: and then the transcriber would add a particle γὰρ or δὲ by conjecture.

Taking reading (i) τὸ γὰρ Σινᾶ, ὄρος is mentioned as an additional reason for using Sinai; paraphrase thus - 'And there is this further propriety in my allegory that Mount Sinai stands in Arabia which is the country of Hagar's descendants (cf. Baruch 3:23). Τὸ γὰρ .... Ἀραβία is then quite parenthetical. Some have supposed it to be a mere gloss, and explanatory ~~gloss~~ note introduced to the text.

Reading Ἄγαρ, then translate, 'For the word Agar is Mt.Sinai in Arabia, i.e. represents my allegory' - which is poor and has as good as been said before.

Some represent Hagar as another name for Sinai, but there are only two authorities for this view (Chrysostom and a Bohemian traveller), and ἐν τῇ Ἀραβίᾳ would be a strange expression to use for 'in the Arabian tongue.' But AGAR means a 'fugitive' and CHAGGAR a 'rock', quite different in etymology, so that even if it is true that the natives still call Mt.Sinai CHAGGAR, it

does not follow that they do so with any reference to Hagar.

συστοιχεῖ — the noun to this word seems to be μιὰ διαθήκη, = 'belongs to the same column as the present Jerusalem. Lit: 'files with.' In military language, 'belongs to the same file.'

δουλεύει δὲ — 'for it (the present Jerusalem) is in bondage.

μετὰ τῶν τέκνων αὐτῆς — cf. Matt.23:37.

26. ἡμῶν — 'of us Christians.'

27. The original reference in Isaiah seems to be to the desolate state of Israel under God's judgments, and its subsequent marvellous re-gathering in increased numbers.

ῥῆξον καὶ βόησον — 'break forth into shouting.'

ὅτι πολλὰ — - she who was for a time severed from her husband became mother of a larger progeny than she who had not been separated. This imagery of the connection of Christ with His Church is common, especially in Hosea.

κατὰ πνεῦμα — 'according to spirit', i.e. supernaturally.

29. ἐδίωκε — The Hebrew text (Gen.21:9) has 'laughed and mocked at', not 'persecuted.' But the account was enlarged afterwards in Jewish tradition, which would give force to St. Paul's words here. And it must have been something more than laughter or it would not have so much excited Sarah's anger; and St.Paul may have associated in his mind with, and thrown back on, Ishmael the subsequent aggressions of the Arab tribes descended from him.

οὕτω καὶ νῦν — - the natural persecuted the spiritual in St.Paul's time, I Thess. 2:14.

31. Ἄρα — 'Let us remember then that we are not the children of any bondwoman.'

St.Paul does not throw doubt on the history here by calling it an allegory: but it is true rather

because it is an allegory and is a miniature representation of what would be true on a larger scale hereafter in the Church. He uses this historical incident as an illustration of what he has before proved and not as an argument.

CHAPTER 5.

1. There are varieties of readings here:

(a) οὖν stands after στήκετε in many MSS, and there is the balance of authority for an οὖν here.

(b) ἡμᾶς stands before Χριστὸς in the majority of MSS.

(c) τῇ ἐλευθερίᾳ stands alone without the ἧ in many MSS, but this would be so difficult as to be almost unintelligible - and the ἧ might be easily left out with the other ἧ immediately following in ἡμᾶς .

Lightfoot makes στήκετε the beginning of the sentence here and connects what precedes it with the last chapter on the grounds of the position of οὖν after στήκετε . But this does not seem a valid objection. The οὖν might easily stand with the rest, indeed that is its proper place, though late in the sentence.

On the character of the 'liberty' here, cf. Bishpp Sanderson, iii. pp. 276-286, on I Pet. 2:16.

2. ἐγὼ Παῦλος "I Paul" gives the weight of his authority as having been first teacher to what he is going to say.

Χριστὸς ὑμᾶς..... i.e. 'if you submit to circumcision with any belief in its necessity as having efficacy, Christ profiteth you nothing.' There cannot be real love under the law when there is nothing but definite commands to be obeyed exactly on pain of great punishments, where all is a system of training,

of teaching to conform in works. Love can only come in when the mystery of God's grace of his gifts to men through his Son come in.

μαρτύρομαι with the dative is a shortened form of μαρτύρεσθαι τινὶ τι , cf. Judith 7:28. 'I call to witness' would govern the acc. of the person called to witness. But there crept in afterwards a dative of relation of someone for the information of whom this person was called in. Here it is simply: "I protest again to every man...", lit.- 'I call to witness for the benefit of every man who...'

4. For καταργεῖν ἀπό cf. Rom.7:2, 6. This is a very common expression of St.Paul; but occurs elsewhere only in Luke 13:7 and in Heb.2, (i.e. if St.Paul did not write that Epistle).

δικαιοῦσθε "You who are seeking justification in a law."

τῆς χάριτος "The free favour of God which was yours as Christians." Cf. I Pet.3:17 for ἐξεπέσατε .

5. ἡμεῖς γὰρ "For we Christians by spirit," i.e. opposed to γράμματι or σαρκί , not the Holy Spirit here probably. "..by faith we are earnestly expecting a hope of righteousness."

ἐλπίδα cf. Rom. 8:19, 23. 'Hope' here does not mean the feeling of hope but the object of hope, i.e. 'the object of our hope.'

πνεύματι cf. Rom. 8:13.

γὰρ gives the reason for his using both words, πνεύματι and πίστεως .

6. ἐνεργεῖν The active is used in St.Paul's writings only of the working of the Spirit of God or of the devil. Here Middle - 'love is the modus operandi of faith, that which justifies however is not love but faith.'

7. ἀνέκοψε The testimony is overwhelmingly strong here in favour of ἐνέκοψε . ἐγκόπτειν is 'to cut in', and with the Acc. of the person = to intercept by cutting. προκόπτειν with the Acc.

the Acc. of the person is 'to forward by cutting.' Cf. Rom. 15:22 for ἐνκόπτειν.

7. ἐτρέχετε — This comparison of the Christian life with a race shows that there is something active and positive about it. We cannot remain quiet and inactive, but must be pressing on. He who runs in a race makes a conscious effort; so the Christian must make positive exertions.

In the Christian race there is (a) a prize, (b) a fixed course, (c) a rule of the course. In these points the Christian life is like a race. Here hindering both by opposition and by snares is implied. Christian liberty is a constant obeying of the truth, not a matter of understanding intricate doctrines. A bad friend is more dangerous for us than a bad doctrine; for the latter will soon be checked by general opinion, but the harm done by the former is permanent.

9. This verse, as applied to the individual man, teaches that one little defect marrs and taints his whole being and makes all evil and impure. It should teach us, if we would be acceptable before God, to keep free from everything in any way evil and contaminating. One evil thing in our character draws a veil between us and God. He refers here to the fact that the presence of a very few evil teachers might ruin the whole community. This should show how great is the responsibility of every member of a Christian congregation, and how much evil he may do if his views be wrong.

12. ἀποκόψονται cannot be passive as E.V. There seems to be an allusion to v.7 ἐνέκοψε. The καὶ seems to point to some well-known and harsh meaning of the word. And this sense, it would seem, must be followed: It was so interpreted by the Fathers. The sense is: 'mutilate se ipsum!' - "He means: "Would that the example of enthusiastic self-mutilation set by your heathen priests might be imitated by these Judaising deceivers, who enforce circumcision in any spirit which makes it as injurious as the self-mutilation of the votaries of your goddess."

C.J.V. Galatians ch.5.

15. ἀναλωθῆτε "consumed by oneanother" -'Your whole spiritual life is anninilated.' In everything we do against another we ruin ourselves; we cannot take vengeance on others without injuring ourselves.

16. The preceding verses seems to show that τελέσητε cannot be imperative - for they are an exposition of the thesis laid down in the present verse that the Spirit and the flesh exclude one another.

17. The meaning is that the flesh frustrates the Spirit and the Spirit the flesh.

'WALK BY SPIRIT' is the great rule of Christian liberty. FLESH is not used in the limiting sense of the mere body, it is the natural mind too, as shown by the enumeration of hatred, & C., as sins of the flesh. This life must be a conflict. Every man feels an impulse to evil and even the worst man feels some admonitions of conscience. In the end, conscience can be so far lulled in the most evil man for there to be a sort of peace: but it is the peace of death.

18. πνεύματι "by Spirit", that spirit in the inner man which the Holy Spirit quickens.

ὑπὸ νόμον "under law", i.e. any law, cf. Rom.6:14. The Christian has passed beyond law. Under law a man cannot really obey God, cf.Rom.7; and I Tim.1:9. Law is not suitable for a man who has passed into the region of spirit. A man then asks himself, 'How can I best please God ? - not as before, 'How can I best avoid the punishment of this law?

Sins here are under four heads:-

1) of sensuality,
2) of impiety,
3) of sins of malevolence,
4) sins of sensuality again.

'You may wish to know whether you are led by the spirit or not. If you do, it is easy to find out as the works ofthe flesh are manifested. This is the connection:

(1) deeds of sensuality.

20. (2) εἰδωλολατρεία .... φαρμακεία - unlawful dealings in things spiritual. φαρμακεία in its connection with men leads on to the sins which follow, cf.Rev.21:8. φαρμακεία must be taken of sorcery, not of poisoning merely. But in its connection of poisoning it leads to what follows in natural succession:-

(3) ἔχθραι ... φόνοι . The singular ἔρις and ζῆλος is best supported in the MSS.

θυμοί wraths, ebullitions - outbreaks - of passion, stronger than ἔρις and ζῆλος.

ζῆλος is jealousy.

ἔριθος one who works for hire. ἐριθεύεσθαι in the Aorist is used in a bad sense of canvassing, intriguing. From this verb comes ἐριθεία which is 'cabal', intrigue. ἔριθος the original word was never used in a bad dense. ἐριθεία is perhaps a stronger development of ζῆλος.

διχοστασίαι divisions; strifes and quarrels are now shown as running on further to actual divisions.

αἵρεσις is spoken of as a climax on σχίσματα in I Cor. 11:19, where the divisions have developed into regularly formed parties.

φθόνος is a desire to deprive another person of what he has; and so, in a worse sense than ζῆλος , which is only desiring to be equal to and as good as another person.

21. (4) μέθαι, κῶμοι , is a return to sensuality. The list begins and ends with sensual passions which shows that they lie at the root of all the vices in the world.

A Gentile people would be most prone to sins of the first two classes. The third class would be a probable consequence of religious disputes excited amongst a Celtic people.

μέθαι, κῶμοι occur again in Rom.13:13.

C.J.V. Galatians ch.5.

21. προλέγω "I forth tell" - and the force of προεῖπον is the same, not of fore-telling.

22. καρπὸς Flesh does separate acts: spirit brings forth solid and abiding fruit.

εἰρήνη peace within is sure to overflow without - hence εἰρήνη is a connecting link with the virtues which follow, and which relate to other men.

ἀγαθωσύνη - active beneficence.

χρηστότης 'benevolence.'

πίστις - probably 'fidelity' as in Matt.27:25, and Titus 2:10.

ἐγκράτεια introduced by the idea of self-control in particular.

The three aspects of Grace are shown here towards God, man and self.

23. κατὰ τῶν... 'Against such things or persons a law has no existence. He is beyond the region of law. There is no room left for law here.'

25. Εἰ ζῶμεν "If we live in the Spirit (i.e. if, as we saw, having slain the flesh our life depends on the spirit), in the spirit let us also walk (let our practical life, which is led κατὰ προαίρεσιν of our own, be in harmony with that higher life in which we live before God by faith, and in the spirit)." If on spirit depends our life, then let our daily practice be according to that which is our vitality - by which we have our life, cf.Rom. 8:10 for the spirit as being our life.

στοιχεῖν τινι 'to walk with another as our rule: to keep step with a man. Cf. τὸν πρωτάτην ὡ στοιχοίη, in the oath of the Athenian citizen. Cf. also Rom.4:12. In the present passage it is, 'Walk in step with spirit' - cf. Gal.6:16.

26. 'Apply this principle of walking by spirit to your relations and dealings with other

'men, especially in not becoming vain-glorious.' This seems to be the connection here. How often does vanity lead to discord.

CHAPTER 6.

1. ἈΔΕΛΦΟΙ — Appealing to them on the grounds of common brotherhood in Christ

ΕΑΝ ΚΑΙ — "If a man be caught even in a fault/in any manner of fault." Lit: If a man be even taken by anticipation, i.e. caught before he can escape/caught by surprise, so - trapped in it by the surprise of the tempter.

ΕΝ ΤΙΝΙ — "in" as in a trap, cf. Psalm 9:16. It is not here of surprised by detection, by man finding him out, but by the tempter catching him.

ΠΑΡΑΠΤΩΜΑ — a fall aside, by the way, instead of keeping a straight course.

Ο ΠΝΕΥΜΑΤΙΚΟΣ — = the man of/belonging to spirit. Show your spirituality by not looking down on others, but by restoring the fallen man.

ΚΑΤΑΡΤΙΖΕΤΕ — used of setting a broken bone. Implies that sin requires treatment as does a broken bone.

ΣΚΟΠΩΝ — Each one of you regarding himself. Here is a useful kind of self-contemplation if it promotes humility, and fear lest one be oneself tempted, instead of (as usually) conceit.

ΠΕΙΡΑΣΘΗΣ — has the force of exploring - connected with ΠΕΙΡΑΝ = to pierce.

2. — Extends to all the burdens which we can bear for others. There are some which we cannot bear for them (see below).

ΒΑΡΗ — 'weights', whatever weighs a person down, cf. Matt.20:12; Ac.15:28; Rom.15:1, cf the burden of weakness. John 19:17, of the Cross.

Be not afraid of any new impositions, for by so bearing oneanothers' burdens you will have fulfilled the whole law of Christ, and no more will be required of you, cf. Rev.2:24.

3. φρεναπατᾷ cf. Titus 1:10, and for the sense James 1:26. The word φρεναπατᾶν was very probably coined by St.Paul, it is not found before his time, and later only in ecclesiastical writers.

δοκιμαζέτω cf. I Cor.3:13, for the word I Tim.3:10.

4. In II Cor.10:12 St .Paul shows the danger of a man comparing himself with other men to see what he is. So here St.Paul urges the necessity of a man searching into his own work without reference to τὸν ἕτερον ; - and that because each man will have to bear his own burden.

5. φορτίον is properly applied to the pack that a man carries on his back. In Matt.11:30 it is used metaphorically, cf. also Luke 11:46. 'Self-responsibility' is the idea here.

6. 'I spoke of bearing one anothers' burdens, and there is one special burden that I would have you bear:'- this is the connection drawn by Lightfoot. Or 'Let each man prove his own work, and there is one particular work to which I would specially direct your attention."

κατηχεῖν is to 'teach by sounding' - dinning into the ear by repeated oral instruction, cf. Ac.18:25; Lk.1:4. The full construction is κατηχεῖν τινα τὸν λόγον.

"in all good things" = in the matter of all the good things and comforts of this life, cf. Lk. 1:53; 12:18, 19; 16:25.

7. μυκτηρίζεται once only in Scripture. The use that a man makes of his riches in this life will, like everything else, have a reaping and a sowing as well.

8. εἰς τὴν σάρκα 'Unto' - with a view to his own flesh, as the object of his sowing. Not 'into', as Lightfoot.

τὸ πνεῦμα is the man's own πνεῦμα , which however implies the indwelling of the Holy Spirit.

8. φερίσει φθορέν cf. I Cor.6:13, where the sense is similar, and Col.2:22.

9. He has been onjoining the doing of godd, and now he urges not to become faint in the doing of it.

ἐκκακῶμεν is to be cowardly out of a previous state, that which is something different.
ἐγκακεῖν - the other reading is to faint in the midst of the doing of something - to faint by the way.

ἐκλύεσθαι is the consequence of ἐγκακεῖν - the prostration of the powers following the yielding of the will.

10. ἐργάζεσθαι τὸ ἀγαθον cf. .Eph.4:28.

οἰκείους τῆς πίστεως cf. Eph.2:19 - τῆς πίστεως is the faith, the Gospel.

11. πηλίκοις γράμμασι The idea of St. Paul's defective eyesight has been built upon this.

Lightfoot thinks that an unusually large hand expresses eagerness in writing, and as if to show that he wrote boldly. He translates it : "how large, mark you", instead of taking ὑμῖν with ἔγραψα . He thinks that the former part of this epistle was written by an amanuensis.

(C.J.V.-) "In how large letters" - He would would not speak of the largeness of the characters in which he wrote to express defect and infirmity in himself. He says it to confirmthe fact of his special love and anxiety for them. Secretaries would write with small letters with a view to greater despatch. He writes in clear characters to show the authority and plainness of speech with which he writes. But there is probably a deeper admonition. The great doctrine of the Epistle is Justification by faith in Christ, not by the works of the law. The message to the prophet Habakkuk had been the same - the just shall live by his faith - and he had been told to write it and make it plain on tables that he who ran might read it. St.Paul

writing too in large letters connects himself with the prophetic watchmen.

12. τῷ σταύρῳ τοῦ Χ. By the instrumentality of the Cross of Christ, cf. Rom.11:20.

τῇ ἀπιστίᾳ as the instrument of their being broken off, cf. also v.51, and II Cor. 1:15, With διώκωνται , cf. Gal.5:11.

13. οὐδὲ γάρ paraphrase this: 'It is not that they are anxious about the keeping of a law,'cf.Rom. 2:25. The reference here, as there, in no article is rather to the quality - such a thing as the keeping of a law - than to any particular law.

ἐν τῇ ὑμετέρᾳ σαρκὶ i.e. that they might be able to point to your circumcision as a triumph for them - swelling their party.

14. δι' οὗ 'by means of which'(probably).

Κόσμος is a whole world, such a thing as a world-a universe.

15. ἀλλὰ καινὴ κτίσις, cf.Gal.5:6; I Cor.7:19. In each case the ἀλλὰ introduces something different.

16. Κανόνι the rule of faith here spoken of in that contained in vv.14, 15 - the doctrine of Justification by faith in Jesus Christ.

In the order of development καινὴ κτίσις here comes first; then Gal.5:6-;then I Cor.7:19.

Κανόνι occurs in II Cor.10:13, 15, 16, and here. Cf. also Phil.3:16 for στοιχεῖν where also some (but improbably) read κανόνι .

Καὶ ἐπὶ "and in other words upon..." Cf.John 1:46; Rom.9:6; Gal.3:29; Phil 3:3, for conduct and denying his apostolic authority, seeing that it was stamped with so powerful a seal as he proceeds to state.

There is the extension of the Torah to all nations - the limitation to men of faith.

17. τοῦ λοιποῦ of point of time - 'In the future.'
τὸ λοιπὸν would be 'throughout the future.'

κόπους...'Trouble by doubting my apostleship, for there can no longer be any trouble or doubt about my being Christ's.'

στίγματα cf.Herod.ii.113 for the στίγματα ἱερά put on persons devoted to a deity. Soldiers were rometimes branded with the name of their general. Slaves also were branded. St.Paul doubtless refers to permanent marks on his body of his devotion to Christ.

18. ἀδελφοί in an unusual and emphatic position. His parting word is ἀδελφοί , notwithstanding the severity of his Epistle.

The Epistle to the

EPHESIANS

C.J.V. Ephesians ch.1.

I N T R O D U C T I O N.

THIS Epistle and that to the Colossians treat more specially than others of general matters of faith, and the duties of a Christian.

The object is general: to set forth the ground, the course, the end, the aim of the Church of the faithful in Christ.

This Epistle was very likely meant to be sent round to the churches of Asia, in which case he would not make the Epistle too personal, and would omit salutations.

St. Paul was at this time a prisoner, cf. 3:1; 4:1; 6:20.

This limits our choice to two occasions:-

(a) his imprisonment at Caesarea, from Pentecost 58 AD to autumn 60 AD;

(b) his imprisonment at Rome, from Feb.61 - 63 AD&

This Epistle seems, at any rate, to have been sent out at the same time as those to the Colossians and Philemon. Tychicus we find to have been the bearer of the Epistles to the Ephesians and Colossians. And Onesimus, who went with him, bore the letter to Philemon.

For arguments in favour of (a), cf. Alford, Prolegomena.

But (b) seems on the whole to be most probable - for the circumstances of his imprisonment here given (6:19,20) best suit that at Rome. Also, he mentions more companions than are likely to have been with him at Caesarea; cf. also note on Philemon 22.

From 61 - 63 AD. therefore will be the period for the Epistle; most probably c.62, before Paul's imprisonment became harsher.

Some MSS (Vatican and Sinaitic) are without ἐν Ἐφέσῳ but none have anything else. All that have any superscription have 'To the Ephesians.' Little can be inferred from the absence of salutations- 'Romans' is full of salutations, though Paul had never visited Rome.

1. θέλημα Θεοῦ is usually a volition of God.
τὸ θέλημα is the whole will. In I Pet.3:17
θέλει refers to a particular volition of God.

3. εὐλογεῖν = 'to speak well of'. But as God never speaks well of a person except to bless and without blessing us, it comes to mean 'to bless.'

ἐν τοῖς ἐπουρανίοις cf. 1:20. This is one of those passages which tell us that the home of the Christian is already in heaven, cf.3:6; and Col. 3:3.

4. The blessing so conferred is in accordance with an eternal purpose of love. This is the further thought expressed in this verse.

ἐν αὐτῷ This and ἐν Χριστῷ occurs repeatedly here as if to say that without Him there is nothing.

πρὸ καταβολῆς 'before such a thing as a foundation of such a thing as a world.

εἶναι ἁγίους Put election together with the object and purpose of it (as here is done) and it will do nothing but good. The object of the doctrine of election is to knock down all idea of anything being done by self - of self-help.

5. προορίσας 'having marked us out as if by a boundary line.' Cf. Rom.8:29, 30.

ἐν ἀγάπῃ may be taken with either what precedes or with what follows.

εἰς υἱοθεσίαν 'for an adoption of sons through Christ unto him (God).

αὐτὸν is sufficient. Rom.8:15; Gal.5:4.

κατὰ τὴν εὐδοκίαν All is traced back to the simple will of God, cf. Matt.11:26.

6. εἰς ἔπαινον "Unto praise of the glory of his grace', i.e. so as to draw forth praise (i.e. admiring acknowledgment) of the menifestation of His grace.

7. He now comes from the eternal Purpose to the actual conferring of it on His people in time - in act.

ἀπολύτρωσιν = deliverance by a ransom, cf.I Pet.1:18-19, where we have the different things contained in the ἀπολύτρωσις . The actual out-pouring of the blood was the completion of the sacrifice.

Τὴν ἄφεσιν The dismissal of all transgressions.

8. ἧς a genitive of attraction with .

σοφίᾳ = wisdom in counsel.

φρονήσει = wisdom in operation.

9. γνωρίσας - 'by making known to us', refers back to Χριτος .

There is a repitition not of redundance but of fulness here.

προέθετο cf. Rom.3:25. For πρόθεσις cf. II Tim. 1:9. "...which He purposed in Him" i.e. Christ.

10. εἰς οἰκονομίαν 'unto (i.e. with a view to) a dispensation.'

οἰκονομία is applied sometimes to the human office, cf. I Cor.9:17. But in several passages to a stewardship on God's part, cf. Eph.3:2, 9. '...belonging to the fulfilment of the seasons/ of the eras (i.e. the long periods of God's previous government.

Τοῦ πληρώματος = the time when these long periods are fulfilled; cf. Gal.4:4 for a simpler expression of the same thing. The Gospel was introduced when the time fully came for it, i.e. as said here, when the time of the necessary previous periods had been accomplished.

ἀνακεφαλαιώσασθαι,'the summing up of things in heaven and things on earth' may mean a restoring of the broken unity between the fallen and the unfallen. Or it may refer to the interest

the angels have in the redemption.

11. ἐν ᾧ "in whom we were also allotted," i.e. assigned as an inheritance.

προορισθέντες 'having been marked out beforehand in accordance with a purpose on the part of Him who works all things.

St.Paul thinks it most important to trace back the salvation of man to a simple exercise of God's will: so as to exclude all idea of human merit.

12. τοὺς προηλπικότας 'who have first hoped in Christ', i.e. who have set our hope in Christ before the actual fulfilment of the hope by the coming of the glory.

13. Here he goes on to connect those to whom he actually is writing (as his 3rd point) with these benefits - to show their extension to the gentiles to whom he is writing.

ἐν ᾧ "in whom", i.e.'as included in whom'. Cf. Gal.3:14, to show that τῆς ἐπαγγελίας need not be restricted to our Saviour's promise at the last, but refers also to the great promise made as long as God had a Church from the days of Abraham. The second = 'In whom I say' - 'within whom also after you believed'.

ἐσφραγίσθητε rather than πιστεύσαντες is the verb on which ἐν ᾧ depends. Cf. for some similar expressions, II Cor.1:22.

τῷ πνεύματι τῆς... cf. Acts 1:4; Gal.3:14. The promise of the Spirit is here shown to be identical with the promise to Abraham. The words, 'I send the promise of my Father upon you' began, not when the words were spoken, but it dates back much further. The promised gift being the Holy Spirit

14. εἰς ἀπολύτρωσιν here we have the redemption spoken of as still future, i.e. the resurrection of the body, cf. Rom.8:23. In Eph.1:7 ἀπολύτρωσις means the forgiveness of sins as in Rom.3:24.

The Scripture metaphors are thus shown to be elastic, not rigid. Romans 8:11 connects the possession of the Spirit here with the redemption of the body hereafter.

ἀρραβὼν for root, Hebrew 'ARABH, to give in pledge. Here 'ERABHON = a part-payment. A term of Phoenician origin. The Holy Spirit given in this life is the part-payment of the future inheritance, cf. Gen.38:17, 18, 20, LXX, and Bishop Pearson, Creed, p.330 note.

14. περιποιείσθαι is 'to make to be over and above' - cf. Acts 20:28. The περιποίησις is there said to be what God had purchased. Some read κυρίου , but less probably. Rom.8:23 shows that the redemption here spoken of is the redemption (i.e. the resurrection) of the body. Hence περιποιείσθαι means 'to save' (Heb.10:39), or 'to acquire' in the sense of having over and above, like realized property, cf. I Thess.5:9. Here the subst. is of the thing acquired, of the Church as a whole, as in Acts 20:28, and of the individual whom Christ has already purchased but has still to redeem - i.e. in resurrection by the restoring of the body.

15. κἀγὼ 'I also' in the sense of 'I on my part' - 'I have spoken of you, now I come to myself.'

ἀκούσας This seems to point to the Epistle being meant for others than the Ephesians, but if not it means, 'having heard fresh things of...'

17. ὁ Θεὸς τοῦ Κυρίου cf. John 20:17; Matt. 27:46.

ὁ πατὴρ τῆς δόξης 'the Father to whom all glory - glory universal belongs.'

ἐν ἐπιγνώσει 'in the deeper knowledge' - expressingythe way in which this wish is to be realized. The opposite of superficial knowledge or mere intellectual knowledge. It is meant to distinguish between the knowledge which lays hold of the deep truths of the Gospel.

18. τῆς διανοίας Alford reads καρδίας - for this use of καρδία cf. Matt.13:15. The 'eyes' of the καρδία mean the eyes of that part of the ψυχή of which the καρδία is the imaginary seat.

ἡ ἐλπὶς... 'The hope which the calling works in the heart' (Ellicott). Hope, however, is sometimes objective, Rom.8:24 - "hope that is seen", i.e. 'that you may enter into the nature of the Gospel hope in this world: the strength and comfort of it.'

19. εἰς 'upon', 'as exercised on us who believe/ His power as shown in his bringing us to this glorious inheritance - in its operation on us who believe.'

κατὰ 'on the scale of', as if the power shown in the resurrection were the measure of the other.

20. ἣν ἐνήργησεν "wherewith He wrought."

21. παντὸς 'every dignity (or title) which is reverenced,' cf. Lightfoot Col. p.152.

ὑπεράνω "far above" seems certainly right here, though Ellicott takes it as merely 'right above'. Cf. in II Cor.11:5 ὑπερλίαν ; also ὑπεραυξάνει ὑπερπερισσοῦ, ὑπερεκτείνειν. All these usages seem to justify the intensive use of ὑπέρ . Here, however, the difficulty is that if the ὑπέρ be used up in the intensive sense, the genitive following cannot be accounted for. ὑπέρ seems wanted to account for it - for ἄνω alone would not govern the genitive.

This would bring us more to Ellicott's conclusion, as if it means 'aloft/ above.'

ἀρχῆς, ἐξουσίας, etc., seem to be various grades of angelic powers. The abstract better than the concrete here better expresses St.Paul's meaning in such a mysterious subject. The good angels alone are referred to.

O.J.V. Ephesians ch.1.

22 κεφαλήν the head as being placed over.

παντὸς ὀνόματος "every name named" - everything capable of bearing a designation. The widest possible expression.

ἐν τῷ αἰῶνι "in this world or in the world to come." May it not be 'on earth or in heaven' ? May not the τῷ μέλλοντι express the state of things already in existence but not yet disclosed ? cf. Heb.6:5 and αἰῶνι τούτῳ the state of things in this world. This way of taking it would include things on earth as well as in heaven. Ellicott's would only include angelic powers here and hereafter.

23. πλήρωμα occurs often in this Epistle and in that to the Colossians, cf.John 1:16, Eph.3:19; 4:13; Col.1:19, for passages where it is used exactly in this sense.

πλήρωμα is generally taken for granted to be in apposition to σῶμα and to mean the CHURCH - "the fulness of Him who filleth all things (i.e. the universe) in the matter of (in respect of) all things", i.e. 'to whom the universe owes all its fulness.'

πληρουμένου - this is the only place where the middle voice occurs. But πλήρωμα seems very likely to refer to CHRIST - "gave Him, Christ, I say, as the fulness of him who is ~~fi~~ filled with all things/ in respect of all things' - or middle, 'who fills the universe with all things'.

'The fulness of Him, i.e. the fulness of God' is what Christ is here said to be. This view seems supported by Col.1:18.

πληρωμένου taken in the passive sense would express the unsearchable resources of God

C.J.V. Ephesians ch.2.

1. τοῖς παραπτώμασι "by reason of" - dative of instrument.

2. αἰῶνα refers to time, Κόσμος to matter. "according to the present period of this world - in accordance with the principles of this world in its present fallen state."

τοῦ πνεύματος is governed by τὸν ἄρχοντα , 'the ruler of the spirit which now worketh - at work for evil,' cf. I Kings 22:22. The devil is the ruler of such a lying spirit as is here spoken of; not so much the spirit that works for evil as he who rules over the evil spirits.

3. τῶν διανοιῶν the use of this word thus in the plural is uncommon, cf. Luke 11:17. Here "and of our (understanding) mind". Plural because the persons are plural.

φύσει to be joined with τέκνα , "in our natural state" - nature as opposed to grace. Cf. vv. 4, 5; I Pet.1:3, also Col.3:1, 3.

ποιοῦντες τὰ... "doing the volitions of the flesh and of the thoughts of our hearts", cf. Num.15:39 (LXX), "and were children by nature of wrath as the rest were."

5. καὶ ὄντας "even when we were dead by reason of our trespasses."

καὶ συνεκάθισεν "and set us with Him (i.e. with Christ) in the heavenly places in Christ Jesus."

7 ἵνα ἐνδείξηται "that He might prove in the ages that are successively coming."

αἰῶσι τοῖς ἐπερχομένοις seems to refer most especially to the eternal ages, but also the the ages immediately coming on before Christ's own Coming." Not limited to the ages prior to Christ's advent.

8. τῇ γὰρ χάριτί... "for by that grace ye are saved by means of faith" (omitting τῆς).

The MS authority is slightly in favour of

omitting the τῆς with πίστεως here.

ἐπὶ ἔργοις It is not that the works come first then salvation - but here a man is spoken of as being created in Christ with a view to good works. God created good works as the field wherein the reformed man should exercise himself. There seems an allusion to the Garden of Eden, Gen.2:8. God is represented as having prepared before a sphere of good living to be the garden in which man should work. Rom. 1:20 is the only other place in which ποίημα occurs in the Bible.

11. Διὸ μνημονεύετε "Wherefore remember that once (formerly) ye the Gentiles in point of flesh who are called uncircumcision (as a term of reproach) by that which is called circumcision (cf. Rom.3:30 for the abstract word; for the concrete word, Phil.3:3 where circumcision is as it were personified) made by the hand, in the flesh, remember ⊥ say that ye were at that season apart from Christ".

ὑπὸ τῆς λεγομένης "by the so-called circumcision - by those who arrogate to themselves the name of the circumcision whilst they know nothing more than the outward act, nothing of its spiritual meaning.' The title of now really belongs to the Christians who have the circumcision of the spirit only. Those who know only the outward act are no longer properly called 'the circumcision.'

12. διαθήκαι - God's ways of dispensing His blessings to mankind: one way was the patriarchal, another the legal, another the prophetic, etc. Here the idea is of the 'various renewals of the promise.'

ἐλπίδα μὴ 'destitute of hope in thought and feeling as well as in reality' (Ellicott.) Or better, 'persons not having - in a state of not having', thus making the sense more general and descriptive of a quality.

καὶ ξένοι 'and strangers (or foreigners) to the διαθηκῶν of the promise.

διαθηκῶν is of the different communications by God of His great promise to Abraham and his descendants; the various communications of the one promise.

ἐλπίδα μὴ "having no hope"; = 'such as have not', persons not having' - a general description of the quality, an Hellenistic use.

αὐτὸς γὰρ " for He Himself is our peace who made the two one, and broke down the middle wall of the partition (of, i.e. consisting of) between Jew and Gentile (of the fence, i.e. consisting of the fence or partition, cf. Matt.21:22)". The law of Moses was the fence between Jew and Gentile.

15. καταργήσας "Having abolished in His flesh (i.e. in His body given to crucifixion) the enmity, which was the law of ordinances expressed in decrees, that He might create the two (Jew and Gentile) in Himself into one new man, making peace" - peace with God and with oneanother.

God's Church on earth manifests itself in a three-fold activity directed to the three objects of SELF-RENOVATION, UNION & EXTENSION. This is alluded to in Eph.2:20-22.

τὴν ἔχθραν "having abolished in His flesh the enmity" (i.e. the enmity between Jew and Gentile, and the deeper enmity between both and God): in other words the law of commandments consisting in decrees _ the ceremonial law is specially referred to, though in a manner Christ too abolished the moral law of Rom.7.

ἐν δόγμασι is bracketed to τῶν ἐντολῶν and so does not require a second article.

δόγμασι cf. Lk.2:1; Acts 16:4; Col.2:14.

C.J.V. Ephesians ch.2.

16. ἐχθραν is governed by καταργήσας .

καὶ ἀποκαταλλάξῃ "And might reconcile back both of them, Jew and Gentile, in one body - and that His own: His own body, as including His people (i.e. in one spiritual body), to God by means of the Cross, having slain the enmity therein."

17. καὶ ἐλθὼν.- "And He came and preached": of His preaching by His ministers as it is now carried on, cf. Acts 3:26; I Pet.1:12; Heb.12:25.

ὑμῖν τοῖς μακρὰν = the Gentiles.

ὅτι δι'αὐτοῦ "because through Him we have our introduction (both of us - Jews and Gentiles) in one Holy Spirit unto the Father"(for [illegible] cf. Rom.5:2 and Eph.3:12) - of the bringing of the worshipper into the presence of the deity whom he comes to serve: a majestic wordas being first ofthe bringing of a person into the presence of a sovereign.

19. ἀλλὰ.... "but you are fellow-citizens of the saints and members of the household of God. For οἰκεῖοι cf.Gal.6:10, a stronger word than πὼν ἰδίων .

20. ἐποικοδομηθέντες "having been builtupon the foundation of the Apostles and prophets" cf. I Cor.3:10ff., where the foundation is Christ Himself. Here the Apostles and prophets are themselves the foundation, as in Matt.16:18. Less probably it may be taken, 'the foundation laid by the Apostles.' Cf.Rev.21:14.

προφητῶν not the O.T. prophets; but cf. 3:5 where the prophets spoken of are evidently the N.T. prophets (cf.Acts 13:1). For the gift of prophecy, cf. I Cor.14. Paul was both Apostle and prophet, so a rigid distinction is not to be made between the two classes.

ἀκρογωνιαίου cf.Psalm 118. In this figure Christ is not buried as the foundation stone, but exhibited as the corner-stone.

C.J.V. Ephesians ch.2.

21. ἐν ᾧ.... Inserting ἡ it is as the E.V. Omitting ἡ cf. Matt.24:1. Just as we may say 'all the buildings', so too we may say as here, 'every building' i.e. every constituent part of the building: this gives more force to συναρμολογουμένη as of each constituent part being knit together into one whole.

συναρμολογουμένη expresses the two ideas of selection and of carefully fitting together.

πᾶσα οἰκοδομὴ.. every separate part of the building. There are many οἰκοδομαί but only one ναός, cf. John 10:18; 14:2.

ἅγιον "into an holy shrine."

22. ἐν ᾧ καὶ... "in whom you are gradually being built together into (and so as to form).'

Each minister is engaged in building at what is to be the temple and dwelling_place eventually of God. In some sense the Church is already the dwelling-place of God, but here the gradual building is the thing chiefly referred to. The building of Solomon's Temple illustrates the figure here. The dedication day represents the day of Christ's second coming when He shall come to take final possession of and to occupy His Temple.

CHAPTER 3.

It is a parenthesis from the end of verse one to the end of the chapter. The sense is taken up again from verse one at the beginning of chapter 4.

τούτου χάριν "for this cause", i.e. 'because I have known that you are part of this building, and partakers (though Gentiles) of these benefits.

ὑπὲρ ὑμῶν "for you Gentiles". This was literally true. It was on account of his supporting the privileges of the Gentiles that he was persecuted by the Jews.

G.J.V. Ephesians ch.3.

1. τούτου χάριν "for this cause" - 'encouraged by these considerations.'

This is continued in 4:1, or is it in 3:14 ? The former view however is better, as τούτου χάριν in 3:14 seems more a continuation of the parenthetical part of the preceding part of the chapter.

2. εἴγε 'if that is (as I may assume) you heard (when I was with you) of the administration (on God's part) of the Grace of God which was given me for your service.' Cf.V.7, where οἰκονομίαν is called δώρεαν . It is God's dispensation that is being spoken of.

The E.V. implies a doubt whether they ever heard: it really conveys a reminiscence of what they had heard. It may almost be called rhetorical.

3. ὅτι 'because in the way of (in the manner of) an unveiling there was made known to me the great secret.' Here he refers to the first manifestation to him of the great secret of the Gospel.

καθὼς .- 'as I wrote above in brief', ie. 1:9.

It is the mystery of the admission of the Gentiles.

μυστήριον 'mystery' in Scripture is generally a secret that has been told, and so is not applied in Scripture to such an unrevealed mystery as that of the Trinity.

4. πρὸς ὃ δύν. 'by looking at which' / 'by reference to which (i.e. to what I said) you can by reading perceive my intelligence in the manner of the secret of Christ (i.e. the great secret of the Gospel) which in other (i.e. earlier) generations * was not made known.'

* cf. for om. of ἐν here with dat. with all MSS ch.2:12.

C.J.V. Ephesians ch.3.

5. ὡς νῦν 'as in these Gospel days it was revealed (by a single act) to His holy apostles and prophets in spirit (as opposed to κατὰ σάρκα).'

7. κατὰ τὴν ἐνέργειαν 'in accordance with the operation of his power.' A gift that could only come to him in that way.

ἐμοὶ "to me who am less than the least" - lit: 'more exceedingly little than.'

ἐν τοῖς... "that I should preach among the gentiles", with stress on GENTILES, cf. Gal.2:7.

cf. Rom. 11:33 and Psalm 77:19.

8. ἐλαχιστοτέρῳ "more exceedingly insignificant than" - beautifully translated in the E.V.

9. καὶ φωτίσαι "and to enlighten all as to what is the dispensation of the mystery." Here the οἰκονομία is spoken of God, cf.Eph.1:10.

God is represented as bringing out of His treasures what will be for the benefit and comfort of men.

μυστηρίου "...mystery, which has been concealed from the ages (i.e. from eternity) in God who created the universe." This is reading οἰκονομία instead of κοινωνία with the best MSS.

10. ἵνα ... "In order that there might be made known now to the powers and authorities in heavenly places by means of the Church the manifold wisdom of God.

ἵνα depends on ἀποκεκρυμμένου - God concealed it then, in order that it might be made known now and not before. The 'powers' etc., are the good angels, cf. I Peter 3:22.

His purpose in declaring His plan of the admission of the Gentiles, was to make known more fully to the angels the wisdom of God.

10. διὰ τῆς ἐκκλησίας would refer to His wisdom being exemplified in the condition of the Church.

Cf. Matt. 18:10 for the place of the angels ἐν τοῖς ἐπουρανίοις 'in the heavenlies'.

Cf. I Peter 1:12 for how God's dealings with the Church illustrate to the higher beings in heaven God's manifold wisdom. God's dealings are so exceptional in the world through the presence of sin, and His treatment of it, that things can be learned in the world, and nowhere else about God's manifold dealings.

11. κατὰ πρόθεσιν "according to the purpose belonging to eternity" (i.e. to God's eternal counsel.)

12. ἐν ᾧ "In whom we have our freedom", i.e.'that freedom which we have as Christians, and the gift of access in (in the midst of) confidence by the faith in Him."

13. ἥτις "which thing - the fact of my being afflicted is a glory of yours." His persecution for the Gentiles is a glory for them as showing that they were admitted to the full Gospel privileges.

14. τούτου χάριν "for this cause" - i.e. 'encouraged by the thought of your admission into the Church and body of Christ.'

κάμπτω τὰ γόνατα i.e. in prayer as ἵνα δῶῃ - sometimes the position is used to betoken submission, cf.Rom. 14:11 for Isaiah in the latter sense; cf. also Phil.2:10, where it is probably in prayer more than in sign of submission.

- Χριστοῦ is omitted in the revised text.

15. πατριά is a community connected by descent from a common father. The stress is on πᾶσα , every family, Jewish or Gentile, angelic or human, living or dead. "From whom as its father every family derives its name and title."

15. ὀνομάζεται "is designated"/ "is marked out by a name as particular πατριά which it is." Cf.Heb.3:4, which says that God is the universal Head; and cf. Rom. 3:29.

16. δόξα is the manifestation of excellence, the shining forth of light - the manifestation of what God is. Such is the force of the term in the Bible.

ἵνα δῴη "that He may grant you, according to the riches of His glory on the scale of /in accordance with, the inexhaustible store of His manifold goodness."

εἰς τὸν.... "as to the inner man".

17. κατοικῆσαι 'in other words, that Christ may take up His abode once and for all by means of your faith inside your hearts.'

18. ἐρριζωμένοι "having your root and groundwork deeply laid in love..."

There are two possible ways of taking this passage: 'ye being rooted and grounded that ye may be fully able.' Of what is this length, breadth, etc., predicated ? The alternative seems to be between understanding something out of τὸν πλοῦτον τῆς δόξης αὐτοῦ and making it refer to the love of Christ which it follows. (Ellicott prefers the latter; Vaughan the former.)

ἵνα.... 'that you may have fulness of strength to apprehend (lay firm hold of) in common with all the saints (i.e. as all the saints do) that very knowledge which takes cognisance of it, that ye might be filled up to all fulness of joy.

19. τῆς γνώσεως: τῆς is used in connection with the γνῶναι before. It is a sort of paradox by which St.Paul expresses that we really can never fully know the love of Christ - 'that very knowledge which surpasses the knowledge which takes cognisance of it...'

C.J.V. Ephesians ch.3.

19. ἵνα "that you may be fulfilled unto the fulness which is God Himself."

20. τῷ δὲ δυναμένῳ "And to Him who is able to do above all things exceedingly/ in excess of what we ask or think" - i.e. what we venture to ask for in prayer or even conceive as possible to be given.

21. κατὰ τὴν 'In accordance with (on the scale of) that power which operates in us, to Him be all glory in the Church'.

δόξα is sometimes God's glory manifested by Himself, and sometimes glory manifested by way of echo and reflection by men below.

ἐν τῇ ἐκκλησίᾳ inside the Church alone it is that Christ's glory can be fully acknowledged; and the Church again is inside Christ.

MSS A, B, C, and the Sinaitic insert Καὶ before ἐν Χριστῷ . Ellicott introduces it into his second edition. But the rec. reading is most in accordance with the usual doctrine.

πάσας 'all the generations which compose the αἰώνων which itself is part of the αἰῶνες .' Here is the greatest possible heaping together of words to express eternity.

CHAPTER 4.

A resumption of the subject from chapter 3 verse 1. The practical part begins here: but the practical part is very doctrinal.

1. δέσμιος 'the prisoner in Christ'. Even bonds and imprisonments do not take him out of his deep spiritual position which is still inside Christ.

ἧς genitive by attraction to κλήσεως .

O.J.V. Ephesians ch.4.

1. κλήσεως represents God as calling to us and summoning us from heaven, cf. Phil.3:14; Heb.3:1.

2. μετὰ "with" - 'in company with (the figure of walking is not altogether lost) all manner of humbleness of mind and meekness (which is the outward expression of humbleness of mind) with long-suffering, forbearing oneanother in love (ἀνεχόμενοι is a break in the
3. construction) being earnest to keep the one-ness of the Spirit (i.e. of the Holy Spirit who is in all of you) in the binding link of peace.

4. ἐν μιᾷ ἐλπίδι so that there was but one hope on which all all rested.

5. ἓν βάπτισμα Baptism is one and the same thing every-where. There are no varieties of it.

διὰ πάντων to express that God acts through and by means of all His people.

ἑνὶ δὲ 'and to each one of us was given the grace which we of course have.'

Paraphrase: 'and if in this unity there is great diversity, yet remember that that is only in proportion to the diversity which God saw fit to bestow the gift. There is no room for discord about the gifts being different, for Christ was the Giver and Arranger of it all.'

7. ἐδόθη refers to the first great out-pouring of the Spirit on the day of Pentecost. The distribution of gifts is spoken of as made on the day of Pentecost in accordance with the parable of the Talents, where the depart-ing master is spoken of as distributing gifts - various proportions - to his servants.

κατὰ τὸ μέτρον in the scale and proportion in which Christ was pleased to give it.

8. The Psalm here quoted was written on some occasion of triumph - some think, on the taking of Rabbah. The quotation of this passage here by St.Paul shows it to refer to the Ascension of Christ and the gift of the Spirit.

ἠχμαλώτευσεν.... Refers to the leading captive of His enemies - Satan, sin, and death. The form is slightly intensive and suggests a considerable number of captives.

9 εἰς τὰ.... Does it mean, 'the lower parts of the earth as opposed to the surface of the earth' ? - or 'the lower regions consisting of the earth, as opposed to the heaven.' ?

Alford, Ellicott and many ancients adopt the former view which is most natural, cf. Matt. 12:40 and John 3:13. Also Bishop Pearson, Art.ii, p.109 for the latter view.

Psalm 68 seems to have been written on some removal of the ark. LXX has ἔλαβες . Acts 2:33 shows that ἔλαβες and ἔδωκε are perfectly harmonious.

'Now that word ἀνέβη , ascended. What does it express but that He also descended first ?' It implies a previous descent into the lower parts of the earth. The deeper the descent, the greater the contrast in ἀνέβη . Thus the reference is probably to death and Hades.

10. ἵνα πληρώσῃ 'that He might fill the universe with His gifts, i.e. gifts of grace' cf. Jer.23:24; that He might fill all things with His presence and operation.

11. An illustration of the special gifts which Christ gave to His Church at His ascension.

εὐαγγελιστὰς preachers of the Gospel for the first time in places which have not received it.

11. ποιμένας — implies the work of shepherding the flock and teaching them. The private and the more public forms of the work of the stationary ministry of the Church.

These names are given as illustrations of the different gifts rather than as all names of definite offices that were to continue.

12. εἰς ἔργον — 'unto a work of service, unto a work of building up the body of Christ' - a combination of metaphors.

13. μέχρι — 'until we shall have arrived, all of us, unto (at) the unity of the faith and of the knowledge of the Son of God (deep personal knowledge).'

'Son of God' depends probably on ἐπίγνωσις only, not on πίστις.

εἰς ἄνδρα τέλειον — the whole Church is, as it were, to form one whole man, cf. Gal. 3:28. A strong way of expressing the oneness of the Church.

εἰς μέτρον.... — in other words, to a certain measure of stature (not age), cf. Luke 2:52; 19:3. 'Belonging to (characteristic of) the fulness of Christ/ Christ's own fulness.' He is speaking of the time when we shall be filled with all graces as He is. For this use of cf. Heb.5:13, 14.

14. The Purpose of the Ministry. An expansion of μέτρον ἡλικίας.

παντὶ ἀνέμῳ — 'by every wind blown by the influences to which we are subjected.' It is the arbitrary, capricious, fanciful and untrue teaching, which, instead of gently furthering the Church towards the truth, blows it about on the sea of doubt and errorz

τῶν ἀνθρώπων 'of mankind.'

ἐν πανουργίᾳ He speaks of men who practise a crafty art whichfurthers the machinations of the great error; cf. I John 4:6, looking at error from God's side in which He views it all as one great power of evil.

(Verse 13 gives the terminus, what is to close the ministry. V.14 gives the negative object of the daily ministry. V.15 gives the positive side of the object.)

15. ἀληθεύοντες many people like truth, yet not in love, but most harshly.

αὐξήσωμεν 'may have grown in the retrospect when it comes to be looked back upon.' We come here to the ultimate object.

The Church is to grow up into a full-grown man, which is Christ Himself as contained in His people.

16. διὰ πάσης ἁφῆς 'by means of every joint belonging to the supply / essential to the supply.'

ἐν μέτρῳ 'commensurate with the capacity of each several part.' The general meaning is that the head is the source of all growth; and the body deriving nourishment from the head carries on growth through the joints, by help of which it transmits nourishment from limb to limb, and so effecting a growth commensurate with the size of each part.

ἐξ οὗ 'out of whom (as the fountain and source of life) all the body gradually framed and knit together by means of every joint belonging to the great supply (i.e. designed to carry on) the joint as necessary for the maintenance of continuance.

The body carries on the growth of the body. τοῦ σώματος is added by way of explanation. And all iscarried on in the atmosphere of love without which the body could not grow.

C.J.V. Ephesians ch.4.

17. μαρτύρομαι , not 'to testify' (which is active): but 'to call to witness', and so means in Scripture, 'to assert with strong protestation,' as if calling witnesses to speak to the fact, cf. Acts 20:26.

περιπατεῖ the figure reminds us that our life is more like a walk, coming back, as it were, to the same place at night - rather than a journey.

ματαιότης the word which is the keynote of Ecclesiastes expressing the worthless condition of the mind that is given entirely to earthly things.

18. ἐσκοτισμένοι, 'being in the state of persons darkened' - it seems better to put the comma after .

ἀπηλλοτριωμένοι, 'alienated from the life of God' = the life that God lives in them that are His. 'Alienated' refers back to the time when God did truly live in His people.

πώρωσιν 'hardness:' sometimes confused with πήρωσιν 'blindness.'

19. πλεονεξίᾳ 'selfish grasping.' But in Scripture it seems to be extended in its meaning to sinful lust and immorality, cf. I Thess 4:6 - that kind of selfish grasping which takes advantage of another in moral matters, cf. Col.3:5.

20. ὑμεῖς δὲ 'ye did not so learn Christ', i.e. so as to make the knowledge consistent with such practices. Christ is here spoken of as the sum and substance of the Gospel.

21. αὐτὸν ἠκούσατε the acc. after ἀκούειν is the thing heard. So that the person here is not the person whose words you hear, but ABOUT whom you hear. 'If you heard him - received Christ as the subject of hearing' is the meaning then.

καὶ ἐν αὐτῷ ' and were instructed in the matter of Him, according as there is truth in Jesus, as opposed to error about Him' i.e. according to the true Christian doctrine.'

C.J.V. Ephesians ch.4.

22. κατὰ τὴν 'as regards your former life, the old self, which is in process of corruption according to the nature of the lusts of the great deceit.' For ἀπάτη cf. Rom.7:11; and Heb.3:13.

τὸν φθειρόμενον -whether the idea of corruption or destruction is predominant here is uncertain. 'Who is in process of decay and destruction' is perhaps the meaning. Ellicott takes it rather of corruption - the inner moral corruption. The former view would make it more of the decay and destruction of the material body, cf.II Cor.4:16; Col.2:22.

τῆς ἀπάτης the indulgence of the lusts implies a deception - they belong to deception as their parent.

23.24.It seems to be the spirit of the man here spoken of. His spirit, however, as renewed by the Holy Spirit. The πνεῦμα in the N.T. is the quickoned soul, the soul on which the Holy Spirit acts, the spirit of the renewed man.

ἀποθέσθαι is that 'you lay off once and for all.'

ἀνανεοῦσθαι is a gradual process.

ἐνδύσασθαι is one act.

ἀνανεοῦσθαι 'And be gradually renewed in the matter of the spirit of your mind', i.e. the spiritual part of the rational principle of your nature: - an unusual combination of words. The νέος in ἀνανεοῦσθαι expresses its being a recent experience of the man. καίνος and its verb refers to the novelty of the Gospel condition in comparison with former states of mankind.

The putting on the new man is spoken of as one decisive act. The renewal is spoken of as a gradual process.

ἐν δικαιοσύνῃ "in righteousness", a word which expresses the fulfilment of all rdations with God and man.

ὁσιότης is rather the sanctity of the heart and life

24. in devotion to God.

τῆς ἀληθείας in marked contrast to ἀπάτης above.

τὸν κατὰ θεὸν "which was created once for all (in Christ) after the likeness of God in righteousness and holiness belonging to the truth (in Christ) i.e. the Gospel, truth universal, contrasted with τῆς ἀπάτης .' Adam had at first been created in God's likeness - so in Christ God created man again, once for all in His likeness. 'In righteousness' was the state in which the similitude to God manifests itself.

26. ὀργίζεσθε "stand in awe and sin not" is the trans. of the Hebrew in the E.V. St.Paul here takes the LXX. "Though ye be angry, yet sin not" seems best here, though it might be read as a righteous precept intended to check baseness. We hear of our Lord being angry in Mark 3:5.

In the former view the whole force of the precept is against cherishing anger. Many of our proverbs contain two imperatives, yet mean only one as here. 'Though ye be angry, sin not by cherishing it into a settled feeling - let the day at least see its end.'

27. μήτε δίδοτε 'make not room for the evil spirit in your hearts.' The expression δίδοναι τόπον occurs in Luke 14:9 and Rom.12:19, which indicates the force of the expression.

28. The Church does not here try to exclude the thief, but attempts to reform him.

ἐργαζόμενος "working with his hands that which is good" i.e. a livelihood.

29. In Matt. 7:17 σαπρός is used for the rotten tree, and again for the bad fish (13:48). Offensive and corrupting are the two ideas.

πρὸς οἰκοδομὴν 'to the building up of the want' - whatever we notice in others. This seems to show

29. 'that in our conversation we should try to supply, gently and considerately, what we see to be deficient in others and do them good in that in which we see them to be defective - by the tendency of our own conversation, rather than by direct precept.

ἵνα δῷ 'that it may give a blessing to those who hear.' Cf. Col.4:6.

30. μὴ λυπεῖτε 'distress not the Holy Spirit who is our friend, as you would a friend on earth, by unkind treatment.'

εἰς ἡμέραν 'with a view to a day of redemption'. Cf. Eph.1:14; Rom.8:19, 23; Luke 21:28.

The vexing of the Holy Spirit seems here to have especial connection with our language.

The redemption referred to is the redemption of our body, Rom.8:19, 23, in token of which the Spirit puts a seal on us.

32. Χαριζόμενοι ἑαυτοῖς cf. Luke 7:42, ἀμφοτέροις ἐχαρίσατο 'he made them a present of the debt.' The sense here seems the same _ making a present to one another of the wrong and so forgiving one another: a use for which there is ample authority. Cf. II Cor.2:7, 10; 12:13; Col. 2:13; 3;13.

CHAPTER 5.

1. μιμηταί - imitators of God in His love _ in this characteristic.

ὡς τέκνα because children are generally inclined to imitate and be like their parents.

2. προσφορὰν _ an offering and sacrifice, in relation to God, connecting τῷ Θεῷ with the two substantives.

προσφορὰ includes all manner of offerings

θυσίᾳ suggests an offering by death, cf. Hebrews 10: 5, 14, 18.

C.J.V. Ephesians ch.5.

2. ὀσμὴν εὐωδίας cf. Gen.8:21, the acceptance of Noah's sacrifice by God.

προσφορά expresses the part consisting in bringing the intended victim or gift to the altar.

3. πλεονεξία cf. note on 4:19. = selfish grasping, taking advantage of another - here in connection with the closest ties of the relation of man to wife. Cf. I Thess. 4:6.

μηδὲ ὀνομ. 'refuse to have it named: much less done.'

4. αἰσχρότης first of physical, but here of moral ugliness: that which is unseemly and disgusting.

μωρολογία the talk of fools which is folly and sin together.

εὐτραπελία the witty, godless man of the world, is the meaning with St.Paul. εὐτραπελία is that tendency which tries to rob every subject of its seriousness: to turn everything into a joke.

εὐχαριστία cf. Jas.5:13, the proper outlet of Christian mirth is praise.

5. The absence of the second article shows the closeness of the union between God and Christ. But to say that as there is only one article, there is only one Person is going too far, cf .Titus 2:13.

The sacred writers were able to invoke the grace and peace from God and Christ, so fully was their belief in Christ's Divinity instilled into them.

Read ἴστε instead of ἔστε with most MSS. 'This ye know by ascertainment - ye know for certainty (i.e. this rule you know.'

6. συμμέτοχοι 'follow-partakers of theirs'.

9. The Revised reading for πνεύματος is φῶτος .
This is a parenthetical verse to illustrate walk as children of light.

'Light' in Scripture is the opposite of ignorance, gloom and impurity. It is knowledge, brightness and purity.
"Ye were once darkness" = 'ye formed part and parcel of the kingdom of darkness.'

10. δοκιμάζοντες = 'discrimating what is', cf.Rom.12:2-Phil.1:10 where there is the ambiguity between to prove and to approve.

11. cf. Gal.5:19, 22, where we have the fruit of the Spirit and the works of the flesh. Here the works of darkness are called ἄκαρπα .

St.Paul speaks of it as a special gift to the Christian to be able to find out what is right to do in each case.

12. ὑπ' αὐτῶν 'by them' - i.e. by the doers of such things.

13. πᾶν τὸ... 'whatsoever is made manifest is made light'- light interpenetrates and becomes blended with it.

This is an encouragement to reproof and exposing what is evil. St.Paul says that it is the tendency of Christian reproof to bring into the light what is now darkness, and when brought into the light it becomes itself light. It is an encouragement to speech in these cases.

14. λέγει 'He says' - i.e. God, in the Scripture. This verse seems intended for a paraphrase of Isaiah 60:1, 2, where the sense is much the same; cf. also Jonah 1:6.

ἔγειρε is the preferable reading.

ἀνάστα for ἀνάστηθι , 'rise from amongst the dead.'

C.J.V. Ephesians ch.5.

15. βλέπετε 'see then how ye walk accurately'. Not loosely, but according to the Christian rule.

16. The term ἐξαγοραζόμενοι means 'buying up', not 'buying back'. The expression is explained by Daniel 2:8 LXX, 'I know of a truth that you are buying up, i.e. making the most of your opportunity.' The word would be used of a merchant buying up the whole of some commodity of which he sees the prices will rise. From the passage in Daniel we see that this means, 'making the most of your opportunity.' It may be viewed in the particular, or more generally regarding life as one great opportunity.

πονηρά includes both trials and temptations.

17. ἀλλὰ ... 'but prove yourselves persons who understand what the will of the Lord is.'

18. ἐν ᾧ 'in which become intoxicated' - It cannot be said that there is ἀσωτία in the wine.

ἄσωτος = not saved: a mild expression for lost, ruined, debauched. It does not seem to be used in the active sense of 'not saving', which sense is derived from that of dissoluteness contained in the word.

ἀλλὰ πληροῦσθε 'but be filled in the matter of the spirit'- which would approach very nearly to being 'filled with the spirit'. 'Let your fulness consist in the spirit not wine.' The excitement caused by spiritual fulness was mistaken by the people on the day of Pentecost for an excitement caused by wine.

'Let your fulness not be bodily fulness, but spiritual fulness.'

19. This shows how the spiritual fulness will express itself.

λαλοῦντες 'talking to each other by the help of...' a warrant for congregational singing.

ψαλμός implies a hymn with a musical accompaniment.

19. ὕμνος — in a special manner a song of praise.

ᾠδή — is the most general of all words expressing any kind of song.

ᾄδοντες — 'singing and playing in your heart (let the seat of your melody be the heart and let Christ be the object of it) to the Lord (in reference to the Lord).'

20. ἐν ὀνόματι — the name as the element in which the thing is done. All is to be done as if it were inside the revelation of Christ.

21. A new topic is introduced in this verse, which contains in itself the summary of all relevant duty, cf. I Pet.3.

ἀλλήλοις — Shows that there should be subjection on both sides of the relation as implying on the other side love, etc.

Χριστοῦ is a better supported reading.

22. ὡς τῷ — as if it were subjection to the Lord.

23. αὐτός — the connection is: 'Christ is the Saviour of the body; man certainly is not that, but still as the Church, etc... '

He says first, the husband is to the wife as Christ is to the Church. And then he puts in αὐτὸς σωτήρ as a reverent correction to remind them that Christ is more than what any man can be as being the Saviour of the body.

24. He implies, 'but though this last particular cannot be asserted of the husband, yet, etc...'

26. ἵνα ἁγιάσῃ — 'consecrate', i.e. make entirely His own.

τῷ λουτρῷ — Baptism is here referred to as the preliminary act of that consecration which is to make the Church Christ's own.

26. ἐν ῥήματι 'in (as the element of consecration) an utterance of God which is the Gospel.' Take with ἁγιάσῃ .

ἵνα ἁγιάσῃ 'That He might consecrate it in a word (with a distinct utterance of God) after first cleansing it with the bath of water', cf. John 17:17. The Gospel is the word.

τῷ λουτρῷ The reference is of course to Baptism, cf. Heb. 10:22; Titus 3:5; I Pet.3:21.

27. ἵνα The second result of παρέδωκε -'that He might present the Church to Himself glorious.'

28. οὕτως 'thus - in the same way as Christ gave Himself for the Church and loved it, so ought husbands, etc..' It is not equivalent to οὕτως ὡς .

29. So certain is Christ's love to the Church that he says a man loves his body as Christ loves the Church.

ἀλλ' ἐκτρέφει 'but nourishes it up' (cf. for the word I Sam. 12:3). An inverted contrast occurs here: inverted because the idea of Christ's nourishing the Church was so fixed in Paul's mind.

30. μέλη ἐσμέν...'we are members of His body - out of His flesh and out of His bones. The Church is formed out of Christ as Eve was formed out of Adam. It is wrong to take it 'that we are members of His flesh...'

32. τὸ μυστήριον 'This secret (almost= this revelation) is important'(cf. I Tim.3:16). This revelation concerning the marriage relation is important. 'I am speaking of the deep reference to Christ and His Church.'

33. πλήν 'howbeit', i.e. 'though the deeper reference is between Christ and the Church, yet the human reference must be carefully attended to.'

CHAPTER 6.

1. ἐν κυρίῳ 'as being yourselves as well as your parents included in Christ.'

2. ἥτις 'one which is a commandment standing first in point of promise...' i.e. the first in the Decalogue which has a promise attaching to it.

3. ἵνα ᾖ 'and so shalt thou be long-lived.'

4. παιδείᾳ cf. Hebrews 12:5, 8. It is the word used by Pilate in Luke 23:16. The idea is that of discipline rather than education.

5. μετὰ φόβου i.e.'with an anxious trembling desire to do your duty.'

6. ὀφθαλμοδουλείαν word coined by St.Paul - found again only in Col.3:22.

ἀνθρωπάρεσκοι occurring in Psalm 53:6.

9. ποιεῖτε 'do the same thing', i.e. do that which corresponds on your part to that which has been enjoined on them.

τὴν ἀπειλήν - all threatening, threatening universal.

προσωπολημψία accepting an outward appearance in place of a real character, having regard to a man's earthly standing or perhaps religious standing and professed condition, instead of that which he really is.

10. κράτει expresses the particular attribute of Christ in which they were to look for help.

μεθοδείας cf. 4:14.

12. τοὺς κοσμοκράτορας 'the world-rulers of the darkness of this age. κόσμος as the world of matter, which gives the sphere for man's estrangement and sin.

C.J.V. Ephesians ch.6.

12. τοῦ αἰῶνος is most usually omitted.

σκότους in the three senses of ignorance, gloom & sin.

ἐξουσίας cf. Col.1:13; 2:15, in a bad sense, of bad angels. In a better sense Eph.1:21, which includes, at any rate, good as well as evil.

τὰ πνευματικὰ are the spiritual elements of wickedness, or the spiritual hosts of the latter view. Perhaps St.Paul purposely leaves it very general - the spiritual things of wickedness be they what they be. The stress is on its being spiritual and so especially subtle.

ἐν τοῖς ἐπουρανίοις shows that they are not human enemies - it is not matter that he is speaking of, but the region ABOVE the earth.

cf. Eph.2:2. τοῖς ἐπουρανίοις here is the same as τοῦ ἀέρος there. For interchange of 'heaven' and 'air' cf. Matt.6:26, which shows that the one may be used loosely for the other.

Cf. in this connection: Acts 22:23; I Cor.9:26; 14:9; Rev.9:2; 16:17 - in all these places ἀήρ is used for the air only.

I Thess. 4:17, ἀήρ is used as the correlative of γῆ in the sense almost of ~~xkxyx~~ sky.

In Matt.6:26 οὐρανός is brought down to mean the air. So in Eph.2:2 ἀήρ is exalted to mean that sub-celestial but super-terrestrial region which is commonly regarded as the haunt of evil spirits.

In Eph.6:12 τοῖς ἐπουρανίοις has a lower sense than what it often carries when used as the abode of God.

In Job (according to LXX) Satan is mentioned as going about in the οὐρανὸς τὴν ὑπουράνον. But is τὴν ὑπουράνον here more than a synonym of γῆν ?

The Epistle to the

PHILIPPIANS

C.J.V. Philippians ch.1.

I N T R O D U C T I O N

THE Church of Philippi had sent contributions by Epaphroditus to St.Paul; and it appears from what is here said that they had sent him help before.

The Epistle was written probably not more than ten years after the establishment of the Church at Philippi.

Acts 16 records the departure of St.Paul from Philippi (A.D.52), and in chapter 20 we are told that he again starts through Macedonia to Greece, i.e. A.D.57 - and in all probability visited Philippi. On his return he certainly visited the city (Acts 20:6).

CHAPTER 1.

1. ἁγίοις is bracketed with ἐν Χριστῷ Ἰησοῦ.
ἁγίοις does not express any particular degree of holiness, but God's act of consecrating them to Himself. The Christian's consecration to God depends on his union with Christ.

ἐπισκόποις here are the πρεσβύτεροι . The Apostles whilst living were the Bishops of the Church, and the ἐπίσκοποι were not yet distinct from πρεσβύτεροι , cf. Acts 20: 17, 28, where the two words are used interchangeably.

Later in the Apostolic times we see preparation for a complete establishment of the three orders in the appointment of Timothy and Titus to clearly episcopal offices.

The absence of the article with ἐπισκόποις and διακόνοις gives the force of 'with bishops and deacons complete - the Church officers and all': dwelling on the quality and the office rather than on the holder.

3. = 'everything that I remember of you makes me thankful for you.'

4. ὑπὲρ πάντων ὑμῶν Ellicott takes the words with ἐν δεήσει but it might as naturally be taken with τὴν δέησιν ποιούμενος.

5. εἰς τὸ εὐαγγ: 'your fellowship unto', i.e. in the service of the Gospel / of personal devotion to the interests of the Gospel.

6. αὐτὸ τοῦτο 'this thing itself great as it is' - 'oven this thing,' / 'having this very thing for my conscience.'

7. συγκοινωνούς 'as being all of you in my bonds &c.' He is confident of their salvation because they are partakers of his grace in all respects; both in respect of imprisonment for it (of defence of it before rulers), and of confirming it by his teaching and authority.

8. ἐν σπλάγχνοις - paraphrasing: 'in the tender mercies of Christ Jesus.' He means that in virtue of union with Christ he feels not merely feelings like those of Christ, but actually Christ's feelings.

9. αἰσθήσει that which in Christian matters is as it were a new sense. A sort of instinct of perception of what is right. Cf.Heb.5:14; and Perowne on Psalm 119:66.

He prays that their love may show itself in further knowledge of what is right to do.

εἰς τὸ δοκιμάζειν "that you may put to test things that differ' (C.J.V.). Or, 'that you may approve things that excel' (E.V.). But the sense is the same: St.Paul means that in their testing (as in sense) they are to approve that which is best.

9. ἐπίγνωσις — heart-knowledge as opposed to mere head-knowledge, i.e. external knowledge of doctrine. St.Paul is not content with a person being pious but wants 'on-knowledge' - increased heart knowledge, the knowledge of friend-ship.

10. εἰλικρινὴς — - a thing that bears the test of the sun-beam- that can bear the sun to be let in upon it and still be found not wanting.

12. e.g. we owe these four epistles to this imprisonment of St.Paul.

μᾶλλον 'rather than otherwise.'

13. ὥστε "so that my bonds became manifest in Christ"; St.Paul being included in Christ, everything that happened to him happened as in Christ.

(9. εἰς ἡμέραν 'so that when that day comes ye may be found'-)

St.Paul was kept chained to a Roman soldier: and so as each man was changed and went back to his comrades, St.Paul would soon be known of in the praetorian camp.

14. Shows the effects of St.Paul's bonds on the Church, an effect very different from what might have been expected. So always persecution has often daunted the man, but has always advanced Christianity; it made other men eager to suffer the same.

ἐν Κυρίῳ may be taken with πεποιθότας ; or more naturally with τῶν ἀδελφῶν = "most of the brethren in the Lord"(Alford). There is no proof that the imperial palace was ever called Praetorium. It is probably the praetorian camp outside the city.

15. These were probably men of the Judaizing party. Scripture here denies the possibility of entertaining the common idea of the perfection of the first age.

16. ἐξ ἐριθείας 'But the latter out of a factious spirit.... thinking to stir up affliction for my bonds- hoping to vex me by finding myself superseded.'

Or - 'thinking to raise up tribulation for me in my bonds', i.e.'endeavouring to take opportunity by my being laid aside to depreciate me and my preaching, and to cause me trouble of spirit.'

'from self-seeking/ intrigue', not contention, as E.V.

17. ἐξ ἀγάπης Some, too, preach out of kindness to St.Paul. This even is not at all the highest possible motive. But still St.Paul praises it. This shows that we should recognise good when we find it anywhere, even in an imperfect form.

18. τί γάρ; "For what is it ?" . . .'And yet I say all <u>is</u> well. For what results ? This; that nevertheless in every way, whether in the way of pretence (hypocritical motives), or truth, Christ is preached.'

παντὶ τρόπῳ 'in every way (of preaching), from whatever motive'.

προφάσει "in pretext / with motive."

19. ἀποβήσεται "shall go away for me unto", i.e. 'shall result for me in."

εἰς σωτηρίάν "to my salvation - spiritual good."

So close is the connection between intercession and the supply of the Spirit that both (δεήσεως and ἐπιχορηγίας) have only one article.

Here is thankfulness expressed in prayer, for what they have been and are, as a pledge of what they will be.

20. ἐν πάσῃ παρρησίᾳ "in the exercise of all boldness (frankness) of speech in declaring the Gospel cf. Eph.6:19.

21. τὸ ζῆν, Χριστός = 'all my life, all my energy, all my time, is Christ's - I LIVE Christ.'

22. τοῦτό μοι, the τοῦτο directs attention to the antecedent, 'this very τὸ ζῆν which I am undervaluing.' So:-

'But if to live on (to keep living) in flesh is my portion, this is to me a fruit of work: this enables me to go on reaping from my work.' Or rather and better, 'a fruit consisting of work.' He had learnt to see work for Christ as its own fruit bringing its own reward.

οὐ γνωρίζω "I declare not", i.e. 'I cannot tell'.

23 συνέχομαι 'I am painfully cramped and straightened out of (i.e. as a result of) the two things, life and death which each ply me with a conflicting claim.

'Having (as I have) my desire unto the having departed and being with Christ, for it is (i.e. this course is) by far more preferable.'

25. εἰς τὴν ὑμῶν 'unto your progress, and especially to help your joy in believing...'

ἐν ἐμοὶ "in me" - 'on the subject of me', cf. II Cor.1:14. He was one subject of their triumph.

26. The sense is: 'Your joy in the Gospel shall be made yet more abundant by renewed intercourse with him who first evangelised you.'

27. πολιτεύεσθε is of the Christian citizenship, cf. 3:20.

ἀξίως cf. Eph.4:1: Col.1:10; I Thess.2:12. Understand with ἐλθὼν καὶ ἰδὼν . 'I may observe' (out of ἀκούω) - that whether by coming and seeing I may observe, or being absent I may bear your matter of boasting.'

27. Boasting in him was the possession of the Gospel which they had received from him, and which would abound - be assured and increased- by his presence among them.

The construction here is loose. ἀκούσω belongs properly to ἀπὼν , but here follows on both. ἰδὼν is really the correlative to ἀκούσω .

μιᾷ ψυχῇ συναθλοῦντες these words must be taken together. The ψυχή receiving on the one hand influence from the spirit; on the other, impressions from the outer world, i.e. the sphere of the affections and moral energies, and thus is that in and by which the exertion here spoken of would take place.

πνεύματι hardly of the Holy Spirit personally. "That you stand in the union of one renewed spirit." But in speaking of the πνεῦμα there must always be some reference to the Divine Spirit.

μιᾷ ψυχῇ "with one united soul striving together with the faith of (i.e. revealed and taught by) the Gospel." Cf. I.Cor.13:6. Charity rejoices with the truth, whenever the truth triumphs. So here they are represented as joining their struggles with those of the faith.

28. ὑμῶν δὲ σωτηρίας 'but (is a sign) of your salvation.'

καὶ τοῦτο 'and this (i.e. the sign to them of perdition and to you of salvation) from God.'

τοῦτο however does not refer exclusively to σωτηρίας. Translate rather:
'And this, i.e. this twofold proof of destruction to them and salvation to you - of God.'

The very fact of being an adversary to the Gospel carries with it a sign of destruction to the opposer and of salvation to the opposed. Being opposed again is a mark of

* C.J.V. prefers this reading

28. of belonging to Christ, cf. I Thess.1:4 - 10.

πτυρόμενοι an expression properly applied to scared horses - of fright which arises from imperfect sight of the object. So it is with the Christian, he is over-fearful at first. But let him wake up and face the difficulty and it will vanish. This word expresses the unreality of dangers. Cf. Mark 19:4, when the women were alarmed about the difficulty of rolling away the great stone, but which was in fact already removed.

ἥτις would be ὅτι , but is attracted to the feminine ἔνδειξις .

29. ὑμῖν ἐχαρίσθη 'to you it was granted as a favour - as a high distinction.' This is quite a new view of persecution, not only believing but suffering was granted for Christ.

CHAPTER 2.

1. Εἴ τις 'if there be such a thing as any comfort which the love of Christ brings.'

πνεύματος without the article is the spirit rather in communication than in personality. With the article it is the Holy Spirit personally. A third case is where it means a man's spirit as quickened by the Holy Spirit.

Κοινωνία "fellowship of the spirit" - participation in the Holy Spirit sent by God.

2. σύμψυχοι 'having your very souls in common.'

3. μηδὲν κατὰ "in nothing according to", i.e. not at all on a principle of party spirit or personal vanity.

ἀλλὰ 'but by exercising humility universal.' Cf. Rom. 12:10.

C.J.V. Philippians ch.2.

4. ἕκαστος some read ἕκαστοι in both places here which would mean "each set."

5. Τοῦτο φρονείσθω "Let this be made the sentiment in the case of you."

Some omit the γάρ here; but Tischendorf keeps it. Alford reads φρονεῖτε in which case it would be, "Have this sentiment in your minds which was also the sentiment in Christ Jesus."

The important passage which now follows is introduced incidentally, as most doctrinal passages are, as a motive for love.

6. οὐχ ἁρπαγμὸν ἡγ: 'He thought it not a thing to be snatched - to be grasped and clung to - to be equal with God (i.e. to have equality of being with God), but made Himself empty (of His divine prerogatives) by taking a form of a servant (i.e. of a created being - for every created being must be a slave in respect of God as being His inalienable property) by becoming in (i.e. by coming into) likeness of men; and being found in fashion as a human being He humbled Himself (still lower) by becoming subject unto death, and death such as that of the Cross (thus marking the quality.'

He did not consider equality with God to be a thing that He had snatched without right but rather as His own, and divested Himself to become man not of something not His own, but of what really belonged to Him.

ἐν μορφῇ Θεοῦ seems to refer to the pre-incarnate state of Christ, as may be gathered from the contrast between this and μορφὴν δούλου λάβων They cannot both refer to the incarnate state.

ἁρπαγμόν is the emphatic word in the sentence and casts τὸ εἶναι ἴσα Θεῷ into the shade. The leading idea in it is not snatching from another but 'for oneself.'

6. τὸ εἶναι ἴσα Θεῷ is no new thing which He thought it not robbery to be, but - His state already existing respecting which He οὐχ ἡγήσατο .

8. γενόμενος ὑπήκοος 'becoming obedient (to God) even unto death (the climax of His obedience).'

9. Some take ὄνομα here of the Name of Jesus, but cf. Heb.1:4. It probably means a 'title,' not any particular name - but name in the Hebrew sense of the description of the person. 'A title of honour.' Cf. I Pet.1:21; Heb.2:9, where 'glory' expresses the same as 'name' does here.

10. ἵνα ἐν.... "that IN the Name of Jesus (not at the Name)" - it means that all address to God is to be made in His Name, cf. Eph.5:20.

The expression is doubtful, whether it means bending the knee in submission or in prayer. In the former sense it is used in Rom. 11:4, 14:11; in the latter, in Eph.3:14. It seems to be prayer here. The submission is expressed in what follows πᾶσα γλῶσσα ἐξομολογ:

πᾶν γόνυ 'every knee of all created things, whether angelic or human; and of human beings whether alive or dead.

11. Κύριος Ἰησοῦς Χριστός cf. II Cor.4:5.

Κύριος is the predicate: Ἰησοῦς Χριστός the subject. This was the early form of confession, i.e. that Jesus Christ was Lord, cf. I Cor. 12:3.

ὥστε seeing that Christ thus humbled Himself and was afterwards exalted.

πολλῷ μᾶλλον 'much more in my absence, now that you are left to yourselves, and that more is thrown on you.'

C.J.V. Philippians ch.2.

12. We have different tenses used of salvation, e.g.: (1) Eph. 2:5, "You have been saved."

(2) Rom. 8:24; (II Tim.1:9,) - "We were saved."

(3) I Cor.1:18; 15:2, "Who are being saved." Saved, but not secure yet, like St.Peter who was saved as long as he looked on Christ when he was walking on the water, but was not safe when he looked away from him.

(4) Here it is that 'you will be saved' - κατεργαζεσθε .

13. He tells them to work out their own salvation, then tells them that it is Christ Who works in them for that end; and combines both with a γὰρ .

ἐνεργεῖν cf. Gal.5:6. It is generally of God or of the devil. Though not always, for here it is used of the human agent.

17. θυσίᾳ the sacrifice, i.e. the deed of the sacrifice not the thing sacrificed.

τῆς πίστεως ὑμῶν (gen. objective)'your faith is the sacrifice which I, as a priest, offer to God.

18. χαίρω 'I rejoice for myself and congratulate you.'

19. πέμψαι ὑμῖν i.e. to you and for you.

20. οὐδένα γὰρ 'for I have no one but him of equal soul with me', i.e., 'whose soul goes along and corresponds with mine.'

ὅστις 'Who (be he who he may) will be genuinely anxious for you - about the things concerning you.' He is the only fit person to be sent.

22. "Ye know the test which has been applied to him (and which has not failed."

τὴν δοκιμήν properly means test probatio. But in Rom. 5:4 it certainly has the further meaning of the result of the test - a tried character -, and might be so here: but the sense does not seem to need its being so here. It occurs in the former sense - that of experimentum test in :- II Cor.2:9; 8:2; 9:13; 13:3.

ὡς πατρὶ τέκνον 'as a child serves a father, so he served with me unto (i.e. furtherance of) the Gospel.' He thinks it too assuming to say, 'he served me' and therefore softens it by saying, 'he served with me.' Cf. II Cor.1: vv.21, 22.

23. ὡς ἂν ἀπίδω 'as soon as I shall have clearly seen the things concerning me,' i.e. the results of his imprisonment. There is a similar expression in Rom.15:24.

ἀπίδω is a corruption for ἀφίδω . It has the sense of looking off everything else, and so looking intently at a thing.

ἐξαυτῆς of the same sense as παραυτίκα . Belongs to πέμψαι .

24. πέποιθα δὲ 'And I trust in the Lord - as doing and planning everything in the Lord.' It does not mean that he 'put his confidence in the Lord.' Though he thought it necessary to send Timothy, yet he did not think it well to put off sending them back their own messenger Epaphroditus.

25. "Your messenger, and minister on your part to my needs."

ἦν - the epistolary past tense. ἡγησάμην is of his forming the plan, and ἦν refers back to the time of his forming it.

26. ἀδημονῶν — expresses perplexity leading to great trouble.

27. καὶ γὰρ — "for also he was sick", i.e. not only was he reported to be sick, but it was true.

παραπλήσιον — "near alongside death" - close on death.

ἠλέησεν — "God had mercy on him" - a very human expression indicating the natural shrinking from death which we all have, however strong our faith.

28. κἀγὼ ἀλυπότερος ὦ — St.Paul speaks of his sorrow being lightened by the thought of the comfort they would have, notwithstanding that he was losing him himself. Here is remarkable unselfishness.

30. παραβουλευσάμενος - "having counselled ill for his life."

Another reading = παραβολευσάμενος ,
i.e. "having acted a venturesome part."
The first from παράβολος
The second from παραβάλλομαι } (sic)

τὸ ὑμῶν ὑστέρημα 'that part of ministering to my needs which was necessarily lacking on your part, as you could not do it without coming.'

διὰ τὸ ἔργον "because of the work" - i.e. out of love to the cause of the Gospel.

CHAPTER 3.

1. "Finally" - indicates his turning to the concluding portion of the Epistle, though still some distance from the actual end.

'As to what remains to be said to you, it all amounts to this, Rejoice in the Lord.' Rejoicing is commanded as a Christian duty, not merely advised.

C.J.V. Philippians ch.3.

1. "to write the same thing to you" - to go on harping on the same string.

2. Τοὺς κύνας -'those who are really what the Jews call all Gentiles.' He turns back to the expression which they were so fond of using of all Gentiles. Our Lord, in trying the faith of the Syro-phoenician woman used the same word.

The word 'dog', St. Paul says, is now applicable in the Christian Church to those who though Jews are unbelievers, cf. Rev. 22:15. The term expresses (1) rapacity, and (2) uncleanness.

Τοὺς κακοὺς ἐργάτας 'those mischief-workers (whom you know of).' He seems to be referring to Judaising teachers, as what follows indicates.

Τὴν κατατομήν 'the mutilation', a contemptuous word for circumcision. As soon as the latter ceased to be the sacrament of entrance into the Church of God's appointment, it became nothing more than a mere mutilation.

3. πνεύματι 'by help of spirit', as opposed to 'flesh' or 'letter.'

Θεοῦ is another well-supported reading, which however may have been a substitution of copyists puzzled by the two datives.

4. What began with 'we' goes on with 'I'. Otherwise the construction is quite regular.

καίπερ 'although having in my case (or, for my part) confidence (i.e. ground for confidence if such there be) even in flesh. I have all the ground for confidence that flesh can give (he says), descent from Abraham, blameless life, etc, and yet all these I cast away so as to confide in Christ entirely.

δοκεῖ 'if any other person seems either to himself or to others to have ground of confidence in flesh (i.e. in outward advantages), I more.'

C.J.V. Philippians ch.3.

5. Means that he considered himself to be (1) a proper Israelite, (2) a member of the tribe which (together with Judah) remained true to David, honourable indeed, (3) a Hebrew of pure parentage.

6. He continues with his theological and religious claims. But he has cast them all away, because without Christ they are useless, and they cannot be kept with him as a means of salvation. He calls them ζημία , and also as affording temptation to trust in them.

8. ἀλλὰ μενοῦνγε "Nay rather" - 'Going further. Speaking more correctly, I do account all these things and indeed ALL things to be but loss for the sake of (gaining) that supereminent thing which consists of the knowledge of Christ Jesus, my Lord, for whose sake I was sentenced to the loss of all things.'

He speaks of himself as submitted to a penalty and that penalty was the loss of all things for Christ's sake, when he became a Christian: 'I submitted to the forfeiture of my all.'

'I do not repent of the sacrifice. I still count them (present) to be but refuse that I might gain Christ.' He speaks as having transferred to the side of loss all things that he before thought gain, hoping to replace them by one single thing, and that was Christ.

Note: Alford reads in v.5, περιτομῇ = 'in circumcision (as regards circumcision) of 8 days'; that is to say not circumcised as a proselyte late in life. C.J.V. reads περιτομή .

9. καὶ εὑρεθῶ He passes on from the present to the future. He is here referring to the day of judgment. The Christian is found at the day of judgment inside Christ when the avenger of blood comes.

μὴ ἐχων 'not having a righteousness of my own which results from obeying a law, but that righteousness which is by faith in Jesus Christ.'

9. ἐπὶ τῇ πίστει "on the ground of that faith", or "on the ground of the faith" i.e. the Gospel which is the system of faith.

10. τοῦ γνῶναι "for the sake, I say, of knowing Him." This depends still on the principal verbs, 'count to be loss' and 'do count'.

τὴν δύναμιν "His resurrection power", i.e. the power with which He was invested at His resurrection and which He still exorcises as the risen Saviour: cf. Rev.1:18; Matt. 28:18 - 20.

συμμορφούμενος 'being gradually conformed to the likeness of His death,' - made to resemble Xt in His death.

κοινωνίαν = the partaking in His sufferings.

The idea is that we should have as little to do with sin as if our bodies were already in their graves. 'Live as having died when Christ died.'

St.Paul speaks of suffering with Christ as a privilege. He tells of having submitted to the loss of all things that he might be enabled thus to suffer with Christ.

12. οὐχ ὅτι 'I do not mean that I already received. Don't suppose that when I became a Christian I at once obtained the whole thing that I am looking for...But I am pursuing it - if I might attain that thing with a view to which I was also grasped by Christ.' Christ grasped Paul with an object in view - that St.Paul might hereafter grasp something himself, i.e. the resurrection of the dead.

13. ἐγὼ ἐμαυτὸν "I do not reckon myself to have apprehended." Mark the position and consequent stress on the pronouns.

14. ἓν δὲ 'But just one thing I can say.'

τὰ μὲν ὀπίσω 'not looking back to see how much ground I have got over, and what my past attainments have been.'

14. τ. δὲ ἐμπροσθεν 'straining to the uttermost after the things that are before - straining every nerve to get over the part of the course still remaining.'

κατὰ σκοπὸν 'according to / by the direction of (the) mark- a distant mark or object on which the eye is fixed.'

βραβεῖον cf. Col.2:18. The σκοπος marks the place where the βραβεῖον will be received:-

'the prize which the high calling of God promises to me as the end of the race.'

15. St.Paul has just said that he is not already perfect, and then in v.15 he says 'as many as be perfect'. Hence we are reminded that a Christian perfection here lies in a sense of being imperfect. 'Let us,' he says, 'as many as are perfect feel that we are not yet perfected.'

εἴ τι 'if in any respect you are in mistake or error.' This is a comforting thought to those who are in earnest - in Christian earnest - using the means for reaching the goal which God offers; - that God will soon clear up their difficulties and set right their errors.

16. στοιχεῖν - the infinitive for the imperative.

εἰς ὃ "whereto we have attained" - 'take care to live by the knowledge that you have. So far as light is given take care to walk by it.' This is accepting the reading which omits the last four words of this verse.

By retaining them we get: 'Howbeit, a thing which we have attained walk by the same rule, mind the same things.' Here is a call to unity of conduct and mind. 'This much you can all attain to, though there may be varieties amongst you on minor points.'

There is some preponderance of MS authority in favour of retaining the words.

17. συμμιμηταί 'Become my fellow-imitators, brethren: imitators together with oneanother.'

18. γάρ 'This is a necessary caution for many walk...'

ἐχθρούς 'the special enemies of the Cross of Christ.'

19. ὧν ὁ Θεός 'whose god is their appetite,' their earthly appetite. Mark the contrast shown in this with the Christian - for his citizenship is in heaven.

20. πολίτευμα 'our citizen life,' i.e. the sum of what is done as πολίτης cf. Acts 23:1.

ὑπάρχει 'is already','is to begin with,'i.e. while we are still in this life, - because Christ is there.

σωτῆρα 'from whence we are also expecting as a Saviour the Lord Jesus Christ.'

τὸ σῶμα 'the body of our humiliation (as it is in suffering and death) so as to be of one form with the body of His glory,' cf. I Cor.15: vv.50, 53; Rom.8:29.

ἐνέργειαν according to the operation of His ability to subject to Himself all things (cf. Ps.8). Note here the transference to the Son, without a word of doubt or proof, of words written in Ps.8 of the Father.

CHAPTER 4.

1. ὥστε 'Seeing that we have such a home and such a hope - therefore my brethren beloved and longed after, my joy and crown.'

στέφανος the victor's wreath. They will be his wreath and crown in the last day as being they whom he has been the means of bringing to Christ.

οὕτω 'thus stand fast as becomes those who have this faith and hope - who have this position of which I have spoken in the Lord, not in your own resolution and strength.'

C.J.V. Philippians ch.4.

2. Euodia and Syntyche - two women in the Philippian Church who seem to have been at variance. Here is an earnest exhortation for them to come together.

3. καί for this first καί read ναί , cf. Philem.20; and Rom. 3:29.

σύζυγε refers to a man - "genuine yoke-fellow", some minister, probably a chief pastor of the Church.

συλλαμβάνου 'help these women mentioned above in the difficult work of reconciliation.' Cf.Lke.5:7.

αἵτινες 'persons who struggled with me in the Gospel (i.e. in spreading the Gospel) with both Clemens and the rest of my fellow-workers, whose names are in the book of life. Cf. Exodus 32:32; Dan.12:1; Lke. 10:20.

This Clemens was a member of the Church at Philippi, but this is not decisive against his having become afterwards Bishop of Rome according to the old ecclesiastical trad'n.

4. πάλιν "Again, I will say it, Rejoice."

ἐπιεικές expresses the willingness to forego strict rights, which is characteristic of Christian charity.

5. ἐγγύς "near", i.e. soon coming.

ἀλλά "but in everything by your prayer and by your supplication" - 'by the prayer which of course you use as Christians.'

7. The peace which God gives passes the reach of every human understanding. It is essentially beyond the reach of any human intellect however subtle.

φρουρήσει 'shall guard as a fortress keeps: there will be no roving or treacherous desires then.' The 'heart' as the region of thought and feeling. The νοήματα are the products of this thinking and feeling.

C.J.V. Philippians ch.4.

8. σεμνά = deserving of respect.

ἀρετή 'whatever is virtuous.'

"Think of these things" - contrasted with "these things do" further on.

9. παρελάβετε 'which ye received by transmission - from me your evangelist, as things which I had received from Christ.'

10. δέ is merely a transitional δέ : the δέ which introduces a second topic, a new and closing topic here.

ὅτι ἤδη 'that now at length you revived (lit: put forth afresh) as to thinking for me: a subject on which you did also think, but lacked opportunity of showing your thoughts.'

He takes the edge off what might seem a slight reproach in ἤδη ποτὲ κτλ. , by saying, I know you did think of me all the time.

Or, 'Ye flourished in anxiety for my interests for which purpose also ye were anxious but had no opportunity.'

11. οὐχ ὅτι "Not that I say it in any reference to want on my part", i.e. 'I do not thank you for this in reference to any deficiency that I felt before.'

ἐγὼ γὰρ ἐμι: 'For I learnt (when I became a Christian) in whatever circumstances I am to be self-sufficing - independent.'

12. οἶδα 'I know how to be brought low in respect of outward circumstances.'

μεμύημαι 'I have been initiated, Christ has let me into the secret of both how to be fully fed and of how to be hungry.'

...

καὶ. περισσεύειν = here, 'in other words.'

C.J.V. Philippians ch.4.

13. Χριστῷ is omitted by some MSS.

ἰσχύω "I am strong for all things in Him who enables me." The Christian as included in Christ has the use of His resources of strength.

14. συγκοινν: "in taking part with my affliction", i.e. in sending him relief they associated themselves with St.Paul in his trial.

15. ἐν ἀρχῇ 'in the beginning of the Gospel as concerns you - in the beginning of the time of your receiving the Gospel.'

ἐκοινώνησε the reference here is to the time of St.Paul's stay at Corinth, cf. Acts 18:5; II Cor.11:9.

εἰς λόγον 'unto a reckoning - so as to form a reckoning of giving and receiving'; loosely,'in the matter of giving and receiving.'

16. ἔπεμψατε lit: "you sent me for my want' - i.e.'you sent me something to supply my need.'

17. ἀλλά 'But I seek the fruit which redounds to a reckoning belonging to you...' He means that what he does look at is the eternal fruit, the final reward which they will receive at the last day for their liberality.

ἀπέχω lit: "to have off," i.e. 'to have to the full.' Cf. Matt. 6:2 - 'they have, have now, and have not to expect and wait for it.'

18. ὀσμὴν εὐωδ. cf. Gen.8:20, 21. The charity of the Philippians is spoken of as rising to heaven to God like the smell of an acceptable sacrifice.

19. ἐν δόξῃ "in glory", i.e. in the manifestation of Himself- and that in Christ in whom he does all things and most of all the things which concern his people, connecting ἐν δόξῃ with πληρώσει not πλοῦτον .

23. οἱ ἐκ τῆς.... those of Caesar's household converted by Paul's influence.

The Epistle to the

COLOSSIANS

I N T R O D U C T I O N

WORDSWORTH thinks that St.Paul had himself been to Colossae and established the Church there, for 2:1 does not necessarily exclude the possibility of his having been there. Those who had not seen him may be opposed to those of Colossae who had, and St.Paul here associates his own name with Timothy who would probably not have been put forward had he not been to Colossae. St.Paul we know (Acts 16:6) visited Phrygia with Timothy and probably then founded the Church at Colossae. Three years after (Acts 18:23), he again went through Phrygia confirming all the churches, which makes it more probable still that he had founded the church at Colossae and at Laodicea before. Again, Philemon was an inhabitant of Colossae, and had probably been converted by St.Paul there.

That Paul had been at Colossae seems confirmed by:- 1:25; 4:7, 9, 10, 11, 14.

Epaphras (1:7) seems to be mentioned as a teacher of the church there. This is alleged against St.Paul having been to the city, but this only implies a concurrence between him and Epaphras. There is nothing to imply that the latter was the evangelist of Colossae; and it had probably been ten years since St.Paul had been in Phrygia, so that Epaphras might well be reporting

what had happened since then, and 2:1 is but a weak argument. Put a strong emphasis on not there and the argument is turned the other way.

The church at Colossae consisted principally of gentiles (2:13). Alford in 1:7 reads καθὼς ἐμάθετε (omitting καί) and refers ἐμάθετε to their first hearing, inferring in consequence that Epaphras was the founder of the Colossian church. The time of this founding must have been subsequent to Acts 18:23 as otherwise Paul, when confirming other churches, would not have passed by Colossae.

We see from the language of the Epistle that Jews had been introducing erroneous teaching there, tending to disturb the freedom of the Church by ascetic regulations, and detracting from the total reverence to Christ by introducing worship to angels. There seems also a mingling of the superstitious tendencies of a Phrygian character. But the false teaching was as yet in the bud, for St.Paul does not charge its inculcators with immorality of life.

The Epistle was probably written at the same time as that to Ephesians and Philemon, during the freer portion of his imprisonment A.D. 61 or 62, cf. 4:3,4.

To the Ephesians, where baneful influences were but slightly felt, St.Paul pours out with freedom the fulness of his thought. But to the Colossians, who require protest and caution, he employs antithesis and logical power, and has to narrow his language to controversy.

CHAPTER 1.

1. ὁ ἀδελφός 'my brother'. In II Cor.1:1; Philem.1; Phil.1:1; and in I and II Thess., Timothy is associated with St.Paul.

2. ἁγίοις a substantive probably. Trans.,'to those who are at Colossae saints and faithful brethren in Christ.'

Κολοσσοῖς is the correct way of spelling the name. But Κολοσσαίς occurs so often that it was probably the provincial way of spelling the word in the time of St.Paul.

καὶ Κυρίου Κτλ. these words do occur in the Sinaitic MS. so that Ellicott inserts them in brackets.

3. καί here is omitted in half the MSS, which would render: "we give thanks to God Father of our Lord Jesus Christ."

5. προηκούσατε "which you heard of previously", i.e. in time previous to the present, without saying exactly when.

6. ἐν παντὶ τῷ κόσμῳ in some degree hyperbolical (cf.Rom.1:8) but an evidence of the wide spread of the Gospel already. The expression is in part anticipatory of what St.Paul knew would be.

ἐστι καρποφορούμενον 'is in a fruit-bearing state.'

7. "According to the instructions you received from Epaphras." Epaphras was a Colossian mentiondd in Philemon 23 as a fellow-prisoner of St.Paul. Some have identified him with Epaphroditus, but with no support.

ὃς ἐστιν "who is a faithful minister of Christ in behalf of you." The reading ἡμῶν here is well supported. Does it mean, a minister to the Colossians ? - which it might be even reading ἡμῶν , in which case it would be vice apostoli. Or does it mean that he had been sent to minister to St.Paul at Rome ? The former view seems to be made the better by the words τοῦ Χριστοῦ .

9. If St.Paul hears well of a church it does not make him rest satisfied, but only makes him pray the more for them.

ἐν πάσῃ 'in all manner of spiritual wisdom and understanding.'

σοφία = wisdom generally.

σύνεσις = the result of that general wisdom in the apprehension of the truth presented to the mind by the Gospel.

10. περιπατῆσαι ὑμᾶς 'for you to have walked - that in the retrospect of your life it might be said that you did walk.'

11. κατὰ τὸ.... comes to mean, 'according to that strength with which a man submits as being in the hands of God.'

μακροθυμία = forbearance as respects man.

12. τῷ ἱκανώσαντι= 'who qualified us', cf. II Cor.3:6.

The κλῆρος is the whole inheritance.
The μερίς is the individual share in it.

φωτί may best be taken with τοῦ κλήρου .

12. φῶς is the region in which the inheritance of the saints lies. He seems to be speaking of both a present inheritance and also of the future glory in heaven. The inheritance is begun here; we are 'in the light.' Cf. I Thess.5:5; Eph. 5:8. Light is used for whatever is divine in purity and holiness, as darkness is error and sin. Light is illuminating, cheering and purifying.

15. ὅς ἐστι 'who is now', i.e. in His glorified state, in which He is exalted in our humanity to glory.

εἰκών must be understood of Christ as the manifestation of God in His whole person and work. He is the visible manifestation of that in God which is invisible.

πρωτοτοκος two ideas are here included: (1) PRIORITY, (2) DIGNITY. Christ was first begotten of His Father before the worlds; and holds the rank, as compared with every created thing, of firstborn in dignity.

16. This may be against the Gnostic contrast between a demiurge and God.

17. συνέστηκε = "keeps together," i.e. is held together in its present state; "subsists."

18. πρωτ. ἐκ τ. νεκρῶν = the first who rose from the dead, cf. I Cor.15:23.

21. καὶ ὑμᾶς 'and you as being in a state of alienation.'

ἐν 'in' as the field in which the enmity showed itself.

νυνὶ δὲ 'though once hostile, yet now did God reconcile.'

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22. τῆς σαρκὸς shows St.Paul's feeling of the necessity of upholding a true incarnation in opposition to fantastical errors which were perhaps beginning to appear.

παραστῆσαι of presentation in the last day, cf. II Cor.4:14.

20. εἰρηνοποιήσας i.e. the Father having made peace. The Father is the subject of the whole sentence from 'for it was the good pleasure...'

The Apostle means that by the blood of Christ's Cross reconciliation with God has passed on all creation as a whole, including angelic as well as human beings, unreasoning and lifeless as well as intelligent beings.

23. εἴγε 'if you abide upon the faith, i.e. if you persevere in the faith.' Cf. Rom.11:23; I Tim.4:16.

ἐν πάσῃ 'in all (or every) creation (i.e. created thing) under heaven.' The inspired Apostle sets the universal tendency of Christianity already realised.

24. The reading ὅς before νῦν is found in some MSS, and makes the sentence less bald. It is admitted by Alford.

ἀνταναπληρῶ 'and fill up on the opposite side, i.e. in my turn, the deficiencies of the afflictions of Christ', or, 'and take my turn in filling up, cf. II Cor.1:5.

τὰ ὑστερήματα = 'what still remains to be borne of...' Even when Christ's personal sufferings ended there were still afflictions to be borne by those whom He regards as one with Himself; so that He condescends to call them His own though in fact those of His people, cf. Matt. 25:42; Acts 9:4; Isaiah 63:9; I Cor.12:12.

Christ is here the mystical Christ, i.e. Christ including His people. The whole sufferings of Christ, as including the Church and all His people, are here referred to.

24. So far as Christ's were personal sufferings, and not those of atonement, they resembled those of His people. The Saviour of the body and the members of the body are one in flesh. Therefore, the sufferings of Christ are not limited to Christ, rather the sufferings of Christ are not except in Christ. (sic) Christ still suffers, not in His own person but in the persons of His apostles. Every suffering saint is 'filling up the affliction of Christ.'

25. 'of which Church I became a minister in accordance with that stewardship of God which was given me (cf. I Cor.9:17) for your service.'

τὸ μυστήριον - 'even the mystery', in apposition to 'the word of God.'

26. νυνὶ δὲ ἐφαν: for a similar change from the participle to the indicative, cf. II John 2.

The 'saints' here are Christians generally. In the parallel passage, Eph. 3:5, it is confined to the apostles and prophets.

27. ὅς cf. I Tim. 3:16, the mystery itself is the revelation of a person. Christ is the mystery.

It is because we have Christ in us that we have a sound hope of future glory. Christ revealed in you personally is your hope of glory.

28. The individuality of the ministerial work is here set forth. It is not only to all men, but to EVERY man. The Gospel is to be a message of wisdom; done with a wise adaptation as well as an individual adaptation, and we are not to separate moral exhortation from Christian instruction. They must go together. This is expressed in the combination of the two words: νουθετοῦντες and διδάσκοντες .

28. παραστήσωμεν the tense expresses a particular moment of presentation. Cf. I Thess.2:19 for what is meant in the Apostle presenting every man at the great day.

29. κατὰ τὴν 'according to Christ's working' - struggling in proportion to. We do not struggle at all in proportion to the power given to us - we do not use it to the full.

CHAPTER 2.

1. This chapter opens naturally from the thought of 'struggling'.

ἀγῶνα seems here to have especial reference to the inward struggle of prayer for them. Cf. the wrestle of Jacob in prayer, Gen.32:24.

Laying emphasis on 'for as many as have NOT...' would make the argument from this verse in favour of St.Paul's having been at Colossae.

2. παρακληθῶσιν 'that their hearts may be encouraged.'

συμβιβασθέντων 'they being knit together in love and unto (i.e. so as to come to) all the riches of the satisfaction of understanding.'

πληροφορεῖν = 'to bring full'. Then 'to satisfy'(of a thing), hence to satisfy a person in way of assurance, cf. Rom.4:21.
πληροφορία = 'satisfaction / full assurance.'

3. ἐν ᾧ = 'in which (mystery)', if Χριστοῦ is to be omitted above, remembering 1:27 which tells us that Christ is that mystery.

4. ἵνα μή 'that no one may deceive you by fallacious reasoning.'

5. πνεύματι 'in point of the spirit', i.e. His spirit as opposed to His flesh.

C.J.V. Colossians ch.2.

5. τάξιν cf. I Cor. 14:40, which shows τάξις to be not only arrangement, but also orderly arrangement.

στερέωμα = 'the firm foundation.'

6. ὡς οὖν 'according then as you received Him (by tradition)....walk in Him as the person with whom all is contained.'

7. "Having been rooted and being gradually built up", cf. Eph.3:17.

βεβαιούμενοι "gradually strengthened in." Cf. I Cor.1:8; II Cor. 1:21.

8. The cautionary βλέπω is used with an (i) accusative in Phil.3:2;
(ii) with ἀπό as in Mark 8:15;
(iii) with πῶς and indicative in Luke 8:18;
(iv) with ἵνα and subj. in I Cor.16:10;
(v) with μή and subj.(commonly), Gal.5:15;
(vi) with μή and future only here and Heb.3:12.

συλαγωγεῖν = 'to lead away as plunder'. Seizure by way of reprisals was the original classical sense of the word. The use for a person, as here, is only found in late Greek.

φιλοσοφίας - 'that philosophy & c.,which you know of, which belong to the false teachers...': refers to the mixture of Judaism and philosophy which was characteristic of the Alexandrian school. It had not come to this as yet, but it so developed afterwards. It was a speculative Judaism which we learn most about from this very chapter.

Κατὰ τὰ στοιχεῖα 'in accordance with the rudiments belonging to the world', i.e. a rudimentary system which belongs to the world of matter instead of to that of the spirit and heavenly things. This shows that Paul's chief enemy was Judaism mixed up with Rabbinical and oriental speculation in these Phrygian Churches.

9. κατοικεῖ 'dwells permanently as its home.'

σωματικῶς 'dwells bodily-fashion', in the once mortal but now glorified body of Christ. Cf. the Docetic tendency making matter evil.

10. καὶ ἐστε 'And ye are in Him filled full' (Ellicott)- 'filled with all grace and heavenly benediction- with all that can be communicated by God to men.'

11. ἐν ᾧ καὶ 'in whom also yourwere circumcised - once for all when you became Christians, when you were inserted into Christ.'

ἐν τῇ 'consisting in the putting off once for all of the body of the flesh in that circumcision which is Christ's gift.' The Christian is to regard himself as having already done with the flesh. The Christian life involves a fore-acting of death itself. The act of circumcision was typical of laying aside the whole body of the flesh, which laying aside is done in Christ, so that Christians no longer need the type.

Baptism is a handing over of the person to Christ as if he had already done with the flesh.

12. ἐν ᾧ 'in which act of baptism ye were also raised with Him by means of your faith in the operation of that God who raised Christ from amongst the dead, cf. I Pet.1:21; Eph.1:19. Cf.Rom.10:9 which makes the resurrection of Chris. the great central truth on which faith is exercised.

13. cf. Eph.2:11 which shows that ἀκροβυστίᾳ might be taken literally here, expressing that they belonged to the uncircumcised gentile world. It is GOD who quickened.

14. τοῖς δόγμασιν explains the καθ'ἡμῶν cf.Eph.2:15.

χειρόγραφον = a bond.

In Rom.7 he works out more the idea of the law being against us by its decrees.

ὃ ἦν ὑπεναντίον is an expansion of τὸ καθ' ἡμῶν.

The Mosaic law was against the Gentiles,

(1) in its exclusion of them from the visible favour and communion of God. The moral law of Moses was only a writing down, a transcript of the natural law which was binding on the Gentiles also. And so

(2) the moral law of Moses was condemnatory of the Gentiles also as being a transcript of the natural law.

Hence he says ὑπεναντίον ἡμῖν in speaking to the Gentiles.

καὶ αὐτὸ 'and He has taken the bond itself from between us and Him, and also from between Jew and Gentile.' It was the cause of enmity between God and man, and between Jew and Gentile.

The Law was, as it were, crucified on the Cross of Christ.

(Further notes on v.14:-

χειρόγραφον represents the whole law , the obligatory bond, which was against us. The Law was just as much against the Gentiles as against the Jews; it stood in their way of approaching God.

δόγματα does not here refer to the whole Law, rather it signifies such decrees as have no force before their promulgation. This is the true meaning of the word as equivalent to the Latin placitum. It is used for the decreta of the Roman imperial power, Luke 2:1; Acts 17:7.

15. There is no connecting particle between this verse and the last, and so we must understand before it, 'that is to say,' or 'in other words.'

ἀπεκδυσάμενος middle voice, = 'having put off from Himself.' Our Lord, by His death stripped off from Himself all the conflicting powers of evil, by laying aside the flesh through which they could approach Him.

Alford refers this back to ἀρχῆς ...(v.10). He understands it, That now was put off the ἀγγέλων διάταξη - the χειρόγραφον δόγμασιν of which they were the promulgators. Angelic interposition was now put off.

Wordsworth rather says, Christ's flesh was that by which He was mortal, and by which He was capable of inflicting the shame and anguish which Satan and all the principalities and powers of darkness inflicted on Him on the Cross. By dying He put off from Himself the body of His flesh, and thus put off that by which they had power over Him. He thus disentangled Himself of the grasp of the adverse powers.

ἐν αὐτῷ 'triumphing over them in Him (Christ)'- Alford. 'In it' - Wordsworth - i.e. 'on the Cross.'

ἐν παρρησίᾳ 'openly,' cf. John 7:4.

- by triumphing over them in it (i.e. the Cross), in that very thing in which they thought that their triumph over Him was accomplished.

16. ἐν πόσει 'in the matter of' meat and drink - clean and unclean. The Colossians probably were adopting, in addition to the Jewish laws of clean and unclean, ascetic observances as to wine - as there was no restriction in the Mosaic law on drink - except for priests going into the Temple and Nazarites.

C.J.V. Colossians ch.2.

16. ἃ ἐστι 'which were a shadow of the future blessings of the Christian dispensation.'

17. τὸ δὲ σῶμα - 'but the substance is Christ's, belongs to Christ.' Cf. Heb.10:1.

The old institution of keeping one day in seven sacred was taken up and wrapped in the grave-clothes of the Jewish law, but it continued as an institution through all this.

We find a sabbath before the Jews reached Sinai, before the Mosaic law, as mentioned at the giving of the manna. The sabbath then must have existed before the Jewish law, and was only taken up by it.

The 4th commandment is not the language of a new institution; it says, 'Remember,' as of an old institution to be still kept. After the abolition of the law the sabbath came out as the old primaeval institution, and with the Christian liberty of observance. It was changed to the first day by apostolic authority and example.

18. καταβραβεύειν . βραβεύω = to act as an umpire. The verb, 'to decide down' - 'to put down by by a decision', which implies necessarily an unfair decision. In Demosthenes' Meidias it occurs in the passive.

Here it is, 'Let no one unfairly deprive you of a prize,' cf. I Cor.9:24; Phil.3:14.

Here it is in the highest sense, the prize of their high calling.

θέλων 'wilfully,' Cf.II Pet.3:5. The worship of angels was common in Phrygia. Wordsworth renders it, 'by the exercise of his mere will'- domineering over you by his mere will. For this usurpation in matters of religious doctrine cf. V.23, and Gal.4:9.

ταπεινοφροσύνη- in a bad sense of an abject and grovelling mind. 'In affected lowliness of mind.'

18. ἃ μὴ ἑώρακεν Alford omits the μή making it;- "standing on the things which he hath seen," as it seems incongruous for St.Paul who is advocating a religion of faith to blame a man who ἃ μὴ ἑώρακεν ἐμβατεύει.

Lightfoot omits μή , and renders it, 'going upon visions which he has seen, parading his vision.'

The νοῦς of the σάρξ implies that the flesh is the ruling principle in such a man. There may be reference to the gnostic doctrine that the world was made by angels.

This νοῦς dwells in the region of the visions of man's own seeing, and does not in faith hold the head.

19. ἁφῶν = the joints.

συνδέσμων = the ligatures. Cf. Eph.4:15, 16.

20. For 'dying with Christ from the law', cf. Rom. 7:4, 6.

'If your true position is that of men who have died with Christ, why behave as if still living in a world of matter.

δογματίζεσθε 'you cause decrees to be made by the readiness of your submission to them.'

τῶν στοιχείων 'the elements' - the rudimentary lessons, i.e. ritualistic observances, of the world - gnostic asceticism perhaps.

21. ἅ ἐστι 'which things (i.e. the things forbidden) are set (whose very nature is) all of them for destruction (by corruption,) in their ~~xxxxxxxx~~ consumption (i.e. are appointed by the Creator to be decomposed in their corruption by us).'

22. κατὰ τὰ ἐντάλματα a further expansion of δογματίζεσθε.

23. ἅτινά ἐστιν 'things which are possessed indeed of a profession of wisdom in will-worship and humility and rigour to the body, but not of any real value, only serving to the satisfying of the flesh. The accusation is that though professing much, this only tends to satisfying the flesh - to self-gratification.

οὐκ ἐν τιμῇ 'denying any honour to the flesh as to gratification,' is one way in which it might be taken. But here all the antithesis to the μέν must be supplied. But St.Paul would not make it an objection to a system that it denied honour to the σάρξ, and so this must be rejected.

Again, these dogmata have the repute of wisdom for unsparingness of the body, not in any real honour done to it - its true honour being dedication to God.

Or again, 'not showing it any honour, but doing it all for the gratification of the flesh. Take οὐκ ἐν τιμῇ etc, 'not possessing any real value to resist the indulgence of the flesh', meaning that asceticism has no real powerful effect for resisting indulgence of the flesh.

CHAPTER 3.

1. συνηγέρθητε 'ye were raised together with Christ', the allusion is to a definite time - 'your baptism.'

εἰ οὖν an inference from 2:12, 13: 'If then ye were raised' (referring to a particular past time.) That time is the resurrection of Christ. When Christ rose, He rose as containing all His Church.

The point of union with Christ which made us part of that Church which rose with Him and in Him, is to the individual baptism received in faith and repentance.

1. In infant baptism these conditions are not parted with but they are anterior to it in their realization. They must be made good afterwards and then infant baptism becomes the same as that of an adult convert.

The idea of the Christian Church is union with Christ Who is already in heaven.

2. τὰ ἄνω 'have the things above for your sentiment', cf. Matt.16:23: Rom.8:5.

3. 'Ye died when Christ died, and your real life has been hidden and so remains with Christ in God.' A strong expression to denote perfect safety.

4. ἐν δόξῃ There is a veil over Christians now as over Christ, but when He is made manifest then will they be made so too. Cf. I John 2:28; 3:2; and I Pet.5:4.

Christians will one day have that made manifest to others which now is dwelling in them by the Spirit.

is manifested excellence, cf. Rom.8:18, 21.

δόξα 'You shall be manifested in / amidst glory - amidst the manifestation of what you really are as God's children.

5. So far the positive side of the Christian life is given, now comes the negative side - what he is not to be. 'In the ideal of your condition,' he says, 'you have done with the body.'

τὰ μέλη the body's members in so far as they are the inlets of temptation and the agents of sin, cf. Rom.6: 17, 19.

πλεονεξίᾳ 'selfish grasping', including not only avarice of riches, but lust also. Grasping after all the pleasures of the world. It is a deep saying that selfishness in any form is idolatry, for it is a setting up of the

5. creature above the Creator.

7. αὐτοῖς - τούτοις is better supported. But if the rec. reading is retained, translate ἐν οἷς as "in which things", meaning that the daily life and acts correspond with the principle. Otherwise, render: "when you were living in these things."

8. ὀργή = the feeling of anger.
θυμός = the outbreak of anger.
αἰσχρολογία = foul language, especially abuse.

9 ἀπεκδυσάμενοι Is this word a part of, or reason for, the exhortation ? Probably the latter as E.V.

10. κατ' εἰκόνα . κατά = "according to", referring to the pattern. Cf.Gen.1:26.

11. ἔνι is really for ἐνεστι cf.Gal.3:28, and the note there. It signifies,"there is in the matter."

ὅπου "where". It refers to the condition of the new man, and means, 'in which condition of the new man there is no room for gentile and Jew.' All distinctions of race and ritual are lost in the new man inh higher unity which is Christ.

Βάρβαρος - 'he may have been a barbarian - he may have been even worse, a Scythian, a savage.'

13. χαριζόμενοι "forgiving yourselves", speaking of them as a body who have received forgiveness.

ἑαυτοῖς is to show them that they are all of one body, and so that they who forgive oneanother in fact forgive themselves as they all form one body.

14 'And over all these put on universal love as the garment which wraps all together.'

Alford and Wordsworth read ὅ , "which thing", i.e. 'which putting on of love is the σύνδεσμος , the band, the combining force of perfection / belonging to perfection.'

15. βραβευέτω - 'let it preside'. Let the peace of Christ decide all questions when a difficulty arises as to what to do.

τοῦ θεοῦ here is not so well supported as Χριστοῦ.

Note what power is ascribed in Scripture to peace. It is not mere inaction amounting to feebleness, cf. Phil. 4:7, as showing the power of peace. It is there said positively 'to guard'. It is here said to decide questions. It is quite certain that the absence of peace results in very bad decisions.

εἰς ἣν 'peace was that object to which you were called.'

γίνεσθε 'become habitually', i.e. 'prove yourselves in all things thankful men.'

16. ἐν ὑμῖν "in you" not "among you."

ἐν πάσῃ σοφίᾳ 'in all wisdom instructing and admonishing (of practical admonition) one another by the help of psalms and hymns and spiritual songs.'

Ellicott has no stop at σοφίᾳ .

ὕμνος = specially a song of praise.

ψαλμός = a song of a musical nature, not confined to praise, but any outpouring of the soul to God, as the Book of Psalms shows.

ᾠδή = a general word for a song.

16. ἐν τῇ χάριτι "In the grace (which belongs to you and which of course you have as Christians) singing in your heart.'

17. ὀνόματι the name is the revealed character. Here it signifies, 'In Jesus Christ as He is revealed to be - in the spiritual element which His name betokens.'

πατρί 'to Him who is God, even the Father', cf.Gal. 1:3. A, B MSS & c. omit καί here.

18. ἀνῆκεν an imperfect, but the force of it is uncertain. Ellicott takes it, 'As it became your duty.'

19. πικραίνεσθε Here only in a metaphorical sense. It occurs three times in Revelation in a literal sense.

22. κατὰ σάρκα 'your earthly as opposedto your heavenly master.'

24. ἀπὸ Κυρίου May be used here as a proper name and so not needing the article as in the LXX. But more probably it is so used to give stress to the quality, 'from a master.'

τῷ γὰρ Κυρίῳ the γάρ is poorly supported. Translate, 'that master, even Christ, serve ye,' taking it up from Κυρίου above.

25. ὃ ἠδίκησε 'the wrong he did when alive.' Cf. II Cor. 5:10; Eph.6:8; Matt.25:27. It is here the retrospect of life as one act.

προσωποληψία is the accepting of the 'face' without the real character.

CHAPTER 4.

1. τὸ δίκαιον 'show the just thing and equity to your slaves.'

C.J.V. Colossians ch.4.

1. παρέχεσθε = 'to give as your own without parting with.' Used of a state furnishing a contingent. Here it is, 'present your part as your own.' Cf. for the word, Acts 19:24.

τῇ προσευχῇ 'that prayer which, of course, as Christians you practise.'

θύραν corresponds to what we should call an 'opening', cf. for the metaphorical use of the word: Acts 14:27; I Cor.16:9; II Cor.2:12: Rev. 3:8.

5. τὸν καιρὸν cf. Eph.5:16 and note there. 'Buying up, making the most of, the opportunity.' An expression of merchant buying up a quantity of goods when he foresees a rise of prices.

6. ἐν χάριτι 'within the region of the grace and favour of God.'

ἅλατι cf. Eph. 4:29. Here, with special reference to the use of salt in preserving from decay. The salt is to keep their words from all that is worthless/corruption.

7. πιστὸς διάκονος in reference to his services to St.Paul himself.

σύνδουλος in reference to their common work in the service of Christ.

ἀγαπητὸς ἀδελφός in reference to his relation to the whole Christian community.

Tychicus was an Ἀσιανός cf. Acts 20:4. We find him associated with St.Paul also between his two imprisonments, cf. II Tim:4:12.

8. ἔπεμψα the epistolary aorist, with reference to his sending with this letter.

9. 'Who is one of you' - 'who belongs to your city,' as if to bespeak for him the kindly notice due to a citizen of their own.

10. Ἀρίσταρχος He occurs in Acts 19:29, where he is called a Macedonian. Also in Acts 20:4, where he is further particularised as belonging to Thessalonica. Cf. also Acts 27:2, where he is said to have gone to Rome with St.Paul. The reference in Col.4:10 may have been to a voluntary captivity for ministering to St.Paul in his imprisonment.

ἀνεψιός 'son of a brother:' first cousin. Mark, whom St.Paul once thought so poorly of as rather to separate from Barnabas than have him with him, is now spoken of as a comfort. This shows how greatly a character may alter by God's grace in its usefulness for the ministry.

ἐντολάς these charges may have been specially with reference to Mark's altered esteem in the eyes of St.Paul. The readers probably needed a special charge to raise Mark in their own esteem.

11. οὗτοι μόνοι 'these only of that section (i.e. of the Jewish section) are my helpers, i.e. in the in promoting the cause of the Kingdom of God.'

παρηγορία only here in N.T. Not found in LXX.

13. ζῆλον another reading is πόνον , which would especially refer to exertion in prayer, if taken in connection with the 'always striving' in v.12.

Hierapolis, about 20 miles N.N.W. of Colossae.

Λουκᾶς may have been a contraction of Lucanus, but certainly not of Lucius.

Δημᾶς Demas, in contrast with Mark, was faithful first but afterwards fell away.

(12) πεπληρωμένοι Alford reads πεπληροφορούμενοι 'fully persuaded in (fully confirmed in without the danger of vacillating) all the will of God.'

16. Pearson and Wordsworth etc., think it probable that the Epistle to the Ephesians is here referred to, and that it was intended to go the round of the churches. It would reach Colossae from Laodicea as the last church that way.
(This is Vaughan's view)

17. Meyer remarks that the authority hereby implied on the part of the congregation to exercise reproof and discipline over their teachers is remarkable.

Trans: 'take heed to the ministry which thou receivedst in the Lord, inorder that thou fulfil it'
(= the sphere of the reception of the ministry, -Alford).

Archippus was a church officer of Colossae, a friend, perhaps as son, of Philemon.

The Lord was the sphere in which he had received his charge.

18. 'The Grace in which ye stand.'

The church met in homes before it had churches, probably at the houses of those who had the largest rooms, cf. Philemon 2, etc.

The omission of a salutation here to Philemon is accounted for by the fact that a separate letter was at the same time going to him.

'Remember my bonds' - written probably by St.Paul himself.

The Epistles to the

THESSALONIANS

I N T R O D U C T I O N

THIS Epistle was written at Corinth soon after Silas and Timotheus joined St Paul there, which took place not long after his arrival [Acts 18:5]. He stayed at Corinth from autumn 52 AD till spring 54. The writing of the Epistle may be placed about the winter of 52 - 53.

It is noticeable that in the case of this Epistle to a Church so recently founded it is addressed to τῇ ἐκκλησίᾳ , as an organised society already existing, and that from I Thess.5:12, a body of clergy had already been organised.

For St.Paul's first visit to Thessalonica cf.Ac.17. A stay of only three sabbath days is mentioned in the Acts, but we may suppose that St Paul may have stayed for some time longer to teach the gentiles especially, cf I Thess. 1:9. His stay, however, on the whole must have been short, and it is wonderful that after so short a time of staying with them he could speak so well of their faith and love as he does in I THess.1:3.

C J V I Thess. ch.1.

1 ἐκκλησία This word is often used in the OT for the relation of the Jews to God, hence in Christian times it came to be used of the Christian body as being an assembly in permanent session called put by the special will of God.

2. ἐπὶ τῶν..... 'on the occasion of our prayers.'

3 τοῦ θεοῦ 'Him who is God and Father,' ie Him who is God and our Father.

4 'Knowing, brethren beloved of God your election of God' - 'you are actually God's chosen - that is inferred by these marks of spiritual life.' CF II Thess.2:13, where the steps are marked; first, the original electing grace of God; then comes the Gospel call; then sanctifying with faith; and lastly, final salvation or in other words, acquisition of glory. Cf Rom.8:29, 30.

6 Πν. Ἁγίου 'Ypu inspired by a Holy Spirit.' Without the article, the Holy Spirit is spoken of with respect to His communication rather than His personal existence.

8 ἐξήχηται 'has been sounded forth.'

9 δουλεύειν θ:...'to serve a God living and real.'

10 He refers to the resurrection as the proof of the Advent, the ground of our hope.

C J V I Thess. ch 2

C H A P T E R 2

1 ὅτι οὐ.... 'That it has not become or proved vain-'. 'It has not proved vain as it would have deserved to do if we had allowed our courage to be daunted by persecution.' This seems to be the connection between vv. 1 and 2.

2 'In or amidst much struggle' - refers to struggle with difficulties, and persecutions.

3 'Our exhortation does not spring out of error, perversion or delusion, nor out of impurity, nor in guile.'

5. 'For [we can appeal to you in support of this] neither did we ever fall into language of flattery even as ye know, nor did we fall into a pretext for grasping, ie we never fell into any word or act designed to compass a selfish gain by fair professions.

6 'Nor did we become persons seeking glory out of men.'

7 ἤπιοι 'For we showed ourselves gentle in the midst of you.'

8 ὁμείρομαι = LOng after: Yearning affection as distinguished from merely official interest. Alford trans. 'loving you.' Wordsworth prefers the view of Theophylact, 'twined together with you,' 'clinging to you.'

C.J.V I Thess ch 2

12 τ. καλοῦντες Here God's call is spoken of as a reiterated call, repeated throughout the whole of life - 'Who is calling you to His own kingdom.' The kingdom is here spoken of as the future kingdom, as in II Tim.4:18. It is the present kingdom in Col.1:13.

14 The reason for introducing the Jews here was because they had been the stirrers up of persecution against himself and Silas at Thessalonica.

συμφυλετῶν these are exclusively gentiles, as contrasted with 'Jews.'

17 ἀπορφανισθέντες 'orphaned from you' - severed as by a bereavement. The word in the Greek is used more widely than the English idea of 'orphan.'

18 καὶ ἐνέκοψεν The intention and the disappointment together make up the result and are, therefore joined together with a καί. Satan may be said to hinder a thing, whilst at the same time we recognise God's hand ruling over all.

19 καύχησις is used in a good sense in St Paul and in Heb.3:6, the only doubtful place of authorship. It is thus used by St Paul 50-60 times.

παρουσία Christ's second coming, lit: 'presenting Himself.'

20 The faithful, brought to the truth by him, will be at the last day the evidence of the faithfulness of his apostleship.

C J V I Thess ch 3

C H A P T E R 3

1. Διὸ μηκέτι The subjective μή expresses the negative in its bearing upon the mind which feels it - as viewed by the mind that contemplates not in itself:- 'wherefore as no longer enduring.'

3 τῷ μηδένα - τὸ is a better reading, and specifies the subject of the encouragement given in παρακαλέσαι. What encouragement ? Why this, that no one be moved.'

σαίνεσθαι here only in Scripture. Connected with σείω to shake. In classical writers it has the sense of 'fawning upon'. The sense here is nearest that of the original derivation.

5 μή πως 'Lest by any means the tempter had tempted you.' The indicative expresses a probable past event. But it is followed by γένηται - the subjunctive expressing only a possible contingency. That they had been tempted was very certain; that they had fallen was much less probable.

7 St Paul everywhere speaks of his life as one of great suffering both inward and outward. The special suffering which St Paul was now under was the opposition of the Jews at Corinth.

8 'We live as long, and only as long, as you stand fast - my life [=my happiness] is limited by your standing fast.'

9 ἐπί 'for' - ie in return for.

10 St Paul is thinking of the great general influence which his personal presence would have to supplyin anything that might be deficient.

12 πλεονάσαι 'may he make you to increase and to abound.'

C J V I Thess ch 4

C H A P T E R 4

1- Many MSS insert ἵνα before καθώς .

καθὼς καὶ περιπατεῖτε is inserted after Θεῷ on the authority of by far the majority of MSS.

3 θέλημα an exercise of God's volition.

4 εἰδέναι 'that each one of you should get possession of his own body.' Some take κτᾶσθαι of the wife. St Paul is urging that a man should acquire the science of self- mastery, obtained in the continual effort to treat it as sacred.

6 ὑπερβαίνειν 'to outrun,' and so 'take advantage of'/ 'traspass against.'

13 θέλω - θέλομεν is a better supported reading. The δέ here is transitional, introducing a new topic.

There was a state of feverish excitement which was detrimental to steady labour seems to have been produced by the expectation of the 2nd Advent. There was a further mistake, that the dead would have no part in the 2nd Advent, however it might be with them about the resurrection.

15 ἐν λόγῳ κ. 'in a word belonging to the Lord,' ie 'in an utterance which is not mine but the Lord's.'

16 κέλευσμα Nowhere else in NT. A word of command, esp. of the boatswain giving the time in rowing. 'A signal shout.'

ἀρχαγγέλου points to some kind of subordination even amongst the heavenly host.

It is evident that St Paul expected to be alive at the Lord's coming. Later we find him less certain - Phil.1:20-26.Cf Alford. Words.thinks thatSt Paul does not necessarily include himself in the 'we.' Speaking generally of the faithful who will be alive at that time.

C J V I Thess ch 5

C H A P T E R 5

3 ὅταν 'when at some indefinite time men are saying.' The γάρ is om. by many MSS.

8 θώρακα In Eph.6 it is a breastplate of righteousness. Such figures as these are not rigid. The three great Christian graces are here brought together as constituting the defensive armour of the Christian.

9 The reason for our hope of salvation.

11 οἰκοδομεῖτε 'to build up'- to advance and improve the spiritual condition.

15 διώκετε this word speaks of finding and keeping what is good as a difficult task, a thing which must be pursued for fear of its escaping.

16 We do not often think of joy as a duty, but St Paul so speaks of it.

19 σβέννυτε this word is especially applicable to the Holy Spirit who is so often spoken of under the figure of fire.

20 δοκιμάζετε They are required to prove the various doctrines presented to them; they must therefore have had some touchstone by which those doctrines were to be tested. Some authentic document doubtless. Else how could these recently converted Thessalonians be proof against false teachers and prove all things. This seems to confirm the view that they had some written Gospel.

23 This is the only place where the three constituent parts of the Christian man are expressed together. Wherever spirit and soul are spoken of, the body is referred to and therefore the same triple division is implied. But Heb.4:12 warns us not to divide soul and spirit too rigidly.

I I T H E S S A L O N I A N S

WRITTEN from Corinth some time between the winter of 52 - 53 AD, and the spring of 54. Some expressions of the first Epistle seem to have been misconstrued and to have caused unsettlement, cf II Thess.3:11. Corrective instruction here is the great object.

C H A P T E R 1

3 — In the 1st Epistle St Paul gave thanks with reference to what he had himself seen. Here, to what he has heard through Timothy and by other means.

4 ἐν αἷς ἀνέχεσθε — Dative by attraction to θλίψεσιν. The verb governs the gen. It means to bear up against.

5 — The form ἔνδειγμα = a thing done as a proof.

8 ἐν πυρὶ ... — 'in fire of flame,' ie a fire not smouldering, but in full blaze. The form of expression and idea seem suggested by Dan.7:9 - 10.

διδόντος — 'assigning punishment to those who know not God and obey not the Gospel . . .' The exact phrase is not found elsewhere.

10 — 'To be glorified in His saints,'- they will be the element of His glorification; He will be glorified in them just as the sun is reflected in a mirror.

11 — Alford says that εὐδοκίαν cannot be referred to God, and that ἀγαθωσύνης is never used of God; trans. 'and may bring to its fulness in you all right purpose of goodness and all activity of faith in power.'

C J V II Thess. ch 2

C H A P T E R 2

2 ἀπὸ τοῦ νοός 'from your right and calm mind.'

3 ἡ ἀποστασία 'That falling away which you already know of.' The article signifies an apostasy of which he had already spoken.

The mystery of the matter to us here arises from there being throughout references merely to things which he had said by word of mouth.

6 τὸ κατέχον may express the check upon evil which civil government at the worst exercises, eg the Roman empire in St Paul's time.

7 'For the mystery of lawlessness is already working, only he who now restrains will do so until he shall have become removed out of the midst.'

9 Refers back to ἄνομος. 'Whose coming is according to an operation of Satan in the exercise of all manner of power and signs and portents of falsehood, in all manner of deceit of unrighteousness for [in relation to - practised upon] them that perish, because they accepted not the love of the truth, to the intent that they might be saved, and for this cause [on account of this unwillingness] God sends them an operation of delusion to the end that they should believe the falsehood.'

14 The man must look back over his past and see that it is all of God. This is the true use of the doctrine of election. It is retrospective. This doctrine is essential to humility.

15 τὰς παραδόσεις lit: 'the transmissions.' They are the doctrines handed on by St Paul to the Church which he had received from our Lord.

C J V II Thess ch 3

C H A P T E R 3

2 ἀπὸ τῶν... 'From the whole class of,' ie from all perverse and wicked men.

From Ac.18 we learn tho Jews who brought Paul before Gallio to be themen chiefly referred to here-.

3 'But ONE person is faithful.' A sort of antithesis.

4 In this verse he corrects what might seem a somewhat harsh charge of doing evil, as given in verse 3.

5 That patience which Christ teaches, exemplifies and inspires.

6. στέλλεσθαι is used of'shewing caution.' Lit: a nautical phrase.

10 ἐσθιέτω The imperative here makes the sentence like an exact quotation of the exact words that he had used, and the ὅτι is thus the ὅτι of quotation, which we should omit in English and supply inverted commas.

11 περιεργαζ. The περι implies superfluous working.

12: διά 'through' - ie using our Lord as our argument, and the instrument of our entreaty.

The Epistles to

TIMOTHY

I T I M O T H Y

WRITTEN probably in Macedonia between his first and second imprisonments, after a probable visit to Spain and then to Ephesus and the East, circa 66 - 67 AD. There is no occasion in the Acts where St Paul could have been leaving Ephesus for Macedonia and leaving Timothy behind him. Besides, the advanced state of heresy, and improved Church organization points to a later date than the period of the narrative of the Acts. Agsin, many new phrases come here in these three Epistles which indicate a later time.

C H A P T E R 1

4 γενεαλογίαις — Along with the Jewish passion for tracing descent to Abraham, there is here a dash of Alexandrian mysticism and oriental worship (of angels, cf Col.2:18).

8 οἴδαμεν — 'And we know that the law is good, so far as we go with them. It is no reflection on the law of Moses that the Gospel does not go to it for its basis.'

9 — The Christian man who is led by the Spirit is beyond the influence of law.

13 — This acting ignorantly did not constitute a claim on God's mercy, but shewed how it was that he was receptive of it.

15 πιστὸς ὁ λόγος — used only in the Pastoral Epp.

C J V I Tim.ch 1

16 τύπωσιν here only and in II Tim.1:13 - properly a sketch or outline, - 'with a view ~~to~~ to a delineation of those who shall hereafter believe.'

17 τ. βασ. τ. αἰώνων 'the sovereign dispenser of the ages,'- of that aggregation of the ages which forms the nearest approach we can make to a conception of eternity.

18 κατὰ τ. προαγούσας The reference is to some prophetic intimations of the will of God concerning him which directed St Paul in his choice of him to the ministry.

20 Refers to excommunication by which the offender was given up to the great enemy that he might injure the body - in the hope that it might be followed by repentance.

C H A P T E R 2

1 δέησις is properly an expression of want - 'a petition.'

προσευχάς more generally prayers.

6 ἀντιλύτρον does not occur elsewhere in the Scriptures, but λύτρον dòes in Matt.20:28 // Mk 10:45, where it means the same as here.

7 ἐν πίστει ---'in the exercise of . . .' - in the firm maintenance of/truth. faith &

8 Seems implied that the office of public prayer was to be reserved to men.

9 σωφροσύνης ='discretion.'

C J V I Tim ch 2

15 'She shall be saved by means of her child bearing' - taking that as a summary of the lot of women.' Meaning 'she shall be saved by a patient endurance of the lot God has given. The troubles of a family have no doubt been the salvation of many women.

OR, She shall be saved by means of the great child birth, i.e. by bringing into the world of the promised seed of the woman, Christ Himself.

CHAPTER 3

1 ἐπισκοπῆς Refers to the presbytery. The title applied at Athens to the citizens sent to inspect the subject states.

τὴν παγίδα ... Pride is one snare; the loss of character is another. This latter is the losing the highest motive to propriety of life.

11 γυναῖκας wives of deacons, not deaconesses.

13 βαθμόν = an honourable standing place or position.

16 The meaning is, This revelation is an important one - not, godliness is very mysterious. 'Mystery' is not the prevailing idea conveyed by μυστήριον, but, a thing which has been kept secret but is now revealed.

ἐν σαρκί is opposed to ἐν πνεύματι, corporeal part as opposed to something else; not the divine nature but the human soul as quickened and animated by the Holy Spirit. Perfect God and perfect man; of a reasonable soul and human flesh subsisting. In Christ the possession of the Holy Spirit is perfect.

16 God giveth not the Spirit by measure unto Him. But in man it is progressive. The 'justification' of Christ = the manifestation of what Christ is in His spiritual part by His resurrection, the crowning point of His divine Sonship.

ἀγγέλοις = 'messengers', meaning the Apostles to whom our Lord appeared after His resurrection.

ἐπιστεύθη... δόξῃ A contrast between what happened in earth and heaven. Below Christ was made an object of faith; above Christ was received up into glory.

C H A P T E R 4

1 Of the Spirit as speaking both in Scripture and to St Paul.

2 Signs of this apostasy are an imposed asceticism. It was a mixture of oriental speculation and Jewish asceticism which afterwards developed into gnosticism.

4 κτίσμα used here only by St Paul. κτίσις is more common with him.

13 ἀνάγνωσις 'reading in public' - reading aloud.

14 διὰ προφητείας - cf 1:18; then came the laying on of hands, showing that ordination is necessary as well as a call from God.

15 ἴσθι 'in these things BE'- exist in them, let your whole life be centred in them.

16 ἔπεχε 'give heed to yourself first - then to the teaching of others. Observe the importance of the minister taking heed to himself, not neglecting the study of Scripture.

C J V I Tim ch 5

C H A P T E R 5

3 τίμα the meaning of 'maintenance' does not seem wholly absent. Though the meaning 'honour' is not wanting, it contains also the idea of supporting.

6 σπαταλάω - the Classical word is σπαθάω which is an expression taken from weaving, of using thread fast, and so 'to be wasteful.'

9 ἑνὸς ἀνδρός... = a woman who has been faithful in married life.

11]
12] This passage is very difficult. That St Paul did not consider a second marriage sinful is shown by his words in v 14. Cf I Cor.7:8f. St Paul speaks of a woman being freed from all duty to a husband by his death. This shows that fidelity to a former husband cannot be spoken of as broken by a second marriage. - Faith to Christ seems rather meant. A person who had been put on the list of widows and had then married is regarded by St Paul as having broken her pledge of duty and devotion to Christ.

C H A P T E R 6

20 παραθήκην a word found elsewhere only in II Tim. 1:12, 14. Here = 'deposit.' The deposit of faith handed down in the Church. Each particular Christian may be regarded as having himself a deposit which it is his duty to keep.

ἀντιθέσεις = 'hair-splittings'. Ellicott takes it of something which is set against the truth.

C J V

I I T I M O T H Y

TIMOTHEUS was probably still at Ephesus when this letter was written to him. The Hymenaeus of this Epistle seems the same as he of the First. The character of the false teachers in the 2nd Epistle, too, is similar to that in the First. Written during the second imprisonment of Paul at Rome, probably in the last or last but one year of the reign of Nero - 67 or 68 AD.

C H A P T E R 1

12 παραθήκην cf I Tim.6:20 in which place the deposit is the deposit of doctrine; and cf v.14 below. In all three places φυλάξαι is used with it. In v.14 it is doctrine which is the deposit. Here, v.12, the first view would be that the deposit is the soul of St Paul, and this is most natural. Ellicott thinks that doctrine is meant, as in the other two places. I Peter 4:19 is a very beautiful parallel, if - as seems much the best - the soul is the deposit. To say that Christ guards the deposit of doctrine which He gives to His servant is quite true, but does not seem so apposite as to say that He guards it to whom it is committed.

13 St Paul in his later life becomes strongly impressed with the wholesomeness and healthiness of sound doctrine.

16 It is far from certain that Onesiphorus was dead, so far as inference from this verse is concerned.

C J V II Tim ch 2

C H A P T E R 2

6 - 6 In the three little parables of these three verses the three virtues are respectively inculcated - of devotion, obedience and diligence. All are needed-.

8 'Remember Jesus Christ as having been raised from among the dead.'

18 ἀνάστασιν - those who refer the resurrection to a rising and change of the soul from the state of sin, which change can take place in this life. (1) The error of despising the body, and making it an indifferent thing was connected with this view - an error which led to licentious living. (2) The error of considering the body the necessary enemy of the soul, which led to asceticism, would also arise from this view.

19 ὁ μὲν τοι ... The firm foundation laid by God standeth firm- the foundation of Christian truth which God has laid. 'Having this seal on it' - 'this authenticating mark.'

C H A P T E R 3

8 Men now try often by an imitative process to outshine the Gospel. This is the basis of many errors of the present day. But the true Gospel works not chiefly by signs and outward show. This is the kind of error spoken of as prevailing in these men like Jannes and Jambres who tried to imitate and outdo Moses. The test of truth and the test of holiness are alike fatal to their pretensions.

16 It has never been settled whether θεόπνευστος belongs to the subject or the predicate.

16 It is not certain whether it = Every Scripture is inspired and is useful, etc., or whether it = Every Scripture, being as we know inspired of God, is also profitable, etc. The latter seems most appropriate here.

C H A P T E R 4

3 Scripture doctrine is not morbid and sickly; it is not one of feverish excitement; it is not one of bare speculation - but it is healthy and life-giving.

5 ἔργον 'Do a work' (with emphasis on work). His whole life is summed up by ποίησον into one thing - with reference to the retrospect at the day of judgment.

εὐαγγελιστοῦ occurs only 3 times in the NT, here, Ac.21:8; Eph.4:11. Timothy seems thus to have been not only a bishop, but to have been charged with preaching the Gospel for the first time in the neighbouring regions.

6 σπένδομαι cf Phil.2:17 - is of pouring a drink offering on a sacrifice. 'I am on the point of pouring out my blood as a sort of drink offering upon the sacrifice of a devoted life.'

ἀνάλυσις here only.

8 Righteousness is what the good man will receive in the Great Day - not what he will bring with him.

18 This verse is very like the Lord's Prayer in substance, and supports the assertion of those who think the Lord's Prayer was in constant use in the time of St Paul.

The Epistles to

TITUS &

PHILEMON

T H E E P I S T L E T O T I T U S

THE chief marks of time in this Epistle are found in 1:5 and 3:12.

C H A P T E R 1

2 St Paul is an Apostle to bring to faith those whom God has seen fit to call from all eternity. Their receiving the call is the proof of their election.

6 He proceeds to give the requisite qualifications for the office of elder

The word EPISCOPOS is derived from the gentile; PRESBUTEROS, from the Jewish aspect. They are here used interchangeably; and cf Ac.20.

7 πάροινον 'tarrying long over wine' and hence, 'getting quarrelsome over wine.'

12 θηρία expresses the savageness of their character.

13 A Jewish element, abuse of the ceremonial law is what St Paul fears.

CHAPTER 2

3 ἐν καταστήματι in deportment becoming holiness.

10 πίστιν 'fidelity' rather than 'Faith' as a Christian virtue here.

12 κοσμικάς in a bad sense here. Only elsewhere in NT at Heb.9:1 where it has a different sense (material as opposed to heavenly).

13 The glory is the manifested excellency.

Ellicott thinks that the Great God is meant to be Jesus Christ here. But probably God is meant. The combination of 'our Saviour' with God under one article seems to give a still stronger proof of His divinity, because this way of taking the passage is more strictly in accordance with the usage of Scripture, where our Saviour is not actually called the Great God but is everywhere made equal with God.

C H A P T E R 3

5 The laver of regeneration ~~mfxxxy~~ by which a man is brought into a new world. For the use of the metaphor, the change must be so great as to bear comparison with the change that takes place to the child when it comes into the world. Baptism does produce and effect an important change.

The language of Scripture as to baptism is generally tinged with the idea of adult Baptism which was in early times most usual. It supposes baptism to be believing baptism. In the case of infant baptism the act requires development and realization afterwards before the full language of Scripture can be applied to it. The minor blessings of admission to a state of grace from a state of heathenism - of admission into the church, are given at once to the infant on baptism - which gift justifies the use of regeneration of infant baptism. The fact of its having to wait for its full consummation until the mind develops does not derogate from its importance.

14 Means: 'Let our people, whose hope is beyond this world, maintain honourable work as much as those whose only hope is in this world.

THE EPISTLE TO PHILEMON

ONESIMUS who conveyed this letter, and Tychicus who conveyed that to the Colossians evidently went together. The salutations are the same. Archippus is mentioned in the Epistle to the Colossians, and here he is saluted with Philemon. Onesimus, in the other Epistle, is said to be "one of you", ie of the Colossians. These facts point to Philemon's being a Colossian.

1 Philemon appears to have been in some sense engaged in preaching the Gospel; though the word συνεργός is not decisive in favour of his being a minister, for Aquila and Priscilla are thus called in Rom. 16:3.

6 "That the communion of thy faith", means, 'that faith of thine which takes part with others - which thou hast in common with other Christians.'

The prayer is that the faith of Philemon may become more vigorous by entering into fuller knowledge of the reality of God's person.

7 St Paul begins by commending what is good in Philemon. More good can be done by laying hold of what is good in a man than by making him out to be altogether bad.

11 ἀνέπεμψα 'Whom I send back' - epistolary aorist put in past because it would be past when the letter reached him.

14 τὸ ἀγαθόν σου 'thy benefit' = 'thy kindness in allowing me to keep him.'

19 ἵνα μὴ λέγω 'not to say tò thee that thou owest thy own self to me,' ie 'let the promise suffice without my having to remind you of your owing yourself [your salvation] to me.'

22 What St Paul says in this verse seems to go against the supposition that this Epistle [together with the other two written about the same time - Eph. and Col.] was written at Caesarea when in confinement there. He would then be expecting to go to Rome, and would not be looking forward speedily to going to Colossae.

24 Δημᾶς He is faithful now but had forsaken Paul before his second imprisonment.

The Epistle to the

HEBREWS

I N T R O D U C T I O N

THERE is very strong evidence for its authority in Clemens Romanus, who speaks more of this Epistle than of any other. A sort of eclipse passed over it for a time in the North African Church from which the doubt spread to Rome. Tertullian partook of the doubt. Jerome, however, pronounced in its favour and was joined by Augustine in this view. The third Council of Carthage in 397 completely dissipated the doubt. Later Luther spoke slightingly of it, but the question of authenticity is now quite closed.

As to authorship, the Alexandrian Fathers first questioned the authorship of St Paul. They accepted it as St Paul's only in the sense that the speech in Acts 26 was St Paul's. Clement of Alexandria ascribed the translation of the Epistle to St Luke from the Hebrew of St Paul. Origen believed that the thoughts were St Paul's but the words were those of St Luke or Clemens Romanus. Eusebius adopted this as a middle view.

Hence the place of the Epistle between the smaller Epistles of St Paul and the general Epistles.

Luther conjectured Apollos as the author; Grotius, St Luke. But this is all guess work. St Luke's Gospel does seem in style somewhat like to this Epistle. Objectors urge this as of a different style from St Paul's, but is difference of style incompatible with the versatility of St Paul's mind? For such variety see the Pastoral Epistles. Further, what share had St Luke, or whoever else it was, in this Epistle? This is difficult to settle. But there is a similar question as to other epistles, eg those where Silvanus and Timotheus are mentioned in conjunction with St Paul in the address.

To whom was the Epistle to the Hebrews written ? Chrysostom says to the Jews in Jerusalem and Palestine. The Epistle relies much on deductions from Scripture and so would be appropriate to a church containing many priests who would be well acquainted with the O.T. Thus it seems most likely to have been addressed to the central church in Palestine.

As to place and time - 'They of Italy salute you' seems to favour the idea that the Epistle was written from Italy, as also 'know that our brother Timothy is set at liberty.' If written by St Paul, it may have been written at the close of his first imprisonment [as he seems now master of his own actions] and before he left Rome. His readers seem to know well who he was. They must have lived in some definite region [not the Jews scattered over the world] as shown by the words, 'I will see you.' It was evidently written before the destruction of the Temple, as it presupposes that the Temple and its services are in existence. The *EV* unfortunately changes the present tenses into the past (cf 8:4). But the destruction seems approaching, and the Jews seem intending to throw in their lot with their country. But they ought to give up their law [as the Epistle urges] for the sake of adhering to Christ.

C H A P T E R 1

1 πολυμερῶς 'in many parts' - opposed to the one utterance [as it were] of the whole truth of the Gospel.

πολυτρόπως 'in many ways' whether by vision or open utterance or type, cf Num 12:6 - 8. Again there is a contrast here with the one mode of utterance in Christ.

ἐπ' ἐσχάτου 'at these days being now at their extremity.' Variant ἐσχάτων immaterial.

λελεῖν is often used with reference to God's revealing utterances.

ἐν τ. προφ. in the persons of the prophets.

In the OT the old times are contrasted with those of the Messiah generally. Here, "these days" is in contrast with 'those days', the days of the Messiah - cf Heb 6:5.

2 κληρονόμον 'Heir of all things' which He is spoken of here as being made as a reward of His obedience to death. The term is not necessarily of one who is in expectance of a possession; here it is of Christ already in actual possession. Cf Phil 2:9-11.

αἰῶνας transferred here from time to matter (cf 11:3) and from this passage is taken that in the Nicene Creed.

3 'Effulgence of His glory and impress of His essence.'

ἀπαύγασμα = a light radiated from another light, but now regarded as distinct. Cf "Light of light" in the Nicene Creed which means 'light out of light.'

3 χαρακτήρ = a stamp, something on which another thing has impressed itself.

ὑπόστασις = 'a standing under / supporting'. Used
(i) sometimes as here of the ESSENCE which supports the attributes, and in which they inhere;
(ii) also of the ACT of the MIND supporting something - supporting the conviction of it, not giving way.

Christ is called the εἰκών of the invisible God in Col 1:15.

φέρων cf Col 1:17 ἐν αὐτῷ συνέστηκεν.

Another reading omits δι' ἑαυτοῦ [which is replaced however in the last edition of Tischendorf] and omits also ἡμῶν.

μεγαλωσύνης cf Heb 8:1 where τοῦ θρόνου is added. Here it is 'the majesty of God.'

In this Epistle the announcement of a new section is often interwoven with what proceded, cf v.1.

4 The superiority of Christ to the angels, with reference to the part that the angels had in introducing the law, cf 2:2; Gal 3:20; Ac 7:53; Ps 104:4. Cf also Ex 32:34 of the angel going before the people, and 33:2; Num 20:16. This fact accounts for the superiority here given to Christ over the angels: and cf Isa.63:9.

γενόμενος spoken of His exaltation after his humiliation, otherwise this verb could not be used. And this exaltation above the angels is proportionate to the greatness of His titles in the OT Scriptures, ie the actual is the same as His predicted exaltation.

Some places referring exclusively to Christ seem in the passages where they occur often to have reference to human beings. But we must remember that the readers of this Epistle knew a thread of type and prediction to run through the OT; and that the Messiahship of Christ was already accepted by them. When he quotes passages St Paul does not deny the lower meaning but points especially to the higher. He is not <u>proving</u> the Messiahship of Christ.

The resurrection was the begetting of Christ because it was that which proved His right to the title of Son of God, cf Rom 1:4.

6 ὅταν δὲ

' and again, when He shall have brought in the first-born into the world' - ie 'with reference to the time when he shall . . . he says, "et all the angels of God worship 'im: they are now not to be instruments as under the law, but only worshipping spectators.'

7 πνεύματα

must be taken as spirits here. The original meaning in the Psalm is the use which God makes of winds and fire fulfilling His purposes. God employs the ministry of angels to impress the minds of the people by miraculous phenomena in nature [this is the sense of the passage], but how much higher is the inner working of the Son ?

11 αὐτοί

'they themselves' -'The heavens shall perish but Thou remainest.' There is nothing in this 102nd Psalm to disprove the fact that these words are addressed to God Himself. How fully then must the Apostle have believed in Christ's divinity if he could thus apply to Christ words that were addressed to God Himself.

The redemption of Israel is the primary reference in Is 130 - ie redemption from captivity. Therefore the words addressed here to God are spoken to Him as the redeemer of Israel. This is the link of connection. And so the Apostle applies the words unhesitatingly to Christ, through whom God redeems.

13 εἴρηκε 'hath He said' - In this Epistle we often find the perfect used with reference to quotations from Scripture, on the ground that what has been said remains on the page of Scripture.

"The Lord said unto my Lord" - "Thou art a priest for ever after the order of Melchizedek" - No passages of Scripture are more clearly addressed to Christ Himself. David addresses the promised seed whatever it might prove to be. He may have thought at one time that it would be fulfilled in Solomon.

C H A P T E R 2

1 τ. ἀκουσθέντι refers to the Gospel revelation which was made known to us when we became Christians.

παραρρυῶμεν 'lest we should flow away beside': applied to a river leaking away through its banks. It expresses the kind of desertion St Paul had to fear, which was not a sudden apostasy, but a gradual slipping away from the truth through carelessness and forgetfulness.

[The inference in this chapter is from the superiority of Christ to the angels.]

The finger which wrote the law immediately could not have been God Himself, who is wholly without bodily form, but by some created being.

C J V Hebrews ch 2

2 παράβασις = a going aside, a miss-doing.

παρακοή = a mishearing. There was no revelation of forgiveness for wilful offences under the law. Death was the only punishment. But the Day of Atonement must have held out the hope of ultimate forgiveness, which hope we often see hinted at in the Psalms and prophets.

ἐπηλθικαίυτης expresses the greatness of Him by whom the salvation was introduced.

4 Containing four words expressing the Christian miracles:

σημεῖον = a signal. It points to something; more than a τέρας which is a mere wonderful thing, it attests a revelation: it says that God is going to speak. It says that He is near.

δυνάμεσι = pointing to their origin as wrought by divine power.

μερισμοῖς - refers to their Christian aspect, in as much as they are wrought immediately by the Holy Ghost and instrumentally by persons possessing the Holy Spirit.

8 'For in the having subjected to him those all things [spoken of in the Psalm], he left nothing unsubjected [mark, he says, the comprehensiveness of the expression], but now we see not those all-things subjected to hom.'

9 'We see him, I say, BECAUSE of the suffering of death crowned with glory and honour.'

ὅπως 'That He by the grace of God might have tasted death for every man.' Christ was exalted that the death which He tasted might be for every man. His subsequent exaltation was necessary to the efficacy of His death, Rom 4:25; 5:10.

10 ἀγαγόντα There is great difficulty in the past tense of this word. It is past because the salvation of many sons is spoken of as done with reference to God's predetermining purpose; what he has once promised is already as good as done.

11 The writer assumes throughoutthe Epistle that all these prophecies in the OT have their fullest accomplishment in Christ Himself.

14 καταργήσῃ The word is peculiar to St Paul & St Luke, occurring here, in Luke Once and 25 times in St Paul. Evil, rather than having a definite existence of its own, is a perverted form of the will of man putting itself in a non-receptive state in reference to God, and so making its own destruction sure at last.

The angelic dispensation is now over, he says, it is to man that God now subjects the world.

16 Another argument for Christ's superiority to the angels. It is not angels, but a seed of Abraham that He takes hold of. Christ does not come to the help of angels, but of a seed of Abraham, and so must be made like to them - ie to men.

17 πιστός = one who can be relied on not to give men up because of their infirmities, for He is intimately acquainted with them.

ἱλάσκεσθαι lit: to render propitious as to the sins of the people, and so comes to mean "expiate".

C J V

C H A P T E R 3

The second section of the Epistle begins. The new topic in the Letter is generally interwoven with the close of the former one. Here 'High-priest' gives a hint of what will be said, though this topic is not reached till the end of the next chapter.

ἀπόστολος contains the key to this section, for it is as such that Christ is compared with Moses in these two chapters. The word is applied to Christ only here. Similarly the term ἀρχιερεύς occurs in no Epistle save this.

4 Cf Ruth 4:11, 12. The Church of God is called the family of God, cf I Tim 3:15. God had a church from the time of Abraham at least; and it is the same church now, though there has been a change in its government under God.

Of establishing generally rather than merely of Building - 'founding', cf the classical sense of setting up a trade.

οἶκος of a family.

5 εἰς μαρτ. / ὡς μαρτ. 'to serve as an evidence of those things which were afterwards to be spoken, ie of the Gospel.' Moses did not satisfy, he only excited expectation. His work was prospective. Moses was inferior to Christ in that he was (i) but a θεράπων, and (ii) that he was prospective.

7 The mention of Moses leads naturally to a mention of the way in which he was treated. The connection is, If they were punished for neglecting him, much more shall we be punished for neglecting Christ himself.'

8 παραπικρασμός it is of their treatment of God here, embittering treatment, provoking treatment.

9 ἐδοκίμασαν, read rather with most MSS ἐν δοκιμασίᾳ = 'by way of probation, of putting God to the test.'

God's patient way of answering their provocation was by showing them his works, by giving them a continual manifestation of His goodness. This is how God always deals with man's provocation.

10 προσώχθισα 'I was vexed in spirit at' - derived from the notion of a burden. Expresses always great emotion, whether of sorrow or of anger.

11 "As I sware in my wrath" - in other words, their conduct has been of a piece with the sentence pronounced on them.

12 βλέπετε μή, expressed great probability, but also futurity- 'take heed lest [as is probable] there shall at some future time be. . . '

14 A reason for the exhortation is here given. 'For our participation in Christ depends on our holding firm unto the end. For we have become partakers of Christ, but it is on this supposition, if we shall have held firm to the beginning of the confidence steadfast up to the end.' Here again is an instance of the combining of encouragement with warning.

ὑπόστασις is here used of the mind bearing itself the weight of truth and not giving way under it. The mind has to support as it were the revelations of God, cf II Cor 9:4; 11:17; and Heb 11:2. The beginning of the confidence = the confidence which we had when we set out as Christians.

C H A P T E R 4

1 'Let us therefore fear lest a promise being continually left' ie from generation to generation still. This he comments on in the following verses.

It might have been supposed that the promise of a rest was completely fulfilled by the arrival in Canaan: but it is here shown that it is not so, the promise still waits for further fulfilment.

δοκῇ one explanation is that this is an Atticism by which a thing ~~excertain~~ was still expressed as uncertain.

But the forensic sense seems better, in which the word has a very strong meaning, of a thing being settled by judicial decision. Then it is δοκῇ τις - 'any one of you should be decided to have fallen short.'

2 The good news to the generation of Moses was in the form of the promise of Canaan; but it contained underneath the promise of an eternal rest which is made to all.

μὴ συγκεκραμένος 'Because it was not commingled with the requisite faith in the case of those who heard' - or, 'Not being commingled by the requisite faith with those who heard, ie not being fused with the hearers - not being incorporated with them.' The former of these two seems better.

But with respect to the reading of the accusative συγκεκραμένους which is almost unanimously supported by MSS, render, 'Because they were not commingled with those who listened to it [and received it] by the requisite faith.' Those who heard and received were Caleb and Joshua. Men ought to have been all tempered together into one harmonious whole, but only a few hearkened.

11 σπουδάσωμεν 'Let us have been in earnest - let it be pronounced at the lastday that we have been earnest.'

12 ὁ λόγος τοῦ Θεοῦ = God's utterance - the utterance of God's decision. Cf Rev 2;16; 19:13, 15, 21, of the sword which came out of God's mouth.

ἐνεργής operative, active, then effective.

διϊκνούμενος reaching through - penetrating as far as division of soul and spirit. A strong expression to show its penetrating power, even so great as to make a separation which we can hardly make in mind.

πνεῦμα is the same soul as ψυχή looked on in its relation to God. An hyperbolical expression for the power of the Spirit as extending even to dividing the unit personality of a man.

κριτικός = discriminative of.

ἐνθύμησις is that which has to do with the passions; ἔννοια with the intellect. Trans: 'feelings and thoughts of the heart.'

τετραχηλισμένα expresses the baring the neck of the victim before the act of sacrifice; so - bare / expose to view.

14 The word priest has already occurred in 3:1, and now forms the great subject to the end of ch 10. This great passage has its subdivisions into (i) Priesthood; (ii) Sanctuary [the place where it is exercised]; (iii) Sacrifice.

C H A P T E R 5

1 There are two requisites for a priest: i. He must be taken from amongst men and appointed for men; ii. He must have a divine appointment. All the particulars do not refer to Christ, eg offering sacrifices for

his own sins; but the general idea does, and on it he enlarges.

2 μετριοπαθεῖν = able to exercise moderation, and so gentleness towards.

3 καὶ δι' αὐτὴν 'and owing to infirmity is bound. . .' Thus far sympathy with man as being a man is enlarged on.

4 Now the writer goes on to apply the idea of priest to Christ. He takes the second point first, the divine appointment.

5 The resurrection of Christ was ipso facto his investiture with the priesthood. Without his death there was no sacrifice. Without his sacrifice there could be no priest to offer that sacrifice.

The Christian interpretation lies almost at the surface of Psalm 110. It is difficult to see how this quotation could have a human reference, though it probably had in some sense.

7 These verses show how our Lord fulfilled the first condition of perfect humanity. 'And having been heard by reason of his piety, his reverence.'

Does this refer to one particular occasion only - the agony in the garden ? It seems too restricted a view; and seems to refer rather to the prayers of Christ, of which the particulars are not given in the Gospelswith the exception of this one occasion. The fact of whole nights of prayer is mentioned.

'To save out of death' of his resurrection, rather than of saving him by excusing him from death [cf Heb 11:19].

9 τελειωθείς cf Lk 13:32. Being perfected in this sense means passing through death to the life beyond. He has learned obedience, and so it is now for his people to obey him.

11′ A parenthesis introduced to reprove men's slowness of heart to understand these higher truths.

14 τελείων mature, as opposed to νήπιος.

C H A P T E R 6

1 'Wherefore [seeing the danger of such a state of deadness and retrogression], letting go the doctrine/the beginning of Christ [ie the elementary doctrine of which we have spoken in the last verse of ch 5], let us proceed towards that maturity of which we have spoken and which we ought to have arrived at considering the time we have been Christians.'

2 βαπτισμῶν foundation, consisting of instruction in baptisms.

βάπτισμα is the word for baptism in the Christian sense. Here the meaning is probably the doctrine of purifications by washing, ie the figurative meaning of all ceremonial washings, whether under the law or Christian washing at baptism. The typical meaning of ceremonial washings under the law would be a part of Jewish instruction.

ἐπιθέσεως τε χειρῶν might depend on διδαχῆς or directly on θεμέλιον. 'Foundation consisting of imposition of hands' [or the doctrine of imposition of hands.] Doubtless the reference is to laying on of hands as the means of conveying the Holy Ghost.

3 φερώμεθα not 'Let us go on to speak about,' but rather it is an exhortation to DO, in which the writer identifies himself with his readers.

To stand still is to go back: and to go back is to come to perdition.

4 The word enlightenment was adopted in reference to baptism afterwards from this passage, so that it is a narrow view to confine it to baptism alone. When this was written the term was not stereotyped to this use.

δωρεᾶς God's great gift in giving His Son for us.

5 'And having tasted how good is the Word of God.'

The whole passage refers to that real communication of the Holy Spirit to the soul which accompanied baptism received in repentance and faith.

δυνάμεις μέλλ. 'The powers of a future age' ie the age of the Messiah. Miraculous powers, or at least powers consisting in a gift of the Spirit. The age of the Messiah is not yet fully developed, but the powers of that age are already working. The Kingdom of God is already established but not yet fully developed. We still pray, Thy Kingdom come.

These words must mean that persons who have once really received the Holy Spirit may actually fall away.

6 St Paul is cautioning the Hebrews against actual apostasy under the pressure of coming trials. To the reckless he says that a person who is becoming negligent is on his way to becoming apostate.

9 A beautiful transition from severity to tenderness.

13 'I say, inherit the promises. Take one memorable instance of patience as the condition of inheriting God's promise.'

The oath is not unconnected with 'patience' because an oath would not be needed unless it was a case where delay would take place. Again the thing promised, ie the multiplication of Abraham's seed, involved long delay.

16 Here he enlarges on the security of the promise made to Abraham.

17 ἐμεσίτευσεν Interposed [or mediated] by the help of an oath, ie Became guarantee, interposed Himself as guarantee.

The two immutable things are God's word and God's oath.

18 'That we may have continuously a strong encouragement who fled for refuge [by becoming Christians] to lay hold of the hope set before us.' Encouragement includes the two ideas of exhortation and consolation.

19 The metaphor of the anchor is dropped here, and so what at first seems a confusion of metaphors is avoided.

Here is the first hint at the typical meaning of the Holy of Holies which is to be enlarged on afterwards.

C H A P T E R 7

The Apostle here argues about Melchizedek from the words and the silence of Scripture. In what is said and in what is not said, he is a type of Christ. "Salem" is introduced that he may interpret himself afterwards.

3 Argument from the silence of Scripture: see what a mysterious person he is. All the particulars are left out by which an ordinary man would be described.

5 'And they of the sons of Levi, who successively receive the priesthood, have a commandment to tithe the people according to the law, that is of their own brethren, though they spring like them from Abraham.'

No wonder at their taking tithes of their brethren. This indeed was their chief distinction. But what do we read about Melchizedek ? The scripture gives great elevation to Melchizedek (i) in his tithing Abraham and (ii) in his pronouncing a blessing on him.

8 'And here, ie in the case which is before our daily experience, it is dying men who who receive tithes; but there [in the Scripture record of Melchizedek] a man of whom testimony is borne that he liveth [ie by the silence of scripture as to his death].'

11 Τελείωσις explained by 10:1. Perfection in the sense of that complete cleansing from guilt which is the object of the true priesthood.

'I say through the priesthood, for the people has received its legislation the groundwork of it [ie of the priesthood].'

If the 110th Psalm says that there is to be another priesthood after the order of Melchizedek, quite clear is it that the Levitical priesthood is imperfect.

12 This verse explains the parenthesis just paraphrased, and is a reason and justification of it. In this matter of God's dealings with man, priesthood and law stand and fall together.

13 A change of priesthood is implied in the prophecy that Christ should be a priest, for he was of a different tribe.

15 'And the thing spoken of [ie the fact of the Mosaic priesthood and law being doomed to be superseded] is still more evident by the consideration that it is according to the likeness of Melchisedek that there ariseth another priest.'

10 σαρκίνης is the true reading [carneus]; not σαρκικῆς [carnalis] which conveys a reproach.

The sense of vv 15 - 17 is:
'How much more is the supersession of the priesthood and law of Moses certain, when the words FOR EVER and the words PRIEST [TO] THE ORDER OF MELCHIZEDEK [to whom Scripture assigns no limitation of life] are applied to Christ.'

13 'For there arises on the one hand a disannulling of any preceding commandment; and on the other, a bringing in over and above of a better life.' These are the two things which are implied in the quotation in v 17 from Psalm 110. The μέν answers to the δέ without any confusion.

19 Under the law it was the priest alone who drew nigh; now all are to have access to God alike.

20 'And in as much [in proportion] as not without the swearing of an oath was Jesus made priest, for they without swearing of an oath are made priests; but he with swearing of an oath by means of him who saith to him [in Scripture - ie God] . . . '

C J V

Hebrews ch 7

22 διαθήκη 'dispensation' or 'disposition'. It is used very often as almost synonymous with 'promise', and without any idea of conditions or compact.

23 καὶ οἱμὲν 'and they indeed are a plurality of priests'.

24 'But he [Christ] has the priesthood, which he has intransferable [ie not going from hand to hand] - or, not to be passed by/put aside -.'

2C From the very nature of the mediatorial office two things appear essential:
i. Perfect sinlessness;
ii. that the mediator should have a double sidedness.
The Aaronic priest had none of these things; but they were both found in Christ the perfect High-priest.

τοιοῦτος 'For such an high-priest suited our case.'

κεχωρισμένος i] 'separated from sinners in point of character' might be the meaning as in 4:15. But better perhaps,
ii] 'separated from sinners in point of place of His ministration', connecting it with what follows.

27 τοῦτο γὰρ... These words prepare us for the third sub-division which comes further on, ie the efficacy of the sacrifice.

28 ὁ νόμος 'For the law maketh men high-priests having infirmity.'

ὁ λόγος 'But the utterance of the oath swearing, which was after the law [and which as being uttered by the same being, was intended to supersede it] constitutes a Son High-priest perfected for ever-more.' Brought into a perfection of fitness for his office by death, resurrection and ascension.

C H A P T E R 8

1: 'Now as a crowning point upon the things that are being said { ie on the statement which we are making }, we have such an High-priest as took his seat on the right hand of the throne of majesty, in the heavens.'

ὑποδείγματι 'persons who serve a token andshadow of the heavenly places.' For the dative of 10:10.

ἐπουρανίων is frequently used of heavenly places in the Epistle to the Ephesians, cf also Heb 9:23.

καθὼς κεχρ. 'even as Moses has been admonished' - the perfect because it is there in Scripture, and it may be read there now.

χρηματίζειν = to transact business. When it came to be used of a divine transaction particularly, and is so used followed by an acc. of the person dealt with, cf Matt XXXXX 2:12, 22; Lk 2:26 where it is, 'It had been dealt with him by the Spirit,' ie a divine communication had been made with him by the Spirit. Cf also Heb 11:7; 12:25; Ac 10:22; Rom 11:4.

ποιήσῃς the right reading is ποιήσεις. The full construction is ὅρα ὅπως ποιήσεις.

6 'But now, as the case really stands - the opposite of If he were on earth (the excluded supposition), he has obtained a more distinguished ministration, by so much as he is also mediator of a better dispensation; one which has been enacted on the groundwork of better promises.'

It means that Christ's is a higher priesthood than that of the Levitical priesthood, in proportion to the superiority of that dispensation of which he is the mediator, and that its superiority consists in its being founded on better promises.

7 This verse gives the reason for saying that the Gospel covenant is better than the other. 'For if the first one had been faultless a place would not have been sought for another.'

10 διδούς 'by putting my laws into their mind, and upon the heart of them I will inscribe them.' In other words, all this is a promise (i) of the Holy Spirit to conform the heart of man to the will of God [there was now to be a direct communication from God]; and

(ii) of the Holy Ghost founded upon the promise of free forgiveness of sins - all sin [as set forth in v 12].

13 'In the saying, A new dispensation, he has antiquated the first; and that which is being antiquated is near upon obliteration.'

There is no break at the end of this chapter.

C H A P T E R 9

1 'Even the first dispensation then had rites/ordinances of service.' The μέν here is perhaps answered by the Χριστὸς δέ in v 11. The contrast, however, is not always necessarily expressed.

'And it had its sanctuary a material one'- Separate κοσμικόν from ἅγιον as the position of the article indicates: 'and its sanctuary but that only a material one.'

3 There is a slight difficulty here, because there is no record elsewhere of the censer

3 used on the day of atonement being kept in the holy of olies. If the censer was used only in the holy of holies on the day of atonement, it would not be very accurate to say that it was kept there. Or else it was possible for it to be kept there and fetched out at the beginning of the day of atonement by the high-priest. The first of these explanations seems best. The ishna says that the golden censer, instead of the usual silver one, was used on the day of atonement.

5 τὸ ἱλαστήριον was the lid of the ark; a double meaning connected with the Hebrew word which meant COVERING and also FORGIVENESS. It is connected also with the fact that the lid was the place on which the blood of propitiation was sprinkled on the day of atonement. Hence, in the LXX the term means the covering of the ark.

7 τ ἀγνοημάτων In the Jewish law no provision was made for known and wilful sins being expiated: they were punished by death. It was too serious a thing even for a typical expiation to be applied to it. It waited for the great expiation through Christ. But still there was even in early times a hope of forgiveness for the greater sins, as shown in the Psalms.

8 Notice how the Holy Ghost is spoken of as the appointer of the arrangements of the tabernacle, and how also they are asserted to have been typical.

ὁδόν ='the going, the journey' - not the road.

ἔτι... 'while the outer tabernacle still had a standing' ie 'so long as the distinction continued between the outer and inner parts of the tabernacle.' So long the way to

8 Christ himself was to be regarded as not yet open.

9 καθ'ὅν Alford reads καθ'ἥν ie παραβολήν.

10 μέχρι 'things imposed until a season of rectification.'

11ff All this is a parallel between the ceremonies on the great day of atonement and the work of Christ.

Christ passed through something which the writer compares to the outer chamber of the tabernacle - but which was not like it as being 'not made with hands' -and also greater and more perfect than it. The interpretation of this outer tabernacle through which Christ passed seems to be the "heavens", cf 4:14. But some understand it of his body, cf 10:20, but with less probability.

The passport by which the high-priest entered on the day of atonement was blood. Christ's passport was his own blood.

13 σποδὸς δαμάλεως refers to the water of separation which was used, especially in cases of touching a dead body. There seems to be reference to this in σαρκός and νεκρῶν ἔργων.

14 προσήνεγκεν probably of the offering of himself on the cross as the completion of that life of self-sacrifice which he had lived.

[Vaughan's earlier view was that it signified the presentation of himself to God after his death and resurrection in heaven.]

14 [Thus on the later view "through the eternal Spirit" is of the Holy Spirit given to Christ without measure, and by whose working the holiness of his life and accomplishment of his death were accomplished.

On the earlier interpretation, the Holy Spirit the agent of his resurrection, enabling him to be presented to God in heaven. ~D.D.W.M.]

17 διαθήκη is in this argument restricted to the sense of 'will'. It is, however, strictly more general in the sense of "a disposal". As used of God's dealing with men, the term is not of an arrangement between two contracting parties, but of God as 'arranging His blessings.'

'Covenant' is often used in the Bible without any idea of conditions and stipulation, cf Gen 15:18; Isa 59:21. Where it means rather a promise there is no contract. This is the general sense of the word in the NT, cf Luke 1:72, where it is a promise.

It has, however, often been mistaken to mean stipulation. Hence much unscriptural language about 'baptismal covenant', where it is made out in a most human manner, that God promises to do one thing if man will do something else.

16 - 17 'I say, a death having taken place, for where there is a testament it is necessary that a death should come in, namely that of the testator. For a will is valid with reference to dead persons, since it has never availed when the testator is living.'

19 'This term, applicable as I have shown to the Gospel, is applicable too in some sense to the law.' This is the sense of what he now goes on to show.

19 The law has a right to the name διαθήκη because it had a typical death to introduce it. A death typical, but still blood and a life token.

That the book was sprinkled with blood is not stated in Exodus, but if it was lying on the altar it would share in its sprinkling.

21 The tabernacle was not yet erected when the sprinkling of which we have read above was made, and so this reference must be a later ceremony. We may infer that what was done in the way of sprinkling in respect of the vestments of Aaron as mentioned in Lev 8:30, was done also in respect of all the utensils of the temple service, ie they were sprinkled with blood as well as with oil. That this was done is expressly stated by Josephus.

22 'And it may almost be said literally that in blood all things are purified according to the law of Moses' ie that blood is the almost universal element of purification.

καὶ χωρὶς This is not a general statement, but means only that IN THE LAW there is no remission without bloodshedding.

Victims were not slain under the law because God delighted in blood, but to set forth typically the necessity of a DEATH, ie the death of Christ for human forgiveness.

23 Here he comes back to the subject of the sanctuary from which he had somewhat digressed.

'It is necessary then that the tokens of the things in the heavens should be purified with these things [ie with the rites connected with animal blood-shedding].

23 The meaning of the heavenly places being purified with these things , is their being purified for human access and made ready for men to enter.

24 'For not into a sanctuary made with hands did Christ enter corresponding to the real sanctuary.'

νῦν ἐμφαν. 'Now by a single act to be manifested' - that single act being his return to the Father.

25 προσφέρῃ of his high-priestly office in presenting to the Father in heaven the sacrifice which he has himself made of himself.

26 Means: 'For if he must be often presenting himself it would be necessary that he should often suffer.' Hence the question of the sacrifice comes in, which is to be the chief subject of the next chapter.

'Think what a time it is since the creation of the world, and yet through all that time Christ would continually have had to suffer till now, and from now onwards.' This seems to be the force of ἀπὸ καταβολῆς κόσμου .

ἐπὶ συντελείᾳ 'with a view to the completion of the ages.' Christ's death was necessary to complete the period before him. God's law must be magnified and made honourable before it could be withdrawn. Cf Matt 13:39, 40, 49; and 24:3; 28:20. In all these places the word is used of the second advent; but here, of the first - of the completion of the pre-Messianic age, and corresponds to its meaning in I Cor 10:11; and cf Heb 1:1.

27 'And inasmuch as it is reserved for men generally once to die, and after this decision.' These last words show the finality of death.

23 ἅπαξ 'having been once offered' [of the sacrifice of Christ] expresses the bringing of the victims to the altar.

ἀνενεγκεῖν of Christ's carrying up to the cross, as to an altar, the sins of men.

πολλῶν is in contrast with the "once offered". "is one offering atoned for many.

χωρὶς 'apart from sin', for that had already been put away by Christ's first offering.

C H A P T E R 1 0

HERE begins subdivision III of the 3rd section of the Epistle. The theme: The superiority of Christ's sacrifice over the Mosaic.

1 This passage explains the other texts where Christ is called εἰκὼν τ. Θεοῦ. II Cor 4:4; Col 1:15; and cf Col 2:17.

5 Διό 'Because of this inherent impossibility.'

God Himself is not a part of the world, for it was made by Him, but Christ by incarnation entered into it. Cf Jn 1:9, 10 and 17:11, forthe contrast of the abode of Christ and of God, which shows that the quitting of earth by death and resurrection was the leaving of the world.

The first meaning of the Psalm is the superiority of obedience over sacrifice, and the utter worthlessness of sacrifice to do anything.

7 ἥκω It could have no proper fulfilment except in Christ Himself. The Hebrew of the passage quoted fron Ps 40 means, "Mine ears hast thou digged". Some take this to refer

to the boring of servant's' ears when he wished to stay with his master, and so figuratively of the Psalmist's choosing lifelong obedience to God. But the simpler meaning is, 'Thou hast taken away from mine ears all obstructions that I may listen' cf Isa 50:5.

It was the incarnation - the taking of a body by Christ - that made obedience possible; and so this is but a parallel expression to that of the Hebrew reading.

τοῦ ποιῆσαι 'for the sake of having done' - how appropriate expression for the obedience of Christ, which is looked at as a single act of obedience culminating in the Cross.

10 'In the operation of which will we have been consecrated by means of the offering of the body of Jesus Christ once for all.'

12 εἰς τὸ διηνεκές is more generally found at the close than at the beginning of a clause; and so authority is rather in favour of taking it with προσενέγκας , and means, 'for perpetuity'. But the way of taking it is ambiguous, and there is nothing decisive against taking it with what follows ἐκάθισεν....

14 In respect of Christ, our consecration is a thing done by Him once for all; but in respect of ourselves, it is a thing which is present: we are being consecrated by the Spirit.

10 μετὰ τ. ἡμ. 'after the days of the Jewish dispensation.'

17 'And then [when I do this] I will remember their sins no more.'

19 Practical conclusion from all that has gone before. This gives the result of the priesthood of Christ. We, too, are in part priests in virtue of His great High-priesthood. Let us use that priesthood which is ours by virtue of Christ's work.

20 We have to approach God through the <u>humanity</u> of Jesus Christ.

22 Two things are necessary: the sprinkling of the blood of Jesus, and the water of baptism. Sprinkling with blood and washing with water were two parts of the priestly consecration, from whence we draw the idea noticed above that we have now ourselves become in part priests.

24 'And let us place our thoughts on one another with a view to an incitement to love and good works.'

26 Warning as to the danger of neglect.
It is possible to fall away through habitual and willing sin.

οὐκ ἔτι 'there is no longer left in reserve any sacrifice for sins.' If believing in the sacrifice of Christ for sin is wilfully and finally discarded there is no other sacrifice that we can look for.

27 'But a sort of fearful expectation of judging.'

ἐκδοχή only here in NT, and has undoubtedly the sense of 'expectation.' Its corresponding verb always has that sense. Cf Jas 5:7; Heb 11:10.

27 πυρὸς ζῆλος A divine wrath manifested in fire - destined to devour up.

30 The discriminating judgment between good and bad which God will exercise with respect even to His own people.

32 φωτισθέντες a word applied commonly by ancient writers to baptism, but not to be tied down here to baptism as its necessary meaning. The reference is rather to such passages as II Cor 4:6.

33 The two points are: 'partly in your own persons, partly by having become partakers of those who so lived [ie partly in the persons of others].'

34 A confirmation of the two clauses given in v 33, given in inverse order.

ἐν ἑαυτοῖς Lost MSS omit ἐν. 'Knowing that you have for yourselves.'

36 God has a will with respect to each individual man both in respect of his inward and of his outer life.

37 μικρόν Cf John 16:16 which seems to support the view that the word is a neuter noun. In Jn 13:33 it is an accusative. Here it means: 'There is still a little while [only just as much as that is].'

38 The same quotation from Hab. 2:4 occurs in Rom 1:17 and Gal 3:11. Evidence for Pauline authorship.

39 'But we are not of reserve [lit:drawing in] unto perdition, but we belong to faith unto saving of the soul.'

C H A P T E R 1 1

THIS chapter answers the question which might arise from the assertion, 'We are of faith.'

1 'Now faith is a confidence [lit: a supporting, a standing under so as to support] of things hoped for. Faith is the act of the mind supporting and not giving way under the things to be believed.' Cf II Cor 9:4; and 11:17 for this sense of the mind supporting something, and also Heb 3:14.

ἔλεγχος is a proof or a reproof. Here it means that which convinces of things not seen. Faith, then, is that which carries conviction to the mind and concerning things not seen. The act of convincing - a wide view given to faith - it enters into every branch of life. It is not merely a religious or Christian principle. Rather, it is one without which life could not go on, for it enters into every aspect of it. Eating food is an act of faith, for it implies belief that it will nourish.

3 εἰς τὸ μή... 'so that things seen have not come into being out of things apparent.'

This expresses the result of this apprehension by faith of God's making of the worlds. The creation was not a mere re-arrangement, but was a bringing into being of that which before was not.

4 An application of faith to divine worship.

πλείονα - usually of quantity: here of quality.

4 The question arises whether Abel's sacrifice was more excellent in the kind of thing offered, or in the spirit in which it was given. There seems no doubt that the latter is the true explanation. God saw in Abel a right spirit - the spirit of faith; and he saw its absence from Cain.

δι' ἧς - πίστει or θυσίᾳ ? Probably it is 'by means of which sacrifice' - as being the nearest antecedent; but there is considerable doubt.

5 Here faith is noticed with regard to the happy end which it gives to life.

6 A general principle from which he infers that Enoch must have been a man of faith. Enoch pleased God, and therefore he must have been a man of faith.

7 Now we come to faith as shown in particular questions or workings. First, faith with reference to God's warnings. Noah condemned by his example of faith in building the ark.

Verses 8 - 22 show the working of faith under promise as in the case of Abraham, & c.

Verses 23 - 31 show the working of faith under temptation.

3 ὑπήκουσεν expresses the two thoughts of attention and submission. The great preponderence of examples here show faith demonstrated in the sacrifice of an earthly for a heavenly home. Special reference to the Hebrew Christians to whom the Ep is addressed.

10 'For he was expecting that one city which has foundations - the only true foundations.' The first characteristic of the city is that it is permanent; the second, that it is a God-built city.

11 An example of faith accepting an improbability.

Verses 13 - 16 sum up thus far, and in terms applicable also to the following instances.

17 God cannot tempt to evil, but He can, if He likes, remove the life which He gave, and may use an human instrument for doing it. Temptation is for the sake of drawing into evil; trial is beneficent in its purpose, and to show to a man what he is.

18 The ὅτι of quotation, which is inserted in Greek even in a direct quotation.

20 Now come three examples of how faith testifies in death. All three are closely connected with the promise of a better country, and so are aptly chosen. The Hebrew recipients of the epistle have lost an earthly to obtain a heavenly country.

23 Here begin instances of the acting of faith under temptation, with reference still to faith in the future possession of a country.

26 Remark how all through the OT runs a thread of distinctly Christian anticipation. Christianity was no new thing in the Gospel. The reproach of Christ is used promiscuously with the reproach thrown on the people of God.

27 refers probably to his first leaving of Egypt as recorded in Exodus 2:13. The view that this refers to the final leaving would invert the chronological order, and on the latter occasion it could not be said that the king was wroth at his going, for the king urged their departure.

In vv 23 and 27 we have temptations arising from fear; in v 24 temptations arising from self-interest. In vv 29 - 30 temptations arising from unbelief.

In v 31 it is the working of faith under temptations arising from patriotism: an instance most appropriate to the Hebrew Christians.

32 St Paul is not saying of these men that they were altogether good, but that they acted on a principle of faith.

39 οὐκ ἐκομ. They did not receive that promise which waits for the consummation of all things at the second advent, and which will not be received till then.

If God had consummated all things at an earlier point we should have been shut out, for we should not yet have come into existence. For the idea see II Pet 3:9.

40 κρεῖττον with reference to the superiority of our present condition to what theirs was when on earth - not that our condition will be better than theirs in another world. The privilege of living under the Gospel is far superior to anything that could be enjoyed under the law, or even under the brief period of John the Baptist's era. There is a fuller consummation at the resurrection.

C J V Hebrews ch 12

C H A P T E R 1 2

1 τοιγαροῦν A solemn and emphatic word for drawing a conclusion from a foregone premiss. Only here and I Thess. 4:8.

ὄγκον probably from the old word ἔγκω. Something which is burdensome to carry - superfluous bulk, also applying to superfluous flesh.

The figure is a race in the xena. God has marked out a special race - a special life for each of us as shown by προκείμενον x And this race is being run by the present generation.

2 The runner is to run with Christ in his view.

'Faith' here in the sense of the subject matter of our faith; not so much of the personal faith in each man, but rather of our religion.

The prominent idea is that of looking to Christ as our example to see how he ran.

ὁ παιδεύει = 'He disciplines.'

7 'If you patiently endured chastening, God is then dealing with you as with sons.' Not merely 'if you have to suffer chastening' as the EV might seem to imply.

If reading ἐκ παιδείαν , take verb as imperative. This reading has considerable support.

3. πάντες 'all God's sons' - 'of which all God's sons have been partakers'. The perfect seems to show that 'all [sons]' is used in this rather than in the human sense.

9 εἶτα may be taken in the sense of indignant interrogation. 'Then ? Did we have human fathers and gave them reverence, and shall we refuse reverence to the father of spirits ...?'

The other rendering is 'Again - in the next place.' The objection to this rendering is that there seems hardly enough of a transition to justify this expression. But it is most natural and easy.

ζήσομεν 'live' in the higher sense;'and by that subjection have life - eternal life.'

13 'Let your life be seen to move in the straight path of duty, that those who are weak in the faith may not be turned from the straight path, but may rather be corrected by the sight of your steady walk.'

16 βέβηλος = 'profaneness' ie forgetfulness of one's consecration to God, and so, all light thoughts which take out of the mind the remembrance of this consecration.

Ἠσαῦ connected with βέβηλος only, not with πόρνος.

17 τόκου 'he found not place [room] for repentance.' One explanation is, He could not induce his father to change his mind. But it seems forced. Translate rather, 'He found not room for repentence' ie 'to offer it so as to undo the past.' In this way αὐτήν belongs either to μετανοίας or to τὴν εὐλογίαν (better). Taking it with μετανοίας it is of the adjuncts and consequences of repentance, ie of the reversal of the sentence against him, rather than of the feeling itself. In no case can it mean that Esau's prayer for a change of heart found no response.

C J V

Hebrews ch 12

17 So in the way given above it does not mean that he found no opportunity of being sorry for what he had done, for that would be always open; but he found no place where repentance could operate to reverse the sentence and undo the past. The warning is lest there should be any person who is without a deep feeling of the importance of future things.

22 'But you have approached Mt Sion - itself the actual place where our Lord's first advent occurred, and the figure of the heavenly city.' Mt Sion is contrasted with the Mt Sinai, as the place where the Gospel law was issued.

23 πανήγυρις - 'to a festal company and assembly of first-born registered in heaven.' It was ordained in the law that the first-born should belong to God [Ex 13:2; Num 3:40]. So the first-born here spoken of are those who are God's special possession. As the first-born of Israel were taken to be his specially. This congregation of the first-born seems to represent the Church on earth which is already consecrated to God. Their names are already written in heaven, but they have not arrived there yet.

24 αἵματι 'and to a blood destined for sprinkling' [cf 10:22]. The reference is to the blood sprinkled under the law, and to the blood of Christ which is intended to be sprinkled on the conscience to set it free from all the consciousness of unforgiven guilt. Christ's blood speaks: and so did Abel's - but it speaks not to condemn but to acquit.

28 ἔχωμεν ic 'let us ask for grace.'

C H A P T E R 1 3

HERE begin more specific rules of Christian living.

1 φιλαδελφία The love of Christians to oneanother shown by St Peter [II Pet 1:7] to be less extensive than ἀγάπη which extends beyond Christian brethren to every man.

4 τίμιος - understand ἐστω , which must be the tense to be understood in the next verse with ἀφιλάργυρος - 'let marriage be held in honour in all respects.'

7 Probably not only James the brother of John, and Stephen, are here referred to but also James Bp of Jerusalem, who had probably just suffered martyrdom when the Epistle was written.

8 Jesus Christ is the same - Though earthly pastors may die Christ always remains the same. A word of encouragement.

9 χάριτι approaches here very nearly our theological sense of grace - in the sense of favour [when the word is used of God] it soon passes into the second sense, namely that of a holy influence. Because favour, when bestowed by God, never stands idle: it always operates.

10 It is as if they might say, There was a comfort in the sight of the material altar, a comfort which we are now robbed of by the Gospel. But St Paul replies here, 'We <u>have</u> an altar.' The thought is, We Christians are all priests, and just as the Jewish priests had the right of eating part of the sacrifices, so also have we.

10 The meaning is, That of which the Jewish altar was a type. We have the real altar - the antitype of the altar. It is a mere assumption to say that he means here the Eucharist itself. That would be saying that the antitype, like the type, was a material thing.

The question is, What did the altar testify ? It is - We have the real atonement. We have the real offering, ie the sacrifice of a life pervaded by the fire of God's Spirit. One particular ordinance cannot be the antitype of the material thing under the law. The antitype must be a spiritual thing. The sacrament is an opportunity of exercising and using that spiritual thing which is the real antitype. The Jews cannot eat of our altar, whilst in Judaism, because it needs faith.

11 This burning of the body outside the camp was a type to us that our Saviour must be sought outside the camp - the pale of Judaism. We must go with him outside the gate where he suffered for us.

13 An encouragement to the Jews to quit the natural Israel.

20 The blood with which the high-priest entered is represented as the medium of his entrance - the element or atmosphere which gives him his entrance.

In the other passages Christ is spoken of as entering heaven by means of his blood. Here it is his resurrection which was done by the same blood. It was the completeness of Christ's obedience even unto death, giving his blood for men, which formed the ground of his resurrection, which attested God's acceptance of his whole work.

20 The resurrection is the test to which Christ always appealed as the proof of God's full acceptance of his work. Here St Paul says that this seal of God's acceptance was set to Christ's work on the ground of Christ's death, ie because of his complete obedience to death. Cf Phil 2:9 where the διό contains this thought of 'brought again from the dead in blood.'

21 'May he complete you in every good work'- ie in the matter of every good work.

23 Shows that Timothy at some time had been in prison, probably at Rome.

24 The writer is determined to assign the proper place to the pastor's of the church. Perhaps there had been a tendency to derogate from their position.

25 ἡ χάρις That grace of God in which we all live and move and which is shown in divine blessing.

If this Epistle was written by St Paul, it must have been written between his first and second imprisonments.

The Epistle of JAMES

THE EPISTLE OF JAMES

THIS Epistle is strongly Jewish in character, and seems to be addressed to Christians, but it is sufficiently wide enough to apply in case of its falling into the hands of unbelieving brethren.

CHAPTER 1

4 Addressed to those in trial, and to reconcile them to it.

5 ἁπλῶς - singleness of view. Looking only to the object of a gift necessarily insures a man being liberal.

8 δίψυχος a double-minded man = a man who doubts.

9 It is true the depressed person may rejoice when God is pleased to exalt him; but for the rich it is good for a man when he is brought low, the first part of the verse is a concession.

17 'The Father of lights' = the Father of all perfection, the Father to whom every manifestation of light belongs.

26 θρησκεία = the observance of God's outward service.

27 He is here speaking of worldliness of spirit the opposite of which is charity to the poor. This gives the connection with the next chapter-

CHAPTER 2

4 'did ye not thus become litigants or partizans among yourselves, ie by dividing the Christian body into 2 parts, and made yourselves judges of bad reasonings' -

4 [ie characterised by wrong reasonings - a Hebraism].

18 ἐκτῶν ἔργων -better reading, χωρὶς τῶν ἔργων.

ἀλλ' ἐρεῖ 'but some one will say in answer to these false views about faith.' Much difficulty has arisen out of supposing these to be the words of an objector.

St James is using 'faith' in the sense of a mere intellectual assent to certain propositions - cf v.19. To a man who says he has faith and so is safe, the proper answer is, 'Show me a proof of your faith in those works which you disparage. How can you prove faith except by works ? I, on the other hand, hope by my works and Christian living to prove my faith.'

20 'Faith universal without works universal is dead.'

21 It may be said that Abraham was justified by faith which is the inner principle, or by works which are the proof of the inner principle. St Paul protests against self-righteousness in his language; St James against self-deceit.

C H A P T E R 3

Vv.4 ff. three illustrations of the power of the tongue.

18 καρπός Anything which can be characterised as fruits (or result) of righteousness is sown in peace by those who make peace. Those whose life is occupied in making peace - it is they who sow that seed which is really to produce righteousness, and their sowing is always carried on amidst peace.

C H A P T E R 4

James has been speaking about peace so that the continuity in this chapter is complete.

5 τὸ πνεῦμα Objection: 'the spirit that dwelleth in us' is an expression always used of the Holy Spirit not of the fallen mind of man; and this cannot be a quotation as there is no such passage in the O.T. Alford reads, κατῴκισεν, and translates: 'The spirit which God implanted in us earnestly yearns for us.'

Rather put a ? at λέγει; - and translate: 'Or think ye that the Scripture speaketh in vain ? Doth the Spirit that took up his abode in you [when you became Christians] yearn towards envy ?'

11 κατα λαλεῖ νόμου - ie the Christian law of liberty. 'speaks against a law in contrast with speaking against a brother which the man in question thinks he is doing. When you, as you think, are speaking against a brother, you are really speaking against a law. You are really sitting in judgment over a law of God by your act of breaking it.'

C H A P T E R 5

The subject of the worldly mind is continued. It is this passage chiefly that has led commentators to say that this Epistle is written to unbelieving Jews. St James, however, may have seen the germ of selfish worldliness even in the Christian body. Those whom St James addresses had certainly left far behind the simplicity of the primitive faith, as shown by what he says of the rich obtaining precedence in places of worship and thrusting back the poor.

20 It does not mean that his own sin would be covered, but that he would cause the covering and forgiveness of a multitude of sins in another. The merciful man has in him the spirit of God's mercy.

The Epistles of PETER

C J V

I Peter ch 1

This Epistle is of undoubted authenticity.
The date cannot be fixed.
'Strangers of the dispersion' might seem to signify the Jews only.
Perhaps to Roman Christians scattered by Nero.

C H A P T E R 1

1 Some divide the list of people of various countries present at the Day of Pentecost (Acts 2) into three parts, making three different dispersions. But St Peter speaks sometimes as if he were addressing Gentiles, cf I Pet. 1:14; 2:10; 4:3.

παρεπιδήμοις is used in a spiritual sense.

διασπορᾶς seems to apply more to the Jews, but has a wider significance.

It has been suggested that the order of mention of the countries here seems to indicate that St Peter was writing from Babylon.

Chapter 4, verse 4, which speaks of the Christians suffering from not joining in heathen riotings seems to show that their danger now arose from heathen rather than Jewish persecutors.

General dislike of the Christians was beginning to show itself in active opposition to them; but no special persecution seems to be indicated as existing, and persecution does not seem then to

have followed necessarily on a quiet Christian life, cf 3:13. The Epistle may perhaps be placed in the reign of Nero before his persecution broke out.

πνεύματος The ψυχή of the Christian does not become the πνεῦμα, till the ἁγιασμός has taken place; so that it seems to mean here 'sanctification by the Spirit' ie the Divine Spirit.

All Christians are ἅγιοι consecrated persons, and the more they think of this the more they will become sanctified persons. Consecration by the Spirit leads to obedience as the result. It is not that a person tries to be obedient and then obtains consecration. It is the other way.

2 ῥαντισμός In one aspect the sprinkling of the blood of Christ is the first step and precedes the consecration. But looking upon it in the sense of the declared absolution, pronounced in the great day in proof of final acceptance, it follows consecration. The word appears only elsewhere in Heb.12:24. The verb occurs more frequently. In Heb.10:22 the sprinkling of the blood is spoken of as the first step. Here it is the last, as the sprinkling in token of complete absolution.

3 ὁ Θεός It is correct to speak of the Father as the God of Jesus Christ as shown by Eph. 1:17. But whether it is meant so here is uncertain.

By the resurrection of Jesus Christ God brought us into a new life of light and being. St Peter speaks much of life - 'a living hope' - 'as living stones.'

C J V

I Peter ch 1

6 ἐν ᾧ — 'wherein,' with reference to the former verse generally - 'ye exalt.'

λυπηθέντες — There is some difficulty in the tense here. It seems to mean that they had been in trouble which was now over. It must be taken to refer to some special trouble that they had been lately suffering.

7 τὸ δοκίμιον — The trial meant is persecution. Lit: 'the test of your faith.' And so it comes to mean as some think 'the result of the test.' But the literal view seems better.

9 — 'Receiving theend' ie the object of that faith. The life of the Christian is represented as a preparation for and anticipation of that which shall be obtained hereafter, and which future end may in this sense be looked on as present and already obtained.

10 οἱ περὶ..... — 'Those I mean who prophesied about the grace which God designed for you.'

11 ἐρευνῶντες — 'Searching (or pondering) as to what or what sort of season' - meaning, 'by what sort of time.'

ποῖον — is more generally, but not so well, taken to mean 'characterised by what events.'

ἐδήλου — 'wasmaking His declarations from time to time.'

τὰ εἰς Χριστὸν..... — 'the sufferings which referred to Christ'- which pointed to Christ - which were to have their realization in Christ, cf Isa.53.

11 δόξας the glory of the Resurrection, Ascension, the last Judgment and the heavenly reign.

12 οἷς νῦν. 'things which now were reported to you' - the 'now' = 'under the Gospel' - 'which in thisage were reported to you when you became Christians.'

What has taken place under the Gospel is taken as a single act of revelation. For this use of νῦν with the aorist, cf II Tim.1:10.

παρακύψαι = bending down to look into a thing.

13 διὸ.... 'wherefore - considering the greatness of your privileges.'

ἀναζωσάμενοι 'gird up' by one act of Christian resolution.

τελείως perfectly, without vacillation and without alloy of mistrust.

χάριν The grace - the fulfilment of God's promises.

The present in φερομένην shows the certainty of the grace being brought, and that it is actually in process of being brought.

14 ὡς τέκνα 'as children of obedience ought to do'- connected with the paragraph that follows: 'not being fashioned in accordance with...'

15 κατὰ.... 'in accordance with the will and likeness...'

17 ἐπικαλεῖσθε is the word used commonly for holy persons. It is characteristic of a Christian man to be always invoking God.

C J V I Peter ch 1

17 παροίκοι = men who live by the side of the citizens.' So the Christian is sometimes called a pilgrim and sometimes a sojourner, cf 2:11. There is reference here no doubt to the words of Jacob, 'The days of the years of my pilgrimage.'

18/19 Here is the idea of redemption. It expresses, (1) a previous captivity; (2) then a λύτρον - something paid as the price of deliverance; (3) the consequent deliverance.

There is no doubt that our Saviour is here compared with the Paschal Lamb, and the deliverance He wrought is compared with the deliverance from Egypt.

20 προεγνωσμένου μέν.. 'foreknown indeed', not mere prescience - something between foreknown and fore-ordained is the meaning. 'Fore-purposed', if there were such a word, would best convey the meaning.

ἐπ' ἐσχάτων 'at the times being now at their extremity.'

The time of Christ was not clearly separated by the Jews into two parts- His first coming and His second coming. They looked on to the first coming, and it was not revealed to them that there would be a second. They looked for the full establishment of blessedness at the first coming of our Lord. This explains how it was said that Christ came at the end of time. We who have seen nearly 2,000 years since His coming can hardly understand how the days of His first coming could be called ἔσχατων , the extremity of time.

22 The Epistle from this point is principally hortatory.

24 'Living' and 'abiding' seem to agree with 'word', not with 'God.'

Regeneration is here spoken ofwith respect to each individual as wrought in the individual by the word of God. In the former passage ἀναγεννήσας the death of Christ is spoken of as containing the power of resurrection generally.

25 Κυρίου 'of Jehovah' - as it is a quotation from Isaiah.

ῥῆμα the whole Gospel is spoken of as a single utterance.

There is not here that stiff distinction between doctrinal and practical teaching which some try to find inScripture, and to maintain in sermons. A doctrinal maxim is followed by a practical application.

C H A P T E R 2

2 λογικόν occurs elsewhere in the NT only in Rom.12:1 where it is opposed to σαρκικός 'The unadulterated rational (not carnal) milk of the word.'

3 'If, that is, you tasted (when you first became Christians) that the Lord is gracious.'

5 οἰκοδομεῖσθε 'Be ye yourselves also built up as living stones.' It is very doubtful however whether it should be taken as the present or the imperative.

6 περιέχει 'it contains', as if it were 'the book contains,' in the Scripture.

γραφή without the article is 'a passage of Scripture'.

7 τιμή taking it up from ἔντιμον in the previous verse, 'To you [ie in your judgment (you appreciate)] the honour [spoken of in ἔντιμον].'

ἐγενήθη εἰς... 'the stone became unto the head of the corner' - the topmost stone of the corner of a building - implying the idea of strength and beauty.

προσκόμματος 'a stone belonging to [and so causing] a stumble, and a rock causing a stumbling.'

8 This passage is one of those which imply that the sin of the evil is over-ruled by God. Those who will cast in their lot with evil must share in that predestination of ruin which has been laid on all evil. The passage is to check the arrogance of the evil who think that they are wholly free and have not a hand above them.

10 The passage in Hosea refers to the Jews being rejected and then recovered; but the words used there about Israel are still more applicable to the Gentiles who had never before been admitted. It is used of the Gentiles by St Paul in Rom. 9, and so is probably meant as referring to Gentiles here too.

Christian growth seems the prevailing idea in this last paragraph.

ἐλεηθέντες denotes the one act of compassion shown to them in making them Christians and admitting them under the Gospel.

οὐκ ἠλεημένοι denotes the state of not being compassionated.

11 'Purity' is the prevailing idea in this paragraph.

12 ἵνα ἐν.... 'that wherein' - 'in the matter in which.'

ἡμέρᾳ ἐπισκοπῆς = 'the judgment at the last day.'

ἐπισκοπῆς cf Luke 19:44 where it is 'a time of inspection.' This is different from 'the day of visitation' which is the time when the king came in to see the guests cf Matt.22:11.

13 Paragraph on 'Insubordination.'

'Submit to every human institution as a religious act.'

15 φιμοῦν 'Muzzling the ignorance of foolish men' is a remarkable expression. Our Lord said the same thing to the sea, Mark 4:39; cf also Mark 1:25.

Here, habitual almost wilful ignorance is spoken of. Such ignorance has its mouth open rather than its eyes. Ignorance is generally talkative and so needs muzzling.

16 Christian freedom is not a cloak of vice. The Christian is free in one sense, and yet the bondservant of God.

C J V I Peter ch 2

16 κακίαν here = 'viciousness.'

17 τιμήσατε 'pay off your debt of honour to all' seems the sense of the aorist here. A thing to be done and done with. There is something to be honoured in all men. All men are at least God's handiwork though what is good is often overlaid with much evil.

18 οἰκέται servants, or domestic slaves - expressing slaves with reference to their position in a household.

19 εἰ διὰ.... 'if owing to a consciousness of God'- ie owing to having a lively and present sense of what God is and of His claim upon you.

20 Alford reads γὰρ after τοῦτο - in which case translate, 'But this is glory if when ye do well . . . . for this . . .'

21 καὶ Χριστός 'even Christ', so Rom.15:3.

ὑπολιμπάνων 'by way of leaving constantly for you.' The force of the present is the abiding intention.

ὑπογράμμον was a copy which the child had to imitate.

23 παρεδίδου committed it, ie 'the matter.'

24 ἀνήνεγκεν 'carried up to the wood' (of the Cross). Cf Isa.53:12.

C J V I Peter ch 2.

24 τοῖς ἁμαρτίαις 'to sins' generally - all sins.

The Cross seems to be madethe altar here - cf James 2:21; Heb.9:28.

ἀπογενόμενοι cf Rom.6:2, & c., where the same Idea is fully carried out, that the Christian man is so united to Christ that because Christ has died he has died, because Christ has risen he has risen, cf the Baptismal service.

The μώλωπ is the stripe-wound. Hebrew idiom here.

25 νῦν 'ye turned back now' - ie 'in these Gospel days ye turned back once for all.'

ἐπίσκοπον either in the general sense of 'guardian', or else as 'bishop'.

C H A P T E R 3

1 There is a general idea of the ὑποτάγητε of 2:13 being carried on, but it is so far forgotten that the word is repeated in the participial form in ὑποτασσόμεναι.

ἄνευ λόγου 'without any such thing as a word', ie without preaching the Gospel to him. Without any such thing as a Gospel they may be brought over by the view of the conduct of the wife, and thinking that whatever religion produces such a conduct must be good.

C J V I Peter ch 3

3 ὧν ἔστω 'whose be not the outward adornment_'
- 'Let them not look to these things', ie let not their adorning consist in this, let them have some better adornment. This is not a prohibition of decent ornament in its proper place.

4 ἐν τῷ ἀφθάρτῳ 'in the incorruptible thing which consists of.'

6 μὴ φοβούμεναι 'not fearing any intimidation.' It is a sort of precept to do good and fear not. It perhaps means that, while living in obedience to their husbands, they are not to live in a state of abject and panic fear.

7 Understand σκεύει again with γυναικείῳ probably; though there is considerable doubt whether this is best.

Tischendorf has the comma at γυναικείῳ and not at γνῶσιν and συγκληρονόμοι.

As in the text, translate - 'dwelling with them according to knowledge.
κατὰ γνῶσιν is explained by what follows, giving honour to the weaker vessel.

σκεῦος = body. 'Render honour to the woman's body.'

Alford reads ἐγκόπτεσθαι, which shows that any discord at home is an hindrance to prayer. Any consciousness of want of love at home is a great hindrance to prayer.

C J V I Peter ch 3

8 ταπεινόφρονες is better supported than φιλοφρόνες.

9 ἐκλήθητε the idea here is that blessing is the consistent thing for those who look for blessing. We were called to a blessing. therefore it is but suitable for us to bless. What a discord there would be between the blessing which you look for and the curse which you bestow on another man.

10 ὁ γὰρ θέλων 'he that desires to love life', ie to have cause to love life - to have such a life on earth that he can love - to find happiness on earth.

13 μιμηταί Alford reads with ℵ, B, C, ζηλωταί. With a thing, as the last sense is most probable, this word seems best supported. But even if 'imitators' be kept, τοῦ ἀγαθοῦ need not be construed as 'the good one.' Cf III John 11.

15 ἁγιάσατε 'Consecrate Christ as Lord in your hearts.'

φόβου 'reverence' probably; as the word has been so used before.

16 ἐπηρεάζοντες 'Who vex by unreasonable and wanton calumnies your good life in Christ.'

17 τὸ θέλημα The will of God of itself - the whole will of God.

θέλει expresses the particular volition of this will of God considered as a whole.

18 περὶ ἁμαρτίας is used commonly for a sin-offering, cf Leb.10:6, 8, where the expression seems so confirmed in this sense as to be used ungrammatically without another word.

The mode by which our Lord's sacrifice took away sin is not clearly explained in Scripture, but the FACT is clearly given.

ὑπὲρ.... 'in behalf of'. The notion of ὑπέρ in the sense of 'as a substitute for' is not Scriptural and is not necessarily implied by the preposition.

For ὑπὲρ ἀδίκων cf Rom.5:6, 7, 8.

θανατωθεὶς 'Put to death in point of flesh, but quickened in point of spirit.' Whether quickened in spirit refers to the immediate consequences of death or resurrection seems doubtful. Christ ceased to live a fleshly life, and began to live a spiritual and resurrection life after His death.

The reference is probably to the resurrection life - cf.Wordsworth, however, who says that the spiritual part of Christ <u>at once</u> gained new life and so the reference may be partly to the moment of death. At the dropping of the flesh, the quickening of the human spirit of Christ at once <u>began</u>, cf for this passage I Timothy 3:16.

19 ἐν ᾧ 'In which spirit He went and made proclamation also to the spirits that were in prison, having at one time disobeyed when the long-suffering of

/ God

18-20 was whiting to the end [was waiting to the end so as to finish waiting - a strong expression for patient waiting]. This is reading ἀπεξεδέχετο, which is quite the best supported reading.

εἰς ἣν.... 'into which ark but a few persons, that is eight souls, were safely carried through water. Alford takes it as 'by entering into which', with less probability.

As to the whole passage πορευθείς certainly seems to mean local transition. The only question is, whether the reference is to the time between death and resurrection or to that after resurrection. These words would admit either sense and allow reference to the time between resurrection and ascension. The time referred to is evidently prior to the ascension of Christ to heaven.

The words 'He went . . . unto the spirits in prison' are all inappropriate to any preaching in the spirit to the men in the days of Noah. They were not then spirits but actual men. They were not 'in prison' but alive on the earth.

To hold the idea of reference to a proclamation without saving result seems a wresting and rendering nugatory of the words of Scripture, more than to understand that there may be hope for some after death.

21 ἐπερώτημα seems to mean an interrogation put as to God. The question put in baptism as to God [ie as to the state of the

/person's

21 person's conviction as to God], and that question put to one whose heart is cleansed by the working of God's grace. Cf Heb. 10:22, 23. The person has his heart cleansed, and so can answer properly and with understanding the question as to his belief.

C H A P T E R 4

1 ὁπλίσασθε 'Arm yourselves also with the same idea,' ie with the idea of having suffered in the flesh - having died and risen again.

The argument is that ye have died and a man who is dead can no more sin.

2 εἰς τὸ.... 'that <u>you</u> (not 'he' as EV) should no longer live. . .'

4 εἰς τὴν αὐτὴν... 'to the same profusion of profligacy,' or 'to one and the same sink of licentiousness' [Wordsworth].

6 'For to this end was the Gospel preached even to persons dead, that they might be judged indeed according to men in point of flesh, but might live according to God in point of spirit.' The allusion here is doubtless to 3:19.

Wordsworth takes it of the spiritually dead - dead in sins - but this would make the transition in sense from 3:19 too sudden. Both passages must refer to the same thing. Even the dead are still regarded as alive through God.

C J V I Peter ch 4

8 'Have your love to one another fervent.'

ὅτι ἡ ἀγάπη - 'for the spirit of love makes the forgiveness of sins by God applicable to our case; and so in one sense love procures forgiveness.' Love is that state of mind which, springing out of God's love, invites God's forgiveness of those who cherish it.

11 ὡς λόγια 'let him speak (utter) as it were oracles of God.' If he speaks, let what he says be so wise and so instructive, as to be as it were the giving forth of the oracles of God.

12 τῇ ἐν ὑμῖν lit: 'the in your case firing [or, fiery process] - which happens in your case with a view to trial.'

14 'If ye be reproached in the matter of the name of Christ', or 'on the ground of Christ' [according to the Tisch. reading.] The name of God is the brief summary of His attributes. The name of Christ is such as He really is.

Τὸ τῆς δόξης 'the Spirit of glory', ie the Holy Spirit of which glory is the chief attribute.

16 μέρει - ὀνόματι is a much better supported reading.

17 ὅτι ὁ καιρὸς... 'For it is the season for the judgment beginning from the house of God; ie the judgment which our Lord had predicted, the destruction of Jerusalem and the final end

C J V I Peter ch 5

C H A P T E R 5

1 The office of presbyter seems to have been a union of age and qualities. Those who held the office seem to have been generally, though not necessarily, old. Hence so much is said about the comparative youth of Timothy.

3 μηδ' ὡς 'nor yet as lording it over your allotments - over the portions of the field which are assigned to you.' Showing that each had his local district. Used in LXX of the allotments.

5 ὑποτασσόμενοι this word is now banished from the text as unsupported. Trans: 'all in relation to oneanother clasp on humility.'

κόμβος was a strip of cloth used as a string.'

Some see a reference here to our Lord's girding Himself with the towel after supper.

9 στερεοί 'steadfast in point of your faith' - not of the Christian standard of belief, but of the subjective principle of belief in the individual.

τὰ αὐτὰ πῶν.... a genitive after αὐτά is not found elsewhere in the NT.

Temptation is a πάθημα - a suffering, cf Heb 2:18.

10 ὁ Θεὸς.... 'the God characterised by all grace.'

δόξαν glory = manifested perfection. The unveiling of Christian men to show what they will be as sons of God.

11 τὸ κράτος - all strength, strength universal.

12 Διὰ ... 'by means of', probably as the bearer of the letter.

ἐπιμαρτυρῶν 'further witnessing' ie adding my testimony.

ταύτην εἶναι 'that this is a true grace of God and one on which you may lean.'

13 'She that is in Babylon elect with you.' A salutation is a matter of fact thing andit is not probable that a figurative expression would be used on such an occasion. Wherefore understand the literal Babylon.

"ἡ ... συνεκλεκτή", Some understand διασπορά, some ἐκκλησία; but the word has not been lately used and so there is some difficulty in understanding the word. Others understand συνεκλεκτή of Peter's wife. But 'in Babylon' seems against it. On the whole the Church at Babylon is most probable.

ὁ υἱός μου the literal son if the literal wife is before meant. But the figurative expression in both cases seems most probable. There is a strong tradition of the connection of Mark with Peter, given by Papias, Clement of Alexandria, and Irenaeus. It would then be Mark the evangelist that is here meant.

St Paul's usual greeting is χάρις not εἰρήνη.

THE SECOND EPISTLE OF ST PETER

CHAPTER 1

1 Συμεὼν Πέτρος — Forgery is unlikely. A forger would probably have copied the form of address in the First Epistle.

19 — 'And we have more steadfast the prophetic word to which we do well in giving heed, as to a lamp giving light in a murky place, until the day shall have dawned and the day-star shall have risen in your hearts; knowing this first that every prophecy of Scripture becomes not a matter of individual disclosure, for not by any volition of a man was a prophecy ever borne - but borne along by the Holy Spirit human beings spake from God.' The prophetic word = the OT prophets.

πᾶσα προφ. — 'every prophecy' = every inspired writing of Scripture.

'No prophecy is of human disclosure', ie it is not a disclosure by the prophet himself.

προφητεία in its widest and real sense is itself an ἐπίλυσις. It is a disclosure itself.

CHAPTER 2

11 — Compare Jude 9. What is stated in Jude was probably based on some old tradition with which those addressed by the Apostle were acquainted.

13 — Compare Jude 12- 'these are spots in your feasts of charity. Cf also I Cor.11.20.

14/15 — 'Leading others into sin' and 'covetousness' are the chief sins here rebuked, as illustrated by the example of Balaam. A reproof specially cited against teachers.

C J V

II Pet chs 2/3

18 The association of the most heinous sins with professed strictness of living is here reprobated.

C H A P T E R 3

- In this chapter, St Peter urges the necessity of laying up treasure in heaven in consequence of the perishable nature of terrestrial things.

5 The argument is: The scoffers should have seen, by reading their Bibles, that the same state of permanence and persistence went on before the deluge, but it was this state of permanence that itself made preparation for the deluge. The earth was compacted out of water, for all was water before. The sea forms a cramp and bond to the solid land. If formed by God's word, the earth must be destructible by God's word also.

10 στοιχεῖα 'elements themselves,' - such things as elements of nature. Not restricted to the four elements; rather of the primary particles of matter.

12 It is by prayer and preparation alone that we can be said to hasten the day of God's coming as we delay it by our sins.

16 Notice St Peter's humility in thus praising St Paul's writings, though he had been expressly reprimanded by him.

18 εἰς ἡμέραν... 'unto the day of the age,' - one of the many expressions for eternity.

The Epistles of JOHN

I N T R O D U C T I O N

WRITTEN probably at the end of the first century and after the Gospel, at Ephesus, and to the churches in that neighbourhood under his direction. He lays down the deep truth of Christ, and thus indirectly condemns heresy, instead of going into direct controversy. The Epistle is constructive rather than polemical.

St. John is the Apostle of love, but his love does not exclude faith and obedience.

This Epistle bears no superscription. No evidence to prove the date of John's three Epistles exists.

* * *

C H A P T E R 1

1 In this verse St John forcibly brings forward the absolute certainty, as far certainly as he is himself concerned of what he preaches about Christ - in opposition to the Gnostic sects.

The words λόγος and ζωή occur especially often in this Epistle as also φῶς and σκότος.

2 Cf John ch 1, and 17:3.

5 'God is light' - our Saviour Himself said, 'I am the Light of the world.'

6 The same thought is expressed by St James, 'If any man among you seem to be religious...' and, 'If a man say, I have faith ....'

8 'If we say that we have no sin . . . . ,' this expression is somewhat different to any other we find in the New Testament.

C H A P T E R 2

St Paul's faith working by love; St James' works which are the fruit of faith; and St John's love springing from faith and leading to obedience - are all different phases springing from the same state of mind.

1 παράκλητον This is the only place where this word is translated "an advocate". In all other places it is rendered "a comforter", which

1 meant 'one who strengthens,' in the old English into which the Bible was translated. The Latin word advocatus, by which this word was translated in the Latin version, and which led to the word 'advocate' being used, had a wider meaning - a 'helper' or 'adviser.'

2 ἱλασμός From the verb comes this word = a rendering propitious. It is used in the LXX sometimes for 'mercy,' Hence too ἱλαστήριον which in the O.T. was a word appropriated to the covering of the mercy-seat as also it is used in Hebrews 9:5. In Romans 3:25 it is applied to Christ, thus making Him as it were the mercy-seat of the new temple.

ἱλάσκομαι is always used in the LXX in the middle sense, 'to be or become gracious.' In the N.T. it occurs in this sense only in Luke 18:13. The other sense is - 'to render propitious as to something', ie 'to expiate' [Heb. 2:17].

οὐ περὶ κ.τ.λ. - these words are added to give additional assurance of the sufficiency of Christ's sacrifice.

3 St John slides from exhortations to holiness, to comfort to the sinner, then back again to exhortation to holiness. Hence we may learn that exhortation to holiness will always be ineffectual unless combined with the comforting side of the Gospel for sinners.

καὶ ἐν τούτῳ 'And in this [as the place of the proof] we ascertain that we know Him if we keep his commandments.' It seems most natural to take αὐτόν of Christ, since He it is through whom the Father is made known to us.

C J V

I John ch 2

5 ἀληθῶς Truly in this man is the love of God consummated.

It is an especial mistake to speak of this Epistle as a formal treatise.

7 ἀδελφοί - ἀγαπητοί is the right reading here.

"In so writing, as I have, I do not write to you a new commandment.' Some refer "new commandment" to what is so called in John 13:34 the command to love. But better to take it as of the command to walk as Christ walked, which has been just mentioned. The two are in fact identical.

He means, 'In ordering you to walk as Christ walked I am not laying on you any new burden - any new commandment - but only one from the beginning of your becoming Christians.'

8 Means, 'I may call it a new charge too.' It is always being freshly realised, as the light of truth shines more and more into our hearts.

ὅ ἐστιν 'which statement is true in the matter of Christ and in the matter of you; because the darkness is passing away, and the real light is already shining. New in relation to you who are becoming more and more able to apprehend it because you are passing into that light of Gospel experience which makes all things new.

11 ὅτι ἡ σκοτία 'Because that darkness of which we are speaking blinded [by one decisive act - as if once for all by the very fact of its being darkness] his eyes.' The absence of love causes a bewilderment and confusion of the spiritual life & being.

12 'Your sins are forgiven you because of what Christ is.'

The form ἀφέωνται occurs in Luke 5:23; 7:47.

13 St John distributes his hearers here into three classes. Are they thus classified according to natural or spiritual age ? There had been time enough now when John wrote for the children of Christian converts to be growing up as Christians from the beginning of their lives: so that there would be a correspondence in Christian people between natural andspiritual age. Children would be babes in Christ also. Hence the people thus addressed in three classes would be what they are addressed as being - both in natural and spiritual age.

Where he is speaking of τεκνία , he does not mean all, as some take it, but the young - the same as παιδία.

14 τὸν ἀπ' ἀρχῆς 'him that is from the beginning,' ie Christ. In applying this passage now, we must take it chiefly of spiritual age, as spiritual age unhappily now cannot be measured by a person's natural age. Even with St John the spiritual age is the leading idea.

The characteristic of the youngest Christian, he says, is forgiveness of sin. The moment a person turns to Christ he obtains forgiveness of his sin. The second characteristic of the young Christian is to know God as the Father - as his Father. Of the aged Christian he only says, 'You know Him

14 "who is from the beginning, ie Christ.' Christian knowledge begins with the knowledge of God and ends with the fuller and more comprehensive knowledge of Christ.

The intermediate age [νεανίσκοι] is described as the age of conflict, but of successful conflict.

15 κόσμον here is used in the bad sense usual in St John.

(i) In the LXX the term hardly gets beyond the primary sense of <u>order</u>, arrangement, as it always has the addition there of an explanatory gen.

(ii) In the Apocrypha it means the <u>universe</u>, as afterwards in the N.T.

(iii) Besides, there is the special appropriation of the word to the <u>world of men</u>.

(iv) Next, the word sinks into a term of disparagement, as meaning either the <u>world of sense and matter</u>, opposed to the world of spirit, or the world as being the <u>world as infected by sin</u>, cf I Jn 5:19.

Here, the wordis used in both senses under (iv) as given above.

16 ἡ ἐπιθυμία 'the longing felt by the flesh,' cf Gal.5:17. So, too, in the second case it is the longing which the eyes engender by seeing.

The first ἐπιθυμία springs out of the σάρξ, the carnal longing which resides in the flesh properly so called.

16 For the divisions here made, cf Gen.3:6. The woman saw that the tree was good for food andthat it was pleasant to the eyes, and a tree to be desired to make one wise. Compare also our Lord's temptations - the first addressed to the flesh, the second to theeye, if we take St Luke's order. The third, false parade of connexion with God - a form of ἀλαζονεία τοῦ βίου cf that in Gen.3, in the form of a boast of spurious wisdom.

'The lust of the eyes' is that which is concerned with the possession of the good things of this world = covetousness.

'The pride of life' = the arrogant pretensions of the life that now is, giving itself as something that is grand and enviable; the one word to express it would be 'ambition'.

'Self-indulgence,' 'self-seeking,' 'self-display,' would express the above three forms of evil.

The motive which he gives for not caring for the world here is its transitoriness.

18 This transitoriness is already manifested by the signs of the close of the age. Nowhere does any Apostle assert that he would himself be amongst the living when Christ came. It is only natural that an Apostle should speak of WE of the living then, as in I Cor. 15.
Here the absence of the article with 'last time' shows that he is not laying down the then present age to be actually the last. It is a last season.

18 This is the first place where the actual word 'ANTICHRIST' occurs.

ἠκούσατε 'Ye heard.' 'It was part of the doctrine which you were taught as Christians, as in Matt.24:5, 11 & c. The language used in these prophecies seems to imply that besides minor fulfilments there was to be a fuller manifestation or almost embodiment of the evil one, just beforethe final advent, when the power of Christ and the evil one would be brought to a final conflict and a final issue.

An Antichrist might be one coming as in the place of Christ, claiming to be Him. Or it might be an opponent of Christ. The one sense runs into the other: it is hard to say which predominates.

The sense is: The instances which we have had of so many partial fulfilments of the prophecy of the Antichrist are proofs that we are living in an age near the end.

19 μεμενήκεισαν Perseverance is the test of Christian reality.

ἀλλ' ἵνα an ellipsis. Cf John 14:31 for the same sort of ellipsis between the ἀλλά and ἵνα .

ἵνα contains two propositions:

i. 'That it might be made manifest, in their example, that they are not of us;

ii. 'That they might be made manifest that they are not all of us.'

The former is the predominant idea.

19 We see the Hebraism of St John in using Καί very often, and in preference to any other connecting particle. In the Hebrew the word for 'and' is the universally used particle.

20 Χρίσμα Occurs here only. It means unguent, not unction. The Holy One = Christ. The unguent is the gift of the Holy Spirit, cf Acts 10:38. For anointing to a consecrated office, cf Rev.1:6, showing the two offices to which the Christian is thus anointed.

21 'And this is the very thing that encourages me to write to you, that you have not to be instructed in the truth.' The sense of the verse is, 'In writing thus of these false men, I do it because you know the truth, and because everything of the nature of a lie is repugnant to you because repugnant to the truth.'

'Already we see indications of the approaching revelations of Antichrist in the persons of many who have gone out from us; their going out showed that they belonged not to us. And you know this by the unguent from the Holy One [i.e. this that there are false as well as true] which guides into all truth; and this is my encouragement in writing to you that you know the truth already by that Divine Gift, and because everything . . . '

22 ὁ ψεύστης 'The liar - the arch-liar - that liar.'

ὁ ἀρνούμενος 'he who denies so as to say that Jesus is not the Christ.'

οὗτός ἐστιν means, 'this is the very nature of the Antichrist to deny the Father and the Son.'

22 He does not mean that the Antichrist has come, but that these preliminary antichrists have in them that which is the characteristic of Antichrist in every shape, ie the denial of Jesus as the Christ.

23 A justification of what was said in v 22, 'Every one who denies the Son hath not the Father either.'

The whole verse is in italics in the E.V. but it is well supported in the MSS.

24 'If that which you heard from the beginning shall have remained in you' - making it retrospective, looking back on the life - 'shall be found at last to have remained.'

25 'And think what that implies - remaining in the Son and the Father.' Or, 'Think of the motive for that - nothing less than eternal life.' This seems to be the connection.

27 'And you as well as I - without my telling you.' Cf Eph. 4:7, 8, where the gift of the Spirit is spoken of as the gift of Christ. Christ receives gifts from the Father and distributes them to us.

μένετε is a preferable reading here to μενεῖτε. If it is the future that we accept as the reading, it must be understood in a hortatory sense, 'You shall abide - you will do so if you listen to me.'

C J V I John ch 2

27 The substance of this verse is, 'I have written thus to you, but the divine CHRISMA teaches you, without my words, and in accordance with its teaching - abide in Christ. That is the sum and substance of it.'

28 'And now, little children . . .Bringing it forward as a point of duty - Now carry this teaching at once into practice.'

ὅταν - ἐάν is the preferable reading, 'in case of his manifestation at any particular time' - without, however, any doubt being implied.

ἵνα 'That in case of his manifestation (reading ἐάν) we may have confidence.'

παρρησίαν is freedom of speech springing out of confidence ~~within~~ within: the opposite of faltering speech springing out of doubts within, cf Hebrews 4:16 for the word.

καὶ μὴ 'and may not be ashamed from him'- ie so as to turn away from him in [at] his appearing.'

29 This verse is connected with the idea in v 28 of being ashamed before him. 'To avoid that being ashamed before him at his coming, you must be like him now.'

ἐξ αὐτοῦ ie of Christ. δίκαιος also must be taken of Christ. Some think it harsh to speak of being born of Christ, not as is the more usual phraseology - of the Father. But if we remember that St John always assumes the entire divinity of Christ it will not be seen as strange or harsh.

C J V I John ch 3

C H A P T E R 3

1 Some MSS add καὶ ἐσμέν after κληθῶμεν. The connection here is, Think of the love shown in our being begotten of Him and made His children.

γινώσκειν is properly 'to arrive at knowledge.'

2 ἐὰν φανερωθῇ 'If at any time we shall have been manifested.' The ἐάν throws no doubt on the fact of his being manifested, but only on the time when it should take place. The promise that we shall see Him as He is carries with it the promise that we shall be like Him, for without this likeness we could not see Him though He were near.

4 The starting point of this verse is the last verse of chapter two.

τὴν ἁμαρτίαν = sin universal, sin of whatever kind. The article used with both words means that ἁμαρτία and ἀνομία are convertible terms.

It would not be satisfactory to introduce the idea of the Jewish law here in ἀνομία. Rather it means the breach of whatever God has enjoined on us. All manner of sin is the breach of that relation of duty under which we stand to God our Father. 'Remember,' he says, 'in every sin you commit a breach of that relation which God your Father has laid on you towards Himself.

5 Such a thing as sin is not in Him. How abhorrent then it must be to Him.

9 'Everyone who hath been begotten of God doeth not such a thing as sin.' It is enough to interpret it generally of the new birth.

Sin is abhorrent to the renewed man, and so far as a man is a child of God, so far he cannot sin. Just in proportion to his being really a Christian so far is he incapable of sin.

From verses 8 and 9 wrongly interpreted two grave errors are likely to arise: one, that of the antinomians - that a man when once predestinated cannot again sin; the other, that a man having once sinned cannot be saved and become the child of God.

10 This verse brings the two subjects of love and righteousness into harmony, and says that they are convertible terms.

13 The connection is: And this strife which we read of in the earliest Scripture is gping on still. Cain slew Abel because he was reproved by his righteous life, and so it is now.

15 = 'And see in that example what the absence of love comes to.'

14 Means either, 'Our love for the brethren proves that we have passed from death unto life,' or 'We know that in loving the brethren we have passed from death unto life.'

16 'How opposite the love which is the sign of the Christian is ! The love which has its definition in Him who instead of giving away another's life gave away His own.'

16 'Herein know we the love which we speak,- in this thing, namely, that Christ laid down His life for us, in that we know what love is, and has in it that measure of love which is our duty.'

17 'What shall we say of Him who, instead of giving ψυχή for His brother, keeps back βίος from him'. The latter term is merely sustenance - the support of life.

The call to walk in the light of holiness and the light of love [the one being coincident with the other] is the great subject of this Epistle.

To commit sin is to break that relation which God has given us towards Himself. The world is now the Cain; Christians ought to be the Abel. On the one hand we have what the absence of love may lead to (v.12); and on the other, we have what love may rise to (v.16) and what amount of love we should seek to have towards Him.

19 'In this point [lie in our possessing a real and active love] we know . . . .'

πείσομεν 'We shall persuade - satisfy - assure - our hearts, giving them the tranquility of confidence - stilling all misgivings.' The application of a man persuading his own heart; it is the opposite of being ashamed before His coming.

20 The connection is, 'A necessary and anxious requisite because, if our heart condemn us . . .' Means, We are to consider that if our heart condemns us God is greater than our hearts, and may see more evil in them than we do.

21 This verse is to assure us in case of being too desponding and being too much harassed with fears lest God may be marking faults against us, and condemning us for them even though we may not be aware of them ourselves.

22 The ὅτι here does notmean that the keeping of God's commandments earns the answer to our prayers; but merely that thekeeping of God's commands is inseparable from effectual prayer. "Because in that case we are keeping His commandments-".

23 ἵνα πιστεύσωμεν The aorist speaks of faith as one act of giving in our allegiance to God.

24 The αὐτοῦ is God the Father in v 23 and probably also in v 24. St John often speaks as though it were indifferent whether it be taken of the Father ot the Son. In St.John ~~15:24~~ 15:4 our Lord appliesto Himself the same words as those which are here used of God the Father.

ἔδωκεν = gave to us when we became Christians - Or else refers to the Day of Pentecost when the gift was made generally. Both St.John and St.Paul imply that a man knows that he has the Spirit.

C H A P T E R 4

The mention of the true Spirit suggests the short passage which follows here about false spirits and the way of detecting them.

C J V

I John ch 4

1 The stress in this verse as shown by the last verse of ch 3 is on πάντί. The πνεύματα spoken of are spiritual inspirations professed by nominally Christian teachers.

2 'In this point [which I am going to mention] lies your ascertainment of the Spirit of God.

3 καὶ πᾶν 'and every professed spirit,' i.e. every teacher who professes to have special inspiration must be put to the test of belief in the Incarnation of Christ. 'Coming in the flesh' implies pre-existence; it implies the proper humanity of Christ. Pre-existence implies divinity. The proper humanity excludes docetic error.

St John does not exclude a man from the Christian body on small questions, but on the greatest points. His words seem to inculcate toleration on minor points.

3 τὸ τοῦ ἀντιχρίστου perhaps understand πνεῦμα - or more generally 'the matter / the thing of antichrist.' This latter seems best.

'and now in the world is it already,' cf 2:18. It is used here is the sense of an antagonist of Christ.

4 ὁ ἐν τῷ κόσμῳ = 'the devil.'

5 ἐκ τ. κόσμου The world is their source and to which they belong.

6 Cf I Cor. 2:6 - 16 for the sense of this passage.

ἐκ τούτου 'from this source we draw our knowledge, ie by thetest which I havementioned.'

C J V

I John ch 4

6 πλάνη is not a mild word in Scripture; but expresses wilful wandering from the tryth. It means 'error' - not 'being deceived.'

7 This verse resumes after the digression of the last six verses, which are an appendix to the last verse of the previous chapter.

Observe ἀγαπῶμεν following on ἀγαπητοί, showing that St John had himself learned the lesson which he taught.

γινώσκει = 'is constantly getting to the knowledge of God - of that inexhaustible thing.'

9 ἐν ἡμῖν 'in the case of us.'

10 ἐν τούτῳ 'Herein is the love spoken of - it is contained in this thing.' This verse is to show that this love was a spontaneous thing, and was all on God's side.

11 εἰ οὕτως 'If God so loved us as to give His own Son, and to love us when we did not love Him.' The stress is on οὕτως.

12 Cf John 1:18. 'This mutual love is the way to realize that which in a physical sense is impossible, namely the sight of God.'

ἡ ἀγάπη αὐτοῦ is probably 'God's love for us' here. But even when our love for God is meant, the distinction is not so very great, as our love for Him is but a reflexion of His love for us.

13 Of men it can only be said that God gives to them ἐκ τοῦ Πνεύματος ; of Christ only

13 can it be said (John 3:34) that God gives to Him the Spirit without measure. This expression is the accurate one for the giving of the Spirit to men. It is sometimes said loosely in Scripture that God gives 'the Spirit' to men. This can only be said strictly of Christ.

14 'No one has seen God Himself, but we have seen that God has sent His Son - And as to the foundation of the love to God which we have spoken of, we have ourselves seen that...'

15 ὃς ἂν ὁμολογήσῃ The tense here would seem to point especially, in the case of these early Christians, to the time of their coming forward to make public confession of faith at Baptism, cf.Rom.10:10.
'Whoever shall have come forward in repentance and faith to confess himself a believer in Christ . . .'

16 'And we know - have arrived at the knowledge...'

17 Where is this love to find its completion? In this that . . .

ἐν τούτῳ 'Herein is the love consummated with us'- speaking of love as the companion not now as the inmate.

ὅτι καθώς 'Because as Christ isin mind and character'- or may refer to God. The confidence in the day of judgment rests on the sense of likeness to God - of having the same mind with Him - of reproducing, however faintly, the image of His character.

18 κόλασιν 'has in it/involves punishment.'

18 ὁ φοβούμενος 'he that feareth has not been consummated in love - in the love.' He is here speaking of fear in the dense of dread, not universally. The punishment is both that of the present and hereafter.

19 'This love, I say again, rests on the love of God for us. Our love is the reflexion of a primary love on the part of God.'

20 The love of man is here spoken of as easier than the love of God because it is promoted and assisted by the sight of the object of love.

21 And it is not only a matter of feeling or argument; it is a direct command and charge laid upon us.

C H A P T E R 5

1 'And who is my brother ? Everyone who believes that Jesus is the Christ.' This seems to be the connection.

2 'You might ask, How are we to know that we love the children of God ? Ask yourself if you love God and that will give you the answer.' The two loves are mutually proofs of each other. It may be put either way: Do you want to know whether you love God ? See if you love your brother. Do you want to know whether you reallylove your brother ? See whether you really love God.

C J V

I John ch 5

3 This verse says that the love of God and keeping His commandments are synonymous.

4 νικήσασα 'And this is the victory which overcame the world...' Speaking ofit as if of a thing done.

7 - 8 The disputed passage in vv. 7-8 does not occur in any Greek MSS previous to the beginning of the 16th century. It is noticed by no Greek father. All ancient versions, including the Vulgate as it came from Jerome, and many Latin fathers omit it. The passage is thought to have crept into the text from a comment of St Augustine which was probably first written in the margin. Erasmus promised to insert the words if they were found in any Greek MS. They were at last found in the Codex Britannicus, a late MS and one of doubtful authority. The passage would be incoherent and unconnected with the sense of the passage.

Cf John 19:34 - 37, where St John dwells very much on what he says there. Observe how the same word μαρτυρεῖ is used in both places. There, he that saw bears witness; here, he personifies water and blood into witnesses. The water is the sign of cleansing, the blood is the sign of atonement.

That He came by means of water and blood = that He came as the Saviour of the world attested by - attested to as Saviour - by the two signs of water and blood with their deep typical import.

The coming ἐν - in, will have the same meaning as 'enveloped in', not very different from 'through'.

C J V

I John ch 5

7 Not the waters only, but in or through the water and the blood. This is to insist on the fact that the cleansing power of Christ is not to be separated from or made to stand apart from the atoning sacrifice.

οἱ τρεῖς The thought of the Holy Spirit suggests the masculine form in this verse, though there is nothing in the form of the words to suggest it, they being neuter. We may see here an indirect testimony to the personality of the Spirit. Cf John 15:26, both to account for the masculine gender here, and to show why he should speak thus familiarly here of the Spirit as bearing witness because He is the Spirit of truth.

9 Εἰ 'If we accept [as we all must do in matters requiring proof] the testimony of man, as the law even of Moses required (cf Jn.8:17) - the witness of God is greater. I say the testimony of God; for this is the testimony of God and nothing less, which He has testified of His Son.

10 ἔχει 'has this testimony in him.' It becomes an internal testimony.

11 ἐν τῷ υἱῷ 'is included in His Son.'

13 ἵνα εἰδῆτε 'to fortify you in the knowledge that you have this great treasure.'

16 καὶ δώσει 'and He shall give him life.' The name of God is not actually inserted as the subject, because it would be so familiar to the hearers.

αἰτεῖν is more suppliant than ἐρωτάω, and suggests more the petition of the inferior.

16 There is no such distinction in Scripture as a kind of sin which cannot be forgiven even on prayer and repentance.

ἁμαρτία πρὸς θαν. = 'the severance from Christ by the act of the person himself' - death meaning separation from Christ. Again there is nothing here to forbid prayer for an apostate Christian.

οὐ....λέγω 'I am not entering on the question of the case of a person who by a direct act of his own has separated himself from Christ. Cf Heb.6:4; 10:26 - 29.

17 ἔστιν οὐ πρός... 'there is a sin which does not amount to as much as actual severance from Christ.'

18 ἑαυτόν - another reading is αὐτόν , which would be an extraordinary breach of construction. But even reading αὐτόν it would probably mean the man himself. Alford takes it, 'he that was begotten of God it [ie that generation of God] keepeth him.'

19 καὶ ὁ κόσμος - 'and the whole world lieth in the wicked one.' They are, as it were, contained in him. The exactly opposite expression of ἐν τῷ Χριστῷ which is used of the Christian as contained in Christ.

20 The Epistle closes with three assertions of positive knowledge. He wishes to give to Christians the greatest possible certainty about what they know.

ἥκει the word has the force of 'he is come and is still here.

Alfordreads the indicative here. But against the instances which he gives there is probably no real case of the indicative with ἵνα .

20 The two which he gives are probably forms of the subjunctive.

Reading the indicative, we must understand it as meant to express the certainty of the result - that as a matter of fact we do know.

ἐσμεν ἐν = 'we are in the true One [God], that is to say, in His Son Jesus Christ.' Here he teaches again how indifferent a matter it is whether we say that we are in God or in Jesus Christ.

οὗτος 'This is the real God and eternal life.' He even says that God is eternal life to show in a strong way how closely eternal life is connected with a true knowledge of God.

21 This verse is a solemn warning to the early Christians that they are a little fold in the midst of a mass of heathenism.

C J V I I John

I N T R O D U C T I O N

THE Second and Third Epistles of John hang together as to the question of their authority. As being short, and containing but few verses of distinctive import, they could not be much quoted. Irenaeus attributes them expressly to John. By the fifth century they were almost universally received. The internal evidence in their favour is very strong. A forger would not have adopted as humble a title as these Epistles bear.

The πρεσβύτερος calls himself this just as St Peter calls himself συνπρεσβύτερος in I Peter 5:1. If the Epistles be not St John's, they must be the work of a forger, but as they contain so little distinctive doctrine they do not seem to have been worth the trouble of a forger.

The term πρεσβύτερος carried with it probably the double meaning of age and office in those days, and so, in the first of these views, would be especially

suitable to St John now, cf Philemon 9, where the word means 'advanced in years' apart from all idea of office. The term 'presbyter' would not be inapplicable to St John [cf I Peter 5:1], though he might claim also a higher title. His omission of his name here is characteristic, cf everywhere in his Gospel.

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THE SECOND EPISTLE OF JOHN

1 ἐκλεκτῇ 'To an elect lady' - the absence of the article negatives the idea of κυρίᾳ being a proper name.

St John seems to havemet the children of this lady in his travels, ie some of her children, and wishes to express his pleasure at having found them walking in the truth.

4 ἐχάρην May be regarded almost as the epistolary aorist, and is almost equivalent to "I rejoice."

The tense is that in which it will súit the reader, in all cases of the epistolary aorist, not the tense in which it suits the writer of the letter.

ἐκ τῶν.... 'of thy children' ie 'some of thy children.'

4 This verse introduces what has been said above tobe themain object of the Epistle.

5 The commandment is to love one another, and if we ask what love is we are told that it is the keeping of the commandments.

6 Cf I John 5:2 for the same connection between mutual love and the keeping of God's commandments.

7 Gives the reason why we need to impress this truth on our minds.

εἰσῆλθον Tisch. reads ἐξῆλθον - cf I Jn. 2:19. These false teachers went out from the Church.

ἐρχόμενον there is no reference to the second Advent in the present tense here.

ὁ ἀντίχριστος cf I Jn 2:22. 'The antichrist', pre-eminently above all others.

8 βλέπετε 'look to yourselves' - lit: 'see your-selves.'

ἵνα μή... 'that we may not, in the retrospect, be seen to have lost.'

ἀπολάβωμεν 'may receive' -as a thing promised.

9 ὁ παραβαίνων - ὁ προάγων is a better supported reading. It means everyone who goes forward, makes advance beyond the limits of truth.

12 οὐκ ἠβουλήθην 'I did not wish to do so.' Epist.aorist.

13 St John seems to be living where the children of the elect sister were. The words perhaps imply either that these children were apart from their mother, or that their mother was now dead.

THE THIRD EPISTLE OF JOHN

1 Not to be connected necessarily with the three others who bear this name in Scripture. It does but correspond to the Latin Caius.

He was probably a convert of John, and a layman of wealth and importance in some city near Ephesus.

The letter is to commend men who were going about to preach the Gospel to the Gentiles, and who probably carried the letter themselves to Gaius.

Diotrephes was a chief presbyter of Judaising tendency.

2 περὶ πάντων 'I desire [or pray] that thou mayest prosper concerning all, and that thou mayest be in good health.'

3 A reason for his good desires for them. What a aad wish, the wishoof the second verse would be for many, ie that their health and prosperity bodily might be proportionate tothe health of their souls. How much more natural it is for us to put it the other way. It is a suitable text forthe New Year as speaking of what the good wishes of Christian people should be.

καθὼς σὺ = 'a testimony consistent with the fact that thou dost walk in truth.'

4 'Greater joy than these things I have not than to hear that my own children are walking in truth.' This would at once separate this man from the Gaius whom St Paul baptised at Corinth, and show that he was a convert of John.

5 πιστὸν 'thou doest a faithful thing [ie a thing which is a mark of Christian fidelity] whatever thou doest.'

6 οὓς 'whom thou wilt do well forwarding on their way in a manner worthy of God.' It would look as if Gaius had already done something before for these persons, and were now about to require his hospitality again, carrying perhaps this letter with them as a commendation.

7 ὑπὲρ τ. ὀνομ. 'for in behalf of the name' - probably the name of Christ is meant; but it might be the Father, cf Rom. 1:5.

μηδέν 'refusing to receive anything.' For this use of the word, cf II Cor.6:3.

ἐθνῶν Tisch. reads ἐθνικῶν. These persons went probably to preach to the Gentiles, but, like Paul, on a former occasion, refused to receive any maintenance from the Gentiles to whom they preached.

8 ἀπολαμβάνειν = to receive in the sense of 'receiving apart,' 'receiving to ourselves as our particular charge.' Reading ὑπολαμβάνειν it would be 'to take up' - as persons left and deserted by others; in the sense of taking under one's protection.

συνεργοί 'that we may become fellow-workmen with the truth.' For this personification of the truth, as if it had a cause in hand, cf. I Cor. 13:6.

9 ἔγραψα 'I wrote something' ie 'I wrote a word on the subject to the Church.' This is inserting τι. This would be written probably to the authorities of the congregation where Gaius lived.

9 οὐκ ἐπιδέχεται 'does not admit us,' ie refuses to receive our recommendation.'

10 ὑπομνήσω 'I shall mention' ie to those in authority in the Church, with a view to his being censured.

τούτοις may refer back to λόγοις, or else it means 'these things,' 'this course of conduct.'

11 Then he goes on to say, 'Imitate not such conduct as this, but that which is good' - ie imitate beneficence.

12 Demetrius, we may infer, was either a person in the church, where Gaius lived, or else he may have been one of the brethren recommended.

καὶ ἡμεῖς 'And we also bear witness, and you [you and your friends] know, etc.,'- the δέ is the connecting particle, and the καί goes with ἡμεῖς.

13 This shows that wax tablets were used no longer, but papyrus.

15 οἱ φίλοι = the friends, the Christian people in the place where St John lived.

The Epistle of JUDE

THE EPISTLE OF JUDE

*

INTRODUCTION

ST JUDE'S epistle seems to have been written before that of St Peter, as the latter seems to compress, which is more likely than that St Jude expanded. Some think that both drew from a common source and neither made use of the epistle of the other.

Jude was the brother of James, the author of the epistle and Bishop of Jerusalem who was succeeded by Simon his brother as bishop. Jude does not seem to have been an apostle which accounts for the doubts entertained about his epistle.

Eusebius, A.D. 315, divides the Scriptures into ὁμολογούμενα, and ἀντιλεγόμενα seven books namely, Hebrews, James, II Peter, II & III John, Jude and Revelation. Doubts [with the exception of IIPeter which rest on different grounds] turn on the question of the writers being apostles or not.

C J V

Jude

1 Κλητοῖς 'to the called ones who have been sanctified.' The opposite of self-made Christians.

3 πᾶσαν 'In making it a matter of all earnestness to write to you about the salvation common to us and you, I had a necessity to write to you.....' - The one expresses that he had all along had a desire to write to them; theother, that at this particular time he was necessitated to write to them on account of certain observations that had been made assailing the faith. Cf II Peter 1:5.

4 προγεγραμμένοι In Rom.15:4, Eph.3:3, this word means "written before". In Galatians 3:1 it means "written forth" - "set forth as in a written proclamation," and probably here too, "proclaimed in writing." It refers here to being 'set forth in the Scriptures,' referring to the declaration in the Scripture of the future departures from the faith. It does not mean 'ordained' as A.V.

5 ὑπομνῆσαι Scripture does not take it for granted that men are utterly bad and reprobate, but presupposes their having some knowledge. Preaching must be done ἐν ὑπομνήσει and not as if the preacher were much better than those addressed.

No amount of redemption will save finally those who harden themselves and refuse to believe.

7 τούτοις Some refer this word to the angels, and think that Gen.6:2 refers to union between the angels and men, making this error the cause of their fall.

7 τούτοις may be taken of the angels generally, not making their sin the same; but meaning, by a departure from their ἀρχή similar to that of the angels, or In like manner with these men of whom I am speaking who have crept into the Church.

Some take πυρὸς αἰωνίου with δείγμα, but it seems better with δίκην, as EV.

The 'example' seems to refer chiefly to the material judgment; to the ruins of the cities being still left exposed to view.

3 They reject authority, ie humanly constituted authority on earth.

δόξας seems to refer mostly to the angelic and spiritual powers, and from it the instance of Michael and the devil.

9 It has been conjectured that the devil wished the body of Moses to be brought to light that it might become an object of superstitious reverence.

There is a similarity here to Zech.3:2, but we cannot say that the occasion was the same.

10 ὅσα 'whatever things they know naturally as the animals, in the matter of these they are corrupted.'

11 It is Cain's spirit of hatred that is here referred to; and the contradiction of Korah was insubordination - the repudiation of lawful authority.

12 σπιλάδες = shoals, reefs, 'hidden rocks in your love feasts.

12 δένδρα Trees of late autumn [when the gathering is past], without fruit [there was none to gather], twice dead [intensive, or (i) dead in appearance as all trees look in winter; (2) dead in reality as never likely to flourish again.], rooted up [not in the ground at all].

13 ἐπαφρίζοντα =casting up in the shape of foam on the shore. Profession without performance is the general idea of these false teachers.

14 τούτοις = to these / even to these.

This quotation seems to have been made from the book of Enoch itself which existed in an Ethiopic translation, though it may have been received by tradition.

"So early as the seventh from Adam" - there may too be some reference to the sacredness of the number seven.

ἦλθε the prophetic past tense in which the vivid language of prophecy speaks of that which is future as already done.

16 μεμψίμοιροι persons dissatisfied with their lot.

To set at nought rulers is a sin, as shown by Scripture - as is also the other extreme. In the conduct of Tertullus and St Paul before Felix, Ac.24, we see the contrast between cringing flattery and proper respect.

17 Does St Jude's language here exclude himself from the number of the Apostles ? It cannot with any certainty be said that it does;

17 and the use of ὑμῖν seems to point the other way.

These same words in II Peter 3:2 purport to come from an Apostle, and therefore may readily be supposed to be spoken by an Apostle here too.

19 The separations here spoken of are those produced by moral misconduct, and this must be borne in mind if this passage be used against dissent. Schism is a great sin, by whomsoever caused. It may be caused by the Church if it be negligent; or so multiply its articles offaith as to make it impossible for conscientious men to subscribe to all.

The πνεῦμα is the renewed soul. The ψῦχη is the natural soul. This passage shows that the πνεῦμα is not a natural part of man, but is produced by the indwelling of the Holy Spirit, cf I Cor. chs. 2 and 15.

It does seem to be the personal Holy Spirit who is referred to here.

22 διακρινόμενοι Gainsayers must be met by argument.

ἐν τ. πυρὸς .... a second class who have not fallen so deeply.

ἐλεᾶτε ἐν φόβῳ seems to be of a class which can only be pitied and cannot be helped.

24 αὐτοὺς As if this were his own doxology to God with reference to them, but not addressed to them. When he turns to God, the Church to whom he had been writing might be called 'them.'