

THE SECOND EPISTLE TO THE

CORINTHIANS

CHAPTER 1

1. Timothy our brother. Lit., *the brother*. Compare ^{<400>}1 Corinthians 1:1. Well known in the Christian brotherhood. When Paul writes to Timothy himself he calls him *son*” (Bengel). Timothy appears, not as amanuensis, nor as joint-author, but as joint-sender of the epistle.

Achaia. See on ^{<405>}1 Corinthians 16:15.

3. The Father of mercies (ὁ πατὴρ τῶν οἰκτιρμῶν). Equivalent to *the compassionate Father*. Compare the phrases *Father of glory*, ^{<407>}Ephesians 1:17; *spirits*, ^{<500>}Hebrews 12:9; *lights*, ^{<507>}James 1:17. Οἰκτιρμός *mercy*, from οἶκτος *pity or mercy*, the feeling which expresses itself in the exclamation οἶ *oh!* on seeing another’s misery. The distinction between this and ἔλεος, according to which οἰκτιρμός signifies *the feeling*, and ἔλεος *the manifestation*, cannot be strictly held, since the manifestation is often expressed by οἰκτιρμός. See Sept., ^{<424>}Psalms 24:6; ^{<430>}102:4; ^{<487>}118:77.

All comfort (πάσης παρακλήσεως). The earliest passage in the New Testament where this word *comfort* or its kindred verb is applied to God. Compare παράκλητος *comforter, advocate*, of the Holy Spirit, in ^{<346>}John 14:16, 26, etc. *All* is better rendered *every: the God of every consolation*.

4. In all our tribulation — in any trouble (ἐπὶ πάσῃ τῇ θλίψει ἡμῶν — ἐν πάσῃ θλίψει). Note the nice use of the article: *all our tribulation*, collectively; *any or every trouble*, specifically. *In* is literally *upon*; the trouble forming the ground of the comfort. So *in hope*, ^{<618>}Romans 4:18; 5:2.

We ourselves are comforted. An illustration of the personal character which pervades this epistle. Paul had been oppressed with anxiety concerning the reception of his first epistle by the Corinthian Church, by

the delay of tidings, and by his disappointment in meeting Titus. The tidings, when at last they did arrive, aroused his gratitude for the wholesome effect of his rebuke upon the Church, and his indignation at the aggressions of the Judaizing teachers. With these feelings mingled his anxiety to hasten, in the Corinthian Church, the contribution for the poor saints in Judaea. This second letter therefore bears the marks of the high tension of feeling which finds expression in frequent personal allusions, especially to his afflictions. ^{fa139}

5. *Sufferings of Christ.* Not *things suffered for Christ's sake*, but *Christ's own sufferings* as they are shared by His disciples. See ^{<102>}Matthew 20:22; ^{<100>}Philippians 3:10; ^{<102>}Colossians 1:24; ^{<103>}1 Peter 4:13. Note the peculiar phrase *abound* (περισσεύει) *in us*, by which Christ's sufferings are represented as *overflowing* upon His followers. See on ^{<102>}Colossians 1:24.

6. *And whether we be*, etc. The MSS. differ in their arrangement of this verse. The main points of difference may be seen by comparing the A.V. and Rev. The sense is not affected by the variation.

Is effectual (ἐνεργουμένης). See on ^{<104>}Mark 6:14; ^{<106>}James 5:16.

8. *We would not have you ignorant.* See on ^{<105>}Romans 1:13.

Came to us in Asia. Rev., better, *befell*. The nature of the trouble is uncertain. The following words seem to indicate inward distress rather than trouble from without, such as he experienced at Ephesus.

Were pressed out of measure (καθ' ὑπερβολὴν ἐβαρήθημεν). Rev., better, *were weighed down*, thus giving the etymological force of the verb, from βάρος *burden*. For *out of measure*, Rev, *exceedingly*; see on ^{<101>}1 Corinthians 2:1.

We despaired (ἐξασπορηθῆναι). Only here and ch. 4:8. From ἐξ *out and out*, and ἀπορέω *to be without a way of escape*. See on *did many things*, ^{<103>}Mark 6:20.

9. *Sentence of death* (ἀπόκριμα τοῦ θανάτου). Ἀπόκριμα, occurs only here in the New Testament, and not in classical Greek nor in the Septuagint. In the latter the kindred words have, almost uniformly, the meaning of *answer*. Josephus used it of a *response* of the Roman senate. *Sentence*, which occurs in some inscriptions, if a legitimate rendering at all,

is a roundabout one, derived from a classical use of the verb ἀποκρίνω *to reject on inquiry, decide*. Rev., therefore, correctly, *answer of death*. The sense is well given by Stanley: “When I have asked myself what would be the issue of this struggle, the answer has been, ‘death.’”

Doth deliver (ρύεται). The correct reading is *ρύσεται will deliver*, Rev.

11. Persons (προσώπων). *Face* is the usual rendering of the word in the New Testament. Even when rendered *person* the usage is Hebraistic for *face*. See on ^{491J}James 2:1 There is no reason for abandoning that sense here. The expression is pictorial; that thanksgiving may be given *from many faces*; the cheerful countenances being an offering of thanks to God.

12. Godly sincerity (εὐλικρινεΐα τοῦ Θεοῦ). Lit., *sincerity of God*, as Rev. See on ^{491B}2 Peter 3:1.

We have had our conversation (ἀνεστράφημεν). Rev., *behaved ourselves*. See on ^{491S}1 Peter 1:15.

13. Read — acknowledge (ἀναγινώσκετε — ἐπιγινώσκετε). The word-play cannot be reproduced in English.

14. In part (ἀπὸ μέρους). Referring to the partial understanding of his character and motives by the Corinthians.

15 Before (πρότερον). Rather, *first of all*. Instead of going first to the Macedonians, as he afterward decided. See ^{491B}1 Corinthians 16:5.

Second benefit (δευτέραν χάριν). *Benefit* is, literally, *grace*. Not a mere *pleasurable experience* through Paul’s visit, but a divine bestowal of grace. Compare ^{491H}Romans 1:11. *Second* refers to his original plan to visit Corinth twice, on his way to Macedonia and on his return.

17. Did I use lightness (τῇ ἐλαφρίᾳ ἐχρησαμην). Rev., *shew fickleness*. Ἐλαφρία, *lightness*, only here in the New Testament. Compare *ἐλαφρός light*, ^{491B}Matthew 11:30; ^{491P}2 Corinthians 4:17. His change of plan had given rise to the charge of fickleness.

The yea, yea, and the nay, nay. That I should say “yes” at one time and “no” at another; promising to come and breaking my promise.

18. *As God is true* (πιστὸς ὁ Θεός). Not to be taken as a formula of swearing. He means that God will answer for him against the charge of fickleness by the power and blessing (benefit) which will attend his presence. Hence the meaning is: *faithful is God (in this) that our speech, etc.*

19. *Was not* (οὐκ ἐγένετο). Rather, *did not prove to be*, in the result.

In Him was yea (ναὶ ἐν αὐτῷ γέγονεν). Lit., *yea has come to pass in Him*. He has shown Himself absolutely the truth. Compare ⁴³⁴⁶John 14:6; ⁴⁶⁸⁷Revelation 3:7, 14.

20. *All* (ὅσα). Wrong. *As many as*.

Are yea, etc. Making this the predicate of *promises*, which is wrong. The meaning is that how many soever are God's promises, in Christ is the incarnate answer, "yea!" to the question, "Will they be fulfilled?" Hence Rev., correctly: *How many soever be the promises of God, in Him is the yea*.

And in Him Amen (καὶ ἐν αὐτῷ τὸ ἀμήν). The correct reading is: διὸ καὶ δι' αὐτοῦ τὸ ἀμήν *Wherefore also through Him is the Amen*. In giving this answer in His person and life, Christ puts the emphatic confirmation upon God's promises, even as in the congregation the people say *Amen, verily*. *In Him is in His person: through Him, by His agency*.

By us (δι' ἡμῶν). Through our ministration. Christ, in and through whom are the yea and the amen, is so proclaimed by us as to beget assurance of God's promises, and so to glorify Him.

21. *Stablisheth* — *in Christ* (βεβαιῶν — εἰς). The present participle with εἰς *into* indicates the work as it is in progress toward a final identification of the believers with Christ.

22. *Sealed* (σφραγισάμενος). See on ⁴¹⁸³John 3:33; ⁴⁶²⁰Revelation 22:10.

Earnest (ἀρράβωνα). Only here, ch. 5:5, and ⁴⁰¹⁴Ephesians 1:14. It means caution-money, deposited by a purchaser in pledge of full payment.

Of the Spirit. Not *the foretaste* or *pledge of the Spirit*, but the *Spirit Himself* in pledge of the fulfillment of the promises. By a common Greek usage the words are in apposition: *the earnest which is the Spirit*.

23. *I call God for a record* (τὸν Θεὸν ἐπικαλοῦμαι). Rev., better, *witness*. A common classical idiom. Compare Plato: “Next will follow the choir of young men under the age of thirty, who will call upon the God Paeon to testify to the truth of these words” (“Laws,” 664). Homer: “For the gods will be the best witnesses” (“Iliad,” xxii., 254). Compare ^{<500>}Romans 1:9; ^{<411>}Galatians 1:20; ^{<500>}Philippians 1:8; ^{<515>}1 Thessalonians 2:5, 10; ^{<135>}Genesis 31:50, Sept. This particular form of expression occurs nowhere else in the New Testament. The verb is often translated *appeal*, as ^{<425>}Acts 25:11, 12. Also *to call upon*, in the sense of *supplication*, ^{<500>}Romans 10:12, 13, 14; ^{<411>}1 Corinthians 1:2.

CHAPTER 2

1. *With myself* (ἐμαυτῷ). Rev., better, *for myself*. Paul, with affectionate tact, puts it as if he had taken this resolution for his own pleasure.

In heaviness (ἐν λύπῃ). Meaning, apparently, the apostle's own sorrowful state of mind. This is wrong. He refers to the sorrow which his coming would bring to the Church. Compare *to spare*, ch. 1:23. Rev., *with sorrow*.

Again. Referring to a former unrecorded visit.

2. *If I make*, etc. *I* is emphatic, implying that there are enough others who caused them trouble.

Who then is he, etc. The thought underlying the passage, 1:24-2:1-3, is that the apostle's own joy is bound up with the spiritual prosperity of the Church. Compare ^{<1000>}Philippians 4:1. As the helper of their joy he would receive joy through their faith and obedience. So long as their moral condition compelled him to come, bringing rebuke and pain, they could not be a source of joy to him. If I must needs make you sorry with merited rebuke, who can give me joy save you who are thus made sorry?

4. *Anguish* (συνοχῆς). Only here and ^{<125>}Luke 21:25. Lit., *a holding together, constraining, or compressing*. See on *taken*, ^{<1088>}Luke 4:38. So *anguish*, from the Latin, *angere to choke: anger*, which, in earlier English, means *affliction, mental torture: anxious*: the Latin *anguis a snake*, marking the serpent by his *throttling*. In Sanscrit, *anhas*, from the same root, was the name for *sin, the throttler*. It reappears obscurely in our medical term *quinsy*, which was originally *quinancy*, Greek **κυνάγκη** *dog-throttling*, med., *cynanche*.

5. *Any*. Referring to the incestuous person.

Not to me. Not that Paul did not grieve over the offender; but he desires to emphasize the fact that the injury caused by the sin was not to him personally, but to the Church.

But in part, that I may not overcharge you all (ἀλλὰ ἀπὸ μέρους ἵνα μὴ ἐπιβαρῶ πάντας ὑμᾶς). For *overcharge*, Rev., *press too heavily*, in order to bring out more distinctly the idea of the verb, *laying a burden* (βάρος) upon. *Overcharge*, however, is not incorrect, though possibly ambiguous in the light of the various uses of *charge*. *Charge* is from the Latin *carrus* a wagon. Compare the low Latin *carricare* to load a wagon, and *carica* a freight-ship. Hence *charge* is a load; compare the interchange of *charge* and *load* applied to the contents of a gun. So *cargo*, and *caricature*, which is an exaggerated or overloaded drawing. Hence *expense*, *cost*, *commission*, *accusation*, all implying a burden, either of pecuniary or of other responsibility, or of guilt. *In part* does not refer to Paul, as if he had said, “You have not grieved me alone and principally, but in part, since my sorrow is shared by the Church.” With *in part* is to be construed, parenthetically, *that I press not too heavily*, that is, on *the offender*: the whole clause being intended to mitigate the charge against the offender of having wounded the whole Church. Thus *you all* depends upon *he hath caused sorrow*, not upon *that I press not too heavily upon*. Render, as Rev., *He hath caused sorrow, not to me, but in part (that I press not too heavily) to you all*.

6. *Many* (τῶν πλειόνων). Rev., correctly, *the many: the majority* of the Church.

7. *Forgive* (χαρίσασθαι). The idea of *freeness* (χάρις, see on ^{<413>}Luke 1:30) lies in the word *forgive*, which is *forth-give*.

Overmuch sorrow (τῇ περισσοτέρᾳ λύπῃ). Rev. gives the force of the article, *his sorrow*. *Overmuch*, excessive, through the refusal of pardon.

8. *Confirm your love* (κυρῶσαι ἀγάπην). The verb is found only here and ^{<415>}Galatians 3:15. From κύρος *supreme power, authority*. Hence to take *judicial resolution* to treat the offender with brotherly love.

9. *The proof of you* (τὴν δοκιμὴν ὑμῶν). See on ^{<414>}Romans 5:4. Your *tried quality*. See on ^{<410>}1 Peter 1:7. Compare ^{<416>}Philippians 2:22.

10. *In the person* (ἐν προσώπῳ). Better, as Rev., in margin, *presence*; or *face*, as if Christ were looking on. See on ch. 1:11.

11. *Lest Satan should get an advantage of us* (ἵνα μὴ πλεονεκτηθῶμεν ὑπὸ τοῦ Σατανᾶ). Lit., *in order that we be not made gain of, or overreached, by Satan*. Rev., *that no advantage may be gained over us*. The verb, from πλέον *more*, and ἔχω *to have*, appears in the noun πλεονεξία *greed of gain, covetousness*. See on ^{<412>}Romans 1:29.

Are ignorant — devices (ἄγνοοῦμεν — νοήματα). A paronomasia (see on ^{<412>}Romans 1:29-31). As nearly as possible, “not *know* his *knowing* plots.”

12. *I came to Troas*. Bengel remarks: “The whole epistle is an itinerary.” The fact is another illustration of the strong personal feeling which marks the letter. “The very stages of his journey are impressed upon it; the troubles at Ephesus, the repose at Troas, the anxiety and consolation of Macedonia, the prospect of moving to Corinth.”

Troas. The full name of the city was Alexandria Troas. It was founded by Antigonos, one of the successors of Alexander the Great, and originally called by him Antigonía Troas. It was finished by Lysimachus, another of Alexander’s generals, and called by him Alexandria Troas. It stood upon the seashore, about four miles from ancient Troy, and six miles south of the entrance to the Hellespont. It was, for many centuries, the key of the traffic between Europe and Asia, having an artificial port consisting of two basins. Its ruins, with their immense arches and great columns of granite, indicate a city of much splendor. The Romans had a peculiar interest in it, connected with the tradition of their own origin from Troy; and the *jus Italicum* was accorded it by Augustus, by which its territory enjoyed the same immunity from taxation which attached to land in Italy. Both Julius Caesar and Constantine conceived the design of making it a capital. The ruins enclose a circuit of several miles, and include a vast gymnasium, a stadium, a theatre, and an aqueduct. The Turks call it “Old Constantinople.” The harbor is now blocked up.

A door. See on ^{<410>}1 Corinthians 16:9.

13. *Rest* (ἄνεσιν). Rev., *relief*. See on *liberty*, ^{<403>}Acts 24:23.

Taking my leave (ἀποταξάμενος). The verb means, primarily, *to set apart or separate*; hence *to separate one’s self, withdraw*, and so *to take leave of*. The A.V. gives this sense in every case, except ^{<416>}Mark 6:46, where it wrongly renders *sent away*. See ^{<416>}Luke 9:61; ^{<418>}Acts 18:18, 21. Ignatins,

ἀποτάξαμενος τῷ βίῳ *having bid farewell to the life, that is, this lower life* (Epistle to Philadelphia, 11.).

14. *Causeth to triumph* (θριαμβεύοντι). This rendering is inadmissible, the word being habitually used with the accusative (direct objective) case of the person or thing triumphed over, and never of the triumphing subject. Hence, *to lead in triumph*. It occurs only here and ⁵¹²⁵Colossians 2:15. It is not found in any Greek author later than Paul's date. It is derived from θρίαμβος *a hymn to Bacchus*, sung in festal processions, and was used to denote the Roman "triumph," celebrated by victorious generals on their return from their campaigns. The general entered the city in a chariot, preceded by the captives and spoils taken in war, and followed by his troops, and proceeded in state along the sacred way to the Capitol, where he offered sacrifices in the temple of Jupiter. He was accompanied in his chariot by his young children, and sometimes by confidential friends, while behind him stood a slave, holding over his head a jewelled crown. The body of the infantry brought up the rear, their spears adorned with laurel. They shouted "triumph!" and sang hymns in praise of the gods or of their leader. Paul describes himself and the other subjects of Christ's grace under the figure of this triumphal pomp, in which they are led as trophies of the Redeemer's conquest. ^{fa140} Render, as Rev., *which always leadeth us in triumph in Christ*. Compare ch. 10:5.

The savor of His knowledge. According to the Greek usage, *savor* and *knowledge* are in apposition, so that the knowledge of Christ is symbolized as *an odor* communicating its nature and efficacy through the apostle's work, "permeating the world as a cloud of frankincense" (Stanley). For a similar usage see on ch. 1:22. The idea of the Roman triumph is still preserved in this figure. On these occasions the temples were all thrown open, garlands of flowers decorated every shrine and image, and incense smoked on every altar, so that the victor was greeted with a cloud of perfume. Compare Aeschylus on the festivities at the return of Agamemnon from Troy:

*“The altars blaze with gifts;
And here and there, heaven high the torch uplifts
Flame, — medicated with persuasions mild,
With foul admixture unbeguiled —
Of holy unguent, from the clotted chrism
Brought from the palace, safe in its abysm.”
“Agamemnon,” 91-96, Browning’s Translation.*

15. *A sweet savor of Christ* (Χριστοῦ εὐωδία). Compare [ⓔ]Ephesians 5:2; [ⓔ]Philippians 4:18. As so often in Paul’s writings, the figure shifts; the apostolic teachers themselves being represented as an odor, their Christian personality redolent of Christ. It is not merely a sweet odor *produced by* Christ, but Christ Himself is the savor which exhales in their character and work.

16. *To the one a savor*, etc. (ὄσμῃ). Returning to the word used in ver. 14, which is more general than εὐωδία *sweet savor*, denoting an odor of any kind, salutary or deadly, and therefore more appropriate here, where it is used in both senses. The two words are combined, [ⓔ]Ephesians 5:2; [ⓔ]Philippians 4:18.

Of death (ἐκ θανάτου). Rev., better, giving the force of the preposition, *proceeding from, wafted from* death. The figure is carried out with reference to the different effects of the Gospel, as preached by the apostles, upon different persons. The divine fragrance itself may have, to Christ’s enemies, the effect of a deadly odor. The figure was common in rabbinical writings. Thus: “Whoever bestows labor on the law for the sake of the law itself, it becomes to him a savor of life; and whoever does not bestow labor on the law for the law’s sake, it becomes a savor of death.” “Even as the bee brings sweetness to its own master, but stings others, so also are the words of the law; a saving odor to the Israelites, but a deadly odor to the Gentiles.” These are specimens of a great many.

Some find here an allusion to a revolting feature of the Roman triumph. Just as the procession was ascending the Capitoline Hill, some of the captive chiefs were taken into the adjoining prison and put to death. “Thus the sweet odors which to the victor — a Marius or a Julius Caesar — and to the spectators were a symbol of glory and success and happiness, were to the wretched victims — a Jugurtha or a Vercingetorix — an odor of death” (Farrar). ^{fa141}

Sufficient (ἱκανός). See on ⁴⁶⁵²Romans 15:23.

17. Which corrupt (καπηλεύοντες). Only here in the New Testament. From κάπηλος *a huckster or pedler*, also a *tavernkeeper*. The κάπηλοι formed a distinct class among the Greek dealers, distinguished from the ἐυπόροι *merchants* or wholesale dealers. So Plato: “Is not *retailer* (καπήλους) the term which is applied to those who sit in the market-place buying and selling, while those who wander from one city to another are called *merchants*?” (“Republic,” 371; compare “Statesman,” 260) The term included dealers in victuals and all sorts of wares, but was especially applied to retailers of wine, with whom adulteration and short measure were matters of course. Galen speaks of wine-dealers καπηλεύοντες τοὺς οἴνους *playing tricks with their wines*; mixing the new, harsh wines, so as to make them pass for old. These not only sold their wares in the market, but had καπηλεῖα *wine-shops* all over the town, where it was not thought respectable to take refreshments. The whole trade was greatly despised. In Thebes no one who had sold in the market within the last ten years was allowed to take part in the government. So Plato, speaking of the evils of luxury and poverty: “What remedy can a city of sense find against this disease? In the first place, they must have as few retail traders as possible” (“Laws,” 919. The whole passage is well worth reading). The moral application of the term was familiar in classical Greek. Lucian says: “The philosophers deal out their instructions like hucksters.” Plato: “Those who carry about the wares of knowledge, and make the round of the cities, and sell or retail them to any customer who is in want of them, praise them all alike; though I should not wonder if many of them were really ignorant of their effect upon the soul; and their customers equally ignorant, unless he who buys of them happens to be a physician of the soul” (“Protagoras,” 313). Paul here uses the term of those who trade in the word of God, adulterating it for the purpose of gain or popularity. Compare ⁵⁰⁶⁵1 Timothy 6:5, Rev. In the “Teaching of the Twelve Apostles” occurs the word χριστέμπορος *a Christ-monger* (ch. 12:5).

CHAPTER 3

1. *Do we begin again.* Rev., *are we beginning*. As if anticipating, the taunt so often repeated, that he had no commendatory letters, and therefore was forced to commend himself by self-laudation and by dishonest means. See ch. 4:2; 10:12. You will say, “You are beginning again the old strain of self-commendation as in the first epistle.” See 1 Corinthians in 9:15-21.

To commend (συνιστάναι). See on ~~ERR~~ Romans 3:5.

Some others. *Others* is superfluous. The reference is to certain false teachers accredited by churches or by other well-known teachers.

2. *Our epistle.* The figure which follows is freely and somewhat loosely worked out, and presents different faces in rapid succession. The figure itself is that of *a commendatory letter* representing the Corinthian Church: “Ye are our letter.” This figure is carried out in three directions:

1. *As related to the apostles’ own consciousness.* The Corinthian Church is a letter written on the apostles’ hearts. Their own consciousness testifies that that Church is the fruit of a divinely accredited, honest, and faithful ministry.

2. *As related to the Corinthians themselves.* The Church needs no letter to commend the apostles to it. It is its own commendation. As the visible fruit of the apostles’ ministry they are a commendatory letter to themselves. If the question arises among them, “Were Paul and his colleagues duly commissioned?” — the answer is, “We ourselves are the proof of it.”

3. *As related to others outside of the Corinthian Church.* The answer to the charge that the Corinthians have been taught by irregular and uncommissioned teachers is the same: “Behold the fruit of their labors in us. *We* are their commission.”

At this point the figure again shifts; the letter being now conceived as written on the Corinthians’ hearts, instead of on the hearts of the apostles: written by Christ through the apostles’ ministry. This suggests the comparison with the law written on tables of stone, which are used as a

figure of the heart, *fleshy tables*, thus introducing two incongruities, namely, *an epistle written on stone*, and *writing with ink on stone tables*.

Written in our hearts. See above. Compare Plato: “I am speaking of an intelligent writing which is graven in the soul of him who has learned, and can defend itself” (“Phaedrus,” 276).

3. An epistle of Christ ministered by us (ἐπιστολή Χριστοῦ διακονηθεῖσα ὑφ’ ἡμῶν). An epistle written by Christ through our ministry; that is, you, as the converted subjects of our ministry, are an epistle of Christ. Others explain: an epistle of which Christ forms the contents, thus making the apostles the writers. For the expression *ministered by us*, compare ch. ^{<418>}8:19, 20; ^{<4012>}1 Peter 1:12.

Ink (μέλανι). From μέλας *black*. Only here, 2 John 12 (see note), and 3 John 13.

The Spirit. Instead of ink.

Fleshy tables of the heart (πλαξίν καρδίας σαρκίνας). The best texts read καρδίας the dative case in apposition with *tables*. Render, as Rev., *tables which are hearts of flesh*. Compare ^{<3119>}Ezekiel 11:19; ^{<3471>}Jeremiah 17:1; ^{<2433>}31:33. For *of flesh*, see on ^{<4174>}Romans 7:14.

4. Confidence. In the fact that he may appeal to them, notwithstanding their weaknesses and errors.

Through Christ to God-ward (διὰ τοῦ Χριστοῦ πρὸς τὸν Θεόν). *Through Christ* who engenders the confidence, *toward God*, *with reference to God* who gives us success, and to whom we must account for our work.

6. Hath made us able ministers (ἰκάνωσεν ἡμᾶς διακόνους). An unfortunate translation, especially in view of the conventional sense of *able*. The verb ἰκανόω from ἰκανός *sufficient* (see on ^{<4522>}Romans 15:23), means *to make sufficient* or *fit*. It occurs only here and ^{<3012>}Colossians 1:12. The correct sense is given by Rev., *hath made us sufficient as ministers*. Compare *enabled* (ἐνδυναμώσαντι), ^{<5012>}1 Timothy 1:12.

Of the new testament (καινῆς διαθήκης). See on ^{<4038>}Matthew 26:28, 29. There is no article. Render, as Rev., *of a new covenant*, in contrast with the

Mosaic. See on ^{<RB>} Hebrews 9:15. Of course the term is never applied in the gospels or epistles to the collection of New-Testament writings.

Of the letter (γράφματος). Depending on *ministers*, not on *covenant*. For *letter*, see on *writings*, ^{<RB>} John 5:47. Here used of the mere formal, written ordinance as contrasted with the Gospel, which is “spirit and life.” Compare ^{<RB>} Romans 2:29; 7:6.

Killeth. See on ^{<RB>} Romans 5:12, 13; 7:9; ^{<RB>} 8:2. Compare ^{<RB>} 1 Corinthians 15:56. “The living testimony borne to his authority in the Corinthian Church suggests strongly the contrast of the dreary, death-like atmosphere which surrounded the old, graven characters on which his opponents rested their claims” (Stanley).

7. *The ministration of death* (ἡ διακονία τοῦ θανάτου). Because it is the ministry of the letter which killeth. The law meant death to the sinner.

Written and engraven in stones (ἐν γραμμασιν ἐντετυπωμένη λίθοις). Lit., *engraven on stones by means of letters*. The use of these words to describe a *ministration* is peculiar. The ministration of death (see above) is that of Moses, and does not apply to his entire career as Israel’s lawgiver, but to his particular ministry in receiving on Sinai and transmitting to the people the law of God. The ministration may be said to have been graven on stones, since the whole purport of that economy which he represented was contained in the tables, and he was its minister in being the agent through whom God delivered it to the people.

Was glorious (ἐγενήθη ἐν δόξῃ). A very inadequate translation. Ἐγενήθη means *came to pass* or *took place*, not simply *was*. A glory passed from God to Moses, so that his face became shining. It is much more graphic and truthful to render ἐν δόξῃ literally, *in* or *with glory*, than to convert the two words into a single adjective, *glorious*. Rev., much better, *came with glory*.

Steadfastly behold (ἀτενίσαι). See on ^{<RB>} Luke 4:20.

Passing away (καταργουμένην). Lit., *being done away* or *brought to nought*. See on ^{<RB>} Luke 13:7; ^{<RB>} Romans 3:3.

8. *Glorious* (ἐν δόξῃ). As in ver. 7, *with glory*.

9. *Ministration of condemnation.* Because Moses was the minister of the law. For the relation of the law to sin and condemnation, see ⁴⁸¹Romans 5:20; 7:7-13.

10. *That which was made glorious had no glory in this respect* (οὐ δεδόξασται τὸ δεδοξασμένον ἐν τούτῳ τῷ μέρει). Rev., *that which hath been made glorious hath not been made glorious.* The peculiar form of expression is taken from ⁴⁸²Exodus 34:29, 35, Sept., “Moses knew not that the appearance of the skin of his face *was glorified.*” “The children of Israel saw the face of Moses that it *was glorified.*” Much unnecessary difficulty has been made, chiefly about the connection and meaning of *in this respect.* *That which hath been made glorious is the ministry of death and condemnation* (vers. 7, 9), the ministry of Moses in the giving of the law, which ministry was temporarily glorified in the shining of Moses’ face. *Hath not been made glorious* is only another way of expressing *was passing away* (ver. 7): of saying that the temporary glory of Moses’ ministry faded and paled before the glory of the ministry of Christ. The figure which pervades the whole passage (7-11) is that of a glorified face. The ministration of the law, impersonated in Moses, is described as having its face glorified. It is to this that in this respect refers. Paul says that the ministry of the law, which was temporarily glorified in the face of Moses, is no longer glorified *in this respect*; that is, it no longer appears with glorified face, *because of the glory that excelleth*, the glory of Christ ministering the Gospel, before which it fades away and is as if it had not been. This accords with ch. 4, where the theme is the same as here, *ministry or ministration* (ver. 1); and where the christian revelation is described as “the glory of God *in the face* of Jesus Christ” (ver. 6). This is the key to our passage. To the same purpose is ver. 18, where the Christian is represented as gazing, through the Gospel, with unveiled face, upon the glory of God in Christ, and as being changed thereby into the image of Christ. The glory of the law in the face of Moses has faded before the glory of the Gospel in the face of Jesus Christ.

11. *That which is done away* (τὸ καταργούμενον). Lit., *which is being done away*; *in course of abolition* through the preaching of the Gospel. Both the A.V., and Rev. *passeth* fail to bring, out the idea of *process*.

Was glorious (διὰ δόξης). Lit., *through glory*. Rev., *with glory*. ^{fa142}

12. Plainness (παρρησία). Rev., *boldness*. See on *openly*, ^{<373>}John 7:13; *confidence*, ^{<423>}1 John 2:28; *freely*, ^{<423>}Acts 2:29. The contrast is with the dissembling with which his adversaries charged him.

13. Could not steadfastly look. Rev., *should not*. See ^{<383>}Exodus 34:30-35, where the A.V., by the use of *till*, gives the wrong impression that Moses wore the veil while speaking to the people, in order to hide the glory of his face. The true sense of the Hebrew is given by the Sept.: “When he ceased speaking he put a veil on his face;” not because the Israelites *could* not endure the radiance, but that they *should* not see it fade away. Whenever Moses went into the presence of God he removed the veil, and his face was again illumined, and shone while he delivered God’s message to the people. Then, *after* the delivery of the message, and during his ordinary association with the people, he kept his face covered. ^{fa143}

To the end (εἰς τὸ τέλος). Rev., *on the end*. The termination.

Of that which is abolished (τοῦ καταργουμένου). See ver. 11. The temporarily glorified ministration of Moses. The *end* of this, which the veil prevented the Israelites from seeing, was the disappearance of the glory — the type of the termination of Moses’ ministry. Paul’s comparison is between the ministry of Moses, interrupted by intervals of concealment, and the gospel ministry, which is marked by frank and full proclamation. “The opposition is twofold:

1. Between the veiled and the unveiled ministry, as regards the mere fact of concealment in the one case, and openness in the other.
2. Between the ministry which was *suspended* by the veiling that its end might not be seen, and that which proceeds ‘from glory to glory,’ having no termination” (Alford). The face of Moses needed a continually renewed illumination: in the face of Christ the glory abides forever.

14. Minds (νοήματα). Originally, *things which proceed out of the mind*. Compare *hearts and minds*, ^{<301>}Philippians 4:7, and *devices*, ^{<421>}2 Corinthians 2:11. Hence, derivatively, *the minds themselves*. The word occurs but once outside of this epistle, ^{<301>}Philippians 4:7. Some render here *thoughts*. So Rev., in margin.

Were blinded (ἐπωρώθη). See on the kindred noun πώρωσις *hardening*, ^{<4185}Mark 3:5. Rev., correctly, *were hardened*.

The same veil (τὸ αὐτὸ κάλυμμα). The expression *their minds were hardened* is carried out figuratively. There is a veil over their minds when the law is read, as there was over Moses' face. They cannot yet recognize the end of the Mosaic ministry.

Untaken away (μὴ ἀνακαλυπτόμενον). Rev., admirably — giving the force of ἀνά *up-unlifted*. But both A.V. and Rev. construe *unlifted* with *veil*: *the same veil remaineth untaken away (unlifted)*. This is objectionable, because καταργεῖται *is done away* is used throughout the chapter of the glory of the Mosaic ministry, while another word is employed in ver. 16 of the taking away of the veil. Further, the reading of the best texts is ὅτι *that* or *because*, and not ὃ τι *which*. *Because* is not true to the fact, since the veil remains unlifted, not because it is done away in Christ, but because of the hardness of their hearts. It is better, therefore, to take μὴ ἀνακαλυπτόμενον *unlifted*, as a nominative absolute, and to render, *it not being revealed that it (the veil) is being done away in Christ*. This falls in naturally with the drift of the whole passage. The veil remains on their hearts, since it is not revealed to them that the Mosaic economy is done away in Christ.

16. *It shall turn.* The heart of Israel.

Shall be taken away (περιαίρειται). Rev., correctly, *is taken away*. The verb occurs twice in ^{<4073}Acts 27:20, 40 of the taking away of hope, and of the unfastening of the anchors in Paul's shipwreck; and in ^{<5811}Hebrews 10:11, of the taking away of sins. There is an allusion here to the removal of the veil from Moses' face whenever he returned to commune with God. See ^{<1336}Exodus 34:34.

17. *Now the Lord is that Spirit.* Κύριος *the Lord* is used in ^{<1336}Exodus 34:34 for Jehovah. The Lord Christ of ver. 16 is the Spirit who pervades and animates the new covenant of which we are ministers (ver. 6), and the ministration of which is with glory (ver. 8). Compare ^{<6183}Romans 8:9-11; ^{<6146}John 14:16, 18.

Liberty. Compare ^{<6185}Romans 8:15; ^{<6107}Galatians 4:7.

18. *All*. Contrasted with Moses as the sole representative of the people.

Open (ἀνακεκαλυμμένῳ). Rev., correctly, *unveiled*, as Moses when the veil was removed.

*“Vainly they tried the deeps to sound
E’en of their own prophetic thought,
When of Christ crucified and crown’d
His Spirit in them taught:*

*But He their aching gaze repress’d
Which sought behind the veil to see,
For not without us fully bless’d
Or perfect might they be.*

*The rays of the Almighty’s face
No sinner’s eye might then receive
Only the meekest man found grace
To see His skirts and live.*

*But we as in a glass espy
The glory of His countenance,
Not in a whirlwind hurrying by
The too presumptuous glance,*

*But with mild radiance every hour
From our dear Savior’s face benign
Bent on us with transforming power,
Till we, too faintly shine.*

*Sprinkled with His atoning blood
Safely before our God we stand,
As on the rock the prophet stood,
Beneath His shadowing hand.”*

Keble, “Christian Year,” Thirteenth Sunday after Trinity.

Beholding as in a glass (κατοπτρίζομενοι). So American Rev. Rev., *reflecting*. Only here in the New Testament. The verb in the active voice means *to show in a mirror; to cause to be reflected*. In the middle voice, *to look at or behold one’s self in a mirror*. Rev., *reflecting* seems to be preferred on internal grounds, as better suiting the comparison with the divine glory as mirrored in the unveiled face of Moses. But this is unwarranted by usage. Stanley, who adopts this rendering, admits that there is no actual instance of the sense of *reflecting*. This sense, however, is not sacrificed by the translation *beholding*, but is conveyed by the

succeeding clause, *changed into the same image*, etc. As Heinrici observes, *beholding* expresses the fact from which the process of change into God's image proceeds. When Moses *beheld* Jehovah's glory, his own face reflected that glory. The mirror is the Gospel, which is called *the Gospel of the glory of Christ*, ch. 4:4.

Are changed (μεταμορφούμεθα). Rev., *transformed*. See on ^{<4170>}Matthew 17:2. The present tense expresses the change as *in progress*; *are being changed*, which is further defined by *from glory to glory*.

The same image (τὴν αὐτὴν εἰκόνα). See on ^{<6134>}Revelation 13:14. Compare especially ^{<5102>}1 John 3:2; also ^{<6102>}Romans 8:29; ^{<6174>}John 17:24; ^{<5104>}Colossians 3:4; ^{<6107>}Romans 8:17; ^{<6158>}1 Corinthians 15:48-53.

By the Spirit of the Lord (ἄπὸ Κυρίου πνεύματος). Better, as Rev., *from the Lord the Spirit*. Compare ver. 17. The preposition *ἀπό* *from* depicts the transformation as *proceeding from* rather than as *caused by*.

CHAPTER 4

1. *As we have received mercy*. Construe with *we have this ministry*. Having this ministry as a gift of divine mercy. Compare ^{<4125>}1 Corinthians 7:25. Bengel says: “The mercy of God, by which the ministry is received, makes us earnest and sincere.”

2. *Dishonesty* (τῆς αἰσχύνης). Rev., more correctly, *shame*. Compare ^{<4125>}Ephesians 5:12.

Craftiness (πανουργία). See on ^{<2125>}Luke 20:23.

Handling deceitfully (δολοῦντες). Only here in the New Testament. Primarily, *to ensnare*; then *to corrupt*. Used of *adulterating* gold, wine, etc. See on *which corrupt*, ch. 2:17. This verb has a narrower meaning than the one used there (καπηλεύειν); for, while that means also *to corrupt*, it adds the sense *for gain’s sake*. The Vulgate renders both by the same word, *adulterantes*. Compare Dante:

*“Thus did Sabellius, Arias, and those fools
Who have been even as swords unto the Scriptures
In rendering distorted their straight faces.”
“Paradiso,” xiii., 128-130.*

3. *Hid* (κεκαλυμμένον). Rev., *veiled*, in accordance with the imagery of ch. 3.

4. *The God of this world* (ὁ θεὸς τοῦ αἰῶνος τούτου). The phrase occurs only here. Compare ^{<4105>}Ephesians 2:2; 6:12; ^{<4125>}John 12:31; 14:30. Satan is called *God* in the rabbinical writings.

“The first God is the true God; but the second God is Samuel.” “The matron said, ‘Our God is greater than thy God; for when thy God appeared to Moses in the bush, he hid his face; when, however, he saw the serpent, which is my God, he fled.’”

The light (τὸν φωτισμὸν). Only here and ver. 6. Lit., *the illumination, act of enlightening*.

Image of God. Compare ^{<5115>}Colossians 1:15; ^{<4175>}John 17:5; ^{<5175>}Philippians 2:6; 3:21. Christ’s light is also God’s. Compare ^{<3005>}Hebrews 1:3, Rev.,

effulgence (ἀπαύγασμα, compare ἀγλάσαι *shine*, in this passage).

Theodoret says: “The effulgence is both from the fire and with the fire, and has the fire as its cause, yet is not divided from the fire; for whence comes the fire, thence also comes the effulgence.”

Shine (ἀγλάσαι). Only here in the New Testament. From ἀύγή *brightness*, which also occurs but once, ^{401E}Acts 20:11, *daybreak*. In classical Greek of the sun especially. Rev., *dawn* is legitimate as a translation, but hardly here, since Paul is going back to the figure of ch. 3:18.

6. Who commanded the light to shine (ὁ εἰπὼν φῶς λάμψει). The correct reading is λάμψει *shall shine*; so that we should render, *it is God that said light shall shine*. So Rev.

To give the light of the knowledge (πρὸς φωτισμὸν τῆς γνώσεως). Lit., *for the illumination*, as ver. 4. In order that the knowledge may lighten. Knowledge, if not diffused, is not of the nature of light.

In the face of Jesus Christ. Containing the thought of ch. 3:18. The knowledge of the divine glory becomes clear revelation to men in the face of Christ as it appears in the Gospel: “So that in this seen countenance that clear-shining knowledge has the source of its light, as it were, its focus” (Meyer).^{fa144}

7. This treasure. The divine light which is the guide and inspiration of the apostolic ministry.

In earthen vessels (ἐν ὄστρακίνοις σκεύεσιν). The adjective occurs only here and ^{401B}2 Timothy 2:10. Herodotus says of the king of Persia: “The great king stores away the tribute which he receives after this fashion: he melts it down, and, while it is in a liquid state, runs it into earthen vessels, which are afterward removed, leaving the metal in a solid mass” (iii., 96). Stanley cites the story of a Rabbi who was taunted with his mean appearance by the emperor’s daughter, and who replied by referring to the earthen vessels in which her father kept his wines. At her request the wine was shifted to silver vessels, whereupon it turned sour. Then the Rabbi observed that the humblest vessels contained the highest wisdom. The idea of light in earthen vessels is, however, best illustrated in

the story of the lambs and pitchers of Gideon, ^{<4076>}Judges 7:16. In the very breaking of the vessel the light is revealed.

Excellency (ὑπερβολή). Lit., *a throwing beyond*. Hence *preeminence, excellence*. See on *exceeding*, ^{<4073>}Romans 7:13. Rev. renders *exceeding greatness*. The reference is to the fullness of power apparent in the apostolic ministry.

Of God — of us (τοῦ Θεοῦ — ἐξ ἡμῶν). The A.V. misses the difference between the two expressions. *Of God* is *belonging to God*; *God's property*: *from* (ἐξ) is *proceeding from ourselves*. Rev., *of God — from ourselves*.

8. *Troubled* (θλιβόμενοι). See on *tribulation*, ^{<4132>}Matthew 13:21. The verb also has the meaning of *to straiten, contract*, as ^{<4074>}Matthew 7:14, where *τεθλιμμένη*, A.V. *narrow*, is properly rendered by Rev. *straitened*.

Distressed (στενοχωρούμενοι). Only here and ch. 6:12. From *στενός* *narrow*, and *χωρός* *a space*. Hence *cramped*. The A.V. gives no suggestion of the figurative paradox. We are *pressed closely*, yet not *cramped*. Rev., *pressed on every side, yet not straitened*.

Perplexed (ἀπορούμενοι). From *ἀ* *not*, and *πόρος* *a passage*. Lit., *to be unable to find a way out*.

In despair (ἐξαπορούμενοι). Rev., very neatly, rendered *unto despair*. The word expresses an advance of thought on *perplexed*, yet on the same line. We are *perplexed*, but not *utterly perplexed*. The play between the Greek words cannot be rendered.

9. *Persecuted — forsaken* (διωκόμενοι — ἐγκαταλειπόμενοι). Rev., for *persecuted, pursued*, the primary meaning of the verb, thus giving vividness to the figure. *Forsaken*, lit., *left behind in* (some evil plight). The figure is, *pursued by enemies, but not left to their power: left in the lurch*.

Cast down — destroyed (καταβαλλόμενοι — ἀπολλύμενοι). This carries on the previous figure. Though the pursuers overtake and *smite down*, yet are we not *killed*. Rev., *smitten down*. In all these paradoxes the A.V. fails to bring out the metaphors.

10. Bearing about. Ignatius, addressing the Ephesians, says: “Ye are God-bearers, shrine-bearers, Christ-bearers” (“Epistle to Ephesians,” 9). In the Antiochene Acts, Trajan alludes to Ignatius as “the one who declares that he bears about the crucified.” Ignatius was known as **Θεοφόρος** *God bearer*, and so styles himself in the introductions of his epistles.

Dying (νέκρωσιν). Only here and ^{<εφ19>}Romans 4:19. Primarily *a putting to death*, and thence *the state of deadness*, as ^{<εφ19>}Romans 4:19. Here in the former sense. Paul says, in effect, “our body is constantly exposed to the same putting to death which Jesus suffered. The daily liability to a violent death is something, which we carry about with us.” Compare ^{<εφ1>}1 Corinthians 15:31; ^{<εφ36>}Romans 8:36. This parallel with Christ’s death is offset by the parallel with Christ’s triumph — life through resurrection.

That the life also (ἵνα). *In order that*. The *purport*, according to God’s purpose, of this daily dying is to set forth the resurrection-life through Christ in us. Compare ^{<εφ10>}Romans 5:10.

13. The same spirit of faith. The same, namely, which is set forth in the following passage. *Spirit* of faith: not distinctly the Holy Spirit, nor, on the other hand, a human faculty or disposition, but blending both; faith as a gift of the Spirit of God. See on *Spirit*, ^{<εφ4>}Romans 8:4, sec. 5.

I believed, etc. Cited from Sept., ^{<εφ10>}Psalms 115:10. The Septuagint mistranslates the Hebrew, which is, “*I believed though I said*,” etc.

15. The abundant grace (ἡ χάρις πλεονάσασα). Lit., *the grace having abounded*. Rev., *the grace being multiplied*. *Grace* is the divine gift of spiritual energy which is shown in the labor, suffering, and triumph of the apostles.

Might through the thanksgiving of many redound (διὰ τῶν πλειόνων τὴν εὐχαριστίαν περισσεύσει). Numerous arrangements of these words are proposed. *Through* (διὰ) should govern *the many*, not *thanksgiving*; and *redound* should be transitive, *cause to abound*, and governing *thanksgiving*. So Rev., *the grace, being multiplied through the many, may cause the thanksgiving to abound*. The thought is on the line of ver. 12, that the sufferings and risks of the apostles promote spiritual life in the Church. The grace of God, thus manifest in the apostles, shall be

multiplied through the increasing number of those who share it, and shall thus make thanksgiving more abundant for the fruits of this grace as exhibited in the apostles and in the Church.

Redound (A.V.) is from the Latin *redundare to surge back*. Therefore, primarily, of a fullness or overflow from the *setting back* of a tide. So Milton:

*“The evil, soon
Driven back, redounded as a flood on those
From whom it sprang.”*

Generally, to abound. From this arises the secondary sense, *to conduce, contribute to*; that is, to make the causes *mount up, or abound*, so as to produce the effect. So Addison: “The care of our national commerce redounds more to the riches and prosperity of the public,” etc.

16. *Outward man — inward man.* The material and spiritual natures.

Perish (διαφθείρεται). Rev., much better, *is decaying*. *Perish* implies *destruction*: the idea is that of *progressive decay*.

Is renewed (ἀνακαινούται). Better, *is being renewed*, the *process* of renewal going on along with the process of decay. Stanley cites a line attributed to Michael Angelo: “The more the marble wastes the more the statue grows.” Compare Euripides: “Time does not depress your spirit, but it grows young again: your body, however, is weak” (“Heraclidae,” 702, 703)

Day by day (ἡμέρα καὶ ἡμέρα). Lit., *by day and day*. A Hebrew form of expression.

17. *Our light affliction which is but for a moment* (τὸ παραυτίκα ἕλαφρὸν τῆς θλίψεως ἡμῶν). Lit., *the present light (burden) of our affliction*.

Worketh (κατεργάζεται). Works out: *achieves*.

A far more exceeding and eternal weight of glory (καθ’ ὑπερβολὴν εἰς ὑπερβολὴν αἰώνιον βάρος δόξης). Rev., *more and more exceedingly an eternal weight*, etc. An expression after the form of Hebrew superlatives, in which the emphatic word is twice repeated. Lit., *exceedingly unto*

excess. The use of such cumulative expressions is common with Paul. See, for example, ^{<502>}Philippians 1:23, lit., *much more better*, ^{<618>}Romans 8:37, *abundantly the conquerors*; ^{<618>}Ephesians 3:20, *exceeding abundantly*, etc. Note how the words are offset: *for a moment, eternal; light, weight; affliction, glory*.

18. *Seen — not seen*. Compare the beautiful passage in Plato's "Phaedo," 79.

CHAPTER 5

1. *Our earthly house of this tabernacle* (ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκῆνους). ^{fa145} *Earthly, not, made of earth*, which would be *χοϊκός* as ⁴⁶⁵⁷1 Corinthians 15:47; but *upon the earth, terrestrial*, as ⁴⁶⁵⁰1 Corinthians 15:40; ⁴⁶⁹⁰Philippians 2:10. *Tabernacle* (σκῆνους) *tent* or *hut*. In later writers, especially the Platonists, Pythagoreans, and medical authors, used to denote *the body*. Thus Hippocrates: “A great vein by which the whole *body* (σκῆνος) is nourished.” Some expositors think that Paul uses the word here simply in this sense — *the house which is the body*. But while Paul does mean the body, he preserves the figurative sense of the word *tabernacle*; for he never uses this term elsewhere as synonymous with *the body*. The figure of the tent suits the contrast with *the building*, and would naturally suggest itself to the tent-maker. ^{fa146} The phrase *earthly house of the tabernacle* expresses a single conception — *the dwelling which is, or consists in the tabernacle, the tent-house*. The transient character of the body is thus indicated. Compare *houses of clay*, ³⁰⁰⁹Job 4:19. See on the kindred words σκῆνωμα *tabernacle*, ⁶⁰¹³2 Peter 1:13; and σκηνόω *to dwell in* or *to fix a tabernacle*, ⁴⁸¹⁴John 1:14. *Tabernacle* is so habitually associated with *a house of worship*, and is so often applied to durable structures, that the original sense of *a tent* is in danger of being lost. It would be better to translate here by *tent*. The word *tabernacle* is a diminutive of the Latin *taberna* *a hut* or *shed*, which appears in *tavern*. Its root is *ta, tan, to stretch* or *spread out*.

Dissolved (καταλυθῆ). Lit., *loosened down*. Appropriate to taking down a tent. See on ⁴¹¹⁰Mark 13:2; ⁴⁰⁹²Luke 9:12; ⁴⁴⁵⁸Acts 5:38; and compare ⁶⁸¹²2 Peter 3:11, 12, and the figure of the parting of the silver cord on which the lamp is suspended, ²¹²⁷Ecclesiastes 12:6. Also ³⁸⁰²Job 4:21, where the correct rendering is: *Is not their tent-cord plucked up within them?* So Rev. O.T.

We have. The building from God is an actual possession in virtue of the believer's union with Christ. It is just as we say of a minor, before he comes into possession of his property, that he *has* so much. Compare ⁴¹⁹²Matthew 19:21.

Building of God (οἰκοδομὴν ἐκ Θεοῦ). In contrast with *tent*. The reference is to the resurrection body. Compare *the city which hath the foundations*, ^{<3811>}Hebrews 11:10. For *of God*, read, as Rev., *from, God; proceeding from* (ἐκ). Heinrici, *von Gott her*: compare *God giveth*, ^{<4658>}1 Corinthians 15:38, and ἔχετε ἀπὸ Θεοῦ *ye have from God*, where the reference is to the natural body, ^{<4669>}1 Corinthians 6:19. Construe *from God* with *building*, not with *we have*.

In the heavens. Construe with *we have*.

2. *In this*. Tabernacle. As if pointing to his own body. See on ^{<4654>}1 Corinthians 15:54.

Earnestly desiring (ἐπιποθοῦντες). The participle has an explanatory force, as ^{<4670>}Acts 27:7, “*because* the wind did not suffer us.” We groan *because* we long. Rev., *longing*. The compounded preposition ἐπί does not mark the intensity of the desire, but its direction.

To be clothed upon (ἐπενδύσασθαι). Only here and ver. 4. Compare ἐπενδύτης *fisher’s coat*, ^{<4670>}John 21:7 (see note). Lit., *to put on over*. The metaphor changes from *building* to *clothing*, a natural transformation in the mind of Paul, to whom the hail-cloth woven for tents would suggest a vesture.

House (οἰκητήριον). Not οἰκία *house*, as ver. 1. This word regards the house with special reference to its inhabitant. The figure links itself with *building*, ver. 1, as contrasted with the unstable *tent*.

From heaven (ἐξ οὐρανοῦ). As *from God*, ver. 1.

3. *If so be* (εἴ γε). Assuming that.

Being clothed. Compare ^{<3811>}Job 10:11.

Naked (γυμνοῖ). Without a body. The word was used by Greek writers of disembodied spirits. See the quotation from Plato’s “Gorgias” in note on ^{<4672>}Luke 12:20; also “Cratylus,” 403, where, speaking of Pluto, Socrates says: “The foolish fears which people have of him, such as the fear of being always with him after death, and of the soul *denuded* (γυμνή) of the body going to him.” Stanley cites Herodotus’ story of Melissa, the Corinthian queen, who appeared to her husband after death, entreating him

to burn dresses for her as a covering for her disembodied spirit (v., 92). The whole expression, *being clothed — naked* is equivalent to *we shall not be found naked because we shall be clothed*.

4. *Being burdened* (βαρούμενοι). Compare *weight* (βάρος) of glory, ch. 4:17.

Not for that we would be unclothed (ἐφ' ᾧ οὐ θέλομεν ἐκδύσασθαι). Lit., *because we are not willing to divest ourselves* (of the mortal body). Regarding the coming of the Lord as near, the apostle contemplates the possibility of living to behold it. The oppression of soul (*groan*) is not from pains and afflictions of the body, nor from the fear of death, but from the natural shrinking from death, especially if death is to deprive him of the body (*unclothe*) only to leave him without a new and higher organism. Therefore he desires, instead of dying, to have the new being come down upon him while still alive, investing him with the new spiritual organism (*clothed upon*), as a new garment is thrown over an old one, and absorbing (*swallowed up*) the old, sensuous life.

*“For who, to dumb forgetfulness a prey,
This pleading anxious being e'er resigned,
Left the warm precincts of the cheerful day,
Nor cast one longing, lingering look behind?”
GRAY, “Elegy.”*

Swallowed up. A new metaphor. Compare ⁴¹⁵⁴1 Corinthians 15:54.

5. *Wrought* (κατεργασάμενος). The compound is significant, indicating an accomplished fact. Through the various operations of His Spirit and the processes of His discipline, God has *worked us out* (Stanley, *worked up*) for this change. The process includes the dissolution of what is mortal no less than the renewal. The one is a step to the other. See ⁴¹⁵⁵1 Corinthians 15:36.

Earnest of the Spirit. See on ch. 1:22, and compare ⁴¹⁵¹Romans 8:11. *Of the Spirit* is appositional, *the Spirit as the earnest*.

6. *At home* (ἐνδημοῦντες). Ἐν *in*, δῆμος *people*. Only in this chapter. To be among one's own people, and not to travel abroad.

We are absent (ἐκδημοῦμεν). Lit., *we live abroad*. Only in this chapter. Compare ^{<302>}Philippians 1:23; 3:20; ^{<311>}Hebrews 11:13; 13:14. There is a play upon the words which might be expressed by *at home, from home*.

7. *By sight* (διὰ εἶδους). The correct rendering is *appearance*. The word is not used actively in the sense of *vision*. Faith is contrasted with the actual appearance of heavenly things. Hence the marginal reading of the Rev. should go into the text.

8. *Are willing* (εὐδοκοῦμεν). The translation might well be made stronger as well as more literal: *we are well-pleased*.

To be absent — present (ἐκδημήσαι — ἐνδημήσαι). The same verbs as in ver. 6: to be *from home, at home*.

9. *We labor* (φιλοτιμούμεθα). Used by Paul only, here, ^{<351>}Romans 15:20 (note), ^{<3011>}1 Thessalonians 4:11. *Labor* is a feeble translation, not bringing out the idea of the end contemplated, as the motive of the toil. Rev., *we make it our aim*.

10. *Appear* (φανερωθῆναι). Rev., better, *be made manifest*. *Appear* is not strong enough, since it implies only *presence* at the judgment-seat. The important fact is our *being revealed* as we are.

Judgment seat (βήματος). See on ^{<4015>}Acts 7:5.

May receive (κομίσηται). See on ^{<4008>}1 Peter 1:8. Compare ^{<4008>}Ephesians 6:8; ^{<5025>}Colossians 3:25.

In the body (διὰ). Lit., *through* the body as a medium.

Bad (φαῦλον). See on ^{<5016>}James 3:16.

11. *Terror of the Lord* (φόβον τοῦ Κυρίου). Rev., better, *the fear of the Lord*. Not *that which is terrible in the Lord, but being conscious of fearing the Lord*.

We persuade (πείθομεν). Convince of our integrity.

13. *We are beside ourselves* (ἐξέστημεν). See on ^{<2027>}Luke 24:22; ^{<4117>}Acts 2:7; and on the kindred ἔκστασις *astonishment*, ^{<4150>}Mark 5:42. Some such charge appears to have been made, as at ^{<4021>}Acts 26:24.

14. *The love of Christ.* Christ's love to men. See on ^{<G15>}1 John 2:5.

Constraineth (συνέχει). See on *taken*, ^{<D85>}Luke 4:38; ^{<H85>}Acts 18:5. It is the word rendered *I am in a strait*, ^{<D12>}Philippians 1:23. Compare ^{<D25>}Luke 12:50. The idea is not *urging* or *driving*, but *shutting up* to one line and purpose, as in a narrow, walled road.

16. *After the flesh* (κατὰ σάρκα). "He who knows no man after the flesh, has, for example, in the case of the Jew, entirely lost sight of his Jewish origin; in that of the rich man, of his riches; in that of the learned of his learning; in that of the slave, of his servitude" (Alford). Compare ^{<R85>}Galatians 3:28.

Yea though (εἰ καὶ). Not with a climactic force, as A.V., and not with the emphasis on *Christ*, but on *have known*. The proper sense will be brought out in reading by emphasizing *have*. We know no man henceforth after the flesh: even if we *have* known Christ after the flesh, yet now, etc. Paul refers to his knowledge of Christ before his conversion, a hearsay knowledge, confined to reports of His personal appearance, His deeds, His relations to the Jews, His alleged crime and punishment. When the glorified Christ first spoke to him out of heaven, he asked, "Who art thou?" Compare *to reveal His Son in me*, ^{<R15>}Galatians 1:16.

17. *A new creature* (καινὴ κτίσις). Or *creation*. Compare ^{<R85>}Galatians 6:15. The word κτίσις is used in three senses in the New Testament. *The act of creating*, as ^{<R10>}Romans 1:20. *The sum of created things*, as ^{<R14>}Revelation 3:14; ^{<H15>}Mark 13:19. *A created thing or creature*, as ^{<R39>}Romans 8:39. The Rabbins used the word of a man converted from idolatry. "He who brings a foreigner and makes him a proselyte is as if he created him."

Old things (τὰ ἀρχαῖα). Rev., correctly, *the old things*. See on ^{<G17>}1 John 2:7, and ^{<G17>}Revelation 12:9.

Passed away (παρήλθεν). Lit., *passed by*. So ^{<D87>}Luke 18:37; ^{<H65>}Mark 6:48. As here, ^{<D10>}James 1:10; ^{<H85>}Matthew 5:8; 24:34, etc.

Behold. As if contemplating a rapidly shifting scene. As in a flash, old things vanish, and all things become new.

18. And (δε). Better, Rev., *but*; as if anticipating a possible failure to discern the primary agency of God in this moral transformation. All things — all that are involved in this mighty change — are from God.

Reconciled. God is the prime-mover in the work of reconciliation. See on ^{<RB>}Romans 5:10, *through Christ*, as the medium.

19. God. Emphatic. It was *God*, as in ver. 18.

Was — reconciling (ἦν καταλλάσσων). These words are to be construed together; the participle with the finite verb marking the *process* of reconciliation. The emphasis is on the fact that God *was reconciling*, not on the fact that God *was in Christ*. God was all through and behind the process of reconciliation. The primary reference of the statement is, no doubt, to God's reconciling manifestation in the incarnation and death of Christ; yet, as a fact, it includes much more. God was engaged in reconciling the world from the very beginning, and that in Christ. See on ^{<RB>}John 1:4, 5, 9, 10.

Hath given to us (θήμενος ἐν ἡμῖν). Lit., *lodged in us*.

20. We are ambassadors (πρεσβεύομεν). Only here and ^{<RB>}Ephesians 6:10.

21. For. Omit. It is a later addition, in order to soften the abruptness of the following clauses.

Made to be sin (ἀμαρτίαν ἐποίησεν). Compare *a curse*, ^{<RB>}Galatians 3:13. Not *a sin-offering*, nor *a sinner*, but the representative of sin. On Him, representatively, fell the collective consequence of sin, in His enduring “the contradiction of sinners against Himself” (^{<RB>}Hebrews 12:3), in His agony in the garden, and in His death on the cross.

Who knew no sin (τὸν μὴ γνόντα ἀμαρτίαν). Alluding to Christ's own consciousness of sinlessness, not to God's estimate of Him. The manner in which this reference is conveyed, it is almost impossible to explain to one unfamiliar with the distinction between the Greek negative particles. The one used here implies the fact of sinlessness as present to the consciousness of the person concerning whom the fact is stated. Compare ^{<RB>}John 8:46.

CHAPTER 6

1. *As workers together with Him* (συνεργοῦντες). Lit., *working together*. *With Him* is implied in the compounded οὖν *with*. That it refers to God, not to the fellow-Christians, is evident from the parallel ^{<403>}1 Corinthians 3:9, *laborers together with God*, and because the act of exhortation or entreaty in which the fellowship is exhibited is ascribed to God in ch. 5:20. The phrase Θεοῦ πάρεδροι *assessors of God*, occurs in Ignatius' letter to Polycarp. Compare ^{<414>}Mark 16:20.

In vain (εἰς κενόν). Lit., *to what is vain*. Equivalent to the phrase *to no purpose*.

2. *He saith*, etc. From ^{<239>}Isaiah 49:8, after Septuagint. The Hebrew is: “*In the time of favor I answer thee, and in the day of salvation I succor thee.*” The words are addressed to the servant of Jehovah, promising to invest him with spiritual power, that he may be a light to Israel and to others. Paul, taking the words in their messianic sense, urges that now is the time when God thus dispenses His favor to Christ, and through Him to men. The application turns on the words *acceptable time*; a time in which God receives. As He receives, receive ye Him.

The accepted time (καιρὸς εὐπρόσδεκτος). Rev., *acceptable*. Paul uses for the simple adjective of the Septuagint a compound “*well-received*,” which is stronger, and which occurs mostly in his own writings. See ^{<650>}Romans 15:16, 31; ^{<402>}1 Peter 2:5; and compare *acceptable year*, ^{<409>}Luke 4:19.

3. *Ministry*. Rev., *ministration*. See on ^{<607>}Romans 12:7.

Blamed (μωμηθῆ). Only here and ch. 8:20. The kindred μῶμος *blemish*, is found ^{<402>}2 Peter 2:13, and in the Septuagint of bodily defects. Similarly the Septuagint ἄμωμος *spotless, without bodily defect*; and, in the moral sense, ^{<401>}1 Peter 1:19, applied to Christ. Compare ^{<304>}Hebrews 9:14; ^{<407>}Ephesians 5:27; Jude 24.

4. *Necessities* (ἀνάγκαις). See on ^{<402>}1 Corinthians 7:26.

Distresses (στενοχωρίαίς). See on ^{<609>}Romans 2:9.

5. *Imprisonments* (φυλακαῖς). See on ^{<415t>}Acts 5:21.

Tumults (ἀκαταστασίας). See on ^{<420t>}Luke 21:9, and compare ^{<500t>}ἀκατάστατος *unstable*, ^{<500t>}James 1:8. This is one of the words which show the influence of political changes. From the original meaning of *unsettledness*, it developed, through the complications in Greece and in the East after the death of Alexander, into the sense which it has in Luke — *political instability*. One of the Greek translators of the Old Testament uses it in the sense of *dread* or *anxious care*.

Watchings (ἀγρυπνίαῖς). Only here and ch. 11:27. See on the kindred verb, ^{<413t>}Mark 13:33. For the historical facts, see ^{<416t>}Acts 16:25; ^{<410t>}20:7-11, 31; ^{<518t>}2 Thessalonians 3:8.

Fastings (νηστείαῖς). Mostly of voluntary fasting, as ^{<472t>}Matthew 17:21; ^{<443t>}Acts 14:23; but voluntary fasting would be out of place in an enumeration of hardships.

7. *Right — left*. Right-hand and left-hand weapons. Offensive, as the sword, in the right hand, defensive, as the shield, in the left.

8. *Deceivers*. See ch. 2:17; 4:2. The opinions concerning Paul as a deceiver are mirrored in the Clementine Homilies and Recognitions, spurious writings, ascribed to Clement of Rome, but emanating from the Ebionites, a Judaizing sect, in the latter half of the second century. In these Paul is covertly attacked, though his name is passed over in silence. His glory as the apostle to the Gentiles is passed over to Peter. The readers are warned, in the person of Peter, to beware of any teacher who does not conform to the standard of James, and come with witnesses (compare ^{<410t>}2 Corinthians 3:1; 5:12; 10:12-18). Paul is assailed under the guise of Simon Magus, and with the same words as those in this passage, *deceiver* and *unknown*.

9. *Chastened*. See ch. 12:7-9, and compare ^{<488t>}Psalms 118:18.

10. *Having — possessing* (ἔχοντες — κατέχοντες). The contrast is twofold: between *having* and *not having*, and between *temporary* and *permanent* having, or *having* and *keeping*. Compare ^{<418t>}Luke 8:15; ^{<461t>}1 Corinthians 15:2; ^{<512t>}1 Thessalonians 5:21; ^{<510t>}Hebrews 3:6.

11. *Ye Corinthians*. The readers are addressed by name in only two other epistles, ^{<481t>}Galatians 3:1; ^{<501t>}Philippians 4:15.

Is enlarged (πεπλάτυνται). Only here, ver. 13, and ^{<4235>}Matthew 23:5, where it is used of widening the phylacteries. From πλατύς *broad*. Quite common in the Septuagint, and with various shades of meaning, but usually rendered *enlarge*. Of *worldly prosperity*, “waxed fat,” ^{<625>}Deuteronomy 32:15; compare ^{<1027>}Genesis 9:27. Of *pride*, ^{<5115>}Deuteronomy 11:16. Of *deliverance in distress*, ^{<4901>}Psalms 4:1. *Expand with joy*, ^{<5915>}Psalms 19:32. The idea of enlargement of heart in the sense of increased breadth of sympathy and understanding, as here, is also expressed in the Old Testament by other words, as concerning Solomon, to whom God gave largeness of heart, Sept., χύμα *outpouring*. Compare ^{<2115>}Isaiah 60:5.

12. *Not straitened in us*. It is not that our hearts are too narrow to take you in. *Straitened* in antithesis with *enlarged*.

In your own bowels (τοῖς σπλάγχχοις ὑμῶν). See on ^{<4135>}1 Peter 3:8; ^{<5115>}James 5:11. Rev., *affections*. It is your love that is contracted.

14. *Unequally yoked* (ἑτεροζυγοῦντες). Only here in the New Testament. Not in classical Greek, nor in Septuagint, though the kindred adjective ἑτερόζυγος *of a diverse kind*, occurs ^{<3195>}Leviticus 19:19. *Unequally* gives an ambiguous sense. It is not *inequality*, but *difference in kind*, as is shown by the succeeding words. The suggestion was doubtless due to the prohibition in ^{<6215>}Deuteronomy 22:9, against yoking together two different animals. The reference is general, covering all forms of intimacy with the heathen, and not limited to marriage or to idolfeasts.

The different shades of fellowship expressed by five different words in this and the two following verses are to be noted.

Fellowship (μετοχή). Only here in the New Testament. The kindred verb μετέχω *to be partaker* is found only in Paul's epistles and in Hebrews: μέτοχος *partner, partaker*, only in Hebrews and ^{<4115>}Luke 5:7. *Having part with* is the corresponding English expression.

Righteousness — unrighteousness (δικαιοσύνη — ἀνομία). Lit., *what sharing is there unto righteousness and lawlessness?* Δικαιοσύνη *righteousness*, though the distinctively Pauline sense of righteousness by faith underlies it, is used in the general sense of *rightness* according to God's standard.

Communion (κοινωνία). See on ^{<450>}Luke 5:10; ^{<412>}Acts 2:42.

15. Concord (συμφώνησις). Only here in the New Testament. From σύν together, φωνή voice. Primarily of the concord of sounds. So the kindred συμφωνία, A.V., music, see on ^{<255>}Luke 15:25. Compare σύμφωνος with consent, ^{<410>}1 Corinthians 7:5; and συμφωνέω to agree, ^{<189>}Matthew 18:19; ^{<451>}Luke 5:36, etc.

Belial (βελίαρ). *Beliar*. *Belial* is a transcript of the Hebrew, meaning worthlessness or wickedness. The Septuagint renders it variously by transgressor, impious, foolish, pest. It does not occur in the Septuagint as a proper name. The form *Beliar*, which is preferred by critics, is mostly ascribed to the Syriac pronunciation of *Belial*, the change of l into r being quite common. Others, however, derive from *Belyar*, Lord of the forest. Here a synonym for *Satan*. Stanley remarks that our associations with the word are colored by the attributes ascribed to *Belial* by Milton ("Paradise Lost," B. 2.), who uses the word for sensual profligacy.

16. Agreement (συγκατάθεσις). Only here in the New Testament. Compare the kindred verb συγκατατίθεμαι to consent, ^{<251>}Luke 23:51. Lit., a putting down or depositing along with one. Hence of voting the same way with another, and so agreeing.

Ye are. Read, as Rev., *we are*.

God hath said, etc. The quotation is combined and condensed from ^{<871>}Leviticus 27:11, 12; and ^{<572>}Ezekiel 37:27, after the Septuagint. Paul treats it as if directly affirmed of the christian Church, thus regarding that Church as spiritually identical with the true church of Israel.

17. Come out, etc. ^{<521>}Isaiah 52:11, 12, after the Septuagint, with several changes.

18. I will be to you, etc. From ^{<174>}2 Samuel 7:14, where the Septuagint and Hebrew agree. Paul says *sons and daughters* for *son*.

Almighty (παντοκράτωρ). The word is peculiar to Revelation, occurring nowhere else in the New Testament. Here it is a quotation. Frequent in the Septuagint.

CHAPTER 7

- 1. Filthiness** (μολυσμοῦ). Rev., *defilement*. Only here in the New Testament. For the kindred verb **μολύνω** *to defile*, see on ^{<640>}Revelation 14:4. Compare ^{<407>}1 Corinthians 8:7.
- 2. Receive** (χωρήσατε). From **χώρος** *place* or *space*. Primarily, *to leave a space, make room for*. See on *containing*, ^{<416>}John 2:6; 8:37. The meaning here is *make room for us*. Rev., *open your hearts to us*, which is felicitous in view of the reference to ch. 6:12. It is equivalent to saying *enlarge your hearts to take us in, as our heart is enlarged* (ch. 6:11).
- Defrauded** (ἐπλεονεκτήσαμεν). Used by Paul only. It adds the idea of *wrong for the sake of gain*, which is not necessarily implied in either of the other verbs.
- 4. My boldness**. Note the change for the first time to the first person singular.
- Comfort**. The Greek has *the* comfort, the article apparently pointing to the special comfort he had received through the coming of Titus (ver. 6).
- I am exceeding joyful** (ὑπερπερισσεύμαι τῇ χαρᾷ). Lit., *I superabound with the joy*. Rev., *I overflow with joy*. Note the article again, *the* joy.
- 5. Rest** (ἄνεσιν). Rev., *relief*. See on *liberty*, ^{<403>}Acts 24:23.
- 6. God**. The Rev. improves on the A.V. by putting *God* in its emphatic place at the end of the clause. “He that comforteth,” etc. — “*even God*.”
- Those that are cast down** (τοὺς ταπεινοὺς). Rev., *the lowly*. See on ^{<415>}Matthew 11:68. Here the A.V. is more nearly true to the idea, which is that of *depression through circumstances*, rather than of *lowliness of character*. The neater rendering would be *the downcast*.
- 7. Comfort**. The manner in which Paul, so to speak, *fondles* this word, is most beautiful. Compare ch. 1:4-6.
- Mourning** (ὄδυρμόν). Only here and ^{<408>}Matthew 2:18. It implies a verbal expression of grief. Cebes, a disciple of Socrates, in his *Pinax*^{fa147}

represents **Λύπη** *Lupe, Sorrow*, as a woman, with her head bowed upon her breast; **Ὀδύνη** *Odune, consuming Grief*, follows, tearing her hair. By her side is **Ὀδυρμός** *Odurmos, Lamentation*, a revolting, emaciated figure, whose sister is **Ἀθυμία** *Athumia, Despondency*.

8. Repent (**μεταμέλομαι**). See on ^{<402>}Matthew 21:29. Rev., *regret it*.

Though I did repent. Punctuate as Am. Rev., *I do not regret it: though (even if) I did regret it (for I see that that epistle made you sorry, though but for a season) I now rejoice*.

9. Repentance (**μετάνοιαν**). See on the kindred verb *repent*, ^{<402>}Matthew 3:2, and compare on ^{<402>}Matthew 21:29. *Repentance* is different from *regret* of ver. 8, indicating a *moral* change, as is shown by the next clause.

Ye might receive damage (**ζημιωθήτε**). Rev., *might suffer loss*. See on ^{<402>}Matthew 16:26; ^{<402>}Luke 9:25. This somewhat obscure sentence means that the salutary moral results of the apostle's letter compensated for the sorrow which it caused. The epistle which won them to repentance was no damage to them.

10. Sorrow — repentance (**λύπη — μετάνοιαν**). Paul's words strike effectively at the popular identification of *sorrow* with *repentance*.

Not to be repented of (**ἀμεταμέλητον**). Construe with *repentance*. The Rev., in order to bring out this connection, amplifies the translation: *a repentance which bringeth no regret*. The *oxymoron* (see on ^{<402>}Romans 1:20; 4:18) is in the A.V. rather than in the Greek. It should be carefully observed that the two words, *repentance*, *not to be repented of*, represent different roots and different ideas: *repentance* (**μετάνοιαν**) denoting *the moral change*, and *to be repented of* denoting the *sentiment of misgiving or regret* (see on ^{<402>}Matthew 21:29), and so answering to **λύπη** *sorrow*. The Rev. brings out the distinction by substituting *regret* for *repentance*. ^{fa148}

Sorrow of the world. Antithesis with *the sorrow which is according to God* (A.V., *godly sorrow*). Sorrow which is characteristic of the world; grief for *the consequences* rather than for *the sin* as sin.

Worketh (**κατεργάζεται**). Brings to pass. Notice that the simple verb **ἐργάζεται** is used in the previous clause, the distinction from this verb

being obliterated by rendering both *worketh*. The difference is between *contributing* to a result and *achieving* it.

11. *Sorrowed* (λυπηθήναι). Rev., correctly, *were made sorry*. The verb is in the passive voice, and is so rendered by the A.V. in ver. 9, but, inconsistently, *sorrowed* in the next clause.

Carefulness (σπουδήν). See on *diligence*, ^{<610>}Romans 12:8. Rev., *earnest care*.

Clearing of yourselves (ἀπολογία). See on ^{<618>}1 Peter 3:15. *Exculpation* or *self-defense* from complicity with the incestuous person by their neglect and refusal to humble themselves.

Indignation (ἀγανάκτησιν). Only here in the New Testament. Compare the kindred verb ἀγανακτέω *to be indignant*, ^{<602>}Matthew 20:24; ^{<604>}Mark 10:14, etc.

Revenge (ἐκδίκησιν). An unfortunate rendering, because of the personal feeling of *vindictiveness* which attaches to the popular usage. Rev. *avenging* is little, if any, better. It is rather *meting out of justice; doing justice to all parties*. See on ^{<610>}Luke 18:3; 21:22. The word has, however, the sense of *requital* (see on ^{<619>}Romans 12:19; compare ^{<510>}2 Thessalonians 1:8), and carries with it, etymologically, the sense of *vindication*, as ^{<617>}Luke 18:7, 8. Bengel remarks that the six results of godly sorrow fall into pairs: *clearing* and *indignation* relating to the disgrace of the Church; *fear* and *longing* (vehement desire) to the apostle; *zeal* and *avenging* to the offender.

12. *Our care for you* (τὴν σπουδὴν ἡμῶν τὴν ὑπὲρ ὑμῶν). The correct text reverses the pronouns and reads *your care for us*. This difficult passage means that while Paul did desire the punishment and reformation of the offender, and the vindication of the wronged party, his main object was that the fidelity and zeal of the Church *toward God* should be manifested, as it was (ver. 11). This would appear in the manifestation of their zealous interest for him as God's minister. He states this as if it were his *only* object. Manifest *unto* you is rather *among* you (πρός), as in ch. 1:12; ^{<617>}1 Corinthians 16:7.

13. *Were comforted in your comfort* (παρακεκλήμεθα ἐπὶ τῇ παρακλήσει ὑμῶν). The best texts place a period after *were comforted*, transfer the *δὲ* *and* (yea) from after *ἐπὶ* *exceedingly the more* to directly after *ἐπὶ* *in* (your comfort), and instead of *your* read *our*. The whole, as Rev., *therefore we have been comforted. And in our comfort we joyed the more exceedingly*, etc.

In our comfort (ἐπί). In addition to Stanley, *with this comfort before me, I was still more rejoiced*, etc.

16. *I have confidence in you* (θαῤῥῶ ἐν ὑμῖν). Wrong. Rev., correctly, *I am of good courage. In* you expresses the ground of his encouragement as lying *in* them.

CHAPTER 8

1. *We do you to wit* (γνωρίζομεν). An obsolete, though correct rendering. *Do* is used in the sense of *cause* or *make*, as Chaucer:

“She that doth me all this woe endure.”

To wit is *to know*: Anglo-Saxon, *witan*; German, *wissen*; English, *wit*. So “Legend of King Arthur:” “Now go thou and *do me to wit* (make me to know) what betokeneth that noise in the field.” Rev., *we make known*.

Trial of affliction (δοκιμῆ θλίψεως). Rev., better, *proof*. See on *experience*, ^{<610>}Romans 5:4. In much affliction, which tried and proved their christian character, their joy and liberality abounded.

Deep (κατὰ βάθους). An adverbial expression: *their poverty which went down to the depths*.

Liberality (ἀπλότητος). Or *singleness*. See on *simplicity*, ^{<612>}Romans 12:8. It is better to throw the verse into two parallel clauses, instead of making *abundance of joy* and *deep poverty* the joint subject of *abounded*. Render: *How that in much proof of affliction was the abundance of their joy, and their deep poverty abounded unto the riches*, etc.

3. *They were willing* (αὐθαίρετοι). The adjective stands alone. Only here and ver. 17. Lit., *self-chosen*, and so Rev., *of their own accord*.

4. *Praying us — that we would receive the gift and take upon us the fellowship* (δεόμενοι ἡμῶν τὴν χάριν καὶ τὴν κοινωνίαν). Rev., *beseeking us*, etc., *in regard of this grace and the fellowship in the ministering*. The Greek reads simply, *praying us for the favor and the fellowship of the ministry*. The renderings of both A.V. and Rev. are clumsy. Paul means that they earnestly besought him as a favor that they might have a share in ministering to the poor saints. *Χάρις* means *grace*, *gift*, and *favor*. Here the last.

5. *As we hoped* (καθὼς ἠλπίσαμεν). Better, *expected*. They took part in this contribution in a manner beyond our expectation. Supply, as A.V., *this they did*, or, Rev., *and this*.

Their own selves. Their liberality began in *self-surrender* to God and to the apostles as His agents: *to us by the will of God.*

6. Had begun (προενήρξατο). Only here and ver. 10. Rev., giving the force of *πρό* before, *had made a beginning before*: on his first visit to Corinth.

Complete — this grace also (ἐπιτελέση καὶ τὴν χάριν ταύτην). Should complete among you the act of love (χάριν), the contribution already begun, in addition to whatever else He has yet to complete among you (καὶ also).

8. Sincerity (γνήσιον). Used by Paul only. Contracted from γενήσιος *legitimately born*: hence *genuine*. Paul calls Timothy his *lawful* son in the faith (^{501B}1 Timothy 1:2). The kindred adverb γνήσιως *sincerely* (A.V. *naturally*), occurs once, ^{518B}Philippians 2:20. See note.

9. He became poor (ἐπτώχευσεν). Only here in the New Testament. Primarily of *abject* poverty, *beggary* (see on ^{401B}Matthew 5:3), though used of poverty generally. “*Became poor*” is correct, though some render “*was poor*,” and explain that Christ was both rich and poor simultaneously; combining divine power and excellence with human weakness and suffering. But this idea is foreign to the general drift of the passage. The other explanation falls in better with the key-note — *an act of self-devotion* — in ver. 5. The aorist tense denotes the *entrance* into the condition of poverty, and the whole accords with the magnificent passage, ^{517B}Philippians 2:6-8. Stanley has some interesting remarks on the influence of this passage in giving rise to the orders of mendicant friars. See Dante, “Paradiso,” xi., 40-139; xii., 130 sqq.

11. Out of that which ye have (ἐκ τοῦ ἔχειν). Wrong. Meyer justly remarks that it would be an indelicate compliment to the inclination of the readers, that it had originated from their possession. Render, *according to your ability*; better than Rev. *out of your ability*.

12. If there be first a willing mind (εἰ ἢ προθυμία προκειται). The error of the A.V. consists in regarding *πρό* in *πρόκειται* as indicating *priority in time*; *be first*; whereas it *signifies position*, *before* one; as “the hope, or the race, or the joy which is set before us.” ^{518B}Hebrews 6:18; 12:1, 2; or “the

example which is *set forth*,” Jude 7. Hence Rev., correctly, *if the readiness is there*.

14. *By an equality* (ἐξ ἰσότητος). Ἐξ as in ver. 11, *according to*. I speak on the principle that your abundance should go to equalize the difference created by their want.

18. *The brother whose praise is in the Gospel*. *Is* should be joined with *throughout all the churches*; as Rev., *whose praise in the Gospel is spread throughout*, etc. The person referred to has been variously identified with Titus’ brother, Barnabas, Mark, Luke, and Epaphroditus, mentioned in ^{<516>}Romans 16:5. The reference to Epaphroditus has been urged on the ground of a supposed play upon the word *praise*, *epainos*; Epaphroditus meaning *praiseworthy*; and the parallel is cited in the case of Onesimus *profitable*, of whom Paul says that he will henceforth be useful, Philemon 11. ^{fa149}

19. *With this grace* (ἐν τῇ χάριτι ταύτῃ). An obscure rendering, not much bettered by Rev. *Grace* is ambiguous. The reference is, of course, to the contribution as a work of love; *χάρις* being used in the sense of *benefaction* or *bounty*. Paul says that the brother was appointed as his fellow-traveller *in the matter of this bounty*; in the prosecution of this kindly act. For *appointed*, see on ^{<442>}Acts 14:23; 10:41.

20. *Avoiding this* (στελλόμενοι τοῦτο). The verb, which occurs only here and ^{<316>}2 Thessalonians 3:6, means *to arrange or provide for*. As preparation involves *a getting together of things*, it passes into the meaning of *collect, gather*: then *contract*, as the *furling of sails*; so, *to draw back, draw one’s self away*, as ^{<316>}2 Thessalonians 3:6. Connect with *we have sent*, ver. 18. Compare ch. 12:17, 18, where it appears that he had been charged with collecting money for his own purposes. ^{fa150}

Abundance (ἄδρότητι). Only here in the New Testament. Lit., *thickness*, and so, of the *vigor* or *strength* of the human body or of plants. Thus Hesiod speaks of the ears of corn nodding in their *thickness*. Herodotus: “When the harvest was *ripe or full grown*, (ἄδρος), he (Alyattes) marched his army into Milesia” (1:17). Homer of Patroclus: “His soul departed, leaving behind his *strength* (ἄδροτήτα,” ^{fa151} “Iliad,” 16. 857). Herodotus uses it of thickly-falling snow (4:31). In the Septuagint it is used of *the rich or great*, ^{<100>}1 Kings 1:9, *princes* (A.V., *men of Judah*); ^{<120>}2 Kings 10:6,

great men. The A.V. *abundance* is better than Rev. *bounty*, which, though properly implying abundance, is currently taken as synonymous with *gift*. The reference is to the large contribution.

21. *We take thought* (προνοούμενοι). *Beforehand* (πρό). See on ^{<6127}Romans 12:17. The words are from ^{<11804}Proverbs 3:4, where the Septuagint reads, *take thought for honorable things in the sight of the Lord and of men*.

CHAPTER 9

4. Confident boasting (ὑποστάσει). Primarily something *put under*, *foundation*, *ground*; so *substance* (*sub*, *stans*, *standing under*), *substantial quality*: thence *steadiness*, *confidence*. Compare ^{<3894>}Hebrews 3:14; 11:1. In the Septuagint the word represents fifteen different Hebrew words.

5. Go before. Notice the thrice repeated *before*, emphasizing the injunction to have everything ready before Paul's arrival.

Make up beforehand (προκαταρτίσωσιν). *Adjust*. See on ^{<4021>}Matthew 4:21; ^{<4214>}21:16; ^{<4164>}Luke 6:40; ^{<4151>}1 Peter 5:10.

Bounty (εὐλογία). Lit., *blessing*. In this sense only here in the New Testament. In the Septuagint indifferently of *gift* or *blessing*. See ^{<4331>}Genesis 33:11; ^{<5015>}Judges 1:15; ^{<2521>}Ezekiel 34:26. In ^{<3125>}Proverbs 11:25, *liberal soul* is rendered by Sept., εὐλογούμενη *blessed*.

Whereof ye had notice before (προεπηγγελμένην). Rev., better, *your afore-promised bounty*. The bounty promised by you, or by me on your behalf.

6. Bountifully (ἐπ' εὐλογίαῖς). Lit., *with blessings*. Compare ^{<4691>}1 Corinthians 9:10, "plow *in hope* (ἐπ' ἐλπίδι)."

7. Purposeth (προαίρειται). Read προήρηται, perfect tense, *hath purposed*.

Grudgingly (ἐκ λύπης). Lit., *out of sorrow*.

Cheerful (ἡλαρόν). Only here in the New Testament. See on the kindred ἡλαρότης *cheerfulness*, note on ^{<5128>}Romans 12:8.

God loveth, etc. From ^{<4211>}Proverbs 22:9, where the Hebrew is, *a kind man shall be blessed*. Sept., *God blesseth a man who is cheerful and a giver*.

8. Always — all — in everything. Nearly reproducing the play on the word *all* in the Greek.

Sufficiency (αὐτάρκειαν). Only here and ^{<5061>}1 Timothy 6:6. The kindred adjective αὐταρκής A.V., *content*, occurs ^{<3041>}Philippians 4:11 (see note).

The word properly means *self-sufficiency*, and is one of those which show Paul's acquaintance with Stoicism, and the influence of its vocabulary upon his own. It expressed the Stoic conception of the wise man as being sufficient in himself, wanting nothing and possessing everything. ^{fa152}
 Here, not in the sense of sufficiency of worldly goods, but of that moral quality, bound up with self-consecration and faith, which renders the *new self* in Christ independent of external circumstances.

9. *He hath dispersed abroad* (ἐσκόρπισεν). As in sowing, ver. 6.
^{<483>}Psalm 112:9. Almost literally after the Hebrew and Septuagint.

10. *Ministereth* (ἐπιχορηγῶν). Rev., *supplieth*. See on *add.*, ^{<4015>}2 Peter 1:5.

Both minister bread, etc. Construe *bread* with *supplieth*, as Rev., *supplieth seed to the sow and bread for food*.

Minister and multiply (χορηγήσαι καὶ πληθύναι). The correct reading is the future, *χορηγήσει καὶ πληθυνεῖ shall supply and multiply*.

The fruits (τὰ γενήματα). Lit., *what has been begotten or born*. Used of men, ^{<4015>}Matthew 3:7, A.V., *generation*, Rev., *offspring*. Elsewhere of *fruits*, as *fruit of the vine*, ^{<4145>}Mark 14:25.

11. *Liberality* (ἀπλοτήτα). Better *singleness* or *simplicity* of heart. See on ^{<5115>}Romans 12:8.

12. *Service* (λειτουργίας). Also rendered *ministry* or *ministration* (A.V. and Rev.), as ^{<4112>}Luke 1:23; ^{<5015>}Hebrews 8:6; 9:21. See on ^{<4112>}Luke 1:23. The word is used of this same contribution, ^{<5115>}Romans 15:7.

Supplieth (ἐστὶν προσαναπληροῦσα). Lit., *fills up by adding to*. Only here and ch. 11:9. *Supplementing* what the saints lack.

Through many thanksgivings. The need of the poor is filled, like an empty vessel, to the brim, and the supply overflows in the thanksgiving which it calls out. Thus christian beneficence does a double work, in giving relief and in generating thankfulness.

13. *Experiment of this ministration* (δοκιμῆς τῆς διακονίας ταύτης). Commentators differ as to the interpretation; the difference hinging on the question whether the *trial* (experiment) applies to the service itself, or to

those who render it: hence either “the proving of *you* by this ministration,” as Rev., or *the tried character of this ministration*. Δοκιμή may mean, either *the process of proving or the state of being approved, approvedness*. The difference is immaterial.

Your professed subjection (ὑποταγῆ τῆς ὁμολογίας ὑμῶν). A vicious hendiadys. Lit., as Rev., *the obedience of your confession*; that is, the obedience which results from your christian confession. Ὁμολογία is once rendered in A.V. *confession*, ^{<4023>}1 Timothy 6:13; and elsewhere *profession*. Both renderings occur in ^{<5042>}1 Timothy 6:12, 13. Rev., in every case, *confession*. A similar variation occurs in the rendering of ὁμολογέω, though in all but five of the twenty-three instances *confess* is used. Rev. retains *profess* in ^{<4023>}Matthew 7:23; ^{<5014>}Titus 1:16, and changes to *confess* in ^{<5042>}1 Timothy 6:12. In ^{<4147>}Matthew 14:7, *promised* (A.V. and Rev., see note), and in ^{<5835>}Hebrews 13:15, *giving thanks*; Rev., which make *confession*. Etymologically, *confession* is the literal rendering of ὁμολογία, which is from ὁμόν *together*, λέγω *to say; con together, fateor to say*. The fundamental idea is that of *saying the same thing as another*; while *profess* (*pro forth, fateor to say*) is *to declare openly*. Hence, to *profess* Christ is to declare Him publicly as our Lord: to *confess* Christ is to declare agreement with all that He says. When Christ *confesses* His followers before the world, He makes a declaration in agreement with what is in His heart concerning them. Similarly, when He *declares* to the wicked “I never knew you” (“then will I *profess*, ὁμολογήσω”), a similar agreement between His thought and His declaration is implied. The two ideas run into each other, and the Rev. is right in the few cases in which it retains *profess*, since *confess* would be ambiguous. See, for example, ^{<5014>}Titus 1:16.

Liberal distribution (ἀπλότητι τῆς κοινωνίας). Rev., correctly, *liberality of your contribution*. Κοινωνία *communion* includes the idea of communication of material things, and hence sometimes means *that which is communicated*. See on ^{<4120>}Acts 2:42; so ^{<5150>}Romans 15:26; ^{<5836>}Hebrews 13:16. Compare the similar use of κοινωνέω, ^{<5023>}Romans 12:13, *distributing*; ^{<4045>}Philippians 4:15, *communicated*.

15. Thanks, etc. These abrupt thanksgivings are common in Paul’s writings. See ^{<5005>}Romans 9:5; 11:33; ^{<4657>}1 Corinthians 15:57; ^{<5006>}Galatians 1:5; ^{<4043>}Ephesians 3:20.

Unspeakable (ἀνεκδιηγήτω). Lit., *not to be told throughout*. Only here in the New Testament.

CHAPTER 10

1. I Paul myself. “This emphatic stress on his own person is the fit introduction to the portion of the epistle which, beyond any other part of his writings, is to lay open his individual life and character” (Stanley). “Paul boldly casts into the scales of his readers the weight of his own personality over against his calumniators” (Meyer).

Meekness — gentleness. See on ^{<4085>}Matthew 5:5; ^{<4028>}1 Peter 2:18.

Base (ταπεινός). Better, as Rev., *lowly*. The sneer of his opponents that he was unassuming in their presence, but bold when absent. “It was easy to satirize and misrepresent a depression of spirits, a humility of demeanor, which were either the direct results of some bodily affliction, or which the consciousness of this affliction had rendered habitual. We feel at once that this would be natural to the bowed and weak figure which Albrecht Durer has represented; but that it would be impossible to the imposing orator whom Raphael has placed on the steps of the Areopagus” (Farrar).

This is the only passage in the New Testament in which ταπεινός *lowly*, bears the contemptuous sense which attaches to it in classical usage, an illustration of which may be found in Xenophon’s story of Socrates’ interview with the painter Parrhasius. “Surely *meanness* and *servility* (τὸ ταπεινὸν τὲ καὶ ἀνελεύθερον) show themselves in *the looks* (διὰ προσώπου, the same word as Paul’s) and gestures of men” (“Memorabilia,” iii., 10, 5). So Aristotle says that frequently to submit to receive service from another, and to disparage whatever he himself has done well, are signs of *littleness of soul* (μικροψυχίας) and *meanness* (ταπεινότητος). In the Septuagint the words πένης *poor*, πραῦς *meek*, πτωχός *destitute*, and ταπεινός *lowly*, are used interchangeably to translate the same Hebrew words; the reference ordinarily being to the oppressed, in contrast with their rich and powerful oppressors, or to the quiet, in contrast with lawless wrong-doers. Compare ^{<6151>}Deuteronomy 15:11; ^{<4123>}2 Samuel 22:28; Psalm 18:(Sept. 17.) 27; ^{<2306>}Isaiah 26:6; ^{<9107>}Psalm 10:17 (Sept. 9:38); ^{<4041>}Proverbs 14:21; 3:34; ^{<4049>}Numbers 12:3; ^{<4230>}Exodus 23:6, 11; ^{<2307>}Isaiah 32:7; ^{<4238>}Exodus 23:3; ^{<4080>}Ruth 3:10; ^{<2910>}Isaiah 11:4; ^{<4019>}2 Samuel

12:1, 3, 4; ^{<113B>}Proverbs 13:8; ^{<1823>}1 Samuel 18:23. The Septuagint usage therefore goes to show that these four words are all names for one class — the poor peasantry of an oppressed country, the victims of ill-treatment and plunder at the hands of tyrants and rich neighbors. ^{fa153}

2. *But I beseech you* (δέομαι δέ). In ver. 1, παρακαλῶ is used for *beseech*. It is doubtful whether the two words can be strictly distinguished as indicating different degrees of feeling. It may be said that δέομαι and its kindred noun δέησις are frequently used of prayer to God, while παρακαλῶ occurs only twice in this sense, ^{<4185>}Matthew 26:53; ^{<4718>}2 Corinthians 12:8. On the other hand, παρακαλῶ is used of God's pleading with men, while in the same passage δέομαι is used of men's entreating men; ch. 5:20. Rev., in ver. 1, renders *entreat*, which, according to older English usage, is the stronger word, meaning *to prevail by entreaty*, just as *persuade*, which originally meant *to use persuasion*, now signifies *to prevail by persuasion*.

The construction of the passage is difficult. Literally it is: *I pray the not showing courage when present, with the confidence*, etc. The sense is: I pray you that you may not make it necessary for me to show, when I am present, that official pre-emptoriness which I am minded to show against those who charge me with unworthy motives.

May not be bold — think to be bold (θάρρῆσαι — τολμήσαι). The A.V. thus misses the distinction between the two verbs. The former signifies *to be stout-hearted* or *resolutely confident in view of one's conscious strength or capacity*; the latter, *to carry this feeling into action; to dare*. The distinction is not easy to represent by single English words. It might be approximately given by *brave* and *bold*, though, in common usage, this distinction practically disappears. Θάρρῆσαι does not so much emphasize *fearlessness* as the more positive quality of *cheerful confidence* in the presence of difficulty and danger, the sense which appears in the earlier usage of *brave* as *gay* (see the various uses in Shakespeare). Hence Rev. is on the right line in the use of *courage*, from *cor heart*, through the French *coeur*. Rev. renders, *show courage — be bold*. In classical Greek, the kindred noun θάρσος is sometimes, though not often, used in a bad sense, *audacity*, as in Homer, where Minerva is rebuking Mars for exciting strife among the gods *with stormy or furious courage* (θάρσος ἄητον

“Iliad,” xxi., 395). So the *reckless daring* of Hector is described **θάρσος μύτης** *the effrontery of a fly* (“Iliad,” xvii., 570).

3. In the flesh. Being human, and subject to human conditions.

War (**στρατευόμεθα**). Serve as soldiers: carry on our campaign. See on **☞ Luke 3:14;** **☞ James 4:1.**

After the flesh. Or *according to* (Rev.). Quite a different thing from being *in* the flesh.

4. Carnal. Rev., better, *of the flesh*, thus preserving the play on the words. The idea of *weakness* attaches to that of *fleshliness*. See on **σάρξ** *flesh*, sec. 4, **☞ Romans 7:5.**

Through God (**τῷ Θεῷ**). Lit., mighty *unto God*, in God’s sight. See on *exceeding fair*, **☞ Acts 7:20.** Rev., *before God*.

Pulling down (**καθαίρεσιν**). Only in this epistle. Compare **☞ Luke 1:52.** Also used of *taking down* pride, or *refuting* arguments.

Of strongholds (**ὄχυρωμάτων**). Only here in the New Testament. From **ἔχω** *to hold*, so that *holds* is an accurate rendering. Compare *keep, a dungeon*. The word is not common in classical Greek, but occurs frequently in the Apocrypha. In its use here there may lie a reminiscence of the rock-forts on the coast of Paul’s native Cilicia, which were pulled down by the Romans in their attacks on the Cilician pirates. Pompey inflicted a crushing defeat upon their navy off the rocky stronghold of Coracesium on the confines of Cilicia and Pisidia.

5. Casting down (**καθαίρουντες**). Not the *weapons*, but *we*: *we war, casting down*, etc.

High thing (**ὑψωμα**). Only here and **☞ Romans 8:39.** Falling in with the metaphor of *strongholds*. High military works thrown up, or lofty natural fastnesses with their battlements of rock. The word is also used in the Septuagint and Apocrypha of *mental elevation*, as **☞ Job 24:24**, where the Septuagint reads “his *haughtiness* hath harmed many.”

Exalteth itself (**ἐπαυρόμενον**). Rev., *is exalted*. Aeschylus uses a similar metaphor in Atossa’s dream of the two women whom Xerxes yoked to his

chariot: “And the one *towered* (ἐπουργούτο) loftily in these trappings” (“Persae,” 190).

Bringing into captivity (αἰχμαλωτίζοντες). Or *leading away captive*. The military metaphor is continued; the leading away of the captives after the storming of the stronghold. See on *captives*, ^{<QUBS>} Luke 4:18. The campaign against the Cilician pirates resulted in the reduction of a hundred and twenty strongholds and the capture of more than ten thousand prisoners.

Thought (νόημα). See on ch. 3:14.

To the obedience of Christ. In pursuance of the metaphor. The obedience is the new stronghold into which the captives are led. This is indicated by the preposition εἰς *into* or *unto*.

6. *To avenge all disobedience*, etc. The military metaphor continued. After most have surrendered and thus fulfilled their obedience, some rebels may remain, and these will be punished.

9. *That* I may not seem. The construction is abrupt. Probably something is to be supplied, as *I say this* in order that I may not seem, etc.

10. *They say* (φασίν). The correct reading is φησί *says he*. The Revisers retain *they say*, but read φησί *he says* in their text. The reference is to some well-known opponent. Compare *one, any one* in ch. 10:7; 11:20. The only instance of the very words used by Paul’s adversaries.

Weighty (βαρεῖαι). In classical Greek, besides the physical sense of *heavy*, the word very generally implies something *painful* or *oppressive*. As applied to persons, *severe, stern*. In later Greek it has sometimes the meaning of *grave* or *dignified*, and by the later Greek rhetoricians it was applied to oratory, in the sense of *impressive*, as here.

Weak. “No one can even cursorily read St. Paul’s epistles without observing that he was aware of something in his aspect or his personality which distressed him with an agony of humiliation — something which seems to force him, against every natural instinct of his disposition, into language which sounds to himself like a boastfulness which was abhorrent to him, but which he finds to be more necessary to himself than to other men. It is as though he felt that his appearance was against him.... His language leaves on us the impression of one who was acutely sensitive, and

whose sensitiveness of temperament has been aggravated by a meanness of presence which is indeed forgotten by the friends who know him, but which raises in strangers a prejudice not always overcome" (Farrar).

Bodily presence. All the traditions as to Paul's personal appearance are late. A bronze medal discovered in the cemetery of St. Domitilla at Rome, and ascribed to the first or second century, represents the apostle with a bald, round, well-developed head; rather long, curling beard; high forehead; prominent nose; and open, staring eye. The intellectual character of the face is emphasized by the contrast with the portrait of Peter, which faces Paul's. Peter's forehead is flat, the head not so finely developed, the face commonplace, the cheek bones high, the eye small, and the hair and beard short, thick, and curling. An ivory diptych of the fourth century, reproduced in Mr. Lewin's "Life of Paul," contains two portraits. In the one he is sitting in an official chair, with uplifted hand and two fingers raised, apparently in the act of ordination. The face is oval, the beard long and pointed, the moustache full, the forehead high, the head bald, and the eyes small and weak. The other portrait represents him in the act of throwing off the viper. A forgery of the fourth century, under the name of Lucian, alludes to him as "the bald-headed, hook-nosed Galilean." In the "Apocryphal Acts of the Apostles" mention is made of one Dioscorus, the bald shipmaster, who followed Paul to Rome, and was mistaken for him and beheaded in his stead. In the "Acts of Paul and Thekla," a third-century romance, he is described as "short, bald, bowlegged, with meeting eyebrows, hook-nosed, full of grace." John of Antioch, in the sixth century, says that he was round-shouldered, with aquiline nose, greyish eyes, meeting eyebrows, and ample beard. ^{fa154}

Contemptible (ἐξουθενημένος). Lit., *made nothing of*. Rev., *of no account*.

12. *Make ourselves of the number* (ἐγκρίναι ἑαυτούς). Rev., *better, to number ourselves*. Lit., *to judge ourselves to be among*: to place in the same category with.

13. *Of things without measure* (εἰς τὰ ἄμετρα). *Of things* is wrong; the translators failing to see that the article forms, with the following word, an adverbial phrase. Rev., correctly, *glory beyond our measure*.

Rule (κανόνος). Used by Paul only. Originally, *a straight rod or ruler*. Hence *a carpenter's rule*. Metaphorically, that which measures or determines anything, in morals, art, or language. The Alexandrian grammarians spoke of the classic Greek authors collectively as *the canon* or standard of the pure language. In later Greek it was used to denote a fixed tax. In christian literature it came to signify the standard of faith or of christian teaching; the creed; the rule of Church discipline, and the authorized collection of sacred writings. Hence *canon of Scripture*.

To understand this expression, it is to be remembered that Paul regarded his ministry as specially to the Gentiles, and that he habitually refused to establish himself permanently where any former Christian teacher had preached. The Jewish teachers at Corinth had invaded his sphere as the apostle to the Gentiles, and had also occupied the ground which he had won for himself by his successful labors among the Corinthians, as they did also at Antioch and in Galatia. He says here, therefore, that *his* boasting of his apostolic labors is not without measure, like that of those Jewish teachers who establish themselves everywhere, but is confined to the sphere appointed for him, of which Corinth, thus far, was the extreme limit. Hence *the measure of the rule* is the measure defined by the line which God has drawn. The image is that of surveying a district, so as to assign to different persons their different parcels of ground. I see no good reason for Rev. *province*. The measure is given by God's *measuring-line*: "Which God hath apportioned to us as a measure;" and his boasting extends only to this limit.

To reach even unto you. Corinth being thus far the extreme limit of the field measured out for him.

14. We stretch not ourselves beyond our measure (μὴ ὑπερεκτείνομεν ἑαυτούς). The verb only here in the New Testament. The A.V. is needlessly verbose. Rev., better, *stretch not ourselves overmuch*.

As though we reached not unto you. Lit., *as not reaching*. Paul would say: It is not as if God had not appointed our apostolic labor to reach to you. If He had not thus appointed, then our desire to labor among you would have been an overstretching of ourselves. Therefore, in boasting of our labor in Corinth, we do not boast beyond our measure.

We are come (ἐφθάσαμεν). Rev., *we came*. The verb originally means *to come before, anticipate*, as ^{<3145>}1 Thessalonians 4:15 (A.V., *prevent*; Rev., *precede*); but it gradually loses the idea of priority, and means simply *come to, arrive at*. So ^{<4128>}Matthew 12:28; ^{<4186>}Philippians 3:16. It may possibly be used here with a hint of the earlier meaning, *were the first to come*. See Rev., margin.

15. *Be enlarged by you — according to our rule abundantly* (ἐν ὑμῶν μεγαλυνθῆναι — εἰς περισσεΐαν). Paul means that, as the faith of the Corinthians increases, he hopes that his apostolic efficiency will increase, so that Corinth shall become the basis of larger efforts, extending into other regions. The verb *μεγαλύνω* also means *to praise or celebrate*, as ^{<4147>}Luke 1:46; ^{<4153>}Acts 5:13; 10:46, and is so explained by some interpreters here. But this would be inconsistent with the figure, to which Paul adheres. “He who can work far off is a man of great stature, who, without overstretching himself, reaches afar” (Meyer).

According to our rule. His wider labors will still be regulated by God’s measuring-line.

16. *In another man’s line* (ἐν ἀλλοτρίῳ κανόνι). *Line* is the word previously rendered *rule*. He will not boast within the line drawn for another; in another’s field of activity. ^{fa155}

CHAPTER 11

1. *Folly.* As my boasting may seem to you. Ironically spoken of that legitimate self-vindication demanded by the circumstances. Rev., *foolishness.*

Bear with me (ἀνέχεσθε). Some render as indicative: *ye do bear with me.*

2. *I am jealous* (ζηλω). The translation is correct. The word is appropriate to the image which follows, in which Paul represents himself as the marriage-friend who has betrothed the bride to the bridegroom, and consequently shares the bridegroom's jealousy of his bride (see on ^{<482>}John 3:29). Compare the Old-Testament passages in which God is represented as the spouse of His people: ^{<254>}Isaiah 54:5; 62:5; ^{<241>}Jeremiah 3:1; ^{<308>}Ezekiel 16:8; ^{<208>}Hosea 2:18, 19. For the different senses of the word, see on *envying*, ^{<504>}James 3:14. ^{fa156}Theodoret's comment on the passage is: "I was your wooer for your husband, and the mediator of your marriage; through me you received the bridegroom's gifts; wherefore I am now affected with jealousy."

I have espoused (ἡρμοσάμην). Only here in the New Testament. Lit., *have fitted together.* Used in the classics of carpenter's or joiner's work; of arranging music, tuning instruments, and fitting clothes or armor. As here, of betrothing or taking to wife. The Septuagint usage is substantially the same.

Present. Compare ^{<487>}Ephesians 5:27.

3. *The serpent.* Paul's only allusion to the story of the serpent in Eden.

Eve. In accordance with the representation of the Church as the bride.

Simplicity that is in Christ. Rev. adds, *and the purity*, following Westcott and Hort's text. *Simplicity*, single-hearted loyalty. *In Christ*; better, as Rev., *towards* (εἰς).

4. *Another Jesus — another Spirit* (ἄλλον — ἕτερον). Rev., *another Jesus, a different Spirit.* See on ^{<462>}Matthew 6:24. *Another* denies the

identity; a different denies the similarity of nature. It is the difference of "individuality and kind" (Alford). See on ^{<4010>}Galatians 1:6, 7.

Ye might well bear (καλῶς ἠνείχεσθε). Following the reading which makes the verb in the imperfect tense, putting the matter as a supposed case. The Rev. follows the reading ἀνεχέσθε, present tense, and puts it as a fact: *ye do well to bear*. Lit., *ye endure them finely*. The expression is ironical. You gladly endure these false teachers, why do you not endure me?

5. The very chiefest apostles (τῶν ὑπερλίαν ἀποστόλων). Lit., *those who are preeminently apostles*. Not referring to the *genuine* apostles, but ironically to *the false teachers, the false apostles* of ver. 13. Compare ch. 12:11. Farrar renders the *extra-super apostles*.

6. Rude (ἰδίωτης). See on ^{<4346>}1 Corinthians 14:16.

Have been made manifest (φανερωθέντες). The correct reading is φανερώσαντες, active voice, *we have made it manifest*.

7. Abasing myself. By working at his trade.

Preached the Gospel — freely (δωρεὰν) gratuitously. Rev., *for nought*, is not an improvement, but is quite as ambiguous as *freely*. Without charge would be better. Paul's very self-denial in this matter had been construed to his injury by his opponents, as indicating his want of confidence in the Corinthian Church, and his making gain for himself under the guise of disinterestedness. It was also urged that a real apostle would not thus relinquish his right to claim subsistence from the Church. Hence his question, *Did I commit a sin*, etc.?

8. I robbed (ἐσύλησα). Only here in the New Testament, though it appears in the verb ἱεροσυλέω *to commit sacrilege*, ^{<6122>}Romans 2:22, and in ἱεροσύλοι *robbers of churches*, ^{<4487>}Acts 19:37. Originally *to strip off*, as arms from a slain foe, and thence, generally, *to rob, plunder*, with the accompanying notion of violence. Paul thus strongly expresses the fact that he had accepted from other churches more than their share, that he might not draw on the Corinthians.

Wages (ὀψώνιον). See on ^{<6123>}Romans 6:23.

9. *I was chargeable* (κατενάρκησα). Only in this epistle. From **νάρκη** *numbness, deadness*; also a *torpedo* or *gymnotus*, which benumbs whatever touches it. Compare Homer: “His *hand grew stiff* at the wrist” (“Iliad,” viii., 328). Meno says to Socrates: “You seem to me both in your appearance and in your power over others, to be very like the flat *torpedo-fish* (νάρκη), who torpifies (ναρκᾶν ποιεῖ) those who come near him with the touch, as you have now torpified (ναρκᾶν) me, I think” (Plato, “Meno,” 80). The compound verb used here occurs in Hippocrates in the sense of *growing quite stiff*. The simple verb occurs in the Sept., ^{<1325>}Genesis 32:25, 32, of Jacob’s thigh, which *was put out of joint and shrank*. Compare ^{<3319>}Job 33:19. According to the etymology of the word, Paul would say that he did not *benumb* the Corinthians by his demand for pecuniary aid. Rev., rather mildly, *I was not a burden*.

10. *No man shall stop me of this boasting* (ἡ καύχησις αὐτῆ οὐ φραγήσεται εἰς ἐμὲ). Lit., *this boasting shall not be blocked up as regards me*. The boasting is that of preaching gratuitously. For the verb, compare ^{<6119>}Romans 3:19; ^{<8119>}Hebrews 11:33.

12. *I will do*. Will continue to do; refuse to receive pay.

Cut off (ἐκκόψω). Lit., *cut out*. See on ^{<2117>}Luke 13:7, and compare ^{<6112>}Romans 11:24.

Occasion (τὴν ἀφορμὴν). The force of the article must be carefully noted; the particular occasion of fault-finding which concerned his pecuniary relations with the Corinthians. His refusal to receive pay *cut out* from among other causes of complaint this one.

They may be found even as we. I can find no satisfactory explanation of this clause, and will not attempt to add to the hopeless muddle of the commentators. It is evident that the false teachers had sought *occasion* for glorifying themselves in comparison with Paul; that they consequently caught eagerly at every pretext for disparaging him; and that this disparagement was in some way connected with Paul’s refusal to receive compensation from the Corinthians. Further, that Paul’s way of counteracting their attempts was by persisting in this refusal. The intimation in the last clause is apparently to the effect that by this course he will not only remove the occasion for attack, but that the result will

show both his opponents and himself in their true light. Compare *find* and *be found*, ch. 12:20.

13. *Transforming themselves* (μετασχηματιζόμενοι). Rev., better, *fashioning*, thus preserving the distinctive force of *σχῆμα* *outward fashion*, which forms part of the compound verb. See on ^{<1770>}Matthew 17:2; ^{<400>}1 Corinthians 4:6.

14. *Satan*. See on ^{<208>}Luke 10:18. The rabbinical writings represent the devil rather as the enemy of man than of God or of good. They use none of the New-Testament names for the Evil One except *Satan*, and contain no mention of a kingdom of Satan. Edersheim says: “Instead of the personified principle of evil to which there is response in us — we have only a clumsy and often a stupid hater.” ^{fa157} It is also to be observed that in the Septuagint the usage is limited to the enemy of man, as is that of *διάβολος* *devil* by which *Satan* is translated. See ^{<1001>}1 Chronicles 21:1; ^{<1001>}Esther 7:4; 8:1; Psalm 108 (109.) 5; ^{<800>}Job 1:6; ^{<300>}Zechariah 3:1, 2.

17. *Confidence* (ὑποστάσει). See on ch. 9:4.

20. *Bringeth you into bondage* (καταδουλοῖ). Only here and ^{<801>}Galatians 2:4, where it is used of the efforts of the Jewish party to bring the christian Church under the ceremonial law. Compare ^{<801>}Galatians 5:1.

Devour (κατεσθίει). Your property. Compare ^{<1234>}Matthew 23:14.

Take (λαμβάνει). A.V. supplies *of you*, evidently with reference to property, which has already been touched upon in *devour*. The meaning is *to take as a prey*, as ^{<405>}Luke 5:5.

Exalteth himself (επαίρεται). As ch. 10:5. It is noticeable that these are the only two instances out of nineteen in the New Testament where the word is used figuratively.

Smite you on the face. The climax of insult. Compare ^{<1159>}Matthew 5:39; ^{<2261>}Luke 22:64; ^{<4231>}Acts 23:2. Also the injunction to a bishop not to be a *striker*, ^{<5403>}1 Timothy 3:3; ^{<5007>}Titus 1:7. Stanley notes the decree of the Council of Braga, A.D. 675, that no bishop, at his will and pleasure, shall strike his clergy.

21. *As concerning reproach* (κατὰ ἀτιμίαν). Better, Rev., *by way of disparagement*. Intensely ironical. Yes, you have borne with these enslavers and devourers and smiters. I could never ask you to extend such toleration to me. I speak as one without position or authority, having shown myself weak as you know.

I speak foolishly (ἐν ἀφροσύνῃ). Rev., *in foolishness*. My pretensions are equal to theirs, but, of course, it is folly to advance them, and they amount to nothing. Yet, even speaking in this foolish way, I possess every qualification on which they plume themselves.

22. *Hebrews*. See on ^{<400>}Acts 6:1.

Israelites. See on ^{<402>}Acts 3:12, and compare ^{<505>}Philippians 3:5, and the phrase *Israel of God*, ^{<506>}Galatians 6:16, and *an Israelite indeed*, ^{<514>}John 1:48.

Seed of Abraham. Compare ^{<403>}Matthew 3:9; ^{<408>}John 8:33; ^{<507>}Romans 9:7; 11:1; ^{<508>}Galatians 3:16; ^{<509>}Hebrews 2:16. The three names are arranged climactically, *Hebrews* pointing to the nationality; *Israelites* to the special relation to God's covenant; *seed of Abraham* to the messianic privilege. Compare with the whole, ^{<509>}Philippians 3:4, 5.

23. *Ministers of Christ* Referring to his opponents' claim to have a closer connection with Christ than he had. See the note on ^{<412>}1 Corinthians 1:12.

As a fool (παρὰφρονῶν). Only here in the New Testament. See the kindred *παρὰφρονία* *madness*, ^{<526>}2 Peter 2:16. Lit., *being beside myself* Rev., *as one beside myself*. This expression is stronger than that in ver. 21, because the statement which it characterizes is stronger. Up to this point Paul has been asserting *equality* with the other teachers. Now he asserts *superiority* "I more;" and ironically characterizes this statement from their stand-point as madness.

More abundant (περισσοτέρως). Lit., *more abundantly*, as Rev.

Stripes above measure (ὑπερβαλλόντως). This peculiar form of suffering is emphasized by details. He specifies three Roman scourgings, and five at the hands of the Jews. Of the former, only one is recorded, that at Philippi (^{<416>}Acts 16:22, 23. See on ^{<425>}Acts 22:25), and none of the latter. The Jewish scourge consisted of two thongs made of calf's or ass's skin,

passing through a hole in a handle. Thirteen blows were inflicted on the breast, thirteen on the right, and thirteen on the left shoulder. The law in ^{<620>}Deuteronomy 25:3 permitted forty blows, but only thirty-nine were given, in order to avoid a possible miscount. During the punishment the chief judge read aloud ^{<635>}Deuteronomy 28:58, 59; ^{<630>}Deuteronomy 29:9; ^{<680>}Psalms 68:38, 39. The possibility of death under the infliction was contemplated in the provision which exonerated the executioner unless he should exceed the legal number of blows. Paul escaped Roman scourging at Jerusalem on the ground of his Roman citizenship. It is not related that he and Silas urged this privilege at Philippi until after the scourging. It is evident from the narrative that they were not allowed a formal hearing before the magistrates; and, if they asserted their citizenship, it may have been that their voices were drowned by the mob. That this plea did not always avail appears from the case cited by Cicero against Verres, that he scourged a Roman citizen in spite of his continued protest under the scourge, "I am a Roman citizen" (see on ^{<4167>}Acts 16:37), and from well-known instances of the scourging of even senators under the Empire.

Prisons. At Philippi, and other places not recorded.

Deaths. Perils of death, as at Damascus, Antioch in Pisidia, Iconium, Lystra, Thessalonica, Beroea.

25. Beaten with rods. Roman scourgings.

Stoned. At Lystra, ^{<4449>}Acts 14:19.

Thrice I suffered shipwreck. The shipwreck at Malta, being later, is, of course, not referred to; so that no one of these three is on record. ^{fa158}

A night and a day (νυχθήμερον). A compound term occurring only here in the New Testament, and rarely in later Greek.

Have I been in the deep (ἐν τῷ βυθῷ πεποίηκα). Lit., *I have made (spent) a night and a day in the deep.* For a similar use of ποιέω *to make*, see ^{<4153>}Acts 15:33; 18:23; ^{<4010>}20:3; ^{<5013>}James 4:13. βυθός *bottom or depth* occurs only here. Of the event itself there is no record.

26. Perils of rivers. From the sudden swelling of mountain streams or flooding of dry water-courses. "The rivers of Asia Minor, like all the rivers in the Levant, are liable to violent and sudden changes, and no district in

Asia Minor is more singularly characterized by its water-floods than the mountainous tract of Pisidia, where rivers burst out at the bases of huge cliffs, or dash down wildly through narrow ravines” (Conybeare and Howson, i., ch. 6.).

Robbers. The tribes inhabiting the mountains between the table-land of Asia Minor and the coast were notorious for robbery. Paul may have encountered such on his journey to the Pisidian Antioch, ^{<4134>}Acts 13:14.

Mine own countrymen. Conspiracies of the Jews at Damascus, Lystra, Thessalonica, Beroea, etc.

The Gentiles. As at Philippi and Ephesus.

False brethren. Judaizing Christians, as ^{<4131>}Galatians 2:4.

27. Watchings. See on ch. 6:5.

28. Those things that are without (τῶν παρεκτὸς). Some explain, *external calamities*; others, *the things which are left out in the enumeration*, as ^{<4132>}Matthew 5:32; ^{<4133>}Acts 26:29. Better, the latter, so that the literal meaning is, *apart from the things which are beside and outside my enumeration*: or, as Alford, *not to mention those which are beside these*. The word does not occur in classical Greek, and no instance of its usage in the former sense occurs in the New Testament or in the Septuagint. See Rev., margin.

That which cometh upon me (ἐπισύστασις). Lit., *a gathering together against*. Both here and ^{<4112>}Acts 24:12, the best texts read ἐπίστασις *onset*. Rev., *that which presseth upon me*. “The crowd of cares.”

Farrar remarks upon vers. 23-28, that it is “the most marvelous record ever written of any biography; a fragment beside which the most imperiled lives of the most suffering saints shrink into insignificance, and which shows us how fractional at the best is our knowledge of the details of St. Paul’s life.” Eleven of the occurrences mentioned here are not alluded to in Acts.

29. Burn. With sorrow over the stumbling or with indignation over the cause. This and ^{<4119>}1 Corinthians 7:9 are the only instances in which the word is used figuratively.

30. *The things which concern mine infirmities* (τὰ τῆς ἀσθενείας μου). He will be attested as a true apostle by the sufferings which show his weakness, which make him contemptible in his adversaries' eyes, and not by the strength of which his opponents boast.

31. *Blessed*, etc. See on ^{<401>}Romans 9:5, and compare ^{<412>}Romans 1:25.

32. *The governor* (ἐθνάρχης). Only here in the New Testament. A governor ruling in the name of a king: a *prefect*.

Aretas. Or *Hareth*, the father-in-law of Herod Antipas. His capital was the rock-city of Petra, the metropolis of Arabia Petraea. Herod's unfaithfulness to his daughter brought on a quarrel, in which Herod's army was defeated, to the great delight of the Jews. The further prosecution of the war by Roman troops was arrested by the death of Tiberius, and it is supposed that Caligula assigned Damascus as a free gift to Aretas.

Kept with a garrison (ἐφρούρει). Imperfect tense, *was maintaining a constant watch*. Compare ^{<402>}Acts 9:24: *They watched the gates day and night*.

To apprehend (πιάσαι). See on ^{<403>}Acts 3:7.

33. *Through a window* (διὰ θυρίδος). Only here and ^{<404>}Acts 20:9. Diminutive of *θύρα* a *door*. The same expression is used in Sept., ^{<405>}Joshua 2:15, of the escape of the spies from Jericho, and ^{<406>}1 Samuel 19:12, of David's escape from Saul by the aid of Michal.

Basket (σαργάνη). Lit., *braided work; a rope-basket or hamper*. Luke, in his narrative of the incident, uses *σπυρίς*, for which see on ^{<407>}Matthew 14:20.

CHAPTER 12

1. *Revelations* (ἀποκαλύψεις). See on ^{<6101>}Revelation 1:1.

2. *I knew* (οἶδα). Rev., correctly, I know.

Above fourteen years ago (πρὸ ἐτῶν δεκατεσσάρων). *Above*, of A.V., is due to a misunderstanding of the Greek idiom. Lit., *before fourteen years*, that is, *fourteen years ago*, as Rev.

Caught up (ἀρπαγέντα). Compare Dante:

*“Thou knowest, who didst lift me with thy light”
“Paradiso,” i., 75.*

The verb suits the swift, resistless, impetuous seizure of spiritual ecstasy. See on ^{<4112>}Matthew 11:12; and compare ^{<4189>}Acts 8:39; ^{<5147>}1 Thessalonians 4:17; ^{<6115>}Revelation 12:5.

Third heaven. It is quite useless to attempt to explain this expression according to any scheme of celestial gradation. The conception of seven heavens was familiar to the Jews; but according to some of the Rabbins there were *two* heavens — the visible clouds and the sky; in which case the third heaven would be the invisible region beyond the sky. Some think that Paul describes two stages of his rapture; the first to the third heaven, from which he was borne, as if from a halting-point, up into Paradise.

4. *Paradise*. See on ^{<4235>}Luke 23:43.

Unspeakable words (ἄρρητα ῥήματα). An oxymoron, *speaking which may not be spoken*.

7. *Abundance* (ὑπερβολῆ). Rev., more correctly, *the exceeding greatness*.

Thorn (σκόλοψ). Only here in the New Testament. Frequent in classical Greek in the sense of a *pale* or *stake*. It occurs once in Euripides, meaning a *stump* (“Bacchae,” 983). It is a stake for a palisade, or for impaling; a surgical instrument; the point of a fish-hook. In the Septuagint it occurs three times, translated *thorn* in ^{<3116>}Hosea 2:6, where, however, it is distinguished from ἀκάνθαις *thorns*; *brier* in ^{<3394>}Ezekiel 28:24, and *prick* in ^{<6355>}Numbers 33:55. Nine different Hebrew words are rendered by *thorn*,

for which, in the great majority of cases, Septuagint gives ἄκανθα. The rendering thorn for σκόλοψ has no support. The figure is that of the impaling stake. Herodotus, alluding to this punishment, uses ἀνασκολοπίζειν (i., 128; 3, 132). In the ninth book of his history, Lampon says to Pausanias: “When Leonidas was slain at Thermopylae, Xerxes and Mardonius beheaded and crucified (ἀνεσταύρωσαν) him. Do thou the like by Mardonius.... for by crucifying (ἀνασκολοπίσας) thou wilt avenge Leonidas” (ix., 78). The verb seems, therefore, to have been used interchangeably with crucify; and clear instances of this occur in Philo and Lucian.

At least one text of the Septuagint gives ἀνασκολοπίζω in ἡ Esther 7:10, of Haman’s being hanged.^{fa159} See further, on Galatians 2:20. The explanations of the peculiar nature of this affliction are numerous. Opinions are divided, generally, between mental or spiritual and bodily trials. Under the former head are sensual desires, faint-heartedness, doubts, temptations to despair, and blasphemous suggestions from the devil. Under the latter, persecution, mean personal appearance, headache, epilepsy, earache, stone, ophthalmia. It was probably a bodily malady, *in the flesh*; but its nature must remain a matter of conjecture. Very plausible reasons are given in favor of both epilepsy and ophthalmia. Bishop Lightfoot inclines to the former, and Archdeacon Farrar thinks that it was almost certainly the latter.^{fa160}

Messenger of Satan (ἄγγελος Σατάν). The torment is thus personified. *Messenger* is the word commonly rendered angel in the New Testament, though sometimes used of human messengers, as Luke 7:24, 27; 9:52; James 2:25; see also on the *angels* of the churches, Revelation 1:20. *Messenger* and *Satan* are not to be taken in apposition — *a messenger who was Satan* — because Satan is never called ἄγγελος in the New Testament. *Messenger* is figurative, in the sense of agent. Satan is conceived in the New Testament as the originator of bodily evil. Thus, in the gospel narrative, demoniac possession is often accompanied with some form of disease. Compare Luke 13:16; Acts 10:38, and see on 1 Corinthians 5:5.

Buffer (κολαφίζη). Connect with *messenger*, which better suits *depart*, not with *thorn*, which would be a confusion of metaphor, *a stake buffeting*.

For the verb, meaning *to strike with the fist*, see ^{<16>}Matthew 26:67; ^{<14>}Mark 14:65; ^{<12>}1 Peter 2:20. Compare ^{<8>}Job 2:5, 7, where the Septuagint has ἄψαι *touch*, and ἔπαισε *smote*.

8. *For this thing* (ὕπερ τούτου). Rev., *concerning this thing*. But it is better to refer *this* to *messenger: concerning this or whom*. *For*, of A.V., is ambiguous.

9. *He said* (εἶρηκεν). Rev., correctly, *He hath said*. The force of the perfect tense is to be insisted on. It shows that the affliction was still clinging to Paul, and that there was lying in his mind when he wrote, not only the memory of the incident, but the sense of the *still abiding* power and value of Christ's grace; so that because the Lord *hath said* "my grace," etc., Paul can now say, under the continued affliction, *wherefore I take pleasure, etc., for Christ's sake; for when I am weak, then am I strong*. A more beautiful use of the perfect it would be difficult to find in the New Testament.

My strength. The best texts omit *my*, thus turning the answer into a general proposition: *strength is perfected in weakness*; but besides the preeminent frigidity of replying to a passionate appeal with an aphorism, the reference to the special power of Christ is clear from the words *power of Christ*, which almost immediately follow. Compare ^{<4>}1 Corinthians 2:3, 4; ^{<10>}2 Corinthians 4:7; ^{<31>}Hebrews 11:34. Rev., rightly, retains *my* italicized.

May rest upon (ἐπισκηνώσει). Only here in the New Testament. The simple verb σκηνόω *to dwell in a tent* is used by John, especially in Revelation. See on ^{<81>}John 1:14. The compound verb here means *to fix a tent* or a habitation *upon*; and the figure is that of Christ abiding upon him as a tent spread over him, during his temporary stay on earth.

For Christ's sake. This may be taken with all the preceding details, *weaknesses*, etc., endured for Christ's sake, or with *I take pleasure*, assigning the specific motive of his rejoicing: *I take pleasure for Christ's sake*.

11. *I am become a fool in glorying*. Ironical. By the record I have presented I stand convicted of being foolish.

I ought to have been commended of you. You ought to have saved me the necessity of recounting my sufferings, and thus commending myself as not inferior to those preeminent apostles (ch. 11:5).

12. Signs (σημεῖα). See on ^{<120>}Matthew 24:24. Stanley observes that the passage is remarkable as containing (what is rare in the history of miracles) a direct claim to miraculous powers by the person to whom they were ascribed. Compare ^{<400>}1 Corinthians 2:4; ^{<519>}Romans 15:19.

Were wrought (κατεργάσθη). The testimony was decisive. They were *fully wrought out*.

13. Except that I was not a burden. Alluding to the possible objection that his refusal to receive pay was a sign either of his want of power to exact it, or of his want of affection for them (ch. 11:7).

Forgive, etc. Ironical.

15. Be spent (ἐκδαπανηθήσομαι). Only here in the New Testament. *To spend utterly*. Later Greek writers use the simple verb **δαπανάω** *to expend*, of the consumption of life.

16. With guile. Alluding to a charge that he availed himself of the collection for the poor to secure money for himself. He uses his adversaries' words.

20. Strifes (ἐριθείαι). Rev., better, *factions*. See on ^{<514>}James 3:14.

Wraths (θυμοί) For the plural, compare *deaths*, ch. 11:33; *drunkennesses*, ^{<45>}Galatians 5:21; *bloods*, ^{<413>}John 1:13 (see note); *the willings* of the flesh, ^{<408>}Ephesians 2:3; *mercies*, ^{<501>}Philippians 2:1. *Excitements* or *outbursts* of wrath.

Whisperings (ψιθυρισμοί). *Psithurismoι*, the sound adapted to the sense. Only here in the New Testament. Secret slanders. In Sept., ^{<201>}Ecclesiastes 10:11, it is used of the murmuring of a snake-charmer. ^{fa161} **Ψιθυριστής** *whisperer*, occurs ^{<412>}Romans 1:29.

Swellings (φυσιώσεις). Only here in the New Testament. Conceited inflation. For the kindred verb **φυσιάω** *to puff up*, see on ^{<405>}1 Corinthians 4:6.

Tumults (ἀκαταστασία). See on ch. 6:5.

21. Among you (πρὸς ὑμᾶς). Better, as Rev., *before*. In my relation to you.

Shall bewail (πενθήσω). Lament with a true pastor's sorrow over the sin.

Many (πολλοὺς). With special reference to the unchaste.

Sinned — already (προημαρτηκότων). Rev., *heretofore*. Only here and ch. 13:2. The perfect tense denotes the continuance of the sin. *Heretofore* probably refers to the time before his second visit.

Have not repented (μὴ μετανοησάντων). The only occurrence of the verb in Paul's writings. *Μετάνοια* *repentance*, occurs only three times: ^{<4100>}Romans 2:4; ^{<4100>}2 Corinthians 7:9, 10.

Of the uncleanness (ἐπὶ τῇ ἀκαθαρσίᾳ). Connect with *bewail*, not with *repent*. There are no examples in the New Testament of the phrase *μετανοεῖν ἐπὶ* *to repent over*, though such occur in the Septuagint.

Lasciviousness (ἀσελγεία). See on ^{<4102>}Mark 7:22.

CHAPTER 13

1. *The third time.* The great mass of modern expositors hold that Paul made three visits to Corinth, of the second of which there is no record. ^{fa162}

I am coming. The third visit which I am about to pay. Alford observes that had not chronological theories intervened, no one would ever have thought of any other rendering. Those who deny the second visit explain: *this is the third time that I have been intending to come.*

2. *I told you before and foretell you* (προείρηκα καὶ προλέγω). Rev., *I have said beforehand, and I do say beforehand.* The renderings of the A.V. and Rev. should be carefully compared. The difference turns mainly on the denial or assumption of the second visit; the A.V. representing the former, and the Rev. the latter. *I have said beforehand* thus refers to the second visit; *I do say beforehand*, to his present condition of absence.

As if I were present, the second time (ὡς παρὼν τὸ δεύτερον). Rev., *as when I was present the second time*; thus making a distinct historical reference to the second visit. Note the comma after *present* in A.V. According to this, *the second time* is connected with προλέγω, *I say beforehand the second time.* Another explanation, however, on the assumption of only two visits is, *as if I were present this next time.*

And being absent now I write to them which heretofore, etc. (καὶ ἀπὸν ὄν γράφω). *I write* must be omitted; *now* connected with *being absent*, and *to them which* connected with *I say beforehand.* Render, *so now being absent (I say beforehand) to them which, etc.*

3. *A proof of Christ speaking in me* (δοκιμὴν τοῦ ἐν ἐμοὶ λαλοῦντος Χριστοῦ). Lit., *of the Christ that speaks in me.* An experimental proof of what kind of a being the Christ who speaks in me is.

In you (ἐν ὑμῖν). Better, *among you.* He is speaking, not of Christ as He dwells in them, but as He works with reference to them (εἰς) and among their number, inflicting punishment for their sin.

Through (ἐξ). Lit., *out of*, marking the source of both death and life.

Are weak in Him. The parallel with ver. 3 must be carefully noted. Christ will prove Himself not weak, but mighty among you. He was crucified out of weakness, but He is mighty out of the power of God. A similar weakness and power will appear in our case. We are *weak in Him*, in virtue of our fellowship with Him. Like Him we endure the contradiction of sinners, and suffer from the violence of men: in fellowship with His risen life we shall be partakers of the power of God which raised Him from the dead, and shall exhibit this life of power toward you in judging and punishing you.

Toward you. Construe with *we shall live*.

5. Examine yourselves (ἐαυτοὺς πειράζετε). *Yourselves* is emphatic. Instead of putting *Christ* to the test, test *yourselves*. Rev., *try*, is better than *examine*. *Examination* does not necessarily imply a practical *test*. It may be merely from curiosity. *Trial* implies a definite intent to ascertain their spiritual condition.

The faith, See on ^{406B} Acts 6:7. In a believing attitude toward Christ.

Prove (δοκιμάζετε). As the result of *trying*.

Or know ye not, etc. Assuming that you thus prove yourselves, does not this test show you that Christ is in you as the result of your faith in him?

Reprobates (ἄδόκιμοι). An unfortunate translation. A *reprobate* is one abandoned to perdition. The word is kindred to the verb *prove* (δοκιμάζετε), and means *disapproved on trial* See on ^{415B} Romans 1:28.

7. Not that we should appear approved, etc. The sense of the verse is this: We pray God that you do no evil, not in order that your good conduct may attest the excellence of our teaching and example, so that *we* shall be approved; but in order that you may do what is good, thus rendering it impossible for us to *prove* our apostolic authority by administering discipline. In that case we shall be as men *unapproved*. Stanley remarks that, in the light of this verse, Paul might have added to ch. 6:9, *as without proof and yet as approved*.

8. For we can do nothing against the truth. Your well doing is what we truly aim at. For, if we had any other aim, with a view to approving ourselves, we should fail, because we should be going in the face of the

truth — the Gospel; and against that we are powerless. In that case we should be unapproved before God.

9. *We are weak.* Practically the same as *unapproved*. When your good conduct deprives us of the power of administering discipline, we are weak.

Perfection (κατάρτισιν). Only here in the New Testament See on *be perfect*, ver. 11. Rev., *perfecting*.

10. *Use sharpness* (ἀποτόμως χρήσωμαι). Rev., more literally and correctly, *deal sharply*, thus giving the force of the adverb. For *sharply* see on the kindred ἀποτομία *severity*, ^{<612>}Romans 11:22.

11. *Finally* (λοιπόν). Lit., *as for the rest*. Sometimes rendered *now*, as ^{<106>}Matthew 26:45. “Sleep on *now*,” for the time that remains. *Besides*, as ^{<101>}1 Corinthians 1:16. *It remaineth*, ^{<102>}1 Corinthians 7:29. *Henceforth*, ^{<103>}2 Timothy 4:8; ^{<104>}Hebrews 10:13. Often as here, *finally*. In every case the idea of something *left over* is at the bottom of the translation.

Farewell (χαίρετε). In the classics used both at meeting and at parting. Lit., *hail!* See on ^{<105>}James 1:1. Rev., in margin, has *rejoice*. It is somewhat doubtful whether it ever has the meaning *farewell* in the New Testament. ^{fa163} Edersheim says that, on Sabbaths, when the outgoing course of priests left the temple, they parted from each other with a farewell, reminding us of this to the Corinthians: “He that has caused His name to dwell in this house cause love, brotherhood, peace, and friendship to dwell among you” (“The Temple,” p. 117).

Be perfect (καταρτίζεσθε). Rev., *be perfected*. See on ^{<106>}Luke 6:40; ^{<107>}1 Peter 5:10. Paul speaks both of individual perfection and of the perfection of the Church through the right adjustment of all its members in Christ. Compare ^{<108>}1 Corinthians 1:10. The verb is kindred with *perfecting*, ver. 9.

12. *Kiss*. In ^{<109>}1 Peter 1:14, called *the kiss of charity*. The practice was maintained chiefly at the celebration of the Eucharist. In the “Apostolic Constitutions” ^{fa164} it is enjoined that, before the communion, the clergy kiss the bishop, the laymen amongst each other, and so the women. This latter injunction grew out of the reproach of looseness of manners circulated by the heathen against the Christians. On Good Friday it was omitted in commemoration of Judas’ kiss. In the West the practice

survives among the Glassites or Sandemanians. In the Latin Church, after the end of the thirteenth century, there was substituted for it a piece of the altar furniture called a *Pax* (*peace*), which was given to the deacon with the words *Peace to thee and to the Church*. In the East it is continued in the Coptic and Russian Churches.

14. *The grace*, etc. The most complete benediction of the Pauline epistles. In most of the epistles the introductory benedictions are confined to *grace* and *peace*. In the pastoral epistles *mercy* is added. In the closing benedictions uniformly *grace*.

FOOTNOTES

VOLUME 3

- fta1** - The student will find a clear summary of the evidences for the Gentile character of the Church in Weiss' Introduction to the New Testament."
- fta2** - Some, however, maintain that the epistle was written at Cencreae, after Paul had left Corinth on his return to Syria. See notes on ch. 14:23; 16:1.
- fta3** - Stalker.
- fta4** - Against the majority of authorities.
- fta5** - Advocated by Bishop Lightfoot.
- fta6** - This theory was elaborately advocated by Dr. Lardner ("Works," 3, ch. 14.). Summaries and discussions of his argument may be found in Alford's and Eadie's commentaries, and in Dr. Davidson's "Introduction to the Study of the New Testament."
- fta7** - Lightfoot.
- fta8** - Alexander V. G. Allen, "The Continuity of Christian Thought." See also Newman's "Arians of the Fourth Century," ch. 2, sec. 5,
- fta9** - Introduction to the "Commentary on Colossians." See also Aubrey Moore's essay, "The Christian Doctrine of God," in "Lux Mundi," p. 94 sqq.
- fta10** - Possibly 2nd John, though *κυρία lady* may refer to a church See on 2 John, ver. 1.
- fta11** - These and other topics are most beautifully and forcefully treated by the Rev. Alexander Maclaren in his volume on Colossians and Philemon; "Expositor's Bible."
- fta12** - See illustrations in Conybeare and Howson's "Life and Epistles of Paul," ch 5.
- fta13** - Wyclif has *cleped*, i.e., *yclept*. Jowett, *called an apostle*; so Hodge. Objectionable, because it might be construed as equivalent to *named*.

- fta14 - *Cursive*, a MS. written in running hand. MSS. written in capitals are distinguished as *unicals*.
- fta15 - Where Tischendorf, Tregelles and Westcott and Hort read ἀγγέλλουσα for ἀπαγγέλλουσα. In ^{<R>}John 4:51, Tischendorf reads καὶ ηγγειλαν for καὶ ἀπήγγειλαν, and omits λέγοντες. Westcott and Hort, simply λέγοντες.
- fta16 - Δίκη and its kindred words were derived by Aristotle from δίχα *twofold*, the fundamental idea being that of an even relation between parts. Modern philologists, however, assign the words to the root δικ, which appears in δείκνυμι *I show or point out*.
- fta17 - This, however, is disputed by those who claim that the earlier sense of δίκη is *custom or usage*. Schmidt, “Synonymik,” 18, 4.
- fta18 - Xenophon, “Memorabilia,” i., 1, 1; iv., 4, 3.
- fta19 - On the Greek conception of righteousness, see Nagelsbach, “Homerische Theologie,” 139-207; Schmidt, “Synonymik der Griechischen Sprache,“ 1:18; Gladstone, “Homer and the Homeric Age,” 2, 423 sqq.; Grote, “History of Greece,” 1, ch. 20.
- fta20 - Dr. Bushnell, though evidently not aware of this usage, has seized the connection between the ideas of kindness and righteousness. “Righteousness, translated into a word of the affections, is love; and love, translated back into a word of the conscience, is righteousness. We associate a more fixed exactness, it may be, and a stronger thunder of majesty, but there is no repugnance between it and the very love itself of Christ.... Nowhere do we feel such a sense of the righteousness of God as we do in the dying scene of Christ — ‘Certainly this was a righteous man’ — and we only feel the more powerfully that God is a forgiving God” (“Vicarious Sacrifice”).
- fta21 - All students of the psychological terms used by Paul are under very great obligations to the Rev. William P. Dickson, D.D., Professor of Divinity in the University of Glasgow. In his Baird Lecture for 1883, on “Paul’s Use of the Terms Flesh and Spirit,” he has presented in a most lucid manner the valuable result of Wendt’s studies in this field, in addition to his own investigations. I do not know of any book in which the student will find the results of the later German theories of Paul’s psychology so clearly and compactly set forth and so acutely

analyzed. I have drawn freely from his work in all my notes on this subject.

- fta22 - On serpent-worship in Egypt see Wilkinson, "Ancient Egyptians," second series, vol. 2.
- fta23 - See an interesting article on "The Rhetoric of St. Paul," by Archdeacon Farrar, Expositor, first series, 10, 1 sqq.
- fta24 - Paronomasia differs from the play upon words, in that the latter has respect to the meaning of the words, while the former regards only the similarity in sound.
- fta25 - See also Bishop Lightfoot in "Contemporary Review," 1878, and 2 Macc., 4:42.
- fta26 - Perowne translates the Hebrew actively, *when thou judgest*. So Hengstenberg and Alexander. The Vulgate takes it as passive. But even the passive is used in a middle sense in the New Testament, as ^{<1154>}Matthew 5:40; ^{<4611>}1 Corinthians 6:1, 6; and in the Septuagint this use is frequent, with or without a judicial reference. ^{<1121>}Genesis 26:21; ^{<1212>}Judges 21:22; ^{<8916>}Job 9:3; 13:19; ^{<2361>}Isaiah 43:26, etc.
- fta27 - The rendering adopted is objected to on the ground that the verb is not used in this sense in the middle voice. But the middle is sometimes used in the active sense, and may have been preferred here because Paul speaks of a superiority which the Jews claimed *for themselves*. The marginal rendering in Rev., "Do we put forward anything in excuse," maintained by Meyer and Morison, would require an object for the verb, which is not used absolutely. This is shown by the quotations given by Morison; Thucydides, 3, 68; 4, 87; Sophocles, "Antigone," so. He urges the very lame plea that there is nothing in the nature of the word to render its absolute use an *a priori* improbability, and infers such use from that of the kindred *προβάλλομαι*. The student should by all means examine his very full discussion in his monograph on this chapter, which is, literally, a stupendous piece of exegesis.
- fta28 - See Morison's long and acute discussion.
- fta29 - Not in ^{<6211>}Revelation 22:11, where, for *δικαιωθήτω* *let him be justified*, the true reading is *δικαιοσύνην ποιησάτω* *let him do righteousness*.

fta30 - So Meyer, Shedd, Beet, De Wette, Alford.

fta31 - It is doubtful whether *καλεῖν* ever means to *dispose of*. The passages cited by Schaff in Lange, Psalms 1:1; ^{<34B>} Isaiah 40:26; 45:3, do not appear to be in point. The calling of the earth in Psalms 1. is rather summoning it as a witness. In the other two passages the phrase is used of calling by name.

fta32 - The reading *εχομεν* *we have* is defended on the ground that transcribers often substituted the long for the short o; and also that if the reading were *εχωμεν* that form would have been retained; which may be the case, though *καυχόμεθα* (ver. 2) proves nothing, since it may mean either *we rejoice* or *let us rejoice*.

fta33 - See Cremer's Lexicon under *προσαγωγή*, and compare Liddell and Scott.

fta34 - Meyer, however, denies the New Testament use of *ὑπέρ* in the local sense.

fta35 - Meyer's observations are forcible; that while Paul sometimes exchanges *ὑπέρ* for, *περί* *concerning*, he never uses *ἀντί* instead of it; that with *ὑπέρ* as well as with *περί* he does not invariably use the genitive of the person, but sometimes the genitive of the thing (as *ἁμαρτιῶν* *sins*), in which case it would be impossible to explain by *instead of* (^{<34B>} Romans 8:3; ^{<34B>} 1 Corinthians 15:3).

fta36 - See President Dwight's note in the American Meyer. His article in the "New Englander," 1867, I have not seen.

fta37 - *ὡσεὶ* is found in [Aleph], A, B, C. It does not occur elsewhere in Paul. Patristic testimony is in favor of *ὡς*.

fta38 - It is becoming increasingly manifest how necessary is a thorough acquaintance with the language of the Septuagint to a clear understanding of Paul's writings, and indeed of New-Testament Greek in general. The want of an adequate apparatus in this branch of study constantly makes itself felt by the critical student of the New Testament. The recent death of Edwin Hatch, of Oxford, who was engaged upon a new Concordance to the Septuagint, is a serious loss to New-Testament scholarship. The student may profitably consult that scholar's "Essays in Biblical Greek" (1889). See also two interesting articles by Archdeacon Farrar, "Expositor," first series, i., 15, 104; and,

with special reference to Paul's use of psychological terms, Professor Dickson's "Paul's Use of the Terms Flesh and Spirit."

fta39 - For other explanations, see Schaff's Lange on this passage.

fta40 - I hold that, in this chapter, Paul is describing the condition, not of the regenerate man struggling for sanctification, but of the unregenerate. Those who maintain the opposite view explain *I* of the regenerate personality, and give *now* — *no more* the temporal sense. "It was once my true self, it is no more my true self which works the will of sin." Dr. Dixon says: "Hardly any recent exegete of mark, except Philippi and Delitzsch, lends countenance to the view that Paul is depicting the experiences of the believer under grace in conflict with sin."

fta41 - So those who refer the section to the regenerate.

fta42 - See his full discussion of this passage in "St. Paul's Use of the Terms Flesh and Spirit," p. 322 sqq.

fta43 - The discussion cannot be entered upon here. It is scarcely fair to test Paul's phraseology by the distinctions of modern psychology; nor, assuming his familiarity with these, is it to be expected, as has been justly said, that "he would emphasize them in an earnest prayer for his converts, poured out from a full heart." The assumption of a trichotomy results in a chaos of exegesis, aiming at the accurate definition of the three parts. Professor Riddle, in Schaff's Lange, has some sensible remarks on this subject. He finds little beside the single passage in Thessalonians to support the trichotomic view, and concludes that the distinction, if real, "is not of such importance as has been thought, and cannot be made the basis of the startling propositions which human speculation has deduced from it." He claims that the prevailing tone of scripture implies a *twofold* rather than a *threefold* division. This view is also held and expounded by Professor Dickson.

fta44 - Professor Dickson, however, maintains that the Holy Spirit as "the source and vehicle of life" is meant. He urges the deviation from strict parallelism of structure which would require *dead* to be offset by *living* instead of the abstract *life*.

fta45 - So Morison on ⁴¹⁴³Mark 14:36, of its use by Christ in Gethsemane, as personating both Jew and Gentile in Himself.

- fta46 - This is the simple, common-sense meaning. The attempt to attach to it the sense of preelection, to make it include the divine decree, has grown out of dogmatic considerations in the interest of a rigid predestinarianism. The scope of this work does not admit a discussion of the infinitesimal hair-splitting which has been applied to the passage, and which is as profitless as it is unsatisfactory.
- fta47 - So Alford, De Wette, Jowett. The objections are based mainly on the supposed logical correlation of the sentences; on which it seems superfluous to insist in a rhetorical outburst like this. Meyer's arrangement is adopted by Rev. and Dwight; Lange and Schaff and Riddle hold to the A.V.
- fta48 - Meyer says: Not absolutely coinciding with *things present* in the usual sense, though this is linguistically possible, but never in the New Testament. He renders: *What is in the act of having set in*, and cites ^{<400>}Galatians 1:4, where, however, commentators differ. The Vulgate favors Meyer, rendering *instantia*.
- fta49 - The American Committee of Revision justly take exception to the variation in the rendering of πνεῦμα ἅγιον *Holy Spirit, Ghost*, by the English Revisers. Throughout Matthew, Mark, and Luke they use *Ghost*, with *Spirit* in margin, as also throughout Acts and Romans. In John, *Spirit* throughout, except in 20:22, for no apparent reason. In 1 Corinthians, both; in 2 Corinthians *Ghost* throughout; in Ephesians, *Spirit*. In 1 Thessalonians, both. In Timothy, Titus, 1st and 2nd Peter, *Ghost*; in Jude, *Spirit*. See my article on "The Revised New Testament, Presbyterian Review, October, 1881 and some severe strictures in the same direction by Professor Dickson, "St. Paul's Use of the Terms Flesh and Spirit," p. 240.
- fta50 - Some make the words "I could wish — from Christ," parenthetical, and suppose Paul to refer to his own attitude toward Christ before his conversion, by way of illustrating the sad spiritual condition of his countrymen, and thus accounting for his sorrow of heart. Others retain the same sense without the parenthesis. The word may also mean "I prayed" (^{<4131>}2 Corinthians 13:7; ^{<516>}James 5:16). In classical Greek, though not in the New Testament, it has the meaning "vow." Lange renders "I made a vow," saying that he probably made some fearful pledge when he received authority to persecute the Christians. The

student will find the various interpretations fully discussed in Morison's monograph on Romans 9 and 10, and in Schaff's Lange.

fta51 - I incline to the doxological view, but the long and intricate discussion cannot be gone into here. For the doxological view the student may consult Meyer's note, Professor Ezra Abbot, "Journal of the American Society of Biblical Literature and Exegesis," 1881 (also "Critical Essays"), and Beet's "Commentary on Romans" Also G. Vance Smith, "Expositor," first series ix., 397, to which are appended answers by Archdeacon Farrar and W. Sanday On the other side, President Dwight's note in the American Meyer. He refers in this to his own article in the same number of the "Journal of Biblical Literature" in which Professor Abbot's article appears. See, also, Farrar in "Expositor" as above, p. 217, and Godet on Romans.

fta52 - See an article on "The Potter and the Clay," by Dean Plumptre, "Expositor," first series, iv., 469.

fta53 - It is not easy to draw the distinction between this and certain other words for vocal utterances. The earlier distinction seems to have been that **φθόγγος** was used as distinguished from *the voice* (**φωνή**) as a physical power. Hence **φθόγγος** would describe the manifold *quality* of the voice. So Thucydides, vii., 71. "In the Athenian army one might hear lamentation shouting, cries of victory or defeat, and all the various sounds which a great host in great danger would be compelled *to utter* (**φθέγγεσθαι**)" Thus it is sound from the stand-point of the hearer rather than of the speaker or singer. Plato distinguishes **φθόγγοι** as swift or slow, sharp or flat, etc. ("Timaeus," 80). It is used of musical sounds.

fta54 - Yet see Homer, "Iliad." 1. 3, 4.' The wrath of Achilles "hurled to Hades many valiant *souls* **ψυχὰς** of heroes and made *the men themselves* (**αυτοὺς**) a prey to dogs and all birds." Here the individuality of the man is apparently identified with the body. The soul is a vain shadow. Compare "Odyssey." 24. 14. "There dwell the *souls* (**ψυχαί**), *images of the dead* (**ειδωλα καμόντων**)." Also, "Odyssey," xi., 476. "Hades, where dwell *the senseless dead* (**νεκροί ἀφράδες**) *images of departed mortals*."

fta55 - It is, however, occasionally used in the Septuagint to translate other words: for instance, *ish man*, ^{<8779>}Leviticus 17:9; *chai life*, ^{<8899>}Job 38:39

(A.V., *appetite*), ^{<351>}Psalm 63:1; *Lebh heart*, ^{<1161>}2 Kings 6:11; ^{<1328>}1 Chronicles 12:38; 15:29; ^{<362>}Psalm 68:20; ^{<1162>}Proverbs 6:21, etc.; *meth a dead body*, ^{<342>}Ezekiel 44:25. In ^{<4916>}Numbers 9:6, *nephesh* of a dead body; *P'ne look* (A.V. *state*), ^{<1272>}Proverbs 27:23; *ruach spirit*, ^{<448>}Genesis 41:8; ^{<1252>}Exodus 35:21.

fta56 - So Hitzig. Delitzsch inclines to his view, and Perowne thinks the Davidic authorship very doubtful. Meyer says, positively, "not David." So Foy.

fta57 - The student will find the subject fully discussed by Bishop Lightfoot, "Commentary on Colossians," p 323; Ellicott on ^{<801>}Galatians 4:4; ^{<402>}Ephesians 1:23 Eadie and Alford on ^{<402>}Ephesians 1:23. See, also, an article by John Macpherson. "Expositor," second series, 4. 462.

fta58 - For the numerous attempts to make the two figures represent different thoughts, see Lange on the passage.

fta59 - See Dr. Samuel Cox's charming little monograph on the "Book of Ruth." It may be found serially in the "Expositor," first series, vol. 2.

fta60 - Thayer ("Lexicon"), *Knowledge*, regarded by itself; *wisdom*, exhibited in action. Lightfoot, *Knowledge* is simply *intuitive*, wisdom is ratiocinative also. Knowledge applies chiefly to the apprehension of truths. Wisdom superadds the power of reasoning about them.

fta61 - "Doctrine of Sin."

fta62 - Cheyne, on ^{<2319>}Isaiah 6:9, 10, which should be compared with this passage, says that the phrase "hardening of the heart" is only twice applied to individuals in books of the Old Testament; namely, to Pharaoh, and to Sihon, King of Heshbon (^{<6123>}Deuteronomy 2:30). Jews never have this phrase applied to them, but only the Jewish nation, or sections of it, as ^{<2319>}Isaiah 6:9, 10; 29:10. "The Prophecies of Isaiah" Compare ^{<2317>}Isaiah 63:17.

fta63 - Godet compares the parable of the man finding treasure hid in the field.

fta64 - Compare ^{<6164>}John 6:44.

fta65 - There are strong authorities for both the masculine and the neuter sense. For the neuter are Fritzsche, Meyer, De Wette, Philippi, Calvin,

Shedd, Rev. For the masculine, Alford, Riddle, Moule, Farrar, Godet. The main argument in favor of the masculine is that **ταπεινός** is never used as neuter in the New Testament; but the word occurs only eight times in all, and only three times in Paul, and in classical Greek is often used of things, as places, rivers, clothing, etc.; and similar instances occur in the Septuagint. See ^{<2116>}Ecclesiastes 10:6; ^{<3172>}Ezekiel 17:24. Alford's argument is too fine-spun, though ingenious. I incline to the neuter, mostly on the ground of the natural antithesis between high things (**ὕψηλὰ**) and low things. On the verb, T. K. Cheyne ("Expositor," second series, 6, 469), argues for the meaning *accustom yourselves to* or *familiarize yourselves with*, on the basis of Hebrew Usage. He cites Delitzsch's two Hebrew translations of the Epistle, in the earlier of which he renders *familiarize yourselves*, and in the later, *make friends with*, in both cases evidently regarding the adjective as masculine.

- fta66** - Godet's explanation, *preoccupation with good, as an antidote to evil thoughts and projects*, is fanciful.
- fta67** - The Essenes were one of the three religious parties which divided Judaism at the time of Christ's coming, the Pharisees and Sadducees being the two others. They formed a separate community, having all things in common. They were celibate and ascetic, living chiefly on vegetables, and supplying all their wants by their own labor. They were the strictest Sabbatarians, even restraining the necessities of the body on the Sabbath-day. They had a tendency to sun-worship, and addressed prayers to the sun at daybreak. They denied the resurrection of the body, but believed in the immortality of the soul. See Bishop Lightfoot's essay in his "Commentary on Colossians and Philemon."
- fta68** - See the whole question admirably summed up in Dwight's note on the passage in the Amerioau Meyer.
- fta69** - See Professor E. A. Freeman's "Historical Geography of Europe."
- fta70** - A collection of ecclesiastical prescripts in eight books, containing doctrinal, liturgical, and moral instructions, and dating from the third, or possibly from the close of the second, century.
- fta71** - See Schaff's "Apostolic Church," and Bingham's "Christian Antiquities."

fta72 - See Northcote and Brownlow: "Roma Sotterranea."

fta73 - See Farrar, "Expositor," first series, 9. 212.

fta74 - The student should read Bishop Lightfoot's note on Caesar's household in his "Commentary on Philippians," p. 169. He claims that the Philippian epistle is the earliest of the Epistles of the Captivity, that the members of Caesar's household who sent greetings to the Philippian Church (4:22) were converts before Paul's arrival in Rome, and were known to the Philippian Christians, and that therefore these persons are to be looked for in the list at the close of the Roman Epistle. In the Inscriptions in the columbaria, or dove cot tombs, one of which, exhumed in 1764 was especially devoted to freedmen or slaves of the imperial household and which is assigned to about the time of Nero, are found most of the names recorded in this list. The names, indeed, do not, in any case perhaps, represent the actual persons alluded to in the epistle, but they establish the presumption that members of the imperial household are included in these salutations, and go to show that the names and allusions in the Roman epistle are in keeping with the circumstances of the metropolis in Paul's day. Thus they furnish an answer to the attacks on the genuineness of the last two chapters, and to the view which detaches the salutations from the main epistle.

fta75 - See the discussion in Meyer's textual note at the beginning of ch. 16, and Farrar's "Paul," 2, 170. Also Lightfoot's article "Romans," in Smith's "Dictionary of the Bible," and supplement by Professor Ezra Abbot.

fta76 - Every classical student will recall the magnificent description of the transmission of the fire-signal announcing the fall of Troy, in the "Agamemnon of Aeschylus, 272 sqq.

fta77 - On this very complicated and difficult subject the student may profitably consult Weiss, "Introduction to the New Testament;" Schaff, "History of the Apostolic Church;" Meyer's Introduction and note on this passage; and Godet's note on the same.

fta78 - So Meyer, Stanley, Westcott and Hort. The interrogative is maintained by De Wette, Alford Ellicott, Edwards Godet. As to the interrogative particle, these latter refer to ~~1~~¹1 Corinthians 10:22. and

2 Corinthians 3:2, as parallel, and urge that the $\mu\eta$ introduces a new form of interrogation respecting a new individual — Paul.

fta79 - Others regard the four as separate predicates of *Christ*.

fta80 - There is a pleasant discussion of the word in Vaughan's "Hours with the Mystics," ch. 3.

fta81 - So Ellicott, Brown, Meyer, Thayer, De Wette Alford, and American Rev. Edwards holds by the A.V. Godet, "adapting spiritual teachings to spiritual men."

fta82 - See the able article by John Massie, "A New Testament Antithesis," "Expositor," first series, vol. 12.

fta83 - See Treuch, "Synonyms," p. 262.

fta84 - Dean Howson's statement, in his "Metaphors of St Paul," p. 24, is careless and open to misapprehension.

fta85 - Others follow the A.V., and refer to *temple*; but, as Ellicott remarks, such a connection would simply be a reiteration of ver. 16, and would hint at a plurality of temples. Rev. puts *and such are ye* in margin, and this is the explanation of Ellicott, Meyer, Brown, Alford, De Wette. Godot refers to both words, *holy temple*. Edwards follows A.V.

fta86 - See an article on "The Irony of St. Paul," by John Massie, "Expositor," second series, 8, 92.

fta87 - See a lively description in Plautus' "Bacchides," Act 3, Sc. 3.

fta88 - A very sensible discussion of this passage is given by Dr. Samuel Cox, in his article, "That Wicked Person," "Expositor," first series, 3, 355.

fta89 - So Westcott and Hort, and Tischendorf

fta90 - So Ellicott, Edwards, Brown, Alford, Godet, Rev., in margin.

fta91 - In <sup>^{SIBT}James 5:4, the reading is $\acute{\alpha}\phi\upsilon\sigma\tau\epsilon\rho\eta\mu\acute{\epsilon}\nu\omicron\varsigma$ kept back for $\acute{\alpha}\pi\epsilon\sigma\tau\epsilon\rho\eta\mu\acute{\epsilon}\nu\omicron\varsigma$ robbed or despoiled.

fta92 - See Wetstein and Kypke.

fta93 - On the whole question, see Schaff, "History of the Apostolic Church," p. 448 sqq, "History of the Christian Church," 2, 363 sqq. On marriage in Greek and Roman society, Dollinger, "The Gentile and

the Jew,” 2, 234, 253 sqq., 315 sqq., 339. Lecky, “History of European Morals,” 1, 245, 278.

fta94 - See also Schaff, “History of the Christian Church,” 1, 293.

fta95 - So Edwards, Ellicott, Meyer, De Wette, Bengel, Alford. Godet, on the contrary, explains, “if thou mayest be made free, make use of the possibility.” His argument is certainly forcible. Both Stanley and Alford present excellent summaries of the discussion, and Edwards has some good remarks on ver 22.

fta96 - So Rev, Westcott and Hort, Tischendorf, Brown, Meyer, Ellicott, Stanley Godet prefers the other.

fta97 - The student should read here the opening chapter of the seventh book of Plato’s “Republic”.

fta98 - Rev. follows the A.V So Meyer, Alford, De Wette, Ellicott, Tischendorf; and it is true, as Ellicott observes, that this gives a clearer and sharper antithesis than the other; but MS. authority is clearly in favor of the other reading So Edwards, following the text of Westcott and Hort, and Tregelles.

fta99 - On the subject of Paul’s view of celibacy, see Stanley’s “Commentary of Corinthians,” p. 117 sqq.

fta100 - The student should carefully study Cremer’s article [γινώσκω](#) in the “Biblico Theological Lexicon of New Testament Greek.”

fta101 - A capital description of this process may be found in a lively book by Henry P. Leland, “Americans in Rome”.

fta102 - Hence Mr. Lecky is mistaken in saying “St. Paul turned aside the precept ‘Thou shalt not muzzle,’ etc., with the contemptuous question, ‘Doth God take care,’” etc. (“History of European Morals,” 2, 178, note).

fta103 - See Stanley’s note on ch. 13:7.

fta104 - A most excellent discussion of this passage may be found in Godet.

fta105 - See the description of the stadium at Ephesus in Wood’s “Ephesus.”

- fta106 - See a fine description of the Olympic games, on which the others were modeled, in J. Addington Symonds "Studies of the Greek Poets," 1. ch. 11.
- fta107 - See the question discussed by Conybeare and Howson, ch. 20.
- fta108 - Edwards, Meyer, Alford, Stanley, adopt the reference to the tradition. Ellicott is very doubtful: and Godet thinks it incredible that "the most spiritual of the apostles should hold and teach the Church such puerilities."
- fta109 - See Farrar's "Paul," i., 557 sq., and Gibbon's description of the Grove of Daphne at Antioch, ch. 23.
- fta110 - Edwards misunderstands this passage.
- fta111 - ⁴⁴⁷⁸Acts 17:18, is uttered by Greeks in their own sense of the word.
- fta112 - On the subject of Satan and Demoniac Powers, the student may consult Dorner's "Christliche Glaubenslehre," §§ 85, 86.
- fta113 - See an account of such a festival in Livy, v., 13.
- fta114 - Compare Virgil, "Aeneid," ii., 764; viii., 279.
- fta115 - See a very interesting article on "The Table of Demons," by Edwin Johnson: "Expositor," second series, viii., 241.
- fta116 - A full discussion of this difficult passage is impossible here. The varieties of interpretation are innumerable and wearisome, and many of them fanciful. A good summary may be found in Stanley's Commentary, and an interesting article, maintaining Stanley's explanation of "the angels" in the "Expositor's Note-Book," by Rev. Samuel Cox., D.D., p. 402. See, also, Meyer and Godet.
- fta117 - I prefer this objective sense to the subjective meaning, *the inborn sense and perception of what is seemly*. Of course, such subjective sense is assumed; but, as Edwards remarks, "No sentiment of men would be adduced by the apostle unless it were grounded on an objective difference in the constitution of things."
- fta118 - See Stanley's "Christian Institutions," ch. 3.
- fta119 - See the whole admirably summed up by Godet.
- fta120 - See Lightfoot, "On a Fresh Revision of the New Testament."

- fta121 - The literature of the subject is voluminous. Good summaries may be found in Stanley, "Commentary on Corinthians," p. 244 sqq.; Schaff, "History of the Christian Church," i., ch. 4. See, also, E. H. Plumptre, article "Gift of Tongues," in Smith's "Dictionary of the Bible;" Farrar, "Life and Work of St. Paul," i., 96 sqq. Tyerman's "Life of Wesley;" Mrs. Oliphant's "Life of Edward Irving;" Schaff, "History of the Apostolic Church;" Gloag, "Commentary on Acts." A list of the principal German authorities is given by Schaff, "History of the Christian Church," i., ch. 4. See Peyrat, "Histoire des Pasteurs;" Gibelin, "Troubles de Cevennes;" Cocquerel, "Eglises de Desert;" Fisher "Beginnings of Christianity;" Hippolyte Blanc "De l'Inspiration des Camisards," article "Camisards," Encyclopaedia Britannica; article "Zungenreden." Herzog's "Theologische Real-Encyklopadie." See also Godet and Edwards on first Corinthians.
- fta122 - A number of parallels may be found in Wetstein.
- fta123 - Edwards, very strangely, explains "two or three at a time." As Godet pertinently says. "Certainly Paul would never have approved of the simultaneous utterance of several discourses, the one hindering the effect of the other."
- fta124 - There is force in Edwards' remark that in the new arrangement it is difficult to account for the implied permission to women in ch. 11:5.
- fta125 - Edwards' distinction between *the word* and *the Gospel itself* is overstrained, *λόγος* being constantly used specifically for the gospel doctrine.
- fta126 - See two thorough articles, "St. Paul an Ectroma," by E. Huxtable, "Expositor," second series, iii., 268, 364.
- fta127 - Aesculapius.
- fta128 - Meyer, Alford, Ellicott, Edwards, Heinrici, De Wette, Neander, Stanley, Schaff.
- fta129 - So Godet, whose defense, however, is very feeble.
- fta130 - I am indebted to Wendt for the substance of this note.
- fta131 - The view of Calvin, followed by Heinrici and Edwards, that the apostle is contrasting the present state from birth to death with the post-resurrection state, cannot be maintained.

- fta132 - Dante believes in the resurrection of the fleshly body which is buried.
- fta133 - See Newman Smyth, "Old Faiths in New Light." p. 358; and a beautiful article by the Rev. J. Oswald Dykes, "The Identity of the Lord Jesus after His Resurrection," "Expositor," first series, iii., 161.
- fta134 - See the admirable discussion of the passage by Godet.
- fta135 - Edwards and Godet explain the present tense as indicating *the daily victory* of the resurrection-life in believers, which destroys the power of sin and of the law. This is true as a fact; for the believer is morally risen with Christ, walks in newness of life, and *hath* everlasting life (^{<RB0>}Romans 6:4-14; ^{<RB0>}Ephesians 2:5-7; ^{<RB0>}Colossians 3:1-5). But the whole drift of Paul's thought is toward the final victory over death.
- fta136 - One of the best popular expositions of this chapter is the Reverend Samuel Cox's little book, "The Resurrection." R. D. Dickinson, London.
- fta137 - See an article by Dean Plumptre, "St. Paul as a Man of Business," "Expositor," first series, i., 259.
- fta138 - Field, "Otium Norvicense," renders, *the Lord is come*.
- fta139 - See Farrar's "Paul," ii., ch. xxxiii., and Stanley's Introduction to the Epistle.
- fta140 - See, further, on ^{<RB0>}Colossians 2:15. G. C. Finlay, in an article on "St. Paul's Use of **θριαμβεύω**" ("Expositor," first series, x., 403), tries to show that the expression is cast in the figure of the Bacchic festival, and not of the Roman triumph. He thinks that the military reference is not borne out by the use of the verb in Plutarch, Appian, and Herodian, and seems to imply that Paul was ignorant of the Roman triumph. At least he says: "When Paul wrote to the Corinthians he had not yet seen Rome."
- fta141 - See Cicero, "Verres," ii., 5, 30; Plutarch, "Marius," 12; Livy, xxvi., 13.
- fta142 - Meyer's remark, that Paul is fond of varying the prepositions in designating the same relation, must not be pressed too far. A study of the passages which he cites in illustration, ^{<RB0>}Romans 3:30; 5:10, 15:2, ^{<RB0>}Galatians 2:16; Philemon 5, will, I think, show a difference in the

force of the prepositions. That the nicer distinctions between the prepositions were measurably obliterated in later Greek, is, of course, true (see Winer, N.T. Grammar, sec. xlvi., Moulton's eighth edition); but Ellicott's remark (note on ^{<RICE>}Galatians 1:1) nevertheless remains true, that "there are few points more characteristic of the apostle's style than his varied but accurate use of prepositions, especially of two or more in the same or in immediately contiguous clauses." See ^{<SILE>}Romans 11:36, ^{<HOH>}Ephesians 4:6, ^{<SIBY>}Colossians 3:16. And Winer: "It is an especial peculiarity of Paul's style to use different prepositions in reference to one noun, that by means of these prepositions collectively the idea may be defined on every side." I am inclined, therefore, to hold the distinction between the prepositions here as implying the transient nature of the glory which attached to the law, and its permanency as attached to the Gospel. The law which passes away was through glory as a temporary medium; the Gospel which remains abides in glory.

- fta143 - See the exegesis of ^{<DSB>}Exodus 34:29-35, by Professor Charles A. Briggs, "Presbyterian Review," i., p. 565.
- fta144 - The student will be interested in Stanley's Summary of the images of the preceding section. "Commentary," p. 405.
- fta145 - Why has the Rev. rendered "*the* earthly house of *our* *tabernacle*?" It is true that the article is often properly rendered by the possessive pronoun, so that **τοῦ σκήνου** might be translated *our tabernacle*; but **ἡμῶν** *our* clearly belongs with *house*, and the article may therefore very properly bear its ordinary sense of *the*. *This* of A.V. is unnecessary.
- fta146 - It should be noted that the Septuagint often renders the Hebrew *tent* by **οἶκος** *dwelling*. Similarly the Hebrew *to dwell* is frequently translated by **κατασκηνῶν**.
- fta147 - *Tablet*, a philosophical explanation of a table on which human life with its dangers and temptations is symbolically represented.
- fta148 - Meyer insists on connecting *not to be repented of* with *salvation*, arguing that, if it belonged to *repentance*, it would immediately follow it. It is a sufficient answer to this to say that *repentance unto salvation* may be taken as a single conception. Heinrici justly observes that this

explanation gives to ἀμεταμέλητον only a rhetorical force, and destroys the parallelism of the antithesis of *salvation* and *death*. Meyer is followed by Beet, Plumptre, and Alford. Stanley does not commit himself; but his citation of ^{<612>}Romans 11:29, in support of Meyer's view, is quite beside the mark.

fta149 - See an article by James E. Denison, "Expositor," second series, iii., 154.

fta150 - See Dean Plumptre's article, "St. Paul as a Man of Business," "Expositor," first series, i., 265.

fta151 - Some read ἀνοροτήτα *manly vigor*.

fta152 - See Bishop Lightfoot's essay, "Paul and Seneca," in his "Commentary on Philippians," where he has collected a number of similar instances.

fta153 - Mr. Hatch ("Essays in Biblical Greek") thinks that this special meaning underlies the use of the words in the Sermon on the Mount.

fta154 - See Mrs. Jameson's "Sacred and Legendary Art," vol. 1.; and Northcote and Brownlow's "Roma Sotteranea." A summary is given by Farrar.

fta155 - Perhaps no portion of the New Testament furnishes a better illustration of the need of revision than the A. V. of this and the succeeding chapters. It is not too much to say that in that version, much of the matter is unintelligible to the average English reader. With the best version it requires the commentator's aid.

fta156 - Stanley is entirely wrong in saying that the word is used exclusively for *seal* or *affection*, and that the idea of *jealousy* does not enter into it. See ^{<4184>}Numbers 5:14; ^{<1371>}Genesis 37:11; ^{<4009>}Acts 7:9.

fta157 - See Edersheim's "Life and Times of Jesus," ii., Appendix 13.

fta158 - See Lewin's note, vol. ii., 29, where a table of Paul's voyages up to the time of writing this epistle is given.

fta159 - Σταυρός *cross* is originally *an upright stake or pale*. Herodotus uses it of the *piles* of a foundation, and Thucydides of the *stakes* or *palisades* of a dock. Σκόλοψ for σταυρός occurs in Celsus.

fta160 - See Farrar's "Paul," i., excursus 10.; Stanley's "Commentary," p. 547 sqq.; Lightfoot, "Commentary on Galatians," additional note on

ch. 4:14. Dr. John Brown, in “Horae Sabsecivae,” presents the ophthalmic theory very attractively.

- fta161 - See the interesting note of Ginsburg, “Cohemoth,” on this passage.
- fta162 - Farrar and Lewin, with Stanley and Plumptre, are exceptions. See Lewin’s elaborate note on ch. 12:14; Meyer, “Introduction to Second Corinthians;” Godet, “Introduction to First Corinthians.”
- fta163 - Lightfoot on ^{⁵⁰⁰⁰Philippians 3:1, renders *farewell*, but says that the word contains an exhortation to rejoice. On ^{⁵⁰⁰⁴Philippians 4:4 he again combines the two meanings, and says, “it is neither *farewell* alone nor *rejoice* alone.” Thayer, in his lexicon, ignores *farewell*.}}
- fta164 - A collection of ecclesiastical prescripts in eight books, in which three independent works are combined. They contain doctrinal, liturgical, and moral instructions. The first six books belong to the second century. The seventh is an enlargement of the “Teaching of the Twelve Apostles,” adapted to the Eastern Church in the first half of the fourth century (see Schaff’s “Teaching of the Twelve Apostles,” Doc. 7.). The Constitutions were never recognized by the Western Church, and opinion in the Eastern Church was divided as to their worth and dignity.
- fta165 - See the discussion in Westcott and Hort’s Greek Testament, part 2.
- fta166 - See Farrar’s “Paul,” ii., 491.
- fta167 - See Meyer on this passage.
- fta168 - Mr. Huxtable, in his article on “Paul an Ectroma,” “Expositor,” second series, 3:273, calls it “an unparalleled barbarism of grammatical inflexion.”
- fta169 - Paul’s use in this epistle of different words for *power* and its working is an interesting study. He uses all the terms employed in the New Testament, except βία *violence*.
- δύναμις, 1:19, 21; 3:7, 16, 20.
 δύναμαι, 3:20; 6:11, 13, 16.
 ἐνέργεια, 1:19; 3:7; 4:16.
 ἐνεργέω, 1:11, 20; 2:2; 3:20.
 1:21; 2:2; 3:10; 6:12.
- ἐξουσία,
 ἰσχύς, 1:19; 6:10.

κράτος, 1:19; 6:10.
 κραταίω, 3:16.

fta170 - Though some take it as middle, *corrupteth himself*.

fta171 - When a bounty was given to soldiers, only one-half was paid at a time, the rest being placed in a savings-bank and managed by a special officer. This, with prize-money, etc, voluntarily deposited, was paid over to the soldier at his discharge. Deserters or discharged soldiers forfeited their accumulations.

fta172 - See Gibbon's "Decline and Fall," vol. i., ch. 2.; and W T. Arnold's "Roman Provincial Administration."

fta173 - See Lightfoot's "Introduction to the Epistle," and Acts 16.

fta174 - The whole subject is elaborately discussed in Lightfoot's note. He shows that there is no satisfactory authority for applying the term to either the palace, the barracks, or the praetorian camp, and cites numerous instances of its application to a body of men, for instance, to a council of war, and especially to the imperial guard. The reference to the palace is defended by Merivale, "History of the Romans under the Empire," vi., 263.

fta175 - This connection is advocated by Meyer, Eadie, Ellicott, Lightfoot, Winer. It is ably disputed by Dwight (notes on Meyer), who advocates the rendering of A.V. and Rev. With him agree Alford and Lumby.

fta176 - Tacitus declares that the figure of an ass was consecrated in the Jewish temple, because the Jews in their wanderings in the desert were guided to springs of water by a herd of wild asses ("History," v, 3). The charge of worshipping an ass was applied by pagans indiscriminately to Jews and Christians. The *gruffito* may now be seen in the Kirchnerian Museum at Rome.

fta177 - So Lightfoot.

fta178 - I use *form* for the sake of the English reader, not as adequately expressing the original.

fta179 - "The diversity of opinion prevailing among interpreters in regard to the meaning of this passage is enough to fill the student with despair,

and to afflict him with intellectual paralysis” (Bruce, “The Humiliation of Christ,” p. 11).

- fta180 - There is no objection to adding the idea *with thanksgiving*, as Lightfoot; but his statement that the word has this secondary sense in ^{<262>}Isaiah 45:23, which Paul here adapts, and which is quoted ^{<540>}Romans 14:10, 11, needs qualifying, as the Septuagint texts vary, and the word is found only in the Alexandrian, “which is open to the suspicion of having been conformed to the New Testament” (Toy). The Hebrew is *swear*. In the Vatican Septuagint, *swear by God*.
- fta181 - See a lively description in Kingsley’s “Hypatia,” ch 5.
- fta182 - On the absurdities of interpretation which certain German critics have drawn from these two names, see Bishop Lightfoot’s “Essays on Supernatural Religion,” p. 24.
- fta183 - See Farrar, in “The Expositor,” first series, x., 24; and “Life of Paul,” 2, 435.
- fta184 - *Targum* means *translation*, and was the name given to a Chaldee version or paraphrase of the Old Testament. After the exile it became customary to read the law in public with the addition of an oral paraphrase in the Chaldee dialect. ^{<408>}Nehemiah 8:8. These were afterward committed to writing. The two oldest are the Targum of Onkelos on the law, and that of Jonathan ben Uzziel on the prophets.
- fta185 - Lightfoot’s explanation of *ἐξουσία* *arbitrary power or tyranny*, as contrasted with *βασιλεία* *kingdom a well-ordered sovereignty*, is not borne out by New-Testament usage, and is contradicted by Septuagint usage, where *βασιλεία* and *ἐξουσία* appear, used coordinately of *God’s* dominion. See ^{<208>}Daniel 4:31; 7:14. The word never occurs in the New Testament in the sense of *arbitrary* authority. It is used collectively of the empire of Satan, ^{<400>}Ephesians 2:2; of lawful human magistracy, ^{<500>}Romans 13:1; of heavenly powers, ^{<400>}Ephesians 3:10.
- fta186 - Followers Of Marcos, in the second half of the second century. A disciple of Valentinus, the author of the most influential of the Gnostic systems. Marcos taught probably in Asia Minor, and perhaps in Gaul. The characteristics of his teaching were a numerical symbolism, and an elaborate ritual. He sought to attract beautiful and wealthy women by magical arts. See Schaff, “History of the Christian Church,” ii., 480.

- fta187 - On the Jewish and Judaeo-Christian speculations concerning the grades of the celestial hierarchy, see Lightfoot's note on this passage.
- fta188 - See, however, Meyer's note on the variation of the Septuagint from the Hebrew in this rendering.
- fta189 - The explanation which makes *all the fullness* the subject, *all the fullness was pleased to dwell in Him* (so Ellicott) is against New-Testament usage.
- fta190 - See Lightfoot's note on this passage. p. 323: Ellicott on ^{<8004>}Galatians 4:4; ^{<8023>}Ephesians 1:23. Macpherson, "Expositor," second series, iv., 462.
- fta191 - The range of discussion opened by these words is too wide to be entered upon here. Paul's declarations elsewhere as to the ultimate fate of evil men and angels, must certainly be allowed their full weight; yet such passages as this and ^{<8011>}Ephesians 1:10, seem to point to a larger purpose of God in redemption than is commonly conceived.
- fta192 - Bishop Lightfoot, however, unduly presses *unblemished* as a sacrificial term, going to show that the figure of a sacrifice undenies the whole passage.
- fta193 - Bishop Lightfoot is influenced in his preference for the other sense by his sacrificial figure.
- fta194 - *Esoteric, inner*; that which is profounder and more abstruse, and which is reserved only for the cultivated few who can receive it. *Exoteric, outer*: that which is more rudimentary and simple, and adapted to the popular comprehension.
- fta195 - In the middle voice when the human agent, the mind, or a faculty of the mind is represented as working (^{<8015>}Romans 7:5; ^{<8016>}Ephesians 3:20; ^{<8017>}Galatians 5:6, etc.). In the active voice when God or some evil power works on the man (1 Corinthians 12:6, 11; ^{<8018>}Galatians 2:8; ^{<8019>}Ephesians 1:20, etc.).
- fta196 - I take this opportunity to correct my own note on ^{<5017>}James 1:17, *cometh down*.
- fta197 - See Henry Drummond, "Natural Law in the Spiritual World," p. 276 sqq.

fta198 - I adopt this explanation of this most difficult passage, which is Ritschís and Sabatier’s, followed by Alford, as, on the whole, satisfying most of the conditions of the exegesis. The great body of modern exegetes interpret *principalities and powers* as meaning *the Satanic hosts*. Some explain that Christ, in His final victory on the cross, forever put away from Himself the Satanic powers which assailed His humanity, and which clung to Him like a robe (so Lightfoot and Ellicott). Others, that Christ stripped off the armor from these vanquished enemies (so Meyer, Eadie. Maclaren). But on either of these explanations it may fairly be asked what point of connection with the context is furnished by the ideas of despoiling or of putting away the powers of darkness. How is the fact that Christ triumphed over the infernal hosts relevant to His abrogating the legal bond in His crucifixion? Our explanation links itself with the fact of Christ’s headship of the ranks of angels (ver. 10), and is appropriate in view of the heresy of angel-worship, against which a direct warning follows in ver. 18. It also enables us to retain the proper middle sense of ἀπεκδυσάμενος, and does not compel us to read it here in one way, and in another way in ch. 3:9; and it also enables us to avoid the very awkward change of subject from *God* to *Christ*, which Bishop Lightfoot’s explanation necessitates. I find my own view confirmed by Mr. G. C. Findlay’s article in the “Expositor,” first series, 10, 403. The case is put by him in a singularly lucid manner. Without admitting his conclusion that Paul’s metaphor in ² Corinthians 2:14 was distinctly shaped by the Bacchic festival, I think he has shown sufficient reason for allowing a wider interpretation of θριαμβεύω, as indicated in my note.

fta199 - Which is excluded by Meyer and Dwight.

fta200 - The argument that it is not borne out by New Testament usage is somewhat weakened in the case of an epistle which bristles with novel expressions. There are seventeen words in this Chapter which occur nowhere else in the New Testament.

fta201 - The passage is beset with difficulties. Bishop Lightfoot gives up the words ἃ ἐώρακεν ἐμβατεύων assuming a corruption of the text, and substituting an ingenious conjectural reading. His note is deeply

interesting. See also Mr. Findlay's article alluded to in note on ver. 15, and Meyer.

- fta202 - See the very interesting illustrations from Aristotle in Lightfoot.
- fta203 - See Book iv., and Rawlinson's interesting notes.
- fta204 - In the Jordan valley, about twelve miles south of the Sea of Galilee, and four miles west of the Jordan. See ^{<1029>}1 Chronicles 7:29; ^{<1027>}Judges 1:27; ^{<810>}1 Samuel 31:10, 12.
- fta205 - See Rawlinson's "Herodotus," vol. iv., Essay 3.
- fta206 - And too many of which are embodied in modern Hymnals.
- fta207 - The Phrygian mother of the gods, known elsewhere as Rhea Her worship in Phrygia was so general that there is scarcely a town on the coins of which she does not appear. She was known also as *the great Mother, Cybebe, Agdistis, Berecynthia, Brimo, the Great Ideaen Mother of the gods.* and *Dindymene*. Her worship was orgiastic, celebrated with drums, cymbals, horns. and wild dances in the forests and on the mountains, The lion was sacred to her and she was generally represented, either seated on a throne flanked by lions, or riding in a chariot drawn by lions. See on *revellings*, ^{<1003>}1 Peter 4:3. See Dollinger, "The Gentile and the Jew," i., 102, 176, 374.
- fta208 - Bishop Lightfoot discusses the subject, especially the evidence for the Epistle to the Laodiceans, in an elaborate note. He gives a table containing over a dozen different attempts to identify the epistle referred to here. He thinks it was the epistle to the Ephesians.
- fta209 - The rhetorical figure called *chiasmus* or *cross-reference*.
- fta210 - Lightfoot thinks the reading may be πρεσβευτής though he deems the change unnecessary, since, in the common dialect, the two may have been written indifferently He cites passages from the Apocrypha in illustration of this interchange to which Thayer ("Lexicon") adds some inscriptions from the theater at Ephesus.
- fta211 - See Lecky, "History of European Morals," i., 277, 302; ii., 36, 65, 71. Brace, "Gesta Christi," ch. 5, Dollinger, "The Gentile and the Jew," ii., 259 sqq. Becker, "Gallus," excursas 3. Farrar's "Paul," 2, 468 sqq.

- fta212 - The student should read Archdeacon Farrar's chapter on the use of proper names by Jews, Greeks, and Romans, "Language and Languages," ch. 22.
- fta213 - Dean Plumptre thinks that there may be an allusion to business relations between Paul and Philemon: possibly that Philemon or Archippus took the place of Aquila and Priscilla in the tent-making firm. "St. Paul as a Man of Business," "Expositor," first series, 1 262. This, however, is mere conjecture.
- fta214 - Other testimonies may be found collected by Lightfoot, "Commentary on Philemon," Introduction, and Farrar, "Paul," 2, chs. i., 51. See also Dr. Hackett's article on the epistle in Smith's "Dictionary of the Bible." The letter of Pliny the Younger to Sabinianus, which is often compared with Paul's, is given in full by Farrar, vol. ii., excursus 5. Also by Lightfoot, Introduction.