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A
CRITICAL AND GRAMMATICAL
COMMENTARY
ON ST. PAUL'S EPISTLES

TO THE

PHILIPPIANS, COLOSSIANS,

AND TO

PHILEMON,

WITH A

REVISED TRANSLATION,

BY

C. J. ELLICOTT, M.A.

LATE FELLOW OF ST. JOHN'S COLLEGE, CAMBRIDGE.

LONDON:
JOHN W. PARKER AND SON, WEST STRAND.

MDCCLVII.

LONDON:
SAVILL AND EDWARDS, PRINTERS, CHANDOS STREET,
COVENT GARDEN.

P R E F A C E.

THE present volume forms the fourth portion of my Commentary on St. Paul's Epistles, and contains an exposition of the important Epistles to the Philippians and Colossians, and of the graceful and touching Epistle to Philemon.

The notes will be found to reflect the same critical and grammatical characteristics, and to recognise the same principles of interpretation as those which I endeavoured to follow in the earlier portions of this work, and on which the experiences slowly and laboriously acquired during this undertaking have taught me year by year more confidently to rely. There is, however, a slight amount of additional matter which it is perhaps desirable to briefly specify.

In the first place, I have been enabled to carry out more fully and completely a system of reference to the great Versions of antiquity, and have spared no pains to approach a little more nearly to those fresh and clear, yet somewhat remote, well-heads of Christian interpretation. In the notes on the Pastoral Epistles it was my endeavour to place before the reader, in all more important passages, the interpretations adopted by the Syriac, Old Latin,* and

* I have now adopted this term, feeling convinced that the term 'Italic' is likely to mislead. The latter I retained in the previous Epistles as sanctioned by common usage; I was, however, fully aware that the term 'vetus Itala' really belonged to a Recension and not to an independent Version. In the present Epistles I have derived the Old Latin from the translation in that language as found in the Codex Claromontanus.

Gothic Versions. To these in the present volume I have added references to the Coptic (Memphitic) and Ethiopic Versions; to the former as found in the convenient and accessible edition of Bötticher, to the latter as found in Walton's Polyglott, but more especially and exclusively to the excellent edition of the Ethiopic New Testament by the late Mr. Pell Platt (1830), published by the Bible Society. These have been honestly and laboriously compared with the original; but, as in the preface to the Pastoral Epistles, so here again will I earnestly remind the reader that though I have laboured unflinchingly, and have spared no pains to faithfully elicit the exact opinion of these ancient translators, I still am painfully conscious how very limited is my present knowledge, and how many must needs be my errors and misconceptions in languages where literary help is scanty, and in applications of them where I find myself at present unaided and alone. Poor, however, and insufficient as my contributions are, I still deem it necessary to offer them; for I have been not a little startled to find that even *critical* editors of the stamp of Tischendorf,* have apparently not acquired even a rudimentary knowledge of several of the leading Versions which they conspicuously quote: nay more, that in many instances they have positively misrepresented the very readings which have been followed, and have allowed themselves to be misled by Latin translations, which, as my notes will passingly testify, are often sadly and even perversely incorrect. I

* The fourth volume of the new edition of Horne's *Introduction* will show how conscientiously our countryman Dr. Tregelles has acted in this respect, and what pains he has taken to secure an accurate knowledge of Versions in languages with which he himself did not happen to be acquainted.

fear, indeed, that I am bound to say that on the Latin translations attached to the now antiquated editions of the Coptic New Testament by Wilkins, from which Tischendorf appears to have derived his readings, little reliance can be placed; and on that attached to the Ethiopic Version in Walton's Polyglott even less, because not only as a translation is it inexact, but as a representative of the Ethiopic Version, worse than useless, as the text was derived from the valueless edition of 1548 (Rome), which in its transfer to the Polyglott was recruited with a fresh stock of inaccuracies.

It is fair to say that in this latter Version Tischendorf appears to have also used the amended translation of Bode, but even thus he is only able to place before the reader results derived from an approximately accurate translation of a careless reprint of a poor original; and thus to give only inadequately and inaccurately the testimony of the ancient Ethiopic Church. The really good and valuable edition of Pell Platt has lain unnoticed and unused, because it has not the convenient appendage of a Latin translation. The same remark applies to the edition of the Coptic Version by Schwartz and Bötticher, which, though differing considerably less from that of Wilkins than the Ethiopic of Platt from the Ethiopic of the Polyglott, is similarly devoid of a Latin translation, and has, in consequence, I fear, received proportionately little attention.

Under these circumstances, and with such a very limited knowledge even of the true readings of these two Versions, I do not shrink from offering my scanty contributions, which, though intentionally *exegetical* in character, may be found to some extent

useful even to a critical editor. Gladly, most gladly should I welcome other labourers into the same field, nor can I point out to students in these somewhat intractable languages a more really useful undertaking than a correct Latin translation of Platt's Ethiopic Version, and a similar translation of the portions of the Coptic New Testament published by Schwartz and his less competent successor.

I will here add, for the sake of those who may feel attracted towards these fields of labour, a few bibliographical notices, and a few records of my own limited experiences, as these may be of some passing aid to novices, and may serve as temporary finger-posts over tracts where the paths are not well-trodden, and the travellers but few.

In Coptic, I have used with great advantage the grammar of Archdeacon Tattam, and the lexicon of the same learned Editor. The more recent lexicon of Peyron has, I believe, secured a greater reputation, and as a philological work seems deservedly to rank higher, but after using both, I have found that of Tattam more generally useful, and more practically available for elementary reading, and for arriving at the current meaning of words. The very valuable Coptic grammar of Schwartz cannot be dispensed with by any student who desires to penetrate into the philological recesses of that singular language, but as a grammar to be put into the hands of a beginner, it is of more than doubtful value.

In Ethiopic, the old grammar of Ludolph still maintains its ground. The author was a perfect Ethiopic enthusiast, and has zealously striven, by the most minute grammatical subdivisions, to leave no peculiarities in the Ethiopic language unnoticed and

unexplained: the student, however, must not fail to exercise his judgment in a first reading, and be careful to confine himself to the general principles of the language, without embarrassing himself too much with the many exceptional characteristics which this difficult* language presents. These leading principles, especially in the second edition, are sufficiently well-defined, and will easily be extracted by any reader of moderate sagacity and grammatical experience. The recent Ethiopic grammar of Dillmann has passed through my hands, but my acquaintance with it is far too limited to pronounce on it any opinion. As far as I could judge, it seemed to be very similar to that of Schwartze in Coptic, and only calculated for the more mature and scientific student. With regard to lexicons, there is, I believe, no better one than that of Ludolph (Second Edition). That of Castell, alluded to in the preface to the *Pastoral Epistles*, I have since found to be decidedly inferior.

I do venture then to express a humble hope, that even with no better literary appliances than these, earnest men and thoughtful scholars may be induced to patiently and carefully investigate the interpretations of these ancient witnesses of the truth. Surely the opinion of men, who lived in such early ages of the Church as those to which the chief ancient Versions may all be referred, cannot be deemed unworthy of attention. Surely a Version like the Old Syriac, which might almost have been in the hands of the

* This epithet must be considered as used subjectively. To me, who am unfortunately unacquainted with Arabic, this language has presented many difficulties. The Arabic scholar would very likely entirely reverse my judgment.

last of the Apostles, a venerable monument of almost equal antiquity like the Old Latin, a Version so generally accurate as that of Ulfilas,* a Version so distinctive as that of the Coptic, and so laborious as Platt's Ethiopic,† cannot safely be disregarded in the exposition of a Divine Revelation, where antiquity has a just and reasonable claim on our attention, and where novelty and private interpretation can never be indulged in without some degree of uncertainty and peril.

With these three *earthly* aids, first, an accurate knowledge of Hellenic Greek; secondly, the Greek commentators, and thirdly, the five or six principal ancient Versions, we may (with humble prayer for the illuminating grace of the Eternal Spirit) address ourselves to the task of a critical exposition of the Covenant of Mercy; we may trust that, though often with clouded and holden eyes, we may yet be permitted to see and to recognise some sure and certain outlines of Divine Truth: but without any of these, or with one, or even two, to the exclusion of what remain, dare we hope that our interpretations will always be found free from uncertainties and inconsistencies, and will never exhibit the tinges of individual opinion, and the often estimable, but ever precarious subjectivity of religious predilections?

I fear indeed that these remarks are but little

* Some tinges of Arianism have been detected in this Version, e.g. Phil. ii. 8, 'ni vulva rahmada visan sik *galeiko* [surely not a correct translation of *lca*] *gupa*, but are not sufficiently strong to detract seriously from the general faithfulness of the Version.

† I regret that I cannot in any way agree with my valued acquaintance Dr. Tregelles, in his judgment on the Ethiopic Version: in St. Paul's Epistles I have found it anything but 'the dreary paraphrase' which he terms it in his remarks in Horne, *Introduction*, Vol. IV. p. 319.

in unison with popular views and popular aspirations; I fear that the patient labour necessary to perform faithfully the duty of an interpreter is unwelcome to many of the forward spirits of our own times. To be referred to Greek Fathers when suasive annotations of a supposed freer spirit, and a more flexible theology claim from us a hearing,—to be bidden to toil on amid ancient Versions, when a rough and ready scholarship is vaunting its own independence and sufficiency,—to weigh in the balance, to mark and to record the verging scale while religious prejudice is ever struggling to kick the beam, all seems savourless, unnecessary, and impracticable. I fear such is the prevailing spirit of our own times; yet, amid all, I seem to myself to descry a spirit of graver research winning its way among us, a more determined allegiance to the truth, a greater tendency to snap the chains of sectarian bondage, and it is to those who feel themselves animated by this spirit, who are quickened by the desire at every cost to search out and to proclaim the truth, who think that there is no sacrifice too great, no labour too relentless, in the exposition of the word of God,—to them and to such as them I would fain, with all humility, commend the imperfect and initial efforts to elicit the testimony of the Ancient Versions which these pages contain, and it is from them that I hopefully look for corrections of the errors and inaccuracies into which my inexperience will, I fear, be often found to have betrayed me.

Another addition which I have striven to make, and which the profound importance of the subject has seemed to require, consists in the introduction of a few *doctrinal* comments upon the passages in these

Epistles which relate to our Saviour's divinity—and this I trust no one will deem supererogatory. The strongly developed tendencies of our own times towards humanitarian conceptions of the nature and work of our divine Master,—tendencies often associated with great depth of feeling and tenderness of sympathy,—seem now to demand the serious attention of every thoughtful man. The signs of the times are very noticeable. The divinity of the Eternal Son is not now so much assailed by avowed heretical teaching, as diluted by more plausible, perhaps even more excusable, but certainly no less destructive and pernicious developments of human error. The turmoil of Arian and semi-Arian strife has comparatively ceased, to be succeeded, however, by a more delusive calm, and a more dangerous and enervating repose. In the popular theology of the present day, the Eternal Son is presented to us under aspects by no means calculated to rouse any active hostility or provoke any earnest antagonism. All is suasive and seductive: our Lord is claimed as united to us by human affinities of touching yet precarious application; He is the prince of sufferers, the champion of dependence and depression, the representative of contested principles of social union; His Crucifixion becomes the apotheosis of self-denial, the Atonement the master work of a pure and sublimated sympathy—all principles and aspects the more dangerous from involving admixtures of partial truth, the more harmful from their seeming harmlessness. It is against this more specious and subtle form of error that we have now to contend; it is this plausible and versatile theosophy that seeks to ensnare us by its appeal to our better feelings and warmer sympathies, that seems to edify while it perverts, that attracts

while it ruins, that it is now the duty of every true servant of Jesus Christ to seek to expose and to countervail. And this can be done in no way more charitably, yet more effectually, than by simply setting forth with all sincerity, faithfulness, and truth, those portions of the word of life which declare the true nature of the Eternal Son in language that no exegetical artifice can successfully explain away, and against which Arian, semi-Arian, Deist, and Pantheist, have beaten out their strength in vain.

Under these feelings, then, in the important doctrinal passages in these Epistles which relate to our Lord's divinity, I have spared no pains in the endeavour to candidly and truthfully state the meaning of every word, and to put before the younger reader, in the form of synopsis or quotation, the great dogmatical principles and deductions which the early Greek and Latin Fathers, and more especially our own Divines of the seventeenth, and early part of the eighteenth, century have unfolded with such meek learning, such perspicuity, and such truth. I need scarcely remark that here I have had to rely solely on my own reading; for in the works of the best German commentators sound dogmatical theology will I fear too often be sought for in vain, and even in the more recent productions of our own country, subjective explanations and an inexact and somewhat diffident theology have been allowed to displace the more accurate and profound deductions of an earlier day. On this portion of my labours more than on any other may the Father of Lights be pleased to vouchsafe His blessing, and to overrule these efforts to issues beyond their own proper efficacy, and to uses which my earnest aspirations, but not my sense of their realization, have presumed to contemplate.

A few additions will be found in what may be termed the *philological* portion of this Commentary. Wherever the derivation of a word has seemed obscure, and an exact knowledge of its fundamental meaning has seemed of importance to the passage, I have noted in brackets its probable philological affinities, and stated, with all possible brevity, the opinions of modern investigators in this recently explored domain of literature. Gladly would I have found this done to my hand in the current lexicons of England or Germany, as it would have saved me not only much labour, but many unwelcome interruptions; but upon the philology of modern lexicons I regret to say very little reliance can be placed. Even in the otherwise admirable lexicon of Rost and Palm, which, I may here remark, is now brought to a completion, it is vexatious to observe how much philology has been neglected by its compilers, and how uncertain and precarious are the derivations of all the more difficult words.

With regard to references to former notes, which, now that my work has extended to eight Epistles, have necessarily become somewhat numerous, I have endeavoured to observe the following rule. Where the reference has appeared of less moment, I have contented myself with a simple allusion to the former note. Where the reference has seemed of greater moment, and the note referred to contains any critical or grammatical investigations, I have generally endeavoured to briefly embody in the note before the reader the principles previously discussed, leaving the fuller detail to be sought for in the note referred to. My desire is thus to make each portion of this work as much as possible an independent whole, and while avoiding repetition to still obviate,

as far as is compatible with the nature of a continuous work, the necessity of the purchase or perusal of foregoing portions.

A few concluding words on the Translation. I have more than once had my attention called to passages in former commentaries, where the translation in the notes has not appeared in perfect unison with that in the Revised Version. In a few cases I fear this may have arisen from an omission to correct the copy of the Authorized Version which lay beside me, but I believe in most instances these seeming discrepancies have arisen from the fact that the fixed principles on which I venture to revise the Authorized Version do not always admit of an exact identity of language in the Version and in the note. In a word, the translation in the note presents what has been considered the most exact rendering of the words taken *per se*; the Revised Version preserves that rendering as far as is compatible with the *lex operis*, the context, the idioms of our language, or lastly, that grave and archaic tone of our admirable Version which, even in a revised form of it designed only *for the closet*, it seemed a kind of sacrilege to displace for the possibly more precise, yet often less really expressive phraseology of modern diction. To needlessly divorce the original and that Version with which our ears are so familiar, and often our highest associations and purest sympathies so intimately bound, is an ill considered course, which more than anything else may tend to foster an unyoked spirit of Scriptural study and translation, alike unfilial and presumptuous, and to which a modern reviser may hereafter bitterly repent to have lent his example or his contributions.

I desire in the last place to record a few of my

many obligations. These, however, are somewhat less than in earlier portions of this work, as the great and unintermitting labour expended in the examination of the ancient Versions, especially the Coptic and Ethiopic, has left me with little time, and, perhaps I might say, little need for consulting commentaries of a secondary character. These it is not necessary to specify, but the student who may miss their names on my present pages will, I truly believe, have gained far more from the ancient Versions that have been adduced, than lost by the writers that have been left unnoticed.

Of the larger commentaries, I have carefully and thoughtfully perused the excellent commentary of my friend, Dean Alford. From it I have not derived much directly, as I deemed it best for the cause of that truth which we both humbly strive to advance, to consult for myself the original authorities and various exegetical subsidies that were alike accessible to us both, that so my adhesion to the opinions of my able predecessor, or my departure from them, might be the result of my own deliberate investigations. At the same time I have been particularly benefited by the admirable perspicuity of his notes, and have felt rejoiced when our opinions coincide, and unfeignedly sorry when I have deemed myself compelled to take a contrary or antagonistic side.

To the commentaries of De Wette and Meyer, but especially to those of the latter, I am, as heretofore, greatly indebted for grammatical and exegetical details, but in the dogmatical portions I have neither sought for nor derived any assistance whatever. To German commentaries the faithful and candid expositor of Scripture is under great obligations, but for

theology, he must turn to the great doctrinal treatises of the Divines of our own country.

Of separate commentaries on the *Philippians*, the learned and laborious production of Van Hengel has been on many occasions extremely useful from its affluence of grammatical examples; but it is rather deficient in that brevity and perspicuity of critical discussion which is nowhere more indispensable than in the aggregation of parallel passages, and the comparison of supposed, but perhaps illusory, similarities of structure.

The commentary of Wiesinger is thoughtful and sensible, and not unfrequently distinguished by a sound and persuasive exegesis. Those of Rilliet and Hölemann, but especially the former, deserve consideration, but have been still so far superseded by more modern expositions, that it will in all cases be advisable for the student to read them with some degree of caution and suspended judgment.

Of commentaries on the *Colossians*, I must first specify the learned and exhaustive work of Bishop Davenant, which has certainly not received that attention from modern expositors which it so fully deserves. Its usefulness is somewhat interfered with by the scholastic form in which the notes are drawn up, nor is it free from the tinge of theological prejudice, but there is a thoroughness and completeness of exegetical investigation, which render it an exposition which no student of this profound Epistle will be wise to overlook.

Of modern commentaries, that of Huther will well repay the trouble of perusal, but both this work and that of Bähr, have been so thoroughly examined by De Wette and Meyer, and in many passages so assimilated

and incorporated, that a separate study of them is rendered somewhat less necessary. They will, however, always be referred to with advantage, but this should not be apart from a consideration of the opinions of their successors, and of the various rectifications which a more accurate scholarship has occasionally been found to suggest.

The commentary of Professor Eadie has been of occasional service to me; but, as in the commentary on the *Ephesians*, so here also I fear I am compelled in candour to say, that the grammatical comments do not always appear quite exact, nor are the doctrinal passages always discussed with that calm precision and dignified simplicity of language which these subjects seem to require and suggest; still most of the exegetical portion is extremely good, nor will any reader rise from the study of this learned, earnest, and not unfrequently eloquent volume, unimproved either in head or in heart.

Notices of the other and larger commentaries on the New Testament, or on St. Paul's Epistles, to which I have been in the habit of referring, will be found in the prefaces to the preceding portions of this work.

It now only remains for me to commit this volume to the reader, with the earnest prayer to Almighty God that He, who has so mercifully sustained me with health and strength during the anxieties of continued research, and the pressure of protracted labour, may be pleased to grant that this research may not prove wholly fruitless, this labour not utterly in vain.

ΤΡΙΑΣ, ΜΟΝΑΣ, ἘΛΕΗΣΟΝ.

Cambridge, October 20th, 1857.

THE EPISTLE TO THE PHILIPPIANS.

CHAPTER I. I.

Apostolic address and salutation.

ΠΑΥΛΟΣ καὶ Τιμόθεος δούλοι Χριστοῦ
Ἰησοῦ, πᾶσιν τοῖς ἁγίοις ἐν Χριστῷ

1. καὶ Τιμόθεος] Timothy is here associated with the Apostle (as in 2 Cor. i. 1, Col. i. 1, and 2 Thess. i. 1), being known to, and probably esteemed by, the Philippians (Grot.), whom he had already twice visited; once in company with St. Paul (Acts xvi. 1, 12), and once alone (Acts xix. 22). The association seems similar to that with Sosthenes, 1 Cor. i. 1: Timothy is neither the joint author of the epistle (Menoch.), nor the 'comprobator' of its contents (Zanch.; comp. notes on Gal. i. 2), nor again the mere transcriber of it (comp. Rom. xvi. 22), but is simply the 'socius salutationis,' Est. Two verses lower the Apostle proceeds in his own person, and in ch. ii. 19, when Tim. reappears, it is simply in the third person. It may be remarked that it is only in this Ep., 1 and 2 Thess., and, as we might expect, Philem., that St. Paul omits his official designation, ἀπόστολος κ. τ. λ. (Gal. i. 1), or ἀπόστ. Ἰησ. Χρ. (remaining Epp.). This seems due, not to 'modestia' in the choice of a title common to himself and Tim. (Grot.), for see 2 Cor. i. 1, Col. i. 1, but simply to the terms of affection

and familiarity on which he stood with the churches both of Thessalonica (ch. ii. 19, 20, iii. 6-10) and Philippi: he was their Apostle, and he knew from their acts (Phil. iv. 14 sq.) and their wishes (1 Thess. iii. 6) that they regarded him as such. On the modes of salutation adopted by St. Paul, see Rückert on Gal. i. 1, and comp. notes on Eph. i. 1, and on Col. i. 1.

δοῦλοι Χ. Ἰ.]

'bond-servants of Jesus Christ;' 'servi proprie erant qui toti obstricti erant Domino in perpetuum,' Zanch. ap. Pol. Syn.; so Rom. i. 1; comp. Gal. i. 10, and also James i. 1, 2 Pet. i. 1, Jude 1. The interpretation of Fritzsche (Rom. i. 1), 'Jesu Christi cultor,' sc. 'homo Christianus,' is tenable (comp. Dan. iii. 26), but like so many of that commentator's interpretations, hopelessly frigid; comp. Gal. i. 10, where to translate Χρ. δούλος οὐκ ἐν ἡμῶν, 'non essem homo Christianus,' is to impair all the vigour of the passage. The term is used in its ethical, rather than mere historical, sense, 'an Apostle,' &c. (see Meyer on Gal. l.c.), and the gen. is strongly possessive: they belonged to Christ as to a master, comp. 1 Cor. vii. 22:

Ἰησοῦ τοῖς οὖσιν ἐν Φιλίπποις σὺν ἐπισκόποις καὶ διακόνοις.

His they were; yea, His very marks they bore on their bodies; comp. Gal. vi. 17, and see notes *in loc.* The formula δούλος Θεοῦ (comp. Ἰησοῦ Ps. cxiii. 1 al.) is naturally more general; δούλος Χριστοῦ, somewhat more personal and special: comp. notes on Tit. i. 1. **πᾶσιν τοῖς ἁγίοις**

κ. τ. λ.] 'to all the Saints,' &c., 'to all that form part of the visible and spiritual community at Philippi; ἁγιοὶ being used in these salutations in its most inclusive sense: see notes on Eph. i. 1. Though ἁγιος in these sort of addresses does not necessarily imply any special degree of moral perfection, being applied by the Apostle to all his converts, except the Gal. (and appy. Thess., ἁγιοὶ in ch. v. 27 being very doubtful), yet still the remark of Olsh. (*on Rom.* i. 7) is probably true, that it always hints at the idea of a higher moral life imparted by Christ. This in the present case is made still more apparent by the addition ἐν Χριστῷ: it was 'in Him' (not for δὲ, Est., Rheinw.), in union with Him and Him alone that the ἀγιότης was true and real; οἱ γὰρ ἐν Χρ. Ἰησ. ἁγιοὶ ὄντως εἰσίν, Theophyl.: comp. Koch on *Thessalon.* i. 1, p. 59. The inclusive πᾶσιν, repeated several times in this Ep., ch. i. 4, 7, 8, 25, ii. 17, 26, iv. 23 (*Rec.*), expresses only the warmth and expansiveness of the Apostle's love.

Φιλίπποις] Philippi, now Filibah or Filibejih, and anciently Κρήνιδες (not Δάρος, Van Heng. after Appian, *Bell. Civ.* iv. 106, which was the ancient name of the port, Neapolis) was raised to a position of importance by Philip of Macedon about B.C. 358, and called after his name. In later times it was memorable as overlooking the scene

of the battle between Antony and Octavius against Brutus and Cassius, when the cause of the republic was finally lost (Merivale, *Hist.* Vol. III. p. 208): soon afterwards it became a Roman colony (Colon. August. Julia Philippensis) and received the 'Jus Italicum.' It was, however, still more memorable as being the first city in our continent of Europe in which the Gospel was preached, Acts xvi. 9. A few ruins are said still to remain; see Forbiger, *Alt. Geogr.* Vol. III. p. 1070, and the article by the same author in Pauly, *Encycl.* Vol. v. p. 1477; comp. also Leake, *N. Greece*, Vol. III. p. 216.

σὺν ἐπισκ. καὶ διακ.] 'together with the bishops and deacons;' not merely 'in company with' (μερά), but 'together with' ('una cum,' Beza),—specially included in the same friendly greeting; comp. notes on Eph. vi. 23. Various reasons have been assigned why special mention is made of these church-officers. The two most plausible seem, (a) because there were tendencies to division and disunion even among the Philippians, which rendered a notice of formally constituted church-officers not unsuitable, Wiesinger, al.; (b) because the ἐπισκ. and διακ. had naturally been the principal instruments in collecting the alms, Chrys., Theoph., and recently Mey., Bisping. The latter seems most probable; at any rate the date of the Ep. is not enough to account for the addition (Alf.), nor does the position of the clause warrant any contrast with 'the hierarchical views' (ib.) of the Apost. Ff. (now by no means critically certain), for comp. Ignat. (?) *Philad.* 1:—the shepherds naturally follow the sheep. On the meaning of the title of office, ἐπι-

² χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.

I thank my God with constant prayers for your present fellowship in the Gospel, and my love makes me confident for the future. May ye abound yet more and more.

³ Εὐχαριστῶ τῷ Θεῷ μου ἐπὶ πάσῃ

σκοπος, here appy. perfectly interchangeable with the title of *age* and *dignity*, πρεσβύτερος (Acts xx. 17, 28, 1 Pet. v. 1), see esp. notes on *Tim.* iii. 1; and on *διάκ.* see notes on *ib.* iii. 8. The reading of B** D***; 39. 67, συνεπισκόποις, retained and noticed by Chrys., seems meaningless and indefensible, and arose probably from the epistolary style of later times; comp. Chrys. *in loc.*

2. χάρις ὑμῖν κ.τ.λ.] On the spiritual significance of this blended form of Occidental and Oriental salutation see notes on *Gal.* i. 2, and on *Eph.* i. 2; comp. also Koch on 1 *Thess.* p. 60. The formula is substantially the same in all St. Paul's Epp. except in *Col.* i. 2, and 1 *Thess.* i. 1, where the reading is doubtful. In the former, καὶ Κυρ. Ἰησ. Χρ. seems certainly an insertion, and in the latter (the Apostle's earliest epistle) it may be doubted whether the simple χάρις καὶ εἰρήνη, without any further addition, may not be the more probable reading; see, however, Tisch. *in loc.* καὶ Κυρίου] Scil. καὶ ἀπὸ Κυρίου κ.τ.λ.: the Socinian interpr. καὶ (πατρὸς) Κυρίου, found also in *Erasm.* on *Rom.* i. 7, is rendered highly improbable by the use of the same formula without ἡμῶν, 2 *Tim.* i. 2, *Tit.* i. 4, most probably 1 *Tim.* i. 2, and perhaps 2 *Thess.* i. 2: comp. 1 *Thess.* iii. 11, 2 *Thess.* ii. 16.

3. εὐχαριστῶ κ.τ.λ.] A closely similar form of commencement occurs in *Rom.* i. 9, 1 *Cor.* i. 4, *Philem.* 4; compare also *Eph.* i. 16, *Col.* i. 3, 1 *Thess.* i. 2. Indeed in all his Epp.

to churches, with the single and sad exception of that to the *Galat.*, the Apostle either returns thanks to God, or blesses Him, for the spiritual state of his converts: τοῦτο δὲ ποιεῖ ἐκ τοῦ πολλὰ αὐτοῖς συνειδέναι ἀγαθά, Chrys. The present use of εὐχαριστεῖν ('quod pro gratias agere ante Polybium usurpavit nemo,' Lobeck) is condemned by the Atticists; see Lobeck, *Phryn.* p. 18, Thom. M. p. 913 (ed. Bern.), Herodian, p. 400 (ed. Koch), but consider *Demosth. de Cor.* 257. Pollux (*Onom.* v. 141) admits it for εἰδέναι χάριω, but condemns it for εἰδέναι χάριω; see, however, Boeckh, *Corp. Inscr.* Vol. 1. p. 52, and notes on *Col.* i. 12.

τῷ Θεῷ μου] So *Rom.* i. 8; comp. *Acts* xxvii. 23, οὐ εἰμί, φ καὶ λατρεῖω. 'Significat Paulus quantâ fiduciâ vero Deo adhaereat. Sunt enim qui sentiunt Deum misericordem quidem esse per Christum sanctis hominibus nescio quibus, non autem sentiunt Deum ipsis esse misericordem,' Calv. ἐπὶ πάσῃ τῇ μνη[ε]ρ] 'on the whole of my remembrance of you,' not 'every remembrance,' Auth. (but not the older English Vv.), Bloomf., Conyb., and others,—a translation incompatible with the use of the art.; comp. *Winer, Gr.* § 18. 4, p. 101 (ed. 6). The prep. ἐπὶ with the dat. (which we can hardly say 'answers to the same prep. with a gen.; *Rom.* i. 10, *Eph.* i. 16, 'Alf.) is not here temporal (*Heb.* ix. 26), δόξακις ὑμῶν ἀναμνηθῶ, Chrys., *Winer, Gr.* p. 350,—a meaning favoured by the incorrect interpr. of πάσῃ τῇ μν.,—but *semilocal*, and correctly expresses the idea of *close*

τῆ μνείᾳ ὑμῶν, 4 πάντοτε ἐν πάσῃ δεήσει μου ὑπὲρ

and complete connection, 'my giving thanks is based upon my remembrance of you,' 'remembrance and gratitude are bound up together' (comp. Isaiah xxvi. 8), the primary idea being, not addition (Alf.), but superposition, Donalds. *Cratyl.* § 172, *Gram.* § 483: see notes on ch. iii. 9, and on Eph. ii. 20, where interchange the accidentally transposed 'former' and 'latter.' In Rom. i. 10, and Eph. i. 16 (see notes), where ἐπι is used with the gen. in a very similar sentence, a certain amount of temporal force seems fairly recognisable. The causal meaning, 'de eo quod vos mei recordamini,' Homberg, Michael, al. (comp. 1 Cor. i. 4), according to which ὑμῶν is a gen. *subjecti*, is exegetically untenable, as ver. 5 gives the reason for the εὐχαρ., and specifies something which far more naturally elicited it.

μνείᾳ ὑμῶν] 'remembrance of you,' 1 Thess. iii. 6, 2 Tim. i. 3; not 'commemorationem vestri,' Van Hengel, a meaning which, as Meyer rightly observes, it only receives when associated with ποιεῖσθαι; comp. Rom. i. 9, Eph. i. 16, 1 Thess. i. 2, Philem. 4.

4. πάντοτε-ποιούμενος] Participial sentence defining and explaining more fully when the εὐχαριστῶ κ.τ.λ. takes place, viz., on every occasion that he prayed for them; the εὐχαριστία was based on, and inseparable from, the μνεία, and this thankful remembrance ever found an utterance in every prayer. Πάντοτε is clearly not to be joined with εὐχαριστῶ (Wiesing.), a construction which interferes with the studied and affectionate cumulation πάντοτε, πάσῃ, πάντων (comp. 2 Cor. ix. 8), in the participial clause; comp. Col. i. 3, where it also seems best (contr. Meyer, De W.; see notes) to

join the adverb with the participle. It may be remarked that no inference can be drawn from the position of πάντοτε (a favourite word with the Apostle), it being as often used by him after, as before, the verb with which it is connected; in the other writers of the N.T. (except John viii. 29, where it is emphatic) it precedes the verb. On the emphatic repetition, πάντοτε, πάσῃ, πάντων, see the copious list of exx. in Lobeck, *Paralip.* p. 51 sq.

ὑπὲρ πάντων ὑμῶν] These words may be connected either (a) with τὴν δέησιν ποιούμενος, Calv., De W., Alf. al., or (b) with δεήσει μου, Auth. and all Engl. Vv., Meyer, al. Both are grammatically tenable; the omission of the article before ὑπὲρ πάντων being perfectly justifiable in the first case (see notes on Eph. i. 15), and according to rule in the second; see Winer, *Gr.* § 20. 4, p. 126 (ed. 6). The latter, however, seems much more simple and natural; the πάντοτε is defined by πάσῃ δεήσει, and πάσῃ δ. again is limited by ὑπὲρ ὑμῶν, while the art. attached to δέησιν (Alf. seems here to argue against himself; comp. with Meyer) refers it back to the δέησις thus previously limited: so most of the ancient Vv., Syr., Ital., Vulg. Copt. The construction adopted by Est., Hoel., al., εὐχαρ.—ὑπὲρ πάντ. ὑμ., though elsewhere adopted by St. Paul (Eph. i. 16, comp. Rom. i. 8, 1 Thess. i. 2, 2 Thess. i. 3), seems here very unsatisfactory. On the meaning of δέησις (a special form of προσευχή), see notes on 1 Tim. ii. 1.

μετὰ χαρᾶς] These words serve to depict the feelings he bore to his children in the faith at Philippi; he prays for them alway, yea, and he prays with joy; διηλεκτῶς ὑμῶν μεμνη-

πάντων ὑμῶν μετὰ χαρᾶς τὴν δέησιν ποιούμενος, 5 ἐπὶ τῇ κοινωνίᾳ ὑμῶν εἰς τὸ εὐαγγέλιον ἀπὸ πρώτης ἡμέρας

μένος θυμηδίας ἀπάσης ἐμπίμπλαμαι, Theodoret.

5. ἐπὶ τῇ κοινωνίᾳ] 'for your fellowship;' ἐπὶ correctly marking the cause for which the Apostle returned thanks, 1 Cor. i. 4, 2 Cor. ix. 15; see Winer, *Gr.* § 48. c, p. 351 (ed. 6). This clause is most naturally connected with εὐχαρ. (Beng., al., and appy. Greek commentt.), not with τὴν δέησιν ποιούμ. (Van Heng., De W.; comp. Green, *Gr.* p. 292), as there would otherwise be no specific statement of what was the subject of the Apostle's εὐχαριστία. De Wette urges as an objection the use of εὐχαρ. ἐπὶ in two different senses, in ver. 3 and 5, but this may be diluted by observing that the first ἐπὶ is not (as with De W.) temporal, but semi-local (ethico-local), defining the subject on which the thanks rest, and with which they are closely united, the diff. between which and the present simply ethical use is but slight. Thus then ver. 4 marks the object on which the εὐχαρ. rests, ver. 5 defines when it takes place, ver. 6 why it takes place. Such slightly varied and delicate uses of prepp. are certainly not strange to the style of St. Paul.

κοινωνίᾳ εἰς τὸ εὐαγγ.] 'fellowship toward the Gospel;' not 'in the Gospel,' Syr., Vulg. (but not Clarom.), but 'in reference to,' or perhaps more strictly 'toward' (Hamm.), the εἰς marking the object toward which the κοινωνία was directed (Winer, *Gr.* § 49. a, p. 353),—the fellowship of faith and love which they evinced toward the gospel, primarily and generally in their concordant action in the furtherance of it, and secondarily and specially in their contribution and assistance to St. Paul. So in effect

Chrysost., ἀρα τὸ συναντιλαμβάνεσθαι κοινωνία ἐστὶ εἰς τὸ εὐαγγέλιον, except that he too much limits the συναντιλαμβ. to the particular assistance rendered to the Apostle (so Theophyl., Bisping), which rather appears involved in, than directly conveyed by, the expression. On the other hand, the absence of the article before εἰς τὸ εὐαγγ., which confessedly involves the close connection of κοιν. and εἰς τὸ εὐαγγ. (Winer, *Gr.* § 20. 2, p. 123, comp. ch. iv. 15), coupled with the exegetical consideration, that in an Ep. which elsewhere so especially commemorates the liberality of the Philippians (ch. iv. 10, 15, 16), such an allusion at the outset would be both natural and probable (comp. De W.), renders it difficult with Mey. and Alf., to restrict κοινωνία merely to 'unanimous action' (Alf.), 'bon accord' (Rilliet), and not to include that particular manifestation of it which so esp. marked the liberal and warm-hearted Christians of Philippi; comp. Wiesing. *in loc.*, and Neand. *Phil.* p. 25. Κοινωνία is thus absolute (Acts ii. 42, Gal. ii. 9) and abstract,—'fellowship,' not 'contribution' (Bisp.), a translation which is defensible (see Fritz. *on Rom.* xv. 26, Vol. III. p. 287), but which would mar the studiously general character of the expression. The interpr. of Theod. (not Chrys. [Alf.]), al., according to which εἰς τὸ εὐαγγ. is a periphrasis for a gen. (κοινωνίαν δὲ τοῦ εὐαγγ. τὴν πίστιν ἐκάλεσε), is grammatically untenable; comp. Winer, *Gr.* § 30. 5, p. 174. ἀπὸ πρώτης ἡμέρας] 'from the first day,' in which it was preached among them (ἀφ' οὗ ἐπιστεύσατε, Theophyl.), Acts xvi. 13 sq., comp. Col. i. 0. This clause,

ἄχρι τοῦ νῦν, ⁶ πεποιθὼς αὐτὸ τοῦτο, ὅτι ὁ ἐναρξάμενος

which seems so obviously in close union with the preceding words, is connected by *Lachm.* (ed. stereot., but altered in larger ed.) and Meyer with *πεποιθὼς κ.τ.λ.*, on account of the absence of the article. This is hypercriticism, if not error; ἀπὸ πρώτης κ.τ.λ. is a *subordinate* temporal definition so closely joined with the *κοινωνία*, as both naturally and logically to dispense with the article. The insertion of the article would give the fact of the duration of the *κοινωνία* a far greater prominence than the Apostle seems to have intended, and would in fact suggest two moments of thought,—‘*communione, eamque a primâ die,*’ &c.; comp. Winer, *Gr.* § 20. 2, and notes on *Tim.* i. 13. Even independently of these grammatical objections, the use of *πέποιθα*, which De Wette and Van Heng. remark is usually placed by St. Paul first in the sentence (ch. ii. 24, Rom. ii. 19, 2 Cor. ii. 3, Gal. v. 10, 2 Thess. iii. 4), would certainly seem to suggest for the part. a more prominent position in the sentence. The connection with *εὐχαρ.* (*Œcum.*, Beza, Beng.) seems equally untenable and unsatisfactory; such a temporal limitation could not suitably be so distant from its finite verb, nor would ἀπὸ πρώτης κ.τ.λ. be in harmony with the pres. *εὐχαρ.*, or the prior temporal clause *πάντοτε κ.τ.λ.*; comp. De Wette.

6. *πεποιθὼς αὐτὸ τοῦτο*] ‘*being confident of this very thing, viz., that He who,*’ &c., comp. Col. iv. 8; not ‘*confident as I am,*’ Alford (comp. Peile), but with the faint causal force so often couched in the participle, ‘*seeing I am, &c.*,’ ‘*hæc fiducia nervus est gratiarum actionis,*’ Beng. This clause is thus, grammatically

considered, the causal member of the sentence (*Donalds. Gr.* § 615) appended to *εὐχαριστῶ κ.τ.λ.*, standing in parallelism to the temporal member, *πάντοτε—ποιούμενος κ.τ.λ.*, and certainly requires no supplementary *καὶ* (*Tynd.*, *Flatt.*, al.), nor any assumption of an *asyndeton* (*Van Heng.*). The accus. *αὐτὸ τοῦτο* is not governed by *πεποιθὼς* (*Raphel*, *Wolf*), but is appended to it as specially marking the ‘*content and compass of the action*’ (*Madvig, Synt.* § 27. a), or, more exactly, ‘*the object in reference to which the action extends*’ (*Krûger, Sprachl.* § 46. 4. 1 sq.), which again is more fully defined by the following *ὅτι κ.τ.λ.*; comp. Winer, *Gr.* § 23. 5, p. 145 (ed. 6), where several exx. of this construction are cited. It is mainly confined to St. John and St. Paul, and serves to direct the attention somewhat specially to what follows; comp. *Ellendt, Lex. Soph.* Vol. II. p. 461.

ὁ ἐναρξάμενος] God, of course; see ch. ii. 13, and comp. 1 Sam. iii. 12, *ἀρξομαι καὶ ἐπιτελέσω*; not each better one of the Philippians (*Wakef. Sylv. Crit.* Vol. II. p. 98), an interpr. to which the following *ἔργον ἀγαθὸν* (see below) need in no way compel us. The verb *ἐναρχ.* occurs again in connection with *ἐπιτελ.* in Gal. iii. 3, and 2 Cor. viii. 6 (*Lachm.*, but only with B). The compound verb does not appear to mark the ‘*vim divinam hominum in animis agentem,*’ *Van Heng.* (for see Gal. *l.c.*, and comp. *Polyb. Hist.* v. 1. 3, 5), but perhaps only differs from *ἀρχεσθαι* in this, that it represents the action of the verb as more directly concentrated on the object, whether (as here) expressed, or understood; see *Rost u. Palm, Lex.* s.v. *ἐν*, E, Vol. I. p. 912.

ἐν ὑμῖν ἔργον ἀγαθὸν ἐπιτελέσει ἄχρις ἡμέρας Χριστοῦ

ἐν ὑμῖν] 'in you,' sc. 'in animis vestris,' comp. 1 Cor. xii. 6; not 'among you,' Hamm., which would scarcely be in harmony with ὑπὲρ πάντων ὑμῶν, ver. 7. The commencement of the good work was not limited to instances among the Philippian Christians, but was spoken generally in reference to all.

ἔργον ἀγαθόν] 'a good work,' not 'the good work,' Luth.: not elsewhere used in ref. to God (yet comp. John x. 32), but only in ref. to man; comp. Acts ix. 36, Rom. ii. 7, 2 Cor. ix. 8, Eph. ii. 10, Col. i. 10, Heb. xiii. 21, al. Still there is no impropriety in the present use; the ἔργον ἀγαθόν, though here stated indefinitely, does not appear to refer *subjectively* to the good works (Syr.; τὰ κατορθώματα, Chrys.), the ἔργον τῆς πίστεως (1 Thess. i. 3) of the Philippians generally (Reuss, *Theol. Chret.* Vol. II. p. 172), but rather *objectively* to the particular *κοινωνία εἰς εὐαγγ.* previously specified: God had vouchsafed unto them, among other blessings, that of an open hand and heart (ταύτην ὑμῖν δωρησάμενος τὴν προθυμίαν, Theod.); this blessing He will continue. This declaration, however, is expressed in a *general* form; comp. Rom. ii. 7.

ἐπιτελέσει] 'will accomplish,' 'will perfect,' not merely 'will perform it,' Auth., but 'will bring it to a complete and perfect end,'

Syr. ܕܡܘܕܘܢ [implebit]; see notes on Gal. iii. 3. With regard to the dogmatical application of the words, which, owing to their probable specific reference, cannot safely be pressed, it seems enough to say with Theophyl., ἀπὸ τῶν παρελθόντων καὶ περὶ τῶν μενόντων στοχάζεται: the inference is justly drawn, that God who

has thus far blessed them with His grace will also bless them with the gift of perseverance; comp. 1 Cor. i. 8: 'Gottes Art ist es ja nicht, etwas halb zu thun,' Neand. The charge of semi-Pelagianism brought against Chrysostom *in loc.* has been satisfactorily disproved by Justiniani, who thus perspicuously sums up that great commentator's doctrinal statements; 'vult Chrysostomus Deum et incipere et perficere: illud excitantis, hoc adjuvantis est gratiæ; illa liberi arbitrii conatum prævertit, hæc comitatur.' On the doctrine of Perseverance generally, see the clear statements of Ebrard, *Christliche Dogmatik*, § 513, 514, Vol. II. p. 534—549. The conclusions arrived at are thus stated; 'Perseverantia est effectus sanctificationis. Sanctificatio est conditio perseverantiæ. Datur apostasia regentorum, nempe si in sanctificatione inertes sunt,' p. 548; comp. also some admirable comments of Jackson, *Creed*, x. 37. 4 sq.

ἄχρις ἡμέρας Χρ. Ἰησ.] 'unto, or up to, the day of Christ Jesus,' i. e. ἄχρι τῆς παρουσίας τοῦ Κυρίου, Theoph. That St. Paul in these words assumes the nearness of the coming of the Lord (Alf.) cannot be positively asserted. It is certainly evasive to refer this to future generations (τοῖς ἐξ ὑμῶν, Theophyl.), but it may be fairly said that St. Paul is here using language which has not so much a mere historical, as a general and *practical*, reference: the day of Christ, whether far off or near, is the decisive day to each individual; it is practically coincident with the day of his death, and becomes, when addressed to the individual, an exaltation and amplification of that term. Death indeed, as has been well re-

Ἰησοῦ· ἡ καθὼς ἐστὶν δίκαιον ἐμοὶ τοῦτο φρονεῖν ὑπὲρ πάντων ὑμῶν, διὰ τὸ ἔχειν με ἐν τῇ καρδίᾳ ὑμᾶς, ἐν τε τοῖς

marked by Bishop Reynolds, is dwelt upon but little in the N. T., it is to the resurrection and to the day of Christ that the eyes of the believer are directed; 'semper ad beatam resurrectionem tanquam ad scopum referendi sunt oculi,' Calv. To maintain then that this is *not* the sense in which the Apostle wrote the words (Alf.) seems here unduly and indemonstrably exclusive. See notes on 1 Tim. vi. 14, and compare (with caution) Usteri, *Lehrb.* II. 2. 4 B, p. 326 sq. On *ἔχειν* and *μέχρι*, see notes on 2 Tim. ii. 9.

7. καθὼς κ. τ. λ.] 'even as:' explanatory statement of the reason why such a confidence is justly felt; comp. 1 Cor. i. 6, Eph. i. 6. On the nature of this participle see notes on Gal. iii. 16, and on Eph. i. c.

δικαίον] 'right,' 'meet,' scil. 'secundum legem caritatis,' Van Hengel; it is in accordance with the genuine nature of my love (1 Cor. xiii. 7) to entertain such a confident hope: comp. Acts iv. 19, Eph. vi. 1, 2 Pet. i. 13. Alford (with Meyer and De W.) remarks that the two classical constructions are *δικαίον ἐμὲ τοῦτο φρ.* (Herod. I. 39), and *δικαίως εἰμὶ τοῦτο φρ.* (Plato, *Legg.* x. 897). The last construction is the most idiomatic (comp. Krüger, *Sprachl.* § 55. 3. 10), and perhaps the most usual in the best Greek, but there is nothing unclassical in the present usage; comp. Plato, *Republ.* I. 334, *δικαίον τότε τοῦτοις τοῖς πονηροῦς ὠφελεῖν.*

τοῦτο φρονεῖν] 'to think this,' Auth., Syr.; 'hoc sentire,' Vulg.; *i. e.* to entertain this confidence: 'φρονεῖν hic non dicitur de animi affectu sed de mentis iudicio,' Beza; comp. 1 Cor. iv. 6 (*Rec.*), Gal. v. 10. To refer

τοῦτο to the prayer in ver. 4, 'hoc curare pro vobis,' Wolf (comp. Conyb.), or to the expectation in ver. 6, 'hoc omnibus vobis appetere, scil. omni curā et precibus,' Van Heng., is unsatisfactory, and is certainly not required by ὑπὲρ, which occurs several times in the N. T. (2 Cor. i. 6, 8; 2 Thess. ii. 1, al.), in a sense but little different from *περὶ*; see Winer, *Gr.* § 47. 1, p. 343. The probable distinction,—'*περὶ* solam mentis circumspectionem, ὑπὲρ simul animi propensionem significat' (Weber, *Demosth.* p. 130), is perfectly recognisable in the present case, but cannot be expressed without a periphrasis, *e. g.* 'to entertain this favourable opinion about you,' 'ut ita de vobis sentiam et confidam,' Est. On the uses of ὑπὲρ and *περὶ*, see notes on Gal. i. 4, and on φρονεῖν, see Beck, *Seelenl.* III. 19, p. 61, sq.

διὰ τὸ ἔχειν κ. τ. λ.] 'because I have you in my heart,' *سبب ما في قلبي*

in corde meo positi] Syr.; not 'because you have me,' Rosenm., Conyb.: the Apostle is throughout clearly the subject and agent (comp. ver. 8); the depth of his love warrants the fulness of his confidence. In all cases the context, not the mere position of the accusatives, will be the surest guide; comp. John i. 49: see also Winer, *Gr.* § 44. 6, p. 294 (ed. 6). The translation of Beza, 'in animo tenere' = 'quasi insculptum habere memoriae' (Theod. ἀσβεστον περιφέρω τὴν μνήμην, see esp. Justin. *in loc.*), is opposed both to the similar affectionate expressions, 2 Cor. iii. 2, vii. 3, and to the prevailing use of *καρδία* (comp. Beck, *Bibl. Seelenl.* III. 24, p. 89, sq., notes on ch. iv. 7, and on 1 Tim. i.

δεσμοῖς μου καὶ ἐν τῇ ἀπολογίᾳ καὶ βεβαιώσει τοῦ εὐαγγελίου συγκαινωνούς μου τῆς χάριτος πάντας ὑμᾶς ὄντας.

5) in the N. T. It is the fervent *love* of the Apostle that is expressed; and in this *remembrance* is necessarily involved; comp. Chrysost. *in loc.*

ἐν τε τοῖς δεσμοῖς κ. τ. λ.] It is doubtful whether these words are to be connected with the preceding *διὰ τὸ ἔχειν* κ. τ. λ. (Chrys., Theoph.), or with the succeeding *συγκαινωνούς μου* κ. τ. λ. (Calvin, *Lachm., Tisch.*) Neander and the majority of modern commentt. adopt the former; the latter, however, seems more simple and natural. The Apostle had his confidence because he cherishes them in his heart; and he cherishes them because their liberality showed that whether in his sufferings (*δεσμοῖς*) which they alleviated, or in his exertions for the Gospel (*τῇ ἀπολ. καὶ βεβ.*) with which they sympathised, they all were bound up with him in the strictest spiritual fellowship. On *τε—καί*, which here serves to unite two, otherwise separate and distinct, notions, slightly enhancing the latter, see Hartung, *Partik.*, Vol. II. p. 98, and comp. notes on 1 *Tim.* iv. 10.

ἐν τῇ ἀπολογίᾳ κ. τ. λ.] 'in my defence (of) and confirmation of the Gospel.' These words have been somewhat perversely interpreted. Ἀπολογία and βεβαίωσις are certainly not synonymous (Rheinw.),—nor do they form an hendiadys sc. ἀπολ. εἰς βεβ. (Heinr.; comp. Syr. 'defensione quæ est pro veritate [confirmatione] evangelii'),—nor can τῇ ἀπολ. be dissociated from τοῦ εὐαγγ. (Chrys.), both being under the vinculum of a common article (Green, *Gr.* p. 211),—nor finally does it seem necessary to restrict the clause to the judicial process which resulted in the Apostle's imprisonment (Van

Heng.). It seems more natural to give both words their widest reference; to understand by ἀπολογία St. Paul's defence of the Gospel, whether before his heathen judges (comp. 2 *Tim.* iv. 16) or his Jewish opponents (comp. Phil. i. 16, 17), and by βεβαιώσει his confirmation and establishment of its truth (Heb. vi. 16),—not by his sufferings (Chrys., Theod.), but by his teaching and preaching among his own followers and those who resorted to him (comp. Acts xxviii. 23, 30); see the good note of Wieseler, *Chronol.* p. 429, 430.

συγκαινωνούς κ. τ. λ.] 'seeing that both in my defence of and, &c., ye all are partakers with me of my grace;' 'ut qui omnes mecum consortes estis gratiæ,' Schmid, comp. Hamm., and Scholef. *Hints*, p. 104. The preceding ὑμᾶς, further characterised as ἐν τε—συγκοιν., is rhetorically repeated (see Bernhardy, *Synt.* VI. 4, p. 275 sq.) to support πάντας; the whole clause serving to explain the reason for the ἔχειν ἐν τῇ καρδίᾳ. It is doubtful whether μου is to be connected (a) with συγκαινωνούς as a second genitive (Syr., Copt.), or (b) with τῆς χάριτος (comp. Clarom., Vulg.), the pronoun being placed out of its order (Winer, *Gr.* § 22. 7. 1) to mark the reference of the prep. in συγκοιν. As συγκοιν. is found in the N. T. both with persons (1 *Cor.* ix. 23) and things (Rom. xi. 17), the context alone must decide: this, in consequence of the meaning assigned below to χάρις, seems in favour of (a); comp. ch. ii. 30: so Hammond, De Wette.

τῆς χάριτος] The reference of this subst. has been differently explained: the Greek commentators refer it more specifically

8 μάρτυς γάρ μου ἐστὶν ὁ Θεός, ὡς ἐπιποθῶ πάντας ὑμᾶς ἐν

8. μου ἐστίν] So *Rec.* with ADEJK; great majority of mss.; very many Vv. (but Vv. in such cases can scarcely be depended on for either side) and many Ff. (*Griesb.* [but om.], *Scholz.*). The ἐστίν is omitted by *Tisch.* and bracketted by *Lachm.* with BFG; 17. 67** ; Vulg. Clarom.; Chrys. (ms.), Theod. Mops. (*Meyer, Alf.*). The external evidence seems too decidedly in favour of the insertion to be overbalanced by the somewhat doubtful internal argument that ἐστίν is a reminiscence of Rom. i. 9 (*Mey., Alf.*). It does not seem much more probable that the transcriber should have borne in mind a remote reference, than that the Apostle should have twice used the same formula.

‘to the grace of suffering,’ comp. ver. 29; Rosenm., al. to the ‘munus apostolicum,’ scil. ‘ye are all assistants to me in my duty,’ Storr, Peile; others again to the ‘evangelii donatio,’ comp. Van Heng.; others to grace in its widest acceptation, Eph. ii. 8, Col. i. 6 (De W., Alf.). Of these the first is too restrictive, the rest, esp. the last, too vague. The art. seems to mark the χάρις as that vouchsafed in both the cases previously contemplated, sufferings for (ver. 29), and exertions in behalf of, the Gospel. The transl. ‘gaudii,’ Clarom., Vulg., Ambrst., al., is apparently due to the reading χαρᾶς, though no mss. have been adduced in which that variation is found.

8. μάρτυς γάρ κ. τ. λ.] Earnest confirmation of the foregoing verse, more especially of διὰ τὸ ἔχειν με ἐν τῇ καρδίᾳ ὑμᾶς. Chrys. well says, οὐχ ὡς ἀπιστούμενος μάρτυρα καλεῖ τὸν Θεόν, ἀλλ’ ἐκ πολλῆς διαθέσεως. The reading μοι (DEFG, al.; Chrys.; Lat. Ff.) would scarcely involve any change of sense; it would perhaps only a little more enhance the personal relation. ὡς ἐπιποθῶ] ‘how I long after you,’ comp. ch. ii. 26, Rom. i. 11, 1 Thess. iii. 6, 2 Tim. i. 4. The force of ἐπι in this compound does not mark *intension*, (‘vehementer desidero,’ Van Heng., ‘expetam’ Beza),

but, as in ἐπιθυμῆν and similar words, the *direction* of the πόθος; see notes on 2 Tim. i. 4, and Fritz. Rom. i. 9, Vol. I. p. 31. Again, it seems quite unnecessary with Van Heng. to restrict the πόθος to ‘vestræ consuetudinis desiderium;’ the longing and yearning of the Apostle was for something more than mere earthly reunion, it was for their eternal welfare and blessedness, and the realization, in its highest form, of the χάρις of which they were now συγκοινωνοί. The context seems clearly to decide that ὡς here, and probably also Rom. i. 9, is not ‘quod’ (Rosenm., De W.) but ‘quomodo’ (Syr., Copt.), scil. ‘quantopere,’ ‘quam propense,’ Corn. a Lap.; compare Chrys., οὐ δυνατόν εἰπεῖν πῶς ἐπιποθῶ. ἐν σπλάγχχνους

‘I. X.] This forcible expression must not be understood merely as qualitative,—‘opponit Christi viscera carnali affectui,’ Calv., but as semi-local, ‘in the bowels of Christ,’ in the bowels of Him with whom the Apostle’s very being was so united (Gal. ii. 20), that Christ’s heart had, as it were, become his, and beat in his bosom: comp. Mey. *in loc.* who has well maintained this more deep and spiritual interpretation. Ἐν thus retains its natural and usual force (contr. Rilliet) and the gen. is not the gen. *auctoris* or *originis* (Hartung, *Casus*, p. 17), as

σπλάγχνοις Χριστοῦ Ἰησοῦ. 9 Καὶ τοῦτο προσεύχομαι, ἵνα ἡ ἀγάπη ὑμῶν ἔτι μᾶλλον καὶ μᾶλλον περισσεύῃ ἐν

appy. Chrys., σπλάγχνα γὰρ αὐτῆ [ἡ συγγένεια ἢ κατὰ Χρ.] ἡμῶν χαρίζεται, but simply *possessive*. We can hardly term this use of σπλάγχνα (σπλγ) completely Hebraistic, as a *similar* use is sufficiently common in classical Greek (see exx. in Rost u. Palm, *Lex. s. v.*, Vol. II. p. 1504); the verb σπλαγχνίζομαι, however, and the adjectives πολὺσπλαγχνος and εὐσπλαγχνος (when not in its medical sense, Hippocr. p. 89) seem purely so, while, on the contrary, the subst. εὐσπλαγχνία occurs in Eurip. *Rhes.* 192. For a list of Hebraisms of the N. T. judiciously classified, see Winer, *Gr.* § 3, p. 27 sq.

9. καὶ τοῦτο προσ.] ‘*Et hoc precor,*’ but not ‘*propterea precor,*’ as Wolf 2: the καὶ with its simple copulative force introduces the Apostle’s prayer (ver. 9—11) alluded to in verse 4, while the τοῦτο prepares the reader for the statement of its contents, ‘and this which follows is what I pray.’ The καὶ (as Meyer observes) thus coalesces more with τοῦτο than προσεύχομαι; not καὶ προσ. τοῦτο, but καὶ τοῦτο προσ. To connect the clause closely with what precedes (Rilliet) destroys all the force of ver. 8.

ἵνα.] The force of this particle is here what has been called *hypotelic* (see notes on *Eph.* i. 17); i.e. it does not directly indicate the *purpose* of the prayer, but blends with it also its *subject* and *purport*: Theodorus *in loc.* paraphrases it by a simple infin. It may be again remarked that this secondary and blended use in the N. T. (esp. after verbs of prayer), though not recognised by Meyer and Fritzsche, cannot be safely denied; there are numerous passages (setting aside the disputed

use after a prophecy) in which the full *telic* force (‘in order that’) cannot be sustained in translation without artifice or circumlocution; e.g. comp. Meyer on *John* xv. 8. We may observe, too, that this use of ἵνα is not confined to the N. T.; it was certainly common in Hellenic Greek (see exx. in Winer, *Gr.* § 44. 8, p. 300); and in modern Greek, under the form νά with the subj., it lapses (after a large class of verbs) into a mere periphrasis of the infinitive; see Corpe, *Gramm.* p. 129, 130.

ἡ ἀγάπη ὑμῶν] ‘*your love,*’ not—towards the Apostle (Chrys.),—which had been so abundantly shown as to leave a prayer for its increase almost unnecessary; nor again, ‘toward God’ (Just.), nor even, ‘towards one another,’ Mey., Alf. (Theodorus unites the two: comp. Wiesing.), both of which seem unnecessarily restrictive. It seems rather ‘towards all’ (comp. De W.),—a love which, already shown in, and forming an element of, their *κοινωνία*, ver. 4 (not identical with it, Alf.), the Apostle prays may still more and more increase, not so much *per se*, as in the special elements of knowledge and moral perception. Examples of the very intelligible μᾶλλον καὶ μᾶλλον will be found in Kypke, *Obs.* Vol. II. p. 307.

περισσεύῃ ἐν κ. τ. λ.] ‘*may abound in knowledge and all (every form of) perception,*’ not ‘in all kn. and perception,’ Luther,—an attraction for which there seems no authority. The exact force of ἐν is somewhat doubtful; it can scarcely (a) approximate in meaning to μετά, Chrys. (who, however, fluctuates between this prep. and ἐξ), Corn. a Lap., al.; for this use, though grammatically defensible

ἐπιγνώσει καὶ πάσῃ αἰσθήσει, ¹⁰ εἰς τὸ δοκιμάζειν ὑμᾶς

(comp. exx. in Green, *Gr.* p. 289), is not exegetically satisfactory, as ver. 10 shows that it is not to ἀγάπη together with ἐπιγν. and αἰσθ. but to ἐπιγν. and αἰσθ. more especially, as insphering and defining that love, that attention is directed; nor (b) does it exactly denote the manner of the increase (De W.), as this again seems to give too little prominence to ἐπιγν. and αἰσθ.; nor, lastly, is ἐν here instrumental, Flatt., Heinr.,—as love could hardly be said to increase by the agency of knowledge. The prep. is thus not simply equivalent to μετά, κατά, or διὰ (much less to εἰς, comp. Winer, *Gr.* § 50. 5, p. 370), but with its usual force marks the sphere, elements, or particulars, in which the increase was to take place; comp. Winer, *Gr.* § 48. a, p. 345. It was not for an increase of their love absolutely that the Apostle prayed, for love might become the sport of every impulse (comp. Wiesing.), but it was for its increase in the important particulars, a sound knowledge of the truth and a right spiritual perception, and of both of which it was to have still more and more. Περισεύειν is thus not absolute, but closely in union with ἐν and its dat., and may be considered generally and practically as identical with abundare and an abl., the substantives defining the elements and items in which the increase is realised; comp. 2 Cor. viii. 7, Col. ii. 7, al. *Lachm.* reads περισεύσειν with BDE, al., but as two of these MSS, D [E?] adopt the aor. in ver. 26 without critical support, their reading is here suspicious.

ἐπιγν. καὶ πάσῃ αἰσθ.] These two substantives may be thus distinguished; ἐπίγνωσις, 'accurata cognitio' (see notes on *Eph.* i. 17), denotes a sound knowledge of

theoretical and practical truth (Mey.), τὴν προσήκουσαν γνῶσιν τῶν εἰς ἀρέτην συντελούντων, Theodorus. Αἰσθησις, 'sensus' (Clarom., Vulg.) is more generic, but here, as the context implies, must be limited to right spiri-

tual discernment (ܐܘܨܘܬܐܘܢܐ [intelligentia spiritus] Syr.), a sensitively correct moral perception (νόησις, Hesych.) of the true nature, good or bad, of each circumstance, case, or object which experience may present; comp. Prov. i. 4, where it is in connection with ἐννοια, and Exod. xxviii. 3, where it is joined with σοφία. It only occurs here in the N.T.; the instrumental derivative αἰσθητήριον ('organ of feeling,' &c.) is found Heb. v. 14; comp. Jer. iv. 19. The adj. πάσῃ is not *intensive* ('plena et solida,' Calv.), but, as apparently always in St. Paul's Epp., *extensive*, 'every form of;,' comp. notes on *Eph.* i. 8.

10. εἰς τὸ δοκιμάζειν κ. τ. λ.] 'for you to prove things that are excellent;,' purpose of the περισσ. ἐν ἐπιγν. καὶ αἰσθ. (not result,—a meaning grammatically admissible, but here inapplicable, comp. Winer, *Gr.* 44. 5, p. 294, note), to which the further and final purpose ἵνα ᾗτε κ. τ. λ. is appended in the next clause. The words δοκ. τὰ διαφ. both here and Rom. ii. 18 may correctly receive two, if not three, different interpretations, varying with the meanings given to διαφέροντα, and the shade of meaning assigned to δοκιμάζειν. Thus they may imply either (a) 'to prove (distinguish between) things that are different,' i. e. to discriminate (δοκιμάζειν καὶ διακρίνειν, Arrian, *Epict.* i. 20),—whether simply between what is right and wrong (*Theoph. on Rom.* ii. 18, De

τὰ διαφέροντα, ἵνα ἦτε εἰλικρινεῖς καὶ ἀπρόσκοποι εἰς

W.), or between different degrees of good and their contraries (εἰδέναι τίνα μὲν κάλα τίνα δὲ κρείττονα τίνα δὲ παντάπασιν τὰ διαφορὰν πρὸς ἄλληλα ἔχοντα, Theod.); so Beza, Van Heng., Alf., al.; (b) 'to approve of things that are excellent,' 'ut probetis potiora,' Vulg., τὰ διαφέροντα being used in the same sense as in Matth. x. 31, xii. 12, Luke xii. 7, 24 (Mey. adds Xen. Hier. I. 3, τὰ διαφ., Dio Cass. XLIV. 25), and δοκιμάζειν in its derivative sense, comp. Rom. xiv. 22, 1 Cor. xvi. 3, and exx. in Rost u. Palm, *Lex.* s. v.; so Auth. Mey. al.; or lastly (b₁) 'to prove, bring to the test, things are excellent,' Syr. [ut discernatis convenientia], Æth. [ut perpendatis quæ præstat], the primary meaning of δοκ. being a little more exactly preserved; see Rom. xii. 2, Eph. v. 10. Exegetical considerations must alone decide; these seem slightly in favour of the meaning of διαφέροντα ('præstabilia, sc. in bonis optima,' Beng.) adopted in (b) (b₁),—the prayer for the increase of love being more naturally realized in proving or approving what is excellent, what is really worthy of love, than in merely discriminating between what is different. Between (b) and (b₁) the preceding αἰσθήσει and the prevailing lexical meaning of δοκ. decides us in favour of the latter; so Theophyl. (τὸ σύμφερον δοκιμάσαι καὶ ἐπιγνώσαι τίνας μὲν χρῆ φιλεῖν καὶ τίνας μὴ), appy. Chrys., Beng. ('explorare et amplecti'), al., who appear correctly to hold to the more exact meaning of δοκιμάζειν: comp. notes on Eph. v. 10.

εἰλικρινεῖς] 'pure,' 2 Pet. iii. 1; comp. 1 Cor. v. 8, 2 Cor. i. 12, ii. 17. The derivation of this adj., though a word not uncommon either in earlier

or later Greek, is somewhat doubtful. The most probable is that adopted by Stalbaum (Plato, *Phæd.* 77 A), who derives it from εἶλος [he must mean εἶλη] and κρίνω, with reference to a root εἰλεῖν. As, however, the primary meaning of this root is not quite certain, εἰλικρ. may be either 'what is parcelled off by itself' (gregatim), with reference to εἶλη (see esp. Buttman, *Lexil.* § 44, and comp. Rost u. Palm, *Lex.* s. v.), or more probably, 'volubili agitatione secretum,' with ref. to the meaning *volvère*, which has recently been indicated as the primary meaning of εἰλεῖν; see esp. *Philol. Museum*, Vol. I. p. 405 sq. So appy. Hesych. εἰλικρινεῖς τὸ καθαρὸν καὶ ἀμιγρὸς ἕτερον; see Plutarch, *Quæst. Rom.* § 26, εἰλικρινὲς καὶ ἀμιγρὸς; ib. *Is. et Osir.* § 54, καθαρὸς οὐδ' εἰλικρινής, and esp. § 61, where τὰ εἰλικρινῆ and τὰ μικτὰ are opposed to each other; comp. also Max. Tyr. *Diss.* 31. The more usual, but less probable, derivation is from εἶλη, 'splendor' ['ΕΛ-, cogn. with ΣΕΛ, Benfey, *Wurzellex.* Vol. I. p. 460], in which case the rough breathing would be more suitable; comp. Schneider on Plato, *Rep.* ii. p. 123. Several exx. of the use of εἰλικρ. will be found in Loesner, *Obs.* p. 350, Kypke, *Obs.* Vol. II. p. 308, and Elsner, *Obs.* Vol. II. p. 10, of which the most pertinent are those above.

ἀπρόσκοποι] 'without offence, stumbling; 'inoffenso cursu,' Beza; intransitively as in Acts xxiv. 16, Hesych. ἀσκανδάλιστον; comp. Suicer, *Thesaur.* s. v. Vol. I. p. 495. Chrys. and others give an act. meaning, as in 1 Cor. x. 32, 'giving no offence,' εἰλικρ. marking their relation to God, ἀπροσκ. their relation to men. This hardly accords with the context, in which their inward state and relations

ἡμέραν Χριστοῦ, ¹¹ πεπληρωμένοι καρπὸν δικαιοσύνης τὸν διὰ Ἰησοῦ Χριστοῦ, εἰς δόξαν καὶ ἔπαινον Θεοῦ.

to God form the sole subject of the prayer. It will be best, then, in spite of 1 Cor. *l.c.*, to maintain the intrans. meaning; so appy. Vulg., Syr., Copt.; but these are cases in which the Vv. scarcely give a definite opinion.

εἰς ἡμέραν Χρ.] 'against the day of Christ;' 'in diem,' Vulg., scil. *ἕνα τότε εὔρεθῆτε καθαροί*, Chrys.; not 'till the day,' &c., Auth. Ver. (comp. Beza), which would rather have been expressed by ἄχρις ἡμέρας, as in ver. 6. The preposition has here not its *temporal*, but its *ethical*, force; comp. ch. ii. 16, Eph. iv. 30, and notes on 2 Tim. i. 12. On the expression ἡμέρα Χρ. see the notes on ver. 6.

11. πεπληρωμένοι κ.τ.λ.] 'being filled with the fruit of righteousness;' modal clause defining more fully εἰλικρ. καὶ ἀπόσκ. and specifying not only on the negative, but also on the positive, side the fullest and completest Christian development. The accus. καρπὸν (καρπῶν, *Rec.* is unsupported by uncial authority) is that of 'the remoter object,' marking that in which the action of the verb has its realization; so Col. i. 9, πληρωθῆτε τὴν ἐπίγνωσιν τοῦ θελήματος; comp. Hartung, *Casus*, p. 62 sq. and notes on 1 Tim. vi. 5, where this construction is discussed. If we compare Rom. xv. 14, πεπληρωμένοι πάσης γνώσεως, we may recognise the binary distinction between the cases: the gen., the 'whence-case,' marks the absolute *material* out of which the fulness was realised (comp. Krüger, *Sprachl.* § 47. 16); the accus., the 'whither-case,' the object towards which and along which the action tended, and, as it were, in the *domain* of which the fulness was evinced; see Scheuerl. *Synt.* § 9. 1, p. 63. The gen.

δικαιοσύνης is the gen. *originis*, that from which the καρπὸς emanates (Hartung, *Casus*, p. 63), or perhaps more strictly, that of the *originating cause* (Scheuerl. *Synt.* § 17. 1, p. 125),—a καρπὸς that is the production of δικαιοσύνη; comp. Gal. v. 22, Eph. v. 9, James iii. 18, and on the meaning of καρπὸς, notes on Gal. *l.c.*

With regard to the strict meaning of δικαιοσύνη it may be briefly remarked that we must in all cases be guided by the context: here verse 10 and the apparent emphasis on καρπὸν point to δικ. as a moral *habitus* (comp. Chrys.), as in Rom. vi. 13, Eph. v. 9 *al.*,—not 'justification' proper (Rilliet), but the righteousness which results from it and is evinced in good works; so Calv., Mey., De W. On the distinction between the 'righteousness of sanctification' and the 'righteousness of justification,' see esp. the admirable sermon of Hooker, § 6, Vol. III, p. 611 (ed. Keble), and on the doctrine of justification generally, the short but comprehensive treatise of Waterland, *Works*, Vol. VI. p. 1—38.

τὸν διὰ Ἰ. Χ. serves to specify the καρπὸς, as being only and solely through Christ, comp. notes on 2 Tim. i. 13. This fruit is a communication of the life of Christ to his own (Wiesing.) it results from 'the pure grace of Christ our Lord whereby we were in Him [by the working of the Spirit He sent, Gal. ii. 20, iii. 22, Mey.] made to do those good works that God had appointed for us to walk in,' King Edw. VI. Catech., cited by Waterl., *Justif.* Vol. VI. p. 31.

εἰς δόξαν καὶ ἔπ. Θεοῦ] 'to the praise and glory of God;' the praise and glory of God is the 'finis primarius' of the *πρωτ.*

Know that my sufferings have furthered the Gospel, for Christ is preached by all. I indeed would fain depart to Christ, but for your sake I shall remain.

¹² Γινώσκειν δὲ ὑμᾶς βούλομαι, ἀδελφοί, ὅτι τὰ κατ' ἐμὲ μᾶλλον εἰς προκοπὴν τοῦ εὐαγγελίου ἐλήλυθεν, ¹³ ὥστε τοὺς δεσ-

ρῶσθαι. Hence 'ad gloriam,' Beza, is more exact than 'in gloriam,' Clarom., Vulg.; see notes on Eph. i. 6. Δόξα is here, as Meyer pertinently remarks, the 'majesty' of God *per se*, ἔπαινος, the 'praise and glorification' of the same; comp. Eph. i. 6, 12, 14, 1 Pet. i. 7.

12. γινώσκειν δὲ κ.τ.λ.] 'Now I would have you know.' the transitional δὲ (Hartung, *Partik.* δέ, 2. 3, Vol. I. p. 165) introduces the fresh subject of the Apostle's present condition at Rome, his hopes and fears; comp. Rom. i. 13, 1 Cor. xii. 1, 1 Thess. iv. 13 al. It seems rather far fetched in Meyer, followed by Alf., to refer γινώσκ. to ἐν ἐπιγν. above, 'and as a part of this knowledge I would have you know,' &c. There certainly seems no peculiar emphasis in γινώσκειν; the order is the natural one (comp. Jude 5) when βούλομαι is unemphatic; contrast 1 Tim. ii. 8, v. 14 al. Though few minor points deserve more attention in the study of the N. T. than the collocation of words, we must still be careful not to overpress collocations which arise not so much from design as from a natural and instinctive rhythm; comp. 2 Cor. i. 8.

τὰ κατ' ἐμὲ] 'my circumstances,' 'rerum mearum conditio,' Wolf; comp. Eph. vi. 21, Col. iv. 7, Tobit x. 8, and see illustrations in Elsner, *Obs.* Vol. II. p. 234, Wetst. in *Eph. l. c.* In such cases κατὰ is local, and marks, as it were, an extension along an object; comp. Acts xxvi. 3, and see Winer, *Gr.* § 49. d, p. 356. In late writers, κατὰ with a personal pronoun becomes almost equivalent

to a possess. pronoun, and with a subst. almost equiv. to a simple gen.; comp. 2 Macc. xv. 37.

μᾶλλον] 'rather,' not 'maxime' or 'excellenter' (comp. Beza), but 'potius,' rather than what might have been expected,—viz. hindrance: see Winer, *Gr.* § 35. 4, p. 217, by whom this use of the comparative is well illustrated.

προκοπὴν] 'advance,' 'furtherance'; a substantive of later Greek condemned by the Atticists, see notes on 1 Tim. iv. 15, and comp. Triller on Thom. M. s. v. p. 741 (ed. Bern.) who, though perhaps justly pleading for the word as an intelligible and even elegant form, is unable to cite any instance of its use in any early writer, Attic or otherwise. Numerous exx. esp. out of Plutarch, are cited by Wetst. in *loc.*

ἐλήλυθεν] 'have fallen out,' Auth. Ver.; comp. Wisdom xv. 5, εἰς ὄνειδος ἔρχεται. Further but doubtful exx. are cited by Raphel, *Annot.* Vol. II. p. 499; at any rate, from them take out Mark v. 26, Acts xix. 27 (cited even by Meyer), in which ἐλθεῖν certainly implies nothing more than simple (ethical) motion. Alford adduces Herodot. I. 120, εἰς ἀσθενεὶς ἔρχεται, which seems fully in point.

13. ὥστε τοὺς δεσμ. κ.τ.λ.] 'so that my bonds have become manifest in Christ'; illustrations of the above προκοπή; first beneficial result of his imprisonment: 'duos nunc sigillatim Apostolus fortunæ suæ adversæ memorat effectus,' Van Heng. The order of the words seems clearly to imply that ἐν Χρ. must be joined,—not with δεσμούς, Auth. Ver., al., scil. 'ad provehendum Christi honorem,'

μούς μου φανερούς ἐν Χριστῷ γενέσθαι ἐν ὄλῳ τῷ πραι-

Calv., but with φανερούς, on which, perhaps, there is a slight emphasis; the δεσμοί were not κρυπτοί, but φανεροί; nor φανεροί only, but φανεροί ἐν Χρ., 'manifesta in Christo,' Clarom., manifest — not 'through Christ,' Theoph., Œcum., but 'in Christ,' manifest as borne in fellowship with Him, and in His service. On this important qualitative formula, which must never be vaguely explained away; see notes on Gal. ii. 17, and for a brief explanation of its general force, comp. Hooker, *Serm.* III. Vol. III. p. 763 (ed. Keble). The variation φαν. γενέσθ. (Chrys. adds τοὺς) ἐν Χρ. with DEFG, Boern. Vulg. al., shows perhaps that some difficulty has been felt in the connection.

ἐν ὄλῳ τῷ πραι.] 'in the whole prætorium.' The meaning of πραιτώριον in this passage has been abundantly discussed. Taken *per se*, the adjectival subst. 'prætorium' has apparently the following meanings: (a) 'the general's tent,' sc. 'tentorium or tabernaculum' (Livy, VII. 12), and derivatively 'the council of war' held there (Livy, XXVI. 15); (b) the 'palace of a provincial governor' (Cicero, *Verr.* III. 28; comp. Matth. xxvii. 27, Mark, xv. 16 al.) sc. 'domicilium,' and thence derivatively, (a) 'the palace of a king' (Juv. x. 161; comp. Acts xxiii. 35), and even, (β) 'the mansion of a private individual' (comp. Suet. *Octav.* 72); lastly, (c) 'the body guard of the emperor' (Tacit. *Hist.* IV. 46); and thence not improbably (d) 'the guard-house or barracks where they were stationed'; comp. Scheller, *Lex.* s.v., from which this abstract has been compiled. In the present passage Chrys. and the patristic expositors all adopt (b, a) and refer the term to 'the emperor's

palace' (τὰ βασιλεια), but since the time of Perizonius (*de Præt. et Prætorio*, Franeq. 1687) nearly all modern commentators adopt (d), and refer πραι. to the 'Castrum Prætorianorum' built and fortified by Sejanus, not far from the 'Porta Viminalis'; comp. Suet. *Tiber.* 37, Tacit. *Ann.* IV. 2, Dio. Cass. LVII. 19. The patristic interpretation, on account of the lax use of 'prætorium,' seems fairly defensible; as, however, there is no proof that the imperial palace at Rome was ever so called, and as it is expressly said, Acts xxviii. 16, that St. Paul was delivered τῷ στρατοπεδάρχῳ (one of the two Præfecti Prætorio, perhaps Burrus) and by him assigned to the custody of a (Prætorian) soldier, it seems more probable that the Apostle is here referring to the 'castrum Prætorianorum,'—not merely to the smaller portion of it attached to the palace of Nero (Wieseler, *Chronol.* p. 403, followed by Howson [Vol. II. p. 510, ed. 2], and Alf. *in loc.*), but as ὄλῳ and the subsequent generic τοῖς λοιποῖς πᾶσω seem to imply,—to the whole camp of the Prætorians, whether inside or outside the city,—in which general designation it is not improbable that the οἰκία Καίσαρος (ch. iv. 22) may be included: see notes *in loc.* The interpr. 'hall of judicature,' Hamm., al. (see Wolf *in loc.*) does not appear either satisfactory or tenable. The arguments based on this passage by Baur (*der Apost. Paul.*, p. 469 sq.) against the genuineness of this Ep. must be pronounced very hopeless and unconvincing.

καὶ τοῖς λοιποῖς]

'and to all the rest,' beside the Prætorian camp, 'reliquis omnibus Romæ versantibus,' comp. Neander, *Planting*, Vol. I. p. 317 (Bohn); not 'to

τωρίῳ καὶ τοῖς λοιποῖς πᾶσιν, ¹⁴ καὶ τοὺς πλείονας τῶν ἀδελφῶν ἐν Κυρίῳ πεποιθότας τοῖς δεσμοῖς μου περισσοτέρως τολμᾶν ἀφόβως τὸν λόγον λαλεῖν. ¹⁵ Τινὲς

the rest of the Prætorians' (Wieseler, *Chronol.* p. 457), a meaning too limited; nor, 'hominibus exteris (gentilibus) quibuscunque,' Van Heng., a meaning which οἱ λοιποὶ certainly does not necessarily bear. Vulg., Æth., and Auth. refer τοῖς λοιποῖς to locality, 'in other places' (ἐν τῇ πόλει πάσῃ, Chrys.), the dative being under the vinculum of ἐν: this is grammatically possible, but as λοιπὸς is not elsewhere applied to places in the N. T., not very probable; comp. 2 Cor. xiii. 2.

14. καὶ τοὺς πλείονας] 'and that the greater part of the brethren;' second beneficial effect of the Apostle's imprisonment. The presence of the article obviously shows that πλείονας must here retain its proper comparative force,—not 'many,' Auth. Ver.

ἡ ^α ^ω [multitudo] Syr., but 'the greater portion,' 'the more part,' as Auth. in Acts xix. 32, xxvii. 12, 1 Cor. ix. 19, xv. 6. So also 2 Cor. ii. 6, iv. 15, ix. 2, where both Luth. and Auth. incorrectly retain the positive.

ἐν Κυρ. πεποιθ.] 'having in the Lord confidence in my bonds;' not 'in regard of my bonds' (Flatt, Rill.), which vitiates the construction; the dative not being a dat. 'of reference to' (comp. Gal. i. 22), but the usual transmissive dat. At first sight it might seem more simple and natural with Syr. to connect ἐν Κυρίῳ with ἀδελφῶν, 'brethren united with, in fellowship with the Lord,'—a construction admissible in point of grammar (Winer, *Gr.* § 20. 2, p. 123), but open to the serious objection that though the important modal

adjunct, ἐν Κυρίῳ, occurs several times in St. Paul's Epp. with substantives or quasi-substantives, e.g. Rom. xvi. 8, 13, Eph. iv. 1, vi. 21, Col. iv. 7, it is never found with ἀδελφός; Eph. vi. 21, cited in opp. by Van Heng., is not in point; see Meyer *in loc.* On the contrary, πεποιθ. is found similarly joined with ἐν Κυρ. ch. ii. 24, Gal. v. 10, 2 Thess. iii. 4, comp. Rom. xiv. 4. The objection, that in these and similar cases πεποιθ. stands first in the sentence (Alf.), is not here of any moment; the emphasis rest on ἐν Κυρίῳ, and properly causes its precedence: surely it must have been 'in the Lord' and in Him only that confidence could have been felt—when in bonds: so rightly Meyer, and very decidedly Winer, *Gr.* § 20. 2, p. 124.

περισσοτέρως τολμᾶν] 'are more abundantly bold,' scil. than when I was not in bonds; not 'are very much emboldened,' Conyb., a needless dilution of the comparative; 'hâc freti plus solito audere debemus, jam in personâ fratrum pignus victoriæ nostræ habentes,' Calv. The construction adopted by Grot., Baumg. Crus., al., περισσ. ἀφόβως, i.e. ἀφοβωτέρως, is eminently unsatisfactory; each verb naturally takes it own adverb. With ἀφόβως λαλεῖν, comp. Acts iv. 31, ἐλαλοῦν τὸν λόγον τοῦ Θεοῦ μετὰ παρρησίας, a passage which may have suggested here the insertion of the nearly certain gloss τοῦ Θεοῦ, as in AB; about 20 mss.; majority of Vv. (*Lachm.*). The variations (see *Tisch.*) serve to confirm the shorter reading.

15. τινὲς μὲν κ.τ.λ.] 'But this is not

μὲν καὶ διὰ φθόνον καὶ ἔριν, τινὲς δὲ καὶ δι' εὐδοκίαν τὸν Χριστὸν κηρύσσουσιν·¹⁶ οἱ μὲν ἐξ ἀγάπης, εἰδότες ὅτι

the case with all; some preach from bad motives.' The previous definition, ἐν Κυρ. πεποιθ., seems to render it impossible that the τινὲς μὲν should be comprised in the ἀδελφοί, ver. 14. The mention of 'speaking the word' brings to the Apostle's mind all who were doing so; he pauses then to allude to all, specifying under the τινὲς μὲν (obs. not οἱ μὲν as in ver. 16) his *Judaizing*,—not his unbelieving (Chrys.)—opponents, while in τινὲς δὲ he reverts to the sounder majority mentioned in ver. 14. Καί, with its common contrasting force in such collocations (see notes on ch. iv. 12; comp. Klotz, *Devar.* Vol. II. p. 636, and exx. in Hartung, *Partik.* Vol. I. p. 136, 137) marks that there were, alas! other motives beside the good ones that might be inferred from the preceding words. Alford refers καὶ to τινὲς, 'besides those mentioned ver. 14.' This, however, does not seem tenable.

διὰ φθόνον] 'on account of envy,' or more idiomatically, 'from envy,' 'for envy,'—to gratify that evil feeling; so Matth. xxvii. 18, Mark xv. 10, comp. Winer, *Gr.* § 49. c, p. 355 (ed. 6), and notes on *Gal.* iv. 13. Alberti adduces somewhat pertinently Philemon [Major, a comic poet, B.C. 330] πολλά με διδάσκεις ἀφθόνως διὰ φθόνον; see Meineke, *Com. Fragm.* Vol. iv. p. 55. It is scarcely necessary to add that the transl. 'amid envy,' Jowett on *Gal.* iv. 10 is quite untenable: διὰ with an *accus.* in local or quasi-local references is purely poetical; comp. Bernhardt, *Synt.* v. 18, p. 236.

δι' εὐδοκίαν] 'on account of, from, good will,' ἀπὸ προθυμίας ἀπάσης, Chrys.,—towards the Apostle; not towards

others in respect of their salvation (Est.). De Wette objects to this meaning of εὐδοκία as not sufficiently confirmed, and adopts the transl. 'good pleasure,' scil. of me and my affairs. This seems somewhat hypercritical; surely the opposition διὰ φθόνον coupled with ἐξ ἀγάπης, ver. 16, seems sufficient to warrant the current translation; see Fritz, *Rom.* Vol. II. p. 372, whose note, however, is not in all points perfectly exact, comp. notes on *Eph.* i. 5, and the quaint but suggestive comments of Andrewes, *Serm.* XIII. Vol. I. p. 230 (Angl. Cath. Libr.). The καὶ refers to contrary motives just enunciated; and the party specified under τινὲς δὲ, though practically coincident with the πλείονες, are yet, as De W. rightly observes, put slightly under a different point of view, and as forming the opposite party to those last mentioned. Thus of those who spake the word, τινὲς μὲν were factious and envious, τινὲς δὲ full of good will and kindly feeling, and these latter were they who constitute the πλείονας τῶν ἀδελφῶν, ver. 14.

16. οἱ μὲν ἐξ ἀγάπης] 'those indeed (that are) of love (do so);' sc. ὄντες, comp. Rom. ii. 8, Gal. iii. 7. The two classes mentioned in the last verse are now by οἱ μὲν and οἱ δὲ a little more exactly specified, the order being inverted. In *Rec.* the more natural order is preserved, but is very insufficiently supported, viz., only by one of the second correctors of D, K (J omits οἱ μὲν ἐξ ἔριθ. τοῦ μου), other mss.; Syr. (Philox.) and other Vv., and several Greek Ff. The Auth. Ver. and apparently nearly all the older expositors make οἱ μὲν the subject, and refer ἐξ ἀγάπης to the

εἰς ἀπολογίαὶν τοῦ εὐαγγελίου κείμεναι, ¹⁷ οἱ δὲ ἐξ ἐριθείας τὸν Χριστὸν καταγγέλλουσιν οὐχ ἀγῶως, οἰόμενοι θλίψιν

supplied clause, τὸν Χρ. κηρ.; so also Matth., Alf., and other modern commentators. This is plausible at first sight, but on a nearer examination can hardly be maintained. For *first*, ἐξ ἀγάπης would thus be only a kind of repetition of διὰ εὐδοκίαν, as also ἐξ ἐριθ. of διὰ φθόνον; and *secondly*, the force of the causal participial clause would be much impaired, for the object of the Apostle is rather to specify the motives which caused this difference of behaviour in the two classes than merely to reiterate the nature of it. See esp. De Wette *in loc.*, by whom the present interpretation is ably maintained; so Mey., Wies., and (in language perhaps too confident), Van Heng.: where appy. all the ancient Vv. are on the other side, it is not wise to be too positive. On the expression, οἱ ἐξ ἀγάπης, 'qui ab amore originem ducunt,' see notes on Gal. iii. 7, and Fritz. on Rom. ii. 8, Vol. I. p. 105. εἰδότες ὅτι κ.τ.λ.] 'as they know that I am appointed for the defence of the Gospel,' i.e. 'set to defend the Gospel,' Tynd., Cran.; participial clause explaining the motives of the behaviour, comp. Rom. v. 3, Gal. ii. 6, Eph. vi. 8 al. They recognise in me the appointed defender of the Gospel,—not the incapacitated preacher, whose position claims their help (Est., Fell 2), but the energetic Apostle whose example quickens and evokes their co-operation. Κείμεναι has thus a purely passive reference, not 'jaceo in conditione miserâ, Van Heng. (a meaning lexically defensible, see exx. in Rost u. Palm, *Lex.* s.v.), but 'constitutus sum,' Æth., 'I am set,' Auth., θεός με κεχειροτόνηκε, Theodoret: so Luke ii. 34, 1 Thess. iii. 3. The Apostle

was in confinement, but not, as far as we can gather, either in misery or in suffering; comp. Conyb. and Hows. *St. Paul*, Vol. II. p. 515 sq. ἀπολογίαὶν τοῦ εὐαγγ. is referred by Chrys., Theoph., and Œcum. to the account (τὰς εὐθύνas) of his ministry, which the Apostle would have to render up to God, and which the co-operation of others might render less heavy. This seems artificial: ἀπολογία is nowhere used in the N.T. in reference to God, and can hardly have a different meaning to that which it bears in ver. 7; see Wieseler, *Chronol.* p. 430 note.

17. οἱ δὲ ἐξ ἐριθείας] 'but they (that are) of party feeling or dissension,' opposite class to οἱ ἐξ ἀγάπης, ver. 16. On the derivation and true meaning of ἐριθεία,—not exactly 'contention,' Auth. (comp. Vulg., Syr., Copt.), followed by many modern commentators, but 'intrigue,' 'party spirit' (ἀναιδῶς κατὰ τὴν ἀγορὰν περιόντες, Theod.), as appy. felt by Clarom. 'dissensio,' and perhaps Æth.,—see notes on Gal. v. 20. On the most suitable translation, comp. notes on *Transl.* καταγγέλλουσιν] 'declare,' 'proclaim,' in effect not different from κηρύσσειν, ver. 16 (καταγγέλλεται κηρύσσεται, Hesych.), but perhaps presenting a little more distinctly the idea of 'promulgation' 'making fully known' (Xen. *A nab.* II. 5. 11, τῷ τὴν ἐπιβουλήν); comp. I Cor. ix. 14, Col. i. 28, and Acts xvii. 3, 23, in which latter book the word occurs about ten times. It is peculiar to St. Paul and St. Luke. In this compound the prep. appears to have an *intensive* force, as in καταλέγειν, καταφαγεῖν κ.τ.λ.; see Rost u. Palm, *Lex.* s.v. iv. 4. Οὐχ ἀγῶως ('insin-

ἐγείρειν τοῖς δεσμοῖς μου. ¹⁸ τί γάρ; πλὴν παντὶ τρόπῳ,

cerely,' 'with no pure intention,' οὐκ εὐλαμπῶς οὐδὲ δὲ αὐτὸ τὸ πρᾶγμα, Chrys.) belongs closely to καταγγ., and marks the spirit in which they performed the καταγγεῖλα. On the meaning of ἀγνός ('in quo nihil est impuri'), see notes on 1 Tim. v. 22, and Tittm. *Synon.* I. p. 22.

οἰόμενοι κ.τ.λ.] '*thinking (thus) to raise up, &c.*' not exactly parallel to εἰδότες, ver. 16, but explanatory of οὐχ ἀγνῶς. The verb οἰεσθαι seems here to convey a faint idea of intention, though of an intention which was not realized; e.g. Plato, *Apol.* 41 D, οἰόμενοι βλάπτειν (cited by De W.); καὶ καλῶς εἶπε τὸ οἰόμενοι οὐ γὰρ οὕτως ἐξέβαυεν, Chrys. The reading ἐγείρειν (*Rec. ἐπιφέρειν*) is supported not only by the critical principle, 'proclivi lectioni præstat ardua,' but also by the weight of Uncial authority, ABD*FG; so too three mss., Vulg., *Clarm.*, Goth. (*Tisch.*, *Lachm.*). τοῖς δεσμοῖς μου] '*unto my bonds,*' dat. *incommodi*, Jelf, *Gr.* § 602. 3; endeavouring to make a state already sufficiently full of trouble yet more painful and afflicting. There is some little doubt as to the exact nature of this θλίψις. Is it outward, i.e. dangers from the inflamed hatred of heathen enemies (Chrys.), or inward, i.e. 'trouble of spirit' (Alf.)? Not the latter, which is not in harmony with the studiously objective δεσμοῖς, or with the prevailing use of θλίψις in the N.T.;—nor yet exactly as Chrys., al., which seems too restricted, if not artificial, but, more probably, ill-treatment at the hands of Jews and Judaizing Christians, which the false teaching of the οἱ ἐξ ἑμβέλας would be sure to call forth. Calvin very prudently observes, 'erant plurimæ occasiones

[Apostolo nocendi] quæ sunt nobis incognitæ qui temporum circumstantias non tenemus.'

18. τί γάρ] '*What then;*' 'quid enim,' Vulg., or perhaps more exactly, 'quid ergo;' not 'quid igitur,' Beza, which is not commonly thus used in independent questions. The uses of τί γάρ may be approximately stated as three; (a) *argumentative*, answering very nearly to the Lat. 'quid enim,' and while confirming or explaining the preceding sentence, often serving to imply tacitly that an opponent has no answer to make; see Hand, *Tursell.* Vol. II. p. 386. It is thus often followed by another interrogation; comp. Rom. iii. 3, Job xxi. 4; (b) *affirmative*; answering very nearly to 'profecto' or the occasional 'quid nī' of the Latins (Hand, *Tursell.* Vol. IV. p. 186); comp. Eurip. *Orest.* 481, Soph. *Æd. Col.* 547, and see Herm. *Viger*, No. 108, and Ellendt, *Lex. Soph.* Vol. I. p. 537, who however has not sufficiently discriminated between the exx. adduced; (c) *rhetorical*, as appy. here, answering more nearly to 'quid ergo' or 'quid ergo est' (Hand, *Tursell.* Vol. II. p. 456), and marking commonly either a startled question (comp. *Æd. Col.* 544, 552), or, as here, and appy. Job xviii. 4, a *brisk* transition ('ubi quis cum alacritate quâdam ad novam sententiam transgreditur,' Kühner on Xenoph. *Memor.* II. 6. 2), and thus perhaps differing from the calmer τί ὁδν. In every one of these cases, however, the proper force of γάρ ('sane pro rebus comparatis'), though successively becoming more obscure, may still be recognised; here, for example, the question amounts to, 'things being then as I have described them, what is my state of feeling?' See Klotz,

εἴτε προφάσει εἴτε ἀληθείᾳ, Χριστὸς καταγγέλλεται, καὶ

Devar. Vol. II. p. 247 sq. All supplements, διαφέρει (Chrys.), μοι μέλει (Theoph.), φήσομεν (Van H.), &c., are perfectly unnecessary, if not uncritical.

πλήν] 'notwithstanding,' 'nevertheless,' this particle, probably connected with πλέον (Pott, *Etym. Forsch.* Vol. II. p. 39, 323), not with πέλας (Hartung, *Partik.* Vol. II. p. 30), has properly a comparative force, especially recognisable in the disjunctive comparison πλήν ἢ (see Donalds. *Cratyl.* § 100), and its use with the gen. e. g. Mark xii. 32, John viii. 10. This might be termed its *prepositional* use. It however soon passed by an intelligible gradation into an *adverbial* use, and came to imply little more than ἀλλά, 'nevertheless,' 'abgesehen davon' (ch. iii. 16, iv. 14, I Cor. xi. 11, Eph. v. 33), with which particle it is not unfrequently joined; see Klotz, *Devar.* Vol. II. p. 725.

παντὶ τρόπῳ] 'in every way,' scil. of preaching the Gospel, more exactly defined by εἶτε—εἶτε. At first sight there might seem some difficulty in this lenity of St. Paul towards false, and perhaps heterodox, teachers,—men against whom he warns his converts with such emphasis in ch. iii. 2. The answer seems reasonable, that St. Paul is here contemplating the *personal* motives rather than alluding to the doctrines of the preachers; nay, more, that perverted in many respects as this preaching might be, CHRIST is still its subject, and to the large heart of the Apostle this is enough; this swallows up every doubt and fear: 'let then the word be preached, and let it be heard; be it sincerely, or be it pretensively, so it be done, it is to him [St. Paul] and should be to us, matter (not only of contentment, but also) of rejoicing,' Andrewes, *Serm.*

IX. Vol. v., p. 190 (Angl. C. Libr.); see esp. Neander, *Planting*, Vol. I. p. 318 (Bohn), and comp. Stier, *Reden Jes.* Vol. III. 29.

εἴτε προφάσει κ. τ. λ.] 'whether in pretence or in truth;' datives expressive of the manner, technically termed, *modal datt.*; see Winer, *Gr.* § 31. 6, p. 193, and especially Jelf, *Gr.* § 603, by whom this use of the dat. is well illustrated; compare also Hartung, *Casus*, p. 69. The phraseological annotators, esp. Wetst. and Raphel (Vol. II. p. 500) adduce numerous instances of a similar opposition between πρόφασις and ἀλήθεια or τἀληθές; these are quite enough, independently of the context, to induce us to reject the transl. of προφάσει, adopted by Grot., al. 'occasione,' i. e., 'be the good not intended but only occasioned by them,' Hammond. On the more general meaning of the here more limited ἀλήθεια, comp. Reuss, *Theol. Chret.* IV. 16, Vol. II., p. 169.

ἐν τούτῳ] 'therein,' 'in this state of things,' scil. that Christ is preached, though from different reasons; comp. Luke x. 20. This use of ἐν τούτῳ, nearly = Germ. 'darüber,' though apparently not very common in the best prose, is certainly no Hebraism (Rilliet); see Winer *Gr.* § 48. a, p. 346. Meyer compares Plato, *Republ.* x. 603 c, ἐν τούτοις πάσῃ ἢ λυπούμενος ἢ χαίρωντας.

ἀλλὰ καὶ χαρ.] 'yea, and I shall rejoice;' not exactly, ἀεὶ ὑπὲρ τούτων χαρήσομαι, Chrys., Calv., but, in more strict connexion with the following fut., when the ἀποβ. εἰς σωτ. is being realized. The punctuation is here not quite certain. *Lachm.*, followed by *Tisch.* and *Mey.*, places a full stop before ἀλλά, and a colon after χαρ., thus connecting οἶδα γὰρ more imme-

ἐν τούτῳ χαίρω ἀλλὰ καὶ χαρήσομαι 19 οἶδα γὰρ ὅτι

diately with the present clause. This seems right in principle both on grammatical, as well as exegetical, considerations: a colon, however, as in text, seems preferable to a full stop, for there is a kind of sequence in the *χαίρω* and *χαρήσομαι* which can hardly be *completely* interrupted. De W., Van Heng., and others who retain the comma (Alf. has a comma in text but a colon in transl.) suppose an ellipsis of *οὐ μόνον* before *χαίρω*. This is very unsatisfactory. 'Ἀλλὰ καὶ has here its idiomatic meaning 'at etiam,' the faintly seclusive force of ἀλλὰ serving specially to confine attention to the new assertion which the *καὶ* annexes and enhances; see Fritz. *Rom.* vi. 5, Vol. I. p. 374. It may be observed that in these words, and also in some uses of the idiomatic ἀλλὰ γάρ, ἀλλὰ μὲν, the primary force of ἀλλὰ ('aliud jam hoc esse de quo sumus dicturi,' Klotz, *Devar.* Vol. II. p. 2) is so far obscured that it does practically little more than impart a briskness and emphasis to the declaration; see Klotz, *l.c.*, p. 8, Hartung, *Partik.* Vol. II. p. 35. Lastly, we should be careful to distinguish between the present use of ἀλλὰ καὶ and (a) where a hypothetical clause precedes, evoking a more distinct opposition, e. g. 1 Cor. iv. 15, 2 Cor. iv. 16; (b) where an opposition is involved in the terms themselves, e. g. Diod. Sic. v. 84 (Fritz.), ἐν ταῖς νήσοις ἀλλὰ καὶ κατὰ τὴν Ἄσταν; or (c) where ἀλλὰ occurs in brisk exhortation, e. g. Soph. *Philoct.* 796, ἀλλ' ὦ τέκνον καὶ θάρσος ἴσχε; in which passage Hermann's proposed emendation *τι θάρσος* does not seem either plausible or necessary.

19. οἶδα γάρ] Confirmation of the words immediately preceding, the γὰρ having its simple argumentative

force. If with Calv., Bisp., al. this clause be referred to ver. 17, γὰρ must have more of an *explicative* force (comp. notes on *Gal.* ii. 6): such a ref. however, is unduly regressive; *τούτο* here can only mean the same as *τούτῳ* ver. 19,—the more extended preaching of the Gospel of Christ. The words *τούτο—σωτηρίαν* occur in Job xiii. 16, and may have been a reminiscence.

εἰς σωτηρίαν] 'to salvation.' The exact meaning of *σωτηρία* has been very differently explained. It has been referred to (a) 'salus corporea,' scil. 'escape from present danger,' ἀπαλλάγην Chrys., who however fluctuates; 'preservation in life,' τὸ ὅσον οὐδέ πω μαρτύριον, Œcum. [not as Alf.], and appy. Syr.; (b) 'salus spiritualis,' 'Seelenheil,' De W., 'his own fruitfulness to Christ,' Alf.; (c) both united, 'for good, whether of soul (Rom. viii. 28) or of body' (Acts. xxvii. 34), Peile, Bloomf.; (d) 'salus sempiterna,' whether (a) in reference to others (Grot., Hamm.), or (β) in ref. to himself, 'suam salutem veram et perennem,' Van Heng. The last of these meanings alone seems to satisfy the future reference (*ἀποθ.*), and is most in accordance with the prevailing meaning of *σωτηρία* in St. Paul's Epp.: comp. ver. 28, ch. ii. 12, and *εἰς σωτ.* Rom. i. 16, 2 Thess. ii. 13.

διὰ τῆς κ. τ. λ.] 'through your supplication and the supply of the spirit of J. C.:' the two means by which the *σωτηρία* is to be realized, intercessory supplication on the part of man, and supply of the Spirit on the part of God. Meyer and Alfrod regard the gen. *ἐπιχορηγίας* as dependent on *ἐμῶν*, 'your supply to me (by that prayer) of, &c.,' on the ground that *διὰ τῆς*, or at least *τῆς* would have been inserted.

τοῦτό μοι ἀποβήσεται εἰς σωτηρίαν διὰ τῆς ὑμῶν δεήσεως
καὶ ἐπιχορηγίας τοῦ Πνεύματος Ἰησοῦ Χριστοῦ, ²⁰ κατὰ

Independently of the very unsatisfactory meaning in a dogmatical point of view, this is not grammatically exact. No article is required. Each substantive has its own defining gen., and on this account the second may dispense with its art.; so Winer, *Gr.* § 19. 5, p. 118 (ed. 6). Meyer is unfortunate in referring to Winer in support of his interpr., as that grammarian expressly adopts the more natural construction.

ἐπιχορηγίας τοῦ Πν.] 'supply of the Spirit.' These words admit of two interpretations according as τοῦ Πν. is considered a gen. *objecti* or *subjecti*: comp. Winer, *Gr.* § 30. 1, p. 168. If the former, the meaning will be, 'the supply which is the Spirit,' the gen. being that of *identity* or *apposition*. Scheuerl. *Synt.* § 12. 1, p. 82, 83; so Chrysost., Theoph., Œcum. If the latter, the meaning will be the 'supply which the Spirit gives,' the gen. being *auctoris*, Hartung, *Casus*, p. 17; so Theodrt., De W., Mey. This latter interpr. is on the whole to be preferred, as the parallelism, 'the prayers you offer—the aid the Spirit supplies' is thus more exactly retained. Wiesing. and Alf. urge Gal. iii. 5, but this can hardly be considered sufficiently in point to fix the interpretation. Still less tenable is the assertion that the gen. *subjecti* would have required the order τοῦ Πν. I. X. ἐπιχορ. as in Eph. iv. 16 (Alford); for in the first place *exx.* of the contrary (and indeed, usual) order are most abundant, see Scheuerl. *Synt.* p. 126, Winer, *Gr.* p. 167; and in the next place the gen. in Eph. *l. c.* is confessedly of a different grammatical class; see notes *in loc.* The Spirit is here termed τὸ Πν. Ἰησ. Χρ., not merely because Christ gives

Himself spiritually in and with the Holy Ghost (Meyer on *Rom.* viii. 9), but because that eternal Spirit proceeds from the Son; so Pearson, *Creed*, Vol. 1. p. 383: in a word the gen. is not so much a definitive or quasi-possess. gen., as a simple gen. *originis*, Hartung, *Casus*, p. 23. Lastly, on ἐπιχορηγία, which perhaps retains a slight shade of the primary meaning of χορηγ. in the ampleness and liberality which it seems to hint at on the part of the gift and giver, see notes on *Col.* ii. 19, and Harless on *Eph.* iv. 16. The ἐπι is *directive*, not *intensive*; see notes on *Eph.* *l. c.*

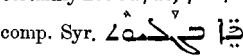
20. κατὰ τὴν ἀποκαρ.] 'according to my expectation,' i.e. 'even as I am hoping and expecting,' Syr., 'sicut speravi et confisus sum,' Æth. The curious word ἀποκαρδοκία (Hesych. προσδοκία, ἀπεκδοχή), only here and *Rom.* viii. 19 in the N.T., is derived from κάρα, and δοκέω [possibly allied to a root *dic*, 'monstrare,' Pott, *Etym. Forschung.* Vol. 1. p. 185, 267] and properly denotes 'capitis, scil. oculorum animique ad rem ab aliquo loco expectandam attenta conversio,' and thence derivatively 'patient, persistent, looking for' (*Rom.* viii. 19), and, with a further weakened force, 'calm expectation,' as in this place; the meaning necessarily varying with that of the simple καρδοκεῖν which, from the ideas of 'attention' (*Eur. Troad.* 93) and 'observation' (*Polyb. Hist.* x. 42. 6), passes to those of 'suspense' (*Eur. Med.* 1117) and simple 'expectation' (*Eur. Iph. Aul.* 1433.). The prep. ἀπὸ is not properly *intensive*, as in ἀποθερίω, ἀποψεύδομαι, κ.τ.λ. (*Littm. Synon.* p. 106 sq., and even Meyer on *Rom.* viii. 19), but *local*: it primarily (so to say) localises the

τὴν ἀποκαραδοκίαν καὶ ἐλπίδα μου, ὅτι ἐν οὐδενὶ αἰσχυν-

καραδοκεῖν, by marking either (a) the place from which the observation is maintained, e.g. Joseph. *Bell. Jud.* III. 7. 26, comp. Polyb. *Hist.* XVIII. 31. 4, or (b) the quarter whence the thing or issue is looked for, e.g. Polyb. *Hist.* XVI. 2. 8,—and comes thence, as in ἀπεκδέχομαι (Germ. *abwarten*, see notes on *Gal.* v. 5), with a gradual, but intelligible, evanescence of the local idea ('quidquid enim expectes alicunde te id expectare oportet,' Fritz.), to imply little more than the *fixedness, permanence, and patience* (not 'solicitude,' Tittm.) with which the observation is continued, or the expectation entertained; see Winer, *de Verb. Compos.* IV. p. 14, and esp. the excellent discussion of Fritz. *Fritzs. Opusc.* pp. 150-157.

ὅτι ἐν οὐδενὶ αἰσχ.] 'that in nothing I shall be put to shame.' These words admit of various possible interpretations; for example (a) ὅτι may be either relational, 'that,' τὸ ἐλπίζω ὅτι, Chrys., or argumentative, 'because,' 'quia,' Vulg., Clarom.; (b) οὐδενὶ may be either neuter (Syr., Auth., al.), or masc. in reference to the preachers of the Gospel (Hoelem.); again (c) αἰσχυνθ. may be either passive, 'confundar,' Vulg., or with a middle force, 'pudore confusus, ab officio deflectam,' Van Hengel. In this variety of interpretation we must be guided solely by the context: and this seems certainly in favour of the above translation: for (a) ὅτι far more naturally follows ἐλπεις as defining the subject to which it refers (comp. Rom. viii. 21) than as supplying the reason why it is entertained; the latter interrupts the sequence, vitiates the logic, and leaves the object of hope undefined. Again, (b) οὐδενὶ cannot be masc.; for if so, it would have to

be arbitrarily referred *only* to the better class of those mentioned above, whereas if neuter it remains perfectly general and inclusive, not merely οὐτε ἐν τῷ ζῆν οὐτε ἐν θανείν, Theoph.,—but, in every respect, in every particular (comp. ver. 28), thus forming an antithesis to ἐν πάσῃ παρῶ. Lastly, (c) αἰσχ. cannot logically be taken with any middle force; 'St. Paul can scarcely know that the preaching will turn out to his salvation, and yet only hope and expect that he shall not fall from his duty. What the Apostle does hope and expect is, not merely ὅτι οὐ περιέσονται οὐτοι, Chrys., ὅτι κρείσσω ἐσομαι τῶν δυσχερῶν, Theod., but more generally, that he shall not be brought to a state of shame (2 Cor. x. 8, 1 John ii. 28), that he shall not fail in the highest duties and aims of his life; see De W. *in loc.* who aptly compares the Hebrew פָּחַד Psalm xxxiv. 5 (LXX. *καταισχυνοθή*), lxix. 2 (LXX. *αἰσχυνθῆσαν*), and contrasts St. Paul's favourite term *καυχᾶσθαι*.

ἀλλ' ἐν πάσῃ παρῶ.] 'but (on the contrary) in all boldness;' antithesis to the foregoing clause introduced with the full force of the adversative ἀλλά. Πάσῃ, as has often been remarked (see ver. 9), is not qualitative, 'une pleine liberté,' Rill., but, as usual, quantitative, 'every form and manifestation of boldness,' forming an exact opposition to ἐν οὐδενὶ above. Ἐν παρῶσιν is thus not merely 'in joyfulness' (Wiesing., comp. Eph. iii. 12), and certainly not *σαφῶς, φανερώς*, Æcum., comp. Syr.  [revelatâ facie] but, as the contrast and context both imply, 'in fiducia,' Vulg. 'in boldness of speech and action,' comp. Eph. vi. 19. ὡς πάντοτε

θήσονται, ἀλλ' ἐν πάσῃ παρρησίᾳ ὡς πάντοτε καὶ νῦν
 μεγαλυνθήσεται Χριστὸς ἐν τῷ σώματί μου, εἴτε διὰ
 ζωῆς εἴτε διὰ θανάτου. ²¹ Ἐμοὶ γὰρ τὸ

καὶ νῦν] Temporal clause, following close on the foregoing modal predication (comp. Donalds. *Gr.* § 444). The addition καὶ νῦν gives a dignifying and consoling aspect to the Apostle's present condition, cheerless as it might seem, and supplies a retrospective corroboration of ver. 12.

μεγαλυνθήσεται ἐν τῷ σώματι.] 'shall be magnified in my body;' not ἐν ἐμοί, but, in accordance with the studiously passive aspect given to the whole declaration (obscured by Æth.), —ἐν τῷ σώματι, 'in my body,' 'my body shall be, as it were, the theatre on which Christ's glory shall be displayed,' comp. John xxi. 19; and in illustration of this use of ἐν ('substratum of action') see notes on *Gal.* i. 24, Winer, *Gr.* § 48. a, p. 345, Μεγαλ. is thus not 'shall be enlarged,' 'augebitur, Copt. (comp. Luke i. 58, 2 Cor. x. 15), with reference to the development and growth of Christ within (Rill.; comp. Gal. ii. 20, Rom. viii. 10), which here would not harmonize with the modal ἐν παρρ., and still less with the local ἐν σώματι,—but, as in Acts xix. 17, 'shall be glorified,' δειχθήσεται ὅς ἐστι, Theod., 'gloriosior apparebit,' Just., the meaning being here appy. a little more forcible than 'be praised' (Alf.; comp. Luke i. 46, Acts v. 13) and pointing more to the general, than to the merely oral, spread of the Lord's glory and kingdom among men.

εἴτε διὰ κ.τ.λ.] 'whether by life or by death;' two alternatives, suggested by and in explanation of the preceding ἐν σώματι; 'in my body,'—whether that body be preserved alive as an earthly instrument of my Master's glory, or be given up to martyrdom for His name's

sake: διὰ μὲν ζωῆς, ὅτι ἐξείλετο διὰ θανάτου δέ, ὅτι οὐδὲ θάνατος ἐπεισέ με ἀρρήσασθαι αὐτόν, Chrys. Well then might the Apostle say οἶδα ὅτι . . . ἐκ σωτηρίαν when he could entertain a hope and an expectation so unspeakably blessed. The whole verse, and esp. this clause, is strongly confirmatory of the fuller meaning of σωτηρία.

21. Ἐμοὶ γὰρ] Confirmation and elucidation of the last clause of ver. 20. The γὰρ has no reference to any omitted clause (Bloomf.),—ever a doubtful and precarious mode of explaining this particle,—but simply confirms the preceding assertion by showing the real nature of ζωῆ and θάνατος, according to the Apostle's present mode of regarding them; 'in my view and definition of the term, Life is but another name for Christ,' Peile. The emphatic ἐμοί ('to me, in my merely personal capacity,' see Wiesing.) is thus the pronominal dat. *judicii* (De W.), or perhaps more correctly and more inclusively the dat. of *ethical relation* (comp. Gal. vi. 14), not merely 'in my estimation,' but 'in my case,' 'life in my realisation of it,'—a dat. which is allied to, and more fully developed in, the dative *commodi* or *incommodi*; see Bernhardy, *Synt.* III. 9, p. 85, and esp. Krüger, *Sprachl.* § 48. 6. 1 sq., by whom this use of the dative is well illustrated.

τὸ ζῆν Χριστός] 'to live is Christ,' i.e. living consists only in union with, and devotion to, Christ; my whole being and activities are his; 'quicquid vivo Christum vivo,' Beng.: see Gal. ii. 20, but observe the difference of the application; there the reference is to faith, here

ζῆν Χριστὸς καὶ τὸ ἀποθανεῖν κέρδος. 22 εἰ δὲ τὸ ζῆν ἐν σαρκί, τοῦτό μοι καρπὸς ἔργου καὶ τί αἰρήσομαι, οὐ

rather to works (De W.), the context showing that Χριστὸς, beside the idea of union with Him, must also involve that of devotion to His service. So, perhaps too distinctly, Æth. (comp. Calv.) 'si vixero, Christo.' Τὸ ζῆν is clearly the subject ('vita mea,' Syr., Copt.), the natural life alluded to in the preceding, and more specifically in the following, verse. It cannot refer to *spiritual* life (Rill., comp. Chrys., Theoph.) as the antithesis, ζῆν) (ἀποθ., is thus obscured, and the argument impaired: what ζωή is in ver. 20 that must τὸ ζῆν be here.

καὶ τὸ ἀποθ. κέρδος] 'and [simple copulative] to die is gain;' death is gain, as I shall thus enjoy a still nearer and more blessed union with my Lord; σαφέστερον αὐτῷ συνέσομαι, Chrys., Theoph. Κέρδος belongs *only* to this latter clause, the full meaning of which is very easily collected from the context; compare verse 23. To make Χρ. the subject to both members of the sentence and τὸ ζῆν and τὸ ἀποθ. accusatives of 'reference to' (Krüger, *Sprachl.* § 46. 4), 'ut tam in vitâ quam in morte lucrum esse prædicetur,' Calv. (comp. Beza), is to mar the perspicuity, and to introduce a difficulty in point of grammar, as τὸ ἀποθ. could scarcely be 'in moriendo:' such accusatives commonly point to things or actions which may, so to say, be conceived as extensible, and over the whole of which the predication can range; see Scheuerl. *Synt.* § 9. 3, p. 68, Krüger, *Sprachl.* § 46. 4. 1. Numerous examples of similar expressions are cited by Wetst. *in loc.*, the most pertinent of which is Joseph. *Bell.* VII. 8. 6, συμφορά τὸ ζῆν ἔστω ἀνθρώπου οὐχὶ θάνατος, as it hints at the purely substantival cha-

racter of τὸ ζῆν (opp. to Alf.) and τὸ ἀποθανεῖν. The practical aspects of the subject will be found in Heber, *Serm.* XVI. XVII.

22. εἰ δὲ τὸ ζῆν κ.τ.λ.] 'but if my living in the flesh—if this is to me the (the medium of) fruit from my labour;' so Vulg., Clarom., Goth., and (with obscured τοῦτο) Syr., Copt.; opposition suggested by the remembrance of his calling as an Apostle. There are difficulties in this verse in the individual expressions, as well as in the connexion and sequence of thought. We will (1) briefly notice the former: (α) εἰ is not problematical, 'if it chance,' Tynd., Cranm., but as Meyer correctly observes, syllogistic, —and virtually assertory. (β) The addition ἐν σαρκί does not imply any qualitative difference between τὸ ζῆν here and τὸ ζῆν in ver. 21 (Rill.), but guards against it being understood in the *higher* sense, which the preceding τὸ ἀποθ. κέρδος ('to die, i.e. to live out of the flesh with Christ, is gain') might otherwise seem naturally to suggest. (γ) Τοῦτο is not a redundancy 'per Hebraismum' (see Glasse, *Phil. Sacr.* p. 738 [219]), but is designed to give special prominence and emphasis to the idea contained in the preceding words; comp. Winer, *Gr.* § 44. 4, p. 144. (δ) In καρπὸς ἔργου the gen. is not a gen. of *apposition*, 'opus pro fructu habet,' Beng., nor a gen. *objecti*, 'profit for the work' (Rill.), but a simple gen. *subjecti* [*originis*], 'proventus operis,' De W., جَدِيدٌ فِي عَمَلٍ [fructus in operibus meis] Syr., i.e. 'conveys with it, is the condition of fruit from apostolical labour,' the ἔργου referring to the *laborious* nature of the apostolic work

γνωρίζω²³ συνέχομαι δὲ ἐκ τῶν δύο, τὴν ἐπιθυμίαν

(Acts xiii. 2, 1 Thess. v. 15, 2 Tim. iv. 5); καρποφορῶ, διδάσκων καὶ φωτίζων πάντας, Theoph.: comp. Raphael, *Obs.* Vol. II. p. 622.

(2) The *connexion* then seems to be as follows: in ver. 21 the Apostle had spoken of life and death from a strictly *personal* point of view (ἐμοί); in this aspect death was gain. The thought, however, of his *official* labours reminds him that his life bears blessings and fruitfulness to others; so he pauses; 'objectâ spe conversionis multorum, hæret atque hæsitat,' Just.: so, in substance, Theophyl. (who has explained this clause briefly and perspicuously), Chrys., Theod., Œcum., and after them, with some variations in detail, De W., Meyer, and the best modern editors. Of the other interpretations the *most* plausible is (a) that of Auth., Beng., al., according to which τοῦτο κ.τ.λ. forms the apodosis, ἐστὶ μοι being supplied after ἐν σαρκί, 'but if I live in the flesh, this is,' &c.; the *least* so (b) that of Beza, Genev. (amended by Conyb., but satisfactorily answered by Alf.), according to which εἰ is 'whether,' and καρπὸς ἐργου = 'operæ pretium' (comp. Grot., Hamm., Scholefield *Hints*, p. 105, — a more than doubtful translation), scil. 'and whether to live in the flesh were profitable to me, and what,' &c. The objection to (a) is the very harsh and unusual nature of the ellipsis; to (b), independently of grammatical objections, the halting and inconsequent nature of the argument; see Alf. *in loc.*

καὶ τί αἰρήσομαι κ.τ.λ.] 'then, or why, what I am to choose [observe the middle] I know not;' apodosis to the foregoing. The principal difficulty lies in the use of *καί*. Though no certain example of an *exactly* similar use of *εἰ—καί* has

been adduced from the N.T. (2 Cor. ii. 2 [De W.] is not in point, being there the *καί* of rapid interrogation, Hartung, *Partik.* Vol. I. p. 147) yet the use of *καί* at the beginning of the apodosis is so common (see Bruder, *Conc.* s.v. *καί*, D, p. 455) as to render such a use after *εἰ* by no means improbable; see examples in Hartung, *Partik.* s.v. *καί*, 2. 6, Vol. I. p. 130, and comp. the somewhat similar use of 'atque,' Hand, *Tursell.* Vol. I. p. 481 sq. In such cases the proper force of *καί* is not wholly lost. Just as, in brief logical sentences, it constantly implies that if one thing be true, then another will be true *also*, e.g. *εἰ φύσει κινεῖται κἀν βιᾷ κωηθεῖη, κἀν εἰ βιᾷ καὶ φύσει*, Arist. *de Anim.* ch. 3, p. 9, ed. Bekk.,—so here, if life certainly subserve to apostolic usefulness, there will *also* be a difficulty as to choice. It is thus unnecessary to assume any *aposiopesis* after the first member, scil. 'non repugno,' 'non ægre fero,' Müller, Rill. There is only a slight pause, and slight change from the expected, to a more emphatic, sequence, which this semi-ratiocinative *καί* very appropriately introduces. On the use of the less exact *τί* for *πότερον*, see Winer, *Gr.* § 25. 1, p. 153 (ed. 6); and on that of the future in a deliberative clause, Winer, *ib.* § 41. 4. b, p. 267. The strict alliance between the future and the subj. renders such an interchange very intelligible.

οὐ γνωρίζω] 'I do not recognise,' 'I do not clearly perceive,'—a somewhat exceptional use in the N.T. of *γνωρ.*, which is nearly always 'notum facio.' For *exx.* of the present use, see Ast, *Lex. Plat.* s.v.; comp. Job xxxiv. 25 (LXX), iv. 16 (Symm.).

23. συνέχομαι δὲ κ.τ.λ.] 'yea, I

ἔχων εἰς τὸ ἀναλῦσαι καὶ σὺν Χριστῷ εἶναι, πολλῶ γὰρ

am held in a strait by the two: anti-
 theoretical explanation of the last member
 of ver. 22; the faintly *opposite* δὲ
 (not 'metabatic' [Mey.] on the one
 hand, nor equiv. to ἀλλὰ on the
 other) placing the emphatic *συνέχομαι*
 in gentle contrast with the preceding
ὁ γνωρίζω. The reading γὰρ (*Rec.*)
 has scarcely any critical support, and
 is only a correction of the less under-
 stood δέ. On the real difference be-
 tween these two particles in sentences
 like the present, see esp. Klotz, *Devar.*
 Vol. II. p. 363. The prep. ἐκ is here
 not used for ἀπό (Bloomf.), nor yet
 for διὰ (Heinr., instrumentality would
 have been expressed by a simple dat.
 e. g. Matth. iv. 24, Luke viii. 37,
 Acts xviii. 5, xxviii. 8), but with its
 proper force points to the *origin* of
 the *συνσχῆ*, the sources out of which
 it arises; see notes on Gal. ii. 16,
 where the uses of this prep. in N.T.
 are briefly noticed. Lastly, the article
 is not *prospective* (comp. Syr.) but
retrospective (Mey., al.), referring to
 the two alternatives previously men-
 tioned. This is confirmed by the
 apparent emphasis on *συνέχ.*, and the
 illustrative connexion with it of the
 two clauses which follow.

τῆν ἐπιθυμίαν ἔχων] 'having my de-
 sire,' not merely 'a desire,' Auth.,
 nor 'the desire previously alluded to,'
 Hoel.,—as no ἐπιθυμία, strictly speak-
 ing, has been alluded to, but 'the
 desire which I now feel,' 'my desire.'
 The ἐπιθυμία thus stands absolutely,
 its direction being defined in the words
 which follow. A very eloquent and
 feeling application of this text will be
 found in Manning, *Serm.* xx. Vol. III.
 p. 370 sq. εἰς τὸ ἀναλῦσαι]
 'towards departing,' 'turned to de-
 parture;' not 'desiderium solvendi'
 (τοῦ ἀναλ., Origen, in a free citation),

nor even quite, 'the desire to depart,'
 Conyb. (comp. Winer, *Gr.* § 44. 6, p.
 294),—both of which would seem to
 imply the not unusual *definitive* gen.
 after ἐπιθ. (comp. Thucyd. vii. 84, τοῦ
 πικρῶν ἐπιθ.), but with the proper force
 of the prepos. εἰς, 'desiderio tendens
 ad dimissionem;' compare Winer, *Gr.*
 § 49. a, p. 354. The prep. is omitted
 in DEFG; Chrysost. (comm.), appar-
 ently by accident, as the construction
 would not thus be made more easy.
 'Αναλῦσαι is not 'dissolvi,' Vulg., nor
 even 'liberari,' Syr.

(comp. Schoettg. *in loc.*), but, perhaps
 with primary reference to breaking
 up a camp or loosing an anchor,
 'migrare,' Æth. (comp. Judith xiii. 1,
 Ælian, *Var. Hist.* iv. 23), and thence
 with a shade of meaning imparted
 by the context, 'discedere a vitâ, ἢ
 ἐντεῦθεν ἀπαλλαγῆ,' Theod.; comp.
 notes on 2 Tim. iv. 6, and see Suicer,
Thesaur. Vol. I. p. 286 sq., by whom
 this word is copiously illustrated, add
 too Perizonius, on Ælian, *Var. Hist.*
 l. c. The transl. adopted by Tertull.
 'recipi' has perhaps reference to the
 'receptui canere,' and is thus virtually
 the same; comp. Mill., *Prolegom.* p.
 LXVII. καὶ σὺν Χρ. εἶναι]

From the immediate connexion of this
 clause with ἀναλῦσαι dogmatical de-
 ductions have been made in reference
 to the intermediate state; 'clare
 ostenditur animas sanctorum ex hâc
 vitâ sine peccato migrantium statim
 post mortem esse cum Christo,' Est.;
 comp. Cyrill. Alex. cited by Forbes,
Instruct. xiii. 8. 33, Bull, *Engl. Works*,
 p. 42 (Oxford, 1844), Reuss, *Theol.*
Chret. iv. 21, Vol. II. p. 240. With-
 out presuming to make hasty deduc-
 tions from isolated passages, we may
 safely rest on the broad and sound

μᾶλλον κρείσσον· ²⁴ τὸ δὲ ἐπιμένειν ἐν τῇ σαρκὶ ἀναγκαιότερον δι' ὑμᾶς. ²⁵ Καὶ τοῦτο πεποιθὼς οἶδα ὅτι

opinion of Bishop Pearson, that life eternal may be regarded as initial, partial, and perfectal, and that the blessed Apostle is now in the fruition of that second state, and 'is with Christ who sitteth at the right hand of God,' *Creed*, Art. XII. Vol. I. p. 467, and comp. Polyc. *ad Phil.* 9, *eis τὸν ὀφειλόμενον αὐτοῖς τόπον εἰσεῖ παρὰ Κυρίῳ*, Clem. Rom. I *Cor.* 5, *ἐπορεύθη [Πέτρος] εἰς τὸν ὀφειλ. τόπον τῆς δόξης*. For a contrary view, see Burnet, *State of Departed*, ch. III. p. 58; and lastly, for a practical application of the verse, Farindon, *Serm.* xxxvi. Vol. II. p. 1006 (ed. 1672). The meaning involved in the words *ἐν Χρ. εἶναι*, in reference to the soul's incorporeal state, is explained profoundly, though perhaps somewhat singularly, by Hofmann, *Schriftb.* II. 2, Vol. II. p. 449, 'selbst körperlos, wird er den Leib, in welchem die Fülle der Gottheit wohnt, zu seiner Wohnung haben;' comp. Delitzsch, *Bibl. Psychol.* VI. 6, p. 383 sq. **πολλῷ γὰρ κ.τ.λ.**] '*for it is very far better*,' scil. being with Christ is so (for me); explanation of the foregoing desire. The comparative strengthened by *μᾶλλον* gives a force and energy to the assertion that is here very noticeable and appropriate; comp. 2 *Cor.* vii. 13, *Mark* vii. 36, and Winer, *Gr.* § 35. 1, p. 214. The reading is somewhat doubtful; γὰρ is omitted by DEFGJK; great majority of mss., several Vv. and some Ff. (*Rec.*, *Griesb.* but om. om.); as, however, it is found in AB (e sil.) C, 31. 67; Copt.; Or. (1), Bas., Aug. (often and explicitly),—as D*FG show in this passage marks of uncertainty in reading *πόσῳ* for *πολλῷ*, and lastly, as γὰρ might have been thought to interrupt the sequence, we may

perhaps safely acquiesce in the insertion with *Lachm.*, *Tisch.*, and even *Elz.* and *Scholz.*

24. **τὸ δὲ ἐπιμένειν κ.τ.λ.**] '*yet to tarry in my flesh*;' in the former verse the Apostle stated what is *κρείσσον*, for himself, now he turns to what is *ἀναγκαιότερον* in regard of his converts. Δὲ is thus simply 'but,' 'yet,' scarcely 'nevertheless,' Auth., which is commonly a more suitable translation of ἀλλὰ: on the difference between these particles ('verum—sed'), see Klotz, *Devar.* Vol. II. p. 33, 361. The ἐπι in ἐπιμ. implies *rest* in a place (comp. notes on *Gal.* i. 18), and hints at a more protracted stay; comp. *Rom.* vi. 1. The next words ἐν τῇ σαρκὶ are, as Meyer correctly observes, scarcely quite the same as ἐν σαρκὶ in ver. 22; there the expression was general, here more specific and individualizing; see Krüger, *Sprachl.* § 50. 2. 3. **ἀναγκαιότερον δι' ὑμᾶς**] '*more needful on your account*;' not an inexact comparative (De W.), nor to be diluted into a positive (*Clarom.*, comp. *Syr.*), nor with reference to the Apostle's own feelings, scil. 'quam ut meo desiderio satisfiat,' Van Heng., Beng.,—but simply 'more needful,' scil. than the contrary course, than ἀναλῦσαι κ.τ.λ. This latter course St. Paul might have thought ἀνάγκαιον on his own account, a thing to be prayed for and hastened; continuance, however, was ἀναγκαιότερον on account of his converts. The meaning proposed by Loesn., 'præstat,' 'melius est' (comp. *Æth.*), has no lexical authority, and is not supported by the exx. adduced, *Obs.* p. 353.

25. **καὶ τοῦτο πεποιθὼς**] '*And being persuaded, being sure, of this*;'

μενῶ καὶ παραμενῶ πάσιν ὑμῖν εἰς τὴν ὑμῶν προκοπὴν καὶ

25. παραμενῶ] So *Lachm.* with ABCD*FG; 5 mss.; Vulg., Clarom.; Lat. Ff. (*Lachm.*, approved by *Griesb.*, *Alf.*). *Tisch.* reads συμπαραμενῶ, appy. only with EJK, mss. (?); Chrys. (expressly), Theod., Dam., Theophyl., al. (*Rec.*, *Scholz*, *Mey.*). While on the one hand, it is possible that the unusual compound might have been changed into the more simple form, still, on the other hand, the dative πᾶσιν might have suggested the insertion. The mss. authority is moreover far too preponderant to be safely reversed.

scil., that my ἐπιμένειν ἐν τῇ σαρκί is more necessary on your account. Πεποιθῶς has thus its natural force and regimen (ver. 6), and is not to be explained away adverbially, πεποιθῶτως καὶ ἀδιστάκτως οἶδα, Theoph.,

ⲗⲓⲛⲁⲛⲁⲗ [confidenter] Syr., Goth.,

Copt., or blended with οἶδα (Æth.), but is to be closely connected with τοῦτο, while οἶδα is joined only with ὅτι; 'persuadens mihi vitam meam vobis esse [magis] necessariam, scio quod Deus me vobis adhuc concedet,' Corn. a Lap. οἶδα] 'I know;'

not with any undue emphasis, 'prævideo,' Van Heng., for see ch. ii. 17, but simply 'I know,' it is my present feeling and conviction; comp. Acts xx. 25. For somewhat analogous uses of οἶδα, see the exx. adduced by Van Heng., but observe that even in the strongest (Hom. *Il.* vi. 447) οἶδα still refers more to the persuasions of the speaker than to any absolutely prophetic certitude.

παραμενῶ] 'continue here (on earth),' 'bleiben und dableiben,' Meyer, who aptly cites Herod. i. 30, τέκνα ἐγγενόμενα καὶ πάντα παραμειναντα; add Plato, *Phædo*, 115 D, ἐπειδὴν πῶ τὸ φάρμακον, οὐκέτι ὑμῖν παραμενῶ, ib. *Crito* 51, παραμείνη, opp. to μετοικεῖν ἄλλοσε. On the reading see critical note. The dative πᾶσιν ὑμῖν may be the dative of interest, 'to support and comfort you' (Krüger, *Sprachl.* § 48. 4), but is here far more naturally governed by the παρὰ in the com-

pound; see Plato, *Phæd. l.c. Apol.* 39 E, appy. *Protag.* 335 D, and contrast 1 Cor. xvi. 6, πρὸς ὑμᾶς παραμενῶ, where the πρὸς gains its force from the intended journey to them just before mentioned; here the Apostle is mentally with those he is addressing. This is a somewhat more common regimen than Krüger (*Sprachl.* § 48. 11. 9) seems inclined to admit.

εἰς τὴν ὑμῶν κ.τ.λ.] 'for your furtherance in, and joy of, the faith;' not 'for your furth., and for your joy, &c.,' Van Heng., there being here no reason whatever to depart from the ordinary rule, Winer, *Gr.* § 19. 4. d, p. 116 (ed. 6), see Middleton, *Gr. Art.* p. 368. It is scarcely necessary to say that there is not here any kind of inversion ('for your joy and for the increase of your faith') as Syr., nor any disjunction ('for your furth., and for your faith, and for your joy') as in Æth., nor any conjunction ('for the advancement of the joy of your f. '), as Mackn.: still the relation of the gen. to the two substantives seems slightly different; in the first case it is a gen. *sub-jecti*, referable perhaps to the class of the *possess. gen.*; in the latter it is a gen. *originis*, 'quod ex fide promanat,' Zanch., and belongs to the general division of the gen. of *ablation*; comp. Scheuerl. *Synt.* § 11. 1, p. 79, Donalds. *Gr.* § 448 sq. On χαρὰ, comp. Reuss, *Theol. Chret.* iv. 18, Vol. II. p. 202, whose definition however, 'cette sérénité de l'ame qui la préserve de tout

χαρὰν τῆς πίστεως, ²⁶ ἵνα τὸ καύχημα ὑμῶν περισσεύῃ ἐν Χριστῷ Ἰησοῦ ἐν ἐμοὶ διὰ τῆς ἐμῆς παρουσίας πάλιν πρὸς ὑμᾶς.

Live as becometh the Gospel, that whether absent or present I may hear well of you.

²⁷ Μόνον ἀξίως τοῦ εὐαγγελίου τοῦ Be not dismayed, ye are sufferers for Christ.

découragement dans l'adversité,' imparts to χαρὰ too passive a character. Χαρὰ is rather that active and operative emanation of love and thankfulness that forms the sort of spiritual equipoise to εἰρήνη and ὑπομονή.

²⁶ ἵνα τὸ καύχημα κ.τ.λ.] 'in order that your matter of boasting may abound in Jesus Christ in me;' more specific statement of the purpose of the Apostle's continuance with his converts; the previous abstract εἰς τὴν ὑμῶν προκ. κ.τ.λ. being expanded into the more definite and concrete ἵνα κ.τ.λ. These words, simple as they seem, have not been always clearly understood.

In the first place καύχημα is not the same as καύχησις; not 'gloriatio quâ gloriâmini,' Corn. a Lap., but 'gloriandi materies' (πῆγη, Jerem. xvii. 14), as in Rom. iv. 2, 1 Cor. ix. 15, and appy. everywhere in the N.T. (see notes on Gal. vi. 4), this 'materies' being τὸ ἐστηρίχθαι ἐν τῇ πίστει, Chrys., or generally, their possession of the Gospel (Mey.), their condition as Christians. Again, ἐν Χριστῷ is not to be connected, directly or indirectly, with καύχημα ('l'occasion de vous glorifier d'être unis à Christ,' Rill.) but with περισσεύῃ, the qualitative ἐν Χρ. defining, as it were, the blessed sphere in which the increase takes place, and out of which, Christianly speaking, it has no existence. Lastly ἐν ἐμοὶ is neither = δι' ἐμοῦ, Heinr., nor 'propter me,' Grot., nor even 'de me,' Beza, but 'in me,' Vulg., the preposition here marking the substratum of the action, the mirror, as it were (Zanch.), in which the whole gracious

procedure was displayed; see notes on Gal. i. 24. It is thus not to be connected with καύχημα directly, or as in Chrys., by inversion, ἵνα ἔχω καυχᾶσθαι ἐν ὑμῶν μειζόνως, nor even with περισσ. alone, but with the complete idea τὸ καύχ. περισσ. ἐν Χρ. Thus the whole seems clear: the καύχημα is their condition as Christians; ἐν Χρ. defines the holiness and purity of its increase; ἐν ἐμοί, the seat and substratum of the so defecated action.

διὰ τῆς κ.τ.λ. is to be closely connected with ἐμοί, as defining the exact means by which the increase of matter of boasting, thus specifically Christian, is to take place ἐν ἐμοί. Passages like the present, in which different predications are grouped closely together, will repay careful analysis. Here it will be seen ἐν Χρ. is the mystical and generic predication of manner, ἐν of place, δια τῆς παρ. of special instrumentality, involving also in its substantive the predication of time; comp. notes on Eph. i. 3, and Donalds. Gr. § 444.

²⁷ μόνον] 'only;' my persuasion then being as I have told you, this is the sole thing that I specially press upon you, and exact from you as indispensable; τοῦτο ἐστὶ τὸ ζητούμενον μόνον καὶ οὐδὲν ἄλλο, Chrys.; compare Gal. ii. 10, v. 13, in which latter passage, as here, 'verborum tanquam agmen ab illo ducitur,' Van Heng. In this one requisition many weighty duties are involved.

τοῦ εὐαγγ. τοῦ Χρ.] 'the Gospel of Christ,' i. e. which relates to, which tells of, Christ; τοῦ Χρ. being the

Χριστοῦ πολιτεύεσθε, ἵνα εἴτε ἐλθὼν καὶ ἰδὼν ὑμᾶς εἴτε

gen. *objecti*, not, as Æth. would seem to imply, *subjecti*, 'the Gospel taught by Him.' In such cases the nature of the gen. is not perfectly certain; that it is the gen. *obj.* is rendered probable by such passages as εὐαγγ. Θεοῦ περὶ τοῦ υἱοῦ αὐτοῦ, Winer *Gr.* § 30. 1, p. 168 (ed. 6).

πολιτεύεσθε] 'have your conversation,' 'behave yourselves,' or more exactly, 'lead your life of (Christian) citizenship;' comp. Acts xxiii. 1. It can scarcely be doubted that this word, occurring once only in St. Paul's Epp., though examples of very similar exhortations are not wanting (Eph. iv. 1, Col. i. 10, 1 Thess. ii. 12) has been studiously used instead of the more common περιπατεῖν, to give force to the idea of fellow-citizenship, —not specially and peculiarly with Christ (Heinr.), but with one another in Him, —joint membership in a heavenly πολίτευμα, comp. ch. iii. 20. Numerous exx. of a similar metaphorical use of the word ('vivere, non quoad spiritum et animam, sed quoad mores,' Loesn., 'ad normam institutorum in Republicâ mores vitæque rationem componere,' Krebs.) will be found in Wetst. *in loc.*, Krebs, *Obs.* p. 245, Loesn. *Obs.* p. 226, and esp. in Suicer, *Thesaur.* Vol. II. 799 sq.

ἵνα εἴτε ἐλθὼν κ. τ. λ.] 'in order that, whether having come and seen you or else remaining absent, I may hear the things concerning you.' This clause, though perfectly intelligible, is appy. somewhat inexact in structure. It would seem that ἀκούσω for which (*Lachm.*, with B D*; mss.; Basm., reads ἀκούω) really performs a kind of double office; in the one case it stands in antithesis to ἰδὼν (per orat. variat.); in the second place it repeats itself (Van Heng.) or suggests some ap-

propriate verb (εὐφράνω, Chrys., γυνῶ, De W.) immediately before ὅτι: in a word, *quoad sensum* it seems to belong to ἀπὼν, *quoad structuram* to ἵνα. Attempts have been made to defend the construction as it stands, either (α) by referring ἀκούσω zeugmatically to both clauses, 'j'apprenne à votre sujet que,' Rill.; or (β) by understanding it in reference to ἀπὼν *from themselves*' in the first clause, 'hearing from others' in the second, Mey. This last explanation is ingenious, but is appy. precluded by the opposition between ἰδὼν ὑμᾶς and ἀκούσω τὰ περὶ ὑμῶν, which seems too distinct to have been otherwise than specially intended. There must be few, however, who do not prefer the warmhearted *incuria* of such a brachylogy to restorations like εἴτε ἐλθὼν καὶ ἰδὼν εἴτε ἀπὼν ἀκούσω τὰ περὶ ὑμῶν, ἀκούω ὅτι κ. τ. λ., or, still worse, ἀπὼν καὶ ἀκούσας τὰ π. ὑμ. γυνῶ ὅτι κ. τ. λ., as suggested by modern commentators.

ὅτι στήκετε] 'that ye are standing;' fuller expansion and definition of τὰ περὶ ὑμῶν; the explanatory clause being in structural dependence upon the principal member, according to the ordinary and simplest form of attraction; see esp. Winer, *Gr.* § 66. 5, p. 551 (ed. 6) where this and other forms of attraction and assimilation are perspicuously discussed. The present form of attraction is especially common after verbs of knowledge, perception, &c., e. g. Mark xii. 34, Acts iii. 10, 1 Cor. xvi. 15, 1 Thess. ii. 1, al. Στήκειν, it may be observed, is not *per se*, 'to stand fast,' Auth. Ver., 'perstare,' Beza, but simply 'stare,' Vulg., Syr., Goth., the ideas of readiness (comp. Chrys.) persistence, &c., being imparted by the context; comp.

ἀπὼν ἀκούσω τὰ περὶ ὑμῶν, ὅτι στήκετε ἐν ἐνὶ πνεύματι, μὴ ψυχῇ συναθλοῦντες τῇ πίστει τοῦ εὐαγγελίου, ²⁸ καὶ μὴ πτυρόμενοι ἐν μηδενὶ ὑπὸ τῶν ἀντικειμένων, ἥτις ἐστὶν αὐτοῖς

ch. iv. 1, 1 Cor. xvi. 13, Gal. v. 1, 1 Thess. iii. 8, 2 Thess. ii. 15.

ἐν ἐνὶ πνεύματι] 'in one spirit;' in one common higher principle of our nature. The addition μὴ ψυχῇ seems certainly to show that πνεῦμα is here the human spirit, the higher part of our immaterial nature (see Schubert, *Gesch. der Seele*, § 48, Vol. II. p. 498), that in which the agency of the Holy Spirit is especially seen and felt. This common unity of the spirit is, however, so obviously the effect of the in-working of the Holy Spirit, that an indirect reference to τὸ Πνεῦμα (comp. Eph. iv. 4) becomes necessarily involved. Indeed in most cases in the N. T. it may be said that in every mention of the human πνεῦμα some reference to the eternal Spirit may always be recognised; see notes on 2 Tim. i. 7, and comp. Delitzsch, *Bibl. Psychol.* iv. 5, p. 144, sq.

μὴ ψυχῇ] 'with one soul striving together for the faith of the Gospel;' making your united efforts for the common faith from one common centre and seat of interests, affections, and energies. As the higher πνεῦμα which gave direction was to be one and common to them all, so was the lower ψυχῇ which obeyed those behests to be one,—one common seat of concordant affections and energies. The remark of Bengel is true and deep; 'est interdum inter sanctos naturalis aliqua antipathia: hæc vincitur ubi unitas est non solum spiritus, sed etiam animæ.' On the difference between the πνεῦμα ('vis superior, agens, imperans in homine') and the ψυχῇ, the sphere of the will and affections, the centre of the personality,

see Olshausen, *Opuscula*, Art. vi. p. 145, sq., Beck, *Bibl. Seelenlehre*, II. 12, 13, p. 30 sq.

συναθλοῦντες must be united with μὴ ψυχῇ, thus forming a participial, and indeed psychological, parallel to στήκειν ἐν Πν. It is somewhat singular that the best ancient vv. (Syr., Vulg., Clar., Æth., Copt.), with Chrys. al., agree in referring μὴ ψυχῇ to στήκετε. Such a construction, however, has but little to recommend it in point of grammar, and still less in point of psychology: μὴ ψυχῇ stands correctly in prominence after the semi-emphatic ἐν ἐνὶ πν. (comp. Jelf, *Gr.* § 902), and forms a modal adjunct to the undefined συναθλοῦντες especially significant and appropriate; στήκειν ἐν πνεύματι, συναθλεῖν τῇ ψυχῇ. The force of the prep. σὺν has been differently estimated; it is referred by the Greek expositors to the fellowship of the Philippians (συνπαραλαμβάετε ἀλλήλους; Chrys.); by Meyer and others to fellowship with St. Paul; the former seems more suitable to the context.

τῇ πίστει] 'for the faith;' dat. *commodi*: not under the regimen of σὺν, 'adjuvantes fidem,' Erasm.—an unexampled *prosopopœia*; nor a dat. *instrum.* (more precisely termed by Krüger, a 'dynamic' dative, *Sprachl.* § 48. 15), 'fide Ev.,' Calv., 'per fidem Ev.,' Beza,—this construction having previously occurred in the case of μὴ ψυχῇ. Πίστις, here, as nearly always in the N. T., has a subjective reference; see notes on Gal. i. 23.

28. πτυρόμενοι] 'being terrified.' ἀπ. λεγόμε. in N. T.; properly used in reference to scared horses (Diod.

ἐνδειξις ἀπωλείας, ὑμῖν δὲ σωτηρίας, καὶ τοῦτο ἀπὸ Θεοῦ

Sic. xvii. 34, πτυρόμενοι τὰ χαλινὰ διεσεύοντο) thence generally, though often with some tinge of its more special meaning, as in Plut. *Mor.* 800 c, μήτε βῦει μήτε φωνῇ πτυρόμενον, and lastly, as here, in a purely general sense, e. g. [Plato] *Axioch.* § 16, οὐκ ἄν ποτε πτυρέλης τὸν θάνατον; compare Hesych. πύρεται σέεται, φοβείται, φρίττει, and Kyrke, *Obs.* Vol. II. p. 312. It is not improbably derived from a root ΠΤΥ-,—and allied with πτοέω; see Benfey, *Wurzellex.* Vol. II. p. 100. τῶν ἀντικειμένων] 'the opposers,' 'your adversaries;' comp. 1 Cor. xvi. 9, Luke xiii. 17, xxi. 15, 2 Thess. ii. 4. Who these were is not perfectly certain. The context and general use of the word seem both to point to open and avowed enemies of Christianity; not Judaists, but unbelieving Jews (Usteri, *Lehrb.* p. 332, comp. Acts xvii. 5), or, perhaps more probably, Gentiles; comp. Acts xvi. 19, sq. ἥτις ἐστὶν κ. τ. λ.] 'the which is to them,' 'seeing it is,' &c.; viz., when they see, as they cannot fail to do, if they will pause to consider, that they cannot intimidate you; ὅταν γὰρ οἱ διώκοντες τῶν διωκομένων μὴ περιγένηνται, οἱ ἐπιβουλευόντες τῶν ἐπιβουλευομένων, οἱ κρατοῦντες τῶν κρατουμένων, οὐκ ἀποθνήσκουσι ἀλλὰ οὐδὲν ἰσχύουσιν, Chrys. The *ὅστις* as in Eph. iii. 13 al., has here a faint explicative force (see esp. notes on Gal. iv. 23), and is the logical relative to μὴ πύρεσθαι κ. τ. λ., though grammatically connected (by attraction) with the predicate ἐνδειξις; see exx. of this species of attraction in Winer, *Gr.* § 24. 3, p. 150; comp. also § 66. 5. 2, p. 552, and Madvig, *Synt.* § 98. The dative αὐτοῖς is the dat. *incomm.* or,

of 'interest' (Krüger, *Sprachl.* § 48. 4), and is dependent on ἐνδειξις, not on ἀπωλείας (Hölem.),—a needlessly involved construction. The reading of *Rec.* αὐτοῖς μὲν ἐστὶν has but little critical support (J K; mss.; Theodoret, al.) and is properly rejected by all the best editors. ὑμῖν δὲ σωτηρίας] 'but to you (an evidence) of salvation;' scil. of final salvation, as opp. to the preceding ἀπώλεια; 'ipsos perdet et ducet in gehennam, vos autem ducet ad salutem et gloriam,' Corn. a Lap.; compare similar antitheses, Rom. ix. 22 sq., 1 Cor. i. 18 al., and on the force of ἀπώλεια, notes on 1 Tim. vi. 9. The present reading is somewhat doubtful: ὑμῶν is adopted by *Lachm.* (so Mey., Alf.) with A B C**; 4 mss; Clarom. Sangerm.; Chrys. (ms.), Aug., al., and is plausible on account of the possible conformation of ὑμῖν to αὐτοῖς. The text is however too strongly supported (D*** E F G J K [ἡμῶν C* D* G; 73]; Vulg. Goth. Copt. Basm. Æth. (Platt, Pol.) Syr. (Philox.); Chrys. Theod.) to allow subjective arguments to prevail. καὶ τοῦτο κ. τ. λ.] 'and this from God,' comp. Eph. ii. 8; i. e. not merely, 'vos salutem consecuturos esse,' Calv., which would arbitrarily limit τοῦτο to the latter member; nor even, 'illud, adversarios quidem perituros, vos vero salutem' &c., Grot., but, as the consolatory nature of the context seems to require, with reference to the whole preceding (certainly not succeeding, Syr. Æth., Clem. Alex. *Strom.* iv. p. 604, Pott.) declaration, in fact to ἐπίδειξις (Peile, De W., Alf.); 'et hoc sane non augurium humanum est, sed divinum,' Van Heng., and sim. Michaelis. Whether it be recognised or not as such, there still is

29 ὅτι ὑμῖν ἐχαρίσθη τὸ ὑπὲρ Χριστοῦ, οὐ μόνον τὸ εἰς αὐτὸν πιστεύειν ἀλλὰ καὶ τὸ ὑπὲρ αὐτοῦ πάσχειν, 30 τὸν αὐτὸν ἀγῶνα ἔχοντες οἷον εἶδετε ἐν ἐμοὶ καὶ νῦν ἀκούετε ἐν ἐμοί.

this token of the issue for either side, and it is from God; comp. Wiesing. *in loc.*

29. ὅτι ὑμῖν κ. τ. λ.] Reason for the declaration immediately preceding, by an appeal to their own cases: not exactly, motives to steadfastness (De Wette); as, in the first place, the exhortation to be steadfast is implicit rather than explicit; and, secondly, such motives would have been more naturally introduced by γάρ. The Apostle says, the ἐνδειξις κ. τ. λ. is verily not an 'humanum' but a 'divinum augurium,' because the grace given to you (observe the slightly emphatic position,—whatever it may be to others) is such that you are thereby enabled not only to believe in Christ, but also to suffer for him: the double favour you have received affords the surest proof of the essentially divine nature of the token; see Meyer *in loc.*

ἐχαρίσθη] 'was freely given'; τὸ πᾶν ἀνατιθεῖς τῷ Θεῷ, καὶ χάριν εἶναι λέγων καὶ χάρισμα καὶ δωρεάν τὸ πάσχειν ὑπὲρ Χριστοῦ, Chrys. The aorist is used as referring to the period when the initial grace which has since wrought in the hearts of the Philippians was first given: χαρίζεται would be too present, and indeed prospective (comp. Krüger, *Sprachl.* § 53. 1) to suit the actual circumstances; κεχαρίσται would express that the effects of the χάρισμα are remaining, which, though probably really the case, less perfectly harmonizes with the language of implied exhortation than the simple reference to what they once received, and must show that they now possess. The essential character of the tense ('quod præterit, sed ita ut non de-

finiatur quam late pateat id quod actum est,' Fritz. *de Aor. Vi.* p. 17 sq. may here be easily traced.

τὸ ὑπὲρ Χριστοῦ is not 'in Christi negotio,' Beza (comp. Auth.), but is logically dependent on the following πάσχειν, and would have been structurally associated with it if the Apostle had not paused to interpolate a clause (οὐ μόνον—ὑπὲρ αὐτοῦ) that serves materially to heighten the assertion and add to its significance: ἐκεῖ μὲν ὀφειλέτης εἰμί, ἐνταῦθα δὲ ὀφειλέτην ἔχω τὸν Χριστόν, Chrys. So expressly Syr., Æth., both of which suppress in translation the prefixed τὸ ὑπὲρ Χρ.

30. ἔχοντες] 'as you have.' further specification of the preceding πάσχειν, with a consolatory turn suggested by the associated example; καὶ τὸ παράδειγμα ἔχετε. πάλιν αὐτοῖς ἐπαλρεῖ, Chrys. The structure is 'ad sensum' rather than 'ad verbum,' the participle being constructed with the ὑμεῖς which is practically involved in the preceding verse, rather than with the ὑμῖν which immediately precedes: see esp. Eph. iv. 2, and notes *in loc.* Such relapses of the participle into the nominative are far too common to render it necessary with Beng., Bloomf., and what is more singular, Lachm., to enclose ἡγῆς—αὐτοῦ πάσχειν in a parenthesis: see exx. in Winer, *Gr.* § 63. 2, p. 505 (ed. 6), Jelf, *Gr.* § 707. The frequent, and almost idiomatic, occurrence of such anacolutha seems to be referable to the practically weaker force of the oblique cases of participles.

οἷον εἶδετε] 'such as you saw in me,' sc. when I was with you at Philippi; comp. Acts xvi. 16

Be united in spirit;
be lowly in heart as
was Christ, who hum-
bled Himself unto
death, and was exalted with every measure of exaltation.

II. Εἴ τις οὖν παράκλησις ἐν Χριστῷ,
εἴ τι παραμύθιον ἀγάπης, εἴ τις κοινωνία

sq. : οὐκ εἶπεν, ἀκηκόατε, ἀλλ', εἶδετε·
καὶ γὰρ ἐκεῖ ἠθλοῦσεν ἐν Φίλιπποις,
Chrys. In the expression ἐν ἐμοὶ the
prep. marks as it were the *substratum*
of the action; see Winer, *Gr.* § 48. a,
p. 345 (ed. 6), and comp. notes on
Gal. i. 24. There is thus no need,
with Syr., Æth., to translate the
second ἐν ἐμοὶ 'de me:' as the Phi-
lippians saw the ἀγῶν when he was
present with them, so now they hear
of it in his Epistle, in which he as it
were personally speaks to them;
comp. Mey. The Rec. Text and
Griesb. read ἴδετε with B (e sil.) D***
E** F G J K; Theoph., Œcumen. :
it can scarcely be doubted that this is
simply due to the interchange of *ei*
and *i* (itacism); see Scrivener, *Col-
lation, &c.* III. 3, p. LXIX.

CHAPTER II.—I. εἴ τις οὖν.] 'If
then, &c.' The οὖν which has here its
reflexive rather than *collective* force,
recalls the readers to the considera-
tion of what their duty ought to be
under existing circumstances, with a
retrospective reference to the exhor-
tation in ch. i. 27; 'revocat οὖν lec-
torem ad rem præsentem, id est, quæ
nunc cum maxime agitur, eodem
prorsus modo, quo Latina particula
igitur,' Klotz, *Devar.* Vol. II. p. 717.
Beza's correction of the Vulg., 'igitur'
for 'ergo,' is thus judicious. On the
exact difference between these partic-
les, see Hand, *Tursell.* Vol. III.
p. 187.

παράκλ. ἐν Χρ.]
'exhortation in Christ,' i. e. exhorta-
tion specified and characterised by
being in Him as its sphere and ele-
ment. This important modal adjunct
defines the παράκλησις as being essen-
tially Christian, 'quam [qualem] dat

conjunctio cum Christo,' Wahl; it
was only 'in Him' that its highest
nature was realisable; comp. notes on
Eph. iv. 1. Παράκλησις is here 'ex-
hortation' (comp. 1 Cor. i. 10, Rom.
xii. 8, and Fritz. *Rom.* Vol. I. p. 32),

not 'consolatio,' Vulg., ܡܫܘܚܐ Syr.

(comp. Goth., Copt.), which, though
lexically tenable (see Knapp, *Script.
Var. Arg.* Vol. I. p. 132 sq.), seems
here inappropriate when παραμύθιον
so immediately follows. The

exact distinction between the clauses
is somewhat noticeable; the first (ἐν
Χρ.) and third (Πνεύμ.), as Meyer
observes, certainly point to the *objec-
tive* principles of Christian life, while
the second (ἀγάπης) and fourth
(σπλάχν. κ. οἰκτ.) point to the *sub-
jective* elements: so also Wiesing.,
who, however, somewhat unsatisfac-
torily refers the first two members to
St. Paul, the last two to the Philip-
pians. Surely the very terms of the
exhortation seem to imply that all
must be referred to the Phill. It is
the hoped-for, and indirectly assumed,
existence of these four elements
among his converts that leads the
Apostle so pressingly to beseech them
to fulfil his joy: comp. Chrys., who
very well illustrates the force and
meaning of the appeal.

παρα-
μύθιον ἀγ.] 'comfort or consolation
of love;' 'solatium charitatis,' Vulg.,

compare Syr. ܡܫܘܚܐ ܡܫܘܚܐ

[loquutio in cor], Æth., and appy.
Copt.; not 'winning persuasion,'
Wiesing.,—a meaning which is defen-
sible (comp. Plato, *Legg.* x. 880 A,
παραμυθίους εὐπειθῆς γίγνηται), but

Πνεύματος, εἴ τινα σπλάγχνα καὶ οἰκτιρμοί, ² πληρώσατέ μου τὴν χαρὰν, ἵνα τὸ αὐτὸ φρονῆτε, τὴν αὐτὴν ἀγάπην

here appy. precluded by the parallelism *σπλάγχνα καὶ οἰκτ.* in the fourth clause. The gen. *ἀγάπης* is the gen. of the *source* or *agent*, 'comfort such as love supplies;' see Scheuerl. *Synt.* § 17, p. 126.

κοινωνία Πν.] 'fellowship of the Spirit;' gen. *objecti*, communion with, participation in the gifts and influence of the Holy Spirit; *τὴν μετοχὴν αὐτοῦ καὶ τὴν μετέληψιν καθ' ἣν ἀγιαζόμεθα*, Theoph. on 2 Cor. xiii. 14; so expressly Æth., 'particeps fuit in Spiritu,' comp. Chrys. The gen. at first sight might seem a gen. *subjecti* as above,—a construction both lexically and grammatically defensible, comp. Fritz. *Rom.* Vol. III. p. 81, 287, but here somewhat at variance with the prevailing use and reference of *κοινωνία* and *κοινωνός* (comp. 1 Cor. i. 9, 2 Pet. i. 4) in passages of this doctrinal aspect; see Meyer on 2 Cor. xiii. 14, comp. Pearson, *Creed*, Vol. I. p. 419 (ed. Burton), and the good Sermon of Waterland, *Works*, Vol. v. p. 351. The Spirit here is not the human spirit, 'animorum conjunctio,' Tirin. (Pol. *Syn.*), De W., al., but the personal Holy Spirit, as the parallelism to the first clause, and the recurrence of the expression in 2 Cor. xiii. 14, seem very distinctly to suggest. So Æth. (Polygl., but not Platt), which expressly inserts *ἀγίος*. **εἴ τινα**

σπλ.) 'if any bowels (heartfelt love) and compassion.' By comparing James v. 11, and especially Col. iii. 12, *σπλάγχνα οἰκτιρμοῦ*, it would seem that there is some distinction between the two words, and that the latter is not a mere explanation of the former (Zanch.). That advanced by Tittmann (*Synon.* I. p. 69) seems satisfactory, 'σπλ. amorem vehemen-

torem quemcunque denotat (*στοργήν*, comp. Philem. 12); *οἰκτ.* misericordiam proprie denotat, s. sensum doloris ex malis seu incommodis aliorum;' comp. Grot. *in loc.* It is somewhat singular that all the uncial MSS., at least 50 mss., and several Ff. read *εἴ τις σπλ.* Though adopted by Griesb. and Lachm., and defended by Green, *Gram.* p. 284, it seems really to have arisen from an erroneous (paradiplomatic) repetition of the preceding *τις*. The prevalence of such an apparent error need not shake our faith in mere MSS. testimony (Alf.); it rather seems to *hint* at the general fidelity of the transcribers. They could scarcely have all made the same error; but may very probably have studiously perpetuated it on the authority of two or three more ancient documents. *ἵνα* is found in Clem. Alex. *Strom.* iv. p. 604 (ed. Pott.).

2. πληρώσατε] 'fulfil,' 'make complete;' *οὐκ εἶπε ποιήσατέ μοι, ἀλλὰ, πληρώσατε: τοῦτεστιν ἤρξασθε φυτεύειν ἐν ἐμοί. ἤδη μοι μετεδώκατε τὸ εἰρηνεύειν, ἀλλ' εἰς τέλος ἐπιθυμῶ εἶλθειν*, Chrys. The position of *μου* before *χαρὰν* does not seem intended to convey any emphasis; see the long list of similar exx. in Winer, *Gr.* § 22. 7. 1, p. 140 (ed. 6).

ἵνα τὸ αὐτὸ κ. τ. λ.] 'that so ye be like-minded.' The particle *ἵνα* does not here denote simple *purpose* (Mey.),—a forced and unsatisfactory interpretation which ignores the usage of later Greek and the analogy of the modern *vá* (see Corpe, *Gr.* p. 129 sq.),—but, with a weakened force, blends the subject of the entreaty, &c., with the purpose of making it: so rightly Chrys., *τί βούλει; ἵνα σε κινδύων ἀπαλλάξωμεν, ἵνα σοί τι χορηγήσωμεν;*

ἔχοντες, σύμψυχοι τὸ ἐν φρονοῦντες, ³ μηδὲν κατὰ ἐριθείαν
μηδὲ κατὰ κενοδοξίαν, ἀλλὰ τῇ ταπεινοφροσύνῃ ἀλλήλους

Οὐδὲν τουτων φησίν, ἀλλ', ἵνα ὑμεῖς τὸ αὐτὸ φρονῆτε. See notes on *Eph.* i. 17, where this and other uses of ἵνα are briefly investigated. Van Heng. refers ἵνα to an omitted ταύτην, sc. χαρὰν ταύτην ἵνα κ. τ. λ. : this seems very unsatisfactory. Τὸ αὐτὸ φρ. is rightly explained by Tittm. (*Synon.* p. 67) as, 'eandem sententiam habere, idem sentire, velle et quærere,' while the following participial clauses, τὴν αὐτὴν ἀγ. ἔχ. and σύμψ. τὸ ἐν φρ. more nearly define its essence and characteristics. See Fritz. *Rom.* xii. 16, Vol. III. p. 87, who however does not appear quite exact in separating σύμψ. from τὸ ἐν φρον. ; see below. τὴν αὐτὴν ἀγ. ἔχ.] 'having the same love:' closer definition of τὸ αὐτὸ φρονεῖν; ἐστὶ γὰρ καὶ τὸ αὐτὸ φρονεῖν καὶ μὴ ἀγάπην ἔχειν, Chrys. The true nature of such love is well defined by the same able commentator as ὁμοίως καὶ φιλεῖν καὶ φιλεῖσθαι. On the nature of Christian love as delineated in St. Paul's Epp., the most summary and comprehensive definition of which is in ver. 4, see Usteri, *Lehrb.* II. I. 4, p. 242 sq., Reuss, *Théol. Chrét.* IV. 19, Vol. II. p. 203 sq. σύμψυχοι κ. τ. λ.] 'with accordant souls minding (the) one thing;' second defining clause, and parallel to τὴν αὐτ. ἀγ. ἔχ. Most of the ancient Vv. (Syrr., Copt., Æth., al.), appy. the Greek expositors, and several modern commentators regard σύμψυχοι and τὸ ἐν φρ. as separate predications; it seems however best, with Mey., to regard them as united, the slightly emphatic σύμψ. forming a quasi-adverbial or secondary predication to τὸ ἐν φρ. There is thus no necessity for any artificial distinctions between τὸ αὐτὸ φρ. and τὸ ἐν φρ.

(Tittm. *Synon.* I. p. 69), nor for the assumption of a studied tautology (comp. Chrys.): σύμψυχοι serves to illustrate the participial clause with which it is associated, while τὸ ἐν φρ. remains the reader to the τὸ αὐτὸ φρ. above, with which it is practically synonymous, and of which it is possibly a more abstract expression; comp. Green, *Gram.* p. 201. Middleton (*Gr. Art.* p. 368) following Grot. refers this latter clause to what follows: this is not satisfactory, and mars the symmetry of the sentence. On the distinction between σύμψυχος and ἰσόψυχος, see notes on ver. 20.

3. μηδὲν κατὰ ἐριθ.] 'meditating nothing in the way of dissension, or contentiousness;' not ποιοῦντες, Van Heng., Scholef. (*Hints*, p. 105), or still worse ποιεῖτε, Luth., but simply φρονοῦντες, continued from the preceding verse; see Winer, *Gr.* § 64. 2, p. 618 (ed. 6). The prep. κατὰ primarily denotes the *model* or *rule*, and thence, as here, by a very intelligible gradation, the *occasion* or *circumstances* in accordance with it; see notes on *Tit.* iii. 5, and Winer, *Gr.* § 49. d, p. 358. On ἐριθεία see notes on ch. i. 17, and on *Gal.* v. 17; compare too Theophyl. *in loc.*, who appears to have caught the true force and meaning of the word; σπουδάζει ἔχω, ἵνα μὴ με νικῆσθαι ὁ δέμα' τοῦτο ἐστὶν ἡ ἐριθεία. μηδὲ κατὰ κενοδοξίαν] 'nor in the way of vain-glory.' Κενοδ. an ἀπ. λεγόμε. in the N. T. (adj. *Gal.* v. 26) is sufficiently defined by Suidas as, *ματαλα τὸς περὶ ἑαυτοῦ στήσις*; comp. Polyb. *Hist.* III. 81. 9, x. 33. 6. The reading is here very doubtful, that adopted in the text (A B C; Vulg. Clarom. Sang. Syr. (?) Copt. Æth. (!); *Lachm. Tisch.*) though

ἡγούμενοι ὑπερέχοντας ἑαυτῶν, 4 μὴ τὰ ἑαυτῶν ἕκαστοι

not free from suspicion, has the greatest amount of external evidence, and seems on the whole the most probable and satisfactory.

τῇ ταπεινοφροσύνῃ] 'with, under the influence of (due) lowliness; modal dative (comp. notes on ch. i. 18), or perhaps more precisely dat. of the subjective cause, thus falling under the general head of the 'dynamic' dative, see Krüger, *Sprachl.* § 48. 15. 5. On this causal dative, which though allied to, must not be confounded with, the instrumental dat. (as appy. Mey., Alf.), see Bernhardt, *Synt.* III. 14, p. 101, sq., Scheuerl. *Synt.* § 22. c, p. 181, and Krüger, *l. c.* The article here prefixed to the abstract ταπεινοφρ. may have its collective force (Jelf, *Gr.* § 448) and mark 'lowliness' in its most abstract form, 'the virtue of lowliness' (Mey., comp. *Middl. Gr. Art.* p. 90), but more probably only characterizes the ταπειν. as that due and befitting lowliness by which each ought to be influenced: comp. Rom. xii. 10 sq., and Fritz. *in loc.* On ταπεινοφροσύνη, 'the thinking lowly of ourselves because we are so,' and its distinction from πραΰτης see notes on *Eph.* iv. 2, Trench, *Synon.* § XLII., and the more spiritually profound discussion of Neander, *Planting*, Vol. I, p. 483, sq. (Bohn).

ὑπερέχοντας ἑαυτῶν] 'superior to themselves;' comp. Rom. xii. 10, *Eph.* v. 21, 1 *Pet.* v. 5. The query of Calvin, how those who really and obviously excel others in certain points can conform to this precept, is satisfactorily answered by considering the true nature of ταπεινοφρ. The ταπεινόφρων is one so conscious of his dependence on God, and of his own imperfections and nothingness, that his own gifts only remind him that others must have gifts also,

while his sense of his own utter nothingness suggests to him that these gifts may well be superior to his own, and higher in nature and degree: see esp. Neander, *Planting*, Vol. I. p. 485 (Bohn).

4. τὰ ἑαυτῶν σκόπ.] 'regarding, looking to their own interests:' warning against a selfish regard for themselves, following suitably on the exhortation to ταπεινοφροσύνη. Pride, as Müller well observes, is the most naked form of selfishness: see the excellent remarks on selfishness as the essence of sin, and as specially developing itself in pride and hatred, *ib. Doctr. of Sin.* I. 3. 1 and 2, esp. Vol. I. p. 175 sq. (Clark). Σκοπεῖν is here scarcely different in sense from ζητεῖν, ch. ii. 21, 1 *Cor.* x. 24, 33, xiii. 5; comp. 2 *Macc.* iv. 5, τὸ σύμφερον σκοπῶν. Numerous exx. of similar forms of expression will be found in Wetst. *in loc.*, the most pertinent of which is from a writer whose diction is said often to reflect that of St. Paul, Plotin. *Enn.* I. 4. 8, οὐ τὸ ἐκείνων ἐτι σκοπομένων, ἀλλὰ τὸ ἑαυτῶν. The reading of *Rec.*, ἕκαστος (with CDEJK; al.)—σκοπεῖτε (with J; al.) is rightly rejected by *Lachm.*, *Tisch.* and most modern commentators: it may, however, be remarked that in all other cases in the N. T. (*Rev.* vi. 11, *Rec.* is more than doubtful) ἕκαστος is only found in the singular.

ἀλλὰ καὶ] 'but also;' a somewhat weakened form of the adversative clause, the καὶ perhaps pointing to the thought that it was natural that a man should look after his own interests; see Winer, *Gr.* § 55. 8, p. 441 sq. (ed. 6), Fritz. *Marc.* exc. II. p. 788. On the difference between οὐκ—ἀλλὰ, οὐ μόνον ἀλλὰ, and οὐ μόνον—ἀλλὰ καὶ, see the acute re-

σκοποῦντες, ἀλλὰ καὶ τὰ ἐτέρων ἕκαστοι. ⁵ Τοῦτο γὰρ φρονεῖτε ἐν ὑμῖν ὃ καὶ ἐν Χριστῷ Ἰησοῦ, ⁶ ὃς ἐν μορφῇ

5. γὰρ] So *Rec.* with DEFGJK; very many Vv.; Gr. and Lat. Ff. (*Griesb.*, but om. om.; *Van Heng., Mey., Alf.*). The particle is omitted by *Lachm.* and *Tisch.* with ABC; 17. 37; Copt. Æth.; Origen, Ath., al. As verse 5 begins an ecclesiastical lection, and as the explicative force of the γὰρ might not have been fully understood, and have led to the omission of the particle, the reading of the text seems *slightly* more probable.

φρονεῖτε] So ABC*DEFG; 3 mss.; . . . Vulg. It. Syr. Æth. (Pol. and Platt); . . . Cyr.; Lat. Ff. (*Lachm., Mey.*). The reading of *Tisch.* φρονεῖσθε with C***JK; nearly all mss.; . . . Copt. Goth. al.; . . . Orig., Ath. (*Rec., Alf.*) is insufficiently attested by uncial authorities, and, on internal grounds, quite as likely to have been a correction of φρονεῖτε (to harmonize with ὃ καὶ ἐν Χρ. Ἰησ.) as vice versâ: comp. contra, Fritz. *Fritzsch. Opusc.* p. 49, note, whose judgment, however, is hasty and ill-supported. We return, then, to the reading of *Lachm.* and *Tisch.* (ed. 1).

marks of Klotz, *Devar.* Vol. II. p. 9. It is, perhaps, scarcely necessary to controvert the position of Raphel, (*Obs.* Vol. II. p. 503), that τὰ ἐαντῶν are 'sua dona;' such an interpr. is less in harmony with the context, and would tend to make καὶ appear redundant. What the Apostle condemns is not so much a reasonable regard for their own interests as the *selfish* exhibition of it; comp. Waterl. *Serm.* v. Vol. II. p. 503.

5. γὰρ has here its *explicative* force, 'verily,' 'as the case stands,' and serves to both illustrate and confirm the preceding exhortation; see esp. notes on *Gal.* ii. 6, where this use of γὰρ is briefly illustrated.

φρονεῖτε ἐν ὑμῖν] 'entertain this mind in yourselves,' sc. 'in animis vestris,' Van H., not 'intra vestrum cœtum,' a construction which seems distinctly precluded by the following ἐν Χρ. Meyer compares the Homeric ἐνὶ φρεσὶ, ἐνὶ θυμῷ, thus similarly combined with φρονεῖν, *Il.* xxiv. 173, *Odys.* xiv. 82, al. ὃ καὶ ἐν Χ. Ἰ.] 'which was also in Christ Jesus' sc. ἐφρονεῖτο or ἐφρονήθη. The καὶ is not 'cum maxime,' Van Heng., but simply correlative, indicating the

identity of the disposition that is to be between the Philippians and Christ (*Wies.*): on the insertion of καὶ after relative particles, and the form of comparison it indicates, see Klotz, *Devar.* Vol. II. p. 636. The interpr. of Hofmann (*Schriftb.* Vol. I. p. 130), according to which ὃ is to be referred to φρονεῖν, not ἐφρονήθη, scil. 'welches ein φρονεῖν in ihnen selbst nicht ist, ohne auch in Christo Jesu' (compare *Gal.* ii. 20), seems artificial and unsatisfactory.

6. ὃς] In this important, and it is to be feared much perverted passage, nearly every word has formed the subject of controversy. In no portion of Scripture is it more necessary to follow the simple and plain grammatical meaning of the words. The first question is, to what does ὃς refer? To Christ as (a) the Λόγος σαρκος, Christ in his pre-incarnate state (*Chrys.* and majority of Ff.), or, as (b) the Λόγος ἑσαρκος,—what is now usually, but not very reverently, termed, the 'historical Christ' (*Novatian, De W., al.*)? The true answer seems,—to neither *exclusively*, but, as the appropriately chosen antecedent (*Χρ. Ἰησ.*) suggests, and the profound

Θεοῦ ὑπάρχων οὐχ ἀρπαγμὸν ἠγήσατο τὸ εἶναι ἴσα Θεῷ,


nature of the subject requires, to (a) AND (b), to the τέλειος Τιός (Hippolyt. ap. Routh, *Opusc.* Vol. I. p. 73) in either form of His eternal existence; it being left to the immediate context to define the more immediate reference; comp. Col. i. 13, 15, and see Thomasius, *Person Christi*, Vol. II. p. 136. In the present verse the reference seems plainly to (a): for as the *tertium comparationis* is manifestly *ταπεινοφροσύνη*, so this cannot be completely evinced in the case of Christ, unless His prior state be put in clear contrast with that to which He was pleased to condescend; comp. 2 Cor. viii. 9, where, while Ἰησ. Χρ. is similarly the subject, πλούσιος ὢν can scarcely admit any other reference than to Christ's pre-incarnate state; so even Usteri, *Lehrb.* II. 2. 4, p. 295. In verses 8-12 the reference is as obviously to (b): the Λόγος ἄσαρκος, which is the more immediate subject of verse 6, passes into the Λόγος ἔνσαρκος in ver. 7, and as the slight break in the continuity of the sentence, *καὶ σχήματι κ. τ. λ.* fittingly and significantly indicates, remains so to the end of the clause. Other opinions, esp. that of Origen, will be found in the admirable sermon of Waterland, *Works*, Vol. II. p. 109, in which the whole passage is very clearly discussed. See also Pearson, *Creed*, Art. II. Vol. I. p. 155, Bull, *Prim. Trad.* VI. 21, Jackson, *Creed*, Book VIII. § 1, Thomasius, *Pers. Chr.* Vol. II. p. 136 sq. Reference to the older monographs on this subject will be found in Wolf *in loc.*, and to the more recent in Meyer *in loc.* **ἐν μορφῇ Θεοῦ ὑπάρ.]** 'subsisting in the form of God,' 'urstandend u. s. w.,' Thomasius, *l. c.*, scil. from all eternity, in reference to His pre-incarnate existence,

the participle not having so much a causal ('inasmuch as he was') as a concessive reference, 'although he was,' a sufficiently common solution of the participle; see Donalds. *Gr.* § 621. The use of ὑπάρχων, not ὢν, is especially noticeable. The words μορφῇ Θεοῦ honestly considered, present but little difficulty. Μορφῇ (probably derived from the Sanscr. *Varpas*, 'form,' comp. Benfey, *Wurzellex.* Vol. II. p. 309) is not perfectly identical with φύσις or οὐσία (Chrys., al., Jackson, *l. c.*), being in fact one of its two essential elements (see esp. Aristot. *de Animā* II. 1), but designates 'form,' 'appearance' (Æth.), 'likeness' (Syr.) and may be compared with εἰκὼν, Col. i. 15, and χαρακτήρ τῆς ὑποστάσεως, Heb. i. 3; comp. Thomasius, *l. c.*, p. 137. As however both these allied expressions stand in connexion with a reference to the eternal Son-ship (Waterl. *l. c.*), as μορφῇ Θεοῦ stands in distinct and undeniable antithesis to μορφῆν δούλου (Bull, *l. c.*), and as this latter expression is referred by the Apostle himself to the assumption of human nature, so no candid man can doubt that both ante-Nicene and post-Nicene writers were right in their deduction that μορφῇ Θεοῦ has reference to the *divine nature*, and does express as much as Θεός ἐκ Θεοῦ (Hippol. Vol. II. p. 29, ed. Fabr.) and υἱὸς Θεοῦ (Dionys. Alex. apud Labb. Vol. I. p. 853), and hence, what is truly and essentially divine; see esp. Waterl. *Serm.* v. Vol. II. p. 103 sq. **οὐχ ἀρπαγμὸν κ. τ. λ.]** On this important clause we must premise the following remarks; (1) the slightly emphatic ἀρπαγμὸν is the predicate, and τὸ εἶναι κ. τ. λ., the immediate object to ἠγήσατο, see Winer, *Gr.* § 44. 3, p. 289; (2)

7 ἀλλὰ ἑαυτὸν ἐκένωσεν μορφὴν δούλου λαβὼν, ἐν ὁμοιώματι

the word ἀρπ., if considered apart from the context, does not seem merely = ἄρπαγμα or ἀρπάγιμον (Callimachus, *Hymn. Cer.* 9) but, with the usual force of its termination (Donaldson, *Cratyl.* § 253), would seem to denote 'the act of seizing;' comp. Plut. (?) *de Educ.* p. 120 A, τὸν ἐκ Κρήτης καλούμενον ἀρπαγμόν; (3) ἴσα is used adverbially (Winer, *Gr.* § 27. 3, p. 160) ἔχει ἴσως Θεῷ, 'æqualiter Deo esse,' Thomas. *l.c.*, p. 140, and that no stress can be laid on such an use ('spectari tanquam Deum.' Grot.), as the whole force of the assertion of equality lies in the use of the verb. subst., τὸ εἶναι; see Pearson on *Creed*, Vol. II. p. 88, ed. Burton; (4) ἐν μορφῇ Θεοῦ ὑπάρχ. and τὸ εἶναι ἴσα Θεῷ are virtually, though not precisely, identical. Both refer to the Divine Nature; the former, however (perhaps with a momentary glance of thought to its αἰτία), points to it in respect of its form and pre-existence; the latter, with exquisite distinction, to its state and present continuance, referring the reader, as it were, to the very moment of the ἡγήσατο.

On these premises the translation would be,—(a) *He thought the being equal to God no act of robbery*,—no usurpation of any dignity which was not His own by right of nature (Jackson, *Creed*, VIII. 1); 'non rapinam existimavit parari Deo,' Tertullian, see Waterl. *l. c.*, p. 107 sq.: so appy.

Syr.  [direptio], Vulg. 'rapinam,' Goth. 'vulva,' and perhaps Copt. 'hölem' (but appy. = ἄρπαγμα Lev. vi. 4) Auth., and many of the older commentators. To this, however, the logical consideration that a condition cannot properly be regarded an act (comp. Hofmann, *Schriftb.* Vol. I. p.

131) and the still graver contextual considerations,—(α) that the above rendering of ἀρπ. ἡγήσ. not only affords no exemplification of μὴ τὰ ἑαυτῶν σκοπ. (ver. 4) but really implies the very reverse; (β) that the antithesis οὐκ ἡγήσ. ἀλλὰ ἐκέν. is thus wholly destroyed (see below),—present objections so serious, and appy. insurmountable, that we seem justified in reconsidering (2) and in assigning to the rare word ἀρπαγμός a meaning approaching that of the verbal in -τος (Hesiod, *Op.* 320) or, the subst. in -μα (consider θεσμός, χρησμός, and permutations of -μα and -μός, such as δλωγμα, δωγμός), so that the phrase may be considered closely allied to ἄρπαγμα ἡγεῖσθαι (Heliod. *Æth.* VII. 20) and the similar expressions ἀρπ. ποιῆσθαι Euseb. *Const.* II. 31, ἀρπ. θέσθαι, Euseb. *Hist.* VIII. 12; comp. ἀρπαλέα δόσις Pind. *Pyth.* VIII. 65, and see esp. Donalds. *in loc.* The meaning then will be (b) *He did not deem the being equal to God a thing to be seized on*, a state to be exclusively (so to speak) clutched at, and retained as a prize; the expr. οὐχ ἀρπ. ἡγ. being perhaps studiedly used rather than οὐχ ἡρπασε *Æth.*, 'ut sententiam etiam graviorem redderet, et Christum de illo ne cogitasse quidem significaret' Rübiger, in Thomas. *Christi Pers.* Vol. II. p. 139: so in effect Theodoret οὐ μέγα τοῦτο ὑπέλαβε, and with some variations in detail, Van Heng., De W., Wiesing., and the majority of modern commentators, except Meyer and Alford, who adopt a quasi-active meaning ('ein Verhältniss des Beutemachens,' 'self-enrichment') but somewhat confuse the exegesis. The fuller justification of (b) will appear in the following note.

7. ἀλλ' ἑαυτὸν ἐκέν.] 'but emptied

ἀνθρώπων γενόμενος, ⁸ καὶ σχήματι εὔρεθεις ὡς ἄνθρωπος

Himself, 'Heretained not his equality with God, but on the contrary emptied Himself,—*Himself*, with slight emphasis, divine as He was in nature and prerogatives.' The real difficulties of this passage are brought into clear prominence by this adversative clause.

We have here two lines of interpretation, perfectly and plainly distinct. (1) If, on the one hand, we adopt (a), the first interpr. mentioned ver. 6, then ὑπάρχων will be causal, οὐχ ἄρπ. ἦγ. will refer to the preceding account of Christ's greatness (Waterl. l. c., p. 110), and ἄρπ. will more nearly preserve its apparent lexical meaning, but ἀλλὰ will have to be regarded as equiv. to ἀλλ' ὁμως (Waterl. p. 108), and the antithesis as one between whole members, not, as the context seems imperatively to demand, between continous clauses; 'He thought the being equal to God no usurpation; yet He emptied Himself'; so expressly Waterl., and, as far as we can infer from renderings almost perplexingly literal, Auth., and the principal ancient Vv., except Æth.

(2) If, on the other hand, we adopt (b) as above, then—ὑπαρχ. will be concessive, οὐχ ἄρπ. ἦγ. will refer to the consequent account of Christ's humiliation, preserving an exact parallelism to μὴ τὰ ἐαυτῶν σκοπ., ἄρπ. will recede further from its lexical meaning, but ἀλλὰ will retain its usual, proper, and logical force after the negative clause ('aliud jam hoc esse de quo sumus dicturi,' Klotz, *Devar.* Vol. II. 2), and the sentence will be even, continuous, and in fullest contextual harmony: 'He did not deem His equality to God a prize to be seized, but &c. '; in other words,—'He did not insist on His own eternal prerogatives, but, on the contrary, humbled Himself

to the condition and sufferings of mortal man.' Of these two interpr. while (1) preserves more nearly the lexical meaning of ἄρπ., it so unduly expands that of ἀλλὰ, and so completely mars the antithesis, that we seem bound to adopt confidently and unhesitatingly the latter interpr.: see esp. Waterl. (l. c. p. 110) who while adopting (1) shows clearly that (2) is a sound and catholic interpretation: comp. Middleton, *Gr. Art.*, p. 370, Brown, *Articles* I. II., p. 41, neither of whom, however, seem to feel the exact lexical difficulty.

All attempts to preserve both the exact meaning of ἄρπ. and the correct grammatical sequence (Meyer, and appy. Alf.), in fact to combine (1) and (2), seem hopeless: the two translations are fundamentally distinct, and most of the confused interpretations of this passage are owing to this distinction and this incompatibility not having been seen and recognised. Lastly, it is not correct to say (De W.) that τὸ εἶναι κ. τ. λ. must refer to something Christ did not possess: surely it is logically accurate to say, that Christ did not seize for Himself, and covet to retain a state that was then His own. Even though such phrases as τὸν θάνατον ἄρπαγμα θέμενοι (Euseb. *Hist.* VIII. 12) may be found, would it be necessarily incorrect to say of a patriot οὐχ ἄρπ. (or ἄρπ.), ἠγήσατο τὸν βίον, ἀλλ' εἶλετο τὸν θάνατον? ἐκένωσεν ἐαυτόν] 'emptied Himself,' not metaphorically, 'humiliavit,' Æth., but according to the simple and lexical meaning of the word (compare Xenoph. *Æcon.* VIII. 7, al.), 'exinanivit,' Vulg., Clarom. ; 𐤀𐤍𐤃𐤁

[inane reddidit] Syr., 'effluere fecit,' Copt.; comp. 'us-lausida,' Goth. Of

ἐταπείνωσεν ἑαυτόν, γενόμενος ὑπῆκοος μέχρι θανάτου,

what did he empty Himself? Not exactly of the μορφή Θεοῦ (Mey., Alf.) unless understood in a sense different to that which it *inferentially* has in the preceding clause, for as Waterl. truly says, 'He had the same *essential* glory, the same real dignity He ever had' (μένων δ ἦν, ἔλαβεν δ οὐκ ἦν, Chrys.), but, as the following clause more expressly shows, of that which he had in that form (comp. Pearson, *Creed*, Vol. I. p. 158), that Godlike majesty and visible glories (comp. Delitzsch, *Psychol.* p. 34) which He had from all eternity: τὴν ἀξίαν κατακρύψας τὴν ἀκρῶν ταπεινοφροσύνην εἰλετο, Theodoret. The military metaphor which Krebs (*Obs.* p. 329) finds in κενούσθαι and even in ἀρπ. ἡγήσ., seems doubtful in the highest degree.

μορφὴν δούλου λαβών] 'taking, or by taking, the form of a servant;' the action of the aor. part. being synchronous with that of the finite verb (see Bernhardy, *Synt.* x. 9, p. 383, notes on *Eph.* i. 9) and serving more fully to explain it: 'si quaeris quomodo Christus seipsum exinanivit? Respondet Apostolus, servi formam accipiens,' Bull, *Prim. Trad.* vi. 20. The choice of the term δούλου, as the same great writer ably observes, has no reference to any *servilis conditio* ('miseram sortem,' Heinr.) but is suggested only by the preceding antithesis μορφή Θεοῦ, and marks the relation which our Lord assumed towards God; 'ad Deum autem comparata creatura omnis servi formam habet, Deique ad obedientiam obstricta tenetur,' *ib.* § 20. ἐν

ὁμοιώματι κ. τ. λ.] 'being made in the likeness of men;' modal clause subordinated to the preceding; 'if any man doubt how Christ emptied Himself, the text will satisfy him, by taking the form of a servant; if any still question

how he took the form of a servant, he hath the Apostle's resolution by being made in the likeness of men,' Pearson, *Creed*, Vol. I. p. 157 (ed. Burton). The expression ἐν ὁμοίωμ. is very noticeable; Christ though perfect man was still not a mere man, a ψιλὸς ἄνθρωπος, but was ὁ Λόγος σὰρξ γενόμενος; comp. Theophyl. *in loc.*, and Fritz. *Rom.* viii. 3, Vol. II. p. 97. Lastly, γίνεσθαι does not here imply merely 'to be born,' but, as the context requires, with a greater latitude of meaning, 'apparere,' 'in conspectum venire,' Kuhner on Xenoph. *Mem.* III. 3. 6 (Meyer), while ἐν is used with a quasi-local force to mark the envelope or environment, see Bernhardy, *Synt.* v. 7, p. 209.

8. καὶ σχήματι κ. τ. λ.] 'and being found in fashion as a man,' &c., dative of reference, Winer, *Gr.* § 31. 6, p. 193, and notes on *Gal.* i. 22; οὐ τοῦτο λέγων, ὅτι ἡ φύσις μετέπεσεν οὐδὲ σύγχυσις τις ἐγένετο, ἀλλὰ σχήματι ἐγένετο, Chrys. De W., Meyer, *Tisch.* (ed. 2), and others connect this clause closely with the preceding, placing a stop after ἄνθρωπος, and leaving ἐταπείνωσεν without any connecting particle to commence the next clause; so also Copt., and probably Syr. and Æth. To such a punctuation there are two grave objections. On the one hand, such an abrupt separation in a group of clauses which have a close logical and historical coherence is improbable, and appy. unprecedented (the exx. cited by De W., *Gal.* iii. 13, v. 25, 2 Cor. v. 21, are not in point): on the other, as was hinted above on ver. 6, the slight break, combined with the somewhat peculiar εὐπεθεῖς harmonize admirably with the change of subject, and indicate the transition from the pre-in-

θανάτου δὲ σταυροῦ. 9 διὸ καὶ ὁ Θεὸς αὐτὸν ὑπερέβησεν

carnate glory to the incarnate humiliation and post-incarnate exaltation of the Eternal Son; so it would seem, expressly, Chrys. *Hom.* VII. 4, init. *Εὐρεθείς* is thus not for *ὢν*, but, as always, implies that He was found, manifested, acknowledged, to be; see notes on *Gal.* ii. 17, and Winer, *Gr.* § 64. 8, p. 542 sq. (ed. 6). On *σχῆμα*, which, as its derivation [*ἔχω*] clearly hints, is not = *ὁμοίωμα*, Heinr., but denotes the *habitus*, 'outward guise, demeanour, and manner of life' (*οἰκέτου σχῆμα περιέθηκε*, Lucian, *Necyom.* 16, *σχῆμα φρυγανιστήρος λαβών*, Polyæn. *Strategem.* I. p. 37 [Wetst.]) and its distinction from the more 'intrinsic' and 'essential,' see *Journ. Class. Phil.* No. VII. p. 115, sq.; comp. notes on 2 *Tim.* iii. 5.

ὡς ἄνθρωπος] 'as a man;' though a perfect man, yet not a mere man; *ἡμεῖς γὰρ ψυχὴ καὶ σῶμα· ἐκεῖνος Θεός, καὶ ψυχὴ, καὶ σῶμα*, Chrys., who, however, would have expressed himself with more psychological exactness if, in both clauses for *ψυχὴ*, he had written *πνεῦμα καὶ ψυχὴ*; comp. Luke xxiii. 26, and Delitzsch, *Bibl. Psych.* v. 1, p. 283 sq.

ἐταπεινώσεν] 'humbled himself,' not *ἐαυτὸν ἐταπ.*, the emphasis resting rather on the act, than, as before (*ἐαυτ. ἐκέν.*) on the subject. 'Εταπειν. is clearly not synonymous with *ἐκέν.* (Rheinw.), but refers to the acts of condescension and humiliation in that human nature which He emptied Himself to assume: 'non solum, cum Deus esset, naturam assumpsit humanam, verum in eâ se vehementer humiliavit et dejecit,' Bull, *Prim. Tr.* VI. 21. On the meaning of *ταπεινός* [allied with *τάπησ*, and not improbably derived from a root *ΣΤΑΠ*—'press,' 'tread,' compare Benfey, *Wurzellex.* Vol. I.

656] in Christian writers in contradiction to Heathen (by whom it is commonly used in a bad sense, e. g., *ταπεινὴ καὶ ἀνελεύθερος*, Plato, *Legg.* IV. 774 c.), see Trench, *Synon.* § XLII. *γενόμενος κ.τ.λ.*] 'by becoming obedient even to death;' modal clause appended to and explaining *ἐταπεινώσεν μέχρι*, not belonging to the finite verb, (Beng., Hofm. *Schriftb.* Vol. II. 1, p. 80), but, as the explanatory nature of the participial clause requires, to *γενόμε. ὑπήκ.* The *ὑπακοή* here mentioned was not that shown to His earthly parents (Zanch.), or to Jews and Romans (Grot.), but, as the following verse seems clearly to indicate, to God; comp. Matth. xxvi. 39, Rom. v. 19, Heb. v. 8. The meaning of the term cannot fairly be pressed, e. g., *ὑπήκουσεν ὡς υἱός, οὐχ ὡς δοῦλος*, Theod., for see Rom. vi. 16, Col. iii. 22. As the derivation suggests, *ὑπήκοος* and *ὑπακούειν* involve the idea of 'dicto obtemperare;' *πειθεσθαι* is rather 'monita sequi,' *πειθαρχεῖν* 'coactus obsequi;' see Tittm. *Synon.* I. p. 193, and notes on *Tít.* iii. 1. On the apparent futility of distinctions between *μέχρι* (here not of time but degree) and *ἄχρι*, see on 2 *Tim.* ii. 9.

θανάτου δὲ στ.] 'yea death on the cross;' not only death, but a death of suffering, shameful and accursed; *οἶδος [θάνατος] γὰρ πάντων ἑπονειδιστικώτερος εἶναι ἐδόκει, οἶδος δ' ἀσχύνης γέμων, οἶδος δ' ἐπάρατος*, Chrys. On the use of *δέ* in repetition, in which however the original oppositive force may just faintly be traced ('*similisnotio quodam modo opponitur*'), see Klotz, *Devar.* Vol. II. p. 361, Hartung, *Partik.* δέ, 2. 7, Vol. I. p. 168; and on the genitive (of 'more remote relation'), see exx. in Winer, *Gr.* § 30. 2, p. 168.

9. *διὸ καὶ*] 'On which account also;'

καὶ ἐχαρίσατο αὐτῷ ὄνομα τὸ ὑπὲρ πάντων ὀνομα,

'in consequence of this condescension and humiliation on the part of Christ God also, &c.:' the *καὶ* not being merely consecutive (De W., Mey.), but standing in connexion with *ὑπερύψ.*, and serving to place in gentle contrast the consequent exaltation with the previous *ταπεινώσις*; see Klotz, *Devar.* Vol. II. p. 635, and notes on ch. iv. 12. The meaning of *διό*, 'quo facto' (comp. Wolf, al.), adopted only, it is to be feared, from dogmatical reasons, is distinctly untenable in grammar, and by no means necessary in point of theology; 'God,' as Bishop Andrewes says, 'not only raised Him, but, *propter hoc*, even 'for that cause' exalted Him also to live with Him in joy and glory for ever,' *Serm.* I. Vol. II. p. 197, *ib.*, p. 325: *ὅταν τῆς σαρκὸς ἐπιλάβηται ὁ μακάριος Παῦλος πάντα λοιπὸν τὰ ταπεινὰ μετὰ ἀδείας φθέγγεται*, Chrysost. *in loc.* On the humiliation of the Eternal Son see esp. Jackson, *Creed*, VIII. 1. 2, and on the nature and degree of His exaltation, Andrewes, *Serm.* IX. Vol. I. p. 322 sq. (A. C. Libr.).

ὑπερύψωσεν] 'highly exalted;' عُزِّبَ

عُزِّبَ [multum exaltavit] Syr. ;

comp. Psalm xcvi. 9, *σφόδρα ὑπερυψώθης ὑπὲρ πάντας τοὺς θεούς*, Dan. iv. 34. The *ὑπὲρ* is not here temporal, nor even local, though the reference is obviously to the Ascension (Eph. iv. 10) and elevation at the right hand of God, but *ethical*, — 'dignitate atque imperio supra omnes,' Zanch., 'insigniter extulit,' Just.: so Æth., Copt. On St. Paul's favourite use of *ὑπὲρ* and its compounds see notes on *Eph.* iii. 20. The exact nature of this exaltation is well discussed in Waterl. *Serm.* II. Vol. II. p. 112; it is to be doubted,

however, whether, as Waterl. maintains, the ref. is specially to Christ as Son of God, and to 'an exaltation relative to us, by a new and real title, viz., that of redemption and salvation;' so also Jackson, *Creed* XI. 3. 4. Bull, *Prim. Trad.* VI. 23. The accordant opinion of these great writers claims our most serious consideration; still as the aor. seems to point to a definite historical fact, as in ver. 8 there is appy. almost a marked transition from the pre-incarnate to the incarnate Son, — as in ver. 10 this allusion seems still continued in the name 'Ἰησοῦ, — so here the reference is the same; *ὑπερυψοῦσθαι λέγεται, καὶ ὡς οὐκ ἔχων, διὰ τὸ ἀνθρώπινον μονοουχί*, Hippolyt. *Frags.* Vol. II. p. 29 (ed. Fabr.). The exaltation is thus not merely relative but proper; an investiture as the Son of Man, with all that full power, glory, and dominion, which as God He never wanted; see Pearson, *Creed*, Vol. I. p. 190 (ed. Burt.). So, distinctly, Chrysost., Theodoret, Cyril Alex., some of the ante-Nicene and appy. the bulk of the post-Nicene writers. For the psychological considerations dependent on this exaltation of the God-man, see Delitzsch, *Bibl. Psych.* v. 1, p. 287.

ἐχαρίσατο] *freely gave*; ch. i. 29. There is no reason whatever to depart from the simple and proper lexical meaning of the word; *εἰ δὲ λέγεται ἐν τάξει χαρίσματος τὸ ὑπὲρ πάντων ὀνομα δέχασθαι, εἰς ἐκεῖνο δηλονότι μετὰ σαρκὸς ἐπανάγεται, εἰς ἕπερ ἦν καὶ δίχα σαρκὸς*, Cyril Alex. *Thesaur.* p. 130. *ὄνομα κ.τ.λ.*] 'a name the which is above every name,' a name, which, as the context shows, is not to be understood generically (comp. Eph. i. 21, Heb. i. 4), as Κύριος (Mich.), or υἱὸς Θεοῦ, but specifically and expressly as

10 ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πάντων γόνυ κάμψῃ ἐπουρανίων

Ἰησοῦς, the name of His humiliation, and henceforth that of His exaltation and glory; a name with which now every highest attribute, grace, power, dominion, and κυριότης (ver. 11) is eternally conjoined. There is thus no reason whatever for modifying the simple meaning of *ὄνομα*: both here and elsewhere (Mark vi. 14, John xii. 28, Acts iii. 16, Rom. i. 5, al.) the idea of 'dignity' (Bloombf., Heinr.), is derived solely from the context; see Van Hengel *in loc.* The reading is somewhat doubtful. *Lachm.* and *Mey.* read τὸ *ὄνομα* τὸ κ. τ. λ. with A B C; 17; Copt. [a language which has a def. and indef. art.] *Dion. Alex.*, *Euseb.*, *Cyr. (2)*, *Procop.*; but as the insertion can more plausibly be referred to grammatical correction, than the omission to *paradiplomatic* considerations (Pref. to *Gal.* p. XVI.),—scil. the precedence of τὸ, we retain with D E F G J K; nearly all mss.; *Orig.*, *Ath.*, *Chrys.*, al., the reading of *Tischendorf.* On the use of the article with the defining clause to more expressly characterize the preceding anarthrous noun, see *Winer*, § 21. 4, p. 126, who, however, appears to lean to the other reading.

10. ἵνα κ. τ. λ.] 'that in the name of *Jesus*;' purpose and intent of the exaltation. Ἐν τῷ ὀνόματι is not equivalent to εἰς τὸ ὄνομα (*Heinr.*) as directly specifying that to which (*Æth.*) the adoration is to be paid, nor yet, 'ad nomen,' *Beza* (comp. *Auth.*), 'nuncupato nomine,' *Grot.*,—a meaning of ἐν ὀνόματι. wholly without example in the N.T., but with the full force of the prep., denotes the spiritual sphere, the holy element as it were, in which every prayer is to be offered and every knee to bow; see *Eph. v. 20*, and *Harless in loc.*, who well remarks that τὸ ὄνομα

κ. τ. λ. does not imply simply and *per se* the personality ('pro personâ positum,' *Est.*), but that personality as revealed to and acknowledged by man: comp. also *Winer*, *Gr.* § 48. a, p. 345. πάντων γόνυ κ. τ. λ.]

'every knee should bow;' εἰς προσκύνησιν δηλονότι, *Œcum.*; genuflexion being the external representation of worship and adoration; see *Rom. xi. 4*, *xiv. 11*, *Eph. iii. 14* and notes *in loc.*, *Suicer*, *Thesaur.* Vol. I. p. 777. The subject to whom the adoration is directed, can only be, as *Meyer* rightly observes, the principal subject of the context, our Lord and Master *Jesus Christ*. Such an adoration is not, however, as *Meyer* goes on to say, merely *relative* (comp. ver. 11, εἰς δόξαν Θεοῦ), but as the whole aspects of the passage, its clear contrasts, and its concluding theme,—the exaltation of the Son,—seem all plainly to indicate, *positive* and *absolute*. By no one has the distinction between the relative and absolute worship of the Son been more clearly enunciated than by *Bp. Bull*; 'si absolute ut *Deus* spectatur idem plane *divinus cultus* quem *Patri* exhibemus omnino debetur. *Sin Filium* intueamur relate qua *Filius* est, et ex *Deo Patre* trahit originem; tum rursus certum est cultum et venerationem omnem quem ipsi deferimus, ad *Patrem* redundare,' *Fid. Nic. IX. 15*,—a section that for soundness of divinity and clearness of definition deserves attentive perusal: see also *Waterl. Def. of Quer. XVII. XVIII. Vol. II. p. 421 sq.*

ἐπουρανίων κ. τ. λ.] 'of things in heaven, and things on earth and things under the earth;' 'quæ in cœlis, et in terrâ, et in abyssis,' *Æth. (Platt)*; comp. *Rev. v. 13*, and for *exx.* of a

καὶ ἐπιγείων καὶ καταχθονίων, ¹¹ καὶ πάντα γλῶσσα

similar separation of the nom. from its dependent genitives, Winer, *Gr.* § 30. 2, p. 172. The three classes here mentioned are to be understood not with any ethical reference (καὶ οἱ δίκαιοι [not καὶ οἱ ζῶντες, as cited by Mey. and Alf.] καὶ οἱ ἁμαρτωλοί, Chrys. 2), but simply and plainly, angels and archangels in heaven (comp. Eph. i. 20, Heb. i. 4, 6), men upon earth (comp. Plato, *Republ.* viii. 548 A, [ib.] *Asiack.* 368 B), and the departed under the earth; ἐπουρανίους καλεῖ τὰς ἀόρατους δυνάμεις, ἐπιγείους δὲ τοὺς ἐπιζῶντας ἀνθρώπους καὶ καταχθονίους τοὺς τεθνεώτας; compare Delitzsch, *Bibl. Psych.* vi. 3, p. 354. The last class is referred by Chrys. 1, Theoph., and Œcum. to δαίμονες, but as Meyer well observes, such is by no means the locality elsewhere assigned to them by the Apostle (comp. Eph. vi. 12), nor is the homage of impotence or subjugated malice (2 Pet. ii. 4, Jude 6) an idea so suitable with the present, as with the following, clause. The other interpretations that have been proposed are either purely arbitrary (Christians, Jews, Heathens), or adjusted to dogmatical preconceptions ('qui in purgatorio sunt,' Est.) to which the context yields no support. It may be here briefly remarked that the reverential custom of making an outward sign of adoration at the name of Jesus (Canon 18), though certainly not directly deducible from this text, may still, as Mede admits, be derived from it 'generali et indefinitâ consequentiâ,' *Epist.* 71; see Bingham, *Antiq.* Vol. IX. p. 245 sq., Andrewes, *Serm.* IX. Vol. I. p. 334 sq. (A. C. Libr.)

11. **πάντα γλῶσσα** ['every tongue,' not metaphorically, πάντα τὰ ἔθνη,

Theodoret, but simply and literally in accordance with, and in expansion of, the preceding concrete expression πᾶν γόνυ; 'the knee is but a dumb acknowledgment, but a vocal confession that doth utter our mind plainly,' Andrewes, *Serm.* IX. Vol. II. p. 337, who, however, with his characteristic exhaustion of every possible meaning also notices the former, p. 339.

ἐξομολογήσεται] 'openly confess,' 'diserte confiteatur' [confitebitur], Beng.; the prep. not merely pointing to 'exitum vocis ab ore,' Van Hengel (comp. Andrewes, *l.c.*), but as the concurrence of the simple verb in sim. but less emphatic passages (John ix. 22 al.) indirectly suggests, the openness and completeness of the ὁμολογία; comp. Acts xix. 18, ἐξομολογοῦμενοι καὶ ἀναγγέλλοντες τὰς πράξεις, Philo, *Leg. Alleg.* § 26, Vol. I. 60 (ed. Mang.), Lucian, *Hermot.* § 75; and see Fritz. on *Matth.* iii. 6, p. 126, who, however, on the other hand, somewhat overpresses the force of the compound, 'lubenter et aperte et vehementer confiteri.' The student must always bear in mind the tendency of later writers to compound forms: see Thiersch, *de Pent.* II. 1, p. 83. The reading is doubtful: on the one hand the fut. (ACDE(?)FGJK; 30 mss.; *Tisch.*) may be due to a change of vowels; on the other hand the subj. (B, e sil., *Lachm.*) is very probably a correction of the anomalous future. On the whole, it seems safer to adhere to the majority of MSS. For exx. of ἴνα with a fut. see Winer, *Gr.* § 41. 1 b, p. 258.

Κύριος] Predicate put forward with especial emphasis; the contrary, as Mey. observes, is ἀνάθεμα Ἰησοῦς, 1 Cor. xii. 13. This august title is not to be limited;

ἐξομολογήσεται ὅτι Κύριος Ἰησοῦς Χριστὸς εἰς δόξαν Θεοῦ πατρὸς.

Work out your salvation; be peaceful and blameless, and give me cause to rejoice, even if I have to be offered up for you.

¹² Ὡστε ἀγαπητοί μου, καθὼς πάντοτε ὑπηκούσατε, μὴ ὡς ἐν τῇ παρουσίᾳ μου

it does not refer to a *κυριότης* merely over rational beings (Hoelem.), but assures us that not only hath Jesus Christ 'an absolute, supreme, and universal dominion over all things, as God,' but that as the Son of Man He is invested with all power in heaven and earth; partly economical, for the completing our redemption; partly consequent unto the union, or due unto the obedience of his passion, Pearson, *Creed*, Art. II. ad fin., Vol. I. p. 196 (ed. Burton).

εἰς δόξαν κ.τ.λ.] 'to the glory of God the Father,' dependent on ἐξομολ., not on ὅτι κ.τ.λ.; *i. e.*, the object contemplated by the act of confession, Mey., De W., Wiesing., not the subject matter of it, Andrewes, *l. c.*, who, however, notices both. The translation of Vulg., 'in gloria' (*Æth.*, comp. Beng.), is an untenable alteration of the more correct 'in gloriam' [better 'ad gloriam,' see Hand, *Tursell*. Vol. III. p. 317] of the Old Latin; so correctly Syr., Copt. (?). The confession of Jesus as Lord of all redounds 'to the glory of the Father, whose Son He is; their honour inseparable and their glory one,' Waterl., Vol. II. p. 118: ὁρᾷς πανταχοῦ ὅταν ὁ Τίλις δοξάζηται, τὸν Πατέρα δοξαζόμενον. Οὕτω ὅταν ἀτιμάζηται ὁ Τίλις ὁ Πατήρ ἀτιμάζεται, Chrysostom,—true and wise words that it is well to bear in mind. We now pass on to a more easy paragraph.

12. Ὡστε] 'So then,' 'Consequently;' exhortation directly and definitely flowing, not from all the previous admonitions, ch. i. 27 sq. (De W.), but more especially from the paragraph

immediately preceding, *εἰς τοῦτο ἀφορῶντες τὸ παράδειγμα*, Theodoret. In the union of ὥστε with the imper. the usual force of the particle ('consecutio alicujus rei ex antecedentibus,' Klotz) is somewhat obscured; the idea of real or logical consequence (see notes on *Gal.* ii. 13) merges into that of inferential exhortation; 'rem faciendam certo documento firmat,' Ellendt, *Lex. Soph.* Vol. II. p. 1013; see also Klotz, *Devar.* Vol. II. p. 776, and for exx., Winer, *Gr.* § 41. 5. 1, p. 269 (ed. 6). In such a case the correct translation in Latin is not 'igitur' (Ellendt, *Lex. Soph.* s. v. p. 1013), nor even perhaps 'proinde,' Beza (which according to Heindorf = 'igitur cum exhortatione quâdam,' but 'itaque,' Vulg., this particle being more correctly used of conclusions naturally flowing from what has preceded (*nexus realis*), 'igitur' of conclusions that are the result of pure ratiocination (*nexus logicus*); see esp. Hand, *Tursell*. Vol. III. p. 187.

καθὼς πάντοτε κ.τ.λ.] 'as ye were always obedient;' observe the latent parallelism to ὑπήκοος γενόμεν. ver. 8. But to whom was the obedience shown? Not, as the context might at first sight seem to suggest, 'mihî,' *Æth.*, Conyb., 'mihî ad salutem vos hortanti,' Beng., but, as the more plausible connexion of μὴ ὡς κ.τ.λ. with the last clause seems to indicate,—to the tacit subject of the ὑπακοή in ver. 8, *i. e.* 'to God;' or what is in effect equivalent to it, 'Dei præceptis ab Apostolo traditis,' Estius: so Van Heng., Mey., Alf., and among the older expositors, Crell., and perhaps Jus-

μόνον, ἀλλὰ νῦν πολλῶ μᾶλλον ἐν τῇ ἀπουσίᾳ μου μετὰ φόβου καὶ τρόμου τὴν ἑαυτῶν σωτηρίαν κατεργάζεσθε

tiniani. On the later form καθὼς, see notes on Gal. iii. 6.

μη̄ ὡς κ.τ.λ.] ‘not as if in my presence only, but now much more in my absence.’ These words must be connected with the succeeding imper. κατέργ. (Grot., Lachm.), not with the preceding aor. ἔπηκ.—a construction which would certainly seem to require *οὐ* (see Winer, *Gr.* § 55. 1, p. 422, ed. 6), and would tend to obliterate the force of νῦν. The ὡς, though omitted by B, a few mss., Copt., Æth., al., is certainly genuine, and not to be omitted in translation. The Apostle does not content himself with the simple precept, κατέργ. μη̄ ἐν παρ. κ.τ.λ., but also specifies the feeling and spirit with which they were to do it; *i.e.* not with the spirit of men who did it when he was present, but left it undone when he was absent, but who even in the latter case did it in a yet higher degree; see Meyer *in loc.*, who has well explained the force of this particle. The slight difficulty arises from two oppositions—πάντοτε—νῦν, παρουσία—ἀπουσία being blended in a single enunciation.

μετὰ φόβου κ.τ.λ.] ‘with fear and trembling,’ *i.e.* with anxious solicitude, with a distrust in your powers that you can ever do enough; see esp. Eph. vi. 5, and notes *in loc.*; comp. also 1 Cor. ii. 3, 2 Cor. vii. 15, where the meaning is substantially the same. The ‘fear’ is thus to be referred not directly to God (ρόμιζε παρεστάναι τὸν Θεόν, Chrys., Waterland, *Works*, Vol. v. p. 683), but only indirectly and inferentially; the φόβος arose directly from a sense of the greatness of the work and the possibility of failure; the τρόμος was the anxious solicitude which was naturally asso-

ciated with it; see Conyb. *in loc.* An implied exhortation to humility (Neander, p. 67), or warning against false security (Calv.), is not required by the context, and is not in accordance with what seems the regular meaning in which it is used by the Apostle; see esp. the good note of Hammond, who has well investigated the meaning of the expression; comp. Beveridge, *Serm.* xvi. Vol. I. p. 294, who, however, is here less precise and discriminating.


τὴν ἑαυτῶν σωτηρ.] ‘your own salvation;’ the reflexive pronoun not without emphasis, hinting that now they were alone, and must act for themselves; comp. Beng. Their salvation was something essentially individual, something between each man and his God. A reference to the example of Christ, ‘as He obeyed so do you obey,’ Alf., seems very doubtful; the whole exhortation refers to that example, but the individual pronoun more naturally points to the words which immediately precede it. The unsatisfactory interpr. *ἑαυτῶν* = *ἀλλήλων* (comp. Michaelis) is fairly refuted by Van Heng. *in loc.*

κατεργάζεσθε] ‘complete,’ ‘carry out,’ ‘peragite,’ Grot., ‘perficite, perfectum reddite,’ Just. 2; comp. Rom. vii. 18, Eph. vi. 13, and see notes *in loc.*, where the meanings of this verb are briefly noticed. The compound form does not imply the σπουδὴ or ἐπιμέλεια (Chrys.), but the ‘perseverantia’ that was to be shown, the intensive κατὰ indicating the carrying through of the ἔργον; see Rost u. Palm, *Lex.* s.v. and s.v. κατὰ, IV. Vol. I. p. 1599. On the practical aspects of the doctrine, see the sound sermon by Beveridge, *Serm.* xvi. Vol. I. p. 284 (A.

13 Θεὸς γὰρ ἐστὶν ὁ ἐνεργῶν ἐν ὑμῖν καὶ τὸ θέλει καὶ

C. Libr.) Taylor, *Life of Chr.* III. 13. 16, Sherlock, *Serm.* XVIII. Vol. I. p. 311 (ed. Hughes).

13. Θεὸς γὰρ κ.τ.λ.] 'for God is He who effectually worketh,' &c. : yea, work and be not disheartened, for verily God is He who worketh within you. The γὰρ is not *argumentative* in reference to a suppressed thought, μὴ φοβοῦ ὅτι εἶπον, μετὰ φόβ. καὶ τρόμου, Chrys., but *explicative* (see notes on Gal. ii. 6), in reference to the preceding command, obviating any objection by demonstrating the vital truth on which it was based, and the great principle on which it was justifiable: 'work anxiously, work solicitously; *verily* ('sane pro rebus comparatis,' Klotz, *Devar.* Vol. II. p. 232) God giveth you the ability; comp. Lücke, *John*, iv. 44. The omission of the article before Θεὸς is justified by ABCD*FGK al., and is adopted by *Lachm.* and *Tisch.*

ὁ ἐνεργῶν] 'He who worketh effectually,'  [efficiens, sedulam operam navans] Syr. The full meaning of this word so frequently used by St. Paul must not be obscured; it appears in all cases to point not only to the inward nature of the working, but also to hint at the persistent and effective character of it, scil. ἐνεργὸν εἶναι, 'vim suam exercere,' comp. Polyb. *Hist.* III. 6. 5, XVII. 14. 18, XXVII. I. 11. When then Augustine urges in opposition to Pelagian misinterpretation, 'Deus facit ut faciamus, præbendo vires efficacissimas voluntati,' he would seem to be no less verbally exact than doctrinally accurate: comp. *de Grat. et Lib. Arb.* 9, 16, *contra Pelag.* I. 19.

It may be remarked in passing, that ἐνεργεῖν is used several

times in Polybius, see Schweigh. *Lex.* s.v.; there is however this distinction between his use and that of St. Paul, that by the latter it is never used in the passive (see notes on Gal. v. 6), and by the former never in the middle; see Fritz. *Rom.* vii. 5, and for a notice of its various constructions, notes on Gal. l.c. and *ib.* ii. 8: see also Suicer, *Thesaur.* Vol. I. p. 1115. ἐν ὑμῖν] 'in you,' i. e. in your minds, not among you; this being alike precluded by the prevailing use of the verb (*Matth.* xiv. 2, 2 *Cor.* iv. 12, Gal. iii. 5 [see notes], Col. i. 29, al.) and the nature of the context.

καὶ τὸ θέλει κ.τ.λ.] 'both to will and to do,' as much the one as the other. Observe especially the use of the more emphatic enumeration καὶ—καὶ; the θέλει no less than the ἐνεργεῖν is a direct result of the divine ἐνέργεια; see Winer, *Gr.* § 53. 4, p. 389 (ed. 6), notes on 1 *Tim.* iv. 10. Of these the first (τὸ θέλει) is due to the inworking influence of sanctifying grace (*Waterl. Serm.* XXVI. Vol. v. p. 688), or, to speak more precisely, of *gratia præveniens*, to which the first and feeblest motion of the better will, the first process of the better judgment (2 *Cor.* iii. 5), is alone to be ascribed; comp. Andrewes, *Serm.* Vol. v. p. 303: the second (τὸ ἐνεργεῖν) to the *gratia co-operans*, by the assistance of which *we strive* ('non per vires nativas sed dativas') to perform the will of God; see Ebrard, *Christl. Dogm.* § 524, Vol. II. p. 566. The language of Chrys. *in loc.*, ἂν θελήσῃς, τότε ἐνεργήσει τὸ θέλειν, might thus seem open to exception if the θελήσῃς is to be referred to a 'dispositio prævia;' this however cannot be certainly inferred from his context. For the diversities of opinion on this text, even among

τὸ ἐνεργεῖν ὑπὲρ τῆς εὐδοκίας. ¹⁴ πάντα ποιεῖτε χωρὶς

Romanists, see the long and perspicuous note of Justiniani *in loc.*, and for the differences among Protestants, and the necessary distinction between *passivity* ('homo convertitur nolens') and *receptivity* ('ex nolente fit volens') see Ebrard, *Christl. Dogm.* § 519—522, Vol. II. p. 558 sq. It may be remarked that the repetition of the word *ἐνεργεῖν* (preserved correctly by Clarom., Copt., but not Syr., Vulg.) rather than *κατεργάζεσθαι*, is due to the fact that it expresses more exactly *the inward ability showing itself in action*, and is thus more suitable in connexion with *θέλω*. While then this important verse is a conclusive protest against Pelagianism on the one hand, its guarded language as well as its intimate connexion with ver. 12 show that it is as conclusive on the other against the Dordracene doctrines of irrevocable election (cap. 1), and all but compelling grace: cap. III. IV. 12, 16, Reject. err. 8.

ὑπὲρ τῆς εὐδοκ.] 'of His good pleasure,' i.e. in fulfilment of, to carry it out and satisfy it; *διὰ τὴν ἀγάπην*, *διὰ τὴν ἀρεσκίαν αὐτοῦ*, Chrys. The prep. *ὑπὲρ* here seems to approach in meaning *κατὰ* (Eph. i. 5), or *διὰ* (Eph. ii. 4), but may still be clearly distinguished from either. It does not represent the *εὐδοκία* as the mere *ratio* of the action, or the mere *norma* according to which it was done, but, as the *interested cause* of it; the *commodum* of the *εὐδοκία* was that which the action was designed to subserve; comp. Rom. xv. 8, John xi. 4, where however the primary meaning of *ὑπὲρ* is less obscured: see Winer, *Gr.* § 47. 1, p. 343 (ed. 6), and comp. Rost u. Palm, *Lex.* s.v. *ὑπὲρ*, 2, Vol. II. p. 2067. *Εὐδοκία* is referred by Syr., Just., Green (*Gramm. N. T.* p.

302) to the 'bona voluntas' of the Philippians: this is grammatically plausible, but owing to the preceding *θέλω* (Mey.) exegetically unsatisfactory. Still less probable is the connexion of the clause with ver. 14 (Conyb.), which, independently of grammatical difficulties (see Alf.), has the whole consent of antiquity, Ff. and Vv., opposed to it. On the meaning of *εὐδοκία* see notes on Eph. i. 5, and comp. Andrewes, *Serm.* XIII. Vol. I. p. 239 (A. C. Libr.).


14. πάντα] 'all things,' not exactly, 'everything you have to do,' or with ref. to ver. 3 (Fell), but, as the context and the last of the two associated substantives seem to suggest, 'everything which stands in more immediate connexion with the foregoing commands, and in which the malice of the devil might more especially be displayed:' see Chrys. *in loc.*

γογγυσμῶν] 'murmurings;' comp. 1 Pet. iv. 5, *ἀνευ γογγυσμοῦ*: here appy. against God, *ὁ γογγύζων ἀχαριστεῖ τῷ Θεῷ*, Chrys.; not, against one another, Wiesing. ('placide se gerant inter homines,' Calv.),—a command which here finds no natural place. Alford urges that in every place in the N. T. (only 4, and only here by St. Paul) *γογγυσμ.* refers to murmuring against *men*; but of these passages, one (John vii. 12) is not applicable, and another (1 Pet. iv. 9, comp. De W.) not perfectly certain. That it may be applied to God seems demonstrable from 1 Cor. x. 10. The forms *γογγύζω* and *γογγυσμὸς* (perhaps derived from Sanscr. *gug*, 'to murmur,' Benfey, *Wurzellex.* Vol. II. p. 62) are said to be Ionic, the Attic forms being *τονθορῶν* and *τονθορυσμὸς*; see Lobeck, *Phryn.* p. 358, comp. Thom. M. p. 856 (ed.

γογγυσμῶν καὶ διαλογισμῶν, ¹⁵ ἵνα γένησθε ἀμεμπτοι
καὶ ἀκέραιοι, τέκνα Θεοῦ ἀμώμητα μέσον γενεᾶς σκολιάς

Bern.). On the alleged but doubtful distinction between *ἀνευ* and *χωρίς*, see notes on *Eph.* ii. 12.

διαλογισμῶν] ‘doubtings,’ ‘hæsitacionibus,’ Vulg., Æth. [dubitatione], Copt. [cogitationibus], not ‘detrac-

tationibus,’ Clarom. or 

[divisione], a meaning not found in the N.T., and appy. not supported by any good lexical authority: see esp. notes on 1 *Tim.* i. 8, where this word is briefly noticed. Alford urges the use of *διαλογίζω* [read-ίζομαι] in Mark ix. 33, 34; but even there the idea is ‘discussion’ rather than ‘dispute’ or ‘contention:’ comp. Xenoph. *Mem.* iii. 5. 1.

15. **ἵνα κ.τ.λ.**] Object and aim, not ‘incitementum’ (Van H.), contemplated in the foregoing exhortation. They were to fulfil everything connected with the great command, ver. 12 sq., without murmurings and doubtings, that they might both outwardly evince (*ἀμεμπτοι*), and be inwardly characterized by (*ἀκέρ.*), rectitude and holiness, and so become examples to an evil world around them. When Alf. urges against the internal reference of *διαλ.* that the object is outward,—blamelessness and good example, he suppresses the direct internal object *ἀκέραιοι* (suitably answering to *χωρίς διαλ.*), and makes the appositionally stated, and more indirect, object,—the good example, primary and direct. The reading is very doubtful; *Lachm.* reads *ἦτε* with AD* E*FG; Vulg., It., Lat. Ff.; but the external authority (Be sil. CD***E** JK; appy. all mss.; Chrys., Theod., Dam., al.) combined with the greater probability of correction seems slightly preponderant in favour of the text.

ἀκέραιοι] ‘pure,’ ‘simplices,’ Vulg., Æth., ‘sincer[e]s[i],’ Clarom.; not ‘harmless,’ Auth., Alf., a meaning not recognised by the best ancient Vv., and neither in harmony with the derivation and lexical meaning of the word (ὁ μὴ κεκραμένος κακοῖς, ἀλλ’ ἀπλοῦς καὶ ἀποκίλος, *Etyim. M.*), nor substantiated by its use in the N.T.: see Matth. x. 16, *ἀκέραιοι ὡς αἱ περιστεραι*, Rom. xvi. 19, *ἀκεραλοὺς εἰς τὸ κακόν*; in the former of which passages it stands in a species of antithesis to *φρόνιμος*, in the latter to *σοφός*; comp. Suicer, *Thesaur.* s.v. Vol. i. p. 154, Krebs. *Obs.* p. 331, and for the distinction between *ἀκέρ.*, *ἀπλους*, and *ἀκακος*, Tittm. *Synon.* i. p. 27.

τέκνα Θεοῦ κ.τ.λ.] ‘irreproachable, unblameable, children of God (by virtue of the *υιοθεσία*, Rom. viii. 15, 23) *in the midst*,’ &c.; not ‘irrepr. or blameless in the midst of,’ Luth., a position which weakens the climactic force of the epithet, and obscures the apparent allusion to Deut. xxxii. 5, *τέκνα μωμητά, γενεὰ σκολιά καὶ διεστραμμένη*. ‘*Ἀμωμητός* (*Lachm.* *ἀμωμα*, with ABC; 17; but an apparent alteration) is a *dis legeb.* in the N.T., here and 2 Pet. iii. 14 (*Lachm.*, *Tisch.*), comp. Hom. *Il.* xii. 109; and, as derivation and termination suggest, appears but little different from *ἀμεμπτος*, except as *perhaps* approaching nearer to *ἀμωμος* (Hesych. *ἀμώμητος* *ἀμωμος*) and expressing not merely the unblamed, (Xen. *Agas.* vi. 8), but non-blame-worthy, state of the *τέκνα*; comp. Æsch. *Sept.* 508, and see Tittm. *Synon.* i. p. 29.

The reading *μέσον* (adverbially used, Winer, *Gr.* § 54. 6), with ABCD*FG (*Lachm.*, *Tisch.*), has the weight of

καὶ διεστραμμένης, ἐν οἷς φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ,
16 λόγον ζωῆς ἐπέχοντες, εἰς καύχημα ἐμοὶ εἰς ἡμέραν

uncial authority as well as critical probability in its favour.

σκολιᾶς καὶ διεστρ.] 'crooked and perverted,' in reference to their moral obliquity and distorted spiritual growth; comp. Deut. *l.c.* Σκόλιος, allied probably to σκέλος, σκελλός, and σκαίρειν [Pott, *Etym. Forsch.* Vol. I. p. 268, root-form ΣΚ., 'progression by steps,' Donalds. *Cratyl.* § 387, less probably ΚΡ., Sanscr. *kri* with prefixed σ, Benfey, *Wurzell.* Vol. II. p. 363], occurs elsewhere in the N.T., once in a proper sense, Luke iii. 5, and twice, as here, in an ethical sense, Acts ii. 40, 1 Pet. i. 18. Διεστρ. is similarly found in Matth. xvii. 17, Luke ix. 41, Acts xx. 30; see also exx. from Arrian in Raphel, *Annot.* Vol. II. p. 309.

ἐν οἷς] 'among whom,'—in reference to the persons of which the γενεὰ was composed, comp. Winer, *Gr.* § 58. 4. b, p. 457; so somewhat similarly Gal. ii. 2. **φαίνεσθε]** 'ye appear, are seen,' not 'lucetis,' Vulg., Clarom. which would require the active φαίνετε, John i. 5, v. 35, 2 Pet. i. 19 al. Alford objects that the act. is not used by St. Paul: but will this justify a departure not only from the simple meaning of the word, but from the special use of the middle in connexion with the appearance or rising of heavenly bodies? see exx. in Rost u. Palm, *Lex.* s. v. II. I. b. The verb is indic. (Vulg., Copt., Æth.) not imperat. (Syr., Theophyl.): Christians were not to be, but now actually were, as luminaries in a dark, heathen world; comp. Matth. v. 14, Eph. v. 8. **φωστῆρες ἐν κόσμῳ]**

'luminaries, heavenly lights, in the world;' ἐν κόσμῳ. being joined closely with φωστ. as its secondary predicate (Vulg. and all Vv.), not with φαίνεσθε

(De W.), which would thus have two prepositional adjuncts. To illustrate the meaning of φωστ. comp. Rev. xxi. 11, Gen. i. 14, 16, Ecclus. xliiii. 7 (applied to the moon), Wisdom xiii. 2, and for the different uses of κόσμος, here appy. in its ethical sense, see notes on Gal. iv. 3.

16. ἐπέχοντες κ.τ.λ.] 'seeing ye hold forth (are the ministers of) the word of life:' further and explanatory definition of the preceding, the part. having a slightly causal force. The meaning of ἐπέχ. is somewhat doubtful. It certainly cannot be for προσέχοντες, Theod., as this would require a dat.; it may, however, be either (α) occupantes, comp. Syr.

ⲉⲡⲉⲕⲟⲛⲏⲧⲉⲥ ⲛⲧⲉⲛⲏⲧⲉⲥ
[ut sitis illis loco salutis] and thence with a modification of meaning, 'continentes,' Vulg., Clarom., 'tenentes,' Copt. (Æth. paraphrases), κατέχοντες, Chrys., έχοντες, Theoph., Æcum.,—a translation that has certainly a lexical basis (see exx. in Rost u. Palm, *Lex.* s. v. I. b, Vol. I. p. 1029) and is far too hastily condemned by Van Heng. and Wies.; (β) prætendentes, Beza, Auth., 'doctrinam spectandam præbentes,' Van Heng., with reference to the preceding image. Of these interpr., (α) has clearly the weight of antiquity on its side; still as no exactly opposite example of the modified sense 'continentes' has yet been adduced, and as the meaning 'occupantes' involves an idea foreign to the N.T. (comp. Mey.) we seem bound to adhere to (β), a meaning that is lexically accurate and exegetically satisfactory. The objection of Mey. is fully answered by Alford *in loc.* The λόγος ζωῆς is the Gospel, ζωῆς being a

Χριστοῦ, ὅτι οὐκ εἰς κενὸν ἔδραμον οὐδὲ εἰς κενὸν ἐκοπίασα. 17 ἀλλὰ εἰ καὶ σπένδομαι ἐπὶ τῇ θυσίᾳ καὶ

species of gen. of the content, τὴν αἰώνιον προξενεὶ ζωῆν, Theod.: comp. John vi. 68, and notes on Eph. i. 13. εἰς καύχημα] 'to form a ground of boasting for me;' result, on the side of St. Paul, of his converts becoming ἀμεμπτοὶ καὶ ἀκέραιοι: τοσαύτη ὑμῶν ἡ ἀρετή, ὡς μὴ ὑμᾶς σώζειν μόνον, ἀλλὰ καὶ ἐμὲ λαμπρὸν ποιεῖν, Chrys.; comp. 2 Cor. i. 14. εἰς

ἡμέραν Χρ.] 'against the day of Christ;' the preposition not so much marking the epoch to which (ἔως), as that for which, in reference to which, the boasting was to be reserved; comp. ch. i. 10, Eph. iv. 30, and notes on Gal. iii. 23. On the expression ἡμέρα Χρ., see notes on ch. i. 6.

ἔδραμον, ἐκοπίασα] The same idea of ministerial activity presented in two different forms of expression, the one figurative, from the stadium (comp. Gal. ii. 2, 2 Tim. iv. 7), the other more general, involving the notion of the toil and suffering undergone in the cause; see notes on 1 Tim. iv. 10.

For exx. of the adverbial εἰς κενόν, Heb. ῤῥῆ, Job xxxix. 16. (comp. εἰς καλόν, εἰς κοινόν, Bernhardt, Synt. v. 11, p. 221), see 2 Cor. vi. 1, Gal. ii. 2, 1 Thess. iii. 5, and Kypke, Obs. Vol. I. p. 275.

17. ἀλλὰ κ.τ.λ.] 'Howbeit, if I be even poured out;' contrary hypothesis to that tacitly implied in the preceding verse. In no verse in this epistle is it more necessary to adhere to the exact force of the particles and the strict lexical meaning of the words. Ἄλλα, with its primary and proper force ('aliud jam hoc esse de quo sumus dicturi,' Klotz, Devar. Vol. II. p. 2), has no reference to a suppressed thought (οὐκ ἐκοπ. εἰς κέν., Rill.), but presents the contrary alternative to that already implicitly expressed. The

preceding words εἰς καύχημα might seem to imply the expectation, on the part of the Apostle, of a living fruition in the Christian progress (ἵνα γεν. ἀμεμπτ.) of his converts; the present verse shows the Apostle's joy even in the supposition of his death; comp. Bisping. So remote a reference as to ch. i. 26 (De W.) is wholly inconceivable; and even a contrast to an implied hope that the Apostle would survive to the ἡμέρα Χρ. (Van Heng.) improbable, as εἰς ἡμ. Χρ. is only a subordinate thought to the general idea implied in εἰς καύχημα ἐμοί.

εἰ καὶ must not be confounded with καὶ εἰ (Scholef. Hints, p. 106), but, in accordance with the position of the ascensive καὶ, marks a more probable supposition; the καὶ in the former case being referred to the consequent words (etsi or si etiam), but in the latter merely to the preceding condition (etiam si). Contrast Soph. Œd. Rex, 302, εἰ καὶ μὴ βλέπεισ φρονεῖς δ' ὅμως, or ib. 304, εἰ καὶ μὴ κλύεις with Æsch. Choeph. 296, καὶ μὴ πέποιθα, τοῦργον ἐστ' ἐργαστέον, and see esp. Herm. Viger, No. 307, from which these exx. are taken; see also Klotz, Devar. Vol. II. p. 519, Hartung, Partik. καὶ, 3, Vol. I. p. 141.

Thus, then, in the present case, the Apostle in no way seeks to limit the probability of the supposition; his circumstances, though by no means without hope (ch. i. 25) were still such as seemed to preclude any such limitation. It may be remarked, however, that καὶ εἰ is very rare in St. Paul; appy. only in 2 Cor. xiii. 4 (Rec., Tisch.), if indeed the reading be considered genuine; comp. Gal. i. 8.

σπένδομαι] 'am poured out,' am in the act of being so, in reference to the dangers with which

λειτουργία τῆς πίστεως ὑμῶν, χαίρω καὶ συγχαίρω πᾶσι
 ὑμῖν ¹⁸ τὸ δ' αὐτὸ καὶ ὑμεῖς χαίρετε καὶ συγχαίρετέ μοι.

he was environed; comp. ch. i. 20. The simple form which must not be confounded either with ἐπισπένδ. (Herod. II. 39, IV. 62, Plut. *Popl.* 4 al.) or κατασπένδ. (Plut. *Alex.* 50, ib. *Mor.* p. 435 B, 437 A), both here and in 2 Tim. iv. 5, under the image of the ritual drink-offering which accompanied the sacrifice (Numb. xv. 5, xxviii. 7), alludes to the pouring out of his blood ('libor,'—not 'immolor,' as Vulg., Syr., Copt.) and the martyr's death by which it might be reserved for the Apostle to glorify God; see esp. notes on 2 Tim. l.c., and Suicer, *Thesaur.* Vol. II. p. 993.

ἐπὶ τῇ θυσίᾳ κ.τ.λ.] 'unto the sacrifice and (priestly) service of your faith.' The exact meaning of θυσία is somewhat doubtful. There is certainly no ἐν διὰ δυοῖν (comp. Conyb.), but it may be doubted whether the use of the single article does not so connect θυσ. and λειτ., that both may specify acts of which πίστ. is the common object; see Mey. *in loc.* As, however, θυσία in St. Paul's Epp., and indeed throughout the N.T., appy. always means the thing sacrificed, not the action, we seem bound with Syr., Vulg., Copt. [? for comp. John xvi. 2], Æth., and thus far Chrys. and Theod., to retain the simple meaning of θυσ. and to regard πίστεως as a common *gen. objecti* to both, standing in a species of appositional relation to the former (the faith, not the Apostle [Chrys., Theod.], was the sacrif.) and of simple relation to the latter. The θυσία, then, is the sacrifice, the λειτ. the act of offering it by the Apostle (Bisp.), and the object both of one and the other (in slightly different relations) the πίστις of the Philippians. 'Ἐπὶ will thus be, not simply temporal 'während,' Mey., nor simply ethical,

'propter, or in, sacrificium,' Æth., but will imply 'addition,' 'accession to' (Matth. xxv. 20), and will point to the σπένδ. as the concomitant act; see esp. Arrian, *Alex.* vi. 19. 5, σπείσας ἐπὶ τῇ θυσίᾳ, cited by Raphael *in loc.*; so Van Heng. and De Wette. The local meaning is untenable, as with the Jews the libation was not poured on (Jahn, *Archæol.* § 378), but around the altar; see Joseph. *Antiq.* III. 9. 4, and notes on 2 Tim. iv. 5.

χαίρω καὶ συγχ.] 'I rejoice, and jointly rejoice with you all;' I rejoice, absolutely (not ἐπὶ τῇ θυσ. χαίρω. Chrys.), i.e. on account of my probable σπένδεσθαι, and do herein participate in rejoicing with you all: my joy is not altered on the supposition of my death. Συγχαίρω is not 'congratulator,' Vulg.,—a meaning which the verb appy. may have in classical (Æsch. *de Fals. Leg.* p. 34), as well as post-classical, writers (Polyb. *Hist.* XXIX. 7. 4),—but 'simul gaudeo,'

Copt., 𐩧𐩺𐩣𐩺𐩠 [exulto cum] Syr., Æth. (†), the meaning which συγχ. always appears to have in the N. T., and to which the following verse offers no exegetical obstacle (Mey., Alf.) but rather confirms.

18. τὸ δ' αὐτό], 'yea, on the same account;' not 'in like manner,' Scholef. *Hints*, p. 106, but the simple pronominal accus. after χαίρω, Krüger, *Sprachl.* § 46. 5. 9. Meyer reads αὐτὸ τοῦτο 'hoc ipsum,' appy. by an oversight, as there is here no difference of reading.

χαίρετε καὶ συγχ.] 'rejoice and jointly rejoice;' not indic. Erasm., but imper. as Syr. and all the best Vv. The Apostle had previously said that he rejoiced not only for himself, but associated them with this joy: lest they might think

I hope to send my unselfish son in the faith, Timothy, and to come myself.

19 Ἐλπίζω δὲ ἐν Κυρίῳ Ἰησοῦ Τιμόθεον ταχέως πέμψαι ὑμῖν, ἵνα καὶ γὰρ εὐψυχῶ γνούς τὰ περὶ ὑμῶν. 20 οὐδένα γὰρ ἔχω ἰσόψυχον, ὅστις

that the probable martyrdom of their loved Apostle was not a subject for *συγαίρειν*, he emphatically repeats in a reciprocal form (καὶ ὑμ.) what he had implied in the preceding verse,—that they were indeed to rejoice in this seemingly mournful alternative.

19. Ἐλπίζω δέ] ‘yet I hope;’ the opposite δὲ suggests that the σπένδ. above-mentioned was not necessarily considered either as certain or immediate. This hope was ἐν Κυρίῳ, it rested and was centred in Him, it arose from no *extraneous* feelings or expectations, and so would doubtless be fulfilled, θαρρῶ ὅτι ἐξευμαρπσει μοι ὁ Θεὸς τοῦτο, Chrys.; see notes on *Eph.* iv. 17, vi. 1.

ὑμῖν] ‘to you,’ not ‘unto you’ in the sense of πρὸς ὑμᾶς,—a local usage of the dative too broadly denied by Alf. (see Winer, *Gr.* § 31. 5, p. 192, ed. 6; comp. Hartung, *Casus*, p. 81 sq.) nor again the dat. *commodi*, De W., but the dative of the recipients (Mey.), falling under the general head of what is technically termed the *transmissive* dat.; comp. Jelf, *Gr.* § 587.

καὶ γὰρ εὐψυχῶ] ‘I also (I the sender as well as you the receivers) may be of good heart.’ Εὐψυχ. is an ἄπ. λεγόμεν. in the N. T., but is occasionally found elsewhere, comp. Poll. *Onom.* III. 28: the subst. εὐψυχία (Polyb. I. 57. 2, II. 55. 4, al.) and the adv. εὐψυχῶς (Polyb. x. 39. 2, al., Joseph. *Ant.* VII. 6. 2) are sufficiently common. The use of the verb in the imperative as a kind of epitaph is noticed by Rost u. Palm, *Lex.* s. v.; Jacobs, *Anth. Pal.* p. 939.

20. γάρ] Reason for sending Timothy in preference to any one else: Τιμόθεον πέμπεις; τί δήποτε; Ναί, φησὶν, οὐδένα γὰρ κ. τ. λ., Chrys.

ἰσόψυχον] ‘like minded,’ i. e., with myself, ὁμοίως ἔμολ κηδόμενον ὑμῶν καὶ φροντίζοντα, Chrysost.; comp. Syr.

ⲙⲉⲣⲏⲛⲁⲓ? [qui sicut animam meam]; so also expressly Copt., Syr. Timothy is not here contrasted with others (Beza), but in accordance with the natural and logical reference of the ἰσότης to the subject of the sentence, with the Apostle. On the distinction between ἰσόψ. ‘qui eodem modo est animatus,’ and σύμψυχος, ‘qui idem sentit, unanimis,’ see Tittmann, *Synon.* I. p. 67. The word is an ἄπ. λεγόμεν. in the N. T., but is found occasionally elsewhere, both in classical (*Æsch. Agam.* 1479), and post-classical, Greek (*Psalm liv.* 13); comp. ἰσοψύχως, Eustath. on *Il.* XI., p. 764.

ὅστις] ‘who;’ not ‘quippe qui,’ but ‘ita comparatus ut,’ Mey. ‘of that kind, who,’ Alf., with reference to the ποιότης of the antecedent (οὐδέτις τοιοῦτός ἐστιν, Chrys., comp. Hartung, *Casus*, p. 286) the relative being here used (to adopt a terminology previously explained) not *explicatively*, but *classifically*, or *qualitatively*; see notes on *Gal.* iv. 24, and Krüger, *Sprachl.* § 51. 8. sq., where the difference between ὅς and ὅστις is briefly but satisfactorily explained.

γῆσιως μεριμνήσει] ‘will genuinely care for;’ ‘will have true care for;’ with that genuineness of feeling which befits the relationship between the Apostle and his converts; γῆσιως, τοῦτέστι πατρικῶς; comp. 1 Tim. i. 2, and see notes in *loc.* Μεριμνᾶν is always thus used with an accus. of the object by St. Paul,—contrast Matth. vi. 25 (dat.) ch. vi. 28, Luke x. 41 (with περι), ch. xii. 25 (absolutely)—and agreeably to

γνησίως τὰ περὶ ὑμῶν μεριμνήσει· ²¹ οἱ πάντες γὰρ τὰ
 ἐαυτῶν ζητοῦσιν, οὐ τὰ Ἰησοῦ Χριστοῦ. ²² τὴν δὲ
 δοκιμὴν αὐτοῦ γινώσκετε, ὅτι ὡς πατρὶ τέκνον σὺν ἐμοῖ

21. Ἰησοῦ Χριστοῦ] So *Lachm.*, with A C D E F G; mss.; . . . many Vv.; . . . Lat. Ff. (*Griesb., Scholz; Rec.* inserts τοῦ). The reversed order is adopted by *Tisch.* with B (e sil.) J; great majority of mss.; . . . Demid. Copt. Syr. (Philox.) . . . many Ff. The external authority seems to preponderate decidedly in favour of the text.

its probable derivation and affinities, *μεριμνήζω, μέριμος* [Sanscr. *smri*,—‘meminisse,’ ‘anxious esse,’ Benfey, *Wurzellez.* Vol. II. p. 32, Donalds. *Cratyl.* § 410] denotes anxious thought, solicitude, ‘ita curare ut sollicitus sis’ (comp. Luke x. 41) differing in this respect from the simpler *φορτίζεω*; see Tittm. *Synon.* I. p. 187. The future is not ethical, but points to the time when Timothy should come to them.

21. οἱ πάντες γάρ] ‘for all the rest (now with me);’ not ‘perique,’ Wolf, but ‘omnes quos nunc habeo mecum,’ Van Heng., the article, appy. specifying the whole number of the others with St. Paul (cuncti), to whom the single one, Timothy, is put in contrast. On this use of the art. with *πᾶς*, see Krüger, *Sprachl.* § 50. II. 12, comp. Bernhardt, *Synt.* VI. 24, p. 320, and Rose, in *Middl. Art.* p. 104 note, to whose list of exx. of the art. with *πᾶς* (plur.), when used without a subst., this passage may be added. The attempts to explain away this declaration are very numerous, but all either arbitrary or ungrammatical: this only it seems fair to urge, that the context does necessarily imply some sort of limitation, and does appy. warrant our restricting it to all those companions of St. Paul who were available for missionary purposes, who had undertaken, and were now falling back from, the hardships of an Apostle’s life. Who these were cannot be ascertained; comp. Wiesing. *in loc.*

τὰ ἐαυτῶν] ‘their own things,’ not specially τὴν οἰκεῖαν ἀνάπαισιν καὶ τὸ ἐν ἀσφαλείᾳ εἶναι, Chrys., followed by Theoph. and Æcum., with reference to the difficulties and perils of the journey, but generally, ‘sua,’ Clarom., ‘temporalia commoda consectantes,’ Anselm,—considering their own selfish interests, and not the glory and honour of Christ; comp. ver. 4.

22. τὴν διὰ δοκιμῆν] ‘But his tried character;’ contrast of the character of Timothy with that of the οἱ πάντες.

Δοκιμή, ^ο ^α ^α [probatio] Syr., ‘experimentum,’ Vulg., here and Rom. v. 4, 2 Cor. ii. 9, ix. 13, by a very easy gradation of meaning points to the ‘indoles spectata,’ Fritz. (*Rom.* v. 4, Vol. I. p. 259), Æth., ‘indoles’ [simply,—almost as we use ‘character,’] by which Timothy was distinguished, and of which the Philippians themselves probably had personal experience on a former visit; comp. Acts xvi. 1—4 with ver. 12. The use of *δοκιμή* in the N. T. is confined to St. Paul’s Epp.; comp. Reuss, *Théol. Chrét.* iv. 20, Vol. II. p. 229. γινώσκετε] ‘ye know;’ indic., as Syr., Clarom., Copt., Æth., not imper. as Vulg., Corn. a Lap.,—a construction almost plainly inconsistent with the following words, which seem specially designed to explain and justify the assertion; καὶ ὅτι οὐχ ἀπλῶς λέγω, ὑμεῖς, φησὶν, ἀλλ’ ἐπίστασθε, ὅτι κ. τ. λ., Chrys. ὡς πατρὶ τέκνον] ‘as a child to a

ἔδουλευσεν εἰς τὸ εὐαγγέλιον. ²³ τοῦτον μὲν οὖν ἐλπίζω πέμψαι, ὡς ἂν ἀφίδω τὰ περὶ ἐμέ, ἐξαυτῆς. ²⁴ πέποιθα δὲ ἐν Κυρίῳ ὅτι καὶ αὐτὸς ταχέως ἐλεύσομαι.

father, 'sicut patri filius,' Vulg., not 'with a father,' Syr., Auth. Ver.; such an omission of the preposition in the first member being appy. confined to poetry; see Jelf, *Gr.* § 650. 1, 2. Krüger, *Sprachl.* § 68. 9. 2. Mey. and Alf. deny unrestrictedly an omission of the prep. in the first member, but see Æsch. *Suppl.* 313, Eurip. *Hel.* 872, and Jelf, *Gr.* § 650. 2. The construction affords an ex. of what is termed 'oratio variata;' the Apostle, feeling that ἔδουλευσεν was scarcely suitable in connexion with πατρὶ and τέκνον, proceeds with the comparison in a slightly changed form; ἔδουλευσεν,—not ἐμοί, as the construction might seem to require (Rom. xvi. 18), but σὺν ἐμοί, as the nature of the relation suggested; see Winer, *Gr.* § 63. II. 1, p. 509 (ed. 6).

εἰς εὐαγγέλιον] 'for the Gospel;' not 'in the Gospel,' Auth., Syr., 'in the doctrine of the Gospel,' Æth., but 'in evangelium,' Vulg., *i. e.*, to further the cause of the Gospel; the prep. εἰς, with its usual force denoting the object and destination of the action; comp. Luke v. 4, 2 Cor. ii. 12, and Winer, *Gr.* § 49. a, p. 354.

23. τοῦτον μὲν οὖν] 'Him then;' the μὲν being antithetical to δέ, ver. 24, and the resumptive οὖν continuing and concluding the subject of the mission of Timothy. On this force of οὖν see notes on *Gal.* iii. 5.

ὡς ἂν ἀφίδω] 'whenever I shall have seen (the issue of);' in effect, 'so soon as I shall, &c.,' Auth. Ver., *ὅταν ἴδω ἐν τίνι ἔσθηκα*, Chrys., but designedly couched in terms involving more of doubt, the particle ἂν being joined with the temporal ὡς to convey

the complete uncertainty when the objectively-possible event specified by the subjunctive will actually take place; comp. Jelf, *Gr.* § 841, Herm. *de Partic.* ἄν, II. 11, p. 120, and on the temporal use of ὡς, see Klotz, *Devar.* Vol. II. p. 759. The remark of Eustath. (p. 1214, 40), is very pertinent, *ὅτι δὲ ἐστὶ τις καὶ χρονικὴ ποτε σημασία, φαίνεται ἐν ἐπιστολῇ τοῦ βασιλέως Ἀντίοχου, οἶον, ὡς ἂν οὖν λάβης τὴν ἐπιστολήν, σύνταξον κήρυγμα ποιήσασθαι, ἡγουν ἦνίκα λάβης*. He would, however, have been more correct if he had said ἦνικ' ἂν, see Ellendt, *Lex. Sophocl.* Vol. I. p. 773. In the compound form ἀφιδ. the prep. is not intensive, 'see clearly' (Alf.), but local, referring, however, not to the object, but the observer, 'prospicere,' and perhaps may further involve the idea of a 'terminus' looked to; see Jonah iv. 5 (a pertinent ex.), Herod. VIII. 37; comp. ἀποθεῖσθαι, ἀποσκοπεῖν, al., and esp. Winer, *de Verb. Comp.* IV. p. 11. The change from the tenuis to the aspirate (with A B* D* F G; 17, *Lachm.*) is ascribed by Winer (*Gr.* § 5. 1, p. 43) to the pronunciation of ἰδεῖν with a digamma; comp. Acts iv. 29.

τὰ περὶ ἐμέ] 'the things pertaining to me;' not identical with τὰ κατ' ἐμέ (ch. i. 12), but with a faint idea of motion (occupation about, Acts xix. 25), in ref. to their issue and development; *i. e.*, how they will turn, what issues they will have; ποῖον ἔξει τέλος, Chrys., *ἐὰν τέλεον λάβῃ λύσω τὰ δυσχερῆ*, Theod. The form ἐξαυτῆς, sc. τῆς ὥρας, 'illico,' 'e vestigio' (παρὰντικα, Hesych., *εὐθέως*, Suid.) occurs Mark vi. 25, Acts x. 33, al.

24. πέποιθ. ἐν Κυρίῳ] 'am con-

Ephroditus, your messenger, who has been grievously sick, and has risked his life for me, I send back, that you may rejoice.

25 Ἀναγκαῖον δὲ ἡγησάμην Ἐπαφρόδιτον τὸν ἀδελφὸν καὶ συνεργὸν καὶ συνστρατιώτην μου, ὑμῶν δὲ ἀπόστολον καὶ

fidem in the Lord; He is the sphere of my confidence; see notes on ver. 19, and on *Eph.* iv. 17, vi. 1.

καὶ αὐτός] *'I myself also;'* the *καὶ* implying that besides sending Timothy to them, the Apostle hoped himself to come in person. The *ταχέως*, as *Mey.* remarks, must, as in ver. 19, date from the present time, the time of writing the Epistle. In recurring, however, to the mission of Timothy, ver. 23, he expresses the hope that it would be *ἐξαυτῆς*, 'forthwith;'^s his own visit he had good confidence would be *ταχέως*, *i. e.*, no long interval after.

25. ἀναγκαῖον δὲ ἡγησ.] *'yet I deemed it necessary;'* though probable, the mission of Timothy and the Apostle's own visit were both contingent; he deemed it necessary therefore to send (back) one on whom he could rely, and in whom the Philippians had interest and confidence. *Wiesinger* denies any connexion between the sending back *Ep.* and the mission of *Tim.*; this, however, is surely to overlook the antithesis suggested by *δέ*. On the use of the epistolary aor. (still more expressly ver. 28) see *Winer, Gr.* § 40. 5, b. 2, p. 249 (ed. 6).

Ἐπαφρόδιτον] Of *Ephroditus*, beyond this passage, nothing is known. He has been supposed to be the same with *Epaphras*, *Col.* i. 7, iv. 12, *Phil.* 23; but this, though etymologically possible, is certainly not historically demonstrable. As the name appears to have been not uncommon (*Sueton. Nero*, 49, *Joseph. contr. Ap.* i. 1, al., see *Wetst. in loc.*),—as *Epaphras* was a *Colossian* (*Col.* iv. 12),—and as the alms of the European city of *Philippi* would

hardly have been committed to the member of a church so remote from it as the *Asiatic Colossæ*, it seems natural to regard them as different persons. For the necessarily scanty literature on the subject, see *Winer, RWB*, Art. 'Epaphras,' Vol. i. p. 330.

τὸν ἀδελφὸν κ. τ. λ.] Three general but climactic designations of the (spiritual) relation in which *Ephroditus* stood to the Apostle, under the vinculum of the common article; my brother in the faith, fellow-worker in preaching it, and fellow-soldier in maintaining and defending it; on *συνστρατ.* comp. 2 *Tim.* ii. 3, and notes *in loc.*

ὑμῶν δὲ κ. τ. λ.] *'but your messenger and minister to my need;'* secular and administrative relation in which *Ephroditus* stood to the *Philippians*. *Ἀπόστολον* is here used in its simple etymological sense, not 'apostolum,' *Vulg.*, *Clarom. τὴν ἐπιμέλειαν ὑμῶν ἐμπειπιστευμένον*, *Theod.*, *Chrys.* 2 (comp. *Taylor, Episc.* § 4. 3), but, as the context seems to require, 'legatum,' *Beza*, *Beng.*; comp. 2 *Cor.* viii. 3, and see notes on *Gal.* i. 1. *Λειτουργὸν* (*Rom.* xiii. 6, xv. 16) is used in its general and wider sense of 'minister,' in ref. to the office undertaken by *Epaphras*. *ὡς τὰ παρ' αὐτῶν ἀποσταλῆντα κομισάντα χρήματα*, *Theod.* On the various meanings of *λειτ.* see *Suicer, Thesaur.* s. v. Vol. ii. p. 222.

The connexion is not perfectly certain, but on the whole it seems most natural to connect *ὑμῶν* with this as well as the preceding subst., comp. ver. 30: so *Scholef.Hints*, p. 106; *contr. De W.* (comp. *Æth.*), who, however, urges no satisfactory reason for the separation, *πέμψαι*] It was really *ἀναπέμψαι*,

λειτουργὸν τῆς χρείας μου, πέμψαι πρὸς ὑμᾶς, ²⁶ ἐπειδὴ ἐπιποθῶν ἦν πάντας ὑμᾶς, καὶ ἀδημονῶν, διότι ἠκούσατε ὅτι ἠσθένησεν. ²⁷ καὶ γὰρ ἠσθένησεν παραπλήσιον θανάτῳ· ἀλλὰ ὁ Θεὸς ἠλέησεν αὐτόν, οὐκ αὐτὸν δὲ μόνον,

comp. ch. iv. 18: if, however, as does not seem improbable, Epaphr. was sent to stay some little time with the Apostle (Beng.), the simple form becomes more appropriate: comp. ver. 28, 30.

26. ἐπειδὴ κ.τ.λ.] Reason for the ἀναγκαῖον ἡγησάμην. The conjunction ἐπειδὴ, 'quoniam' [quom jam], 'sinternal,' 'since' (sith-then-ce, comp. Tooke, *Div. of Purl.* i. 8, Vol. i. p. 253), differs thus and thus only from ἔπει, that it also involves the quasi-temporal reference ('affirmatio rerum eventu petita,' Klotz) which is supplied to it by δὴ, and thus expresses a thing that at once ensues (temporally or causally) on the occurrence or realization of another; see Klotz, *Devar.* Vol. II. p. 548, Hartung, *Partik.* δὴ, 3. 3, Vol. I. p. 259. It is not of frequent occurrence in the N. T.; in St. Paul only, 1 Cor. i. 21, 22, xiv. 16, xv. 21.

ἐπιποθῶν ἦν] 'he was longing after you all;' on this use of pres. part. with the auxiliary verb, to denote the duration of a state (less commonly in ref. to an action), see Winer, *Gr.* § 45. 5, p. 311, and notes on *Gal.* i. 23. The construction is occasionally found in classical Greek (see exx. in Winer *l.c.*, and Jelf, *Gr.* § 375. 4), but commonly with the limitation that the part expresses some property inherent in the subject. On the (*directive*) force of ἐπι in ἐπιποθ., see notes on 2 *Tim.* i. 4.

ἀδημονῶν] 'in heaviness;' see Matth. xxvi. 27, λυπέσθαι καὶ ἀδημ., Mark xiv. 33, ἐκθαμβεῖσθαι καὶ ἀδημ. This somewhat peculiar verb is explained by

Buttman (*Lexil.* § 6. 13) as properly denoting 'great perplexity (*Etym. M.* ἀλύειν καὶ ἀπορεῖν, ἀμυχανεῖν, Hesych. ἀγωνιάειν) leading to trouble and distress of mind,' and is to be referred not to a root ἀδέω, Wiesing., but, as Buttman plausibly shows, to ἀ, δῆμος; comp. ἀδημεῖν, and see Symm. *Eccles.* vii. 16, where the LXX have ἐκπλαγῆς. How the Philippians heard of this, and why Epaphr. was especially so grieved, is not explained.

27. καὶ γὰρ ἠσθ.]. 'For he really was sick;' the report you heard was true. In this formula the καὶ is not otiose, but either with its conjunctive force (comp. notes on ch. iv. 12) annexes sharply and closely the causal member, 'etenim' (comp. Soph. *Antig.* 330), or with its ascensive force throws stress on the predication, 'nam etiam,' as here; see Klotz, *Devar.* Vol. II. p. 642, Hartung, *Partik.* καὶ, 3. 1, Vol. I. p. 138. The remark of Hartung seems perfectly just that there is no inner and mutually modifying connexion between the two particles (contrast καὶ δέ, notes on 1 *Tim.* iii. 10) but that their constant association is really due to the early position which γὰρ regularly assumes in the sentence.

παραπλήσιον θανάτῳ] 'like unto death.' There is here neither solecism (Van Heng.) nor brachylogy (De W.). Παραπλ. is the adverbial neuter (Polyb. III. 33. 17, with dat.; IV. 40. 10, absolutely; comp. Herod. IV. 99) and like the more usual form παραπλησίως (Plato, *Phædr.* 255 E) is associated with the regular dative

ἀλλὰ καὶ ἐμέ, ἵνα μὴ λύπην ἐπὶ λύπην σχῶ. ²⁸ σπουδαιοτέρως οὖν ἔπεμψα αὐτόν, ἵνα ἰδόντες αὐτὸν πάλιν χαρῆτε καὶ γὰρ ἄλυπότερος ὦ. ²⁹ προσδέχεσθε οὖν αὐτὸν ἐν Κυρίῳ μετὰ πάσης χαρᾶς, καὶ τοὺς τοιούτους ἐντίμους ἔχετε,

of 'likeness or similarity;' see Krüger, *Sprachl.* § 48. 13. 8, Jelf, *Gr.* § 594. 2, and the numerous exx. in Rost u. Palm, *Lex.* s.v. The gen. is rare; comp. Plato, *Soph.* 217 B, Polyb. *Hist.* i. 23. 6. The meaning is thus in effect the same as *μέχρι θανάτου ἤγγισεν*, ver. 30, *πλήσιον ἀφίκετο θανάτου*, Galen in Hippocr. *Epid.* i. (cited by Wetst.), but the mode of expression is different.

λύπην ἐπὶ λύπην] '*sorrow coming upon sorrow*;' λύπη arising from the death of Epaphr. in addition to the λύπη of my own captivity, Bisp.; not as Chrys. *τὴν ἀπὸ τῆς τελευτῆς ἐπὶ τῇ διὰ τὴν ἀβρωστίαν γενομένην αὐτῷ*, for, as Mey. justly observes, this would be clearly inconsistent with *ἄλυπότερος*. ver. 28. If the second λύπη had arisen from the *sickness* of Epaphr. it would have ceased when he was well enough to be sent away, and the Apostle in that respect would have been not comparatively, but positively, *ἄλυπος*. The reading of the text is supported by ABCDEFGJ; majority of mss. (*Lachm., Tisch.*), and differs only from the more usual ἐπὶ λύπη (*Rec.* with K; Chrys., Theod.) in implying motion in the accumulation; comp. Psalm lxxviii. 27, Isaiah xxviii. 10, Ezek. vii. 26.

σχῶ] The subjunctive is here appropriately used after the preterite to mark the abiding character the sorrow would have assumed; see Winer, *Gr.* § 41. 1, p. 257, and esp. Klotz, *Devar.* Vol. II. p. 618. This remark, however, must be applied with *great* caution in the N.T. where, in common with later writers, the use of the opt.

is so noticeably on the decline; see notes on Gal. iii. 19.

28. σπουδαιοτέρως] '*more diligently* than I should have done if ye had not heard, and been disquieted by, the tidings of his sickness.' In exx. of this nature, which are common both to the N. T. and classical Greek, the comp. is not used for the positive, but is to be explained from the context; compare 1 Tim. iii. 14 (notes), 2 Tim. i. 17 (notes), and see Winer, *Gr.* § 35. 4, p. 217 (ed. 6).

πάλιν may be connected with *ἰδόντες* (Beza, Auth.), but is more naturally referred to *χαρῆτε* (Vulg., Luth.), it being the habit of St. Paul to place *πάλιν* before the verb, wherever the structure of the sentence will permit; contrast 2 Cor. x. 7, Gal. iv. 9, v. 3. The same order is regularly adopted by St. Matthew; but St. Mark and St. John, who use the word very frequently, place it nearly as often after, as before, the verb with which it is associated; comp. the extremely useful work, Gersdorf, *Beitrag*, p. 491 sq.

ἄλυπότερος] '*less sorrowful*;' the joy felt by the Philippians will mitigate the sorrow (in his confinement) of the sympathizing Apostle; *ἐὰν ὑμεῖς χαίρητε, καὶ γὰρ χαίρω*, Chrys. The word *ἄλυπος* is an *ἀπ. λεγόμεν.* in the N.T.; in classical writers it is occasionally found in a transitive sense; comp. *ἄλυπος ὄνος*, Athen. i. 29.

29. προσδέχεσθε οὖν] '*Receive him then*;' in accordance with my intention in sending him (*ἵνα κ.τ.λ.*). The *οὖν* here perhaps slightly differs in meaning from the one immediately

30 ὅτι διὰ τὸ ἔργον τοῦ Χριστοῦ μέχρι θανάτου ἤγγισεν,

30. ἔργον τοῦ Χρ.] So *Rec.* with DEJK; al. (*Lachm.* with BFG; al., om. τοῦ). *Tisch.* omits τοῦ Χρ. only with C,—certainly insufficient authority.

παραβολουσάμενος] The reading is doubtful. *Rec.* and *Tisch.* read παραβουλεουσάμενος with CJK; most mss.; Chrys., Theod., al.; the meaning of which would be 'quum male consulisset;' comp. Copt., 'parabouleusthe'

[cited by *Tisch.* and *Alf.* for the other reading]; Syr. ܡܘܨܘܢ [sprevit], Goth. 'ufar-munnonds' [obliscens], all of which seem in favour of παραβουλ. On the contrary, the form παραβολ is adopted by *Griesb.*, *Lachm.*, and most modern editors with ABDEFG; Clarom. Vulg. Æth.; and Lat. Ff.—and rightly, the weight of authority and appy. unique use of the word being in manifest favour of the text.

preceding. In ver. 28 it is slightly more inferential, here it relapses to its perhaps more usual meaning of 'continuation and retrospect,' Donalds. *Gr.* § 604. On the two uses of οὖν (the collective and reflexive) see Klotz, *Devar.* Vol. II. p. 717, compared with Hartung, *Partik.* Vol. II. p. 9 sq., and on its varieties of translation, *Rev. Transl. of St. John*, p. x.

ἐν Κυρίῳ] 'in the Lord,' almost, 'in a truly Christian mode of reception,' Christ was to be, as it were, the element in which the action was to be performed; comp. notes on ver. 19 and 24, and the caution in notes on *Eph.* iv. 1. πάσης χαρᾶς] 'all joy,' 'every form of it,' not 'summa lætitia,' De W. (on *James* i. 2); see notes on ch. i. 20, on *Eph.* i. 8, and comp. 1 *Pet.* ii. 1, where this extensive force of πᾶς seems made clearly apparent by the associated abstract accusatives.

τοὺς τοιοῦτ. κ.τ.λ.] 'and such hold in honour;' 'such,' scil. as Epaphroditus, who is the sort of specimen of the class. On the use of the art. with τοιοῦτος to denote a known individual or a whole class of such, see Kühner on *Xenoph. Mem.* I. 5. 2, and notes on *Gal.* v. 21. The formula ἐντιμῶς ἔχειν, though not without parallel in classical Greek, e.g. ἐντιμ. ἡγεῖσθαι (Plato, *Phæd.* 64 D), ποιεῖν, al., is more usually expressed with the

adverb, e.g. ἐντιμῶς ἔχειν, ἀγειν, comp. Plato, *Republ.* VII. 528 B, VIII. 548 A.

30. διὰ τὸ ἔργον τοῦ Χρ.] 'on account of the work of Christ.' All the Greek commentators refer these and the following words to the danger arising from persecution confronted by Epaphr. at Rome in his endeavour to minister to St. Paul; εἰκὸς οὖν πάντος καταφρονῆσαι κινδύνου, ὥστε προσελθεῖν καὶ ὑπηρετήσασθαι, Chrys. The foregoing mention, however, of his sickness, and the subsequent statement of the object contemplated by the τὸ παράβολον of his conduct, seem to restrict the reference simply to the service undertaken, and rendered by, Epaphroditus to the Apostle, the performance of which exposed him to the danger of an all but mortal sickness. Τὸ ἔργον τοῦ Χρ. is thus not τὸ εὐαγγ. Baumg. Crus. (comp. Rill.), but the service which by being rendered immediately to the Apostle, became immediately rendered to Christ.

μέχρι θανάτου] 'up to death;' extent of the danger; compare Job xxxii. 2, ἤγγισε εἰς θάνατον ἡ ψυχὴ αὐτοῦ, Isaiah xxxviii. 1, ἐμαλακίσθη ἕως θανάτου; and still more expressly, 4 *Macc.* 7, μέχρι θανάτου τὰς βασάνους ὑπομενάντας, and Polyæn. *Strateg.* p. 666 (Wetst.), μέχρι θανάτου μα-

παραβολευσάμενος τῇ ψυχῇ, ἵνα ἀναπληρώσῃ τὸ ὑμῶν ὑστέρημα τῆς πρὸς με λειτουργίας.

χοῦνται. On the force of μέτρι and ἀκρι, see notes on 2 Tim. ii. 9.

παραβολ. τῇ ψυχῇ] 'having risked, hazarded his life (soul);' 'tradens,' Vulg.; 'parabolatus de,' Clarom.; 'tradidit,' Æth. The form and meaning of this word has been well investigated by Meyer. It would appear to have been formed from the adj. παράβολος, 'venturesome' (φλοκίνδυνος καὶ παράβ., Diod. Sic. xix. 3), like περπερεύεσθαι (1 Cor. xiii. 4), from πέρπερος, and to belong to a class of words in -εύω rightly branded by Lobeck, as 'longe maxima pars investiciã,' and designed to express the meaning of the adj. and auxiliary; see Lobeck, *Phryg.* p. 67, 591, and Winer, *Gr.* § 16. 1, p. 85 (ed. 6). The meaning will then be παράβολος εἶναι, and thus really but little different in meaning from παράβουλ.,—at any rate as the latter is explained by Theophyl., ἐπέβριψεν ἑαυτὸν τῷ θανάτῳ. Meyer compares παραβάλλομαι τῇ ἑμνουῦ κεφαλῇ, Lobeck, *Phryg.* p. 238. The dative ψυχῇ is the dative 'of reference,' and with the true limiting character of that case expresses the sphere to which the action is confined; see notes on *Gal.* i. 20, and Winer, *Gr.* § 31. 6, p. 193 (ed. 6). On the relation of the ψυχῇ to animal life, and its intimate connexion with the blood, see esp. Delitzsch, *Bibl. Psychol.* iv. 11, p. 195 sq., Beck, *Bibl. Seelenl.* i. 2, p. 4.

ἀναπληρώσῃ] 'fill up,' 'supply;' comp. Col. i. 24 (ἀντανάπλ.), and 1 Cor. xvi. 17. The primary and proper meaning of this compound verb is 'explore,' 'totum implere' (1 Thess. ii. 16), and thence by an easy gradation of meaning, 'supplere,' the ἀνά

denoting the addition, or rather making up, of what is lacking; comp. Plato, *Conviv.* 188 E, εἴ τι ἐξέλειπον σὸν ἔργον ἀναπληρώσαι. It is thus never merely synonymous with πληροῦν, but has regularly a reference more or less distinct to a partial, rather than an entire, vacuum. Such exx. as Thucyd. ii. 28 (denuo), belong to another use of the prep.: see esp. Winer, *de Verb. Comp.* III. p. 11 sq., and notes on *Gal.* vi. 2.

τὸ ὑμῶν ὑστ. κ.τ.λ.] 'your lack, i.e. that which you lacked, in your service to me;' ὑμῶν being the gen. of the subject (ὁ ὑμεῖς ὑστερήσατε, Theoph.), and so a kind of gen. possessivus, and τῆς λειτουργίαι, the gen. of the object in ref. to which the ὑστέρημα was evinced, and so a gen. of what has been termed 'the point of view:' see Scheuerl. *Synt.* § 17. 2, p. 127 sq., where these double genitives are briefly but clearly discussed; comp. also Winer, *Gr.* § 30. 3. 3, p. 172. There is therefore in the words no call to modesty or humility (Chrys.) on the ground that ὁ πάντες ὀφείλετε μόνος πεποίηκεν (Theod.),—as this would imply a virtual connexion of ὑμῶν with λειτουργίας, but only a gentle and affectionate notice of the complete nature of the services of the emissary. All that the Philippians lacked was the joy and privilege of a personal ministration; this Epaphr. by executing the commission with which he was charged (τῆς πρὸς με λειτουργίας, comp. ver. 25) supplied,—and to the full. It would thus seem probable that the illness of Ep. was connected, not with his journey, but his anxious attendance on the Apostle at Rome. See Meyer *in loc.*, who has well explained the true meaning of this delicate and graceful commendation.

Rejoice, brethren; beware of Judaizers who trust in the flesh. I have every cause to trust therein, but value nought save Christ, His righteousness, and the power of His resurrection.

III. Τὸ λοιπόν, ἀδελφοί μου, χαίρετε ἐν Κυρίῳ. τὰ αὐτὰ γράφειν ὑμῖν, ἐμοὶ μὲν

CHAPTER III. I. τὸ λοιπόν] 'Finally,' preparation for, and transition to, the concluding portion of the Epistle, again repeated yet more specifically ch. iv. 8; comp. 2 Cor. xiii. 11, 1 Thess. iv. 1, 2 Thess. iii. 1, and for the grammatical difference between this and the gen. τοῦ λοιποῦ, see notes on Gal. vi. 17. There is perhaps a slight difficulty in the fact, that subjects previously alluded to are again touched on, and that the personal relation of the Apostle to the Judaists is so fully stated in a concluding portion of the Epistle. Without having recourse to any arbitrary hypotheses (comp. Van Heng.), it seems enough to say, *first*, that the exhortations all assume a more generic form, — χαίρετε, as Wiesing. remarks, is the key note; and *secondly*, as Alf. suggests, that the mention of κατατομή leads to one of those digressions termed somewhat familiarly by Paley, 'going off at a word,' which so noticeably characterize the writings of the inspired Apostle: see *Horæ Paul.*, ch. vi. 3.

χαίρετε ἐν Κυρίῳ] 'rejoice in the Lord;' their joy is to be no joy κατὰ τὸν κόσμον, hollow, earthly, and unreal, but α πνευματικὴ θυμαῖδα (Theod.), a joy in Him; in whom αὐ θλίψεις αὐται ἔχουσι χαράν, Chrys.: comp. ch. iii. 19, 24, 29, and notes.

τὰ αὐτὰ] It is very doubtful to what these words refer. Out of the many opinions that have been advanced, three deserve consideration; (a) that they refer to exhortations in a lost Epistle (Flatt, Mey.); (b) that they refer to oral communications, whether made to the Phil. personally (Calv.), or recently communicated to Tim. and Epaphr. (Wieseler); (c) that they

refer to the words just preceding, viz. χαίρετε ἐν Κυρίῳ (Wiesing., Alf.). Of these (a), whatever may be said of the general question (see notes on Col. iv. 16), must *here* be pronounced in a high degree doubtful and precarious, and is expressly rejected by Theodoret: the remark in Polyc. *Phil.* 3, δὲ καὶ ἄπὼν ὑμῖν ἔγραψεν ἐπιστόλας seems fairly neutralized by 'epistolæ ejus,' ch. 11, see Wies. *Chron.* p. 460. The second (b) is well defended by Wieseler, *l. c.*, p. 459 sq., but implies an emphasis on γράφειν, which neither the language nor the order of the words in any way substantiates. The last (c) appears on the whole open to least objection, as χαίρειν *does* seem the pervading thought of the Epistle, ch. i. 4, 18, ii. 17, iv. 4, 10, and to have been the more dwelt upon as the actual circumstances of the case might have very naturally suggested the contrary feeling: compare Chrys. *Hom.* x. init., who, however, refers τὰ αὐτὰ to what follows, though admitting the appropriate nature of the precept. The grammatical objection to the plural τὰ αὐτὰ (Van Heng.) is of no weight; the plural idiomatically refers to and generalizes the foregoing precept, hinting at the particulars which it almost necessarily involves; see Jelf, *Gr.* § 383, Kühner on Xenoph. *Mem.* iii. 6. 6, and the exx. collected by Staibaum on Plato, *Apol.* 19 D, and *Gorg.* 447 A. δκνηρόν] 'grievous,' 'irksome,' comp. Soph. *Ed. Rex*, 834, ἡμῖν ταῦτ' ὀκνηρόν. The primary idea of ὀκνος and ὀκνηρός seems that of 'delay,' or 'loitering,' whether from fear or sloth (Matth. xv. 26, Rom. xii. 11), and thence that which is productive of such feelings in

οὐκ ὀκνηρόν, ὑμῖν δὲ ἀσφαλές. ² βλέπετε τοὺς κύνας, βλέπετε τοὺς κακοὺς ἐργάτας, βλέπετε τὴν κατατομήν. ³ ἡμεῖς γάρ ἐσμεν ἢ περιτομή, οἱ πνεύματι Θεοῦ λατρεύ-

others. The derivation is uncertain; perhaps from Sanscr. *vak*, with the notion of 'bending,' 'stooping,' or 'cowering' (?) see Benfey, *Wurzellex.* Vol. II. p. 22. ἀσφαλές] 'sure,' 'safe,' i. e. in effect, as Syr. para-

phrases, ܐܨܦܠܝܬܐ ܕܥܘܠܐ ܕܥܘܠܐ

[propterea quod vos commonefaciunt]. The word is pressed both by Wieseler (*l. c.*) and De W., though on different sides, and is confessedly somewhat singularly used. It seems, however, suitable on the grounds alleged above, viz., that the Phil. might think they had every reason—not χαίρειν but ἀθυμεῖν. The quasi-causative sense is parallel to that in ὀκνηρόν; comp. Joseph. *Antiq.* III. 2. 1.

2. βλέπετε] 'look to,' 'observe,' 'videte,' Vulg., Goth., Copt., not 'beware of,' Auth. Ver., with Syr., this being a derived meaning (Winer, *Gr.* § 32. 2, p. 200): Æth. (Platt) unites both. This exhortation not unnaturally follows. The remembrance of the many things that wrought against τὸ χαίρειν. ἐν Κυρ. rises before the Apostle; one of the chief among which,—perhaps immediately suggested by the word ἀσφαλές, he now enumerates. It was here that a σφάλμα was in some degree to be feared.

τοὺς κύνας] 'the dogs,' not so much, in the classical use of the term, in ref. to the impudence (Poll. *Onom.* v. 65), or the snarling and reviling spirit (Athen. XIII. § 93), of those so designated,—as in the Jewish use, in ref. to the impure (Rev. xxii. 15), and essentially Ethnic (Matth. xv. 27, comp. Schoettg. *Hor.* Vol. I. p. 1145) and antichristian, character of these spiritual enemies of

the Philippians; ὡς περ οἱ ἔθνηκοι καὶ τοῦ Θεοῦ καὶ τοῦ Χριστοῦ ἀλλότριοι ἦσαν, Chrys.

τοὺς κακοὺς ἐργ.] 'the evil workers,' comp. 2 Cor. xi. 13, ψευδαπόστολοι, ἐργάται δόλιοι; they were ἐργάται certainly, but the ἐργάζεσθαι was ἐπὶ κακῷ, Chrys. The use of the article seems to show that there were some whom the Apostle especially had in his thoughts.

τὴν κατατομήν] 'the concision,' Auth.; i. e. 'the concised' ('curti Judæi,' Hor. *Sat.* I. 9. 70), 'truncatus in circumcissione,' Æth. (Platt) *appy.* [but (?), as the word in the original has also ref. to excommunication, comp. Theod.]: a studiedly contemptuous paronomasia, see exx. in Winer, *Gr.* § 68. 2, p. 561 (ed. 6). The Apostle will not say περιτομή, as this, though now abrogated in Christ (1 Cor. vii. 19, Gal. vi. 15), had still its spiritual aspects (ver. 3, Rom. ii. 29, Col. ii. 11),—but κατατομή, a mere hand-wrought, outward mutilation (comp. Eph. ii. 11) which these false teachers gloried in and sought to enforce on others; οὐδὲν ἀλλὰ ποιῶσιν ἢ τὴν σαρκὰ κατατέμνουσιν, Chrys. The ref. to excommunication (Theod., Hamm.) seems wholly out of place: indeed it is singular that such a very intelligible allusion should have received so many, and some such monstrous, interpretations, e.g. Baur, *Paulus*, p. 435.

3. ἡμεῖς γάρ κ.τ.λ.] 'For we are the circumcision,' reason for the designation immediately preceding: 'I say κατατομή, for you and I, whether circumcised in the body or no, are the circumcision, περιτομή, in its highest, truest, and spiritual sense,—the circumcised in heart, the ܐܢܝܢܐ (Ezek.

οντες καὶ καυχόμενοι ἐν Χριστῷ Ἰησοῦ καὶ οὐκ ἐν σαρκὶ
πεποιθότες, ⁴ καίπερ ἐγὼ ἔχων πεποιθήσω καὶ ἐν σαρκί.

xliv. 7); see Rom. ii. 29, and the good note of Fritz. *in loc.* On the spiritual aspects of *περιτομή*, see particularly Ebrard, *Abendm.* § 2, Vol. I. p. 23 sq., Kurtz, *Gesch. des Alt. Bund.* § 58. 3, p. 184 sq., where the subject is well discussed.

οἱ Πνεύματι κ.τ.λ.] 'who by the Spirit of God are serving'; apposition by means of the substantival participle (comp. Winer, *Gr.* § 45. 7, p. 316), and indirect epexegetis of the preceding collective designation. The sentence might have been expressed by means of *δοιο* or *ἀτίτες* with the indic., but the former would have too much limited the class, while the latter would have seemed explanatory of the allusion, and so would have weakened the force of the antithesis. The dative Πνεύματι is not the dat. *normæ* (Van Heng., comp. notes on Gal. v. 16), but as the context seems to require, the dat. *instrumenti*, or what Krüger perhaps more correctly terms, the 'dynamic' dat. (*Sprachl.* § 48. 15), comp. Rom. viii. 14, Gal. v. 5, 18 al.; the Holy Spirit was the influence under which the *λατρεία* was performed; comp. John iv. 23. The reading Θεοῦ rests upon the authority of all the uncial MSS. except D*; more than 60 mss.; Copt., Syr. (Philox) in marg., al., and is adopted by all modern editors. It is to be regretted that Middleton (*Gr. Art.* p. 371) should be led by a doubtful theory to oppose himself to such a preponderance of authority. It seems perfectly reasonable to consider Πνεῦμα Θεοῦ as a proper name, and as having a similar freedom in respect to the article; see Fritz. *Rom.* viii. 4, Vol. II. p. 105, comp. notes on Gal. v. 5.

λατρεύοντες]

Absolutely, as Luke ii. 37, Acts xxvi.

7, Heb. ix. 9, x. 2.

καὶ οὐκ κ.τ.λ.] 'and not trusting in the flesh;' opposition to the preceding, though still under the vinculum of a common article: 'we boast in Christ Jesus,—and in the flesh, the bodily and external, far from boasting as they did (Gal. vi. 13), we go not so far even as to put trust:' on the definite negation implied by οὐ with the part., see Winer, *Gr.* § 55. 5, p. 430, Green, *Gr.* p. 120. Σαρξ does not specially and exclusively refer to *circumcision*, but, as the widening nature of the context seems to suggest, to the outward, the earthly, and the phenomenal; see Hofmann, *Schriftb.* Vol. I. p. 541, Müller, *on Sin*, II. 2, Vol. I. p. 353 (Clark).

4. καίπερ ἐγὼ κ.τ.λ.] 'although myself having,' &c.; concessive sentence introduced by καίπερ, qualifying the assertion which immediately precedes; see Donalds. *Gr.* § 621. The construction involves but little difficulty. In the preceding *ἡμεῖς* and οὐ *πεποιθ.* the Apostle is himself included: lest this disavowal of *πεποιθ.* ἐν σαρκί might on his part be attributed to the absence or forfeiture of claims, rather than the renunciation of them, he passes at once by means of ἐγὼ to his own case, and proceeds as if the foregoing clause had been in the singular; 'I put no trust in the flesh, though, as far as externals are concerned, I for my part have an inalienable and *de jure* right (ἐχων) to do so.' Thus, then, καίπερ has its proper construction with the part., and the concessive sentence a simple and perspicuous relation to the foregoing clause. Καίπερ, only used in this place by St. Paul (Heb. v. 8, vii. 7, xii. 17, 2 Pet. i. 12), has its regular

εἴτις δοκεῖ ἄλλος πεποιθέναί ἐν σαρκί, ἐγὼ μᾶλλον
 5 περιτομῇ ὀκταήμερος, ἐκ γένους Ἰσραήλ, φυλῆς Βενιαμίν,

meaning, 'even very much' (see Klotz, *Devar.*, Vol. II. p. 723), 'the *περ* (*περι*) giving to the simple *καί* the idea of 'ambitum rei majorem' (Klotz), or perhaps, more probably, the intensive meaning of 'through-ness' or 'completion'; see Donalds. *Cratyl.* § 178. The meaning 'though,' it need scarcely be said, arises from its combination with the participle. **πεποῖθ.**

καὶ ἐν σαρκί] '*confidence even in the flesh*,' 'in it as well as ἐν Χρ.,' the force of *καί* being appy. *descensive*; see notes on *Gal.* iii. 4. There is no reason for modifying the meaning of this word ('glorandi argumentum,' Calv.), or that of the simple pres. part. *ἐχων* ('rem præteritam facit præsentem,' Van Heng.): *πεποῖθ.* is simply *καύχησις, παρρησία*, Chrys., and is actually *now* possessed by the Apostle; he still has it, though he will not use it: 'habens, non utens,' Beng.

δοκεῖ is certainly not pleonastic (see *exx.* in Winer, *Gr.* § 65. 7, p. 540) but may be either, (a) in the opinion of others; '*videtur esse, quam vere esse dicere mavult*,' Fritz. *Matth.* iii. 9, p. 129, comp. 1 Cor. xi. 16, where such a meiosis seems plausible; or (b) in his own opinion; '*opinionem qua quis sibi placeat*,' Van Heng., as 1 Cor. iii. 18, viii. 3 al., and appy. in the great majority of cases in the N. T. The latter seems best to suit the presumptuous, subjective *πεποῖθσις* of these Judaists, and does not seem at variance (Mey.) with ἐγὼ μᾶλλον, scil. *δοκῶ πεποῖθ. ἐν σαρκί*, which follows: so Syr., and appy. Copt., Æth. (Platt).

5. **περιτομῇ ὀκταήμερος**] '*eight days old when circumcised*, lit. in respect of circumcision,' dat. of 'reference,' Winer, *Gr.* § 31. 6, p. 193,

notes on *Gal.* i. 22. Ritualistic distinction, followed by his natal prerogatives, and (ver. 6) his personal and theological characteristics. Circumcision on the eighth day (*Lev.* xii. 3) distinguished the native Jew, whether from proselyte or Ishmaelite, the latter of whom was circumcised after the thirteenth year, Joseph. *Antiq.* i. 12. 2. The nom. *περιτομή*, which is found in Steph. 3, Elz. (1624, 1633), following some mss. and appy. Chrys., Theod., is not correct: the abstract *περιτομή* is suitably used for the concrete in its collective sense (ver. 3) but appy. never as here for a single person, Winer, *Gr.* § 31. 3 (ed. 5): so Van Heng., Meyer.

ἐκ γένους Ἰσρα.] '*Of the race of Israel*;' gen. of *apposition or identity*, Scheuerl. § 12. 1, p. 82, 83: first of the three climactic distinctions in regard to race, tribe, and lineage: '*in censum nunc venit splendor natalium*,' Van Heng. 'Ἐκ γέν. Ἰσρ. is exactly equivalent to Ἰσραηλίτης in the very similar passages, Rom. xi. 3, 2 Cor. xi. 22, and as the designation Ἰσραήλ suggests (see Harl. on *Eph.* ii. 12, Mey. on *Cor.* xi. 22), stands in distinction to Idumean, Ishmaelite, or ethnic origin in a *theocratic* point of view; comp. also Trench, *Synon.* § XXXIX. The *περιτ.* showed that the Apostle was no proselyte; the ἐκ γέν. Ἰσρ. that he was οὐδὲ προσηλύτων γονέων, Chrys. in *loc.* Meyer and Alf. following Theodoret refer Ἰσρ. to the πρόγονοι Jacob, but this seems to mar the symmetry of the climax and the parallelism with Rom. xi. 3 and 2 Cor. xi. 22.

φυλῆς Βενιαμίν] '*of the tribe of Benjamin*;' of one of the two most illustrious of the tribes, a true son of the ἀποικία (*Ezra* iv. 1). Some of the

Ἐβραῖος ἐξ Ἐβραίων, κατὰ νόμον Φαρισαῖος, ⁶ κατὰ ζῆλος διώκων τὴν ἐκκλησίαν, κατὰ δικαιοσύνην τὴν ἐν νόμῳ

descendants of the other tribes were still existing, and though amalgamated under the common name, Ἰουδαῖοι, could still prove their descent; comp. Jost, *Gesch. des Isr. Volkes*, Vol. I. p. 407 sq. and Winer, *RWB*, Art. 'Stämme,' Vol. II. p. 515. The assertion of Chrys., ὥστε τοῦ δοκιμωτέρου μέρους, τὰ γὰρ ἱερέων ἐν τῷ κληρῷ ταύτης ἦν τῆς φυλῆς, is appy. not historically demonstrable.

Ἐβραῖος ἐξ Ἐβρ.] 'a Hebrew of Hebrews,' a Hebrew of Hebrew parentage and ancestry, a Hebrew of pure blood; *eis autēn tēn ῥίζαν ἀνέδραμεν*, Theodoret: comp. Dion. Hal. III. p. 163, ἐλεύθεροι ἐξ ἐλευθέρων, Polyb. *Hist.* II. 59. 1, ἐκ τυράννων πεφυκότα and other exx. in Kypke, *Obs.* Vol. II. p. 115. It does not seem proper to limit it merely to Hebrew parents on both sides (Mey., Alf.). Owing to the loss of private records in earlier times (comp. *Ezra* II. 59. 62) and the confusions and troubles in later times, there might have been (even in spite of the care with which private genealogies were kept, Othon. *Lex Rabb.* p. 76, 262) many a Benjamite, esp. among those whose families had left Palestine, who could not prove a pure Hebrew descent. Thus the Jew of Tarsus, the Roman citizen, familiarly speaking and writing Greek, might naturally be desirous to vindicate his pure descent, and to claim the honourable title of Ἐβραῖος (*ἄνωθεν τῶν εὐδοκίμων Ἰουδαίων*, Chrys.) for himself and his forefathers; comp. Winer, *RWB*, Vol. I. p. 472, 475. That Ἐβραῖος may also have reference to language (Chrys.) is far too summarily denied by Mey. and Alford; see Trench, *Synon.* § xxxix. That it has reference to locality (Palestinian not

Hellenist) is every way doubtful: the assertion of Jerome, by which it is supported, that St. Paul was born at Gischala in Palestine, appears only to be, as he himself terms it, a 'fabula;' see Neander, *Planting*, Vol. I. p. 79 (Bohn). **κατὰ νόμον κ.τ.λ.]**

'in respect of the law (of Moses) a Pharisee;' i. e., in regard of keeping or maintaining it, the prep. κατὰ being used throughout in its more general signification of 'quod attinet ad;' comp. Winer, *Gr.* § 49. d, p. 357. Νόμος is here the 'Mosaic law;' though it may occasionally have what Reuss calls 'signification économique, tout ce qui tient à l'ancienne dispensation' (*Théol. Chrét.* IV. 7, Vol. II. p. 66), this would be here out of harmony with the following δικαιοσ. ἢ ἐν νόμῳ. The present and two following clauses state the theological characteristics of the Apostle, arranged perhaps climactically, a Pharisee, a zealous Pharisee, and a blameless Pharisee; comp. Acts xxii. 3, xxvi. 5, Gal. I. 14.

6. κατὰ ζῆλος κ. τ. λ.] 'in respect of zeal — persecuting the Church;' comp. Gal. I. 13; said here perhaps not without a tinge of sad irony: even in this respect, this mournful exhibition of Judaist zeal, he can, if they will, set himself on a level with them. If they be Judaists he was more so. The present part. is not for the aor. (Grot.), nor used as the historical present (Van Heng.), nor as a substantive (the exx. referred to by Mey. and Alf. being all associated with the article), but *adjectivally*, standing in parallelism to the following epithet, ἀμεμπτος, and predicatively in relation to a suppressed verb subst. that pervades the clauses; comp. Winer, *Gr.* § 45. 5, p. 312. The sense is the

γενόμενος ἄμεμπτος. ἡ Ἄλλ' ἄτινα ἦν μοι κέρδη, ταῦτα ἤγημαι διὰ τὸν Χριστὸν ζημίαν. ὁ ἀλλὰ μὲν οὖν καὶ

same, but grammatical propriety seems to require the distinction.

δικαιοσ. τὴν ἐν νόμῳ] 'righteousness that is in the law;' righteousness specially so characterized, comp. notes on 1 *Tim.* iii. 14, 2 *Tim.* i. 13. In ver. 9 the same idea is somewhat differently expressed: δικ. ἡ ἐκ νόμου is righteousness that emanates from the law, that results from its commands when truly followed; δικ. ἡ ἐν νόμῳ righteousness that resides in it, and exists in coincidence with its commands. In the one case the law is the imaginary origin, in the other the imaginary sphere, of the δικαιοσύνη. All limitations of νόμος, e.g. 'specialia instituta,' Grot., 'traditionem patrum,' Vatabl., are completely untenable.

ἄμεμπτος] 'blameless;' 'proprie est is in quo nihil desiderari potest, ἀμωμος in quo nihil est quod reprehendas,' Tittm. *Synon.* p. 29. The ἀμεμφία here spoken of, in accordance with the clearly external relations previously enumerated, must be referred to the outward and common judgment of men; 'vitæ meæ rationes ita plane composui ut nihil in me quisquam reprehendere aut damnare posset,' Justiniani *in loc.*

7. ἄτινα] 'all which things;' scil. the qualities, characteristics, and prerogatives alluded to in the preceding clauses, *δοσις* being used in reference to indefinitely expressed antecedents; see notes on *Gal.* iv. 24. The general distinction between *δς* and *δοσις* has rarely been stated better than by Krüger; '*δς* is purely objective, *δοσις* generic and qualitative,' *Sprachl.* § 51. 8.

ἦν μοι κέρδη] 'were gains to me;' not, 'in my judgment,' 'non vera sed opinata lucra,' Van Heng., *μοι* being an ethical dative

(Krüger, *Sprachl.* § 48. 6. 5),—but 'to me,' a simple dat. *commodi*; they were really gains to St. Paul in the state previous to his conversion; comp. Schoettg. *in loc.* The plural κέρδη is appropriately used in reference to the different forms and characters of κέρδος involved in the foregoing prerogatives; κέρδος, in fact, considered in the plurality of its parts, Jelf, *Gr.* § 355. 1, Krüger, *Sprachl.* § 44. 3. 5, Meyer compares Herod. III. 71, περιβαλλόμενος ἑωυτῷ κέρδεα; add Plato, *Legg.* ix. 862 c, βλάβας καὶ κέρδη.

διὰ τὸν Χρ.] 'for Christ's sake,' more fully explained in ver. 8, 9. Chrys. here not inappropriately remarks, *εὶ διὰ τὸν Χριστὸν, οὐ φύσει ζημία.*

ἤγημαι ζημίαν] 'I have considered (and they are now to me) as loss;' contrast ἡγοῦμαι, ver. 8, and on the force of the perfect, which here marks 'actionem quæ per effectus suos durat,' see notes on *Eph.* ii. 8. Meyer followed by Alf. comments on the use of the sing. ζημίαν as marking 'one loss in all things' of which the Apostle is here speaking. This is possible, but it may be doubted whether the singular is not regularly used in this formula (comp. exx. in Kypke, Vol. II. 315, Elsner, Vol. II. p. 252, and esp. Wetst. *in loc.*), and whether the use of the plural would not suggest the inappropriate idea of 'punishments,' a prevalent meaning of *ζημίαι*: see Rost u. Palm, *Lex.* s. v. The form *ζημ.* is supposed to be connected with 'damnum,' and perhaps to be referred to the Sanscr. *dam*, 'domitum esse,' Pott, *Etym. Forsch.* Vol. I. p. 261.

8. ἀλλὰ μὲν οὖν] 'Nay more, am indeed also &c.:' 'at sane quidem,' Winer, *Gr.* § 53. 7, p. 392 (ed.

ἡγοῦμαι πάντα ζημίαν εἶναι διὰ τὸ ὑπερέχον τῆς γνώσεως Χριστοῦ Ἰησοῦ τοῦ Κυρίου μου, δι' ὃν τὰ πάντα ἐξημιώ-

6). In this formula, scarcely accurately rendered by 'imo vero,' Wiesing. (after Winer, ed. 5), or 'but moreover,' Alf., each particle has its proper force; ἀλλά contrasts the pres. ἡγοῦμαι with the perf. ἤγημαι, μὲν confirms, while οὖν, with its usual retrospective force, collects and slightly concludes from what has been previously said; see Klotz, *Devar.* Vol. II. p. 663, and for the use of μὲν οὖν in adding some emphatic addition or correction, comp. Donalds. *Gr.* § 567. The continuative force of μὲν οὖν, 'cum quādam conclusionis significatione,' is noticed by Herm. *Viger*, No. 342.

The reading of *Rec. μεροῦργε* rests only on A; mss.; Theoph. al., and is rightly rejected by *Lachm.* and *Tisch.*

καὶ ἡγοῦμαι] 'I am also accounting;' not only ἤγημαι but ἡγοῦμαι, the καὶ, with its usual ascensive, and indirectly contrasting, force, bringing into prominence the latter verb: it is not with St. Paul merely a past but also a present action.

πάντα] 'all,' in reference to the preceding ἅτινα ἦν κ. τ. λ., 'illa omnia,' Syr., Copt.; πάντα, as its position shows, having no emphasis, but being used only to include 'quæcumque antea Apostolo in lucris posita sunt,' Van Heng.

The fuller and regular construction, ζημίαν εἶναι (comp. Weller, *Bemerk. zum Gr. Synt.* p. 8,—an ingenious tract), is here adopted on account of the difference in the order of the words.

διὰ τὸ ὑπερ. κ. τ. λ.] 'for the excellency of the knowledge of Christ my Lord,'—'qui mihi super omnia est,' Grot., 'dominus mihi carissimus,' Van Heng., comp. Est. The article with the adjective seems designedly used to bring into prominence the specific characteristic or at-

tribute of the γνώσις; it was not merely διὰ τὴν ὑπερέχουσαν γνώσιν, but διὰ τὸ ὑπερ. τῆς γν., see Bernhardy, *Synt.* III. 42. d, p. 156, and comp. Jelf, *Gr.* § 436. γ, who notices this use of the neuter part. as very characteristic of Thucydides, I. 142, II. 63, III. 43 al. This nicety of language was not unobserved by Chrys. who adverts to it to show that the real difference between the γνώσις and the πάντα (involving the νόμος) with which it was contrasted, lay solely in the ὑπεροχή of the former; διὰ τὸ ὑπερέχον, οὐ διὰ τὸ ἀλλότριον. τὸ γὰρ ὑπερέχον τοῦ ὁμογενοῦς ὑπερέχει. The deduction, however, is unnecessary if not untenable. The knowledge of Christ admits no homogeneities, and transcends all comparisons.

τὰ πάντα ἐξημ.] 'I suffered the loss of them all;' not with any middle force but purely passive, the retrospective and inclusive τὰ πάντα (καὶ τὰ πάλαι, καὶ τὰ παρόντα, Chrys.) being the regular accus. of the (so termed) *quantitative* object; comp. Matth. xvi. 26, and see Hartung, *Casus*, p. 46, comp. Winer, *Gr.* § 39. I, p. 223. The verb is designedly stronger than the preceding ἡγοῦμαι ζημίαν, and its object-accus. more comprehensive; both suitably enhancing the climactic sequence of this noble verse.

καὶ ἡγοῦμαι σκύβ. εἶναι] 'and count them to be dung;' clearly not a parenthetical clause (Van Heng.), but, as the nature of the verse indicates, joined to, and in sentiment advancing further than, what has last been said. The colon in some edd. (Oxf. 1836, 1851), is very undesirable; even the comma (*Mill*, *Griesb.*, *Scholz*, *Tisch.*) can be dispensed with. The somewhat curious word σκύβαλον appears properly to

θην καὶ ἡγοῦμαι σκύβαλα εἶναι, ἵνα Χριστὸν κερδήσω,
 9 καὶ εὑρεθῶ ἐν αὐτῷ μὴ ἔχων ἐμὴν δικαιοσύνην τὴν ἐκ

mean 'dung' (Syr., Clarom., Vulg.), e.g. Alex. Aphrod. *Probl.* I. 18, ἐξιάσι σκύβ. καὶ οὖρον, and thus is probably to be connected with σκῶρ (not σκῶρ), gen. σκαπός; see Lobeck, *Pathol.* p. 92, Benfey, *Wurzellex.* Vol. II. p. 172. The old derivation, κσι βαλεῖν, i. e. κσιβαλον (Suid., *Etym. M.*) or ἐς κόνας, is still defended by Pott, *Etym. Forsch.* Vol. II. p. 295. On the various derivative meanings, 'refuse,' 'quisquilias' (Goth., Æth.), &c., see Suicer, *Thesaur.* s. v. Vol. II. p. 978, the numerous exx. collected by Wetst. *in loc.*, and the smaller collections of Kypke, Elsner, and Loesner.

ἵνα Χρ. κερδήσω] 'that I may gain Christ;' purpose of the ἡγ. σκύβ. εἶναι, antithetically expressed with reference to the previous ζημιούσθαι. Mey. and Alf. properly object to the bleak interpr. of Grot., 'Christum, i. e. Christi favorem:' it is curious that it should have been adopted by so good an expositor as Hammond. To 'gain Christ' is, to use the exquisite language of Bp. Hall, 'to lay fast hold upon Him, to receive Him inwardly into our bosoms, and so to make Him ours and ourselves His, that we may be joined to Him as our Head, espoused to Him as our Husband, incorporated into Him as our Nourishment, engrafted in Him as our Stock, and laid upon Him as a sure Foundation,' *Christ Mystical*, ch. vi. — a treatise of the loftiest spiritual strain.

9. εὑρεθῶ ἐν αὐτῷ] 'be found in Him,' in Him, as the sphere and element of my spiritual being; comp. notes on *Eph.* ii. 6, *Gal.* ii. 17. Εὑρεθῶ must not be regarded as a mere periphrasis for the verb subst., 'existam sive sim,' Grot. (see contra

Winer, *Gr.* § 65. 8, p. 542), nor as referring solely to the judgment of God (Beza), nor yet as antithetical to being lost (Bp. Hall), but simply and plainly to the 'judicium universale' (Zanch.), 'the being and being actually found to be ἐν αὐτῷ,' both in the sight of God and his fellow men; see notes on *Gal.* ii. 17.

μὴ ἔχων] Dependent on the preceding ἵνα, and associated with the preceding εὑρεθῶ as a predication of manner. *Tisch.* and *Lachm.* both remove the comma after εὑρεθῶ so that μὴ ἔχων would form portion of an *objective* sentence (Donalds. *Gr.* § 584 sq.), 'be found in Him not to have, &c.' — a construction that is grammatically defensible (comp. Krüger, *Sprachl.* 56. 7. 2), but certainly exegetically unsatisfactory: ἐν αὐτῷ would then be wholly obscured; comp. Meyer *in loc.*

ἐμὴν δικ. κ.τ.λ.] 'my righteousness that is of the law,' i. e. such righteousness as I strove to work out by attempting to obey the behests of the law, τὴν ἰδίαν δικαιοσύνην, Rom. x. 3. The meaning of δικαιοσ. is here slightly different in its two connexions. With ἐμὴν it implies an assumed attribute of the Apostle, with ἐκ νόμου it implies a righteousness reckoned as such, owing to a fulfilment of the claims of the law. On the force of ἐκ in these combinations ('immediate origin,' &c.) see notes on *Gal.* ii. 16.

τὴν διὰ πίστ. Χρ.] 'that which is through faith in Christ,' of which faith in Christ is the 'causa mediana,' and which, as the following words specify, comes immediately from God as its active source and origin; comp. Waterl. on *Justif.* Vol. VI. p. 4, note, Usteri, *Lehrb.* II. I. 1, p. 87. On the meaning of πίστ. Χρ.

νόμου, ἀλλὰ τὴν διὰ πίστεως Χριστοῦ, τὴν ἐκ Θεοῦ δικαιοσύνην ἐπὶ τῇ πίστει, ¹⁰ τοῦ γινῶναι αὐτὸν καὶ τὴν δύναμιν τῆς ἀναστάσεως αὐτοῦ καὶ τὴν κοινωνίαν τῶν

and the dogmatical import of διὰ πίστ. see notes on Gal. ii. 16 (comp. notes on Col. ii. 12), where both expressions are briefly discussed; and also the short but extremely perspicuous remarks of Hammond, *Pract. Catech.* i. 4, who well observes that our 'faith itself cannot be regarded, in the strict sense of the term, as a logical instrument of our justification, but as a condition and moral instrument without which we shall not be justified,' p. 78 (Angl. Cath. Libr.); so also with equal perspicuity Forbes, *Instruct.* VIII. 23. 22. On the true doctrine of justification see esp. Hooker, on *Justific.* § 6 sq., and for the opposing tenets of the Romanists the clear statements of Möhler, *Symbolik*, § 15, p. 148 sq., § 22, p. 215, 216.

ἐπὶ τῇ πίστει] 'based on faith;' not 'sub hac conditione ut habeas,' Fritz. (*Rom.* Vol. I. p. 46), but 'super fide,' Copt., Beng., πίστις being the foundation on which it firmly and solidly rests. On the force of ἐπὶ with the dative, which, roughly speaking, denotes a *more* close, while with the gen. it expresses a *less* close connexion (Krüger, *Sprachl.* § 68. 41. 1), see notes on ch. i. 3, and esp. on Eph. ii. 20,—where, however, observe that the words 'former' and 'latter' have become accidentally transposed. Numerous exx. of ἐπὶ with both cases (appy. interchangeably) will be found in [Eratosth.] *Catasterismi*, ap. Gale, *Mythol.* p. 99–135, but the work is of very doubtful date. The connexion is not perfectly clear; ἐπὶ τῇ πίστει has been joined, (a) with the succeeding τοῦ γινῶναι, Æth. (Pol., but not Platt), Chrys. and, with a different application, Calv., Beng.;

(b) with the remotely preceding ἐχων, Meyer; (c) with the immediately preceding δικαιοσύνην, Vulg., Copt., Goth. Of these (a) is not tenable; see below on verse 10; (b) is improbable and harsh, owing to the distance of ἐπὶ τῇ π. from ἐχων; (c) on the other hand is grammatically defensible, and eminently simple and perspicuous. As we may say δικαιοῦσθαι ἐπὶ τῇ πίστει, so δικ. ἐπὶ τῇ πίστ. without the art. is permissible, see Winer, *Gr.* § 20. 2, p. 123, and comp. notes on Eph. i. 15.

10. τοῦ γινῶναι] 'that I may know Him,' Auth. Ver.; infinitive of design dependent on the preceding εὐρεθῶ, not on μὴ ἐχων (Mey.), which seems to give an undue prominence to the participial clause. The reference of τοῦ γινῶναι (= ἵνα γινῶ) to ver. 8, as Winer, *De W.*, al., seems to disturb the easy and natural sequence of thought; see Wiesing. and Alf. *in loc.* On the infin. 'of design,' which falls under the general head of the gen. of *subjective relation* (compare Krüger, *Sprachl.* § 47. 22. 2), and is by no means without example in classical Greek (Bernhardy, *Synt.* IX. 2, p. 357, Madvig, *Synt.* § 170 c), see Winer, *Gr.* § 44. 4, p. 291, where other exx. are noticed and discussed. The construction of τοῦ γινῶναι with ἐπὶ τῇ πίστ., if (a) as equivalent to ὥστε γινῶναι διὰ τῆς πίστεως (Theod., Chrys.), is opposed to the order of words, and to all rules of grammatical analysis,—if (b) as a definitive gen., 'so as to know Him' (Calv., Beng.), is a construction of πίστις not found in the N. T.; see Meyer and Alf. The τὸ γινῶναι here mentioned, as Meyer rightly observes, is not merely

παθημάτων αὐτοῦ, συμμορφιζόμενος τῷ θανάτῳ αὐτοῦ,

speculative but practical and experimental; see esp. Beck, *Seelenl.* i. 9, p. 22, comp. Andrewes, *Serm.* Vol. II. p. 204 (A. C. Libr.).

καὶ τὴν δύν. κ. τ. λ.] 'and the power of His resurrection;' fuller explanation of the preceding αὐτόν, under two different aspects, the Lord's resurrection, and the Lord's sufferings. The δύναμις τῆς ἀναστ. is clearly not 'potentia quæ excitatus fuit,' Vatabl. (ἀναστ. being a gen. *objecti*), but, 'quæ justos ad immortalitatem revocabit,' Just., ἀναστ. being the gen. *originis* (Hartung, *Casus*, p. 23); 'a virtue or power flowing from Christ's resurrection, called by the Apostle *vis resurrectionis*,' Andrewes, *Serm.* Vol. II. p. 204 (A. C. Libr.); comp. Theoph. As the resurrection of Christ has at least four spiritual efficacies, viz. (a) as quickening our souls, Eph. ii. 5; (b) as confirming the hope of our resurrection, Rom. viii. 11, 1 Cor. xv. 22; (c) as assuring us of our present justification, Rom. iv. 24, 25; (d) as securing our final justification, our triumph over death, and participation in His glory, 2 Cor. iv. 10 sq., Col. iii. 4,—the context can alone determine the immediate reference. Here the general context seems to point to (c) or (d), the present verse and ver. 11, perhaps more especially to the latter. On the fruits of Christ's resurrection, see Pearson, *Creed*, Art. v. Vol. I. p. 313, Usher, *Body of Div.* ch. xv. ad fin., and on our justification by Christ's resurr. compared with that by His death, the admirable remarks of Jackson, *Creed*, xi. 16. 8.

τὴν κοινωνίαν κ. τ. λ.] 'the fellowship in His sufferings;' further exemplification of the experimental knowledge of Christ, regarded as *objective* and

present, suggested by the preceding clause, of which the ref. was rather subjective and future. It is only in a participation in His sufferings that there can be one in His resurrection and glory: εἰ τούτων μὴ ἐπιστεύομεν ὅτι συμβασιλεύσομεν οὐκ ἂν τοσαῦτα καὶ τὰ τοιαῦτα ἐπάσχομεν, Theoph.; comp. Rom. viii. 17, 2 Tim. ii. 11. This partnership in Christ's sufferings is outward and actual (Chrys., al.), not inward and ethical (Zanch.); it is a sharing in the sufferings He suffered, a drinking from the cup He drank; comp. 2 Cor. iv. 10, 1 Pet. iv. 13, notes on 2 Tim. ii. 11, and Reuss, *Théol. Chrét.* iv. 20, Vol. II. p. 224.

συμμορφιζόμε. κ. τ. λ.] 'being conformed unto His death,' i. e. 'by being, or while I am, conformed unto His death even as I now am:' *pres.* participle logically dependent on the preceding γινώσκει; see notes on Eph. iii. 18, iv. 2. This conformation, then, is not ethical, 'ut huic mundo emortuus sim quemadmodum Christus mortuus est in cruce,' Van Heng., but, as the connexion and tenor of the passage require, *actual*, and as the *pres.* suggests, even now more especially going on: 'ut cognoscam communicationem passionum ejus, in quam venio, et quæ mihi contigit dum per passiones et mortis pericula quæ pro nomine ejus sustineo, conformis efficior morti ejus,' Estius. The reading is slightly doubtful; *Rec.* has συμμορφουμένους with D**EJK; al.; Chrys., Theod.: the rarer form in the text is adopted by *Lachm.* and *Tisch.* with A B D*; 17. 67 ** 71; Orig. (mss.), Bas., Maced., to which the incorrect συνφορτιζόμενους of F and G may lend some slight weight.

11 εἰ πως καταστήσω εἰς τὴν ἐξανάστασιν τὴν ἐκ νεκρῶν.

11. εἰ πῶς] 'if by any means,' 'si quomodo,' Vulg., Clarom.; an expression, not so much of doubt, as of humility, indicating the object contemplated in συμμορφίζ. κ. τ. λ.; οὐ θαρρῶ γάρ, φησίν, ὀσπω, οὕτως ἐταπεινοφρόνει, Theoph., see also Neander, *Phil.* p. 43. In this formula, when thus associated with verbs denoting an action directed to a particular end, the idea of an attempt is conveyed ('nixum fidei Paulinæ,' Beng.), which may or may not be successful; comp. Acts xxvii. 12, Rom. i. 10, xi. 14, and see Fritz. *Rom.* xi. 14, Vol. II. p. 47, Hartung, *Partik.* εἰ, 2. 6, Vol. II. p. 206, and for a few exx. of the similar use of *si* in Latin, Madvig, *Lat. Gr.* § 451. d.

καταστήσω εἰς] 'may attain unto;' not indic. future, as in Rom. i. 10, and perhaps xi. 14 (Mey.), but aor. subj. (Alf.) as the following words, *εἰ καὶ καταλάβω*, seem to suggest. On the force of *εἰ* with the subj. ('ubi nihil nisi condicio ipsa indicetur'), now admitted and acknowledged in the best Attic Greek, see Herm. *de Part. ἀν.* II. 7, p. 97, Klotz, *Devar.* Vol. II. p. 499 sq., comp. Winer, *Gr.* § 41. 2. c, p. 263. The expression *καταστῆναι εἰς*, 'pervenire ad' is used in the N. T. in connexion with *places* (Acts xv. 1, xviii. 19, 24, &c.), *persons* (1 Cor. x. 11, xiv. 36), and *ethical relations* (Acts xxvi. 7, Eph. iv. 13), in which last connexion it is also found with *ἐπι* several times in Polyb.; e. g. with gen., *Hist.* XIV. 1. 9 (but? reading), with accus., III. 11. 4, III. 91. 1, XIV. 1. 9. The ref. of Van Heng. to *time*, 'si perveniam ad tempus hujus eventi,' is thus wholly unnecessary, if indeed not also lexically untenable.

ἐξανάστασιν κ. τ. λ.] 'the resurrection from the dead;' i. e., as the con-

text suggests, the *first* resurrection (Rev. xx. 5), when, at the Lord's coming the dead in Him shall rise first (1 Thess. iv. 16), and the quick be caught up to meet Him in the clouds, 1 Thess. iv. 17; comp. Luke xx. 35. The first resurrection will include only true believers, and will appy. precede the second, that of non-believers and disbelievers, in point of time; see Ebrard, *Dogmatik*, § 571, and the singular but learned work of Burnet, *on the Departed*, ch. ix. p. 255 (Transl.). Any reference here to a merely ethical resurrection (Cocceius) is wholly out of the question.

The double compound ἐξανάστασις, an ἀπ. λεγόμεν. in N. T. (comp. Polyb. *Hist.* III. 55. 4), does not appear to have any special force (τὴν ἐνδοξον, τὴν ἐν νεφέλαις ἔξαρου, Theophyl.), but seems only an instance of the tendency of later Greek to adopt such forms, without any increase of meaning, see Thiersch, *de Vers. Alex.* II. 1, p. 83, and notes on *Eph.* i. 21; comp. Pearson, *Creed*, Vol. II. p. 316 (ed. Burt.)

τὴν ἐκ νεκρῶν] Distinct and slightly emphatic specification of the ἐξάναστ.; see notes on 1 *Tim.* iii. 14, 2 *Tim.* i. 13, where, however, the first article, as being associated with a word of known meaning and common occurrence, is omitted after the prep. The reading is slightly doubtful. Meyer defends *Rec. ἐξαν. τῶν νεκρῶν* (JK; al.), on the ground that elsewhere St. Paul regularly omits *ἐκ*; these internal considerations however must yield to such distinct preponderance of external authority as ABDE; 10 mss.; Syr. and great majority of Vv.; Bas., Chrys., al.: so *Lachm., Tisch.*

12. οὐχ ὅτι] ('I say) not that?' not so much in confirmation of what

I have not yet obtained but am eagerly pressing forward: in this imitate me.

¹² Οὐχ ὅτι ἤδη ἔλαβον ἢ ἤδη τετελείωμαι, διώκω δὲ εἰ καὶ καταλάβω, ἐφ' ᾧ καὶ κατελήμφθην

precedes (Theoph.), as to avoid *misapprehension*, and by his own example, to confirm his own exhortations, ch. ii. 3, comp. iii. 15; 'nolite, inquit, in me falli; plus me ipse novi quam vos. Si nescio quid mihi desit, nescio quid adsit,' August. On the use of οὐχ ὅτι, scil. οὐκ ἐρῶ ὅτι, in limiting a preceding assertion or obviating a misapprehension, see Hartung, *Partik.* Vol. II. p. 154, comp. Herm. *Viger*, No. 253.

ἤδη ἔλαβον] 'I have already attained.' The object of ἔλαβον is somewhat doubtful. The two most natural supplements are (a) Χριστόν, Theod., implied from what precedes; (b) βραβεῖον, Chrys., reflected from what follows. Of these (b) is to be preferred, as the διώκω immediately following seems to show that the favourite metaphor from the stadium was already occupying the Apostle's thoughts. The simple ἔλαβον thus precedes, almost 'generaliter dictum,' to be succeeded by the more specific καταλάβω. On the force of ἤδη and its distinction from νῦν, see on 2 *Tim.* iv. 6.

τετελείωμαι] 'have been made perfect.' more exact explanation of the semi-metaphorical ἔλαβον, and result of it. The preceding aor. is thus not to be regarded as a perfect, but as representing a single action in the past ('ita ut non definiatur, quam late pateat id quod actum est'), Fritz. *de Aoristi Vi*, p. 17), which the succeeding perf. explains and expands; comp. Winer, *Gr.* § 40. 5, p. 257. That the τελειοῦσθαι has here an ethical reference, 'to be spiritually perfected,' not agonistical (Hamm., Loesner, p. 355), 'to be crowned or receive the reward,' is almost self-evident: comp.

Reuss, *Theol. Chrét.* iv. 16, Vol. II. p. 182. The verb is only used here by St. Paul (2 Cor. xii. 9, is more than doubtful), though common in Heb. and elsewhere in the N. T. The ancient gloss ἢ ἤδη δεδικαίωμαι inserted after ἔλαβον D* EFG; Clarom.; Iren., al., indirectly shows the meaning here ascribed to τετελείωμαι.

διώκω δέ] 'but I am pursuing after;' not 'sed persequor,' Beza, but '[per]-sequor autem,' Vulg., with a more just regard to the force of the particle: see Hand, *Tursell.* Vol. I. p. 559. In sentences of this nature, where a negative has preceded and the regular ἀλλὰ (sondern) might have been expected, it will be nearly always found, that the connexion of the two clauses is *opposite* rather than *adversative*; i. e. that in the one case (ἀλλὰ) the preceding negation is brought into sharp prominence and contrasted with what follows, while in the other (δέ) the negation is almost left unnoticed, and the sentence continued with the (so to say) connective opposition that so regularly characterizes the latter particle; see Klotz, *Devar.* Vol. II. p. 360, and comp. Hand, *l. c.*

The metaphor is obviously from the stadium (Loesn. *Obs.* p. 355, ἐπαγώνιος εἶμι, Theoph.), and the verb διώκω, as in the ex. cited by Loesn., and as also in ver. 14, seems to be here used absolutely, κατὰ σπουδὴν ἐλαύνειν, Phavor; see ex. in Kypke, *Obs.* Vol. II. p. 317, Buttm. *Lexil.* § 40, p. 232 (Transl.): so, distinctly, Syr., Copt., 'curro,' and appy. Chrys., who regards it as only differing qualitatively (μεθ' ἄσου τόνου) from τρέχω; see also Theophyl. *in loc.* If διώκω be regarded as transitive, the object of διώκω will

ὁ πὸ τοῦ Χριστοῦ. ¹³ ἀδελφοί, ἐγὼ ἐμαυτὸν οὐ λογιζομαι

be the same as that of καταλάβω, scil. the βραβεῖον implied in the ἐφ' ᾧ: comp. Æth. (Platt). The former construction, however, seems more simple and natural.

εἰ καὶ καταλάβω] 'if I might also lay hold on;' the καὶ contrasting καταλάβω not with the more remote λαβὼν (Mey.), but with the immediately preceding διώκω (Alf.): see Ecclus. xi. 10, xxvii. 8, comp. Rom. ix. 30, Lucian, *Hermot.*, § 77, Cicero, *Off.* i. 31. 110, in all which passages there seems a contrast more or less defined between the διώκειν and καταλαμβάνειν, the 'sequi' and 'assequi;' comp. Fritz. *Rom.* Vol. II. p. 355. On the force of εἰ καὶ see notes on ch. ii. 17.

Whether καταλάβω (assequar,' Rom. ix. 30, 1 Cor. ix. 24) is to be taken absolutely or transitively will depend on the meaning assigned to ἐφ' ᾧ.

ἐφ' ᾧ καὶ κατελ.] 'that for which also I was laid hold on;' so Syr.

σὺν ᾧ καὶ κατελ.] [id cujus causâ], Æth. (Platt),—the only two versions that make their view of this passage perfectly clear. 'Ἐφ' ᾧ has here received several different interpretations. Taken *per se* it may mean; (α) *quare*, like ἀπ' ὧν (Luke v. 3), at the beginning of a sentence; comp. Diod. Sic. xix. 9, ἐφ' ᾧ τὸν μὲν μεῖζον κάλοισι ταῦρον κ.τ.λ.; (β) *eo quod, propterea quod*, scil. ἐπὶ τούτῳ, ὅτι=διότι (appy. Rom. v. 12, 2 Cor. v. 4), expressed more commonly in the plural ἐφ' οἷς in classical Greek; see Thom. M. p. 400, ed. Bern., and Fritz. *Rom.* Vol. I. p. 299; (γ) *sub quâ conditione, cujus causâ*, almost 'to which very end,' Hamn. (see 1 Thess. iv. 17, Gal. v. 13, and notes, also exx. in Lobeck, *Phryn.* p. 475), ᾧ being here regarded as the relative

to a suppressed antecedent τοῦτο, the obj. accus. of καταλάβω: comp. Luke v. 25. Of these (β) and (γ) are the only two which here come into consideration. The former is adopted by the Greek commentators, Beng., Meyer, al., and deserves consideration, but introduces a reason where a reason seems hardly appropriate. The latter is adopted by Syr., Copt., De W., Neand., and appy. the bulk of modern expositors, and seems most in harmony with the context: the Apostle was laid hold on by Christ (at his conversion, Horsley, *Serm.* xvii., not necessarily as a fugitive in a race, Chrys., Hamm.) with reference to that,—to enable him to obtain that, which he was now striving to lay hold of.

It may be observed lastly that καὶ does not refer to a suppressed ἐγὼ, nor to κατελ. (Alf.), but to the preceding relative, which it specifies, and tacitly contrasts with other ends which might be conceivable; 'for which too, for which very salvation, I was apprehended,' &c.; comp. 1 Cor. xiii. 12, καθὼς καὶ ἐπεγνώσθη, and see Klotz, *Devar.* Vol. II. p. 636.

13. ἀδελφοί] Earnest and emphatic repetition of the preceding, undersome-what hortatory aspects, negative and positive: in the first portion of the verse the Apostle disavows all self-esteem and self-confidence—not perhaps without reference to some of his converts (ταῦτα πρὸς τοὺς μεγαλοφρονοῦντας ἐπὶ τοῖς ἡδὴ κατορθωθείσι λέγει, Theod.), in the second portion and ver. 14 he declares the persistence and energy of his onward endeavour; ἐνὸς εἰμι μόνου, τοῦ τοῖς ἐμπροσθεν ἐπεκτείνεσθαι, Chrys.

ἐμαυτὸν οὐ λογίζομαι.] 'do not esteem MYSELF to have apprehended.' the juxtaposition of ἐγὼ and the specially added ἐμαυτὸν

κατελιφθέναι. ¹⁴ ἐν δέ, τὰ μὲν ὀπίσω ἐπιλανθανόμενος, τοῖς

(see Winer, *Gr.* § 44. 3, p. 287) not only mark the selfish element which the Apostle disavows (Mey.), but declare his own deliberate judgment on his own case; comp. Beng. The verb λογίζομαι is a somewhat favourite word with St. Paul, being used (excluding quotations) twenty-nine times in his Epp., and twice only (Mark xi. 31 is very doubtful) in the rest of the N.T. ἐν δέ] *'but one thing I do,'* scil. ποιῶ, the general verb in the leading clause being inferred from the special verb that follows; see Winer, *Gr.* § 66. 1. b, p. 546. The ellipsis

is variously supplied (ὕψος [novi] Syr.; φροντίζω or μεριμῶ, Œcum. 2; ἐστὶ, Beza; διώκω, Flatt), evaded (Goth.), passed over (Æth.), or left nakedly as it stands (Vulg., Copt.). The most simple and natural is that adopted above, as Theoph., Œcum., and most modern expositors; see Jelf, *Gr.* § 895. c. Meyer strongly urges the participial form ποιῶν, but this surely mars the emphasis, and obscures the prominent διώκω, to which the ellipsis seems intended to direct attention.

τὰ μὲν ὀπίσω ἐπιλ.] *'forgetting the things behind,'* not the renounced Judaical prerogatives, ver. 5 sq. (Vorst.), nor the deeds done under their influence, but, as the metaphor almost unmistakably suggests, the portions of his Christian course already traversed, 'the things attained and left behind,' Fell; ἐν ποιῶ, ἐνός γίγνομαι μόνου, ὅπως ἀεὶ προκίπτομι ἐπιλανθάνομαι τῶν κατορθωμάτων καὶ ἀφίημι αὐτὰ ὀπίσω, καὶ οὐδὲ μέμνημαι ὅσως αὐτῶν, Theoph.; comp. Chrys. The special reference of Theod. to οὐ περὶ τοῦ κηρύγματος πόνου is unsatisfactory, as obscuring the general and practical

teaching which this vital passage conveys; καὶ ἡμεῖς μὴ ὄσον ἠρώσαμεν τῆς ἀρετῆς ἀναλογιζώμεθα, ἀλλ' ὄσον ἡμῖν λείπει, Chrys. In the verb ἐπιλανθ.

(middle,—of the inward act, Scheurl. *Synt.* p. 295; act. non occ.) the prep. seems to mark the application of the action to, and perhaps also its extending over (accus.), the object, a little more forcibly than the simple verb (ληθῆ παραδοῦναι, Chrys.); comp. Rost u. Palm, *Lec.* s. v. ἐπί, C. cc, dd. It is occasionally, as here, found with the accus.; the simple form always with gen.; comp. Jelf, *Gr.* § 512, Thom. M. p. 348 (ed Bern.). τοῖς

δ' ἐμπροσθεν ἐπεκτ.] *'but stretching out after the things that are in front:'* more distinct emergence of the image of the racer. The τὰ ἐμπροσθεν are the δίαυλοι (to use the language of Chrys.) which are yet to be passed over in the Christian course, and are the successive objects (dat. of direction, see Hartung, *Casus*, p. 83) toward which the action of ἐπεκτεῖν is directed: good works done in faith are the successive strides; Andrewes, *Serm.* Vol. III. p. 95 (A. C. L.). In the double compound ἐπεκτ. the ἐπί marks the direction, ἐκ the posture, in which the racer stretches out his body toward the objects before him; ὁ γὰρ ἐπεκτενωμένος οὗτος ἐστὶν ὁ τοῖς πόδας καίτοι τρέχοντας τῷ λοιπῷ σώματι προλαβεῖν σπουδάζων, Chrys. A very similar use of ἐπεκτείνεσθαι is cited in Steph. *Thesaur.* s. v., Strabo, XVII. p. 800.

14. κατὰ σκόπον διώκω] *'I press forward toward the mark.'* The prep. κατὰ here marks the direction of the διώκειν (see Acts viii. 26, xvi. 7, and with mere geographical ref., ii. 10, xxvii. 12),—a direction which, according to the primary meaning of the

δὲ ἔμπροσθεν ἐπεκτεινόμενος, κατὰ σκοπὸν διώκω ἐπὶ τὸ βραβεῖον τῆς ἄνω κλήσεως τοῦ Θεοῦ ἐν Χριστῷ Ἰησοῦ. ¹⁵ Ὅσοι

14 ἐπ[] So *Rec.*, *Griesb.*, with DEFGJK; mss.; . . . Chrys., Theod. On the other hand, *Lachm.* and *Tisch.* read εἰς with AB; 17. 73. 80; . . . Clem., Ath., al. (*Mey.*, *Alf.*), appy. on the ground of ἐπι being an interpretation of the εἰς of 'destination.' As it can scarcely be said that ἐπι, esp. with the meaning anciently assigned to βραβ. (e.g. Theod.), is a much easier expression than εἰς, it does not here seem safe to reject the reading of so many uncial MSS.

prep. (κατὰ = κε-ν-τα) is represented 'beginning near us and proceeding to a point not necessarily distant,' Donalds. *Cratyl.* § 183. On the absolute use of διώκω, see on ver. 12.

βραβ. τῆς ἄνω κλήσεως] 'prize of the heavenly calling'; the gen. not being of apposition (De W.), which would involve the untenable assumption that κλήσις = 'superna beatitudo,' Est., comp. De W.,—but a species of the gen. *possessivus*, and marking the βραβ. as that which the ἄνω κλήσις has in expectation as its final crown. The βραβεῖον is here, as in 1 Cor. ix. 24, not 'the goal,' but 'the prize' (τὸ ἄθλον ἐκάλειπεν, Theod.), and is the object which the διώκειν is designed to attain (comp. Luke xv. 14, xxii. 52, Acts viii. 36, and see critical note),—'the future eternal glory to which God calls us by the Gospel of Christ,' Bull, *Serm.* xiv. p. 268 (Oxf. 1844). The derivation is uncertain; perhaps, βρα = προ with ref. to the judge sitting forward to award the prize, Benfey, *Wurzellex.* Vol. II. p. 106. The κλήσις, here defined as proceeding from God (gen. *originis*), is still further specified as ἡ ἄνω κλήσις, the heavenly calling (comp. Col. iii. 2, Gal. iv. 26); not with any special reference to the peculiar appointment of St. Paul (*Mey.*, *Alf.*), but, as the latitude of the passage seems to require, with general reference to its ends and objects; it was

α κλήσις ἐπουράνιος (Heb. iii. 1), God was its author (1 Thess. ii. 12), heaven the object to which it conducted, and in reference to which it was vouchsafed; comp. ver. 20.

ἐν Χρ. Ἰησ. may be connected (a) with διώκω, as Chrys., appy. Theoph., (Ecum., and very emphatically, *Mey.*; or (b) with κλήσις (Copt., Æth.),—καλεῖν ἐν Χρ., and therefore κλ. ἐν Χρ. without the art., being a permissible formula, see Winer, *Gr.* § 20. 2, p. 123, notes on *Eph.* i. 15. The latter seems most simple, and most coincident with St. Paul's use of the formula.

On the dogmatical significance of this verse, as indicating an effort on our parts through the assistance of grace, comp. Reuss, *Théol. Chrét.* IV. 22, Vol. II. p. 255.

15. ὅσοι οὖν] 'As many then;' the οὖν with its usual collective and retrospective force gathering into a definite exhortation the statements made in the three preceding verses: comp. Klotz, *Devar.* Vol. II. p. 717. Ὅσοι is clearly not synonymous with ἡμεῖς οἱ, Heinr., but is designedly used as leaving to each one's conscience whether he were τέλειος or no.

τέλειοι] 'perfect'; not absolutely, e.g. τετελειωμένοι (ver. 12), but relatively;—yet not necessarily, as opposed to νήπιοι, 'in societate Christiana cum adultis comparandi,' Van Heng. (comp. 1 Cor. ii. 6, xiv. 20, where, however, the reference seems more to

οὐν τέλειοι, τοῦτο φρονῶμεν καὶ εἴ τι ἐτέρως φρονεῖτε, καὶ

knowledge), but simply as those who had made *some* advance toward the τέλος of Christian life; comp. Wiesing. *in loc.* where this view is elaborately and successfully maintained.

τοῦτο φρονῶμεν] 'let us be of this mind,' 'let us entertain these views with regard to religious practice (Horsley), which I follow, and which I am here inculcating.' Yet what views? Surely not *merely* τὸ εἶ τι δεῖ τῶν ἑπισθεν ἐπιλανθάνεσθαι, Chrys.; so that τελείωσις in its fullest sense is to consist in τὸ μὴ νομίζειν ἑαυτὸν τέλειον εἶναι (comp. Theophyl.), but with a more inclusive reference to the whole great subject which commenced ver. 7, was continued to ver. 12, and was *especially* illustrated in ver. 12-14. That the τοῦτο does refer to what immediately precedes, to the ἐν δὲ of ver. 13, seems required by the rules of perspicuity,—but, that it refers to it only in so far as it forms a sort of example and special statement of the *modus agendi*, in ref. to ver. 8 sq., seems required by the evident interdependence of the whole passage.

καὶ εἴ τι κ.τ.λ.] 'and if in any respect ye are differently minded;' 'if you entertain, as is certainly supposable (εἰ with indic., see Winer, *Gr.* § 41. 2, notes on Gal. i. 9) upon any point,—not of doctrine or external worship (Horsley), but of moral practice (οὐ περὶ δογματικῶν ταῦτα εἰρηται ἀλλὰ περὶ βίου τελειότητος, Chrys.), any different, and so, almost necessarily, less correct sentiments, even this too,—this about which ye are thus differently minded, will God reveal to you in its true relations.' There is thus no need with Horsley, in his able sermon on this passage, to give φρονεῖτε two different references, (a) to religious disposition, (b) to

opinion; nor is it enough to regard ἐτέρως as merely in opp. 'to sameness and uniformity,' when the context seems so clearly to imply an *improper* and *injurious* diversity; see exx. of this sense of ἕτερος in notes on Gal. i. 6. We may observe (with Wies.) that the Apostle does not say ἕτερον but ἐτέρως; they did not differ in fundamentals, but in the aspects and relations in which they regarded them and carried them out into practice.

καὶ τοῦτο] 'even this,' 'this also, as well as the other things which God has been pleased to reveal;' the ascensive καὶ contrasting the present τοῦτο,—the point on which they need revelation, not with the preceding τοῦτο (Flatt), but with the other points (to which εἴ τι is the exception) concerning which they have already received it, and are in accord with the Apostle: comp. Hartung, *Partik.* s.v. καὶ, 2. 8, Vol. I. p. 135. The τοῦτο is somewhat differently explained, 'justitiam esse ex fide,' Vatabl., 'vos esse deceptos,' Grot., 'quod nos perfecti sentimus,' Beng.; alii alia. The only natural explanation seems that adopted above, viz., the thing concerning which ἐτέρως φρονεῖτε (Horsley), i.e. the true relations of the preceding τί, 'τί in seiner wahrheit,' De W.; ὁ Θεὸς ὑμῖν ὡς ἀγορεύσων ὑποδείξει τὸ δεόν, Theoph. ἀποκαλύψει] 'will reveal,' by means of the Πνεῦμα σοφίας καὶ ἀποκαλύψεως, Eph. i. 17; οὐκ εἶπεν, ἐνάξει, ἀλλ' ἀποκαλύψει ἵνα δόξη μᾶλλον ἀγνοίας εἶναι τὸ πρᾶγμα, Chrys. The future is not merely expressive of *wish*, but of an assured and predictive *hope*; 'loquitur pro spe quam ex priorē ipsorum fide conceperat; sic et Gal. v. 10,' Grot.: comp. Winer, *Gr.* § 40. 6, p. 251.

τοῦτο ὁ Θεὸς ὑμῖν ἀποκαλύψει. ¹⁶ πλὴν εἰς ὃ ἐφθάσαμεν
τῷ αὐτῷ στοιχεῖν.

Imitate me and my
followers, for many,
alas! mind earthly
things. Our country
is heaven, whence we look for

¹⁷ Συμμιμηταί μου γίνεσθε, ἀδελφοί,
καὶ σκοπεῖτε τοὺς οὕτως περιπατοῦντας
Our Lord and our final change.

16. πλὴν] ‘*notwithstanding*,’ ‘be that as it may,’ Horsley; ‘in spite of there being several points in which you will probably need ἀποκάλυψις.’ The practically adverbative force of πλὴν limits the preceding expression of predictive hope, while its intrinsically comparative force serves also to contrast the aor. ἐφθ. with the fut. ἀποκ.; see notes on ch. i. 18, and Klotz, *Devar.* Vol. II. p. 724.

εἰς ὃ ἐφθάσαμεν] ‘*whereto we have attained*,’ Matth. xii. 28, Rom. ix. 31, comp. Luke ix. 31. The primary and classical meaning of this verb (*prævenire*) appears to have been almost entirely lost sight of in Alexandrian Greek, and to have merged in the general meaning ‘*venire*,’ and with εἰς, ‘*pervenire*,’ comp. Dan. iv. 19, ἡ μεγαλωσύνη σου ἐμεγαλύνθη καὶ ἐφθασεν εἰς τὰν οὐρανόν: see Fritz. *Rom.* Vol. II. p. 357. It is doubtful whether ἐφθασ. denotes advance in moral conduct (Chrys., Theophyl., Mey.), advance in knowledge (De W., Wiesing.), or in both (Alf.); the first seems most in accordance with the context and with στοιχεῖν, the last, however, not improbable. Lastly, that δ does not indicate a point *common to all*, is almost self-evident: it is a point, in a *common line*, varying in its position according to individual progress. This common line (produced) the Apostle, in the following words, commands all to pursue, and not to diverge from: comp. the illustrative diagram of Meyer *in loc.*

τῷ αὐτῷ
στοιχεῖν] ‘*walk onward coincidentally with the same*,’ or ‘*according to the*

same,’ dat. *normæ*, comp. Gal. vi. 16, τῷ κανόνι τουτῷ στοιχεῖν, where see note and references. The infinitive is here imperatival, and in accordance with that usage, conveys a precise and emphatic command or rather *address* (Krüger, *Sprachl.* § 55. 1. 5) in the second person singular or plural; see Jelf, *Gr.* 671. a, Fritz. *Rom.* Vol. III. p. 86. Hence the hortative transl. in the first person, as in Theoph., στοιχεῶμεν (comp. Chrys.), and in all the Vv. except Æth. (Platt), seems grammatically doubtful: so rightly Mey., Alf., but not De W. This is perhaps the only certain instance of a pure imperatival inf. in the N. T.; other instances, e.g. Rom. xii. 15, pass more into declarations of duty and of what *ought to be done*, and may consequently be joined with all three persons; see Jelf, *Gr.* § 671. b, Winer, *Gr.* § 43. 5, p. 283. The addition in *Rec.* κανόνι, τὸ αὐτὸ φρονεῖν, which appears, with variations both of words and order, in the majority of uncial MSS. (see *Tisch.*), is rejected by AB; 17. 67** ; Copt., Sah., Æth. (Pol., but not Platt), Theodotus (Ancyra.); Hil., Aug., al., and by *Lachm.*, *Tisch.*, and most recent editors. It has been defended by Rinck and Matth., but, owing to the noticeable variations in words and order, has every appearance of an explanatory gloss; comp. ch. ii. 2, Gal. vi. 16.

17. συμμιμηταί κ.τ.λ.] ‘*Be imitators together*,’ scil. with all who imitate me; ‘*coimitatores*,’ Clarom., Copt.: continuation of the foregoing exhortation with reference to the Apostle’s own example. The σὺν in

καθὼς ἔχετε τύπον ἡμῶν. ¹⁸ πολλοὶ γὰρ περιπατοῦσιν, οὓς πολλακίς ἔλεγον ὑμῖν, νῦν δὲ καὶ κλαίων λέγω, τοὺς

συμμ. is appy. neither otiose on the one hand, as in *συμπολίται*, Eph. ii. 20, nor yet on the other does it imply so much as 'omnes uno consensu, et unâ mente,' Calv., Alf.,—a tinge of ethical meaning not suggested or required by the context. It appears simply to mark the common nature of the action in which they *all* were to share; not merely 'be imitators' (1 Cor. iv. 16), but 'be a company of such;' *καθάπερ ἐν χορῶ καὶ στρατοπέδῳ τὸν χορηγὸν καὶ στρατηγὸν δεῖ μιμεῖσθαι τοὺς λοιπούς*, Chrys.

καὶ σκοπεῖτε κ.τ.λ.] 'and mark them which are thus walking;' they were all to imitate the absent Apostle and to studiously observe those with them who walked after his example. Who these were cannot be determined: the reference may be to Timothy, Epaphras, and other missionaries of the Apostle, but is perhaps more naturally to all those, whether holy men among the Philippians, or teachers sent to them, who followed the example of St. Paul; *διδάσκει ὡς πολλοὺς ἔχει τοῦδε τοῦ σκόπου κοινωνοὺς*, Theod.

καθὼς ἔχετε κ.τ.λ.] 'as ye have us for an ensample,' *καθὼς* standing in correlation to the preceding *οὕτως*, and *ἡμῶς* referring to the Apostle: so Vulg., Clarom., and all Vv., Chrys. and the Greek expositors, and, it may be added, nearly all modern commentators. Meyer and Wiesing. give *καθὼς* an argumentative force, 'inasmuch as' (see notes on Eph. i. 4), but in so doing seem to impair the force, and obscure the perspicuity, of the passage: see Alf. *in loc.*, who has satisfactorily refuted this interpretation. The use of the plural *ἡμῶς* does not imply a reference to St. Paul and *τοὺς οὕτως περιπ.*, but seems

naturally to point either to the Apostle and his fellow-workers (Van Heng., Alf.), or perhaps, more probably, is the Apostle's designation of himself viewed less in his personal than his *official* relations: 'be all, in matters of practical religion, imitators of me, Paul, and observe those, &c., who have me their Apostle as their ensample;' comp. 2 Thess. iii. 7, 9. The singular *τύπον* yields no support to either interpretation; see Bernhardt, *Synt.* II. 5, p. 61.

18. *πολλοὶ γάρ*] Reason for the foregoing exhortation arising from the sad nature of the case. Who the *πολλοὶ* were cannot be exactly determined. It seems, however, clear that they are not the same as those mentioned in ver. 2 sq. The latter were false teachers, and of Judaical tenets; these on the contrary were not teachers at all, and were of an Epicurean bias; not, however, Pagans (Rill.), but nominal Christians, baptized sinners (Manning), who disgraced their profession by their sensuality; *Χριστιανισμὸν μὲν ὑποκρινόμενοι ἐν τρυφῇ δὲ καὶ ἀνέσει ζῶντες*, Theoph., after Chrys.

περιπατοῦσιν] 'are walking,' 'are pursuing their course.' There is no need to supply any qualifying adverb

(*Ἄλ[ι]τ[ε]ρ[ῶ]ς*] [*aliter*] Syr.) or to assume any pause and change of structure (Rill., De W.). Though commonly associated by St. Paul with qualifying adverbs or adverbial clauses, whether *in bonam* (Rom. xiii. 13, Eph. iv. 1), or *in malam partem* (2 Cor. iv. 2, 2 Thess. iii. 6), the verb itself is of neutral meaning (comp. 1 Thess. iv. 1), and in its metaphorical use seems only to designate

ἐχθρούς τοῦ σταυροῦ τοῦ Χριστοῦ, ¹⁹ ὧν τὸ τέλος ἀπώλεια, ὧν ὁ Θεὸς ἡ κοιλία καὶ ἡ δόξα ἐν τῇ αἰσχύνῃ

a man's course of life in its practical aspects and manifestations; it being left to the context to decide whether they are bad or good.

πολλάκις ἔλεγον] 'ofttimes used to mention to you;' most probably by word of mouth; perhaps also in the messages transmitted to them by his emissaries; not by any means necessarily in another Epistle (Flatt). The πολλάκις ('many times') follows the πολλοὶ with a slight rhetorical force not without example in St. Paul's Epp.; see Winer, *Gr.* § 68. 1, p. 560, and comp. the large quantity of exx. collected by Lobeck, *Paralipom.* p. 56, 57.

καὶ κλαίων] 'even weeping,' because the evil has so increased; ὄντως δακρύων ἀξιοὶ οἱ τρυφῶντες, τὸ μὲν περιβόλαιον, τουτέστι, τὸ σῶμα λιπαίνοντες, τῆς δὲ μελλούσης εὐθύνας διδόναι [ψυχῆς?] οὐδένα ποιοῦνται λόγον, Chrys.

τοὺς ἐχθρούς τοῦ σταυροῦ] 'the (special) enemies of the cross;' apposition to the preceding relative; comp. Winer, *Gr.* § 59. 7, p. 469. The article defines the class sharply and distinctly, and specifies them as enemies κατ' ἐξοχήν. They are so specified not on account of their doctrinal errors (διδασκόντας ὅτι δίχα τῆς νομικῆς πολιτείας ἀδύνατον τῆς σωτηρίας τυχεῖν, Theod.), but on account of their sensuality and their practical denial of the great Christian principle, οἱ δὲ τοῦ Χριστοῦ τὴν σάρκα ἐσταύρωσαν σὺν τοῖς παθήμασιν καὶ ταῖς ἐπιθυμίαις, Gal. v. 24. So Chrys., Theoph., Œcum., and, with a more general reference, Athan. (?) *de Virgin.* § 14. On the practical application of the verse, 'the Cross the measure of sin,' see Manning, *Serm.* xi. Vol. III. p. 201 sq.

19. ὧν τὸ τέλος ἀπώλεια] 'whose

end is perdition;' more specific description of their characteristics, and the certain and fearful issues that await them. Τέλος has the article as marking the definite and almost necessary end of such a course (comp. 2 Cor. xi. 15), while ἀπώλεια marks that end as no merely temporal one, but, as its usage in St. Paul's Epp. (ch. i. 28, Rom. ix. 22, 2 Thess. ii. 3, 1 Tim. vi. 8) seems always to indicate,—as *eternal*; comp. Fritz. *Rom.* Vol. II. p. 338, and contrast Rom. vi. 22.

ὧν ὁ Θεός] 'whose God is their belly;' comp. Rom. xvi. 18, τῷ Κυρίῳ ἡμῶν Χριστῷ οὐ δουλεύουσιν ἀλλὰ τῇ ἑαυτῶν κοιλίᾳ (*Tisch.*). That this peculiarly characterizes these sensualists as Jews (see Theod.), and esp. Pharisees (Schoettg. *Horæ*, Vol. I. p. 801), does not seem tenable; see on ver. 18. Several commentt. B. Crus., Alf. (comp. Vulg., Theoph.), regard ὁ Θεός as the predicate and the following clause seems to suggest the contrary.

καὶ ἡ δόξα κ.τ.λ.] 'and (whose) glory is in their shame,' scil. 'exists in the sphere of it,' 'versatur in,' not 'becomes their shame,' Luther; clause dependent on the preceding ὧν. The δόξα is here, as Meyer rightly suggests, *subjective*, what they deemed so; αἰσχύνῃ, on the contrary, is *objective*, what every moral consideration marked to be so. The reference of αἰσχύνῃ to circumscription ('quorum gloria in pudendis,' Aug., Pseud.-Ambr., Anselm), probably suggested by the confusion of those here mentioned with those noticed in ver. 2, is alluded to, but rightly not adopted, by Chrys. and Theoph.

οἱ τὰ ἐπίγ. φρονοῦντες] 'who mind earthly things;' relapse into the nominative to give

αὐτῶν, οἱ τὰ ἐπίγεια φρονούντες. ²⁰ ἡμῶν γὰρ τὸ πολίτευμα ἐν οὐρανοῖς ὑπάρχει, ἐξ οὗ καὶ σωτήρα ἀπεκδε-

the clause force and emphasis; see Bernhardy, *Synt.* III. 3, p. 68. This can scarcely be called so much a participial anacoluthon (see exx. in Winer *Gr.* § 63. 2, p. 505), as an emphatic return to the primary construction, πολλοὶ γὰρ περιπ.—οἱ τὰ ἐπίγεια φρονούντες. The word φρονεῖν, as Horsley has remarked (on ver. 15), has considerable amplitude of meaning: combined with τὰ ἐπίγεια (contrast ver. 20) it here seems to denote the concentration of all thought, feeling, and interest in earth and earthliness, τὸ ἐνταῦθα πάντα κεκτῆσθαι, Chrys., who gives special examples: comp. Alf. *in loc.*

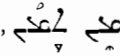
20. ἡμῶν γὰρ τὸ πολ.] ‘For our country or commonwealth is in heaven;’ confirmation (‘enim,’ Clarom., not ‘autem,’ Vulg.) of the foregoing by means of the contrasted conduct of St. Paul and his followers (ver. 17), ἡμῶν being emphatic, and πολ. ἐν οὐρ. in antithesis to τὰ ἐπίγ. φρονεῖν. The word πολίτευμα, an ἀπ. λεγόμεν. in the N. T., has received several different explanations. Three deserve consideration; (α) *conversation*; ‘conversatio,’ Vulg., ^٧ ^٧ ^٧ ^٧ [opus] Syr., ‘vita civilis,’ Copt., and as far as we can infer, Theod., Œcum.,—the meaning being, ‘nostra quam hic sequamur vivendi ratio in cœlis est,’ Van Heng., De W.; (β) *citizenship*, ‘municipatus,’ Jerome, ‘jus civitatis nostræ,’ Zanch., Luther (earlier ed.),—the meaning being ‘we are freedmen of a heavenly city,’ Whichcote, *Serm.* XVIII. Vol. II. p. 375, and more recently Manning, *Serm.* X. Vol. III. p. 183; (γ) *country, state*, to which we belong as πολῖται; Sanderson, *Serm.* xv. Vol. I. p. 378 (ed. Jacobs.); see 2 Macc. xii. 7, τῶν

Ἰοππιῶν πολίτευμα, Polyb. *Hist.* I. 13. 12, τὰ πολιτεύματα [τῶν Ῥωμ. κ. Καρχ.], and comp. Eph. ii. 19, συμπολιταὶ τῶν ἀγγλων; so Theophyl. (τὴν πατρίδα), Beng., Mey., Alf., and the majority of modern commentators, Of these (α) has this advantage, that being subjective it presents a more exact contrast to τὰ ἐπίγ. φρονεῖν; the equiv., however, of ἀναστροφή rests only on the use of the verb (comp. Philo, *de Confus.* 17, χῶρον ἐν ᾧ πολιτεύονται) and is itself not lexically demonstrable. Again in (β) the equivalence of πολίτευμα to πολιτεία (Acts xxii. 28) is equally doubtful, for the passage adduced from Aristot. *Pol.* III. 6, does not prove that the words are used indifferently (Alf.), but indifferently only in regard to a particular sense (πόλις τῆς),—a statement fully confirmed by other passages, Polyb. *Hist.* IV. 23. 9 al.; comp. Beza *in loc.* We retain then (γ), which appears to yield a pertinent meaning, and was perhaps chosen rather than πόλις (Heb. xi. 10), or πατρίς (Heb. xi. 14), as representing our heavenly home, our Ἰερουσαλήμ ἐπουράνιος (Heb. xii. 22), on the side of its constitution and polity; ‘our state, the spiritual constitution to which we belong is in heaven;’ comp. Gal. iv. 26, Rev. xxi. 2, 10, and Usteri, *Lehrb.* II. 1. 2, p. 182.

ἐν οὐρανοῖς ὑπάρχ.] ‘existeth in heaven,’ ‘constituta est,’ Clarom. The various practical aspects of this consolatory declaration are ably stated by Whichcote, *Serm.* XVIII., though somewhat modified by the interpr. assigned to πολίτευμα: our home is in heaven while we are here below, *exemplariter*, as we make it our copy; *finaliter*, as we carry it in our

χόμεθα Κύριον Ἰησοῦν Χριστόν, ²¹ ὃς μετασχηματίζει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν σύμμορφον τῷ σώματι

thoughts; *analogice*, in regard to the quality of our actions; *inchoative*, according to the degree of our present station; *intellectualiter*, according to the constitution of our minds; Vol. II. p. 375 sq.

ἐξ οὗ] 'from whence,' 'inde,' Vulg.,  [exinde] Syr.; not ἐξ οὗ, scil. πολιτ. (Beng.), a construction permissible, but not necessary, as ἐξ οὗ is purely adverbial; see Winer, *Gr.* § 21. 3, p. 128. The meaning 'ex quo tempore,' is grammatically correct (Krüger, *Sprachl.* § 43. 4. 7) but obviously pointless and unsatisfactory.

καὶ σωτ. ἀπεκδ.] 'we also tarry for as Saviour,' the καὶ marks the correspondence of the act with the previous declaration, σωτήρα the capacity in which the Lord was tarried for. The pure ethical meaning of ἀπεκδ. 'constanter, patienter, expectare' (Tittm. *Synon.* I. p. 106), seems here, owing to the preceding ἐξ οὗ, less distinct than in other passages where such local allusions are not present, e.g., Rom. viii. 19, 23, 25, 1 Cor. i. 7, Gal. v. 5, 1 Pet. iii. 20, but is perhaps not wholly lost: see notes on Gal. v. 5, Winer, *de Verb. Comp.* iv. p. 14, Fritz, *Fritzschi. Opusc.* p. 156; comp. also notes on ch. i. 20. The simple form ἐκδέχεσθαι occurs 1 Cor. xvi. 11, James v. 7; comp. Soph. *Phil.* 123, Dion. Hal. *Antiq.* vi. 67.

21. μετασχηματίζει] 'shall transform,' simply;—not 'verklären,' Luth., Neand., a meaning derived only from the context. This peculiar exhibition of our Lord's power at His second coming is brought here into prominence, to enhance the condemnation of sensuality (ver. 19) and to confirm the indirect exhortation to a

pure though suffering life. It seems wholly unnecessary to restrict this merely to the living (Mey.); still less can we say with Alf. that 'the words assume, as St. Paul always does when speaking incidentally, the ἡμεῖς surviving to witness the coming of the Lord,' when really every moment of a true Christian's life involves such an ἀπεκδοχήν. On the nature of this μετασχηματισμός, which the following words define to be strictly in accordance with that of the Lord's body,—a change from a natural to a spiritual body (1 Cor. xv. 44), comp. Burnet, *State of Dead*, ch. viii. p. 231 (Transl.), Cudworth, *Intell. Syst.* v. 3, Vol. III. p. 310 sq. (Tegg), Delitzsch, *Psychol.* III. 1, p. 401 sq.

τὸ σῶμα κ.τ.λ.] 'the body of our humiliation;' not 'our vile body,' Auth. Ver., Conyb., a solution of the genitive case which though in some cases admissible (Winer, *Gr.* § 34. 3. b, p. 211) here obscures the full meaning of the words and mars the antithesis. The gen. seems here not so much a gen. of *quality* as of *content*, and to belong to the general category of the gen. *materiae* (Scheuerl. *Synt.* XII. 2, p. 83); the ταπεινῶσις was that which the σῶμα contained and involved, that of which it was the receptacle; comp. Bernh. *Synt.* III. 45, p. 63. It seems undesirable with Chrys. (comp. Mey., Alf.) to refer ταπεινῶσις wholly to the sufferings of the body, 'humil. quæ fit per crucem:' though the more remote context (comp. ver. 18) shows that these must clearly be included, the more immediate antithesis τὸ σῶμα τῆς δόξης seems also to show that the ideas of weakness and fleshy nature (Col. i. 22) must not be excluded; comp. Fritz. *Rom.* vi. 6, Vol. I. p.

τῆς δόξης αὐτοῦ, κατὰ τὴν ἐνέργειαν τοῦ δύνασθαι αὐτὸν
καὶ ὑποτάξαι αὐτῷ τὰ πάντα.

Brethren, stand fast
in the Lord.

IV. Ὡστε ἀδελφοί μου ἀγαπητοὶ καὶ

382. The distinction between *ταπεινωσις* and *ταπεινώτης* (comp. Alf.) cannot safely be pressed; see Luke i. 48, Prov. xvi. 19 al. For exx. of a similar connexion of the pronoun with the dependent subst., see Green, *Gr.* p. 265.

σύμμορφον κ.τ.λ.] '(so as to be) conformed to the body of His glory;' scil. *eis τὸ γενέσθαι σύμμ.*, a gloss which *Rec.* with D***EJK; many Vv.; Orig., al. retain as a portion of the text. The shorter reading has not only internal, but preponderant external, evidence [ABD*FG; Vulg., Clarom., Goth. al.] distinctly in its favour. On this proleptic use of the adjective, see Winer, *Gr.* § 66. 3, p. 550, Jelf, *Gr.* § 439. 2.

The genitival relation τῆς δόξης αὐτοῦ is exactly similar to that of τῆς ταπ. ἡμ., 'the body which is the receptacle of His glory, in which His glory is manifested.' In respect of this δόξα we are *σύμμορφοι*,—ὡς κατὰ τὴν ποσότητα ἀλλὰ κατὰ τὴν ποιότητα, Theod.

κατὰ τὴν ἐνέργειαν] 'according to the working of His ability,' &c.; comp. Eph. i. 19. The object of this clause, as Calvin rightly remarks, is to remove every possible doubt; 'ad infinitam Dei potentiam convertere oportet, ut ipsa omnem dubitationem absorbeat. Nec potentiae tantum meminit, sed efficaciae, quae est effectus vel potentia in actum se exserens.' The infin. with τοῦ is dependent on the preceding subst. as a simple (possessive) gen. (a construction very common in the N.T.), and serves here to express, perhaps a little more forcibly than δύναμις, the enduring nature and latitude of that power; see exx. in Winer, *Gr.* § 44.

4. p. 290.

καὶ ὑποτάξαι

'even to subdue;' the ascensive *καί* serves to mark the limitless nature of that power: He shall not only transform τὸ σῶμα κ.τ.λ., but shall also subdue τὰ πάντα, all existing things, Death not excluded (1 Cor. xv. 26), to Himself. The *Κυριότης* of the Eternal Son will then be complete, supreme, and universal; to be resigned unto the Father (1 Cor. xv. 28) in so far as it is economical, to last for ever and for ever in so far as it is 'consequent unto the union, or due unto the obedience of the passion,' Pearson, *Creed*, Art. II. Vol. I. p. 197 (ed. Burt.). On the use of αὐτῷ [ABD*FG], not εαυτῷ (*Rec.*) comp. notes on Eph. i. 4.

CHAPTER IV. 1. Ὡστε] 'So then,' 'Consequently,' 'itaque,' Vulg.; 'as we have such a heavenly home, and tarry for such a salvation:' concluding exhortation naturally flowing from the preceding paragraph, ch. iii. 17-21, and continued in the same tones of personal entreaty (*ἀδελφοί*); comp. 1 Cor. xv. 58, where the particle similarly refers to what has immediately preceded. De Wette and Wiesinger refer the particle to ch. iii. 2 sq., but thereby deprive the exhortation of much of its natural and consecutive force. On the force of ὥστε with indic. and inf., see notes on Gal. ii. 13, and reff., and with the imper., notes on ch. ii. 12.

ἀγαπητοὶ καὶ ἐπιπόθ.] 'beloved and longed after,' terms by no means synonymous (Heinr.), but marking both the love the Apostle entertained for them (emphatically repeated at the end of the paragraph) and the desire he felt to see them; 'charissimi et desideratissimi,' Vulg. The word

ἐπιπόθητοι, χαρὰ καὶ στέφανός μου, οὕτως στήκετε ἐν Κυρίῳ, ἀγαπητοί.

Let Euodia and Syntyche be of one mind: assist O yokefellow, the faithful women.

² Εὐοδίαν παρακαλῶ καὶ Συντύχην παρακαλῶ τὸ αὐτὸ φρονεῖν ἐν Κυρίῳ.
³ ναὶ ἐρωτῶ καὶ σέ, γνήσιε σύνζυγε, συλλαμ-

is an ἀπ. λεγόμεν. in the N.T., but is occasionally found elsewhere; Appian, *Hisp.* 43, ἐπιποθήτους ὄρκους (Rost u. Palm, *Lex.*), Clem. Rom. *Cor.* i. 59, εὐκαταίαν καὶ ἐπιπόθητον εἰρήνην. On the force of ἐπί, see notes on 2 *Tim.* i. 4.

χαρὰ καὶ στέφανος] 'my joy and crown,' scil. ἐφ' οἷς χαρὰν καὶ ἔπαινον ἔχω, Camerar. See esp. 1 *Thess.* ii. 19, in which the words ἐν τῇ αὐτοῦ [Κυρίου] παρουσίᾳ there limit the reference to the Lord's coming,—a reference, however, here (Alford, comp. Calv.) by no means necessary: the Philippians were a subject of joy and a crown to St. Paul, now as well as hereafter; comp. 1 *Cor.* ix. 2, 3. For exx. of this metaphorical use of στέφ., see Isaiah xxviii. 5, *Ecclus.* i. 11, xxv. 6, *Soph. Ajax*, 460.

οὕτω] 'thus,'—'as I have exhorted you, and as those are acting whose πνεῦμα is in heaven.' A reference to their present state ('sic ut cœpistis, state,' Schmid., Beng.), though suggested by Chrys., seems out of place in this earnest *exhortation*: 1 *Cor.* ix. 24, cited by Bengel, is not in point.

στήκετε ἐν Κυρίῳ.] 'stand (fast) in the Lord:' not 'per Dominum,' Zanch., but 'in Domino,'—in Him as in the true element of their spiritual life; see 1 *Thess.* iii. 8, and notes on *Eph.* iv. 17, vi. 1 al.

² Εὐοδίαν παρακ.] Special *exhortation* addressed to two *women*, Euodia and Syntyche; comp. ver. 3. The opinion of Grot. that they are the names of two men (Euodias and Syntyches) is untenable; that of Schwegler (*Nachapost. Zeit.* Vol. II. p.

135) that they represent two parties in the Church, monstrous. Of the two persons nothing whatever is known; they may have been deaconesses (*Rom.* xvi. 1), but were more probably persons of station and influence (Chrys., comp. *Acts* xvii. 12) whose dissensions, perhaps in matters of religion (τὸ αὐτὸ φρον. ἐν Κυρ.) might have shaken the faith (comp. οὕτως στήκετε immediately preceding) of some of the Philippian converts. Syntyche has a place in the *Acta Sanct.* (July) Vol. v. p. 225.

παρακαλῶ] The repetition of this verb is somewhat noticeable: it scarcely seems 'ad vehementiam affectus significandam,' Erasm., Mey., but rather to mark that they both equally needed the *exhortation*, that they were in fact both equally to blame. The ἐν Κυρ. is of course not to be joined with παρακ., 'obtestor per Dom.,' Beza 2, but marks the sphere in which the τὸ αὐτὸ φρον. (see notes on ch. ii. 2) was to be displayed.

³ ναὶ ἐρωτῶ καὶ σέ] 'yea, I beseech even thee.' The particle ναὶ (not καὶ, *Rec.*, which has scarcely any critical support) has here its usual and proper *confirmatory* force. It is used either (a) in assent to a direct question, *Matth.* ix. 28, *John* xi. 27, *Rom.* iii. 29; (b) in assent to an assertion, *Matth.* xv. 27, *Mark* vii. 28; (c) in graver assertions as confirmatory of what has preceded, *Matth.* xi. 26, *Luke* xi. 51, xii. 5; (d) in animated addresses as corroborating the substance of the petition, *Philem.* 20 (see Mey. *in loc.*). The simple 'vis obsecrandi,' = Heb.

βάνου αὐταῖς, αἴτινες ἐν τῷ εὐαγγελίῳ συνήθλησάν μοι,

αἴτινες (Grot., Viger al.) cannot be substantiated. For exx. of its use in classical Greek, see Viger, *Idiom.* VII. 9, p. 424, Rost u. Palm, *Lex.* s.v. Vol. II. p. 309. On the distinction between ἐρωτᾶν ('rogare,'—equals, and αἰτεῖν ('petere,'—superiors), see Trench, *Synon.* § XL. γνήσιε σύνζυγε] 'true yoke-fellow,' 'dilectissime conjunx,' *Clarom.*,—a transl. that may have early been misunderstood. The explanations of these words are somewhat numerous. Setting aside doubtful or untenable conjectures,—that the person referred to is the wife of the Apostle, Clem. Alex. *Strom.* III. 53 [grammatically incorrect (opp. to Alf.), as the uncertain gender of σύνζ. (*Eur. Alc.* 315, 343) would cause γνήσιος to revert to three terminations], the husband or brother of one of the women (Chrys., hesitatingly), Timothy (Est.), Silas (Beng.), Epaphroditus, though now with the Apostle (Grot., Hamm.), Christ (Wieseler, *Chronol.* p. 458),—two opinions deserve consideration; (a) that σύνζυγος is a proper name, and that γνήσιος is used in allusion to the correspondence between the name of the man and his relation to the Apostle, 'qui vere, et re et nomine, σύνζυγος es,' Gom., Meyer; (b) that the chief of the ἐπίσκοποι (ch. i. 1) at Philippi is here referred to. Of these (a) harmonizes with the meaning of γνήσιος (comp. notes *ov* 1 *Tím.* i. 2), and is slightly favoured by the order (Luke i. 3, Gal. iii. 1; but JK; al. *Rec.* reverse it), but is improbable on account of the appy. unique occurrence of the name. As the only valid objection to (b),—that St. Paul never elsewhere so designates any of his συνεργοί (Mey.), may be diluted by the fact that the chief Bishop of the place

stood in a somewhat different relation to such associates, and as the order is probably due to emphasis on γνήσιε (Winer, *Gr.* § 59. 2, p. 469), the balance seems in favour of this latter view: so Luth., De W., and appy. the majority of modern expositors.

σὺλλαμβ. αὐταῖς] 'assist them,' scil. Euodia and Syntyche, in endeavouring to bring them to a state of ὁμόνοια; not 'those women which,' Auth. and other Engl. Vv. (comp. Vulg. 'illas quæ'),—an inexact translation of αἴτινες (see below) which obscures the reference of αὐταῖς to the preceding substantives. The middle σὺλλαμβ. occurs in a similar construction, Luke v. 7 (βοηθεῖν D), Gen. xxx. 8 (*Alex.*), Ælian, *Var. Hist.* II. 4, and with a gen. rei, Sopl. *Philoct.* 282. The active is more usual, in this sense, in classical Greek; see exx. in Rost u. Palm, *Lex.* s.v.

αἴτινες] 'inasmuch as they,' 'ut quæ,' Beza, compare Syr. ܐܝܬܝܢ [quia ipsæ] and see Scholef. *Hints*, p. 106: a very distinct use of the explicative force of *δοστις*: see notes on Gal. iv. 24.

ἐν τῷ εὐαγγ.] The Gospel was the sphere in which the labour was expended; comp. Reuss, *Théol. Chrét.* IV. 8, Vol. II. p. 81. Meyer very appropriately calls attention to the fact that women were appy. the first in whom the Gospel took root at Philippi; Acts xvi. 13, ἐλαλοῦμεν ταῖς συνελθούσαις γυναῖξιν. 'Women were the first fruits of St. Paul's labours on the continent of Europe,' Baumg. on Acts, l.c.

μετὰ καὶ Κλήμ.] 'in company with Clement also,' scil. συνήθλησαν: they were associated with Clement and the Apostle's other fellow-labourers at Philippi in some efforts to advance

μετὰ καὶ Κλήμεντος καὶ τῶν λοιπῶν συνεργῶν μου, ὧν τὰ ὀνόματα ἐν βίβλῳ ζῶης.

Rejoice, show forbearance; be not anxious, but tell your wants to God, and His peace shall be with you.

4 Χαίρετε ἐν Κυρίῳ πάντοτε· πάλιν

the Gospel, perhaps, as Beng. suggests, not unattended with danger; Acts xvi. 19 sq., comp. Phil. i. 28. It is doubtful whether the Clement here mentioned is identical with the third bishop of Rome, or not. On the one hand we have the very distinct testimony of Origen, *in Joh.* i. 29, Vol. iv. p. 153 (ed. Ben.), Euseb. *Hist. Eccl.* III. 4, 15, Jerome, *de Vir. Ill.* xv. Vol. II. p. 839 (ed. Vallars.), Epiphanius, *Hær.* xxvii. 6, *Const. Apost.* vii. 46; see Hammond, *contr. Blond.* p. 254, Lardner, *Credibility*, II. 38. 23. On the other hand (a) the notice of Clem. in Irenæus, *Hær.* III. 3. 3, ὁ καὶ ἐωρακῶς τοὺς μακαρίους Ἀποστόλους καὶ συμβεβηκῶς αὐτοῖς, —where, however, συμβεβηλ. (most unnecessarily queried by Conyb. and Bloomf.) should not be overlooked,—contains no allusion to this special commendation; and (b) the present context seems certainly in favour of the supposition that Clement, like Euodia and Syntyche, and appy. the *συνεργοί*, was a member of the Church of Philippi. Still, as it is perfectly conceivable that a member of the Church of the Roman city of Philippi might have become 7 or 8 years afterwards (Pearson, *Minor Works*, Vol. II. p. 465) Bp. of Rome,—as (b) is merely negative, and as the early testimony of Origen is positive and distinct, there seems no just ground for summarily rejecting, with De W., Mey., and Alf., this ancient ecclesiastical tradition; comp. Winer, *RWB.* Vol. I. p. 232. The position of καὶ between the prep. and the noun is somewhat unusual, such a collocation being in the N.T. appy.

confined to γάρ (John iv. 37), γε (Luke xi. 8), δέ (Matth. xi. 12), μέν (Rom. xi. 22), μὲν γάρ (Acts xxviii. 22), and τε (Acts x. 39): comp. Matth. *Gr.* § 595. 3. In the present case, however, the vinculum of the prep. extends over the whole clause, καί—καὶ (see notes on 1 *Tim.* iv. 10) being correlative. The exx. cited by Alf. (comp. Mey.), in which only a single καὶ occurs, are thus not fully in point. ὧν τὰ ὀνόμ. appears only to refer to τῶν λοιπῶν,—‘Clement whom I have mentioned by name, and the rest, who though not named by me, nevertheless have their names in the book of life;’ comp. Luke x. 20, Rev. xiii. 8, xvii. 8, xx. 12, xxi. 27. To supply an optative (ἐῆ, ‘exstent’) and assume that the λοιποὶ were now dead (Beng.), seems unnecessary and unsatisfactory. The expression is not improbably derived from the Old Test.; comp. Exod. xxxii. 32, Psalm lix. 28, Isaiah iv. 3, Ezek. xiii. 9, Dan. xii. 1.

4. χαίρετε] Separate exhortations to the church at large, continued to ver. 10. They commence with the exhortation, which, as has been already remarked (see notes on ch. iii. 1), pervades the whole Epistle. On the repetition, Chrys. well observes, τοῦτο θαρσύνοντός ἐστι καὶ δεικνύντος, ὅτι ὁ ἐν Θεῷ [Κυρίῳ] ὧν αἰεὶ χαίρει· κἂν τε θλιβῆται, κἂν ὀργισθῶν πάσῃ ἀεὶ χαίρει ὁ τοιοῦτος: see the good sermon of Beveridge on this text, *Serm.* cv. Vol. v. p. 62 sq. (A. C. L.). πάλιν ἐρῶ] ‘again I will say,’ not ‘I say,’ Auth., as ἐρῶ seems regularly and correctly used throughout the N.T. as a future. The traces of a

ἐρῶ, χαίρετε. ⁵ τὸ ἐπιεικὲς ὑμῶν γνωσθήτω πᾶσιν ἀνθρώποις. ὁ Κύριος ἐγγύς. ⁶ Μηδὲν μεριμνᾶτε, ἀλλ'

present ἐρῶ (Hippocr. *Præcept.* p. 64, *Epidem.* II. p. 691) are few and doubtful; see Buttm. *Irreg. Verbs*, p. 89 (1'ransl.) It is scarcely necessary to do more than notice the very improbable construction of Beng., by which πάντοτε is joined with this clause.

5. τὸ ἐπιεικὲς ὑμῶν] 'your forbearance,' Conyb., 'your moderation (Auth.) and readiness to wave all rigour and severity :' comp. Joseph. *Arch.* VI. 12. 7, ἐπιεικὲς καὶ μέτριοι, and Loesn. *Obs.* p. 358, where several examples are cited of ἐπιεικεία in connexion with πραΰτης, φιλανθρωπία, and ἡμερότης. See notes on 1 *Tim.* iii. 3, and (avoiding the error in derivation) Trench, *Synon.* XLIII. On the use of the abstract neuter (τὸ ἐπιεικὲς = ἐπιεικεία) comp. Jelf, *Gr.* § 436. γ, and notes on ch. iii. 8; add Rom. ii. 4, 1 Cor. i. 25, and Glasse, *Philol.* III. 1, p. 537.

γνωσθήτω πᾶσιν ἀνθρ.] 'become known to all men;' 'let the goodness of your principles in this respect be known experimentally by all who have dealings with you, be they epicurean enemies of the cross (Chrys., Theoph.), or pagan persecutors' (Theod.). The command is wholly unrestricted.

ὁ Κύριος ἐγγύς] 'the Lord (Jesus) is near.' The exact meaning and connexion of the words is slightly doubtful. The regular meaning of Κύριος in St. Paul's Epp. (comp. Winer, *Gr.* § 19. 1, p. 113) and the demonstrable temporal meaning of ἐγγύς (Matth. xxiv. 32, Rom. xiii. 11, Rev. i. 3) seem clearly to refer this not to a general readiness to help (Manning, *Serm.* XIII. Vol. III. p. 241), but specially to the Lord's second advent, which the inspired Apostle regards as nigh, yet

not necessarily as immediate, or to happen in his own lifetime. That the early Church expected a speedy return of Christ,—that they thought that He 'that was to come would come, and would not tarry,' is not to be denied. This general expectation, however, founded on our Master's own declarations, and on the knowledge that the ἐσχαταὶ ἡμέραι (James v. 3, 7) and καιροὶ ἕσπεροι were already come, both is and ought to be, separated from any specific and personal anticipations of which the N.T. presents no certain trace. With regard to the connexion it may be either minatory (Schoettg. *Hor.* Vol. I. p. 803) or encouraging (De W.) with regard to what has preceded, or, more probably, consolatory with reference to what follows (Chrys.), or, not unlikely, a bond of union to both (Alf.): on the one hand, the Lord's speedy coming (as Judge) adds a stimulus to our exhibition of forbearance toward others, comp. James v. 9; on the other, it swallows up all unprofitable anxieties.

6. μηδὲν μεριμν.] 'be careful about nothing;' 'entertain no disquieting anxieties about anything earthly,' Matth. vi. 25. The accus. is that of the object whereon the μεριμνᾶν is exercised (Jelf, *Gr.* § 551) and stands in emphatic antithesis to the following ἐν παντί. Chrys. and Theophyl. refer μηδὲν mainly to the pressure of calamity or persecution (μήτε τῆς ἐκείνων ὑβρεως, μήτε τῆς ὑμῶν θλίψεως, Theoph.); it seems better to leave it wholly unrestricted. The practical applications of the text will be found in Beveridge, *Serm.* Vol. v. p. 181 sq. (A. C. Libr.). ἐν παντί] 'in everything,' equally unrestricted;

ἐν παντὶ τῇ προσευχῇ καὶ τῇ δεήσει μετὰ εὐχαριστίας τὰ αἰτήματα ὑμῶν γνωρίζεσθω πρὸς τὸν Θεόν. 7 καὶ ἡ

not 'in all time,' Syr., Æth., but, 'in omnibus,' Copt., ἐν πάντι φησί, τοῦτεστι πράγματι, Chrys. The translation of Vulg., 'in omni oratione' (so Clarom.), which Mey., and after him Alf., defend as meaning 'in omni (re) oratione,' &c., is certainly rather suspicious.

τῇ προσευχῇ κ.τ.λ.] 'by your prayer and your supplication,' by the specific prayer offered up when the occasion may require it; comp. Middleton, *Art.* v. 1. 3, 4, p. 93 (ed. Rose). The repetition of the article gives an emphasis to the words; each noun is enunciated independently: see Winer, *Gr.* § 19. 5, p. 117. The difference between the more general *προσ.* (*precatio*) and the more special *δέησ.* (*rogatio*) is stated in notes on *Eph.* vi. 18, and on 1 *Tim.* ii. 1.

μετὰ εὐχαρ.] 'with thanksgiving,' an adjunct to prayer that should never be wanting, 1 *Thess.* v. 18, 1 *Tim.* ii. 2; see Beveridge, *Serm.* cvii. Vol. v. p. 76 sq. (A. C. Libr.), comp. notes on *Col.* iii. 15. Alford remarks on the omission of the article, 'because the matters themselves may not be recognized as grounds of εὐχαριστία.' It seems more simple to say that εὐχαρ., 'thanksgiving for past blessings,' (comp. Hofm., *Schriftb.* Vol. II. 2, p. 337), is in its nature more general and comprehensive, *προσ.* and *δέησ.* almost necessarily more limited and specific. Hence, though εὐχαρ. occurs 12 times in St. Paul's Epp., it is only twice used with the article, 1 *Cor.* xiv. 16, 2 *Cor.* iv. 15.

τὰ αἰτήματα] 'your requests,' according to termination, 'the things requested' (comp. Buttm. *Gr.* § 119. 7), and thence (as the context requires) with a slight modification of

meaning, 'the purport or subjects of prayer:' 'petitum, materia deſeſeως,' Beng.; comp. Luke xxiii. 24, 1 *John* v. 15. There is often, esp. in later Greek, a sort of libration of meaning between nouns in *-σις* and *-μα*; comp. 2 *Tim.* i. 13 al. Meyer quotes Plato, *Rep.* VIII. 566 B, where the epeexegetic clause αἰτεῖν τὸν δῆμον (see Stalb. *in loc.*) seems to show that there is there also some tinge of such an interchange.

πρὸς τὸν Θεόν] 'toward God,' i.e. 'before and unto God,' the prep. denoting the ethical direction of the prayer; see Winer, *Gr.* § 49. h, p. 371.

7. καὶ ἡ εἰρ. τοῦ Θεοῦ] 'and (so) the peace of God,' the peace which comes from Him and of which He is the source and origin; gen. *auctoris*, or rather *originis*, Hartung, *Casus*, p. 17, Scheuerl. *Synt.* § 17, p. 125, belonging to the general category of the gen. of *ablation*, Donalds. *Gr.* § 448. On the use of the consecutive *καὶ* (Heb. xii. 19 al.), see Winer, *Gr.* § 53. 3, p. 387. The exact meaning of εἰρήνη τοῦ Θεοῦ (see below, ver. 9) is somewhat doubtful. Three meanings have been assigned to εἰρήνη; (α) 'concord'; 'studium pacis, unitatis, concordiae, inter homines atque in ecclesia' (Pol. *Syn.*), appy. adopted by Theodoret (ὡς ὑπαλλήλων ὄντων τῶν διωγμῶν ἀναγκαιῶς αὐτοῖς τὴν εἰρ. ἐπηύξατο), and strenuously advocated by Meyer *in loc.*; (β) 'reconciliation' with God; ἡ καταλλαγὴ, ἡ ἀγάπη τοῦ Θεοῦ, Chrys. 1; comp. *Rom.* v. 1, and Green, *Gr.* p. 262; (γ) 'peace,' i.e. the deep tranquillity of a soul resting wholly upon God,—the antithesis to the solicitude and anxiety engendered by the world and worldliness; comp. *John* xiv. 27; Chrys.

εἰρήνη τοῦ Θεοῦ ἡ ὑπερέχουσα πάντα νοῦν φρουρήσει τὰς καρδίας ὑμῶν καὶ τὰ νοήματα ὑμῶν ἐν Χριστῷ Ἰησοῦ.

2, Beza, Beng., al. Of these (α) seems clearly insufficient and not in harmony with the context ; (β) points in the right direction, but is unnecessarily restrictive ; (γ) is fully in accordance with the context (comp. *μηδὲν μεριμν.*, ver. 6), includes (β), and gives a full and spiritual meaning : so De W., Wiesing., Alf., and most modern commentators ; comp. notes on *Col.* iii. 15.

ἡ ὑπερ. πάντα νοῦν] ‘which over-passeth every understanding ;’ ‘which transcendeth every effort and attempt on the part of the understanding to grasp and realize it.’ *Νοῦς* here, as the context suggests, points to the human *πνεῦμα* ‘quatenus cogitat et intelligit’ (Olsh. *Opusc.* p. 156),—a meaning, however, in many, perhaps the majority of cases in the N.T., not sufficiently comprehensive ; see notes on *1 Tim.* vi. 5, and on *2 Tim.* iii. 8. It may be observed that the term *νοῦς* is appy. used by the sacred writers, not to denote any separate essence or quality different from the *πνεῦμα*, but as a manifestation or outcoming of the same in moral and intellectual action, the human *πνεῦμα*, ‘quatenus cogitat, intelligit, et vult ;’ the exact limits of this definition being in all cases best fixed by the immediate context : see esp. Beck, *Seelenl.* II. 18, p. 48 sq., Delitzsch, *Bibl. Psych.* IV. 5, p. 145, and comp. Schubert, *Gesch. der Seele*, Vol. II. p. 494 sq. On the use of the transitive *ὑπερέχειν* with an *accus.* of the object surpassed (contrast ch. ii. 3), see Jelf, *Gr.* § 504. obs. 2.

φρουρήσει.] ‘shall guard, keep ;’ not optative, ‘custodiat,’ Vulg., Clarom., and in effect Chrys., *διαφυλάξαι καὶ ἀσφαλίσει*, but simply future, as in Goth. ‘fastaiþ’ [servabit, — not

‘servat,’ De Gab. ; Goth. pres. commonly supplies place of Greek fut.], Copt., al. ; the event will follow if the exhortation *μηδὲν κ.τ.λ.* is attended to. We can scarcely say with Conyb. that *φρουρ.* is literally ‘shall garrison’ (2 Cor. xi. 32, Thucyd. III. 17, Plato, *Rep.* 420 A), as the idea of ‘watching over,’ ‘guarding,’ both accords with derivation [*φρο*=*προ* and Homeric *ορ-*, Pott, *Et. Forsch.* Vol. I. p. 122], and appears both in connexion with persons and things ; Soph. *Œd. Rex.* 1479, Eurip. *Cycl.* 686, *Herc. Fur.* 399 ; Hesych. *φρουρεῖ φυλάττει*. The nature of the *φρούρησις* is more nearly defined by ἐν Χρ. Ἰησ. which appears to denote, not so much with a semi-local reference (ὥστε μὴ ἐκπεσεῖν αὐτοῦ τῆς πίστεως, Chrys.) the sphere in which they were to be kept, as that in which the action was to take place ; see Meyer in *loc.*

τὰς καρδίας κ.τ.λ.] ‘your hearts and your thoughts ;’ ‘corda vestra et cogitationes vestras,’ Copt., Æth. The distinction between these two words should not be obscured. *Καρδία*, properly the (imaginary) seat of the *ψυχῆ*, the ‘Lebens-Mitte’ (Beck, *Seelenl.* III. 20, p. 63), is used with considerable latitude of meaning to denote the centre of feeling, willing, thinking, and even of moral life (see esp. Delitzsch, *Bibl. Psych.* IV. 11, p. 203 sq.), and, to speak roughly, bears much the same relation to the *ψυχῆ* that *νοῦς* bears to *πνεῦμα* (see above), being in fact the *ψυχῆ* in its practical aspects and relations ; see Olshaus. *Opusc.* p. 155 sq., and notes on *1 Tim.* i. 5. The *νοήματα*, on the other hand, are properly (as here) the products of spiritual activity, of thinking, willing, &c. (2 Cor. ii. 11), and


Practise all that is good,
and all that you have
learnt from me.

8 Τὸ λοιπὸν ἀδελφοί, ὅσα ἐστὶν ἀληθῆ,

occasionally and derivatively, the im-
plementations or instruments of the same,
2 Cor. iii. 14, iv. 4: see Beck, *Seelenl.* II. 19, p. 59, Roos, *Psychol.*
iv. 26. The meaning is thus in effect
as stated by Alf., 'your hearts them-
selves (?) and their fruits;' or as,
briefly, by Beng., 'cor sedes cogitationum.'
On biblical psychology generally, see the remarks in pref. to
Past. Epist. p. v., and notes on 1 Tim.
iii. 16.

8. τὸ λοιπὸν] 'Finally;' concluding
recapitulation, in an emphatic and
comprehensive summary, of the chief
subjects for preparatory meditation
and (ver. 9) consequent practice. The
formula is here more definitely con-
clusive (πάντα ἡμῶν εἰρηται, Chrys.)
than in ch. iii. 1 (see notes), where
the nature of the exhortations led to a
not unnatural digression. It thus
echoes, yet, owing to the difference of
the exhortations, does not resume
(Matth.), the preceding τὸ λοιπὸν.
The sixfold repetition of ὅσα adds
much to the vigour and emphasis of
the exhortation.

On the whole
verse see thirteen able sermons by
Whichcote, *Works*, Vol. III. p. 368 sq.
ἀληθῆ] 'true;' i.e. as the context re-
quires, in their nature and practical
applications, 'genere morum,' Which-
cote: so Theoph. (comp. Chrys.) ἀληθῆ
τουτέστων ἐνάρετα· ἡ γὰρ κακία ψεύδος;
comp. Eph. iv. 21. To restrict the
reference to words (Beng., Bisp.), or
doctrine (Hamm.), seems undesirable;
the epithets throughout are general
and inclusive.

σεμνά] 'seemly,' 'venerable,' 'deserving of,
and receiving, respect,' Syr. 

['verecunda': comp. Hor. *Epist.* I. I.
11, 'quid verum atque decens curo et
rogo.' The Vulg. 'pudica' is too

special, the Auth. 'honest' scarcely
exact. As the derivation suggests
(σεβόμαι), the adj. primarily marks
whatever calls for 'respect' or 'venera-
tion,' and thence with a somewhat
special application whatever is so
seemly and grave (ὅσα ἐν σχήμασιν
καὶ λόγοις, καὶ βαδίσμασι καὶ πράξεσιν,
(Ecum.) as always to secure it; see
Whichcote, p. 399. Τὸ σεμνόν, ac-
cording to this able writer, consists in
'grave behaviour' and 'composure of
spirit,' and is briefly characterized by
Calv. as 'in hoc situm ut digne voca-
tione nostrâ ambulemus:' hence
such associations as σεμνόν καὶ ἄγιον,
Plato, *Soph.* 249 A, μέτρια καὶ σεμνά,
Clem. Rom. *Cor.* i. 1; comp. notes on
1 Tim. ii. 2.

δικαία] 'just;' in its widest application, 'quæ talia
sunt qualia esse oportet,' Tittm.
Synon. p. 19: not exactly 'just and
equal,' Whichcote, but rather 'just
and right,' whether from the propor-
tions of things or constitutions of the
law (Whichcote, Vol. IV. p. 10), with-
out any reference to others (Col. iv.
1): comp. Acts x. 22, Rom. v. 7,
1 Tim. i. 9. On the distinction be-
tween δίκαιος and the more limited
ἀγαθός, see Tittm. *Synon.* p. 19 sq.,
and on that between δίκ. and δσιος
notes on Tit. i. 8.


ἀγνά] 'pure;' 2 Cor. vii. 11, 1 Tim. v. 22:
not 'chaste,' Grot., Est. al., in the
more special and limited meaning of
the word. On the use of ἀγρός, and
its distinction from ἄγιος (with which
the Vulg. appears here to have inter-
changed it) see notes on 1 Tim. v. 22,
and Tittmann, *Synon.* p. 21 sq.
Chrys. draws a correct line between
this and the preceding σεμνός; τὸ
σεμνόν τῆς ἔξω ἐστὶ δυνάμει, τὸ δὲ
ἀγνόν τῆς ψυχῆς.

προσφιλή] 'lovely' (ἀπ. λεγόμε.), not merely in

ὅσα σεμνά, ὅσα δίκαια, ὅσα ἀγνά, ὅσα προσφιλή, ὅσα εὐφήμα, εἴ τις ἀρετὴ καὶ εἴ τις ἔπαινος, ταῦτα λογιζέσθε
 9 ἃ καὶ ἐμάθετε καὶ παρελάβετε καὶ ἠκούσατε καὶ εἶδετε

reference to our fellow-men, 'per quæ sitis amabiles hominibus,' Est. (comp. Eccclus. iv. 7), nor even with exclusive reference to God (ἄπερ ἐστὶ τῷ Θεῷ προσφ., Theod.), but generally, whatever both in respect of itself and the disposition of the doer (Whichc.) conciliates love, is generous and noble. See the good exemplifications of τὸ προσφιλέσ, in Whichcote, *Serm.* LXXV. Vol. iv. p. 88 sq.

εὐφήμα]

'of good report,' not merely 'quæ bonam famam pariunt' (Grot., Calv.), but in accordance with the more literal meaning of the word, 'well-sounding' (Luth.), 'of auspicious nature when spoken of,' Syr. 

[laudabilia].—those 'great and bright truths' in relation to God, ourselves, and our fellow-men, which sound well of themselves (loquuntur res), and command belief and entertainment, Whichcote, p. 108 sq.

εἴ τις ἀρετῆ] 'whatever virtue there be,' Scholefi. *Hints*, p. 107, or more accurately, 'there is,' Alf., it being assumed that there is such; see Latham, *Engl. Lang.* § 614 (ed. 3): recapitulation of the foregoing, with ref. perhaps to all the epithets except the last, which seems to be generalized by the following ἔπαινος. Ἀρετῆ [from a root AP- and connected with Sanscr. *vrī* 'protegere,' Pott, *Etym. Forsch.* Vol. i. p. 221, Donalds. *Orat.* § 285] is only found elsewhere in the N.T., in 2 Pet. i. 5 (in ref. to man, comp. Wisdom iv. 1) and 1 Pet. ii. 9, 2 Pet. i. 3 (in ref. to God; comp. Hab. iii. 2, Isaiah xlii. 8, al.); it designates, as Mey. observes, 'moral excellence in feeling and action' (ἡ τῶν καλῶν νομιζομένων ἐμπειρία, Hesych.), and is

opp. to *κακία*, Plato, *Republ.* 444 D, 445 C: see Whichcote, Vol. iv. p. 120.

ἔπαινος] 'praise;'

not 'id quod est laudabile,' Calv., or, 'ea quæ laudem apud homines mereantur,' Est.,—but 'praise,' in its simple sense, which, as Whichcote observes, 'regularly follows upon virtue, and is a note of it and a piece of the reward thereof,' p. 132. The addition *ἐπιστήμης* after *ἔπαιν.* with D*E*FG; Clarom., some mss. of Vulg., al. is an interpolation properly rejected by all modern editors.

λογίζεσθε] 'think on,' 'take account of,' not however merely 'bear them in your thoughts,' 'meditate' (Alf.), but 'use your faculties upon them,' 'horum rationem habete,' Beng.; comp. 1 Cor. xiii. 5, and see Whichcote, p. 138.

9. **ἃ καὶ]** 'which also:' exemplification of the foregoing in the Apostle himself; *ταῦτο διδασκαλίας ἀρίστης, τὸ ἐν πάσαις ταῖς παρανώσεσιν ἑαυτὸν παρέχειν τύπον*, Chrysost. The first *καὶ* is ascensive ('facit transitionem a generalibus (ὅσα) ad Paulina,' Beng.),—not 'et,' Vulg. (Syr., Copt. omit), but 'etiam,' Luth., the other three simply copulative, the sentence falling into two portions (*ἐμάθ. καὶ παρελ. ἠκούσ. καὶ εἶδ.*) connected by *καὶ*, each of which again is similarly interconnected: 'duo priora verba ad doctrinam pertinent, duo reliqua ad exemplum,' Estius; comp. Theod., *καὶ διὰ τῶν λόγων ὑμᾶς ἐδίδαξα, καὶ διὰ τῶν πραγμάτων ὑπέδειξα*. So also Van Heng., Mey., Wiesinger, al.

παρελάβετε] 'received;' not, however, in a purely passive (Gal. i. 12, 1 Thess. ii. 13), but, as the climactic order of the words (comp. ἠκούσ. καὶ

ἐν ἐμοί, ταῦτα πράσσετε καὶ ὁ Θεὸς τῆς εἰρήνης ἔσται μεθ' ὑμῶν.

I rejoiced in your renewed aid: yet I am content and want not.

10 Ἐχάρην δὲ ἐν Κυρίῳ μεγάλως, ὅτι Ye have freely supplied my needs, and, God shall supply yours.

εδ.) seems to suggest, with a somewhat *active* reference (John i. 11, 1 Cor. xv. 1); comp. Dion. Halic. i. p. 44, λέγω ἃ παρὰ τῶν ἐγχωρίων παρέλαβον (quæ ab incolis percipi), and the somewhat similar ἀναλαβεῖν ἐν καρδίᾳ, Job xxii. 22. The distinction of Grot. 'ἐμάθετε significat primam institutionem: παρελάβετε exactiorem doctrinam (ἐγγράφως, Theoph.,—but qu. reading) seems lexically doubtful: for exx. of παραλ. see Kypke, *Obs.* Vol. II. p. 222.

ἡκούσατε does not refer to any form of teaching or preaching ('refertur ad familiares sermones,' Grot., Hamm.), but as the division of members, noticed above, seems to require, to the example which the Apostle had set them when he was with them;—this they heard from others, and further saw for themselves. 'Ἐν ἐμοί thus belongs more especially to the two latter verbs, the prep. ἐν denoting the sphere, and as it were *substratum* of the action; see notes on Gal. i. 24, and Winer, *Gr.* § 48. a, p. 345 (ed. 6). ταῦτα πράσσετε] Parallel to the preceding ταῦτα λογίσεσθε, without however suggesting any contrast between 'acting' and 'thinking,' λογίξ. (see notes) having a distinctly practical reference; see Meyer *in loc.*

καὶ ὁ Θεὸς κ.τ.λ.] 'and (so) the God of peace,' comp. ver. 7, where καὶ has a similarly consecutive force, and see notes on ver. 12. The expression ὁ Θεὸς τῆς εἰρ. admits of different explanations according to the meaning assigned to εἰρήνη, see Reuss, *Théol. Chrét.* iv. 18, Vol. II. p. 201. Here there seems no reason to depart from the meaning assigned in ver. 7; the

gen. being a form of the gen. of *content*, or (which is nearly allied to it) of the *characterizing attribute*; see Scheuerl. *Synt.* § 16. 3, p. 115. and comp. Andrewes, *Serm.* xviii. Vol. II. p. 84 (Angl. C. Libr.).

10. ἐχάρην δέ] 'Now I rejoiced:' transition to more special matters, the δὲ being μεταβατικόν (Hartung, *Partik.* Vol. I. p. 165), and marking the change to a new subject; εἶτα καὶ περὶ τῶν πεμφθέντων παρ' αὐτῶν γράφει χρημάτων, Theod. The addition ἐν Κυρίῳ serves to define the nature of the joy; it was neither selfish nor earthly, it was *in* his Lord and *without* Him was not; see notes on ch. iii. 1.

ἤδη ποτε] 'now at length,' 'tandem aliquando,' Vulg., Rom. i. 10; more fully expressed in Aristoph. *Ran.* 931, ἤδη ποτ' ἐν μακρῷ χρόνῳ, ἤδη acquiring that meaning from ref. to something long looked for; see Hartung, *Partik.* ἤδη, 2. 4, Vol. I. p. 238. De Wette adopts the translation 'jetzt einmal,' 'jam aliquando' (comp. Plato, *Symp.* 216 E) on the ground that the more usual transl. involves a tacit reproach. This is not the case. The Apostle, as the Philippians well knew, in all cases preferred maintaining himself: now, however, his captivity seemed to call for their aid; comp. Neand. *Philipp.* p. 25.

ἀνεθάλετε κ.τ.λ.] 'put forth new shoots, flourished again, in respect of your solicitude for me;' 'refloruistis pro me sentire,' Vulg., and less literally,

Syr. $\text{ܘܕܘܟܘܢܘܢ ܕܥܘܠܘܬܘܢ ܕܘܠܘܬܘܢ ܕܘܠܘܬܘܢ}$;

[ut cœpistis curam habere mei] There is some little difficulty both in

ἤδη ποτὲ ἀνεθάλετε τὸ ὑπὲρ ἐμοῦ φρονεῖν ἐφ' ᾧ καὶ ἐφρονεῖτε, ἡκαιρεῖσθε δέ. ¹¹ οὐχ ὅτι καθ' ὑστέρησιν

the construction and exegesis. The verb ἀναθάλειν may be either *transitive* (Ezek. xvii. 24, Eccclus. i. 18), or *intransitive* (Psalm xxviii. 7, Wisdom iv. 4). In the former case the construction is simple (τὸ ὑπὲρ κ.τ.λ. being a simple accus. after the verb), but the exegesis unsatisfactory, as the ἀναθάλειν would appear dependent on the will of the Philipp., which the context certainly seems to contradict. In the latter, adopted by Vulg., Copt., Syr., and the Greek commentators, the exegesis is less difficult, but the construction somewhat ambiguous. Either (a) τὸ ὑπὲρ ἐμοῦ is the object accus. after φρονεῖν, the verb itself being somewhat laxly appended to ἀνεθάλ., Beng., Mey., Alf.; or (b) τὸ ὑπὲρ ἐμοῦ φρονεῖν is the accus. of the *quantitative* object (notes on Eph. iv. 15) dependent on ἀνεθάλετε, Winer, *Gr.* § 44. 1, p. 284, Wiesing., Bisp., and appy. Chrys. and Theophyl. (who interpolates εἰς). Of these (a) is artificial, and contrary to the current and sequence of the Greek: (b) is simple and intelligible, but certainly involves the difficulty that the following clause (if we retain the proper and obvious reference of ἐφ' ᾧ) will in fact be ἐφρονεῖτε ἐπὶ τῷ ὑπὲρ ἐμοῦ φρονεῖν. As, however, this logical difficulty may be diluted by observing that φρονεῖν is not used exactly in the same sense in the two clauses,—τὸ ὑπὲρ ἐμοῦ φρ. in fact coalescing to form a new idea,—and as (a) is not only artificial, but involves an undue emphasis on τὸ ὑπὲρ ἐμοῦ, we somewhat confidently adopt (b): so Wiesing. and Bisping. Lastly, ἀνεθάλετε does not involve any censure (ὅτι πρότερον ὄντες ἀνθρώποι ἐμαρτύρησαν, Chrys.): the time during

which ἡκαιροῦντο was the period of unavoidable torpor; when the suitable time and opportunity came, ἀνεθαλον comp. Andrewes, *Serm.* xviii. Vol. III. p. 99 (A. C. Libr.). The rare aor. ἀνέθ. is noticed by Winer, § 15, Buttm. *Irreg. Verbs*, s.v. θάλλω.

ἐφ' ᾧ] 'for which,' 'with a view to which,' 'in contemplation of which;' the ἐπὶ marking the object contemplated: not 'sicut,' Vulg., Syr., 'in quo,' Copt., interpretations which obscure the proper force of the prepositions. On the meanings of ἐφ' ᾧ, see the notes on ch. iii. 12.

καὶ ἐφρονεῖτε] 'ye also were anxious, careful;' imperf., marking the continuance of the action, to which the καὶ adds a further emphasis: 'your care for me was of no sudden growth, it did not show itself just when the need came,—far from it, you were also anxious long before you ἀνεθάλετε.' The omission of μὲν after ἐφρον. gives, as Meyer observes, a greater vigour to the antithesis; see Klotz, *Devar.* Vol. II. p. 356, comp. notes on Gal. ii. 15.

ἡκαιρεῖσθε] 'ye were lacking opportunity.' Ἄκαιρ. (an ἀπ. λεγόμεν.) is a word of later Greek, the opposite of which is εὐκαιρεῖν (εὐ σχολῆς ἔχειν), a form equally condemned by the Atticists; Lobeck, *Phrygn.* p. 125, Thom. M. p. 830. Chrysostom refers the term specially to the temporal means of the Phill., οὐκ εἶχετε ἐν χερσίν, οὐδὲ ἐν ἀφρονίᾳ ἦτε, and urges the popular use of ἀκαιρ. in that sense. It may have been so; it seems, however, safer to preserve the ordinary temporal reference; see above.

11. οὐχ ὅτι] 'not that,' 'I do not mean that:' see notes on ch. iii. 12, Winer, *Gr.* § 64. 6, p. 526. The

λέγω· ἐγὼ γὰρ ἔμαθον ἐν οἷς εἰμι αὐτάρκης εἶναι. ¹² οἶδα
καὶ ταπεινοῦσθαι, οἶδα καὶ περισσεύειν· ἐν παντὶ καὶ ἐν πᾶσιν

Apostle does not wish his joy at this proof of their sympathy to be misunderstood as mere satisfaction at being relieved from present want or pressure.

καθ' ὑστέρησιν] 'in consequence of want,' 'propter penuriam,' Vulg., sim. Syr.

ⲕⲁⲧⲁ ⲛⲓⲙⲓ ⲛⲉⲛⲉⲣⲉⲁ [propterea

quod defuerit mihi]; see notes on ch. ii. 3, and on *Tit.* iii. 5, where this meaning of *κατά* is briefly investigated. Van Heng., to preserve the more usual meaning of the prep., gives ὑστέρησιν a concrete reference, 'ut more receptum est penuriae;' this is artificial and unnecessary. The meaning is simply οὐ διὰ τὴν ἐμὴν χρείαν, Theodoret; 'notio secundum facile transit in notionem propter,' Kuhner, *Xenoph. Mem.* i. 3. 12.

ἐγὼ γὰρ ἔμαθον] 'for I for my part have learned,' not 'learned,' Alf., which represents the action as too remote to suit the *English* idiom. In the Greek nothing more is said than that the *μαθάνειν* took place after a given time (see Donalds. *Gr.* § 432); whether it does or does not last to the present time is left unnoticed; see esp. Fritz. *de Aor. Vi.* p. 16 sq. The ἐγὼ is emphatic, 'quidquid alii sentiunt aut cupiunt,' and ἔμαθον, as the tenor of the verse seems to indicate, refers to a teaching derived, not 'divinitus,' Beng., but, from the practical experiences of life; διὰ τῶν ἐναντίων ὀδεῶν, πείραν ἔλαβον ἰκανήν, Theod.

ἐν οἷς εἰμι.] 'in what state I am;' not, on the one hand, with reference merely to his present state, which is too limited,—nor on the other hand, with ref. to any possible state, 'in quocunque statu sim,' Raphel, (comp. Auth.),

which would require *ἄν*,—but with ref. to the state in which he is at the time of consideration; almost 'in every state that I come into.' The expression ἐν οἷς (no ellipse of *χρόμασσω*, Wolf., al.) is copiously illustrated by Wetst. *in loc.*; see also Kypke, *Obs.* Vol. II. p. 319.

αὐτάρκης] 'content,' 'ut sufficiat mihi id quod est mihi,' Syr. (comp. Heb. xiii. 5, ἀρκούμενοι τοῖς παροῦσιν), literally 'self-supporting,' 'independent,' the opposite being, as Meyer observes, προσδεῆς ἄλλων, Plato, *Tim.* 33 D; comp. Arist. *Ethic. Nic.* I. 5, τὸ τέλειον ἀγαθὸν αὐτάρκες εἶναι δοκεῖ: see notes on *1 Tim.* vi. 6, and Barrow, *Serm.* xxxvi. Vol. II. p. 404. The practical inferences deducible from this verse are well stated by Sanderson, *Serm.* v. (ad Aul.).

12. οἶδα καὶ ταπειν.] 'I know (how) also to be abased:' second member of the climax (ἔμαθον κ. τ. λ., οἶδα κ. τ. λ., μεμύθημαι κ. τ. λ.) explaining more in detail the preceding ἐν οἷς εἰμι αὐτάρκ. εἶναι: the Apostle, as Andrewes well says, 'had stayed affections.' The first *καὶ* thus serves to annex the special instance (*ταπειν.*) to the more general statement (see notes on *Eph.* v. 18, Winer, *Gr.* § 53. 3, p. 388, ed. 6), the second appends to *ταπειν.* its opposite, and is thus copulative and indirectly contrastive. The use of *καὶ* in the N.T., as the Aramaic *ו* would have led us *à priori* to suppose, is somewhat varied. Though all are really included in the two broad distinctions *et* and *etiam* (see esp. Klotz, *Devar.* Vol. II. p. 635), we may perhaps conveniently enumerate the following subdivisions. Under the first (*et*) *καὶ* appears as, (a) simply copulative; (β) adjunctive, i. e.

μεμύημαι, καὶ χορτάζεσθαι καὶ πεινᾶν, καὶ περισσεύειν καὶ

either when the special is annexed to the general as here, Mark i. 5, Eph. vi. 19 al., or conversely the general to the special, Matth. xxvi. 59; (γ) consecutive, nearly 'and so,' ver. 9, Matth. xxiii. 32, comp. James ii. 23 al. Under the second (*etiam*) καὶ appears as, (δ) *ascensive*, the most usual sense, or conversely, *descensive*, Gal. iii. 4, Eph. v. 12, where see notes; (ε) *epexegetic*, approaching nearly to 'namely,' 'that is to say,' John i. 16, Gal. ii. 20, vi. 16, where see notes; (ς) *comparative*, especially in double-membered clauses, see notes on Eph. v. 23; to all which we may perhaps add a not uncommon use of καὶ, which may be termed (η) its *contrasting* force, as here (2^d καὶ), and more strongly, Mark xii. 12, 1 Thess. ii. 18; comp. 1 Cor. ix. 5, 6 (2^d καὶ). In such a case the particle is not adversative, as often asserted, but copulative and contrasting; the opposition arises merely from the juxtaposition of clauses involving opposing or dissimilar sentiments. These seven heads appy. include all the more common uses of καὶ in the N.T., for further exx. see the well arranged list in Bruder, *Concord.* s.v. καὶ, and the much improved notice in the sixth ed. of Winer, *Gr.* § 53. 3. The reading δὲ (οἶδα δέ) of *Rec.* has scarcely any authority, and is rightly rejected by appy. all modern editors. περισσεύειν] 'to abound.' The opposition between ταπειν. and περισσ. is not exactly perfect (contrast Matth. xxiii. 12, 2 Cor. xi. 7, and above, Phil. ii. 8, 9), but still need not involve a departure from the lexical meaning of either word. The former (ταπειν.) is more general ('to be cast down,'—not expressly, λιμωττείν, Æcum., and sim. even De W.) but

obviously includes the idea of the pressure and dejection arising from want (comp. Æth.); the latter is more specific. The paraphrase of Pelag (cited by Mey.) is thus perfectly satisfactory, 'ut nec abundantia extollar, nec frangar inopia.'

ἐν πάντι καὶ ἐν πᾶσιν] 'in everything and in all things,' 'in omni et in omnibus,' Clarom., Goth., not 'ubique et in omnibus,' Vulg., Auth.,—an assumed ellipsis of τόπω (Chrys. supplies χρόνω) which cannot be substantiated any more than that of ἀνθρώποις (Beng.) after πᾶσιν; comp. 2 Cor. ix. 8. The expression seems designed to be perfectly general and inclusive, ἐν πάντι πράγμ. καὶ ἐν πᾶσι τοῖς παρεμπιπτοῦσι, Phot. ap. Æcum.

μεμύημαι] 'I have been initiated, fully taught,' 'institutus sum,' Vulg., Clarom., Copt.; ⲓⲛⲓⲛⲓⲛⲓ [exercitatus

sum] Syr., 'assuetus sum,' Æth.;—climactic, see above. The word is an ἄπ. λεγόμεν. in the N.T., and appears used, not in its primary sense, 'disciplinā arcanā imbutus sum,' Beng. (μούμενος· μυσταγωγούμενος, Hesych.), but in its derivative sense, 'I have been fully instructed' (μύησις· μάθησις, κατήχησις, Hesych.) with perhaps some reference to the practical mode in which the knowledge was acquired; πείραν ἀπάντων ἔχω, Phot. ap. Æcum.; see Suicer, *Thesaur.* s.v. Vol. II. p. 379 sq. As μείσθαι is used with an accus. of the thing (Plato, *Symp.* 209 E, and see exx. in Rost u. Palm, *Lex.* s.v.), more rarely with a gen. (Heliod. *Æthiop.* I. 17, see Lobeck, *Aglaoph.* p. 651 note) or dat. (Lucian, *Demon.* 11), some modern commentators (Mey., Alf.) join ἐν πάντι κ.τ.λ. with the infinitives. This is harsh and somewhat hypercritical; μείσθαι

ὕστερεῖσθαι. ¹³ πάντα ἰσχύω ἐν τῷ ἐνδυναμοῦντί με.
¹⁴ πλὴν καλῶς ἐποιήσατε συγκακωνήσαντές μου τῇ θλίψει.

appears with a prep. (κατὰ) in 3 Macc. ii. 30, and is probably so to be joined here; so Syr., Vulg., Clarom., Goth., and appy. Copt., Æth. πεινᾶν] Later form for πεινῆν, see Winer, *Gr.* § 13. 3, p. 71, Thom. M. p. 699: 'vulgaris horum verborum scriptura cum ingressu Macedonici ævi, tenuis scaturiginis instar, hic ibi emicat,' Lobeck, *Phryg.* p. 61. The verb χορτάζω, properly used in ref. to animals, (Hesiod, *Op.* 454, Aristoph. *Pax*, 176, Plato, *Rep.* II. 372 D, comp. IX. 586 D), is found always in the N.T. (except Rev. xix. 21), and very commonly in later writers, in simple reference to men.

13. πάντα ἰσχύω] 'I can do all things,'—not 'all this,' Hamm. on 1 Cor. xiii. 7, 'omnia memorata,' Van Heng., but 'all things,' with the most inclusive reference, marking the transition from the special to the general. Bernard (*Serm.* LXXXV.) well says 'nihil omnipotentiam Verbi clariorem reddit, quam quod omnipotentes facit omnes qui in se [eo] sperant;' see a good sermon on this text by Hamm. *Serm.* XIV. p. 297 (Angl. C. Libr.). Πάντα is the accus. of the 'quantitative' object after ἰσχύω (Gal. v. 6, James v. 16, Wisdom xvi. 20), defining the measure and extent of the action; see Madvig, *Synt.* § 27. ἐν τῷ ἐνδυν.] 'in Him that giveth me inward strength;' not 'per eum,' Beza, but 'in Him,' in vital and living union with Him who is the only source of all spiritual δύναμις; comp. 1 Tim. i. 12, 2 Tim. iv. 17. The late form ἐνδυναμῶ occurs five times in St. Paul's Epp., in Acts ix. 22, and Heb. xi. 34 (see notes on 1 Tim. i. 12), Psalm lii. 7, and eccl. writers. The

simple form occurs Col. i. 11, Psalm lxviii. 31, and is noticed by Lobeck, *Phryg.* p. 605 note.

The interpolation of Χριστῷ after με (*Rec.*) is well supported [D***EFGJK; Boern. Syr. (both), Goth., al.; Gr. Ff.], but seems due to 1 Tim. i. 12, and is rejected by most modern editors.

14. πλὴν κ.τ.λ.] 'Notwithstanding ye did well;' clearly not 'ye have done well,' Peile,—the event referred to belonged definitely to the past. In this verse and the following, which in fact present the positive side to the negative οὐκ ὅτι, ver. 11, the Apostle guards against any appearance of slighting the liberality of his converts (Chrys., Calv.), by specifying what peculiarly evoked his joy,—the sympathy of the Philippians, τὸ συγκακωνήσαι μου τῇ θλίψει. For the explanation of πλὴν see notes on ch. i. 18, iii. 16, and for exx. of the idiomatic καλῶς ἐπ. with a part. (Acts x. 33) see Elsner, *Obs.* Vol. II. p. 257.

συγκακων. κ.τ.λ.] 'in that ye communicated, had fellowship, with my affliction,' see notes on Eph. v. 11: specification of their action viewed in its moral aspects; ἡμῶν τοῦτο κέρδος κοινωνοὶ γὰρ τῶν ἡμῶν ἐγένεσθε παθημάτων, Theod. The action of the participle is contemporaneous with that of the finite verb (see Bernhardt, *Synt.* x. 9, p. 383, notes on Eph. i. 9, comp. Winer, *Gr.* § 45. 6. b, p. 316), and specifies the act in which the καλῶς ἐποίησ. was evinced. It is scarcely necessary to add that θλίψει is not either here or 2 Cor. viii. 13, 'penuriæ' ('necessity,' Peile), but simply 'tribulationi,' Vulg.; the gift of the Phill. is regarded from a higher point of view, as an act of ministering sympathy.

15 οἴδατε δὲ καὶ ὑμεῖς, Φιλιππηῖοι, ὅτι ἐν ἀρχῇ τοῦ εὐαγγελίου, ὅτε ἐξῆλθον ἀπὸ Μακεδονίας, οὐδεμία μοι ἐκκλησία ἐκοινωνήσεν εἰς λόγον δόσεως καὶ λήψεως, εἰ μὴ

15. οἴδατε δὲ καὶ ὑμ.] 'Moreover yourselves also know;' notice of their former liberality in the way of gentle contrast. Δὲ here does not merely annex an 'enlargement upon' the preceding verse (Peile, 'and,' Scholef.), but passes to earlier acts, which it puts in juxtaposition with the present; see notes on Gal. iii. 8, and Klotz, *Devar.* Vol. II. p. 356, 362, who has well discussed this participle, with the single exception that he denies any connexion between it and the numeral, which seems philologically certain; Donalds. *Cratyl.* § 155. The καὶ suggests a comparison with the Apostle, 'ye too, as well as I;' comp. notes on ver. 12.

Φιλιππηῖοι] 'men of Philippi.' The mention by name is emphatic (comp. 2 Cor. vi. 11); it does not mark merely affection ('my Philippians,' Bisp.), but specifies them, gratefully and earnestly, as the well remembered and acknowledged doers of the good deed. Beng. goes rather too far when he says, 'innuitantitheton ad alias ecclesias;' the comparison is instituted in what follows.

ὅτε ἐξῆλθον] 'when I went out,' 'quando profectus sum,' Vulg., scil. at the time that event took place. It is doubtful whether the Apostle alludes (a) to the assistance supplied to him when at Corinth, and specially mentioned 2 Cor. xi. 9; or (b) to that supplied previously to, and possibly at, his departure, Acts xvii. 14. If (a), then ἐξῆλθον must be regarded as having a pluperfect reference (Van Heng., De W., see Paley, *Hor. Paul.* VII. 3),—an interpretation to which no serious grammatical objection can be urged (Jelf, *Gr.* § 404, Winer, *Gr.* §

40. 5, see, however, Fritzs. *de Aor.* p. 16), but which seems at variance with ἐν ἀρχῇ τοῦ εὐαγγ., which, as Mey. observes, refers the event to the earliest period of their connexion with the Apostle. It seems safer, then, to adopt (b); so Mey., Alf., and Bisp.

ἐκοινωνήσεν κ.τ.λ.] 'communicated with' ('dealt with,' Andrewes) *me* in regard of the account (ver. 17) of giving and receiving; 'eis λόγον' not being taken in the more lax, yet defensible, sense 'ratione habitâ,' Van Heng. (comp. 2 Macc. i. 14, Thucyd. iii. 46), but, as *eis λόγον* below seems to suggest, in the stricter meaning, 'in ratione dati et accepti,' Vulg., Goth., Copt., comp. Cicero, *Lat.* xvi. (58), 'ratio acceptorum et datorum.' The exact meaning of the words is slightly doubtful. Chrys., Theoph., nearly all the earlier, and the great majority of recent, expositors refer the giving and receiving to each party; ὁρᾶς πῶς ἐκοινωνήσαν, *eis λόγον δόσεως τῶν σαρκικῶν καὶ λήψεως τῶν πνευματικῶν*, Chrys.; comp. 1 Cor. ix. 11. Grotius and others limit the giving to the Philippians and the receiving to the Apostle; 'ego sum in vestris expensi tabulis, vos in meis accepti.' Meyer (followed by Alf.) extends this so far that each party is supposed to open an account with the other, but that the debtor side was vacant in their account, the creditor on his. This last interpr. seems so artificial, and the first so fairly analogous with the spiritual application in ver. 17, that we see no reason for departing from the ordinary interpr.; so recently Wiesing., and Bisping. Exx. of the expression *λήψις καὶ δόσις* are cited by Wetst. *in loc.*; comp. also Schoettg.

ὑμεῖς μόνοι, ¹⁶ ὅτι καὶ ἐν Θεσσαλονίκη καὶ ἅπαξ καὶ δις εἰς τὴν χρεῖαν μοι ἐπέμψατε. ¹⁷ οὐχ ὅτι ἐπιζητῶ τὸ

Hor. Vol. I. p. 804. For the construction of *κοινωνέω*, see notes on *Gal.* vi. 6.

16. **ὅτι**] ‘because,’—argumentative (not demonstrative, ‘that,’ Paley, Van Heng., Rilliet, al.), the object of this verse being to justify the statement, ἐν ἀρχῇ τοῦ εὐαγγ., ver. 15, by noticing a very early period when assistance was sent to the Apostle from Philippi. Even before he had left Macedonia they had twice ministered to his necessity: so Goth. (‘unte’), and perhaps, Vulg., Clarom., ‘quia’; the other Vv. are ambiguous; Æth. omits. The other interpr. of ὅτι reverses the order of time, and disturbs the logical sequence.

καὶ ἐν Θεσσ.] ‘even in Thessalonica,’ not ‘to Thessalonica,’ Vulg., Clarom., but ‘when I was in that city.’ There is here no ellipse of *ὅντι* (Beza), nor a direct instance of the prep. of rest in combination with a verb of motion (Mey., Alf.), but only a case of simple and intelligible brachylogy, Winer, *Gr.* § 50. 4, p. 368. The ascensive **καὶ** is referred by the early commentators to the importance of Thessalonica; ἐν τῇ μητροπόλει καθημένος παρὰ τῆς μικρᾶς ἐτρέφετο πόλει, Chrys. This is doubtful; it seems more naturally ascensive in ref. to time, ‘even at so early a period as when I was at Thess.’; comp. Har- tung, *Partik. kal.* 2. 8, Vol. I. p. 135.

καὶ ἅπαξ καὶ δις] ‘both once and twice,’ i.e., ‘not once only, but twice,’ emphatic: see 1 Thess. ii. 18, Nehem. xiii. 30, 1 Macc. iii. 30, and Herod. ii. 121. 2, iii. 148. Meyer cites as the antithesis οὐχ ἅπαξ οὐδὲ δις, Plato, *Clitoph.* 410 B. On **καὶ**—**καὶ**, see notes on 1 Tim. iv. 10. **εἰς τὴν χρεῖαν**] ‘to supply my neces-

sity;’ *εἰς* marking the ethical destination of the contribution; so *εἰς τὸ εὐαγγ.*, 2 Cor. ii. 12, ‘to preach the Gospel;’ see exx. in Winer, *Gr.* § 49. a, p. 354. The article marks the necessity the Apostle then felt, i. e. ‘my necessity,’ Syr., al. Chrysostom calls attention to the absence of the pronoun, οὐκ εἶπε τὰς ἐμὰς [χρεῖας] ἀλλ’ ἀπλῶς, τοῦ σεμνοῦ ἐπιμελόμενος: this is inexact, as the art. fully performs the function of the pron.; *Middl. Art.* v. 1. 3.

17. **οὐχ ὅτι**] ‘not that;’ added, as before ver. 11, to avoid a misunderstanding; see notes on ch. iii. 12: ‘sic laudat Philippensium liberalitatem ut tamen sinistram cupiditatis immodicæ opinionem semper a se rejiciat,’ Calvin. **ἐπιζητῶ**] ‘I seek after,’ not ‘studiose quæro,’ Bretsch., nor even ‘insuper quæro,’ Van Heng., who has an elaborate, but not persuasive, note on this word: the ἐπι, as in ἐπιποθεῖν κ.τ.λ., only marks the direction of the action, see notes on ch. i. 8, and on 2 Tim. i. 4. In many cases, in this and similar compounds, the directive force is so feebly marked that the difference between the simple and compound is hardly appreciable; comp. Winer, *de Verb. Comp.* I. 22. Meyer rightly calls attention to the present,—the ‘allzeitiges Präsens’ of Krüger (*Sprachl.* § 53. 1), as marking the regular and characteristic mode of action; see Bernhardt, *Synt.* x. 1, p. 370, and comp. the English present, in which, however, habitude is more strongly marked than in the Greek; Latham, *Eng. Lang.* § 507 (ed. 4). **τὸ δῶμα**] ‘the gift,’—not exactly ‘the gift which they had [now] sent him,’ Scholef. *Hints*, p. 108, but ‘the gift in the particular case in question’

δόμα, ἀλλὰ ἐπιζητῶ τὸν καρπὸν τὸν πλεονάζοντα εἰς λόγον ὑμῶν. 18 ἀπέχω δὲ πάντα καὶ περισσεύω, πεπλήρωμαι

(Mey., Alf.), almost in English idiom 'any gift.' The Copt. [*taiō*] seems to convey the idea of a recompense, 'honorarium.' ἄλλ' ἐπιζ.]

'but I do seek,' Alf.: the repetition of the same verb with ἀλλά, as in Rom. viii. 15, Heb. xii. 18, adds force and emphasis, and makes the primary meaning of ἀλλά ('aliud jam hoc esse de quo sumus dicturi,' Klotz, *Devar.* Vol. II. p. 1) still more apparent; compare Fritz. *Rom.* viii. 15.

τὸν καρπὸν κ.τ.λ.] 'the fruit which aboundeth to your account,' ὑμῶν, οὐκ ἐμοῦ, Chrys.; i. e., the future divine recompense which on every fresh proof of their love is represented as being laid up to their account, ὁ καρπὸς ἐκείνοισι τίκεται, Chrys. As πλεονάζειν appears in all other cases in the N.T. to stand alone (2 Thess. i. 3 is doubtful; Alf. cites it here as certain, but in his notes *in loc.* takes it differently), Van Heng. and De W. here connect εἰς with ἐπιζητῶ. This seems an unnecessary refinement, there is nothing in πλεονάζω to render its connexion with εἰς, as marking the destination of the πλεονασμός, either ungrammatical or unnatural: it is joined with ἐν [Plato], *Locr.* 103 A. The use of λόγος is here the same as in ver. 15, not 'habitā vestrum ratione,' Van Heng., and certainly not = εἰς ὑμᾶς (Rill.; compare Syr.), but 'in rationem vestram,' Vulg., i. e., dropping all metaphor, εἰς τὴν ὑμετέραν σωτηρίαν, Chrys.; compare Calv. *in loc.*

18. ἀπέχω δὲ πάντα] 'But I have all I need;' 'though I seek not after the gift, I still have all things in abundance; your liberality has left me to want nothing.' The δὲ thus retains its proper adversative force

(not 'and now,' Peile), and preserves the antithesis between the emphatic ἀπέχω and the foregoing ἐπιζητῶ; ἀπέχω πάντα, οὐδὲν ἐπιζητήσων. 'Ἀπέχω is neither barely 'habeo,' Vulg., nor yet with any special forensic sense (acceptilatio) 'satis habeo,' 'I give you my acquittance' (Hamm. *on Mark*, xiv. 41; comp. Chrys. εἰδειξεν ὅτι ὀφειλὴ ἐστὶ τὸ πρᾶγμα), but simply 'acceptum teneo,' אָצְפִּי [accepi] Syr., Copt.,

the prep. ἀπὸ apparently having a slightly intensive force ('significatio actionis quendam, ut ita dicam, percursorum, atque adeo in agendo perseverantium,' Winer, *Verb. Comp.* VI. p. 7), and marking the completeness and definitive nature of the ἔχειν; comp. Matth. vi. 2, 5, 16, Luke vi. 24, Philem. 15, Arrian, *Epict.* III. 24 [p. 228, ed. Borh.] τὸ γὰρ εὐδαιμονοῦν ἀπέχειν δεῖ πάντα ἃ θέλει, and comp. Winer, *Gr.* § 40. 4, p. 246.

καὶ περισσεύω] 'and I abound,' expansion and amplification of the preceding ἀπέχω, 'I have all I want and more than all,' the following πεπλήρωμαι completing the climax; 'die Hülle und Fülle habe ich,' Meyer. To supply χαρᾶς after πεπλήρ. (Grot.) is to wholly mar the simplicity and climactic force of the sentence.

δεξάμενος κ.τ.λ.] Temporal clause, 'now that I have received,' Peile, 'posteaquam accepi,' Erasm.; comp. Donalds. *Gr.* § 573 sq. In the following words there is a slight variation of MSS [A omits παρὰ Ἐπ.: FG, al. supply πεμφθέντα after ὑμῶν], caused probably by the recurrence of παρὰ: there is, however, no difficulty; ὑμεῖς Ἐπαφροδίτῃ ἐδώκατε, Ἐπαφρόδιτος ἐμοί, Theodoret. ὁσμη.

δεξάμενος παρὰ Ἐπαφροδίτου τὰ παρ' ὑμῶν, ὄσμην εὐωδίας, θυσίαν δεκτὴν εὐάρεστον τῷ Θεῷ. 19 ὁ δὲ Θεός μου πληρώσει πᾶσαν χρεῖαν ὑμῶν κατὰ τὸ πλοῦτος αὐτοῦ

εὐωδίας] 'a sweet-smelling savour;' accus. in apposition to the preceding τὰ παρ' ὑμῶν; comp. Eph. v. 2. The reference of Alf. to Kühner, *Gr.* Vol. II. p. 146, and the exx. cited (*Hom. Il.* xxiv. 735, Eurip. *Orest.* 950) are not quite in point, as the apposition is not to the verbal action contained in the sentence (*Jelf, Gr.* § 580. 2), but simply to the accus. τὰ παρ' ὑμῶν, which is thus further defined and characterized. It is doubtful whether the gen. *εὐωδίας* is to be considered a gen. *materiae* (*Winer, Gr.* § 34. 2. b, p. 212 note, comp. *Arist. Rhet.* I. 11) or a gen. of the characterizing *quality* (see *Scheuerl. Synl.* § 16. 3, p. 115); the latter is perhaps most simple and most in harmony with the Hebraistic *tinge* which seems to mark these kinds of gen. in the N. T.; comp. *Winer, Gr. l.c.* (text).

θυσίαν κ.τ.λ.] 'a sacrifice acceptable (and) well pleasing to God;' not 'an accepted sacr. such as is,' &c., Peile, (comp. *Syr.*); both adjectives as well as the preceding ὄσμην εὐωδ. (comp. *Lev.* i. 9, 13) standing in connexion with τῷ Θεῷ, which thus falls under the general head of the dative of 'interest' (*Krüger, Sprachl.* § 48. 4). The good deeds which the Philippians did towards the Apostle become from the spirit in which they were done (comp. *Chrys.*), an acceptable sacrifice to God himself. It does not seem necessary with *Johnson (Unbl. Sacr.* II. 4, Vol. I. p. 436, [A. C. Libr.], comp. *Irenæus, Hær.* IV. 18) to conclude that the alms brought by Epaphr. had been offered by the people at the altar: the sacrifice of alms is one of the *spiritual* and evangelical sacrifices specially noticed

in the N. T., *Heb.* xiii. 16; see the comprehensive list in *Waterl. Doctr. of Euch.* ch. XII. Vol. IV. p. 730.

19. ὁ δὲ Θεός μου] Not without emphasis and an expression of hopeful trust, 'qui meam agit causam,' *Van Heng.*; see notes on ch. i. 3. *πληρώσει κ.τ.λ.*] 'shall fulfil (with reciprocating ref. to *πεπλ.* ver. 18) every need of yours:' not in the form of prayer (*ἐπεύχεται αὐτοῖς, Chrys.*), but of hopeful promise, the future *πληρώσει* being distinctly predictive; comp. *Rom.* xvi. 20, 2 *Cor.* xiii. 11, 2 *Tim.* iv. 18. The reading *πληρώσαι* [D*FG; several mss.; *Vulg., Clarom., al.*] followed by *Theod., Theophyl.*, seems clearly a gloss. It is doubtful whether *χρεῖαν* is to be referred solely to temporal (*Chrys.*), or solely to spiritual (*Theod.*), wants. The use of *χρεῖα* and the preceding allusions are in favour of the former; the use of *πλοῦτος* and the immediate context, of the latter: the inclusive form of the expression seems to justify our uniting both.

ἐν δόξῃ] 'in glory;' not so much an instrumental (*Mey., Alf.*) as a *modal* clause, closely in union with *ἐν Χρ.*, the former pointing to the manner in which God will supply their wants,—not, however, merely 'magnifice, splendide,' *Calv.* (comp. *Beng.*), but with ref. to the element or the attribute in which the action will be evinced,—while *ἐν Χρ. Ἰησ.* specifies the ever-blessed sphere in which alone all is realized; see notes on *Eph.* ii. 7. So appy. *Chrys.*, *ὁπω περισσεύει ὑμῖν ἅπαντα ὥστε ἐν δόξῃ αὐτοῦ ἔχειν.* *Grotius* and others (comp. *Æth.*) connect *ἐν δόξῃ* with *πλοῦτος*; this is

ἐν δόξῃ ἐν Χριστῷ Ἰησοῦ. ²⁰ τῷ δὲ Θεῷ καὶ πατρὶ ἡμῶν ἢ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

All here send you greeting.

²¹ Ἀσπάσασθε πάντα ἅγιον ἐν Χριστῷ Ἰησοῦ. ἀσπάζονται ὑμᾶς οἱ σὺν ἐμοὶ ἀδελφοί. ²² ἀσπάζονται ὑμᾶς πάντες οἱ ἅγιοι, μάλιστα δὲ οἱ ἐκ τῆς Καίσαρος οἰκίας.

grammatically admissible,—the expression *πλουτεῖν ἐν τιμῇ* (1 Tim. vi. 18) justifying the omission of the article (see notes on *Eph.* i. 15),—and certainly deserves consideration, but the remark of Meyer, that *πλοῦτος* is always used in the N. T. in such metaphorical expressions with a gen. of the thing (Rom. ii. 4, ix. 23, 2 Cor. viii. 2, Eph. i. 7, 18, ii. 7, iii. 16, Col. i. 27), and that we should have expected *κατὰ τὸ πλοῦτος τῆς δ. αὐτοῦ*, seems to strike the balance in favour of *πληρ. ἐν δόξῃ*: so appy. Syr., but these are cases in which the Vv. cannot safely be adduced on either side.

κατὰ τὸ πλ.] ‘according to,’ i.e. ‘in accordance with the riches He has,’ comp. notes on *Eph.* i. 5. The clause involves a shade of modal reference, and marks *ὅτι ἐσθλον αὐτῷ καὶ δυνατὸν, καὶ ταχέως ποιεῖν*, Chrys.

20. Θεῷ καὶ Πατρὶ] ‘to God and the Father;’ anticipatory doxology called forth by the preceding words. On the august title *Θεὸς καὶ πατήρ*, see notes on *Gal.* i. 4.

ἢ δόξα] Scil. *εἴη*, not *ἔστω*; see notes on *Eph.* i. 2. The article seems here to have its ‘rhetorical’ force (Bernhardy, *Synt.* vi. 22, p. 315), and to mark the *δόξα* as that ‘which especially and peculiarly belongs to God;’ see notes on *Gal.* i. 5, where this and the following expression, *εἰς τοὺς αἰῶνας τῶν αἰώνων*, are briefly investigated. On the two formulæ *αἰῶν τῶν αἰώνων*, and *αἰῶνες τῶν αἰώνων*, see Harless on *Eph.* iii. 21, with however

the qualifying remarks in notes *in loc.*

21. πάντα ἅγιον] ‘every saint;’ not ‘omnes sanctos,’ Syr., Copt., Æth., but ‘omnem sanctum,’ Vulg., Clarom.: it does not apply to the whole church, but, as Beng. suggests, *individualizes*; each one is specially saluted; so Conyb., Wies., Alf. On the term *ἅγιος* and its application in the N. T., see notes on *Eph.* i. 1. It is doubtful whether *ἐν Χρ.* is to be joined with *ἀσπάσασθε* (comp. Rom. xvi. 22, 1 Cor. xvi. 19) or with *ἅγιον* (ch. i. 1); the former is adopted by Syr. (plural) and Theod. (*ὁ τῷ Κυρίῳ Ἰησοῦ πιστεύων*); the latter by Mey. and several modern interpreters. As *ἅγιος* is connected in this Ep. with *ἐν Χρ.* (comp. Rom. xvi. 3, 8, 9, 10, 13), and as *ἀσπαζ.* does not appear elsewhere used with *ἐν Χρ.* or *ἐν Χρ. Ἰησ.*, but only with *ἐν Κυρίῳ*, the latter is perhaps slightly the most probable.

οἱ σὺν ἐμοὶ ἀδελφοί] Those who were more immediately in communication with the Apostle, suitably and naturally specified before the inclusive *πάντες οἱ ἅγιοι* in the following verse. The apparent difficulty between this and ch. ii. 20, is simply disposed of by Chrys., *οὐ παρατεῖται καὶ τούτους ἀδελφούς καλεῖν*.

22. μάλιστα] ‘especially;’ they were naturally more in contact with the Apostle than the other Christians in Rome, who were not among his immediate associates. The primary force of *μάλιστα* is alluded to in notes on 1 Tim. iv. 10. οἱ ἐκ τῆς

Benediction.

²³ Ἡ χάρις τοῦ Κυρίου Ἰησοῦ Χριστοῦ
μετὰ τοῦ πνεύματος ὑμῶν.

Κ. οικίας] 'those of *Cæsar's household*.' These words have received various interpretations. It seems most natural to regard them as denoting, not on the one hand, merely 'the Prætorian guards' (Matth.), nor on the other, the 'members of Nero's family' (comp. 1 Cor. i. 16), Camer., Van Heng., and more recently, and 'is to be feared with obvious reasons, Baur (*Ap. Paulus*, p. 470),—who founds on this interpr. an argument against the genuineness of the Ep.,—but simply the *οικεῖοι* (Theod.), the servants and retainers belonging to the emperor's household; see Krebs, *Obs.* p. 332, Loesn. *Obs.* p. 358. It may thus seem not improbable that St. Paul was in confinement in or near to that barrack of the Prætorians which was attached to the Palace of Nero (Hows. *St. Paul*, Vol. II. p. 510, ed. 2), but it does not necessarily follow that *πραιτώριον* in ch. i. 13 (see notes) is

to be restricted to that smaller portion. The barracks within the walls were probably in constant communication with the camp without. See an interesting paper by Lightfoot, *Journ. Class. Philol.* 1857 (March), p. 58 sq.

23. μετὰ τοῦ πνεύμ.] 'with your spirit;' the 'potior pars' of our composite nature, the third and highest constituent of man: see notes on *Gal.* vi. 18, and on 2 *Tim.* iv. 22. The reading is not very doubtful: the more usual μετὰ πάντων ὑμῶν is not strongly supported [B (e sil.) JK; many mss; Syr. (both), al.; Chrys., Theod.], while the text has decided external evidence [ADEF G; 17. 67. **73. 80; Vulg., Clarom., Copt., Æth. (Platt); many Ff.], and does not seem so likely to have been changed from πάντων ὑμῶν as the converse. The addition of ἡμῶν after Κυρίου [DE; Copt., al.] has still less critical support.

THE EPISTLE

TO THE

COLOSSIANS.

THE EPISTLE TO THE COLOSSIANS.

CHAPTER I. I.

Apostolic address and salutation.

ΠΑΥΛΟΣ ἀπόστολος Χριστοῦ Ἰησοῦ
διὰ θελήματος Θεοῦ καὶ Τιμόθεος ὁ

CHAPTER I. I. ἀπόστ. Χρ. Ἰησ.] ‘An Apostle of Jesus Christ;’ the (possessive) genitive denoting whose minister he was: see notes on *Eph.* i. 1, and for the meanings of ἀπόστολος, here obviously in its higher and more especial sense, see notes on *Gal.* i. 1, and on *Eph.* iv. 11. The form of greeting in this Ep. closely resembles that to the Ephesians; there are, however, as has been previously observed (comp. notes on *Eph.* i. 1, and see Rück, on *Gal.* i. 1), some differences in the addresses of St. Paul’s Epp., especially in the Apostle’s designation of himself, which, though not in all cases easy to account for, can hardly be deemed accidental. We may thus classify these designations; in 1 Thess. and 2 Thess., simply Παῦλος; in Philemon (very appropriately), δέσμιος Χρ. Ἰ.; in Phil., δοῦλος Θεοῦ (associated with Timothy); in Tit., δοῦλ. Θεοῦ ἀπόστ. δὲ Χ. Ἰ.; in Rom., δοῦλ. Ἰ. Χ. (Tisch. X. Ἰ.) κλητὸς ἀπόστ.; in 1 Cor. (κλητὸς ἀπ. Tisch., Rec., but not certain), 2 Cor., Eph., Col., 2 Tim., ἀπόστ. Χ. Ἰ. διὰ θελήματος Θεοῦ; in 1 Tim., ἀπόστ. Χ. Ἰ. κατ’ ἐπιταγήν Θ. σωτήρος ἡμῶν καὶ Χ. Ἰ. κ.τ.λ.; and lastly, with fullest titular distinction, in Gal., ἀπόστ., οὐκ ἀπ’

ἀνθρώπων οὐδὲ δι’ ἀνθρ. κ.τ.λ. An interesting paper might be written on these peculiarities of designation.

διὰ θελήματος Θεοῦ] Added, probably, in thankful remembrance of God’s grace, and in feelings of implicit obedience to His will; see notes on *Eph.* i. 1. καὶ Τιμ. ὁ ἀδελφ.] Timothy is similarly associated with the Apostle in his greeting in 2 Cor. i. 1, Philem. 1, and, even more conjointly as to form of association, Phil. i. 1, 1 Thess. i. 1, 2 Thess. i. 1: so also Sosthenes, 1 Cor. i. 1, comp. Gal. i. 2, and see notes *in loc.* It may be observed, however, that in 1 Cor., Phil., and Philem., the Apostle proceeds in the singular, while here, 2 Cor. i. 3 (see Meyer), 1 and 2 Thess., he continues the address in the plural; see below, notes on ver. 3. It has been supposed that Timothy was also the transcriber of the Epistle (Steiger, Bisp.; comp. ch. iv. 18): this is possible, but nothing more. The title ὁ ἀδελφός, as in 1 Cor. i. 1, 2 Cor. i. 1, has no special reference to official (οὐκοῦν καὶ ἀπόστολος, Chrys.), but simply to Christian, brotherhood; Timothy was one of οἱ ἀδελφοί, ‘der christliche-Mitbruder,’ De Wette.

ἀδελφὸς ² τοῖς ἐν Κολασσαῖς ἀγίοις καὶ πιστοῖς ἀδελφοῖς ἐν Χριστῷ. χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν.

2. Κολασσαῖς] So *Rec.* (but not *Elz.*), *Lachm.*, and *Tisch.*, with AB (C in subscr.) K; more than 40 mss. *Syr.* (both), *Copt.* *Æth.* (*Platt.*), *Slav.* (mss.). *Origen*, *Theod.*, *Chrys.* (mss.), *Theophyl.* (mss.), *Suidas*, al., to which may be added mss. in *Herod.* vii. 30 and *Xenoph. Anab.* i. 2. 6. The more usual mode of spelling is found in DEFGJ; numerous mss. . . . *Vulg.*, *Clarom.* *Clem.*, *Chrys.*, *Theodoret* (mss.), al.; *Lat. Ff.* (*Rec.*, *Meyer*, al.). It can be proved by coins that the latter was the correct form (*Eckhel, Doctr. Num.* iii. 147); still the external authority, especially as seen in the Vv., seems so strong, that Κολασσαῖς can hardly be referred to a mere change of vowels in transcription found only in two or three of the leading MSS., but must be regarded as the, not improbably, provincial mode of spelling in the time of St. Paul. So too *Meyer*, who admits that Κολασσαῖς was an old emendation.

2. Κολασσαῖς] Colossæ or Colassæ (see crit. note) was a city of Phrygia, on the Lycus (an affluent of the Mæander), near to, and nearly equidistant from, the more modern cities of Hierapolis and Laodicea. It was anciently a place of considerable importance (πόλις μεγάλη, *Herod.* vii. 30; πόλις οἰκουμένη, εὐδαίμων καὶ μεγάλη, *Xenoph. Anab.* i. 2. 6), but subsequently so declined in comparison with the commercial city of Apamea on one side, and the strong, though somewhat shattered city of Laodicea on the other (αὶ μεγίσται τῶν κατὰ τὴν Φρυγίαν πόλεων), as to be classed by *Strabo* (*Geogr.* xii. 8. 13, ed. *Kramer*) only among the πολισματα of Phrygia, though still, from past fame, classed by *Pliny* (*Nat. Hist.* v. 41) among the 'celeberrima oppida' of that country; see *Steiger, Einl.* § 2, p. 17. It afterwards rose again in importance, and under the name of Χώναι (*Theophyl.*) again received the titles of εὐδαίμων and μεγάλη (*Nicetas, Chron.* p. 203, ed. *Bonn*). It has been supposed to have occupied the site of the modern Chonas or Khonos, but of this there now seem considerable doubts; see *Smith, Dict. Geogr.* s.v.,

Conyb. and *Hows. St. Paul*, Vol. ii. p. 471 note, *Pauly, Real-Encycl.* Vol. ii. p. 518, and the very interesting topographical notes of *Steiger, Einl.* p. 1-33.

ἀγίοις] 'saints;'

used substantivally, as appy. in all the addresses of St. Paul's Epp., *Rom.* i. 7, *1 Cor.* i. 1, *2 Cor.* i. 1, *Eph.* i. 1, *Phil.* i. 1; so *Copt.*, *Æth.* (*Platt.*), and appy. *Chrys.* *De Wette* and others connect ἀγίοις with ἀδελφ. (so appy. *Syr.*, *Vulg.*), but with considerably less plausibility, as in such a case πιστοῖς would far more naturally precede than follow, the more comprehensive ἀγίοις. On the meaning of ἀγιος in such addresses, see *Davenant in loc.*, and notes on *Eph.* i. 1.

πιστοῖς ἀδελφοῖς κ.τ.λ.] 'faithful brethren in Christ,' more specific, and slightly explanatory, designation of the preceding ἀγιοι. 'Ἐν Χριστῷ is in close union with ἀδελφοί, and marks the sphere and element in which the brotherhood existed. The omission of the article is perfectly admissible, ἐν Χρ. being associated with ἀδελφοῖς so as to form, as it were, one composite idea; see *Winer, Gr.* § 20. 2, p. 123, and notes on *Eph.* i. 15. The insertion of the article would throw a

We thank God for your faith, and love, and progress in the Gospel as preached to you by Epaphras.

3 Εὐχαριστοῦμεν τῷ Θεῷ πατρὶ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, πάντοτε περι

greater emphasis on *ἐν Χρ.*, 'inque in Christo,' than is necessary or intended; see notes on 1 *Tim.* iii. 14, *Gal.* iii. 26. *Lachm.* adds Ἰησοῦ with AD*E*FG; al. 3; Syr., Copt. (not Æth.), al., but, considering the probability of insertion, not on sufficient authority.

It may be observed that here, *Rom.* i. 7, *Eph.* i. 1, and *Phil.* i. 1, the Apostle does not write especially to the Church (1 *Cor.* i. 1, 2 *Cor.* i. 1, *Gal.* i. 2 (plural), 1 *Thess.* i. 1, and 2 *Thess.* i. 1) but to the Christians collectively. This is perhaps not intentionally significant; at any rate it can hardly be conceived that he only uses the title ἐκκλησία to those churches which he had himself founded: see Meyer *in loc.*

χάρις κ. τ. λ.] On this blended form of the modes of Occidental and Oriental salutation, see notes on *Gal.* i. 3, *Eph.* i. 2. The term χάρις is elaborately explained by Davenant; it seems enough to say with Waterl. *Euchar.* x., that χάρις 'in the general signifies 'favour,' 'mercy,' 'indulgence,' 'bounty,' in particular it signifies a gift, and more especially a 'spiritual gift,' and in a sense yet more restrained, the gift of sanctification, or of such spiritual aids as may enable a man both to will and do according to what God has commanded,' Vol. iv. p. 666.

πατρὸς ἡμῶν] The addition καὶ Κυρ. Ἰ. X. adopted by *Rec.* with ACFG; mss.; *Vulg.* (ed.), *Syr.* (*Philox.*)—but with asterisk, *Boern.*, al.; *Gr. Ff.*, appears rightly rejected by *Lachm.*, *Tisch.*, and most modern editors.

3. εὐχαριστοῦμεν] 'we give thanks;' i.e. I and Timothy. In this Ep., as in 2 *Cor.*, the singular and plural are both used (see ch. i. 23, 24, 28,

29; ii. 1; iv. 2, 3, 4, 13), and sometimes, as in ch. i. 25, 28, iv. 3, 4, in close juxtaposition: in all cases the context seems fully to account for and justify the appropriateness of the selection; see Meyer on 2 *Cor.* i. 4. It is doubtful whether πάντοτε is to be joined (a) with the finite verb (1 *Cor.* i. 4, 2 *Thess.* i. 3, comp. *Eph.* i. 16), or (b) with the participle (comp. *Rom.* i. 10, *Phil.* i. 4): *Syr.*, Æth., and the majority of modern commentators adopt the former; the Greek expositors and appy. *Copt.* and *Vulg.* the latter. As περι ὑμῶν would seem a very feeble commencement to the participial clause, (b) is to be preferred: see Alf. *in loc.*, who has well defended this latter construction. On εὐχαριστεῖν, see notes on ch. i. 12, and on *Phil.* i. 3. The reading is very doubtful: *Rec.* inserts καὶ before πατρὶ, with AC**D*** (E ?) JK; al.; *Lachm.* inserts τῷ with D*FG; *Chrys.*; *Tisch.* adopts simply πατρὶ with BC*. As the probability of an insertion, esp. of the familiar καὶ (*Eph.* i. 3 al.), seems very great, we retain, though not with perfect confidence, the reading of *Tisch.* The anarthrous use of πατήρ is fully admissible, see the list in Winer, *Gr.* § 19. 1, p. 109 sq.

περὶ ὑμῶν προσ.] 'praying for you.' The uncial authorities are here again nearly equally divided between περι [ACD***E**JK] and υπέρ [BD*EFG]: the former is adopted by *Tisch.* and most modern editors, and on critical grounds is to be preferred, though grammatically considered the difference is extremely slight, if indeed appreciable, comp. *Fritz. Rom.* Vol. 1. p. 25 sq. The utmost perhaps that can be said is that υπέρ seems to

ὕμῶν προσευχόμενοι, 4 ἀκούσαντες τὴν πίστιν ὑμῶν ἐν Χριστῷ Ἰησοῦ καὶ τὴν ἀγάπην ἣν ἔχετε εἰς πάντας τοὺς ἁγίους 5 διὰ τὴν ἐλπίδα τὴν ἀποκειμένην ὑμῖν ἐν τοῖς

direct the attention more to the action itself, *περὶ* more to the object or circumstances towards which it is directed, or from which it may be supposed to emanate: see notes on *Gal.* i. 4. On the primary meaning and etymological affinities of *περὶ*, see Donalds. *Cratyl.* § 177, 178.

4. ἀκούσαντες] 'having heard,' i.e., 'after having heard,' Syr.

ⲁⲕⲟⲩⲟⲩⲁⲛⲧⲉⲥ [a quo audivimus], Æth. 'postquam;' temporal use of this participle (Donalds. *Gr.* § 575), not causal, 'quoniam audivimus,' Calv. It was not the hearing but the substance of what he heard that caused the Apostle to give thanks. For exx. of the union of two or more participles with a single finite verb, see Winer, *Gr.* § 45. 3, p. 308.

ἐν Χρ. Ἰησ.] 'in Christ Jesus,'—in Him, as the sphere or substratum of the *πίστις*, that in which the faith centres itself. The omission of the article gives a more complete unity to the conception, 'Christ-centred faith,' see notes on *Eph.* i. 15, and comp. Fritz. *Rom.* iii. 25, Vol. I. p. 195, note. Πίστις, as usual, has its subjective meaning; not 'externam fidei professionem,' nor both this and 'internam et sinceram in corde habitantem fidem' (Davenant), but simply the latter; comp. notes on *Gal.* i. 23.

ἣν ἔχετε] Further statement of the direction and application of the ἀγάπη. The difference between this and τὴν εἰς (*Rec.*) is slight, but appreciable. The latter simply appends a second moment of thought ('amore, eumque erga omnes sanctos'), the former draws attention to it, and points to its per-

sistence, ἣν ἐπιδεικνύμενοι διετέλου, Theod. The reading of *Rec.* is, however, very feebly supported [JK; al.] and rejected by all recent editors.

5. διὰ τὴν ἐλπίδα is most naturally connected with the preceding relative sentence, not with εὐχαρ., Davenant, Eadie; for, as Meyer justly remarks, this preliminary εὐχαριστία is always, in St. Paul's Epp. (*Rom.* i. 8, 1 *Cor.* i. 4, *Eph.* i. 15, *Phil.* i. 5, 1 *Thess.* i. 3, 2 *Thess.* i. 3, 2 *Tim.* i. 5, *Philem.* 4) grounded on the subjective state of his converts, ἀκούσαντες κ.τ.λ. The love they entertained toward the ἅγιοι was evoked and conditioned by no thought of any earthly return (comp. Calv.), but by the remembrance of their μισθὸς in heaven; ἀγαπᾷτέ φησι, τοὺς ἁγίους, οὐ διὰ τι ἀνθρώπινον, ἀλλὰ διὰ τὸ ἐλπίζειν τὰ μέλλοντα ἀγαθά, Theoph.; so Chrys. and Theodoret.

τὴν ἀποκειμένην κ.τ.λ.] 'which is laid up for you in heaven,' 'propter celestem beatitudinem,' Daven. This defining clause, as well as the following words, seem to show that the ἐλπίς must here be regarded, if not as purely objective, 'id quod speratur,' Grot., yet certainly as under objective aspects (comp. *Rom.* viii. 24, ἐλπίς βλεπομένη, and perhaps *Heb.* vi. 18) scil. τὴν εὐτρεπισμένην ὑμῖν τῶν οὐράνων βασιλείαν, Theod.; comp. notes on *Eph.* i. 18. It is characterized as τὴν ἀποκ. κ.τ.λ. partly to mark its security (τὸ ἀσφαλές ἔδειξεν, Chrys.), partly its futurity (see notes on 2 *Tim.* iv. 8),—the ἀπὸ denoting the setting apart, by itself, for future purposes or wants; comp. Joseph. *Ant.* xv. 9. 1, καρπῶν ὅσοι ἀπέκλωτο δεδαπανημένων, Xen. *Anab.* II. 3. 5, αἱ βάλανοι τῶν φοινίκων τοῖς

οὐρανοῖς, ἣν προηκούσατε ἐν τῷ λόγῳ τῆς ἀληθείας τοῦ εὐαγγελίου, ⁶ τοῦ παρόντος εἰς ὑμᾶς καθὼς καὶ ἐν παντὶ

οικέταις ἀπέκειντο, and exx. in Kypke, *Obs.* Vol. II. p. 320.

προηκούσατε] ‘ye heard before:’ before when? Not before its fulfilment, ‘respectu spei quæ illis de re futurâ erat facta,’ Wolf,—which would leave the compound form very unmeaning; nor yet specifically, before this Epistle was written, ‘ante quam scriberem,’ Beng., but simply and generally, ‘formerly,’ Steiger, Alf.,—i.e. not before any definite epoch (e.g. ‘when you received this hope,’ Meyer, al.), but merely at some undefined period in the past, ‘prius [shorp] audistis,’ Copt.; comp. Herod. v. 86, οὐ προακηκούσι τοῖσι Ἀθηναίοις ἐπιπεσεῖν, VIII. 79, προακήκοε δτι; comp. Plato, *Legg.* VII. 797 A. The verb is also found with a purely local sense, e.g. Xenoph. *Mem.* II. 4. 7, where see Kühner.

τῷ λόγῳ τῆς ἀληθ.] ‘the word of Truth;’ not the gen. of quality, ‘verissimum,’ Grot., but the gen. of the substance or content (Scheuerlein, *Synt.* XII. I, p. 82), τῆς ἀληθείας specifying what was the substance and purport of its teaching; see notes on *Eph.* i. 13. The genitive εὐαγγελίου is usually taken as the genitive of appos. to τῷ λόγῳ τῆς ἀληθ. (De W., Olsh.); but it seems more simple to regard as a defining genitive allied to the genitive possessivus (genitive contentis), which specifies, and so to say, localizes, the general notion of the governing substantive,—‘the truth which was preached in and was announced in the Gospel;’ comp. notes on *Eph.* i. 13, and see exx. in Winer, *Gr.* 30. 2. In *Gal.* ii. 5, 14. the gen. εὐαγγ. is somewhat different, as ἀλήθεια stands prominent and separate, whereas here it is under the

regimen of, and serves to characterize, a preceding substantive.

6. τοῦ παρόντος εἰς ὑμ.] ‘which is present with you;’ more exactly ‘which came to and is present with you,’ the εἰς (not ἐν as in the next clause) conveying the idea of the Gospel having reached them (Jelf, *Gr.* § 625), while παρόντος implies that it abides there; οὐ παρεγένετο, φησί, καὶ ἀπέστη, ἀλλ’ ἐμεινε καὶ ἔστω ἐκεῖ, Chrys. For exx. of this not very uncommon union of verbs of rest with εἰς or πρὸς (*Acts* xii. 20), see Winer, *Gr.* § 50. 4, p. 368, 369. A somewhat extreme case occurs in *Jer.* xli. 7, ἔσφαζεν αὐτοὺς εἰς τὸ φρέαρ.

καθὼς καὶ κ.τ.λ.] ‘even as it also is in the whole world;’ πανταχοῦ κρατεῖ, Chrys.,—a very natural and intelligible hyperbole; comp. *Rom.* i. 18, x. 18. It is obviously not necessary either to limit κόσμος to the Roman Empire (Michael.), or to understand it with a literal exactness, which at this period could not be substantiated; comp. *Orig. in Matth.* Tract XXVIII., and see Justiniani *in loc.*

καὶ ἔστιν καρποφ. κ.τ.λ.] ‘and is bearing fruit and increasing;’ metaphor from trees or arborescent plants (Chrys., Just.; comp. Mey.) depicting the inward and intensive, as well as outward and extensive, progress of the Gospel. It may be observed that the Apostle does not merely append a parallel participle, καὶ καρποφοροῦμένου, but by a studied change to the finite verb (see on *Eph.* i. 20, Winer, *Gr.* § 63. 2. b, p. 505) throws an emphasis on the fact of the καρποφορία, while by his use of the periphrastic present (not καρποφορεῖ, ‘fructificat,’ Vulg., but ‘est fructificans,’ Clarom.) he gives further prominence to the

τῷ κόσμῳ, καὶ ἔστιν καρποφορούμενον καὶ αὐξανόμενον, καθὼς καὶ ἐν ὑμῖν, ἀφ' ἧς ἡμέρας ἠκούσατε καὶ ἐπέγνωτε τὴν χάριν τοῦ Θεοῦ ἐν ἀληθείᾳ· ἡ καθὼς ἐμάθετε ἀπὸ

idea of its present continuance and duration; see Winer, *Gr.* § 45. 5, p. 311. The distinction between the two verbs has been differently explained: on the whole the Greek commentators seem right in referring καρποφ. to the inner and personal, αὐξ. to the outward and collective, increase; καρποφορίαν τοῦ εὐαγγ. κέκληκε τὴν πίστιν τῶν ἀκηκοῦτων καὶ τὴν ἐπαινουμένην πολιτείαν· ἀξίῳ δὲ τῶν πιστευόντων τὸ πλῆθος, Theod.: comp. Acts vi. 7, xii. 24, xix. 20. The middle καρποφ. is an ἄπ. λεγόμεν. in the N.T.; it may perhaps be an instance of the 'dynamic' middle (Krüger, *Sprachl.* § 52. 8), and may mark some intensification of the active, 'fructus suos exserit'; comp. ἐνεργεῖσθαι, Gal. v. 6, and notes *in loc.*

The reading is somewhat doubtful: καὶ αὐξ., with ABCD*E*FGJ, seems to rest on preponderant evidence, but the authorities for the omission [ABCD*E*; Copt., Sah.], or insertion [D***E**FGJK; Vulg., Clarom., Syr. (both), Æth.], of the first καὶ are nearly equally balanced. On the whole it seems more likely to have been omitted to modify the hyperbole than inserted to preserve the balance of the sentence; so Tisch., Mey., and De W.

τὴν χάριν τοῦ Θεοῦ] 'the grace of God,' *i. e.* as evinced and manifested in the Gospel: 'amplificat hinc verbis efficaciam evangelii evangelium voluntatem Dei salvantem ostendit, et nobis gratiam in Christo offert,' Daven.; comp. Tit. ii. 15. It is doubtful whether this accus. is to be connected (a) with both verbs (De W.), or (b) only with ἐπέγνωτε (Mey.). The grammatical sequence appears to

suggest the former, and is appy. followed by Chrys., ἡμα ἐδέξασθε, ἡμα ἐγνωτε τὴν χάρ. τ. Θ., but the logical connexion certainly the latter; for if ἐν ἀληθ. were joined with ἠκούσατε, καθὼς (scil. ἐν ἀληθ., see below) κ.τ.λ. in ver. 7 would seem tautologous. On the whole it seems best to adopt (b); so Steiger, Mey., al.

ἐν ἀληθείᾳ] 'in truth'; *i. e.* in no Judaistic or Gnostic form of teaching; ἐν ἀληθ. being (as καθὼς, ver. 7, seems naturally to suggest) an adverbial definition of the *manner* appended to the preceding ἐπέγνωτε; comp. Matth. xxii. 16, and see Winer, *Gr.* § 51. 1, p. 377 (comp. p. 124), Bernhardy, *Synt.* v. 8, p. 211. Alford objects to the adverbial solution, but adopts an interpr., 'in its truth and with true knowledge,' that does not appreciably differ from it. Both Chrys. and Theoph. (οὐκ ἐν λόγῳ, οὐδὲ ἐν ἀπάτῃ κ.τ.λ.) appear to have given to ἐν more of an instrumental force: this is not grammatically necessary, and has led to the doubtful paraphrase, *τουτέστι σημείους καὶ ἔργους παραδόξους*, Theophyl.

7. καθὼς] 'even as;' not causal 'inasmuch as' (Eph. i. 4), but as usual, simply modal, referring to the preceding ἐν ἀληθείᾳ, and thus serving formally to ratify the preaching of Epaphras: as it was in truth that they had known the grace of God, so was it in truth that they had learnt it. On the later form καθὼς, see notes on Gal. iii. 6. The *Rec.* adds καὶ after καθὼς: the external authority, however, is weak [D***EJK], and the probability of a mechanical repetition of the preceding καθὼς καὶ far from slight; comp.

Ἐπαφρᾶ τοῦ ἀγαπητοῦ συνδούλου ἡμῶν, ὃς ἐστὶν πιστὸς ὑπὲρ ὑμῶν διάκονος τοῦ Χριστοῦ, ⁸ ὁ καὶ δηλώσας ἡμῖν τὴν ὑμῶν ἀγάπην ἐν Πνεύματι.

Neander, *Planting*, Vol. I. p. 172 note (Bohn).

Ἐπαφρᾶ] A Colossian (ch. iv. 12) who appears from this verse to have been one of the first, if not the first, of the preachers of the Gospel in Colossæ: he is again mentioned as being in prison with St. Paul at Rome, Philem. 23. Grotius and others conceive him to have been the Epaphroditus mentioned in Phil. ii. 25; see Thornd. *Right of Ch.* ch. III. 2, Vol. I. p. 462 (A. C. Libr.): this supposition, however, has nothing in its favour except the possible identity of name; see Winer, *RWB.* Vol. I. p. 330, and notes on ch. ii. 25. The reading

καθὼς καὶ ἐμάθ. will not modify the apparent inference that Epaphras was the first preacher at Colossæ; this would have been the case if the order had been καθὼς καὶ ἀπὸ Ἐπ. ἐμάθ.: see Meyer *in loc.* contrasted with Wiggers, *Stud. u. Krit.* for 1838, p. 185. For the arguments that the Apostle himself was the founder of this Church, see Lardner, *Credibil.* XIV. Vol. II. p. 472 sq.; for replications and counter-arguments, Davidson, *Introd.* Vol. II. p. 402 sq.

συνδούλου] 'fellow-servant,' i.e. of our common master, Christ: comp. ch. iv. 7. This and the further specification in the pronominal clause seem designed to confirm and enhance the authority of Epaphras, τὸ ἀξιόπιστον ἐντεῦθεν δεικνυσι τοῦ ἀνδρός, Theoph., comp. Theod.

ὑπὲρ ὑμῶν] 'in your behalf,' i.e. to advance your spiritual good, 'pro vestra salute,' Daven.,—not 'in your place,' a transl. grammatically (Philem. 13, see notes on Gal. ii. 13), but not historically, permissible, as this would imply

that Epaphr. had been sent to Rome to minister to the Apostle (Menoch),—a supposition which needs confirmation. The reading is slightly doubtful; *Lachm.* adopts ἡμῶν with ABD*G; 8 mss.; Boern., in which case 'vice Apostoli' (Ambrosiast.) would be the natural translation (opp. to Mey.): the external authority, however [CD***EFJK; great majority of mss.; and nearly all Vv.], and the paradiplomatic arguments (comp. pref. to *Gal.* p. xvi.) seem decidedly in favour of the reading of *Rec.*, as rightly followed by *Tisch.* (ed. 2).

8. ὁ καὶ δηλώσας] 'who also made known;' further and accessory statement of the acts of Epaphr. Ἡμῖν, as before, refers to the Apostle and Timothy; see notes on ver. 3.

ἀγάπην ἐν Πνεύματι] 'love in the Spirit;' not merely love towards the Apostle (Theoph., Œcum., and appy. Chrys.), but 'brotherly love' in its most general meaning, in which that towards St. Paul was necessarily included; 'erga me et omnes Christianos,' Corn. a Lap. This love is characterised as in 'the (Holy) Spirit' (comp. Rom. xiv. 17, χαρὰ ἐν Πν. ἀγάφῃ); it was from Him that it arose (comp. Rom. xv. 30, ἀγ. τοῦ Πν.), and it was only in the sphere of His blessed influence (surely not ἐν instrumental, 'a Sp. div. excitatum,' Fritz. *Rom.* Vol. III. p. 203) that it was genuine and operative; αἱ γε ἄλλαι ὄνομα ἀγάπης ἔχουσι μόνον, Chrys. Œcumenius suggests the right antithesis (οὐ σαρκικὴν, ἀλλὰ πνευματικὴν), but dilutes the force by the adjectival solution: the omission of the article before ἐν Πν. is perfectly in accordance with N. T. usage, and

We incessantly pray that ye may be fruitful in good works, and thankful for your salvation in Christ,—who is the creator, ruler, and reconciler of all things.

9 Διὰ τοῦτο καὶ ἡμεῖς ἀφ' ἧς ἡμέρας ἠκούσαμεν, οὐ πανόμεθα ὑπὲρ ὑμῶν προσευ-

preserves more complete unity of conception; see Winer, *Gr.* § 20. 2, p. 123. On the term ἀγάπη, see Reuss, *Théol. Chrét.* iv. 19, Vol. II. p. 203 sq.

9. διὰ τοῦτο] 'On this account;' 'because, as we hear, ye have such faith, and have displayed such love;' καθάπερ ἐν τοῖς ἀγγέλοις ἐκείνοις μάλιστα διεγερτοί τε εἰς τὴν ἐργασίαν τῆς νίκης· οὕτω δὲ καὶ ὁ Παῦλος τούτους μάλιστα παρκαλεῖ τοὺς τὸ πλέον κατωρθώκοντας, Chrys.: see esp. Eph. i. 15. Thus the 'causa impulsiva' (Daven.) of the Apostle's prayer is this Christian progress on the part of his converts; the mode of it is warmly expressed by the intensive οὐ παύομαι κ.τ.λ.; the subject (blended with the purpose of it) by ἵνα πληρώθητε κ.τ.λ.

καὶ ἡμεῖς] 'we also,' 'Timothy and I on our parts;' gentle contrast between the Colossians and their practical display of vital religion, and the reciprocal prayer of the Apostle and his helper. Καὶ has here its *contrasting* force, and is clearly to be joined with ἡμεῖς, not τοῦτο, as De W.; see notes on *Phil.* iv. 12. ἀφ' ἧς ἡμέρας κ.τ.λ.]

Incidental definition of the time, with reference to ἀκούσαντες, ver. 4, not ἀφ' ἧς ἡμ. ἠκούσατε, ver. 6 (Huth.), which may be echoed in the present clause, but, from the difference of the subjects of the ἀκούειν, is not directly referred to. οὐ πανόμεθα

κ.τ.λ.] See the exactly similar affectionate hyperbole in Eph. i. 16: οὐ μίαν ἡμέραν ὑπερευχόμεθα, οὐδὲ δύο, ὁ τρεῖς, Chrys. On this idiomatic use of the part., which as usual points to a state supposed to be already in existence, see notes and reff. on Eph. i. 16, and for a general investigation of the union of the part. with the finite verb,

see the good treatise of Weller, *Bemerk. z. Gr. Synt.* p. 11 sq.

καὶ αἰτούμενοι] 'and making our petition;' the more special form of the more general προσευχ., see Mark xi. 24, Eph. vi. 18, and notes *in loc.* The present passage seems to confirm the view, expressed Eph. *l.c.*, and on 1 *Tim.* ii. 1, that προσευχή (and προσεύχομαι) is not merely for good things (comp. Andrewes, *Serm.* Vol. v. p. 358, A. C. Libr.), but denotes prayer in its most general aspects. On the exact force of ἵνα, which has here its secondary telic force, and in which the subject of the prayer is blended with the purpose of making it, see notes on Eph. i. 16. Meyer, as usual, too strongly presses the latter idea.

τὴν ἐπίγνωσιν κ.τ.λ.] 'the (full) knowledge of His will,'—of God's will, the subject of αὐτοῦ sufficiently transpiring in προσευχ. κ.τ.λ. The accus. ἐπίγνωσιν is that of the remoter, or as it is sometimes termed, the 'quantitative,' object in which the action of the verb has its realization, see Winer, *Gr.* § 32. 5, p. 205 and notes on *Phil.* i. 11, where this construction is discussed. On the meaning of ἐπίγνωσιν, not barely 'Kenntniss' (comp. Rück on *Rom.* i. 28, Olsh. on Eph. i. 8), but 'Erkenntniss,' 'perfecta cognitio,' Daven., see notes on Eph. i. 8. The remark of Alf. on ver. 6 is appy. just, that the force of the compound can hardly be expressed in English, but the distinction between γνώσις and ἐπίγνωσις (opp. to Rück on *Rom.* i. 28, Olsh. on Eph. i. 8) seems no less certain. The former, as De W. rightly suggests, points to a mere unpractical and theoretical, the latter to a full and living, knowledge.

χόμενοι, καὶ αἰτούμενοι ἵνα πληρωθῆτε τὴν ἐπίγνωσιν τοῦ θελήματος αὐτοῦ ἐν πάσῃ σοφίᾳ καὶ συνέσει πνευματικῇ, ¹⁰ περιπατῆσαι ἀξίως τοῦ Κυρίου εἰς πᾶσαν ἀρέ-

10. περιπατῆσαι] So *Lachm.* with ABCD*FG; 10 mss.; Clem. (*Griesb., Scholz, Meyer*, al.). *Tisch.* following *Rec.* adds ὑμᾶς with D***EJK; great majority of mss.; Chrys., Theod., Dam. The addition is deficient in uncial authority, and somewhat opposed to grammatical usage; comp. Winer, *Gr.* § 44. 3, p. 287 sq.

τῇ ἐπιγνώσει] So *Lachm.* with ABCD*E*FG; nearly 10 mss.; Amit. Tol.; Clem., Cyr., Max. (*Griesb., Scholz, De W., Alf.*). On the contrary, *Tisch.* reads εἰς τὴν ἐπίγνωσιν with D***E**JK; very great majority of mss.; Theod., Dam., Theoph. (*Rec., Meyer, Bisp.*): lastly, ἐν τῇ ἐπίγν. is found in about 4 mss., nearly all the Vv., and Chrys. On reviewing this evidence, the uncial authority is indisputably in favour of the text; the Vv., on the other hand, might seem to be in favour of εἰς (ἐν τῇ having clearly no critical support). As, however, the Vv. may nearly as probably have inserted the prep. to explain the ill-understood instrumental dat. τῇ ἐπίγν. as the equally misunderstood εἰς ἐπίγνωσιν, and as internal considerations seem rather in favour of the simple dat., we return to the reading of *Tisch.* (ed. 1).

θελήματος] Obviously not with any special reference, διὰ τὶ τὸν Τίδον ἐπεμψεν, but simply and generally, His will,—not only in reference to ‘credenda,’ but also and perhaps more particularly (Theod.) to ‘agenda;’ comp. ver. 10, and see Davenant *in loc.* ἐν πάσῃ κ. τ. λ.] ‘in all spiritual wisdom and understanding,’ or perhaps more exactly, though less literally, ‘in all w. and und. of the Spirit,’ πνευμ. referring to the Holy Spirit Æth. (Pol.), the true source of the σοφία and σύνεσις, see notes on Eph. i. 3; comp. Rom. i. 11, 1 Cor. ii. 13 al. Thus then πάσῃ (so expressly Syr., Æth. (Platt), Copt.) and πνευματικῇ (opp. to Alf.; comp. Chrys.) refer to both substantives, the extensive πάσῃ referring to every exhibition or manifestation of the σοφ. καὶ σύν. (see notes on Eph. i. 8), while πνευματικῇ points to the characteristics and origin of both. The clause is not purely instrumental, but represents the mode in which, or the concomitant influences under which, the πληρω-

θῆναι τὴν ἐπίγν. was to take place: this σοφία κ. σύν. was not to be ἀνθρωπίνῃ (1 Cor. ii. 13) or σαρκική (2 Cor. i. 12), but πνευματικῇ,—inspired by and sent from the Holy Spirit; comp. Eph. i. 3, and notes, where however the instrum. force is more distinct. With regard to σοφία and σύνεσις, both appear to have a practical reference (see esp. Daven.); the former is, however, a general term, the latter (the opp. of which is ἀγνοία, Plato, *Rep.* III. 376 B) its more special result and application; see Harless, on Eph. i. 8, and comp. Beck, *Seelenl.* II. 19, p. 60. Between σύν. and φρόνησις (Luke i. 17, Eph. i. 8) the difference is very slight; σύνεσις is perhaps seen more in practically embracing a truth (Eph. iii. 4), φρόν. more in bringing the mind to bear upon it; comp. notes on Eph. i. 8, and Beck, *l.c.*, p. 61.

10. περιπατῆσαι κ. τ. λ.] ‘that ye walk worthily of the Lord;’ purpose and object (ἵνα, Theod., comp. Theophyl.) not result (Steiger, al.) of the

σκεϊαν, ἐν παντὶ ἔργῳ ἀγαθῷ καρποφοροῦντες καὶ αὐξανόμενοι τῇ ἐπιγνώσει τοῦ Θεοῦ, ¹¹ ἐν πάσῃ δυνάμει

πληρωθῆναι, specified by the 'infin. exegeticus;' see Winer, *Gr.* § 44. 1, p. 284, Bernhardt, *Synt.* 1X. p. 365. For exx. of ἀξίως with the gen., see Eph. iv. 1, Phil. i. 27, 1 Thess. ii. 2, and the exx. collected by Raphel, *Annot.* Vol. II. p. 527. Lastly, Κυρίου is not = Θεοῦ (Theod.), but as *app.* always in St. Paul's Epp., refers to our Lord; see Winer, *Gr.* § 19. 1, p. 113. In the Gospels, 2 Pet. and James, it commonly refers to God, but in 1 Pet. ii. 13 (the other exx. are quotations) to Christ.

εἰς πᾶσαν ἀρέσκ.]

'unto all (every form of) pleasing,' 'in omne quod placet,' Clarom., *i.e.* 'to please Him in all things,' ἵνα οὕτω ζῆτε ὥστε διὰ πάντων ἀρέσκειν τῷ Θεῷ [Κυρίῳ], Theoph. On this use of ἀρέσκεια, 'studium placendi,' Beng. (an ἄπ. λεγόμεν. in the N. T.), Loesner (*Obs.* p. 361) has collected several exx. from Philo, the most pertinent of which are, *de Mund. Opif.* § 50, Vol. I. p. 35 (ed. Mang.), πάντα καὶ λέγειν καὶ πράττειν ἐσπούδαζεν εἰς ἀρέσκειαν τοῦ πατρὸς καὶ βασιλέως, and *de Sacrif.* § 8, Vol. II. p. 257, διὰ πασῶν λέναι τῶν εἰς ἀρέσκειαν ὁδῶν. On the extensive πᾶς, see above, and on Eph. i. 8.

ἐν παντί

ἔργῳ ἀγ.] 'in every good work;' sphere in which the καρποφορία is manifested. This clause is not to be connected with the preceding εἰς ἀρέσκειαν, as Syr. (Pesch.), Chrys., Theoph., but with the following καρποφορ., as Vulg., Goth., Syr. (Philox.), Theod., and the majority of modern commentators. The construction is thus perfectly symmetrical, each participle being associated with a modal or instrumental predication. The participles, it need scarcely be

said, do not belong to πληρ. (Beng.), —a construction which Schwartz quaintly terms a 'carnificinam,' but with the infin., the participle having relapsed into the nom.; see Winer, *Gr.* § 63. 2, p. 505, and notes on Eph. iii. 18, iv. 2.

καὶ αὐξ. τῇ ἐπιγνώσει] 'and increased by the (full) knowledge of God.' The ἐπιγνώσις Θεοῦ was the instrument by which the knowledge was increased. The reading of *Rec.*, εἰς τὴν ἐπίγν., is not exegetically untenable, as ἐπίγν. may be viewed with a kind of reciprocal reference as the measure of the moral αὔξησις (see Mey. *in loc.*, and comp. Eph. iv. 15), but the weight of external evidence, if not also of internal, preponderates against it.

11. ἐν πάσῃ κ.τ.λ.] 'strengthened with all (every form of) strength;' third participial clause parallel to, and in co-ordination with, ἐν παντί κ.τ.λ. 'En here seems purely instrumental (contrast ver. 9), the action being considered as involved in the means; see Jelf, *Gr.* § 623. 3: with this may be compared the simple dat. Eph. iii. 16, see notes *in loc.* Alford regards ἐν as denoting the *element*, δύναμις being subjective: this is possible; the instrumental force, however, seems clearly recognized by Theod., τῇ θείᾳ βοπῇ κρατυόμενοι, and appears more simple and natural. The simple form δυνάμω is an ἄπ. λεγόμεν. in the N. T. (see Psalm lxxvii. 28, Eccles. x. 10, Dan. ix. 27), ἐνδυναμῶ being the more usual form.

κατὰ τὸ κράτος τῆς δ.] 'according to the power of His glory;' not 'His glorious power,' Auth., Beza, al., but 'the power which is the peculiar characteristic of His glory,' the gen. belonging to the category of the gen. *posses-*

δυναμούμενοι κατὰ τὸ κράτος τῆς δόξης αὐτοῦ εἰς πᾶσαν ὑπομονὴν καὶ μακροθυμίαν, μετὰ χαρᾶς ¹² εὐχαριστοῦντες τῷ Πατρὶ τῷ ἱκανώσαντι ἡμᾶς εἰς τὴν μερίδα τοῦ κλήρου


sinus; comp. notes on *Eph.* i. 6. The prep. κατὰ represents, not the source (Daven.), nor the motive (Steig.), but, as usual, the *norma*, in accordance with which, and in correspondence with which, the *δυνάμεις* would be effected. The power which is the attribute of the glory of God indicates the measure and degree in which the Colossians will be strengthened; οὐχ ἀπλῶς, φησί, δυναμοῦσθε, ἀλλ' ὡς εἰκὸς τοὺς οὕτως ἰσχυρῶ δεσπότη δουλεύοντας, Chrys. On the deriv. of κράτος, see notes on *Eph.* i. 19.

εἰς πᾶσαν κ.τ.λ.] 'unto all patience and longsuffering;' i.e. 'to ensure, to lead you into, every form of patience and longs.' 'ut procreet in nobis [vobis] patientiam,' &c., Daven., the prep., as usual, marking the final destination of the *δυνάμεις*. The distinction between these words is not very clear: neither that of Chrys. (*μακροθυμία πρὸς ἀλλήλους, ὑπομονὴ πρὸς τοὺς ἕξω*), nor that quoted, but not adopted, by Daven. (*ὑπομ. ad illa mala quæ a Deo infliguntur, μακροθ. ad illa quæ ab hominibus inferuntur*) are quite satisfactory, as both, on different sides, seem too restrictive. Perhaps *ὑπομονὴ* is more general, designating that 'brave patience,'—not 'endurance,' with which the Christian ought to bear all trials, whether from God or men, from within or without (see notes on 2 *Tim.* ii. 10, and on *Tit.* ii. 2), while *μακροθ.* points more to forbearance, whether towards the sinner (see on *Eph.* iv. 2), the gainsayer, or even the persecutor: see on 2 *Tim.* iii. 10. μετὰ χαρᾶς is joined by Theodoret, Olsh., De W., Alf., and others, with the preceding clause; so appy. Vulg., Copt., Goth., Syr. (Philox.), and Æth.

Viewed alone, this connexion seems very plausible,—the *ὑπομ.* and *μακρ.* are to be associated with joy, the resignation is to be genuinely Christian, comp. Daven. As, however, each preceding clause commences with a defining prepositional adjunct, and as both *ὑπομονὴ* and *μακροθ.* are perfectly distinct and are commonly used, whether in juxtaposition (2 *Cor.* vi. 4, 6, 2 *Tim.* iii. 10) or separately (*Rom.* v. 3, 2 *Cor.* xiii. 12 al.; *Gal.* v. 22, *Col.* iii. 12 al.), without any further definition, it seems more natural with Syr., Chrys., Theoph., Œcum., and recently Mey., *Lachm.*, and *Tisch.*, to connect the defining words with *εὐχαριστοῦντες*.

12. εὐχ. τῷ Πατρὶ] 'giving thanks to the Father,' scil. 'of our Lord Jesus Christ;' participial clause, obviously not dependent on οὐ πανόμ. ver. 9 (*Chrys.*, *Theoph.*), but co-ordinate with the preceding clauses. The meaning of *εὐχαρ.* is well discussed by Boeck, *Corp. Inscr.* Vol. I. p. 521: it is there stated to have four meanings; (a) Attic, 'gratificari,' χάριον δίδδναι; (b) non-Attic, 'gratias habere vel referre,' but see *Demosth. de Cor.* 257. 2; (c) 'gratias agere verbis,' used by Polyb. (xvi. 25. 1, xviii. 26. 4, xxx. 11. 1) and later writers; (d) 'gratias referre simul et agere gratificando,' found in certain inscriptions: see also notes on *Phil.* i. 12. The readings τῷ π. καὶ Θεῷ, and τῷ Θεῷ κ. π. are obvious interpolations, and rest on no critical authority, see *Tisch. in loc.* τῷ ἱκανώσαντι κ.τ.λ.] 'who made us meet for the portion of the inheritance of the saints in light.' These words deserve some consideration. In the first place the reading is slightly


τῶν ἀγίων ἐν τῷ φωτί, ¹³ ὃς ἐρρύσατο ἡμᾶς ἐκ τῆς

doubtful: D*FG; 17. 80; Clarom., Goth.; Did.; Lat. Ff. read καλέσαντι for *ικαν.*, while *Lachm.*, with B, retains both τῷ *ικαν.* καὶ καλ. The critical preponderance is, however, clearly in favour of *ικαν.*, for which καλέσ. would have formed a natural gloss. (2) 'Ikan. is not 'qui dignos fecit,' Vulg., but : [qui

idoneos fecit] Syr., comp. Æth.; see 2 Cor. iii. 6, ὃς καὶ ἰκανώσεν ἡμᾶς, where the meaning is perfectly clear. Again the part. has not here a causal force 'quippe qui,' Mey. (comp. Theod., ὅτι κοινωνοὺς ἀπέφηνε), but appears definitive and somewhat solemnly descriptive; πολὺ τὸ βάρος ἔδειξεν, Chrys.

The principal difficulty is, however, in the construction, as ἐν τῷ φωτί may admit of at least four connexions, (a) with *ικανώσαντι*, in an instrumental (Mey.) or semi-modal sense,—as appy. Chrys., Ecum., Theoph., who explain φωτί as = γνώσει; (b) with τὴν μερίδα (Beng.), ἐν having a local force, and defining the position of the μερίς; (c) with ἀγίων, ἐν φωτί designating their abode; comp. Grot.; lastly and most probably, (d) with κληροῦ, or more exactly κληροῦ τῶν ἀγίων, the gen. specifying the possessors, and so indirectly the character, of the κληρος, the prep. clause its 'situm et conditionem,' Corn. a Lap. Of these (a), though ably defended by Meyer, is harsh and improbable; (b) causes a dislocation in the order, unless μερ. κ.τ.λ. be all taken as one idea (Alf.) in which case the omission of the art. is not perfectly satisfactory; (c) gives to οἱ ἄγιοι an undue prominence, comp. Alf.; (d) on the contrary seems to give to the κληρος τῶν ἀγ. exactly the qualifying, or possibly localizing, definition it re-

quires, and preserves a good antithesis with ἐξ. τοῦ σκοτοῦς, ver. 13, which (a) especially obscures; comp. Acts xxvi. 18. The art. before ἐν τῷ φωτί is not needed as κληρ. τῶν ἀγ. ἐν τῷ φ. forms a single idea (Winer, *Gr.* § 20. 2, p. 123): with the whole clause (Alf.) it could be less easily dispensed with. We retain then (d) with De W., perhaps Theod., and appy. the majority of interpp. There remain only a few details.

κληρος] 'inheritance,' Acts xxvi. 18; properly 'a lot' (Matth. xxvii. 35, Mark xv. 24), thence anything obtained by lot (comp. Acts i. 25, *Rec.*), and thence, with a greater latitude, anything assigned or apportioned (τόπος, κτήμα, οὐσία ἢ λαχμός, Suid.), whether officially (1 Pet. v. 3; 'cleros appellat particulares ecclesias,' Calv.), or, as here, a possession and inheritance; compare Heb. . The κληρος ἐν φ., is represented as a joint inheritance of the saints, of which each individual has his μερίδα. The derivation is uncertain; perhaps from κλάειν, i.e. a broken-off portion (Pott, *Etym. Forsch.* Vol. II. p. 597), or, less probably, from Sanscr. *krī*, with sense of 'casting,' or 'parting off' (Benfey, *Wurzeller*, Vol. II. p. 172). Its more specific use in Eccl. writers is well illustrated, by Suicer, *Thesaur.* s.v. Vol. II. p. 110 sq.

ἐν τῷ φωτί] It is not necessary to refer this specifically to the heavenly realm: φῶς marks its characteristics on the side, not merely of its glory (Huth., comp. Bp. Hall, *Invis. World*, II. 5) but also, as the antithesis suggests, its essential purity and perfections, comp. 1 John i. 5. This blessed inheritance may be entered upon in part even here on earth.

13. ὃς ἐρρύσατο κ.τ.λ.] Apposi-

ἐξουσίας τοῦ σκότους, καὶ μετέστησεν εἰς τὴν βασιλείαν

tional relative-sentence (Winer, *Gr.* § 60. 7, p. 479), introducing a contrasted amplification of the preceding clause, and preparing for a transition to the doctrine of the Person, the glory, and the redeeming love of Christ, ver. 14-20. The special meanings that have been assigned to ἐρρύσατο ('eripuit; plus hoc est quam liberavit: . . . eripiuntur sæpe inviti,' Zanch.), though in part philologically defensible (see Buttm. *Lexil.* s.v. § 53. 1, 2), cannot be certainly maintained in the *N. T.*, where for the most part the idea of 'dragging from a crowd of enemies' comp. Luke i. 74, 2 Tim. iii. 11, iv. 17;—surely not unwilling) passes into the more generic idea of 'saving;' see Buttm. *l.c.* § 3. The remark of Theoph. is much more in point; οὐκ εἶπε δέ, ἐξέβαλεν, ἀλλ' ἐρρύσατο, δεικνὺς ὅτι ὡς αἰχμάλωτοι ἐταλαιπωροῦμεθα.

ἐξουσίας τοῦ σκότ.] 'the power of darkness;' the power which is possessed and exerted by Darkness,—not, however, merely *subjectively*, τῆς πλανῆς, Chrys. 1, but evil and sin, viewed *objectively* as the antithesis of φῶς, i.e. τοῦ διαβόλου τῆς τυραννίδος, Chrys. 2, Theod.

μετέστησεν] 'translated,' 'removed;' redemption in its further and positive aspects. The verb clearly involves a local reference, the removing from one place and fixing in another; we were taken out of the realms of darkness and transferred to the kingdom of light: see Joseph. *Antiq.* ix. 11. 1, τοὺς οὐκ ἐπιβόρας μετέστησεν εἰς τὴν αὐτοῦ βασιλείαν. The further idea 'migrare cogit ex natali solo,' Daven., though theologically true, is not necessarily involved in the word.

εἰς τὴν βασιλείαν] The term βασιλεία has here a reference neither purely

metaphorical (e.g. the Church; comp. Huth.), nor ethical and inward (Olsh.; Luke xvii. 21), nor yet ideal and proleptic (Mey.),—but, as the image involved in μετέστ. suggests, semi-local and descriptive. Nor is this wholly future; the *viol* τοῦ φωτός, the pure and the holy (comp. Matth. v. 8, Heb. xii. 14), even while tarrying in these lower courts are the subjects of that kingdom, the 'denizens' of that πολιτεῖα (Phil. iii. 20), the sharers of that *υιοθεσία* (Eph. i. 5), just as the *viol* τῆς ἀπειθείας are even here on earth the occupants of the realm of darkness and the vassals of its κοσμοκράτορες. A long and elaborate treatise on the βασιλεία Θεοῦ will be found in *Comment. Theol.* Vol. II. p. 107-173.

τῆς ἀγάπης αὐτοῦ] 'of His love,' i.e. who is the object of it, whom it embraces. This genitive has received different explanations; it has been regarded as (a) a gen. of the characterizing quality (comp. Winer, *Gr.* § 34. 3. b, p. 211), in which it differs little from ἀγαπητός, Matth. iii. 17, Mark xii. 6 al., or ἡγαπημένος, Eph. i. 6, comp. Chrys.; (b) a species of gen. *originis*, ἀγάπη being considered more as an essence than an attribute; see August. *de Trin.* x. 19 (cited by Est. and Just.), and Olsh. *in loc.*; (c) the gen. of the remoter object (comp. Winer, *Gr.* § 30. 2, p. 169), 'the son who has His love,' Steiger; or, simply and more probably, (d) the gen. *subjecti*, ἀγάπης being classed under the general head of the possessive gen.; comp. Krüger, *Sprachl.* § 47. 7. 7: De W. and Mey. compare Gen. xxxv. 18, υἱὸς δδύνης μου. It has been thought that the title is specially selected to imply some reference to the *υιοθεσία* (Huth.);

τοῦ υἱοῦ τῆς ἀγάπης αὐτοῦ, ¹⁴ ἐν ᾧ ἔχομεν τὴν ἀπολύ-
τρωσιν, τὴν ἄφεσιν τῶν ἁμαρτιῶν. ¹⁵ ὃς ἐστὶν εἰκὼν

this is possible, but the context and a comparison with Eph. i. 6, 7, do not favour the supposition.

14. ἐν ᾧ] 'in whom,' certainly not 'by whom,' but 'in' Him as the living source of redemption: see notes on Eph. i. 7, where these and the following words in the clause are commented upon and illustrated.

ἔχομεν τὴν ἀπολύτρωσιν.] 'we are having the redemption,' not 'our redemption,' Alf., but 'the red.,' or with idiomatic omission of the art., 'Redemption,' Auth.,—the reference being to the redemption from the wrath and punitive justice of God in its most comprehensive signification, whether specially ours or common to us and all mankind. The prep. ἀπὸ is not intensive, (οὐκ εἶπε λύτρωσιν, ἀλλ' ἀπολύτρωσιν, ὥστε μηδὲ πεσεῖν λοιπὸν, Chrys.), but with its usual force ('separationis remotioisue potestas,' Winer, *Verb. Comp.* iv. 5), points to the punishment and divine wrath from which we were redeemed in Christ and by His blood. On the four degrees of redemption,—viz., (a) payment of ransom for all, (b) admission into the Church, (c) exemption from tyranny of sin here, and (d) exemption from hell and death hereafter,—see Jackson, *Creed*, ix. 5, Vol. VIII. p. 218 sq. (Oxf. 1844). For other details see notes on Eph. i. 7. There is some variation in reading; διὰ τοῦ αἵμ. (*Rec.*) rests only on cursive mss., and is rightly omitted by nearly all modern editors. ἔχομεν is more doubtful, as it might be a change in conformity with Eph. i. 7. *Lachm.* reads ἔσχομεν with B (A is doubtful), Copt. [*an-si*]; but the diplomatic authority seems insufficient to warrant the change.

τὴν ἄφεσιν τῶν ἁμαρτιῶν.] 'the forgive-

ness of our sins;' apposition to the preceding τὴν ἀπολύτρωσιν, defining more exactly its nature and significance. On the distinction between ἀφεσις and πάρεσις, see Trench, *Synon.* § XXXIII., and on that between ἁμαρτία and παραπτώματα, notes on Eph. i. 7.

15. ὃς ἐστὶν κ.τ.λ.] Detailed description of the person of Christ, His dignity, and His exaltation, for which the preceding verse and the allusion to βασιλεία in ver. 13 form a suitable preparation. As this forms one of the three important passages in St. Paul's Epp. (Eph. i. 20-23, Phil. ii. 6-11) in which the doctrine of the person of Christ is especially unfolded, both the general divisions and the separate details will require very careful consideration. With regard to the former, it seems scarcely doubtful that there is a twofold division, and that as, in Phil. ii. 7, καὶ σχήματι κ.τ.λ., seemed to introduce a new portion of the subject, so here the second καὶ αὐτὸς (ver. 18) indicates a similar transition; and further that just, as in Phil. i. c., the first portion related to the Λόγος σαρκος, the latter to the Λόγος ἐν-σαρκος, so here in ver. 15-17, the reference is rather to the *pre-incarnate* Son, in His relation to God and to His own creatures, in ver. 18-20 to the *incarnate* and now *glorified* Son in His relations to His Church: so Olsh., hastily condemned by Meyer, but, in effect and inferentially, supported by the principal Greek and majority of Latin Fathers: comp. Pearson, *Creed*, Vol. I. p. 14. See contra, Hofmann, *Schriftb.* Vol. I. p. 135, whose opposition, however, is based on the more than doubtful supposition that καὶ αὐτὸς (ver. 17) is

τοῦ Θεοῦ τοῦ ἀορατοῦ, πρωτότοκος πάσης κτίσεως,

dependent on the foregoing *ὅτι*. 'Ος thus refers to the subject *ὁ υἱὸς τῆς ἀγ. αὐτοῦ* in its widest and most complex relations, whether as Creator or Redeemer, the immediate context defining the precise nature of the reference; see on *Phil.* ii. 6.

εἰκὼν τοῦ Θεοῦ κ.τ.λ. [*the image of the invisible God*]; not 'an image,' Wakef., or 'image,' Alf.,—the article is idiomatically omitted after *ἐστίν*, see Middl. *Gr. Art.* III. 3. 2. With this expression comp. 2 Cor. iv. 4, *ὅς ἐστίν εἰκὼν τοῦ Θεοῦ*, Heb. i. 3, *ἀπαύγασμα τῆς δόξης καὶ χαρακτῆρ τῆς ὑποστάσεως αὐτοῦ*: Christ is the original image of God, 'bearing His figure and resemblance as truly, fully, and perfectly as a son of man has all the features, lineaments, and perfections belonging to the nature of man,' Waterl. *Serm. Chr. Div.* v. Vol. II. p. 104, see esp. Athan. *Nicen. Def.* § 20. Without overpassing the limits of this commentary, we may observe that Christian antiquity has ever regarded the expression 'image of God' as denoting the eternal Son's perfect equality with the Father in respect of His substance, nature, and eternity; 'perfectæ æqualitatis significantiam habet similitudo,' Hil. *de Syn.* § 73, *ἀπαράλλακτος εἰκὼν τοῦ Πατρὸς* [on the subsequent Semiarian use of this term, see *Oxf. Libr. of Ff.* Vol. VIII. p. 35, 106] *καὶ τοῦ πρωτοτύπου ἔκτυπος χαρακτῆρ*, Alex. ap. Theod. *Hist. Eccl.* I. 4; see Athan. *contr. Arian.* I. 20. The Son is the Father's image in all things save only in being the Father, *εἰκὼν φυσικὴ καὶ ἀπαράλλακτος κατὰ πάντα ὁμοία τῷ πατρὶ, πλὴν τῆς ἀγεννησίας καὶ τῆς πατρότητος*, Damasc. *de Imag.* iii. 18; comp. Athan. *contr. Arian.* I. 21. The exact force of the emphatically

placed *τοῦ ἀορατοῦ* (Winer, *Gr.* § 20. I. a, p. 120) is somewhat doubtful. Does it point to the primal *invisibility* (Chrys., Orig. ap. Athan. *Nic. Def.* § 27), or, by a tacit antithesis, to the *visibility*, of the *εἰκὼν* (Daven., Mey. al.; comp. 2 Cor. iii. 18, Heb. xii. 14)? Apparently to the latter: Christ, as God and as the original image of God, was of course primarily and essentially *ἀόρατος* (*ἐπεὶ οὐδ' ἂν εἰκὼν εἴη*, Chrys.); as, however, the Son that declared the Father (John i. 18), as He that was pleased to reveal Himself visibly to the Saints in the O. T. (see esp. Bull, *Def. Fid. Nic.* I. 1. 1 sq.) He was *ὄρατος*, the manifest of Him who dwells in *φῶς ἀπρόσιτον* (1 Tim. vi. 16) and whom no man hath seen or can see; John i. 18; comp. Beng. *in loc.* Whether there is here any approximation to views entertained by Philo (Olish., Alf., see Usteri, *Lehrb.* II. 2. 4, p. 293), is very doubtful. We must at any rate remember that Philo was the uninspired exponent of the better theosophy of his day, St. Paul the inspired Apostle revealing the highest and most transcendent mysteries of the Divine œconomy. On the meaning of *εἰκὼν* and its distinction from *ὁμοίωσις*, see Trench, *Synon.* § xv. **πρωτότοκος πάσης κτίσεως.** [*the first-born of every creature*], i.e. 'begotten, and that antecedently to everything that was created;' surely not 'the whole creation,' Waterl. (Vol. II. p. 57), comp. Alf.,—an inexact translation which here certainly (contrast on *Eph.* ii. 21) there seems no necessity for maintaining; comp. Middleton, *Gr. Art.* p. 373: our Lord was *πρωτότοκος* in relation to every created thing, animate or inanimate, human or superhuman; *πρωτότ. τοῦ*

16 ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα, τὰ ἐν τοῖς οὐρανοῖς καὶ

Θεοῦ, καὶ πρὸ πάντων τῶν κτισμάτων, Just. Martyr, *Dial.* § 100. This notable expression has received every variety of explanation. Grammatically considered, τῆς κτίσεως may perhaps be the *partitive* gen., the *possessive* gen. (Hofmann, *Schriftb.* Vol. I. p. 137), or, much more probably, the gen. of the *point of view*, 'in reference to,' 'in comparison to,' Scheuerl. *Synt.* § 18. 1. p. 129), the latent comparative force involved in the *πρῶτος* rendering this last genitival relation still more intelligible and perspicuous; comp. Fritz. *on Rom.* x. 19, Vol. II. p. 421. In the two former cases, *πάσα κτίσις* must be considered as equiv. to a plural (ܐܘܢܝܢ ܩܪܝܢܝܢܐ;

[omnium creaturarum] Syr.), *i. e.* every form of creation (comp. Hofmann, *l. c.*), the expression compared with *πρωτόκοκος τῶν νεκρῶν*, Rev. i. 5, and (especially in the first of these cases) the Arian deduction, that Christ is a *κτίσις*, deemed grammatically possible; see Usteri, *Lehrb.* II. 2. 4, and even Reuss, *Théol. Chrét.* IV. 10, Vol. II. p. 100, both which writers use language, which, without the limitation named by Thorndike (*Cov. Grace*, II. 17. 5), must be pronounced simply and plainly Arian. In the latter case, *πάσα κτίσις* retains its proper force, *πρωτόκοκος* its comparative reference, and the conclusion of Athanase, especially when viewed in connexion with the context (ὅτι ἐν αὐτῷ ἐκτ., ver. 16), perfectly *inevitable*, ἄλλος ἐστὶ τῶν κτισμάτων, καὶ κτίσμα μὲν οὐκ ἐστὶ, κτιστῆς δὲ τῶν κτισμάτων, *contr. Arian.* II. § 62,—a passage of marvellous force and perspicuity: see also, both on this and ver. 16, Pearson, *Creed*, Vol. I. p. 148. The term *πρωτόκοκος* (obs. not *πρωτόκτιστος* or

πρωτόπλαστος) is studiously used to define our Lord's relation to His creatures and His brotherhood with them (comp. Rom. viii. 29), and is in this respect distinguished from *μονογέννης* which more exactly defines His relation to the Father; *μονογέννης μὲν, διὰ τὴν ἐκ Πατρὸς γέννησιν πρωτόκοκος δέ, διὰ τὴν εἰς τὴν κτίσιν συγκατάβασιν* [condescension] *καὶ τὴν τῶν πολλῶν ἀδελφοποίησιν*, Athan. *contr. Arian.* II. 62: in a word, He was *begotten*, they were *created*,—the gulf infinite, yet as He stooped to wear their outward form, so He disdains not to institute, by the mouth of His Apostle, a *temporal* comparison between His own generation from eternity and their creation in time; see Bull, *Def. Fid. Nic.* III. 9. 9, who however appears to have misunderstood the meaning of *συγκατάβασις*, comp. Newman, in *Oxf. Libr. of Ff.* Vol. VIII. p. 288. Lastly, as there *seem* to be two senses in Scripture in which our Lord is first-born in respect of every creature, viz., in its restoration after the fall as well as in its first origin (see Athan. *l. c.* § 63), we may possibly admit, as ver. 18 also partially suggests, a secondary and *inferential*,—certainly not a primary (Theod. Mops.; Æth., '*supra omnia opera*'), or even co-ordinate, reference to priority in dignity (*προτίμησις*): see Alf., *in loc.*, who, however, unduly presses this reference, and by referring the whole to Christ in his now glorified state (so Mey., and Hofmann, *Schriftb.* Vol. I. p. 135), certainly seems to impair the theological force and significance of this august passage.

16. 8τ.] '*because*,' not '*for*,' Alf., a transl. better reserved for γάρ,—logical elucidation of the preceding

τὰ ἐπὶ τῆς γῆς, τὰ ὄρατὰ καὶ τὰ ἀόρατα, εἶτε θρόνοι, εἶτε

member: He, in the sphere of whose creative power all things were made and on whom all things depend, was truly the *πρωτότ. πάσης κτίσεως*, and had an eternal priority in time and dignity. The objections of Schleiermacher (*Stud. u. Krit.* 1832, p. 502) to the logic of this causal explanation are unreasonable and pointless.

ἐν αὐτῷ] 'in Him,' as the creative centre of all things, the causal element of their existence; comp. Winer, *Gr.* § 50. 6, p. 372 (ed. 6; here judiciously altered). The preposition has received several different explanations, three of which deserve consideration: ἐν has been referred to Christ as (a) the *causa instrumentalis* (ἐν = διὰ), creation being conceived as existing in the means, Jelf, *Gr.* § 622. 3; (b) the *causa exemplaris*, the *κόσμος νοητός* being supposed to be included, and to have its essentiality (Olsh.), in Him as the great exemplar; (c) the *causa conditionalis*, the act of creation being supposed to rest in Him, and to depend on Him for its completion and realization. Of these (a) is adopted by the Greek commentators, but is open to the serious objection that no distinction is preserved between ἐν αὐτῷ here and δι' αὐτοῦ below, which St. Paul's known use of prepp. (see notes on *Gal.* i. 1) would lead us certainly to expect. The second (b) is adopted by the schoolmen and recently by Olsh., Neand., Bisp., but is highly artificial, and supported by no analogy of Scripture. We retain therefore (c) which is theologically exact and significant, and in which St. Paul's peculiar, yet somewhat varied, use of ἐν Χριστῷ with verbs (comp. 2 *Cor.* v. 19, *Gal.* ii. 17, *Eph.* i. 4 al.) is suitably maintained: compare the similar usage of ἐν, esp. with pro-

nouns, to denote the subject in which and on which ('den Haltpunkt') the action depends, e.g. ἐν σοὶ πᾶσ' ἐγώ γε σῶσομαι, *Soph. Ajax*, 519; see Rost u. Palm, *Lex.* s.v. ἐν, 2. b, Vol. I. p. 509, Bernhardt, *Synt.* v. 8. b, p. 210.

ἐκτίσθη] 'were created,' with simple physical reference: observe the *aorist* of the past action, as contrasted with ἐκτίσται below, in which the duration and persistence of the act ('per effectus suos durat,' see on *Eph.* ii. 8) is brought into especial prominence; comp. 1 *Cor.* xv. 27, and Winer, *Gr.* § 40. 4, p. 243. The forced (ethical) meaning 'were arranged, re-constituted' (Schleierm.), though lexically admissible, is fully disproved by Meyer, who observes that κτίω always in the N.T. (even in *Eph.* ii. 10, 15, iv. 24) implies the bringing into existence, spiritually or otherwise, of what before was not.

τὰ πάντα] 'all things (that exist)'—more specifically defined, first in regard of *place*, secondly in regard of *nature* and essential characteristics. On the use of the art. ('das All') see Winer, *Gr.* § 18. 8, p. 105.

τὰ ἐν τοῖς οὐρ. κ. τ. λ.] 'the things in the heaven, and the things on the earth,' not in reference merely to intelligent beings (Huth.), nor to the exclusion of things under the earth (*Phil.* ii. 10), but as in *Eph.* i. 10 (see notes) with the fullest amplitude, 'all things and beings whatsoever and wheresoever;' hâc distributione universam creaturam complectitur, Daven. The following clauses carry out the universality of the reference, by specifying the two classes of things, the visible and material, and the invisible and spiritual,—which latter class is still further specified by disjunctive enumerations.

κυριότητες, εἴτε ἀρχαί, εἴτε ἐξουσίαι· τὰ πάντα δι' αὐτοῦ καὶ

τὰ ὀρατὰ καὶ τὰ ἀόρ.] *'the things visible and the things invisible;'* amplification—not exclusively of the former (διδάσκει σαφέστερον τίνα καλεῖ οὐράνια εἶτε ὀρατὰ [as sun, moon, and stars] εἶτε ἀόρατα, Theod.), or exclusively of the latter, member (ἀόρατα τὴν ψυχὴν λέγων, ὀρατὰ πάντας ἀνθρώπων, Chrys.), but of both, 'the visible and invisible world:' 'in cœlo visibilia sunt sol, luna, stellæ; invisibilia, angeli: in terrâ visibilia, plantæ, elementa, animalia; invisibilia, animæ humanæ,' Daven.,—unless indeed, as the following enumeration seems to imply, this last class, 'animæ humanæ,' be grouped with ὀρατὰ (Mey.).

εἴτε θρόνοι κ.τ.λ.] *'whether thrones, whether dominions, whether principalities, whether powers;'* disjunctive specification of the preceding ἀόρατα; 'lest in that invisible world, among the many degrees of the celestial hierarchy, any order might seem exempted from an essential dependence upon Him, he nameth those which are of greatest eminence, and in them comprehendeth the rest,' Pearson, *Creed*, Vol. I. p. 148. There seems no reason to modify the opinion advanced on Eph. i. 21, that four orders of heavenly intelligence are here enumerated; see notes and references in loc., Reuss, *Théol. Chrét.* IV. 20, Vol. II. p. 226 sq., and the extremely good article in Suicer, *Thesaur.* s.v. ἀγγ. Vol. I. p. 30-48. By comparing this passage with Eph. l.c., where the order seems descensive, we may possibly infer that the θρόνοι (not elsewhere in N.T., but noticed in Dionys. Areop. *de Hier.* and in *Test.* XII. *Patr.* p. 532, Fabric.) are the highest order of blessed spirits, those sitting round the eternal throne of God, κυριότητες the fourth, ἀρχαί and ἐξουσίαι the

intermediate (Mey.), if indeed such distinctions are not wholly precarious; comp. Bull, *Serm.* XII. p. 221, and Hofmann, *Schriftb.* Vol. I. p. 302. This enumeration may have been suggested by some known theosophistic speculations of the Colossians (ch. ii. 18, comp. Maurice, *Unity of N.T.* p. 566), but more probably, as in Eph. i. 21, was an incidental revelation, which the term ἀόρατα evoked. Of the other numerous interpretations which these words have received (see De Wette in loc.), none seem worthy of serious attention.

τὰ πάντα κ.τ.λ.] *'(yea) all things, &c., solemn recapitulation of the foregoing.* The most natural punctuation seems to be neither a period (*Tisch.*), nor a comma (Alf.), least of all a parenthesis (*Lachm.* ed. ster.), but as in Mill, and in Buttmann's recent edition, a colon. δὲ αὐτοῦ καὶ εἰς αὐτόν] *'through Him and for Him;'* resumption of ἐν αὐτῷ ἐκτ. with a change both in tense and prepositions: there the Son was represented as the 'causa conditionalis' of all things, here as the 'causa medians' of creation, and the 'causa finalis' (Daven.) or 'finis ultimus' (Calov.) to which it is referred. It was to form a portion of His glory, and to be subjected to His dominion (comp. Matth. xxviii. 18) that all things were created; εἰς αὐτόν κρέμαται ἡ πάντων ὑπόστασις . . . ὥστε ἂν ἀποστασθῆ τῆς αὐτοῦ προνοίας, ἀπόλωλε καὶ διέφθαρται, Chrys. We may observe that the mediate creation, and final destination, of the world, here referred to the Son, are in Rom. xi. 36 referred to the Father. Such permutations deserve our serious consideration; if the Son had not been God, such an interchange of impor-

εἰς αὐτὸν ἔκτισται, ¹⁷ καὶ αὐτός ἐστιν πρὸ πάντων, καὶ τὰ πάντα ἐν αὐτῷ συνέστηκεν. ¹⁸ καὶ αὐτός ἐστιν ἡ

tant relations would never have seemed possible: comp. Waterl. *Def.* Qu. xi. Vol. I. p. 383 sq., Vol. II. p. 54, 56. On the force of the perf. *ἔκτισται*, see above; and in answer to the attempts to refer this passage to any figurative creation, see Pearson, *Creed*, Vol. I. p. 149, 150 (ed. Burt.).

17. καὶ αὐτός κ.τ.λ.] ‘and *He Himself*,’ &c.; contrast between the creator and the things created; αὐτός being emphatic, and καὶ having a gentle contrasting force (see notes on *Phil.* iv. 12) by which the tacit antithesis involved in αὐτός (‘*ipse oppositum habet alium*,’ Herm. *Dissert.* αὐτός, 1) between the things created (τὰ πάντα) and Him who created them is still more enhanced: they were created in time, *He* their creator is and was before all time. It may be observed that though αὐτός appears both in this and the great majority of passages in the N.T. to have its proper classical force (‘*ut rem ab aliis rebus discernendam esse indicet*,’ Herm. *Dissert. l.c.*), the Aramaic use of the corresponding pronoun should make us cautious in pressing it in every case. The vernacular tongue of the writers of the N.T. must have produced some effect on their diction. πρὸ πάντων] ‘before all things,’ not ‘all beings’ (‘*omnes*,’ Vulg., Clarom.), and that too not in rank, but, in accordance with the primary meaning of πρωτότοκος and the immediate context,—in time; τοῦτο Θεῷ ἄρροισον, Chrys. Theodoret with reason calls attention to the expression—not ἐγένετο πρὸ πάντων, but ἐστὶ πρὸ πάντων: contrast John i. 14.

ἐν αὐτῷ συνέστ.] ‘consist in Him,’ as the causal sphere of their continuing existence: not exactly identical with

ἐν αὐτῷ above (Mey., Alf.), but, with the very slight change which the change of verb involves, in more of a causal reference; Christ was the conditional element of their creation, the causal element of their persistence; comp. Heb. i. 3, φέρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ. The declaration, as Waterland observes, is in fact tantamount to ‘in Him they live, and move, and have their being’ (*Serm. on Div.* vii. Vol. II. p. 164), which is and forms one of the great arguments for the omnipresence and the preserving and sustaining power of Christ; see ib. *Def.* Qu. xviii. Vol. I. p. 430. The verb συνεσθάναι is well defined by Reiske, *Ind. Dem.* (quoted by Mey.) as ‘*corpus unum, integrum, perfectum, secum consentiens esse et permanere*,’ comp. 2 Pet. iii. 5, and [Aristot.] *de Mundo*, 6, ἐκ θεοῦ τὰ πάντα, καὶ διὰ θεοῦ ἡμῖν συνέστηκεν; see esp. Krebs, *Obs.* p. 334, and Loesner, *Obs.* p. 362, by both of whom this word is copiously illustrated from Josephus and Philo; comp. also Elsner, *Obs.* Vol. II. 259.

18. καὶ αὐτός κ.τ.λ.] Transition to the second portion in which the relation of the incarnate and glorified Son to His Church is declared and confirmed, not perhaps without some reference to the erroneous teaching and angel-worship that appy. prevailed in the Church of Colossæ. Αὐτός is thus, as before, emphatic, possibly involving an antithesis to some falsely imagined κεφαλὴ or κεφαλαί of the Church; ‘He in whom all things consist, He and no other than He is the head of the Church.’ The emphasis, as Meyer observes, rests on κεφαλὴ rather than ἐκκλησία; it was the headship of the Church,

κεφαλή τοῦ σώματος, τῆς ἐκκλησίας· ὃς ἐστὶν ἀρχή, πρωτότοκος ἐκ τῶν νεκρῶν, ἵνα γένηται ἐν πᾶσιν αὐτὸς πρω-

not its imaginary constitution, that formed the undercurrent of the erroneous teaching.

τοῦ σώμ. τῆς ἐκκλ.] 'of His body, the Church,' τῆς ἐκκλ. being the genitive of identity or apposition; see Winer, *Gr.* § 59. 8, p. 470, Scheuerl. *Synt.* § 12. 1, p. 82. The Apostle does not say merely 'of the Church,' but 'of His body,' &c., to show,—not the φιλανθρωπία of Christ (θέλων ἡμῶν οικειότερον δεῖξαι αὐτόν, Chrys.), but the real, vital, and essential union between the Church and its Head: comp. Eph. iv. 15, 16, and notes *in loc.*: see also Rom. xii. 5, 1 Cor. x. 17, Eph. i. 23 al.

ὃς ἐστὶν] 'seeing He is,' the relative having an argumentative force, and confirming the previous declaration; see Jelf, *Gr.* § 836. 3. We can scarcely say that in such sentences 'ὃς is for ὅτι' (Jelf, *l.c.*, Matth. *Gr.* § 480. c), but rather that, like the more usual ὅστις, the simple relational force passes into the *explicative*, which almost necessarily involves some tinge of a causal meaning: see notes on Gal. ii. 4.

ἀρχή] 'the beginning,' not merely in ref. to the following τῶν νεκρῶν (Mey., Hofmann, *Schriftb.* Vol. II. 1, p. 241; comp. Theod.), or even to the spiritual resurrection (Daven.), both of which seem too limited; nor yet, with a general and abstract reference, the 'first creative principle' (Steig., Huth.; comp. Clem. Alex. *Strom.* iv. p. 638, ὁ Θεὸς δὲ ἀναρχος ἀρχὴ τῶν ὄλων παντελής),—but, as the more immediate context and the reference to our Lord's Headship of his Church seem certainly to suggest, in ref. to the *new creation* (comp. Calv., Corn. a Lap.; 2 Cor. v. 17, Gal. vi. 17), the following πρωτό-

τοκος ἐκ τῶν νεκρ. serving to define that relation more closely, and to preserve the retrospective allusion to πρωτότ. in ver. 15: our Lord in His glorified humanity is the ἀρχηγὸς τῆς ζωῆς (Acts iii. 14) of His Church, the beginning, source, and origin of the new and spiritual, even as He was of the former and material, creation; see Olsh. and Bisp. *in loc.*, and comp. Usteri, *Lehrb.* II. 2. 4, p. 304. The plausible reading ἀπαρχή, adopted by Chrys. and a few mss., is a limiting gloss suggested by the next clause compared with 1 Cor. xv. 23. The omission of the art. [inserted in B, 67**] before ἀρχή is due, not to the abstract form of the word (Olsh.), but simply to the preceding verb subst., Middl. *Gr. Art.* III. 3. 2.

πρωτότ. ἐκ τῶν νεκρῶν] 'first-born from the dead,' not exactly identical with πρωτότ. τῶν νεκρῶν, Rev. i. 5 (partitive gen.), but with the proper force of the preposition, 'the first-born, not only of, but out of, the dead;' He left their realm and came again as with a new begetting and new birth into life (see esp. Andrewes, *Serm.* Vol. III. p. 57); he was the true ἀπαρχὴ τῶν κεκοιμημένων, 1 Cor. xv. 23: comp. Hofmann, *Schriftb.* Vol. II. 1, p. 241. Others had been translated or had risen to die again; He had risen with glorified humanity to die no more (Rom. vi. 9): hence He is 'not called simply the first that rose, but with a note of generation, the πρωτ. τῶν νεκρῶν,' Pearson, *Creed*, Vol. I. p. 136 (ed. Burt.).

ἵνα γένηται κ.τ.λ.] 'in order that in all things he might become (not 'sit,' Vulg.) pre-eminent, might take the first place,' 'primas teneat,' Beza, Daven.; πανταχοῦ πρώτος· ἀνω πρώτος, ἐν τῇ

τεύων, 19 ὅτι ἐν αὐτῷ εὐδόκησεν πᾶν τὸ πλήρωμα κατοικεῖν.

ἐκκλησίᾳ πρῶτος, ἐν τῇ ἀναστάσει πρῶτος, Chrys.: divine purpose (ὡς ἔχει ἔνταυθα τὴν ὅλην ἐνέργειαν, comp. *on Eph.* i. 17) of His being the ἀρχὴ of the new creation, and having the priority in the resurrection,—a divine purpose fulfilled in its temporal, and to be fulfilled in all conceivable, relations, when all things are put under His feet, and the kingdom of the world is become the kingdom of the Lord and His Christ (*Rev.* xi. 15). The tense γένηται cannot be safely pressed, as in the subj. the force of the aor. is considerably weakened and modified; see Bernhardt, *Synt.* x. 9, p. 382. The verb πρωτεύειν is an ἀπ. λεγόμεν. in the N.T., but is not uncommon elsewhere; comp. *Zach.* iv. 7 (*Aquil.*), *Esth.* v. 11, 2 *Macc.* vi. 18, xiii. 15, in all which passages an idea of πορτίσις seems clearly conveyed. This however does not require a similar meaning to be assigned to πρωτότ. (comp. *De W., Alf.*): πρωτεύειν was to be the result, πρωτοτόκ. κ.τ.λ. was one of the facts which led to it; comp. Meyer *in loc.* ἐν πᾶσιν] ‘in all things,’ surely not ‘inter omnes,’ Beza,—a restricted reference that completely mars the majesty of this passage, and contravenes the force of the neuter τὰ πάντα in the causal sentence which follows. Lastly, αὐτός, as above, must not be left unnoticed: ‘si quis alius mortem debellasset &c., tum Christus non tenuisset primatum in omnibus,’ Daven. We may observe that with this clause the predications respecting Christ seem here to reach their acme (comp. *1 Cor.* xv. 28), and lead us to admit, if not to expect, a modification of subject in the causal sentence which follows.

19. ὅτι] ‘because,’ confirmation of

the divine purpose in reference to Christ's precedence ἐν πάσιν: He in whom the whole πλήρωμα (of the θεότης) was pleased to reside, must needs have had His precedence in all things eternally designed and contemplated.

ἐν αὐτῷ] ‘in Him,’ and in Him specially; connected with κατοικεῖν, and put early forward in the sentence to receive full emphasis. The reference, as the context seems to show, is now more especially to the incarnate Son.

εὐδόκησεν κ.τ.λ.] ‘the whole fulness (of the Godhead) was pleased to dwell;’ ‘in ipso complacuit omnis plenitudo inhabitare,’ Clarom. The first difficulty in this profound verse is to decide on the grammatical subject of εὐδοκεῖν. This verb, a late and probably Macedonian-Greek word (*Sturz, de Dial. Maced.* p. 167), has four constructions in the N. T., all personal; with ἐν and a dat. (*Matth.* iii. 17, xvii. 5 al.: 2 *Thess.* ii. 12 is doubtful, with εἰς and an accus. (2 *Pet.* i. 17), with a simple accus. (*Heb.* x. 6, 8), with an infin. referring to the subject (*Rom.* xv. 12, *1 Cor.* i. 21 al.,—the principal and prevailing use in St. Paul's Epp.); see Fritz *Rom.* x. 1, Vol. II. p. 369 sq., where the uses of εὐδοκ. are fully investigated. In the present case three subjects have been proposed; (a) Χριστός, the preceding subject, Tertull. *Marc.* v. 19, and recently Conyb., and Hofm., *Schriftb.* Vol. II. 1, p. 242, where it is fairly defended; (b) Θεός, supplied from the context; so, it can scarcely be doubted, Syr., Vulg., Goth., Theod., and, by inference, Chrys., Theoph., and after them the bulk of modern expositors; (c) the expressed subject τὸ πᾶν πλήρωμα; Clarom., Copt., appy. Æth., and re-

κῆσαι ²⁰ καὶ δι' αὐτοῦ ἀποκαταλλάξαι τὰ πάντα εἰς

cently Peile, and, very decidedly, Scholef. *Hints*, p. 108. Of these (a) involves indirect opposition to strong analogies of Scripture (e.g. 2 Cor. v. 19), and, equally with (b), a harsh change of subject to the two infinitives: the second (b) is dogmatically correct, but involves a very unusual construction of εὐδοκ. (comp. Polyb. *Hist.* I. 8. 4, VII. 4. 5, 2 Macc. xiv. 35), a different subject to κατοικ. and ἀποκ., and further an ellipsis of a word, which though not without classical parallel (see Jelf, *Gr.* § 373. 3) would here, in a passage of this dogmatical importance, be in a very high degree unnatural and improbable: the third (c) is syntactically simple; it is also in harmony with St. Paul's prevailing usage of εὐδοκ. (at least 6 out of 8 times), and,—what is still more important,—both in its causal connexion, the nature of the expressions, and the order of the words (Meyer's assertion that it would have been ὅτι πᾶν τὸ πλ. εὐδ. κ.τ.λ. falls to the ground), stands in closest parallel with the authoritative interpr. in ch. ii. 9, ὅτι ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλ. τῆς θεότητος σωμα. We seem bound then to abide by (c),—possibly the interpr. of the ancient Latin Church; it involves, however, as will be seen, some grave, though appy. not insuperable, difficulties.

πᾶν τὸ πλήρωμα] 'the whole fulness (of the Godhead),' 'omnes divinæ naturæ divitiæ,' Fritz. These words have been very differently explained. Lexically considered, πλήρωμα has three possible meanings, one active, (a) *implendi actio*, and two passive, (β) *id quod impletum est*, Eph. i. 23 (see notes), and the more common (γ) *id quo res impletur*, Gal. iv. 4, Eph. iii. 9 (see notes on both passages),

which again often passes into the neutral and derivative (γ₁) *affluentia*, *abundantia*, πλοῦτος, especially in connexion with abstract genitives, Rom. xv. 29; see Fritz. *Rom.* xi. 12, Vol. II. p. 469 sq., Hofmann, *Schriftb.* Vol. II. 1, p. 26. Of these, (γ₁), or perhaps simply (γ), is alone exegetically admissible. The real difficulty is in the supplemental gen. Setting aside all doubtful and arbitrary explanations e.g. ἐκκλησία (Theod., Sever.), 'fulness of the Gentiles' (Schleierm.), 'fulness of the universe' (Conyb., Hofm. *l.c.* p. 26), we have only one authoritative supplement, θεότητος, either exactly in the same sense as in ch. ii. 9, 'plenitudo Deitatis,' or in the more derivative sense, 'plenitudo gratiæ habitualis' (comp. Davenant, Mey., al.). The latter of these is adopted by those who advocate construction (b) of εὐδοκ., but has this great disadvantage, that it involves two interpretations of πλήρωμα θεός. (here in ref. to 'divina gratia,' there to 'divina essentia,' so Mey., Alf., al.) whereas on the constr. of εὐδοκ. already adopted, πλήρ. will naturally be the same in both cases, and will imply 'the complete fulness and exhaustless perfection of the Divine Essence,' the 'plenitudo Deitatis,'—an abstract term of transcendent significance, involving in itself the more concrete Θεός, which, as will be seen, seems possibly to be the subject of the following participial clause.

When we consider the context in ch. ii. 9, there seem grave reasons for thinking that St. Paul chose this august expression with special reference to some vague or perverted meaning assigned to it by the false teachers and theosophic speculators at Colossæ; comp. Thorndike, *Cov. of Grace*, II.

αὐτόν, εἰρηνοποιήσας διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ, δι' αὐτοῦ, εἴτε τὰ ἐπὶ τῆς γῆς εἴτε τὰ ἐν τοῖς οὐρανοῖς.

15. 12.

κατοικήσαι]

'to dwell;' a term especially applied to the indwelling influence of the Father (comp. Eph. ii. 22), the Son (Eph. iii. 17), and the Spirit (James iv. 5), and both here and ch. ii. 9, enhancing the *personal* relations involved in the mysterious word *πλήρωμα*; *ἔκει ᾤκησεν οὐκ ἐνέργεια τις ἀλλ' οὐσία*, Theophyl.

20 ἀποκατ. τὰ πάντα] 'to restore all things;' not 'prorsus reconciliare,' Mey. (comp. Chrys., *κατηλλαγμένοι, ἀλλὰ τελείως ἔδει*), but, with the natural force of ἀπό in similar compounds (*ἀποκαθιστάνειν, ἀπευθεύειν*), 'in *pristinam conditionem reconciliando reducere*;' see Winer, *de Verb. Comp.* iv. p. 7, 8. The subject of the inf. is of course the same as that of *κατοικ.*, *i. e.*, grammatically considered, the *πλήρ.* above, but exegetically,—as the following *αὐτόν* and other scriptural analogies (comp. 2 Cor. v. 19, Eph. i. 10) seem to suggest, the more definite *Θεός*, involved and included in the more mystical and abstract designation. The revelation contained in these words is of the most profound nature, and must be interpreted with the utmost caution and reverence. Without presuming to dilute, or to assign any improper 'elasticity' (Mey.) to, the significant ἀποκατ. (*e. g.* 'reunionem creaturarum inter se invicem,' Dallæus), or to limit the comprehensive and unrestricted τὰ πάντα (*e. g.* 'universam Ecclesiam,' Beza 'omnes homines' Corn. a Lap.), we must guard against the irreverence of far reaching speculations on the reconciliation of the finite and the infinite (Usteri, *Lehrb.* II. I. 1., p. 129, Marheineke, *Dogm.* § 331 sq.), to which this mighty declaration has

been supposed to allude. This, and no less than this it *does* say,—that the eternal and incarnate Son is the 'causa medians' by which the absolute totality of created things shall be restored into its primal harmony with its Creator,—a declaration more specifically unfolded in the following clause: more than this it *does* not say, and where God is silent it is not for man to speak. See the sober remarks of Hofmann, *Schriftb.* Vol. I., p. 188, sq. The mysterious ἀνακεφαλαίωσασθαι, Eph. i. 10 (obs. both the prep. and the voice), is a more general and perhaps more developed, while 2 Cor. v. 19, *κόσμον καταλλ.* is a more limited and more specific, representation of the same eternal truth.

εἰς αὐτόν]

'unto Himself,' *i. e.*, to God, couched in the foregoing *πλήρωμα*: a 'prægnans constructio,'—the preposition marking the reconciled access to (comp. Eph. ii. 18), and union with, the Creator; comp. Winer, *Gr.* § 66. 2, p. 547. The simple dative (Eph. ii. 16; comp. Rom. v. 10, 2 Cor. iii. 19 al.) expresses the object to whom and for whom the action is directed, but leaves the further idea conveyed by the prep. unnoticed. There is no need to read *αὐτόν* (*Griesb., Scholz*), as the reference to the subject is unemphatic; see notes on Eph. i. 4.

εἰρηνοποιήσας]

'having made peace;' *i. e.* God,—a simple and intelligible change of gender suggested by the preceding *αὐτόν* and the personal subject involved in the subst. with which the part. is grammatically connected; in fact, 'a construct. *πρός τὸ ὑποσημαινόμενον.*' The parallel passage Eph. ii. 15, *ποιῶν εἰρήνην*, would almost seem to justify a reference to the Son

You who were alienated He reconciled
by His death, if at least ye remain firm in the faith and abide by the hope of the Gospel.

(Theod., Œcum.) by the common participial anacoluthon (Steiger; comp. Winer, *Gr.* § 63. 2, p. 505), but as this would seriously dislocate the sentence by separating the modal participial clause from the finite verb, and would introduce confusion among the pronouns, we retain the more simple and direct construction.

Thus then the two constructions (b) and (c) noticed in ver. 19 ultimately coincide in referring ver. 20 to God not Christ; and it is worthy of thought whether the ancient Syr. and Clarom. Vv. may not, by different grammatical processes, exhibit a traditional ref. of ver. 20 to God, of a very remote, and perhaps even authoritative, antiquity.

διὰ τοῦ αἵμ. τοῦ σταυρ.] 'by the blood of (i. e. shed upon) the cross;' more specific and circumstantial statement of the 'causa medians' of the reconciliation. The gen. is what is termed of 'remoter reference,' forming in fact a species of *breviloquentia*: see esp. Winer, *Gr.* § 30. 2, p. 168, where numerous exx. are collected.

δι' αὐτοῦ] 'by Him;' it is scarcely necessary to say that δι' αὐτοῦ does not refer to the immediately preceding διὰ τοῦ αἵμ., but to the more remote δι' αὐτοῦ of which it is a vivid and emphatic repetition. These words are omitted in some MSS [BD*FGJ; 10 mss.], but almost obviously to facilitate the construction.

εἴτε τὰ ἐν οὐρ. κ. τ. λ.] 'whether the things upon the earth or the things in the heavens;' disjunctive enumeration of the 'universitas rerum,' as in ver. 16, with this only difference, that the order is transposed,—possibly from the more close connexion of the death of Christ with τὰ ἐπὶ τῆς γῆς. It is hardly necessary to say that the language precludes any idea of recon-

ciliation between the occupants of earth and heaven (appy. Cyril. Hieros. *Catech.* xiv. 3, Chrys. (in part), Theod., al.) or, in reference to the latter, of any reconciliation of only a retrospectively preservative nature (Bramhall, *Disc.* iv. Vol. v. p. 148). How the reconciliation of Christ affects the spiritual world—whether by the annihilation of 'posse peccare,' or by the infusion of a more perfect knowledge (Eph. iii. 10), or (less probably) some restorative application to the fallen spiritual world (Orig., Neand. *Planting* Vol. i. p. 531),—we know not, and we dare not speculate: this, however, we may fearlessly assert that the efficacy of the sacrifice of the Eternal Son is infinite and limitless, that it extends to all things in earth and heaven, and that it was the blessed medium by which, between God and His creatures, whether angelical, human, animate, or inanimate (Rom. viii. 19, sq.), peace is wrought; see the valuable note of Harless on Eph. i. 10, esp. p. 52, and Hofmann, *Schriftb.* Vol. i., p. 189.

21 καὶ ὑμᾶς] 'and you also;' new clause, to be separated by a period (not merely a comma, *Lachm.*, Bisp.) from ver. 20, descriptive of the application of the universal reconciliation to the special case of the Colossians; comp. ch. ii. 13, and see notes on Eph. ii. 1. The structure involves a slight anacoluthon: the Apostle probably commenced with the intention of placing ὑμᾶς under the immediate regimen of ἀποκατάλλ. but was led by ποτὲ ὄντας into the contrasted clause νυνὶ δὲ before he inserted the verb; comp. Winer, *Gr.* § 63. 1, p. 504. The reading ἀποκατηλλάγητε adopted by *Lachm.* and Mey. with B [D*FG; Clarom.; Iren., al. have ἀποκατάλλα-

μένους καὶ ἐχθροὺς τῇ διανοίᾳ ἐν τοῖς ἔργοις τοῖς πονηροῖς,
 νυνὶ δὲ ἀποκατήλλαξεν ²² ἐν τῷ σώματι τῆς σαρκὸς

γέντες] involves an equally intelligible, though much stronger, anacoluthon, but has not sufficient external support. **ὄντας ἀπηλλοτρ.**] ‘being alienated,’ ‘being in a state of alienation,’ scil. ‘from God;’ comp. Eph. iv. 28: the part. of the verb subst. is used with the perf. part. to express yet more forcibly the continuing state of the alienation; comp. Winer, *Gr.* § 45. 5, p. 511. For illustrations of the emphatic verb ἀπαλλ. (‘abalienati,’ Beza), see notes on Eph. ii. 12, where the application is more expressly restricted. Both there and Eph. iv. 28, the Ephesians were represented as a portion of heathenism, here the Colossians are represented as a portion of the ‘universitas rerum,’ to whom the redeeming power of Christ extends.

ἐχθροὺς τῇ διαν.] ‘enemies in your understanding;’ not passive, ‘regarded as enemies by God’ (Mey., who compares Rom. v. 10), but, as the subjective tinge given by the limiting dative and the addition ἐν τοῖς ἔργ. seem to imply, active; ἐχθροὶ ἦτε, φησί, καὶ τὰ τῶν ἐχθρῶν ἐπράττετε, Chrys. The dative διανοία is what is termed the dat. of reference to (see notes on Gal. i. 22), and represents, as it were, the peculiar spiritual seat of the hostility (comp. notes on Eph. iv. 18) while ἐν τοῖς ἔργοις marks the practical spheres and substrata in which the ἐχθρα was evinced; comp. Huther *in loc.* On the meaning of διάνοια, the ‘higher intellectual nature,’ (διέξοδος λογικῆ, Orig.) especially as shown in its practical relations (contrast ἔννοια, Heb. iv. 12), see the good remarks of Beck, *Seelenl.* II. 19. b, p. 58.

The addition τοῖς πονηροῖς, not simply ἐν τοῖς πον. ἔργ., serves to give em-

phasis, and direct attention to the real character of the ἔργα; Winer, *Gr.* § 20. 1, p. 119.

νυνὶ δὲ ἀποκατ.] ‘yet now hath He (God, see next note) reconciled.’ Antithesis to the preceding ποτε ὄντας, the opposite δὲ in the apodosis being evoked by the latent ‘although’ (Donalds. *Gr.* § 621) involved in the participial protasis; comp. Xen. *Mem.* III. 7. 8, ἐκείλους ῥαδίως χειρούμενος, τοῖτοῖς δὲ μηδένα τρόπον οἷε δυνήσασθαι προσερχθῆναι, and see the note and reff. of Kühner, esp. Butt. *Mid.* Excurs. XII. p. 148: add Klotz *Devar.* Vol. II. p. 374, Hartung, *Partik.* δέ, 5. 6, Vol. I. p. 186. Such a construction is not common in Attic writers. In this union of the emphatic particle of absolutely present time with the aor. (comp. Hartung, *Partik.* Vol. II. p. 24) the aor. is not equiv. to a pres. or perf., but marks with the proper force of the tense, that the action followed a given event (here, as the context suggests, the atoning death of Christ) and is now done with; see Donalds. *Gr.* § 433, compared with Fritz. *de Aor.* p. 6, 17. Meyer pertinently compares Plato, *Symp.* 193 A, πρὸ τοῦ . . . ἐν ἡμερ, νυνὶ δὲ διὰ τὴν ἀδικίαν διωκισθῆμεν ὑπὸ τοῦ θεοῦ.

22 ἐν τῷ σώμ. κ. τ. λ.] ‘in the body of His flesh,’ i. e., as the language and allusion undoubtedly requires,—the flesh of Christ; the prep. ἐν pointing to the substratum of the action, see notes on Gal. i. 24, and comp. esp. Andoc. *de Myst.* p. 33 (ed. Schill.) ὁ μὲν ἄγων ἐν τῷ σώματι τῷ ἐμῷ καθέστηκεν. It has been doubted whether Christ is not the subject of ἀποκατ. (Chrys., Œcum.), not God. Such a supposition has in

αὐτοῦ διὰ τοῦ θανάτου, παραστήσαι ὑμᾶς ἁγίους καὶ ἀμώ-

its favour the use of σώματι, (which seems to suggest an identity of subject), the use of παραστήσαι, and the real prominence which the clause assumes, and lastly the semi-parallel passage, Eph. ii. 13. Still, the difficulty of a change of subject,—the natural transition from the more general act on the part of God in ver. 20, to the more particular application of the same to the Colossians,—and the similarity between the circumstantial διὰ τοῦ αἵμ. τοῦ στ. above and the circumstantial ἐν τῷ σώμ. κ. τ. λ. in the present verse, lead us with Bengel, Huth., and others, to refer ἀποκατ. to the subject of ver. 20, *i. e.*, to God. Many reasons have been assigned why St. Paul adds the specifying gen. (*substantiv.*, Winer, *Gr.* § 30. 2) τῆς σαρκός. Two opinions deserve consideration; (a) that it was to oppose some forms of *Docetic* error which were prevailing at Colossa, Steiger, Huth., *al.*; (b) that it was directed against a *false spiritualism*, which, from a mistaken asceticism (ch. ii. 23) led to grave error with respect to the efficacy of Christ's atonement in the flesh; so Mey., followed by Alf. As there are no direct, and appy. no indirect (contrast Ignat. *Magnes.* § 9, 11, *al.*), allusions to *Docetic* error traceable in this Ep., the opinion (b) is, on the whole, to be preferred. That the addition is used to mark the distinction between this and the Lord's *spiritual* σῶμα, the Church (Olsh.), does not seem natural or probable.

διὰ τοῦ θαν.] 'by means of His death,' added to the preceding ἐν τῷ σώμ. to express the *means* by which the reconciliation was so wrought; it was by means of death, borne in and accomplished in, that blessed body, that reconciliation was brought about;

compare some valuable remarks in Jackson, *Creed*, VIII. 8. 4.

παραστήσαι] 'to present;' infin., expressing the actual purpose and *intent* of the action expressed in ἀποκ.; see Madvig, *Synt.* § 148, where this mood is extremely well discussed. Had ὥστε been inserted, the idea of manner or degree would rather have come into prominence (Madvig, § 166), and the meaning would literally have been 'as with the intention of, &c.,' the finite verb being in fact again tacitly supplied after ὥστε; see esp. Weller, *Bemerk. z. Griech. Synt.* p. 14 (Mein. 1843). Meyer calls attention to the tense, but it must be observed that in the inf. the aor., except after verbs *declarandi vel sentiendi*, is commonly obscured (Madv. § 172), especially as here in an aoristic sequence. On παραστήσαι, which certainly conveys no sacrificial idea, comp. on Eph. v. 27. There the reference is more restricted, here more general.

ἁγίους καὶ ἀμ. καὶ ἀνεγκ.] 'holy and blameless and without charge;' designation of their contemplated state on its positive and negative side (Mey.), ἁγίους marking the former, ἀμώμ. καὶ ἀνεγκλ. the latter. Strictly considered then, the first and second καὶ are not perfectly coordinate and similar: they do not connect three different ideas ('*erga Deum, respectu vestri, respectu proximi,*' Beng.) nor simply aggregate three similar ideas (Daven.); but, while the first connects the two members of the latent antithesis, the second is, as it were, under a vinculum joining the component parts of the second member. On the meaning of ἀμωμος (*inculpatus, not immaculatus*), see notes on Eph. i. 4; it is appy. less strong than the following, ἀνεγκλ.; ἀνεγκλ. γαρ τότε λέγεται, ὅταν μηδὲ

μοὺς καὶ ἀνεγκλήτους κατενώπιον αὐτοῦ· ²³ εἶγε ἐπιμέ-
νετε τῇ πίστει τεθεμελιωμένοι καὶ ἐδραῖοι, καὶ μὴ μετακι-
νούμενοι ἀπὸ τῆς ἐλπίδος τοῦ εὐαγγελίου οὐ ἠκούσατε, τοῦ

μέχρι καταγνώσεως μηδὲ μέχρι ἐγκλή-
ματος ἢ τι πεπραγμένον ἡμῖν, Chrys.
Lastly, on the distinction between
ἀνέγκλ. and ἀνεπιληπτος ('in quo
nulla *justa causa sit reprehensionis*'),
see Tittm. *Synop.* I. p. 31.

κατενώπιον αὐτοῦ] 'before Him';
God,—not Christ (Mey.), a reference
neither natural nor easily reconcilable
with the very similar passage, Eph. i.
4. There may be here a faint refer-
ence to the 'day of Christ's appear-
ing,' Alf., but it does not seem per-
fectly certain from the context. With
respect to the question whether '*sanctitas imputata*' (Huth.), or, perhaps
more probably, '*sanctitas inhærens*',
(Chrys.; comp. notes on Eph. i. 4)
is here alluded to: the remark of Da-
venant seems just; '*cum dicit, ut
sistat nos sanctos, non ut sisteremus nos,
manifestum est ipsos reconciliatos et
renatos sanctitatem suam a Christo
mutuari, sive de actuali, sive de inhæ-
rente, sive de imputatâ loquimur*,' p.
113 (ed. 3); 'whosoever we have
any of these we have all, they go to-
gether,' Hooker, *Serm. on Justif.*
II. 21.

23 εἶγε ἐπιμ. τῇ πίστει.] 'if at least
ye continue in the faith;' a tropical
use of ἐπιμ. peculiar to St. Paul,
Rom. vi. 1, xi. 22, 23, 1 Tim. iv. 16:
ἐπιμ., Acts xiii. 43 (*Rec.*) has scarcely
any critical support. Like several com-
pounds of ἐπι it has two constructions
(see Winer, *Gr.* § 52. 7, p. 382), with
prepp. ἐπί, πρός, ἐν (Acts xxviii. 14,
1 Cor. xvi. 17, Phil. i. 24), and with
the simple dative (Rom. II. cc., 1
Tim. I. c.) which appy. is semi-local
(comp. on Gal. v. 1) or, perhaps more
probably, under the influence of the
prep. The prep. ἐπί is not (per se)

intensive, (Alf.), but appears to de-
note rest at a place, see notes on
Gal. i. 18. On the meaning of εἶγε
see notes on Eph. iii. 2, and on the
distinction between εἶγε (si quidem)
and εἴπερ (si omnino) see notes on
Gal. iii. 4.

τεθεμελ. καὶ ἐδραῖοι] 'grounded and
firm;' specification on the positive
side of the mode of the ἐπιμονή; comp.
Eph. iii. 18, ἐβρίζωμενοι καὶ τεθεμε-
λιωμένοι, and 1 Cor. xv. 58, ἐδραῖοι,
ἀμετακίνητοι. The qualitative termi-
nation -αιος seems to justify the dis-
tinction of Beng., 'τεθεμ. affixi funda-
mento, ἐδρ. stabiles, firmi intus.' That
there is any reference to the metaphor
of a temple (Olsh.), seems here very
doubtful.

μὴ μετακινουμ.]
'and not being moved away;' nearly
identical with ἀμετακίνητοι, 1 Cor. xv.
58, and representing their fixity on
its negative side: the change to the
present pass.,—as marking by the tense
the process that might be going on,
and by the mood (pass., not act., as
De W.), of which they were now
liable to be the victims,—is especially
suitable and exact; see the suggestive
ex. cited by Alf., Xenoph. *Rep. Lac.*
xv. 1, πολιτείας μετακεκινημένας καὶ
ἐτι νῦν μετακινουμένας. On the μὴ
with μετακ., which, in a hypothetical
sentence like the present, is usual and
proper, see, if necessary, Winer, *Gr.*
§ 55. 1, p. 522. τῆς
ἐλπ. τοῦ εὐαγγ.] 'the hope of the Gos-
pel,' i. e. arising from, evoked by, the
Gospel, τοῦ εὐαγγ. being the gen. of
the origin, or rather the originating
agent, Hartung, *Casus*, p. 17. To
regard it as a possess. gen. (Alf.) gives
an unnecessary vagueness to the ex-
pression. Such genitives as those of the

κηρυχθέντος ἐν πάσῃ κτίσει τῇ ὑπὸ τὸν οὐρανόν, οὗ ἐγενό-
μην ἐγὼ Παῦλος διάκονος.

I rejoice in my suf- 24 Νῦν χαίρω ἐν τοῖς παθήμασιν ὑπὲρ
ferings for you and
the Church; I am preaching the mystery of salvation and striving to present every man per-
fect before Christ.

origin (Hartung, p. 17), *originating agent*, and perhaps a shade stronger, the *causa efficiens* (Scheuerl. *Synt.* § 17), all belong to the general category of the gen. of 'ablation' (Donalds. *Gr.* § 448, 449): the context alone must guide us in our choice. 'Ἐλπίς can hardly be here, except in a very derivative sense, equiv. to ὁ Χριστός, Chrys.; it seems only to have its usual subjective meaning; comp. notes on Eph. i. 18. οὗ

ἠκούσατε] 'which ye heard,' scil. when it was first preached to you: not 'have heard,' Auth., here certainly an unnecessary introduction of the auxiliary. This and the two following clauses serve to give weight to the foregoing μή μετακούμενοι: they had heard the Gospel, the world had heard it (πάλιν αὐτοὺς φέρεי μάρτυρας, εἶτα τὴν οἰκουμένην, Chrys.), and he the writer of this Epistle,—who though probably not their founder (see on ver. 7), yet stood in close relation to them through Ephraim,—was the preacher of it; καὶ τοῦτο εἰς τὸ ἀξιόπιστον συντελεῖ, Chrys. The Apostle gives weight to his assertions by the special mention of his name, 2 Cor. x. 1, Gal. v. 2, Eph. iii. 1, 1 Thess. ii. 18, Philem. 19.

ἐν πάσῃ κτίσει] 'in the hearing of every creature;' surely not 'in the whole of creation,' Alf.,—a translation which, even if we concede that πᾶσα κτίσις may be equiv. to 'every form of creation,' i.e. 'all creatures' (Hofm. *Schriftb.* Vol. I. p. 137), would be needlessly inexact. The art. is inserted in D***E JK (*Rec.*), but clearly has not sufficient critical support. This noble hyperbole

only states in a slightly different form what the Lord had commanded, Mark xvi. 15: the inspired Apostle, as Olsh. well says, sees the universal tendency of Christianity already realized. The limitation, τῇ ὑπὸ τὸν οὐρ. characterizes the κτίσις as ἐπίγειος, including however, thereby, all mankind. For the meaning of ἐν, ἀπὸ, coram,—perhaps here with sing. reverting somewhat to the primary idea of *sphere* of operation, see Winer, *Gr.* § 48. a. d, p. 34.

διάκονος] 'a minister;' see notes on Eph. iii. 7. The three practical deductions which Davenant draws from this clause are worthy of perusal.

24 νῦν χαίρω] Transition suggested by the preceding clauses, esp. the last, to the Apostle's own services in the cause of the Gospel. The νῦν is not merely transitional (comp. Klotz, *Devar.* Vol. II. p. 677), but as its position shows, purely temporal and emphatic (2 Cor. vii. 9), 'now, with the chain round my wrist' (Eadie), forming a contrast with the past time involved in the foregoing κηρυχθέντος and ἐγενόμην. The reading δε νῦν κ.τ.λ. (D*E*FG; Vulg., Clarom., al.) seems either due to the preceding letters (paradiplomatical), or was intended to keep up the supposed connexion between ver. 25 and ver. 23.

ἐν παθήμασιν] Not exclusively 'de iis quæ patior,' Beza, but simply 'in passionibus,' Vulg.; the παθήματα were not only the subject whereupon he rejoiced, but the sphere, the circumstances in which he did so; χαίρω πάσχω, Chrys. The brief and semi-adverbial ἐν τούτῳ (Phil. i. 18) is per-

ὑμῶν, καὶ ἀνταναπληρῶ τὰ ὑστερήματα τῶν θλίψεων τοῦ Χριστοῦ ἐν τῇ σαρκί μου ὑπὲρ τοῦ σώματος αὐτοῦ, ὃ ἐστίν

haps slightly different. The omission of the article before ὑπὲρ ὑμῶν arises from *πρόσχειν ὑπὲρ* being a legitimate construction; see notes on *Eph.* i. 15. ὑπὲρ ὑμῶν] 'for you,' not 'in your place,' Steig., nor, with a causal reference, 'on your account,' Eadie, 'vestra causa,' Just. (comp. Est. and Corn. a Lap.), but 'vestro fructu et commodo,' Beza, 'zum Vortheil,' Winer, *Gr.* § 47. 1, p. 342, as the more usual meaning of the prep. in the N.T. and its use below both suggest. On the uses of the prep. comp. notes on *Gal.* i. 4, iii. 13, *Phil.* i. 7. ἀνταναπλ. κ.τ.λ.] 'am filling fully up the lacking measures of the sufferings of Christ.' The meaning of these words have formed the subject both of exegetical discussion and polemical application; comp. Cajet. *de Indulg.* Qu. 3, Bellarm. *de Indulg.* Cap. 3. Without entering into the latter, we will endeavour briefly to state the grammatical and contextual meaning of the words. (1) θλίψεις Χριστοῦ is clearly not 'afflictions propter Christum subeundæ,' Elsner (Vol. II. p. 260), Schoettg., al., nor 'calamitates quas Christus perferendas imposuit,' Fritz. (*Rom.* Vol. III. p. 275),—a somewhat artificial gen. *auctoris*,—but simply and plainly 'the afflictions of Christ,' i.e. which appertain to Christ, not, however, with corporeal reference, *ὅσα ὑπέμεινε*, Theod., but which are His (Χρ. being a pure possessive gen.; comp. Winer, *Gr.* § 30. 2, p. 170, note), of which He is the mystical subject; see below. But (2) how are the ὑστερήματα of these afflictions filled up by the Apostle? Not (a) by the endurance of afflictions similar (ὡσαύτως, Theod.) to those endured (ὑποστα-

τικῶς) by his Master (comp. Heb. xiii. 13, 1 Pet. iv. 13) and by drinking out of the same cup (*Matth.* xx. 23), as Huth., Mey.,—for, independently of all other considerations, the distinctive feature of the Lord's θλίψεις, vicarious suffering (Olsh.), was lacking in those of His Apostle (οὐ γὰρ ἴσον τοῦτο οὐδὲ ὅμοιον, πολλοῦ γε καὶ δεῖ, *Æcum.*),—but (b), in the deeper sense given to it by Chrys., Theoph., *Æcum.*, and recently adopted by De W., Eadie, Alf. al.,—by the endurance of afflictions which Christ endures in His suffering Church (σχητικῶς), and of which the πλήρωμα has not yet come; see Olsh. *in loc.*, who has well defended this vital and consolatory interpretation. (3) The meaning of ἀνταναπληροῦν has yet to be considered; this is not 'vicissim explere' (Beza, comp. Tittm. *Synon.* II. p. 230), nor 'cum Christo calamitates imponente in malis perferendis æmulans' (Fritz.),—a somewhat artificial interpretation, nor even 'alterius ὑστέρημα de suo explere' (Winer, *de Verb. Comp.* III. 22), but as Meyer suggests, 'to meet, and fill up the ὑστέρημα with a corresponding πλήρωμα; the ἀντι contrasting not the actors or their acts (contrast Xenoph. *Hell.* II. 4. 12, ἀνανέπλησαν compared with a previous ἐμπλήσαι), but the defect and the supply with which it is met: see the *exx.* cited by Winer, esp. Dio. Cass. XLIV. 8, ὅσον ἐνέδει τοῦτο ἐκ τῆς παρὰ τῶν ἄλλων συντελείας ἀνταναπληρωθῆ. The simpler ἀναπληρῶ [found in FG; mss.; Orig. in allusion] would have expressed nearly the same; the double compound, however, specifies more accurately the intention of the action, and the circumstances (the ὑστερήματα) which it was intended to

ἡ ἐκκλησία· 25 ἧς ἐγενόμην ἐγὼ διάκονος κατὰ τὴν οἰκονο-

meet.

ἐν τῇ σαρκί μου clearly belongs to ἀναπαλλ., defining more closely the seat, and thence, inferentially, the mode, of the ἀναπαλήρωσις, (comp. 2 Cor. iv. 11, Gal. iv. 14); the word σάρξ, which thus involves the predication of manner, standing, as Mey. acutely observes, in exquisite contrast with the σῶμα, which defines the object of the action. Steiger, Huth., al., connect this clause with θλίψων τοῦ Χρ.: this may be grammatically possible (Winer, *Gr.* § 20. 2, p. 123), but is exegetically untenable, as it would but reiterate what is necessarily involved in the use of the first person of the verb.

ὅ ἐστιν ἐκκλ.] As ἐκκλ. might be thought the word of importance, the construction ἧτις ἐστὶν ἐκκλ., 1 Tim. iii. 15, might have seemed more natural; comp. Winer, *Gr.* § 24. 3, p. 150. The present construction is, however, perfectly correct, as the article and defining gen. associated with σῶμα, as well as the antithetical contrast in which it stands with σάρξ, point to σῶμα as the subst. on which the chief moment of thought really dwells.

25. ἧς ἐγενόμην κ.τ.λ.] 'of which I (Paul) became a minister:' statement of the relation in which he stands to the ἐκκλησία just mentioned the ἧς having a faintly causal, or rather explicative, force (see Ellendt, *Lex. Soph.* s.v. Vol. II. p. 371), and indirectly giving the reason and moving principle of the ἀναπαλήρωσις; 'I fill up the lacking measures of the sufferings of Christ in behalf of His body the Church, being an appointed minister thereof, and having a spiritual function in it committed to me by God.' The ἐγὼ continues, in a slightly changed relation, the ἐγὼ

Παῦλος of ver. 23: there the διακονία referred to the εὐαγγ., here to the Church by which the εὐαγγ. is preached; 'idem plane est ministrum Ecclesiae esse et Evangelii,' Just.

κατὰ τὴν οἰκον. Θεοῦ] 'in accordance with the dispensation, i.e. the spiritual stewardship, of God;' τῆς ἐκκλησίας ἐνεπιστεύθη τὴν σωτηρίαν, καὶ τὴν τοῦ κηρύγματος ἐνεχειρίσθη διακονίαν, Theod. The somewhat difficult word οἰκονομ. seems here, in accordance with τὴν δοθεῖσαν κ.τ.λ. which follows, to refer, not to the 'disposition

of God,' Syr. ܩܘܪܕܢܐܘܬܐ [gubernationem], Goth. 'ragina,' Æth. 'ordinationem,' but, as Just., Mey., al., to the 'spiritual function,' the 'office of an οἰκόνομος' (see 1 Cor. ix. 17, compared with 1 Cor. iv. 1), originating from, or assigned by, God; the more remote gen. Θεοῦ denoting either the origin of the commission (Hartung, *Casus*, p. 17), or with more of a possessive force, Him to whom it belonged and in whose service it was borne: see Reuss, *Théol. Chrét.* iv. 9, Vol. II. p. 93, and notes on Eph. i. 10, where the meanings of οἰκονομ. in the N.T. are briefly noticed and classified.

τὴν δοθεῖσάν κ.τ.λ.] 'which was given me for you;' further definition of the οἰκον. τοῦ Θεοῦ, the meaning of which, owing to the different meanings of οἰκον., might otherwise have been misunderstood: 'this οἰκόνομ. was specially assigned to me and you,—you, Gentiles, were to be its objects.' The connexion of εἰς ὑμᾶς with πληρ. (Scholef. *Hints*, p. 110) does not seem plausible: the juxtaposition of the pronouns (μοι εἰς ὑμᾶς) suggests their logical connexion.

πληρῶσαι τὸν λόγ. τοῦ Θεοῦ. 'to fulfil the word of

μίαν τοῦ Θεοῦ τὴν δοθείσαν μοι εἰς ὑμᾶς πληρῶσαι τὸν λόγον τοῦ Θεοῦ, ²⁶ τὸ μυστήριον τὸ ἀποκεκρυμμένον ἀπὸ τῶν αἰώνων καὶ ἀπὸ τῶν γενεῶν, νυνὶ δὲ ἐφανερώθη

God; i.e. 'to perform my office in preaching unrestrictedly, to give all its full scope to, the word of God: infin. of *design* (see notes on ver. 22) dependent either on ἡς ἐγενόμην (Huth.), or perhaps, more naturally on τὴν δοθείσαν κ.τ.λ., giving an amplification to the preceding εἰς ὑμᾶς. The glosses on πληρῶσαι are exceedingly numerous; the most probable seem, (a) 'ad plene exponendam totam salutis doctrinam,' Daven. 1, comp. Olsh., and Thol. *Bergpr.* p. 136; (b) 'to spread abroad,' Huth., who compares Acts v. 28; (c) 'to give its fullest amplitude to, to fill up the measures of its fore-ordained universality,' not perhaps without some allusion to the *οικονομία* which would thus be fully discharged; comp. Rom. xv. 19, μέχρι τοῦ Ἰλλυρικοῦ πεπληρωκέναι τὸ εὐαγγέλιον τοῦ Χρ. Of these (b) has an advantage over (a) in implying a *πλήρωσις* viewed *extensively*, in having, in fact, a quantitative rather than a qualitative reference, but fails in exhausting the meaning and completely satisfying the context: (c) by carrying out the idea further, and pointing to the λόγος as something which was to have a universal application, and not be confined to a single nation (hence the introduction of εἰς ὑμᾶς) seems most in accordance with the spirit of the passage and with the words that follow; comp. the somewhat analogous expression, ὁ λόγος τοῦ Θεοῦ ἠθξανε, Acts vi. 7, xii. 24. It need hardly be added that the λόγος τοῦ Θεοῦ does not imply the 'promissiones Dei, partim de Christo in genere, partim de vocatione Gentium,' Beza, but simply and plainly τὸ εὐαγγέλιον, as in 1 Cor.

xiv. 36, 2 Cor. ii. 17, 1 Thess. ii. 13 al.

26. τὸ μυστήριον] 'the mystery which hath been hidden,' &c.; apposition to the preceding τὸν λόγον τοῦ Θεοῦ. The μυστήριον was the divine purpose of salvation in Christ, and, more especially, as the context seems to show, 'de salvandis Gentibus per gratiam evangelicam,' Daven.; see Eph. iii. 4 sq., and comp. Eph. i. 9. On the meanings of μυστήριον in the N.T., see notes on Eph. v. 32, and Reuss, *Théol. Chrét.* iv. 9, Vol. II. p. 88, where the applications of the term in the N.T. are briefly elucidated.

ἀπὸ τῶν αἰώνων κ.τ.λ.] 'from the ages and from the generations (that have passed);' from the long temporal periods (*αιῶνες*) and the successive generations that made them up (*γενεῶν*; see on Eph. iii. 21), which have elapsed (observe the article) since the 'arcanum decretum' was concealed. The expression is not identical with πρὸ τῶν αἰώνων, 1 Cor. ii. 7; the counsel was *formed* πρὸ τῶν αἰώνων, but *concealed* ἀπὸ τῶν αἰώνων; comp. Rom. xvi. 25, and see notes on Eph. iii. 9, where the same expression occurs.

νυνὶ δὲ ἐφανερώθη] 'but now has been made manifest;' transition from the participial to the finite construct., suggested by the importance of the predication; see notes on Eph. i. 20, and Winer, *Gr.* § 63, 2. b, p. 505 sq., where other examples are noticed and discussed. The φανέρωσις, the actual and historical manifestation (De W.), took place, as Mey. observes, in different ways, partly by revelation (Eph. iii. 5), partly by preaching (ch. iv. 4, Tit. i. 3) and exposition (Rom. xvi.

τοῖς ἀγίοις αὐτοῦ, 27 οἷς ἠθέλησεν ὁ Θεὸς γνωρίσαι τί τὸ πλοῦτος τῆς δόξης τοῦ μυστηρίου τούτου ἐν τοῖς ἔθνε-

26), and partly by all combined. On the connexion of *νυνί* (*Lachm.* *νῦν*, with BCFG; mss.; Did.) with the aor., see notes on ver. 21, and for a good distinction between *νῦν* (*ἐπὶ τῶν τρωῶν χρόνων*) and *νυνί* (*ἐπὶ μόνου ἐνεστῶτος*), see Ammonius, *Voc. Diff.* p. 99, ed. Valck.

τοῖς ἀγίοις αὐτοῦ] To limit these words to the Apostles, from a comparison with Eph. iii. 5 (Steiger, Olsh.: FG; Boern. actually insert *ἀποστόλοις*), or to the elect, 'quos Deus in Christo consecrandos decrevit' (Daven. 1), is highly unsatisfactory, and quite contrary to St. Paul's regular and unrestricted use of the word; so Theod., who however shows that he remembered Eph. iii. 5, *τοῖς ἀποστόλοις, καὶ τοῖς διὰ τούτων πεπιστευκόσι*. On the meaning of *ἅγιος*, see notes on *Eph.* i. 1.

27. οἷς ἠθέλησεν ὁ Θεός.] 'to whom God did will;' i.e. 'seeing that to them it was God's will,' &c., the relative having probably here, as in ver. 25, an indirectly causal, or *explicative*, force ('rationem adjuncti,' Daven.), and reiterating the subject to more readily introduce the specific purpose *γνωρίσαι κ.τ.λ.* which was contemplated by God in the *φανέρωσις*. The most recent commentators, Mey., Eadie, Alf., rightly reject any reference of *ἠθέλησεν* to the free grace of God (Eph. i. 9, *κατὰ τὴν εὐδοκίαν αὐτοῦ*), no such idea being here involved in the context: what *ἠθέλησεν* here implies is, not on the one hand, that God 'was pleased' ('propensionem voluntatis indicat,' Est.), nor on the other, that He 'was willing,' Hamm., but simply and plainly 'it was God's will' to do so. On the distinction between *θέλω* and

βούλομαι, see notes on 1 *Tim.* v. 14. **γνωρίσαι**] 'to make known;' practically little different from *φανερῶσαι*. The latter perhaps is slightly more restricted, as involving the idea of a previous concealment (see above and comp. 2 *Tim.* i. 10), the former more general and unlimited: see Meyer *in loc.* **τί τὸ πλοῦτος κ. τ. λ.**]

'what is the riches of the glory of this mystery:' not, exactly, 'how great,' Mey., but with the simple force of *τίς*,—'what,' referring alike to nature and degree; comp. Eph. i. 18, and see notes *in loc.* The gen. *τῆς δόξης* is no mere genitive of quality which may be resolved into an adjective, and appended either to *πλοῦτος* ('herrliche Reichthum,' Luth.), or *μυστήριον* ('gloriosi hujus mysterii' Beza), but, as always in these kinds of accumulated genitives in St. Paul, specially denotes that peculiar attribute of the *μυστήριον* (gen. *subjecti*) which more particularly evinces the *πλοῦτος*; see notes and reff. on *Eph.* i. 6, and comp. Eph. i. 18. The *δόξα* itself is not to be limited to the transforming nature of the mystery of the Gospel, in its effects on men (*διὰ ψυχῶν ῥημάτων καὶ πίστεως μόνης*, Chrys.), nor yet on the objective side, to the *δόξα τοῦ Θεοῦ*, the grace, glory, and attributes of God which are revealed by it,—but, as the weight of the enunciation requires, to *both* (see esp. De W.), perhaps more particularly to the *latter*. To make its reference identical with that of the *δόξα* below (Mey., Alf.), where the preceding words introduce a new shade of thought, does not seem so exegetically satisfactory. The former *δόξα* gains from its collocation a more general and abstract force, the latter, from its association

σιν, ὅς ἐστιν Χριστὸς ἐν ὑμῖν, ἡ ἐλπὶς τῆς δόξης· 28 ὃν ἡμεῖς καταγγέλλομεν, νουθετοῦντες πάντα ἄνθρωπον, καὶ

with *ἐλπὶς*, has a more specific reference.

ἐν τοῖς ἔθνεσιν] Semi-local clause appended to *τί* (*ἔστι*) τὸ πλοῦτος κ. τ. λ., defining the sphere in which the *πλοῦτος τῆς δόξ.* τοῦ μυστ. is more especially evinced; φαίνεται δὲ ἐν ἑτέροις, πολλῶ δε πλεον ἐν τούτοις ἢ πολλῇ τοῦ μυστηρίου δόξα, Chrys.; see esp. Eph. i. 18, where the construction is exactly similar.

ὅς ἐστιν Χρ.] The reading is here somewhat doubtful; *ὅς* is found in CDEJK; nearly all mss.; Chrys., Theod. (*Tisch. Rec.*), and, as being the more difficult reading, is to be preferred to *ὅ*, adopted by *Lachm.* with ABFG; 17. 67**, and perhaps *Vulg.*, al. But to what does it refer? Three interpretations have been suggested; (a) the complex idea of the entire clause,—Christ in his relation to the Gentile world, De W., Eadie; (b) the more remote τὸ πλοῦτος κ. τ. λ., *Œcum.*, Daven., Mey.; (c) the more immediately preceding *μυστηρίου τοῦτου*, Chrys., Alf., al. Of these (a) is defensible (comp. Phil. i. 28), but too vague; (b) is plausible (comp. Eph. iii. 8), but rests mainly on the assumption that *πλοῦτος* is the leading word (Mey., Winer), whereas it seems clear from ver. 26, that *μυστήρ.* is the really important word in the sentence. We retain then the usual reference to *μυστήριον*; Christ who was preached, and was working by grace among them, was in Himself the true and real mystery of redemption; comp. notes on Eph. iii. 5. In any case the masc. *ὅς* results from a simple attraction to the predicate; see Winer, *Gr.* § 24. 3, p. 150.

ἐν ὑμῖν] ‘among you;’ not exclusively ‘in vobis inhabitans per fidem,’ Zanch. (comp. Eph. iii. 17), but in parallelism

to the preceding *ἐν τοῖς ἔθν.* As, however, this parallelism is not perfectly exact (Alf.),—for *ἐν ὑμῖν* is in close association with the preceding substantive, whereas *ἐν τοῖς ἔθνεσιν* is not,—we may admit that ‘in you’ is also virtually and by consequence involved in it; comp. Olsh., Eadie. The connexion adopted by Syr.

ⲓⲥⲟⲩⲛ ⲙⲉⲛⲟⲩⲛ [qui in vobis est spes] involves an unnecessary and untenable trajection.

ἡ ἐλπὶς τῆς δόξης] Apposition to the preceding *Χριστὸς ἐν ὑμῖν*; not either the ‘spei causa’ (Grot.), or the object of it (Vorst), but its very element and substance, see 1 Tim. i. 1, and notes *in loc.* The second gloss of Theoph., ἡ ἐλπὶς ἡμῶν ἐνδοξος, is unusually incorrect; *δόξα* is a pure subst., and refers to the future glory and blessedness in heaven, Rom. v. 2, 1 Cor. ii. 7 (appy.), 2 Cor. iv. 17, al. For a list of the various words with which *ἐλπὶς* is thus joined, see Reuss, *Théol. Chrét.* iv. 20, Vol. II. p. 221.

28 ὃν ἡμεῖς καταγγ.] ‘whom we preach;’ whom I and Timothy, with other like-minded teachers (comp. Steig.), do solemnly preach; the *ἡμεῖς* being emphatic, and instituting a contrast between the accredited and the non-accredited preachers of the Gospel. On the *intensive*, surely not local (*ἀνωθεν αὐτὸν φέροντες*, Chrys.), force of *καταγγ.*, see notes on Phil. i. 17.

νουθετοῦντες] ‘admonishing,’ ‘warning,’ ‘corripientes,’ *Vulg.*, *Æth.*; participial clause defining more nearly the manner or accompaniments of the *καταγγεῖλαι*. The verb *νουθετεῖν* has its proper force and meaning of ‘admonishing with blame’ (*νουθετικοὶ λόγοι*,

διδάσκοντες πάντα ἄνθρωπον ἐν πάσῃ σοφίᾳ, ἵνα παραστήσωμεν πάντα ἄνθρωπον τέλειον ἐν Χριστῷ.²⁹ εἰς ὃ καὶ κοπιῶ ἀγωνιζόμενος κατὰ τὴν ἐνέργειαν αὐτοῦ τὴν ἐνεργουμένην ἐν ἐμοὶ ἐν δυνάμει.

Xenoph. *Mem.* i. 2. 21, comp. notes on *Eph.* vi. 4), and as Mey. (comp. De W.) rightly observes, points to the μετανοείτε of the evangelical message, while διδάσκ. lays the foundation for the πιστεύετε; so, inferentially, Theophyl., νοουθεσία μὲν ἐπὶ τῆς πράξεως, διδασκαλία δὲ ἐπὶ δογματῶν. On the meaning of νοουθετεῖν, which implies primarily, correction by word, an appeal to the νοῦς (comp. 1 Sam. iii. 12), and derivatively, correction by act, Judges viii. 16, (comp. Plato, *Legg.* 879), see Trench, *Synon.* § XXXII.

πάντα ἄνθρ.] Thrice repeated and emphatic; appy. not without allusion to the exclusiveness and Judaistic bias of the false teachers at Colossæ. The message was universal, it was addressed to every one, whether in every case it might be received or no: τί λέγεις; πάντα ἄνθρωπον; ναί, φησί, τοῦτο σπουδάζομεν. εἰ δὲ μὴ γένηται οὐδὲν πρὸς ἡμᾶς, Theoph.

ἐν πάσῃ σοφίᾳ] 'in all, i. e. in every form of, wisdom;' see notes on *Eph.* i. 8: mode in which the διδάσκειν was carried out, μετὰ πάσης σοφίας, Chrys. (comp. ch. iii. 16), or perhaps, more precisely, the characteristic element in which the διδαχὴ was always to be, and to which it was to be circumscribed. The meaning is thus really the same, but the manner in which it is expressed slightly different. The lines of demarcation between sphere of action (*Eph.* iv. 17), accordance with (*Eph.* iv. 16), and characterizing feature (*Eph.* vi. 2), all more or less involving some notion of modality, are not always distinctly recognizable. The influence of the Aramaic **ܐܢܝܢ** in the

various usages of ἐν in the N. T. is by no means inconsiderable.

ἵνα παραστήσωμεν] 'in order that we may present,' exactly as in ver. 22, with implied reference not to a sacrifice, but to the final appearance of every man before God: 'en metam et scopum Pauli, atque adeo omnium verbi ministrorum,' Davenant,—whose remarks on the propriety of the intention,—as coming from one who sat at the Council of Dort,—are not undeserving of perusal. The concluding words ἐν Χρ., as usual, define the sphere in which the τηλειότης, 'l'ensemble de toutes les qualités naturelles au Chrétien' (Reuss, *Théol. Chrét.*, Vol. II. p. 182), is to consist; comp. notes on ch. iv. 12, and on *Eph.* iv. 13. The polemical antithesis which Chrys. here finds, οὐκ ἐν νόμῳ οὐδὲ ἐν ἀγγέλοις, owing to the continual recurrence of ἐν Χρ., is perhaps more than doubtful. The addition of Ἰησοῦ is rightly rejected by Tisch. with ABCD*FG; mss.; Clarom.; Clem., and Lat. Ff.

29 εἰς ὃ] 'to which end;' the prep. with its usual and proper force denoting the object contemplated in the κοπιᾶν; comp. notes on *Gal.* ii. 8. καὶ κοπιῶ] 'I also toil;' 'beside preaching with νοουθεσία and διδαχὴ, I also sustain every form of κόπος (2 Cor. vi. 5), in the cause of the Gospel,' the καὶ contrasting (see notes on *Phil.* iv. 12) the κοπιῶ with the previous καταγγ. κ.τ.λ. The relapse into the first person has an individualizing force, and carries on the reader from the general and common labours of preaching the Gospel (ὁν ἡμεῖς καταγγ.), to the struggles of the individual preacher. On the meaning

I am earnestly striving for you, that you may come to the full knowledge of Christ. Let no one deceive you, but as you received Christ, walk in Him.

II. Θέλω γὰρ ὑμᾶς εἰδέναι ἡλίκον ἀγῶνα

and derivation of κοπιῶ see notes on 1 Tim. iv. 10.

ἀγωνιζόμενος] 'striving;' comp. ch. iv. 12, 1 Tim. iv. 10 (*Lachm.*)—a doubtful reading, vi. 12, 2 Tim. iv. 7, and in a more special sense, 1 Cor. ix. 25. It is doubtful whether this is to be referred to an outward, or an inward, ἀγών. The former is adopted by Chrys., Theoph., Daven., al.; the latter by Steig., Olsh., and most modern commentators. The use of κοπιῶ (see on *Tim. l. c.*) perhaps may seem to point to the older interpretation; the immediate context (ch. ii. 1), however, and the use of ἀγωνίζομαι in this Ep. (see ch. iv. 12, ἀγωνιζόμενος ὑπὲρ ὑμῶν ἐν ταῖς προσευχαῖς) seem here rather more in favour of modern exegesis, unless indeed with Œcum. and De Wette we may not improbably admit both.

κατὰ τὴν ἐνέργειαν] 'according to His working which worketh in me;' measure of the Apostle's spiritual κόπος (comp. notes on *Eph. i. 19*), viz., not his own ἐνέργεια but that of Christ; τὸν αὐτοῦ κόπον καὶ ἀγῶνα τῷ Χριστῷ ἀνατιθεῖς, Œcum., who alone of the Greek commentators (*Theod. silet*) refers the αὐτοῦ to Christ. On the construction of the verb ἐνεργ. see notes on *Gal. ii. 8*, v. 6, and on its meaning, notes on *Phil. ii. 13*. The passive interpretation 'quæ agitur, exercetur, perficitur,' Bull, *Exam. Cens. II. 3*, though, lexically defensible, seems certainly at variance with St. Paul's regular use of the verb; see on *Phil. l. c.*

ἐν δυνάμει] 'in power,' i. e. powerfully; modal adjunct to ἐνεργουμένην. Though it seems arbitrary to restrict δύναμις to miraculous gifts (*Michael.*), it still seems equally so (with *Mey.* and *Alf.*)

to summarily exclude it; comp. *Gal. iii. 5*. The principal reference, as the singular suggests (contrast *Rom. i. 4* and *Acts ii. 22*), seems certainly to inward operations; a secondary ref. to outward manifestations of power seems, however, fairly admissible; 'quum res postulat, etiam miraculis,' *Calv.*, comp. *Olsh. in loc.*

CHAPTER II. 1. γάρ] Description of the nature and objects of the struggle previously alluded to, introduced by the γάρ argumentative (not transitional). Syr. [probably not a different reading, see *Schaaf, Lex. s. v.*], and partially even *Alf.*), which confirms and illustrates,—not merely the foregoing word ἀγωνιζόμενος (*Beng.*) but the whole current of the verse: 'meminerat in calce superioris capitis suorum laborum et certaminum, eorum nunc causam et materiam explicat,' *Just.*

ἡλίκον ἀγῶνα] 'how great a struggle;' not 'solicitudinem,' *Vulg.*, but 'certamen,' *Clarom.* [ⲓⲟⲩⲛ] Syr., 'quantum collector,' *Æth.*

The struggle, as the circumstances of the Apostle's captivity suggest, was primarily inward,—'intense and painful anxiety,' *Eadie* (comp. ch. iv. 12), yet not perhaps wholly without reference to the outward sufferings which he was enduring for them (ch. i. 24), and for all his converts. The qualitative adj. ἡλίκος (*Hesych. ποταπὸς μέγας, ὁποῖος*; comp. *Donalds. Cratyl. § 254*), occurs only here and *James iii. 5*.

περὶ ὑμῶν] 'for you.' The reading is somewhat doubtful. *Lachm.* reads ὑπὲρ with *ABCD*****; 6 mss.; but as this might easily have come from ch.

ἔχω περὶ ὑμῶν καὶ τῶν ἐν Λαοδικείᾳ, καὶ ὅσοι οὐχ ἑώρακαν

iv. 12 (comp. ch. i. 24), it seems best with *Tisch.* to retain *περὶ*, which is found in D* D***b EFGJK, and the great majority of mss.: these prepositions are often interchanged. On the distinction between them, see *on Gal.* i. 4, and *on Phil.* i. 7.

καὶ τῶν ἐν Λαοδ.] The Christians in the neighbouring city of Laodicea are mentioned with them, as possibly subjected to the same evil influences of heretical teaching. The rich (Rev. iii. 17), commercial (comp. Cicero, *Epist. Fam.* III. 5), city of Laodicea, formerly called Diospolis, afterwards Rhoas, and subsequently Laodicæa, in honour of Laodice, wife of Antiochus II., was situated on the river Lycus, about eighteen English miles to the west of Colossæ, and about six miles south of Hierapolis, which latter city is not improbably hinted at in *καὶ ὅσοι κ.τ.λ.*; see Wieseler, *Chronol.* p. 441 note. Close upon the probable date of this Ep. (A.D. 61 or 62), the city suffered severely from an earthquake, but was restored without any assistance from Rome; Tacit. *Ann.* XIV. 27, comp. Strabo, *Geogr.* XII. 8. 16 (ed. Kramer), a place bearing the name of Eski-hissar is supposed to mark the site of this once important city: for further notices of Laodicea see Winer, *RWB.* s. v. Vol. II. p. 5, Pauly, *Real-Encycl.* Vol. IV. I, p. 764, and Arundell, *Seven Churches*, p. 84 sq., ib. *Asia Minor*, Vol. II. p. 180 sq.

καὶ ὅσοι κ.τ.λ.] 'and (in a word) as many as, &c.' the *καὶ* probably annexing the general to the special (comp. Matth. xxvi. 59, notes *on Eph.* i. 21, *Phil.* iv. 12, and Winer, *Gr.* 53. 3, p. 388, ed. 6), and including, with perhaps a thought of Hierapolis (see above), all in those parts who had not seen the Apostle.

The ordinary principles of grammatical perspicuity seem distinctly to imply that the *ὑμεῖς* and the *οἱ ἐν Λαοδ.*, belong to the general class *καὶ ὅσοι κ.τ.λ.*, and consequently that the Colossians were not personally acquainted with the Apostle. Recent attempts have been made either to refer the *ὅσοι* to a third and different set of persons to the Coloss. and Laod. (Schulz, *Stud. u. Krit.* 1829, p. 538; so Theod. and a Schol. in Matthæi, p. 168), or to a portion only of those two Churches, (Wiggers, *Stud. u. Krit.* 1838, p. 176), but as all the words are, in fact, under the vinculum of a common preposition, and as *αὐτῶν*, if dissociated from *ὑμῶν καὶ τῶν ἐν Λαοδ.* (comp. Schulz), would leave the mention of these two former classes most aimless and unnatural, we seem justified in concluding with nearly all modern editors that the Colossians and those of Laod. had not seen the Apostle in the flesh; see the good note of Wieseler, *Chronol.* p. 440 sq., and Neander, *Planting*, Vol. I. p. 171 (Bohn).

The form *ἑώρακαν* adopted by *Lachm.*, *Tisch.*, [with ABC(ἑορ.)D*], is decidedly Alexandrian (see Winer, *Gr.* § 13. 2, p. 71), and probably the true reading. The 'sonstige Gebrauch Pauli' urged against it by Mey. is imaginary, as the third pers. plur. does not elsewhere occur in St. Paul's Ep.

ἐν σαρκὶ seems naturally connected with the preceding *πρόσωπῶν μου* (Vulg., Copt., Æth.), not with *ἑώρακαν* (Syr.; but not Philox., where the order is changed), forming with it one single idea. There is almost obviously here no implied antithesis to *πνεύματι* (*δεικνυσιν ἑνταῦθα ἑνὶ ἑρώων συνεχῶς ἐν πν.*, Chrys., Theoph., comp. ver. 5): the bodily countenance is not in

τὸ πρόσωπόν μου ἐν σαρκί, ² ἵνα παρακληθῶσιν αἱ καρδίαι αὐτῶν, συμβιβασθέντες ἐν ἀγάπῃ καὶ εἰς πᾶν τὸ

2. τοῦ Θεοῦ Χριστοῦ] This passage deserves our attentive consideration. The reading of the text is that of B, Hil. (*Lach.*, *Tisch.* ed. 1, *Mey.*, *Huth.*), and has every appearance of being the original reading, and that from which the many perplexing variations have arisen. The other principal readings are (a) τοῦ Θεοῦ, with *cursive* mss. 37. 67**. 71. 80* 116 (*Griesb.*, *Scholz*, *Tisch.* ed. 2), followed by Olsh., De W., Alf., and the majority of modern comment.: (b) τοῦ Θεοῦ ὁ ἐστὶν Χριστός, with D*; Clarom. (*Æth.*, *quod de Christo*): (c) τοῦ Θεοῦ πατρὸς τοῦ Χριστοῦ with AC; al.; Vv.: and lastly, (d) τοῦ Θεοῦ καὶ πατρὸς καὶ τοῦ Χρ. with D***EJK; many mss. and Vv.; *Theod.*, *Dam.*, al. (*Rec.*). Now of these (a) is undoubtedly too weakly supported; (b) seems a very obvious gloss of the unusual τοῦ Θεοῦ Χρ.; (c) and (d) still more expanded and exegetical readings. As all four may be so simply derived from the text, (a) by omission, the rest by gloss and expansion, we adopt, with considerable confidence, the reading of *Lachm.*, and we believe also, of *Tregelles*.

opposition with 'the spiritual physiognomy,' Olsh., but seems a concrete touch added to enhance the nature of his struggle; it was not for those whom he personally knew and who personally knew him, but for those for whom his interest was purely spiritual and ministerial.

2. ἵνα παρακλ.] 'in order that their hearts may be comforted;' not 'may be strengthened,' 'inveniant robur,' Copt. [literally, but? if the derivative meaning 'consol. accipere' is not the most common, e.g. Psalm cxix. 52], De Wette, Alford, but 'consolentur,' (consolationem accipiant), Vulg., ܩܘܠܘܢܐܘܢ [consol. accipiant], Syr., 'gaudeant,' *Æth.*—the meaning which παρακ. always appears to bear in St. Paul's Epp., and from which there does not here seem sufficient reason (contr. Bisp., Alf.), to depart: surely those exposed to the sad trial of erroneous teachings need consolation; comp. *Davenant in loc.* For exx. of παρακαλ. comp. ch. iv. 8, Eph. vi. 22, 1 Thess. iii. 2, and even 2 Thess. ii. 17, where the associated στήριξαι is not a repetition, but an amplification, of the preceding παρακαλέσαι. The final ἵνα is obvi-

ously dependent on ἀγάπη ἔχω (comp. Chrys. ἀγ. ἔχω ἵνα τί γένηται), and introduces the aim of the struggle,—the consolation and spiritual union of those believers previously mentioned who had not seen the Apostle in the flesh.

συμβιβασθέντες ἐν ἀγ.] 'they being knit together in love;' relapse to the logical subject by the common participial anacoluthon (Eph. iv. 2; see notes on Eph. i. 18, and on Phil. i. 30), the participle having its modal force, and defining the manner whereby, and circumstances under which, the παράκλησις was to take place; see *Madvig, Synt.* § 176. b. The verb συμβιβ. has not here its derivative sense, 'instructi,' Vulg., Copt., but its primary meaning of aggregation, 'knit together,' Auth. (comp. Syr. ܩܘܠܘܢܐܘܢ [accedant], *Æth.*, 'confirmetur'), as in ch. ii. 19, and Eph. iv. 16, where see notes. The reading ἐντίων (*Rec.*, with D*** E** JK, al.) seems certainly only a grammatical emendation.

Ἐν ἀγάπῃ, with the usual meaning of the prep., denotes not the instrument, 'per charitatem,' Est., but the sphere and element in which they were to be knit together, and is associated by

πλοῦτος τῆς πληροφoρίας τῆς συνέσεως, εἰς ἐπίγνωσιν τοῦ

means of the copulative καὶ (not 'etiam,' Beng.) with εἰς πᾶν κ.τ.λ. which defines the object of the union; see next note.

εἰς πᾶν τὸ πλοῦτος] 'unto all the richness:' prepositional member defining the object and purpose contemplated in the συμβίβασις, and closely connected with the preceding definition of the ethical sphere of the action; deep insight into the mystery of God is the object of the union in love. The connexion with παρακλ. (Baumg. Crus.) mars the union of the prepositional members, and gains nothing in exegesis. The reading πάντα πλοῦτον, though well supported (*Rec.* with DEJK, al.), seems clearly to have had a *para-diplomatic* origin (Pref. to *Gal.* p. xvi.), the TA being a clerical error for TO, and πλοῦτον a corresponding correction. On this neuter form, see notes on *Eph.* i. 7.

τῆς πληροφoρίας τῆς συνέσ.] 'of the full assurance of the understanding,' not 'certo persuasæ intelligentiæ,' Daven., a resolution of the gen. which is wholly unnecessary: comp. notes on ch. i. 27. The word πληροφ. (1 *Thess.* i. 5, *Heb.* vi. 11, x. 22) denotes on the qualitative side (πλοῦτ., quantitative, De W.) the completeness of the persuasion which was to be associated with the σύνεσις, —which the σύνεσις was to have and to involve (gen. *possess.*),—and, as Olsh. observes, may denote that the σύνεσις was not to be merely outward, dependent on the intellect, but inward, resting on the testimony of the Spirit; comp. *Clem. Rom.* i. 42. On the meaning of σύνεσις, see notes on ch. i. 9: that it is here *Christian σύνεσις*, clearly results from the context (Mey.).

εἰς ἐπίγνωσιν κ.τ.λ.] 'unto the full knowledge of the mystery of God, even

Christ; prepositional member exactly parallel to the preceding εἰς πᾶν τὸ πλ. κ.τ.λ. The construction of the last three words is somewhat doubtful. Three connexions present themselves; (α) 'the mystery of the God of Christ,' Huth., Mey.; Χριστοῦ being the possessive gen. of relationship, &c., see Scheuerl. *Synt.* § 16. 7, p. 123 sq., and comp. *Eph.* i. 17, and notes *in loc.*; (β) the mystery of God, even of Christ, Χρ. being a gen. in simple apposition to, and more exactly defining Θεοῦ; so in effect, Hil., 'Deus Christus sacramentum est;' (γ) the mystery of God, even Christ: Χρ. being in apposition, not to Θεοῦ, but to μυστηρίου, and so forming a very close parallel to ch. i. 27. Of these (α) seems hopelessly hard and artificial; (β) though dogmatically true, seems here an unnecessary specification, and exegetically considered, much inferior to (γ), which stands in harmony with the preceding expression μυστηρίου ὅς ἐστι Χριστός (ch. i. 27), and has the indirect support of D*, Clarom., Aug., Vig., and Æth., *za-baenta Chrestos* [quod de Christo]. It seems singular that these words have not given rise to more discussion (South has a doctrinal sermon on the text, Vol. II. p. 174 sq., but does not notice the readings), for (β), though in point of collocation somewhat doubtful, seems still, considered apart from the context, not indefensible, and at any rate is not to be disposed of by Meyer's summary, 'entbehrt aller Paulinischen analogie.' We adopt (γ), however, on what seem *decided* exegetical grounds. On the meaning and applications of μυστήριον, see notes on *Eph.* v. 32, Reuss, *Théol. Chrét.* iv. 9, Vol. II. p. 89; and for the exact force of ἐπίγνωσις ('accurata cognitio'), here con-

μυστηρίου τοῦ Θεοῦ, Χριστοῦ, 3 ἐν ᾧ εἰσὶν πάντες οἱ
θησαυροὶ τῆς σοφίας καὶ τῆς γνώσεως ἀπόκρυφοι. 4 τοῦτο

firmed by the juxtaposition of the simple γνώσις, ver. 3, see notes on Eph. i. 17.

3. ἐν ᾧ] 'in whom,' relative sentence explaining the predication involved in the preceding apposition (μυστηρ. = Χριστοῦ), the relative having its explicative force; see notes on ch. i. 25. To follow the reading of the text, and yet to refer ἐν ᾧ to the μυστήριον (Mey.), seems unusually perplexed, unless (with Mey.) we adopt the unsatisfactory construction (a), previously discussed. De Wette and Mey. urge the implied antithesis between μυστ. and ἀπόκρ., but to this it may be said,—first, that what is applicable to μυστ. is equally so with that to which it is equivalent (comp. Bisp.); secondly, that the secondary predicate ἀπόκρυφοι (see below) logically elucidates the equivalence of Χριστός with the μυστήριον, but would seem otiose if only added to enhance the nature of the μυστήριον or the ἐπίγνωσις thereof: comp. Waterl. *Christ's Div. Sermon*. VII. Vol. II. p. 156.

εἰσὶ πάντες κ.τ.λ.] 'are all the treasures of wisdom and knowledge hiddenly;' not 'the secret treasures, &c.,' Mey., Alf., which obscures the secondary predication of manner, and in fact confounds it with the usual 'attributive' construction (Krüger, *Sprachl.* § 50. 8). The position of the substantive verb and the order of the words seem to show that ἀπόκρυφοι is not to be joined with εἰσὶ as a direct predication (Syr., Copt., De W., al.), but that it is subjoined to it (Vulg., Æth.) as the predication of manner, and is in fact equivalent to an adverb, the most distinct type of the secondary predicate; see esp. Donaldson, *Cratyl.* § 304, and esp. Müller, *Kleine Schrift.* Vol. I. p.

310 (Donalds.), who has the credit of first introducing this necessary distinction between 'adjectiva attributa, predicata, and apposita;' see also Donalds. *Gr.* § 436-447. It will be seen that the translation of Mey. and Alf., and esp. the explanations based upon it, are unsatisfactory from not having observed these important distinctions.

Exegetically considered, the expression seems to convey that all treasures of wisdom and knowledge are in Christ, and are hiddenly so, 'quo verbo innuitur, quod pretiosum et magnificum est in Christo non prominere, aut protinus in oculis incurrere hominum carnalium, sed ita latere ut conspiciatur tantummodo ab illis quibus Deus oculos dedit aquilinos, id est, spirituales ad videndum,' Daven.; ὥστε παρ' αὐτοῦ δὲ πάντα αἰτεῖν, Chrys. There is thus no need with Bähr and others to modify the simple meaning of the adjective.

σοφίας καὶ γνώσεως] The exact distinction between these words is not perhaps very easy to substantiate. We can hardly say that 'σοφία res credendas, γνώσις res agendas complectitur' (Daven.), but rather the contrary. It would seem, as in σοφία and φρονήσις (see notes on Eph. i. 9), that σοφία is the more general, 'wisdom,' in its completest sense, κοῖως ἀπάντων μάθησις, Suid., γνώσις the more restricted and special, 'knowledge,' as contrasted with the results and applications of it; see Neander, *Planting*, Vol. I. p. 139 (Bohn), Delitzsch, *Bibl. Psychol.* IV. 7, p. 166, and, on the meaning of 'wisdom,' comp. Taylor (H.), *Notes from Life*, p. 95.

4. τοῦτο δὲ λέγω] 'Now this I say,' transition, by means of the δὲ μετα-

δὲ λέγω ἵνα μηδεὶς ὑμᾶς παραλογίζεται ἐν πιθανολογίᾳ.
5 εἰ γὰρ καὶ τῇ σαρκὶ ἄπειμι, ἀλλὰ τῷ πνεύματι σὺν ὑμῖν

βατικόν (Hartung, *Partik.* Vol. I. p. 165; omitted by *Lachm.* with A* (app.), B; Ambrosiast.), to the warnings which, with some intermixture of exhortation and doctrinal statements, pervade the chapter. The τούτο seems clearly to refer not merely to ver. 3, but to the whole introductory paragraph, ver. 1-3.

παραλογίζεται] 'may deceive;' only here and James i. 22, though not uncommon in the LXX, e. g., Josh. ix. 22, 1 Sam. xii. 28, 2 Sam. xxi. 5, al. The verb παραλογ. is of common occurrence in later Greek, and properly denotes 'to deceive,' either by false reckoning (Demosth. *Aphob.* i. 822), or false reasoning (Isocr. 420 c), and thence generally, ἀπατᾶν, ψεύσασθαι (Hesych.); comp. Artian, *Epict.* II. 20, ἐξαπατῶσω ὑμᾶς καὶ παραλογίζονται, and exx. in Elsner, *Obs.* Vol. II. p. 261, Loesn. *Obs.* p. 335.

ἐν πιθανολογίᾳ] 'with enticing speech;' comp. 1 Cor. ii. 4, ἐν πειθοῖς σοφίας λόγοις, the prep. ἐν having that species of instrumental force in which the object is conceived as existing in the means; comp. Jelf, *Gr.* § 622. 3. The subst. occurs in Plato, *Theæt.* 162 E, and the verb in Aristot. *Eth. Nic.* I. 1, but with a more special and technical reference to probability as opposed to demonstration or to mathematical certainty.

5. εἰ γὰρ καὶ κ.τ.λ.] 'for if I am absent verily in the flesh;' reason for the foregoing warning, founded on the fact of his spiritual presence with them; εἰ γὰρ καὶ τῇ σαρκὶ ἄπειμι, ἀλλ' ὁμως οἶδα τοὺς ἀπατεῶνας, Chrys. The καὶ does not belong, strictly considered, to the εἰ (comp. Raphel. *in loc.*), but to σαρκί, on which it throws

a slight emphasis, contrasting it with the following πνεύματι: see notes on *Phil.* ii. 17. The dative σαρκί is the dat. 'of reference,' and, with the regular limiting power of that case, marks that to which the ἀπουσία was restricted; see notes on *Gal.* i. 22.

ἀλλὰ] 'yet on the contrary,' 'nevertheless;' the hypothetical protasis being followed by ἀλλὰ at the commencement of the apodosis; see exx. in Hartung, *Partik.* ἀλλὰ, 2. 8, Vol. II. p. 40. In such cases, which are not uncommon, the ἀλλὰ preserves its primary and proper force; 'per istam particulam quasi transitus ad rem novam significatur quæ ei, quæ membro orationis conditionali erat declarata, jam opponatur,' Klotz, *Devar.* Vol. II. p. 93.

τῷ πνεύματι] 'in the spirit;' dative exactly similar to τῇ σαρκί. It need scarcely be said that this is St. Paul's human spirit (Beck, *Seelenl.* II. 11, p. 28 sq.), not any influence of the Holy Spirit, Pseud. Ambr. (comp. Grot.; Daven. unites both), which would here violate the obvious antithesis. The deduction of Wiggers (*Stud. u. Krit.* 1838, p. 181) from this passage and esp. from the use of ἄπειμι, that there had been a previous παρουσία with the Col. on the part of St. Paul, is rightly rejected by De Wette and Mey.: the verb itself simply implies absence without any ref. to a previous presence; the accessory thought is supplied by the context. Contrast the other instances in the N.T., 1 Cor. v. 3, 2 Cor. x. 1, 11, xiii. 2, 10, *Phil.* i. 27, in all of which πάρεμι is distinctly expressed.

σὺν ὑμῖν] 'with you;' 'joined with you,' in a true and close union; comp. *Gal.* iii. 9, where see remarks on the difference

εἰμί, χαίρων καὶ βλέπων ὑμῶν τὴν τάξιν καὶ τὸ στερέωμα

between *σὺν* and *μετὰ*: comp. on *Eph.* vi. 23.

χαίρων καὶ βλέπων κ.τ.λ.] 'rejoicing (with you), and seeing your order'; modal and circumstantial clause defining the feelings with which he was present, and the accessory circumstances. There is some difficulty in the union of these two participles. After rejecting all untenable assumptions, of an *ἐν δὲ δύοῖν* ('gaudeo dum video,' Wolf.),—a zeugmatic construction of the accus. with both verbs ('mit Freuden schend,' De W.),—a trajection ('seeing, &c., and rejoicing,' see Winer, *Gr.* § 54. 4, p. 417, note),—a causal use of *καὶ* ('gaudens quia cerno,' Daven., compare Syr. **ܕܡܝܢ**) &c.,

&c., we have three plausible interpretations, (α) 'rejoicing, to wit, seeing,' &c., *καὶ* being used purely explicatively, Olsh., Winer 2, *l.c.*; (β) 'rejoicing (thereat), i.e. at being with you in spirit, and seeing, &c.,' the subject of the *χαίρων* being deduced from the words immediately preceding, and the *καὶ* being simply copulative; Mey., and after him Eadie and Alf.; (γ) 'rejoicing (about you) and seeing,' *ἐφ' ὑμῶν* being suggested by the preceding *σὺν ὑμῖν*, Winer 1, *l.c.*, Fritz. *Rom.* Vol. II. p. 425, note. Of these (α) seems hard and artificial; (β) imports a somewhat alien thought, for surely it was the state of the Col., rather than being with them in spirit that made the Apostle rejoice; (γ) preserves the practical connexion of *χαίρ.* with the latter part of the sentence, but assumes an ellipse which the context does not very readily supply. It seems best then (δ) to so far modify (γ) as to assume a continuation of *σὺν ὑμῖν*; the modal *χαίρων* expressing the Apostle's gene-

ral feeling of joyful sympathy (suggested by the state in which he found them), while the circumstantial *βλέπων κ.τ.λ.* adds a more special, and, in fact, explanatory accessory: for this use of *καὶ* (special after general), comp. notes on *Eph.* v. 18, and on *Phil.* iv. 12.

τάξιν] 'order,' i.e. 'orderly state and conduct'; *τὴν τάξιν, τὴν εὐταξίαν φησὶ*, Chrys.; specification of their state *outwardly* considered, in reference to church-fellowship, and to the attention and obedience of the good soldier of Christ: *ὡς γὰρ ἐπὶ παρατάξεως ἢ εὐταξία τὴν φάλαγγα στερεὰν καθίστησιν οὕτω καὶ ἐπὶ τῆς ἐκκλησίας, ὅταν εὐταξία ᾖ, τῆς ἀγάπης πάντα καθιστώσης καὶ μὴ ὄντων σχισμάτων, τότε καὶ τὸ στερέωμα γίνεται*, Theoph. The allusion may be to a well organized body politic (Mey., Alf.; comp. Demosth. *de Rhod. Lib.* 200) or perhaps more probably, in accordance with the Apostle's metaphors elsewhere (*Eph.* vi. 11 sq.), to military service; see Wolf. *in loc.*

στερέωμα] 'solid foundation,' 'firm attitude,' *καθάπερ πρὸς στρατιώτας εὐτακτῶς ἐστῶτας καὶ βεβαίως*, Chrys.; specification of their state inwardly considered: not 'firmitas,' Syr., Æth. [both which languages have another word more exactly answering to the concrete], followed by Huth., De Wette, al., but, 'fundamentum,' Vulg., 'firmamentum,' Copt.—there being no lexical ground for regarding the more concrete *στερέωμα* ('effect of the verb as a *concretum*,' Buttm. *Gr.* § 119. 7; nearly = part. in *-μενον*) as identical in meaning with the purely abstract *στερεότης*. The word (an *ἀπ. λεγόμεν.* in the N.T.; comp. 1 Pet. v. 9, Acts xvi. 5) occurs frequently in the LXX, and nearly

τῆς εἰς Χριστὸν πίστεως ὑμῶν. ⁶ Ὡς οὖν παρελάβετε τὸν Χριστὸν Ἰησοῦν τὸν Κύριον, ἐν αὐτῷ περιπατεῖτε, ⁷ ἐρ-

7. ἐν αὐτῇ] So *Rec.* and *Lachm.* with BD***(E**?)JK; great mass of mss.; *Vulg.* (*Clarom.*, 'in illo,' as also D*(E*?), and perhaps some Vv., the inflections of which often leave it uncertain whether ἐν αὐτῇ or ἐν αὐτῷ was in the original); *Chrys.*, *Theod.*, al., and *Lat Ff.* *Tisch.* omits ἐν αὐτῇ with AC; 15 mss.; Am. Tol. (certainly not *Copt.*, as *Tisch. Alf.*); *Archel.* Such authority seems clearly insufficient, especially when the difficulty of the construction might easily suggest the omission.

always in its proper sense, though occasionally showing the tendency of later Greek in a partial approximation to the verbal in -σις; comp. *Esth.* ix. 29. The gen. may be a gen. of apposition (comp. notes on *Eph.* vi. 14), but seems more naturally a gen. *subjecti* referable to the general category of the possessive genitive. On the constr. of πίστ. with εἰς, see notes on 1 *Tim.* i. 16, and *Reuss, Théol. Chrét.* iv. 14, Vol. II. p. 129.

After these words we have no reason for doubting that the Church of Colossæ, though tried by heretical teaching, was substantially sound in the faith.

6. ὡς οὖν παρελάβετε] 'As then ye received:' exhortation founded on the words of blended warning and encouragement in the two preceding verses, οὖν having its common *collective* force ('ad ea quæ antea reverâ posita sunt lectorem revocat,' *Klotz*) and thus answering better to 'then,' *Peile*, than 'therefore,' *Alf.*: see *Klotz, Devar.* Vol. II. p. 717, comp. *Donalds, Gr.* § 604. On ὡς see notes on *Tit.* i. 5. The παρελάβετε can hardly be 'from me,' *Alf.* (see on ver. 1), but from *Epaphras* (ch. i. 7) and your first teachers in Christianity. Though the reference seems mainly to reception by teaching (comp. ἐδιδάχθητε, ver. 7), the object is so emphatically specified, τὸν Χρ. Ἰησ. τὸν Κύρ., as appy. to require a more inclusive meaning; they received not

merely the ἀκήρατον διδασκαλίαν (*Theod.*), the 'doctrinam Christi' (*Daven.*), but Christ *Himself*, in Himself the sum and substance of all teaching (*Olsh.*, *Bisp.*); comp. *Eph.* iv. 20, and notes *in loc.*

τὸν Κύριον] 'THE LORD;' not without emphasis; yet not so much as 'for your Lord,' *Alf.*, after *Huth.* and *Mey.*,—an interpretation which, independently of grammatical difficulties (*Κύριον*, 2 *Cor.* iv. 5, not τὸν Κύρ., see *Middleton, Gr. Art.* III. 3. 4) would make παραλαβεῖν imply rather the recognition of a principle of doctrine, than the spiritual reception of the personal Lord. The title, as both the position and article show, is plainly emphatic,—it marks Him as Lord of all, above all Principality and Power (*Eph.* i. 20), the Creator of men and angels (*Col.* i. 16), but cannot be safely regarded as forming a tertiary predication; comp. *Donalds, Cratyl.* § 305.

ἐν αὐτῷ περιπατεῖτε] 'walk in Him,' as the sphere and element of your Christian course. Christ is not here represented as an ὁδός (ἡ προαράγουσα εἰς τὸν Πατέρα, *Chrys.*), but as an encompassing 'Lebens-Element' (*Mey.*), to which the περιπατεῖν, *i.e.* life and all its principles and developments, was to be circumscribed; comp. *Gal.* ii. 20, *Phil.* i. 20.

7. ἐρριζωμένοι καὶ ἐποικοδομούμενοι] 'having been rooted and being built up in Him;' modal de-

ρίζωμένοι καὶ ἐποικοδομούμενοι ἐν αὐτῷ, καὶ βεβαιούμενοι
τῇ πίστει καθὼς ἐδιδάχθητε, περισσεύοντες ἐν αὐτῇ ἐν
εὐχαριστίᾳ.

Let not worldly wisdom lead you away from Him who is the Head of all, who has quickened you, and forgiven you, and triumphed over all the Powers of evil. ⁸ Βλέπετε μὴ τις ὑμᾶς ἔσται ὁ συλα-

finitions appended to the preceding περιπατεῖν; the first under the image of a root-fast tree (hence the *perf.* part.), the second under that of a continually up-rising building (hence the *pres.* part.), marking the stable growth and organic solidity of those who truly walk in Christ. The ἐν αὐτῷ is attached to both: Christ, as Mey. observes, is both the ground in which the root is held (Eph. iii. 17), and the solid foundation on which (1 Cor. iii. 11) the building is raised,—the prep. ἐν (not ἐπ' αὐτῷ, Eph. ii. 20) being studiously continued to enhance the idea ἐν Χριστῷ that pervades the passage; comp. Eph. ii. 21, 22. The accessory idea of the *foundation* is admirably conveyed by the ἐπι in the compound verb; comp. 1 Cor. iii. 12, Eph. ii. 20. In a passage of such force and perspicuity we need not pause on the slight mixture or discordance of metaphors: it would be difficult indeed to imagine such fruitful and suggestive thoughts conveyed in so few words.

καὶ βεβαιούμ. τῇ πίστει] 'and being established in your faith;' the idea (τὸ βέβαιον) involved in the preceding participles being still more clearly brought out,—and, as the nature of the case requires, in the *present* tense. The dat. τῇ πίστει is not the instrumental dat. (Mey.), but the dat. 'of reference to' (De W.), faith being naturally regarded as the principle which needed βεβαίωσιν, and to which it might most appropriately be restricted: see notes on Gal. i. 22. The prep. ἐν is inserted before πιστει

in *Rec.* [with ACD***EJK], but is apparently rightly rejected by *Lachm.* and *Tisch.*, though only with BD*; 4 mss.; *Vulg.*, the probability of an insertion being very great.

καθὼς ἐδιδάχθ.] 'even as ye were taught;' scil. to become firmly established in faith: this they might have been taught by Epaphras (ch. i. 7) or by some of their early instructors.

περισσ. ἐν αὐτῇ κ.τ.λ.] 'abounding in it with thanksgiving:' participial clause subordinate to βεβαιούμ., mainly reiterating with a quantitative, what had been previously expressed with a qualitative, reference. Of the two prepositional adjuncts, the first ἐν αὐτῇ is united closely with περισσ., specifying the element and item in which the increase takes place (equiv. to *abundare* with an abl.; see notes on Phil. i. 9), the second as the field of operation in which (Alf.), or perhaps rather the *accompaniment* with which (σὺν εὐχαρ., *Ecum.*), the περισσ. ἐν πίστει was associated and, as it were, environed: comp. Luke xiv. 31, Eph. vi. 16, 1 Cor. iv. 21, in which the gradual transition from the more distinct idea of *environment* to the less defined idea of *accompaniment* may be easily traced; see Green, *Gr.* p. 289, and notes on ch. iv. 2.

8. βλέπετε μὴ τις κ.τ.λ.] 'Take heed lest there be any one that shall make you his booty,'—you as well as the others that have been led away; ὑμᾶς, as the order suggests, being slightly emphatic: see critical note. The cautionary imper. βλέπετε is

γαγωγῶν διὰ τῆς φιλοσοφίας καὶ κενῆς ἀπάτης κατὰ τὴν παράδοσιν τῶν ἀνθρώπων, κατὰ τὰ στοιχεῖα τοῦ κόσμου

8. ὑμᾶς ἔσται] It is curious that appy. no critical editor except Wetst. has noticed the doubtful order of these two words. *Tisch.* silently reads ἔσται ὑμᾶς with *Lachm.*; so AD (if we can trust the reprints of Woide and *Tisch.*) and E (Wetst.). The order of the text is that of B (*Buttm.*; probably e sil.) and C; and is appy. to be preferred as the less obvious order; so *Rec.* and *Scholz.*

found in at least six combinations in the N.T.; (a) with a simple accus., Mark iv. 24, Phil. iii. 2; (b) with ἀπὸ and a gen., Mark viii. 15, xii. 38; (c) with πῶς and the indic., Luke viii. 18, 1 Cor. iii. 10; (d) with ἔνα and the subj., 1 Cor. xvi. 10; (e) with μὴ and the subjunctive,—the prevailing construction, Matth. xxiv. 4, Gal. v. 15, al.; (f) with μὴ and the future, only here and Heb. iii. 12. The last construction is adopted in the present case as implying the fear that the case contemplated will really occur, 'ne futurus sit qui,' &c.; see Winer, *Gr.* § 56. 2, p. 446, Hartung, *Partik. μὴ*, 5. 6, Vol. II. p. 140, and comp. Herm. Soph. *Elect.* 992. Numerous exx. of μὴ in different constructions after ἔνα κ.τ.λ. will be found in Gayler, *Partik. Neg.* p. 316 sq.

συλαγωγῶν 'bearing away as a booty;' an ἀπ. λεγόμεν. in the N.T., found only in later Greek, both directly with an accus. *persona*, e. g. παρθένον, Heliod. *Æth.* x. 35, and, in a more derivative sense, with an accus. *rei*, e. g. οἶκον, Aristæen. *Ep.* II. 22. There seems no reason for diluting ὑμᾶς (συλαγωγῶν τὸν νοῦν, Theoph.) or adopting the weaker force of the verb (ἀποσυλῶν τὴν πίστιν, Theod.): the false teachers sought to lead them away captive, body and mind; the former by ritualistic restrictions (ver. 16), the latter by heretical teaching (ver. 18). On the use of the art. after the indef. τῆς, see notes on Gal. i. 7.

τῆς φιλοσ. κ.τ.λ. 'by means of philosophy and vain deceit,' i. e. a philosophy that is essentially and intrinsically so, the absence of both prep. and article before κενῆς ἀπάτης showing that it belongs to the same category as the foregoing φιλοσοφία, and forms with it a joint idea; ἐπειδὴ δοκεῖ σεμνὸν εἶναι τὸ τῆς φιλοσοφίας προσέθηκε, καὶ κενῆς ἀπ., Chrys.: see Winer, *Gr.* § 19. 4, p. 116. Such φιλοσοφία was but a κενὴ ἀπάτη, an empty, puffed-out [comp. Benfey, *Wurzellex.* Vol. II. p. 165] system of deceit and error; comp. Eph. v. 6. The term φιλοσοφία in this passage has been abundantly discussed. There seems no sufficient reason for referring it, on the one hand, to Grecian philosophy, whether Epicurean (Clem. Alex. *Strom.* I. 11 (50), Vol. I. p. 346, ed. Pott.), Stoic and Platonic (Tertull. *Præscr.* 7), or Pythagorean (Grot.), or on the other, to the 'religio Judaica' (Kypke, *Obs.* Vol. II. p. 322; so Loesn. and Krebs.),—but, as the associated terms and the general contrast seem to suggest, to that hybrid theosophy of Jewish birth and Oriental affinities (τῆς φιλοσ., the popular, current, philos. of the day), which would be likely to have taken nowhere firmer root than among the speculative and mystery-loving Phrygians of the first century; see Neander, *Planting*, Vol. I. p. 321 sq. (Bohn). In estimating the errors combated in St. Paul's Epp. which were allied with Judaism, it becomes

διὰ

καὶ οὐ κατὰ Χριστόν, 9 ὅτι ἐν αὐτῷ κατοικεῖ πᾶν τὸ

very necessary to distinguish between, (a) Pharisaical Judaism, such as that opposed in the Ep. to the Galatians; (b) Christianity tinged with Jewish usages and speculations as condemned in the Pastoral Epp.,—not heresy proper, but an adulterated Christianity (see notes on 1 Tim. i. 4) which afterwards merged into (c) speculative and heretical Judaism, as noticed in this Ep.; perhaps of a more decided Cabalistic origin, and associated more intimately with the various forms of Oriental theosophy: see Neander, *l.c.* Röthe, *Anfänge*, p. 320 sq., Burton, *Lectures*, III. Vol. I. p. 76 (ed. 2), Reuss, *Théol. Chrét.* VI. 13, Vol. II. p. 642 sq.

κατὰ τὴν παράδ. τῶν ἀνθ.] 'according to the tradition of men;' modal predication attached, not to τῆς φιλοσοφίας κ.τ.λ. (a construction in a high degree grammatically doubtful), but to the part. συλαγωγῶν, defining, first positively and then negatively, the characteristics of the συλαγωγία. Philosophy was the 'causa mediana,' παράδ. τῶν ἀνθρ. the 'norma' and 'modus agendi.' The gen. τῶν ἀνθρ. is appy. that of the *origin* (Hartung, *Casus*, p. 23), the *παράδοσις* took its rise from, and was received from, men; comp. Gal. i. 12, 2 Thess. iii. 6. Meyer presses the art. τῶν ἀνθρ. ('τῶν markirt die *Kategorie*, die 'traditio humana' als solche der Offenbarung entgegengesetzt'), but appy. unduly: the article is probably only introduced on the regular principle of correlation; see Middleton, *Gr. Art.* III. 3. 6, p. 48 (ed. Rose).

κατὰ τὰ στοιχ. κ.τ.λ.] 'according to the rudiments of the world;' second modal predication parallel to the foregoing. The antithesis οὐ κατὰ Χρ. seems clearly to show that this expression here includes all rudi-

mental religious teaching of *non-Christian* character, whether heathen or Jewish, or a commixture of both,—the first element *possibly* slightly predominating in thought here, the second in ver. 20. On the various meanings assigned to this difficult expression, see notes on Gal. iv. 3.

κατὰ Χριστόν] 'according to Christ;' clearly not, as Grot., Corn. a Lap., 'secundum doctrinam Christi,' but 'secundum Christum,' ὡς τοῦ Χριστοῦ χωρίζοντας, Theod. (comp. Chrys.): Christ himself, the personal Christ, was the substance, end, and *norma* of all evangelical teaching.

9. ὅτι ἐν αὐτῷ] 'because in Him;' reason for the implied exclusion of all other teaching except that κατὰ Χριστόν, ἐν αὐτῷ being prominent and emphatic, and standing in close connexion with the preceding Χριστόν, 'in Him, and in none other than Him.' Mill and Griesb., by placing a period after Χρ. would seem rather to imply a reference to βλέπετε (comp. Huth.), to which, however, the emphatic ἐν αὐτῷ seems decidedly opposed.

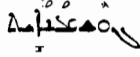
κατοικεῖ] 'doth dwell,'—now and evermore: observe both the tense and the compound form. The former points to the present, continuing, κατοικησις of the Godhead in the glorified son of God (comp. Hofmann, *Schriftb.* Vol. II. 1, p. 24); the latter to the permanent indwelling, the κατοικία, not παροικία, of the πλήρωμα θεότητος, comp. Deyling, *Obs.* IV. 1, Vol. IV. p. 591, and see notes on ch. i. 19, and on Eph. iii. 17.

πᾶν τὸ πλῆρ.] 'all the fulness of the Godhead,' all the exhaustless perfections of the essential being of God; not without emphasis, ἐν ἡμῖν μὲν γὰρ ἀπαρχὴ καὶ ἀρραβῶν θεότητος κατοικεῖ, ἐν Χρ. δὲ πᾶν τὸ πλῆρ. τῆς θεότητος, Athan. :

πλήρωμα τῆς θεότητος σωματικῶς ¹⁰ καὶ ἔστε ἐν αὐτῷ
πεπληρωμένοι, ὅς ἐστιν ἡ κεφαλὴ πάσης ἀρχῆς καὶ ἑξουσίας·

see notes on ch. i. 19, where the meaning of πλήρωμα in this connexion is briefly investigated. Any reference to the Church (Theod., but with some hesitation) is here wholly out of the question. It is only necessary to add that θεότης must not be confounded with θεϊότης (Rom. i. 20) as Copt., Syr., Æth., and what is more to be wondered at, Vulg., which has certainly two distinct words: the former is *Deitas*, 'die Gottheit,' 'statum [essentiam] ejus qui sit Deus,' August. *Civ. Dei*, VII. 1, and points to the nature of God on the side of its actual *essentia* (τὸ εἶναι Θεόν); the latter 'divinitas,' 'die Göttlichkeit,' 'conditionem ejus qui sit θεός,' and points to the divine nature on the side of its *qualitas* (τὸ εἶναι θεῖον); see Fritz. *Rom.* i. 20, Vol. I. p. 62. The real difficulty of the verse is in the next word.

σωματικῶς]

'in bodily fashion,' 
[corporaliter], Syr., 'corporaliter,' Vulg. The meanings assigned to this word are very numerous. If we follow the plain lexical meaning of the word and the true qualitative force of the termination -ικος ('like what?' Donalds. *Cratyl.* § 254), we must certainly decide that it signifies neither ἀληθῶς, sc. οὐ τοπικῶς ἢ σκιατικῶς, 'vere, non umbratice' (August., comp. Hammond 2), —δλως, 'totaliter' (Capell.), —οὐσιωδῶς sc. οὐ σχετικῶς, 'essentialiter, non relative' (Ecum., Usteri, *Lehrb.* p. 308), —nor even ὑποστατικῶς, 'personaliter' (comp. Cyr. Alex. *Adv. Nest.* I. 8, p. 28), but—with reference, not so much to that which in-dwells, as to that which is dwelt in (Hofmann, *Schriftb.* Vol. II. 1, p.

25),—'bodily-wise,' 'in bodily fashion,' in the once mortal, and now glorified, body of Christ; comp. Phil. iii. 21.

The πλήρωμα θεότητος, which once dwelt οὐ κατὰ σωματικὸν εἶδος in the Λόγος ἄσαρκος, now dwells for evermore σωματικῶς (Chrys. calls attention to the precision of the language; μὴ νομίσης Θεὸν συγκεκλεισθαι, ὡς ἐν σώματι) in the Λόγος ἑνσαρκος: comp. Mey. *in loc.*, and Hofm. *Schriftb.* l.c. So De W., Eadie, Alf., and most modern commentators, and anciently Æth., 'in carne s. corpore hominis,' and appy. Athan. *contr. Arian.* III. 8, *de Susc. Hum.* Vol. I. p. 60, Damasc. *Orth. Fid.* III. 6, except that the reference is perhaps not sufficiently extended to the present glorified body of our Redeemer: see the copious reff. in Suicer, *Thesaur.* s.v. Vol. II. p. 1216.

10. καὶ ἔστε κ. τ. λ.] 'and (because) ye are in Him filled full,' not exactly, 'ye are made full in Him,' Eadie, but, as the position of ἔστε and the order of the words seem to require, 'ye are in Him made full,' there being in fact a double predication, 'ye are united with Christ (do not then seek help of subordinate power), yea and filled with all His plenitude (and so can need nothing supplementary).' There is no necessity to supply any definite genitive, τῆς θεότητος (Theoph.), τοῦ πληρ. τῆς θεότητος (De W.), τῆς ζωῆς (Olsh.): all wherewith Christ is full, all His gifts, and graces, and communicable perfections, are included in the πλήρωσις; compare the somewhat parallel text Eph. iii. 19, and see notes *in loc.* Grotius and a few others regard ἔστε as an imper. parallel to βλέπετε, but are rightly opposed by all modern commentators.

11 ἐν ᾧ καὶ περιετμήθητε περιτομῇ ἀχειροποιήτω, ἐν τῇ

ὅς ἐστιν κ. τ. λ.] 'who is, i. e. seeing He is, the head of all (every) Principality and Power,' the ὅς having a slight explicative force (see notes on ch. i. 25, and on 1 Tim. ii. 4), and tacitly evincing the folly of seeking a πλήρωσις from any subordinate source, or by any ceremonial agency (comp. ver. 11). The reading is somewhat doubtful: *Lachm.* reads δ with BDE FG; *Clarom.*, al., and encloses καὶ —ἐν αὐτῷ in a parenthesis, but as the neuter relative would seem to have arisen from a mistaken ref. of ἐν αὐτῷ to πλῆρ., we seem justified in retaining δς with ACJK; nearly all mss.; *Chrys.*, *Theod.*, al., followed by *Rec.* and *Tisch.* On the use of the abstract terms ἀρχή and ἐξουσία to denote orders of heavenly Intelligences, see notes and ref. on Eph. i. 21, and *Suicer, Thesaur.* s. v. ἀγγελος, Vol. I. p. 30-48.

11. ἐν ᾧ] 'in whom,' i. e. 'seeing that in Him,' not 'per quem', *Schoettg.*, ἐν ᾧ being exactly parallel with ἐν αὐτῷ (ver. 10), and the use of the relative similar to that of ὅς in the foregoing clause: all that the believer can receive in spiritual blessings is already given to him in Christ, *Olsh. καὶ περιετμήθητε*] 'ye were also circumcised,' viz. at your conversion and baptism, 'quum primum facti estis Christiani,' *Schoettg.*: not 'in whom too, ye &c.,' *Eadie*, which tends to separate καὶ from the verb on which it throws emphasis. The Colossians seem to have been exposed to the influence of two fundamental errors; first, the belief that they were under the influence, or at any rate needed the assistance, of intermediate intelligence; secondly, the persuasion that circumcision, the symbol of purification appointed by God, must still be necessary. Both are in fact met by

the single clause καὶ ἐστε—πεπληρ. (see above); this, however, is further expanded in two explanatory relational clauses, ὅς ἐστιν, κ. τ. λ., being directed against the first error, ἐν ᾧ καὶ κ. τ. λ. against the second; see *Hofmann, Schriftb.* Vol. II. 2, p. 153.

ἀχειροποιήτω] 'not hand-wrought'; they were indeed circumcised—in a spiritual and anti-typical manner, as the two characterizing definitions which follow still more clearly show. The epithet ἀχειρ. puts in obvious contrast the spiritual περιτομῇ [Baptism, see below] with the legal, typical, περιτομῇ χειροποιήτος, performed outwardly ἐν σαρκί, Eph. ii. 11. Several ref. to a spiritual circumcision will be found in *Schoettg. Hor.* Vol. I. p. 815; comp. *Deut.* x. 16, xxx. 6, al. The form ἀχειροπ. occurs again *Mark* xiv. 58 (in expressed contrast) and *2 Cor.* v. 1.

ἐν τῇ ἀπεκδύσει κ. τ. λ.] 'in the putting off of the body of the flesh;' not 'by means of &c.,' *Mey.*, the prep. ἐν not having any quasi-instrumental force but simply specifying that in which the περιτομῇ consisted (*De W.*), the external act in which it took place; comp. notes on ver. 7, and *Winer, Gr.* § 48. a, p. 345. In all such cases the real use of the preposition is local, but the application ethical. The σῶμα τῆς σαρκὸς has been somewhat differently explained. Grammatically considered, the expression is exactly the same as in ch. i. 22; σαρκὸς is the gen. of the material or specifying element (see notes), but its meaning and application are necessarily different. There it was the material σάρξ of the Redeemer without any ethical significance; here it is the material σάρξ, quæ the seat of sinful motions, practically synonymous with the more generic σῶμα ἀμαρτίας

ἀπεκδύσει τοῦ σώματος τῆς σαρκός, ἐν τῇ περιτομῇ τοῦ Χριστοῦ, ¹² συνταφέντες αὐτῷ ἐν τῷ βαπτίσματι, ἐν

(Rom. vi. 6), and designedly used in this place to keep up the antithetical allusion to legal circumcision: the περιτ. χειροπ. consisted in the ἀπέκδυσις and περιτομή of a part (Exod. iv. 25), the περιτ. Χριστοῦ in the ἀπέκδυσις of the whole σῶμα τῆς σαρκός; see Hofmann, *Schriftb.* Vol. II. 2, p. 154.

It is somewhat perverse in Muller, *on Sin*, Vol. I. p. 359 (Transl.), p. 455 (Germ.), to salve his general interpr. of σὰρξ by here giving to σῶμα a figurative meaning ('massa,' Calvin, al.), which, even if lexically admissible, is obviously out of harmony with the concrete references (συνταφέντες, συνηγέρθητε) in the context. No writer has more ably vindicated the prevailing meaning of σὰρξ (see notes on Gal. v. 5), but that there are some passages in the N. T. in which σὰρξ has a reference to *sensationalism* generally, to weakness, fleshliness, and sinful motions cannot safely be denied; comp. with this expression, ἀπεκδυσάμενοι τὸν παλαιὸν ἄνθρ. κ. τ. λ. ch. iii. 9, and see esp. the excellent article of Tholuck in *Stud. u. Krit.* for 1855, p. 488-492. The reading of *Rec.*, σώμ. τῶν ἁμαρτ. τῆς σ. with D***E**JK, is rightly rejected by *Tisch.* [correct his curious misprint ἐπεκδ.] and most modern critics.

ἐν τῇ περιτ. τοῦ Χρ.] 'in the circumcision of Christ,' communicated by, and appertaining unto, Christ; second characterizing definition parallel to ἐν τῇ ἀπεκ. κ. τ. λ. specifying more exactly the nature of the περιτομή ἀχειροποίητος. Χριστοῦ is not exactly a gen. auctoris (ὁ Χριστὸς περιτέμνει ἐν τῷ βαπτίσματι Theophyl.), but of the origin, or perhaps still more exactly, the originating cause (see Hartung, *Casus*, p. 17, and notes on ch. i. 23);

τουτῶν αἴτιος ὁ δεσπότης Χριστὸς, Theod.: Christ, by union with Himself, brings about the circumcision and imparts it to believers. To give the gen. a strongly possessive ref., e.g. 'the circumcision undergone by Christ,' Schoettg., seems, exegetically considered, very unsatisfactory; comp. Olsh. *in loc.* The reference of ἀπεκ. κ. τ. λ. and περιτ. τοῦ Χρ. to the death of Christ (Schneckenburger, *Theol. Jahrb.* for 1848, p. 286 sq.) is convincingly refuted by Meyer. Even Müller (*on Sin*, Vol. I. p. 359) will take no refuge in such an interpretation.

12. συνταφέντες] 'having been buried together with Him,' 'when you were, &c.,' the action described in the participle being contemporaneous with that of περιετ. (Mey.); comp. ch. I. 20, and see Bernhardt, *Synt.* x. 9, p. 383, Stalb. on Plato, *Phædo*, 62 D. The temporal force seems, however, here clearly secondary and subordinate, the primary force of the part. being appy. modal, and serving to define the manner in which the περιτομή Χρ. was communicated to the believer: comp. esp. Rom. vi. 4. There seems no reason to doubt (with Eadie) that both here and Rom. *l.c.* there is an allusion to the καρδύσις and ἀνάδυσις in Baptism; see Suicer, *Thesaur.* s. v. ἀνάδ. Vol. I. p. 259, Bingham, *Antiq.* XI. 11. 4 and comp. Jackson, *Creed*, XI. 17. 6. That this burial with Christ is spiritually real and actual (τὸ βάπτισμα κοινωνοῦς ποιεῖ τοῦ θανάτου Χρ. Theod. Mops. *on Rom. l. c.*), not symbolical or commemorative, seems certain from the plain unrestricted language of the Apostle; comp. Waterl. *Euchar.* VII. Vol. IV. p. 577.

ἐν ᾧ καὶ συνηγ.] 'wherein ye were

ᾧ καὶ συνηγέρθητε διὰ τῆς πίστεως τῆς ἐνεργείας τοῦ Θεοῦ

also raised with Him? ἀλλ' οὐ τάφος μόνον ἐστὶ [τὸ βάπτισμα], ἕρα γὰρ τί φησι, Chrysost. (comp. Theoph.),—noticed by Mey., Alf. and others as referring ᾧ to Χριστός, but appy. without sufficient reason. The reference of ᾧ to Χρ., (Mey., Eadie) is at first sight structurally plausible (ὅς, ἐν ᾧ, ἐν ᾧ), but on a closer consideration certainly not exegetically satisfactory; the two spiritual characteristics, the τὸ συνταφῆναι as shown in the κατὰδυσίς, the τὸ συνεγερθῆναι as shown in the ἀνάδυσίς, must surely stand in close reference and connexion with Baptism. The counter-arguments of Mey. founded on the use of the prep. (ἐν ᾧ not ἐξ οὗ), and the parallelism of the prepositional clauses (συνταφ. διὰ κ.τ.λ., συνεγερθ. διὰ κ.τ.λ.) are not convincing. In the first place no other prep. would be so appropriate as the semilocal ᾧ; and in the second place, διὰ κ.τ.λ., the statement of the *causa medians*, can scarcely be conceived as forming any logical parallelism with the foregoing semi-local ἐν τῷ βαπτ. Lastly the καὶ seems to keep both συντ. and συνηγ. in close correlative reference to each other. By comparing Rom. vi. 4, it would seem that the primary ref. of συνηγ. is clearly to a *present* and *spiritual* resurrection, but again by comparing Eph. ii. 6 (in which the converse seems true; see notes), it would also appear that a secondary ref. to a *future* and *physical* resurrection ought not to be excluded: as Jackson well says, 'of our resurrection unto glory, we receive the pledge or earnest when we receive the grace of regeneration which enables us to walk in newness of life; and this is called the *first resurrection*,' *Creed* xi. 17. 7; comp. Waterl.

Euchar. VII. Vol. IV. p. 577, Reuss, *Theol. Chrét.* IV. 21, p. 235.

διὰ τῆς πίστεως] 'through faith:' subjective medium by which the objective grace is received: 'faith is not the mean by which the grace is wrought, effected, or conferred; but it may be and is, the mean by which it is accepted or received,' Waterl. *on Justif.* Vol. VI. p. 23; comp. Usteri, *Lehrb.* II. I. 3, p. 216. The image of Alf., 'the hand which held on, not the plank that saved,' is, in more than one respect, not dogmatically satisfactory.

τῆς ἐνεργείας κ. τ. λ.] '(in) the effectual working of God:' not gen. of the *agent* or *causa efficiens* (De Wette, al.), but more simply and intelligibly the gen. *objecti*;

ὁ (ᾧ) ἠκούσατε [qui credidistis in]

Syr., sim. Æth. 'in fide, in auxilio' (Platt; Pol. inverts), ἐπιστεύσατε ὅτι δύναιτο ὁ Θεὸς ἐγείραι, καὶ οὕτως ἠγέρθητε, Chrys.,—as in all cases where πίστις is thus associated with a gen. *rei*, the gen. appears to denote the object of faith; comp. Acts iii. 16, Phil. i. 27, 2 Thess. ii. 13. The statement of Mey., endorsed by Eadie, and Alf. (but comp. the latter *on Gal.* iii. 2), that this is true in every case except where the gen. refers to the believer, does not seem perfectly certain; see notes *on Gal.* ii. 16, iii. 22, and Stier *on Eph.* Vol. I. p. 477.

τοῦ ἐγείραντος κ. τ. λ.] Clause appended, to give a sure and certain pledge (ἐνέχυρον ἔχοντες τοῦ δεσπότου Χριστοῦ τὴν ἀνάστασιν, Theod.) of the almighty ἐνεργεῖα of God, both in the present vivification to new life and the future vivification to glory (comp. Eph. i. 20 and notes *in loc.*); —'that nothing may be done or suffered by our Saviour in these great

τοῦ ἐγείραντος αὐτὸν ἐκ τῶν νεκρῶν¹³ καὶ ὑμᾶς νεκροὺς ὄντας ἐν τοῖς παραπτώμασιν καὶ τῇ ἀκροβυστίᾳ τῆς σαρκὸς

transactions but may be acted in our souls and represented in our spirits,' Pearson, *Creed*, Vol. i. p. 265 (ed. Burt.)

13. καὶ ὑμᾶς] 'and you also,' et vos etiam,' Copt.; application of the foregoing to the Colossians, especially with reference to their formerly *heathen* state, καὶ being associated with ὑμᾶς and *ascensive*, not with συνεξ. in a merely copulative sense; see notes on Eph. ii. 1. The pronoun is repeated after συνεξ. with ACJK (B, al., ἡμᾶς); more than 40 mss.; Copt., Æth., al.; Theod. (ms.), Dam., Œcum., and rightly adopted by Tisch. and most modern editors; the omission (*Rec.* with DE &c.) was obviously suggested by the apparent syntactic difficulty. This, however, is very slight, as a rhetorical pleonasm of the pronoun for the sake of emphasis is not uncommon; see Bernhardy, *Synt.* VI. 4, p. 275.

νεκροὺς ὄντας] 'who were dead,' Alf., or more exactly, 'when you were dead,'—not 'being dead,' Auth. (see notes on *Transl.* of Eph. ii. 1), the past sense attributed to ὄντας being justified by the aorists which are associated with it in the sentence; comp. Winer, *Gr.* § 41. 1, p. 305. It seems extremely unsatisfactory in Mey. both here and Eph. ii. 1, to give νεκροὺς a proleptic reference to *physical* death, scil. 'certo morituri,' ὑπὸ τὴν δίκην ἔκεισθε ἀποθανεῖν, Chrys.: a remote, inferential, reference to physical death may possibly be included (see Alf. on Eph. l.c.), but any primary ref. seems wholly irreconcilable with the context.

ἐν τοῖς παραπτ.] 'in your transgressions,' the prep. as usual marking the element in which the dead state was experienced: contrast Eph. ii. 1, where the ἐν is

omitted and the dat. is instrumental. The prep. is actually omitted in BJ; 20 mss.; Goth.; Greek Ff., but appy. either by accident, or conformation to Eph. l. c. There does not seem reason for receding from the general distinction between παραπτ. and ἀμαρτ. (esp. when associated) advanced in notes on Eph. l. c.

τῇ ἀκροβ. τῆς σαρκός] 'the uncircumcision of your flesh,' i. e. that appertained to, was the distinctive feature of—the gen. not being either of apposition (Storr), or quasi-material (B. Crus., comp. Alf.), but simply *possessive*. The associated words (obs. the omission of the prep.) and the foregoing use of the term (ver. 11) may perhaps justify us in assigning some ethical reference to σάρξ,—not merely your material (Eadie), but your sinful, unpurified, flesh, of which the ἀκροβυστία was the visible and external mark; they were heathens, unconverted, sinful, heathens as their very bodies could attest: this ἀκροβυστία, however, had now lost its significance; they were περιτετημένοι in Christ. Ἀκροβυστία is thus not necessarily spiritual (Deut. x. 16, Jer. iv. 4), but retains its usual and proper sense; on the derivation (not ἀκρον, βύω, but a corruption of ἀκροποσθία) see Fritz. *Rom.* Vol. I. p. 136.

συνεξωπολήσεν] 'He together quickened,' spiritually,—with ref. to the life of grace; a secondary and *inferential* reference to the physical resurrection need not, however, be positively excluded: see above, and notes on Eph. ii. 5, where the force of the aor. (what is wrought in Christ is wrought 'ipso facto' in all united with Him) is briefly noticed; see esp. Waterland, *Euchar.* IX. Vol. IV. p. 643.

The great difficulty in this clause is

ἡμῶν, συνέζωποίησεν ἡμᾶς σὺν αὐτῷ, χαρισάμενος ἡμῖν πάντα τὰ παραπτώματα, ¹⁴ ἐξαλείψας τὸ καθ' ἡμῶν χει-

the subject. On the one hand, a comparison with Rom. viii. 11, and still more Eph. ii. 5, seems to point to the last subst. Θεός, ver. 12; so Theod., Theoph., appy. Copt. [‘secum’ Wilk. is a mistransl.] and nearly all modern commentators. On the other hand, the logical difficulty of supplying a nom. from the subordinate gen. Θεοῦ, —the obvious prominence given to Christ throughout the preceding portion—the peculiar acts described in the participles (esp. ἐξάλ. κ.τ.λ. compared with Eph. ii. 15, and even χάρις. compared with Col. iii. 13),—the relation of Christ to ἀρχαί and ἐξουσίαι (ver. 15, comp. i. 16, ii. 10),—and lastly, the extreme difficulty of referring the acts described in ver. 14, 15, to God the Father, are arguments so preponderant, as to lead us, somewhat unhesitatingly, to refer *συνεζ.* and its associated participles to *Christ*, who, as of the same essence and power with the Father and the Holy Ghost, did infallibly raise Himself (Pearson, *Creed*, Art. v. Vol. I. p. 302, ed. Burt.): so Chrys. (here e sil., but elsewhere expressly), appy. Syr. and Goth. (certainly in ver. 15, see below), perhaps Æth. (Platt), and recently Heinr., Baur, *Paulus*, p. 452 note, and very decidedly, Donalds. *Chr. Orthod.* p. 76.

It is somewhat singular that the Greek commentt. Theod., Theoph., and Œcum., silently adopt Θεός as the subject of ver. 13, and ὁ Θεός Λόγος (Theod.), as that of ver. 14, 15: such an interpr. is dogmatically defensible on the ground of the ‘communicatio idiomatum,’ (comp. Ebrard, *Chr. Dogm.* § 385), and deserves consideration, but viewed logically and grammatically seems somewhat artificial and unsatisfac-

tory. We may observe lastly, that if the reference to Christ here advocated is, as it certainly seems to be, correct, it is worthy of serious notice that actions elsewhere ascribed by the Apostle to God (Eph. ii. 5, comp. Rom. viii. 11), are here *unrestrictedly predicated of Christ*. Meyer’s objection that the above interpr. is opp. to the ‘Lehrtypus,’ that God raised Christ, is not very strong; God, it is here said, *did* raise Christ, Christ us, —yet, as God, also Himself.

σὺν αὐτῷ] ‘with Himself.’ As this seems a case in which a reference to the subject is somewhat immediate, and in which it is desirable to obviate misunderstanding, the aspirated form may be properly adopted; comp. notes on Eph. i. 4.

χαρισάμενος κ.τ.λ.] ‘having forgiven us all our transgressions;’ modal participle describing the preliminary act which conditioned the realization of the *συνζωποίησις*, by removing the true cause of the νεκρότης: πάντα παραπτ. ποία; ἃ τὴν νεκρότητα ἐποίη, Chrys.; comp. ch. iii. 13, 2 Cor. v. 19, Eph. v. 32, and observe that in these two last passages Θεός is the subject, yet with the noticeable addition, ἐν Χριστῷ. For the reading ἡμῖν (*Elz.*, not *Steph.*), there is but little critical authority. Both external and internal arguments suggest the more inclusive ἡμῶν.

14. ἐξαλείψας] ‘having blotted out;’ modal participle contemporary with, surely not prior to (Mey.), χαρισάμενος, and detailing it more fully and circumstantially. Christ forgave us our sins when he took them upon Himself and suffered for us; the mode of forgiveness was by cancelling the *χειρόγραφον*. Surely if this part.

ρόγραφον τοῖς δόγμασιν ὃ ἦν ὑπεναντίον ἡμῖν, καὶ αὐτὸ ἦρκεν ἐκ τοῦ μέσου, προσηλώσας αὐτὸ τῷ σταυρῷ,

be applied to God, arguments might be founded on it not only in support of Patripassian doctrines, but in opposition to the vicarious satisfaction of Christ. If God the Father did all this, what was the precise effect of the expiatory death of Christ? To answer, with Eadie, 'what Christ did, God did by Him,' only evades, but does not meet, the difficulty. The form ἐξαλ. (Acts iii. 19, Rev. iii. 5, vii. 17, xxi. 4; comp. Psalm l. (li.) 9, cviii. (cix.) 13), as its derivation suggests [*d* = ἀνά, and Sanscr. *lip*, 'illinere,' Pott, *Etym. Forsch.* Vol. I. 258, Vol. II. 153], properly denotes 'cerâ obductâ delere' (comp. Krehs, *Obs.* p. 337), and thence, 'to expunge,' 'wipe out,' generally, in opposition to γράφειν, Euripid. ap. Stob. *Floril.* XIII. 10, p. 507 (ed. Gesn.), or ἐγγράφειν, Plato, *Rep.* VI. 501 B, comp. Xen. *Hell.* II. 3. 51.

τὸ καθ' ἡμῶν χειρ. κ.τ.λ.] 'the handwriting in force against us by its decrees;' the dative δόγμασιν belonging closely to τὸ καθ' ἡμ. χειρ. and falling under the general head of the dat. 'of reference to' (notes on *Gal.* i. 22); the δόγματα were that in which the τὸ καθ' ἡμῶν (the hostile aspect or direction, opp. to ὑπέρ., see Winer, *Gr.* § 47. k, p. 341) of the bond was specially evinced: see Winer, *Gr.* § 31. 10. 1, p. 197. The usual explanation, 'consisting of δόγματα,' 'rituum chirographo,' Beza,—in which the dat. would be equiv. to a kind of gen. *materiæ*, or involve a tacit ellipsis of ἐν (comp. Eph. ii. 15),—seems distinctly ungrammatical, and that of Mey., Eadie, and Alf.,—according to which the dat. is governed by the verbal element in χειρόγραφ.,—more than doubtful, as χειρ. is a *syn-*

thetic compound (Donalds. *Gr.* § 369), and appy. incapable of such a decomposition; comp. Tobit v. 3, ix. 5, Polyb. *Hist.* xxx. 8. 4. The reference of χειρόγραφον has been very differently explained. The context would seem to suggest that χειρόγραφ. is clearly not the command given to Adam (Theophyl. 2), nor the law of conscience (Luth.), nor even specially, the moral law (Calv.; comp. Neand. *Planting*, Vol. I. p. 462), nor yet the ceremonial law (Schoettg.; see esp. Deyling, *Obs.* Part IV. p. 596, sq.), but *the whole law*, 'nam beneficium chirographi ad omnes spectat, tam Gentiles quam Judæos: ergo hujusmodi chirogr. ponere oportet, quo ex aliquâ parte tenentur omnes,' Daven.; comp. Andrewes, *Serm.* IV. Vol. I. p. 54 sq. (A. C. L.), and Vol. III. p. 66, where he curiously terms it the 'ragman roll:' so De W., Mey. and most modern commentators. The χειρόγραφ. was καθ' ἡμῶν, Jews and Gentiles; immediately against the former, mediately and inferentially (as founded on immutable principles of justice and rectitude) against the latter, Rom. ii. 15, comp. Rom. iii. 19. It was in the positive commands whether written on stone or in the heart that the τὸ καθ' ἡμῶν was mainly evinced: comp., on the prohibitive side, Rom. vii. 7, sq. The law was thus appropriately designated, being a 'bond,' an 'obligatory document' (comp. Plut. *Mor.* 829 A, and see exx. in Wetst.), by which all were bound, and which brought penalty in case of non-fulfilment; comp. Pearson, *Creed*, Art. IV. Vol. I. p. 248 (ed. Burt.), Usteri, *Lchrb.* II. I. 2, p. 175, Reuss, *Théol. Chrét.* IV. 17, Vol. II. p. 190. ὃ ἦν ὑπε-

15 ἀπεκδυσάμενος τὰς ἀρχὰς καὶ τὰς ἐξουσίας, εἰδει-

ναντίον ἡμ.] 'which was against us;' expansion of the preceding τὸ καθ' ἡμῶν: it was hostile not merely in its direction and aspects, but practically and definitely. The idea of secret hostility (ὑπό) is not implied either here, Heb. x. 27, or indeed in the majority of passages where the word occurs: see exx. in Rost u. Palm, *Lex.* s.v. Vol. II. p. 2064. Perhaps the prep. may have primarily involved an idea of locality, local opposition (compare Hesiod, *Scut.* 347, ἔπποι ὑπεναντίοι ἀλλήλοισιν ὄξεια χρέμισαν, 1 Macc. xvi. 7) which in the metaphorical applications of the word necessarily became obliterated. This is further confirmed by the fundamental meaning of ὑπό, which, it may be observed, is not 'under,' but appears to be that of 'motion to the speaker from that which is near to him;' see Donalds, *Cratyl.* § 279.

καὶ αὐτὸ κ.τ.λ.] 'and He hath taken it out of the way;' change from the participial structure to that of the finite verb to add force and emphasis (see notes on ch. i. 6, 20), and especially to the perfect [D*FG; many mss.; Orig., Theod., al., read ἤρεν, but on insufficient authority] to express the enduring and permanent nature of the act; see Winer, *Gr.* § 40. 4, p. 242, and notes on *Eph.* ii. 20. The addition ἐκ μέσου expresses still more fully the completeness of the ἤρκεν (ἐποίησε μὴδὲ φαινεσθαι, Theophyl., μὴ ἀφείλε ἐπὶ χώρας, (Ecum.), and perhaps also the impedimental character (Mey.) of the thing taken away; exx. of αἴρειν ἐκ μέσου will be found in Kypke, *Obs.* Vol. II. p. 323.

προσηλώσας κ.τ.λ.] 'having nailed it to the cross;' modal participle, contemporaneous with the commencement of the ἤρκεν (Alf.), describing the manner

in which Christ removed the χειρόγραφον: He nailed the Mosaic law with all its decrees to His cross, and it died with Him; αὐτὸς κολασθεὶς ἔλυσε καὶ τὴν ἀμαρτίαν καὶ τὴν κόλασιν, Chrys. The reference to a bond cancelled by striking a nail through it (Pearson, *Creed*, Art. IV. Vol. II. p. 248), comp. διέρρηξεν, Chrys., κατέσχισεν, Theoph., seems very doubtful. All that the Apostle seems here to imply is, that in Christ's crucifixion, the curse of the law was borne, and its obligatory and condemnatory power, its power as a χειρόγραφον καθ' ἡμῶν, for ever extinguished and abrogated; comp. Rom. vii. 6, Rom. iii. 13, and Andrewes, *Serm.* Vol. I. p. 55 sq. (A. C. Libr.).


15. ἀπεκδυστ. τὰς ἀρχὰς κ.τ.λ.] 'having stripped away from Himself the (hostile) principalities and powers;' neither 'exspolians,' Vulg., silently followed by appy. all modern writers except Deyling (*Obs.* Vol. II. p. 609), Donalds (*Chr. Orth.* p. 68), Hofmann (*Schribib.* Vol. I. p. 305), and Alf., nor even, 'having stripped for himself,' 'deponere jubens,' Winer, *de Verb.* *Comp.* IV. 15,—both interpretations wholly unsupported by the lexical usage of ἀποδύω, ἐκδύω, and ἀπεκδ. (see Rost u. Palm, *Lex.* s. vv.), and opposed to St. Paul's own use of the word, ch. iii. 9,—but 'exuens se,' Clarom., Copt. [mistransl. by Wilkins], Æth. (Platt), Chrysost. 2, more distinctly Theoph. 2, and with a special reference, Syr. ܐܦܝܟܕܝܣܬܐ ܕܥܘܠܡܐ

[per exspoliationem corporis sui], Goth., 'andhamonds sik leika,' and perhaps Theod., followed by Hil., August., Pacian, and reflected in the ancient gloss ἀπεκδ. τὴν σάρκα, FG; Boern., al. The rare binary com-

μάτισεν ἐν παρρησίᾳ, θριαμβεύσας αὐτοὺς ἐν αὐτῷ.

pound ἀπεκδ. was appy. chosen rather than the simpler ἐκδ. to express, not only the act of 'divestiture,' but that of 'removal;' see Winer, *l.c.* It is singular that an interpr. of such antiquity, so well attested, and so lexically certain, should in modern times have been completely, if not contemptuously, ignored. The meaning of the expression is, however, somewhat obscure: it appears most probably to imply that, as hinted at by Theod., and appy. all the Greek commentators, our Lord by His death stripped away from himself all the opposing hostile Powers of Evil (observe the article) that sought in the nature which He had condescended to assume, to win for themselves a victory, ἀπεκδύσατο τὴν λαβὴν [τὸ ἀνθρώπου εἶνα], ἀνδληπτος ἐρέθη ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις, Theoph. 2, comp. Theod. When He died on the cross, when He dissolved that temple in which they, both in earlier (Matth. iv. 1 sq., Luke iv. 1 sq., obs. πρὸς καιρὸν, ver. 13), and later, and perhaps redoubled, efforts of temptation (see John xiv. 30, and esp. Luke xxii. 53), had vainly endeavoured to make sacrilegious entry, He reft them away for ever, and vindicated His regal power (Pearson, *Creed*, Vol. 1. p. 260, ed. Burt.); yea, the loud voice (Matth. xxvii. 50, Mark xv. 37, Luke xxiii. 46) was the shout of eternal triumph and victory. Thus all seems clear, consistent, and theologically profound and significant; while our Saviour bore the curse of the law, He destroyed its condemnatory power for ever (περίεπευεν ἐκεῖ, Chrys.), while He underwent sufferings and death, and the last efforts of baffled demoniacal malignity, He destroyed τὸν τὸ κράτος ἐχόντα τοῦ θανάτου, τοῦτ'

ἔστι τὸν διάβολον, Heb. ii. 14; comp. 1 John iii. 8. τὰς ἀρχὰς καὶ τὰς ἐξ.] 'the Principalities and the Powers (that strove against Him):' these abstract terms being used, as always in the N.T., with ref. to spiritual beings (αὐτοὺς) and Intelligences (see notes on Eph. i. 26, vi. 12), the context showing whether the reference is to good (ch. i. 16, see notes), or, as here, to evil, angels and spirits; see Usteri, *Lehrb.* II. 1. 2, p. 176, Reuss, *Théol. Chrét.* IV. 20, Vol. II. p. 226 sq. The opinion of Hofm. (*Schriftb.* Vol. 1. p. 305), Alf., al., that good angels only are here referred to, and that ἀπεκδ. refers to God putting aside from Him the nimbus of the Powers which shrouded Him from the heathen world (Hofm.), is ingenious, but rests on the assumption that this verse refers to Θεός, not Χριστός.

ἔδειγμάτισεν ἐν παρῷ.] 'He made a show of them with boldness;' not  [diffamavit] Syr., sim. Goth., ἡσχημόνησε, Chrys., compare Æth. (Platt) and Theod., — but simply, 'fecit eos manifestos,' Copt., 'ostentui esse fecit,' Hil.: it was an open manifestation, and that too, ἐν παρῷσίᾳ, 'with boldness,' — not opp. to ἐν κρυπτῷ (John vii. 4), sc. δημοσίᾳ, πάντων ὁρώντων, Chrys., but, as the formula seems always used by St. Paul, 'confidenter,' Vulg.; see notes on Phil. i. 20. The word δευγματίζειν (Matth. i. 19, *Lachm., Tisch.*), apparently confined to the N.T., does not much differ in meaning from the compound παραδευγματίζειν, except that it confines the idea to an open exhibition (as the context shows) in triumph, without any further idea of shame or ignominy (Polyb. *Hist.* XVII. 1. 5, XXIX. 7. 5). To connect

Let no one judge you in ceremonial observances, holding not the Head. Submit not to outward austerities that are inwardly vain and carnal.

16 Μὴ οὖν τις ὑμᾶς κρινέτω ἐν βρώσει

16. ἡ ἐν] *Tisch.* reads *καὶ ἐν* only on the authority B; Copt. Syr.; Orig. (1); Hier., Tich. (Tertull. 'et' 4 times). This does not seem sufficient external evidence, especially as the common association of βρώσις and πόσις would readily suggest the displacement of ἡ for the more usual *καὶ*: *Lachm.* and *Rec.* rightly retain the disjunctive ἡ.

ἐν παρῶ. with θριαμβ. (Hofm. *Schriftb.* Vol. I. p. 305) seems very unsatisfactory, but has appy. arisen from the assumption that 'openly' is the correct translation.

θριαμβ.

αὐτοῦς] 'having triumphed over them,' contemporaneous with ἐδέγμ. (see notes on ver. 12), explaining more fully the circumstances of the action. The expression θριαμβεύειν τινα occurs again 2 Cor. ii. 14, and appy. there (see *Mey. in loc.*) as necessarily here, not in a factitive sense, but with an accus. of the object triumphed over, or led in triumph; comp. *Plut. Comp. Thes. c. Rom. 4*, βασιλεῖς ἐθριαμβεύουσι καὶ ἡγεμόνας, and *exx. cited by Wetst. on 2 Cor. l.c.* On the derivation of the word [θρι-, cogn. with θυρ-, connected with τρεῖς, and λαμβος or ἄμβος, 'procession,' or 'close dance'], see *Donalds. Cratyl. § 317, 318*, and comp. *Benfey, Wurzellex.* Vol. II. p. 260.

ἐν αὐτῶ]

'in it'; not (a) 'in the nailed up χειρογράφοι,' *Mey.*, which would give a force to αὐτῶ with which its position and the context seem at variance; nor (b) 'in semetipso,' *Vulg.*, *Andrewes, Serm.* Vol. III. p. 66, which would form an almost unnecessary addition; but (c) 'in it,' scil. τῶ σταυρῶ (ἐν τῶ ξύλῳ, *Orig.*) with the Greek commentators and majority of modern expositors: τὸ γὰρ τοῦ κόσμου ὄρωτος ἄνω ἐν τῶ ξύλῳ τὸν ὄφιν σφαιγιασθῆναι, τοῦτό ἐστι τὸ θαυμαστόν, *Chrys.*; see *Pearson, Creed*, Vol. I. p. 291, and esp. notes, Vol. II. p. 217, 218 (ed. Burt.).

16. μὴ οὖν] 'Let not then,' &c.; with reference to ver. 14 sq., οὖν having its usual collective force, and recalling the readers to the fact that the Mosaic Law is now abrogated; see notes on ver. 6. κρινέτω ἐν βρώσει] 'judge you in eating,' pass a judgment upon what may or may not be eaten; ἐν referring to the item in which the judgment was passed, see *Rom. ii. 1, xiv. 22*. Βρώσις is not here 'cibus,' *Vulg.*, *Fritz. Rom. xiv. 17*, Vol. III. p. 200, but as appy. always in *St. Paul's Epp.* (*Rom. xiv. 17*, 1 *Cor. viii. 4*, 2 *Cor. ix. 10*), 'esus,' 'actus edendi,' *Copt.*, *Tittm. Synon. I. p. 159*, the passive verbal being regularly used by the Apostle in ref. to the thing eaten; comp. 1 *Cor. iii. 2*, vi. 13, viii. 8, 13, x. 3, 1 *Tim. iv. 3*. The distinction is, however, not observed in *St. John* (comp. iv. 32, vi. 27), nor indeed always in classical writers, comp. *Hom. Od. i. 191*, vi. 176; *Plato, Legg. vi. 783 c*, cited by *Mey.* does not seem equally certain. The rule of *Thom. M.*, βρώματα: πληθυντικῶς, οὐ βρώμα, οὐδὲ βρώσις, cannot be substantiated; see notes collected by *Bern. in loc. p. 174*.

ἡ ἐν

πόσει] 'or in drinking,' the prep. being repeated to give a slight force to the enumeration. The remarks made in respect to βρώσις apply exactly to πόσις, contrast 1 *Cor. x. 4* with *Rom. xiv. 17*, and comp. *John vi. 55*. As there is no command in the Mosaic law relative to πόσις except in the case of Nazarites (*Numb.*

ἡ ἐν πόσει, ἡ ἐν μέρει ἑορτῆς ἡ νομηνίας ἡ σαββάτων,
17 ἃ ἔστι σκιά τῶν μελλόντων, τὸ δὲ σῶμα Χριστοῦ.

vi. 3) and priests before going into the tabernacle (Lev. x. 9), and as πόσει seems certainly to form a distinct member (opp. to Alf.), we are driven to the conclusion that the Colossian heretics adopted ascetic practices in respect of wine and strong drinks, perhaps of a Rabbinical origin. The Essenes, we know, only drank water: ποτὸν ὕδωρ ναματιαίων αἰτοῖς ἔστω, Philo, *de Vit. Cont.* § 4, Vol. II. p. 477 (ed Mang.).

ἐν μέρει ἑορτῆς] 'in the matter of a festival': not 'in the partial observance of festivals' (οὐ γὰρ δὴ πάντα κατεῖχον τὰ πρότερα, Chrys.), 'ob partem aliquam festi violatam,' Dav., nor 'in segregatione' (i.e. setting apart one day rather than another), Calv., comp. Syr.

حَقَقَاتٍ [in divisionibus s. distinctionibus], nor specifically, 'in the [Talmudical] tract upon,' Hamm. after Cassaub. and Scal.,—but, simply and plainly, 'in the matter of,' μέρος pointing to the 'class' or 'category' (Mey.); see Plato, *Republ.* I. 348 E, ἐν ἀρετῆς καὶ σοφίας τίθης μέρος τὴν ἀδικίαν, *Theat.* 155 E, al., exx. in Loesn. *Obs.* p. 367, and comp. 2 Cor. iii. 10. The three objects in the matter of which judgment is forbidden, are enumerated in reference to the frequency of their occurrence; ἑορτῆ referring to one of the greater feasts, νομηνία to the monthly festival of the new moons (Numb. x. 10; see Jahn, *Archaeol.* § 351, Winer, *RWB.* s.v. 'Neumonde,' Vol. II. p. 149), and σάββατα to the weekly festival; comp. Gal. iv. 10.

17. ἃ ἔστι] 'which things are'; relative clause showing the justice of the preceding command, the relative having a slight *explicative* force; see notes on ch. i. 25, 27. That ἃ refers

not merely to the three last items but to the whole verse, i.e. to all legal or traditional ceremonies, seems clear from the context. The reading δ, with BFG; Clarom., Goth., al. (Lachm.), is not improbable, but is insufficiently attested.

σκιά] 'shadow'; not 'an outline,' in ref. to a σκιαγραφία, 'beneficia Christi ac doctrinam evangelicam obscure delineabant,' Daven.,—a meaning doubtful even in Heb. x. 1, but, as the antithesis σῶμα obviously requires,

[umbræ] Syr., shadows opposed to substance (Joseph. *Bell. Jud.* II. 2. 5, σκιὰν αἰτησόμενος βασιλείας, ἧς ἠρπασεν ἑαυτῷ τὸ σῶμα), and with *perhaps* some further reference to the typical character of such institutions, shadows flung forward ('præunciatiuæ observationes,' Aug.) from the τὰ μέλλοντα, (scil. τὰ τῆς καινῆς διαθήκης, Theoph.), from the future blessings and realities of the Christian covenant; προλαμβάνει δὲ ἡ σκιά τὸ σῶμα ἀνίσχοτος τοῦ φῶτος, Theod. The use of the present ἔστι must not be unduly pressed; 'loquitur de illis ut considerantur in sua natura, abstractæ a circumstantiis temporis,' Davenant.

τὸ δὲ σῶμα Χρ.] 'but the body (their substance) is Christ's;' the σῶμα scil. τῶν μελλόντων, belongs to Christ in respect of its origin, existence, and realization; 'in Christo habemus illa vera et solida bona quæ erant adumbrata et figurata in prædictis cærimoniis,' Daven. The nominative might at first sight have been expected; the possessive gen. Χριστοῦ [so Tisch. rightly with DEFGJK, not τοῦ Χρ. with ABC; Lachm.], is however of more real force, as marking that the true σῶμα τῶν μελλόντων not merely

18 μηδεὶς ὑμᾶς καταβραβεύτω, θέλων ἐν ταπεινοφροσύνῃ

was Christ, but belonged to, was derived from Him, and so could only be realized by union with Him. A reference of this clause to ver. 18 (comp. August. *Epist.* 59) destroys the obvious antithesis and is wholly untenable.

The assertion of Alf. (comp. Olsh.)—that if the ordinance of the Sabbath had been in any form of lasting observation in the Christian Church, St. Paul could not have used such language,—cannot be substantiated. The *σάββατον* of the Jews, as involving other than mere national reminiscences (with Deuteron. v. 15, contrast Exod. xx. 11), was a *σκιά* of the Lord's day: that a weekly seventh part of our time should be specially given up to God rests on considerations as old as the Creation; that that seventh portion of the week should be the *first* day, rests on Apostolical, and perhaps inferentially (as the Lord's appearances on that day seem to show) Divine, usage and appointment; see Bramhall, *Lord's Day*, Vol. v. p. 32 sq. (Angl. C. Libr.), and *Huls. Essay* for 1843, p. 69.

18. καταβραβεύτω] 'beguile you of your reward;' so distinctly, Zonar. on Can. xxxv. Concil. Laod. (Suicer, *Thesaur.* s.v.), καταβραβεύειν ἐστὶ τὸ μη νικήσαντα ἀξιοῦν τοῦ βραβείου, ἀλλ' ἐτέρῳ δίδοναι αὐτό, ἀδικουμένου τοῦ νικήσαντος, the *κατὰ* marking the hostile feeling towards the proper recipient, which dictated the consequent injustice, and τὸ παραβραβεύειν; see Demosth. *Mid.* 544, ἐπιστάμεθα στρατῶνα ὑπὸ Μειδίου καταβραβευθέντα καὶ παρὰ πάντα τὰ δίκαια ἀτιμωθέντα, and Butt. *in loc.* (Index, p. 176), who pertinently remarks, 'verbum in translato sensu aliter usurpari non potuisse quam de eo qui *debitam* alteri *victoriam* eripit.' The many render-

ings, either insufficient (*κατακρινέτω*, Hesych.), incorrect (*καταπαλαιέτω*, Castal. ap. Pol. *Syn.*), or perverted (e.g. *κατακυριεύτω*, Corn. a Lap.), that have been assigned to this word will be found in Pol. *Synops.*, and in Meyer *in loc.*

The βραβείον, of which the false teachers sought to defraud the Colossians was not their Christian freedom (Grot.),—at first sight a plausible interpr.,—but, as the context and the grave nature of the error it reveals seem certainly to suggest, 'vita æterna,' Gom., τὸ βραβείον τῆς ἀνω κλήσεως (Phil. iii. 14), and with a more exact allusion, the ἀφθαρτον στέφανον (1 Cor. ix. 25), the στέφανον τῆς δικαιοσύνης (2 Tim. iv. 8), τῆς ζωῆς (James i. 12), τῆς δόξης (1 Pet. v. 4), which the Lord, ὁ δίκαιος κριτῆς (2 Tim. i. c.), will give to the Christian victor at the last day. This prize the false teachers sought to obtain, but it was under circumstances of such fatal error, viz., the worship of angels, the introduction, in fact, of fresh mediators, that they would eventually beguile and defraud of the βραβείον, those who were misled enough to join them: 'nihil aliud moliantur nisi ut palmam ipsis intercipient, quia abducunt eos a rectitudine cursus sui,' Calv.,—who, however, does not appear to have felt the precisely correct application of καταβραβεύειν.

θέλων]. 'desiring (to do it),' scil. καταβραβεύειν; modal participle defining the feelings they evinced, and hinting at the studied course of action they followed out in the καταβράβευσις; τοῦτο τὰ νυν συνεβούλευον ἐκείνοι γίγνεσθαι, ταπεινοφροσύνη δῆθεν κεκρημένοι, Theod., who, however, somewhat overpresses θέλων, comp. notes on 1 Tim. v. 14. These feelings, however, were not directly, but indirectly, hostile to

καὶ θρησκεία τῶν ἀγγέλων, ἃ μὴ ἑώρακεν ἐμβατεύων, εἰκῆ

the καταβραβευθῆσμενοι; the purpose was to secure the στέφανος for themselves and their followers; the result, to lose it themselves, and to defraud others of it. Two other interpretations have been proposed; (a) the Hebraistic construction, θέλειν ἐν ταπειν., = 1 γρη (1 Sam. xviii. 22, 2 Sam. xv. 26, 1 Kings xv. 26, 2 Chron. ix. 8, only, however, with a personal pronoun), adopted by Aug., al., and recently Olsh., but contrary to all analogy of usage in the N. T.; and, still less plausibly, (b) the connexion καταβρ. θέλων perhaps favoured by Syr., and, with varying shades of meaning assigned to the part., Beza, Zanch. Tittm. (*Synon.* I. p. 131), al., and most recently, Alf. The former is distinctly untenable, as contrary to all analogy of usage of θέλειν in the N. T. The latter is structurally and grammatically defensible, comp. 2 Pet. iii. 5, but even in the transl. of Alf., 'of purpose defraud you,' exegetically unsatisfactory. Surely if 'of purpose' is to have any meaning at all, it will impute to the false teachers a frightful and indeed suicidal malice, which is neither justified by the context, nor in any way credible. They sought to gratify their vanity by gaining adherents, not their malice by compassing, even at their own hazard, their ruin. The καταβράβεισις was perhaps recklessly risked, but not maliciously designed beforehand. ἐν ταπεινοφρ.] 'in lowliness;' element in which he desires to do it, the prep. ἐν not being so much instrumental (Mey.), as modal, πῶς, ἐν ταπειν.; ἢ πῶς, φυσιώμενος; δείκνυσσι κενοδοξίας ὄν τὸ πᾶν, Chrys. It seems clear that ταπεινοφρ. is not here proper Christian humility (see notes on Phil. ii. 3), but a false and perverted lowliness,

which deemed God was so inaccessible that he could only be approached through the mediation of inferior beings; λέγοντες ὡς ἀδατος ὁ τῶν ὄλων Θεός, ἀνεφικτός τε καὶ ἀκατάληπτος, καὶ προσήκει διὰ τῶν ἀγγέλων τὴν θείαν εὐμένειαν πραγματεύεσθαι, Theod.; see also Zonaras on Can. xxxv. Conc. Laod. (A.D. 363? see Giesel. *Kirchengesch.* Vol. I. p. 396), where this heresy was expressly condemned; see ap. Bruns, *Concil.* Vol. I. p. 37.

θρησκεία τῶν ἀγγέλων] 'worship of the angels;' not gen. *subjecti* (James i. 26), 'quæ angelos deceat,' Wolf, with ref. to the ultra-human character of devotion which the false teachers affected, (see Noesselt, *Disput.*, Halæ, 1789), but gen. *objecti* (Wisdom, xiv. 21, εἰδώλων θρησκεία, and exx. in Krebs, *Obs.* p. 339), worship paid to angels; see Winer, *Gr.* § 20, I, p. 168, and Suicer, *Thesaur.* Vol. I. p. 44. Theodoret notices the prevalence of these practices in Phrygia and Pisidia, and the existence of εὐκτήρια to Michael in his own time: even in modern times the worship of the Archangel in that district has not become extinct; see Conyb. notes *in loc.* Whether this had originally any connexion with Essene practices, cannot satisfactorily be determined, as the words of Joseph. *Bell. Jud.* II. 8. 7, are ambiguous; see Whiston *in loc.* That it was practised by Gnostic sects is attested by Tertull. *Præscr.* 33, *Iren. Hær.* I. 31. 2, *Epiph. Hær.* xx. 2: see further ref. in Wolf. *in loc.* The evasive interpr. of θρησκ., 'talem angelorum cultum qui Christum excludat,' Corn. a Lap., 'impium angelorum cultum,' Just., is wholly opposed to the simple and inclusive meaning of the word; comp. Browne, *Articles* Art. xxii. p. 539.

φυσιοῦμενος ὑπὸ τοῦ νοῦς τῆς σαρκὸς αὐτοῦ, ¹⁹ καὶ οὐ
κρατῶν τὴν κεφαλὴν, ἐξ οὗ πᾶν τὸ σῶμα διὰ τῶν ἀφῶν

ἄ μὴ ἐώρ. ἐμβ.] 'intruding into the things which he hath not seen;' μὴ not οὐ, as the dependence of the sentence on μηδεὶς ὑμᾶς καταβρ. leaves the objects naturally indeterminate, and under subjective aspects; see Winer, *Gr.* § 55. 3, p. 426; comp. Exod. ix. 21, δὲ μὴ προσέσχε τῇ διανοίᾳ εἰς τὸ ῥῆμα. The reading is somewhat doubtful. The negative is omitted by *Lachm.* [with ABD*; 3 mss.; Clarom., Sang., Copt.; Tertull., Ambrst., al.], but rightly retained by *Tisch.* [with CD***BJK (FG οὐκ); nearly all mss.; Syr. (both), Vulg., Boern., Goth., Æth. (Platt), al., Orig., Chrys., Theod.], as in the first place external authority is distinctly preponderant, and secondly, the less usual subjective negative led to correction, and correction to omission. Mey. and Alf. defend the omission, adopting an interpr. ('an inhabitant of the realm of sight, not of faith,' Alf.) which is ingenious, but not very plausible or satisfactory; see Neander, *Planting*, Vol. I. p. 327, note (Bohn).

Ἐμβατεύειν, with an accus. *objecti*, has properly a local sense, e.g. πόλιν, Eurip. *Electr.* 595, ναὸν, ib. *Rhes.* 225 (see further exx., in Krebs, *Obs.* p. 341), and thence by a very intelligible application an ethical reference, the accus. denoting the imaginary realm to which the action extended; comp. (but with a dat.) Philo, *Plant. Noë*, § 19, Vol. I. p. 341 (ed. Mangey), ἐμβατεύοντες ἐπιστήμασι.

εἰκῆ φυσιοῦμ.] 'vainly puffed up;' modal clause, more fully defining ἐμβατεύων. The false teachers were inflated with a sense of their superior knowledge, but it was εἰκῆ (Rom. xiii. 4, 1 Cor. xv. 2, Gal. iii. 4, iv. 11), bootlessly, without ground or reason. On the derivation [from εἰκειν, perhaps

Sanscr. *vīcan*, 'recedere'] comp., with caution, Benfey, *Wurzellex.* Vol. I. p. 349. De Wette, following Steig., joins εἰκῆ with the preceding clause; this is a possible, but not probable, connexion, as it would throw an emphasis on the adverb (comp. Gal. iii. 4) which really seems solely confined to ἄ μὴ ἐώρακεν.

ὑπὸ τοῦ νοῦς κ.τ.λ.] 'by the mind of his flesh,' i.e. the higher spiritual principle in its materialized and corrupted form, the gen. probably being simply possessive (comp. notes on *Eph.* iv. 23), and the contradictory form of the combination being chosen to depict the abnormal condition: the flesh was, as it were, endued with a νοῦς (instead of *vice versâ*), and this was the ruling principle; see Olsh. *Opusc.* p. 157, Delitzsch *Psychol.* iv. 5, p. 144, and for the normal meaning of νοῦς in the N. T., notes on 1 *Tim.* vi. 5. The σὰρξ appy. stands in latent antithesis to the πνεῦμα (comp. Chrys. ὑπο σαρκικῆς διανοίας οὐ πνευματικῆς) and seems here clearly to retain its ethical sense, 'his world-mind,' Müller (Vol. I. p. 356, Clark), his devotion to things phenomenal and material; comp. Tholuck, *Stud. u. Krit.* 1855, p. 492, Beck, *Seelenl.* II. 18, p. 53.

19. καὶ οὐ κρατῶν κ.τ.λ.] 'and not holding fast the Head;' οὐ not μὴ, the negation here becoming direct and objective; comp. Acts xvii. 27, 1 Cor. ix. 26, and see Winer, *Gr.* § 55. 5, p. 430, and esp. Gayler, *Part. Neg.* p. 287 sq., where there is a good collection of examples. Κρατεῖν is here used with an accus. in the same sense as in Acts iii. 11, comp. Cant. iii. 4, ἐκράτησα αὐτόν, καὶ οὐκ ἀφήκα αὐτόν, and Polyb. *Hist.* VIII. 20. 8, and denotes the individual adherence to Christ the

καὶ συνδέσμων ἐπιχορηγούμενον καὶ συμβιβασζόμενον αὔξει

Head which alone can constitute life and salvation; *τι τοίνυν τὴν κεφαλὴν ἀφελὶς ἐχῆ τῶν μελῶν*, Chrys.: comp. the possible physiological reference, alluded to in notes on Eph. iv. 16.

ἐξ οὗ] 'from which;' not neut., either in ref. to τὸ κρατεῖν, Beng., or under an abstract and generalized aspect (Jelf. Gr. § 820. 1, Krüger, Sprachl. § 61. 7. 9), to κεφαλὴν, Mey., Eadie, but, as the exactly parallel passage Eph. iv. 16 so distinctly suggests,—*masc.* in ref. to Χριστοῦ, the subject obviously referred to in κεφαλὴν. The assertion of Mey. that the ref. is not to Christ in His personal relations cannot be substantiated. The following verse seems to imply distinctly the contrary. Nor again, does it seem necessary, with the same commentator, to refer ἐξ οὗ both to the participles and the finite verb, as in Eph. iv. 19; the connexion seems naturally with αὔξει,—the prep. ἐξ marking the source and 'fons augmentationis;' see notes on Gal. ii. 16.

πᾶν τὸ σῶμα] 'the whole body;' surely not necessarily, 'the body in its every part,' Alf.: between τὸ πᾶν σῶμα (a position of the art. very rarely found in the N. T.) and πᾶν τὸ σῶμα no distinction can safely be drawn. If πᾶς had occupied the position of a secondary predicate (comp. Matth. x. 30, Rom. xii. 4) there would have been some grounds for the distinction.

διὰ τῶν ἀφῶν καὶ συνδ.] 'by means of its joints and bands;' media of the ἐπιχορηγήσεως and συμβίβασεως. The ἀφᾶν and σύνδεσμοι, as the common article seems to hint, are the same in genus; the former referring, not to the 'nerves,' Mey., in opp. to Syr., Æth. (Platt), Copt., and all the best Vv., but to the joints, the 'commissuræ' of the frame (comp. Andrewes, *Serm.*

Vol. III. p. 96); the latter to the varied ligatures of nerves and muscles and sinews, by which the body is bound together. The distinctions adopted by Mey., al., according to which the ἀφᾶν are specially associated with ἐπιχορ. and referred to Faith, the σύνδ. with συμβ. and referred to Love, are plausible, but perhaps scarcely to be relied upon. As in Eph. l. c., the passage does not seem so much to involve special metaphors, as to state forcibly and cumulatively a general truth; *πάσα ἡ ἐκκλησία, ἕως ἂν ἐχῆ τὴν κεφαλὴν, αὔξει*, Chrys. ἐπιχορ. καὶ συμβ.] 'being supplied and knit together;' passive and pres.; the action was due to communicated influences, and the action was still going on. To give ἐπιχορ. a middle sense (Eadie), 'furnished with reciprocal aid,' seems highly unsatisfactory: the pass. of the simple form is by no means uncommon; see Polyb. *Hist.* III. 75. 3, vi. 15. 4, 3 Macc. vi. 40. The force of ἐπὶ is not *intensive* but *directive*, pointing to the accession of the supply, 'cui, quæ sunt ad incrementum necessaria, sufficiuntur,' Noesselt (see notes on Gal. iii. 5), but it does not seem improbable that both in χορηγ. and ἐπιχορ. some trace of the primary meaning, some ref. to the *free* and *ample* nature of the supply, is still preserved, comp. 2 Pet. i. 5, with ver. 8, and Winer on Gal. iii. 5, p. 76. On the meaning of συμβ. see notes on Eph. iv. 16.

τὴν αὔξιν τοῦ Θεοῦ] 'with the increase of God,' i. e. the increase which God supplies, τοῦ Θεοῦ being the gen. *auctoris* or *originis*, Hartung, *Casus*, 17, 23; comp. 1 Cor. iii. 6, 7 al. To regard the expression as a periphrasis is wholly untenable; see Winer, *Gr.* § 36. 3, p. 221. The accus. αὔξισιν is that of

τὴν αὔξησιν τοῦ Θεοῦ. ²⁰ Εἰ ἀπεθάνετε σὺν Χριστῷ ἀπὸ τῶν στοιχείων τοῦ κόσμου, τί ὡς ζῶντες ἐν κόσμῳ δογματίζεσθε ²¹ Μὴ ἄψη, μηδὲ γεύση, μηδὲ θίγησ

the cognate subst. (not merely 'of reference,' Alf.) and serves to give force to, and develop, the meaning of the verb; see Winer, *Gr.* § 32. 2, p. 200, Lobeck, *Paralip.* p. 501 sq., where this etymological figure is elaborately discussed.

20. εἰ ἀπεθ. κ. τ. λ.] 'If ye be dead with Christ;' warning against false asceticism; see notes on 1 *Tim.* iv. 3, and comp. generally Rothe, *Theol. Ethik.* § 878 sq., Vol. III. p. 120, sq. The Apostle grounds his gentle exhortation on the acknowledged fact that they were sharers (by baptism, ver. 12) in the death of Christ; in ch. iii. 1, he bases his exhortation on their participation in His resurrection. The collective ὄν, and the art. before Χρ. inserted in *Rec.*, have the authority of all the MSS. against them, and are properly rejected by all modern editors.

ἀπὸ τῶν στοιχ. τοῦ κόσμου] 'from the rudiments of the world,' 'from ritualistic observances and all non-Christian rudiments which in any way resembled them;' see notes on ver. 8. The Law and all its ordinances were wiped out by the death of Christ (ver. 14), they who were united with Him in His death shared with Him all the blessings of the same immunity. There is no brachylogy (Huth.); Christ himself ἀπέθανεν ἀπὸ νόμου, when he fulfilled all its claims and bore its curse. The 'constructio prægnans' ἀπεθ. ἀπὸ only occurs here in the N.T.; it is probably chosen in preference to the dat. (Rom. vii. 14, Gal. ii. 19), as expressing a more complete severance,—not only death to it, but separation and removal from it; comp. Winer, *Gr.* § 47, p. 331.

ὡς ζῶντες ἐν κόσμῳ] 'as if ye were living in the world,' i.e. as if ye were in antithetical relations; you are dead with Christ; why do you live as if in a character exactly the reverse, as in a non-Christian realm, from all the rudiments of which ye are really dead?

δογματίζεσθε] 'do ye submit to ordinances;' ὑπόκεισθε τοῖς στοιχείοις, Chrys., τῶν ταῦτα διδασκόντων ἀτέχεσθε, Theod.: middle,—certainly not active, 'decernitis,' Vulg., 'urredip,' Goth. (a meaning here not only inappropriate but lexically incorrect), and appy. not passive, 'placitis adstringimini,' Beza; (comp. Syr. $\overline{\text{ܕܡܢܝܢܝܢ}}$ [judicamini]; Copt. and Æth. paraphrase), as this, though perfectly lexically admissible (observe 2 *Macc.* x. 8, ἐδογματίσωσιν παντὶ τῷ ἔθνει), seems somewhat less in harmony with the tone of this paragraph, than the 'doceri vos sinitis' (Grot.) of the middle; ὅρα δὲ καὶ πῶς ἡρέμα αὐτοῦ διακωμῶδεῖ δογματίζεσθε εἰπών, Theophyl.: so Winer, *Gr.* § 39. 4, p. 295 (ed. 5), though appy. not in ed. 6. In either case the meaning is practically the same; in the tone of exhortation only is there a slight shade of difference.

21. μὴ ἄψη κ. τ. λ.] 'Handle not, neither taste, nor touch;' examples of the δογματισμὸς to which they allowed themselves to submit; 'recitative hæc proferuntur ab Apostolo,' Daven. With regard to the grammatical association, the coarser ἄψη at the beginning, the interposed γεύση, and the more delicate θίγησ at the end might seem to justify the distinction of Meyer that the first μηδὲ is more adjunctive (see notes on *Gal.* i. 12 and on *Eph.*

ἐντάλματα καὶ διδασκαλίας τῶν ἀνθρώπων; ²³ ἅτινα ἔστιν λόγον μὲν ἔχοντα σοφίας ἐν ἐθειλοθησκείᾳ καὶ

are collected from the Eccl. writers. **κατὰ τὰ ἐντάλμ.**] 'according to the commandments and teachings of men;' further definition and specification of the preceding *δογματιζέσθε*; they had died with Christ, they were united with a divine Deliverer, and were yet ready to submit to the ordinances and doctrines of conscience-enslaving men. The *διδασκ.*, as the exceptional omission of the article (Winer, *Gr.* § 19. 3, p. 113) shows, belonged to the same general category as the *ἐντάλμ.*, and are added probably by way of amplification; they were submitting to a *δογματισμὸς* not only in its preceptive, but even in its doctrinal, aspects; comp. Mey. *in loc.* Alford presses *τῶν ἀνθρ.* as describing the authors 'as generally human:' this is doubtful; as *ἐντάλμ.* has the article, the principle of correlation requires that *ἀνθρ.* should have it also; see Middleton, *Gr. Art.* III. 3. 6.

23. **ἅτινα**] 'all which things,' 'a set of things which;' in ref. to the preceding *ἐντάλμ. καὶ διδ.*, and specifying the *class* to which they belonged. On this force of *οὗτος*, see notes on *Gal.* iv. 24. The difference between *ὁς* and *οὗτος* is here very clearly marked; *ἄ* (ver. 22) points to its antecedents under purely objective, *ἅτινα* under qualitative and generic aspects; see Krüger, *Sprachl.* § 51. 8.

ἔστιν λόγ. ἔχοντα] 'do have the repute of wisdom,' 'are enjoying the repute of wisdom,' the verb subst. being joined,—not with the concluding clause of the verse (Conyb., Eadie), but, as every rule of perspicuity suggests, with *ἔχοντα*, and serving to mark the regular, normal, *prevailing*, character of the *ἔχειν*; see Winer, *Gr.* § 45. 5, p. 311.

The exact meaning of *λόγον ἔχειν* is somewhat doubtful, as *λόγος* in this combination admits of at least three different meanings; (α) '*speciem*,' *σχῆμα*, Theod., Auth., De W.; comp. Demosth. *Leptin.* 462, *λόγον τινα ἔχον* opp. to *ψεῦδος ὄν φανεῖν*, see Elsner, *Obs.* Vol. II. p. 265; (β) '*rationem*,' scil. 'grounds for being considered so,' Vulg., Clarom., and probably Syr. **ܐܠܘܡܢܐ**; comp. Polyb.

Hist. XVII. 14. 5, *δοκοῦν πανουργότατον εἶναι πολλὸν ἔχει λόγον τοῦ φαυλότατον ὑπάρχειν*, and other exx. in Schweigh. *Lex. Polyb.* s. v.; (γ) '*fama*,' scil. 'has the repute of,' Mey., Alf., and perhaps Chrys., *λόγον φησίν, οὐ δυνάμιν ἄρα οὐκ ἀλήθειαν*; comp. Herod. v. 66, *ὅσπερ δὴ λόγον ἔχει τὴν Πυθίην ἀναπεῖσαι* (cited by Raph.). Of these, though in fact all ultimately coincide, (γ) is perhaps to be preferred; '*τὰ λόγ. ἔχ.* sunt res ejusmodi quæ quidem vulgo sapientiæ nomen habent, sed a verâ sapientiâ absunt longissime,' Raphel, *Annot.* Vol. II. p. 535.

μὲν has here no corresponding *δέ*, but serves to *prepare* the reader for a comparison (Klotz, *Devar.* Vol. II. p. 656,) which is involved in the phrase *λόγον ἔχειν* (*λόγον, οὐ δυνάμιν*, Chrys.), and is substantiated by the context; see Winer, *Gr.* § 63. 2. e, p. 307, where other omissions of *δέ* are enumerated and carefully classified. **ἐν ἐθειλοθησκείᾳ**] 'in self-imposed worship,' *ἐν* pointing to, not the instrument *by* which (Mey.), but as usually, the ethical domain *in* which the *λόγος σοφίας* was acquired, or the substratum on which the *τὸ ἔχειν κ. τ. λ.* takes place; see Winer, *Gr.* § 48. a, p. 345. The word *ἐθειλοθρ.* is appy. an *ἄκ.*

ταπεινοφροσύνη καὶ ἀφειδία σώματος, οὐκ ἐν τιμῇ τινι,
πρὸς πλησμονὴν τῆς σαρκός.

λεγόμεναι; but by a comparison with similar compounds, ἐθελοδουλεία, ἐθελοκάκησις, κ. τ. λ. (see Rost u. Palm, *Lex.* Vol. I. p. 778), and the verb ἐθελοθρησκείν as expl. by Suid. (ἰδίῳ θελήματι σέβειν τὸ δοκοῦν), may be clearly assumed to mean, 'an arbitrary self-imposed, service,'—which, as the similar association with ταπειν. in ver. 18 seems to suggest, was evinced in the θρησκεία τῶν ἀγγέλων.

ταπειν. καὶ ἀφειδ. σώμ.] 'lowliness and disregard, or unsparing treatment, of the body.' the two other perverted elements in which the λόγος σοφίας was acquired. On ταπειν., which here also obviously implies a false, perverted, humility, see notes on ver. 18. The ἀφειδ. σώμ. marks the false spirit of asceticism, the unsparing way (comp. Diod. Sic. XIII. 60, ἀφειδεῖν σώματος), in which they practised bodily austerities, the σωματικὴ γυμνασία in which Jewish Theosophy so emulously indulged; comp. notes on 1 Tim. iv. 8. The omission of καὶ after ταπειν. and the reading ἀφειδεῖα [B; [Lachm.], Steig.] is strenuously supported by Hofmann, *Schriftb.* Vol. II. 2, p. 64, who takes it as an adjective (comp. ἀφειδεῖως, Apoll. Rhod. III. 897), but seems both unsatisfactory and improbable. οὐκ ἐν τιμῇ κ. τ. λ.]

'not in any real value, serving (only) to the satisfying of the flesh.' The explanations of this very obscure clause are exceedingly numerous. With regard to the first portion, two only seem to deserve consideration; (a) that of the Greek commentators, according to which τιμῆ is understood to point antithetically to the preceding ἀφειδ., and to refer to the same gen. (οὐκ ἐν τιμῇ τῷ σώματι χρῶνται Theophyl.), the clause οὐκ ἐν τιμῇ

being regarded a continuance on the negative side of what had previously been expressed in the positive: ἐθει. κ. τ. λ. were the elements in which the λόγος σοφίας was, and τιμῇ τινι the element in which it was not acquired; (b) that adopted by Syr. and appy. Æth. (Platt), according to which τιμῆ approaches to the meaning of 'pretium,' and suggests that there was something which might be a true substratum for the τὸ ἐχειν κ. τ. λ., if properly chosen,—'a reputation of wisdom evinced in ἐθει. κ. τ. λ., not in any practices of true value and honour;' so Beza, Beng., al., and with slight variations in detail Huther, Meyer, and Neand. *Planting*, Vol. I. p. 328 (Bohn). Of these, (a) has much to recommend it; as however it suggests, if not involves, either a very unsatisfactory meaning of πρὸς πλησμ. 'so that the natural wants of the body are satisfied' (Chrys., al.), or a retrospective connexion of the clause with ἐστι, or, still less likely, with δογματίζεσθε (Alf.), it seems better to adopt (b), to which also the use of τινι, almost, 'no value of any kind,' seems decidedly to lean.

Πρὸς πλησμονῆν, added somewhat loosely, then defines gravely and conclusively the real object of all these perverted austerities,—'the satisfying of the unspiritual element, the fleshly mind;' σαρκός having a retrospective reference to νοδὸς τῆς σαρκός in ver. 18, and contrasting, with great point, the means pursued and the end really in view; they were unsparing (ἀφειδ.) with the σῶμα, that they might satisfy (πρὸς πλησμ.)—the σάρξ. Syr. and Æth. insert ἀλλά before πρὸς πλησμ.; this is not necessary; the exposure of the motive is rendered more forcible and

Mind the things above, for your life is hidden with Christ: when He is manifested so shall ye be also.

III. Εἰ οὖν συνηγέρθητε τῷ Χριστῷ, τὰ ἄνω ζητεῖτε, οὗ ὁ Χριστὸς ἐστὶν ἐν δεξιᾷ τοῦ Θεοῦ καθήμενος. 2 τὰ ἄνω

emphatic by the omission of all connecting particles.

CHAPTER III. 1. εἰ οὖν] 'If then;' with retrospective reference to εἰ ἀπεθ., ch. ii. 20, οὖν being slightly inferential (resurrection with Christ is implied in death with Him), but still preserving its general meaning of 'continuation and retrospect,' Donalds. *Gr.* § 604. The εἰ is not problematical, but logical (Mey.), introducing in fact the first member of a conditional syllogism; comp. Rom. v. 15, and see Fritz. in *loc.* In such cases instead of diminishing, it really enhances the probable certainty of the supposition; comp. notes on *Phil.* i. 22.

συνηγέρθητε] 'ye were raised together,' scil. in baptism; not merely in a moral sense (De W.), which would render the injunction that follows somewhat superfluous: εἰπών, ὅτι ἀπεθάνατε σὺν Χρ. διὰ τοῦ βαπτίσματος δηλαδή, καὶ κατὰ τὸ σιωπωμένον δοὺς νοεῖν ὅτι καὶ συνηγέρθητε (τὸ γὰρ βάπτισμα, ὡσπερ διὰ τῆς καταδύσεως θάνατον, οὕτω διὰ τῆς ἀναδύσεως τὴν ἀνάστασιν τυποῖ), οὖν εἰσάγει κ. τ. λ., Theoph.; comp. Usteri, *Lehrb.* II. 1. 3, p. 220. On the force and deep reality of these expressions of mystical union with Christ, comp. Reuss, *Théol. Chrét.* IV. 16, Vol. II. p. 164.

τὰ ἄνω] 'the things above;' all things pertaining to the πολιτεύμα ἐν οὐρανοῖς, *Phil.* iii. 20, and to the Christian's true home, the ἡ ἄνω Ἱερουσαλήμ, *Gal.* iv. 26; the contrast being τὰ ἐπὶ τῆς γῆς, ver. 2; comp. Pearson, *Creed*, Art. VI. Vol. I. p. 322 (ed. Burt.) οὗ ὁ Χρ. κ. τ. λ.] 'where Christ is, sitting at the right hand of God;' not exactly, where Christ sitteth' Auth.,

as there are really two enunciations, 'Christ is there, and in all the glory of His regal and judiciary power;' οὐκ ἠρέσθη δὲ τῷ ἄνω εἰπεῖν, οὐδέ, οὗ ὁ Χρ. ἐστίν· ἀλλὰ προσέθηκεν, ἐν δεξ. καθημ. τοῦ Θεοῦ, ἵνα πλεονεκτήσῃ τὸν νοῦν ἡμῶν ἀπὸ τῆς γῆς, Theophyl.; comp. Chrys. On the session of Christ at the right hand of God as implying, indisturbance, dominion, and judicature, see Pearson, *Creed*, Art. VI. Vol. I. p. 328, and on its real and literal significance, Jackson, *Creed*, Book XI. 1. The student will find a good sermon on this text by Andrewes, *Serm.* VIII. Vol. II. p. 309-322 (A. C. Libr.), and another by Farindon, *Serm.* XXXV. Vol. II. p. 995.

2. τὰ ἄνω φρονεῖτε] 'mind the things above;' expansion of the preceding command, φρονεῖν having a fuller meaning than ζητεῖν; they were not only *quærere* but *sapere*. On the force of φρονεῖν comp. notes on *Phil.* iii. 15, Beveridge, *Serm.* CXXXVII. Vol. VI. p. 172 (A. C. Libr.), and esp. the able analysis of Andrewes, *Serm.* VIII. Vol. II. p. 315. τὰ ἐπὶ τῆς γῆς] 'the things on the earth;' all things, conditions, and interests that belong to the terrestrial; comp. *Phil.* iii. 19, οἱ τὰ ἐπιγεια φρονούντες. There is here certainly not (a) any polemical allusion to the earthly rudiments of the false teachers (Theoph., *Æcum.*), for as Meyer observes, the remaining portion of the Epistle is not anti-heretical but wholly moral and practical,—nor (b) any specially ethical reference with ref. to ver. 5 (Estius), for the antithesis τὰ ἄνω obviously precludes all such limitation. The command is unrestricted and comprehensive, 'superna curate non

φρονεῖτε, μὴ τὰ ἐπὶ τῆς γῆς. ³ ἀπεθάνετε γάρ, καὶ ἡ ζωὴ ὑμῶν κέκρυπται σὺν τῷ Χριστῷ ἐν τῷ Θεῷ. ⁴ ὅταν ὁ

terrestria; see Calv. *in loc.*, and the sound sermon by Beveridge, *Serm.* Vol. VI. p. 169 sq. (A. C. Libr).

3. ἀπεθάνετε γάρ] 'For ye are dead,' or perhaps 'ye died,' Alf., as the reference seems still to the past act, ch. ii. 20. Conyb. urges that the associated κέκρυπται shows that the aor. is here used for a perfect. Surely this is inexact; the aor. may, and apparently does, point to the act, the perfect to the state which ensued thereon and still continues. The nature of θνήσκω, however, is such as to preclude any rigorous translation on either side.

ἡ ζωὴ ὑμῶν] 'your life,'—which succeeded after the ἀπεθάνετε; your real and true life,—not merely your 'resurrection life,' Alf., τῆς ἡμετέρας ἀναστάσεως τὸ μυστήριον, Theod., but, with the tinge of ethical meaning which the word ζωὴ, from its significant antithesis to θάνατος, always seems to involve (comp. Reuss, *Théol. Chrét.* IV. 22, Vol. II. p. 252), 'your inward and heavenly life,' of which Christ is the essence, and, so to speak, impersonation (ver. 4), and with whom it will at last receive all its highest developments, expansions, and realizations; comp. notes on 1 Tim. iv. 8. On the meaning of ζωὴ, see the good treatise of Olshausen, *Opusc.* Art. VIII. p. 187 sq., and on its distinction from βίος, Trench, *Synon.* § XXVII.

κέκρυπται σὺν τῷ Χρ.] 'hath been (and is) hidden with Christ;' its glory and highest characteristics are concealed from view,—not merely 'laid up,' Alf., but shrouded in the depths of inward experiences and the mystery of its union with the life of Christ. When He is revealed, then the life of which He is the source and element

will be revealed in all its proportions and all its blessed characteristics: the manifestation which is now at best only partial and subjective, will then be objective and complete; comp. the thoughtful remarks of Delizsch, *Bibl. Psych.* v. 3, p. 298.

ἐν τῷ Θεῷ] 'in God;' He is the element and sphere in which the ζωὴ is concealed: in Him, as φῶς οὐκῶν ἀπρόσιτον (1 Tim. vi. 6), as the Father in whom is the Eternal Son (John i. 18, xvii. 21), and with whom He for ever reigns (ver. 1), the life of which the Son is the essence lies shrouded and concealed. Considered under its *inherent* relations our ζωὴ is concealed ἐν Θεῷ; considered under its *coherent* relations it is concealed σὺν Χριστῷ; comp. Meyer *in loc.*, whose interpr. of ζωὴ ('das ewige Leben'), is, however, narrow and unsatisfactory.

4. φανερωθῆ] 'shall be manifested;' scil. at His second coming, when He shall be seen as He is, and when His present concealment shall cease; οὔτε γὰρ ὑφ' ὑμῶν ὀράται, καὶ ὑπὸ τῶν ἀπίστων παντελῶς ἀγνοεῖται, Theod.: comp. 2 Pet. iii. 4.

ἡ ζωὴ ἡμῶν] 'our Life,' almost, 'being our Life,' the 'prædicatio,' as Daven. acutely observes, being 'causalis non essentialis.' Christ is not merely the author of it (Daven.), or the cause of it (Corn. a Lap.), much less 'in the character of it' (Eadie), but—our Life itself, the essence and the impersonation of it; comp. Gal. ii. 20, Phil. i. 21. Thus Christ is termed ἡ ἐλπὶς ἡμῶν, 1 Tim. i. 1 (comp. Col. i. 27), ἡ ἐλπίρη ἡμῶν Eph. ii. 14, where see notes.

The reading is very doubtful: ἡμῶν is adopted by *Rec.*, *Lachm.*, and *Tisch.* with B (e sil.) D***E**JK; great majority of mss.; Syr. (both), al.;

Χριστὸς φανερωθῆ, ἡ ζωὴ ἡμῶν, τότε καὶ ὑμεῖς σὺν αὐτῷ φανερωθήσεσθε ἐν δόξῃ.

Mortify your members and the evil principles in which ye once walked :

5 Νεκρώσατε οὖν τὰ μέλη ὑμῶν τὰ ἐπὶ

in Christ.

5. τὰ μέλη ὑμῶν] So *Rec.*, *Lachm.*, with AC***DEFGJK ; nearly all mss. ; Vulg. Clarom. Syr. (both), Copt. Æth. (Pol. and Platt), Goth. al. ; Chrys., Theod., al. (*Meyer*, *De Wette*). The pronoun is omitted by *Tisch.*, *Alf.*, with BC* ; 17. 67. **71 ; Clem. (1), Orig. (5), al. The great preponderance of MSS. and accordant testimony of appy. all the Vv. seem to render this otherwise not improbable omission here very doubtful and precarious.

Or., Æcum., al. On the other hand, ὑμῶν is supported by CD*E*FG ; 5 mss. ; Vulg., Clarom., Copt. [quoted by Tisch. and Alf. for the other reading], Goth., Æth. (Pol. and Platt) ; many Latin and Greek Ff. As ἡμῶν is far less easy to account for than ὑμῶν, which might have come from ver. 3 or the ὑμεῖς in the present verse, critical principles seem to decide for the reading of the text.

καὶ ὑμεῖς] 'ye also ;' ye Colossian converts as well as all other true Christians. The more verbally exact opposition would have been 'your hidden life' (comp. Fell) ; but this the Apostle perhaps designedly neglects, to prevent ζωὴ being applied, as it has been applied, merely to the resurrection life. Alford urges this clause as fixing that meaning to ζωὴ ; but surely the avoidance of the regular antithesis seems to hint the very reverse ; ὑμεῖς φανερ. is the natural sequel of your inward and heavenly life, and is its true development.

ἐν δόξῃ] 'in glory ;' comp. Rom. viii. 17, εἴπερ συμπάσχομεν ἵνα καὶ σὺνδοξάσθωμεν. The δόξα will be the issue, development, and crown of the hidden life, and will be displayed both in the material (1 Cor. xv. 43), and immaterial, portions of our composite nature : 'hujus æternæ vitæ promissa gloria sita est in duplici stolâ ; in stolâ animæ et stolâ corporis,' Daven. The

conjunction of body and soul, soul and spirit, will then be complete, harmonious, and indissoluble ; ζωὴ will become ἡ θνῶς ζωὴ, and will reflect the glories of Him who is its element and essence : comp. Olsh. *Opusc.* p. 195 sq.

5. νεκρώσατε οὖν] 'Make dead then ;' as you died, and your true life is hidden with Christ, and hereafter to be developed in glory, act conformably to it,—let nothing live inimical to such a state, kill at once (aor.), the organs and media of a merely earthly life.' Οὖν is thus, as commonly, retrospective and collective ('ad ea quæ antea revera posita lectorem revocat,' Klotz, *Devar.* Vol. II. p. 719), and νεκρώσατε in pertinent reference to the ἀπεθάνετε and ἡ ζωὴ ὑμῶν which have preceded.

τὰ μέλη ὑμῶν] 'your members,' the portions of your bodily organization (comp. Rom. vii. 5), quâ the instruments and media of sinfulness and lusts ; comp. with respect to the precept, Rom. viii. 13. Gal. v. 24, and with respect to the image and form of expression, Matth. v. 29, 30. These are more specifically defined as τὰ ἐπὶ τῆς γῆς (comp. ver. 2), as defining the sphere of their activities ('ubi suum habent pabulum,' Beng.), and as justifying the preceding command.

πορνείαν καὶ ἀκαθάρσιαν] 'fornication and uncleanness ;' specific and

τῆς γῆς, πορνείαν, ἀκαθαρσίαν, πάθος, ἐπιθυμίαν κακὴν, καὶ τὴν πλεονεξίαν ἣτις ἐστὶν εἰδωλολατρεία, ⁶ δι' ἃ ἔρχεται

6. ἐπὶ τοὺς υἱοὺς ἀπειθ.] *Tisch.* [*Lachm.*], and *Alf.* omit these words with B; Sahid. Æth. (Pol., but not Platt); Clem. (1), Ambrosiast (Text). On the one hand, it is certainly possible that they may be inserted from the parallel passage, Eph. vi. 6; still, on the other, the overwhelming weight of external evidence, and the probability, that in two Epp. where so much is alike, even individual expressions might be repeated, seems to render the omission on such evidence more than doubtful.

generic products of the τὰ ἐπὶ τῆς γῆς μέλη on the side of lust and carnality; comp. Eph. v. 3. There is no need to mentally supply νεκρώσατε, Fritz. Rom. Vol. I. p. 379, or to paraphrastically introduce a prep., 'a scortatione,' Æth.; the four accusatives stand in an appositional relation to τὰ μέλη κ.τ.λ., as denoting their evil products and operations; see Winer, *Gr.* § 59. 8, p. 470, and comp. Matth. *Gr.* § 432. 3.

πάθος, ἐπιθυμ. κακὴν] 'lustfulness, evil concupiscence,' further and more generic manifestations. It does not seem proper, on the one hand, to extend πάθος to 'motus vitiosos, quales sunt ἐχθραὶ, ἐρεῖς, ἡῆλοι κ.τ.λ.,' Grot., or on the other, to limit it to more frightful exhibitions (Rom. i. 26, 27): it points rather, as the evolution of thought seems to require, to 'the disposition toward lust,' Olsh., the 'morbum libidinis,' Beng., — in a word, not merely lust, but lustfulness; πάθος ἢ λύσσα τοῦ σώματος, καὶ ὡσπερ πυρετός, ἢ τραῦμα, ἢ ἀλλή νόσος, Theoph. The last, ἐπιθυμία κακὴ, is still more inclusive and generic; ἰδοὺ γενικῶς τὸ πᾶν εἶπε, Chrys.

τὴν πλεονεξίαν] 'Covetousness,'—with the article, as the notorious form of sin ('die bekannte, hauptsächlich vermeidende Unsittlichkeit,' Winer, *Gr.* § 18. 8, p. 106), that ever preserves so frightful an alliance with the sins of the flesh. There seems no reason

whatever to depart from the proper sense of the word; it is neither specially 'base gains derived from uncleanness' (comp. Storr, Flatt, al.), nor generically, 'insatiabilem cupiditatem voluptatum turpium,' Est., 'the whole longing of the creature,' Trench (*Synon.* § XXIV.—a very doubtful expansion), but simply 'covetousness,' 'inexplebilem appetitum animi querentis divitias,' Daven. (comp. Theod., Theoph.), a sin that especially depends on the τὰ ἐπὶ τῆς γῆς ('maxime affigit ad terram,' Beng.), and makes, not sensational cravings *per se*, but the means of gratifying them the objects of its interest; see esp. Müller, *Doctr. of Sin*, I. I. 3. 2, Vol. I. p. 169 (Clark), and notes on Eph. iv. 20.

ἣτις ἐστὶν εἰδωλ.] 'the which is, seeing it is idolatry,' explicative force of ὅστις, see notes on Gal. iv. 24. The remark of Theod. is very pertinent, ἐπειδὴ τὸν μαμμωνᾶ κύριον ὁ σωτὴρ προσηγύρευσε διδάσκων, ὡς ὅτι πάθει τῆς πλεονεξίας δουλεύων ὡς θεὸν τὸν πλοῦτον τιμᾶ. The very improbable reference of ἣτις to μέλη (Harl. on Eph. v. 5), or to all that precedes (Heinr.), is rightly rejected by Winer, *Gr.* § 24. 3, p. 150.

6. δι' ἃ] 'on account of which sins;' clearly not δι' ἃ. sc. μέλη (Bähr.), but in ref. to 'peccata præcedentia aliaque flagitia,' Grot.: comp. notes on Eph. v. 6. The reading is doubtful: δ is

ἡ ὀργή τοῦ Θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας· ⁷ ἐν οἷς
καὶ ὑμεῖς περιπατήσατέ ποτε, ὅτε ἐζήτε ἐν τούτοις· ⁸ νυνὶ
δὲ ἀπόθεσθε καὶ ὑμεῖς τὰ πάντα, ὀργήν, θυμόν, κακίαν,

found in C*D*E*FG; Clarom., Sang.; & in AB (e sil.) C**D***E**JK; al., and appy. rightly adopted by *Lachm.* and *Tisch.* after *Rec.* Though an emendation is not improbable, the preponderance of external evidence seems too distinct to be safely reversed.

ἔρχεται] 'doth come;' emphatic, both position and tense. The present hints at the enduring principles of the moral government of God; see notes on *Eph.* v. 5.

ἡ ὀργή τοῦ Θεοῦ] Not only here, but hereafter; καὶ ἡ μέλλουσα ὀργή καὶ ἡ ἐν τῷ νῦν αἰῶνι πολλάκις καταλαμβάνουσι τοὺς τοιοῦτους, *Theoph.* Meyer rejects this, but without sufficient reason; see notes on *Eph.* v. 6.

τοὺς υἱοὺς τῆς ἀπειθ.] 'the sons of disobedience;' those who reject and disobey the principles and practice of the Gospel; see notes on *Eph.* v. 6, where the same expression occurs in the same combination, and on the force of the Hebraistic circumlocution, notes on *id.* ii. 2.

7. ἐν οἷς] 'among whom,' scil. υἱοῖς τῆς ἀπειθείας,—not neuter 'in which,' in ref. to the foregoing vices: see *Eph.* ii. 2, ἐν οἷς καὶ ἡμεῖς ἀνεστράφημεν, which with the present (longer) reading seems to leave no room for doubt. The objection of *Olsh.* that the Colossians were still walking among the υἱοῖς τῆς ἀπειθ. as converts, seems easily answered by observing that περιπατεῖν, St. Paul's favourite verb of moral motion (only here and 2 *Thess.* iii. 11, with persons) seems always used by him to denote an actual participation in a course or manner of life; contrast *John* xi. 54. ἐζήτε ἐν τούτοις] 'ye were living in

these sins,' 'these things were the sphere of your existence and activities;' the verb ἐζήτε referring to the preceding ἀπεθ. (ver. 3), and its tense portraying the then continuing state; comp. *Jelf, Gr.* § 401. 3. *Huther* and others regard τούτοις as masc.: this does not seem satisfactory, as ὅτε ἐξ. would be but a weak and tautologous explanation of the preceding ἐν οἷς περιεπ. ποτε, and as ζῆν ἐν (except in its deeper meanings, e.g. ζῆν ἐν Χρ. κ.τ.λ., *Rom.* vi. 11, *Gal.* ii. 20) is always used by St. Paul with things; comp. *Rom.* vi. 2, *Gal.* ii. 20, *Phil.* i. 22, *Col.* ii. 20. See the exx. collected by *Kypke (Obs. Vol. II. p. 327)* ζῆν ἐν Ὀδυσσεύῳ, ἐν φροντισμῷ, ἐν λόγοις, ἐν ἀρετῇ, ἐν φιλοσοφίᾳ κ.τ.λ. in all of which the non-personal substantives similarly define the sphere to which the activities of life were confined; see also exx. in *Wetst. in loc.* The reading of *Rec. αὐτοῖς* [D***E**F GJK] has insufficient critical support.

8. νυνὶ δὲ ἀπόθεσθε] 'but now lay aside;' emphatic exhortation suggested by their present state, the forcible νυνὶ (*Hartung, Partik.* Vol. II. 24) standing in sharp opposition to the preceding τότε, ὅτε. On the figurative ἀπόθεσθε, opp. to ἐνδύσασθε, comp. notes on *Eph.* iv. 22. The translation of *Eadie*, 'ye too have put off,' perhaps suggested by a misunderstanding of *Auth.*, can only be regarded as an oversight; such mistakes, however, seriously weaken our confidence in him as a grammatical expositor.

καὶ ὑμεῖς] 'ye also,' ye as well as other Christians, the καὶ putting them here in contrast with their fellow-converts, as

βλασφημίαν, αἰσχρολογία, ἐκ τοῦ στόματος ὑμῶν, 9 μὴ ψεύδεσθε εἰς ἀλλήλους, ἀπεκδυσάμενοι τὸν παλαιὸν ἄνθρω-

in ver. 7 with their fellow-heathens; comp. notes on *Phil.* iv. 12.

τὰ πάντα [*the whole of them* ; all previously (τούτοις, ver. 7), and hereafter, to be mentioned. Winer (*Gr.* § 18. 1, p. 98) refers τὰ πάντα, with an intensive force, only to what had been already adduced: the enumeration which follows seems to require a more comprehensive and prospective reference; see Meyer *in loc.* So similarly Syr., Goth. (*Æth.* omits), 'hæc omnia' (comp. Theod.), except that this is perhaps too exclusively prospective. There is no full stop after this word in *Tisch.*, as is asserted by Alf., nor appy. in any edition.

κακίαν [*malice*], 'badness of heart,' the evil habit of the mind as contrasted with *πονηρία*, the more definite manifestation of it; comp. Eph. iv. 31, and Trench, *Synon.* § XI. On the distinction between the preceding ὀργή (the more settled state) and θυμός (the more eruptive and temporary), see notes on Eph. iv. 31, and Trench, *Synon.* § XXXVII.; add also *Æcum.*, who correctly remarks, ἐστὶ γὰρ θυμός . . . ἐξαίσις τις καὶ ἀναθυμίασις δεξία τοῦ παθοῦς, ὀργὴ δὲ ἐμμονος λήπη.

βλασφημίαν may be either against God or against men, according to the context (see notes on 1 *Tim.* i. 13); here the associated vices seem to limit the reference to the latter; τὰς λοιδορίας οὐτω λέγει, Theoph.; see notes on the very similar passage, Eph. iv. 31.

αἰσχρολογία [*coarse (reproachful) speaking*]. It is somewhat doubtful whether we are to adopt (a) the more limited meaning 'turpiloquium,' *Clarom.*, sim. *Vulg.*, Syr., 'aglativaurdein,' Goth., 'turpitudō,' *Æth.*; or (b) the more general, 'foul-mouthed

abusiveness,' Trench (comp. Copt., where, however, it seems confounded with *μωρολογία*), 'schandbares Reden,' Meyer. As *αἰσχρο.* is an ἄπ. λεγόμεν. in N.T., and does not occur in LXX, and as both interpretations have good lexical authority,—the former, *Xenoph. Laced.* v. 6, *Poll. Onomast.* iv. 106, *Clem. Alex. Pæd.* ii. 6, comp. *Suicer, Thesaur.* s.v. Vol. I. p. 136, *Raphel, Annot.* Vol. II. p. 535; the latter, *Polyb. Hist.* viii. 13. 8, and xxxi. 10. 4, where it is associated with *λοιδορία*,—the context alone must decide. As this appy. refers mainly to sins against a neighbour (comp. ver. 9), the balance seems in favour of (b), according to which *αἰσχρο.* will be an extension of *βλασφ.*, and will imply all coarse and foul-mouthed language, whether in abuse or otherwise.

ἐκ τοῦ στόματος is not to be referred solely to *αἰσχρολ.* (*Æth.*), but to the two preceding substantives, ἀπόθεσθε being mentally supplied. It seems doubtful whether the addition marks specially the *pollution* (ὑποὶ γὰρ τὸ εἰς δοξολογίαν Θεοῦ πεποιημένον στόμα, *Æcum.*, comp. *Chrys.*), or the *unsuitableness* (Mey.), of the actions which are here described: the latter is perhaps slightly the most probable; comp. *James* iii. 10.

9. **μὴ ψεύδεσθε** [*do not lie*], pres., do not indulge in the practice. The addition εἰς ἀλλήλους specifies the objects toward which the practice was forbidden (compare Winer, *Gr.* § 49. 2, p. 353), and stamps it as a social wrong. On the frightful character of untruthfulness, and its evolution from selfishness and lust, see esp. *Müller, Doctr. of Sin*, 1. 1. 3. 2, Vol. I. p. 171 sq. (Clark). It seems best with *Lachm.*, *Tisch.*, and appy. most

πον σὺν ταῖς πράξεσιν αὐτοῦ, ¹⁰ καὶ ἐνδυσάμενοι τὸν νέον τὸν ἀνακαινούμενον εἰς ἐπίγνωσιν κατ' εἰκόνα τοῦ

modern editors, to place only a comma between ver. 8 and 9.

ἀπεκδυσάμενοι] 'seeing that ye have put off,' Auth.; causal participle, giving the reason for the precept, and in point of time being prior to (Mey.), not contemporaneous with ('exspoliantes,' Vulg., Clarom.), the preceding aor. inf. ἀπόθεθε. Such a reference is not superfluous or inappropriate (De W.); the part. serves suitably to remind them that the conditions into which they had now entered rendered a selfish and untruthful life, a self-contradiction. To consider ἀπεκδ. as beginning a new period, interrupted, and resumed in ver. 12, as Hofm. *Schriftb.* Vol. II. 2, p. 268, seems very harsh and improbable. On the double compound ἀπεκδ. see notes on chap. ii. 11.

τὸν παλαιὸν ἄνθρ.] 'the old man,' not merely τὴν προτέραν πολιτείαν, Theod., but, with a more individualizing reference, our former unconverted self, our state before regeneration; see notes on Eph. iv. 22. Davenant (comp. Calv.) refers the term to the 'insita naturæ nostræ corruptio,'—a special and polemical reference, to which the context, which seems to point simply to their ante-Christian, as contrasted with their present, state, (τότε, νυνί), seems to yield no support.

σὺν ταῖς πρ.] 'with his deeds,' slightly explanatory, marking the practical character of the developments of the παλαιὸς ἄνθρωπος; comp. Gal. v. 24.

10. καὶ ἐνδ. τὸν νέον] 'and have put on the new man,' closely connected with the preceding clause, and presenting, on the positive side, the act succeeding to the ἀπεκδ. on the negative. The νέος ἄνθρ. stands in

contrast with the παλαιὸς as specifying the newly entered and fresh state of spiritual conditions after conversion and regeneration. In Eph. iv. 23 the term is καινός, as marking rather the new state in respect of quality; comp. Tittmann, *Synon.* I. p. 59, notes on Eph. iii. 16, iv. 24. It is not improbable that the reference in the two passages is slightly different, there (Eph.) as the hortatory tone suggests, the ref. is primarily to renovation; here, as the argumentative allusion seems to imply, primarily to regeneration, yet in neither, as the noticeable combinations (ἀνανεοῦσθαι — καινὸν ἄνθρ., νέον ἄνθρ.—τὸν ἀνακαιν.) further suggest, is the reference exclusive. On the distinction, see Waterl. *Regen.* Vol. IV. p. 433 sq., comp. Trench, *Synon.* § XVIII.

τὸν ἀνακαιν.] 'who is being renewed,' characteristic, not merely of ἄνθρωπος (De W.), but of the νέος ἄνθρωπος, as the prominence of the epithet clearly requires. This process of ἀνακαινώσις, of which the causa instrumentalis and agent (Tit. iii. 5, comp. Eph. iv. 23,) is the Holy Spirit, is represented as continually going on; comp. 2 Cor. iv. 16, ὁ ἔσωθεν (ἄνθρ.) ἀνακαινοῦται ἡμέρα καὶ ἡμέρα. The prep. ἐνδ. appears to mark restoration to a former, not necessarily a primal, state; see Winer, *de Verb. Comp.* III. p. 10, comp. notes on Eph. iv. 23.

εἰς ἐπίγνωσιν] 'unto complete knowledge,' appy. of God, and the mystery of redemption (τοῦ Θεοῦ καὶ τῶν θείων, Theoph.); comp. ch. i. 9, ii. 2, Eph. i. 17; 'in eo quod ait qui renov. in agnitionem demonstrabat quoniam ipse ille qui ignorantiae erat homo, id est, ignorans Deum, per (?) eam quae in eum est agnitionem renovatur,'

κτίσαντος αὐτόν. ¹¹ ὅπου οὐκ ἔνι Ἑλλην καὶ Ἰουδαίος, περιτομή καὶ ἀκροβυστία, βάρβαρος, Σκύθης, δοῦλος, ἐλεύθερος, ἀλλὰ τὰ πάντα καὶ ἐν πᾶσιν Χριστός.

Iren. *Hæc.* v. 12, On the full meaning of ἐπίγν. ('accurata cognitio') see notes on *Eph. l. c.*, and comp. on *Col. ii. 2*. This was the object towards which the ἀνακαιν. tended (not the sphere in which, Auth., Copt.),—the result which it was designed to attain; comp. *Eph. iv. 13*.

κατ' εἰκόνα κ.τ.λ.] 'after the image of Him that created him.' By a comparative with the similar and suggestive passage, *Eph. iv. 23*, there can scarcely be a doubt that this clause is to be connected with ἀνακαιν., not with ἐπίγνωσιν (Meyer, comp. Hofmann, *Schriftb.*, Vol. I. p. 252),—a construction grammatically admissible (see Winer, *Gr.* § 20. 4, p. 126), but exegetically unsatisfactory. Κατὰ will thus point to the 'norma' or model (notes on *Gal. iv. 28*), and the εἰκὼν τοῦ κτίσ. to the image of God (Theod.), not Christ (Chrys.; comp. Müller, *Doctr. of Sin*, Vol. II. p. 392, Clark), in which the first man was created, which was lost by sin, but 'is to be restored again by a real though not substantial change,' Pearson, *Creed*, Art. II. Vol. I. p. 149 (ed. Burt.); 'in eo quod dicit secundum imag. conditoris, recapitulationem manifestavit ejus hominis qui in initio secundum imaginem factus est Dei,' Iren. *Hæc.* v. 12, comp. Delitzsch, *Bibl. Psychol.* II. 2, p. 51, who conceives that with the spiritual, a physical deprivation of the image was also included. To assert that a reference to a restoration of the image of God in the first creation involves 'an idea foreign to Scripture,' (Alf., comp. Müller, *Doctr. of Sin*, Vol. II. p. 393, Clark,) seems somewhat sweeping; see notes on *Eph. iv. 24*, and the

passages collected from the early Ff. in Bull, *Engl. Works*, Disc. v. p. 478, sq., and esp. p. 492. On the meaning of εἰκὼν, see Trench, *Synon.* xv. αὐτόν] Scil. νέον ἄνθρ.; not merely ἄνθρ. (De W.), which seems opposed to the logical and grammatical connexion, and is not required by the preceding interpretation. Whether God be defined as ὁ κτίσας in ref. to the first, or the second, creation (ἀνάκτισις, Pearson, *Creed*, Vol. II. p. 80, Burt.), does not alter the doctrinal truth involved in the words 'quod perdidimus in Adam, id est secundum imaginem et similitudinem esse Dei, hoc in Christo Jesu recipimus,' Irenæus, *Hæc.* III. 18.

11. ὅπου] 'where;' 'quâ in re' ('apud quem,' Æth.), scil. in which condition of ἀπέκδοσις of the old, and ἐνδύσις of the new, man; comp. Xenoph. *Mem.* III. 5. 1, and Kühner in *loc.* cited (but incorrectly) by Meyer. οὐκ ἔνι] 'there is not;' see notes on *Gal. iii. 28*, where the grammatical character of this construction is briefly discussed.

"Ἑλλην καὶ Ἰουδ."] 'Greek and Jew;' antithesis involving national distinctions, followed by a second (περιτ. καὶ ἀκρ.) involving ritual characteristics, by a climax (βαρβ., Σκυθ.) in ref. to habits and civilization ('Scythæ barbaris barbariores,' Beng., βραχὺ τῶν θηρίων διαφέροντες, Joseph. *contr. Ap.* II. 37; see exx. in Wetst. in *loc.*), and lastly, by a third unconnected antithesis (δοῦλος, ἐλεύθ.) involving social relations. Between the two last *Lachm.* inserts *καὶ*, with AD*EFG: 3 mss.; Vulg., Clarom., al.: the external authority is fair, but the probability of a conformation to the preceding very

Put on mercy, be forgiving and loving, and let the peace of God rule in you. Sing aloud, and in your hearts, to God, and give thanks.

¹² Ἐνδύσασθε οὖν, ὡς ἐκλεκτοὶ τοῦ Θεοῦ ἅγιοι καὶ ἡγαπημένοι, σπλάγχνα οἰκτιρ-

great. The addition of *καὶ* by D*E* FG after βάρβ. seems a clear interpolation, thus rendering the testimony of the same MSS. of doubtful value in the next pair. To insert *and* in transl. (Scholef. *Hints*, p. 113) seems quite unnecessary.

ἀλλὰ τὰ πάντα κ.τ.λ.] ‘*but CHRIST is all, and in all*,’ similar in meaning to πάντες ὑμεῖς εἰς ἑστὲ ἐν Χρ. Ἰησ., Gal. iii. 28, but with a somewhat more comprehensive enunciation: ‘*Christ*’ (placed with emphasis at the end, Jelf, *Gr.* § 902, 2) is the aggregation of all things, distinctions, prerogatives, blessings, and moreover is in all, dwelling in all, and so uniting all in the common element of Himself; πάντα ὑμῖν ὁ Χριστὸς ἔσται, καὶ ἀξίωμα καὶ γένος, καὶ ἐν πᾶσιν ὑμῖν αὐτός, Chrys. For examples of εἶναι τὰ πάντα or πάντα [as AC, and many mss. in this place] in ref. to an *individual*, see the very large collection in Wetst. on 1 Cor. xv. 28.

12. ἐνδύσασθε οὖν] ‘*Put on then*,’ exhortation naturally following from the fact that the νέος ἄνθρωπος which involved all the above blessings had been put on; ‘*as you have put on the new man, put on all its characteristic qualities.*’ The οὖν has thus apparently more of its *reflexive* force; ‘*it takes up what has been said and continues it,*’ Donalds. *Cratyl.* § 192; comp. notes on Phil. ii. 1. ὡς ἐκλ. τοῦ Θεοῦ] ‘*as chosen ones of God*,’ as being men who enjoy and value so great and so singular a blessing as to have been called out of heathen darkness to the knowledge of Christ, comp. Tit. i. 1. Meyer acutely calls attention to the fact that ὡς ἐκλεκτοὶ echoes the preceding argumentative

ἀπεκδυσ., and thus stands in logical and exegetical connexion with what precedes. It is doubtful whether ἅγιοι καὶ ἡγαπημ. are to be regarded as used substantively (‘*ut sancti et dilecti,*’ Æth.,—Pol., but not Platt), and as co-ordinate to, or as simple predicates to, the preceding ἐκλεκτοὶ τοῦ Θεοῦ. The pure substantival use of the latter expression in St. Paul’s Epp. (Rom. viii. 33, Tit. i. 1, comp. 2 Tim. ii. 10), coupled with the fact that the force of the exhortation rests on their character as ἐκλεκτοὶ, not as being ἅγιοι καὶ ἡγαπ. renders the latter connexion most plausible; so Beng., and after him Mey., and the majority of modern editors and expositors. Chrysost. and Theoph. appear to have regarded them as three attributes; so Daven., Huther, al.

σπλάγχνα οἰκτιρμοῦ] ‘*bowels of mercy*,’ bowels which are characterized by, are the seat of, mercy, the gen. being that of the ‘*predominating quality,*’ and probably falling under the general head of the gen. *possessivus*; see Scheuerl. *Synt.* § 16. 3, p. 115, and comp. Luke i. 78, σπλάγχνα ἐλέους. The expression is probably a little more emphatic than the simple οἰκτιρμούς (Heb. x. 28), or the more common ἐλεος: οὐκ εἶπεν ἔλεος, ἀλλ’ ἐμφαντικώτερον διὰ τῶν δύο, Chrys. For examples of the tropical use of σπλάγχνα, which, however, is here not necessarily required (comp. Mey.), see Phil. i. 18, ii. 1, and notes *in loco*. The plural οἰκτιρμῶν (*Rec.*) has only the support of B (e sil.) K; mss.; Theod., al., and is rightly rejected by Lachm. and Tisch.

Χρηστότητα] ‘*kindness*.’ ‘*benevolence and sweetness of disposition as shown*

μοῦ, χρηστότητα, ταπεινοφροσύνην, πραύτητα, μακροθυμίαν, ¹³ ἀνεχόμενοι ἀλλήλων καὶ χαριζόμενοι ἑαυτοῖς, εἰάν τις πρὸς τινα ἔχη μομφήν, καθὼς καὶ ὁ Χριστὸς

in intercourse with one another; joined in Tit. iii. 4 with *φιλανθρωπία*, and in Rom. xi. 22 opp. to *ἀποτομία*; see notes on Gal. v. 22.

ταπεινοφροσ.] [*lowliness (of mind)*], the thinking lowly of ourselves because we are so; *ἀν ταπεινὸς ἦς καὶ ἐνοήσης τις ὡν πῶς ἐσώθης ἀφορμὴν πρὸς ἀρετὴν λαμβάνεις τὴν μνήμην*, Chrys. on Eph. iv. 2, here more exact than in his definitions collected in Suicer, *Thesaur.* s.v. On the true meaning of this word see the valuable remarks of Neander, *Planting*, Vol. I. 483, Trench, *Synon.* § XLII., and notes on Eph. iv. 2.

πραύτητα] ‘meekness,’ in respect of God, and toward one another; see notes on Gal. v. 23, and on Eph. iv. 2, in which latter passage it occurs in exactly the same position with respect to *ταπειν.* and *πραύτης*. Eadie objects to the primary reference to God, but appy. without sufficient reason: that *πραύτης* is frequently used in purely human relations is quite true (comp. Tit. iii. 2, *πραῦτ. πρὸς πάντας ἀνθρώπους*), but that its basis is a meek acceptance of God’s dealings with us seems clearly shown in Matth. xi. 29, where it is an attribute of the Saviour, and in Gal. vi. 1, and perhaps 1 Cor. iv. 21 and 2 Tim. ii. 25, where a sense of dependence on God forms the very groundwork of the exhortation. In such passages mere gentleness seems quite insufficient. On *μακροθυμία*

opp. to *ὀξυθυμία* (James i. 19), see notes on Eph. iv. 2.

13. **ἀνεχόμενοι ἀλλ.]** ‘forbearing one another;’ exhibition of the two last, and perhaps more particularly, of the last of the above mentioned virtues; comp. Eph. iv. 2, *μετὰ μακροθ.,*

ἀνεχόμενοι ἀλλ. ἐν ἀγάπῃ. There does not seem any necessity for enclosing the whole verse (*Griesb., Lachm., Buttm.*), nor even *καθὼς καὶ—ὁμεῖς* (*Winer, Gr. § 64, ed. 5*), in a parenthesis. The structure and sequence of thought seem uninterrupted; while the first participial clause expands the preceding substantives, the second is enhanced by an adverbial clause which in its second member carries with it the preceding participle *χαριζόμενοι*; see *Winer, Gr. § 62. 4, p. 499, ed. 6.* **χαριζόμενοι ἑαυτοῖς]** ‘forgiving each other;’ comp. Eph. iv. 32. The change to the reflexive pronoun in two members so perfectly similar (Eph. *l.c.* is a little different) is perhaps not accidental; while *ἀλλήλων* marks an act to be done by one Christian to his fellow Christian, *ἑαυτοῖς* may suggest the performance of an act faintly resembling that of Christ’s, namely, of each one toward all,—yea even to themselves included (‘*vobismet ipsis,*’ *Vulg.*), as Christians are members of one another; *ὅσα ἂν ἐν τῷ εἰεργετεῖν ποιῶμεν ἐτέρους, καλῶς ταῦτα, καὶ διὰ τὸ τέλος καὶ διὰ τὸ συσσωμους ἡμᾶς εἶναι, μᾶλλον εἰς ἡμᾶς ἀναφέρεται*, Origen on Eph. *l.c.* (*Cramer, Cat. Vol. I. p. 311*), here perhaps more appropriate.

μομφήν] ‘(ground of) blame.’ This form is an *ἄπαξ λεγόμεν.* in the N.T., but, especially in combination with *ἔχω*, sufficiently common in classical Greek; see *exx.* in *Wetst. in loc.*, and in *Rost u. Palm, Lex. s. v.* The glosses *μέμψω* (D* E?) and *ὀργήν* (FG) are obviously suggested by the non-appearance of the word elsewhere in the N.T. or in the LXX.

καθὼς καὶ ὁ Χρ.] ‘even as Christ also

ἔχαρισάτο ὑμῖν οὕτως καὶ ὑμεῖς· 14 ἐπὶ πάνσιν δὲ τούτοις

forgave you;' comp. ch. ii. 13, where the same divine act is, as it would there seem, similarly attributed to Christ; contrast Eph. iv. 32, where it is referred to ὁ Θεὸς ἐν Χρ. Καθὼς (comp. on Gal. iii. 6), associated with the καὶ of comparison (Klotz, *Devar.* Vol. II. p. 635) and balanced by the following οὕτως καὶ, here simply introduces an example (μυμείσθε τὸν Δεσπότην, Theod.): in Eph. *l.c.*, as the imperatival structure suggests, it has more of an argumentative tinge; see notes *in loc.* The reading is slightly doubtful: Κόπος is adopted by *Lachm.* with ABD*FG; 1 ms.; Vulg., Clarom., al.; Aug., al., but is not improbably due to some attempts at conformation to Eph. iv. 32.

καὶ ὑμεῖς] Scil. χαριζόμενοι, the structure remaining participial: see Winer, *Gr.* § 62. 4, p. 499. The principal Vv., Syr. (𐤀𐤒𐤐𐤀𐤁 [condonate]), Clarom. ('ita et vos facite'), Goth. ('taujaip'), Æth. ('facite'), and Theod. supply the imperative, which in some MSS [D*E*FG; al., ποιεῖτε] is actually expressed: this, however, certainly seems at variance with the structure, and interrupts the otherwise easy sequence of clauses; so rightly De Wette and Meyer. On the double καὶ in sentences composed of correlative members, see Klotz, *Devar.* Vol. II. p. 635, and notes on Eph. v. 23, where the usage is briefly investigated.

14. ἐπὶ πάνσιν δὲ τούτοις] 'but over all these things;' not, as in Eph. vi. 14 (see notes *in loc.*), with a simple force of accession or superaddition, Syr.

𐤀𐤒𐤐𐤀𐤁 𐤇𐤃𐤁𐤁 𐤇𐤃𐤁𐤁 [cum his omnibus], Æth., but as the more distinct expression and esp. the foregoing

image seem to require with a semi-local force ('super,' Vulg., 'ufar,' Goth.), the dative with ἐπὶ as usual conveying the idea of closer and less separable connexions; see notes on Eph. ii. 20, but transpose the accidentally misplaced 'latter' and 'former.' Love toward all (comp. on Phil. i. 9.) was thus to be the garb that was to be put on over all the other elements in the spiritual ἐνδύσις.

δ] 'which (element,)' neuter, the antecedent being viewed under an abstract and generalized aspect; see Jelf, *Gr.* § 820. 1, Krüger, *Sprachl.* § 61. 7. 9. The reading is not perfectly certain; ἥτις (*Rec.*) is fairly supported [D*** EJK; many Ff.] and is certainly in accordance with St. Paul's (explicative) use of the indef. relative in similar passages, still the probability of a grammatical gloss seems here so great, that the reading of *Lachm.* and *Tisch.* is to be distinctly preferred.

σύνδεσμος τῆς τελειότητος] 'the bond of perfectness,' Auth., not 'of completeness,' Alf., which would be a more suitable transl. of ὁλοκληρία; comp. Trench, *Synon.* § XXII. The genitival relation has been somewhat differently explained; the abstract gen. may be (a) the gen. of quality, in which case τελειοτ. would be little more than an epithet, 'the most perfect bond,' Haum., Grot., and even Green, *Gr.* p. 247; (b) the gen. of content, 'amor complectitur virtutum universitatem,' Beng., comp. Bull, *Exam. Cens.* II. 5, —τῆς τελειοτ. marking that which the σύνδ. inclosed within it, De W., Olsh., comp. Usteri, *Lehrb.* II. 1. 4, p. 242; or (c) the gen. objecti; τῆς τελειοτ. being that which is held together by it, and on which it exercises its conjunctive power; πάντα ἐκεῖνα

τὴν ἀγάπην, ὃ ἐστὶν σύνδεσμος τῆς τελειότητος. 15 καὶ ἡ εἰρήνη τοῦ Χριστοῦ βραβεύετω ἐν ταῖς καρδίαις ὑμῶν, εἰς ἣν καὶ ἐκλήθητε ἐν ἐνὶ σώματι καὶ εὐχάριστοι γίνεσθε.

αὕτη συσφιγγεῖ, Theophyl.: so Chrys.,

Theod., appy. Syr. ^oܒܪܐܘܬܐ [cinctorium],

and more recently Steig., and Meyer. Of these (c) has clearly the advantage, as not involving either a doubtful gen. or an unsatisfactory, if not indemonstrable, meaning of σύνδεσμος (comp. Mey.): as however it assigns a questionable collective force to τελειότης, scil. τὰ τὴν τελειότητα ποιούντα, Chrys., Theoph., it seems more exact to regard the gen. as, (d) a gen. *subjecti* belonging to the general category of the gen. *possess.*; love is the bond which belongs to, is the distinctive feature of perfection: *contrast* Eph. iv. 2, and comp. notes *in loc.*

The omission of the article may be due to the verb substantive; see Middleton, *Gr. Art.* III. 3. 2, p. 43, (ed. Rose).

15. εἰρήνη τοῦ Χρ.] 'the peace of Christ'; gen. *auctoris*, or perhaps rather *originis* (Hartung, *Casus*, p. 17, see on ch. i. 23), 'the peace which comes from Him who is our peace (Eph. ii. 14), and who solemnly left His peace to His church' (John xiv. 27); ἐκείνην (εἰρήνην) ἣν ὁ Χριστὸς ἀφῆκεν αὐτός, Chrys. The peace of Christ must not be restricted merely to ὁμόνοια, though this is appy. the more immediate reference in the present passage, but includes that deep peace and tranquillity which is His blessed gift, and emanates from His Cross; comp. εἰρήνη Θεοῦ, Phil. iv. 7, in which the idea is substantially the same, except that perhaps peace is there contemplated as in its antithesis to anxious worldliness (see notes *in loc.*), while here it is rather to the hard, unloving, and unquiet spirit

that mars the union of the ἐν σώμα. The reading τοῦ Θεοῦ (*Rec.*) is fairly supported [O**D***EJK; nearly all mss.; Goth., al.], but in all probability a correction. βραβεύετω]

'rule,' ^{v v}ܒܪܐܘܬܐ [ducat, regat] Syr., 'sit gubernatrix,' Beza. The verb βραβεύειν [βρα = προ, see notes on Phil. iii. 14] has here received different explanations, 'exultet,' Vulg., Goth., 'stabiliat,' Copt., Æth., 'abundet,' Clarom., all perhaps endeavouring to retain some shade of the original meaning (ἀγαποθεοῦσάν τε καὶ βραβεύουσαν, Theod.), but obscuring rather than elucidating. The later and secondary meaning 'administrare,' 'gubernare,' Hesych. ἰθυσέσθω (Raphel, *Annot.* Vol. II. p. 533 sq., and Schweigh. *Lex. Polyb.* s. v.), seems here the most simple and natural; 'let the peace which comes from Christ order all things in your hearts.' For confirmation of this later meaning, see also the exx. collected by Krebs (*Obs.* p. 343), and Loesn. (*Obs.* p. 373), one of the most pertinent of which is Joseph. *Antiq.* iv. 3. 2, πάντα σὴ προνοία διοικεῖται καὶ . . . κατὰ βούλησιν βραβευόμενον τὴν σὴν εἰς τέλος ἔρχεται, where the association with διοικεῖσθαι renders the meaning very distinct. On the use of καρδία to denote the subject in his inner relations, see Beck, *Seelenl.* III. 23, p. 80, comp. p. 107.

εἰς ἣν καὶ ἐκλήθ.] 'unto which [almost, for unto it (see notes on ch. i. 25, 27)] ye were also called;' unto the enjoyment and participation of which, the εἰς marking the immediate (not ultimate) object of the καλεῖν (1 Cor. i. 9, 1 Tim. vi. 12, comp. notes) and thus

16 Ὁ λόγος τοῦ Χριστοῦ ἐνοικεῖτω ἐν ὑμῖν πλουσίως, ἐν πάσῃ σοφίᾳ διδάσκοντες καὶ νουθετοῦντες ἑαυτοὺς ψαλμοῖς

16. ἐν ταῖς καρδίαις] So *Griesb.*, *Scholz*, *Lachm.*, with ABCD*FG; 10 mss.; appy. all Vv.; Chrys., Theod. (comm.); Lat. Ff. The reading ἐν τῇ καρδίᾳ (*Rec.*, *Tisch.* ed. 2) is (a) so feebly supported,—only by D***EJK (MSS. here of doubtful authority from showing other traces of conformation to Eph. v. 19); great mass of mss.; Clem., Theod. (text), al., and (b) so very probably an assimilation to Eph. *l. c.* (E, however, there reads ἐν ταῖς καρδ.) that it is difficult to conceive what principle, except that of opposition to *Lachm.*, induced *Tisch.* to retain so very questionable a reading, and to reverse the judgment of his first edition.

differing but little from ἐπι with dat., by which Chrys. here explains it. The latter perhaps involves more the idea of *approximation* (Donalds. *Oratyl.* § 172), the former of *direction*. The ascensive καὶ marks the κλήσις as also having the same object as the Apostle's admonition.

ἐν ἐνὶ σώματι] 'in one body,' i.e., so as to abide in one body; not marking the object contemplated, 'ut unum essetis corpus' (comp. Grot.), nor the manner of the calling (Steig., comp. 1 Cor. vii. 15), but, as the more concrete term seems to require, simply the result to which it tended; φρονήθησεν ὁ Χρ. τοὺς πάντας ἐν σώμα ποιῆσαι, (Æcum.; comp. Eph. ii. 16, and Winer, *Gr.* § 50. 5, p. 370.

καὶ εὐχάρ. γίν.) 'and be (become) thankful,' scil. to God (Chrys., Theophyl.) as ὁ καλῶν (see notes on Gal. i. 6), less probably to Christ, as Theod. and expressly Syr. and Æth. The meaning 'amabiles,' εὐχάρητοι (Olsh.), though lexically defensible (comp. Xenoph. *Æcon.* v. 10), seems here wholly inappropriate. Εὐχαριστία was a duty ever foremost in the thoughts of the great Apostle, 1 Thess. v. 18; observe his frequent use of εὐχαριστεῖν (25 times) and εὐχαριστία (12 times), the latter of which only occurs thrice elsewhere (Acts xxiv. 3, Rev. iv. 9, vii. 12) in the whole N.T.

16. ὁ λόγος τοῦ Χρ.] 'the word of Christ,' as delivered in the Gospel, Χριστοῦ being the gen. *subjecti*, the word spoken and proclaimed by Him, 1 Thess. i. 8, iv. 15, 2 Thess. iii. 1; comp. Winer, *Gr.* § 30. 1, p. 158. It is perfectly unnecessary, with *Lachm.* (ed. ster.), to enclose this clause in brackets. The previous more general exhortations to love and peace which conclude with εὐχαρ. γίνεσθε are suitably accompanied by a more special one which shows the efficacy of the Gospel in such respects, and more fully expands the last precept; παραμείνας εὐχαρίστους εἶναι καὶ τὴν ὁδὸν δείκνυσι, Chrys.

ἐνοικεῖτω ἐν ὑμῖν πλ.] 'dwell within you richly,' surely not 'among you,' De W., which would tend to obliterate the force of the compound, nor 'in you as a Church,' Mey., Alf., which really comes to the same thing,—but, as usual, 'within you' (τὴν τοῦ Χρ. διδασκαλίαν ἐν τῇ ψυχῇ περιφέρειν αἰέ, Theod.), 'in your hearts,' the outcoming and manifestation of which was to be seen in the acts described by the participles. Compare Roin. viii. 11, 2 Tim. i. 5, 14, the only other passages in St. Paul's Epp. (2 Cor. vi. 16, is a quotation) in which ἐνοικεῖν ἐν ὑμῖν occurs, and which, though the τὸ ἐνοικοῦν is different, go far to fix the meaning in the present case. This indwelling was to be

ὑμνοὶς ᾠδαῖς πνευματικαῖς, ἐν τῇ χάριτι ᾄδοντες ἐν ταῖς

πλουσίως, 'richly,' 'not with a scanty foothold, but with a large and liberal occupancy,' Eadie. ἐν

πάσῃ σοφίᾳ is not to be connected with what precedes (Syr.,—but appy. not Chrys., as asserted by Mey., Alf.) but with what follows, as in ch. i. 28. The construction is then perfectly harmonious; ἐνοικεῖτω has its single adverb πλουσίως, and is supported and expanded by two *co-ordinate* participial clauses, each of which has its spiritual manner or element of action (ἐν πάσῃ σοφίᾳ, ἐν χάριτι), more exactly defined; see notes on ch. i. 28.

διδάσκ. καὶ νοθεύ. ἑαυτ.] 'teaching and admonishing one another;' on the meaning and force of νοθεύειν, see notes on ch. i. 28. On the possible force of ἑαυτοῖς, see notes on ver. 13: here it is more probably simply for ἀλλήλους; see Winer, *Gr.* § 2. 5, p. 136. On the very intelligible participial anacoluthon, see Green, *Gr.* p. 313, notes on *Eph.* iii. 18, and on *Phil.* i. 30.

ψαλμοῖς ὑμνοῖς κ. τ. λ.] 'with psalms, hymns, spiritual songs;' instrument by which, or vehicle in which (Mey.), the διδαχὴ and νοθέτησις were to be communicated. Mill and Tisch. connect these datives with the following words, but not with propriety, as ᾄδοντες has already two defining members associated with it. On the distinction between the terms, and the force of πνευματ. ('such as the Holy Spirit inspired'), see notes on the parallel passage, *Eph.* v. 19. Meyer remarks that the singing, &c., here alluded to, was not necessarily at divine service, but at the ordinary social meetings; see Clem. Alex. *Prot.* II. 4. 43, Vol. I. p. 194 (ed. Pott.), where this passage is referred to, comp. Suicer, *Thesaur.* Vol. II. p.

1568. On the hymns used by the ancient church in her services, see Bingham, *Antiq.* xiv. 2. 1. The copula καὶ after ψαλμοῖς [C**D***EJK] and after ὑμνοῖς [AC***D***EJK] seems to have come from the sister passage, and is rightly rejected by Lachm., Tisch., and most modern editors.

ἐν τῇ χάριτι ᾄδ.] 'in Grace singing;' participial clause coordinate to the foregoing, specifying another form of singing, viz., that of the inward heart; see *Eph.* v. 19, and notes *in loc.* 'Ἐν τῇ χάριτι. [Rec. omits τῇ with AD***E**JK; al.] is obviously parallel to ἐν πάσῃ σοφίᾳ, and serves to define the characteristic element to which the ἄδεν was to be circumscribed (see notes on ch. i. 28); it was to be in the element, and with the accompaniment of, Divine grace: so Chrys. 2, ἀπὸ τῆς χάριτος τοῦ Πνεύματος, Œcum., διὰ τῆς παρὰ τοῦ ἁγίου Πνεύματος δοθείσης χάριτος, both of which, however, are rather coarse paraphrases of the preposition. The interpretations 'quod se utilitate commendat,' Beza, 'with becoming thankfulness,' De W., &c., are unsatisfactory, and χαριέντως, Grot., 'in dexteritate quâdam gratiosâ,' Daven. 2, untenable, as the singing was not aloud, but in the silence of the heart (Mey.). ἐν

ταῖς καρδίαις ὑμῶν] 'in your hearts;' locality of the ἄδεν. This ἄδεν ἐν ταῖς καρδ. is not an expansion of the preceding, defining its proper characteristics or accompaniments (μὴ μόνον τῷ στόματι, Theod.),—in which case the clause would be *subordinate*,—but specifies another kind of singing, viz., that of the inward heart to God, the former being ἑαυτοῖς: see notes on *Eph.* v. 19. The reading Κυρίῳ [Rec. with C**D***EJK] seems

καρδίαις ὑμῶν τῷ Θεῷ, ¹⁷ καὶ πᾶν ὃ τι ἐὰν ποιῆτε ἐν λόγῳ ἢ ἐν ἔργῳ, πάντα ἐν ὀνόματι Ἰησοῦ Χριστοῦ εὐχαριστοῦντες τῷ Θεῷ πατρὶ δι' αὐτοῦ.

Wives and husbands, ¹⁸ Αἱ γυναῖκες, ὑποτάσσεσθε τοῖς ἀν- children and parents, observe your duties. Servants, obey your masters and be faithful; masters, be just.

17. Ἰησοῦ Χριστοῦ] So *Lachm.*, with ACD*FG; mss.; very many Vv.; some Ff.: *Rec.*, followed by *Tisch.* and *Alf.*, reads Κυρίου Ἰησοῦ with B (e sil.) D**EJK; great mass of mss.; Amit. Goth. Syr. (Philox.), al.; Clem. (?), Theod., al., but appy. with less probability. By a comparison of the variations of this and the preceding verse with those of Eph. v. 19, 20 (*Alf.*'s remark that there are 'hardly any,' is scanty correct) we may form some interesting *local* comparisons. It will be seen that JK. present distinct traces of conformation, E less so, ADFG perhaps still less, and B scarcely any at all; C has a lacuna at Eph. l. c.

clearly to have arisen from the parallel passage.

17. πᾶν ὄτι—ἔργῳ] An absolute nom. standing out of regimen and placed at the beginning of the sentence with a slight emphatic force; see *Jelf, Gr.* § 477. 1. This seems slightly more correct than to regard it as an accus. reflected from the following πάντα, as appy. *Steiger* and *De Wette*.

πάντα is certainly not adverbial (*Storr*, comp. *Kypke, Obs.* Vol. II. p. 329), nor even a resumption of the preceding πᾶν, but an accus. governed by ποιείτε, supplied from the preceding ποιῆτε; comp. notes on *Eph.* v. 22. What ad been stated individually in πᾶν ὃ τι κ.τ.λ. is now expressed more fully and collectively by πάντα. It is difficult to understand how the reverse can be the case (*Eadie*), and the plural 'individualizing.'

ἐν ὀνόματι Ἰ. Χρ.] 'in the name of Jesus Christ;' not 'invocato illius adjutorio,' *Daven.* (καλεῖ τὸν Ἰῶν, *Chrys.*), but as in *Eph.* v. 20, 'in the name, in that holy and spiritual element which His name betokens;' see notes on *Eph.* l. c., on *Phil.* ii. 10, and comp. *Barrow, Sermon.* xxxiii. 6, Vol.

II. p. 323, where every possible meaning is stated and exhausted.

εὐχαρ. τῷ Θεῷ κ.τ.λ.] 'giving thanks to God the Father through Him;' attendant service with which the (ποιεῖτε) πάντα κ.τ.λ. is to be ever associated; comp. *Eph.* v. 20, and see notes on ver. 15, and on *Phil.* iv. 6; add *Hofmann, Schriftb.* Vol. II. 2, p. 336, who less probably limits the εὐχαρ. to thankfulness for ability thus to do all ἐν ὀνόμ. κ.τ.λ. The reading Θεῷ καὶ πατρὶ (*Rec.*) is well supported [DEFGJK; mss.; *Vulg.*, *Clarom.*, al.], but opposed to AC and B (an important witness in these verses, see *crit. note*); some mss.; Goth., Copt., Sah., al.; *Clem.* and many Ff.: so also *Lachm.* and *Tisch.*

18. αἱ γυναῖκες] This verse and the eight following (iii. 18—iv. 1) contain special precepts, nearly the same as those in the latter part of ch. v. and beginning of ch. vi. of the Ep. to the Ephesians. Such a similarity, often extending to words and phrases, is noticeable and not very easy to account for, except on the somewhat obvious supposition that social precepts of this nature addressed, in the first instance, to the Christians of Co-

δράσιν, ὡς ἀνῆκεν ἐν Κυρίῳ. ¹⁹ Οἱ ἄνδρες, ἀγαπάτε τὰς γυναῖκας καὶ μὴ πικραίνεσθε πρὸς αὐτάς. ²⁰ Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσιν κατὰ πάντα· τοῦτο γὰρ εὐάρεστόν

20. εὐάρεστόν ἐστιν] So *Tisch.* (ed. 1), *Lachm.*, *Alf.*, al., with ABCDE; 3 mss. (Vv. in such cases are hardly to be relied on). *Tisch.* (ed. 2) adopts the reversed order with FGJK; and great majority of mss.,—appy. very insufficient authority.

lossæ and Laodicea, were known and felt by the Apostle to be as fully necessary and applicable to the church of Ephesus and the Christians of Lydia. The exhortations in the Past. Epp. are urged under somewhat different aspects. A comparison of the two Epistles will here be found very instructive; it seems to lead to the opinion that the shorter Epistle was written first; comp. notes on *Eph.* vi. 21. Alford *in loc.* seems of the contrary opinion, but is in some degree at issue with his *Prolegomena*, p. 42. ὑποστ.

τοῖς ἀνδρ.] 'submit yourselves to your husbands;' see notes on *Eph.* v. 22, where the same precept occurs nearly in the same language. The addition ἰδίως [*Rec.* with J; many mss.; Vv. and Ff.] is opposed to the authority of all the other uncial manuscripts.

ὡς ἀνῆκεν] 'as it became fitting,' 'as it should be,' as was still more your duty when you entered upon your Christian profession. The imperf. (surely not perf., Huther) is not for the present (comp. Thom. M. s. v., p. 751, ed. Bern.), but, as the associated ἐν Κυρίῳ still more clearly shows, has its proper force, and points to conditions that were simultaneous with their entrance into Christianity, but which were still not completely fulfilled; see Winer, *Gr.* § 40. 3, p. 242, and Bernhardy, *Synt.* x. 3, p. 373, add also Herodian, s. v., p. 468, (ed. Piers.), where in the similar forms προσῆκε, ἔχρησεν, ἔδει, the tense is properly recognised. On the frequently recur-

ring ἐν Κυρίῳ, here to be connected with ἀνῆκεν (comp. ver. 20), not ὑποτάσσ. (Chrys., Theoph.), see notes on *Eph.* iv. 16, vi. 1, *Phil.* ii. 19, al.

19. οἱ ἄνδρες κ.τ.λ.] Repeated in *Eph.* v. 25, but there enhanced by a comparison of the holy bond between Christ and His Church. The encyclical letter enters into greater and deeper relations.

μὴ πικραίνεσθε] 'do not be embittered;' comp. *Eph.* iv. 31. The verb occurs in its simple sense, *Rev.* viii. 11, x. 9, 10; here in its metaphorical sense, as occasionally both in classical (e. g. Plato, *Leg.* v. 731 D, associated with ἀκραχολεῖν, [Demosth.] *Epist.* 1464, joined with *μησικακεῖν*), and post-classical, writers, e. g. *Exod.* xvi. 20, ἐπικράνθη ἐπ' αὐτάς, al., comp. Joseph. *Antiq.* v. 7. 1, ἐπικρανόμενος πρὸς αὐτούς. The form is appy. pass. with a middle force ('medial-pass.,' Krüger); comp. Theoc. *Idyll.* v. 120, and Schol. *in loc.*, πικραίνεται· λυπείται, and see Krüger, *Sprachl.* § 52. 6. 1, where a large list of such verbs is given, with examples. On the derivation of πικρός [from a root ΠΙΚ· 'pierced'], see Buttman, *Lexil.* § 56, comp. Donalds. *Cratyl.* § 266.

20. ὑπακ. τοῖς γον. κ.τ.λ.] 'be obedient to your parents in all things;' comp. *Eph.* vi. 1. There the exhortation is accompanied with a special reference to the fifth commandment; here that ref. is implied only, and involved in the argumentative clause. The comprehensive τὰ πάντα is obvi-

ἔστιν ἐν Κυρίῳ. ²¹ Οἱ πατέρες, μὴ ἐρεθίζετε τὰ τέκνα ὑμῶν, ἵνα μὴ ἀθυμῶσιν. ²² Οἱ δούλοι, ὑπακούετε κατὰ πάντα τοῖς κατὰ σάρκα κυρίοις, μὴ ἐν ὀφθαλμοδουλείαις ὡς

ously to be regarded as the general rule; exceptional cases (τοῖς γε ἀσέβεισι πατέρσιν οὐ κατὰ πάντα δεῖ ὑπακούειν, Theophyl.) would be easily recognised; the great Apostle was ever more occupied with the rule than with the exceptions to it. On the exceptions in the present case, see Taylor, *Duct. Dub.* III. 5, Rule 1 and 4 sq. The form ὑπακούειν, if not stronger than ὑποτασσ. (De W.), has a more inclusive aspect as implying 'dicto obtemperare,'—not merely submission to authority, but obedience to a command; see Tittmann, *Synon.* I. p. 193.

τοῦτο γὰρ κ.τ.λ.] 'for this is well-pleasing in the Lord;' obviously not 'to the Lord,' (Copt., perhaps following a different reading), ἐν not being a 'nota dat.,' nor even 'coram' ϣϣ

*Syr., 'apud,' Æth. (Pol.), but, as in ver. 18 and elsewhere, 'in Domino,' Vulg., Clarom., Goth., the prep. defining the sphere in which the τὸ εὐάρεστον was especially felt and evinced to be so. The reading of *Rec.*, τῷ Κυρίῳ, has not the support of any uncial MS. and is rejected by all modern editors.

21. μὴ ἐρεθίζετε] 'do not irritate;' duty of fathers, expressed on the negative side; comp. Eph. vi. 4. The command there is μὴ παροργίζετε, between which and the present the difference is perhaps scarcely appreciable. The former verb perhaps points to provocation to a deeper feeling, the latter ('irritare') to one more partial and transitory. The derivation of ἐρεθίζω and ἐρέθω is not perfectly certain, it is commonly referred to ἐρις [Lobeck, *Pathol.* p. 438, Benfey, *Wurzellex.* Vol. I. p. 102], μὴ φιλονεικοτέρους

αὐτοὺς ποιεῖτε, Chrys.,—but comp. Pott, *Et. Forsch.* Vol. II. p. 162, and Benfey, *ib.* Vol. II. p. 340. *Lachm.* here, according to his principles, reads παροργίζετε with ACD*EFGJ; al. Though well supported, it can scarcely be doubted that it is a conformation to Eph. l. c.

ἵνα μὴ ἀθυμ.] 'in order that they may not be disheartened;' that they may not have a broken spirit and pass into apathy and desperation, by seeing their parents so harsh and difficult to please; comp. Corn. a Lap. *in loc.* The verb ἀθυμεῖν is an ἀπ. λεγόμεν. in the N. T., but sufficiently common both in the LXX (1 Sam. i. 7, xv. 11), and elsewhere; see exx. in Wetst., who cites a pertinent passage from Æneus Tact. [Fabric. III. 30. 10], *Poliorcet.* 38, ὀργῇ δὲ μηθένα μετιέναι τῶν τυχεύων ἀνθρώπων ἀθυμότεροι γὰρ εἶεν ἄν.

22. οἱ δούλοι] Duties of slaves, more fully detailed, yet closely similar, both in arguments and language, in the parallel passage in Eph. vi. 5 sq., where see notes. On the general drift and object of these frequently recurring exhortations to slaves, see note on 1 *Tim.* vi. 1 sq.

τοῖς κατὰ σάρκα κυρ.] 'your masters according to the flesh;' your bodily earthly masters; you have another Master in heaven: 'οἱ κατὰ σάρκα κύρ. tacite distinguuntur a Christo,' Fritz. *Rom.* Vol. II. p. 270. There is appy. no consolatory force in the addition (πρόσκαιρος ἢ δουλεία Chrys., Theoph.; sim. Theod., Œcum.); see notes on Eph. l. c. On the neglected distinction between κύριος and δεσπότης, see Trench, *Synon.* § XXVIII., comp. Ammon. *Diff. Voc.* p. 39 (ed. Valck.) ἐν ὀφθαλμοδου-

ἀνθρωπάρεσκοι, ἀλλ' ἐν ἀπλότῃ καρδίας φοβούμενοι τὸν Κύριον. ²³ ὁ εἰς ποιῆτε, ἐκ ψυχῆς ἐργάζεσθε ὡς τῷ Κυρίῳ καὶ οὐκ ἀνθρώποις, ²⁴ εἰδότες ὅτι ἀπὸ Κυρίου ἀπολήψεσθε τὴν ἀνταπόδοσιν τῆς κληρονομίας. τῷ

λαίαις] 'in acts of eye service,' κατ' ὀφθαλμοδουλείαν, Eph. vi. 6; the primary ref. to the master's eye (Sanders. *Serm.* vii. 67, ad Pop.), passes into the secondary ref. to false-hearted and hypocritical service generally. For exx. of this use of the plural, comp. James ii. 1, ἐν προσωποληψίαις, and the long list in Gal. v. 20, where see notes and grammatical references. *Lachm.* here reads ὀφθαλμοδουλείῳ with ABDEFG; 6 mss.; Dam., Theoph., Chrys. (varies): in spite of this preponderance of uncial authority it seems more critically exact with CJK; great mass of mss.; Clem., Theod., Œcum. (*Tisch.*), to retain the plural, which, even independently of the parallel passage, was so likely to be changed to a supposed easier reading.

ἐν ἀπλότῃ καρδίας] 'in singleness of heart,' in freedom from all dishonesty, duplicity, and false show of industry; see Eph. vi. 5, where the meaning is slightly more limited by the preceding clause μετὰ φόβου καὶ τρόμου. On the scriptural meaning and application of 'double-ness of heart,' see Beck, *Seelenl.* iii. 26, p. 106. Here, as Meyer observes, ἐν ἀπλότῃ in the negative clause answers to ἐν ὀφθαλμοδ. in the positive, and the following φοβούμε. τὸν Κύριον. to ὡς ἀνθρωπάρεσκοι. The reading is again slightly doubtful. *Rec.* has Θεόν, with D***E**K; mss.; *Lachm.* and *Tisch.*, Κύριον, with ABCD*E*FGJ,—which is certainly to be preferred, as there seems nothing in Eph. i. c. to which it could be a conformation.

23. ὁ εἰς ποιῆτε] more specific ex-

planation and expansion of the preceding positive exhortations. Again, there is a difference of reading; that of the text is found in ABCD*FG, and adopted by *Lachm.* and *Tisch.* The *Rec.* καὶ πᾶν ὃ τι εἰς ἐν is feebly supported [D***EJK], and possibly a reminiscence of ver. 17. Alford prefixes καί, apparently by an oversight. ἐκ ψυχῆς] 'from the heart (soul);' stronger than ἐν ἀπλότῃ καρδ. above, scil. ἐξ εὐνοίας καὶ δυνάμει, Œcum., and as opposed to any outward constraint, Delitzsch, *Psychol.* iv. 7, p. 162: comp. *on Eph.* vi. 7.

ὡς τῷ Κυρίῳ κ.τ.λ.] 'as to the Lord and not to men;' dat. of 'interest,' Krüger, *Sprachl.* § 48. 4. The ὡς serves to mark the mode in which, or the aspects under which, the service was to be viewed; see Bernhardt, *Synt.* vii. 1, p. 333, Fritz. *Rom.* Vol. II. p. 360, and notes *on Eph.* v. 22, where this interpretation of ὡς is more fully investigated. It is objected to by Eadie (*on Col.* p. 258), but appy. without full reason, being grammatically exact and appy. exegetically satisfactory. The negative οὐκ, as usually in such oppositive members, is absolute and objective; they were to work as workers to the Lord and non-workers to men; they were not to serve two masters (Mey.); comp. Winer, *Gr.* § 55. 1, p. 422, Green, *Gr.* p. 121 sq.

24. εἰδότες] 'seeing ye know?' causal participle, giving the reason for the preceding command; comp. ch. iv. 1, and the parallel passage, Eph. vi. 8. ἀπὸ Κυρίου] 'from the Lord,' not perfectly identical with παρὰ Κυρίου

Κυρίῳ Χριστῷ δουλεύετε· ²⁵ ὁ γὰρ ἀδικῶν κομίσεται ὃ ἠδίκησεν, καὶ οὐκ ἔστιν προσωποληψία.

Eph. vi. 8, but, with the proper force of the prep., expressive of procedure from, as from the *more remote* object: see Winer, *Gr.* 47. b, p. 326, see notes on *Gal.* i. 11. The remark of Eadie that ἀπό marks that the gift 'comes immediately from Christ,' is thus wholly untenable. In παρά (more usual in personal relations) the primary idea of simple motion from the subject passes into the more usual one of motion from the immediate neighbourhood of the object; see Donalds. *Crat.* § 177, Winer, *l. c.* p. 327.

τὴν ἀνταπ. τῆς κληρ.] 'the recompense of the inheritance,' i.e. the recompense which is the inheritance, τῆς κληρον. being the gen. of *identity* or *apposition*, Scheuerl. *Synt.* § 12. 1, p. 82, 83, Winer, *Gr.* § 59. 8. a, p. 470. This κληρονομία is obviously the κληρον. (ἐν τῇ βασιλείᾳ τοῦ Χρ. καὶ Θεοῦ, Eph. v. 5), which was reserved for them hereafter; comp. 1 Pet. i. 4, and on the meaning of the term, Reuss, *Théol. Chrét.* iv. 22, Vol. II. p. 249. The double compound ἀνταπόδοσις is an ἀπ. λεγόμεν. in the N. T., but not uncommon elsewhere (Isaiah lxi. 2, Hosea ix. 7, Polyb. *Hist.* vi. 5. 3, and with a local ref., iv. 43. 5, al.): the verb is found several times in the N. T., and the passive compound, ἀνταπόδομα, twice, Luke xiv. 12, Rom. xi. 9 (quotation). The gloss *μισθαποδοσταν* only occurs in cursive mss.

τῷ Κυρ. Χρ. δουλ.] 'serve ye the Lord Christ,' brief yet comprehensive statement of the duty of δοῦλοι, regarded in its true light, ὡς τῷ Κυρίῳ καὶ οὐκ ἀνθρώποις, ver. 23. So distinctly, imper., Vulg., Copt. (*ari-dök*), Æth. (Pol.; mistranslated); Clarom. less probably adopts the present. The reading is scarcely

doubtful: *Rec.* inserts γὰρ with D*** (E?)JK; Syr. (both), Æth. (Platt), Goth., al., but with but little probability, being weaker than the text in uncial authority [ABCDE (?) C*C**], and suspicious as helping out the seeming want of connexion.

25. ὁ γὰρ ἀδικῶν] 'for the wrong-doer.' It is slightly doubtful whether ὁ ἀδικῶν refers to the master (Theod.), the slaves (Theoph.), or, more comprehensively, to both (Huther). The prevailing meaning of ἀδικεῖν in the N. T. ('injuring facere,' Vulg.; except Rev. xxii. 11, but surely not Philem. 18, as Eadie) and still more the succeeding clause, οὐκ ἔστιν προσωπ. seem decidedly in favour of the former; so that the verse must be regarded as supplying encouragement and consolation to slaves when suffering oppression or injustice at the hands of their masters; ὥστε φησί, κὰν μὴ τύχητε ἀγαθῶν ἀντιδόσεων παρὰ τῶν δεσποτῶν, ἐστὶ δικαιοκρίτης ὃς οὐκ οἶδε δουλῶ καὶ δεσπότου διαφορὰν, ἀλλὰ δικαίαν εἰσφέρει τὴν ψῆφον, Theod.

κομίσεται] 'shall receive back,' as it were a deposit: not so much a brachylogy as a pregnant statement, 'he shall receive back ὃ ἠδίκησε in the form of just retribution,' Winer, *Gr.* § 66. 1. b, p. 547 (ed. 6). The future refers to the day of final retribution; see on Eph. vi. 8.

προσωποληψία] 'respect of persons,' see notes on *Gal.* ii. 6, and on the (Alexandrian) insertion of μ Tisch. *Prolegom.* p. xx. In the parallel passage, Eph. vi. 9, παρὰ αὐτῷ (Rom. ii. 11, ix. 14.) is added [FG παρὰ τῷ Θεῷ], in which case the prep. has its prevailing idea of closeness to (comp. on ver. 24), and marks the ethical presence with the object (Lat. *in*) of the

IV. Οἱ κύριοι, τὸ δίκαιον καὶ τὴν ἰσότητα τοῖς δούλοις παρέχεσθε, εἰδότες ὅτι καὶ ὑμεῖς ἔχετε Κύριον ἐν οὐρανῷ.

Pray for us and for our success in the Gospel. Walk wisely, speak to the point, and be ready to answer them that ask.

quality alluded to; comp. Matth. Gr. § 588. b.

CHAPTER IV. 1. Οἱ κύριοι] The duties of masters are here enunciated on the positive side; in the parallel passage, Eph. vi. 9, the addition, ἀνιέντες τὴν ἀπειλήν, defines also the negative side.

τὴν ἰσότητα] 'equity.' The association of this word with τὸ δίκαιον and the undoubted occurrence of it in a similar sense elsewhere, (see Philo, *de Just.*, § 4, Vol. II. p. 363 (ed. Mang.), and esp. § 14, *ib.* p. 374, where it is termed the μήτηρ δικαιοσύνης) seem fully to justify the more derivative meaning adopted above: so Syr., Vulg., Æth. (Pol.), appy. Copt., and distinctly Chrys., and the Greek commentators; ἰσότητα ἐκάλεσε τὴν προσήκουσαν ἐπιμέλειαν, Theod.: so De W., Neand. (*Planting*, Vol. I. p. 488), Alf., and the majority of modern expositors. Meyer and after him Eadie (with modifications), contend for the more literal meaning 'equality' (2 Cor. viii. 13, 14, comp. Job xxxvi. 29), *i.e.* the equality of condition in spiritual matters which Christianity brought with it; comp. Philem. 16: so perhaps Goth. *ibnassu* [similitudinem; cogn. with 'even']. This is ingenious and plausible, but, on account of the association with τὸ δίκαιον, not satisfactory. In such a case we may with some profit refer to the ancient Vv. and Greek commentators.

παρέχεσθε] 'supply on your side;' middle, Acts, xix. 24, Tit. ii. 7; active elsewhere in the N. T. In this form of the middle voice, somewhat conveniently termed by Krüger

(*Sprachl.* § 52. 8) the 'dynamic' middle, the reference to the powers put forth by the subject is more distinct than in the act., which simply states the action. Such delicate shades of meaning can scarcely be expressed in translation, but no less exist; see esp. Krüger, *l.c.*, where this verb is particularly noticed, and Kuster, *de Verb. Med.* § 49. The difference appears to have been partially appreciated by Ammonius, in his too narrow distinction, παρέχεσθαι μὲν λέγεται τὰ διὰ χειρὸς δίδόμενα, παρέχεσθαι δὲ ἐπὶ τῶν τῆς ψυχῆς διαθεσέων, ὡς προθυμίας, εὐνοίας [but see Acts xxviii. 2, al.], *de Diff. Voc.* p. 108 (ed. Valck.).

εἰδότες κ.τ.λ.] 'seeing ye know that ye also;' causal participle, as in ch. iii. 24. The ascensive καὶ hints that masters and slaves stand really in like conditions of dependence; ὥσπερ ἐκείνοι ὑμᾶς, ὅτω καὶ ὑμεῖς ἔχετε Κύριον, Theoph. The reading in the last word of the verse is not quite certain; *Rec.* with good uncial authority [DEFGJK] reads οὐρανοῖς, but not without suspicion, on account of the parallel passage, Eph. vi. 9. The singular is found in ABC; al. (*Lachm.*, *Tisch.*)

2. τῇ προσευχῇ προσκ.] 'continue instant in your prayer;' Rom. xii. 12, Acts i. 14. The verb προσκαρτερεῖν occurs several times in the N. T., and in the majority of cases, as here, with a dat., in which combination it appears to denote an earnest adherence and attention, whether to a person (Acts viii. 13), or thing; προσκαρ. τῇ προσευχῇ, ὡς περὶ τινος ἐπιπόνου, Chrys. It is found in the LXX (Num. xiii. 21,

γορουντες ἐν αὐτῇ ἐν εὐχαριστίᾳ, ³ προσευχόμενοι ἅμα καὶ περὶ ἡμῶν, ἵνα ὁ Θεὸς ἀνοίξῃ ἡμῖν θύραν τοῦ λόγου, λαλήσαι τὸ μυστήριον τοῦ Χριστοῦ, δι' ὃ καὶ δέδεμαι,

absolutely), and in Polyb. (*Hist.* i. 55. 4, i. 59. 12, al.) both absolutely and with a dat. *rei* or *personæ*.

γρηγοροῦντες ἐν αὐτῇ] 'being watchful in it;' modal clause to προσκαρτερεῖν: they were not to be dull and heavy in this great duty, but wakeful and active; comp. Eph. vi. 18, i Pet. iv. 7. 'Ἐν is here not instrumental (De W.), but, as usual, denotes the *sphere* in which the wakefulness and alacrity was to be evinced.

ἐν εὐχαριστίᾳ] 'with thanksgiving.' This clause is not to be connected with the finite verb but the participle, and as in Eph. vi. 18 (see notes) specifies the particular *accompaniment*, or concomitant act with which ἡ προσ. was to be associated; *τούτέστι μετὰ εὐχαριστίας ταύτην ποιῶντες*, Theoph. This not uncommon use of ἐν in the N. T. (*ἐν adjunctive*) to denote an attendant act, element, or circumstance, has scarcely received from Winer (*Gr.* § 48. a, p. 344.) the notice it deserves; see notes on ch. ii. 7, on Eph. v. 26, and Green, *Gr.* p. 289. On the duty of εὐχαριστία see notes on ch. iii. 15, and on Phil. iv. 6.

3. καὶ περὶ ἡμῶν] 'for us also;' scil. for the Apostle and Timothy, not for the Apostle alone (Chrys., Theoph.): the change to the singular in the last clause of the verse (δέδεμαι) would otherwise seem pointless; see notes on ch. i. 3. On the almost interchangeable meanings of περὶ and ὑπὲρ in this and similar formulæ, see notes on Phil. i. 7, and on Eph. vi. 19. ἵνα κ.τ.λ.] Subject of the prayer blended with the purpose of making it: secondary-telic use of ἵνα; see notes on Phil. i. 9, and on Eph. i. 17.

ἀνοίξῃ ἡμῖν κ.τ.λ.] 'may open to us a door of the word;' i.e. remove any obstacle to the preaching of the Gospel. The θύρα is thus not exactly εἰσόδος καὶ παρρησία (Chrys., Ecum.), but involves a figurative representation of obstructions and impediments that barred the way to preaching the Gospel, which were removed when the θύρα was opened; comp. Acts iv. 27, i Cor. xvi. 9, 2 Cor. ii. 12, Suicer, *Theaur.* Vol. I. p. 1415, and ex. in Wetst. on i Cor. l. c.

λαλήσαι] Infin. of purpose and intention; see notes on ch. i. 23, where this construction is discussed. On the meaning and derivation of λαλεῖν, 'vocem ore emittere,' see notes on Tit. ii. 1, and on the distinction between λαλεῖν (τὸ τεταγμένως προφέρεισθαι τὸν λόγον) and λέγειν (τὸ ἀτάκτως ἐκφέρειν τὰ υποπίπτοντα ῥήματα),—a distinction, however, which cannot be always maintained in the N.T., see Ammonius, *Diff. Voc.* p. 87 (ed. Valck.).

μυστήριον τοῦ Χρ.] 'the mystery of Christ;' not 'the mystery relating to Christ,' gen. *objecti* (De W., comp. Eph. i. 9), but gen. *subjecti*, 'the mystery of which He is the sum and substance;' see notes on Eph. iii. 4, and comp. on Col. ii. 2. On the meaning of μυστήριον, see on Eph. v. 32, and Reuss, *Théol. Chrét.* iv. 9, Vol. II. p. 89.

δι' ὃ καὶ δέδεμαι] 'for which I have also been bound;' 'which I have preached even μέχρι δεσμῶν' (2 Tim. ii. 9), the ascensive καὶ marking the extreme to which he had proceeded in his evangelical labours: he had endured privations and sufferings, and now beside that, bonds. The perf. δέδεμαι ('I have been and am bound')

4 ἵνα φανερώσω αὐτὸ ὡς δεῖ με λαλῆσαι. 5 Ἐν σοφίᾳ περιπατεῖτε πρὸς τοὺς ἔξω, τὸν καιρὸν ἔξαγοραζόμενοι.

seems clearly to evince that the Apostle was now in captivity: that this was at Rome, not at Caesarea (Mey. *Einkl.* p. 5), is satisfactorily shown by Alford, *Prolegom.* p. 20 sq. compared with p. 39. The reading δὲ ὄν, adopted by *Lachm.* with BFG; Boern., has not sufficient external support.

4. ἵνα φανερώσω] 'in order that I may make it manifest.' It is somewhat doubtful whether this telic clause depends (a) on δέδεται, Chrys., Beng., al.; comp. Phil. i. 12, 2 Tim. ii. 9; (b) on προσευχόμενοι, De W., Baumg. Crus., al.; or (c) on the preceding telic clause in ver. 3, ἀνοίξη ἡμῶν κ.τ.λ., Huth., and, in effect, Mey. Of these (a) involves a paradoxical assertion, which here, without any further explanation or expansion, seems somewhat ἀπροσδόκητον and out of place: (b) impairs the continuity of the sentence, and puts a prayer referring to subjective capabilities in somewhat awkward parallelism with one for the removal of objective hindrances: (c) on the contrary, keeps up the continuity, and carries out with proper modal additions (ὡς δεῖ με λαλῆσαι) the λαλῆσαι which was the object involved in the prayer; οὐχ ὅπως ἀπαλλαγῶ τῶν δεσμῶν, ἀλλ' ὅπως λαλήσω τὸ μυστήριον τοῦ Χριστοῦ, Theoph.

ὡς δεῖ με λαλῆσαι] 'as I ought to speak;' so, but with a slightly different reference, Eph. vi. 20. This was not to be μετὰ πολλῆς τῆς παρήσιας καὶ μηδὲν ὑποστειλόμενον (Chrys.), while in prison, nor with any subjective reference to his inward duty (Daven., Hammond), but, as the previous ἀνοίξη θύραν seems to suggest, simply and objectively, 'as

I ought to do it (scil. freely and unrestrainedly) so as best to advance and further the Gospel.' While δεδεμένος he could not λαλῆσαι ὡς ἔδει αὐτὸν λαλῆσαι: see Meyer in *loc.* Eadie unites both the subjective and objective reference: the phrase is confessedly general, still the context seems to point, mainly and principally, if not exclusively, to the latter.

5. ἐν σοφίᾳ] 'in wisdom;' element and sphere in which they were to walk, Winer, *Gr.* § 48. a, p. 346: μηδεμίαν αὐτοῖς πρόφασιν διδοτε βλάβης, πάντα ὑπὲρ τῆς αὐτῶν μηχανάσθε σωτηρίας, Theod. On the meaning of σοφία, not merely 'prudence,' but practical Christian wisdom, comp. notes on ch. i. 9, and on Eph. i. 8. πρὸς τοὺς ἔξω] 'toward them that are without,' τοὺς μηδέπω πεπιστευκότας, Theod.; the regular designation of all who were not Christians, 1 Cor. v. 12, 13, 1 Thess. iv. 13; see Kypke, *Obs.* Vol. II. p. 198, and notes on 1 Tim. iii. 7. The prep. πρὸς, both here and 1 Thess. *l.c.*, marks the social relation (Mey.) in which they were to stand with οἱ ἔξω, the proper meaning of 'ethical direction toward' (Winer, *Gr.* § 49. h, p. 360) being still distinctly apparent. For exx. of this use of πρὸς, see Bernhardt, *Synt.* v. 31, p. 265, Rost u. Palm, *Lex.* s.v. 1. 2, Vol. II. p. 1157, where this prep. is extremely well discussed.

τὸν καιρὸν ἔξαγ.] 'buying up for yourselves the (fitting) season;' see on Eph. v. 16, where this formula is investigated at length. The exhortation in this verse is extremely similar to that in Eph. v. 15, 16, except only that the precepts expressed there in a negative, are here expressed in a positive, form. The reason for the present

6 ὁ λόγος ὑμῶν πάντοτε ἐν χάριτι, ἄλατι ἡρτυμένος, εἰδέναι πῶς δεῖ ὑμᾶς ἐνὶ ἐκάστῳ ἀποκρίνεσθαι.

You will learn my state and all matters here from Tychicus and Onesimus.

7 Τὰ κατ' ἐμὲ πάντα γνωρίσει ὑμῖν Τύχικος ὁ ἀγαπητὸς ἀδελφὸς καὶ πιστὸς

clause is there specifically noticed, *ὅτι αἱ ἡμέραι πονηραὶ εἰσιν*: here nothing more is stated than a general precept (*ἐν σοφίᾳ περιπατεῖτε*) with an adjoined notice of the *manner* in which it was to be carried out; they were to make their own every season for walking in wisdom, and to avail themselves of every opportunity of obeying the command.

6. ὁ λόγος ὑμῶν] 'your speech,' not only generally, but as the close of the verse shows, more especially *πρὸς τοὺς ἕξω*.

ἐν χάριτι.] 'with grace,' scil. *ἔστω*: *χάρις* was to be the element *in* which, or perhaps the garb *with* which the λόγος was to be invested; *χάρις* was to be the 'habitus orationis;' comp. notes *on 1 Tim. i. 18*.

ἄλατι ἡρτυμ.] 'seasoned with salt;' further specification. Their discourse was not to be profitless and insipid but, as food is seasoned with salt to make it agreeable to the palate, so was it to have a wholesome point and pertinency which might commend itself to, and tend to the edification of, the hearers; see Suicer *Thesaur. s.v. Vol. II. p. 181*. An indirect caution and antithetical ref. to λόγος σαπρὸς ('ne quid putridi subsit,' Beng., comp. Chrys.) is plausible (comp. Eph. iv. 29 sq.), but not in accordance with πῶς δεῖ ἀποκρίνεσθαι, which points to λόγος under forms in which σαπρότης could scarcely have been intruded. The later classical use of ἄλας, 'sal, sales, salinæ,' seems here out of place. On the later form ἄλας, see Buttm. *Gramm. Vol. I. p. 227*.

εἰδέναι] 'to know,' i.e. 'so that you may know;' loosely appended infin.

expressive of *consequence*; comp. Madvig, *Gr. § 143*, rem. For exx. of this 'infin. exegeteticus,' which is more usually found in clauses expressive of *purpose* or *intention* (see on ch. i. 22), but is also found in laxer combinations (Acts xv. 10, Heb. v. 5), see Winer, *Gr. § 44. 1, p. 284*.

πῶς δεῖ ἀποκρ.] 'how you ought to return answer;' the πῶς embracing all the various forms of answer which the occasion might require. The Apostle further adds, not without significance, *ἐνὶ ἐκάστῳ*; each individual, whether putting his questions from malice or ignorance, sincerity or insincerity, was separately to receive the appropriate answer to his inquiry; comp. 1 Pet. iii. 15. The context, as Mey. observes, seems to limit the present reference to the intercourse of Christians with non-Christians, though the command has obviously an universal application: Chrys. notices the case of the Apostle at Athens; Meyer adds to this his answer before Felix, Festus, and the Jews at Rome.

7. τὰ κατ' ἐμέ] 'my condition,' 'my circumstances,' 'res meas,' Beza: on this formula see ref. *on Eph. vi. 21*, and on the force of κατὰ in this collocation, notes *on Phil. i. 12*.

Τύχικος] not Τυχικός, Mill, Griesb. an Ἀσιανός, mentioned Acts xx. 4, Eph. vi. 21, 2 Tim. iv. 12, Tit. iii. 12; see *on Eph., l.c.* His name is here associated with three titles of esteem and affection; he is an ἀγαπητὸς ἀδελφὸς in ref. to the Christian community, a πιστὸς διάκονος in ref. to his missionary services to St. Paul (not in the ministry generally, Alf.), and

διάκονος καὶ σύνδουλος ἐν Κυρίῳ, ⁸ ὃν ἐπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα γνῶ τὰ περὶ ὑμῶν καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν, ⁹ σὺν Ὀνησίμῳ τῷ πιστῷ καὶ ἀγαπητῷ ἀδελφῷ, ὅς ἐστιν ἐξ ὑμῶν πάντα ὑμῖν γνωριοῦσιν τὰ ὧδε.

further, with a graceful allusion to similarity of duties, a σύνδουλος ἐν Κυρίῳ, a co-operator with, and coadjutor of the Apostle in the service of the same Master; compare notes on Eph. vi. 21. ἐν Κυρίῳ] may be associated with all three designations (De W., comp. Eph. l.c.), or with the two last (Mey.), or with σύνδουλος (Æth. [Pol.], and perhaps Syr.) As the two former have defining epithets, perhaps the last connexion is slightly the most probable.

8. εἰς αὐτὸ τοῦτο] 'for this very purpose,' viz., as further defined and expanded in the following clause, 'that he should gain a knowledge of your state, and comfort you.' On the ref. of αὐτὸ τοῦτο to what follows, comp. Eph. vi. 22, Phil. i. 6, and notes in loc. The reading is doubtful. Griesb. and Lachm. read γνῶτε and ἡμῶν, with ABD*FG; 10 mss.; Clarom., Æth. (both Pol. and Platt); Theod. (text), al., to which Mey. adds the 'paradiplomatic' argument (Pref. to Gal. p. xvi.) that TE might have been dropped before TA. The text (Rec., Tisch.) is found in CD***EJK; great majority of mss., and (what is very important), Vulg., Syr. (both), Copt., Goth.; Chrys., Theod. (comm.), al. The weight of uncial authority is clearly in favour of γνῶτε, still the distinct preponderance of Vv., and the probability of a conformation to Eph. vi. 22, induce us to retain the reading of Tisch.; so De W. and Alf. παρακαλέσῃ] 'comfort;' in reference to their own state; δεικνυσι δὲ αὐτοὺς ἐν πειρασμοῖς βίας, καὶ παρακλήσεως

δεομένους, Theophyl.: according to the other reading the reference would be to St. Paul; comp. on Eph. vi. 22.

9. σὺν Ὀνησίμῳ] 'with Onesimus,' scil., ἐπεμψα. There seems no reason to doubt (Calv.) that the Onesimus here mentioned was the runaway slave of Philemon, whose flight from his master (Philem. 15), and subsequent conversion (at Rome) by the Apostle, gave rise to the exquisite Epistle to Philemon. Whether he was identical with Onesimus, Bishop of Ephesus, mentioned by Ignatius, Ephes. § 1, as affirmed by Ado (ap. Usuard. Martyrol. p. 272, ed. Soll.), is very doubtful; see Pearson Vind. Ign. II. 8, p. 463 (A. C. Libr.). The name was not uncommon, added to which the tradition of the Greek Church (Const. Apost. VII. 46) represents the 'Onesimus Philemonis' to have been Bishop of Beroea in Macedonia; comp. Winer, RWB. Vol. II. p. 175. There appear to have been two at least of this name in the early martyrologies, the legendary notices of whose lives have been mixed up together; see Acta Sanct. Feb. 16, Vol. II. p. 855, sq.

ὅς ἐστιν ἐξ ὑμῶν] 'who is of you,' 'who belongs to your city.' This addition seems to have been made not to indirectly honour and praise the Colossians (ἵνα καὶ ἐγκαλλωπίζωνται ὡς τοιοῦτον προεργάκοντες, Theoph.), but to commend the tidings and the joint-bearer of them still more to their attention. τὰ ὧδε] 'the things here,' the matters here at Rome, of which τὰ κατ' ἐμέ, ver 7, would form the principal portion. The addition

Aristarchus, and others, and your faithful Ephras salute you. Interchange epistles with the church of Laodicea.

¹⁰ Ἀσπάζεταιται ὑμᾶς Ἀρίσταρχος ὁ συναιχμάλωτός μου, καὶ Μάρκος ὁ ἀνε-

παττόμενα [FG; Vulg., Clarom.; Lat. Ff.] is a self-evident gloss.

¹⁰. Ἀρίσταρχος] A native of Thessalonica (Acts xx. 4), who accompanied St. Paul on his third missionary journey: he was with the Apostle in the tumult at Ephesus (Acts xix. 29), and is again noticed as being with him in the voyage to Rome (Acts xxvii. 2). There he shared the Apostle's captivity, either as an attendant on him (see below) or a fellow sufferer. According to some traditions of the Greek Church he is said to have been Bishop of Apamea in Phrygia: according to the Roman martyrologies, Bishop of Thessalonica; see *Martyrol. Rom.* p. 343 (Antwerp, 1589), *Acta Sanct.* Aug. 4, Vol. I. p. 313. In the *Menol. Græc.* (April 15, Vol. III. 57) he is said to have been one of the 70 disciples.

ὁ συναιχμάλωτός μου] 'my fellow-prisoner.' It is certainly singular that in the Ep. to Philemon, written so closely at the same time with the present Ep., Aristarchus should be mentioned not as a συναιχμάλ. but as a συνεργός, while Ephras, who here indirectly, and still more clearly ch. i. 7, appears in the latter capacity, is there a συναιχμάλωτος. There seem only two probable solutions; either that their positions had become interchanged by the results of some actual trial, or that their captivity was voluntary, and that they took their turns in sharing the Apostle's captivity, and in ministering to him in his bonds. The latter solution, which is that of Fritz. (*Rom.* Vol. I. p. xxi., followed by Mey.), seems the most natural; comp. also Wieseler, *Chronol.* p. 417, note. To regard the term as semi-titular, and

as referring to a bygone captivity (Steiger, comp. Rom. xvi. 7), does not seem satisfactory. The term is slightly noticeable ('designat hastâ superatum et captum,' Daven.), as carrying out the metaphor of the soldier of Christ; comp. Mey. *in loc.* Μάρκος] Almost certainly the same with John Mark the son of Mary (Acts xii. 12), whom St. Paul and St. Barnabas took with them on their first missionary journey, who left them when in Pamphylia, and who was afterwards the cause of the contention between the Apostle and St. Barnabas (Acts xv. 39); comp. Blunt, *Veracity of Evang.* § xxiv, where the connexion between John Mark and St. Barnabas, and esp. the history of the latter, is ably elucidated. There seems no reason for doubting (Grot., Kienlen, *Stud. u. Krit.* 1843, p. 423 sq.) that he was identical with St. Mark the Evangelist; see Meyer, *Einleit. z. Evang. d. Markus.* p. 2, Fritz. *Proleg. in Marc.* p. 24. According to ecclesiastical tradition, St. Mark was first Bishop of Alexandria, and suffered martyrdom there; see *Acta Sanct.* April 25, Vol. III. p. 344.

ἀνεψιός] 'cousin,' ἡ γῆ [Numb. xxxvi. 11, ἀνεψιολ. τῶν ἀδελφῶν παίδες, Ammon. *Voc. Diff.* p. 54 (ed. Valck.); the proper term for what was sometimes designated as ἐξἀδελφος by later and non-classical writers; see Lobeck, *Phryn.* p. 306, where the proper meaning of ἀνεψιός is well discussed. St. Mark was thus not the 'nephew' (Auth., but? see remarks in *Transl.*), but the 'consobrinus' (Vulg., Clarom.) the [^]σὺ; ἡ [^]σὺ (Syr.) of St. Barnabas; see exx. in Wetst. *in loc.*

ψιὸς Βαρνάβα, περὶ οὗ ἐλάβετε ἐντολὰς (ἐὰν ἔλθῃ πρὸς ὑμᾶς, δεξασθε αὐτόν), ¹¹ καὶ Ἰησοῦς ὁ λεγόμενος Ἰούστος, οἱ ὄντες ἐκ περιτομῆς· οὗτοι μόνοι συνεργοὶ εἰς τὴν βασιλείαν τοῦ Θεοῦ, οἵτινες ἐγενήθησάν μοι παρηγορία.

ἐλάβετε ἐντολὰς] 'ye received commands;' what these were cannot be determined. The conjectural explanations,—messages from Barnabas (Chrys.), letters of commendation ('*litteræ formatae*'), either from St. Paul (Daven.) or the Church of Rome (Est.), &c., are very numerous, but do not any of them seem to deserve particular attention. To find in ἐὰν κ.τ.λ. the 'summa illorum mandatorum,' Beng., is grammatically untenable; the person of the aor. precludes the assumption of its use as an epistolary present. The parenthetical clause, however, so immediately following the ἐλάβετε ἐντολὰς does certainly seem to suggest that these ἐντολαὶ were of a commendatory nature; comp. Wieseler, *Chronol.* p. 452, note. A few MSS. [D*FG; Syr., Arr.] read δεξασθαί, probably on the same hypothesis as that of Bengel.

δεξασθε αὐτόν] 'receive him,' i.e. with hospitality (comp. Matth. x. 14) and friendly feelings (Luke ix. 45, John iv. 45). The historical deduction, founded on the use of the simple δεξασθε (contrast Acts xxi. 17), that St. Mark had not been in the neighbourhood of Colossæ, and would not have been recognised as an assistant of St. Paul's (Wieseler, *Chronol.* p. 567), seems not only precarious but improbable.

11. Ἰησοῦς ὁ λεγ. Ἰούστος] Mentioned only in this place; appy. not identical with Justus of Corinth (Acts xviii. 7). Tradition represents him as afterwards bishop of Eleutheropolis. **οἱ ὄντες ἐκ περιτ.]** 'who are of the circumcision;' participial predication

in reference to the three preceding nouns. Meyer, *Lachm.*, and *Buttm.* (ed. 1856) remove the stop after περιτομῆς, and regard the clause as in the nom. ('per anacoluthon'), instead of the more intelligible participial gen. Such an anacoluthon is not uncommon (see Jelf, *Gr.* § 708. 2), but does not seem here necessary, as the μόνοι naturally refers the thought to the category last mentioned; 'these only of that class are my helpers:' comp. Philem. 24, where though Luke and Demas are grouped together with them as *συνεργοί*, the same general order is still preserved. On the formula εἶναι ἐκ, with abstract substantives, in which ἐκ retains its primary meaning of *origin*, comp. notes on Gal. iii. 7, and Fritz. on Rom. ii. 8, Vol. 1. p. 105.

εἰς τὴν βασιλ.] 'unto, towards, the kingdom of God:' 'adjuverunt Paulum ad regnum Messianum qui ei, quum homines idoneos redderet qui in illud regnum aliquando reciperentur, opitulati sunt,' Fritz. *Rom.* xiv. 17, Vol. III. p. 201. On the term βασιλεία Θεοῦ, see an elaborate paper by Bauer (C. G.) in *Comment. Theol. Part II.* p. 107—172, and Reuss, *Theol. Chrét.* iv. 22, Vol. II. p. 244. **οἵτινες ἐγεν.]** 'men who have proved;' the indefinite *δστις* being here used in what has been termed its *classific* sense, and pointing to the category to which the antecedents belong; see notes on Gal. ii. 4, iv. 24. The passive form ἐγενήθη, condemned by Thom. M. p. 189 (ed. Bern.), and rejected by Phryn. p. 108 (ed. Lobeck), as a Doric inflexion, occurs

ἵνα ἀσπάζεται ὑμᾶς Ἐπαφρᾶς ὁ ἐξ ὑμῶν, δούλος Χριστοῦ Ἰησοῦ, πάντοτε ἀγωνιζόμενος ὑπὲρ ὑμῶν ἐν ταῖς προσευχαῖς, ἵνα στήτε τέλειοι καὶ πεπληροφορημένοι ἐν παντί

not uncommonly in the N.T. (noticeably in 1 Thess.), sometimes perhaps with a slight tinge of passive meaning: the passive form, however, cannot safely be pressed; comp. Butt. *Irreg. Verbs*, p. 50.

παρηγορία] 'a comfort;' an ἀπαξ λεγόμεν. in the N.T. but not uncommon elsewhere, see the exx. in Kypke, *Obs.* Vol. II. p. 330; add also Æsch. *Agam.* 95, where the term seems to involve a slightly medical allusion. The distinction of Beng. 'παρὰμυθία in mœre domestico, παρηγορία in forensi periculo,' does not seem substantiated by lexical usage. Perhaps the only real distinction is that παρηγορεῖν and its derivatives admit of physical and quasi-physical references which are not found with the more purely ethical παραμυθεῖσθαι; see the good lists of exx. in Rost u. Palm, *Lex.* s.vv.

12. Ἐπαφρᾶς] See notes on ch. i. 7; he is specified in the same way as Onesimus, as a native of Colossæ. For the probable reason of the addition, see notes on ver. 9.

δούλος Χρ. Ἰησ.] Meyer, and after him Alf., following *Griesb.* (who, however, reads only Χριστοῦ), join these words with ὁ ἐξ ὑμῶν: this certainly seems unnecessary, the title δούλος Ἰησ. Χρ. is quite of sufficient weight and importance to stand alone as a title of honour and distinction; so appy. Copt., as it inserts the def. art. before δούλος. In Æth. (Polygl.) the position of the pronoun of the 3rd. pers. [appy. here for the verb subst., Ludolfi, *Gr.* p. 135] might seem in favour of the other mode of punctuation; Syr. seems in favour of the text. The insertion of Ἰησοῦ after

Χριστοῦ (*Lachm.*, *Tisch.*) has good critical support [ABCJ; 10 mss.; Vulg., Copt., Arm.] and is rightly adopted by most modern editors.

ἀγωνιζόμενος] 'striving earnestly;' comp. Rom. xv. 30, where the compound συναγων. occurs in a similar context; comp. ch. ii. 1, and notes *in loc.* ἵνα στήτε] 'that ye may stand fast;' purpose of the ἀγωνιζόμενος, the more emphatic ἀγωνιζόμεν. ἐν προσευχ. (not merely προσευχόμενος) not requiring any dilution of the usual telic force of ἵνα; comp. notes on *Eph.* i. 17. Στήναι has here, as in *Eph.* vi. 11, 13, al., the meaning of standing firm and unshaken amidst trials and dangers (see notes on *Eph.* II. cc.), and is more nearly defined by the following adjectives and their associated semi-local predication ἐν πάντι θελήματι.

τέλειοι καὶ πεπληροφ.] 'perfect and fully assured;' secondary predicates of manner (Donalds. *Cratyl.* § 303), the first referring to their maturity and perfectness (ch. i. 28, *Eph.* iv. 13), the second to their firm persuasion, and the absence of all doubtfulness or scrupulosity. On the distinction between τέλειος and ὀλόκληρος ('omnibus numeris absolutus'), see Trench, *Synon.* § xxii, and between τέλ. and ἄρτιος, notes on 2 *Tim.* iii. 17. The reading πεπληροφ. is adopted by *Lachm.* and *Tisch.* [with ABCD* FG; 6 mss.], and both on external and on internal grounds is to be preferred to πεπληρωμένοι (*Rec.*)

ἐν πάντι θελήματι] 'in every (manifestation of the) will of God,' i.e. 'in everything which God willeth' (*Winer, Gr.* § 18. 4, p. 101) which though not grammatically, yet in common usage becomes equivalent to, 'in all the will

θελήματι τοῦ Θεοῦ. ¹³ μαρτυρῶ γὰρ αὐτῷ ὅτι ἔχει πολὺν πόνον ὑπὲρ ὑμῶν καὶ τῶν ἐν Λαοδικείᾳ καὶ τῶν ἐν Ἱεραπόλει. ¹⁴ ἀσπάζεταιται ὑμᾶς Λουκᾶς ὁ ἰατρός ὁ ἀγα-

of God,' Auth. It is doubtful whether these words are to be joined with the finite verb (Mey., Alf.; comp. Rom. v. 2, 1 Cor. xv. 1) or with the secondary predicates τέλειαι καὶ πεπληροφ. (De W.). The latter is most simple, as defining the sphere in which the τελειότης and πληροφορία was to be evinced and find its realization; so Chrys., Theoph., and perhaps Copt., Goth., who even with πεπληρωμένοι (comp. on Eph. v. 18) connect ἐν παντί θελ. with the secondary predicates. The Vv., however, in such cases cannot be appealed to with confidence, as they commonly preserve the ambiguous order of the original.

13. μαρτυρῶ γάρ] Confirmatory (γάρ) testimony to the earnestness and activity of Epaphras. πολὺν πόνον] 'much labour;' not such as that which attends a combat (Eadie), but as its etymological affinities [connected with πένωμα, and probably derived from ΣΠΑ-, see Benfey, *Wurzellex.* Vol. II. p. 360] seem to suggest, such as implies a putting forth all one's strength (*intentio*); comp. Suid. πόνος· σπουδή, ἐπίτασις. The word is rare in the N.T., only here and Rev. xvi. 10, 11, xxi. 4. This may account for the variety of reading; κόπον, D*FG; ζῆλον, D***E JK (*Rec.*). The text is supported by ABC; 80; Copt. (*emkakh*), and indirectly by D*FG: so *Lachm.*, *Tisch.* Λαοδικείᾳ] For a brief notice of this city, see notes on ch. ii. 1.

Ἱεραπόλει] An important city of Phrygia, about twenty English miles NNW. (surely not 'östlich,' Winer) of Colossæ, celebrated for its mineral springs, and a nephitic cavern called

Plutonium, which was appy. connected with the worship of the 'Magna Mater;' see Strabo, *Geogr.* XIII. 4. 14 (ed. Kramer); Pliny, *Hist. Nat.* II. 93 (ed. Sillig). The site of Hierapolis appears to have been close to the modern Pambuk-Kulasi, round which extensive ruins are still to be traced; see Forbiger, *Alt. Geograph.* Vol. II. p. 348, 349, Arundell, *Seven Churches*, p. 79 sq., ib. *Asia Minor*, Vol. II. p. 200 sq., and a good article in Kitto's *Bibl. Cyclop.* Vol. II. p. 848. It is curious that this city should appy. have been left unnoticed in Pauly, *Real-Encycl.*

14. Λουκᾶς] The Evangelist, who according to ancient tradition (Irenæus, *Hær.* III. 14. 1, 'creditus est referre nobis evangelium') has been regarded identical with the ἰατρός ἀγαπητός here mentioned. The tradition that he was a painter (Nicephor. *Hist. Eccl.* II. 13) is late and untrustworthy. There seem no etymological grounds whatever for identifying him further with the Lucius mentioned in Rom. xvi. 21 (Orig.): Lucas may have been a contraction of Lucianus, or possibly even of Lucilius, but not of Lucius. For further notices see notes on 2 *Tim.* iv. 11.

The addition ὁ ἰατρός ὁ ἀγαπητός may possibly have been intended to distinguish the Evangelist from others of the same name (Chrys.), but more probably is only a further designation similar to those given to Tychicus (ver. 7), Onesimus (ver. 9), Aristarchus, Mark (ver. 10), Justus (ver. 11), and Epaphras (ver. 12).

Δημᾶς] Mentioned as one of the Apostle's συνεργοί (Philem. 24), but too well remembered as having de-

πητός καὶ Δημᾶς. 15 ἀπάσασθε τοὺς ἐν Λαοδικείᾳ ἀδελφοὺς καὶ Νυμφᾶν καὶ τὴν κατ' οἶκον αὐτοῦ ἐκκλησίαν. 16 καὶ ὅταν ἀναγνωσθῇ παρ' ὑμῖν ἡ ἐπιστολή, ποιήσατε

serted him in the hour of need; see notes on 2 *Tim.* iv. 10. Whether the omission of a title of honour or affection is accidental, or owing to his having already shown symptoms of the defection which he was afterwards guilty of (Mey.), cannot be determined. The latter does not seem improbable, especially as he here occupies the last place in the enumeration; contrast *Philem.* 24.

15. καὶ Νυμφᾶν] 'and (among them) *Nymphas*,' *καὶ* being here used to add the special to the general (see notes on *Eph.* v. 18, vi. 19), and to particularize *Nymphas*, who appy. belonged to *Laodicea* and, as the following words seem to show, was a person of some importance; *ὅρα γοῦν πῶς δεικνύσι μέγαν τὸν ἄνδρα*, *Chrys.*,—who, however, adds too restrictively, *εἰ γε ἡ οἰκία αὐτοῦ ἐκκλησία*; comp. notes on *Philem.* 2. The repetition of the more generic τῇ Λαοδ. ἐκκλ. in verse 16 would seem to show that the church in the house of *Nymphas* did not comprehend all the Christians of *Laodicea*. The form *Νύμφας* (*Lachm.*, *Buttm.*, with B**) is not correct; the last syllable is circumflexed, and marks a probable contraction from *Nymphodorus* (*Pliny, Hist. Nat.* vii. 2), as *Ὀλυμπᾶς* (*Rom.* xvi. 15) from *Olympiodorus*, *Ζηνᾶς* (*Tit.* iii. 13) from *Zenodorus*; comp. *Fritz. Rom.* Vol. III. p. 309.

κατ' οἶκον αὐτοῦ] So *Rom.* xvi. 5, in reference to *Prisca* and *Aquila*, who had also at *Corinth* (1 *Cor.* xvi. 19) devoted their house to a similar righteous use; comp. on *Philem.* 2, and see esp. *Neander, Planting*, Vol. I. p. 151, note (*Bohn*). The reading is somewhat doubtful. The text is supported

DEFGJK; great majority of mss.; *Chrys.*, *Theod.*, al. (*Rec.*, *Tisch.*), and appy. rightly, for though αὐτῶν [AC; 7 mss.; Slav. (ms.)] is not improbable as at first sight a more difficult reading, it may still have easily arisen from the preceding plural, and the desire, even at the expense of the sense, to identify the whole church of *Laodicea* with that in the house of *Nymphas*. If αὐτῶν be adopted (*Mey.*, *Alf.*), then the plural must be referred to 'Nymphas and his family,' involved κατὰ σύνεσιν in the preceding substantive; see *Jelf Gr.* § 379. b, comp. *Winer, Gr.* § 22. 3, p. 132. *Lachm.* reads αὐτῆς, but on authority [B; 67**] manifestly insufficient.

16. ἡ ἐπιστολή] 'the (present) letter,' comp. *Rom.* xvi. 22, 1 *Thess.* v. 27. Several cursive mss. add αὐτῆ, but quite unnecessarily; see *Winer, Gr.* § 18. 1, p. 97.

ποιήσατε ἵνα] 'cause that,' a formula of later Greek (*John* xi. 37, comp. *Rev.* iii. 9), though not without parallel in the ποιεῖν ὅπως (*Jelf, Gr.* § 666, obs.) of the classical writers. The proper force of ἵνα, though weakened and somewhat approximating to the lax use of τοῦ with the inf. after ποιεῖν (*Acts* iii. 12, *Josh.* xxii. 26, al.), is not wholly lost; see *Winer, Gr.* § 44. 8, p. 301.

τὴν ἐκ Λαοδ.] 'that from *Laodicea*,' not

scripta est ex *Laodicensibus* Syr.—but corrected in *Philox.*, or 'quam scripsi ex *Laod.*' *Æth.* (comp. *Theod.*), but with the usual and proper force of the preposition, 'that out of *Laodicea*,' 'Pœi ist us *Laud.*' Goth., 'ebblichen *Laod.*' Copt.,—two prepp.

ἵνα καὶ ἐν τῇ Λαοδικέων ἐκκλησίᾳ ἀναγνωσθῆ, καὶ τὴν ἐκ Λαοδικείας ἵνα καὶ ὑμεῖς ἀναγνωῶτε. ¹⁷ καὶ εἶπατε Ἀρχίππῳ Βλέπε τὴν διακονίαν ἣν παρέλαβες ἐν Κυρίῳ, ἵνα αὐτὴν πληροῖς.

being really involved in the clause 'the Epistle sent to and to be received from or out of Laod.', but the latter, by a very intelligible and not uncommon attraction, alone expressed; comp. Luke ix. 61, xi. 13, and see Winer, *Gr.* § 66. 6, p. 553, Jelf, *Gr.* § 647. a. The real difficulty is to determine what letter is here referred to. Setting aside attempts to identify it with the 1st Ep. to Tim. (Theophyl.), the 1st Ep. of St. John (Lightf.), the Ep. to Philemon—an essentially private letter (Wieseler, *Chronol.* p. 452), two opinions deserve consideration;—(a) that it is the Epistle to the Ephesians; (b) that it is a lost Epistle. For (a) we have the similarity of contents, and the probability, from the absence of greetings and local allusions, that the Ep. to the Ephesians was designed for other readers than those to whom it was primarily addressed. Against it the great improbability that the Apostle should know that his Ep. to the Eph. would have reached Laodicea at or near the time of the delivery of his Ep. to the Colossians. For (b) we may urge the highly probable circumstance that Tychicus might have been the bearer of the two letters to the two neighbouring cities, leaving that to Laodicea first, with orders for the interchange, and then continuing his journey. Against it there is the *a priori* improbability that a letter which, from its apparent parallelism to that to the Colossians (we have no right to assume that it was 'of a merely temporary or local nature,' Eadie; see contra, Mey.), should have been lost to the Church of Christ. The fact that the

orthodox early Church (comp. Jones, *on Canon*, Part III. 6) does not seem to have ever acquiesced in (b) makes the decision very difficult; as, however, the Ep. to the Colossians does appear to have been written first,—as the title τοῖς ἐν Ἐφέσῳ (Eph. i. 1) does seem to preclude our assigning to that Epistle a farther destination than to the churches dependent on Ephesus. (see crit. note on Eph. i. 1),—as there does seem a trace of another lost Ep. (1 Cor. v. 9),—as the close neighbourhood of Colossæ and Laodicea might prepare us to admit a great similarity in contents, and consequently a very partial loss to the Church,—and lastly, as *a priori* arguments on such subjects are always to be viewed with some suspicion, we decide in favour of (b) and believe that an actual Ep. to the Laodiceans is here alluded to, which, possibly from its close similarity to its sister-Epistle, it has not pleased God to preserve to us: see Meyer, *Einkl. z. Eph.* p. 9 sq., where the question is fairly argued. The forged Ep. to the Laodiceans deserves no notice, being a mere cento out of St. Paul's Epp.; see Jones *on Canon*, Part III. 6.

17. Ἀρχ[ίππῳ] A church officer of Colossæ, not of Laodicea (Wieseler, *Chronol.* p. 452, comp. *Const. Apost.* VII. 46), possibly an instructor (Theod. *Philem.* 2), but more probably a friend (Chrys., Theophyl. *ib.*) of the household of Philemon,—if, indeed, on account of the position of Arch. in the salutation (Philem. 2), not more nearly related (comp. Olsh.). What the *διακονία* of Archippus was, cannot be determined; that he was a *διάκο-*

Autograph salutation
and benediction.

18 Ὁ ἀσπασμὸς τῆ ἐμῆ χειρὶ Παύλου.
μνημονεύετε μου τῶν δεσμῶν. ἡ χάρις μεθ' ὑμῶν.

vos in the literal meaning, does not seem improbable. Tradition represents him to have suffered martyrdom at Chonæ; see *Menolog. Græcum*, Nov. 23, Vol. I. p. 206. A brief notice will also be found in the *Acta Sanctorum*, March 20, Vol. III. p. 82. On the somewhat unusual (Ionic) form *εἴπατε* (Matth. x. 27, xxi. 5), see Winer, *Gr.* § 15, p. 78.

βλέπε τὴν διακονίαν] 'see to, take heed to, the ministry;' somewhat too strongly Syr.,

ἰσχυρῶς] [diligens esto], though rightly

preserving the construction: for exx. of this meaning of *βλέπειν* see Elsner, *Obs.* Vol. II. p. 272, and comp. on *Eph.* v. 15. Grot. and others assume here a Hebraistic inversion for *βλέπε ἵνα πληρ.*—a needless violation of the order of the words and the more usual meaning of *ἵνα*; the object of the *βλέπειν τὴν διακονίαν* on the part of Archippus was to be *ἵνα αὐτὴν πληροῖ*; comp. 2 John 8, and notes on *Gal.* iv. 11. The expression *πληροῦν διακονίαν* occurs again Acts xii. 25; see exx. in Raphel, *Annot.* Vol. II. p. 538, Kypke, *Obs.* Vol. II. p. 331, and Wetst. *in loc.*

παρέλαβες ἐν Κυρίῳ] 'didst receive in the Lord;' not 'per Dominum,' Daven., nor 'secundum Domini præcepta,' Grot., but as always, 'in Domino,' Vulg., Clarom., al. The Lord was, as it were, the sphere in which he had received his *διακονία*, and out of which it found no

place; see notes on *Eph.* iv. 16, vi. 1, *Phil.* ii. 19, and elsewhere. The addition, as Meyer well observes, still more enhances the obligation of Archippus to fulfil a *διακονία* so received.

18. ὁ ἀσπασμὸς κ.τ.λ.] Autograph salutation of the Apostle, to attest the authenticity of the document (2 Thess. iii. 17, contrasted with ib. ch. ii. 2); comp. 1 Cor. xvi. 21, and notes on *Gal.* vi. 11. The gen. Παύλου is in apposition to the personal pronoun involved in *ἐμῆ*; see exx. in Jelf, *Gr.* § 467. 4.

μνημονεύετε τοῦ τῶν δεσμῶν] 'REMEMBER MY BONDS.' A touching exhortation speaking vividly to the hearts of his readers, and breathing patience, love, and encouragement; *μεγίστη δὲ παράκλησις αὐτοῖς εἰς πᾶσαν θλίψιν τὸ μνημονεύειν Παύλου δεδεμένου*, Theoph., comp. Chrys. The remark of Eadie is just, that as the Apostle used his hand to write he felt his bonds yet more keenly, but he should have remembered, that it was (in all probability) not the left but the right hand that was bound to the soldier that guarded him; see Smith, *Dict. Antiq.* s.v. 'Catena,' p. 207.

ἡ χάρις] 'Grace,' κατ' ἐξοχὴν; see notes on *Eph.* vi. 24, and on the various meanings of *χάρις*, Waterl. *Euchar.* x. Vol. iv. p. 666. The *ἀμὴν* of *Rec.* is found in DEJK; Vv. and Ff., but is rightly rejected by modern editors on preponderant uncial authority.

THE EPISTLE

TO

PHILEMON.

THE EPISTLE TO PHILEMON.

CHAPTER I. 1.

Apostolic address and salutation.

ΠΑΥΛΟΣ δέσμιος Χριστοῦ Ἰησοῦ καὶ
Τιμόθεος ὁ ἀδελφὸς Φιλήμονι τῷ
ἀγαπητῷ καὶ συνεργῷ ἡμῶν ² καὶ Ἀφίᾳ τῇ ἀδελφῇ

1. δέσμιος Χρ. Ἰησ.] ‘*a prisoner of Jesus Christ,*’ ‘whom Christ Jesus and His cause have made a prisoner;’ gen. of the author of the captivity; see Winer, *Gr.* § 30. 2, p. 170 (ed. 6), and notes on *Eph.* iii. 1, 2 *Tim.* i. 8. Considering the subject of the Epistle no title could be more appropriate, or more feelingly prepare Philemon for the request which the Apostle is about to make to him. On the titles adopted by St. Paul in his salutations, see notes on *Phil.* i. 1, and esp. on *Col.* i. 1. καὶ Τιμόθεος] Associated with the Apostle in the same way as in 2 *Cor.* i. 1, *Col.* i. 1, each having a separate, and not as in *Phil.* i. 1 (comp. 1 and 2 *Thess.* i. 1), a common title; see notes on *Phil.* i. 1, and on *Col.* i. 1. The association of Timothy in a letter which has the character of a private communication was perhaps, as Chrys. suggests, ὥστε κάκεινον ὑπὸ πολλῶν ἀξιούμενον μᾶλλον εἶξαι καὶ δοῦναι τὴν χάριν.

Φιλήμονι]

Philemon was a member of the Church of Colossæ (comp. *Col.* iv. 9), who owed his conversion to St. Paul (ver. 19), and who by his zeal in the Christian cause (ver. 5), showed himself worthy of the consideration and re-

gard which the Apostle evinces to him in this Epistle. There does not seem any good ground for the opinion of Wieseler (*Chronol.* p. 452) that Philemon belonged to Laodicæa; his house at Colossæ was shown in the time of Theodoret (*Argum. ad Phil.*), and tradition (*Const. Apost.* vii. 46) represents him as having been bishop of that city,—not of Laodicæa, as Alford, *Prolegom.* p. 114. In the *Menol. Græcum*, Nov. 23, Vol. I. p. 206, he is said to have suffered martyrdom with Archippus at Chonæ.

συνεργῷ ἡμῶν] ‘*our fellow-helper;*’ more special designation suggested by the zeal of Philemon for the Gospel. The gen. ἡμῶν, as the single article hints, belongs both to *συνεργῷ* and the verbal *ἀγαπητῷ*, comp. *Rom.* i. 7. Both titles are dwelt upon by Chrys. and Theophyl.; the latter says, εἰ ἀγαπητός, δώσει τὴν χάριν· εἰ συνεργός, οὐ καθέξει τὸν δούλον ἀλλὰ πάλιν ἀποστελεῖ πρὸς ὑπηρεσίαν τοῦ κηρύγματος.

2. Ἀφίᾳ] Most probably, as suggested by Chrys. and the Greek commentators, the wife of Philemon. If this be so, it is not improbable that Archippus may have been their son;

καὶ Ἀρχίππῳ τῷ συνστρατιώτῃ ἡμῶν, καὶ τῇ κατ' οἶκόν σου ἐκκλησίᾳ. ³ χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.

I thank God for thy progress in faith, and pray that it may prove beneficial to others: the proofs of thy love to the saints gladden me.

⁴ Εὐχαριστῶ τῷ Θεῷ μου, πάντοτε

2. ἀδελφῇ] So *Lachm.* and *Tisch.* ed. 1, with AD*E*FG; 3 mss.; Clarom. Amit. Tol. Copt. Æth. (Platt); Hes., Hier. (*Meyer*). In his second edition *Tisch.* reverts to the reading of *Rec.* with D***E**JK; nearly all mss.; Syr. (both, but Philox. with asterisk); Theod. Mops. (expressly), Chrys., Theod., al. The external authorities are thus very nearly balanced; it does not, however, seem improbable that the supposed connexion between Philemon and Apphia might have led to the same title being applied to each.

see notes on *Col.* iv. 17. The name Ἀπφία, which in some mss. appears in the form Ἀππία (see Acts xxviii. 15), is the softened form of the Latin 'Appia' (Grot.). Ἀρχίππῳ] Supposed by Wieseler (*Chronol.* p. 452), but without sufficient reason, to have been of the church of Laodicea; see notes on *Col.* iv. 17. He is here distinguished by the honourable title of συνστρατιώτης with the Apostle; comp. 2 Tim. ii. 3. On the Alexandrian form συνστρ. see Winer, *Gr.* § 5. 4, p. 46. τῇ κατ' οἶκόν σου ἐκκλ.] 'the church in thy house'; not merely the household of Philemon, οὐδὲ δούλους παρήκεν ἐνταῦθα, Chrys., but as the expression seems regularly to designate, the assembly of Christians that were accustomed to meet at the house of Philemon, and join with his household in public prayer; comp. on *Col.* iv. 15, and Pearson, *Creed*, Art. IX. Vol. I. p. 397.

3. χάρις ὑμῖν κ.τ.λ.] Scil. εἴη, not εἶπω (Koch); see notes on *Eph.* i. 2: the regular form of salutation in St. Paul's Epp. On the spiritual meaning of the blended form of address, see notes on *Gal.* i. 2, *Eph.* i. 2; add also on *Phil.* i. 1. καὶ Κυρίου] Scil. καὶ ἀπὸ Κυρίου κ.τ.λ. as ex-

pressly in Syr. ܩܪܝܢܘܨܐ [et a Domino]: the Socinian interpretation καὶ (πατρὸς) Κυρίου seems very improbable; see notes on *Phil.* i. 2.

4. εὐχαριστῶ] Usual eucharistic commencement in reference to the spiritual state of his convert; 'a gratulatione more suo incipit,' Calv.: see Rom. i. 9, 1 Cor. i. 4, and notes on *Phil.* i. 1, where this mode of address is briefly alluded to. For the meaning and uses of εὐχαριστεῖν ('gratias agere') in earlier and later Greek, see notes on *Col.* i. 12. As in Rom. i. 8, 1 Cor. i. 4, *Phil.* i. 1, the thanks are returned τῷ Θεῷ μου, to Him 'whose he was and whom he served' (Acts xxvii. 23), a particularizing mode of address called forth from the warm heart of the Apostle, by a remembrance of the great mercies vouchsafed to him in having thus been blessed in his labours; comp. on *Phil.* i. 3. πάντοτε κ.τ.λ.] Participial sentence, defining more closely both when the εὐχαριστία took place, and the circumstances under which it was offered to God; 'nunquam oro quin tui meminerim,' Est. The adverb is here, as also in *Phil.* i. 4, *Col.* i. 3, more naturally joined with the participle (Chrys., Theod.)

μνείαν σου ποιούμενος ἐπὶ τῶν προσευχῶν μου, ⁵ ἀκούων σου τὴν ἀγάπην καὶ τὴν πίστιν ἣν ἔχεις πρὸς τὸν Κύριον

than with the preceding εὐχαριστῶ (Syr. Æth.), see notes on *Phil.* i. 4, where the reasons for a connexion with the participle are more distinct than in the present case.

μνείαν σοῦ] 'mention of thee,' μνεῖα receiving this meaning when in association with ποιεῖσθαι; see notes on *Phil.* i. 3. The formula is not uncommon in classical Greek (comp. Plato, *Protag.* 317 E, and a little more strongly *ib. Phædr.* 254 A), and, as Koch remarks, is an expansion of ἔχειν μνείαν τινος (1 *Thess.* iii. 6. 2 *Tim.* i. 3), the 'dynamic' middle ποιεῖσθαι not being without its force and significance; comp. Krüger, *Sprachl.* § 52. 8. 1 sq. ἐπὶ τῶν προσευχῶν] 'in my prayers,' not merely 'at the time of making them,' but with a tinge of local force, 'in orationibus' Vulg., Syr., Copt., scil. when engaged in offering them; see Bernhardt, *Synt.* v. 23. a, p. 246, and notes on *Eph.* i. 16.

5. ἀκούων] 'as I am hearing,' causal participle (Donalds. *Gr.* § 616), giving the reason for the εὐχαριστῶ, or, perhaps, more exactly, the circumstances which more especially led to its being offered; τὸν τῶν ἁγίων Θεῶν ἐπὶ τοῖς σοῖς κατορθώμασιν ἀνυμνῶ, Theod.: contrast *Rom.* i. 8, where εὐχαρ. is followed by the more definite ὅτι, and the causal sentence is expressed in a passive form.

ἣν ἔχεις] 'which (faith) thou hast toward the Lord Jesus, and dost evince toward all the saints.' There is some difficulty in these words. In the first place the reading is doubtful; *Lachm.*, with ACD*E; 17. 137, reads εἰς τὸν Κύριον, and with DE; 10 mss.; Syr., al. inverts the order of ἀγάπην and πίστιν. Both, however, seem correc-

tions suggested by the somewhat unusual πίστις πρὸς Κύριον, and the apparently anomalous connexion of πίστιν with εἰς πάντας τοὺς ἁγίους. Adopting the present text, we have two explanations; (a) that of Meyer, recently adopted by Winer in the *last* ed. of his grammar (*Gr.* § 50. 2, p. 365), according to which πίστις is taken as equiv. to 'fidelity,' and justified by *Rom.* iii. 3, *Gal.* v. 22; and *Tit.* ii. 3, in the first of which passages the meaning occurs in a very different combination, while in the second it is more than doubtful (see notes *in loc.*), and in the third is associated with an adjective; (b) that of Grot., al., derived from Theodoret and followed by De Wette, Alf., and most commentators, according to which τὴν ἀγάπην is to be referred by a kind of χιασμός (Jelf, *Gr.* § 904. 3) to εἰς πάντας τοὺς ἁγίους, and τὴν πίστιν alone to τὸν Κύριον. Of these (a) does not seem tenable, as it is surely very improbable that, in combination with ἀγάπην, πίστις should revert to a meaning so very unusual, and in St. Paul's Epp. so very feebly supported, as that of 'fidelitas.' The second (b), grammatically considered, is admissible (see Winer, *Gr.* § 50. 2, p. 365), but the distinctive ἣν ἔχεις (see Mey.) and the repetition of the art. with both subst. make it very un- plausible.

In this difficulty a third view seems to deserve consideration according to which πίστις πρὸς τὸν Κύρ. = 'a faith directed towards the Lord' (comp. 1 *Thess.* i. 8), in a purely spiritual reference, while πίστις εἰς πάντας κ.τ.λ. = 'a faith evinced towards (erga) the Saints,' with a more practical reference, scil. as shown in contributions to their necessities,—a meaning suggested to

Ἰησοῦν καὶ εἰς πάντας τοὺς ἀγίους, ὅπως ἡ κοινωνία τῆς πίστεώς σου ἐνεργῆς γένηται ἐν ἐπιγνώσει παντὸς

the reader by the preceding ἀγάπην, and conveyed by the studied prepositional interchange. The prepp. then substantially preserve the distinction alluded to in notes on Eph. iv. 12, Tit. i. 1; πρὸς refers to a more remote, εἰς to a more immediate, application of the specified action, whether erga (2 Cor. viii. 24, 1 Pet. iv. 9), contra (Rom. viii. 7), or with a more neutral ref. (2 Cor. x. 1, Col. iii. 9); comp. Winer, Gr. § 49. a, p. 353. This seems also confirmed by etymology, for while in, εἰς (ἐν) incorporates the idea of locality, of having reached the place (comp. Donalds. Cratyl. § 170), πρὸς primarily presents little more than the idea of simple motion forwards; see Donalds. *ib.* § 169, 171. On the various constructions of πίστις and πιστεύω, see Reuss, *Theol. Chrét.* iv. 13, Vol. II. p. 129.

6. ὅπως] 'in order that;' dependent on εὐχαριστώ, or perhaps more immediately on μνείαν σου ποιούμενος ἐπὶ τῶν προσευχῶν, and conveying the object of the prayer (2 Thess. i. 12), perhaps slightly blended with the subject of it; εἰχομαι, φησιν, ἵνα ἡ κοινωνία τῆς πίστεώς σου ἐνεργῆς γένηται, Chrys., and more distinctly Theod., δέομαι καὶ ἀντιβολῶ τὸν κοινὸν εὐεργέτην, τελείαν σοι δοῦναι τὴν κτήσιν τῶν ἀγαθῶν. To give the particle an 'ecstatic' sense (Estius; comp. Tittm. *Synon.* II. p. 55, 58), or to refer it to ver. 5 as giving the 'tendency' of ἡν ἔχεις (Beng., Meyer), is very unsatisfactory. It is singular that two such good commentators as Beng. and Mey. should agree in an interpretation so utterly pointless; see Winer, Gr. § 53. 6, p. 410.

κοινωνία τῆς πίστεώς σου] 'communication of thy faith;' scil. 'participation in thy

faith enjoyed by others,' πίστεις being not a gen. *subjecti*, but, as more commonly (except with a personal pronoun), a gen. *objecti*; comp. Phil. ii. 1, iii. 10, al. The clause thus serves to clear up, and indeed indirectly confirm the interpretation of, the preceding πίστιν εἰς πάντας τοὺς ἀγίους. The meaning assigned to κοινωνία by Œcum., ἡ κοινὴ πίστις, ἡ κοινοποιός, 'fides tua, quam communem nobiscum habes' (Beng.), or the more concrete, 'beneficentia ex fide profecta' (Estius, comp. Beza), do not seem in accordance with the use of κοινωνία in St. Paul's Epp. when associated with a gen. *rei*; comp. notes on Phil. ii. 1. ἐνεργῆς γένηται.] 'might become operative,' scil.

[reddens fructus in operibus] Syr.; γίνε-
ται ἐνεργῆς ὅταν ἔργα ἔχῃ, Chrys. The translation 'evidens,' Vulg., 'manifesta,' Clarom., appears to have arisen from a mistaken reading ἐναργῆς.

ἐν ἐπιγνώσει πάντος ἀγ.] 'in the (complete) knowledge of every good thing;' sphere and element in which the ἐνέργεια was to be displayed (see notes on Phil. i. 9), serving also indirectly to define the 'modus operandi;' πῶς δὲ ἔσται ἐνεργῆς; διὰ τοῦ ἐπιγνώσει σε καὶ πράττειν πᾶν ἀγαθόν, Œcum., who however unnecessarily introduces καὶ πράττειν, and incorrectly limits it to Philemon, whereas the previous interpretation of κοινωνία shows that the reference is to others, to the κοινῶν τῆς πίστεώς σου; see Meyer *in loc.* On the meaning of ἐπιγνώσις ('accurata cognitio'), see notes on Eph. i. 17, Phil. i. 9, but observe that this force of ἐπὶ cannot always be conveyed in translation; comp. on Col. i. 9.

τοῦ

ἀγαθοῦ τοῦ ἐν ἡμῖν εἰς Χριστὸν Ἰησοῦν, ἡ χάριν γὰρ πολλὴν ἔσχον καὶ παράκλησιν ἐπὶ τῇ ἀγάπῃ σου, ὅτι τὰ σπλάγγνα τῶν ἁγίων ἀναπέπνυται διὰ σοῦ, ἀδελφέ.

7. *χάρην*] So *Lachm.* and *Tisch.* ed. 1, with ACDEFG; 10 mss.; appy. all Vv.; Lat. Ff. (*Griesb., Scholz, Mey.*). In his second edition, *Tisch.* reads *χάριν* with JK; great majority of mss.; Chrys. (ms.), Theod., Dam., Theoph., al. (approved by *Griesb.*, and adopted by *Alf.*). This latter reading has some little claim on our attention, on the principle 'proclivi lectioni præstat ardua,' still as *χάριν* might have been suggested by the *εὐχαριστῶ* which precedes, it does not appear safe to reverse so great a preponderance of Uncial authority. This is one of the many cases in which the judgment of *Tisch.* ed. 1 is to be preferred to that of *Tisch.* ed. 2.

ἔσχον] So *Lachm.* and *Tisch.* ed. 1 with ACFG; 5 mss.; Vulg. Copt. (*ai-shê*), Æth. (Pol. and Platt), al.; Theod.; Lat. Ff. The plural *ἔσχομεν* is found in D*E; Clar. Sang.; Hier., al. (*Mey., Alf.*); the pres. *ἔχομεν* (before *πολλὴν*) is found in D***JK; great majority of mss.; Syr. (both); Chrys., Dam., Theoph., al., and adopted by *Tisch.* ed. 2. At first sight the plural (St. Paul and Tim., ver. 1) would seem to be the true reading of which the text was an alteration. As, however, the change might have been due to the preceding *ἡμῖν*, we retain the best attested reading.

ἐν ἡμῖν] 'which is in us,' with special reference to them as Christians, and as recipients of the good gifts and graces of God. The reading is slightly doubtful. *Lachmann* omits *τοῦ* with AC; 17, but on authority manifestly insufficient. Again *Rec.* reads *ὑμῶν* with FG; Vulg. (ed.), Syr. (both), Copt., al., but on weak external, and still weaker internal, evidence, as *ὑμῖν* might have been easily suggested by a desire to conform to the *ὑμῖν* in ver. 3.

εἰς Χρ. Ἰησ.] 'unto Christ Jesus,' not merely 'in reference to Him,' but with a closer adherence to the primary force of the preposition, 'for the work of,' 'to the honour of,' 'erga Christum,' Erasm. (compare notes on ver. 5); 'bonum nobis exhibitum redundare debet in Christum,' Beng. The words obviously belong to *ἐνεργῆς γένηται*, not to what immediately precedes (Syr., Vulg., and more distinctly Æth. (Platt), *εἰς* being assumed = *ἐν*), still less to the more remote *τῆς πίστεως σου*, as Grot. *Lachm.* omits

Ἰησοῦν with AC; 2 mss.; Copt., Æth. (Pol., but not Platt); Hier., al., but without sufficient external authority.

7. *γάρ*] It is somewhat doubtful whether this gives the (subjective) reason for the *εὐχαριστία*, ver. 4 (Jerome, *Mey.*), or for the prayer immediately preceding (De W., *Alf.*). The latter is perhaps the most natural, as the subject of thanksgiving seems insensibly to have passed into that of prayer. The Apostle prays that the *κοινωνία κ.τ.λ.* may prove *ἐνεργῆς*, for ('sane rebus ita comparatis,' Klotz) it is at present so great as to cause joy both to himself and to Timothy; *σύ μοι παρρησίαν ἔδωκας ἐκ τῶν εἰς ἑτέρους γενομένων*, Chrys.

ἔσχον] 'I had;' scil. when I first heard of your *ἀγάπην* and *πίστιν*, ver. 5. The *πολλὴν*, as *Mey.* observes, appears to belong to both substantives; comp. Jelf, *Gr.* § 39. 1. obs.

ἐπὶ τῇ ἀγάπῃ σου] 'in thy love,' literally, 'based on thy love,' *ἐπὶ* with the dat., as usual,

I beseech thee for Ones. thy once unprofitable servant, who left thee a servant, to return a brother : receive him as myself.

⁸ Διὸ πολλὴν ἐν Χριστῷ παρρησίαν ἔχων ἐπιτάσσειν σοι τὸ ἀνήκον, ⁹ διὰ τὴν

If he be a defaulter I will repay thee.

marking the basis and foundation upon which the χάρα and παράκλ. rested ; see notes on *Phil.* i. 3.

ὅτι τὰ σπλάγχνα] ‘because the hearts ;’ explanation of the preceding ἐπὶ τῇ ἀγ. ; πολλῆς γὰρ ἐμπύπλωμαι θυμηδίας ὅτι παντοδαπὴν τοῖς ἀγίοις θεραπείαν προσφέρει, Theod. On the semi-Hebraistic σπλάγχνα (ver. 20, 2 Cor. vi. 12 al.), see notes on *Phil.* i. 8 : there, however, the idea of ‘affection’ (πνευματικὴ φιλοστοργία, Theod. *in loc.*) is more predominant ; here the term only serves to specify the imaginary seat of it ; comp. Lücke on 1 *John* iii. 17. As σπλάγχνα is a somewhat comprehensive term (‘proprie sunt viscera illa, nobiliora vocata, cor, pulmones, hepar et lien,’ Tittmann, *Synon.* i. p. 68), the ethical applications may obviously be somewhat varied ; see Suicer, *Thesaur.* s. v. Vol. II. p. 997. **ἀναπέπαιται**] ‘have been refreshed ;’ so 1 *Cor.* xvi. 18, 2 *Cor.* vii. 3. On the distinction between ἀνάπαυσις, ‘pause or cessation from labour,’ and ἀνεσις ‘relaxation of what had been tightly strained,’ see Trench, *Synon.* § XLI.

ἀδελφε] Not ‘Bruder in Wahrheit,’ De W., Koch, but as Æth., ‘frater mi,’—in tones of earnest affection : ‘hoc in fine positum multum habet πάθος ;’ conf. Virg. *Æn.* vi. 836, ‘Scip. Gent. ap. Poli *Syn.*

⁸. διὸ] ‘On which account,’ ‘as I have so much joy and consolation in thee ;’ not in connexion with παρρ. ἔχων (δυνάμενος, φησί, θαρρῆν ὡς θερμῶς πεπιστευκῶτι, Theod.) as Syr. and the Greek commentators, but in ref. to the preceding χαρὰν ἔσχον—ἐπὶ τῇ ἀγάπῃ, expressing more fully the motive of the διὰ τὴν ἀγ. μᾶλλον παρακ. which follows ; so De W.,

Meyer, Alf. On the use of διὸ, see notes on *Gal.* iv. 31, and for its distinction from οὖν and ἄρα, see Klotz, *Devar.* Vol. II. p. 173, but on the two latter particles contrast the more correct remarks of Donalds. *Gr.* § 604, *Cratyl.* § 192. **παρρ.**

ἔχων] ‘though I have boldness ;’ concessive use of the simple participle, see Donalds. *Gr.* § 621, and compare the remarks of Winer on the translation of participles, *Gr.* § 46. 12, p. 413,—ed. 5, appy. omitted in ed. 6. On the meaning of παρρ., here in its derivative sense of ἐξουσία, εὐδεια, Hesych., see notes on 1 *Tim.* iii. 13. This παρρησία was ἐν Χρ. ; He was the element in which (not διὰ τὴν πίστιν τὴν εἰς Χρ., Chrys.) it was entertained, and out of which it did not exist : comp. on *Eph.* iv. 1.

ἐπιτάσσ. σοι τὸ ἀνήκον] ‘to enjoïn upon thee that which is fitting,’ epexegetic infin. following a phrase expressive of ability or capability ; comp. Madvig, *Synt.* § 145. 1. The verb ἐπιτάσσ. though not uncommon elsewhere in the N. T. is only found here in St. Paul’s Epp. : ἐπιταγή, on the contrary occurs seven times in these Epp., but not elsewhere in the N. T. The neuter τὸ ἀνήκον (comp. *Eph.* v. 4, *Col.* iii. 18), not exactly τὸ εἰς χρεῖαν μου ἐλθόν, Theoph., but more generically ‘quod decet facere,’ Copt.,

عَدْلًا؟ عَدْلًا [illa quæ justa] Syr., τὸ πρέπον, Suid., marks the category (Mey.) to which the receiving back of Onesimus is to be referred.

⁹. διὰ τὴν ἀγ.] ‘on account of love.’ ‘for love’s sake,’ Auth. ; partially explanatory of the preceding διὸ, but with a more general reference, the ἀγάπη here not being, ἢν κἀγὼ ἔχω

ἀγάπην μᾶλλον παρακαλῶ. τοιοῦτος ὢν, ὡς Παῦλος
πρεσβύτης, νυνὶ δὲ καὶ δέσμιος Ἰησοῦ Χριστοῦ, ¹⁰ παρα-

πρὸς σε, Theoph., or, ἦν ἀγαπῶ τέ σε
καὶ ἀγαπῶμαι, (Ecum., nor even
'charitas tua in Christum,' Just., but,
as the omission of all defining geni-
tives seems to suggest, 'Christian
love' in its widest sense (De W.,
Mey.). The article gives the abstract
noun its most generic meaning and
application, Middleton, *Gr. Art.* v.
5. 1, p. 89, sq.

τοιοῦτος ὢν] 'Being such an one,'
'As I am such an one,' scil. who
would rather beseech for love's sake,
than avail myself of my *παρρησίαν*
ἐπιτάσσειν. There is some little
difficulty as to the connexion of this
participial clause. It is usually re-
garded as preparatory to the ὡς Παῦλος
which follows, and is conceived to
more nearly explain it. Meyer, how-
ever (whose note on this clause is very
persuasive), shows that the undefined
τοιοῦτος, though often more nearly
explained and defined by *ολος*, ὡστε,
neither is, nor scarcely can be, asso-
ciated with ὡς, which naturally pre-
sumes a more defined antecedent, and
always 'aptius conjungitur cum
sequentibus,' Klotz, *Devar.* Vol. II.
p. 757. This being appy. the case,
τοιοῦτος ὢν must be referred to ver. 8,
while ὡς Παῦλος πρεσβύτης, enhanced
by νυνὶ δὲ καὶ δέσμιος Ἰ.Χ., belongs to
the second παρακαλῶ (so *Lachm.*, De
W., and recently, *Buttm.*, Alf.), and
states the capacity in which the
Apostle makes his affectionate request.
Lachm. it may be observed, encloses
ὡς Παῦλος in a parenthesis; *Buttm.*
isolates it by commas (so Chrys.,
ἀπὸ τῆς ποιότητος τοῦ προσώπου ἀπὸ
τῆς ἡλικίας ἀπὸ τοῦ δικαιοτέρου πάν-
των ὅτι καὶ δέσμιος κ.τ.λ., comp.
Æth. [Platt]); both however unsatis-
factorily: Παῦλος seems more naturally

to stand in immediate union with
πρεσβύτης (Syr., Copt.) and to hint at
the title he might have assumed, 'Paul
the Apostle.'

πρεσβύτης]
'the aged,' Auth., 'senex,' Vulg.,

ܡܘܨܘܝܐ Syr., and appy. all Vv. It is
quite unnecessary to attempt to ex-
plain away the simple meaning of
this word ('non ætatem sed officium
significat' Calv., 'ein Senior der
Christenheit,' Koch), or to evade the
almost obvious reference to age; see
Wolf *in loc.* If with Wieseler we
assume as late a year as A.D. 39 for
the martyrdom of Stephen, and con-
sider the *νεανίας* at that time as no
more than 25 or 26, the Apostle would
now (probably A.D. 62) be nearly 50,
which, broken as he was with labour,
suffering, and anxieties (2 Cor. xii. 24-
28), might well entitle him to the ap-
pellation of *πρεσβύτης*. If we follow
the tradition in Pseud.-Chrys. *Orat. de*
Petr. et Paulo (Vol. VIII. spur. p. 10,
ed. Bened.), that St. Paul's age was 68
when he suffered martyrdom, there
will remain no doubt as to the ap-
propriateness of the term. All at-
tempts, however, to fix the year in
which St. Paul was born are hopeless,
comp. Winer, *RWB.* Vol. II. p. 217.

δέσμιος Ἰ.Χ.] Not διὰ Χριστὸν δεδε-
μένος, Chrys., but, as in ver. 1, 'one
whom Christ and His cause have
bound;' see notes above, and Winer,
Gr. § 30. 2, p. 170.

10. τοῦ ἐμοῦ τέκνου] 'my own
child;' with tender reference to Phile-
mon as being converted by the Apostle,
and owing to him his Christian exist-
ence; comp. 1 Cor. iv. 14, Gal. iv.
19, and Loesn. *Obs.* p. 431, who cites
the partially parallel μᾶλλον αὐτὸν ἢ
οὐχ ἤττον τῶν γονέων γεγέννηκα, Philo,

καλῶ σε περὶ τοῦ ἐμοῦ τέκνου, ὃν ἐγέννησα ἐν τοῖς δεσμοῖς,
 Ὀνήσιμον, ¹¹ τὸν ποτέ σοι ἄχρηστον, νυνὶ δὲ σοὶ καὶ

10. Ἰησοῦ Χριστοῦ] So *Rec.* with D***EFGJK; appy. great majority of mss.; Vulg. Clarom. Syr. Æth. (Platt), al.; Chrys., Theod. *Lachm.* and *Tisch.* reverse the order with AC; a few mss.; Copt. Æth. (Pol.), Iber., al. The authority does not seem sufficient to justify the reversed order, especially as the best authorities give Χρ. Ἰησ. in ver. 1, which might easily have suggested the correction.

11. ἀνέπεμψά σοι] So *Lachm.* and *Tisch.* 1, with ACD*E; 17; Syr. Copt. (*ha-pok*). Æth. (both); Chrys. (*πρὸς σέ*); Lat. Ff. (*Meyer*). In his second ed. *Tisch.* omits σοι with D***EFGJK; nearly all mss.; Amit. Goth. Syr. (Philox.); many Ff. (*Rec., Alf.*). Independently of the external authority which seems to preponderate against the omission, it does not seem improbable that σοι should have been omitted on account of the two preceding repetitions in the same verse, and the σὺ δὲ which immediately follows.

Caî. § 8, Vol. II. p. 554 (ed. Mang.). The pronoun ἐμοῦ seems here emphatic. *Lachm.* and *Mey.* introduce ἐγὼ before ἐγέννησα, but though on internal grounds not improbable, the external authority [A; 2 mss.; Slav. (ms.), Chrys. (1)] does not seem nearly sufficient to warrant the insertion.

ἐν τοῖς δεσμοῖς] With feeling allusion to the circumstances in which he was when Philemon was converted, and in which he now is again while urging his request; πάλιν οἱ δεσμοὶ δυσωπητικοί [exorandi vim habent], Chrys. The addition μοῦ after δεσμοῖς [*Rec., Scholz,* with CD***JK; al.] seems rightly rejected by *Lachm.* and *Tisch.*

Ὀνήσιμον] Accusative, owing to an inverted form of attraction; the relative which would more usually (comp. *Winer, Gr.* § 24. 1, p. 147) have been in the same gender and case as τέκνου here follows the common regimen, passing into the gender of the latter substantive, and attracting it into its own case; see *Winer, Gr.* § 24. 2, p. 149, § 66. 5, p. 552.

11. τὸν ποτέ σοι ἄχρ.] 'who was once unprofitable,' 'unserviceable,' scil. who once did not answer to his name (ὀνήσιμον), but by running away, and

apparently also by theft (Chrys. on ver. 18), proved himself ἀχρηστος. The word ἀχρηστ. is an ἀπ. λεγόμεν. in the N.T. (εὐχρηστος, 2 Tim. ii. 21, iv. 11), and is defined by Tittmann (*Synon.* II. p. 12) as 'quo uti recte non possumus, qui nullum usum præbeat.' The distinction between this and ἀχρεῖος (Matth. xxv. 30, Luke xvii. 10) is not very palpable: perhaps the latter rather implies οὐ οὐκ ἔστι χρεῖα, 'quo non opus est' (Tittm.), 'one who could be dispensed with,' and hence, inferentially, 'worthless,' ἀχρεῖον καὶ ἀνωφελές, *Xen. Mem.* I. 2. 54, while ἀχρηστος has less of a negative sense (οὐ χρήσιμον) and more approximates to that of πονηρός. It would seem, however, that ἀχρεῖος belongs mainly to earlier, ἀχρηστος mainly to later, Greek.

The play on the name, Ὀνήσιμον, τὸν ποτε ἀχρηστον (not noticed by the Greek commentators) has been recognised by the majority of modern expositors; see *Winer, Gr.* § 68. 2, p. 561. Any further allusion, χρηστός as compared with Χριστιανός (Koch), seems improbable and even untenable, comp. *Mey. in loc.*

σοι καὶ ἐμοὶ εὐχρ.] 'profitable, serviceable, to thee and me.' The εὐχρηστία

ἔμοι εὐχρηστον, ὃν ἀνέπεμψά σοι. ¹² σὺ δὲ αὐτόν, τοῦτ' ἔστιν τὰ ἐμὰ σπλάγχνα, ¹³ ὃν ἐγὼ ἐβουλόμην πρὸς ἑμαυτὸν κατέχειν, ἵνα ὑπὲρ σοῦ μοι διακονῇ ἐν τοῖς δεσμοῖς

here alluded to has obviously a higher reference than to mere earthly service (comp. Chrys.): Philemon had now gained in his servant a brother in the faith; St. Paul, one who owed him his hope of future salvation, and was a living proof that he had not run in vain. In the delicately added ἔμοι ('Philemonem civiliter præponit sibi,' Beng.) it is somewhat coarse (Theoph., Corn. a Lap.) to find a hint that Philemon was to send him back to the Apostle.

ὃν ἀνέπεμψά σοι] 'I have sent back to thee,' or even 'I send back, &c.,'—epistolary aor.; present to the writer, but aoristic to the receiver of the letter; comp. ἔπεμψα, Phil. ii. 28, and see exx. in Winer, *Gr.* § 40. 5. 2, p. 249.

12. σὺ δὲ αὐτόν] 'But do thou (receive) him.' The sentence involves an anacoluthon, which, however, affords but little difficulty, as ver. 17, in which the construction is resumed, suggests the natural supplement. The addition προσλαβοῦ [*Rec.* with CDEJK; al.] is well attested, but considering the tendency of St. Paul, esp. in relational sentences, to pass into anacolutha (see exx. in Winer, *Gr.* § 63. 1, p. 500), rightly rejected by *Lachm.*, *Tisch.*, and most modern expositors as an ancient gloss. *Lachm.* also omits σὺ δέ [with AC; 17], but with but little probability, as the omission was probably the result of an attempt to evade the anacoluthon by joining ἀνέπεμψα and αὐτόν; comp. Meyer (crit. note), p. 173.

τὰ ἐμὰ σπλάγχνα] 'mine own heart,' 'meinos brusts,' Goth.; οὕτω γὰρ αὐτὸν ἀγαπῶ καὶ ἐν τῇ ψυχῇ περιφέρω, Theoph. The meaning adopted by Syr.

امر بضم الميم] [sic ut natum meum], Æth. (Platt; Polygl. paraphrases), Theod., ἐκ τῶν ἐμῶν γεγέννηται σπλάγχνων, al., though perfectly defensible (see Suicer, *Thesaur.* s. v., and the pertinent exx. in Wetst.), does not here seem requisite or indeed satisfactory, as the paternal relation of St. Paul to Onesimus was a purely spiritual one, and as σπλάγχνα appears nearly always in St. Paul to involve some special idea of affection, or, as here, of the seat of it: Meyer (after Grot.) quotes 'meum corculum,' Plaut. *Cas.* iv. 4. 14 (16): comp. notes on ver. 7.

13. ἐγὼ ἐβουλόμην] 'I (on my part) was purposing;' contrast ἠθέλησα, ver. 14, where not only the general distinction between the verbs βούλομαι and θέλω (see notes on 1 *Tim.* v. 14), but, as Meyer remarks, between the *tenses*, is accurately preserved. The imperf. points to the time when the design was formed, and to its non-fulfilment; comp. Bernhardy, *Synt.* x. 3, p. 373. The use of ἠύχόμην Rom. ix. 3 (Alf.), though analogous, is not exactly similar, as this belongs to use of the imperf. where there is a more distinct reference to a suppressed conditional clause; see notes on *Gal.* v. 20.

πρὸς ἑμαυτόν] 'with myself;' the proper and primary meaning of the preposition ('motion toward,' comp. Donalds. *Cratyl.* § 169) is often obscured in connexion with persons; see notes on *Gal.* i. 18, and Winer, *Gr.* § 49. h, p. 360. ὑπὲρ σοῦ] 'in thy stead;' not simply for ἀντί, but with a tinge of the more

τοῦ εὐαγγελίου. ¹⁴ χωρὶς δὲ τῆς σῆς γνώμης οὐδὲν ἠθέλησα ποιῆσαι, ἵνα μὴ ὡς κατὰ ἀνάγκην τὸ ἀγαθόν σου ᾖ,

usual meaning of the prep. 'in the place of, and thereby beneficially to, thee;' comp. Eurip. *Alcest.* 700, *καθ' ἑαυτὴν ὑπὲρ σοῦ*, and see Green, *Gr.* p. 301. This more derivative meaning of the prep. cannot be denied (see Winer, *Gr.* § 47. 1, p. 342), but has been unduly pressed in doctrinal passages; comp. notes on *Gal.* iii. 13, and Usteri, *Lehrb.* II. I. 1, p. 115. The exquisite turn that St. Paul gives to his intention of retaining Onesimus, viz. as a representative of his master (ἵνα τῆς σῆς μοι διακονίας ἐκτίσῃ τὸ χρέος, Theod.), should not be left unnoticed.

διακονῆ] 'might minister;' present, idiomatically referring to the time when the ἐβουλόμην took place, and giving a vividness to the past by representing it as present; see Winer, *Gr.* § 41. b. 1, p. 258, and Klotz, *Devar.* Vol. II. p. 618: compare also *Gal.* i. 16, but observe that the use of the pres. is somewhat different; there an event is referred to which was still going on, here the διακονία, in its more direct sense, had now ceased, as Onesimus was all but on his way home to his master.

δεσμοῖς τοῦ εὐαγγ.] 'bonds of the Gospel;' scil. 'bonds which the Gospel brought with it,—which preaching the Gospel entailed on me,' εὐαγγ. being a gen. *auctoris*; see Winer, *Gr.* § 30. 2. β. note, p. 170, Hartung, *Casus*, p. 17. The same delicate allusion to his sufferings (comp. ver. 9), and to a state which could not fail to touch the heart of Philemon.

14. **χωρὶς δὲ κ.τ.λ.]** 'but without thy own approval:;' comp. Raphel, *Annot.* Vol. II. p. 642, who very appropriately cites Polyb. *Hist.* p. 983 (xv. 18. 4), *χωρὶς τῆς Ρωμαίων γνώμης*; comp. *ib.* III. 21. 7, *χωρὶς τῆς αὐτοῦ γνώμης*,

ib. XXI. 8. 7, *ἀνευ τῆς ἐκείνου γνώμης* (cited in Schweigh. *Lex. Polyb.* p. 89). *Γνώμη* occurs a few times in the N.T., and in slightly varied senses; comp. Acts xx. 3, where it has appy. the stronger sense of 'design,' and 1 Cor. i. 7, vii. 25, 40, 2 Cor. viii. 20, where it has its more regular meaning of 'sententia' or 'judicium;' comp. Meyer on 1 Cor. i. 7, and Kypke, *Obs.* Vol. II. p. 205.

ἠθέλησα] 'was willing;' aor., see notes on ver. 13. **ὡς κατὰ ἀνάγκην]** 'as if by necessity,' 'compulsion-wise;' the κατὰ marking primarily the *norma* or manner according to which the action was done (see notes on *Tit.* iii. 5), and thence the prevailing principle to which it was to be referred (comp. exx. in Winer *Gr.* § 49. d, p. 358), while ὡς marks the *aspect* which the action would have worn; see Bernhardy, *Synt.* VII. 2, p. 333, and notes on *Eph.* v. 22, *Col.* iii. 23. Chrys., and more fully Theophyl. and Œcum., rightly call attention to this insertion of the particle.

τὸ ἀγαθόν σου] 'thy good,' 'thy beneficence,' 'the good emanating from or performed by thee,' the gen. perhaps being not so much a mere possessive gen. as a gen. *auctoris* or *causæ efficientis*; see notes on *Col.* i. 23. The exact meaning of the words is slightly doubtful; there seems certainly no reference to any manumission of Onesimus (Estius, Koch; contrast Maurice, *Unity of N.T.* p. 659), nor merely to the kind reception which Philemon was to give him on his arrival (Hofmann, *Schribb.* Vol. II. p. 387), nor even to the 'beneficium' which in this *particular* instance Philemon was to confer on the Apostle, but, as the

ἀλλὰ κατὰ ἐκούσιον. ¹⁵ τάχα γὰρ διὰ τοῦτο ἐχωρίσθη

more abstract term suggests, 'beneficentia tua' (Calv.), whether as shown in this or in other good and merciful acts generally. If the Apostle had retained Onesimus, Philemon would have doubtless consented, but the τὸ ἀγαθὸν in the particular case would have worn the appearance (ὡς) of a kind of constraint; St. Paul, however wished, as in this so in all other matters, that Philemon's τὸ ἀγαθὸν should be μὴ ὡς κατὰ ἀνάγκην ἀλλὰ κατὰ ἐκούσιον.

On the doubtful distinction in the N.T. between τὸ ἀγαθὸν and τὸ καλόν, see notes on Gal. vi. 10.

κατὰ ἐκούσιον] 'voluntarily.' The more usual periphrasis for the adverb appears in earlier Greek to have been καθ' ἐκούσιαν, Thucyd. VIII. 27, or ἐξ ἐκουσίας, Soph. Trach. 724, by an ellipse of γνώμη. In the present case there may have been originally an ellipse of τρόπον (Porphyg. de Abs. I. 9, καθ' ἐκούσιον τρόπον); the expression, however, would soon become purely adverbial: comp. Lobeck, Phryg. p. 4.

15. **τάχα γάρ**] 'For perhaps;' reason that influenced the Apostle in sending back Onesimus. The insertion of τάχα (Rom. v. 7, more usually τάχ' ἂν, in classical Greek) gives a softening and suasive turn to the admission of his convert's fault, no less sound in principle ('occulta sunt iudicia Dei, et temerarium est quasi de certo pronunciare quod dubium est,' Hieron.) than judicious in its present use; καλῶς τό, τάχα, ἵνα εἰξῆ ὁ δεσπότης, Chrys.; τάχα γὰρ κατὰ θείαν οἰκονομίαν ἐφυγεν, Theoph. Both Chrys. and Jerome admirably illustrate from the history of Joseph the great feature of the providential government of God which these verses disclose,—præstabilis ducere Deum

de malis bona facere, quam mala nulla facere,' Justin. in loc., see August. Enchir. § 3, Vol. VI. p. 349 (ed. Ben. 1836).

ἐχωρίσθη] 'he departed;' he does not say ἐφυγεν lest he should rouse up any angry remembrances in the mind of Philem.: so Chrys., Œcum., and Theophyl., all of whom have admirably illustrated the delicate touches in this beautiful Epistle. For exx. of this sort of 'medial-passive,' in which, however, not only the passive form, but passive meaning, is clearly to be recognized, see Krüger, Sprachl. § 52. 6. 1.

πρὸς ὦραν] 'for a season;' 2 Cor. vii. 8, Gal. ii. 5, and more definitely, 1 Thess. ii. 17, πρὸς καιρὸν ὦρας. In the present expression the duration of the time is not expressly stated, but it may be inferred from the antithesis to have not been very long; comp. Theophyl. in loc. The proper force of the prep. ('motion towards') may be easily recognized in the formula, especially when compared with its more appreciable force in such expressions as πρὸς ἐσπέραν (Luke xxiv. 29), al.; comp. Bernhardt, Synt. v. 31, p. 564. The derivation of ὦρα is uncertain; it has been connected with the Sanscr. vāra, 'time' (Benfey, Wurzellex. Vol. II. p. 328), but, perhaps more probably, with the Zend. jare, Germ. 'Jahr,' as appy. evinced in the Lat. 'horno;' comp. Pott, Etym. Forsch. Vol. I. p. 8, 123.

αἰώνιον αὐτὸν ἀπ.] 'mightest receive him eternally, everlastingly,' not merely 'perpetuum,' Beza (Grot. compares Hor. Epist. I. 10. 41, 'serviet æternum'), nor with any allusion to 'perpetua mancipia,' Exod. xxi. 6, Deut. xv. 17 (Beza, Gent.) but 'in æternum,' Clarom., 'aiveinana,' Goth.; οὐκ ἐν τῷ παρόντι μόνον καιρῷ ἀλλὰ

πρὸς ὄραν, ἵνα αἰώνιον αὐτὸν ἀπέχῃς, ¹⁶ οὐκέτι ὡς δούλον, ἀλλ' ὑπὲρ δούλον, ἀδελφὸν ἀγαπητόν, μάλιστα ἐμοί, πόσω

καὶ ἐν τῷ μέλλοντι, ἵνα διαπαντὸς ἔχῃς αὐτόν, οὐκέτι δούλον ἀλλὰ τιμιώτερον δούλου, Chrys.: so pertinently Estius, 'servitus omnis hęc vitā finitur, at fraternitas Christiana manet in eternum.' The secondary predicate of time, αἰώνιον, is not an adverb (Mey.), but, as its position suggests, an adverbial adjective involving a *proleptical* statement of the result; comp. Donalds. *Gr.* § 443, and see exx. in Winer, *Gr.* § 54. 2, p. 412. On the compound ἀπέχειν, in which, as in ἀπολαμβάνειν κ.τ.λ., the prep. does not apply, so much mark the 'receiving back,' as the 'having for one's own' ('sibi habere,' Bengel, 'hinweghaben,' Mey.) see notes on *Phil.* iv. 18, comp. Winer, *Verb. Comp.* iv. p. 8.

16. οὐκέτι ὡς δούλον] Changed spiritual relation in which he now would stand to his master; ὥστε καὶ τῷ χρόνῳ κεκέρδακας καὶ τῇ ποιότητι, Chrys. The particle ὡς almost convincingly shows that there is here no reference to manumission (comp. on ver. 14): though actually a slave, he is not to be regarded in the ordinary aspect of one (see ver. 14); the inward relation was changed, the outward remained the same; comp. Hofmann, *Schriftb.* Vol. II. 1, p. 318. ὑπὲρ δούλον] 'above a slave, more than a slave,' 'ufar

skalk,' Goth. $\frac{\text{𐌹𐌺𐌿𐌸}}{\text{𐌹𐌺𐌿𐌸}}$ [præstantior quam] Syr., sim. Æth. (Platt), Copt.; not 'pro servo,' Vulg., Clarom., which obscures the force of the preposition; comp. Matth. x. 24, 37, Acts xxvi. 13, in which the force of ὑπὲρ is somewhat similar, and see Winer, *Gr.* § 49. e, p. 359. The expression is explained by the following ἀδελφὸν ἀγαπητόν; Onesimus was

not now to be regarded in the light of a slave, but in a higher light, viz., as a beloved brother; ἀντὶ δούλου ἀχρήστου, χρῆστον ἀδελφὸν ἀπελθῆρας, Œcum. μάλιστα ἐμοί]

'especially, above all others, to me;' not directly dependent on ἀγαπητόν (Mey.), but, as ἀγαπητός in the N.T. has to a great degree lost its verbal character, a dative 'of interest' (Krüger, *Sprachl.* § 48. 4) attached to ἀδελφ. ἀγαπ.; comp. Syr., Beng. He stood in the light of an ἀδελφ. ἀγαπ. to St. Paul, whom he had now left, but much more so to Philemon, who had formerly known him as a mere δούλον, but who was now to have him as his own in a higher and closer relation than before. On the meaning and derivation of μάλιστα, comp. notes on 1 *Tim.* iv. 10.

καὶ ἐν σαρκὶ κ.τ.λ.] 'both in the flesh and in the Lord;' the two spheres in which Onesimus was to be πόσω μᾶλλον an ἀδελφὸς ἀγαπητός to Philemon than to the Apostle,—'in the flesh,' i.e. in earthly and personal relations (Mey.), as having intercourse and communication with him on a necessarily somewhat altered footing,—'in the Lord,' as enjoying spiritual communion with him which he never enjoyed before,—nearly καὶ ἐν ταῖς σωματικαῖς ὑπερησῖαις καὶ ἐν ταῖς πνευματικαῖς, Schol., except that the idea must not be limited to ὑπερησῖαι; comp. Theod., Œcum. To more nearly define ἐν σαρκὶ (comp. Grot., al.) is neither here necessary nor in harmony with its general use in St. Paul's Epp.; see notes on *Gal.* v. 16, and the elaborate notes of Koch, p. 99 sq.; 'die Gegensätze, als Mensch und als Christ sind in ihrer ganzen Weite zu belassen,' Meyer. On

δὲ μᾶλλον σοι καὶ ἐν σαρκὶ καὶ ἐν Κυρίῳ. ¹⁷ εἰ οὖν με
 ἔχεις κοινωνόν, προσλαβοῦ αὐτὸν ὡς ἐμέ. ¹⁸ εἰ δέ τι
 ἠδίκησέν σε ἢ ὀφείλει, τοῦτο ἐμοὶ ἐλλόγα. ¹⁹ ἐγὼ Παῦλος

the force of καί—καί ('as well the one as the other'), see notes on 1 *Tim.* iv. 10.

17. εἰ οὖν] 'if then;' summing up what has been urged, and resuming the request imperfectly expressed in verse 12. On the 'vis collectiva' of οὖν (*Gal.* iv. 15, *Phil.* ii. 29, see notes) and its resumptive force (*Gal.* iii. 5, see notes), both here united, see Klotz, *Devar.* Vol. II. p. 717, 718.

κοινωνόν] 'a partner,' scil. in faith and love and Christian principles generally,—not merely in sentiments (εἰ τὰ ἀδὰ μοι φρονεῖς, ἐπὶ τοῖς αὐτοῖς τρέχεις, εἰ φίλον ἠγά, *Chrys.*, *Just.*), or, still less likely, in community of property ('ut tua sint mea, et mea tua,' *Beng.*, comp. *Beza*, *Pagn.*), interpretations which here improperly limit what seems purposely left unrestricted.

προσλαβοῦ ὡς ἐμέ] 'receive him to thee as myself,' 'as you would me;' in my spiritual affection towards him he is a part of my very self, comp. ver. 12. The form προσλαβ. occurs in a very similar sense, *Rom.* i. 3, xv. 7, the idea not being so much of a mere kindness of reception (comp. *Acts* xxviii. 2) as of an admission to Christian love and fellowship; see *Meyer on Rom.* xiv. 1, and *Fritz. in loc.* who, however, in his translation 'in suum contubernium recipere,' somewhat puts out of sight the Christian character of the reception which the context seems to imply.

18. εἰ δέ] 'But if;' contrasted thought (comp. *Alf.*), suggested by the remembrance of what might militate against the warmth of the reception. The δέ thus does not seem μεταβατικόν (*Mey.*), but preserves its usual appo-

sitive force; 'qui loquitur, etiam si nihil positum est in oratione, tamen aliquid in mente habet, ad quod respiciens illam oppositionem infert,' *Klotz, Devar.* Vol. II. p. 365.

ἠδίκησεν σε] 'wronged thee,' more specifically explained by the 'mitius synonymon' (*Beng.*) ἢ ὀφείλει. The Greek commentators draw attention to the tender way in which St. Paul notices that misdeed of the repentant Onesimus which would have tended most to keep up the irritation of Philemon (οὐκ εἶπεν ἐκλεψεν, ἀλλ' εὐφημότερον, ἠδίκησεν ἢ ὀφείλει, *Theoph.*) and further, the kind and wise way in which he keeps it to the end of his letter; δρα ποῦ τέθεικε καὶ πότε τὸ ἀδίκημα ὕστερον μετὰ τὸ πολλὰ ὑπὲρ τοῦτου προσιπεῖν, *Chrys.*

τοῦτο ἐμοὶ ἐλλόγα] 'this set down to my account,' scil. δ τι ἠδίκησέν σε ἢ ὀφείλει; 'id meis rationibus imputa,' *Grot.* Though there is no certain lexical authority for ἐλλογῶ (it does not appear in the new ed. of *Steph. Thesaur.*), and though its existence has been somewhat peremptorily denied (*Fritz. Rom.* v. 13, Vol. I. p. 311), yet still as the desiderative λογῶ (*Lucian, Lexiph.* § 15) is an acknowledged form, and as peculiarities of orthography or errors of transcription cannot be made to satisfactorily account for the assumed permutation of εἰ and α [Bastius ap. *Greg. Cor.* p. 706 (ed. Schæf.) cited by *Fritz.* is not in point, as here referring to *cursive* mss.; see exx. and plates referred to], we seem bound to follow the preponderant uncial authority, ACD*FG; 17. 31; so *Lachm.*, *Tisch.*, and also *Meyer, Alf.*

19. ἐγὼ Παῦλος ἔγρ.] 'I Paul have

ἔγραψα τῇ ἐμῇ χειρὶ, ἐγὼ ἀποτίσω ἵνα μὴ λέγω σοι ὅτι καὶ σεαυτὸν μοι προσοφείλεις. ²⁰ Ναί, ἀδελφέ, ἐγὼ σου ὀναίμην ἐν Κυρίῳ ἀνάπαυσόν μου τὰ σπλάγχνα ἐν Χριστῷ.

written; scarcely 'I write,' De W. Conyb., Green (*Gr.* p. 17), as this epistolary aorist in the N. T. does not appear used simply in reference to what follows, but always more or less retrospectively, whether in reference to a former letter (2 Cor. ii. 3), preceding passages in an all but concluded letter (Rom. xv. 15, see Meyer *in loc.*), or an immediately foregoing portion of one in progress (1 Cor. ix. 15): when the ref. is to what is definitely present, the simple γράφω is used in preference to the idiomatic aorist; see Winer, *Gr.* § 40. 5. 2, p. 249, and notes on Gal. vi. 11. This would lead us to conclude that St. Paul wrote with his own hand certainly the preceding verse, and not improbably (Theod., Hieron.) the whole Epistle. It does not thus seem desirable with *Lachm.* and *Bultm.* to make this verse the commencement of a new paragraph. ἐγὼ ἀποτίσω] 'I will repay,' obviously not with any serious meaning, as if the Apostle expected that Philemon would demand it, but, as the Greek commentators all observe, χαριέντως (Theoph.), yet, perhaps, as the next words convey, with a gracefully implied exhortation, καὶ ἐπιτρεπτικῶς ἅμα καὶ χαριέντως (Chrys.); compare Theod., ἀντὶ γραμματίου τήνδε κάτεχε τὴν ἐπιστόλην πᾶσαν αὐτὴν ἐγὼ γέγραφα. The addition ἐν Κυρίῳ [D*E*; Clarom., Sang.] is an improbable repetition of ἐν Κυρίῳ below.

ἵνα μὴ λέγω σοι] 'that I may not say to thee,' a rhetorical turn,—σχῆμα παρασιωπήσεως, Grot., or παραλείψεως, Gent., 'rhetorica præteritio,' Est.,—

in which what might be said is partially suppressed, or only delicately brought to the remembrance of the person addressed. The ἵνα does not seem strictly dependent on ἔγραψα—ἀποτίσω (Mey.), nor yet on a suppressed imper. 'yield me this request,' (Alf.),—which would impair the graceful flow of thought, but rather, as Chrys., Theoph., and Œcum. seem to suggest, on a thought called up by the ἀποτίσω,—'repay; yes I say this, not doubting thee, but not wishing to press on thee the claim I might justly urge:' all was to be οὐ κατὰ ἀνάγκην ἀλλὰ κατὰ ἐκούσιον, ver. 14.

προσοφείλεις] 'thou owest unto me besides;' Philemon was not only an actual debtor to the Apostle of any trifle that he thus (μετὰ χάριτος τῆς πνευματικῆς, Chrys.) offers to make good, but in addition to it (προς-), even (καὶ ascensive) his own self, his own Christian existence. Raphael adduces somewhat similar uses of προσοφείλειν in Xen. *Cyr.* III. p. 59 (III. 2. 16), *Œcon.* p. 684 (20. 1); the meaning, however, is sufficiently obvious. A curious metaphorical use of προσοφ. ('longe inferiorem esse') will be found in Polyb. *Hist.* xxxix. 2. 6.

20. ναί, ἀδελφέ] 'yea, brother;' certainly not 'precantis' (Grot.), or 'vehementer obsecrantis' (Gent.), but with the usual force of the particle in the N. T., 'serio affirmantis' (comp. Erasm.), in reference to the request embodied in ver. 12 sq.: ἀφείς τὸν χαριεντισμὸν πάλιν ἔχεται τῶν προτέρων, τῶν σπουδαίων, Chrys., comp. Theoph. and Œcum. On the use of

I am confident that thou wilt fully comply with my request. Prepare me a lodging.

²² ἄμα δὲ καὶ ἐτοίμαζέ μοι ξενίαν ἐλπίζω γὰρ ὅτι διὰ τῶν προσευχῶν ὑμῶν χαρισθήσομαι ὑμῖν.

val in the N.T., see notes on *Phil.* iv. 3. ἐγὼ σου ὀφείλω] 'may I reap profit from thee';—I, not without emphasis; the Apostle again (comp. ver. 12, 17) makes it a matter between himself and Philemon, putting for the time Onesimus almost out of sight; it was a favour to himself. The somewhat unusual ὀφείλω [2 aor. opt., see Buttm. *Irreg. Verbs*, p. 189 Transl.] coupled with the significant ἐγὼ (I not merely Ones.), seems to confirm the view of most modern commentt., except De W., that there is again a play on the name of Onesimus; see Winer, *Gr.* § 68. 2, p. 561. The form ὀφείλω is similarly used by Ignatius (*Polyc.* i. 6, *Magn.* 12, al.),—once (*Eph.* 2) curiously enough, but appy. by mere accident, after a mention of an Onesimus.

ἐν Κυρίῳ denotes, as usual the sphere of the *δουσία* (see on *Eph.* iv. 17, *Phil.* ii. 19, al.), just as ἐν Χριστῷ, which follows, specifies that of the ἀνάπαυσις; both were to be characterized by being in Him, they were to be such as implied His hallowing influences. It may be here observed that ἐν Χρ. has distinctly preponderating authority [ACD*FGJ; al.; Clarom., Syr. (both), Æth. (both), Copt., Goth.], and is adopted by nearly all modern editors. τὰ σπλάγχνα] 'my heart'; not Onesimus, as in ver. 12 (Hieron.), which would here be wholly out of place, nor τὴν περί σε ἀγάπην (Theoph., Æcum.), but simply the σπλάγχνα of the Apostle,—the seat of his love and affections; see notes on ver. 7.

21. πεποιθὼς τῇ ὑπακ. Concluding allusion to his Apostolic authority,

but how delicately introduced, how tenderly deferred, and how encouragingly echoing the commendations with which he commenced; ἔπερ καὶ ἀρχόμενος εἶπε, παρήσταν ἔχων τοῦτο καὶ ἐνταῦθα λέγει εἰς τὸ ἐπισφραγίσαι τὴν ἐπιστολήν, Chrys. ἔγραψα] 'I have written,' not 'I write,' De W.; see above on ver. 19, and contrast the following present.

ὑπὲρ δὲ λέγω] 'beyond what I am saying'; comp. *Eph.* iii. 20. It is very doubtful whether this alludes, however faintly, to the manumission of Onesimus (Alf.) The tenor of the Epistle would seem to imply nothing more than encouraging confidence on the part of the Apostle (ἄμα καὶ διήγειρεν εἰπὼν τοῦτο, Chrys.), that Philemon would show to the fugitive even greater kindness and a more affectionate reception than he had pleaded for; compare notes on ver. 14 and 16. *Lachm.* here reads ὑπὲρ ἃ with AC; 3 mss; Copt., Syr. (Philox.),—not without some reason, as the single request might have suggested the correction (comp. Alf.); still it is perhaps more safe to retain the text as best supported by external authority.

22. ἄμα δὲ καὶ κ.τ.λ.] 'moreover at the same time also provide me a lodging'; a commission appended to his request: in addition to complying with the subject of the letter, Philemon was also to make this provision for the expected Apostle. Chrysost. and Theod. (comp. Alf.) find in this message a last thought of Onesimus, and a direction tending to secure him a kind reception; προσδοκῶν αὐτοῦ

Salutations.

23 Ἀσπάζεται σε Ἐπαφρῶς ὁ συναιχμαλώτός μου ἐν Χριστῷ Ἰησοῦ, 24 Μάρκος, Ἀρίσταρχος, Δημᾶς, Λουκᾶς, οἱ συνεργοί μου.

Benediction.

25 Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν.

τὴν παρουσίαν αἰδεσθῆ [Φιλ.] καὶ τὰ γράμματα, Theod. It may be doubted, however, whether the *first* view of Theoph. and Ec. is not more probable, and more worthy both of Philemon and the Apostle,—viz., that Philemon was not to consider the Epistle a mere petition for Onesimus (εἰ μὴ διὰ Ὀνήσιμον οὐδὲ λόγου με ἡξίου, Theoph.) but as containing special messages on other matters to himself. The word *ξενία* (Hesych. *ἰποδοχή, κατάλυμα*) only occurs here and, also in ref. to St. Paul, Acts xxviii. 23.

διὰ τῶν προσευχῶν ὑμῶν] 'through your prayers;' in ref. to Philemon, Apphia, Archippus, and those mentioned in ver. 2. The same expectation of recovering his liberty appears in Phil. i. 25, ii. 24; there, however, the journey contemplated is to the Philippians, and the date when it is formed, according to the general view, a year or two later; comp. Wieseler, *Chronol.* p. 456.

23. ἀσπάζεται] Greetings from the same persons as those mentioned in the Ep. to the Col. (ch. iv. 10 sq.), with the exception of Justus. The order observed is substantially the same, Mark and Aristarchus (οἱ ὄντες

ἐκ περιτομῆς, Col. iv. 11) preceding Luke and Demas, except that Epaphras is here placed first. The reading *ἀσπάζονται*, Rec. [with D***JK] is rightly rejected by most modern editors as a grammatical correction.

ὁ συναιχμάλ. μου] 'my fellow prisoner;' more specifically defined as ἐν Χριστῷ Ἰησοῦ; see on Eph. iv. 1. The title here given to Epaphras is, in Col. iv. 10, given to Ἀρίσταρχος, while the latter is afterwards named as a *συνεργός*; for the probable reasons, see notes on Col. l. c.

24. Μάρκος] Probably John Mark, and the Evangelist. For a brief notice of him, and those mentioned in this verse, see notes on Col. iv. 10 and 14.

25. ἡ χάρις κ.τ.λ.] Precisely the same form of salutation as in Gal. vi. 18, with the exception of the significant conclusion *ἀδελφοί*. As there, so here (comp. also 2 Tim. iv. 22), the Apostle prays that the grace of the Lord may be μετὰ τοῦ πνεύματος, 'with the spirit' of those whom he is addressing, with the third and highest portion of our composite nature; see notes on Gal. l. c., and comp. Olshaus. *Opusc.* vi. p. 145 sq.

TRANSLATION.

NOTICE.

THE following translation is based on the same principles as those adopted in the portions of this Commentary that have already appeared. The increased and increasing interest in the subject of revision has, however, induced me to be a little fuller in the citations from the eight Versions, which are here compared with the Authorized, and has also suggested the insertion of a few comments on general principles of translation, and of a few brief reasons for changes, which the notes on the original might not fully supply. My humble endeavour has been to avoid everything that might seem arbitrary and capricious, and to cling with all possible tenacity to fixed principles of correction; still there both are and must be many passages in which the context and general tone of the original render one of two apparently synonymous translations not only more appropriate, but even more faithful and correct than the other.

Of the older English Vv., I would especially direct the attention of the student to that of Coverdale, which, considering the time and circumstances under which it was executed, appears remarkably vigorous and faithful. This venerable Version has now become accessible by the reprint of Coverdale's Bible, published by Messrs. Bagster; but a small and cheap edition of the New Testament alone, with perhaps the Version in the 'Duglott' edition [Cov. (Test.)], would, I am confident, be very acceptable to many students who may be deterred by the size and price of the reprint above alluded to. Some interesting remarks on these Versions, and on the subject of Revision generally, will be found in a recent tract by 'Philalethes,' entitled *The English Bible*, 8vo, Dublin, 1857.

THE EPISTLE TO THE PHILIPPIANS.

CHAPTER I. I.

PAUL and Timothy, servants of Christ Jesus, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons: ² grace *be* unto you, and peace, from God our Father, and the Lord Jesus Christ.

³ I thank my God upon every remembrance of you, ⁴ always, in every supplication of mine for you all, making my supplication with joy, ⁵ for your fellowship *shown* toward the gospel from the first day until now; ⁶ being confident of this very thing, that He which hath begun in you a good work, will perfect *it* up to the day of Christ

CHAPTER I. I. *Servants*] So *Wicl.*: 'the servants,' *Auth.* and the other Vv. On the designation Timothy ('Timotheus,' *Auth.*), see notes on Col. i. 1 (Transl.). *Christ Jesus* (1st)] '*Jesus Christ,' *Auth.*

2. *And the Lord*] So *Cov.* (Test.): 'and from the Lord,' *Auth.* and the other Vv. except *Wicl.*, 'of.' It is perhaps more exact to omit the preposition in the second member as in the Greek: here it is unimportant, but in some cases the sense and construction are impaired by the repetition; comp. Blunt, *Lect. on Par. Priest*, p. 55, 56.

4. *Supplication*] 'Prayer,' *Auth.* and all Vv.; it is perhaps better to retain the more special meaning, as evincing the earnest nature of the Apostle's prayer; comp. notes on 1 *Tim.* ii. 1, and notice below, *Wicl.*, *Cov.* (Test.), in the translation of the

second *démos*. It is curious that all the Vv. except *Auth.* change to the plural, 'all my prayers;' this certainly preserves the *παράχρησις* (comp. on *Eph.* v. 20), but at the expense of accuracy.

My supplication] 'Request,' *Auth.*; 'bisechynges,' *Wicl.*; 'instaunte prayer,' *Cov.* (Test.); 'petition,' *Rhem.*; the remaining Vv. adopt the simple verb 'and praye' (*Tynd.*, *Cov.*, *Cran.*), or 'praying' (*Cran.*, *Bish.*).

5. *Shown toward*] 'In,' *Auth.* and all Vv. except *Cran.*, 'of.'

6. *In you a good work*] So *Wicl.*, *Cov.* (Test.), *Rhem.*: 'a good work' ('that g. w.,' *Cov.*, 'the,' *Cov.* (Test.), 'this,' *Bish.*) in you,' *Auth.* and the other Vv.

Perfect] So *Rhem.*, and sim. *Cov.* (Test.), 'fulende:' 'perform,' *Auth.*, *Wicl.*, *Cran.*, *Bish.*; 'go forthe with it,' *Tynd.*, *Cov.*, *Gen. Up to*] *Sim. Rhem.* 'unto:' 'until,'

Jesus: ⁷ even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in my defence and confirmation of the gospel, ye all are partakers with me of my grace. ⁸ For God is my witness, how I do long after you all in the bowels of Christ Jesus. ⁹ And this I pray, that your love may yet more and more abound in clear knowledge and *in* all discernment, ¹⁰ to the intent that ye may prove things that are excellent, that ye may be pure and without offence against the day of Christ; ¹¹ being filled with the fruit of righteousness, which is by Jesus Christ, unto the glory and praise of God.

¹² Now I would have you know, brethren, that matters

Auth. and remaining Vv. except *Wicl.*, 'til in to.' *Christ*

Jesus] '*Jesus Christ,' *Auth.*

7. *My defence*] So *Cov.* (Test.), *Gen.*, *Bish.*: 'the,' *Auth.*, *Cran.*, *Rhem.*; 'in defeudyng,' *Wicl.*, *Cov.*; 'as I defende,' *Tynd.* *Partakers with me*] So *Cov.* and sim. *Tynd.*, *Cran.*, 'companions of grace with me:' 'partakers of my grace,' *Auth.*, *Gen.*, *Bish.*, and sim. *Wicl.*, 'felowis of my joie;' 'partakers of my joye,' *Cov.* (Test.), *Rhem.*

8. *Witness*] So *Wicl.*, *Rhem.*: 'record,' *Auth.* and the other Vv. except *Tynd.*, *Gen.*, 'beareth me recorde.'

Do long] So *Cov.* (Test.), and sim. *Cov.*, *Bish.*: 'greatly long,' *Auth.* and other Vv. except *Wicl.*, *Rhem.*, 'coueite.' The insertion of the auxiliary seems to throw a slight emphasis on the action expressed by the verb, which is not inappropriate after the solemn adjuration. *Christ Jesus*] '*Jesus Christ,' *Auth.*

9. *Yet more and more abound*] Sim. *Rhem.*, 'may more and more ab.:' 'abound yet more and more,' *Auth.*, and, with similar position of the adverbs, the other Vv. The inversion seems a little more close'y to preserve the Greek order and the connexion of

περισσεύειν with the particulars in which the increase takes place.

Clear knowledge] 'Knowledge,' *Auth.* and all the other Vv. except *Wicl.*, 'kunnynge.' *Cov.* correctly preserves the 'extensive' force of *πᾶσιν*, but mars it by the untenable attraction, 'in all manner of kn. and in all experience.' *Discernment*] 'Judgment,' *Auth.*, *Gen.*, *Bish.*; 'wit,' *Wicl.*; 'fealinge,' *Tynd.*; 'experience,' *Cov.*; 'understandyng,' *Cov.* (Test.), *Cran.*, *Rhem.*

10. *To the intent that*] 'That,' *Auth.* and all other Vv. It seems desirable to make some difference in translation between the more immediate *εἰς τὸ κ.τ.λ.* and the further and final *ἵνα ᾗτε κ.τ.λ.* *Prove*] So

Wicl., *Cov.*: 'approve,' *Auth.*, *Rhem.*; 'accepte,' *Tynd.*, *Cran.*; 'alowe,' *Cov.* (Test.); 'diserne,' *Gen.*, *Bish.*

Pure] So *Tynd.* and all Vv. except *Wicl.*, *Auth.*, *Rhem.*, 'sincere'; *Wicl.*, 'clene.' *Against*] So *Cov.* (Test.): 'till,' *Auth.* and sim. *Tynd.*, *Cran.*, *Gen.*, *Bish.*, 'untyll'; 'in,' *Wicl.*; 'unto,' *Cov.*, *Rhem.*

11. *Fruit*] '*Fruits,' *Auth.*

Is] 'are,' *Auth.*

12. *Now*] 'But,' *Auth.*, *Coverd.* (Test.); 'for,' *Wicl.*; 'and,' *Rhem.*; the rest omit. *Have you know*]

with me have fallen out rather unto the furtherance of the gospel; ¹³ so that my bonds in Christ have become manifest in the whole Prætorium, and to all the rest; ¹⁴ and that the greater part of the brethren having in the Lord confidence in my bonds, are more abundantly bold to speak the word without fear. ¹⁵ Some indeed preach Christ even from envy and strife; and some too from good will: ¹⁶ they that are of love *so preach*, because they know that I am set for the defence of the gospel; ¹⁷ but they that are of contentiousness proclaim Christ, not sincerely, supposing *thus* to raise up

So *Rhem.*, and sim. *Cov.* (Test.), 'have you to wite:' 'wole that ye wite,' *Wicl.*; 'ye should understand,' *Auth.*, *Cran.*, and sim. *Tynd.*, *Cov.*, *Gen.*, *Bish.*, 'wolde ye understode.'

Matters with me] Somewhat similarly, *Wicl.*, *Cov.* (Test.), 'the thingis that ben aboute me:' 'the things about me,' *Rhem.*; 'the things which happened unto me,' *Auth.*, *Cran.*, *Gen.*, ('have h.'). *Bish.* ('have come'); 'my busynes,' *Tynd.*, *Cov.*

13. *Have become*] Sim. *Wicl.*, *Cov.* (Test.), *Rhem.*, 'weren made:' 'are,' *Auth.* and remaining Vv.

The whole Prætorium] 'All the palace,' *Auth.*; 'eche moot halle,' *Wicl.*; 'all the judgment hall,' *Tynd.*, *Cov.*, *Cran.*, *Gen.*, *Bish.*; 'every judgment house,' *Cov.* (Test.); 'al the court,' *Rhem.*

To all the rest] Sim. *Rhem.*, 'in all the rest:' *Auth.* (Marg.), 'to all others'; 'in all other places,' *Auth.* and remaining Vv.

14. *That the greater part*] 'Many,' *Auth.* and all other Vv. except *Wicl.*, 'mo.' All however except *Auth.* prefix 'that.'

Having in the Lord, &c.] 'Brethren in the Lord, waxing confident by my bonds,' *Auth.* and, with some variations, the other Vv., except *Wicl.*, *Cov.* (Test.), which connect ἐν Κυρίῳ with νεοῖσθρας.

15. *From*] 'Of,' *Auth.*, *Tynd.*, *Cov.*, *Cran.*, *Gen.*; 'for,' *Wicl.*, *Cov.* (Test.), *Rhem.*; 'through,' *Bish.*

Too] 'Also,' *Auth.*, *Gen.*, *Bish.*, *Rhem.*; the rest omit. *From*] 'Of,' *Auth.* and the other Vv. except *Wicl.*, *Coverd.* (Test.), *Rhem.*, 'for.'

16. *They that are, &c.*] 'But the other of love,' *Auth.*, but with a transposition of ver. 15 and 16.

Because they know] So *Cran.*, and sim. *Tynd.*, *Cov.*, 'because they se: 'knowing,' *Auth.*, *Cov.* (Test.), *Gen.*, *Bish.*, *Rhem.*; 'witynge,' *Wicl.*

17. *But they that are, &c.*] 'The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds,' *Auth.*, but with a transposition of ver. 15 and 16. There is some little difficulty in finding a suitable translation for ἐπιθelia. On the one hand, the older translation, 'strife,' *Wicl.*, *Tynd.*, *Cov.*, *Cran.*, *Gen.*, is certainly open to the objection of confounding ἐπιθ and ἐπιθelia, from which that of *Auth.*, *Cov.* (Test.), *Bish.*, *Rhem.*, viz., 'contention,' is scarcely free: on the other hand, the more lexically exact, 'a spirit of intrigue,' here certainly presents an inadequate antithesis to ἀγάπη. In this difficulty perhaps the term chosen in the text sufficiently maintains the antithesis, while in its etymological formation it approaches lexical accuracy by keeping in view the *spirit*, the spirit of faction and dissension, that actuated the oppo-

affliction unto my bonds. ¹⁸ What then? notwithstanding, in every way, whether in pretence or in truth, Christ is proclaimed, and therein I do rejoice: yea, and I shall rejoice; ¹⁹ for I know that this shall issue to me unto salvation, through your supplication and the supply of the Spirit of Jesus Christ, ²⁰ according to my steadfast expectation and hope, that in nothing I shall be put to shame, but *that* with all boldness, as always so now also, Christ shall be magnified in my body, whether *it be* by life, or by death. ²¹ For TO ME to live *is* Christ, and to die *is* gain. ²² But if to live in the flesh,—*if* THIS is to me the fruit of *my* labour, then

nents. *Proclaim*] ‘Preach,’ *Auth.* and the other Vv. except *Wicl.*, *Cov.* (Test.), ‘schewen.’ *To raise up*] ‘*To add,’ *Auth.*

18. *In every way*] ‘Every way,’ *Auth.*; ‘on alle maner,’ *Wicl.*; ‘all maner wayes,’ *Tynd.*, *Cov.* (‘of wayes’), *Gen.*, *Bish.*; ‘by every meane,’ *Cov.* (Test.); ‘anye maner of waye,’ *Cran.*; ‘by al meanes,’ *Rhem.* *Proclaimed*] ‘Preached,’ *Auth.* and other Vv. except *Wicl.* ‘schewid.’ *Therein I*] ‘I therein,’ *Auth.*: changed to avoid any false emphasis on the pronoun. *Shall*] So *Wicl.* and *Cov.* (Test.): ‘will,’ *Auth.* and the remaining Vv.

19. *Issue to me unto salv.*] *Sim. Rhem.*, ‘shall fall out to me unto salv.’ ‘turn to my salv.’ *Auth.*, *Gen.*, *Bish.*; ‘come to me in to helthe,’ *Wicl.*; ‘shall befall unto me to saluacion,’ *Cov.* (Test.); ‘shall chaunce to my salv.’ *Tynd.*, *Cov.*, *Cran.* *Supplication*] ‘Prayer,’ *Auth.* and all the other Vv.

20. *Steadfast expectation*] ‘Expectation,’ *Auth.*, *Cran.*, *Rhem.*; ‘abidynge,’ *Wicl.*; ‘as I hertely loke for,’ *Tynd.*, *Cov.*, *Gen.*; ‘waytynge for,’ *Cov.* (Test.); ‘as I loke for,’ *Bish.* *Hope*] So *Wicl.*, *Cov.* (Test.), *Cran.*, *Rhem.*: ‘my hope,’ *Auth.*; ‘and hope’ (verb), *Tynd.*, *Cov.*, *Gen.*, *Bish.*

Put to shame] ‘Ashamed,’ *Auth.* and all Vv. except *Rhem.*, ‘confounded.’ it seems desirable to preserve and express the passive ἀσχυθησομαι.

22. *But if to live, &c.*] ‘But if I live in the flesh, this is the fruit of my labour,’ *Auth.*, and somewhat similarly as to construction, *Tynd.*, *Cran.*: the other Vv. are perplexed and unsatisfactory, except *Cov.*, ‘but in as moch as to live in the flesh is fruteful to me for the worke,’ and better *Cov.* (Test.), ‘yf to live here in the flesh is the frute of my labour, what,’ &c., in which though the τοῦτο is overlooked, that division between protasis and apodosis is preserved which seems, on the whole, most probable; so similarly *Wicl.*, *Rhem.* *Then what*] ‘Yet what,’ *Auth.*; ‘lo what,’ *Wicl.*; ‘and what,’ *Tynd.*, *Cran.*, *Gen.*, *Bish.*; ‘I wote not what,’ *Cov.* (Test.); ‘what,’ *Cov.* (Test.) *Should*] ‘Shall,’ *Auth.* and the other Vv. except *Tynd.*, *Gen.*, *Bish.*, ‘to chouse,’—an idiomatic translation, but tending to obscure the deliberative future. *Wot not*] So *Auth.*, *Tynd.*, *Cov.*, *Cran.*, *Gen.*; scarcely exact, yet forcible and firm in cadence. The transl. of *Cov.* (Test.), ‘I cannot tel,’ is idiomatic, and preferable to ‘knowe not,’ *Wicl.*, *Bish.*, *Rhem.*

what I should choose I wot not. ²³ Yea I am held in a strait betwixt the two, having the desire to depart, and to be with Christ, for it is very far better: ²⁴ yet to abide in the flesh *is* more needful for your sakes. ²⁵ And being persuaded of this, I know that I shall abide and continue here with you all for your furtherance in and joy of Faith; ²⁶ in order that your ground of boasting may abound in Jesus Christ in me by my coming to you again.

²⁷ Only let your conversation be worthy of the gospel of Christ; that whether having come and seen you, or else

23. *Yea*] *For, *Auth.* *I am held in a strait*] 'I am in a strait,' *Auth.*; 'I am constreyned,' *Wicl.*, *Tynd.*, *Cran.*; 'both these thinges lye harde upon me,' *Cov.*; 'I am in distresse with twothings,' *Cov. (Test.)*; 'I am greatly in doubt,' *Gen., Bish.*, 'I am straitened,' *Rhem.*

The two] 'Two,' *Auth.* and the other Vv. except *Cov.* and *Rhem.*, which (the former somewhat too strongly) express the article.

The desire] 'A desire,' *Auth.*, *Cov. (Test.)*; 'desire' *Rhem.*; 'I haue desire,' *Wicl.*; 'I desyre,' *Tynd., Cov., Cran.*; 'desiring,' *Gen., Bish.*

For it is, &c.] 'Which is far better,' *Auth.*; 'it is myche more better,' *Wicl.*; 'which thinge is best of all,' *Tynd., Gen.*; 'which thinge were moch more better,' *Cov.*; the 'whyche is much more better,' *Cov. (Test.)*; 'and to be with Christ is moch better,' *Cran.*; 'which is best,' *Bish.*; 'a thing much more better,' *Rhem.*

24. *Yet*] 'Nevertheless,' *Auth., Tynd., Cran., Gen., Bish.*; 'but,' *Wicl.* and the remaining Vv. *For your sakes*] So *Cov. (Test.)*: 'for you,' *Auth.* and the other Vv.

25. *Being persuaded of this*] 'Having this confidence,' *Auth.*; 'trustynge,' *Wicl., Cov. (Test.)*, *Rhem.*; 'am I sure of,' *Tynd., Cov., Cran., Gen., Bish.*

Continue here with] 'Continue with,' *Auth.*,

with a difference of reading which, however, does not affect the translation. The Vv. are nearly all identical with *Auth.*, except *Wicl.*, 'dwelle and perfightli dwelle,' and *Cov. (Test.)*. 'continue with you all unto the end.'

Furtherance in] 'Your furtherance and joy,' *Auth., Cran.* ('youre faith'), *Rhem.* ('the faith'); 'youre profight and joie of faith,' *Wicl.*; 'the furth. and joye of youre f.,' *Tynd., Cov.*; 'to youre profite and rejoycynge of f.,' *Cov. (Test.)*; 'the furtherance and joy of your f.,' *Gen., Bish.* ('your furth.')

26. *In order that*] 'That,' *Auth.* and all Vv.

Ground of boasting] 'Rejoicing,' *Auth., Cov. (Test.)*, *Cran.*; 'thanke' *Wicl.*; 'may moare abundantly rejoyce,' *Tynd., Cov.* (om. 'moare'), *Gen., Bish.*; 'your gratulation,' *Rhem.*

Abound] So *Wicl., Rhem.*, and sim. *Cov. (Test.)*, 'be plenteous: 'be more abundant,' *Auth., Cran.* ('the more.'). *For Tynd., Cov., Gen., Bish.*, see above. *In one*] So *Wicl., Cran.* (but 'thorowe J. C.'). *Rhem.*: 'for me,' *Auth., Gen., Bish.*: 'thorowe me,' *Tynd., Cov.*; 'by me,' *Cov. (Test.)*

27. *Worthy of*] So *Cov. (Test.)*, *Rhem.*, and sim. *Wicl.* 'worthili to: 'as it becometh,' *Auth.* and remaining Vv.

Having come] 'I come,' *Auth., Tynd., Cov., Cran., Gen.*: 'whanne I come,' *Wicl., Rhem.*; 'I

remaining absent, I may hear of your affairs, that ye are standing in one spirit, with one soul striving together for the faith of the gospel, ²⁸ and not being terrified in any thing by your adversaries; the which is to them an evidence of perdition, but to you of salvation, and this from God: ²⁹ because unto you was granted, in behalf of Christ, not only to believe in Him, but also in behalf of Him—to suffer; ³⁰ having the same conflict as ye saw in me, and now hear of in me.

CHAPTER II.

IF then *there be* any exhortation in Christ, if any love, if any fellowship of the Spirit, if any bowels and com-

shal come;’ *Cov.* (Test.). *And seen*] ‘And see,’ *Auth.* *Remain- ing absent*] Somewhat sim. *Cov.* (Test.), ‘beynge absent:’ ‘be absent,’ *Auth.* and the other Vv. except *Wicl.*, ‘ethir absent.’ *Are standing*] ‘Stand fast,’ *Auth.*, and sim. *Cov.* (Test.), ‘stande stedfaste;’ ‘ye stonden,’ *Wicl.*, *Rhem.*; ‘contynue,’ *Tynd.*, *Cov.*, *Cran.*, *Gen.*, *Bish.* *Soul*] So *Tynd.*, *Cov.*, *Cran.*: ‘minde,’ *Auth.*, *Gen.*, *Bish.*, *Rhem.*, and sim. *Cov.* (Test.) ‘one mynded;’ ‘wille,’ *Wicl.*

28. *Not being terrified*] ‘In nothing terrified,’ *Auth.*; ‘in no thing be ye aferd,’ *Wicl.*, *Coverd.* (Test.), ‘afraid;’ ‘in nothyng fearinge,’ *Tynd.*, *Cov.*, *Cran.*; ‘in nothing feare,’ *Gen.*, *Bish.*; ‘in nothing be ye terrified,’ *Rhem.* *The which*] So *Cov.* (Test.): ‘which,’ *Auth.* and all remaining Vv. *Evidence*] ‘Evident token,’ *Auth.*; ‘cause,’ *Wicl.*, *Coverd.* (Test.), *Cran.*, *Rhem.*; ‘token,’ *Tynd.*, *Cov.*, *Gen.*, *Bish.*

This from] Sim. *Rhem.*, ‘this of:’ ‘that of,’ *Auth.* and remaining Vv. except *Wicl.*, ‘this thing is of.’

29. *Because*] ‘For,’ *Auth.* and all Vv. *Was granted*] ‘It is given,’ *Auth.* and all Vv. *In Him*] So *Wicl.*, *Cov.* (Test.), *Bish.*, *Rhem.*:

‘on Him,’ *Auth.*, and remaining Vv. It seems very desirable, on account of the etymological affinity of *eis* (*évs*) and *év* (Donalds. *Cratyl.* § 170), to translate *πιστεύειν eis*, ‘believe in’ (where a more literal translation is not possible), and to reserve ‘on’ for *πιστεύειν ἐπι*; for the construction of this verb in the N.T., see notes on 1 *Tim.* i. 16, Reuss, *Théol. Chrét.* IV. 14, Vol. I. p. 129, and *Rev. Transl. of St. John*, p. x. *In behalf of Him, &c.*] ‘Suffer for His sake,’ *Auth.* and the other Vv. except *Wicl.*, *Cov.* (Test.), *Rhem.*, ‘for Him.’ For the reasons for this change, see notes.

30. *As ye saw*] So *Cov.* (Test.), *Rhem.* (‘have seen’), and sim. *Cran.*, ‘soch a fyght as ye saw:’ ‘which ye saw,’ *Auth.* and remaining Vv. (*Cov.* ‘have sene.’) *Hear of*] ‘Hear to be,’ *Auth.*, *Gen.* (‘have heard’), *Bish.*; ‘han herde of me,’ *Wicl.*, *Rhem.*; ‘hear of me,’ *Tynd.*, *Cov.* (both), *Cran.*

CHAPTER II. 1. *If then there be*] ‘If there be therefore,’ *Auth.*, *Cov.* (Test.), *Cran.*, *Gen.*, *Bish.*; ‘therfor if ony comf. is,’ *Wicl.*; ‘if therfore there be,’ *Rhem.*; *Tynd.* and *Cov.* omit *ôw.* *Exhortation*] ‘Con-

passions, ² fulfil ye my joy, that ye mind the same thing, having the same love, with united souls minding the one thing; ³ *minding* nothing in the way of contentiousness, nor in the way of vain glory, but with *due* lowliness of mind esteeming other superior to themselves; ⁴ regarding each of you not your own things, but also each of you the things of others. ⁵ Verily have this mind within you, which was also in Christ Jesus: ⁶ who, though existing in the form of God, esteemed not the being equal with God a

solation,' *Auth.* and the other Vv. except *Wicl., Cov.,* 'comfort.' *Compassions*] 'Mercies,' *Auth.,* and sim. *Tynd., Cov., Cran., Gen., Bish.,* 'mercy;' 'inwardnesse of merci doynge,' *Wicl.;* 'entier mocion of pytie,' *Cov. (Test.);* 'bowels of comiseration,' *Rhem.*

2. *Mind the same thing*] Sim. *Wicl.,* 'undirstonde the same thing:' 'be like minded,' *Auth., Cran., Gen., Bish.;* 'drawe one way,' *Tynd., Cov.;* 'mynde one thing,' *Cov. (Test.);* 'be of one meaning,' *Rhem. With united souls, &c.]* 'Being of one accord, of one mind,' *Auth.,* and sim. *Tynd., Cov., Cran. ('and of');* 'of o wille and felen the same thing,' *Wicl.;* 'of one mynde meanyng one thyng,' *Cov. (Test.);* 'of one accorde and of one judgment,' *Cran., Bish.;* 'of one mind, agreeing in one,' *Rhem.*

3. *Minding, &c.]* 'Let nothing be done through,' *Auth., Coverd. (Test.),* and sim. *Tynd., Cov. ('there be'), Cran., Gen., Bish.,* 'that nothinge be done;' 'no thing bi,' *Wicl., Rhem. Contentiousness*] Sim. *Bish., Rhem.,* 'coutention:' 'strife,' *Auth.,* and the remaining Vv.; see notes on ch. i. 17 (Transl.). *Nor in the way of* 'Or,' *Auth. With due lowliness*] 'In lowliness,' *Auth.;* 'in mekenesse,' *Wicl.;* 'in mekeness of mind,' *Tynd., Cran., Gen., Bish.;* 'thorow mekeness,' *Cov.;* 'in humblenesse,' *Cov. (Test.);* 'in humilitie,' *Rhem.*

As the art. does not appear merely used to give *ταπειν.* its more abstract force, but to mark the '*due*, befitting' lowliness by which the Philippians were to be influenced, the insertion would seem justifiable. *Esteeming*] So *Coverd. (Test.):* 'let each esteem,' *Auth.,* and sim. the remaining Vv. except *Wicl. ('demyng'), Rhem. ('counting'),* which retain the participial construction. *Superior to*] Sim. *Cov. (Test.),* 'the superiores of:' 'better than,' *Auth.* and other Vv. except *Wicl.,* 'higher than.'

4. *Regarding, &c.]* '*Look not every man on,' *Auth.,* and sim. in the imperative, *Cran., Gen., Bish.;* 'not beholdynge,' *Wicl.;* 'and that no man consider,' *Tynd.;* 'and let every man loke not for his awne profet,' *Cov.;* 'euery one consydering not,' *Cov. (Test.), Rhem. But also each of you*] 'But* every man also on,' *Auth.,* and sim. *Gen., Bish.,* the only two Vv. that notice in translation the ascensive *κατ.*

5. *Verily*] *Auth.* and all the Vv. omit the translation of *ἴσθι*, except *Wicl.,* 'and;' *Rhem.,* 'for.' *Have this, &c.]* '*Let this mind be in you,' *Auth.,* sim. *Tynd., Cov.;* *Cran., Gen., Bish.;* 'let the same mind, &c.,' *Cov. (Test.);* 'that mind,' &c.; 'fele ye this thing in you,' *Wicl.;* 'this think in yourselves,' *Rhem.*

6. *Though existing*] 'Being,' *Auth., Tynd., Gen., Bish.;* 'whanne

prize to be seized on, ⁷ but emptied HIMSELF, taking upon Him the form of a servant, and being made in the likeness of men: ⁸ and being found in fashion as a man, He humbled Himself, becoming obedient unto death, yea unto death on the cross. ⁹ Wherefore God did also highly exalt Him, and gave Him a name which is above every name, ¹⁰ that in the name of Jesus every knee should bow, of *things* in heaven, and *things* on earth, and *things* under the earth; ¹¹ and that every tongue should confess that Jesus Christ is LORD, to the glory of God the Father.

¹² So then, my beloved, as ye were always obedient, not

He was,' *Wicl.* and remaining Vv. *Esteemed not, &c.*] 'Thought it not robbery to be equal with God,' *Auth.*, *Tynd.*, *Cov.*, and sim. *Cov.* (Test.), *Cran.*, *Gen.*, *Bish.*, *Rhem.*, 'no robbery, &c.:' 'demed not raueyn, that him silf were eueue to God,' *Wicl.*

7. *Emptied HIMSELF*] 'Made Himself of no reputation,' *Auth.* and the other Vv. except *Wicl.*, 'lowede Him self;' *Rhem.*, 'exinanited Him self.' *Taking.*] So *Wicl.*, *Coverd.* (Test.), *Cran.*, *Rhem.*: 'and took,' *Auth.* and the remaining Vv. There is some little difficulty in the translation of the *modal* (aor.) participle, when, as in the present case, the action of the participle is synchronous with that of the finite verb. On the whole, the pres. part. in English seems the best and most idiomatic equivalent, especially as in practice the tense of the finite verb seems so far reflected on the participle, that though really present in form, it becomes almost aoristic in sense.

Being made] 'Was made,' *Auth.*, *Wicl.*, *Cov.* (Test.), *Gen.*, *Bish.*; 'became lyke,' *Tynd.*, *Cov.*, *Cran.*; 'made into,' *Rhem.*

8. *Becoming*] 'And became,' *Auth.* and the other Versions except *Wicl.*, 'and was made;' 'was made,' *Cov.* (Test.); 'made,' *Rhem.*

Yea unto death] Sim. *Wicl.*, 'ye to

the death:' even the death, *Auth.* and the other Vv. except *Cov.*, which inserts 'unto,' as in text. *On*

the cross] 'Of the cross,' *Auth.* and all the other Vv.: the slight change seems to add somewhat to perspicuity, and is compatible with the present use of the gen., which is one of 'more remote relation.'

9. *Did also, &c.*] So *Cov.* (Test.): 'God also hath,' *Auth.*, *Cran.*, *Rhem.*; 'God enhauncid,' *Wicl.*; 'God hath exalted,' *Tynd.*; 'hath God, &c.,' *Cov.*; 'God hath highly ex.,' *Gen.*; 'God hath also highly ex.,' *Bish.* The change in the text seems to have the advantage of placing the contrasting *καί* in more distinct connexion with *ὑπερέψωσεν*. *Gave*] So *Wicl.*, *Cov.* (Test.): 'given,' *Auth.* and the remaining Vv. except *Rhem.*, 'hath given.'

10. *In the name*] So *Wicl.*, *Tynd.*, *Coverd.* (both), *Cran.*, *Gen.*; 'at the name,' *Auth.*, *Gen.*, *Bish.* *On earth*] Sim. *Coverd.*, 'upon erth:' 'in earth,' *Auth.* and remaining Vv. except *Wicl.*, 'erthely thingis;' *Rhem.*, 'terrestrials.'

12. *So then*] 'Wherefore,' *Auth.* and the other Vv. except *Wicl.*, *Cov.* (Test.), *Rhem.*, 'therefore.'

Were always ob.] 'Have always obeyed,' *Auth.* and the other Vv. ex-

as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. ¹³ For it is God which effectually worketh in you, both to will and to perform, of His good pleasure. ¹⁴ Do all things without murmurings and doubtings; ¹⁵ that ye may be blameless and pure, children of God without rebuke, amidst a crooked and perverse generation, among whom ye appear as heavenly lights in the world, ¹⁶ holding forth the word of life; that I may have whereof to boast against the day of Christ, that I did not run in vain nor yet laboured in vain. ¹⁷ Howbeit if I be even poured out in the sacrifice and

cept *Wicl.*, 'evermore ye han obeschid.'

13. *Effectually worketh*] 'Worketh,' *Auth.* and all Vv. *To perform*

So *Wicl.*, *Cov.* (Test.), and sim. *Rhem.*, 'accomplish;' 'to do,' *Auth.*; 'the dede,' *Tynd.*, *Cov.*, *Cran.*, *Gen.*, *Bish.*

14. *Doubtings*] So *Wicl.*, *Coverd.* (Test.), and sim. *Rhem.*, 'staggerings;' 'disputings,' *Auth.* and, in the sing., *Tynd.*, *Cov.*, *Cran.*; 'reasonings,' *Gen.*, *Bish.*

15. *Pure*] So *Tynd.*, *Cov.*, *Gen.*, *Bish.*: 'harmless,' *Auth.* (Marg. 'sincere'); 'simple,' *Wicl.*, *Cov.* (Test.), *Rhem.*; 'unfayned,' *Cran.*

Children of] So *Cov.* (Test.), *Rhem.*: 'the sons of,' *Auth.* and remaining Vv. except *Cran.*, 'unfayned sounes of.' *Amidst*] '*In the midst,' *Auth.* *Generation*] So *Cov.* (Test.), *Rhem.*: 'nation,' *Auth.* and remaining Vv. *Appear*] 'Shine,' *Auth.* and all the other Vv. *Heavenly lights*] 'Lights,' *Auth.* and all the Vv. except *Wicl.*, 'geuers of light.'

16. *Have whereof, &c.*] 'Rejoice,' *Auth.*, *Cran.*, *Gen.*, *Bish.*; 'to my glorie,' *Wicl.*, *Rhem.*; 'unto my rejoyssynge,' *Tynd.*, *Cov.* (both).

Against] 'In,' *Auth.* and all Vv. *Did not run*] 'Have not run,' *Auth.* and all the Vv. The change to the aoristic form seems in this case clearly

proper and necessary: the form with the auxiliary is here chosen for the sake of preserving the rhythm of the *Auth. Ver.*, which can rarely be neglected without some loss to the general cadence of the verse. Modern translators have paid far too little attention to this not unimportant element in a good version of the Scriptures.

Nor yet] 'Neither,' *Auth.* and all the Vv. except *Rhem.*, 'nor;' *Cov.* (Test.) omits. The change is here made in accordance with the rule generally followed in this revision—to adopt the weaker translation ('nor;' or 'neither'), of the disjunctive οὐδέ, where the meanings of the words it disjoins are more similar and accordant, the stronger and more emphatic ('nor yet;') where they are less so; see notes on 1 *Tim.* i. 4 (Transl.).

17. *Howbeit*] 'Yea and,' *Auth.* and the other Vv. except *Wicl.*, 'but though;' *Cov.* (Test.), 'but although;' *Rhem.*, 'but and if;—an archaic, but not otherwise unsatisfactory, translation.

Be even poured out] 'Be offered,' *Auth.*, and sim. *Tynd.* (adds 'or slayn'), *Cov.*, *Cran.*, *Gen.*, *Bish.*, 'be offered up;' 'am off. up,' *Cov.* (Test.); 'he immolated,' *Rhem.*

In the] 'Upon the,' *Auth.* and all the Vv. (*Wicl.* 'on the'); it seems, however, desirable to mark in translation

service of your faith, I joy, and rejoyce with you all. ¹⁸ Yea for the same cause do ye also joy, and rejoyce with me.

¹⁹ Yet I hope in the Lord Jesus to shortly send to you Timothy, that I also may be of good comfort, when I know your state. ²⁰ For I have no man likeminded, who will have a true care for your state. ²¹ For they all seek their own things, not the things of Christ Jesus. ²² But ye know the proof of him, that, as a child to a father, he served with me in furthering the gospel. ²³ Him

that ἐντὶ has here probably not a local but an ethical reference; the more exact 'unto' (see notes) would here be hardly intelligible.

18. *Yea for*] 'For, &c.,' *Auth.* and the other Vv. except *Wicl.*, 'and the same thing have ye joie;' *Cov.* (Test.), 'be ye glad also of the same;' *Rhem.*, 'and the self same thing do you also rejoyce.' The regimen of αὐτῷ is somewhat more exactly expressed by *Cov.* (Test.) than by *Auth.* and the Text, but there seems scarcely sufficient reason to introduce the change, especially as the sense would remain substantially the same, while the rhythm would certainly suffer.

Do ye also] *Sim. Rhem.*, 'do you also:' 'also do ye,' *Auth.*, *Cran.*; 'also, rejoyce ye,' *Tynd.*; 'be ye glad also,' *Cov.* (both); 'also be ye glad,' *Gen.*, *Bish.*: *Wicl.* omits 'also.'

19. *Yet I hope*] 'But I trust,' *Auth.* (Marg. 'moreover'); 'and I hope,' *Wicl.*, *Rhem.*; 'I trust,' *Tynd.*, *Cov.* (both), *Cran.*, *Gen.*; 'and I trust,' *Bish.* *To shortly, &c.*] 'To send Tim. shortly unto you,' *Auth.* and the other Vv. except *Wicl.*, 'schal sende Tymothe soone to you;' *Rhem.*, 'to send T. unto you quickly.' The change is made to endeavour to show that ἐμὴν is the transmissive dative, and not the same as πρὸς ἐμᾶς, ver. 25; see notes.

20. *Will have true care*] 'Will naturally care,' *Auth.*; 'is bisie for you

with clene affection;' 'with so pure affection careth,' *Tynd.*, *Cov.*, *Gen.*; 'be careful for you with sincere affection,' *Cov.* (Test.); 'with so pure aff. will care,' *Cran.*; 'wil faithfully care,' *Bish.*; 'with sincere affection is careful,' *Rhem.*

21. *They all*] So *Cov.* (Test.), and somewhat sim. *Tynd.*, *Cov.*, *Cran.*, *Gen.*: 'all,' *Auth.*, *Bish.*, *Rhem.*; 'all men,' *Wicl.* *Own things*] 'own,' *Auth.* and the other Vv. except *Wicl.*, *Rhem.*, 'the things that ben her owne,' and sim. *Cov.* (Test.). *Of Christ Jesus*] 'Which are *Jesus Christ's,' *Auth.*, *Cran.*, *Cov.* (Test.), ('that be'), *Rhem.* ('that are'); 'that ben of Crist Jhesus,' *Wicl.*; 'that which is Jesus Christes,' *Tynd.*, *Cov.*, *Gen.*, *Bish.* The change in the text seems to leave the translation equally uncircumscribed with the Greek: the possessive gen. in *English* seems more limited.

22. *The proof*] So *Auth.* and all the Vv. except *Wicl.*, 'assaie;' *Rhem.*, 'an experiment:' the meaning really amounts to 'proved character,' (see notes), but as so many of the Vv. retain the literal meaning of δοκιμή, a change may be deemed unnecessary. *Child to a father*] *Sim. Cov.* (both), 'a chylde unto the father:' 'a son with the father,' *Auth.* and the other Vv. except *Wicl.*, 'a sone to the f.;' *Bish.*, 'that as father he hath, &c.;' *Rhem.*, 'a sonne the father.'

then I hope to send forthwith, so soon as I shall see how it will go with me. ²⁴ But I trust in the Lord that I myself also shall come shortly.

²⁵ Yet I supposed it necessary to send unto you Epaphroditus, my brother, and companion in labour, and fellowsoldier, but your messenger and minister to my need, ²⁶ since he was longing after you all, and was full of heaviness, because that ye heard that he had been sick. ²⁷ For

Served] *Sim. Cov. (Test.)*, 'dyd he serve,' and *sim.* as to aoristic form, *Tynd., Cran., Gen.*: 'hath served,' *Auth., Wicl., Bish., Rhem.*; 'hath he ministred,' *Cov.* *In furthering the gospel*] 'In the gospel,' *Auth.* and the other Vv. except *Tynd.,* 'bestowed his labour upon the gospel.'

23. *Then*] 'Therefore,' *Auth.* and the other Vv. except *Tynd., Cov.,* which omit *ὄν* in translation.

Forthwith] 'Presently,' *Auth.*; 'immediately,' *Rhem.*; the rest omit. The concluding words of the verse are due to the version of *Tynd.,* and have been retained by all succeeding Vv. except *Rhem.,* 'that concern me.' The sense is expressed with sufficient accuracy (see notes) to render it undesirable to alter a translation so thoroughly idiomatic.

24. *Myself also*] So *Cov. (Test.), Rhem.* (omits 'I'): 'also myself,' *Auth.* and the remaining Vv.

25. *Unto you*] So *Cov.,* and, after 'Epaphr.,' *Tynd., Cran., Gen., Bish.*: 'to you,' *Auth., Wicl., Rhem.*; *Cov. (Test.)* omits. It seems desirable to attempt to make a distinction between *πρὸς ὑμᾶς* and the transmissive dative; see notes on ver. 19. *Minister,*

&c.] *Sim. Wicl.,* 'the mynistrer of my nede:' *Rhem.,* 'minister of my necessitie'; *Tynd., Cov.* ['nede'], 'my minister at my nedes:' 'he that ministered to my wants,' *Auth.*; 'the servant of my nede,' *Cov. (Test.);* 'which also mynystreth unto me at

nede,' *Cran.*; 'he that ministred unto me such things as I wanted,' *Gen., Bish.*

26. *Since*] 'For,' *Auth.* and all the Vv. except *Cov.,* 'for so moch as,' an archaic, but not inexact, translation; *Rhem.,* 'because.' *He was longing*] 'He longed,' *Auth.* and the other Vv. except *Wicl.,* 'he desired'; *Rhem.,* 'he had a desire.'

Ye heard] So *Wicl.*: 'had heard,' *Auth.* and the remaining Vv. In the next member the English idiom seems clearly to require the pluperfect in translation; in the former member it may apparently be dispensed with.

27. *Like unto*] 'Nigh unto,' *Auth., Tynd., Cov., Cran., Gen.*; 'sike to the deeth,' *Wicl.*; 'untyll death,' *Cov. (Test.);* 'very neere unto,' *Bish.*; 'even to death,' *Rhem.* *Houbeit*] 'But,' *Auth.* and all Vv. *That I should not*] 'Lest I should have,' *Auth.* and the other Vv. except *Wicl.,* 'leest I hadde'; *Tynd., Cov.,* 'I shuld have had.'

28. *Send*] So *Cov. (both);* 'sent,' *Auth.* and all the other Vv. The change seems necessary, as *ἐπεμψα* is in all probability the epistolary aorist (see notes on *Philem.* 11) Epaphr. being appy. the bearer of this Epistle. *Therefore*] So *Auth.* and all the Vv.; and appy. rightly, as this seems one of the cases in which *ὄν* has a slightly inferential force, which is inadequately expressed by 'then'; see notes on 1

indeed he was sick like unto death: howbeit God had mercy on him; and not on him only, but on me also, that I should not have sorrow upon sorrow. ²⁸ I send him therefore the more diligently, that, when ye see him ye may rejoice again, and that I also may be the less sorrowful. ²⁹ Receive him then in the Lord with all joy, and hold such in honour; ³⁰ because for the work of Christ he went nigh

Tim. ii. 1. Diligently] So *Tynd.*, *Bish.*, and sim. *Cran.*, *Gen.*, 'diligentiar;' comp. 2 *Tim.* i. 17: 'carefully,' *Auth.*; 'haistli,' *Wicl.*, *Cov.*; 'spedely,' *Cov.* (Test.), *Rhem.* The translation of the text, though not wholly free from ambiguity, perhaps shows a little more clearly than *Auth.* al., that the Apostle showed $\sigma\pi\omega\delta\eta$ in sending Ep. I also] So *Cov.*: 'I,' *Auth.* and remaining Vv. The inserted pronoun ('I on my side') perhaps suggests this slight addition. Rejoice again] So *Tynd.*, *Cov.*, *Cran.*, *Rhem.*, and similarly *Wicl.*, *Cov.* (Test.): 'again, ye may rejoice,' *Auth.*, *Gen.*, *Bish.* Perhaps the insertion of the adverb between the auxiliary and the verb might seem more consonant with the order of the Greek, and perhaps also with our present modes of expression: as, however, it has a tendency to suggest an undue emphasis on 'again,' and is, perhaps, a modern collocation, we retain the order of the older version. This is one of many minor points that would need careful consideration in any formal revision of our present Version.

29. Then] 'Therefore,' *Auth.* and all Vv.: see notes *in loc.* Joy] So *Wicl.*, *Rhem.*: 'gladness,' *Auth.* and the remaining Vv. It certainly seems undesirable to depart from the usual and almost semi-theological meaning of $\chi\alpha\rho\acute{\alpha}$. In honour] So *Cov.* (Test.), and sim. *Wicl.*, *Rhem.*: 'in reputation,' *Auth.*; 'make moch

of soche,' *Tynd.*, *Cov.*, *Cran.*, *Gen.*, *Bish.*

30. Went nigh, &c.] 'Was nigh unto death,' *Auth.*, *Gen.*, *Bish.* ('neere'); 'he wente to deeth,' *Wicl.*; 'he went so farre, that he was nye unto deeth,' *Tynd.*, *Cran.*; 'came nye unto,' *Cov.*; 'went to even untill death,' *Cov.* (Test.); 'came to the point of death,' *Rhem.* Having hazarded] 'Not regarding,' *Auth.*; 'geuyng his liif,' *Wicl.*; 'and regarded not his lyfe,' *Tynd.*, *Cov.*, *Cran.*, *Gen.*, *Bish.*; 'geuyng over his lyfe,' *Cov.* (Test.); 'yelding his life,' *Rhem.* The translation of the aor. part., when associated with the finite verb, requires very careful consideration. Besides the usual periphrastic translations by means of temporal or causal particles, we have three forms of translation—(a) the present participle; (b) the past participle, with the auxiliary 'having'; (c) the idiomatic conversion into the finite verb with 'and.' Of these, (a) is especially admissible when the part. defines more closely the manner of the action expressed by the finite verb, or the circumstances under which it took place (see notes on ch. ii. 7); (b) is often useful when it is necessary to mark the priority of the action of the part. to that of the finite verb; (c) suitably marks their contemporaneity. In the present case the choice seems to be between (b) and (c), as the $\pi\alpha\rho\alpha\beta\omicron\lambda$ may be regarded as partly accompanying, and partly as having preceded, the $\eta\gamma\gamma\omega\sigma\epsilon\upsilon$. As,

even unto death, having hazarded his life, to supply that which you lacked in your service to me.

CHAPTER III.

FINALLY, my brethren, rejoice in the Lord. To write the same things to you, to me indeed *is* not irksome, while for you *it is* safe. ² Look to the dogs, look to the evil-workers, look to the concision. ³ For we are the circumcision, which by the Spirit of God do serve *Him*, and make our boast in Christ Jesus, and put no confidence in the flesh ;

logically considered, the latter idea seems here distinctly more prominent, we adopt the second form of translation.

That which, &c.] So somewhat similarly *Tynd., Cov., Gen., Bish.*, 'that service which was lacking on your part to me;' 'your lack of service to me,' *Auth.*; 'that that falid of you anentis my service,' *Wicl.*—not an incorrect view of the gen. (see notes); 'it that was wantynge unto you toward my willynge serveyce,' *Cov. (Test.)*; 'that which was lackynge on youre part toward me,' *Cran.*; 'that which on your part wanted toward my service,' *Rhem.*

CHAPTER III. 1. *Irksome*] 'Grievous,' *Auth.*; 'it is not slowe,' *Wicl.*; 'it greveth me not,' *Tynd., Cov., Cran., Gen., Bish.*; 'no grefe,' *Cov. (Test.)*; 'tedious,' *Rhem.* *White*] 'But,' *Auth., Cov. (Test.)*; 'and,' *Wicl., Cov., Gen., Bish., Rhem.*; 'for to you it is, &c.,' *Tynd., Cran.* It would at first sight seem desirable to suppress the *μὲν* in translation; as, however, the opposition *μὲν—δὲ* is sparingly used in the N. T., and only when a somewhat decided contrast is intended, it is best to retain *Auth.*

2. *Look to* (3 times)] *Sim. Wicl.* 'se ye;' *Rhem.* 'see;' 'beware,' *Auth.* and the remaining Vv.

The dogs] So *Rhem.*: 'dogs,' *Auth.* and the remaining Vv. The presence of the article with the two following substantives, seems to show that here the article is not merely generic, but distinctive and definitive; 'indicatum de certis quibusdam loqui, quos illi noverint,' *Erasmus.* *The evil*]

So *Rhem.*: *Auth.* and the remaining Vv. omit the article. *By the Spirit of &c.*]

'Worship *God in the spirit,' *Auth.* It seems permissible to add 'Him' to the absolute *λατρεύοντες* in accordance with *Auth.* in Luke ii. 37, Acts xxvi. 7. The translation of *Cov.*, 'even we that serve,' &c., by which the appositional character of of *Πνεύμ. κ.τ.λ.* is fully preserved, is not undeserving of notice: there seems, however, scarcely sufficient reason for a change. *Make our boast*] *Sim. Wicl., Rhem.,* 'glorien;' 'rejoice,' *Auth.* and the remaining Vv.

Put] 'Have,' *Auth.* On account of the next clause, it seems desirable to here avoid the use of 'have.'

3. *Myself possessed of*] 'Though I might also have,' *Bish., Auth.,* and *sim. Rhem.* ('albeit I also have'); 'though I have trist,' *Wicl.*; 'though I also have confidence,' *Cov. (Test.)*; 'though I have wher of I myght rejoyce,' *Tynd., Cov. Gen.*; 'though I myght also rejoyce,' *Cran.* The change

⁴ though myself possessed of confidence even in the flesh. If any other man deemeth that he can put confidence in the flesh, I more: ⁵ circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as regards the law, a Pharisee; ⁶ as regards zeal, persecuting the church; as regards the righteousness which is in the law, living blameless. ⁷ Howbeit what things were gain to me, these for Christ's sake I have counted loss. ⁸ Nay more and I do also count them all

to 'possessed of,' is an endeavour to mark the 'habens, non utens' implied here by ἔχων, and to draw a distinction in translation between πεποιθώς and ἔχων πεποιθῆσθαι. *Even in the]* 'In the flesh,' *Auth.*, and all the Vv. except *Wicl.*, 'in flesh.'

4. *Deemeth]* 'Thinketh,' *Auth.* and the other Vv. except, *Wicl.*, 'is seyn to trist;' *Cov.* (Test.) 'semeth to have;' *Rhem.* 'seeme to have.' The slightly stronger 'deemeth,' appears best to coincide with the view of δοκεῖ adopted in the notes. *Can put conf.]* 'Hath whereof he might trust,' *Auth.*, *Tynd.*, *Cran.*, *Gen.*, *Bish.*; 'is seyn to trust,' *Wicl.*; 'wherof he might rejoyce,' *Cov.*; 'seemeth to have confidence,' *Cov.* (Test.), *Rhem.* ('seeme'). The literal translation, 'that he hath confidence,' is here slightly ambiguous, and appy. warrants our adopting the slight periphrasis in the text.

5. *As regards]* 'As touching,' *Auth.*; 'bi,' *Wicl.*, *Bish.*; 'as concernynge,' *Tynd.*, *Cov.*, *Cran.*; 'after,' *Cov.* (Test.), 'by profession a Ph.,' *Gen.*; 'according to,' *Rhem.* It will be seen (from next verse) that *Wicl.* and *Rhem.* are the only two which preserve the same translation of κατὰ in the three clauses: this certainly seems desirable, as more clearly directing the reader's attention to the three theological characteristics of the Apostle, which are not improbably

climactic in arrangement.

As regards] 'Concerning,' *Auth.*; 'as concernynge,' *Tynd.*, *Cov.*, *Cran.*, *Gen.*, *Bish.*; 'after,' *Cov.* (Test.); 'according to,' *Rhem.*

6. *As regards]* 'Touching,' *Auth.*; 'bi,' *Wicl.*; 'as touchynge,' *Tynd.*, *Cov.*, *Cran.*, *Gen.*; *Bish.* (omits 'as'); 'according to,' *Cov.* (Test.), *Rhem.* *Living blameless]* *Sim. Wicl.* 'Iyuyng without playnte:' *Cov.* (Test.) 'I have walked without blame;' *Rhem.*, 'conversing without blame;' 'blameless,' *Auth.*; 'I was unrebukeable,' *Tynd.*, *Cov.*, *Cran.*, *Gen.*, *Bish.* The addition of *Wicl.* serves to mark, though not quite adequately, the γενόμενος which *Auth.* leaves unnoticed.

7. *Howbeit]* 'But,' *Auth.* and all the Vv. The adversative ἀλλά seems here to require a stronger translation than the merely oppositive 'but.' *These]* So *Wiclif.*: 'those,' *Auth.*, *Cran.*, *Rhem.*; 'the same,' *Tynd.*, *Cov.* (both); *Gen.*, *Bish.* *For Christ's sake]* So *Tynd.*, *Cov.* (both), *Cran.*, *Gen.*, *Bish.*, but at the end of the sentence: 'for Christ,' *Auth.*, *Wicl.*, *Rhem.*—also at the end. The change of order perhaps keeps up the antithesis κέρδος and ζημία with a little more emphasis. *Have counted]* So *sim. Cov.* (Test.), 'have I counted;' *Wicl.*, 'I have demede;' *Rhem.*, 'have I esteemed:' 'counted,' *Auth.* and the remaining Vv.

8. *Nay more]* **Yea doubtless,'

to be loss for the excellency of the knowledge of Christ Jesus my Lord; for whose sake I suffered the loss of all things, and do count them to be dung, that I may win Christ, ⁹ and be found in Him, not having mine own righteousness, which is of the law, but that which is through Faith in Christ, even the righteousness which cometh of God by Faith. ¹⁰ That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being

Auth., Gen., Bish.; 'nethelless,' *Wicl.*; 'ye,' *Tynd., Cov., Cran.*; 'nevertheless,' *Cov. (Test.)*; 'yea but,' *Rhem.* The most literal translation would perhaps be 'nay indeed as was said,' but is obviously too heavy for an idiomatic version; comp. notes.

Do also count them all] 'I count all things,' *Auth., Cov. (Test.)*; 'I gesse alle thingis,' *Wicl.*; 'I thinke all thynges,' *Tynd., Cov., Cran., Gen., Bish.*; 'I esteeme al things,' *Rhem.* The insertion of 'them,' and the change to 'do also count,' seem required to show that the real emphasis does not rest on πάντα, but on ἠγοῦμαι as contrasted with ἠγγμαί, while πάντα refers back to the preceding ἄρτια κ.τ.λ.; comp. Meyer in loc. *To be loss*] So *Cov. (Test.)* and sim. *Wicl.*, 'to be peirement:' 'but loss,' *Auth.* and the remaining Vv.

For whose sake] So *Cov. (Test.)*: 'for whom,' *Auth.* and the remaining Vv.: change for the sake of accordance with the transl. of διὰ τὸν Χρ., ver. 7.

Suffered] 'Have suffered,' *Auth.*, and similarly with the auxiliary 'have,' all Vv. except *Wicl.*, 'I made alle thingis peirement.' *To be dung*] So *Bish.*: 'but dung,' *Auth., Tynd., Cov., Gen., Bish.*; 'as drit,' *Wicl.*; 'as dounge,' *Coverd. (Test.), Rhem.*; 'but vyle,' *Cran.*

9. *Faith in*] Sim. *Tynd.*, 'the fayth which is in Christ:' 'the faith of,' *Auth.* and the remaining Vv. *Even*] So *Cran., Bish.*, and sim. *Wicl.*, 'that

is:' *Tynd., Gen.*, 'I meane;' *Cov.*, 'namely;' *Auth.* omits, and *Cov. (Test.)* and *Rhem.* alter the construction. The insertion, thus sanctioned by six of the Vv., seems to add slightly both to the perspicuity and emphasis. *Cometh of*] So *Tynd., Cov., Cran., Gen.*: 'is of,' *Auth., Wicl., Bish., Rhem.*; *Cov. (Test.)* alters the construction. The concluding words, 'by faith,' *Auth.* ('in faith,' *Wicl., Cov. (both), Rhem.*; 'thorowe faith,' *Tynd., Cran., Gen., Bish.*), are scarcely an exact translation of ἐπὶ τῇ πίστει (see notes), but are perhaps a sufficiently close approximation to it to be preferable to any periphrasis ('grounded on faith,' 'resting on faith') which an adhesion to the literal meaning of the prep. would render necessary.

10. *In His*] 'Of His,' *Auth.* and the remaining Vv. *Fashioned to, &c.*] Somewhat sim. *Wicl.*, 'made liik to:' *Cov. (Test.)*, 'lyke fashioned with:' '*made conformable unto,' *Auth.* and the remaining Vv. except *Rhem.* The expression in the original (συμμορφῆσθαι θανάτῳ) though perfectly intelligible, is so far unusual as to require some slight periphrasis in English. The shorter translation, 'being conformed to,' is perhaps open to objection as involving a use of 'conform,' which, though sanctioned by Hooker, is now of rare occurrence. The transl. of Conyb., 'sharing the likeness of,' is objectionable as obliterating the passive.

fashioned to the likeness of His death, ¹¹ if by any means I may attain unto the resurrection from the dead.

¹² Not that I have already attained, or have already been made perfect; but I am pressing onward if that I may lay hold on that for which also I was laid hold on by Christ.

¹³ Brethren, I count not MYSELF to have gotten hold: but one thing *I do*, forgetting the things that are behind, and stretching forth after the things that are before, ¹⁴ I press on toward the mark for the prize of the heavenly calling of

11. *May*] So *Cov.* (both), *Rhem.*: 'might,' *Auth.* and the remaining Vv. except *Wicl.*, 'if . . . I come.'

From the dead] So *Cov.*: '*of the dead,' *Auth.* and the remaining Vv. except *Wiclif*, *Cov.* (Test.), *Rhem.*, which follow the reading in the text. These three Vv. all translate τῆν ('that is fro,' *Wiclif*, *Cov.* (Test.); 'which is from,' *Rhem.*): the insertion of the article is certainly intended to emphatically specify, but appy. falls short of the very distinctive force conveyed by the parallel insertion of the relative in English.

12. *Not that*] So *Wicl.*, *Cov.* (both), *Cran.*, *Rhem.*: 'not as though,' *Auth.*, *Tynd.*, *Gen.*, *Bish.* *I have*] So *Wicl.*, *Cov.* (both), *Cran.*, *Rhem.*: 'I had,' *Auth.*, *Tynd.*, *Gen.*, *Bish.* On the use of the auxiliary 'have' in the translation of the aor. with ἤδη see notes on *Eph.* iii. 5 (Transl.), and on *1 Tim.* i. 20 (Transl.) *Or have already, &c.*] 'Either were already perfect,' *Auth.*, *Tynd.*, *Gen.*, *Bish.*; 'or now am p.,' *Wicl.*; 'or that I am all ready p.,' *Cov.*, *Cran.*; 'or that I be now p.,' *Cov.* (Test.); 'or now am p.,' *Rhem.* *Am pressing*] 'follow after,' *Auth.*; 'sue,' *Wiclif*; 'folowe,' *Tynd.*, *Cov.*, *Cran.*, *Gen.*, *Bish.*; 'follow upon,' *Cov.* (Test.); 'pursue,' *Rhem.* *Lay hold on*—was laid hold on] 'Apprehend—am apprehended of,' *Auth.*; 'comprehende—am comprehendide of,' *Wicl.*,

and the remaining Vv. *Christ*] 'Christ Jesus,' *Auth.*

13. *Gotten hold*] So *Cov.* (Test.), and sim. *Tynd.*, *Cov.*, *Cran.*, 'gotten it:' 'apprehended,' *Auth.*; 'comprehendide,' *Wicl.*, *Rhem.*; 'attened to the mark,' *Gen.*; 'attained to it,' *Bish.* *One thing*] So *Wicl.*, *Tynd.*, *Cov.* (both), *Gen.*, *Bish.*, *Rhem.*: 'this one thing,' *Auth.*, *Cran.* *The things*] So *Wicl.*, *Cov.* (Test.), *Rhem.*: 'those things,' *Auth.*, *Cran.*; 'that which,' *Tynd.*, *Cov.*, *Gen.*, *Bish.* *That are* (twice)] So *Wiclif*, *Cov.* (Test., once), *Rhem.*: 'which,' *Auth.*, and the remaining Vv. If the distinction alluded to on *Eph.* i. 23, be correct, 'that' would seem here slightly more exact than 'which.'

Stretching forth after] Sim. *Wicl.*, 'strecche forth my silf to,' *Tynd.*, *Cov.*, 'strecche my silfe unto,' *Cov.* (Test.), 'stretchynge myself to,' *Rhem.*, 'stretching forth my self to:' 'reaching forth unto,' *Auth.*; 'endeuore myself unto,' *Cran.*, *Gen.*, *Bish.*

14. *Press on*] 'Press,' *Auth.*, *Tynd.*, *Cov.* (both), *Cran.*; 'pursue,' *Wicl.*, *Rhem.*; 'follow hard,' *Gen.*, *Bish.* In this verse the simple English present is more suitable than the auxiliary with the part., as in ver. 12. There the adverb ἤδη and the past tenses ἐλαβον and τετελεσται suggested a contrast in point of time; here the iterative force involved in the English present (*Latham, Engl. Lang.* § 573),

God in Christ Jesus. ¹⁵ Let us then, as many as be perfect, be of this mind : and if in any thing ye are differently minded, even this will God reveal unto you. ¹⁶ Nevertheless whereto we have attained,—in the same direction walk ye onward.

¹⁷ Brethren, be followers together of me, and mark them which are walking so as ye have us for an ensample. ¹⁸ For many walk, of whom I used many times to tell you and now tell you even weeping, *that they are* the enemies of the cross of Christ : ¹⁹ Whose end is perdition, whose God is their belly, and *whose* glory is in their shame, who are minding earthly things. ²⁰ For our commonwealth is in heaven ; from whence also we tarry for a Saviour, the Lord Jesus Christ : ²¹ Who shall transform the body of our humiliation

is more appropriate. *Heavenly*] 'High,' *Auth.* and the other Vv. except *Rhem.*, 'supernal.'

15. *Then*] 'Therefore,' *Auth.* and all the Vv. *Of this mind*] 'Thus minded,' *Auth.*, *Cov.* (Test.), *Bish.*, *Rhem.* ; 'feele we this thing,' *Wicl.* ; 'thus wyse minded,' *Tynd.*, *Cov.*, *Cran.*, *Gen.* *Are differently*] 'Be otherwise,' *Auth.* and the other Vv. except *Wicl.*, 'understonden in other maner any thing.' *This will God, &c.*] 'God shall reveal even this unto you,' *Auth.* and, in the same order, with some slight variations of language, the other Vv. except *Wicl.*, 'this thing God schal schewe ;' *Rhem.*, 'this also God hath reuealed,'—a singular mistranslation.

16. *Attained*] 'Already attained,' *Auth.* ; 'han commun,' *Wicl.* ; 'are come,' *Tynd.*, *Cov.*, *Gen.*, *Bish.*, *Rhem.* *In the same direction, &c.*] '*Let us walk by the same rule, let us mind the same thing,' *Auth.* The verse is obscure from its brevity ; the translation 'to what point we have attained, — in the same direction, &c.,' perhaps may slightly clear it up, but is inferior to *Auth.* in giving too special a meaning to *εἰς ὅ*.

17. *Are walking*] 'Walk,' *Auth.*

and all the Vv. It seems desirable to make some slight distinction between the pres. participle in this verse and the pres. indic. in ver. 18.

18. *Used many times, &c.*] 'Have told you often,' *Auth.* and the other Vv. except *Wicl.*, 'I have seide ofte to you ;' *Rhem.*, 'often I told you of.' Change to preserve the true force of *ελεγον*, and the *παρήχησις, πολλὰ—πολλάκις*.

19. *Perdition*] 'Destruction,' *Auth.*, *Rhem.* ; 'deeth,' *Wicl.*, *Cov.* (Test.) ; 'dampnacion,' *Tynd.*, *Cov.*, *Cran.*, *Gen.*, *Bish.* Compare on 1 *Tim.* vi.

9. *Are minding*] 'Minde,' *Auth.*, *Cov.* (Test.), *Bish.*, *Rhem.* ; 'saueren,' *Wicl.* ; 'are worldly mynded,' *Tynd.*, *Cran.*, *Gen.* ; 'areearthly minded,' *Cov.*

20. *Commonwealth*] 'Conversation,' *Auth.* and all the Vv. except *Wicl.*, 'lyuyng.' *We also tarry for, &c.*] 'Also we look for the Saviour,' *Auth.*, *Gen.*, *Bish.* ; 'also we abiden the sauyour,' *Wicl.* ; 'we loke for a saveour, even &c.,' *Tynd.*, *Cov.*

('the sav. J. C. '); 'we do wayte for the saueoure the Lord J. C.,' *Cov.* (Test.) ; 'we loke for the s., even the Lord J. C.,' *Cran.* ; 'we expect the Saviour our Lord J. C.,' *Rhem.*

21. *Transform*] 'Change,' *Auth.*

so that it be fashioned like unto the body of His glory, according to the working whereby He is able even to subdue all things unto Himself.

CHAPTER IV.

WHEREFORE, my brethren dearly beloved and longed for, my joy and crown, so stand *fast* in the Lord, dearly beloved.

² I exhort Euodia, and I exhort Syntyche, that they be of the same mind in the Lord. ³ Yea I entreat thee also, true yoke-fellow, give them aid, since they laboured with me in the gospel, in company with Clement also, and the rest of my fellowlabourers whose names are in the book of life.

⁴ Rejoice in the Lord alway: again I will say, Rejoice. ⁵ Let your forbearance be known unto all men. The Lord is at hand. ⁶ Be anxious about nothing; but in every

and the other Vv. except *Wicl.*, *Rhem.*, 'refourme;' *Cov.* (Test.), 'restore.' *Body of our humiliation*] *Sim. Rhem.*, 'body of our humilitie;' *Wicl.*, 'bodi of oure mekenesse;' 'vile body,' *Auth.* and the remaining Vv.

So as to be] '*That it may be,' *Auth.* *Body of His glory*] *So Rhem.*, and *sim. Wicl.*, 'bodi of his clereness;' 'glorious body,' *Auth.* and the remaining Vv. except *Cov.* (Test.), 'hys cleare body.'

CHAPTER IV. 1. *Wherefore*] *So Cov.* (both): 'therefore,' *Auth.* and the remaining Vv. The more exact translation, 'so then,' is here somewhat awkward, on account of the following 'so.' *Dearly bel.* (2nd)] *Auth.* prefixes 'my,' with *Rhem.*; 'most dere britheren,' *Wicl.*; 'ye beloved,' *Tynd.* and the remaining Vv.

2. *Exhort*] 'Beseech,' *Auth.*, *Cov.* (Test.); 'preie,' *Wicl.* and the remaining Vv. except *Rhem.*, 'desire.' As παρακαλῶ is a word of very frequent occurrence in St. Paul's Epp.

(comp. notes on 1 *Tim.* i. 3), the translation must vary with the context: here perhaps the slightly stronger 'exhort' is more suitable than the (now) weaker 'beseech.'

3. *Yea*] '*And,' *Auth.* (καὶ ἐρ.) *Give them aid, &c.*] 'Help those women which,' *Auth.*, *Cov.* (Test.), *Bish.*, *Rhem.* ('that'); 'the ilke *wymmen* that,' *Wicl.*; 'the women which,' *Tynd.*, *Cov.*, *Cran.*, *Gen.* *In company with*] 'With,' *Auth.* and all the other Vv. *The rest of*] *Sim. Rhem.*, 'the rest my:' 'with other,' *Auth.*, *Tynd.*, *Cov.*, *Cran.*, *Gen.*, *Bish.*; 'and other,' *Wicl.*; 'my other,' *Cov.* (both).

4. *Again*] *So Rhem.*, *Cov.* (Test.), *Bish.*, and *sim. Wicl.*, 'efte:' 'and again,' *Auth.* and the remaining Vv. *I will say*] 'I say,' *Auth.* and all the other Vv.

5. *Forbearance*] 'Moderation,' *Auth.*; 'paciencie,' *Wicl.*; 'softeness,' *Tynd.*, *Coverd.* (both), *Cran.*; 'patient mynde,' *Gen.*, *Bish.*; 'modestie,' *Rhem.*

6. *Anxious about*] 'Careful for,'

thing by your prayer and your supplication with thanksgiving let your requests be made known before God. ⁷ And the peace of God, which passeth all understandings, shall keep your hearts and your thoughts in Christ Jesus.

⁸ Finally, brethren, whatsoever things are true, whatsoever things are seemly, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. ⁹ The things, which ye also learnt and received, and heard, and saw in me, the same do: and the God of peace shall be with you.

¹⁰ Now I rejoiced in the Lord greatly, that now at length ye flourished again as concerning your care for me, wherein ye

Auth., Cran.; 'no thing bisie,' *Wicl.*; 'not carfull,' *Tynd., Cov., Gen.*; 'nothyng carefull,' *Cov. (Test.), Bish., Rhem.* *Your (twice)] Auth.*

and the other Vv. simply, 'prayer and suppl.' (*Wicl.*, 'biseching'). The Versions which erroneously connect *πάρτι* with *προσευχῆ* are *Wicl., Cov. (Test.)*, and, what is singular, *Cran.*, as this Version was not from the Vulgate, and was preceded by the correct translations of *Tynd.* and *Cov.*

Before] So *Cov.*: 'unto,' *Auth.* and the remaining Vv. except *Wicl.*, 'at'; *Rhem.*, 'with.' Though not perfectly exact, the above translation of *πρός* is slightly preferable to 'unto,' as not seeming to imply to the English reader that a dat. is used in the original.

^{7.} *All understandings]* 'All understanding,' *Auth.* and all the Vv. (*Wicl.*, 'witte'). As these words are so familiar to Christian ears, it seems desirable to introduce the slightest possible change consistent with accuracy. This seems to be the change to the plural, as it approximately conveys the meaning of *πάρτι νοῦν* (comp. notes on *Col.* ii. 15, p. 124, col. 1.), and precludes the ordinary misconception that 'understanding' is a par-

ticipale. *Your thoughts]* 'Minds,' *Auth.* and the other Vv. except *Wicl., Cov. (Test.)*, 'undirstondingis,' *Rhem.*, 'intelligences.' *In]* So *Wicl., Tynd., Cov. (both), Gen., Bish., Rhem.*; 'through,' *Auth., Gen.*

^{8.} *Seemly]* 'Honest,' *Auth.* and the other Vv. except *Wicl.*, 'chast.'

^{9.} *The things]* So *Cov. (Test.)*, where also it is similarly resumed as in text by 'the same:' 'those things,' *Auth.*; 'which,' *Tynd.* and the remaining Vv. except *Wicl.*, 'that.'

Learnt also] Similarly *Wicl.*, 'also ye han lerned:' 'have both learned,' *Auth.* and the remaining Vv.

Saw] 'Seen,' *Auth.* *The same do]* So *Cov. (Test.)* 'do the same,' and sim. *Tynd., Cov., Cran., Gen., Bish.*, 'those thynges do;' *Rhem.*, 'these things do ye,' (*Wicl.* inverts order): 'do,' *Auth.*

^{10.} *Now]* So *Bish.*: 'but,' *Auth., Wicl., Cov. (Test.)*; 'and,' *Rhem.*; the rest omit. *At length]* Sim. *Rhem.*, 'at the length' 'at the last,' *Auth.* and the other Vv. except *Wicl.*, 'sumtyme aftirward.' *Ye flourished again, &c.]* 'Your care of me hath flourished again,' *Auth.*; 'ye flouriden agen to fele for me,' *Wicl.*; 'ye are revived agayne to care for

were also careful, but ye lacked opportunity. ¹¹ Not that I speak in consequence of want: for I have learned, in what state I am, *therein* to be content. ¹² I know how to be abased, I know also how to abound: in every thing and in all things I have been fully taught both to be full and to be hungry, both to abound and to suffer need. ¹³ I can do all things in Him that strengtheneth me. ¹⁴ Notwithstanding ye did well that ye bare part with my affliction.

me,' *Tynd., Cov., Gen., Bish.*; 'ye are flouryshynge agayne to regarde me,' *Cov. (Test.)*; 'your care is reuyed agayne for me,' *Cran.*; 'you have refflourished to care for me,' *Rhem.*

11. *In consequence of*] 'In respect of,' *Auth.*; 'as for,' *Wicl.*; 'because of,' *Tynd., Cov., Cran., Gen., Bish.*; 'as because of,' *Cov. (Test.)*; 'as it were for,' *Rhem.* The translation in the text is probably a modern form of expression, but is apparently exact: the *Auth.* though not incorrect is somewhat ambiguous. *What state*] *Sim. Cov. (Test.)*, 'what cases:' 'whatsoever state,' *Auth.* and the remaining Vv. ('estate') except *Wicl.*, 'to be sufficient in whiche thingis I am,' *Rhem.*, 'to be content with the things that I have.' *Therein*] 'Therewith,' *Auth.* and the other Vv. except *Wicl., Rhem.* (see above), and *Cov. (Test.)*, which omits.

12. *Know also*] '*Know both,' *Auth., Rhem.*; 'can also,' *Wicl.*: 'can both,' *Tynd., Cov. (Test.), Cran.*; 'can,' *Cov., Gen., Bish.* It may be here remarked that sometimes the position of *καί* in Greek, and that of 'also,' 'even,' or 'too,' in English, will not always exactly correspond. Here, for instance, *καί* belongs to *ταπεινωσθαι* (see notes), whereas in English the 'also' seems idiomatically to take an earlier place in the sentence, and in position to connect itself with 'know:' the translation in the

notes, 'know how also to be abased, or to be abased also,' is literal, but scarcely idiomatic. The attention of the student is directed to this point, as it requires some discrimination to perceive when it is positively necessary to retain in translation the position of *καί*, and when to yield to a more usual English collocation. *I know too*] 'And I knew,' *Auth.*; 'I can also,' *Wicl., Tynd.*; 'and I can,' *Cov. (both), Cran., Gen., Bish.*; 'I know also,' *Rhem.* *In everything, &c.*] 'Everywhere and in all things,' *Auth.* and the other Vv. (*Gen., Bish.* omit 'and'). *Have been fully taught*] *Sim. Wicl., Coverd. (Test.)*, 'I am taughte:' 'am instructed,' *Auth.* and the remaining Vv.

13. *In Him that*] '*Through Christ which,' *Auth., Cov., Cran.*; 'thorow the helpe,' *Tynd., Gen., Bish.* *Strengtheneth*] So *Auth.* and all Vv. except *Wicl.* and *Cov. (Test.)*, 'coumfortith.' The force of *ἐνδυν.* cannot be expressed without weakening the emphasis of the verse, and impairing the rhythm.

14. *Did well*] 'Have well done,' *Auth.* and the other Vv. except *Wicl., Cov. (both), Rhem.*, 'han don wel.' *Bare part with*] So *Coverd. (Test.)*, 'bearynge parte wyth,' and *sim. Tynd., Cov., Cran., Gen., Bish.*, 'ye bare part with me in:' 'communicated with,' *Auth.*; 'communicating to,' *Rhem.*

¹⁵ Moreover, Philippians, yourselves also know that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as touching any account of giving and receiving, but ye only: ¹⁶ because even in Thessalonica ye sent to me both once and again unto my necessity. ¹⁷ Not that I seek after your gift; but I seek after the fruit that aboundeth unto your account. ¹⁸ But I have all things and abound: I am full, now that I have received from

15. *Moreover Philippians, &c.*] 'Now ye Phil. know also,' *Auth.*, and sim. *Cov.* (Test.), *Gen.*, *Bish.*, 'and ye, &c.:' 'for ye filipensis witen also,' *Wicl.*; 'ye of Philippos knowe that,' *Tynd.*, *Cov.*, *Cran.* ('also that'); 'and you also know O Phil,' *Rhem.* *As touching any, &c.*] 'As concerning giving and receiving,' *Auth.*, *Tynd.*, *Cov.* (omits 'as'), *Cran.*, *Gen.*; 'in resoun of thing goun and takun,' *Wicl.*; 'in the way of gyfte and receate,' *Cov.* (Test.); 'as concerning the matter of &c.,' *Bish.*; 'in the account of, &c.,' *Rhem.* Perhaps the insertion of the indefinite 'any' may be considered permissible as serving slightly to clear up the meaning; neither 'an account' or 'the account' (*Rhem.*), is free from objections.

16. *Because*] 'For,' *Auth.* and the other Vv. except *Wicl.*, which omits the conjunction. *To me*] So

Wicl.: *Auth.* and all the other Vv. omit. *Both once*] 'Once,' *Auth.* and the other Vv.

Unto] So *Auth.* and all Vv. (*Wicl.*, 'in to,' *Rhem.*, 'to') except *Cov.* (Test.), 'to my behofe.' It is a matter of grave consideration whether, in a literal but idiomatic translation like the Authorized Version, we can consistently introduce here and in similar passages such periphrastic yet practically correct translations of εἰς as, 'to supply,' 'to meet,' &c. As there might seem to be some difficulty in fixing the

limits of such periphrases, and as the older Vv. do not seem to have recognised such translations, it is perhaps best to retain the more literal, though sometimes less intelligible, translation.

17. *That*] So *Tynd.*, *Cov.* (both), *Cran.*, *Gen.*, *Bish.*, *Rhem.*: 'because,' *Auth.*; 'for,' *Wicl.* *Seek after* (twice)] 'Desire,' *Auth.* and the other

Vv. except *Wicl.*, *Cov.* (both), *Rhem.*, 'seke.' *Your gift*] 'A gift,'

Auth., *Bish.*; 'gifte,' *Wiclif*, *Cov.*; 'gyftes,' *Tynd.*, *Cran.*; 'the gifte,'

Coverd. (Test.), *Rhem.*; 'a reward,' *Gen.* It is doubtful whether the plural translation of *Tynd.* and *Cran.*

does not *practically* convey more clearly than the text the meaning of the present article, 'the gift in the

particular case,' *i.e.* 'gifts,' or even 'any gift,' comp. notes: such translations, however, involve principles of

correction that should be admitted with great caution. *The fruit*] So

Cov., *Gen.*, *Bish.*, *Rhem.*; 'fruit,' *Auth.*, *Wicl.*; 'abundant frute,' *Tynd.*, *Cran.*; 'plentyfull frute,' *Cov.* (Test.).

That aboundeth] Sim. *Wicl.*, *Rhem.*, 'abounding:' 'that may abound,' *Auth.*, and sim. *Gen.*, 'which may forther;' 'that it be abundaunt,' *Bish.*

Unto] 'To,' *Auth.*

18. *All things*] So *Wicl.*, *Rhem.*: 'all,' *Auth.* and the remaining Vv. The present translation of ἀπέχω (*Auth.*, *Wicl.*, *Cov.* (both), *Rhem.*) is unduly weak (*Tynd.*, *Cran.*, *Gen.*,

Epaphroditus the things *which were sent* from you, a savour of sweet smell, a sacrifice acceptable, well-pleasing to God. ¹⁹ But my God shall supply every need of yours according to His riches, with glory in Christ Jesus. ²⁰ Now unto God and our Father be glory for ever and ever. Amen.

²¹ Salute every saint in Christ Jesus. The brethren which are with me salute you. ²² All the saints salute you, but especially they that are of Cæsar's household.

²³ The grace of our Lord Jesus Christ *be* with your spirit.

Bish., 'I received'); but the more literal translation, 'I have in full,' 'I have for my own,' seems as unduly strong, and somewhat interferes with the brief and climactic character of the first portion of the verse. *Now that, &c.*] *Sim. Tynd., Gen., Bish.*, 'after that I had rec.'; *Cov.*, 'whan I rec.'; *Cov. (Test.)*, 'whan I had rec.'; *Cran.*, 'after that I rec.'; *Rhem.*, 'after I rec.' *From*] 'Of,' *Auth.* and all *Vv.* *Which came*] *So Tynd., Cov., Gen., Bish.*: 'which were sent from,' *Auth., Cran.*; 'which ye senten,' *Wicl.*, and *sim. Cov. (Test.), Rhem.* *Savour of sweet smell*] *Sim. Cov. (Test.)*, 'a savoure of swetness:' 'of a sweet smell,' *Auth., Cran.*; 'odour of sweetness,' *Wicl.*; 'an odour that smelleth

swete,' *Tynd., Gen., Bish.*; 'odour of sweetness,' *Cov., Rhem.*

19. *With glory*] *So Bish.*: 'in glory,' *Auth., Wicl., Cov. (both), Rhem.*; 'glorious riches,' *Tynd., Cran., Gen.* *In*] *So Wicl., Tynd., Coverd. (both), Gen., Bish., Rhem.*: 'by,' *Auth., Cran.*

21. *Salute you*] *So Coverd. (both), Rhem.*: 'greet,' *Auth.* and the remaining *Vv.* A change of translation in the same verse does not seem desirable.

22. *But especially*] *So Cov. (both), Rhem.*: 'chiefly,' *Auth.*; 'moost sothli,' *Wicl.*; 'and most of all,' *Tynd., Gen., Bish.*; 'most of all,' *Cran.*

23. *The Lord*] '*Our Lord,' *Auth. Your Spirit*] '*You all, Amen,' *Auth.*

THE EPISTLE TO THE COLOSSIANS.

CHAPTER I.

PAUL, an apostle of Christ Jesus by the will of God, and Timothy our brother, ² to the saints in Colossæ and faithful brethren in Christ: Grace *be* unto you, and peace, from God our Father.

³ We give thanks to God the Father of our Lord Jesus Christ, praying always for you, ⁴ since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints, ⁵ by reason of the hope which is laid up for you in heaven,

CHAP. I. 1. *Christ Jesus*] *Jesus Christ,' *Auth.*

So *Wicl., Coverd.* (Test.), *Rhem.*: 'Timothy,' *Auth.* and the remaining Vv. The principle put forward in the preface to *Auth.*, though appy. not always followed, seems sound and reasonable,—to adopt, in the case of proper names, those forms which are most current, and by which the bearers of the names are most popularly known.

2. *Saints in Colossæ*] *Sim. Tynd., Cov., Cran.,* 'sayntes which are at Colossæ': 'to the saints and faithful brethren in Christ which are at Colosse,' *Auth.* and, with slight variations in order, the remaining Vv. *God our Father*] *Auth.* adds '*and the Lord Jesus Christ.'

3. *God the Father*] *God and the Father,' *Auth.*

4. *Since*] Temporal; see notes. If it be thought that 'since' involves any ambiguity, a more distinctly temporal periphrasis of the participle,

e.g. 'after that,' must be adopted. The older Vv. vary; 'herynge,' *Wicl., Cov.* (Test.), *Rhem.*; 'since we hearde,' *Auth., Tynd., Coverd., Gen., Bish.*; 'for we haue hearde,' *Cran.* Hammond suggests 'hearing,' or 'having heard.' *To all*] So *Auth., Rhem.*, retain the more literal 'toward.'

5. *By reason of*] 'For,' *Auth., Wicl., Rhem.*; 'for the hope's sake,' *Tynd., Coverd., Cran., Gen., Bish.*; 'because of,' *Cov.* (Test.).

Word of Truth, &c.] So *Cov.* except that *ev* (1st) is translated 'by,' and similarly *Gen., Bish.*, 'the worde of truth which is in the gospel': 'word of the truth of the gospel,' *Auth., Wicl., Rhem.*; 'true worde of the gosspe,' *Tynd., Cran.*; 'worde of Truth of the gospel,' *Cov.* (Test.). The true relation of the genitives thus seems expressed by three of the older Vv.; see notes. The article preceding *ἀληθελας* appears only to mark that *ἀλήθ.* is used in its most

whereof ye heard before in the word of Truth in the Gospel ;
 6 which is come unto you, as it is also in all the world ; and
 is bringing forth fruit and increasing as it is also in you,
 since the day ye heard *of it*, and came to know the grace of
 God in truth : 7 even as ye learned of Epaphras our beloved
 fellow-servant, who is in your behalf a FAITHFUL minister of
 Christ ; 8 who also declared unto us your love in the Spirit.

9 For this cause we also, since the day we heard *it*, do
 not cease to pray for you, and to make our petition that ye
 may be filled with the knowledge of his will in all spiritual
 wisdom and understanding ; 10 that *ye* may walk worthy of
 the Lord unto all pleasing, bringing forth fruit in every
 good work, and increasing by the knowledge of God ; 11 being

abstract sense. This use of the
 article in the case of abstract nouns
 is commonly marked in this Revision
 by a capital letter.

6. *His also* (1st)] So *Cov.* (Test.),
 and sim. *Wicl.*, 'also it is ;' *Rhem.*,
 'also in the whole world it is : ' 'it is,'
Auth. and the remaining Vv.

Is bringing forth fruit] 'Bringeth
 forth fruit,' *Auth.*, *Cov.*, Test. (omits
 'forth') ; 'makith frute,' *Wicl.* ; 'is
 frutefull,' *Tynd.*, *Cov.*, *Cran.*, *Gen.*,
Bish., 'fructifeth,' *Rhem.*

And increasing] *Auth.* *omits. *Is*]
 'Doth,' *Auth.* *Came to know*]

'Knew,' *Auth.* and the remaining
 Vv. (*Coverd.* Test. 'haue knowen')
 except *Tynd.*, *Cran.*, 'had experience'
 —a translation which similarly with
 text *endeavours* to express the force of
 ἐπέγνωτε (see notes on ver. 9), and
 deserves consideration.

7. *Even as ye*] *Auth.* adds '*also,'
 and omits 'even.' The translation
 of καθώς, whether 'as' or 'even as'
 must depend on the general tone of
 the passage : here the latter seems to
 connect the present verse a little more
 closely with the concluding words of
 ver. 6. *Beloved*] 'Dear,'

Auth., *Tynd.*, *Cov.*, *Cran.*, *Gen.*, *Bish.* ;
 'moost dereworthe,' *Wicl.* ; 'mooste

beloued,' *Cov.* (Test.) ; 'deerst,' *Rhem.*
In your behalf] 'For you,' *Auth.*,
 and the remaining Vv. It seems
 desirable to select a translation that
 should prevent ὑπέρ being possibly
 understood as 'in your place ;' see
 notes.

9. *Make our petition*] 'Desire'
Auth. and the other Vv. (*Tynd.*,
Rhem., 'desyringe') except *Wicl.*,
 'to axe ;' *Cov.* (Test.) 'axing.'
May] So *Cov.* (Test.), *Rhem.* : 'might,'
Auth., and the remaining Vv. except
Wicl., 'that ye be filled.'

Spiritual wisdom, and &c.] So *Cov.*
 (Test.) : 'wisdom and spiritual under-
 standing,' *Auth.* and all the remain-
 ing Vv.

10. *May*] So *Cov.* (Test.), *Rhem.* :
 'might,' *Auth.* and the remaining
 Vv. except *Wicl.*, 'that ye walke.'

Bringing forth fruit] 'So *Coverd.*
 (Test.) : 'being fruitful,' *Auth.* It
 seems desirable to preserve the same
 translation as in ver. 6. *By*
the] '*In the,' *Auth.*

Being strengthened] So *Cov.* (Test.) :
 'strengthened,' *Auth.* and the remain-
 ing Vv. except *Wicl.*, 'and be com-
 fortid ;' *Cov.*, 'and to be strong.'
Strength] 'Might,' *Auth.* and the other
 Vv. except *Wicl.*, 'vertu ;' *Cov.* (both),

strengthened with all strength, according to the might of His glory, unto all patience and long-suffering with joy; ¹² giving thanks unto the Father, which made us meet for the portion of the inheritance of the saints in light: ¹³ who delivered us from the power of darkness, and translated *us* into the kingdom of the Son of His love; ¹⁴ in whom we are having Redemption, *even* the forgiveness of our sins. ¹⁵ Who is the image of the invisible God, the firstborn of every creature: ¹⁶ because in Him were all things created, the things that

'power.' It is perhaps desirable to retain the *παρῆχρησις* of the original. *The might of His glory*] So *Rhem.*, and sim. *Wicl.*, 'migt of His clerenesse.' *Cov.* (both): 'glorious power,' *Auth.*, and the remaining *Vv.* *Joy*] So *Wicl.*, *Rhem.*, and, with a different collocation, *Cov.* (Test.): 'joyfulness,' *Auth.*, and the remaining *Vv.*: comp. notes on *Phil.* ii. 29. (Transl.).

12. *Made*] So *Wicl.*: 'hath made,' *Auth.* and the remaining *Vv.* *For the portion*] 'To be partakers of,' *Auth.*, *Tynd.*, *Cran.*, *Gen.*, *Bish.*; 'to the part of,' *Wicl.*; 'mete for the enheritance,' *Cov.*; 'worthy of the parte of the enh.,' *Cov.* (Test.); 'worthy unto the part of the lot,' *Rhem.*

13. *Delivered*] So *Wicl.*: 'hath delivered,' *Auth.* and the remaining *Vv.* except *Cov.* (Test.), 'hath drawn us oute.' *Translated*] So *Wicl.*, *Cov.*: 'hath translated,' *Auth.*, and the remaining *Vv.* *The Son of His love*] So *Rhem.*, and sim. *Wicl.*, 'the sone of his louynge:' 'His dear Son,' *Auth.* and the remaining *Vv.* except *Cov.* (Test.), 'Hys beloved Sonne.'

14. *Are having*] 'Have,' *Auth.* and the other *Vv.* *Redemption*] *Auth.* adds 'through His blood.' *Our sins*] 'Sins,' *Auth.* and all the other *Vv.*

15. *First-born*] So *Auth.*, *Cov.* (Test), *Bish.*, *Rhem.*; 'first begotten,' *Wicl.*, *Tynd.*, *Cov.*, *Cran.*, *Gen.*:

It is appy. not of much moment which of these expressions is adopted, as the meaning is substantially the same. In *Rom.* viii. 29, *Auth.* adopts the former, in *Rev.* i. 5, the latter: in expressions of this peculiar and mystical nature it seems desirable to preserve a uniform translation. Of the older *Vv.*, *Cov.* alone adopts 'before' instead of 'of.' This is coincident with the opinion expressed in the present commentary, but it seems doubtful whether we are fully justified, in a passage of this nature in departing from the most nakedly literal meaning of the words.

16. *Because*] 'For,' *Auth.* and all the other *Vv.* *In*] So *Wicl.*, *Rhem.*: 'by,' *Auth.* and the remaining *Vv.*

The things that be] 'That are in heaven and that are in earth, visible and invisible,' *Auth.*, *Cran.*, *Bish.*, and with some slight variations, *Wicl.*, *Coverd.*, *Gen.*, *Rhem.*: *Tynd.* alone inserts 'things' four times as in the text. The repetition seems to give emphasis to the enumeration; see notes on *Eph.* i. 10 (Transl.).

Are created] So *Tynd.*, *Cov.* (both); and sim. *Wicl.*, 'ben made of nought;' 'were created,' *Auth.* and the remaining *Vv.* As the Greek perfect expresses both 'have been' and 'are,' there is sometimes a difficulty in knowing which of the two to select: perhaps as a general rule (where idiom will permit and there is no

are in heaven, and the things that are on earth, the things visible and the things invisible, whether *they be* thrones, or dominions, or principalities, or powers,—all things are created by Him, and for Him; ¹⁷ and He is before all things, and in Him all things subsist. ¹⁸ And He is the head of the body, the church; who is the beginning, the firstborn from the dead, in order that in all *things* He might have the pre-eminence: ¹⁹ because in Him it pleased the whole fulness of the *Godhead* to dwell, ²⁰ and by Him to reconcile all things unto Himself, having made peace through the blood of His cross; by Him, *I say*, whether *they be* the things on earth, or the things in heaven.

²¹ And you also, though you were in times past alienated and enemies in *your* understanding in WICKED works, yet

danger of misconception) it is best to adopt the former when *past* time seems to come more in prominence, the latter when *present* effects are more immediately the subject of consideration. On the translation of $\delta\iota$ *αὐτοῦ*, see *Revised Transl. of St. John*, p. xiii.

17. *In*] So *Wicl.*, *Tynd.*, *Cov.* (both), *Gen.*, *Bish.*, *Rhem.*: 'by,' *Auth.*, *Cran. Subsist*] 'Consist,' *Auth.*

18. *Who*] So *Auth.*, *Rhem.*, *Wicl.*, and *Cov. Test.* ('whyche'); 'he is the beg.' *Tynd.*, *Cov.*, *Cran.*, *Gen.*, *Bish.* The relative translation is scarcely sufficient, as it does not fully convey the *explicative* force in the relative, 'being as He is.' As, however, the translation in the commentary 'seeing He is' though *per se* expressing clearly this force of $\delta\varsigma$, is perhaps somewhat too strong when placed in connexion with what precedes and follows, it seems better to leave *Auth.* unchanged. *In order that*] 'That,' *Auth.* and all the other Vv. The occasional insertion of 'in order' seems useful where it is required to exhibit clearly the purpose involved in the antecedents.

19. *For in Him, &c.*] So similarly *Wicl.*, 'in Hym it plesid alle

plentee to enhabite:' *Cov. (Test.)*, 'it hath pleased alle fulnesse of the Godheade to dwel in Hym;' *Rhem.* 'it hath wel pleased al fulness to inhabite:' 'for it pleased the *Father* that in Him should all fulness dwell,' *Auth.*, and the remaining Vv. (*Cov.* 'shuld dwell all f.')

20. *Having made—cross*] *Auth.* places this clause in the first part of the verse immediately after 'and.' All the other Vv. retain the order of the Greek, but with some variations in the translation of the participle.

The things on earth] 'Things in earth,' *Auth.* *The things in*] 'Things in,' *Auth.*

21. *And you also*] 'And you,' *Auth.* and all the other Vv. On this translation of *καί*, see notes on *Eph.* ii. 1. *Though you were &c.*] Similarly *Rhem.*, 'whereas you were;' comp. *Wicl.*, *Cov. (Test.)* 'whanne ye weren:' 'that were,' *Auth.*; 'wiche were,' *Tynd.* and the remaining Vv.

In times past] So *Tynd.*, *Cov.*, *Gen.*, *Bish.*: 'some-time,' *Auth.* and the remaining Vv. *Understanding*] So *Auth.* in *Eph.* iv. 18: 'mind,' *Auth.*, and sim. remaining Vv. except *Wicl.*, *Cov. (Test.)*

now hath He reconciled ²² in the body of His flesh through His death, to present you holy and blameless and without charge in His sight: ²³ if at least ye continue in the faith, grounded and stable, and without being moved away from the hope of the gospel, which ye heard, *and* which was preached in *the hearing of* every creature which is under heaven; whereof I Paul became a minister.

²⁴ Now I rejoice in my sufferings for you, and am filling fully up the lacking measures of the afflictions of Christ in my flesh for His body's sake, which is the church: ²⁵ whereof I became a minister, according to the dispensation of God which was given to me for you, to fulfil the word of God; ²⁶ *even* the mystery which hath lain hid from the *bygone* ages and from the *bygone* generations, but now hath been made manifest to His saints: ²⁷ to whom it

'witte;' *Rhem.* 'sense.' *In]*
So *Wicl., Rhem.,* and, with a different construction, *Tynd., Coverd., Cran., Gen., Bish.:* 'by,' *Auth.;* 'geuen to &c.' *Cov. (Test.).*

22. *His death]* 'Death,' *Auth.* and all the other Vv. *Blameless and without charge]* 'Unblameable and unproveable,' *Auth.;* 'unwemmed and without reproof,' *Wicl.;* 'unblameable and without faut,' *Tynd., Cov., Cran., Gen., Bish.;* 'unspotted and unblameable,' *Coverd. (Test.);* 'immaculate and blameless,' *Rhem.*

23. *If at least]* 'If,' *Auth.* and the remaining Vv. except *Wicl.,* 'if netheles:' *Rhem.,* 'if yet.' *Stable]*
So *Wicl., Rhem.:* 'settled,' *Auth.;* 'stablysshed,' *Tynd.* and the remaining Vv. *Without being]* 'Be not,' *Auth.* and the other Vv. except *Wicl., Cov. (Test.), Rhem.* 'unmouable.' *Heard]* 'Have heard,' *Auth.* and all the other Vv. *In the hearing of]* 'To,' *Auth., Gen., Bish.;* 'in al creaturis,' *Wicl.;* 'amonge all creatures,' *Tynd., Cov., Cran., Rhem.;* 'among euery creature,' *Cov. (Test.).* *Became]*

Similarly *Cov. (Test.),* 'am I Paul become:' 'am made,' *Auth.* and the remaining Vv. except *Bish.,* 'am.'

24. *Now I]* '*Who now,' *Auth.*
Am filling fully up] 'Fill up,' *Auth.;* 'fille,' *Wicl.;* 'fulfill,' *Tynd., Cov. (both), Cran., Gen., Bish.;* 'accomplish,' *Rhem.* *The lacking measures of]* 'That which is behind of,' *Auth., Tynd., Cov., Cran.;* 'the thingis that failen of,' *Wicl.;* 'the thynges that are wantynge of,' *Cov. (Test.), sim. Rhem.;* 'the rest of,' *Gen., Bish.*

25. *Became]* Similarly *Cov. (Test.),* 'am become:' 'am made,' *Auth.* and the remaining Vv. except *Bish.,* 'am.' *Was given]* So *Tynd., Cran.:* 'was given,' *Auth.* and the remaining Vv.

26. *Lain]* 'Been,' *Auth.* Perhaps the slight change may better convey the force of the perf. participle. *The bygone (bis)]* *Auth., Wicl., Rhem.* omit; *Tynd., Cov., Cran., Gen.,* and in part *Bish.,* paraphrase; 'from euerlastynge and the generacions,' *Cov. (Test.).* *Hath been]* 'Is,' *Auth.* and all the other Vv.

27. *It was God's will]* 'God would,' *Auth.* and all the other Vv.

was God's will to make known what is the riches of the glory of this mystery among the Gentiles; which is Christ among you, the hope of Glory: ²⁸ whom we proclaim, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ: ²⁹ to which end I also toil, striving according to His working, which worketh in me with power.

CHAPTER II.

FOR I would have you to know what great conflict I have for you, and *for* them in Laodicea, and *for* as many as have not seen my face in the flesh; ² that their hearts may be comforted, they being knit together in love and unto all the riches of the full assurance of the understanding, unto the complete knowledge of the mystery of God, even Christ; ³ in whom are hiddenly all the treasures of wisdom and knowledge. ⁴ Now this I say, that no one may beguile

Among (2d)] So *Cov.* (Test.): 'in,' *Auth.* and the remaining Vv.

28. *Christ*] '*Christ Jesus,' *Auth. Proclaim*] 'Preach,' *Auth.* and the other Vv. except *Wicl.*, 'schewen.'

29. *To which end*] 'Whereunto,' *Auth., Gen., Bish.*; 'in whiche thing,' *Wicl.*; 'wherin,' *Tynd., Cov.* (both), *Cran., Rhem.* *Toil*] *Comp.*

on 1 Tim. iv. 10: 'labour,' *Auth.* and all Vv. except *Wicl.*, 'traueile.'

With power] Similarly *Cov.* (Test.), 'by power;' *Rhem.*, 'in power:' 'mightily,' *Auth.* and the remaining Vv. except *Wicl.*, 'in vertu.'

CHAPTER II. I. *Would have you &c.*] Similarly *Cov.* (Test.), 'would have you to know;' *Rhem.*, 'wil haue you know:' 'would that ye knew,' *Auth., Cran.*; 'wole that ye wite,' *Wicl.*; 'wolde ye knewe,' *Tynd., Cov., Gen., Bish.* *In*] 'At,' *Auth., Wicl., Cran., Cov.* (Test.) *Rhem.*; 'of,' *Tynd., Cov., Gen., Bish.*

2. *May*] So *Cov.* (Test.), *Rhem.*: 'might,' *Auth.* and the remaining

Vv. except *Wicl.*, 'that her hertis counforted.' *They being &c.*]

'*Being knit together,' *Auth.*

The riches] So *Wicl., Cov.* (Test.), *Rhem.*: 'rieiches,' *Auth.* and the remaining Vv. *The understand-*

ing] *Auth.* and all the other Vv. omit the article; 'full understanding,' *Tynd., Cov., Cran.*; 'persuaded under-

derst., Gen. *Unto*] 'To,' *Auth.*: change to preserve parallelism with the preceding *eis* *Complete know-*

ledge] 'Acknowledgement,' *Auth.*; 'knowynge,' *Wicl.*; 'for to knowe,' *Tynd., Cran., Gen.*; 'knowledge,' *Cov.* (both), *Cran.*; 'to know,' *Bish.*

The juxtaposition of *ἐπιγνωσις* and *γνωσις* seems here to justify this translation; comp. notes.

Of God, even Christ] 'Of God *and of the Father, and of Christ,' *Auth.*

3. *Hiddenly*] 'Hid,' *Auth.* and all the other Vv.

4. *Now*] 'And,' *Auth., Gen., Bish.*; 'for,' *Wicl.*; 'but,' *Cov.* (Test.), *Rhem.*; *Tynd., Cov., Cran.* omit.

That no one] 'Lest *any one,' *Auth.*

you with enticing speech. ⁵ For if I am absent verily in the flesh, yet still I am with you in the spirit, joying with you and beholding your order, and the firm foundation of your faith in Christ. ⁶ As then ye received Christ Jesus THE LORD, so walk ye in him: ⁷ rooted and being built up in Him, and being stablished in your faith, even as ye were taught, abounding therein with thanksgiving.

⁸ Beware lest there be any one that shall make you his booty through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. ⁹ Because IN HIM doth dwell in bodily fashion all the fulness of the Godhead. ¹⁰ And ye are in Him made

May] 'Should,' *Auth.* and the other Vv. except *Wicl.*, *Cov.* (Test.), *Rhem.*, 'that no man disceyue you.'

Enticing speech] 'Enticing words,' *Auth.* and the other Vv. except *Wicl.*, *Coverd.* (Test.), 'higthe of wordis;' *Rhem.* 'loftines of wordes.'

^{5.} *If I am absent verily &c.]* 'Though I be absent,' *Auth.* and all the other Vv. *Yet still I am]* 'Yet am I,' *Auth.* and the other Vv. except *Cov.* (Test.), 'but yet am I;' *Rhem.*, 'yet in spirit I am;' *Wicl.* omits.

Joying with you] 'Joying,' *Auth.* and the other Vv. except *Cov.* (Test.), *Bish.*, *Rhem.*, 'rejoycynge.'

Firm foundation] 'Stedfastness,' *Auth.*, *Cov.* (both); 'sadnesse,' *Wicl.*; 'stedfast fayth,' *Tynd.*, *Cran.*, *Gen.*, *Bish.*; 'constancie,' *Rhem.*

^{6.} *As then ye]* 'As ye have therefore,' *Auth.* and all the other Vv. (*Wiclif.*, *Rhem.*, 'therfor as ye han').

^{7.} *Being built up]* *Auth.* and all the other Vv. either omit 'being,' or slightly change the construction. The insertion is an attempt to mark the difference of tense in the two participles.

Being stablished] *So Cov.* (Test.): *Auth.* and the remaining Vv. either omit 'being' or slightly

change the construction. *Your faith]* 'The faith,' *Auth.* and the other Vv. except *Wicl.*, 'the bileue;' *Cov.* (Test.), *Cran.*, 'faith.'

^{8.} *There be any one that, &c.]* Somewhat similarly *Bish.*, 'lest there be any man that spoile:' 'any man spoil you,' *Auth.*, *Cov.*; 'that no man disceyue you,' *Wicl.*, *Rhem.*; 'eny man come and spoyle you,' *Tynd.*, *Gen.*; 'ony man deceaue you,' *Cov.* (Test.); 'lest be eny man spoyle you,' *Cran.*

^{9.} *Because]* 'For,' *Auth.*, and all the other Vv. *Doth dwell]* 'Dwelleth,' *Auth.* and all the other Vv. The introduction of the auxiliary appears to add a slight force to the important verb *κατοικεί*. The principal emphasis apparently falls on *ἐν αὐτῷ*; the verb, however, both from meaning and position is not without prominence. *In bodily fashion]* 'Bodily,' *Auth.* and the other Vv. except *Rhem.*, 'corporally.'

^{10.} *In Him made full]* *Sim. Rhem.*, 'in him replenished:' 'complete in Him,' *Auth.* and the other Vv. except *Wicl.*, *Cov.* (Test.), 'filled in Him.' *Who]* 'Which,' *Auth.* The otherwise unnecessary change adds here to perspicuity. *Every]* 'All,' *Auth.* and the other Vv.

full; who is the head of every principality and power: ¹¹ in whom ye were also circumcised with a circumcision not wrought with hand, in the putting off of the body of the flesh, in the circumcision of Christ; ¹² being buried with Him in your Baptism, wherein ye were also raised with Him through your faith in the effectual working of God, who raised Him from the dead. ¹³ And you also who were dead in your trespasses and the uncircumcision of your flesh, He quickened together with Himself, having forgiven us

11. *Ye were also circumcised*] 'Also ye are circ.,' *Auth.* and the other Vv. except *Rhem.*, 'al you are,' &c.

A circumcision] So *Cov.* (Test.), and similarly all the other Vv. (except *Auth.*), 'circumcision;' *Auth.* inserts the definite article. *Not wrought with hand*] 'Made without hands,' *Auth.*, *Tynd.*, *Gen.*, *Bish.*; 'not made with hond,' *Wiclif*, *Rhem.* ('by'); 'circ. without hondes,' *Cov.*; 'not made with handes,' *Cov.* (Test.); 'done without handes,' *Cran.*

In the putting off, &c.] 'In putting off' &c., *Auth.*; 'in dispoilyng of (off),' *Wicl.*; 'by puttinge of (off),' *Tynd.*, *Cov.*, *Gen.*, *Bish.*; 'in robyng of,' *Cov.* (Test.); 'for asmoch as, &c.,' *Cran.*; 'in spoiling of,' *Rhem.* The insertion of the articles gives a heaviness to the sentence, but seems required to show that *ἐν τῇ ἀπεκδ.* is not to be regarded as modal, much less causal, as *Cran.*

Body of the flesh] 'Body * of the sins of the flesh,' *Auth.* *In the circumcision*] So *Cov.* (Test.), *Rhem.*, and similarly *Wicl.*, 'in circumcision:' 'by the circumcision,' *Auth.*; 'thorow the circ.,' *Tynd.*, *Cran.*, *Gen.*, *Bish.*; 'with the circ.,' *Cov.*

12. *Being buried*] So *Cov.* (Test.): 'buried,' *Auth.*, *Rhem.*; 'and ye ben biried,' *Wicl.*; 'in that ye are buried, &c.,' *Tynd.* and the remaining Vv. Comp. notes on *Phil.* ii. 7

(Transl.). *Your baptism*] 'Baptism,' *Auth.* and all the other Vv.

Ye were also raised] 'Also ye are risen,' *Auth.*, and with slight variations the other Vv.: the *kal*, however, is rightly joined in translation with *συνήρῃθ.* by *Tynd.*, *Cov.*, *Cran.*, *Gen.*, *Bish.* *Your faith*] 'Faith,' *Auth.* and, with some variations in construction, the other Vv. except *Cov.* (Test.), *Bish.*, *Rhem.*, 'the faith.' The personal address *seems* here to render the use of the article by the possessive pronoun correct and appropriate; there are, however, many cases in which such attempts at accuracy overload and embarrass the sentence; consider *Rom.* xii. 7 sq., where, as in many other passages, it requires much discrimination to decide when the article has a pronominal force, and when it is merely associated with an abstract noun. *In the effectual working*] 'Of the operation,' *Auth.*, *Bish.*, *Rhem.*; 'wrought by the operation of,' *Tynd.*, *Cov.*, *Cran.*, *Gen.*; 'of God's workynge,' *Cov.* (Test.)

13. *You also*] *Auth.* and the other Vv. omit 'also:' see, however, notes on *Eph.* ii. 1. *Who were dead*] So *Tynd.*, *Cran.*: 'being dead,' *Auth.*; 'whanne ye weren,' *Wicl.*, *Cov.* (both), *Cran.*, *Rhem.* Though as a general rule the participle without the article should never be translated as the participle with it (*Donalds.*)

all our trespasses; ¹⁴ blotting out the handwriting in force against us by its decrees, which was contrary to us, and hath taken it out of the way, nailing it to His cross; ¹⁵ and stripping away from Himself principalities and powers, he made a shew of them with boldness, triumphing over them in it.

¹⁶ Let not any man then judge you in eating or in drinking, or in the matter of an holy day, or of a new

yet, in cases like the present, where the pronoun is in union with the participle we must be guided by the context. Here, as in *Eph. ii. 1* (see notes, *Transl.*), the insertion of any temporal particle seems to call away attention both from the *ὑμᾶς*, and from the fact of their being dead (*νεκρῶς ὄντας*, in *Eph. ὄντας νεκρῶς*), and to direct it to the time when they were so, which certainly seems to come less in prominence.

Trespasses] So *Auth.*, in *Eph. ii. 1*, and in the present verse: 'sins,' *Auth.*, *Cov.* (both), *Bish.*; 'giltis,' *Wicl.*; 'synne,' *Tynd.*, *Cran.*, *Gen.*; 'the offenses,' *Rhem.* *He quickened*] So *Wicl.*, *Cov.*, and sim. *Rhem.*, 'did he quicken:' 'hath he,' &c., *Auth.* and the remaining Vv.

Himself] 'Him,' *Auth.* and all the other Vv. *Us*] '*You,' *Auth.*

Our trespasses] So *Tynd.*, *Cran.*, *Gen.* ('your'), *Bish.* ('your'): 'trespasses,' *Auth.*; 'giltis,' *Wicl.*; 'sins,' *Cov.* (both); 'offenses,' *Rhem.*

¹⁴. *Blotting out*] So *Auth.* As this participle seems contemporary with the preceding, and to mark the circumstances under which the preceding act took place, the present participle in *English* may be properly retained; comp. notes on *Phil. ii. 7*. (*Transl.*) The more exact, 'by having,' &c., is open to the objection of being cumbersome, and perhaps unduly modal.

In force against us, &c.] 'Of ordinances that was against us,' *Auth.*; 'that wrytynge of decre that was agens

us,' *Wicl.*; 'the handwriting that was agaynst us contained in the lawe wrytten,' *Tynd.*, *Cov.*, *Cran.*; 'the hande wrytynge that was agaynste us of the decre,' *Cov.* (*Test.*); 'the handwryting of ceremonies that was agaynst us,' *Gen.*, *Bish.* ('ordinances'); 'the handwryting of decrees,' *Rhem.* *Hath taken*] So *Tynd.*, *Cov.*, *Cran.*, *Rhem.*:

'took,' *Auth.* and the remaining Vv.

¹⁵. *Stripping &c.*] 'Having spoiled,' *Auth.*, and sim. *Cov.* (*Test.*), *Rhem.* 'spoiling;' 'and hath spoyled,' *Tynd.* and the remaining Vv. *With boldness*] Similarly *Cov.* (*Test.*), 'boldely;' *Rhem.* 'confidently:' 'openly,' *Auth.* and the remaining Vv.

¹⁶. *Let not, &c.*] 'Let no man therefore,' *Auth.* and the other Vv. except *Wicl.*, 'therfor no man juge.' *Eating or in drinking*] 'Meat or in drink,' *Auth.*, *Wicl.*, *Cov.* (*Test.*) (omits 'in'), *Rhem.*; 'meate and drinke,' *Tynd.*, *Cov.* ('or'), *Cran.*, *Gen.*, *Bish.* *In the matter of*]

'In respect of,' *Auth.*, *Bish.*; 'in part of,' *Wicl.*, *Rhem.*; 'for pece of,' *Tynd.*, *Cov.*, *Cran.*, *Gen.*; 'in a part of,' *Cov.* (*Test.*) *A new moon*] 'The &c.,' *Auth.* and the other Vv. except *Wicl.*, 'neomynye.' *A sabbath*] 'Sabbath days,' *Auth.* and the other Vv. except *Wicl.*, *Cov.* (*Test.*); *Rhem.* 'Sabotis.' As *σάββατος* is used with the force of a singular (*Matth. xii. 1*, *Luke iv. 16*, al.), and as the preceding terms are in the singular, it seems better to revert to that form in translation.

moon, or of a sabbath: ¹⁷ which are a shadow of things to come; but the body is Christ's. ¹⁸ Let no man beguile you of your reward, desiring *to do it* in false lowliness and worshipping of the angels, intruding into the things which he hath not seen, vainly puffed up by the mind of his flesh, ¹⁹ and not holding fast the Head, from which the whole body by means of its joints and bands having nourishment ministered, and being knit together, increaseth with the increase of God. ²⁰ If ye be dead with Christ from the rudiments of the world, why, as if ye were living in the world, do ye submit to ordinances, ²¹ Handle not, neither taste, nor touch

17. *Christ's*] So *Cov.* (Test.), *Rhem.*: 'of Christ,' *Auth.*, *Wicl.*; 'is in Christ,' *Tynd.*, *Cov.*, *Cran.*, *Gen.*, *Bish.*

18. *Desiring to do it, &c.*] 'In a voluntary humility,' *Auth.*; 'willynge to teche in mekeness,' *Wicl.*; 'which after his awne ymaginacion walketh in the humblenes and holynes of angels,' *Tynd.*, sim. *Cov.*; 'by the humblenes and holynes of angels,' *Cran.*; 'by humblenes, and worshipping of angels,' *Genev.*, *Bish.* ('humblenes of mynde'); 'wyllynge in humblynesse,' *Cov.* (Test.), *Rhem.* The insertion of the epithet *false*, is only an exegetical gloss to assist the general reader.

The angels] 'Angels,' *Auth.* and all the other Vv. The insertion of the article is perhaps not a certain correction, as it may be used only to specify the genus. *The things*] So *Wicl.*, *Cov.* (Test.), *Cran.*, *Rhem.*: 'those things,' *Auth.*, *Bish.*; 'thinges,' *Tynd.*, *Cov.*

The mind of his flesh] Sim. *Wicl.*, 'with wit of his fleisch:' *Cov.* (Test.), 'in the meanyng of hys fleshe:' *Rhem.*, 'by the sense of his flesh:' 'his fleshly mind,' *Auth.* and the remaining Vv. (*Cov.* 'his owne.')

19. *Holding fast*] 'Holding,' *Wicl.*, *Cov.* (Test.), *Rhem.*; 'holdeth,' *Tynd.*, and the remaining Vv. *The whole body*] So *Cov.* (both), *Rhem.*: 'all the

body,' *Auth.* and the remaining Vv. *By means of its joints*] 'By joints,' *Auth.* and the other Vv. except *Cov.* (Test.), 'by knottes and jointes;' *Wicl.*, 'bi boondis and joinynges.' *Being knit together*] 'Knit together,' *Auth.*, *Gen.*, *Bish.*; 'made,' *Wicl.*; 'and is knet together,' *Tynd.*, *Cov.*, *Cran.*; 'fastened together,' *Cov.* (Test.); 'compactd,' *Rhem.*

20. *If*] '*Wherefore if,' *Auth.* *As if ye were living*] 'As though living,' *Auth.*; *Wicl.* (very exactly), 'as men living;' 'as though ye yet lived,' *Tynd.*, *Gen.* (*Bish.* and *Cov.* omit 'yet.'). *Do ye submit*] 'Are ye subject,' *Auth.*; 'demen ye,' *Wicl.*; 'are ye ledde with tradicions,' *Tynd.*, *Cran.*; 'holden with soch trad.,' *Cov.*; 'what do ye yet use decrees,' *Coverd.* (Test.); 'are ye burdened with traditions,' *Gen.*, *Bish.*; 'decree,' *Rhem.* The change in the text is intended to express that *δογματισεσθε* is here taken as in the middle voice.

21. *Handle not, &c.*] 'Touch not; taste not; handle not,' *Auth.* and the other Vv. (*Tynd.* and *Gen.* prefix 'of them that say,' *Bish.* 'as,') except *Wicl.*, 'that ye touche not, nether taast, nether trete with hondis the thingis;' *Cov.*, 'as when they say, touch not this, taste not that, handle not that.'

²² (which are all to be destroyed in their consumption), after the commandments and doctrines of men? ²³ Which things have indeed the repute of wisdom in self-sought worship, and humility and unsparing treatment of the body, yet in no observances of value, serving only to satisfy the—flesh.

CHAPTER III.

If then ye were raised together with Christ, seek the things that are above, where Christ is, sitting on the right hand of

Are all] So *Rhem.*, and in a similar collocation *Coverd.* (Test.): 'all are,' *Auth.* and the remaining Vv. except *Cov.*, 'all these things do.' Change made to preserve not only the order but a distinction between the definite and the indefinite relative; see next verse. *To be destroyed, &c.*] 'To perish with the using,' *Auth.*; 'in to death by the ilke use,' *Wicl.*; 'perysse with the usyng of them,' *Tynd.*, *Gen.*, *Bish.* (omits 'of them'); 'do hurte unto men because of the abuse of them,' *Cov.*,—an unusually incorrect translation, esp. for *Cov.*; 'do all hurte with the very use,' *Cov.* (Test.); 'perysse thorow the very abuse,' *Cran.*; 'unto destruction by the very use,' *Rhem.*

23. *All which things*] 'Which things,' *Auth.* and the other Vv. except *Wicl.*, *Coverd.* (Test.); *Rhem.*, 'which.' *The repute*] 'A shew,' *Auth.*, *Bish.*, *Gen.*, *Rhem.*; 'a resoun,' *Wicl.*; 'the similitude,' *Tynd.*, *Cran.*; 'shyne,' *Coverd.* (both). The definite article with 'repute' seems required by usage and ordinary English idiom. *Self-sought worship*] Similarly *Gen.*, 'volontarie worshipping,' *Bish.*, 'volontarie religion:' 'will worship,' *Auth.*; 'veyn relegioun,' *Wicl.*; 'chosen holynes,' *Tynd.*; 'chosen spirituality,' *Cov.*; 'supersticion,' *Cov.* (Test.), *Gen.*, *Rhem.* *Unsparing treatment*] 'Neglecting,' *Auth.*;

'not to spare,' *Wicl.*, *Rhem.*; 'in that they spare not,' *Tynd.*, *Cov.*; 'in not sparyng,' *Cov.* (Test.), *Gen.*, *Bish.* *Observances of value*] Similarly *Gen.*, 'yet are of no value,' 'in any honour,' *Auth.*, *Wicl.*, *Rhem.*; 'do the flesshe no worshype,' *Tynd.*, *Cov.*, *Cran.*; 'counting it not worthy of ony honoure,' *Coverd.* (Test.); 'have they it in estimation,' *Bish.* It will be observed (see below) that *Gen.* approaches most nearly to the view taken in the text, but that it tacitly assumes a change of construction and an ellipsis of the verb substantive. To avoid this, and to be intelligible, we seem forced to some paraphrase like that in the text. *Serving only, &c.*] 'To the satisfying of,' *Auth.*, and sim. the other Vv. except *Gen.*, which thus paraphrases, 'but apperteine to those things wherwith the fleshe is crammed.'

CHAPTER III. I. *If then*] 'If ye then,' *Auth.* and the other Vv. except *Wicl.*, *Rhem.*, 'therfor if ye,' *Cov.* (Test.), 'yf ye are therfore.' *Were raised together*] 'Be risen,' *Auth.*, *Bish.*, *Rhem.*; 'han rise to gidre,' *Wicl.*; 'be then rysen agayne,' *Tynd.*, *Cran.*; 'be risen now with,' *Cov.*; 'are therfore rysen with,' *Cov.* (Test.); 'be rysen agayne with,' *Gen.*; *The things that are above*] So *Cov.* (Test.), *Rhem.*: 'those things which

God. ² Set your minds on the things that are above, not on the things that are on the earth. ³ For ye died, and your life hath been hidden with Christ in God. ⁴ When Christ, our Life, shall be manifested, then shall ye also appear with him in glory.

⁵ Make dead then your members which are upon the earth; fornication, uncleanness, lustfulness, evil concupiscence, and covetousness, the which is idolatry: ⁶ for which things' sake the wrath of God doth come on the children of disobedience; ⁷ among whom ye also walked

are, *Auth.* and the remaining Vv. except *Wicl.* 'the things that ben.' The lighter relative 'that' seems here more suitable, and accords with the translation in ver. 2. On the supposed distinction between 'that' and 'which,' comp. notes on *Eph.* i. 23 (Transl.), and Brown, *Gramm. of Grammars*, II. 5, p. 293 (ed. 1). Perhaps, as a *very rough* rule, it may be said that 'which' is a little more appropriately used when the clause introduced by the relative tends to form a distinct and separable predication in reference to the antecedent; 'that,' when the relative so coalesces with its concomitants as either to form with them a species of epithet, or to express a predominant and prevailing, rather than an accidental, characteristic. *Christ is, sitting]*

So *Cov.*: 'sitteth,' *Auth.*, *Tynd.*, *Cran.*, *Gen.*, *Bish.*; 'is sitting at,' *Wicl.*, *Cov.* (Test.), *Rhem.*

2. *Set your minds]* So *Cov.* (Test.), and *Cov.* ('minde'): 'set your affection,' *Auth.* and the remaining Vv. except *Wicl.*, 'sauere tho thingis;' *Bish.*, 'affections' (plural).

The things that are (bis)] So *Rhem.*: 'things,' *Auth.* (bis); 'tho thingis that ben aboue not tho that ben &c.,' *Wicl.*, *Cov.* (Test.); 'thynges that are above, and not on things which are,' *Tynd.*, *Cov.* (inverts relatives), *Cran.*, *Gen.*, *Bish.* ('which,' bis).

3. *Died]* 'Are dead,' *Auth.*, and all Vv.; see notes. *Hath been]* 'Is,' *Auth.*

4. *Christ our Life]* So *Cov.*: *Auth.* inserts 'who is;' *Tynd.*, *Cran.*, *Gen.*, *Bish.* insert 'which is;' *Wicl.*, *Cov.* (Test.), *Rhem.*, 'yoare liif.' *Be manifested]* 'Appear,' *Auth.*, *Wicl.*, *Coverd.* (Test.), *Bish.*, *Rhem.*; 'shewe him silfe,' *Tynd.*, *Cov.*, *Cran.*, *Gen.* The change seems necessary to keep up the antithesis between the κέκρυπται and φανερωθή.

5. *Make dead then]* 'Mortify therefore,' *Auth.* and the other Vv. except *Wicl.*, 'therfor sle ye.' *Which]* So *Auth.* and the other Vv. except *Cov.* (Test.), *Rhem.*, 'that,' and *Cran.*, 'erthy membres.' Here 'that' seems inexact; the original is, τὰ μέλη ὑμῶν τὰ ἐπὶ τῆς γῆς. *Lustfulness]* Similarly *Rhem.*, 'lust:;' 'inordinate affection,' *Auth.*; *Bish.* (prefixes 'the'); 'leclerie,' *Wicl.*; 'unnaturall lust,' *Tynd.*, *Cov.* (both), *Cran.*; 'wantonness,' *Gen.* *The which]* 'Which,' *Auth.* and all the other Vv.

6. *Doth come]* So *Cov.* (Test.), and, somewhat similarly, *Cran.*, 'useth to come:;' 'cometh,' *Auth.*, *Tynd.*, *Cov.*, *Gen.*, *Bish.*, *Rhem.*; 'cam,' *Wicl.*

7. *Among whom]* So *Cran.*: 'in the which,' *Auth.*, *Cov.* (both), *Gen.*; 'in whiche,' *Wicl.*, *Rhem.*; 'in which thynges,' *Tynd.*; 'wherein,' *Bish.*

sometime, when ye were living in these *sins*. ⁸ But now do ye also put away from you all these; anger, wrath, malice, railing, coarse speaking out of your mouth; ⁹ do not lie one to another, seeing that ye have put off from you the old man with his deeds; ¹⁰ and have put on the new man, which is renewed unto knowledge after the image of Him that created him: ¹¹ where there is neither Greek and Jew, circumcision and uncircumcision, Barbarian, Scythian, bondman, free-man; but CHRIST is all, and in all.

¹² Put ye on, then, as elect of God, holy and beloved, bowels of mercy, kindness, lowliness of mind, meekness, longsuffering; ¹³ forbearing one another; and forgiving each other, if any man have a complaint against any, as Christ

Were living] 'Lived,' *Auth.* and the other Vv. except *Cov.* (Test.), 'did live.' *These sins*] '*Them,' *Auth.*

8. *Do ye*] 'Ye also,' *Auth.*: the other Vv. adopt the simple imperative form, 'put ye' &c., but thereby somewhat obscure the connexion of *kai* with *ἡμεῖς*. *Bish.* even transfers the *kai* to *τὰ πάντα*. *Put away from you*] So, in slightly varied order, *Tynd.*, *Cov.*, *Cran.*; *Wicl.*, *Gen.*, and *Bish.* omit 'from you:' 'put off,' *Auth.*; 'lay away,' *Coverd.* (Test.), *Rhem.* It seems desirable to preserve a slight distinction between *ἀπόθετε* and *ἀπεκδοσάμενοι*, ver. 9.

Railing] 'Blasphemy,' *Auth.*, *Wicl.*, *Cov.* (Test.), *Rhem.*; 'cursed speaking,' *Tynd.*, *Cov.*, *Cran.*, *Gen.*, *Bish.* *Coarse speaking*] 'Filthy communication,' *Auth.*, *Cov.* (Test.), *Cran.*; 'foule word,' *Wicl.*; 'filthy speakeynge,' *Tynd.*, *Gen.*, *Bish.*; 'filthy wordes,' *Cov.*; 'filthie talke,' *Rhem.*

9. *Do not lie*] 'Lie not,' *Auth.* and the other Vv. except *Wicl.*, 'nyle ye lie.' *Off from you*] *Auth.* omits 'from you,' and similarly the other Vv. except *Wicl.*, 'spuyle ye you'; *Cov.* (Test.), 'robbyng yourselves'; *Rhem.*, 'spoiling yourselves of.'

10. *Unto*] So *Rhem.*, and similarly *Wiclif.*, *Cran.*, 'in to:' 'in,' *Auth.* and the remaining Vv.

11. *And (bis)*] So *Wicl.*, *Cov.* (Test.), *Rhem.*: 'nor,' *Auth.* and the remaining Vv. except *Cov.*, which omits. *Bondman, freeman*] Similarly *Wicl.*, 'bonde man and fre man': 'bond nor free,' *Auth.*; 'or' *Tynd.*, *Cran.*; 'and,' *Cov.* (Test.), *Rhem.*; *Cov.*, *Gen.*, *Bish.*, omit 'nor.'

12. *Put ye*] So *Cov.* (Test.), *Rhem.*, and similarly *Wicl.*: *Auth.* and the remaining Vv. omit. The insertion of the pronoun is perhaps desirable at the beginning of a new paragraph. *Then*] 'Therefore,' *Auth.* and all the other Vv. *Elect*] So *Tynd.*, *Cov.* (Test.), *Cran.*, *Gen.*: 'the elect,' *Auth.*, *Cov.*, *Bish.*, *Rhem.*; 'the chosun,' *Wicl.* Perhaps a more exact translation would be 'chosen ones,' as giving to *ἐκλεκτοί* its substantival force without the inaccuracy of the inserted article.

Mercy] '*Mercies,' *Auth.* *Lowliness of mind*] So *Auth.* in Phil. ii. 3: 'humbleness of mind,' *Auth.* and the other Vv. except *Wicl.*, 'mekenes'; *Cov.* (Test.), 'lowliness'; *Rhem.*, 'humilitie.'

13. *Each other*] Similarly *Wicl.*, *Cov.* (Test.), both of which make a

forgave you, even so doing also yourselves. ¹⁴ But over all these *put on* Love, which is the bond of perfectness. ¹⁵ And let the peace of Christ rule in your hearts, to the which ye were also called in one body; and be ye thankful. ¹⁶ Let the word of Christ dwell within you richly, teaching and admonishing one another in all wisdom, with psalms, hymns, and spiritual songs, in Grace singing in your hearts to God. ¹⁷ And whatsoever ye do in word or deed, *do* all in the name of Jesus Christ, giving thanks to God the Father through Him.

¹⁸ Wives, submit yourselves unto your husbands, as it

difference of translation between *ἀλλήλων* and *ἑαυτοῖς* ('each oon other—you self,' 'eche other—amonge yourselves'); see notes. *Auth.* and the remaining Vv., 'one another.'

Complaint] So *Cov.* (Test.): 'quarrel,' *Auth.* and all the remaining Vv.

A8] 'Even as,' *Auth.* In the attempt to express the true participial structure, idiom seems to require the union of 'even' with the latter member; comp. *Tynd., Cran., Gen., Bish.*

Even so &c.] 'So also do ye,' *Auth.*; 'so also ye,' *Wicl.*; 'even so do ye,' *Tynd., Cran., Gen., Bish.*; 'so do ye also,' *Cov.* (both); 'so you also,' *Rhem.*

14. *But*] So *Cov., Rhem.*: 'and,' *Auth., Wicl., Cov.* (Test.), *Gen., Bish.; Tynd., Cran.* omit. *Over*] So,

with appy. similar local force, *Wicl.*, 'upon'; 'above,' *Auth.* and the remaining Vv., some of which, as *Cov.* (both), 'above all things,' probably here gave to *ἐπι* a decided ethical reference.

These] *Auth.* adds 'things,' and so the other Vv. Perhaps the indeterminate 'these,' i.e., 'qualities,' 'principles,' 'virtues,' is more exact. *Love*] So *Tynd., Coverd.* (both), *Cran., Gen., Bish.*;

'charity,' *Auth., Wicl., Rhem.* See notes on 1 *Tim.* i. 5 (Transl.).

15. *Christ*] '*God,' *Auth.* *Were* 'Are,' *Auth.* and all the other

Vv. *Also called*] *Sim. Cov., 'called also:' Auth.* ('which also') and *Rhem.* ('wherein also') connect with the pronoun.

16. *Within*] 'In,' *Auth.* and all the other Vv. *In all wisdom*] *Auth.* and all the other Vv. place these words after, and connect them with, the adverb. *With*] So

Cov., Rhem.: 'in,' *Auth.* and the remaining Vv. *Hymns*] *Auth.*

prefixes '*and'; so also before 'spiritual songs,' but with but little critical probability. *In grace*]

So *Wicl., Rhem.*: 'with grace,' *Auth., Cran.* The change seems desirable to obviate such misunderstandings as *Tynd., Cov.*, 'songs which have favour with them;' *Cov.* (Test.), 'graciously;' *Gen.*, 'with a certeyn grace;' *Bish.*, 'with a grace.' *Singing in your hearts*]

So *Wicl., Rhem.*: 'singing with grace in,' *Auth.* and similarly the remaining Vv. It seems especially desirable here to preserve the order of the Greek, as *ᾄδεν ἐν ταῖς καρδίαις* stands in distinct contrast with another and *audible* singing.

17. *Jesus Christ*] '*Lord Jesus,' *Auth.* *God the Father*] 'God *and the F.,' *Auth.* *Through*]

'By,' *Auth.*, and all the other Vv.

18. *Your husbands*] 'Your *own husbands,' *Auth.* *It should be*]

should be in the Lord. ¹⁹ Husbands, love your wives, and be not bitter towards them. ²⁰ Children, obey *your* parents in all things; for this is wellpleasing in the Lord. ²¹ Fathers, provoke not your children, lest they be disheartened. ²² Bond-servants, obey in all things *your* masters according to the flesh; not with acts of eyeservice, as men-pleasers, but in singleness of heart, fearing the Lord. ²³ Whatever ye do, do *it* from the heart, as to the Lord and not to men; ²⁴ seeing ye know that of the Lord ye shall receive the recompense of the inheritance. Serve ye the Lord Christ: ²⁵ for the wrong-doer shall receive back that which he did wrongfully; and there is no respect of persons. CHAP. IV.—Masters, deal out unto *your* servants justice and equity; seeing ye know that ye also have a Master in heaven.

'It is fit,' *Auth.*; 'it bihoueth,' *Wicl.*, *Rhem.*; 'it is comly,' *Tynd.*, *Cov.*, *Cran.*, *Gen.*, *Bish.*; 'it is due,' *Cov.* (Test.)

19. *Towards*] So *Coverd.* (Test.), *Rhem.*: 'against,' *Auth.*; 'to,' *Wicl.*; 'unto,' *Tynd.*, and the remaining Vv. The change seems desirable, if only to escape the hexameter, which perhaps few would wish to retain.

20. *In the Lord*] '*Unto the Lord,' *Auth.*

21. *Provoke*] *Auth.*, *Cov.* (Test.), *Cran.*, *Gen.*, *Bish.* add 'to anger' after 'children.' This seems unnecessary; as in present practice 'provoke,' when used absolutely, nearly always involves the notion of 'anger' or 'indignation.' *Disheartened*] 'Discouraged,' *Auth.*, *Bish.*, *Rhem.*; 'be not made febil herted,' *Wicl.*; 'be of a desperate mynde,' *Tynd.*, *Cov.*, *Cran.*; 'ware not feble mynded,' *Coverd.*, (Test.); 'cast downe their harte,' *Gen.*

22. *Bond servants*] 'Servants,' *Auth.*, *Wicl.*, *Tynd.*, *Gen.*, *Bish.*, *Rhem.*; 'ye servants,' *Cov.* (both), *Cran.* *Acts of eyeservice*] 'Eye-

service,' *Auth.* and the other Vv. except *Wicl.*, 'seruyng of the iye;' *Cov.* (Test.), *Rhem.* ('to the.') *The Lord*] '*God,' *Auth.*

23. *Whatever*] '*And whatsoever,' *Auth.* *From the heart*] So *Rhem.*: 'heartily,' *Auth.* and the remaining Vv. except *Wicl.*, 'of wille.' *To men*] 'Unto men,' *Auth.*

24. *Seeing ye know*] Similarly *Tynd.*, 'for as moche as ye knowe:' 'knowing,' *Auth.*, *Cov.* (Test.), *Gen.*, *Bish.*, *Rhem.*; 'wittyng,' *Wicl.*; 'and ye be sure,' *Cov.*, *Cran.* (omits 'ye.')

Recompense] 'Reward,' *Auth.* and the other Vv. except *Wicl.*, 'gildynge' [giving]; *Rhem.*, 'retribution.' *Serve ye*] '*For ye serve,' *Auth.*

25. *For*] '*But,' *Auth.* *The wrong-doer*] 'He that doeth wrong,' *Auth.*, *Tynd.*, *Cov.*, *Gen.*, *Bish.*; 'he that doeth injurie,' *Wicl.*, *Rhem.*; 'whoso doth wronge,' *Cov.* (Test.); 'he that doth sinne,' *Cran.* *Receive back*] *Sim. Wicl.*, *Cov.* (Test.), *Rhem.* 'resceyue that,' &c.: 'receive for the wrong which he hath done,' *Auth.*

² Persevere in your prayer, being watchful therein with thanksgiving; ³ withal praying also for us, that God would open unto us a door of the word, to speak the mystery of Christ, for the sake of which I am also in bonds, ⁴ in order that I may make it manifest, as I ought to speak. ⁵ Walk in wisdom toward them that are without, buying up the time. ⁶ Let your speech *be* always with grace, seasoned with salt, so that ye may know how ye ought to answer every man.

⁷ All my state shall Tychicus declare unto you, our beloved brother, and faithful minister, and fellow-servant in the Lord: ⁸ whom I send unto you for this very purpose, that he may know your estate, and comfort your hearts;

Auth., Wicl., Coverd. (Test.); 'do,' *Tynd.* and the remaining Vv.

Justice and equity] 'That which is just and equal,' *Auth.* and all the Vv. (*Cov.* (Test.) omits 'which') except *Wicl.*, 'that that is just and euene.'

Seeing ye know] So *Tynd.*: 'knowing,' *Auth., Gen., Bish., Rhem.*; 'witynge,' *Wicl.*; 'and knowe,' *Cov.* 'beynge sure,' *Cov.* (Test.); 'and be sure,' *Cran.*

2. *Persevere in*] 'Continue in,' *Auth.* and the other Vv. except *Wicl.*, 'be ye bisie in;' *Rhem.*, 'be instant.' *Your prayer*] 'In prayer,' *Auth.* and all the other Vv. *Being watchful*] *Sim. Cov.* (Test.), *Rhem.*

'watching:' 'and watch,' *Auth.* and the remaining Vv. except *Wicl.*, 'and wake.' *Therein*] So *Cov.* (Test.): 'in the same,' *Auth.* and the remaining Vv. except *Wicl., Rhem.*, 'in it.'

3. *Of the word*] So *Cov.* (both), and *sim. Wicl.*, 'of word:' 'of utterance,' *Auth.* and the remaining Vv. except *Rhem.*, 'of speech.' *For the sake of which*] 'For which,' *Auth., Wicl.*; 'wherefore,' *Tynd., Cov., Cran., Gen., Bish.*; 'for the whyche thyng,' *Cov.* (Test.); 'for the which,' *Rhem.*

4. *In order that*] 'That,' *Auth.* and all the other Vv.

5. *Buying up*] 'Redeeming,' *Auth., Cov.* (Test.), *Rhem.*; 'agen bynge,' *Wicl.*; 'and redeme,' *Tynd., Cov., Cran., Gen.*; 'lose no opportunitie,' *Cran.*

6. *So that*] 'That,' *Auth.* and all the other Vv. The slight change is made to express distinctly the infin. of *consequence*, and to prevent 'that' being regarded as indicative of *purpose*, and as a translation of *iva* with the subjunctive.

7. *Our beloved*] So *Gen., Bish.,* and *sim. Rhem.*, 'our dearest:' 'a beloved,' *Auth.*; 'moost dere' (no art.), *Wicl.*; 'the deare,' *Tynd., Cov.*; 'the mooste deare,' *Coverd.* (Test.); 'the beloved,' *Cran.* *Faithful*] So *Wicl., Cov.* (both), *Cran., Bish., Rhem.*; 'a faithful,' *Auth., Tynd., Gen.*

8. *Send*] Epistolary aorist; 'have sent,' *Auth.* and the other Vv. except *Wicl., Cov.* (Test.), 'sent.' Tychicus appears certainly to have been the bearer of this letter; comp. notes on *Phil.* ii. 28, and on *Philem.* 2.

This very] 'The same,' *Auth.* and the other Vv. except *Wicl., Rhem.*, 'this same;' *Cov.* (Test.), 'therefore.' *May*] 'Might,' *Auth.* Change to preserve the 'succession' of tenses.

⁹ with Onesimus our faithful and beloved brother, who is *one* of you. They shall make known unto you all things which are *done* here.

¹⁰ Aristarchus my fellowprisoner saluteth you, and Mark, the cousin of Barnabas, touching whom ye received commandments (if he come unto you, receive him); ¹¹ and Jesus, which is called Justus, who are of the circumcision. These only are *my* fellowworkers unto the kingdom of God, men who have proved a comfort unto me. ¹² Epaphras, who is *one* of you, a servant of Christ Jesus, saluteth you, always striving earnestly for you in his prayers, that ye may stand fast, perfect and fully assured in all the will of God. ¹³ For I bear him witness, that he hath much labour for you, and

9. *Our faithful*] *Sim. Cov. (Test.)*, 'our mooste beloved and faythful:' 'a faithful,' *Auth.* and the remaining Vv. except *Wicl.*, 'moost dere and feithful;' *Rhem.*, 'the most dere and faithful.' *Which are done*] So *Auth.*, except that in the more approved editions 'are,' which is necessary for the construction, is in italics, while 'done,' which is a mere exegetical insertion, is in the ordinary character. A better, but now antiquated, translation is that of *Tynd.*, al., 'which are adoyng here.'

10. *Mark*] So *Wicl.*, *Cov. (Test.)*, *Rhem.*; 'Marcus,' *Auth.*, and the remaining Vv.; see notes on ch. i. 1. *The cousin of*] So *Wicl.*, and sim. *Rhem.*, 'the cosin-german of;' 'sister's son to Barnabas,' *Auth.*, and sim. *Tynd.*, ('Barnabassis systers sonne'), and the other Vv. It seems very doubtful whether this is to be considered a mistake: it is not improbably an archaic mode of expression, equivalent to the 'Geschwisterkind' of the German. The following words *Auth.* includes in a parenthesis; this seems hardly correct; see notes.

11. *Men who have proved*] 'Which have been,' *Auth.*, *Cran.*, *Bish.*, *Rhem.*; 'that when,' *Wicl.*; 'which

were,' *Tynd.*, *Cov.*, *Gen.*; 'which comforted,' *Cov. (Test.)*

12. *Christ Jesus*] '*Christ,' *Auth. Striving earnestly*] Similarly *Marg.* 'striving;' *Bish.*, 'striveth:' 'labouring fervently,' *Auth.*, and sim. *Tynd.*, *Cov.*, *Cran.*, *Gen.*, 'laboreth fervently;' 'bisie for you,' *Wicl.*; 'alwaye careful,' *Cov. (Test.)*, *Rhem.*

His prayers] *Auth.* omits 'his.' *Stand fast*] 'Stand,' *Auth.* and all the other Vv. *Fully assured*] '*Complete,' *Auth.*

13. *Witness*] *Sim. Wicl.*, 'witnessyng:' 'record,' *Auth.* and the remaining Vv. except *Rhem.*, 'testimonie.' *Much labour*] '*A great zeal,' *Auth.* *Them that are*] So *Auth.*, *Cov. (Test.)*; the other Vv. vary: *Wicl.* inserts 'that ben' in both clauses; 'them of L. and them of H.,' *Tynd.*, *Gen.*, *Bish.*; 'them at L. and at H.,' *Cov.*; 'that are of' (in both clauses), *Cran.*; 'that be at L., and that are at H.,' *Rhem.* In this variety the translation of *Cov. (Test.)* and *Auth.* is, on the whole, most satisfactory; the insertion 'that are,' in the first clause, obviates any misconception, while its omission, in the second, prevents the sentence being unduly heavy.

them that are in Laodicea, and them in Hierapolis. ¹⁴ Luke, the beloved physician, saluteth you, and Demas. ¹⁵ Salute the brethren that are in Laodicea, and Nymphas, and the church which is in his house. ¹⁶ And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the *epistle* from Laodicea. ¹⁷ And say to Archippus, Take heed to the ministry which thou receivedst in the Lord, that thou fulfil it.

¹⁸ The salutation by the hand of me Paul. REMEMBER MY BONDS. GRACE BE WITH YOU.

14. *Saluteth you*] So *Cov.* (Test.), *Rhem.*, and, in the same order, *Tynd.*, *Cov.*, *Cran.*, *Gen.*, *Bish.*, 'greteth:' 'greet you' (at the end of the verse), *Auth.*, *Wicl.*

15. *That are*] So *Wiclif.*, *Cov.* (Test.), *Rhem.*: 'which are,' *Auth.*

and the other Vv. Change to preserve a uniform translation with ver. 13.

17. *Receivedst*] 'Hast received,' *Auth.* and the other Vv. except *Wicl.*, 'hast takun.'

18. *With you*] *Auth.* adds '*Amen.'

THE EPISTLE TO PHILEMON.

PAUL, a prisoner of Jesus Christ, and Timothy our brother, unto Philemon our dearly beloved and fellow-labourer, ² and to Apphia our sister and Archippus our fellowsoldier, and to the church in thy house; ³ grace *be* unto you, and peace, from God our Father and the Lord Jesus Christ. ⁴ I thank my God, always making mention of thee in my prayers, ⁵ hearing, *as I do*, of thy love and the faith, which thou hast toward the Lord, and dost show toward all the saints; ⁶ that the communication of thy faith may become effectual unto Christ Jesus in the full knowledge

1. *Beloved and*] ‘Beloved, and &c.’ *Auth.* The comma should be removed, as ἡμῶν appy. belongs to both ἀγαπήνῃ and συνεργῷ.

2. *Our sister*] ‘*Our beloved Apphia,’ *Auth.* To *Arch.*] So all the Vv. except *Auth.* and *Cov.* (Test.), which omits the ‘to.’

3. *Be unto you*] ‘Grace to you,’ *Auth.* The insertion of ‘be’ with ‘to’ or ‘unto’ is the form adopted by *Auth.* elsewhere in St. Paul’s Epistles.

4. *Always making mention*] So, in point of order, *Rhem.* The other Vv. differ in their mode of placing the adverb: *Auth.* places it after ‘of the.’ *Wicl.* connects it with the foregoing clause; *Tynd.* and the remaining Vv. insert it directly after ‘mention.’ It seems best to follow the order of the Greek, and so to retain the slight emphasis which the position implies.

5. *Hearing as I do*] ‘Hearing,’ *Auth.*, *Wicl.*, *Cov.* (Test.), *Rhem.*; ‘when I heare,’ *Tynd.*, *Cran.*, *Gen.*, *Bish.*; ‘for so moech as I heare,’

Cov. The participle explains the circumstances which led to the prayer being offered. *The faith*]

So *Cov.* (Test.): ‘faith,’ *Auth.* and the remaining Vv. *Lord*]

‘Lord *Jesus,’ *Auth.* *Dost show toward*] ‘And toward,’ *Auth.* and the other Vv. except *Wicl.*, ‘and to;’ *Cov.* (Test.), ‘and unto.’

The saints] So *Rhem.*: ‘saints,’ *Auth.* and the remaining Vv. except *Wicl.*, ‘holi men.’

6. *Unto Christ Jesus*] ‘In Chr. Jesus,’ *Auth.*, *Wicl.*, *Cov.* (Test.), *Rhem.*, and at the end of the verse. So, in point of order, *Tynd.*, ‘by Jesus Christ;’ *Cran.*, ‘towarde J. C.’; ‘the good that ye have in J. C.’; *Cov.*: *Gen.* and *Bish.* with a transposed order, ‘whatsoeuer good thing is in you through Christ may be knowen.’

In the full knowledge] *Sim.* *Wiclif.*, ‘in knowinge;’ *Cov.* (Test.), *Cran.*, ‘in the knowledge;’ *Rhem.*, ‘in the agnition of;’ ‘by the acknowledging of,’ *Auth.*; ‘thorow knowledge,’ *Tynd.*, *Cov.*; *Gen.*

of every good thing which is in us. ⁷ For I had great joy and consolation in thy love, because the hearts of the saints have been refreshed by thee, brother.

⁸ Wherefore, though I have much boldness in Christ to enjoin thee that which is becoming, ⁹ yet for love's sake I rather beseech thee. Being such an one as Paul the aged, and now also a prisoner of Jesus Christ, ¹⁰ I beseech thee for my own child Onesimus, whom I begat in my bonds; ¹¹ which in time past was to thee unprofitable, but now profitable to thee and to me; ¹² whom I send back to thee. But do thou receive him, that is, mine own bowels; ¹³ whom I was purposing to retain with myself, that in thy stead he might minister unto me in the bonds of the gospel: ¹⁴ but without thine approval would I do nothing, that the good thou doest should not be as it were of necessity, but willingly.

and *Bish.* change the construction; see above. *U]* '*You,' *Auth.*

7. *I had]* '*We have,' *Auth.*
Hearts] So *Tynd., Cran., Gen., Bish.:* 'bowels,' *Auth., Rhem.;* 'entraillis,' *Wicl., Coverd.* (Test.); 'are hertely refreshed,' *Cov.* *Have been]*

'Are,' *Auth.* and the other Vv. except *Wicl.,* 'restiden,' *Cov.* (Test.), 'dyd reste,' *Rhem.,* 'haue rested.'

8. *Have much boldness]* *Sim. Wicl.,* 'hauyng myche trist,' *Rhem.,* 'hauing great confidence:' 'might be bold,' *Auth., Cran.;* 'be bold,' *Tynd., Gen.;* 'have great boldnes,' *Cov.;* 'I beyng bold,' *Cov.* (Test.); 'bee very bold,' *Bish.*

Enjoin thee] So *Auth.* following *Tynd.* and *Gen.:* an archaism which it does not seem necessary to remove. *Becoming]*

Sim. Tynd., Cov., Gen., 'that which becometh the:' 'convenient,' *Auth., Bish.;* 'that that perteyneth to profete,' *Wicl.;* 'that maketh matter,' *Cov.* (Test.); 'that which was thy dewtye to do,' *Cran.;* 'that which perteyneth to the purpose,' *Rhem.*

9. *Thee]* *Auth.* places a comma after 'thee,' and a full stop at the

end of the verse; so very similarly all the other Vv.: *Wicl.* ('sithen thou art suche as, &c.') and *Rhem.* ('whereas thou art such an one, &c.') refer the *τοιοῦτος ὡς* to Philemon.

10. *Own child]* 'Son,' *Auth.* and all the other Vv. *Begat]* So *Wicl., Tynd., Gen.:* 'have begotten,' *Auth.* and the remaining Vv.

12. *Send]* 'Have sent,' *Auth.* and the other Vv. except *Wicl., Cov.,* 'sente.' *Back to thee]* *Auth.* omits '*to thee.' *But do, &c.]* 'Thou therefore,' *Auth.*

13. *Was purposing to retain]* 'Would have retained,' *Auth., Rhem.;* 'woold with hooold,' *Wicl.;* 'wolde fayne have retayned,' *Tynd., Cran., Gen.;* 'wolde haue kepte,' *Cov.* (both); 'would have fayne retayned,' *Bish. Myself]* 'Me,' *Auth.* and all the other Vv. *Might minister]* So *Rhem.:* 'might have ministered,' *Auth.* and the remaining Vv. except *Wicl.,* 'schulde serve.'

14. *Thine approval]* 'Thy mind,' *Auth.* and the other Vv. except *Wicl., Cov.* (Test.), *Rhem.,* 'council.' *The good thou doest]* *Sim. Cov.* (both:

¹⁵ For perhaps he therefore departed for a season, that thou mightest receive him eternally; ¹⁶ no longer as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord? ¹⁷ If therefore thou countest me a partner, receive him as myself. ¹⁸ But if he wronged thee, or oweth thee ought, this set down to my account; ¹⁹ I Paul have written with mine own hand, I will repay it: that I may not say to thee how thou owest unto me even thine own self besides. ²⁰ Yea, brother, may I reap profit from thee in the Lord: refresh my heart in Christ.

Cov. (Test.), 'that thou,' &c., *Cran.*, 'the good whiche thou doest;' *Tynd.* 'that good which springeth of the:' 'thy benefit,' *Auth.*, *Gen.*, *Bish.*; 'thy good,' *Wicl.*, *Rhem.*

15. *Therefore*] So *Auth.* and all the other Vv.: and appy. with good reason, for the more usual translation, 'for this cause,' seems to fail in connecting the first and second members with sufficient closeness, unless emphasis is laid on 'this.' *Mightest*] So *Cov.* (Test.), *Rhem.*: 'shouldest,' *Auth.* and the remaining Vv. *Eternally*] 'For ever,' *Auth.* and the other Vv. except *Wicl.*, 'withouten ende.'

16. *No longer*] 'Not now,' *Auth.* and the other Vv. except *Wicl.*, *Rhem.*, 'now not.'

17. *If therefore*] So *Gen.*, *Bish.*, *Rhem.*, and sim. *Wicl.*, 'therfor if:' *Auth.*, *Cran.*, *Cov.* (Test.), 'if thou count me therefore;' *Cov.* omits. As *ov̄* has appy. here somewhat of an inferential tinge (see notes on *Phil.* ii. 28), the translation 'therefore,' may be retained, and be allowed to here occupy the same position in the sentence as *ov̄* in the Greek.

Countest] So *Gen.*, and similarly as to mood, *Wicl.*, 'hast;' *Coverd.* (Test.), 'holdest:' 'count,' *Auth.*, *Tynd.*, *Cran.*, *Bish.*; 'holde me for,' *Cov.*;

'take me for,' *Rhem.* On the proper use of the indicative and subjunctive with 'if,' see Latham, *Engl. Lang.*, § 614 (Ed. 3.).

18. *But if*] So *Cov.* (both): 'if,' *Auth.* and the remaining Vv. except *Wicl.*, 'for if;' *Rhem.*, 'and if.' *Wronged*] 'Hath wronged,' *Auth.*; 'hath ony thing anoied,' *Wicl.*; 'have hurt,' *Tynd.*, *Cov.*; 'hath hurt,' *Cov.* (Test.), *Gen.*, *Bish.*, *Rhem.*; 'have done the anye hurt,' *Cran.* *Set that down, &c.*] '*Put that down on mine account,' *Auth.*; 'arrette thou this thing to me,' *Wicl.*; 'that laye to my charge,' *Tynd.*, *Cov.*, (*Cov.* Test., 'lay that'), *Cran.*, *Gen.*; 'that put on mine account,' *Bish.*; 'that impute to me,' *Rhem.* It will be observed that six out of the nine Vv. retain the emphatic position of the pronoun.

19. *Written*] So *Rhem.*: 'written it,' *Auth.* and the remaining Vv. except *Wiclif.*, 'wroot;' *Gen.*, *Bish.*, 'written this.' *That I may not say*] Very sim. *Wicl.*, 'that I seie not:' 'albeit, I do not say,' *Auth.*, *Gen.*, *Bish.*; 'so that I do not saye,' *Tynd.*, *Cov.* (both), *Cran.*; 'not to say,' *Rhem.*

20. *May I reap profit from*] 'Let me have joy of,' *Auth.*; 'I schal use thee,' *Wicl.*; 'let me enjoye the,' *Tynd.*, *Cov.*, *Cran.*; 'thus shall I en-

²¹ Having confidence in thy obedience I have written unto thee, knowing that thou wilt even do above what I say. ²² Moreover at the same time prepare me also a lodging: for I hope that through your prayers I shall be granted unto you.

²³ Epaphras, my fellowprisoner in Christ Jesus, saluteth thee: ²⁴ Marcus, Aristarchus, Demas, Lucas, my fellow-labourers.

²⁵ The grace of our Lord Jesus Christ *be* with your spirit.

joye thee,' *Cov.* (Test.); 'let me obeyne this fruit,' *Gen., Bish.* ('this pleasure'); 'graunt I may enjoy thee,' *Rhem. Heart*] So *Cov.*: 'bowels,' *Auth.* and the other Vv. except *Wicl., Cov.* (Test.), 'entrails.' *Christ*

* The Lord,' *Auth.*
 21. *Have written*] So *Cov.* (both), *Rhem.*: 'wrote,' *Auth.*, and the remaining Vv. *Do even*] So *Bish.*: 'also do,' *Auth., Cran.*; 'above that also,' *Rhem.*; the rest omit *kal* in translation. *Above what*] *Sim. Cov.* (Test.), 'above it that'; *Rhem.*, 'above that also which:' 'more than,' *Auth.* and the remaining Vv. except *Wicl.*, 'ouer that that I see.'

22. *Moreover at the same time*] *Sim. Tynd., Cov., Cran., Gen.*, 'moreover prepare:' 'but withal,' *Auth.*: 'also make thou redi,' *Wicl.*; 'and make redy also,' *Cov.* (Test.); 'moreover also prep.,' *Bish.*; 'and withal,' *Rhem. Granted*] 'Given,' *Auth.* and the other Vv. except *Coverd.* (Test.), 'restored.'

23. *Saluteth*] *Sim.* as to number and position *Wicl.*, 'gretith'; *Cov.* (Test.), 'saluteth the in Christ Jesus:' 'there salute thee,' *Auth.* and the remaining Vv. except *Cov.*, 'saluteth.'

24. *Spirit*] *Auth.* adds '* Amen.'

CORRIGENDA.

Page 1, Commentary, col. 1, line 3 should stand thus :

			2 Cor. i. 1, Col. i. 1, 1 and 2 Thess.
„	5,	„	1, 25 sq, for 4, 5, 6, read 3, 4, 5.
„	13,	„	1, 17, after <i>things</i> insert <i>that</i> .
„	76,	„	2, 11, for <i>pursuing after</i> read <i>pressing onward</i> .
„	104,	„	1, 25, for <i>the</i> read <i>our</i> .
„	131,	„	1, 11, for <i>restore</i> read <i>reconcile</i> .
„	158,	„	1, 25, for <i>more</i> read <i>less</i> .

[In the Commentary on the *Ephesians*, the following accidental but important errata may be here noted,—on col. 1, p. 4, and on col. 2, p. 44, transpose 'former' and 'latter,' and on col. 1, p. 70, transpose 'subsequent to' and 'preceding.']

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