

THE EPISTLE TO THE

EPHESIANS

CHAPTER 1

“The first chapter has, so to speak, a liturgical, psalmodic character, being, as it were, a glowing song in praise of the transcendent riches of the grace of God in Christ, and the glory of the Christian calling” (Schaff).

1. *By the will of God.* As frequently in the introductions of the epistles, to emphasize his divine appointment. In ^{<600>}Romans 1:1; ^{<600>}1 Corinthians 1:1, *called* is added.

To the saints. See on ^{<600>}Romans 1:7; ^{<500>}Colossians 1:2; ^{<500>}Philippians 1:1.

At Ephesus. There is much discussion as to the genuineness of these words. They are bracketed by both Westcott and Hort, and Tischendorf. ^{fa165} On their omission or retention turns the question whether the epistle was addressed to the church at Ephesus, or was a circular epistle, addressed to Ephesus along with several other churches. For *Ephesus*, see on ^{<600>}Revelation 2:1.

The faithful. Not faithful in the sense of fidelity and perseverance, but *believing*, as ^{<600>}John 20:27; ^{<406>}Acts 10:45. It is to be included with *the saints* under the one article.

2 *Grace.* One of the leading words of the epistle. ^{fa166} It is used thirteen times.

3. *Blessed* (εὐλογητός). Placed first in the clause for emphasis, as always in the corresponding Hebrew in the Old Testament. The verb is commonly omitted — *blessed the God*. In the New Testament used of God only. The perfect participle of the verb, εὐλογημένος *blessed*, is used of men. See on ^{<600>}1 Peter 1:3. The word differs from that used in the Beatitudes, μακάριος, which denotes *character*, while this word denotes *repute*. Lit., *well-spoken of*.

God and Father of our Lord, etc. Some object to this rendering on the ground that the phrase *God of Christ* is unusual, occurring nowhere in Paul, except ver. 17 of this chapter. Such render, *God who is also the Father*, etc. But *Christ of God* is found ^{<4274>}Matthew 27:46; and *my God*, ^{<4317>}John 20:17; ^{<4682>}Revelation 3:12. Compare, also, ^{<4123>}1 Corinthians 3:23; and the phrase is undoubted in ver. 17.

Hath blessed (εὐλογήσας). Kindred with εὐλογητὸς *blessed*.

Spiritual (πνευματικῆ). Another leading word. *Spirit* and *spiritual* occur thirteen times. Paul emphasizes in this epistle the work of the divine Spirit upon the human spirit. Not spiritual as distinguished from bodily, but *proceeding from the Holy Spirit*. Note the collocation of the words, *blessed, blessed, blessing*.

In the heavenly places (ἐν τοῖς ἐπουρανίοις). Another keyword; one of the dominant thoughts of the epistle being the work of the ascended Christ. *Places* is supplied, the Greek meaning *in the heavenlies*. Some prefer to supply *things*, as more definitely characterizing *spiritual blessing*. But in the four other passages where the phrase occurs, ^{<4111>}1:20; 2:6; 3:10; ^{<4112>}6:12, the sense is local, and ἐπουράνιος *heavenly*, is local throughout Paul's epistles. The meaning is that the spiritual blessings of God are found in heaven and are brought thence to us. Compare ^{<4113>}Philippians 3:20.

4. *Even as* (καθὼς). Explaining *blessed us*, in ver. 3. His blessing is in conformity with the fact that He chose.

Chose (ἐξελέξατο). Middle voice, *for himself*.

In Him. As the head and representative of our spiritual humanity. Compare ^{<4152>}1 Corinthians 15:22. Divine election is in Christ the Redeemer. The crown of divine sovereignty is redemption. God rules the world to save it.

Holy and without blame (ἀγίους καὶ ἀμώμους). The positive and negative aspects of christian life. See on ^{<5012>}Colossians 1:22. Rev., *without blemish*. The reference is to *moral* rather than to *forensic* righteousness. Compare ^{<5041>}1 Thessalonians 4:7.

In love. Join with *foreordained*, ver. 5. *Having in love foreordained*.

5. Having predestinated (προορίσας). Rev. *foreordained*. From πρό before, ὀρίζω to define, the latter word being from ὄπος a boundary. Hence to define or determine beforehand.

Adoption (υἰοθεσίαν). See on ^{<4185>}Romans 8:15. Never used of Christ.

Good pleasure (εὐδοκίαν). Not strictly in the sense of kindly or friendly feeling, as ^{<4114>}Luke 2:14; ^{<4115>}Philippians 1:15, but because it pleased Him, see ^{<4117>}Luke 10:21; ^{<4118>}Matthew 11:26. The other sense, however, is included and implied, and is expressed by *in love*.

6. To the praise of the glory of His grace. The ultimate aim of *foreordained*. Glory is an attribute of grace: that in which grace grandly and resplendently displays itself. *Praise* is called forth from the children of God by this divine glory which thus appears in grace. The *grace* is not merely favor, gift, but it reveals also the divine character. In praising God for what He does, we learn to praise Him for what He is. *Glory* is another of the ruling words of the epistle, falling into the same category with *riches* and *fullness*. The apostle is thrilled with a sense of the plenitude and splendor of the mystery of redemption.

Wherein He hath made us accepted (ἐν ᾗ ἐχαρίτωσεν ἡμᾶς). The correct reading is ἦς which, referring to grace. The meaning is not *endued us with grace*, nor *made us worthy of love*, but, as Rev., *grace — which he freely bestowed*. Grace is an act of God, not a state into which He brings us.

The beloved. Christ. Beloved *par excellence*. Compare *the Son of His love*, ^{<4113>}Colossians 1:13; also ^{<4117>}Matthew 3:17; 17:5.

7. We have. Or *are having*. The *freely bestowed* (ver. 6) is thus illustrated by experience. The divine purpose is being accomplished in the lives of believers.

Redemption (τὴν ἀπολύτρωσιν). See on ^{<4114>}Romans 3:24. Note the article: *our redemption*.

Through His blood. Further defining and explaining *in whom*.

Forgiveness (ἄφεσιν). See on ^{<4113>}Luke 3:3; ^{<4115>}James 5:15; ^{<4115>}Romans 3:25. *Forgiveness* specifies the peculiar quality of redemption.

Sins (παραπτώματων). Rev., better, *trespasses*. See on ^{<4114>}Matthew 6:14.

Riches. See on *glory*, ver. 6, and ^{<504>}Romans 2:4.

8. *Wherein He hath abounded* (ἦς ἐπερίσσευσεν). Rev., correctly, *which He made to abound*. The verb is used both transitively and intransitively in the New Testament. The transitive use belongs mainly to later Greek. Compare, for the transitive sense, ^{<412>}Matthew 13:12; ^{<4045>}2 Corinthians 4:15.

In all wisdom and prudence (ἐν πάσῃ σοφίᾳ καὶ φρονήσει). For *wisdom*, see on ^{<513>}Romans 11:33. For *prudence*, on ^{<407>}Luke 1:17. The latter is an attribute or result of wisdom, concerned with its practical applications. Both words refer here to men, not to God: the wisdom and prudence with which He abundantly endows His followers. Compare ^{<509>}Colossians 1:9. *All wisdom is, properly, every kind of wisdom.*

9. *Having made known.* The participle is explanatory of *which He made to abound*, etc.: *in that* He made known.

The mystery of His will. For *mystery*, see on ^{<512>}Romans 11:25; ^{<502>}Colossians 1:26. Another key-word of this epistle. God's grace as manifested in redemption is a mystery in virtue of its riches and depth — as the expression of God's very nature. The mystery of the redemption in Christ, belonging to the eternal plan of God, could be known to men only through revelation — *making known. Of his will; pertaining to his will.* Compare ch. 3:9.

Purposed (προέθετο). Only here, ^{<513>}Romans 1:13; 3:25 (note).

In Himself (ἐν αὐτῷ). The best texts read αὐτῷ *in Him*; but the reference is clearly to God, not to Christ, who is expressly mentioned in the next verse.

10. *That in the dispensation*, etc. (εἰς οἰκονομίαν). The A.V. is faulty and clumsy. Εἰς does not mean *in*, but *unto, with a view to*. *Dispensation* has no article. The clause is directly connected with the preceding: *the mystery which He purposed in Himself unto a dispensation*. For οἰκονομία *dispensation* see on ^{<502>}Colossians 1:25. Here and ch. 3:2, of the divine *regulation, disposition, economy* of things.

Of the fullness of times (τοῦ πληρώματος τῶν καιρῶν). For *fullness*, see on ^{<511>}Romans 11:12; ^{<506>}John 1:16; ^{<5019>}Colossians 1:19. For *times*, compare

^{<800>}Galatians 4:4, “fullness of *the time* (τοῦ χρόνου), where the time before Christ is conceived as a unit. Here the conception is of a series of epochs. *The fullness of the times* is the moment when the successive ages of the gospel dispensation are completed. The meaning of the whole phrase, then, is: *a dispensation characterized: by the fullness of the times: set forth when the times are full.*

To sum up all things in Christ (ἀνακεφαλαιώσασθαι). Explanatory of the preceding phrase; showing in what the dispensation consists. For the word, see on ^{<813>}Romans 13:9. It means *to bring back to and gather round the main point* (κεφαλαίον), not *the head* (κεφαλή); so that, in itself, it does not indicate Christ (the Head) as the central point of regathering, though He is so in fact. That is expressed by the following *in Christ*. The compounded preposition ἀνά signifies *again*, pointing back to a previous condition where no separation existed. All *things*. All created beings and things; not limited to intelligent beings. Compare ^{<812>}Romans 8:21; ^{<815>}1 Corinthians 15:28.

The connection of the whole is as follows: God made known the mystery of His will, the plan of redemption, according to His own good pleasure, in order to bring to pass an economy peculiar to that point of time when the ages of the christian dispensation should be fulfilled — an economy which should be characterized by the regathering of all things round one point, Christ.

God contemplates a regathering, *a restoration* to that former condition when all things were in perfect unity, and normally combined to serve God’s ends. This unity was broken by the introduction of sin. Man’s fall involved the unintelligent creation (^{<812>}Romans 8:20). The mystery of God’s will includes the restoration of this unity in and through Christ; one kingdom on earth and in heaven — a new heaven and a new earth in which shall dwell righteousness, and “the creation shall be delivered from the bondage of corruption into the liberty of the glory of the children of God.”

11. In Him. Resuming emphatically: in Christ.

We have obtained an inheritance (ἐκκληρώθημεν). Only here in the New Testament. From κλήρος *a lot*. Hence the verb means literally *to determine, choose, or assign by lot*. From the custom of assigning portions

of land by lot, κλήρος acquires the meaning of *that which is thus assigned; the possession or portion of land*. So often in the Old Testament. See Sept., ^{<644>}Numbers 34:14; ^{<618>}Deuteronomy 3:18; 15:4, etc. *An heir* (κληρονόμος) is originally one who obtains by lot. The A.V. here makes the verb active where it should be passive. The literal sense is *we were designated as a heritage*. So Rev., correctly, *were made a heritage*. Compare ^{<604>}Deuteronomy 4:20, *a people of inheritance* (λαὸν ἔγκληρον). Also ^{<654>}Deuteronomy 32:8, 9.

12. *That we should be.* Connect with *we were made a heritage*.

Who first trusted (τοὺς προηλπικότας). In apposition with *we* (should be). So Rev., *we who had*, etc., *trusted*, more properly *hoped*; and *first trusted* is ambiguous. *We* refers to Jewish Christians, and the verb describes their messianic hope *before* (πρό) the advent of Christ. Hence Rev., correctly, *we who had* (have) *before hoped*. *In Christ* should be “*in the Christ*,” as the subject of messianic expectation and not as *Jesus*, for whom *Christ* had passed into a proper name. It is equivalent to *in the Messiah*. See on ^{<400>}Matthew 1:1.

13. *Ye also trusted.* Gentile Christians. *Trusted*, which is not in the Greek, is unnecessary. The pronoun *ye* is nominative to *were sealed*.

In whom. Resuming the *in whom* at the beginning of the verse, and repeated on account of the length of the clause.

Ye were sealed (ἐσφραγίσθητε). See on ^{<633>}John 3:33; ^{<620>}Revelation 22:10. Sealed with the assurance of the Holy Spirit. ^{<618>}Romans 8:16; ^{<302>}2 Corinthians 1:22; ^{<302>}2 Timothy 2:19.

Spirit of promise. Strictly, *the promise*. Denoting the promise as characteristic of the Holy Spirit: the Spirit which was announced by promise. See ^{<426>}Acts 2:16 sqq.; ^{<202>}Joel 2:28; ^{<320>}Zechariah 12:10; ^{<305>}Isaiah 32:15; 44:3; ^{<619>}John 7:39; ^{<404>}Acts 1:4-8; ^{<614>}Galatians 3:14.

14. *Earnest.* See on ^{<102>}2 Corinthians 1:22.

Unto the redemption, etc. Construe with *ye were sealed*.

Of the purchased possession (τῆς περιποιήσεως). See on *peculiar*, ^{<619>}1 Peter 2:9. The word originally means *a making to remain over and above*;

hence *preservation; preservation for one's self; acquisition; the thing acquired*, or a possession. Used here collectively for *the people possessed*, as *the circumcision for those circumcised*, ^{<510>}Philippians 3:3; *the election for those chosen*, ^{<510>}Romans 11:7. Rev., *God's own possession, God's own* being inserted for the sake of clearness. Compare ^{<242>}Isaiah 43:21; ^{<413>}Acts 20:28; ^{<514>}Titus 2:14.

Unto the praise of His glory. Construe with *ye were sealed: Ye were sealed unto the redemption*, etc.; setting forth God's purpose as it contemplates man. *Ye were sealed unto the praise of His glory*; God's purpose as it respects Himself

15. Your faith (τὴν καθ' ὑμᾶς πίστιν). The Greek phrase is nowhere else used by Paul. Lit., as Rev., *the faith which is among you*. Expositors endeavor to make a distinction between this and Paul's common phrase ἡ πίστις ὑμῶν *your faith*, but they differ widely, and the distinction is at best doubtful.

Love. Omit.

Unto all the saints (τὴν εἰς πάντας τοὺς ἁγίους). Lit., *that which is toward all*, etc. *Love* being omitted, this refers to *faith*: faith which displays its work and fruits toward fellow Christians. See on Philemon 5, 6. Compare *work of faith*, ^{<503>}1 Thessalonians 1:3. Though *love* is not mentioned, yet *faith works* by love. ^{<410>}Galatians 5:6.

16. Making mention, etc. As I make mention. The same expression occurs ^{<509>}Romans 1:9; ^{<500>}Philippians 1:4; Philemon 4.

17. God of our Lord Jesus Christ. Compare ^{<417>}John 20:17; ^{<426>}Matthew 27:46, and see on ver. 3.

Father of glory (ὁ πατὴρ τῆς δόξης). The Father to whom *the glory* belongs. Note the article, *the glory*, preeminently. Compare ^{<402>}Acts 7:2; ^{<418>}1 Corinthians 2:8. See ^{<581>}Psalms 18:3, "who is worthy to be praised;" where the Hebrew is *is praised*. The exact phrase has no parallel in Scripture.

The Spirit of wisdom and revelation. *Spirit* has not the article, but the reference is to the Holy Spirit. Compare ^{<423>}Matthew 12:28; ^{<415>}Luke 1:15, 35, 41; ^{<500>}Romans 1:4; ^{<402>}1 Peter 1:2. *Wisdom* and *revelation* are special

forms of the Spirit's operation. He imparts *general illumination* (wisdom) and special *revelations* of divine mysteries. The combination of two words with an advance in thought from the general to the special is characteristic of Paul. Compare *grace and apostleship*, ^{<610>}Romans 1:5; *gifts and calling*, ^{<612>}Romans 11:29; *wisdom and prudence*, ^{<608>}Ephesians 1:8, *wisdom and knowledge*, ^{<609>}Colossians 2:3.

In the knowledge of Him (ἐν ἐπιγνώσει αὐτοῦ) The sphere in which they will receive God's gift of wisdom and revelation. To know God is to be wise. The condition is not merely *acknowledgment*, but *knowledge*. Ἐπίγνωσις *knowledge* is never ascribed to God in the New Testament. *Of Him* refers to God.

18. The eyes of your understanding being enlightened (πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς καρδίας ὑμῶν). Rev., *eyes of your heart*. Lit., *being enlightened as to the eyes of your heart; enlightened* being joined with *you* (ver. 17) by a somewhat irregular construction: *may give unto you being enlightened*. For a similar construction see ^{<415>}Acts 15:22. The phrase *eyes of the heart* occurs nowhere else in the New Testament. Plato has *eye of the soul* (ψυχῆς, "Sophist," 254). Ovid, speaking of Pythagoras, says: "With his mind he approached the gods, though far removed in heaven, and what nature denied to human sight, he drew forth with the eyes of his heart" ("Metamorphoses," xv., 62-64). *Heart* is not merely the seat of *emotion*, as in popular usage, but of *thought* and *will*. See on ^{<612>}Romans 1:21. The particular aspect in which its activity is viewed, perception or cognition, is determined by what follows, "that ye may know," etc.

Hope of His calling. *Hope*, not, as sometimes, the *thing hoped for*, but the *sentiment* or *principle* of hope which God's calling inspires.

The riches of the glory of His inheritance. Ellicott remarks that this is a noble accumulation of genitives, "setting forth the inheritance on the side of its glory, and the glory on the side of its riches." Glory is the essential characteristic of salvation, and this glory is richly abounding. *His inheritance*: which is His, and His gift.

19. Exceeding (ὑπερβάλλον). Compounds with ὑπέρ *over, beyond*, are characteristic of Paul's intensity of style, and mark the struggle of language

with the immensity of the divine mysteries, and the opulence of the divine grace. See ver. 21; 3:20; ^{α017}2 Corinthians 4:17, etc.

According to the working of His mighty power (κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ). The A.V. frequently impairs the force of a passage by combining into a single conception two words which represent distinct ideas; translating two nouns by an adjective and a noun. Thus ^{α019}Philippians 3:21, *vile body, glorious body*, for *body of humiliation, body of glory*: ^{α020}Romans 8:21, *glorious liberty*, for *liberty of the glory*: ^{α001}2 Corinthians 4:4, *glorious gospel*, for *gospel of the glory*: ^{α011}Colossians 1:11, *glorious power*, for *power of the glory*: ^{α014}1 Peter 1:14, *obedient children*, for *children of obedience*: ^{α014}2 Peter 2:14, *cursed children*, for *children of cursing*. So here, *mighty power*, for *strength of might*. The idea is thus diluted, and the peculiar force and distinction of the separate words is measurably lost. Rev., correctly, *working of the strength of His might*. For *working*, see on ^{α019}Colossians 1:29. For *strength* and *might*, see on ^{α012}2 Peter 2:11; ^{α012}John 1:12. *Strength* (κράτους) is used only of God, and denotes *relative* and *manifested* power. *Might* (ἰσχύος) is *indwelling* strength. *Working* (ἐνέργειαν) is the active, efficient *manifestation* of these. Hence we have here God's *indwelling* power, which inheres in the divine nature (*strength*); *the relative quality* or *measure* of this power (*might*); and the *efficient exertion* of the divine quality (*working*). The phrase, *according to the working of the strength*, etc., is to be connected with *the exceeding greatness of His power*. The magnitude of God's power toward believers is known in the operation of the strength of His might.

20. Which (ἣν). Refer to *working* (ver. 19).

He wrought (ἐνήργησεν). The best texts read ἐνήργηκεν, perfect tense, *He hath wrought*. The verb is kindred with *working* (ver. 19).

In Christ. In the case of Christ. Christ's dead body was the point on which this working of divine power was exhibited. See ^{α011}Romans 8:11; ^{α012}2 Corinthians 4:14.

When He raised (ἐγείρας). Or, *in that He raised*.

And set (καὶ ἐκάθισεν). Rev., *made Him to sit*. The best texts read καθίσας *having seated*, or *in that He caused him to sit*.

Right hand. See ^{<4076>}Acts 7:56.

In the heavenly places. See on ver. 2. Local. Not merely of a spiritual state, which does not suit the local expressions *made to sit* and *right hand*.

21. *Far above* (ὑπεράνω). Lit., *over above*. See on ver. 19. Connect with *made Him to sit*.

Principality, power, etc. These words usually refer to angelic powers; either *good*, as ch. 3:10; ^{<5016>}Colossians 1:16; 2:10; or *bad*, as ch. 6:12; ^{<4524>}1 Corinthians 15:24; ^{<5015>}Colossians 2:15; or *both*, as ^{<4188>}Romans 8:38. See on ^{<5016>}Colossians 1:16; 2:15. Here probably *good*, since the passage relates to Christ's exaltation to glory rather than to His victory over evil powers.

And every name that is named. *And* has a collective and summary force — *and in a word*. *Every name*, etc. Whatever a name can be given to. "Let any name be uttered, whatever it is, Christ is above it; is more exalted than that which the name so uttered affirms" (Meyer). Compare ^{<1309>}Philippians 2:9. "We know that the emperor precedes all, though we cannot enumerate all the ministers of his court: so we know that Christ is placed above all, although we cannot name all" (Bengel).

Not only in this world, etc. Connect with *which is named*. For *world* (αἰῶνι), see on ^{<4009>}John 1:9.

22. *Put all things in subjection.* Compare ^{<5015>}Colossians 1:15-18; ^{<4005>}Psalms 8:5-8.

Gave Him. *Him* is emphatic: and *Him* He gave. Not merely *set Him over* the Church, but *gave Him* as a gift. See ^{<4005>}2 Corinthians 9:15.

The Church (τῆ ἐκκλησίας). See on ^{<4068>}Matthew 16:18.

23. *Which* is His body (ἧτις). The double relative is explanatory, *seeing it is: by which I mean*. *Body*, a living organism of which He is the head. See on ^{<5015>}Colossians 1:18.

The fullness. See on ^{<4016>}John 1:16; ^{<4012>}Romans 11:12; ^{<5015>}Colossians 1:19. That which is filled. The Church, viewed as a receptacle. Compare ch. 3:10.

That filleth all in all (τὰ πάντα ἐν πᾶσιν πληρουμένου). Better, *that filleth all things with all things*. The expression is somewhat obscure. All things are composed of elements. Whatever things exist, God from His fullness fills with all those elements which belong to their being or welfare. The whole universe is thus filled by Him.

CHAPTER 2

1. *And you.* Taking up the closing thought of the preceding chapter, the magnitude of God's power toward believers as exhibited in Christ's resurrection. He now shows that the same power is applied to his readers. Hence the connection is: "When He raised Him from the dead, etc., and *you* did He quicken, even as He quickened Christ." The structure of the passage is broken. Paul having prominently in mind the thought *God quickened you as He did Christ*, begins with *you also*. Then the connection is interrupted by vers. 2, 3, which describe their previous condition. Then ver. 1 is taken up in ver. 4, by *but God, God* introducing a new sentence.

Who were dead (ὄντας νεκροῦς). Better, Rev., *when ye were dead*, thus giving the sense of the continued state in the past expressed by the participle *being*.

Trespases — sins (παραπτώμασιν — ἁμαρτίαις). See on ^{<412>}Matthew 1:21; 6:14. *Trespases*, special acts. *Sins*, all forms and phases of sin: more general.

2. *Course* (αἰῶνα). Lit., *age*. See on ^{<419>}John 1:9.

Power (ἐξουσίας). Collective, the whole empire of evil spirits.

The air. According to Paul's usage, in the simple physical sense. See ^{<423>}Acts 22:23; ^{<425>}1 Corinthians 9:26; ^{<447>}1 Thessalonians 4:17; ^{<467>}Revelation 16:17. The air is regarded as the region of the demons' might.

The spirit. See on ^{<412>}1 Corinthians 2:12. The term designates the power over which Satan rules, on the side of its operation in men's hearts.

Now. With an implied reference to its *former* working in his readers. Compare *once*, ver. 3

Children of disobedience (υἱοὺς τῆς ἀπειθείας). Compare ch. 5:6. A Hebraistic expression. Compare *son of perdition*, ^{<472>}John 17:12; *children of obedience*, ^{<414>}1 Peter 1:14; *children of cursing*, ^{<414>}2 Peter 2:14. Rev., correctly, *sons of disobedience*: belonging to disobedience as sons to a parent.

3. Had our conversation (ἀνεστράφημεν). See on the kindred noun *conversation*, ⁴⁰¹⁵1 Peter 1:15. Rev., more simply, *lived*.

Fulfilling (ποιούντες). Rev., *doing*. The verb implies *carrying out* or *accomplishing*, so that the A.V. is more nearly correct. See on ⁴⁰⁷⁵Romans 7:15; ⁴⁰²¹John 3:21.

Desires (θελήματα). Lit., *willings*. See on ⁵¹⁸²Colossians 3:12.

Mind (διανοιῶν). More strictly, *thoughts*. See on ⁴¹²³Mark 12:30; ⁴⁰⁷⁵Luke 1:51.

By nature children of wrath. See on ver. 2. **Children** (τέκνα) emphasizes the connection by *birth*; see on ⁴⁰¹²John 1:12. **Wrath** (ὀργή) is God's holy hatred of sin; His essential, necessary antagonism to everything evil, ⁴⁰¹⁸Romans 1:18. **By nature** (φύσει) accords with *children*, implying what is innate. That man is born with a sinful nature, and that God and sin are essentially antagonistic, are conceded on all hands: but that unconscious human beings come into the world under the blaze of God's indignation, hardly consists with Christ's assertion that to little children *belongs* the kingdom of heaven. It is true that there is a birth-principle of evil, which, if suffered to develop, will bring upon itself the wrath of God. Whether Paul means more than this I do not know. ^{fa167}

Others (οἱ λοιποί). Rev., correctly, *the rest*.

4. But God. Resuming ver. 1.

For His great love (διῶ). *For the sake of, in order to satisfy* His love.

Quickened us together. Spiritually. Compare ⁵¹⁸²Colossians 2:13; ⁴⁰¹⁸Romans 6:11-14; 8:10, 11 "What God wrought in Christ He wrought, *ipso facto*, in all who are united with Him" (Ellicott).

6. Raised us up. Compare ⁴⁰¹⁸Romans 6:5.

Made us sit together (συνεκάθισεν). Compare *set Him*, ch. 1:20.

Together is ambiguous. Render *with Him*, as Rev. "Even now we sit there in Him, and shall sit with Him in the end" (Andrews, cited by Ellicott).

Compare ⁴⁰¹⁸Romans 8:30; ⁴⁰²¹Revelation 3:21. Meyer renders *hath given us joint seat*.

In Christ Jesus. Connect with *raised up, made us sit, and in heavenly places. Resurrection, enthronement, heaven, all are in Christ.*

7. The ages to come (τοῖς αἰώσιν τοῖς ἐπερχομένοις). Lit., *the ages, those which are coming on.* Which are successively arriving until Christ's second coming.

He might show (ἐνδείξεται). The middle voice denotes *for His own glory.* See on ^{<500F>}Colossians 1:6.

In kindness (ἐν χρηστότητι). See on *easy,* ^{<400B>}Matthew 11:30. The grace of God is to be displayed in His actual benefits.

8. For by grace, etc. This may truly be called *exceeding riches* of grace, *for* you are saved by grace. *Grace* has the article, *the* grace of God, in vers. 5, 7.

And that. Not *faith,* but *the salvation.*

Of God. Emphatic. *Of God* is it the gift.

10. For we are His workmanship. A reason why no man should glory. If *we* are God's workmanship, our *salvation* cannot be of ourselves. *His* is emphatic. *His* workmanship are we.

Created (κτισθέντες). See on ^{<400B>}John 1:3. The verb originally means *to make habitable, to people.* Hence *to found.* God is called *κτίστης* *creator,* ^{<600B>}1 Peter 4:19, and *ὁ κτίσας* *he that created,* ^{<400C>}Romans 1:25. Compare ^{<600B>}Revelation 4:11. *Κτίσις* is used of the whole sum of created things, ^{<400B>}Mark 10:6; ^{<400C>}Romans 8:22.

Afore prepared (προητοίμασεν). Rev, more correctly, *prepared.* Made ready beforehand. God prearranged a sphere of moral action for us to walk in. Not only are works the necessary outcome of faith, but the character and direction of the works are made ready by God.

That we should walk. *In order that; to the end that.*

11. Uncircumcision — circumcision. Abstract for concrete terms, the uncircumcised and circumcised.

Which is called. Notice the irony, giving back the *called* of the circumcised.

12. *Being aliens* (ἀπηλλοτριωμένοι). Rev., better, giving the force of the verb, *alienated*. As they had once been otherwise. Paul speaks ideally of a spiritual commonwealth in which Jew and Gentile were together at peace with God, and of which the commonwealth of Israel is a type.

Israel. Selecting the most honorable title to describe the Jew. See on ^{<418>}Acts 3:12. The reference is to the spiritual rather than to the national distinction. In being separated from Christ, they were separated from that commonwealth in which, according to the promise, Christ would have been to them, as to the faithful Israelites, the object of their faith and the ground of their salvation.

Covenants. The several renewals of God's covenant with the patriarchs.

Of promise (τῆς ἐπαγγελίας). Better, *the promise*. The messianic promise, which was the basis of all the covenants.

Without God (ἄθεοι). God-forsaken. It might also mean *godless* or *impious*. The gentile gods were no gods.

13. *Now in Christ Jesus*. *Now*, in contrast with *at that time*. *In Christ Jesus*, in contrast with *alienated from*, etc. *Jesus* is added because *the Christ* who was the subject of promise, *the Messiah*, has come into the world under that personal name. The phrase includes the promised Messiah and the actual Savior.

14. *Our peace* (ἡ εἰρήνη ἡμῶν). Christ is similarly described in abstract terms in ^{<418>}1 Corinthians 1:30; *wisdom, righteousness, sanctification, redemption*. So ^{<517>}Colossians 1:27, *hope of glory*. Christ is thus not merely our *peace-maker*, but our very peace itself.

Both (τὰ ἀμφοτέρα). Lit., *the both*. The neuter gender shows that Jews and Gentiles are conceived by the writer merely as two facts. The masculine is used in vers. 15, 16.

Hath broken down (λύσας). Lit., *loosened* or *dissolved*. Rev., giving the force of the aorist tense, *brake down*. The participle has an explanatory force, *in that He brake down*.

The middle-wall of partition (τὸ μεσότοιχον τοῦ φραγμοῦ). Lit., *the middle wall of the fence or hedge*. The wall which pertained to the fence;

the *fact* of separation being emphasized in *wall*, and the *instrument* of separation in *fence*. The hedge was the whole Mosaic economy which separated Jew from Gentile. Some suppose a reference to the stone screen which bounded the court of the Gentiles in the temple.

15. *Having abolished in His flesh the enmity* (τὴν ἔχθραν ἐν τῇ σαρκὶ αὐτοῦ καταργήσας). The *enmity* immediately follows *the middle wall of partition*, and should be rendered in apposition with and as defining it, and as dependent on *brake down*, not on *abolished*: the middle wall which was the enmity. It is used abstractly, as *peace* in ver. 14. The enmity was the result and working of the law regarded as a separative system; as it separated Jew from Gentile, and both from God. See ^{<410>}Romans 3:20; 4:15; 5:20; 7:7-11. For *abolished*, see on *cumbereth*, ^{<410>}Luke 13:7, and *make without effect*, ^{<410>}Romans 3:3.

The law of commandments contained in ordinances (τὸν νόμον τῶν ἐντολῶν ἐν δόγμασιν). *The law*, etc., depends in construction on *having abolished*, and is not in apposition with *the enmity*, as A.V. The middle wall of partition, the enmity, was dissolved by the abolition of the law of commandments. Construe *in His flesh* with *having abolished*. Law is general, and its contents are defined by *commandments*, *special injunctions*, which injunctions in turn were formulated in definite *decrees*. Render the entire passage: *brake down the middle-wall of partition, even the enmity, by abolishing in His flesh the law of commandments contained in ordinances*.

For to make (ἵνα κτίσῃ). Rev., *that He might create*. See on *created*, ver. 10. The work was to be a new *creation* on a new *foundation*.

In Himself. As the medium of reconciliation.

Of the twain one new man (τοὺς δύο εἰς ἓνα καινὸν ἄνθρωπον). The Greek is livelier: *make the two into one new man*. **Καινὸν** *new*, emphasizes the new *quality*; not newness in point of time. See on ^{<410>}Matthew 26:29.

16. *Might reconcile* (ἀποκαταλλάξῃ). Only here and ^{<300>}Colossians 1:20, 21. See on ^{<300>}Colossians 1:20. The new man precedes the reconciling in Paul's statement, though, as a fact, the order is the reverse. The verb contains a hint of restoration to a primal unity. See on ver. 12.

Thereby (ἐν αὐτῷ). Or *upon it* — the cross.

17. *You which were afar off.* Gentiles.

Them that were nigh. Jews. See on ^{<68B>}Romans 3:30. As children of the messianic covenant. See on ver. 12. Compare ^{<25B>}Isaiah 57:9, where the Septuagint reads, *peace upon peace to those who are far and to those who are near.*

18. *Access* (προσαγωγήν). See on ^{<68B>}Romans 5:2. Notice the three persons of the Godhead: through *Him* (Christ); one *Spirit, the Father.*

19. *Foreigners* (πάροικοι). See on ^{<24B>}Luke 24:18. Rev., better, *sojourners.* Without rights of citizenship.

20. *Of the apostles and prophets.* The foundation laid by them. Prophets are New-Testament prophets. See ch. 3:5; 4:11. See on ^{<61D>}1 Corinthians 12:10.

Chief corner-stone (ἀκρογωνίαου). Only here and ^{<60B>}1 Peter 2:6.

21. *All the building* (πάσα οικοδομή). Lit., *every building.* Rev., *each several building.* But the reference is evidently to one building, and the rendering of A.V. should be retained though the article is wanting.

Fitly framed together (συναρμολογουμένη). The present participle indicates the framing as in progress.

Temple (ναόν). Sanctuary. See on ^{<40B>}Matthew 4:5. The more sacred portion of the structure is chosen for the figure.

22. *Are builded together* (συνοικοδομεῖσθε). As component parts of the one building. The reference is to individual Christians, not to communities.

Habitation (κατοικητήριον). Answering to *temple.* Only here and ^{<68D>}Revelation 18:2. Indicating a *permanent dwelling.* See on *dwell,* ^{<61D>}Luke 11:26; ^{<40B>}Acts 2:5; ^{<40B>}Mark 5:3. In marked contrast with *sojourners,* ver. 19.

Through the Spirit (ἐν). Better, as Rev., *in.* In the fellowship of the indwelling Spirit.

CHAPTER 3

1. *For this cause.* Seeing ye are so builded together.

Of Christ Jesus (τοῦ Χριστοῦ Ἰησοῦ). Notice the article, *the* Christ, and see on ch. 2:13.

Gentiles. To whom Paul was expressly sent, and in preaching to whom he had fallen into the hands of the civil law.

2. *If ye have heard* (εἴγε ἠκούσατε). Here begins a long digression extending to ver. 14. *If, Rev., if so be,* means *upon the supposition that*; not implying the certainty of the assumption, though this shade of meaning is given by the context. The words are a reminder of his preaching among them.

Dispensation (οἰκονομίαν). See on ch. 1:10; ^{<502>}Colossians 1:25. The divine arrangement or disposition.

4. *Whereby* (πρὸς ὃ). Lit., *agreeably to which*, namely, what he had written.

Mystery of Christ. The mystery which is Christ. See on ^{<502>}Colossians 1:26; ^{<512>}Romans 11:25.

5. *Other* generations (ἑτέρας). Other and *different*. See on ^{<402>}Matthew 6:24.

6. *Fellow--heirs — of the same body — partakers* (συγκληρόνομα σύσσωμα συμμετοχα). The second of these words occurs only here; the third only here and ch. 5:7. They are strange to classical Greek.

7. *Gift of the grace.* The gift in which the grace of God consisted, the apostleship to the Gentiles.

By the effectual working of His power (κατὰ τὴν ἐνέργειαν τῆς δυνάμεως αὐτοῦ). Rev., better, *according to* the working, etc. The gift was bestowed in accordance with that efficiency which could transform Saul the persecutor into Paul the apostle to the Gentiles.

8. *Less than the least* (τῷ ἐλαχιστοτέρῳ). Only here in the New Testament, and very characteristic. A comparative is formed upon a superlative: *more least* than all the saints. Compare ^{<418>}1 Corinthians 15:8.
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Unsearchable (ἀνεξιχνίαστον). Only here and ^{<613>}Romans 11:33 (note).
Which cannot be tracked out.

9. *To make all men see* (φωτίσαι πάντας). Lit., *to enlighten*.

The mystery. The admission of the Gentiles into covenant privileges.

From the beginning of the world (ἀπὸ τῶν αἰώνων). Lit., *from the ages*.
Rev., *from all ages*. See on ^{<510>}Colossians 1:26.

All things (τὰ πάντα). Collectively.

10. *To the intent that*. Connect with the matter of the two preceding verses. Grace was given me to preach Christ and to enlighten men as to the long-hidden mystery of the admission of the Gentiles, *in order that now*, etc.

Now. In contrast with *all ages*.

Principalities and powers. Good angels. See on ch. 1:21.

By the Church (διὰ). Better, *through*, as Rev. By means of the Church. This agrees with what was said of the Church as *the fullness of God*, ch. 1:23.

Manifold wisdom (πολυποίκιλος σοφία). A very striking phrase. The adjective occurs only here, and means *variegated*. It is applied to *pictures*, *flowers*, *garments*. Ποίικλον is used in the Septuagint of Joseph's coat, ^{<450>}Genesis 37:3. Through the Church God's wisdom in its infinite variety is to be displayed — the *many-tinted* wisdom of God — in different modes of power, different characters, methods of training, providences, forms of organization, etc.

11. *Eternal purpose* (πρόθεσιν τῶν αἰώνων). Lit., *the purpose of the ages*.

He wrought (ἐποίησεν). Carried into effect. See on *fulfilling*, ch. 2:3.

12. Faith of Him (τῆς πίστεως αὐτοῦ). As often, for *faith in Him*.

13. Faint (ἐγκακεῖν). Lit., *lose heart*. **Κακός** in classical Greek, but not in the New Testament, sometimes means *cowardly*.

14. For this cause. Resuming the interrupted clause in ver. 1, and having still in mind the closing thought of ch. 2. Seeing ye are so built together in Christ, *for this cause*, etc.

Father. Omit of our Lord Jesus Christ.

15. Of whom (ἐξ οὗ). After whom.

The whole family (πᾶσα πατριὰ) Rev., more correctly, *every family*.

Πατριὰ is, more properly, a *group of families* — all who claim a common **πατήρ**. *father*. *Family*, according to our usage of the term, would be **οἶκος** *house*. The Israelites were divided into *tribes* (φυλάί), and then into **πατριά**, each deriving its descent from one of Jacob's grandsons; and these again into **οἶκοι** *houses*. So Joseph was both of *the house* (οἴκου) and *family* (πατριάς) of David. We find the phrase **οἶκοι πατριῶν** *houses of the families*, ^{<0113>}Exodus 12:3; ^{<0102>}Numbers 1:2. The word occurs only three times in the New Testament: here, ^{<0104>}Luke 2:4; ^{<4025>}Acts 3:25. In the last-named passage it is used in a wide, general sense, of *nations*. *Family* is perhaps the best translation, if taken in its wider meaning of a body belonging to a common stock — a clan. *Fatherhood* (Rev., in margin), following the Vulgate *paternitas*, means rather the fact and quality of paternity. Observe the play of the words, which can scarcely be reproduced in English, *pater, patria*.

In heaven and earth. To the angelic hosts and the tribes of men alike, God is Father. There may be a suggestion of the different ranks or grades of angels, as principalities, thrones, powers, etc. See ver. 10. "Wherever in heaven or in earth beings are grouped from their relation to a father, the name they bear in each case is derived from the Father" (Riddle).

16. Might (δυνάμει). Rev., *power*. Appropriate to the succeeding phrase *the inner man*, since it signifies *faculty* or *virtue* not necessarily manifest.

In the inward man (εἰς τὸν ἔσω ἄνθρωπον). The force of the preposition is *into*: might entering into the inmost personality. *Inward man*: compare *outward man*, ^{<4016>}2 Corinthians 4:16. It is the rational and moral *I*; the

essence of the man which is conscious of itself as a moral personality. In the unregenerate it is liable to fall under the power of sin (^{<B12>}Romans 7:23); and in the regenerate it needs constant renewing and strengthening by the Spirit of God, as here. Compare *the hidden man of the heart*, ^{<B13>}1 Peter 3:4.

17. *May dwell* (κατοικῆσαι). Settle down and abide. Take up His permanent abode, so that ye may be a *habitation* (κατοικητήριον) of God. See on ch. 2:22. The connection is with the preceding clause: “*to be strengthened, etc., so that Christ may dwell*, the latter words having at once a climactic and an explanatory force, and adding the idea of permanency to that of strengthening.

By faith (διὰ τῆς πίστεως). Through *your* (the article) faith, as the medium of appropriating Christ. Faith opens the door and receives Him who knocks. ^{<B14>}Revelation 3:20.

18. *Rooted and grounded* (ἐρριζωμένοι καὶ θεμελιωμένοι). Compare ^{<B15>}Colossians 2:7, and see note. *Grounded* or *founded*, from θεμέλιον *foundation*. The *dwelling* in ver. 17 would naturally suggest the *foundation*. Rooting and grounding are consequences of the strengthening of the Spirit and of Christ’s indwelling.

In love. Standing first in the sentence and emphatic, as the fundamental principle of christian life and knowledge.

May be able (ἐξιχύσητε). Rev., *may be strong*. This compound verb occurs only here. The preposition ἐξ has the force of *fully* or *eminently*. Ἴσχύς is *strength embodied*; inhering in organized power. Hence it is an advance on δυνάμει *might* in ver. 16 (see note). Paul prays that the inward *might* or *virtue* may issue in ability to grasp. Compare ^{<B16>}Luke 14:30; ^{<B17>}16:3; ^{<B18>}Acts 27:16; ^{<B19>}James 5:16, and see notes. ^{fa169}

Comprehend (καταλαβέσθαι). To English readers this conveys the meaning *understand*. Rev., better, *apprehend: grasp*. See on ^{<B20>}John 1:5, and compare ^{<B21>}Philippians 3:12, 13.

Breadth, etc. No special interpretations are to be given to these words. The general idea of vastness is expressed in these ordinary terms for dimension. Notice that the article is attached only to the first, *breadth*, all the rest being included under the one article; the intention being to exhibit the love

of Christ in its entire dimension, and not to fix the mind on its constituent parts.

19. To know (γνώσει). Practically, through experience; while *apprehend* marks the knowledge as *conception*.

Love of Christ. Christ's love to us. Human love to Christ could not be described in these terms.

Which passeth knowledge (τὴν ὑπερβάλλουσαν τῆς γνώσεως). Which surpasses *mere* knowledge without the experience of love. Note the play on the words *know* and *knowledge*.

That ye might be filled with all the fullness of God (ἵνα πληρωθῆτε εἰς πᾶν τὸ πλήρωμα τοῦ θεοῦ). Note the recurrence of *that*; *that* He would grant you; *that* ye may be strong; *that* ye may be filled. *With* is better rendered *unto*, to the measure or standard of. *Fullness of God* is the fullness which God imparts through the dwelling of Christ in the heart; Christ, in whom the Father was pleased that all the fullness should dwell (^{<S1019>}Colossians 1:19), and in whom dwelleth all the fullness of the Godhead (^{<S1019>}Colossians 2:9).

20. Exceeding abundantly (ὑπερεκπερισσοῦ). Only here, ^{<S1010>}1 Thessalonians 3:10; 5:13. *Superabundantly*. One of the numerous compounds of ὑπέρ *beyond, over and above*, of which Paul is fond. Of twenty-eight words compounded with this preposition in the New Testament, Paul alone uses twenty. For the order and construction, see next note.

Above all (ὑπὲρ πάντα). These words should not be connected with *that*, as A.V. and Rev.: "above all *that* we ask," etc. They form with *do* an independent clause. The next clause begins with *exceedingly above*, and is construed with ὧν *that which* we ask, etc. Read the whole, "Unto Him who is able to do beyond all, exceedingly above that which," etc.

21. Glory. Properly, *the* glory, which is His due.

In the Church. Through which His many-tinted wisdom is to be displayed, and which is His fullness. The *variety* of the divine wisdom is again hinted at in *all that we ask or think*.

By Christ Jesus (ἐν). Rev., better, *in*. As the Church is the *outward domain* in which God is to be praised, so Christ is the *spiritual sphere* of this praise.

Throughout all ages, world without end (εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων). Lit., *unto all the generations of the age of the ages*. Eternity is made up of ages, and ages of generations.

CHAPTER 4

1. *In the Lord*. See on ^{<3114>}Philippians 1:14.

2. *Lowiness — meekness*. See on ^{<4112>}Matthew 11:29; 5:5.

Long-suffering. See on ^{<5107>}James 5:7.

Forbearing (ἀνεχόμενοι). See on ^{<6041>}Luke 9:41.

3. *Endeavoring* (σπουδάζοντες). Not strong enough. Originally the verb means *to make haste*. So the kindred noun σπουδή *haste*, ^{<4125>}Mark 6:25; ^{<4139>}Luke 1:39. Hence *diligence*. Rev., here, *giving diligence*.

To keep (τηρεῖν). See on *reserved*, ^{<6104>}1 Peter 1:4.

Unity of the Spirit. Wrought by the Holy Spirit.

Bond of peace. The bond which is peace. Compare ch. 2:14, *our peace — made both one*. Christ, our peace, is thus a bond of peace. Others, however, treat *in the bond* as parallel with *in love* of ver. 2, and cite ^{<5134>}Colossians 3:14, “love the bond of perfectness.”

4. The connection with the preceding verses is as follows: I exhort you to *unity*, for you stand related to *the Church*, which is *one* body in Christ; to the *one Spirit* who informs it; to the *one hope* which your calling inspires; to the *one Lord*, Christ, in whom you believe with *one common faith*, and receive *one common sign* of that faith, baptism. Above all, to the *one God and Father*.

Body — Spirit. *The body* is the invisible Church, the mystical body of Christ: the Spirit, the Holy Spirit. Πνεῦμα *spirit*, is never used in the New Testament of *temper* or *disposition*.

Even as. To the facts of one body and one Spirit corresponds the fact of their calling in one hope. Compare ^{<5135>}Colossians 3:15.

In one hope of your calling (ἐν μιᾷ ἐλπίδι τῆς κλήσεως ὑμῶν). *In*, not *by*. Their calling took place *in* the one hope as its moral element or sphere, since they were called to fellowship with Christ who is the one object and the one inspirer of hope. Compare *called in peace*, ^{<4175>}1 Corinthians 7:15; *in*

sanctification, ^{<300>}1 Thessalonians 4:7 (Rev.). *Hope* here is not the *object* but the *principle* of hope. The phrase *hope of your calling* signifies hope which is characteristic of God's call to salvation, and is engendered by it. See on ch. 1:18.

5. Faith. The principle of faith; not that which is believed — the body of Christian doctrine, which does not promote unity. See on ^{<400>}Acts 6:7.

Baptism. The external sign of faith, but of no significance without the Lord and the faith. Baptism is emphasized instead of the Eucharist, because the latter assumes and recognizes unity as an established fact; while faith and baptism precede that fact, and are essential to it. Baptism, moreover, is not administered to the Church as a body, but to individuals, and therefore emphasizes the exhortation to *each member* to be in vital union with the whole body.

6. One God and Father. The fundamental ground of unity. Note the climax: *One Church, one Christ, one God.*

Above all (ἐπὶ πάντων). Rev, *over*: as ruler.

Through — in (διὰ — ἐν). *Through*, pervading: *in*, indwelling. Compare ch. 2:22; 3:17.

7. Every one (ἐνὶ ἑκάστῳ). Rev., *each*. From the Church as a whole, he passes to its individual members. In the general unity the individual is not overlooked, and unity is consistent with variety of gifts and offices.

Grace (ἡ χάρις). The article, omitted by A.V., is important: *the one* grace of God, manifesting itself in the different gifts.

8. Wherefore. Confirming by Scripture what has just been said.

When He ascended, etc. Quoted from ^{<600>}Psalm 68:19 (Sept. 67:18). The Hebrew reads: "Ascending to the height thou didst lead captive captivity, and received gifts in man." So Sept. Paul changes *thou didst lead, didst receive*, into *he lead and he gave*. The Psalm is Messianic, a hymn of victory in which God is praised for victory and deliverance. It is freely adapted by Paul, who regards its substance rather than its letter, and uses it as an expression of the divine triumph as fulfilled in Christ's victory over death and sin.

Ascended. The ascent of Jehovah is realized in Christ's ascent into heaven.

Captivity. Abstract for *the body of captives*. See on ^{<4018>}Luke 4:18. The captives are not *the redeemed*, but the *enemies of Christ's kingdom*, Satan, Sin, and Death. Compare on ^{<5125>}Colossians 2:15, and ^{<4124>}2 Corinthians 2:14.

Gave. In the Hebrew and Septuagint, *received* or *took*; but with the sense *received in order to distribute among men*. Compare ^{<1159>}Genesis 15:9, *take for me*: 18:5, *I will fetch for you*: ^{<1271>}Exodus 27:20, *bring thee*, i.e., *take and present to thee*: ^{<4123>}Acts 2:33, "Having *received* of the Father, etc., He hath *shed* forth." Thus Paul interprets the *received* of the Old Testament. His point is the distribution of grace by Christ in varied measure to individuals. He confirms this by Scripture, seeing in the Jehovah of this Old-Testament passage the Christ of the New Testament — one Redeemer under both covenants — and applying the Psalmist's address to Christ who distributes the results of His victory among His loyal subjects. These results are enumerated in ver. 11 sqq.

9. *Now that He ascended.* vers. 9 and 10 are parenthetical, showing what the ascension of Christ presupposes. By descending into the depths and ascending above all, He entered upon His function of filling the whole universe, in virtue of which function He distributes gifts to men. See ch. 1:23. Rev., properly, inserts *this*, thus giving the force of the article which calls attention to the fact of ascension alluded to in the quotation. "Now *the* or *this* 'He ascended.'"

What is it but. What does it imply?

Descended first (καὶ κατέβη). His ascent implies a previous descent. A.V. reads *first*, following the Tex. Rec. *πρῶτον*. Rev., correctly, *He also descended*. Compare ^{<4183>}John 3:13.

The lower parts of the earth (τὰ κατώτερα μέρη τῆς γῆς). The under world. The reference is to Christ's descent into Hades. Some give the words a comparative force, *deeper than the earth*.

10. *Fill all things.* Compare ch. 1:23.

11. The gifts specified.

He gave. *He* is emphatic. It is *He* that gave. Compare *given* in ver. 7.

Apostles. Properly, *as* apostles, or *to be* apostles. Christ's ministers are gifts to His people. Compare ^{<418E>}1 Corinthians 3:5, "*ministers* as the Lord gave;" also ^{<418E>}1 Corinthians 3:21, 22. The distinguishing features of an apostle were, a commission directly from Christ: being a witness of the resurrection: special inspiration: supreme authority: accrediting by miracles: unlimited commission to preach and to found churches.

Prophets. Preachers and expounders under the immediate influence of the Spirit, and thus distinguished from *teachers*. ^{<420>}1 Corinthians 12:10.

Evangelists. Traveling missionaries.

Pastors and teachers. Pastors or *shepherds*. The verb ποιμάινω *to tend* as a shepherd, is often used in this sense. See on ^{<418E>}1 Peter 5:2; ^{<408E>}Matthew 2:6. The omission of the article from *teachers* seems to indicate that pastors and teachers are included under one class. The two belong together. No man is fit to be a pastor who cannot also teach, and the teacher needs the knowledge which pastoral experience gives.

12. *For the perfecting* (πρὸς τὸν καταρτισμὸν). Only here in the New Testament. In classical Greek of refitting a ship or setting a bone. The preposition *for* denotes the *ultimate* purpose. Ministering and building are means to this end. Hence its emphatic position in the sentence. For *perfecting*, see on *mending*, ^{<408E>}Matthew 4:21; *perfected*, ^{<421E>}Matthew 21:16; ^{<416E>}Luke 6:40; ^{<416E>}1 Peter 5:10. Compare ^{<410>}1 Corinthians 1:10; ^{<382E>}Hebrews 13:21. The radical idea of *adjustment* is brought out in ver. 13.

For the work of the ministry (εἰς ἔργον διακονίας). Rev., much better, *unto the work of ministering*. Εἰς *unto*, marks the *immediate* purpose of the gift. He gave apostles, etc., *unto the work of ministering and building, for the perfecting*, etc. The prevailing sense of διακονία *ministry*, in the New Testament, is *spiritual service of an official character*. See ^{<402E>}Acts 1:25; 6:4; ^{<408E>}20:24; ^{<311E>}Romans 11:13; ^{<501E>}1 Timothy 1:12; ^{<504E>}2 Timothy 4:5.

Edifying (οἰκοδομῆν). Rev., *building up*. See on ^{<408E>}Acts 20:32. Notice the combination of *perfecting* and *building*. *Building* defines the nature of the work of ministry, and *perfecting* comes through a process.

13. *Till* (μέχρι). Specifying the time up to which this ministry and impartation of gifts are to last.

Come (καταντήσωμεν). Arrive at, as a goal. See ^{<441>}Acts 16:1; ^{<418>}18:19; ^{<425>}25:13. Rev., *attain*.

In the unity (εἷς). Rev., correctly, *unto*. Compare *one faith*, ver. 5.

Knowledge (τῆς ἐπιγνώσεως). The *full* knowledge. Not identical with *faith*, since the article puts it as a distinct conception; but related to faith. Compare ^{<308>}Philippians 3:9, 10; ^{<346>}1 John 4:16. “Christians are not to be informed merely on different sections of truth and erring through defective information on other points, but they are to be characterized by the completeness and harmony of their ideas of the power, work, history, and glory of the Son of God” (Eadie).

Of the Son of God. Belongs to both faith and knowledge. Faith *in* Him, knowledge *of* Him.

Perfect (τέλειον). Rev., *full grown*. See on ^{<416>}1 Corinthians 2:6.

Measure of the stature (μέτρον ἡλικίας). Defining *perfect man*. For *stature*, see on ^{<325>}Luke 12:25. The word is rendered *age*, ^{<331>}John 9:21, 23; ^{<311>}Hebrews 11:11. So here, by some, *the age when the fullness of Christ is received*. But *fullness* and *grow up* (ver. 15) suggest rather the idea of *magnitude*.

Fullness of Christ. Which belongs to Christ and is imparted by Him. See ^{<316>}John 1:16, and compare ch. 3:19.

14. Children (νήπιοι). See on ^{<416>}1 Corinthians 2:6; 3:1. As to the connection, ver. 13 states the ultimate goal of christian training; ver. 14 that which is pursued with a view to the attainment of that goal. Ver. 14 is subordinate to ver. 13, as is shown by the retention of the same figure, and is remotely dependent on vers 11, 12. The remote end, ver. 13, is placed before the more immediate one, as in ver. 12. See note.

Tossed to and fro (κλυδωνιζόμενοι). Only here in the New Testament. See on *wave*, ^{<306>}James 1:6. For Paul’s use of nautical metaphors, see on ^{<302>}Philippians 1:23. Compare Plato: “*Socrates*. In a ship, if a man having the power to do what he likes, has no intelligence or skill in navigation, do you see what will happen to him and to his fellow-sailors? *Alcibiades*. Yes, I see that they will all perish” (“Alcibiades,” i., 135).

Wind of doctrine. Or *of the teaching.* The different teachings of philosophers or of religious quacks are represented as winds, blowing the unstable soul in every direction.

Sleight (κυβεία). Only here in the New Testament. From κύβος *a cube or die*. Lit., *dice-playing*.

Cunning craftiness (πανουργία). See on ^{<212>}Luke 20:23. The craft which gamblers use.

Whereby they lie in wait to deceive (πρὸς τὴν μεθοδείαν τῆς πλάνης). Lit., *tending to the system of error*. Rev., *after the wiles of error*.

Μεθοδεία means *a deliberate planning or system*. *Of error* includes the idea of *deceit or delusion*. See ^{<126>}Matthew 27:64; ^{<127>}Romans 1:27; ^{<128>}2 Peter 2:18; 3:17; ^{<129>}James 5:20. Error organizes. It has its systems and its logic. Ellicott remarks that here it is almost personified.

15. *Speaking the truth* (ἀληθεύοντες). Only here and ^{<130>}Galatians 4:16. In classical Greek it means *to be true, to arrive at truth, and to speak truth*. Here the idea is rather that of *being or walking in truth*. Rev., in margin, *dealing truly*.

In love. Some connect with *grow up*. The parallel construction, *tossed and carried about in the sleight, in craftiness, speaking truth in love*, favors the A.V. and Rev., as does the awkwardness of *speaking truth* standing alone. Moreover, Paul's habit is to subjoin, and not to prefix, his qualifying clauses.

16. *Fitly joined — compacted* (συναρμοολογούμενον — συμβιβάζομενον). The present participles denote present, continuous progress. The two participles represent respectively the ideas of *harmony or adaptation* and *compactness or solidity*. See on ^{<131>}Acts 9:22, and ^{<132>}Colossians 2:2.

By that which every joint supplieth (διὰ πάσης ἀφῆς τῆς ἐπιχορηγίας). Lit., *through every joint of the supply*. For *joint*, see on ^{<133>}Colossians 2:19; for *supply*, see on ^{<134>}2 Peter 1:5. *The supply* specifies it as peculiarly Christ's. The phrase *joint of the supply* signifies *joint whose office or purpose it is to supply*. Construe with the two participles, as ^{<135>}Colossians 2:19.

According to the working. Construe with *maketh increase*.

In the measure of every part. According as each part works in its own proper measure.

Maketh. Notice the peculiar phrase; *the whole body maketh increase of the body*. It is a living organism, and its growth is produced by vital power within itself.

In love. As the element in which the upbuilding takes place. Compare ch. 3:17-19.

17. This — therefore. Referring to what follows. *Therefore*, resuming the exhortation of vers. 1-3.

Testify. Solemnly declare. Compare ^{<40B>}Acts 20:26; ^{<40B>}Galatians 5:3.

Other Gentiles. Omit *other*.

Vanity of their mind (ματαιότητι τοῦ νοῦς αὐτῶν). For *vanity* see on ^{<40C>}Romans 1:21; 8:20. For *mind*, on ^{<40C>}Romans 7:23.

18. Understanding (διανοία). See on ^{<40C>}Luke 1:51. The *moral* understanding.

Life of God (ζωῆς). See on ^{<40D>}John 1:4. The life which God bestows; life in Christ. See ^{<40D>}1 John 5:11.

Through the ignorance. The cause of the alienation. Not to be construed with *darkened*, since ignorance is the *effect*, and not the *cause*, of the darkness of the understanding

Which is in them (τὴν οὐσίαν ἐν αὐτοῖς). The participle of the substantive verb expresses the deep-seated, indwelling character of the ignorance.

Hardening (πῶρσιν). See on ^{<40E>}Mark 3:5. Dependent, like ignorance, on *alienated*. Arrange the whole clause thus:

*The Gentiles walk in the vanity of their mind,
being darkened in their understanding,
being alienated from the life of God,
because of the ignorance that is in them,
because of the hardening of their heart.*

19. Who (οἵτινες). Explanatory and classifying: men of the class which.

Being past feeling (ἀπηληγηκοτες). Only here in the New Testament. Lit, the verb means *to cease from feeling pain*. Hence *to be apathetic*.

Have given themselves over (παρέδωκαν). See on ^{<4042>}Matthew 4:12; 11:27; 26:2; ^{<4043>}Mark 4:29; ^{<4044>}Luke 1:2; ^{<4023>}1 Peter 2:23. The verb is frequently used of Christ giving Himself for the world. ^{<4025>}Romans 4:25; ^{<4021>}Galatians 2:20; ^{<4035>}Ephesians 5:5, 25. It indicates a complete surrender. Meyer says, “with frightful emphasis.” Where men persistently give themselves up to evil, God gives them up to its power. See ^{<4023>}Romans 1:24.

Lasciviousness (ἀσελγείᾳ). See on ^{<4022>}Mark 7:22.

To work (εἰς ἐργασίαν). Lit., *to a working*. In ^{<4025>}Acts 19:25, used of a *trade*. Not precisely in this sense here, yet with a shade of it. They gave themselves up as to the prosecution of a business. The εἰς *unto* is very forcible.

With greediness (ἐν πλεονεξίᾳ). The noun commonly rendered *covetousness*: in an eager grasping after more and more uncleanness. Not *with*, but *in*, as the state of mind in which they wrought evil.

20. Have not learned (οὐχ ἐμάθετε). Rev., giving the force of the aorist tense, *did not learn*; at the time of your conversion, when you were instructed in Christ’s precepts. The phrase *learn Christ* occurs nowhere else. *Christ* does not stand for *the doctrine of Christ*; but Christ is the subject of His own message. See ver. 21.

21. If so be that ye heard Him (εἴ γε αὐτὸν ἠκούσατε). The indicative mood implies the truth of the supposition: *if ye heard as ye did*. *Him* is emphatic. If it was *Him* that ye heard. Compare ^{<4027>}John 10:27.

By Him (ἐν αὐτῷ). Rev., correctly, *in Him*. In fellowship with.

As the truth is in Jesus (καθὼς ἔστιν ἀλήθεια ἐν τῷ Ἰησοῦ). As corresponds with *not so*. Ye did not in such a manner learn Christ if ye were taught in such a manner as is truth, etc. Render, as Rev., *as truth is in Jesus*. Schaff paraphrases: “If you were taught so that what you received is true as embodied in the personal Savior.” “Taught in the lines of eternal

fact and spiritual reality which meet in him” (Moule). *Jesus* is used rather than *Christ*: the historical rather than the official name. The life of Christianity consists in believing fellowship with the historic Jesus, who is the Christ of prophecy.

22. *That ye put away*. Dependent upon *ye were taught*, and specifying the purport of the teaching.

The old man. See on ^{416B}Romans 6:6. Compare ^{518B}Colossians 3:9.

Which is corrupt (τὸν φθειρόμενον). The A.V. misses the force of the participle. The verb is passive, *which is being corrupted*, ^{fa170} and marks the *progressive* condition of corruption which characterizes “the old man.” Rev., correctly, *waxeth corrupt*.

According to the deceitful lusts (κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης). Rev., correctly, *lusts of deceit*. On the vicious rendering of similar phrases in A.V., see on ch. 1:19. *Deceit* is personified.

23. *In the spirit of your mind* (τῷ πνεύματι τοῦ νοῦς ὑμῶν). *The spirit* is the human spirit, having its seat in and directing the mind. In the New Testament the Holy Spirit is never designated so as that man appears as the subject of the Spirit. We have *Spirit of adoption*, of *holiness*, of *God*, but never *Holy Spirit of man*. Furthermore, the apostle’s object is to set forth the moral self-activity of the christian life. Hence *πνεῦμα spirit*, is here the higher life-principle in man by which the human reason, viewed on its moral side — the organ of moral thinking and knowing is informed. The renewal takes place, not in *the mind*, but in *the spirit* of it. “The change is not in mind psychologically, either in its essence or in its operation; and neither is it in the mind as if it were a superficial change of opinion either on points of doctrine or practice: but it is in the spirit of the mind; in that which gives mind both its bent and its materials of thought. It is not simply in the spirit as if it lay there in dim and mystic quietude; but it is in the spirit of the mind; in the power which, when changed itself, radically alters the entire sphere and business of the inner mechanism” (Eadie).

24. *New man* (καὶνὸν). See on ^{417B}Matthew 26:29.

Created (κτισθέντα). See on ch. 2:10.

In righteousness and true holiness (ἐν δικαιοσύνη καὶ ὁσιότητι τῆς ἀληθείας). Rev., correctly, *in righteousness and holiness of truth*. See on ^{<4075>}Luke 1:75. *Truth*. Opposed to *deceit*, ver. 22, and likewise personified. Righteousness and holiness are attributes of truth.

25. Falsehood (τὸ ψεῦδος). Lit., *the lie*; used abstractly. See on ^{<4184>}John 8:44.

Members one of another. Compare ^{<5126>}Romans 12:5; ^{<4222>}1 Corinthians 12:12-27. Chrysostom says: “Let not the eye lie to the foot, nor the foot to the eye. If there be a deep pit, and its mouth covered with reeds shall present to the eye the appearance of solid ground, will not the eye use the foot to ascertain whether it is hollow underneath, or whether it is firm and resists? Will the foot tell a lie, and not the truth as it is? And what, again, if the eye were to spy a serpent or a wild beast, will it lie to the foot?”

26. Be ye angry and sin not (ὀργίζεσθε καὶ μὴ ἁμαρτάνετε). Cited from ^{<4015>}Psalms 4:5, after the Septuagint. Hebrew, *stand in awe and sin not*. Righteous anger is *commanded*, not merely *permitted*.

Wrath (παροργισμῶ) *Irritation, exasperation*; something not so enduring as ὀργή *anger*, which denotes a deep-seated sentiment. See on ^{<4183>}John 3:36.

27. Place. Room.

29. Corrupt (σαπρὸς). See on ^{<4166>}Luke 6:43, and ^{<5009>}Colossians 4:6.

That which is good (εἴ τις ἀγαθὸς). Lit., *if any is good*. Discourse that is good, whatever it be.

To the use of edifying (πρὸς οἰκοδομὴν τῆς χρείας). Lit., *for the building up of the need*. Rev., *edifying as the need may be*. Compare ^{<4181>}1 Thessalonians 5:11, 14.

31. Bitterness (πικρία) Bitter frame of mind

Wrath. What is commanded in ver. 26 is here forbidden, because viewed simply on the side of human passion.

Anger (θυμὸς) Violent outbreak. See on ^{<4183>}John 3:36; ^{<5007>}James 5:7.

Clamor (κραυγή) Outward manifestation of anger in vociferation or brawling.

Evil-speaking (βλασφημία). See on ^{<4072>}Mark 7:22.

Malice (κακία). The root of all the rest. See on ^{<5021>}James 1:21.

32. Be ye (γίνεσθε). Lit., *become*, as following the putting away of anger, etc.

Kind (χρηστοί). See on *easy*, ^{<4113>}Matthew 11:30; *gracious*, ^{<4083>}1 Peter 2:3.

Each other (ἑαυτοῖς) Lit., *yourselves*. See on ^{<5183>}Colossians 3:13. “Doing as a body for yourselves that which God did once for you all” (Alford).

CHAPTER 5

1. *Be ye* (γίνεσθε). *Become*, as ch. ^{<402>}4:32.

Followers (μιμηταὶ). Rev, correctly, *imitators*.

Dear (ἀγαπητά) Rev., *beloved*. As those to whom Christ has shown love

2. *Walk in love*. As imitators of God who is love.

Loved us (ἡμᾶς) The correct reading is ὑμᾶς *you*.

Gave (παρέδωκεν). To death Compare ^{<402>}Romans 4:25, where the same verb *was delivered* is followed by *was raised*. See also ^{<402>}Romans 8:32; ^{<402>}Galatians 2:20.

Offering — sacrifice (προσφορὰν — θυσίαν). *Offering*, general, including the life as well as the death of Christ: *sacrifice*, special: on the cross. Properly, a *slain* offering.

A sweet smelling savor (ὄσμὴν εὐωδίας). Rev., correctly, *odor of a sweet smell*. See on ^{<402>}2 Corinthians 2:14, 15, 16. The Septuagint, in ^{<402>}Leviticus 1:9, uses this phrase to render the Hebrew, *a savor of quietness*. *For* (εἰς) expresses *design, that it might become, or result: so that it became*.

3. *Or covetousness*. *Or* sets this sin emphatically by itself.

Let it. It refers to each of the sins.

4. *Filthiness* (αἰσχροτύης). Obscenity.

Foolish talking (μωρολογία). Only here in the New Testament. Talk which is both foolish and sinful. Compare *corrupt communication*, ch. 4:29. It is more than random or idle talk. “Words obtain a new earnestness when assumed into the ethical terminology of Christ’s school. Nor, in seeking to enter fully into the meaning of this one, ought we to leave out of sight the greater emphasis which the words *fool, foolish, folly* obtain in Scripture than elsewhere they have or can have” (Trench).

Jesting (εὐτραπελία). Only here in the New Testament. From εὖ *well* or *easily*, πρέπω *to turn*. That which easily turns and adapts itself to the

moods and conditions of those with whom it may be dealing at the moment. From this original sense of *versatility* it came to be applied to *morals*, as *timeserving*, and to *speech* with the accompanying notion of *dissimulation*. Aristotle calls it *chastened insolence*. The sense of the word here is *polished and witty speech as the instrument of sin*; refinement and versatility without the flavor of Christian grace. “Sometimes it is lodged in a sly question, in a smart answer, in a quirkish reason, in shrewd intimation, in cunningly diverting or cleverly retorting an objection: sometimes it is couched in a bold scheme of speech, in a tart irony, in a lusty hyperbole, in a startling metaphor, in a plausible reconciling of contradictions, or in acute nonsense.... Sometimes an affected simplicity, sometimes a presumptuous bluntness giveth it being.... Its ways are unaccountable and inexplicable, being answerable to the numberless roving of fancy and windings of language” (Barrow, Sermon xiv., “Against Foolish Talking and Jesting.” The whole passage is well worth reading).

5. *Ye know* (ἴστε γινώσκοντες). The A.V. fails to give the whole force of the expression, which is, *ye know recognizing*. Rev., *ye know of a surety*.

Idolater. Compare ^{<50B>}Colossians 3:5, and see on ^{<460>}1 Corinthians 5:10.

6. *Vain*. Plausible, but devoid of truth, and employed to palliate heathen vices.

7. *Be not* (γίνεσθε). Lit., *become not*. It is a warning against *lapsing* into old vices.

8. *Ye were*. Emphatic, and according with *become* of ver. 7. *Ye were* darkness, but now are ye light. Do not *become* darkness again.

Darkness (σκότος). See on ^{<40B>}John 1:5.

Light (φῶς) Light itself; not a lamp.

Children of light. See ^{<40B>}Matthew 5:16.

9. *Is in*. Consists in. The verse is parenthetical.

10. *Proving*. Connect with *walk*. Walk, proving by your walk. *Proving*, see on ^{<400>}1 Peter 1:7.

Acceptable (εὐάρεστον). Rev., better and more literally, *well-pleasing*. The one point of all moral investigation is, *does it please God?*

11. Have — fellowship (συγκοινωνεῖτε). See on ^{<RB>} Revelation 18:4; 1:9.

Unfruitful works (ἔργοις τοῖς ἀκάροποις). Compare *fruit*, ver. 9, and ^{<RB>} Galatians 5:19, 22, *works of the flesh, fruit of the Spirit*. Works which bring no blessing with them. Compare ^{<RB>} Romans 6:21; 8:13; ^{<RB>} Galatians 5:21; 6:8.

Reprove (ελέγγχετε). See on ^{<RB>} John 3:20.

13. All things (τὰ πάντα). More literally, *they all*, or *all of them*; the secret sins just mentioned.

That are reprov'd (ἐλεγχόμενα). Lit., *being reprov'd*. Rev., *when they are reprov'd*. *Reprov'd* is to be taken in the same literal sense as in ver. 11, and not metaphorically in the sense of *being demonstrated* by light, or *brought to light*, which is almost synonymous with *are made manifest*.

By the light. Connect with *are made manifest*, not with *are reprov'd*.

Whatsoever doth make manifest is light (πᾶν τὸ φανερούμενον φῶς ἐστίν). Wrong. The A.V. renders *doth make manifest*, as in the middle voice, but the verb is in the passive voice. It occurs nearly fifty times in the New Testament, and never as middle. Hence Rev., correctly, *everything that is made manifest*.

Is light. A general proposition, going to show that manifestation can come only through light. Whatever is revealed in its true essence by light is of the nature of light. It no longer belongs to the category of darkness. Manifestation is a law of good and evil alike. That which is of the truth *seeks* the light and *cometh* to the light. That which is evil avoids the light, and loves darkness better than light, but none the less is brought to the light and appears in its own light. See ^{<RB>} John 3:20, 21. This truth is embodied in another form in the parable of the Tares. Growth is manifestation. By suffering the tares to grow, their difference from the wheat, which at first is not apparent, is fully revealed.

14. He saith. God. This use of the personal pronoun is frequent in Paul's writings. See ^{<RB>} Galatians 3:16; ^{<RB>} Ephesians 4:8; ^{<RB>} 1 Corinthians 6:16.

Awake. etc. The quotation is probably a combination and free rendering of ^{<201>}Isaiah 60:1; 26:19. For similar combinations see on ^{<618>}Romans 3:10; 9:33. By some the words are regarded as the fragment of a hymn.

Shall give thee light. Rev., correctly, *shall shine upon thee.*

15. See that ye walk circumspectly (βλέπετε πῶς ἀκριβῶς περιπατεῖτε). Lit., *look how exactly ye walk.* The best texts place τῶς how after ἀκριβῶς exactly. So Rev., *look carefully how ye walk.* Circumspectly is better rendered *carefully.* It means *exactly, accurately,* from ἄκρος *the farthest point.* See on *inquired diligently,* ^{<4016>}Matthew 2:6; and compare ^{<4008>}Luke 1:3; ^{<4825>}Acts 18:25, notes.

Not as unwise, but as wise. Explanatory of *carefully.*

16. Redeeming the time (ἐξαγοραζόμενοι τὸν καιπὸν). See on ^{<5045>}Colossians 4:5.

17. Understanding (συνιέντες). See on *prudent,* ^{<4012>}Matthew 11:25; *foolish,* ^{<6120>}Romans 3:21.

18. Be not drunk (μὴ μεθύσκεσθε). See on ^{<4011>}John 2:10.

Wherein. In drunkenness, not in wine.

Excess (ἄσωτία). Rev., *riot.* Lit., *unsavingness.* See on *riotous living,* ^{<2153>}Luke 15:13.

19. Speaking to yourselves (λαλοῦντες ἑαυτοῖς). Rev., *one to another.* The A.V. is literally correct, but is open to the misinterpretation *each one communing with himself.* The meaning is as in ^{<5083>}Colossians 3:13, and Rev. is better.

Psalms. See on ^{<6445>}1 Corinthians 14:15

Hymns — spiritual songs. See on ^{<5086>}Colossians 3:16.

22. Your own (ἰδίους). The peculiar personal relationship is emphasized as the ground of the duty.

23. He is the savior of the body. In this particular the comparison between the husband as the head of the wife, and Christ as the head of the Church, does not hold. Hence Rev., properly, renders for *and He is, being Himself;*

Himself separating the clause from what was previously said. The comparison lies in the fact of headship alone. The husband's love and protection cannot be called *salvation*, in which respect Christ's headship is peculiar to *Himself*.

24. Therefore (ἄλλὰ). Rev, correctly, *but*. Offsetting the relation of savior. The comparison does not hold in respect of *salvation*, *but* it does hold in respect of *subjection*.

26. Sanctify and cleanse (ἀγιάση καθάρισας). Rev., *might sanctify, having cleansed*. The Rev. brings out the proper succession of sanctification as a consequence of cleansing: might sanctify after having cleansed.

With the washing of water (τῷ λουτρῷ τοῦ ὕδατος). Λουτρόν *washing* is properly *laver*. Note the article, *the laver*, as something well known. There is no satisfactory evidence for the meaning *washing*. The allusion is to baptism. Some find a reference to the bride's bath before marriage.

By the word (ἐν ῥήματι). Rev., correctly, *with the word*. To be connected with *having cleansed it by the laver of water*: not with *might sanctify*, nor with *the laver of water* alone, as a descriptive epithet. *With the word* describes that which accompanies the rite and which is the peculiar element of baptismal purification. Compare ^{<61B>}John 15:3. Augustine says: "Take away the word, and what is the water but water?"

27. He might present it to Himself (παραστήση αὐτὸς ἑαυτῷ). As a bride. Compare ^{<61B>}2 Corinthians 11:2. Notice the two pronouns in conjunction, *He, to Himself*. Christ Himself presents the bride.

Spot (σπίλον). Only here and ^{<61B>}2 Peter 2:13; The kindred verb *σπιλόω* *to defile*, occurs ^{<51B>}James 3:6; Jude 23.

Wrinkle (ῥυτίδα). Only here in the New Testament.

28. So. As Christ loved the Church.

As their own bodies (ὡς). As being: since they are.

29. Flesh. Instead of *body*, with reference to ^{<61B>}Genesis 2:23.

Cherisheth (θάλπει). Only here and ⁴¹⁰⁷1 Thessalonians 2:7. Originally, *to warm*.

30. *Omit of His flesh and of His bones.*

31. *Shall be joined* (προσκολληθήσεται). Only here; and ⁴¹⁰⁷Mark 10:7. See on ⁴⁰⁵⁵Luke 15:15. The compound verb denotes most intimate union.

Shall be one flesh (ἔσονται εἰς σάρκα μίαν). The A.V. overlooks the force of εἰς unto. Lit., *shall be unto one flesh*. Rev., *shall become*.

32. *A great mystery.* *Great* is predicative, not attributive. Rev., correctly, *this mystery is great*. The reference in *this mystery* is to the preceding statement of the conjugal relation of the Church with Christ, typified by the human marriage relation.

Concerning Christ and the Church. Rev., *in regard of* (εἰς) Not calling your attention to the mere human relationship, but to the mysterious relation between Christ and His Church, of which that is a mere semblance.

33. *Nevertheless.* Not to dwell longer on the mystical aspect of the subject.

Even as himself. Not *as much as he loves himself*, but *as being his very self*.

CHAPTER 6

1. *In the Lord*. The children being with their parents in the Lord, are to be influenced by religious duty as well as by natural affection.

Right (δικαίον). Belonging essentially to the very nature of the relation.

2. *Honor thy father*, etc. To what is *essentially* right the divine ordinance is added. Compare Aeschylus: “For the reverence of parents, this is written third in the laws of much-venerated justice” (“Suppliants,” 687-689). So Euripides: “There are three virtues which thou shouldst cultivate, my child, to honor the gods, and thy parents who gave thee being and the common laws of Hellas” (Fragment). *Honor* expresses the frame of mind from which obedience proceeds.

First — with promise (πρώτη εν ἐπαγγελία). First in point of promise, as it also is *in order* the first with promise.

3. *Thou mayest live long* (ἔση μακροχρόνιος). Lit., *mayest be long-lived*. The adjective occurs only here.

4. *Nurture and admonition* (παιδεία καὶ νοουθεσία). Πας δεία from παῖς *a child*. In classical usage, that which is applied to train and educate a Child. So Plato: “Education (παιδεία) is the constraining and directing of youth toward that right reason which the law affirms, and which the experience of the best of our elders has agreed to be truly right” (“Laws,” 659). In scriptural usage another meaning has come into it and its kindred verb παιδεύειν, which recognizes the necessity of *correction* or *chastisement* to thorough discipline. So ^{<6838>}Leviticus 26:18; ^{<9001>}Psalms 6:1; ^{<6535>}Isaiah 53:5; ^{<8215>}Hebrews 12:5-8. In ^{<4072>}Acts 7:22 παιδεύω occurs in the original classical sense: “Moses *was instructed* (ἐπαιδεύθη) in all the wisdom,” etc. The term here covers all the agencies which contribute to moral and spiritual training. *Discipline* is better than Rev., *chastening*. *Νουθεσία* *admonition* occurs only here, ^{<4301>}1 Corinthians 10:11, and ^{<4580>}Titus 3:10. The kindred verb νοουθετέω *to warn* or *admonish*, is found only in Paul’s letters, with the single exception of ^{<4071>}Acts 20:31 (see note). Its distinctive feature is training *by word of mouth*, as is shown by its classical usage in connection with words meaning *to exhort* or *teach*.

Xenophon uses the phrase **νουθετικοὶ λόγοι** *admonitory words*. Yet it may include monition by *deed*. Thus Plato, speaking of public instruction in music, says that the spectators were kept quiet by *the admonition of the wand* (**ῥάβδου νουθέτησις**, “Laws,” 700). He also uses the phrase **πληγαῖς νουθετεῖν** *to admonish with blows*. It includes *rebuke*, but not necessarily. Trench happily illustrates the etymological sense (**νοῦς** *the mind*, **τίθημι** *to put*): “Whatever is needed to cause the monition to be *laid to heart*.” *Admonition* is a mode of discipline, so that the two words *nurture* and *admonition* stand related as general and special.

Of the Lord. Such discipline as is prescribed by the Lord and is administered in His name.

5. Servants (**δοῦλοι**). *Bond-servants* or *slaves*. In this appeal Paul was addressing a numerous class. In many of the cities of Asia Minor slaves outnumbered freemen.

Masters (**κυρίοις**). See on ^{<S1R2>}Colossians 3:22.

According to the flesh. Regarded in their merely human relation.

With fear. See on ^{<S1R2>}Philippians 2:12.

Singleness. See on *simplicity*, ^{<S1R2>}Romans 12:8.

Unto Christ. “Common and secular inducements can have but small influence on the mind of a slave.”

6. Eye service — men-pleasers. See on ^{<S1R2>}Colossians 3:22.

7. With good-will. Bengel quotes Xenophon: “The slave that is a steward must have good-will if he is to on thy place adequately.” Compare ^{<S1R2>}Colossians 3:23.

8. Shall he receive (**κομίσεται**). See on ^{<G003>}1 Peter 1:8; compare ^{<S1R2>}Colossians 3:25.

9. Forbearing (**ἀνιέντες**). See on the kindred noun **ἄνεσις**, A.V., *liberty*, ^{<A023>}Acts 24:23.

Threatening (**τὴν ἀπειλήν**). Note the article, *the* threatening customary from the master to the slave.

Knowing. since ye know.

Your master also (ὁμῶν αὐτῶν ὁ κυριός). The correct reading is καὶ αὐτῶν καὶ ὁμῶν ὁ κυριός *both their master and yours*. So Rev.

Respect of persons. See on ^{<5111>}James 2:1; ^{<5125>}Colossians 3:25.

10. Finally (τὸ λοιπόν). See on ^{<4731>}2 Corinthians 13:11. Omit *my brethren*.

Be strong (ἐνδυναμουῦσθε). Lit., *be strengthened*. Compare ^{<601>}Romans 4:20, and ^{<5143>}Philippians 4:13.

Power of His might. See on ch. 1:19.

11. Whole armor (πανοπλία). *Panoply* is a transcript of the Greek word. Only here, ver. 13, and ^{<412>}Luke 11:22, see note. In classical Greek of the *full armor of a heavy-armed soldier*. The student may compare the description of the forging of Aeneas' armor by Vulcan (Virgil, "Aeneid," viii., 415-459), and of the armor itself as displayed to Aeneas by Venus ("Aeneid," viii., 616-730). Also of the armor of Achilles (Homer, "Iliad," xviii., 468-617).

Wiles (μεθοδείας). See on ch. 4:14. The armor is a defense against strategy as well as assault.

The devil (τοῦ διαβόλου). See on ^{<401>}Matthew 4:1; ^{<475>}John 6:70. In Job and Zechariah used as the equivalent of *Satan* (*hater* or *accuser*, see on ^{<208>}Luke 10:18), of a single person, the enemy of mankind. In the other Old-Testament passages in which it occurs, it is used to translate either *Satan* or its equivalent in meaning, *tsar* (*adversary*, *distresser*), but without the same reference to that single person. See Sept., ^{<3201>}1 Chronicles 21:1; ^{<1701>}Esther 7:4; 8:1; ^{<4911>}Psalms 108:6; ^{<4022>}Numbers 22:32. The Septuagint usage implies enmity in general, without accusation either true or false. In the New Testament invariably as a proper name, except in the Pastoral Epistles, where it has its ordinary meaning *slandorous*. See ^{<5411>}1 Timothy 3:11; ^{<5133>}2 Timothy 3:3; ^{<5111>}Titus 2:3. As a proper name it is used in the Septuagint sense as the equivalent of *Satan*, and meaning *enemy*.

12. We wrestle (ἔστιν ἡμῖν ἡ πάλη). Rev., more literally and correctly, *our wrestling is*. Πάλη *wrestling*, only here.

Flesh and blood. The Greek reverses the order.

Principalities and powers. See on ^{<016>}Colossians 1:16.

Rulers of the darkness of this world (κοσμοκράτορας τοῦ σκότους τούτου). Rev., more correctly, *world-rulers of this darkness*.

World-Rulers only here. Compare ^{<018>}John 14:30; 16:11; ^{<019>}1 John 5:19; ^{<000>}2 Corinthians 4:4.

Spiritual wickedness (τὰ πνευματικὰ τῆς πονηρίας) Lit., *the spiritual things of wickedness*. Rev., *spiritual hosts of wickedness*. The phrase is collective, of the evil powers viewed as a body. *Wickedness* is *active evil, mischief*. Hence Satan is called ὁ πονηρὸς *the wicked one*. See on ^{<019>}Luke 3:19; 7:21; ^{<003>}1 John 2:13.

In high places (ἐν τοῖς ἔπουρανίοις). Rev., more literally, *in the heavenly places*. Used in the general sense of *the sky* or *air*. See on ch. 2:2.

13. Wherefore. Because the fight is with such powers.

Take unto you (ἀναλάβετε). Lit., *take up*, as one takes up armor to put it on. So Rev.

The whole armor. An interesting parallel passage, evidently founded upon this, occurs in Ignatius' Epistle to Polycarp, 6. "Please the captain under whom ye serve, from whom also ye shall receive your wages. Let no one of you be found a deserter. Let your baptism abide as your shield; your faith as your helmets; your love as your spear; your patience as your whole armor. Let your good works be your savings (τὰ δεπόσιτα *deposita*), ^{fa171} that you may receive what is justly to your credit." Gibbon relates how the relaxation of discipline and the disuse of exercise rendered the soldiers less willing and less able to support the fatigues of the service. They complained of the weight of their armor, and successively obtained permission to lay aside their cuirasses and helmets (ch. 27.).

Withstand. *With* has the sense of *against*, as appears in the older English *withsay*, *to contradict*; Anglo-Saxon, *widstandan*, *to resist*. Compare German, *wider* and *Widerstand*, *resistance*.

Having done all. Everything which the crisis demands.

14. Having your loins girt about (περιζωσάμενοι τὴν ὀσφὺν). The verb is middle, not passive. Rev., correctly, *having girded*. Compare ^{<015>}Isaiah

11:5. The principal terms in this description of the christian armor are taken from the Septuagint of Isaiah.

Truth (ἀληθεία). The state of the heart answering to God's truth; inward, practical acknowledgment of the truth as it is in Him: the agreement of our convictions with God's revelation.

The loins encircled by the girdle form the central point of the physical system. Hence, in Scripture, the loins are described as the seat of power. "To smite through the loins" is to strike a fatal blow. "To lay affliction upon the loins" is to afflict heavily. Here was the point of junction for the main pieces of the body-armor, so that the girdle formed the common bond of the whole. Truth gives unity to the different virtues, and determinateness and consistency to character. All the virtues are exercised within the sphere of truth.

Breastplate of righteousness (θώρακα τῆς δικαιοσύνης). Compare ²³⁰⁷Isaiah 59:17. *Righteousness* is used here in the sense of *moral rectitude*. In ³¹⁸⁸1 Thessalonians 5:8, the breastplate is described as of *faith and love*. Homer speaks of light-armed warriors armed with linen corsets; and these were worn to much later times by Asiatic soldiers, and were occasionally adopted by the Romans. Thus Suetonius says of Galba, that on the day on which he was slain by Otho's soldiers, he put on a linen corset, though aware that it would avail little against the enemy's daggers ("Galba," 19.). Horn was used for this purpose by some of the barbarous nations. It was cut into small pieces, which were fastened like scales upon linen shirts. Later, the corset of metal scales fastened upon leather or linen, or of flexible bands of steel folding over each other, was introduced. They appear on Roman monuments of the times of the emperors. The Roman spearmen wore cuirasses of chain-mail. Virgil mentions those in which the linked rings were of gold ("Aeneid," iii., 467). The stiff cuirass called **στάδιος** *standing upright*, because, when placed upon its lower edge it stood erect, consisted of two parts: the breastplate, made of hard leather, bronze, or iron, and a corresponding plate covering the back. They were connected by leathern straps or metal bands passing over the shoulders and fastened in front, and by hinges on the right side.

The breastplate covers the vital parts, as the heart,

15. Preparation (ἔτοιμασία). Only here in the New Testament. The Roman soldier substituted for the *greaves* of the Greek (metal plates covering the lower part of the leg) the *caligae* or *sandals*, bound by thongs over the instep and round the ankle, and having the soles thickly studded with nails. They were not worn by the superior officers, so that the common soldiers were distinguished as *caligati*. Ἐτοιμασία means *readiness*; but in Hellenistic Greek it was sometimes used in the sense of *establishment* or *firm foundation*, which would suit this passage: *firm-footing*. Compare ²⁵¹⁷Isaiah 52:7.

16. Above all (ἐπὶ πᾶσιν). Ambiguous. It may mean *over all*, or *in addition to all*. The latter is correct. Rev., *withal*.

The shield of faith (τὸν θυρεὸν τῆς πίστεως). Θυρεὸν *shield*, is from θύρα *door*, because shaped like a door. Homer uses the word for *that which is placed in front of the doorway*. Thus of the stone placed by Polyphemus in front of his cave (“*Odyssey*,” ix., 240). The shield here described is that of the heavy infantry; a large, oblong shield, four by two and a half feet, and sometimes curved on the inner side. Sculptured representations may be seen on Trajan’s column. Compare “*Compass him as with a shield*,” ⁴⁸¹⁷Psalms 5:12. It was made of wood or of wicker-work, and held on the left arm by means of a handle. Xenophon describes troops, supposed to be Egyptians, with wooden shields reaching to their feet (“*Anabasis*,” i., 8, 9). *Saving faith* is meant.

Fiery darts (τὰ βέλη τὰ πεπυρωμένα). Lit., *the darts, those which have been set on fire*. Herodotus says that the Persians attacked the citadel of Athens “with arrows whereto pieces of lighted tow were attached, which they shot at the barricade” (viii., 52). Thucydides: “the Plataeans constructed a wooden frame, which they set up on the top of their own wall opposite the mound.... They also hung curtains of skins and hides in front: these were designed to protect the woodwork and the workers, and shield them against blazing arrows” (2:75). Livy tells of a huge dart used at the siege of Saguntum, which was impelled by twisted ropes. “There was used by the Saguntines a missile weapon called *falarica*, with the shaft of fir, and round in other parts, except toward the point, whence the iron projected. This part, which was square, they bound around with tow and besmeared with pitch. It had an iron head three feet in length, so that it

could pierce through the body with the armor. But what caused the greatest fear was that this weapon, even though it stuck in the shield and did not penetrate into the body, when it was discharged with the middle part on fire, and bore along a much greater flame produced by the mere motion, obliged the armor to be thrown down, and exposed the soldier to succeeding blows” (21:8). Again, of the siege of Ambracia by the Romans: “Some advanced with burning torches, others carrying tow and pitch and fire-darts, their entire line being illuminated by the blaze” (38:6). Compare ^{<4073>}Psalm 7:13, where the correct rendering is, “His arrows He maketh fiery arrows.” Temptation is thus represented as impelled from a distance. Satan attacks by indirection — through good things from which no evil is suspected. There is a hint of its propagating power: one sin draws another in its track: the flame of the fire-tipped dart spreads. Temptation acts on susceptible material. Self-confidence is combustible. Faith, in doing away with dependence on self, takes away fuel for the dart. It creates sensitiveness to holy influences by which the power of temptation is neutralized. It enlists the direct aid of God. See ^{<4013>}1 Corinthians 10:13; ^{<4223>}Luke 22:32; ^{<5002>}James 1:2; ^{<4042>}1 Peter 4:12; ^{<4019>}2 Peter 2:9.

17. Take the helmet of salvation (τὴν περικεφαλαίαν τοῦ σωτηρίου δέξασθε). Compare ^{<2397>}Isaiah 59:17; ^{<5168>}1 Thessalonians 5:8. *Take* is a different word from that used in vers. 13, 16. It is *receive* as from God. The meaning is *the helmet which is salvation*. The protection for *the head*. The helmet was originally of skin, strengthened with bronze or other metal, and surmounted with a figure adorned with a horsehair crest. It was furnished with a visor to protect the face.

Sword of the Spirit (μάχαιραν τοῦ πνεύματος). See on ^{<4009>}Revelation 6:4. The word of God serves both for attack and to parry the thrusts of the enemy. Thus Christ used it in His temptation. It is the sword *of the Spirit*, because the Spirit of God gives it and inspires it. The Spirit’s aid is needed for its interpretation. Compare ^{<5440>}John 14:10; ^{<5042>}Hebrews 4:12, in which latter passage the image is sacrificial.

Word of God (ῥῆμα θεοῦ). See on ^{<4037>}Luke 1:37. See ^{<4049>}Luke 3:2; 4:4; ^{<5007>}Romans 10:17; ^{<5065>}Hebrews 6:5; 11:3.

18. Always (ἐν παντὶ καιρῷ). Incorrect. It means *on every occasion*. Rev., *at all seasons*. Compare ^{<4213>}Luke 21:36.

With all prayer and supplication (διὰ πάσης προσευχῆς καὶ δεήσεως). Prayer is general, *supplication* special. Διὰ *with* is literally *through*; that is, *through the medium of*. All, lit., *every*. Prayer is of various kinds, formal, silent, vocal, secret, public, petitionary, ejaculatory — shot upward like a dart (*jaculum*) on a sudden emergency. Compare ^{<512>}Psalm 5:1, 2.

Watching thereunto (εἰς αὐτὸ ἀγρυπνοῦντες). Compare ^{<507>}Colossians 4:2. For *watching*, see on ^{<413>}Mark 13:33, 35. *Thereunto*, unto prayer, for occasions of prayer, and to maintain the spirit of prayer. One must watch *before* prayer, *in* prayer, *after* prayer.

Perseverance (προσκατερῆσει). Only here. The kindred verb *προσκατερῆσει* *to continue*, occurs often. See on ^{<414>}Acts 1:14.

19. Boldly. Connect with *to make known*, as Rev.; not with *open my mouth*, as A.V.

Mystery. See on ^{<512>}Romans 11:25; ^{<507>}Colossians 1:26.

20. I am an ambassador in bonds (πρεσβεύω ἐν ἀλύσει). The verb *to be an ambassador* occurs only here and ^{<412>}2 Corinthians 5:20. See on Philemon 9. *In bonds*, lit., *in a chain*: the particular word for the *coupling-chain* by which he was bound to the hand of his guard.

21. That ye also may know, etc. Compare Cicero to Atticus: “Send us some letter-carrier, that both you may know how it goes with us, and that we may know how you fare and what you are going to do” (5:18).

Tychicus. See on ^{<507>}Colossians 4:7.

A beloved brother. Rev., correctly, *the* beloved brother. Tychicus is referred to as well known.

24. In sincerity (ἐν ἀφθαρσίᾳ). Rev., correctly, *in incorruptness*: who love Christ with an imperishable and incorruptible love.

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

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 Plumtre, "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*, ^{<8889>} 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 ^{<804>}Galatians 4:4; ^{<4022>}Ephesians 1:23 Eadie and Alford on ^{<4022>}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~~1 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 ^{<SLIC>}Romans 11:36, ^{<HOIC>}Ephesians 4:6, ^{<SICIC>}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 ^{<ISIC>}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.
 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 ^{<2863>}Isaiah 45:23, which Paul here adapts, and which is quoted ^{<5410>}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. ^{<4088>}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 ^{<2081>}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, ^{<4010>}Ephesians 2:2; of lawful human magistracy, ^{<5510>}Romans 13:1; of heavenly powers, ^{<4030>}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 ἄπεκδυσάμενος, 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.