

THE EPISTLE TO

PHILEMON

1. *A prisoner of Jesus Christ* (δέσμιος). A prisoner for Christ's sake. This is the only salutation in which Paul so styles himself. The word is appropriate to his confinement at Rome. *Apostle* would not have suited a private letter, and one in which Paul takes the ground of personal friendship and not of apostolic authority. A similar omission of the official title occurs in the Epistles to the Thessalonians and Philippians, and is accounted for on the similar ground of his affectionate relations with the Macedonian churches. Contrast the salutation to the Galatians.

Timothy, our brother. Lit., *the brother*. Timothy could not be called an apostle. He is distinctly excluded from this office in ⁴⁰⁰⁰2 Corinthians 1:1; ⁵⁰⁰⁰Colossians 1:1; compare ⁵⁰⁰⁰Philippians 1:1. In Philippians and Philemon, after the mention of Timothy the plural is dropped. In Colossians it is maintained throughout the thanksgiving only. The title *brother* is used of Quartus, ⁶⁰⁰⁰Romans 16:23; Sosthenes, ⁴⁰⁰⁰1 Corinthians 1:1; Apollos, ⁶⁰⁰⁰1 Corinthians 16:12.

Philemon. An inhabitant, and possibly a native of Colossae in Phrygia. The name figured in the beautiful Phrygian legend of Baucis and Philemon, related by Ovid ("Metamorphoses," viii., 626 sqq. See note on ⁴⁴⁰⁰Acts 14:11). He was one of Paul's converts (ver. 19), and his labors in the Gospel at Colossae are attested by the title *fellow-laborer*, and illustrated by his placing his house at the disposal of the Colossian Christians for their meetings (ver. 2). The statements that he subsequently became bishop of Colossae and suffered martyrdom are legendary.

2. *Our beloved Apphia* (Ἀπφία τῆ ἀγαπητῆ). Read τῆ ἀδελφῆ *the* (our) *sister*. Commonly supposed to have been Philemon's wife. The word is not the common Roman name *Appia*, but is a Phrygian name, occurring frequently in Phrygian inscriptions. It is also written *Aphphia*, and sometimes *Aphia*.

Archippus. Possibly the son of Philemon and Apphia. From ^{<5047}Colossians 4:17 he would appear to have held some important office in the church, either at Colossae or at Laodicea, which lay very near. In Colossians his name occurs immediately after the salutation to the Laodiceans.

Fellow-soldier. In christian warfare. Perhaps at Ephesus. Applied also to Epaphroditus, ^{<5025}Philippians 2:25.

The church in thy house. See on ^{<5045}Romans 16:5.

4. Thank — always. Construe with *thank*. For similar introductory thanksgivings compare ^{<5008}Romans 1:8; ^{<4001}1 Corinthians 1:4; ^{<4010}Ephesians 1:16; ^{<5005}Philippians 1:3; ^{<5008}Colossians 1:3; ^{<5001}1 Thessalonians 1:2; ^{<5002}2 Thessalonians 1:3.

Making mention (μνείαν ποιούμενος). Μνεία primarily means *remembrance*, so that the phrase expresses the two ideas, *mentioning thee when I call thee to mind*.

In my prayers (ἐπί). On the occasions of.

Thy love and faith — toward (πρός) *the Lord Jesus and toward* (εἰς) *all saints*. The clauses are arranged crosswise, ^{fa209}love referring to saints, faith to Christ. *Toward*. Two different prepositions are thus translated. Practically the difference is not material, but πρὸς *toward*, with πίστις *faith* is unusual. See ^{<5008}1 Thessalonians 1:8. Εἰς is the preposition of *contact; to, unto; faith exerted upon*.

6. That (ὅπως). Connect with *making mention*.

The communication of thy faith (ἡ κοινωνία τῆς πίστεώς σου).

Κοινωνία *fellowship* is often used in the active sense of *impartation*, as *communication, contribution, almsgiving*. So ^{<5055}Romans 15:26; ^{<4002}2 Corinthians 9:13; ^{<5030}Hebrews 13:16. This is the sense here: the active sympathy and charity growing out of your faith.

May become effectual (ἐνεργῆς). See on ^{<5056}James 5:16. This adjective, and the kindred ἐνεργέω *to work, be effectual*, ἐνεργημα *working, operation*, and ἐνέργεια *energy, power in exercise*, are used in the New Testament only of superhuman power, good or evil. Compare ^{<4019}Ephesians 1:19;

Matthew 14:2; ^{<5183>}Philippians 2:13; ^{<6201>}1 Corinthians 12:10; ^{<5042>}Hebrews 4:12.

In the knowledge (ἐν ἐπιγνώσει). *In* denotes the sphere or element in which Philemon's charity will become effective. His liberality and love will result in perfect knowledge of God's good gifts. In the sphere of christian charity he will be helped to a full experience and appropriation of these. He that gives for Christ's sake becomes enriched in the knowledge of Christ. *Knowledge* is *full, perfect* knowledge; an element of Paul's prayer for his readers in all the four epistles of the captivity.

In you. Read in us.

In Christ Jesus (εἰς Χριστὸν Ἰησοῦν). Connect with *may become effectual*, and render, as Rev., *unto Christ*; that is, unto Christ's glory.

7. *For we have* (γὰρ ἔχομεν). Read ἔσχον *I had*. Connect with *I thank* in ver. 4, giving the reason for thankfulness as it lay in his own heart; as, in ver. 5, he had given the reason which lay in outward circumstances.

Bowels (σπλάγχνα). Rev., *hearts*. See on ^{<6183>}1 Peter 3:8.

Are refreshed (ἀναπέπνυται). See on ^{<4113>}Matthew 11:28. Compare ^{<4968>}1 Corinthians 16:18; ^{<4013>}2 Corinthians 7:13.

Brother. Closing the sentence with a word of affection. Compare ^{<4185>}Galatians 3:15; 6:1.

8. *Wherefore*. Seeing that I have these proofs of thy love. Connect with *I rather beseech* (ver. 9).

I might be much bold (πολλὴν παρρησίαν ἔχων). Better, as Rev., *I have all boldness*. Παρρησία *boldness* is opposed to *fear*, ^{<4173>}John 7:13; to *ambiguity* or *reserve*, ^{<4114>}John 11:14. The idea of *publicity* may attach to it as subsidiary, ^{<4104>}John 7:4.

In Christ. As holding apostolic authority from Christ.

That which is convenient (τὸ ἀνήκον). Rev., *befitting*. *Convenient* is used in A.V., in the earlier and stricter sense of *suitable*. Compare ^{<4104>}Ephesians 5:4. Thus Latimer: "Works which are good and *convenient* to be done." Applied to persons, as Hooper: "Apt and *convenient* persons." The

modern sense merges the idea of *essential* fitness. The verb ἀνήκω originally means *to come up to*; hence of that which *comes up to the mark*; *fitting*. Compare ^{<S18>}Colossians 3:18; ^{<S18>}Ephesians 5:4. It conveys here a delicate hint that the kindly reception of Onesimus will be a *becoming* thing.

9. *Being such an one as Paul the aged* (τοιούτος ὢν ὡς Παῦλος πρεσβύτης). *Being such an one*, connect with the previous *I rather beseech*, and with *Paul the aged*. Not, *being such an one* (armed with such authority), as *Paul the aged I beseech* (the second *beseech* in ver. 10); but, as Rev., *for love's sake I rather beseech, being such an one as Paul the aged*. The *beseech* in ver. 10 is resumptive. *Aged*; or *ambassador* (so Rev., in margin). The latter rendering is supported by πρεσβεύω *I am an ambassador*, ^{<S18>}Ephesians 6:10. ^{fa210} There is no objection to *aged* on the ground of fact. Paul was about sixty years old, besides being prematurely aged from labor and hardship. For *aged* see ^{<S18>}Luke 1:18; ^{<S18>}Titus 2:2.

10. *I beseech*. Resuming the *beseech* of ver. 9. *I beseech, I repeat*.

Onesimus (Ὀνήσιμον). The name is withheld until Paul has favorably disposed Philemon to his request. The word means *helpful*, and it was a common name for slaves. The same idea was expressed by other names, as *Chresimus*, *Chrestus* (*useful*); *Onesiphorus* (*profit-bringer*, ^{<S18>}2 Timothy 1:16); *Symphorus* (*suitable*). Onesimus was a runaway Phrygian slave, who had committed some crime and therefore had fled from his master and hidden himself in Rome. Under Roman law the slave was a chattel. Varro classified slaves among *implements*, which he classifies as *vocalia*, *articulate speaking implements*, as *slaves*; *semivocalia*, *having a voice but not articulating*, as *oxen*; *muta*, *dumb*, as *wagons*. The attitude of the law toward the slave was expressed in the formula *servile caput nullum jus habet*; *the slave has no right*. The master's power was unlimited. He might mutilate, torture, or kill the slave at his pleasure. Pollio, in the time of Augustus, ordered a slave to be thrown into a pond of voracious lampreys. Augustus interfered, but afterward ordered a slave of his own to be crucified on the mast of a ship for eating a favorite quail. Juvenal describes a profligate woman ordering a slave to be crucified. Some one remonstrates. She replies: "So then a slave is a man, is he! 'He has done nothing,' you say. Granted. I command it. Let my pleasure stand for a reason" (vi., 219).

Martial records an instance of a master cutting out a slave's tongue. The old Roman legislation imposed death for killing a plough-ox; but the murderer of a slave was not called to account. Tracking fugitive slaves was a trade. Recovered slaves were branded on the forehead, condemned to double labor, and sometimes thrown to the beasts in the amphitheater. The slave population was enormous. Some proprietors had as many as twenty thousand. ^{fa211}

Have begotten in my bonds. Made a convert while I was a prisoner.

11. Unprofitable (ἄχρηστος). A play on the word *Onesimus profitable*. Compare *unprofitable* (ἀχρεῖος) *servant*, ^{<425>}Matthew 25:30. These plays upon proper names are common both in Greek and Roman literature. Thus Aeschylus on the name of *Helen* of Troy, the play or pun turning on the root ἔλ, *hel*, *destroy*: *Helene*, *helenaus*, *helandras*, *heleptolis*: *Helen*, *ship-destroyer*, *man-destroyer*, *city-destroyer* (“Agamemnon,” 671). Or, as Robert Browning: “Helen, ship’s-hell, man’s-hell, city’s-hell.” So on *Prometheus* (*forethought*): “Falsely do the gods call thee *Prometheus*, for thou thyself hast need of *prometheus*, i.e., of *forethought*!” (“Prometheus Bound,” 85, 86). Or Sophocles on *Ajax Aias* (*Ajax*) cries *ai, ai!* and says, “Who would have thought that my name would thus be the appropriate expression for my woes?” (“Ajax,” 430). In the New Testament, a familiar example is ^{<4638>}Matthew 16:18; “thou art *Petros*, and on this *petra* will I build my church.” See on *Epaenetus*, ^{<4708>}2 Corinthians 8:18. ^{fa212}

Now profitable. “Christianity knows nothing of hopeless cases. It professes its ability to take the most crooked stick and bring it straight, to flash a new power into the blackest carbon, which will turn it into a diamond” (Maclaren, “Philemon,” in “Expositor’s Bible”).

And to me. The words are ingeniously thrown in as an afterthought. Compare ^{<3827>}Philippians 2:27; ^{<5163>}Romans 16:13; ^{<4638>}1 Corinthians 16:18. A strong appeal to Philemon lies in the fact that Paul is to reap benefit from Onesimus in his new attitude as a christian brother.

12. I have sent again (ἀνέπεμψα). Rev., *sent back*. The epistolary aorist, see on ^{<4152>}1 Peter 5:12. Our idiom would be *I send back*. That Onesimus accompanied the letter appears from ^{<5007>}Colossians 4:7-9.

Thou therefore receive. Omit, and render **αὐτόν** *him* as *Rev.*, *in his own person; his very self.*

13. I would (**ἐβουλόμην**). *Rev.*, *I would fain.* See on **αὐτῷ** Matthew 1:19. The imperfect tense denotes the desire awakened but arrested. See on *I would*, ver. 14.

With me (**πρὸς ἐμαυτὸν**). The preposition expresses more than *near* or *beside*. It implies *intercourse*. See on with God, **αὐτῷ** John 1:1.

In thy stead (**ὑπὲρ σοῦ**). *Rev.*, correctly, *in thy behalf*. A beautiful specimen of christian courtesy and tact; assuming that Philemon would have desired to render these services in person.

In the bonds of the Gospel. Connect with *me*. Bonds with which he is bound for the sake of the Gospel: with which Christ has invested him. A delicate hint at his sufferings is blended with an intimation of the authority which attaches to his appeal as a prisoner of Christ. This language of Paul is imitated by Ignatius. “My bonds exhort you” (Tralles, 12.). “He (Jesus Christ) is my witness, in whom I am bound” (Philadelphia, 7.). “In whom I bear about my bonds as spiritual pearls” (Ephesians, 11.). “In the bonds which I bear about, I sing the praises of the churches” (Magnesians, 1.).

14. I would (**ἠθέλησα**). Compare *I would*, ver. 13. Here the aorist tense and the verb meaning *to will* denote a single, decisive resolution.

As it were of necessity (**ὡς κατὰ ἀνάγκην**). **Ὡς** *as it were*, *Rev.*, *as*, marks the *appearance* of necessity. Philemon’s kindly reception of Onesimus must not even *seem* to be constrained.

15. For perhaps. I sent him back, *for*, if I had kept him, I might have defeated the purpose for which he was allowed to be separated from you for a time. “We are not to be too sure of what God means by such and such a thing, as some of us are wont to be, as if we had been sworn of God’s privy council.... A humble ‘perhaps’ often grows into a ‘verily, verily’ — and a hasty, over-confident ‘verily, verily’ often dwindles to a hesitating ‘perhaps.’ Let us not be in too great a hurry to make sure that we have the key of the cabinet where God keeps his purposes, but content ourselves with ‘perhaps’ when we are interpreting the often questionable

ways of His providence, each of which has many meanings and many ends” (Maclaren).

He therefore departed (διὰ τοῦτο ἐχωρίσθη). The A.V. misses the ingenious shading of Paul’s expression. Not only does he avoid the word *ran away*, which might have irritated Philemon, but he also uses the passive voice, not the middle, *separated himself*, as an intimation that Onesimus’ flight was divinely ordered for good. Hence Rev., correctly, *he was parted*. Compare ^{<485>}Genesis 45:5.

For a season (πρὸς ὄραν). A *brief* season. See ^{<408>}2 Corinthians 7:8; ^{<405>}Galatians 2:5.

Thou shouldst receive (ἀπέχης). The compounded preposition ἀπό may mean *back again*, after the temporary separation, or *in full, wholly*. The former is suggested by *was parted*, and *would fain have kept*: but the latter by ver. 16, *no longer as a servant, but more*. The latter is preferable. Compare the use of ἀπέχω in ^{<402>}Matthew 6:2, *they have received*. (see note); ^{<406>}Matthew 6:16; ^{<404>}Luke 6:24; ^{<405>}Philippians 4:18; and ἀπολαμβάνω *receive*, ^{<405>}Galatians 4:5.

16. *Not now* (οὐκέτι). Rev., more correctly, *no longer*. The negative adverb οὐκέτι states the fact absolutely, not as it may be conceived by Philemon (μηκέτι). However Philemon may regard Onesimus, as a fact he is now no longer as a slave.

Above (ὑπέρ). Rev., *more than*. More than a slave — a whole man.

Especially (μάλιστα). Connect with *beloved*. Especially to me as compared with other Christians.

How much more (πόσῳ μάλλον). Beloved *most* to Paul, how much *more than most* to Philemon, since he belonged to him in a double sense, as a slave and as a Christian brother: *in the flesh and in the Lord*. “In the flesh Paul had the brother for a slave: in the, Lord he had the slave for a brother” (Meyer).

17. *Then* (οὖν). Resumptive from ver. 12.

Thou count (ἔχεις). Lit., *hold*, which is often used in this sense. Compare ^{<Q48>}Luke 14:18, *hold me or count me as excused* ^{<R62>}Philippians 2:29, *hold such in reputation*.

Partner. More than an intimate friend. One in Christian fellowship. ^{fa213}

18. *If he hath wronged* (εἰ ἠδίκηδεν). The indicative mood with the conditional particle may imply that what is put hypothetically is really a fact: if he wronged thee *as he did*.

Oweth. Perhaps indicating that Onesimus had been guilty of theft. Notice the general word *wronged* instead of the more exact specification of the crime.

Put that on my account (τοῦτο ἔμοι ἐλλόγα). For the verb, compare ^{<R63>}Romans 5:13 (note).

19. *I Paul have written*, etc. Rev., *write*. A promissory note. The mention of his autograph here, rather than at the end of the letter, may indicate that he wrote the whole epistle with his own hand, contrary to his usual custom of employing an amanuensis.

Albeit I do not say (ἵνα μὴ λέγω). Lit., *that I may not say*. Connect with *I write*. I thus give my note of hand that I may avoid saying that thou owest, etc. Rev., *that I say not unto thee*.

Thou owest (προσοφείλεις). Lit., *owest in addition*. I have laid you under obligation, not only for an amount equal to that due from Onesimus, but for *yourself* as made a Christian through my ministry.

20. *Yea* (ναί). A confirmatory particle, gathering up the whole previous intercession for Onesimus. So ^{<Q12>}Matthew 11:26. *even so*; Rev., *yea*. ^{<Q15>}Luke 11:51, *verily*; Rev., *yea*. ^{<Q17>}Luke 12:5, *yea*.

Let me have joy (ὀνάιμην). Or *help*. Lit., *may I profit*. Again a play upon the name *Onesimus*. The verb is frequently used with reference to filial duties. Ignatius employs it, in one instance, directly after an allusion to another Onesimus (Ephesians, 2.).

21. *More than I say* (ὑπέρ). *Beyond*. Possibly hinting at manumission.

22. *Withal* (ἄμα). Simultaneously with the fulfillment of my request.

A lodging. Paul is expecting a speedy liberation. His original plan of going from Rome to Spain has apparently been altered. Lightfoot observes that “there is a gentle compulsion in this mention of a personal visit to Colossae. The apostle would thus be able to see for himself that Philemon had not disappointed his expectations.”

I shall be given (χαρισθήσομαι). A beautiful assumption of his correspondent’s affection for him, in that his visit to them will be a *gracious gift* (χάρις). The word is also used of granting *for destruction*, ^{<4251>}Acts 25:11; or for *preservation*, ^{<4134>}Acts 3:14.

23. Epaphras my fellow prisoner (Ἐπαφρᾶς ὁ συναιχμάλωτός μου). Epaphras is mentioned ^{<5100>}Colossians 1:7; 4:12. Some identify him with Epaphroditus, but without sufficient reason. Epaphroditus appears to have been a native of Philippi (^{<5125>}Philippians 2:25), and Epaphras of Colossae (^{<5112>}Colossians 4:12). Epaphroditus is always used of the Philippian, and Epaphras of the Colossian. The names, however, are the same, Epaphras being a contraction.

It is disputed whether *fellow-prisoner* is to be taken in a literal or in a spiritual sense. For the latter see ^{<4172>}Romans 7:23; ^{<4115>}2 Corinthians 10:5; ^{<4108>}Ephesians 4:8. Compare *fellow-soldier*, ver. 2, and ^{<5125>}Philippians 2:25. In ^{<5101>}Romans 16:7, the word used here is applied to Andronicus and Junia. Paul was not strictly an *αἰχμάλωτος* *prisoner of war* (see on ^{<4115>}Luke 4:18). The probabilities seem to favor the spiritual sense. Lightfoot suggests that Epaphras’ relations with Paul at Rome may have excited suspicion and led to his temporally confinement; or that he may voluntarily have shared Paul’s imprisonment.

24. Mark. Probably John Mark the evangelist. He appears as the companion of Paul, ^{<4125>}Acts 12:25; ^{<5112>}Colossians 4:10; ^{<5111>}2 Timothy 4:11.

Aristarchus. A Thessalonian. Alluded to ^{<4123>}Acts 19:29; 20:4; 27:2. He was Paul’s companion for a part of the way on the journey to Rome.

Demas. See ^{<5114>}Colossians 4:14; ^{<5112>}2 Timothy 4:10.

Luke. The physician and evangelist. See Introduction to Luke’s Gospel.

25. Grace — with your spirit. As in ^{<4118>}Galatians 6:18, with the omission here of *brother*. See on ^{<4134>}2 Corinthians 13:14.

Out of many private letters which must have been written by Paul, this alone has been preserved. Its place in the New Testament canon is vindicated, so far as its internal character is concerned, by its picture of Paul as a christian gentleman, and by its exhibition of Paul's method of dealing with a great social evil.

Paul's dealing with the institution of slavery displayed the profoundest christian sagacity. To have attacked the institution as such would have been worse than useless. To one who reads between the lines, Paul's silence means more than any amount of denunciation; for with his silence goes his faith in the power of christian sentiment to settle finally the whole question. He knows that to bring slavery into contact with living Christianity is to kill slavery. He accepts the social condition as a fact, and even as a law. He sends Onesimus back to his legal owner. He does not bid Philemon emancipate him, but he puts the christian slave on his true footing of a christian brother beside his master. As to the institution, he knows that the recognition of the slave as free in Christ will carry with it, ultimately, the recognition of his civil freedom.

History vindicated him in the Roman empire itself. Under Constantine the effects of christian sentiment began to appear in the Church and in legislation concerning slaves. Official freeing of slaves became common as an act of pious gratitude, and burial tablets often represent masters standing before the Good Shepherd, with a band of slaves liberated at death, and pleading for them at judgment. In A.D. 312 a law was passed declaring as homicide the poisoning or branding of slaves, and giving them to be torn by beasts. The advance of a healthier sentiment may be seen by comparing the law of Augustus, which forbade a master to emancipate more than one-fifth of his slaves, and which fixed one hundred males as a maximum for one time — and the unlimited permission to emancipate conceded by Constantine. Each new ruler enacted some measure which facilitated emancipation. Every obstacle was thrown by the law in the way of separating families. Under Justinian all presumptions were in favor of liberty. If a slave had several owners, one could emancipate him, and the others must accept compensation at a reduced valuation. The mutilated, and those who had served in the army with their masters' knowledge and consent, were liberated. All the old laws which limited the age at which a slave could be freed, and the number which could be emancipated, were

abolished. A master's marriage with a slave freed all the children. Sick and useless slaves must be sent by their masters to the hospital.

Great and deserved praise has been bestowed on this letter. Bengel says: "A familiar and exceedingly courteous epistle concerning a private affair is inserted among the New Testament books, intended to afford a specimen of the highest wisdom as to how Christians should arrange civil affairs on loftier principles." Franke, quoted by Bengel, says: "The single epistle to Philemon very far surpasses all the wisdom of the world." Renan: "A true little *chef-d'oeuvre* of the art of letter-writing." Sabatier: "This short epistle gleams like a pearl of the most exquisite purity in the rich treasure of the New Testament."^{fa214}

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*, ^{<8899>} Job 38:39

(A.V., *appetite*), ^{<351>}Psalm 63:1; *Lebh heart*, ^{<1161>}2 Kings 6:11; ^{<1328>}1 Chronicles 12:38; 15:29; ^{<362>}Psalm 68:20; ^{<1162>}Proverbs 6:21, etc.; *meth a dead body*, ^{<342>}Ezekiel 44:25. In ^{<496>}Numbers 9:6, *nephesh* of a dead body; *P'ne look* (A.V. *state*), ^{<172>}Proverbs 27:23; *ruach spirit*, ^{<448>}Genesis 41:8; ^{<352>}Exodus 35:21.

- fta56 - So Hitzig. Delitzsch inclines to his view, and Perowne thinks the Davidic authorship very doubtful. Meyer says, positively, "not David." So Foy.
- fta57 - The student will find the subject fully discussed by Bishop Lightfoot, "Commentary on Colossians," p 323; Ellicott on ^{<801>}Galatians 4:4; ^{<412>}Ephesians 1:23 Eadie and Alford on ^{<412>}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 ^{<210>}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 (^{<512>}Deuteronomy 2:30). Jews never have this phrase applied to them, but only the Jewish nation, or sections of it, as ^{<210>}Isaiah 6:9, 10; 29:10. "The Prophecies of Isaiah" Compare ^{<237>}Isaiah 63:17.
- fta63 - Godet compares the parable of the man finding treasure hid in the field.
- fta64 - Compare ^{<164>}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 **ταπεινος** 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>^{SIBH}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 ^{<ELIC>}Romans 11:36, ^{<HOC>}Ephesians 4:6, ^{<SIC>}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 ^{<BEB>}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 σκηνῶς** might be translated *our tabernacle*; but **ἡμῶν** *our* clearly belongs with *house*, and the article may therefore very properly bear its ordinary sense of *the*. *This* of A.V. is unnecessary.
- fta146 - It should be noted that the Septuagint often renders the Hebrew *tent* by **οἶκος** *dwelling*. Similarly the Hebrew *to dwell* is frequently translated by **κατασκηνῶν**.
- fta147 - *Tablet*, a philosophical explanation of a table on which human life with its dangers and temptations is symbolically represented.
- fta148 - Meyer insists on connecting *not to be repented of* with *salvation*, arguing that, if it belonged to *repentance*, it would immediately follow it. It is a sufficient answer to this to say that *repentance unto salvation* may be taken as a single conception. Heinrici justly observes that this

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

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

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

fta151 - Some read ἀνοροτήτα *manly vigor*.

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

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

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

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

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

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

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

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

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

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

fta161 - See the interesting note of Ginsburg, “Cohemoth,” on this passage.

fta162 - Farrar and Lewin, with Stanley and Plumptre, are exceptions. See Lewin’s elaborate note on ch. 12:14; Meyer, “Introduction to Second Corinthians;” Godet, “Introduction to First Corinthians.”

fta163 - Lightfoot on ^{⁵⁰⁰⁰Philippians 3:1, renders *farewell*, but says that the word contains an exhortation to rejoice. On ^{⁵⁰⁰⁴Philippians 4:4 he again combines the two meanings, and says, “it is neither *farewell* alone nor *rejoice* alone.” Thayer, in his lexicon, ignores *farewell*.}}

fta164 - A collection of ecclesiastical prescripts in eight books, in which three independent works are combined. They contain doctrinal, liturgical, and moral instructions. The first six books belong to the second century. The seventh is an enlargement of the “Teaching of the Twelve Apostles,” adapted to the Eastern Church in the first half of the fourth century (see Schaff’s “Teaching of the Twelve Apostles,” Doc. 7.). The Constitutions were never recognized by the Western Church, and opinion in the Eastern Church was divided as to their worth and dignity.

fta165 - See the discussion in Westcott and Hort’s Greek Testament, part 2.

fta166 - See Farrar’s “Paul,” ii., 491.

fta167 - See Meyer on this passage.

fta168 - Mr. Huxtable, in his article on “Paul an Ectroma,” “Expositor,” second series, 3:273, calls it “an unparalleled barbarism of grammatical inflexion.”

fta169 - Paul’s use in this epistle of different words for *power* and its working is an interesting study. He uses all the terms employed in the New Testament, except βία *violence*.

δύναμις, 1:19, 21; 3:7, 16, 20.

δύναμαι, 3:20; 6:11, 13, 16.

ἐνέργεια, 1:19; 3:7; 4:16.

ἐνεργέω, 1:11, 20; 2:2; 3:20.
1:21; 2:2; 3:10; 6:12.

ἐξουσία,
ἰσχύς, 1:19; 6:10.

κράτος, 1:19; 6:10.
 κραταίω, 3:16.

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

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

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

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

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

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

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

fta177 - So Lightfoot.

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

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

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

- fta180 - There is no objection to adding the idea *with thanksgiving*, as Lightfoot; but his statement that the word has this secondary sense in ²³⁶³Isaiah 45:23, which Paul here adapts, and which is quoted ⁶⁴⁰Romans 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. ⁴⁰⁸⁸Nehemiah 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 ²⁰⁶¹Daniel 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, ⁶⁰⁰Ephesians 2:2; of lawful human magistracy, ⁶⁵⁰Romans 13:1; of heavenly powers, ⁴⁰⁸Ephesians 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; ^{<8019>}Ephesians 3:20; ^{<8015>}Galatians 5:6, etc.). In the active voice when God or some evil power works on the man (1 Corinthians 12:6, 11; ^{<8015>}Galatians 2:8; ^{<8015>}Ephesians 1:20, etc.).
- fta196 - I take this opportunity to correct my own note on ^{<5017>}James 1:17, *cometh down*.
- fta197 - See Henry Drummond, "Natural Law in the Spiritual World," p. 276 sqq.

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

fta199 - Which is excluded by Meyer and Dwight.

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

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

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

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

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