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**WORD STUDIES IN  
THE NEW TESTAMENT  
VOLUME 1**

*By Marvin R. Vincent, D.D.*

*To the Students of the Words, Works and Ways of God:*

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**WORD STUDIES**  
IN THE  
**NEW TESTAMENT**

by

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***Volume 1***

**THE SYNOPTIC GOSPELS**

**THE ACTS OF THE APOSTLES**

**EPISTLES OF PETER, JAMES, AND JUDE**

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## ABBREVIATIONS

**A.V.** Authorized Version.

**Cit.** Cited.

= Equivalent to.

**Expn.** Explanation.

**Lit.** Literally.

**Rev.** Revised Version of the New Testament.

**Rev. O.T.** Revised Version of the Old Testament.

**Sept.** Septuagint Version of the Old Testament.

**Sqq.** Following.

**Synop.** Synoptists.

**Tex. Rec.** Received Text.

**Tynd.** Tyndale's Version of the New Testament.

**Vulg.** Vulgate or Latin Translation of the New Testament.

**Wyc.** Wycliffe's Version of the New Testament.

The phrase "only here in New Testament" refers to Greek words only.

## PREFACE

NEW TESTAMENT commentaries are so numerous, and, many of them, so good, that a new essay requires some explanation. The present work is an attempt in a field which, so far as I am aware, is not covered by any one book, though it has been carefully and ably worked by many scholars. Taking a position midway between the exegetical commentary and the lexicon and grammar, it aims to put the reader of the English Bible nearer to the stand-point of the Greek scholar, by opening to him the native force of the separate words of the New Testament in their lexical sense, their etymology, their history, their inflection, and the peculiarities of their usage by different evangelists and apostles.

The critical student of the Greek Testament will, therefore, find himself here on familiar, and often on rudimental, ground, and will understand that the book has not been prepared with any design or expectation of instructing him. It has in view, first of all, those readers whose ignorance of Greek debars them from the quickening contact of the original words, and to whom is unknown the very existence of those tracks which the Greek scholar threads with unconscious ease and in clear light.

No scholar will maintain that such a task is rendered superfluous by even the most idiomatic and accurate translation. The most conscientious and competent translator is fettered by difficulties inherent in the very nature of a translation. Something must exhale in the transfer from one language to another; something which is characteristic in proportion to its subtlety. Reading an author in a translation is like hearing through a telephone. The words may reach the ear distinctly, but the quality of the most familiar voice is lost. In translation, as in exchange of money, transfer often necessitates breaking up — the destruction of the original symbol, in order to embody its contents in the symbols of another tongue. A particular coin of one country may have no exact representative in a coin of another country; and the difference must be made out with small change. A single Greek word often requires two or three words for its reproduction in English, and even then the partial equivalent must be made good by comment or paraphrase. There are, besides, certain features of every language, and particularly of every dead language, which defy transfer by

any process — embodiments of a subtle play of perception or of thought which has vanished, like the characteristic expression from a dead face, and which, though it may give some hint of itself to an English mind, eludes the grasp of an English formula.

Difficulties like these can be met only by the study of individual words. The translator is compelled to deal mainly with the contents of sentences and periods; to make the forms of thought subordinate to the substance. A translation which should literally reproduce the idiomatic structure of its original would be a monstrosity. If the thought is to circulate freely and familiarly in Anglo-Saxon society, and to do its best work upon Anglo-Saxon minds, it must assume the Anglo-Saxon dress. It must modify or abandon its native habits. It cannot be continually thrusting into notice its native antecedents, and the forms of the life which evolved it. It must be naturalized throughout. Hence the translator is compelled to have mainly in view his own audience; to expound the message rather than to flatter the nationality of the messenger. He cannot stop to show his reader how each constituent word of the original sentence is throbbing with a life of its own, and aglow with the fascination of a personal history. This is rather the work of the commentator; and not of the commentator who explains the meaning and the relation of verses and chapters, but of one who deals with words in detail, and tells their individual stories.

For a language is not made to order and out of hand. It is a growth out of a people's life; and its words are not arbitrary symbols fixed by decree or by vote, but are struck out, as needed, by incidents and crises. They are the formulas in which new needs and first impressions of external facts spontaneously voice themselves, and into which social customs run. Hence language becomes more picturesque as we recede toward its earlier forms. Primitive speech is largely figurative; primitive words are pictures. As the language becomes the expression of a more conventional and artificial life, and of a deeper and more complex thought, new words are coined representing something more subjective and subtle; and the old words, as they become pressed into the new service and stretched to cover a wider range of meaning, lose their original sharpness of outline. They pass into conventional symbols in the multiform uses of daily speech; they become commonplace factors of a commonplace present, and remain historic only to lexicographers and philologists. None the less, these words

forever carry hidden in their bosom their original pictures and the mark of the blow which struck each into life; and they will show them to him who lovingly questions them concerning their birth and their history.

These remarks apply in a peculiar manner to the Greek language, which was the outgrowth of a national character at once poetic and passionate, logical and speculative, and which was shaped by an eventful and romantic history and by a rich and powerful literature. The words of a language which traverses the period from Homer to Aristotle, from Marathon to Leuctra; which told the stories of Herodotus, carried the mingled fire and logic of Demosthenes, voiced the tremendous passion of Oedipus, and formulated the dialectic of Plato and the reasoning of Aristotle, must enfold rare treasures; and the more as we follow it into its later development under the contact of Oriental thought, which fused it in the alembic of Alexandria, ran the new combination into the mold of the Septuagint, and added the last element necessary to constitute it the bearer of the Gospel message. The highest testimony to the resources of this wonderful tongue *is* furnished in its exquisite sensitiveness to the touch of the new faith, and its ready adaptation to the expression of the new truth. Its contact with the fresh, quickening ideas of the Gospel seemed to evoke from it a certain deep-lying quality, overlaid till then by the baser moral conceptions of Paganism, but springing up in prompt response to the summons of Christian thought and sentiment. Yet even the words which lent themselves so readily to the new and higher message of Christianity could not abjure their lineage or their history. They bore the marks of the older and less sacred burdens they had carried. In the histories of its choicest words, Christianity asserts itself as a redeemer of human speech. The list of New-Testament words lifted out of ignoble associations and uses, and mitered as ministers of sacred truth, is a long and significant one; and there are few more fascinating lines of study than this, to which Archbishop Trench long ago directed English readers in his "Study of Words" and his "New-Testament Synonyms."

The biblical student may therefore profitably combine two distinct lines of study; the one directed at the truth of scripture in mass, the other at the medium or vehicle of the truth in detail. A thorough comprehension of scripture takes in the warp no less than the woof. Labor expended upon etymologies, synonyms, and the secrets of particles and tenses, upon the

wide range of pictures and hints and histories underlying the separate words and phrases of the New Testament, is not thrown away, and issues in a larger result than the mere accumulation of curious lore. Even as nature fills in the space between the foreground and the background of her landscapes with countless details of form and color, light and shadow, so the rich details of New-Testament words, once apprehended, impart a depth of tone and a just relation and perspective to the salient masses of doctrine, narrative, and prophecy. How much is habitually lost to the English student through the use of one and the same term in rendering two words which the writer selected with a clear recognition of a distinction between them. How often a picture or a bit of history is hidden away in a word, of which a translation gives and can give no hint. How many distinctive characteristics of a writer are lost in a translation. How often, especially in the version of 1611, the marvelous play of the Greek tenses, and the nicely-calculated force of that potent little instrument, the article, are utterly overlooked. As the reader steps securely over the carefully-fitted pavement laid for him by modern revisers, he does not even guess at the rare and beautiful things lying beneath almost every separate block.

Can the reader who knows no Greek be put in possession of these treasures? Not of all; yet certainly of a goodly share of them. It has seemed to me that the following results might be reached:

1. Where a word has a history, he may learn it, and may be shown through what stages the word has attained its present meaning, and how its variations have successively grown out of each other. Illustrations are furnished by such words as "humility," "meekness," "blessed."
2. He may be shown, in part, at least, the peculiar form in which a thought comes to a Greek mind; or, in other words, he may form some acquaintance with Greek idioms. Thus, to take some very simple instances, he can easily see how, when he thinks of his food as set *before* him on the table, the Greek thinks of it as set *beside* him, and writes accordingly; or how his idea of *sitting down* to the table comes to the Greek as *reclining*; or he can understand how, when Luke says, "we came *the next day*," the idea of the next or second day comes to him in the form of an adjective qualifying *we*, so that he thinks of himself and his

companions as *second-day men*. Sometimes, when two languages develop a difference of idiom in their classical usage, the classical idiom of the one reappears in the vulgar dialect of the other. The spirit of numerous Greek words or phrases, even in the New Testament, could be reproduced most faithfully by English expressions which have been banished from polite diction.

3. He can be shown the picture or the figure hidden away in a word. See, for example, the note on *compel*, <sup><4054></sup>Matthew 5:41.
4. He may learn something of Greek synonyms. He may be shown how two different Greek words, rendered by the same English word, represent different sides or phases of the same idea, and why each word is used in its own place. Thus, the word “net” occurs in both <sup><4048></sup>Matthew 4:18 and <sup><4036></sup>Matthew 13:47; but the Greek word is different in each verse, and either word would have been inappropriate in the place of the other.
5. He may be shown how two English words, having apparently no connection with each other, are often expressed by the same Greek word; and he may be put in possession of the connecting idea. He does not suspect that “bosom,” in <sup><4038></sup>Luke 6:38, and “creek” or “bay,” in <sup><4073></sup>Acts 27:39, are one and the same word; or that there is any connection between the “winding up” of Ananias’ body (<sup><4036></sup>Acts 5:6) and Paul’s assertion that the time is “short” (<sup><4072></sup>1 Corinthians 7:29).
6. He may be made to understand the reasons for many changes of rendering from an older version, which, on their face, seem to him arbitrary and useless.
7. He can be taught something of the characteristic usage of words and phrases by different authors, and may learn to detect, even through the English version, certain differences of style. (See the Introductions to the different books.)
8. He can be shown the simpler distinctions between the Greek tenses, and the force of the Greek article; and how the observance of these distinctions adds to the vigor and liveliness of the translation.

Much valuable matter of this kind is contained in commentaries; and in some popular commentaries considerable prominence is given to it,

notably in the two admirable works of Dr. Morison on Matthew and Mark. But it is scattered over a wide surface, and is principally confined to commentaries prepared for the critical student; while very much lies hidden in lexicons and etymological treatises, and in special essays distributed through voluminous periodicals. I have collected and sifted a large amount of this material from various and reliable sources, and have applied it to the treatment of the words as they occur, verse by verse, divesting it of technicalities and trying to throw it into a form suited to the students of the English Bible.

I had these so prominently in view at the beginning that I seriously contemplated the entire omission of Greek words. On further thought, however, I decided that any plan might, without detriment to the original purpose, be stretched so as to include beginners in the study of the Greek Testament, and certain college-bred readers who have saved a little Greek out of the wreck of their classical studies. For the convenience of such I have inserted the original words wherever it seemed expedient; but always in parentheses and with the translation appended. The English reader may therefore be assured that any value which the book may have for him will not be impaired by the presence of the unfamiliar characters. He has but to pass them over, and to confine his attention to the English text.

It is evident that my purpose relieves me of the duty of the exegesis of passages, save in those cases where the word under consideration is the point on which the meaning of the entire passage turns. The temptation to overstep this limit has been constantly present, and it is not impossible that I may have occasionally transgressed. But the pleasure and the value of the special study of words will, I think, be enhanced for the student by detaching it from the jungle of exegetical matter in which, in ordinary commentaries, it is wellnigh lost.

A few words should be said respecting a name which the title of this book will at once suggest to New-Testament students — I mean Bengel. The indebtedness of all workers in this field to John Albert Bengel it is not easy to overstate. His well-known “Gnomon,” which still maintains a high and honorable rank among commentaries after the lapse of nearly a century and a half, was the pioneer in this method of treating scripture. My own obligations to him are very great for the impulse to this line of study

which I received in translating the “Gnomon” more than twenty-five years ago; more for that, indeed, than for any large amount of help in the present work. For his own labors have contributed to the great extension of his special line of study since the appearance of the “Gnomon” in 1742. The entire basis of New-Testament philology and textual criticism has been shifted and widened, and many of his critical conclusions, therefore, must be either modified or rejected. His work retains its value for the preacher. He must always stand pre-eminent for his keen and deep spiritual insight, and for that marvelously terse and pithy diction with which, as with a master-key, he so often throws open by a single turn the secret chambers of a word; but for critical results the student must follow later and surer guides.

As to materials, let it suffice to say that I have freely used whatever I have found serviceable. The book, however, is not a compilation. My plan has compelled me to avoid lengthy discussions and processes, and to confine myself mostly to the statement of results. In order to avoid encumbering the pages with a multitude of references, I have appended a list of the sources on which I have drawn; and the names of other authors not mentioned there will be found appended to quotations.

I have not attempted textual criticism. I have followed principally the text of Westcott and Hort, comparing it with Tischendorf’s eighth edition, and commonly adopting any reading in which the two agree. It is, perhaps, scarcely necessary to say that the very literal and often uncouth renderings which frequently occur are given merely in order to throw sentences or phrases as nearly as possible into their Greek form, and are not suggested for adoption as versions. Each word or passage commented upon is cited first according to the authorized version.

My task has been a labor of love, though pursued amid the numerous distractions and varied duties of a city pastorate. I hope to complete it in due time by an additional volume containing the writings of John and Paul.

It is said that there was discovered, some years ago, in one of our Western States, a magnificent geode, which, on being broken, disclosed a mass of crystals arranged in the form of a cross. It will be a great joy to me if, by this attempt to break the shell of these words of life, and to lay bare their

hidden jewels, I may help a Bible-student here and there to a clearer vision of that cross which is the center and the glory of the Gospel.

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## PREFACE TO THE SECOND EDITION

IN this second edition a number of errors in the Scripture references have been corrected, together with sundry typographical mistakes in the Greek text, such as misplaced accents, omitted breathings, etc. A few changes have also been made in accordance with the suggestions of my reviewers. For many of the corrections in the Greek text I am under great obligations to my old friend Dr. Henry Drisler, of Columbia College, whose invaluable aid it would never have occurred to me to ask in such a matter of literary drudgery, but who voluntarily, and most kindly, furnished me with a list of the errors noted by him in his perusal of the volume.

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## INTRODUCTION TO THE EPISTLES OF JAMES, PETER, AND JUDE

THE name “catholic” is applied to the epistle of James, the two epistles of Peter, the three of John, and the epistle of Jude. The term is variously explained, some regarding it as equivalent to *canonical*, others as opposed to *heretical*, and as applied to writing which agree with the doctrines of the universal church. Others, again, suppose that this group of epistles was so designated, in order to distinguish it from the two other groups formed by the Gospels and Acts, and the Pauline epistles, as a *general* collection of the writings of the other apostles.

The better explanation is that they are called “catholic,” or *general*, because addressed to no particular church or individual, but to a number of scattered churches or people (see [1 Peter 1:1](#), and [James 1:1](#)). In this sense the term does not strictly apply to the second and third epistles of John, which are addressed to individuals, and includes them only when regarded in the light of appendices to the first epistle. We speak in this Introduction of the epistles of James, Peter, and Jude only, reserving remarks on the epistles of John for the general introduction to the Johannine writings, in the second volume.

### THE EPISTLE OF JAMES

According to the oldest arrangement of the New Testament, the epistle of James stands first in order of all the apostolical epistles. The most competent critics generally agree in designating as its author James, the president of the church at Jerusalem, and known as the *Lord’s brother*.

“No doubt,” says Dean Stanley, “if we look at James’ influence and authority from the more general point of view, whether of the whole Jewish Christian world or of the whole Gentile Christian world, it sinks into nothing before the majesty of Peter and Paul;” but within the circle of the purely Palestinian Christians, and in Jerusalem, James is the chief representative of the Christian society. The later traditions of the Jewish Christians invest him with a priestly sanctity. His austerities and devotions are described in extravagant terms. He is said to have kneeled

until his knees were as hard as the knees of camels, and to have been constant in prayer in the temple. He went barefoot, and practiced abstinence from wine, and wore the long hair, the linen ephod, and the unshorn beard of the Nazarites, and even abstained from washing. He was known as "The Just." The people vied with each other to touch the hem of his garment; and he is reputed to have called down rain in the drought, after the manner of Elijah. His chair was preserved as a relic until the fourth century, and a pillar in the valley of Jehosaphat marked the spot where he fell.

The account of his martyrdom is given by Eusebius from the lost work of Hegesippus, by Josephus, and in the Clementine Recognitions. In Hegesippus and the Recognitions, the story is dramatic and deeply tinged with romance. The narrative of the former "is," says Dr. Schaff, "an overdrawn picture of the middle of the second century, colored by Judaizing traits, which may have been derived from 'the Ascents of James' and other apocryphal sources." It is, substantially, as follows: Having been asked, "What is the gate of Jesus?" he replied that he was the Savior; from which some believed that Jesus is the Christ. The Jews and Scribes and Pharisees, becoming alarmed, came to James, and besought him to restrain the people from going after Jesus, to persuade against him all that came to the Passover, and, with this view, to stand on the pinnacle of the temple, where he might be seen and heard by all the people. They accordingly placed him there, and said, "O Just One, to whom we all give heed, inasmuch as the people is gone astray after Jesus who is crucified, tell us what is the gate of Jesus?" He answered, with a loud voice, "Why ask ye me concerning Jesus, the Son of man? He sits in heaven, on the right hand of the mighty power, and he is also about to come in the clouds of heaven." Many being convinced, and saying, "Hosanna to the Son of David!" the Scribes and Pharisees said, "We have done ill in furnishing so great a testimony to Jesus. Let us go and cast him down." They went up then and threw him down, and as he was not killed by the fall they began to stone him. And he, turning round, knelt and said, "I beseech thee, Lord God and Father, forgive them, for they know not what they do." But while they were thus stoning him, one of the priests, of the sons of Rechab, cried, saying, "Stop! what do ye? The Just One prays for you;" and one of them, one of the fullers, took the club with which he used to

press the cloths, and struck it on the head of the Just One. And so he bore witness, and they buried him on the place by the temple.

The epistle was probably written from Jerusalem, where James would be likely to become acquainted with the condition of the Jews, through those who came up at the feasts. Certain allusions in the epistle go to confirm this. The comparison of the double-minded man to a wave of the sea (1:6), and the picture of the ships (3:4); might well be written by one dwelling near the sea and familiar with it. The illustrations in 3:11, 12 — the figs, the oil, the wine, the salt and bitter springs — are furnished by Palestine, as are the drought (5:17, 18), the former and the latter rain (5:7), and the hot, parching wind (1:11), for which the name *καύσων* was specially known in Palestine.

The epistle is written from a Jewish stand-point. "Christianity appears in it, not as a new dispensation, but as a development and perfection of the old. The Christian's highest honor is not that he is a member of the universal church, but that he is the genuine type of the ancient Israelite. It reveals no new principle of spiritual life, such as those which were to turn the world upside down in the teaching of Paul or of John, but only that pure and perfect morality which was the true fulfilment of the law" (Stanley). Twice only the name of Christ occurs (1:1; 2:1); the word "gospel" not at all; and there is no allusion to Redemption, Incarnation, Resurrection, or Ascension. the rules of morality which he lays down are enforced by Jewish rather than by Christian motives and sanctions. The violation of the "royal law" is menaced with the sentence of the law (2:8, 13); and uncharitable judgment is deprecated on the ground of the law's condemnation, and not as alien to the spirit of Christ.

At the same time, the very legalism of the epistle is the outgrowth of the Sermon on the Mount, the language of which it reflects more than any other book of the New Testament. It meets the formalism, the fatalism, the hypocrisy, the arrogance, insolence, and oppression engendered by the sharp social distinctions of the age, with a teaching conceived in the spirit, and often expressed in the forms of the Great Teacher's moral code. "The epistle," says Dr. Scott, "strikes the ear from beginning to end as an echo of the oral teaching of our Lord. There is scarcely a thought in it which

cannot be traced to Christ’s personal teaching. If John has lain on the Savior’s bosom, James has sat at his feet.”

The following correspondences may be noted:

Matthew	James
<del>418</del> 5:3.	<del>509</del> 1:9; <del>515</del> 2:5.
<del>416</del> 5:4.	<del>509</del> 4:9.
<del>417</del> 5:7, 9.	<del>503</del> 2:13; <del>507</del> 3:17.
<del>418</del> 5:8.	<del>508</del> 4:8.
<del>416</del> 5:9.	<del>508</del> 3:18.
<del>415</del> 5:11, 12.	<del>506</del> 1:2; <del>510</del> 5:10, 11.
<del>415</del> 5:19.	<del>509</del> 1:19 seq., 25; <del>502</del> 2:10, 11.
<del>415</del> 5:22.	<del>502</del> 1:20.
<del>415</del> 5:27.	<del>502</del> 2:10, 11.
<del>415</del> 5:34 seq.	<del>502</del> 5:12.
<del>415</del> 5:48.	<del>500</del> 1:4.
<del>415</del> 6:15.	<del>503</del> 2:13.
<del>416</del> 6:19.	<del>502</del> 5:2 seq.
<del>415</del> 6:24.	<del>500</del> 4:4.
<del>415</del> 6:25.	<del>503</del> 4:13-16.
<del>410</del> 7:1 seq.	<del>501</del> 3:1; <del>501</del> 4:11 seq.
<del>410</del> 7:2.	<del>503</del> 2:13.
<del>410</del> 7:7, 11.	<del>505</del> 1:5, 17.
<del>410</del> 7:8.	<del>505</del> 4:3.
<del>410</del> 7:12.	<del>508</del> 2:8.
<del>410</del> 7:16.	<del>502</del> 3:12.
<del>412</del> 7:21-26.	<del>502</del> 1:22; <del>514</del> 2:14; <del>507</del> 5:7-9.

The style and diction of the epistle are strongly marked. Links connecting them with the historic individuality of the writer, which are so numerous in the case of Peter, are almost entirely wanting. The expression, “Hearken, my beloved brethren” (2:5), suggests the familiar phrase ~~415~~ Acts 15:13; and the ordinary Greek greeting, *χαίρειν*, *hail* (~~415~~ Acts 15:23), is

repeated in <sup>300</sup>James 1:1; the only two places where it occurs in a Christian epistle. The purity of the Greek, and its comparative freedom from Hebraisms, are difficult to account for in a writer who had passed his life in Jerusalem. The style is sententious and antithetic; the thoughts not linked in logical connection, but massed in groups of short sentences, like the proverbial sayings of the Jews; with which class of literature the writer was evidently familiar. His utterance glows with the fervor of his spirit; it is rapid, exclamatory, graphic, abrupt, sometimes poetical in form, and moving with a rhythmical Greek with Hebrew intensity of expression.”

### THE EPISTLES OF PETER.

The life and character of the apostle Peter are familiar to all readers of the Gospels and Acts. It has already been shown in the Introduction to the Gospel of Mark how the style and diction of that gospel exhibit the influence of Peter, and how the characteristics which appear in the Acts, in those scenes in which Peter was the only or the principal actor, reappear in the second gospel. If these epistles are from his pen, we may therefore expect to find in them traces of the keen-sightedness, the ready application of what is observed, and the impulsiveness and promptness which appear in the other two books, always allowing for the difference between a narrative and a hortatory style.

It has been observed that “the sight, and what it should do and reap, fills a great space in Peter’s letters.” Accordingly, we read that God’s salvation is ready to be *revealed* in the last time (1, 1:5); the angels desire to *look into* the mysteries of the gospel (1, 1:12); Christ was *manifested* at the end of the times (1, 1:20); the Gentiles shall *behold* your good works (1, 2:12); unbelieving husbands shall be convinced by *beholding* the chaste behavior of their wives (1, 3:2); the apostle was a *witness* of Christ’s sufferings (1, 5:1), and an *eye-witness* of his majesty (2, 1:16); the elders must exercise *oversight* of the flock (1, 5:2). Similarly he speaks of the day of *visitation*, or, lit., *overlooking* (1, 2:12); Christ is the *bishop*, lit., *overseer*, of souls (1, 2:25); he who lacks Christian graces is *blind*, *seeing only what is near* (2, 1:9); Lot was vexed at *seeing* the wickedness of his neighbors (2, 2:8); the wicked have *eyes* full of adultery (2, 2:14).

Equally apparent is his readiness to apply what he sees and hears. “Not one thought,” says Canon Cook, “connected with the mystery of salvation is presented without an instant and emphatic reference to what a Christian ought to feel, and what he ought to do. No place in the spiritual temple is so humble that he who holds it has not before him the loftiest sphere of spiritual action and thought. Injunctions which touch the heart most powerfully are impressed upon us as we contemplate the eternal glory, the manifestations of Christ’s love.” Thus we have sanctification of the spirit *unto obedience* (1, 1:2); be holy in *living* (1, 1:15). The first epistle abounds in exhortations to personal religion (2:10-18; 3:1-16; 4:1-11; 5:1-9). Christian graces shall make believers to be neither *idle* or *unfruitful* (2, 1:8); they shall not fall if they *do* these things (2, 1:10); he exhorts to holy *living* and *godliness* (2, 3:11).

It is in such pointed and practical exhortations as these that the prompt and energetic character of the apostle reappears. Dr. Davidson observes that the writer is “zealous, but mild, earnest, but not fervid;” a statement which is adapted to provoke a smile from one who has felt the nervous grip of the first epistle, and which becomes palpably absurd if we admit, as of course Dr. Davidson does not, the authenticity of the second. The “mild tone” assuredly is not dominant there; but, in any event, it would be strange if the letters did not show traces of the mellowing of years, and of the ripening of the spirit of Christ in this once passionate and headstrong disciple. The second chapter of the second epistle is no feeble reminder of the Peter who smote off the ear of Malchus.

The graphic and picturesque character of these letters is notable. In the two epistles, containing eight chapters, the longest of which consists of but twenty-five verses, there are one hundred and nineteen words which occur nowhere else in the New Testament. Picture-words abound, such as *ὤρῳμένοσ*, *roaring* (1, 5:8); *ὀπλίσασθε*, *arm yourselves* (1, 4:1); *ἐπικάλυμμα*, *cloak* (1, 2:16); *φιμοῦν*, *put to silence*, lit., *muzzle* (1, 2:15); *σκολίος*, *froward*, lit., *awry or twisted* (1, 2:18); *ἐκτενῶσ*, *fervently*, lit., *on the stretch* (1, 1:22); *ἀπόθεσις*, *putting off* (2, 1:14); *ἔξοδος*, *decease* (2, 1:15); *διαυγάξειν*, *dawn* (2, 1:19); *ἀύχηρὸσ*, *dark or dry* (2, 1:19); *ἐπίλυσις*, *interpretation*, lit., *untying* (2, 1:20); *στρεβλοῦσιν*, *wrest*, as with a windlass (1, 3:16), and many others.

The same graphic character appears in what may be styled *reminiscent* words or phrases, in which the former personal experience of the writer is mirrored. Thus, *gird yourselves* with humility (1, 5:5, see note there) recalls the picture of the Lord girded with a towel and washing the disciple's feet. *To look into* (1, 1:12) expresses *a stooping down* to gaze intently, and carries us back to the visit of Peter and John to the sepulchre on the morning of the resurrection, when they *stooped down* and looked into the tomb. In *feed* the flock (Rev., *tend*, 1, 5:2) is reflected Christ's charge to Peter at the lake. The recurrence of the word ἄπροσωπῶς, *without respect of persons* (1, 1:17), used in a kindred form by Peter, <sup><403></sup>Acts 10:34, would seem to indicate that the scene in the house of Cornelius was present to his mind; and *be watchful* (1, 5:8) may have been suggested by the remembrance of his own drowsiness in Gethsemane, and of Christ's exhortation to watch. So, too, it is interesting to read the words *buffeted* (1, 2:20), *the tree* (τὸ ξύλον, an unusual word, used by him, <sup><403></sup>Acts 5:30; 10:39), and *stripe* or *weal* (1, 2:24), in the light of the gospel narratives of Christ's sufferings. Christ had called Simon *a rock*, and a little later *a stumbling-block*. Peter combines both words into one phrase, *a rock of offense* (1, 2:8). A very striking instance appears in the reference to the Transfiguration (2, 1:17, 18), where he uses the peculiar word ἔξοδος, *decease*; lit., *going out*, which occurs in <sup><403></sup>Luke 9:31, and also in <sup><512></sup>Hebrews 11:22. Compare, also, *tabernacle*, in 2, 1:13, 14, with *let us make three tabernacles*.

Both epistles are pervaded with an Old-Testament atmosphere. The testimony of Old-Testament prophecy, teaching, and history is emphasized (1, 1:10-12; 3:5, 6, 20; 2, 1:19-21; 2:1, 4-8, 15, 16; 3:2, 5, 6). Old-Testament quotations and references are brought into the text, though the introductory formulas, *because it is written*, and *wherefore it is contained in scripture*, do not occur in the second epistle; and the interweaving, as of familiar expressions, is not so conspicuous there as in the first epistles (see 1, 1:16, 24, 25; 2:6, 7, 9, 10, 23, 24; 3:6, 10, 14; 4:8, 18; 5:5, 7; 2, 1:19-21; 2:5, 6, 7, 15, 21; 3:5, 6, 8, 13). The church of Christ is represented as the church of Israel perfected and spiritualized (1, 2:4-10); the exhortation to holiness (1, 1:15, 16) is given in the language of <sup><514></sup>Leviticus 11:44; Christ is described (1, 2:6) in the terms of <sup><510></sup>Isaiah

28:16, and Psalms 118:22; and the prophetic utterance of Isaiah concerning the servant of Jehovah (52:13-53:12) reappears in 1, 2:23, 24.

The epistles are evidently the work of a Jew. We find, as we might expect, the writer illustrating his positions from Jewish history and tradition, as in his references to Noah, Sarah, Balaam, and his use of the word ῥαντισμὸς, *sprinkling* (1, 1:2), a peculiarly Levitical term. He shows how the spirit of Christ dwelt in the Old-Testament prophets, and how Christians are a royal priesthood.

The resemblance, both in ideas and expressions, to passages in the epistles of Paul and James is marked, especially in the first epistle. It will be instructive to compare the following:

<b>James</b>	<b>1 Peter</b>
<5002>1:2, 3.	<6006>1:6, 7.
<5003>1:10, 11.	<6024>1:24.
<5008>1:18.	<6023>1:23.
<5006>4:6, 10.	<6055>5:5, 6.
<5051>5:20.	<6048>4:8.
<b>Paul</b>	<b>1 Peter</b>
<6510>Romans 12:2.	<6014>1:14.
<6024>Romans 4:24.	<6021>1:21.
<6511>Romans 12:1.	<6015>2:5.
<6503>Romans 9:33.	<6016>2:6-8.
<6025>Romans 9:25, 26.	<6020>2:10.
<6511>Romans 13:1-4.	<6023>2:13, 14.
<6513>Galatians 5:13.	<6026>2:16.
<6518>Romans 6:18.	<6022>2:24.
<6517>Romans 12:17.	<6039>3:9.
<6516>Romans 12:6, 7.	<6041>4:10, 11.
<6518>Romans 8:18.	<6051>5:1.
<6517>Romans 2:7, 10.	<6007>1:7.
<6517>Romans 8:17.	<6043>4:13.
<6513>Romans 12:13.	<6049>4:9.

<sup>6130</sup>Romans 13:13.	<sup>6018</sup>4:3.
<sup>6134</sup>Romans 13:14.	<sup>6014</sup>4:1.
<sup>5106</sup>1 Thessalonians 5:6.	<sup>6188</sup>5:8.
<sup>6161</sup>1 Corinthians 16:20.	<sup>6154</sup>5:14.

Nor are such resemblances wanting in the second epistle, though they are resemblances in tone, subject, and spirit, rather than verbal. It is in this epistle that Peter designates Paul's writings as scripture (3:16). Compare

<b>Paul</b>	<b>2 Peter</b>
<sup>6103</sup>Romans 1:28; <sup>4236</sup>3:20.	<sup>6002</sup>1:2.
<sup>5104</sup>1 Timothy 1:4; <sup>5041</sup>4:7.	<sup>6016</sup>1:16.
<sup>5005</sup>1 Timothy 6:5; <sup>6011</sup>Titus 1:11.	<sup>6019</sup>2:3.
<sup>6109</sup>1 Corinthians 10:29; <sup>6163</sup>Galatians 5:13.	<sup>6029</sup>2:19.
<sup>6114</sup>Romans 2:4; <sup>6122</sup>9:22.	<sup>6035</sup>3:15.
<sup>6114</sup>Galatians 2:4.	<sup>6011</sup>2:1.

Into the much-vexed question of the authenticity of the second epistle we are not called upon to enter. The point of differences of style between the two epistles is a fair one. There are such differences, and very decided ones, though perhaps they are no more and no greater than can be explained by diversity of subject and circumstances, and the difference in the author's age. Some of the expressions peculiar to the second epistle are — *granting things which pertain unto life and godliness* (1:3); *precious and exceeding great* (1:4); *adding all diligence, and supply virtue* (1:5); *an entrance richly supplied* (1:11); *receiving forgetfulness* (1:9); *sects of perdition* (2:1); *cast down to Tartarus* (2:4); *the world compacted out of water and by means of water* (3:5), etc.

But, while allowing for these differences, and recognizing the weakness of the external evidence for the authenticity of the epistle, the internal evidence of style and tone seems to us to outweigh the differences, and to show that both epistles were from the same hand. There is the same picturesqueness of diction, and a similar fertility of unusual words. Of the one hundred and twenty words which occur only in the writings of Peter,

fifty-seven are peculiar to the second epistle; and, what is still more noteworthy, only one of these words, ἀπόθεσις, *putting off*, is common to the two epistles — a fact which tells very strongly against the hypothesis of a forgery. That hypothesis, it may be observed, is in the highest degree improbable. The Christian earnestness, the protest against deception, the tender and adoring reminiscence of Christ, the emphasis upon the person and doctrine of the Lord Jesus which mark this epistle, imply a moral standard quite inconsistent with the perpetration of a deliberate forgery.

Comparisons of expressions in this epistle with those used or inspired by Peter in the Acts of the Apostles exhibit a close correspondence; and a correspondence, which, however, must not be too strongly pressed, appears on a comparison with certain passages in the gospels. Thus the verb δωρέομαι, *to give*, occurs only in <sup>4156</sup>Mark 15:45, and <sup>4003</sup>2 Peter 1:3, 4 (see Introduction to Mark, on the relations between Mark and Peter); and the recurrence of the words *exodus*, or *decease*, and *tabernacle* in the same connection (<sup>4003</sup>2 Peter 1:13-15, 17, 18) is very striking from the pen of one who, at the Transfiguration, heard the heavenly visitants conversing of Christ's *decease*, and who proposed to build *tabernacles* for their abode. The repeated use of the word στηρίζω, *stablish*, and its derivatives (1:12; 3:17; 2:14; 3:16) is also suggestive, in view of the admonition of Jesus to Peter by the same word — *strengthen* thy brethren (<sup>4229</sup>Luke 22:32).

There is the same retrospective character in both epistles. In both the writer teaches that prophecy does not carry its own interpretation; in both he alludes to the small number saved from the flood; both have the same sentiments on the nature and right use of Christian liberty, and on the value of prophecy; in both ἀρετή, *virtue*, is attributed to God, a use of the word occurring nowhere else in the New Testament.

The style of both epistles is vigorous rather than elegant, strong, and sometimes rough, the work of a plain, practical man, and of an observer rather than a reasoner, whose thoughts do not follow each other in logical sequence. The fervid spirit of the writer appears in his habit of massing epithets, and repeating his thoughts in nearly the same words and forms (see, for instance, <sup>4001</sup>1 Peter 1:4; 2:4, 11; 1:19; 2:9. Also, 1:7, and 4:12; 1:13, and 4:7, 5:8; 1:14, and 2:11, 4:2; 2:15, and 3:1, 16; 2:19, and 3:14,

4:14. ~~GOOD~~ 2 Peter 1:4, 8, 17; 2:10, 11, 12-15; 3:15). Professor Ezra Abbot has brought out some remarkable correspondences between this epistle and the writings of Josephus, and maintains that the author of the letter is largely dependent upon the Jewish historian (*Expositor*, 2nd series, iii., 49). The second epistle of Peter cannot be studied apart from

### THE EPISTLE OF JUDE

This brief letter is assigned to the Judas of ~~LESS~~ Matthew 13:55, one of the brethren of Jesus, and of James, the author of the catholic epistle. It is a hotly debated question whether Peter's second letter or Jude's epistle is the earlier, and, consequently, which writer drew upon the other. It is quite evident, either that the one used the other's epistle or that both drew from a common source. A satisfactory decision is impossible in the present state of the evidence. The matter which is common to the two epistles, besides various scattered resemblances, is principally in Jude 3-18; 2 Peter 1-5; 2:1-18 (see Ezra Abbot, *Expositor*, 2nd series, iii., 139).

Besides the resemblance to Second Peter, the epistle is marked by its apocryphal references, especially to the Book of Enoch (see notes on 9, 14). In style it is terse and picturesque. "It is Greek as learned by a foreigner, and partly from books, and it is mixed up with Hebrew phrases." It contains at least fifteen words not found elsewhere in the New Testament. Dean Alford says: "It is an impassioned invective, in which the writer heaps epithet on epithet, and image on image, and returns again and again to the licentious apostates against whom he warns the church, as though all language were insufficient to give an adequate idea of their profligacy, and of his own abhorrence of their perversion of the grace and doctrines of the Gospel."

## ADDITIONAL NOTE

After the sheets of the three Gospels and the Acts had been printed, a careful revision of the lists of words peculiar to individual writers, and further examination of the various readings, revealed a number of omissions and errors. The lists are corrected in the following additional tables.

I take this opportunity of expressing my great indebtedness to the careful and exhaustive lists in Dr. Joseph H. Thayer's admirable lexicon, recently published. I only wish that I could have had the benefit of it in the preparation of the entire volume.

### MATTHEW

#### STRIKE OUT

~~438~~ 13:48, from ἀγγεῖον: ἄθνικός, εὐδία, θρήνος, κήτος, μείζον, μύλων, νοσσιά, πυρῶζω.

#### CHANGE

τυφώω to τύφω.

#### ADD

ἄγγος, vessel, ~~438~~ 13:48

ἀμφίβληστρον, casting-net, ~~408~~ 4:18

ἐγκρύπτω, to hide in, ~~433~~ 13:33

εἶδέα, aspect, ~~483~~ 28:3

ἐνθυμέομαι, think, ~~411~~ 1:20; ~~490~~ 9:4

Θεέ (vocative), O God, ~~474~~ 27:46

καταθεματίζω to curse vehemently, ~~454~~ 26:74

λαμβάνειν συμβούλιον, to take counsel, ~~470~~ 27:1, 7; ~~482~~ 28:12

ὀλιγοπιστία, little faith, ~~472~~ 17:20

παρατιθέναι παραβολήν, set forth a parable, <4134>13:24, 31

πληροῦν τὸ ῥηθέν, to fulfil what was spoken, <4102>1:22; <4125>2:15, 17, 23,  
etc,

τοῦνομα, by name, <4125>27:57

φυγή, flight, <4104>24:20.

## MARK

### STRIKE OUT

ἄλς, γαμίσκομαι, μεθόρια, ὄμμα, προσεγγίζω, σκόληξ.

### CHANGE

ἔννουχον to ἔννουχος: *neut.*, after ἐπιβάλλω, to *intrans.*

### ADD

ἄλλαχοῦ, elsewhere, <4138>1:38

ἀνακυλίω, roll back, <4104>16:4

ἀτιμάω, treat with contempt, <4124>12:4

διαρπάζω, to spoil, <4122>3:27

εἶτεν, then, <4103>4:28

ἐκθαυμάζω to wonder greatly, <4127>12:17

θαμβέω, to be astonished, <4127>1:27; <4104>10:24, 32

ὁδὸν ποιεῖν, to make a way, <4123>2:23

τρυμαλιά, eye of a needle, <4125>10:25.

## LUKE

### STRIKE OUT

ναγνωρίζομαι, ἀνθυπατεύω, δικαστής, ἑκατοντάρχης, ἐμπιπλάω,  
<244>14:14, from εἰσπηδάω: ἐνύπνιον, ἐπέκεινα, ἐπιπορεύομαι,  
ἐπίστασις, ζωογονέω, θεομαχέω, θραύω, κατακληροδοτέω,

κατάλοιπος, κατασοφίζομαι, καταφρονητής, <sup><414></sup>1:49, from μεγαλεία; μελίσσιος, πλέω, πολίτης, πολλαπλασίων, <sup><426></sup>24:33, from συναθροίζω; συσπαράσσω, τροφοφορέω τρυγών, φόρτος φρυάσσω.

## CHANGE

ἀνάληψις to ἀνάλημψις; ἐφοράω to ἐπείδον; ἐξώθω to ἐξωθέω; ἐποκέλλω to ἐπικέλλω; εὐθυμότερον to εὐθυμωσ; χράω to κίχρημι; λακέω to λάσκω; παρακαθίζω to παρακαθέζομαι; συζήτησις to συνζήτησις; under σύνειμι, <sup><208></sup>10:18, to <sup><408></sup>9:18; σφυρόν to σφυδρόν.

## ADD

Ἀθηναῖος, Athenian, <sup><472></sup>Acts 17:21, 22

ἀθροίζω to gather, <sup><26></sup>24:33

αἶνος, praise, <sup><86></sup>18:43

ἀμφιά(ε)ζω to clothe, <sup><28></sup>12:28

ἀνάπηρος, crippled, <sup><21></sup>14:13, 21

ἀποδεκατεύω, pay tithes, <sup><82></sup>18:12

Ἄραβ, Arabian, <sup><421></sup>Acts 2:11

Ἄρειος Πάγος, Mars' Hill, <sup><479></sup>Acts 17:19, 22

Ἄρεοπαγίτης, Areopagite, <sup><473></sup>Acts 17:34

Ἀσιανός, of Asia, <sup><406></sup>Acts 20:4

Ἀσιάρχης Asiarch, <sup><481></sup>Acts 19:31

Ἀύγουστος, Augustus, <sup><401></sup>2:1

Βεροαῖος, Berean, <sup><404></sup>Acts 20:4

Γαλατικός, Galatian, <sup><406></sup>Acts 16:6; <sup><483></sup>18:23

διαγγελλω, proclaim, preach, <sup><406></sup>9:60; <sup><426></sup>Acts 21:26

διακαθαίρω, cleanse thoroughly, <sup><472></sup>3:17

Διόσκουροι, Castor and Pollux, <sup><481></sup>Acts 28:11

ἔα, let alone, <sup><406></sup>4:34

ἐκπηδάω, <sup><444></sup>Acts 14:14

under ἐλαίωv, <sup><429></sup>19:29; <sup><427></sup>21:37

Ελαμίτης, Elamite, <sup><448></sup>Acts 2:9

Ἑλληνιστής, Hellenist, <sup><406></sup>Acts 6:1; <sup><409></sup>9:29; <sup><410></sup>11:20

ἐμφανής, manifest, <sup><400></sup>Acts 10:40

Ἐπικούριος, Epicurean, <sup><478></sup>Acts 17:18

ἐπιρρίπτω, to cast upon, <sup><435></sup>19:35

εὖγε, well, well done, <sup><497></sup>19:17

Εὐρακύλων, the wind Euraquilo, <sup><474></sup>Acts 27:14

εὐφροσύνη, joy, <sup><428></sup>Acts 2:28; <sup><447></sup>14:17

Ἐφέσιος, Ephesian, <sup><488></sup>Acts 19:28, 34, 35; <sup><429></sup>21:29

ἥμιθανής, half-dead, <sup><400></sup>10:30

καταδίκη, condemnation, <sup><455></sup>Acts 25:15

κατεφίστημι, make insurrection, <sup><482></sup>Acts 18:12

κλινάριον, couch, <sup><455></sup>Acts 5:15

λαμπρότης, brightness, <sup><483></sup>Acts 26:13

λαμπρῶς, brilliantly, sumptuously, <sup><409></sup>16:19

Λιβερτῖνος, pertaining to a freedman, <sup><409></sup>Acts 6:9.

Λυκαονιστί, in the language of Lycaonia, <sup><441></sup>Acts 14:11

παῖς(η), maid, <sup><451></sup>8:51, 54

πανταχῆ, everywhere, <sup><428></sup>Acts 21:28

παραβάλλω, arrive, <sup><415></sup>Acts 20:15

παρεμβάλλω, to cast up, <sup><496></sup>19:43

- περαιτέρω, further, besides, <sup><4189></sup>Acts 19:39
- πνικτός, strangled, <sup><4151></sup>Acts 15:20, 29; <sup><4175></sup>21:25
- πνοή, wind, breath, <sup><4182></sup>Acts 2:2; <sup><4175></sup>17:25
- προσκλίνω, lean to, incline, <sup><4156></sup>Acts 5:36
- πρώτως, first, <sup><4116></sup>Acts 11:26
- Πύθων, Python, <sup><4136></sup>Acts 16:16
- Σιδώνιος, Sidonian, <sup><4121></sup>Acts 12:20
- σιτευτός, fattened, <sup><4153></sup>15:23, 27, 30
- σκωληκόβρωτος, eaten by worms, <sup><4123></sup>Acts 12:23
- Στωϊκός, stoic, <sup><4183></sup>Acts 18:18
- συμπαράγινομαι, to come together, <sup><4138></sup>23:48
- συναλλάσσω, to reconcile, <sup><4176></sup>Acts 7:26
- συνεπιτίθημι, attack jointly, <sup><4119></sup>Acts 24:9
- Σύρος, Syrian, <sup><4127></sup>4:27
- τριετία, space of three years, <sup><4161></sup>Acts 20:31
- φίλη(ή), female friend, <sup><4159></sup>15:9
- Χαλδαίος, <sup><4107></sup>7:4

# FOOTNOTES

## VOLUME 1

- fta1 A full discussion of the classical usage would require an essay. The critical student is referred to the article [βούλεσθαι](#) in Schmidt's *Synonymik der Griechischen Sprache*, vol. 3, p. 602. See, also, the art, [θέλω](#), in Grimm's *Clavis Nov. Test.* His classification of meanings, however, needs careful revision.
- fta2 See Homer, "Iliad," ix. 501; Sophocles "Oedipus Tyrannus," 621.
- fta3 *Floor*, [ἄλωνα](#), properly a *circular* space. Used also of *the disk* of the sun or moon, or of *a halo*, which is a transcript of the Greek word.
- fta4 The tense is the aorist, denoting completed action at an indefinite past time, and so, strictly, *forgave*; but where any effect of the action expressed by the aorist remains, we are justified in rendering it by a perfect; and so Rev.
- fta5 It is uncertain whether this means four hundred and ninety times, or seventy-seven times. Those who maintain the latter, claim that the expression is derived from the Septuagint, <sup><00E1</sup>Genesis 4:24. Authorities, however, do not agree on the rendering of the Hebrew in that passage. Meyer says it cannot possibly mean anything else than seventy-seven, while Bunsen renders seven times seventy, and Grotius *septuagies et id ipsum septies*, "seventy times and that seven times over." The point, however, is unimportant, for, as Dr. Morison observes, "So far as the *spirit* of our Savior's answer is concerned, both enumerations are right."
- fta6 Hebraistically, of *gracious* visitation. Comp. <sup><00E1</sup>Luke 7:16; <sup><00E1</sup>Hebrews 2:6.
- fta7 In post-classical Greek, sometimes of reading aloud with comments. This may explain the parenthesis in <sup><00E1</sup>Matthew 24:15.
- fta8 Further examination has convinced me that this distinction is unfounded. See Prof. Ezra Abbot's "Critical Essays."

- fta<sup>9</sup> The Rev. is not open to the charge of Mr. Yonge (Expositor, 2nd Series, v., 3<sup>fta18</sup> of “construing through a brick wall.” The rendering is quite “intelligible;” quite as much so as Mr. Y.’s “cleanse the within by alms.”
- fta<sup>10</sup> Not **αφαντος αὐτοῖς**, *became invisible to them*, which would imply that his body remained, but invisibly; but **ἀπ’ αὐτῶν**, *away from them*, implying a real removal (Beza, cited by Alford and Meyer).
- fta<sup>11</sup> *Reasonings, doubtings, scruples*, are more or less distinctly implied in every occurrence of the word in the New Testament. In <sup><50114</sup>Philippians 2:14, *disputings* (Rev.) is, as Meyer observes, unsuitable to the reference of *murmurings* to God, and means rather *scrupulous considering* or *hesitations*, indicating uncertainty in the consciousness of duty. So in <sup><50185</sup>1 Timothy 2:8, the A.V. *doubting* is better. <sup><5140</sup>Romans 14:1, is *decisions of doubts* (Rev., margin) or *scruples*. So Meyer, Godet, Lange, Beet, Shedd, Hodge, Tholuck, Alford, De Wette.
- fta<sup>12</sup> Tischendorf (8th ed.), Westcott and Hort, and Rev. text read **ἀρξάμενοι**, referring to the disciples. The old reading, **ἀρξάμενον**, is explained as the impersonal accusative neuter, referring to **κηρυχθῆναι**.
- fta<sup>13</sup> The construction is plainly the genitive absolute, **ἐρχομένου Πέτρου**, *Peter passing by*.
- fta<sup>14</sup> Where, however, the best texts read the simple verb **ἀπορεῖσθαι**, *were perplexed*, for **διαπορεῖσθαι**, “were greatly perplexed.”
- fta<sup>15</sup> The A.V. apparently assumes that **ἐν**, *in*, stands for **εἰς**, *into*, which is inadmissible. The preposition may be explained as combining the ideas of *entrance into* and *subsequent rest*; and this seems to be the explanation adopted by the Rev. Alford’s rendering, *at their taking possession of the Gentiles*, is condemned by the fact that **κατάσχεσις** does not mean *taking* possession, but *holding* possession, which is clearly the meaning in ver. 5, the only other New Testament passage where it occurs. Meyer, in his anxiety to preserve the strict force of **ἐν**, renders *during the possession of the Gentiles*, or *while the Gentiles were in the state of possession*, which, though grammatically

defensible, I cannot help thinking forced and unnatural. On the whole, it seems best to hold by the rendering of the Rev.

- fta16 See <sup><44B></sup>Acts 8:3; 9:2; 22:3, 4; 26:9, 10.
- fta17 It must be confessed that this statement, as thus amended, is obscure, and that the rendering would be greatly simplified by retaining the omitted words, as is done by several high authorities, as Meyer, Alford, Hackett, Gloag, De Wette, though against strong MS evidence. They explain the omission in these MSS. by the fact that no mention of fasting is made in ver. 3.
- fta18 The Rev. Samuel Cox's application of the word to Christians, as making Christianity *the daily business of their lives*, is forced (Biblical Expositions, p. 341).
- fta19 This force of the verb is illustrated by Xenophon (Anabasis, 1., 5, 9). "For one who directed his attention to it (*i.e.*, the numerous evidences of power furnished by a great empire) might *see* (συνιδεῖν, in a comprehensive glance) that the king was powerful." So Plato (Laws, 904), speaking of God, says, "When he saw that our actions had life," etc., going on to enumerate various details, "He, *seeing all this* (τὰ ὅλα πάντα συνιδών)." Compare, also, <sup><44B></sup>Acts 14:6.
- fta20 See the Homeric Hymn to Hermes, and Horace, Odes, B. i., Ode x.; Iliad, v., 390; xxiv., 24.
- fta21 As, for instance, in the beautiful story of Baucis and Philemon, as related by Ovid (Metamorphoses, viii., 626-724).
- fta22 Caria, the province adjoining Lydia on the south; Maeonia, the ancient name of Lydia.
- fta23 For fuller descriptions, see Lewin, Life and Epistles of St. Paul; Davies, St. Paul in Greece; Smith, Dictionary of Greek and Roman Geography, Art., *Athens*.
- fta24 For descriptions of the temple, see Conybeare and Howson; and Lewin, Life and Epistles of St. Paul; Farrar, Life and Work of St. Paul; and Wood Ephesus.
- fta25 See Bp. Lighfoot's "Essays on Supernatural Religion," p. 297, and Euripides "Iphigenia in tauris," 87.

- fta26 See Bishop Lightfoot's Commentary on Philippians, p. 93; and the Essay on the Christian Ministry, in the same volume, p. 179 sq.; also, Conybeare and Howson, vol. i., ch. xiii.
- fta27 "Bernhardy very aptly remarks that the entrance of the word **δεισιδαιμονία** marks a critical point in the history of the life of the Greek people. It marks the wavering between skepticism and despondency. It leaves the conception of the object of religious reverence wavering between God and demon, and thus *fearing* becomes the dominant notion. Hence the word carries more reproach than credit" (Zeschwitz, Profangraticat und Biblischer Sprachgeist).
- fta28 Thus, though the priest is **ἱεραύς**, the holy place is **τὸ ἅγιον**, and the most holy place, **τὰ ἅγια τῶν ἁγίων: ἱερόν** is never used in the Septuagint for the temple, except in I Chronicles 29:4; <sup><368></sup>Ezekiel 45:19; and in both cases the temple is referred to in its outward aspect. In <sup><370></sup>Ezekiel 27:6; 28:18, **τὰ ἱερά** is used of the heathen sanctuaries of Tyre. In the New Testament **ἱερός** never implies moral excellence. Excepting in the neuter form, **τὸ ἱερόν**, *the temple*, it occurs but twice (<sup><403></sup>1 Corinthians 9:13; <sup><405></sup>2 Timothy 3:15), and is never used of a person. **Σεμνός** is *reverend*; **ἁγνός**, *pure*, in the sense of *chastity*, *freedom from a mixture of evil*; and is applied once to God himself (<sup><408></sup>1 John 3:3). **Ὁσιος** is holy by sanction. Trench remarks the sharp distinction maintained by the Septuagint translators between it and **ἅγιος**; the two words being used to render two different Hebrew words, and never interchanged. The Greek student will find an interesting discussion of this subject in Zeschwitz, Profangraticat und Biblischer Sprachgeist.
- fta29 As in <sup><402></sup>John 10:32: "For which of these works *are you for stoning me* (**λιθάζετε**)?" <sup><406></sup>John 13:6: "Dost thou *mean to wash* (**νίπτεις**) my feet?" <sup><409></sup>Luke 1:59: "They *were for calling* (**ἐκάλουν**) him Zacharias." <sup><404></sup>Matthew 3:14: "John *tried to prevent* (**διεκώλυνεν**)."
- fta30 So the best texts, instead of **πολλῶ**, *much*.
- fta31 See Scott's "Castle Dangerous," ch. 1.