

THE FIRST EPISTLE TO THE

CORINTHIANS

CHAPTER 1

1. *Called to be an apostle.* See on ^{<800P>}Romans 1:1. Compare ^{<500P>}1 Timothy 1:1. Not distinguishing him from other apostles. Compare ^{<402P>}Matthew 4:21; ^{<850P>}John 6:70; but Paul was called no less directly than these by Jesus Christ. ^{<802P>}Galatians 1:12-16. John does not use the word *apostle*, but gives the idea, ^{<855P>}John 13:18.

2. *Corinth.* The Corinth of this period owed the beginning of its prosperity to Julius Caesar, who, a hundred years after its destruction by Mummius (B.C. 146), rebuilt and peopled it with a colony of veterans and freedmen. It was situated on the isthmus which divided Northern Greece from the Peloponnesus. It had three harbors, Cenchreae and Schoenus on the east, and Lechaumn on the west. The isthmus, forming the only line of march for an invading or retreating army, was of the greatest military importance. It was known as “the eye of Greece.” By Pindar it was called “the bridge of the sea;” by Xenophon, “the gate of the Peloponnesus;” and by Strabo, “the acropolis of Greece.” In more modern times it was known as “the Gibraltar of Greece.” Hence, at least as early as the march of Xerxes into Greece, it was crossed by a wall, which, in later times, became a massive and important fortification, especially in the decline of the Roman Empire. Justinian fortified it with an hundred and fifty towers. The citadel rose two thousand feet above the sea-level, on a rock with precipitous sides. In the days of the Achaean league it was called one of the “fettters” of Greece. “It runs out boldly from the surging mountain chains of the Peninsula, like an outpost or sentry, guarding the approach from the North. In days when news was transmitted by fire-signals, ^{fa76} we can imagine how all the southern country must have depended on the watch upon the rock of Corinth” (Mahaffy, “Rambles and Studies in Greece”).

At its narrowest part the isthmus was crossed by a level track called the *diolcus*, over which vessels were dragged on rollers from one port to the other. This was in constant use, because seamen were thus enabled to avoid sailing round the dangerous promontory of Malea, the southern extremity of the Peloponnesus. A canal was projected and by Nero, but was abandoned. The common title of the city in the poets was *bimaris*, “the city of the two seas.”

The commercial position of Corinth was, therefore, most important, communicating with the eastern and the western world, with the north and the south. The isthmus was one of the four principal points for the celebration of the Grecian games; and in Paul’s day great numbers flocked to these contests from all parts of the Mediterranean.

On the restoration of the city by Julius Caesar, both Greek and Jewish merchants settled in Corinth in such numbers as probably to outnumber the Romans. In Paul’s time it was distinctively a commercial center, marked by wealth and luxury. “It was the ‘Vanity Fair’ of the Roman Empire, at once the London and the Paris of the first century after Christ” (Farrar). It was conspicuous for its immorality. To “corinthianize” was the term for reckless debauchery. Juvenal sarcastically alludes to it as “perfumed Corinth;” and Martial pictures an effeminate fellow boasting of being a Corinthian citizen. The temple of Aphrodite (Venus) employed a thousand ministers. Drunkenness rivaled licentiousness, and Corinthians, when introduced on the stage, were commonly represented as drunk. Paul’s impression of its profligacy may be seen in his description of heathenism in the first of Romans, and in his stern words concerning sensual sin in the two Corinthian Epistles. “Politically Roman, socially Greek, religiously it was Roman, Greek, Oriental, all in one. When, therefore, the apostle preached to the Corinthians, the Gospel spoke to the whole world and to the living present” (Edwards).

Called to be saints. See on ^{<501>}Romans 1:7.

Call upon the name (ἐπικαλούμενοις τὸ ὄνομα). Compare ^{<502>}Romans 10:12; ^{<402>}Acts 2:21. The formula is from the Septuagint. See ^{<380>}Zechariah 13:9; ^{<108>}Genesis 12:8; 13:4; ^{<850>}Psalms 115:17. It is used of worship, and here implies prayer to Christ. The first christian prayer recorded as heard

by Saul of Tarsus, was Stephen's prayer to Christ, ^{<4175>}Acts 7:59. The name of Christ occurs nine times in the first nine verses of this epistle.

Theirs and ours. A.V. and Rev. connect with *Jesus Christ our Lord*. Better with *in every place*. Every place in the province where Christians are is *our* place also. The expression emphasizes the position of Paul as the founder and apostolic head of Christianity in Corinth and in all Achaia.

3. Grace — peace. *Grace* is the Greek salutation, *peace* the Jewish. Both in the spiritual sense. Compare ^{<4025>}Numbers 6:25, 26. This form of salutation is common to all Paul's epistles to the churches. In Timothy and Titus, *mercy* is added. James alone has the ordinary conventional salutation, **χαίρειν** *rejoice, hail, greeting*.

4. I thank (εὐχαριστῶ). Found in the Gospels, Acts, and Revelation, but most frequently in Paul.

My God. Some very high authorities omit. The pronoun implies close personal relationship. Compare ^{<4072>}Acts 27:23; ^{<5101>}Philippians 1:3; 3:8.

By Christ Jesus (ἐν). Better, as Rev., *in*; in fellowship with. The element or sphere in which the grace is manifested.

5. Ye are enriched (ἐπλουτίσθητε). Rev. more literally, "were enriched." Compare ^{<5086>}Colossians 3:16; and see on ^{<5104>}Romans 2:4.

Utterance — knowledge (λόγῳ — γνώσει). The two words are found together, ch. 12:8; ^{<4102>}2 Corinthians 11:6; 8:7. For *knowledge*, see on ^{<5139>}Romans 11:33. *Utterance*, aptitude in speech. Paul gives thanks for speech as a means of testifying for Christ. "The saints have never been silent" (Pascal).

6. Witness of Christ (μαρτύριον τοῦ Χριστοῦ). Testimony concerning Christ. See on ^{<5107>}John 1:7. Compare ^{<4008>}Acts 1:8; ^{<5108>}2 Timothy 1:8.

7. Come behind (ὕστερεῖσθαι). See on ^{<5154>}Luke 15:14, and compare ^{<5129>}Romans 3:23. Contrast with *were enriched*.

Gift (χαρίσματα). See on ^{<5111>}Romans 1:11. Its prevailing sense in this epistle is that of special spiritual endowments, such as tongues, prophecy, etc. Here of spiritual blessings generally.

Waiting (ἀπεκδεχόμενους). See on ^{<4189>}Romans 8:19. Denoting *assiduous* waiting. Dr. Thayer compares the phrase *wait it out* (ἐκ).

Revelation (ἀποκάλυψιν). See on ^{<600>}Revelation 1:1.

8. Confirm. Compare ver. 6.

Unto the end. Of the present *aeon* or period. See on *end of the world*, ^{<489>}Matthew 28:20.

Blameless (ἀνεγκλήτους). Used by Paul only. In apposition with *you*. Rev., *unreprovable*. The kindred verb ἐγκαλέω occurs only in Acts and Romans. See on ^{<4183>}Romans 8:33. It means *to accuse publicly*, but not necessarily before a tribunal. See ^{<4233>}Acts 23:28, 29; ^{<4402>}26:2, 7. Hence the word here points to appearance at God's bar.

9. Faithful (πιστός). Emphatic, and therefore first in the sentence. See on ^{<4109>}1 John 1:9; ^{<605>}Revelation 1:5; 3:14. Compare ^{<3122>}2 Timothy 2:13.

Ye were called (ἐκλήθητε). See on ^{<4047>}Romans 4:17.

Fellowship (κοινωνίαν). See on ^{<4103>}1 John 1:3; ^{<4422>}Acts 2:42; ^{<4151>}Luke 5:10.

10. I beseech (παρακαλῶ). See on *consolation*, ^{<4124>}Luke 6:24. The word occurs more than one hundred times in the New Testament.

Divisions (σχίσματα). See on ^{<4109>}John 10:19. In classical Greek used only of actual rents in material. So in ^{<4196>}Matthew 9:16; ^{<4171>}Mark 2:21. In the sense of *discord*, see ^{<4173>}John 7:43; 9:16; ^{<3109>}10:19. Here, *faction*, for which the classical word is στάσις; division within the christian community. The divisions of the Corinthian church arose on questions of marriage and food (7:3, 5, 12); on eating, meat offered to idols (8:7; 10:20); on the comparative value of spiritual endowments, such as speaking with "tongues" ^{fa79}; on the privileges and demeanor of women in the assemblies for worship (11:5-15); on the relations of the rich and the poor in the *agape* or love-feasts (11:17-22); and on the prerogatives of the different christian teachers (1:12, 13; 3:3-22).

Perfectly joined together (κατηρητισμένοι). Rev., *perfected together*. See on ^{<4216>}Matthew 21:16; ^{<4167>}Luke 6:40; ^{<4150>}1 Peter 5:10. Carrying on the

metaphor in *divisions*. Not of individual and absolute perfection, but of perfection in the unity of the Church.

Mind (νοῖ). See on ^{<4172>}Romans 7:23.

Judgment (γνώμη). See on ^{<6671>}Revelation 17:13. The distinction between *mind* and *judgment* is not between theoretical and practical, since νοῦς *mind*, includes the practical reason, while γνώμη *judgment*, has a theoretical side. Rather between *understanding* and *opinion*; νοῦς regarding the thing from the side of the subject, γνώμη from the side of the object. Being in the same realm of thought, they would judge questions from the same christian stand-point, and formulate their judgment accordingly.

11. *It hath been declared* (ἐδηλώθη). Rev., *signified*, which is hardly strong enough. The word means *to make clear*, or *manifest* (δῆλος). Compare ch. 3:13. It may imply that Paul was reluctant to believe the reports, but was convinced by unimpeachable testimony.

Of the household of Chloe (τῶν Χλόης). See on ^{<6101>}Romans 16:10 for the form of expression. The persons may have been slaves who had come to Ephesus on business for their mistress, or members of her family. *Chloe* means *tender verdure*, and was an epithet of Demeter (Ceres), the goddess of agriculture and rural life. It is uncertain whether she belonged to the Corinthian or to the Ephesian church.

Contentions (ἔριδες). Socrates in Plato's "Republic" distinguishes between *disputing* (ἐρίζειν) and *discussing* (διαλέγεσθαι), and identifies *contention* (ἔρις) with *gainsaying* (ἀντιλογία), "Republic," v., 454. Compare ^{<5089>}Titus 3:9.

12. *Now this I say* (λέγω δὲ τοῦτο). A familiar classical formula: *What I mean is this*. Rev., *Now this I mean*. *This* usually refers to what follows. Compare ^{<4087>}Galatians 3:17; ^{<4007>}Ephesians 4:17.

I am of Paul and I of Apollos. The repeated δὲ *and*, expresses the opposition between the respective parties. The followers of Apollos preferred his more philosophical and rhetorical preaching to the simpler and more direct utterances of Paul. Others ranged themselves under the name of Peter.

Cephas. Aramaic for Πέτρος *Peter*. See on ^{<404>}John 1:42. It is Paul's usual name for Peter, Πέτρος occurring only ^{<405>}Galatians 2:7, 8. Peter would be the rallying-point for the Judaizing Christians, who claimed him as the apostle of the circumcision. The state of the Corinthian church offered the most favorable ground for Paul's Jewish-Christian adversaries, who took advantage of the reaction created by the looser views and practice of Gentile Christians, and by the differences of opinion on important questions, to press the necessity of legal regulation, and of ceremonial observances in non-essentials.

Of Christ. Many modern authorities hold that Paul thus designates a fourth and quite distinct party. This view rests mainly on the form of statement in this verse, and has no support in the epistle. The peculiar characteristics of this party, if it were such, can only be conjectured. It seems more probable that those who were "of Christ" belonged to the party of Peter: that they were native Jews, coming from abroad with letters of recommendation to Corinth, representing themselves as ministers and apostles of Christ, and using His name as the watchword under which they could most successfully prosecute their opposition to Paul and the gospel which he preached. The allusion in this verse would therefore link itself with those in the tenth and eleventh chapters of the second epistle.
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13. *Is Christ divided?* (μεμέρισται ὁ Χριστός). Some of the best expositors render as an assertion. *Christ has been divided by your controversies*. He is broken up into different party Christs. This gives a perfectly good and forcible sense, and is favored by the absence of the interrogative particle μὴ, which introduces the next clause. ^{fa78} *Divided*: so portioned up that one party may claim Him more than another. *Christ* has the article. See on ^{<406>}Matthew 1:1.

Was Paul crucified for you? (μὴ Παῦλος ἐσταυρώθη ὑπὲρ ὑμῶν). A negative answer is implied. *Paul surely was not*, etc. *For* is ὑπὲρ *on behalf of*, not περί *on account of*, as some texts.

In the name (εἰς τὸ ὄνομα). Rev., correctly, *Into the name*. See on ^{<407>}Matthew 28:19. Of *Paul* as the name of him whom you were to confess. The order of the original is: *Was it into the name of Paul that ye were baptized?*

15. *I had baptized* (ἐβάπτισα). The correct reading is ἐβαπτίσθητε *ye were baptized*. So Rev. Paul's commission contains no mention of baptism. Compare ^{<4195>}Acts 9:15, with ^{<4185>}Matthew 28:15. From his peculiar position as the inaugurator of a second epoch of Christianity, many would be tempted to regard him as the real founder of the Church, and to boast of having been baptized into his name. "No outward initiation of converts entered into his ministry" (Edwards).

16. *And I baptized also*. Another exceptional case occurs to him which he conscientiously adds. The δὲ *and* has a slightly corrective force.

17. *Should be made of none effect* (κενωθῆ). Lit., *emptied*. Rev., *made void*. Compare *is made void*, ^{<6114>}Romans 4:14, and the kindred adjective κενόν, κενή *vain*, ch. 15:14. The nucleus of the apostolic preaching was a *fact* — Christ crucified. To preach it as a philosophic system would be to empty it of its saving power, a truth which finds abundant and lamentable illustration in the history of the Church.

18. *The word of the cross* (ὁ λόγος ὁ τοῦ σταυροῦ). Lit., *the word, that, namely, of the cross*. The second article is definitive and emphatic. The word of which the substance and purport is the cross.

To them that perish (τοῖς ἀπολλυμένοις). Lit., *that are perishing*. So Rev. The present participle denotes process: they who are *on the way* to destruction. Compare ^{<4195>}2 Corinthians 2:15.

Foolishness (μωρία). Only in this epistle. See on *have lost his savor*, ^{<4153>}Matthew 5:13.

Which are saved (τοῖς σωζομένοις). Rev., *being saved*: in process of salvation.

19. *I will destroy*, etc. Cited literally from the Septuagint, ^{<2394>}Isaiah 29:14, except that the Septuagint has κρύψω *I will conceal*, instead of *I will reject*. The Hebrew reads: "The wisdom of its (Judah's) wise men shall perish, and the sagacity of its sagacious men shall hide itself."

Wisdom — prudence (σοφίαν — σύνεσιν). The two words are often found together, as ^{<1231>}Exodus 31:3; ^{<1016>}Deuteronomy 4:6; ^{<5109>}Colossians 1:9. Compare σοφοὶ καὶ συνετοί *wise and prudent*, ^{<4125>}Matthew 11:25. For the distinction, see, as to σοφία *wisdom*, on ^{<6113>}Romans 11:33; as to

σύνεσις *prudence*, on ^{<4123>}Mark 12:33; ^{<4124>}Luke 2:47. *Wisdom* is the more general; mental excellence in its highest and fullest sense. *Prudence* is the special application of wisdom; its critical adjustment to particular cases.

Will bring to nothing (ἀθετήσω). See on ^{<4123>}Luke 7:30. Originally, to *make disestablished* (ἄθετον) something which is *established* or *prescribed* (θετόν). Hence to *nullify*, *make void*, *frustrate*, and, in a milder sense, to *despise* or *reject*, as ^{<4124>}Galatians 2:21. The stronger sense is better here, so that Rev., *reject* is not an improvement on the A.V. The American revisers render: *And the discernment of the discerning will I bring to nought.*

20. Scribe (γραμματεὺς). Always in the New Testament in the Jewish sense, *an interpreter of the law*, except ^{<4125>}Acts 19:35, *the town-clerk.*

Disputer (συζητητής). Only here. Compare the kindred verb συζητέω *to question with*, ^{<4127>}Mark 1:27; ^{<4127>}Luke 22:23; ^{<4128>}Acts 6:9; and συζήτησις *disputation*, ^{<4129>}Acts 15:2, 7. Referring to Grecian sophistical reasoners, while *scribe* refers to rabbinical hair-splitters.

World (αἰῶνος). See on ^{<4129>}John 1:9. More correctly, *age* or *period.*

Made foolish (ἐμώρρανεν). Proved it to be practical folly; stupefied it. Compare ^{<4130>}Romans 1:22. Possibly with a latent suggestion of the judicial power of God to make it foolish.

21. After that (ἐπειδή). Rev., correctly, *seeing that.*

By wisdom (διὰ τῆς σοφίας). Better, as Rev., giving the force of the article, “through its wisdom.”

Preaching (κηρύγματος). Not the act, but the *substance* of preaching. Compare ver. 23.

To save (σῶσαι). The word was technically used in the Old Testament of deliverance at the Messiah’s coming; of salvation from the penalties of the messianic judgment, or from the evils which obstruct the messianic deliverance. See ^{<4132>}Joel 2:32; ^{<4131>}Matthew 1:21; compare ^{<4130>}Acts 2:40. Paul uses it in the ethical sense, to make one a partaker of the salvation which is through Christ. Edwards calls attention to the foregleam of this christian conception of the word in the closing paragraph of Plato’s “Republic:” “And thus, Glaucon, the tale has been saved, and has not perished, and

will *save* (σώσειεν) us if we are obedient to the word spoken, and we shall pass safely over the river of forgetfulness and our soul will not be defiled.”

22. *The Jews.* Omit the article. Among the Jews many had become Christians.

Require (αἰτοῦσιν). Rev., *ask*. But it is questionable whether the A.V. is not preferable. The word sometimes takes the sense of *demand*, as ^{<428>}Luke 12:48; ^{<485>}1 Peter 3:15; and this sense accords well with the haughty attitude of the Jews, demanding of all apostolic religions their proofs and credentials. See ^{<428>}Matthew 12:38; 16:1; ^{<485>}John 6:30.

Greeks. See on ^{<440>}Acts 6:1.

Seek after (ζητοῦσιν). Appropriate to the Greeks in contrast with the Jews. The Jews claimed *to possess* the truth: the Greeks were *seekers*, *speculators* (compare ^{<447>}Acts 17:23) after what they called by the general name of *wisdom*.

Christ crucified (Χριστὸν ἐσταυρωμένον). Not *the crucified Christ*, but *Christ as crucified*, not a sign-shower nor a philosopher; and consequently a scandal to the Jew and folly to the Gentile.

Unto the Greeks (Ἑλλησι). The correct reading is ἔθνεσιν *to the Gentiles*. So Rev. Though Ἑλληνες *Greeks*, is equivalent to *Gentiles* in the New Testament when used in antithesis to *Jews*, yet in this passage Paul seems to have in mind the Greeks as representing gentile wisdom and culture.

25. *The foolishness* (τὸ μωρὸν). Lit., *the foolish thing*. More specific than the abstract μωρία *foolishness* (vers. 18, 21), and pointing to the fact of Christ crucified.

26. *Calling* (κλήσιν). Not *condition of life*, but your *calling by God*; not depending on wisdom, power, or lineage.

Noble (εὐγενής). Of high birth. So originally, though as Greece became democratic, it came to signify merely the better sort of freemen. Plato applies it to the children of native Athenians (“Menexenus,” 237). Aeschylus makes Clytaemnestra say to the captive Cassandra that if

slavery must befall one there is an advantage in having masters of ancient family property instead of those who have become unexpectedly rich (“Agamemnon,” 1010).

27. *Hath chosen.* The threefold repetition of the word emphasizes the deliberate and free action of God’s gracious will.

28. *Base* (ὠγενῆ). Of no family. The reverse of εὐγενεῖς *noble*.

Despised (ἐξουθενημένα). Lit., *set at nought*. Not merely despised, but expressly branded with contempt. See ^{<L231>}Luke 23:11.

30. *Wisdom and righteousness and sanctification and redemption.* The last three terms illustrate and exemplify the first — *wisdom*. The wisdom impersonated in Christ manifests itself as righteousness, sanctification, and redemption. ^{fa79} For δικαιοσύνη *righteousness*, see on ^{<R117>}Romans 1:17. For ἁγιασμός *sanctification*, on ^{<R169>}Romans 6:19. For ἀπολύτρωσις *redemption*, ^{<R124>}Romans 3:24.

31. *He that glorieth,* etc. From ^{<2023>}Jeremiah 9:23, 24, abridged after the Septuagint.

CHAPTER 2

1. With excellency (καθ ὑπεροχὴν). Lit., *according to elevation or superiority*. The noun occurs only here and ^{<SIB>}1 Timothy 2:2, where it is rendered *authority*. The phrase expresses the mode of his preaching. For similar adverbial phrases, see καθ ὑπερβολήν *exceedingly or according to excess*, ^{<SIB>}Romans 8:13; κατὰ κράτος *mightily or according to might*, ^{<SIB>}Acts 19:20. Construe with *declaring*.

Declaring (καταγγέλλων). Rev., *proclaiming*. See on ^{<SIB>}1 John 1:5; ^{<SIB>}Acts 17:23. Authoritative proclamation is implied. The word is found only in the Acts and in Paul.

Testimony (μαρτύριον). Some of the best texts read μυστήριον *mystery*. So Rev. See on ^{<SIB>}Romans 11:25.

2. Crucified. Emphatic. That which would be the main stumbling-block to the Corinthians he would emphasize.

3. I was with you (ἐγενόμην πρὸς ὑμᾶς). *I was* is rather *I became*. *I fell into a state of weakness*, etc., after I had come among you. *With you*, i.e., *in intercourse with*. See on *with God*, ^{<SIB>}John 1:1. The implication is that his condition grew out of the circumstances in which he found himself in Corinth.

4. In demonstration (ἐν ἀποδείξει). Only here in the New Testament. Lit., *a showing forth*.

6. Wisdom. Emphatic. Lest his depreciation of worldly wisdom should expose him and his companions to the charge of not preaching wisdom at all, he shows that they do preach wisdom, though not of a worldly kind, among matured Christians.

Them that are perfect (τοῖς τελείοις). American Rev., *them that are full-grown*. Paul's term for matured Christians. See ^{<SIB>}Ephesians 4:13, where a *perfect* (τέλειον) *man* is contrasted with *children* (νήπιοι, ver. 14). So ^{<SIB>}1 Corinthians 14:20: "In malice *children*, in understanding *men* (lit., *perfect*);" ^{<SIB>}Philippians 3:15. "This wisdom is the Christian analogue

to philosophy in the ordinary sense of the word” (Meyer), and the *perfect* to whom he delivered it would recognize it as such.

That come to nought (καταργουμένων). The A.V. states a general proposition, but the Greek present participle a fact in process of accomplishment: *which are coming to nought*. So Rev.

7. In a mystery. Connect with *we speak*. See on ^{<4131>}Matthew 13:11; ^{<4125>}Romans 11:25. ^{fa80}The *in* (ἐν) has a kind of instrumental force: *by means of a mystery*; i.e., by delivering a doctrine hidden from the human understanding and revealed to *us* by God.

8. Lord of glory. The Lord whose attribute is glory. Compare ^{<4391>}Psalms 29:1; ^{<4102>}Acts 7:2; ^{<4117>}Ephesians 1:17; ^{<4111>}James 2:1.

9. Eye hath not seen, etc. From ^{<2604>}Isaiah 64:4, freely rendered by Septuagint. The Hebrew reads: “From of old men have not heard, not perceived with the ear, eye has not seen a God beside Thee who does (gloriously) for him who waits on Him.” Septuagint, “From of old we have not heard, nor have our eyes seen a God beside Thee, and Thy works which Thou wilt do for those who wait for mercy.” Paul takes only the general idea from the Old-Testament passage. The words are not to be limited to future blessings in heaven. They are true of the present.

Have entered (ἄνέβη). Lit., *went up*. See on ^{<4123>}Acts 7:23. Compare ^{<2129>}Daniel 2:29, Sept.

Heart (καρδίαν). See on ^{<4121>}Romans 1:21.

10. Searcheth (ἐρευνᾶ). See on ^{<4159>}John 5:39. Not, searcheth in order to discover; but of the ever active, accurate, careful sounding of the depths of God by the Spirit.

11. Spirit (πνεῦμα). See on ^{<4134>}Romans 8:4. The things of God can be recognized only by the highest element of the human personality. They have not entered into *the heart* (καρδία, see on ^{<4121>}Romans 1:21), but into *the spirit*, which is the highest and principal point of contact with the Spirit of God.

12. The spirit of the world (τὸ πνεῦμα τοῦ κόσμου). For this use of πνεῦμα, see on ^{<4134>}Romans 8:4, under 7. *Κόσμος world*, is used with the

ethical sense. See on ^{<400>}John 1:9, under 4, e, The phrase means the principle of evil which animates the unregenerate world; not the personal spirit of evil or Satan, since Paul does not use *πνεῦμα spirit*, elsewhere in the personal sense of an evil spirit. See note on ^{<400>}Ephesians 2:2.

Of God (ἐκ τοῦ Θεοῦ). Lit., *from God*: proceeding forth from Him. “God in us reveals God in our nature” (Edwards).

13. *Not in the words which man’s wisdom teacheth.* Lit., *not in the taught words of human wisdom.* Compare Plato: “Through love all the intercourse and speech of God with man, whether awake or asleep, is carried on. The wisdom which understands this is spiritual; all other wisdom, such as that of arts and handicrafts, is mean and vulgar” (“Symposium,” 203).

Which the Spirit teacheth (ἐν διδακτοῖς πνεύματος). Lit., *in the taught (words) of the Spirit.* *Taught*; not mechanically uttered, but communicated by a living Spirit.

Comparing spiritual things with spiritual (πνευματικοῖς πνευματικὰ συγκρίνοντες). Notice the paronomasia. See on ^{<400>}Romans 1:29, 31. The dispute on this verse arises over the meanings of *συγκρίνοντες*, A.V., *comparing*, and *πνευματικοῖς spiritual*. As to the latter, whether the reference is to *spiritual men, things, or words*; as to the former, whether the meaning is *adapting, interpreting, proving, or comparing*. The principal interpretations are: *adapting spiritual words to spiritual things; adapting spiritual things to spiritual men; interpreting spiritual things to spiritual men; interpreting spiritual things by spiritual words.*

Συγκρίνοντες occurs only here and ^{<400>}2 Corinthians 10:12, where the meaning is clearly *compare*. In classical Greek the original meaning is *to compound*, and later, *to compare*, as in Aristotle and Plutarch, and *to interpret*, used of dreams, and mainly in Septuagint. See ^{<400>}Genesis 40:8. The most satisfactory interpretation is *combining spiritual things with spiritual words*. After speaking of *spiritual things* (vers. 11, 12, 13), Paul now speaks of the *forms* in which they are conveyed — *spiritual forms or words* answering to spiritual matters, and says, we combine spiritual things with spiritual forms of expression. This would not be the case if we uttered the revelations of the Spirit in the speech of human wisdom. ^{fa81}

14. *The natural man* (ψυχικός ἄνθρωπος). See on ^{610f}Romans 11:4, on the distinction between ψυχή *soul, life*, and πνεῦμα *spirit*. The contrast is between a man governed by the divine Spirit and one from whom that Spirit is absent. But ψυχικός *natural*, is not equivalent to σαρκικός *fleshy*. Paul is speaking of natural as contrasted with spiritual cognition applied to spiritual truth, and therefore of the ψυχή *soul*, as the organ of human cognition, contrasted with the πνεῦμα *spirit*, as the organ of spiritual cognition. The man, therefore, whose cognition of truth depends solely upon his natural insight is ψυχικός *natural*, as contrasted with the spiritual man (πνευματικός) to whom divine insight is imparted. In other words, the organ employed in the apprehension of spiritual truth characterizes the man. Paul therefore “characterizes the man who is not yet capable of understanding divine wisdom as ψυχικός, i.e., as one who possesses in his ψυχή *soul*, simply the organ of purely human cognition, but has not yet the organ of religious cognition in the πνεῦμα *spirit*” (Dickson). ^{fa82} It is perhaps impossible to find an English word which will accurately render ψυχικός. *Psychic* is simply the Greek transcribed. We can do no better than hold by the A.V. *natural*. ^{fa83}

Receiveth not (οὐ δέχεται). Not, *does not understand*, but *does not admit them into his heart*; thus, according to New Testament usage, when the word is used in connection with teaching. See ⁴⁸³Luke 8:13; ⁴⁸⁴Acts 8:14; 11:1; ⁵⁰⁶1 Thessalonians 1:6; ⁵⁰²James 1:21.

Are foolishness. Not merely *seem*. To him they *are*.

Neither can he know (καὶ οὐ δύναται γινῶναι). Rev., more strictly, *and he cannot know*. “It is an utter perversion of such statements to maintain that there is in the natural man any organic, constitutional incapacity of spiritual perception requiring to be created in them by the Holy Spirit.... The uniform teaching of Scripture is that the change effected in regeneration is a purely moral and spiritual one” (Brown).

Discerned (ἀνακρίνεται). Rev., *judged*. Used only by Luke and Paul, and by the latter in this epistle only. By Luke, mostly of judicial examination: ²³⁴Luke 23:14; ⁴⁰⁹Acts 4:9; 12:19; 24:8; ⁴³⁸28:18. Of examining the Scriptures, ⁴⁷¹Acts 17:11, but with the sense of *proving* or *coming to a judgment on*. The fundamental idea of the word is *examination, scrutiny*, following up (ἀνά) a series of objects or particulars in order to *distinguish*

(κρίνω). This is its almost universal meaning in classical Greek. At Athens it was used technically in two senses: *to examine magistrates* with a view to proving their qualifications; and *to examine persons concerned in a suit*, so as to prepare the matter for trial, as a grand jury. The meaning *judged* is, at best, inferential, and the Rev. inserts *examined* in the margin. Bishop Lightfoot says:

“**Ἀνακρίνειν** is neither *to judge* nor *to discern*; but *to examine, investigate, inquire into, question*, as it is rightly translated, ^{<40B>}1 Corinthians 9:3; 10:25, 27. The apostle condemns all these impatient human *praejudicia* which anticipate the final judgment, reserving his case for the great tribunal, where at length all the evidence will be forthcoming and a satisfactory verdict can be given. Meanwhile the process of gathering evidence has begun; an **ἀνάκρισις** *investigation* is indeed being held, not, however, by these self-appointed magistrates, but by one who alone has the authority to institute the inquiry, and the ability to sift the facts” (“On a Fresh Revision of the New Testament”). See, further, on ch. 4:3, 4.

16. Mind (νοῦν). See on ^{<612>}Romans 7:23. The *understanding* of the Lord. The divine counsels or purposes which are the results of the divine thought. See on ^{<613>}Romans 11:34.

Instruct (συμβιβάζει). See on proving, ^{<402>}Acts 9:22.

CHAPTER 3

1. *Carnal* (σαρκίνοις). Made of flesh. See on ^{<4114>}Romans 7:14, and on *flesh*, ^{<4118>}Romans 7:5.

Babes (νηπίοις). From νη *not*, and ἔπος *a word*. Strictly, *non-speakers*. Compare the Latin *infans*. Strongly contrasted with *perfect*; see on ch. 2:6.

2. *I fed* (ἐπότισα). Lit., *I gave you to drink*. An instance of the rhetorical figure *zeugma*, by which one verb is attached to two nouns, of which it only suits the meaning of one, but suggests a verb suitable for the other. Thus “gave to drink” is applied to *meat* as well as to *milk*. For another illustration see *hindering* (A.V. and Rev., *forbidding*), ^{<5018>}1 Timothy 4:3.

3. *Carnal* (σαρκικοί). Here the milder word is used (see ver. 1), *having the nature of flesh*. In ver. 1, Paul would say that he was compelled to address the Corinthians as unspiritual, *made of flesh*. Here he says that though they have received the Spirit in some measure, they are yet under the influence of the flesh.

4. *Another* (ἕτερος). See on ^{<4024>}Matthew 6:24. Not merely *another*, numerically, but another of different affinities and prepossessions.

Carnal. The best texts read ἄνθρωποι *men*. *Are ye not mere men?*

But ministers. Omit *but*, and place the interrogations after *Paul* and *Apollos*, respectively, as Rev. For *ministers* see on ^{<4117>}Matthew 20:26; ^{<4115>}Mark 9:35. *Servants, not heads of parties*.

6. *Planted — watered — gave the increase* (ἐφύτευσα — ἐπότισεν — ἠύξανεν). The first two verbs are in the aorist tense, marking definite acts; the third is in the imperfect, marking the *continued* gracious agency of God, and possibly the simultaneousness of His work with that of the two preachers. *God was giving the increase* while we planted and watered. There is a parallel in the simultaneous work of Satan with that of the preachers of the word as indicated by the continuous presents in ^{<4119>}Matthew 13:19. See note there.

7. *Anything*. The devoted Angelique Arnauld, of Port Royal, when her sister condoled with her on the absence of her confessor, Singlier, replied: “I have never put a man in God’s place. He can have only what God gives him; and God gives him something for us only when it is His will that we should receive it through him.”

9. *God’s*. In this and the two following clauses, *God* is emphatic. “*It is of God that ye are the fellow-workers.*”

Husbandry (γεώργιον). Rev., in margin, *tilled land*. Only here in the New Testament. Bengel says: “Embracing field, garden, and vineyard.”

Building (οἰκοδομή). Paul’s metaphors are drawn from the works and customs of men rather than from the works of nature. “In his epistles,” says Archdeacon Farrar, “we only breathe the air of cities and synagogues.” The abundance of architectural metaphors is not strange in view of the magnificent temples and public buildings which he was continually seeing at Antioch, Athens, Corinth, and Ephesus. His frequent use of *to build* and *building* in a moral and spiritual sense is noteworthy. In this sense the two words οἰκοδομέω and οἰκοδομή occur twenty-six times in the New Testament, and in all but two cases in Paul’s writings. ^{fa84} Peter uses *build* in a similar sense; ^{<401E>}1 Peter 2:5. See *edify*, *edification*, *build*, ^{<401E>}Acts 9:31; ^{<61E>}Romans 15:20; ^{<401E>}1 Corinthians 8:1; ^{<61E>}1 Corinthians 8:10, where *emboldened* is literally *built up*, and is used ironically. Also ^{<61E>}Romans 14:19; 15:2; ^{<61E>}1 Corinthians 14:3; ^{<401E>}Ephesians 2:21, etc. It is worth noting that in the Epistle to the Hebrews, while the same metaphor occurs, different words are used. Thus in ch. 3:3, 4, *built*, *builded*, represent κατασκευάζω *to prepare*. In ch. 11:10, τεχνίτης *artificer*, and δημιουργός, lit., *a workman for the public*: A. V., *builder and maker*. This fact has a bearing on the authorship of the epistle. In earlier English, *edify* was used for *build* in the literal sense. Thus Piers Ploughman: “I shal overturne this temple and a-down throwe it, and in thre daies after edifie it newe.” See on ^{<401E>}Acts 20:32. In the double metaphor of the field and the building, the former furnishes the mould of Paul’s thought in vers. 6-9, and the latter in vers. 10-17. Edwards remarks that *the field* describes the raw material on which God works, *the house* the result of the work.

10. *Grace*. The special endowment for his apostolic work. Compare ^{<H00F>}Romans 1:5, *grace* and *apostleship*: ^{<E12P>}Romans 12:3, 6; ^{<H01D>}Ephesians 3:7, 8.

Wise (σοφός). Skillful. See on ^{<H01B>}James 3:13.

Master-builder (ἀρχιτέκτων). Only here in the New Testament. “The architect does not work himself, but is the ruler of workmen” (Plato, “Statesman,” 259).

Foundation. The importance which Paul attached to the foundation was figured by the care employed in laying the foundation of the great Ephesian temple. “To avoid the danger of earthquakes, its foundations were built at vast cost on artificial foundations of skin and charcoal laid over the marsh” (Farrar).

12. *If any man build*, etc. It is important to have a clear conception of Paul’s figure, which must be taken in a large and free sense, and not pressed into detail. He speaks of the body of truth and doctrine which different teachers may erect on the one true foundation — Jesus Christ. This body is the building. The reference is to *a single* building, as is shown by ver. 16; not to *a city* with different buildings of different materials. The figure of Christ as the foundation of a city does not occur in the New Testament. To this structure different teachers (builders) bring contributions of more or less value, represented by gold, wood, hay, etc. These are not intended to represent specific forms of truth or of error, but none of them are to be regarded as anti-Christian, which would be inconsistent with building on the true foundation. It is plainly implied that teachers may build upon the true foundation with perishable or worthless materials. This appears in the history of the Church in the false interpretations of scripture, and the crude or fanatical preaching of sincere but ignorant men. The whole structure will be brought to a final and decisive test at the day of judgment, when the true value of each teacher’s work shall be manifested, and that which is worthless shall be destroyed. The distinction is clearly made between the teacher and the matter of his teaching. The sincere but mistaken teacher’s *work* will be shown to be worthless in itself, but the teacher himself will be saved and will receive the reward of personal character, and not of good building. Luther alluded

to this verse in his unfortunate description of the Epistle of James as “an epistle of straw.”

Stubble (καλάμην). Not the same as κάλαμος *a reed*. See Revelation 11:1; Revelation 21:15; and on 3 John 13. This word means a stalk of grain after the ears have been cut off. It was used for thatch in building. Virgil, “Aeneid,” 654, alludes to the temple of Jupiter Capitolinus with its roof bristling with stubble.

15. Shall suffer loss (ζημιωθήσεται). He shall be *mulcted*, *not punished*. See on Matthew 16:26; Luke 9:25.

He himself shall be saved. Compare Dante of Constantine:

*“The next who follows, with the laws and me,
Under the good intent that bore bad fruit
Became a Greek by ceding to the pastor;
Now knoweth he how all the ill deduced
From his good action is not harmful to him,
Although the world thereby may be destroyed.”*
“Paradiso,” xx. 55-60.

By fire (διὰ πυρός). Better, Rev., *through* fire. He will escape as through the fire that consumes his work, as one does through the flames which destroy his house.

16. Temple (ναός). Or *sanctuary*. See on Matthew 4:5. Compare Ephesians 2:21; 2 Corinthians 6:16.

17. Defile (φθείρει). Rev., more correctly, *destroy*. This is the primary and almost universal meaning in classical Greek. In a fragment of Euripides it occurs of *dishonoring* a female. Sophocles uses it of women *pinning away* in barrenness, and Plutarch of *mixing* pure colors. The phrase seems to be used here according to the Jewish idea that the temple was *destroyed* or *corrupted* by the slightest defilement or damage, or by neglect on the part of its guardians. Ignatius says: “οἱ οἰκοφθόροι; *violators of the house* (of God) shall not inherit the kingdom of God” (To the Ephesians, 16.).

Which temple (οἷτινες). *Temple* is not in the Greek. The double relative *which* refers to the epithet *holy*; “of which holy character or class ye are.”
fa85

19. *He taketh* (ὁ δρασσόμενος). Cited from ^{<863>}Job 5:13, but not following the Septuagint verbally. The verb occurs only here, meaning to *grasp with the hand*. Rev., more accurately, gives the force of the participle with the article, *he that taketh*. This is the only allusion to the book of Job in the New Testament, except ^{<951>}James 5:11.

21. *All things are yours*. The categories which follow form an inventory of the possessions of the Church and of the individual Christian. This includes: the christian teachers with different gifts; the world, life, and things present; death and things to come. In Christ, death becomes a possession, as *the right of way* between things present and things to come.

22. *Things present* (ἐνεστώτα). See on ^{<638>}Romans 8:38.

23. *Ye are Christ's*. A summary of the *title* following the *inventory*. Compare ^{<887>}Romans 8:17.

CHAPTER 4

1. *Ministers* (ὕπηρέτας). See on *officer*, ^{<102>}Matthew 5:25. Only here in Paul's epistles.

Stewards. See on ^{<101>}Luke 16:1.

2. *It is required* (ζητεῖται). Lit., *it is sought for*; thus agreeing with *found* in the following clause.

3. *A very small thing* (εἰς ἐλάχιστον). Lit., *unto* a very small thing: it amounts to very little.

Judged. See on ch. 2:14. Rev., in margin, *examined*.

Man's judgment (ἀνθρωπίνης ἡμέρας). Lit., man's *day*, in contrast with *the day of the Lord* (ver. 5).

5. *Judge* (κρίνετε). See on ch. 2:14. The change of the verb favors the rendering *examine* for ἀνακρίνω. The Lord is the only competent *examiner* therefore do not *judge* until He comes to judgment. Even I myself am not competent to institute a conclusive examination, for the absence of condemnation from my conscience does not absolutely acquit me. See the critical note on ^{<109>}1 John 3:19-22.

6. *I have in a figure transferred* (μετασημάτισα). From μετά, denoting *exchange*, and σχῆμα *outward fashion*. Here the fashion in which Paul expresses himself. See on *transfigured*, ^{<107>}Matthew 17:2.

Not to go beyond the things which are written (τὸ μὴ ὑπὲρ ἃ γέγραπται). Lit. (that ye might learn) *the not beyond what stands written*. The article *the* introduces a proverbial expression. The impersonal *it is written* is commonly used of Old-Testament references.

Be puffed up (φουσιῶσθε). Used only by Paul in Corinthians and Colossians. From φῦσα *a pair of bellows*.

8. *Now ye are full* (ἤδη κεκορεσμένοι ἐστέ). Rev., better, *filled*. Ironic contrast between their attitude and that of the apostle in vers. 3, 4. We are

hungering for further revelations; *ye* are already filled without waiting for the Lord's coming.

Ye have reigned (ἐβασιλεύσατε). American Rev., better, *ye have come to reign*; attained to dominion, that kingship which will be bestowed on Christians only at Christ's coming.

Without us. Though it is through us that you are Christians at all.

9. *For*. Introducing a contrast between the inflated self-satisfaction of the Corinthians and the actual condition of their teachers. You have come to reign, but the case is very different with us, *for* I think, etc.

Hath set forth (ἀπέδειξεν). Only twice in Paul's writings; here, and ^{<5100>}2 Thessalonians 2:4. See on *approved*, ^{<4022>}Acts 2:22. In classical Greek used of *publishing* a law; *shewing forth*, and therefore *naming* or *creating* a king or military leader; *bringing forward* testimony; *displaying* treasure, etc. So here, *exhibiting*.

Last (ἔσχατους). As in ^{<4035>}Mark 9:35, of relative rank and condition: as having in men's eyes the basest lot of all.

Appointed to death (ἐπιθανατίους). Rev., *doomed*. Only here in the New Testament. Probably an allusion to the practice of exposing condemned criminals in the amphitheatre to fight with beasts or with one another as gladiators. The gladiators, on entering the arena, saluted the presiding officer with the words *Nos morituri salutamus*, *We who are to die greet you*. Tertullian paraphrases this passage, *God hath chosen us apostles last as beast-fighters*. "The vast range of an amphitheatre under the open sky, well represents the magnificent vision of all created things, from men up to angels, gazing on the dreadful death-struggle; and then the contrast of the selfish Corinthians sitting by unconcerned and unmoved by the awful spectacle" (Stanley). For a similar image of spectators watching the contest in the arena, see ^{<5101>}Hebrews 12:1. Compare also ^{<4152>}1 Corinthians 15:32.

Spectacle (θέατρον). Primarily, *a theatre*; then *that which is exhibited*. Compare the kindred verb θεατριζόμενοι *being made a gazing-stock*, ^{<5103>}Hebrews 10:33.

Unto the world (τῷ κόσμῳ). *The universe*, a sense not usual with Paul; compare ch. 8:4. The words *to angels and to men* define *world*; so that the

rendering of the American Rev. is preferable, *both to angels and men*. Principal Edwards remarks: “This comprehensive use of the word *kosmos* is remarkable, because, on the one hand, it is an advance on the Old-Testament conception of two separate spheres of existence, heaven and earth, not comprehended under any wider designation; and, on the other, because it differs from the meaning attached to the word among the Greeks; inasmuch as the apostle uses it of the spiritual as well as the physical totality of existence.” The spiritual oneness of the universe is a conception eminently characteristic of St. Paul; but it is foreshadowed by Plato. “Communion and friendship and orderliness and temperance and justice bind together heaven and earth and gods and men; and this universe is therefore called *kosmos* or *order*; not disorder or misrule” (“Gorgias,” 508).

10. For Christ's sake — in Christ (δια Χριστόν — ἐν Χριστῷ). We apostles are fools in the world's eyes *on account of* (διὰ) Christ, because we know and preach nothing but Christ: You are wise *in* Christ, as Christians, making your Christianity a means to your worldly greatness — union with Christ the basis of worldly wisdom. “Wise men are ye in your connection with Christ! Sagacious, enlightened Christians!” (Meyer).

Honorable (ἔνδοξοι). With a suggestion of display and splendor. Right honorable are ye!

11. We have no certain dwelling-place (ἀστατοῦμεν). From ἄστατος *unstable, strolling about*. Only here in the New Testament. Compare ^{<108>}Matthew 8:20; 10:23; ^{<815>}Hebrews 11:37. Wyc., *we ben unstable*.

12. Labor (κοπιῶμεν). Rev., *toil*. Unto weariness. See on ^{<115>}Luke 5:5.

Reviled (λοιδορούμενοι). See on ^{<120>}Acts 23:4.

We bless (εὐλογοῦμεν). See on *blessed*, ^{<123>}John 12:13.

We suffer (ἀνεχόμεθα). Lit., *we hold or bear up*.

13. Defamed (δυσφημούμενοι). *Publicly slandered*; while *reviled* refers to *personal* abuse.

Intreat (παρακαλοῦμεν). See on *consolation*, ^{<124>}Luke 6:24, and *comfort*, ^{<125>}Acts 9:31. The sense is, *we strive to appease by entreaty*.

Filth — offscouring (περικαθάρματα — περίψημα). The former word is from περικαθαίρω *to cleanse all round*. Hence *that which is thrown off in cleansing; refuse*. Κάθαρμα *the refuse of a sacrifice*. So Aeschylus. Electra says: “Should I, like one who has carried away *refuse* (καθάρμαθ) from a purification, after tossing away the urn, go back again with unturned eyes?” (“Choephoroe,” 90). In ^{<218>}Proverbs 21:18, Sept., it occurs in the sense of *ransom*. Some find an allusion here to an ancient Athenian custom of throwing certain worthless persons into the sea in case of plague or famine, saying *Be our offscouring!* These persons were called περικαθάρματα *offscourings*, or περιψήματα *scrapings*, in the belief that they would wipe away the nation’s guilt. Ignatius says to the Ephesians, περίψημα ὑμῶν *I am your offscouring*. The sense is twofold: *I am as the meanest among you*; and *I devote my life for you*. In the middle of the third century, περίψημά σου had become a common expression of formal compliment: *your humble servant*. See Lightfoot, “Apostolic Fathers,” on Ignatius to the Ephesians, 8. “Compare ^{<218>}Lamentations 3:45, and Tobit 5:18. Περίψημα *that which is scraped or scoured off*. Both words only here in the New Testament.

This tremendous piece of irony justifies the numerous allusions which have been made to Paul’s vehemence and severity. Thus Dante, in his vision of the Earthly Paradise, pictures Paul:

*“Two old men I beheld, unlike in habit,
But like in gait, each dignified and grave.
One (Luke) showed himself as one of the disciples
Of that supreme Hippocrates whom Nature
Made for the animals she holds most dear,
Contrary care the other (Paul) manifested,
With sword so shining and so sharp, it caused
Terror to me on this side of the river.”
“Purgatorio,” xxix., 134-141.*

“His words, indeed, seem to be those of a simple, and, as it were, an innocent and rustic man, who knows neither how to frame nor to avoid wiles; but whithersoever you look, there are thunderbolts” (Jerome). “Paul thunders, lightens, utters pure flames” (Erasmus).

See a collection of quotations in Farrar’s “Life and Work of St. Paul,” i., 619. ^{fa86}

14. To shame (ἐντρέπῶν). Lit., *as shaming*. See on ⁴¹²³⁷Matthew 21:37. The verb means to *turn about*, hence *to turn one upon himself; put him to shame*. Compare ⁴¹³¹⁴2 Thessalonians 3:14; ⁴¹¹¹⁸Titus 2:8. Also, in the middle voice, in the sense of *reverence; to turn one's self toward another*. See ⁴¹¹¹⁰Mark 12:6; ⁴²⁸¹²Luke 18:2. The kindred noun ἐντροπή occurs twice: ⁴¹⁶⁵¹1 Corinthians 6:5; ⁴¹⁶⁵⁴15:34. Compare Sophocles: “Think you he will have any *regard* (ἐντροπήν) for the blind man” (“Oedipus at Colonus,” 299).

15. Tutors (παιδαγωγὸς). From *παῖς* *boy* and *ἄγωγός* *leader*. The Paedagogus was a slave to whom boys were entrusted on leaving the care of the females, which was somewhere about their sixteenth year. He was often a foreigner, sometimes educated and refined, but often otherwise; for Plutarch complains that seamen, traders, usurers, and farmers are engaged in this capacity. The office was one of general guardianship, not of instruction, though sometimes the paedagogus acted as teacher. He accompanied the boy to school, carrying his books, etc., and attended him to the gymnasium and elsewhere. ^{fa87} See, further, on ⁴¹⁸²⁴Galatians 3:24.

CHAPTER 5

1. *Commonly* (ὄλως). Better, *absolutely* or *actually*, as Rev.

Should have. Opinions are divided as to whether the relation was that of marriage or concubinage. The former is urged on the ground that ἔχειν *to have* is commonly used in the New Testament of marriage; and that the aorist participles ποιήσας (so Tex. Rec.) *had done*, and κατεργασαμενον *hath wrought*, imply that an incestuous marriage had already taken place. It is urged, on the other hand, that ἔχειν *to have* is used of concubinage, ^{<B018>}John 4:18; but it takes its meaning there from the sense of marriage in the preceding clause, and is really a kind of play on the word. “He who now stands for thy husband is not thy husband.” The indications seem to be in favor of marriage. Notwithstanding the facilities for divorce afforded by the Roman law, and the loose morals of the Corinthians, for a man to marry his stepmother was regarded as a scandal.

5. *To deliver — unto Satan for the destruction of the flesh.* On this very obscure and much controverted passage it may be observed:

1. That it implies excommunication from the Church.
2. That it implies something more, the nature of which is not clearly known.
3. That casting the offender out of the Church involved casting him back into the heathen world, which Paul habitually conceives as under the power of Satan.
4. That Paul has in view the reformation of the offender: “that the spirit may be saved,” etc.

This reformation is to be through affliction, disease, pain, or loss, which also he is wont to conceive as Satan’s work. See ^{<S018>}1 Thessalonians 2:18; ^{<A017>}2 Corinthians 12:7. Compare ^{<E036>}Luke 13:16. Hence in delivering him over to these he uses the phrase *deliver unto Satan*. Compare ^{<S021>}1 Timothy 1:20. ^{fa88}

6. *Glorying* (καύχημα). Not the *act*, but the *subject* of boasting; namely, the condition of the Corinthian church.

***Lump* (φύραμα).** See on ^{<6121>}Romans 12:21. A significant term, suggesting the oneness of the Church, and the consequent danger from evil-doers.

7. *Leaven*. Not the sinful man, but evil of every kind, in accordance with the more general statement of the leavening, power of evil in ver. 6. The apostle's metaphor is shaped by the commands concerning the removal of leaven at the passover: ^{<1226>}Exodus 12:19; 13:7. Compare Ignatius; "Dispense, therefore, with the evil leaven that has grown old (παλαιωθεῖσαν) and that has gone sour (ἐνοξίσασαν), and be changed into new leaven which is Jesus Christ" (Epistle to Magnesians, 10.).

***New* (νέον).** See on ^{<1133>}Matthew 26:29.

***Passover* (τὸ πάσχα).** The Paschal lamb, as ^{<4142>}Mark 14:12; ^{<1211>}Luke 22:7.

8. *Let us keep the feast* (ἐορτάζωμεν). Only here in the New Testament. The epistle was probably written a short time before the Passover. See ch. 16:8.

***Sincerity* (εἰλικρινείας).** See on *pure minds*, ^{<6811>}2 Peter 3:1.

***Truth*.** Bengel observes: "Sincerity takes care not to admit evil with the good; truth, not to admit evil instead of good."

9. *I write — in my epistle*. American Rev., *as it is I wrote*. The reference is probably to a former letter now lost. Some explain ἔγραψα *I wrote* as the epistolary aorist (see on ^{<6113>}1 John 2:13); but the words *in my epistle* seem to favor the other view.

***To company* (συναναμίγνυσθαι):** Only here and ^{<5184>}2 Thessalonians 3:14. The translation *company* is inadequate, but cannot perhaps be bettered. The word is compounded of σύν *together*, ἀνά *up and down among*, and, μίγνυμι *to mingle*. It denotes, therefore, not only close, but habitual, intercourse.

10. *Idolaters* (εἰδωλολάτραις). Only twice outside of Paul's writings: ^{<6118>}Revelation 21:8; 22:15. This is the earliest known instance of the use of the word. For the collocation of the covetous and idolaters, compare ^{<5185>}Colossians 3:15; ^{<4185>}Ephesians 5:5. New-Testament usage does not

confine the term to the worship of images, but extends it to the soul's devotion to any object which usurps the place of God.

13. *Wicked* (πονηρόν). Mischievous to the Church. See on ^{<1015>}Luke 3:19. The usage of the Septuagint emphasizes the idea of active harmfulness. The word has, however, in some passages, the sense of *niggardly* or *grudging*, and the Hebrew word which is usually translated by **πονηρός** *mischievous*, is sometimes rendered by **βάσκανος** *malignant*, with a distinct reference to the “evil” or “grudging eye.” This sense may go to explain ^{<1015>}Matthew 20:15, and possibly ^{<1015>}Matthew 6:19, and 7:11.

CHAPTER 6

1. *Dare*. “The insulted majesty of Christians is denoted by a grand word” (Bengel).

2. *Matters* (κριτηρίων). The word means,

1, *The instrument or rule of judging;*

2, *the tribunal of a judge.* It occurs only here, ver. 4, and ^{491b}James 2:6, where it means *judgment-seats*. This latter gives a good sense here without having recourse to the meaning *suit* or *case*, which lacks warrant. So Rev., in margin, “are ye unworthy of the *smallest tribunals?*” That is, are ye unworthy of holding or passing judgment in such inferior courts?

3. *How much more* (μήτιγε). It is hard to render the word accurately. *How much more* follows the Vulgate *quanto magis*. It is rather, *not to speak of; or to say nothing at all of.*

Things that pertain to this life (βιωτικά). See on ^{423c}Luke 21:34.

4. *Judgments* (κριτήρια). Better, *tribunals* or *courts*, as ver. 2. If you have to hold courts for the settlement of private matters.

Set (καθίζετε). Seat them as judges on the tribunal. It is disputed whether καθίζετε is to be taken as imperative, *set* (A.V.), or as interrogative, *do ye set* (Rev.). ^{fa89} The A.V. seems, on the whole, preferable. The passage is well paraphrased by Farrar. “Dare they, the destined judges of the world and of angels, go to law about mere earthly trifles, and that before the heathen? Why did they not rather set up the very humblest members of the Church to act as judges in such matters?” ^{fa90}

5. *To your shame* (πρὸς ἔντροπὴν ὑμῖν). Lit., *I speak to you with a view to shame; i.e., to move you to shame*, as Rev. See on ch. 4:14.

To judge (διακρίναι). Rev., better, *decide*; by arbitration.

6. *Goeth to law* (κρίνεται). As in ver. 1, and ^{415d}Matthew 5:40. Instead of accepting arbitration.

7. *Now therefore* (ἤδη μὲν οὖν). *Μὲν οὖν* *nay*, as in ver. 4, at once looks back to the preceding thought, and continues it, bringing under special consideration the fact that brother goes to law with brother. "Ἢδη *already* or *at once* is a temporal adverb, but with a logical force and enhancing the *nay*. The connection of thought is: Is there not one wise man among you who is competent to act as an arbitrator between brethren, so that christian brethren must needs take their differences into the civil courts and before heathen judges? *Nay*; such a proceeding *at once* implies the existence of a litigious spirit generally, which is unchristian, and detrimental to you.

Fault among you (ἥττημα ἐν ὑμῖν). Only here and ^{<611D>}Romans 11:12. See note. "Ἡττημα *fault*, is from ἥττων *less*. Lit., *diminution, decrease*. Hence used in the sense of *defeat*, ^{<230F>}Isaiah 31:8: "Young men shall be *discomfited* lit., shall be *for diminution*." Similarly the kindred verb ἡττάομαι, in ^{<412B>}2 Corinthians 12:13, *made inferior*, and in ^{<61D>}2 Peter 2:19, 20, *overcome*. See note there. Compare 2 Macc. x. 24. In classical Greek ἥττα means *defeat*, and is contrasted with νίκη *victory* by Plato and Thucydides. The meaning here is *loss*. Ἐν *among* is omitted by the best texts, so that we should read *a loss to you*, which Rev. gives in margin, reading in the text *a defect in you*. The spirit of litigation which runs into *wrong* and *fraud* (ver. 8) is a source of *damage*, resulting in forfeiture of the kingdom of God (ver. 9), and in loss of spiritual power.

Ye go to law (κρίματα ἔχετε). Rev., more correctly, *ye have lawsuits*. Not the same phrase as in ver. 6. Κρίμα in the New Testament almost universally means *judgment* or *decree*, as ^{<615D>}Romans 5:16. See on ^{<61D>}2 Peter 2:3. In classical Greek it has also the meaning of *the matter of judgment*, the question in litigation. So Aeschylus: "The matter (κρίμα) is not easy to judge. Choose me not as judge" ("Suppliants," 391). Here the meaning is *legal proceedings, lawsuits*. So in Septuagint, ^{<351B>}Job 31:13; ^{<127E>}Exodus 23:6.

Suffer yourselves to be defrauded (ἀποστερεῖσθε). Rev., more literally, "why not rather *be defrauded*?" In classical Greek the word means,

1, *to rob or despoil*.

2, *to detach or withdraw one's self from a person or thing*.

Ἀποστερεῖν ἑαυτόν was a regular phrase for separation from civic life. So Oedipus says: "I, noblest of the sons of Thebes, have *cut*

myself off (ἀπεστέρησ ἑμαυτόν. Sophocles, “Oedipus Tyrannus,” 1381).

3. *To withhold or avert.* So Io to Prometheus: “Do not, after proffering me a benefit, *withhold* it” (“Prometheus,” 796). The maidens say: “May King Zeus *avert* the hateful marriage” (Aeschylus, “Suppliants,” 1063). In the New Testament the word occurs five times.

In ^{<4106>}Mark 10:19, *defraud not* is apparently Mark’s rendering of the tenth commandment. According to the inner meaning of the commandment as conceived by Jesus, the coveting of another’s goods is, in heart, a *depriving* him of them. In ^{<4105>}1 Corinthians 7:5 it is used of connubial relations. In ^{<5105>}1 Timothy 6:5, of those who are *deprived* or *destitute* of the truth. ^{fa91} Dr. Morison, on ^{<4106>}Mark 10:19, justly observes that *defraud* is too narrow a rendering. The word means rather “to deprive of what is one’s due, whether by ‘hook,’ ‘crook,’ or force, or in any other way.”

9. *Kingdom of God.* See on ^{<4106>}Luke 6:20.

Fornicators. The besetting sin of Corinth. Hence the numerous solemn and emphatic allusions to it in this epistle. See ch. ^{<4151>}5:11; 6:15-18; ^{<4108>}10:8.

Effeminate (μαλακοῖ). Luxurious and dainty. The word was used in a darker and more horrible sense, to which there may be an allusion here. ^{fa92}

Abusers, etc. See on ^{<4107>}Romans 1:7.

11. *Washed — sanctified — justified.* According to fact the order would be *justified, washed* (baptism), *sanctified*; but as Ellicott justly remarks, “in this epistle this order is not set forth with any studied precision, since its main purpose is corrective.”

Ye were justified (ἐδικαιώθητε). Emphasizing the *actual* moral renewal, which is the true idea of justification. This is shown by the words “by the Spirit,” etc., for the Spirit is not concerned in mere forensic justification.

12. *Are lawful* (ἔξεστιν). There is a play between this word and ἐξουσιασθήσομαι *be brought under the power*, which can hardly be accurately conveyed to the English reader. The nearest approach to it is:

“*all things are in my power, but I shall not be brought under the power of any.*”

Will — be brought under the power (ἐξουσιασθήσομαι). From ἐξουσία *power of choice, permissive authority*. See on ^{<4121>}Mark 2:10. This in turn is derived from ἔξεστι *it is permitted*. See above on *are lawful*. This kinship of the two words explains the play upon them.

13. Meats for the belly, etc. Paul is arguing against fornication. His argument is that there is a law of adaptation running through nature, illustrated by the mutual adaptation of food and the digestive organs; but this law is violated by the prostitution of the body to fornication, for which, in God’s order, it was not adapted.

Shall destroy (καταργήσει). Rev., better, *shall bring to nought*. See on ^{<4118>}Romans 3:3. The mutual physical adaptation is only temporary, as the body and its nourishment are alike perishable.

14. Will raise up us. The body being destined to share with the body of Christ in resurrection, and to be raised up incorruptible, is the subject of a higher adaptation, with which fornication is incompatible.

15. Members of Christ. The body is not only for the Lord (ver. 13), *adapted* for Him: it is also *united* with Him. See ^{<4116>}Ephesians 4:16.

Members of a harlot. The union of man and woman, whether lawful or unlawful, confers a double personality. Fornication effects this result in an immoral way.

16. He that is joined (ὁ κολλώμενος). See on ^{<4155>}Luke 15:15. Compare Aeschylus: “The family has been *glued* (κεκόλληται) to misfortune” (“Agamemnon,” 1543). The verb is used ^{<4122>}Genesis 2:24, Sept., of the relation of husband and wife: *shall cleave*. In ^{<4151>}Deuteronomy 10:20; 11:22; ^{<4131>}Jeremiah 13:11, of man’s cleaving to God.

To a harlot (τῇ πόρνη). Lit., *the harlot*. The article is significant: *his harlot, or that one with whom he is sinning at the time*.

Shall be one flesh (ἔσονται εἰς σάρκα μίαν). Lit., shall be *unto* one flesh: i.e., from being two, shall *pass into* one. Hence Rev., rightly, *shall become*. Compare ^{<4115>}Ephesians 2:15.

18. *Flee*. See ^{<13>}Genesis 39:12. Socrates, in Plato's "Republic," relates how the poet Sophocles, in answer to the question "How does love suit with are?" replied: "Most gladly have I escaped that, and I feel as if I had escaped from a mad and furious master" (329).

Sin (ἁμάρτημα). See on ^{<13>}Romans 3:25.

Without the body (ἐκτὸς τοῦ σώματος). Lit., *outside*. The body is not the instrument, but the subject. But in fornication the body is the instrument of the sin, and "inwardly as well as outwardly is made over to another."

19. *Temple* (ναὸς). Better, as Rev., in margin, *sanctuary*. It is not only a temple, but the very shrine. See on ch. 3:16.

Glorify. See on ^{<13>}John 7:39. Omit *and in your spirit, which are God's*.

CHAPTER 7

1. *It is good* (καλὸν). See on ^{<4011>}John 10:11. Not merely expedient, but morally salutary. The statement, however, is made in the light of circumstances, see ver. 26, and is to be read with others, such as ^{<4710>}2 Corinthians 11:2; ^{<4810>}Romans 7:4; ^{<4928>}Ephesians 5:28-33, in all which marriage is made the type of the union between Christ and His Church. See also ^{<5304>}Hebrews 13:4. ^{fa93}

5. *May give yourselves* (σχολάσητε). Lit., *may have leisure*. Like the Latin phrase *vacaare rei to be free for a thing*, and so *to devote one's self to it*.

Incontinency (ἀκρασίαν). Only here and ^{<4125>}Matthew 23:35, on which see note.

7. *As I myself*. Not unmarried, but continent. It is not necessary to assume that Paul had never been married. Marriage was regarded as a duty among the Jews, so that a man was considered to have sinned if he had reached the age of twenty without marrying. The Mishna fixed the age of marriage at seventeen or eighteen, and the Babylonish Jews as early as fourteen. A rabbinical precept declared that a Jew who has no wife is not a man. It is not certain, but most probable, that Saul was a member of the Sanhedrim (^{<4300>}Acts 26:10). If so, he must have been married, as marriage was a condition of membership. From ver. 8 it is plausibly inferred that he classed himself among widowers. Farrar ("Life and Work of St. Paul," i., 80) has some beautiful remarks upon the evidence for his marriage afforded by the wisdom and tenderness of his words concerning it. ^{fa94}

Gift (χάρισμα). See on ^{<4511>}Romans 1:11. As regards the matter of continence, fitting some for marriage and some for celibacy.

9. *Cannot contain* (οὐκ ἔγκρατεύονται). Rev., *have not continence*. Only here, and ch. 9:25, of athletes abstaining from sensual indulgences when preparing for the games.

To burn. Continuous present, to burn *on*: continuance in unsatisfied desire.

10. *Not I, but the Lord.* Referring to Christ's declarations respecting divorce, ^{<405>}Matthew 5:31, 32; 19:3-12. Not a distinction between an inspired and an uninspired saying. Paul means that his readers had no need to apply to him for instruction in the matter of divorce, since they had the words of Christ himself.

12. *To the rest.* He has been speaking to the unmarried (ver. 8) and to married parties, both of whom were Christians (ver. 10). By *the rest* he means married couples, one of which remained a heathen.

I, not the Lord. These cases are not included in Christ's declarations.

Be pleased (συνευδοκεῖ). Rev., *be content*. Better, *consent*. Both the other renderings fail to express the *agreement* indicated by σύν *together*.

14. *Is sanctified* (ἡγίασται). Not, made morally holy, but affiliated to the Christian community — the family of the ἅγιοι *saints* — in virtue of his being “one flesh” with his Christian wife.

15. *Is not under bondage* (οὐ δεδούλωται). A strong word, indicating that Christianity has not made marriage a state of slavery to believers. Compare δέδεταί *is bound*, ver. 39, a milder word. The meaning clearly is that willful desertion on the part of the unbelieving husband or wife sets the other party free. Such cases are not comprehended in Christ's words.

Hath called us to peace (ἐν εἰρήνῃ κέκληκεν ἡμᾶς). Rev., correctly, *in peace*. Compare ^{<800>}Galatians 1:6, “into the grace” (ἐν χάριτι, Rev., *in*); ^{<400>}Ephesians 4:4, *in one hope* (ἐν μιᾷ ἐλπίδι); ^{<500>}1 Thessalonians 4:7, *in sanctification* (ἐν ἁγιασμῷ). Denoting the sphere or element of the divine calling. Enslavement in the marriage relation between the believer and the unbeliever is contrary to the spirit and intent of this calling.

17. *But* (εἰ μὴ). Rev., *only*. Introducing a limitation to the statement in ver 15. There is to be no enslavement, *only*, to give no excuse for the reckless abuse of this general principle, the normal rule of Christian life is that each one should seek to abide in the position in which God has placed him.

Ordain (διατάσσομαι). See on ^{<400>}Matthew 11:1.

18. *Become uncircumcised* (ἐπισπάσθω). The reference is to the process of restoring a circumcised person to his natural condition by a surgical

operation. See Josephus, “Antiquities,” 12, 5, 1; 1 Macc. i. 15; Smith’s “Dictionary of the Bible,” Article *Circumcision*; Celsus, “De Re Medica,” cited in Wetstein with other passages. See, also, Edwards’ note on this passage.

20. *Calling* (κλήσει), Not *the condition* or *occupation*, a meaning which the word does not have in classical Greek, nor in the New Testament, where it always signifies the call of God into His kingdom through conversion. Paul means: If God’s call was to you as a circumcised man or as an uncircumcised man; as a slave or as a freedman — abide in that condition. Compare ch. 1:26.

21. *Use it rather.* Whether the apostle means, use *the bondage* or use *the freedom* — whether, *take advantage of the offer of freedom*, or, *remain in slavery* — is, as Dean Stanley remarks, one of the most evenly balanced questions in the interpretation of the New Testament. The force of καὶ *even*, and the positive injunction of the apostle in vers. 20 and 24, seem to favor the meaning, remain in slavery.^{fa95} The injunction is to be read in the light of ver. 22, and of ~~883~~ Galatians 3:28; ~~1081~~ Colossians 3:11; ~~623~~ 1 Corinthians 12:13, that freeman and slave are one in Christ; and also of the feeling pervading the Church of the speedy termination of the present economy by the second coming of the Lord. See vers. 26, 29. We must be careful to avoid basing our conclusion on the modern sentiment respecting freedom and slavery.

22. *Freeman* (ἀπελεύθερος). Rev., correctly, *freedman*; the preposition ἄπ’ *from* implying previous bondage.

23. *The servants of men.* Not referring to the outward condition of bondage, but to spiritual subjection to the will and guidance of men as contrasted with Christ.

25. *Virgins* (παρθένων). Not the unmarried of both sexes, as Bengel. The use of the word by ecclesiastical writers for an unmarried man has no warrant in classical usage, and may have arisen from the misinterpretation of ~~640~~ Revelation 14:4, where it is employed adjectivally and metaphorically. In every other case in the New Testament the meaning is unquestionable.

26. *The present distress* (τὴν ἐνεστώσαν ἀνάγκην). Ἐνεστώσαν *present* may also express something which is not simply present, but the presence of which foreshadows and inaugurates something to come. Hence it may be rendered *impending* or *setting in*. See on ^{<B18>}Romans 8:38. Ἀνάγκη means originally *force, constraint, necessity*, and this is its usual meaning in classical Greek; though in the poets it sometimes has the meaning of *distress, anguish*, which is very common in Hellenistic Greek. Thus Sophocles, of the approach of the crippled Philoctetes: “There falls on my ears the sound of one who creeps slow and *painfully* (κατ’ ἀνάγκην.” “Philoctetes,” 206); and again, of the same: “Stumbling he cries *for pain* (ὕπ’ ἀνάγκας,” 215). In the Attic orators it occurs in the sense of *blood-relationship*, like the Latin *necessitudo a binding tie*. In this sense never in the New Testament. For the original sense of *necessity*, see ^{<B18>}Matthew 18:97; ^{<D18>}Luke 14:18; ^{<B18>}2 Corinthians 9:7; ^{<B18>}Hebrews 9:16. For *distress*, ^{<D18>}Luke 21:23; ^{<B18>}1 Thessalonians 3:7. The distress is that which should precede Christ’s second coming, and which was predicted by the Lord himself, ^{<B18>}Matthew 24:8 sqq. Compare ^{<D18>}Luke 21:23-28.

28. *I spare you* (ὕμῶν φείδομαι). Rev., “I *would* spare,” is not warranted grammatically, but perhaps avoids the ambiguity of *I spare*, which might be understood: *I spare you further mention of these things*. The meaning is: I give you these injunctions in order to spare you the tribulation of the flesh.

29. *Time* (καιρὸς). Not, the period of mortal life; but the time which must elapse before the Lord appears.

Short (συνεσταλμένος) Rev., correctly, giving the force of the participle, *shortened*. Compare ^{<B18>}Mark 13:20, and see on *hasting unto*, ^{<B18>}2 Peter 3:12. The word means *to draw together* or *contract*. Only here and ^{<B18>}Acts 5:6, where it is used of the *winding up* of Ananias’ corpse. In classical Greek of furling sails, packing luggage, reducing expenses, etc. Applied to time, the word is very graphic.

It remaineth that (τὸ λοιπόν ἵνα). The meaning is rather *henceforth*, or *for the future*. *That* (ἵνα) in any case is to be construed with *the time is shortened*. According to the punctuation by different editors, we may read either: *the time is shortened that henceforth both those*, etc.; or, *the time is shortened henceforth, that both those*, etc. The former is preferable. ^{fa96} The

time is shortened that henceforth Christians may hold earthly ties and possessions but loosely

31 *Abusing* (καταχρώμενοι). Only here and ch 9:18. The verb means to *use up* or *consume by using*. Hence the sense of *misuse* by *overuse*. So A.V. and Rev., *abuse*. But the American Rev., and Rev. at ch. 9:18, *use to the full*, thus according better with the preceding antitheses, which do not contrast what is right and wrong in itself (as use and abuse), but what is right in itself with what is proper under altered circumstances. In ordinary cases it is right for Christians to sorrow; but they should live now as in the near future, when earthly sorrow is to be done away. It is right for them to live in the married state, but they should “assimilate their present condition” to that in which they neither marry nor are given in marriage.

Passeth away (παράγει). Or, as some, the continuous present, *is passing*. If the former, the *nature* of the worldly order is expressed. It is transitory. If the latter, *the fact*; it is actually passing, with a suggestion of the nearness of the consummation. The context seems to indicate the latter. ^{fa97}

32. *Without carefulness* (ἀμερίμνους). Not a good translation, because *carefulness* has lost its earlier sense of *anxiety*. So Latimer: “This wicked *carefulness* of men, when they seek how to live — like as if there were no God at all.” See on *take no thought*, ^{<4162>} Matthew 6:25. Rev., *free from cares*. Ignatius uses the phrase ἐν ἀμεριμνίᾳ Θεοῦ *in godly carelessness* (Polycarp, 7.).

34. *There is a difference*. The textual question here is very perplexing, and it is well-nigh impossible to explain the differences to the English reader. He must observe, 1st. That γυνή *wife* is also the general term for *woman*, whether virgin, married, or widow. 2nd. That μεμέρισται A.V., *there is a difference*, literally means, *is divided*, so that the literal rendering of the A.V., would be, *the wife and the virgin are divided*. Some of the best texts insert καὶ *and* both before and after *is divided*, and join that verb with the close of ver. 33, so that it reads: *careth for the things of the world how he may please his wife, and he is distracted*. This makes γυνή and παρθένος (A.V., *wife* and *virgin*) begin a new sentence connected with the preceding by καὶ *and* and Γυνή is rendered *woman*, and the words η ἀγαμος *the unmarried*, instead of beginning a sentence as A.V., are placed directly after *woman* as a qualifying phrase, so that the reading is ἡ γυνή ἡ ἀγαμος

the unmarried woman, and both this and ἡ παρθένος *the virgin* are nominative to μεριμνᾷ *careth*. The whole, then, from the beginning of ver 33, will read: *But he who is married careth for the things of the world how he may please his wife, and he is distracted; and the unmarried woman and the virgin care for the things of the Lord.*^{fa98}

35. Snare (βρόχον). Lit., a noose or slip-knot for hanging or strangling. Thus Homer of Jocasta: “She went to Hades having suspended a noose on high from the lofty roof” (“Odyssey,” 11, 278). Sophocles, of Antigone: “We descried her hanging by the neck, slung by a thread-wrought halter of fine linen” (“Antigone,” 1222). Also a snare for birds; the meshes of a net.

That ye may attend (πρὸς — εὐπάρεδρον). Only here in the New Testament. From εὐ *well*, πάρεδρος *setting beside*. *That ye may attend* is a kind of circumlocution. The Greek reads literally: *for that which is seemly and for that which is assiduous*. *Assiduous* conveys the sense of the word as nearly as possible, since etymologically it means *sitting close at*. One is reminded of Mary at Bethany sitting at Jesus’ feet, ^{<218>}Luke 10:39.

Without distraction (ἀπερισπάστως) See on ^{<210>}Luke 10:40. The same word compounded here with ἀ *not*, is used of Martha’s being *cumbered* or *distracted* with much serving.

36. Behaveth himself uncomely (ἀσχημονεῖν). Acts unbecomingly, either by throwing temptation in the daughter’s way by constraining her to remain unmarried, or by exposing her to the disgrace which was supposed to attach to the unmarried state. But Paul, in his preceding words, has regarded the latter consideration as set aside by the peculiar circumstances of the time.

His virgin (τὴν παρθένον αὐτοῦ). Rev. properly inserts *daughter*. It is an unusual expression for *daughter*. Xenophon uses it with the word θυγάτηρ *daughter* (“Cyropaedia,” iv., 6, 9), and Oedipus speaks of his two daughters as *my maidens* (Sophocles, “Oedipus Tyrannus,” 1462)

Pass the flower of her age (ἢ ὑπέρακμος). Rev., correctly, *be past*. Beyond the bloom of life. Plato fixes the point at twenty years (“Republic,” 460). Diogenes Laertius says: “An undowered maiden is a heavy burden to a father after she has outrun the flower of her age” (“Lycon,” v., 65)

Let them marry. Evidently there was assumed to be another in the case beside the father and the virgin.

37. Necessity (ἀνάγκη). Either outward or moral constraint. See on ver. 26, and note on ⁴¹⁴⁸Luke 14:18.

Power over his own will (ἐξουσίαν περὶ τοῦ ἰδίου θελήματος). The A.V. is ambiguous, and might be understood to imply self-control. The meaning is rather: *is free to act as he pleases*. Rev., *as touching his own will*. The repetition of *his own* emphasizes the fact that the disposal of the daughter lay wholly in the parent's power. Among the Greeks and Romans the choice of a wife was rarely grounded upon affection. In many cases the father chose for his son a wife whom the latter had never seen, or compelled him to marry for the sake of checking his extravagances. Thus Terence pictures a father meeting his son in the forum, and saying, "You are to be married to-day, get ready" ("Andria," i., 5) Nor was the consent of a woman generally thought necessary. She was obliged to submit to the wishes of her parents, and perhaps to receive a stranger. Thus Hermione says: "My marriage is my father's care: it is not for me to decide about that" (Euripides, "Andromache," 987). Under the patriarchal and Mosaic dispensations, the father's power over the children in the matter of marriage was paramount, and their consent was not required. After the Exile the parents could betroth their children, while minors, at their pleasure; but when they became of age their consent was required, and if betrothed during minority, they had afterward the right of insisting upon divorce.

39. Be dead (κοιμηθῆ). Lit., *have fallen asleep*. See on ⁴¹⁰⁰Acts 7:60; ⁴¹⁰²2 Peter 3:4; compare ⁴¹⁰⁰Romans 7:2, where the usual word for *die*, ἀποθάνη is used. In that passage Paul is discussing the abstract question. Here the inference is more personal, which is perhaps the reason for his using the more tender expression.

40. Happier (μακαριώτερα). More *blessed* is preferable. The word has a higher meaning than *happy*. See on ⁴¹⁰³Matthew 5:3. ^{fa99}

*“Such, if on high their thoughts are set,
Nor in the stream the source forget,
If prompt to quit the bliss they know,
Following the Lamb where'er He go,
By purest pleasure unbeguiled
To idolize or wife or child:
Such wedded souls our God shall own
For faultless virgins round His throne.”*
KEBLE, “Christian Year,” Wednesday before Easter.

CHAPTER 8

1. *Things offered unto idols* (εἰδωλοθύτων). See on ^{<4124>}Revelation 2:14.

We know that we all, etc. The arrangement of the text is in question. Evidently a parenthesis intervenes between the beginning of ver. 1 and ver. 4. It seems best to begin this parenthesis with *knowledge puffeth up*, and to end it with *known of him* (ver. 3).

We all have knowledge (πάντες γινῶσιν ἔχομεν). The exact reference of these words must remain uncertain. Some understand Paul himself and the more enlightened Corinthians. Others, all Christians. All the expositions are but guesses. I prefer, on the whole, the view that Paul is here repeating, either verbally or in substance, a passage from the letter of the Corinthians to him. In that case the sense is slightly ironical: "We know, to use your own words, that we all have knowledge." The parenthesis thus comes in with an appropriate cautionary force.

Puffeth up. See on ch. 4:6. The contrast is striking between *puffing up* and *building up* — a bubble and a building.

2. *That he knoweth anything* (ἐγνωκέναι τι). Or, literally, *has come to know*. See on ^{<4124>}John 2:24; 3:10; ^{<4173>}17:3. Showing in what sense *knowledge* was used in the previous clause: *fancied* knowledge; knowledge of divine things without love.

3. *The same is known of Him* (οὗτος ἔγνωσται ὑπ' αὐτοῦ) *The same*, i.e., this same man who loves God. He does not say *knows* God, but implies this in the larger truth, is *known by God*. Compare ^{<4009>}Galatians 4:9; ^{<4041>}1 John 4:7, 8, 16; ^{<4129>}2 Timothy 2:19. Γινώσκω in New-Testament Greek often denotes a personal relation between the knower and the known, so that the knowledge of an object implies the influence of that object upon the knower. So ^{<4124>}John 2:24, 25; ^{<4113>}1 Corinthians 2:8; ^{<4048>}1 John 4:8. In John the relation itself is expressed by the verb. ^{<4173>}John 17:3, 25; ^{<4151>}1 John 5:20; 4:6; 2:3, 4, 5. ^{fa100}

An idol is nothing in the world (οὐδὲν εἶδωλον ἐν κόσμῳ). Rev., *no idol is anything*. An idol is a nonentity. The emphasis is on the *nothingness* of

the idol, hence the emphatic position of οὐδὲν *nothing*. It is a mere stock or stone, having no real significance in heaven or on earth. One of the Old Testament names for heathen gods is *elilim nothings*. *Idol* (εἶδωλον) is primarily *an image or likeness*. In Greek writers it is sometimes used of the *shades* of the dead, or the *fantasies* of the mind. In the Old Testament, the number and variety of the words representing the objects of heathen worship, are a striking commentary upon the general prevalence of idolatry. Εἶδωλον *image* stands in the Septuagint for several of the different Hebrew terms for *idols*; as, *elilim things of nought*; *gillulim things rolled about*, as logs or masses of stone; *chammanium sun-pillars*, etc. Other words are also used to translate the same Hebrew terms, but in all cases the idea is that of the material object as shaped by mechanical processes, or as being in itself an object of terror, or a vain or abominable thing, a mere device of man.

5. Gods — lords. Superhuman beings to whom these titles are given, as ⁴⁰²Ephesians 6:12; ⁴⁰⁰2 Corinthians 4:4; ⁴²⁹John 12:31; 14:30.

7. With conscience of the idol (τῇ συνειδήσει τοῦ εἰδώλου). The best texts read ⁴⁰¹συνηθεία *custom*, which occurs only here and ⁴⁸⁹John 18:39; see note. Lit., *with custom of the idol*; i.e., as Rev., *being used to the idol*. Their long habit previous to their conversion made them still regard their offering as made to something really existent, and consequently to feel that it was sinful to eat of meat thus offered.

Is defiled (μολύνεται). See on ⁶⁴⁰Revelation 14:4.

8. Commendeth — not (οὐ παραστήσει). Lit., *present*. Rev., more correctly, *will not commend*. See on *shewed himself*, ⁴⁰⁸Acts 1:3.

9. Stumbling-block (προσκόμμα). See on ⁶⁴³Romans 14:13.

10. Idol's temple (εἰδωλείω). Only here in the New Testament. See on ⁴⁰⁴Revelation 2:14.

Be emboldened (οἰκοδομηθήσεται). Lit., *be built up*. The A.V. misses the irony of the expression. His apparent advance is really detrimental. Calvin remarks: “a ruinous upbuilding.”

11. Shall the weak brother perish (ἀπόλλυται ὁ ἄσθενῶν). Not a question, as A.V. The participle “he that *is being weak*” indicates a

continuance of the weakness, and the present tense, *is perishing*, implies that the process of moral undermining is in progress through the habitual indulgence of the better informed Christian. Rev., *he that is weak perisheth*.

13. *Make to offend* (σκανδαλίζει). See on ⁴¹⁵³Matthew 5:29. Rev., *maketh to stumble*.

Meat — flesh (βρῶμα — κρέα). The former *food in general*, the latter the *special food* which causes stumbling. Dr. South draws the distinction between a *tender* and a *weak* conscience. “Tenderness, applied to the conscience, properly imports quickness and exactness of sense, which is the perfection of this faculty.... Though the eye is naturally the most tender and delicate part of the body, yet is it not therefore called weak, so long as the sight is quick and strong.... A weak conscience is opposed to a strong; which very strength, we shew, consisted in the tenderness or quickness of its discerning or perceptive power” (Sermon 29, “A True State and Account of the Plea of a Tender Conscience”).

CHAPTER 9

1. *Seen Jesus*. See ch. 15:8; ^{<497>}Acts 9:17; 18:9; 22:17, 18; ^{<470>}2 Corinthians 12:1 sqq. Compare ^{<424>}Acts 22:14.

2. *Seal* (σφραγίς). See on ^{<604>}Romans 4:11; ^{<483>}John 3:33; ^{<620>}Revelation 22:10.

3. *Answer* (ἀπολογία). See on ^{<485>}1 Peter 3:15.

Examine (ἀνακρίνουσιν). See on ^{<4234>}Luke 23:14.

4. *Eat — drink*. At the expense of the churches. Compare ^{<200>}Luke 10:7.

5 *A sister, a wife*. Wrong *Sister* means *a christian woman*, a fellow-member of the Church, as ^{<501>}Romans 16:1; ^{<475>}1 Corinthians 7:15; ^{<505>}James 2:15. It is in apposition with *wife*: *A wife that is a sister on believer*. So Rev. Such an one has also the right, like her husband, to be maintained by the Church. Some of the fathers claimed that not a wife was meant, but a female attendant, *serviens mantrona*, who contributed to the maintenance of the apostles as certain women ministered to Christ. There is no foundation for this. It is contradicted by the example of Peter cited at the end of this verse; compare ^{<4084>}Matthew 8:14; and besides, the point of the argument is that these companions should be maintained. Such a practice, however, did grow up in the Church, but was abolished by the Council of Nicaea on account of its abuses. Stanley remarks that the fact of these women accompanying their husbands, may be explained by the necessity of females to gain access to and to baptize the female converts in Greece and in oriental countries; the same necessity which gave rise to the order of deaconesses.

6. *Barnabas*. The only mention of Barnabas along with Paul since the quarrel, ^{<4459>}Acts 15:39.

Forbear working. For their own support. Ἐργάζεσθαι *to work*, is the regular word for manual labor. See ^{<4223>}Matthew 21:28; ^{<483>}Acts 18:3. See on 3 John 5; and *trade*, ^{<6687>}Revelation 18:17.

7. *Goeth a warfare* (στρατεύεται). The “a” in *a warfare* is the abbreviated preposition *on* or *in*, as *a coming, afield*, going *a pilgrimage*. In the Geneva Bible, ^{<624>}Deuteronomy 24:5 is rendered, “When a man taketh a newe wife, he shal not *go a warfare*.” So Froissart: “He was not in good poynt to ride *a warfare*.” The phrase, however, is incorrect as a translation, since the Greek word is used not only of war, but of military service in general. Soldiers are called **στρατευόμενοι**, ^{<634>}Luke 3:14. More correctly, *who serveth as a soldier?* or, as Rev., *what soldier servet?* See on ^{<634>}Luke 3:14; ^{<500>}James 4:1.

***Charges* (ὄψωνίους).** See on ^{<634>}Luke 3:14, and compare ^{<623>}Romans 6:23; ^{<618>}2 Corinthians 11:8.

***Feedeth* (ποιμαίνει).** See on ^{<652>}1 Peter 5:2. Bengel remarks: “The minister of the gospel is beautifully compared with the soldier, vine-dresser, shepherd.” He goes forth to contend with the world, to plant churches, and to exercise pastoral care over them.

8. *As a man* (κατὰ ἄνθρωπον). Rev., *after the manner of men*. See on ^{<635>}Romans 3:5. The formula occurs six times in Paul’s epistles. The question introduces another kind of evidence — that from Scripture. I will not confine myself to illustrations from human affairs. I will appeal to Scripture.

9. *Muzzle* (φιμώσεις). See on ^{<122>}Matthew 22:12, 34; ^{<103>}Mark 4:39. Some texts read **κημώσεις** *a muzzle*, from **κημός** *a muzzle* See ^{<625>}Deuteronomy 25:4.

Ox — treadeth. The custom of driving the oxen over the corn strewed on the ground or on a paved area, was an Egyptian one. In later times the Jews used threshing instruments, dragged by the beasts through the grain Herodotus says that pigs were employed for this purpose in Egypt, but the monuments always represent oxen, or, more rarely, asses. In Andalusia the process may still be seen, the animals pulling the drag in a circle through the heap of grain; and in Italy, the method of treading out by horses was in use up to a comparatively recent date. ^{fa101}

The verb **ἀλοάω** *to tread*, occurring only here, ver. 10, and ^{<5188>}1 Timothy 5:18, is etymologically related to **ἄλων** *halon*, *threshing-floor* (see on ^{<182>}Matthew 3:12), which also means the *disk* of the sun or moon, or a

halo, thus implying the circular shape of the floor. Dr. Thomson says: “The command of Moses not to muzzle the ox that treadeth out the corn is literally obeyed to this day by most farmers, and you often see the oxen eating from the floor as they go round. There are niggardly peasants, however, who do muzzle the ox” (“The Land and the Book”). This custom was in strong contrast with that of Gentile farmers, who treated their laboring animals cruelly, sometimes employing inhuman methods to prevent them from eating while threshing. All students of the Egyptian monuments are familiar with the hieroglyphic inscription in a tomb at Eileithyas, one of the oldest written poems extant:

*“Thresh ye for yourselves,
Thresh ye for yourselves,
Thresh ye for yourselves, O oxen.
Measures of grain for yourselves,
Measures of grain for your masters.”*

Doth God take care for oxen? The A.V. misses the true point of the expression. Paul, of course, assumes that God cares for the brute creation; but he means that this precept of Moses was not primarily for the oxen’s sake but for man’s sake. He is emphasizing the typical and spiritual meaning of the command. Render, as Rev., *Is it for the oxen that God careth?*^{fa102}

10. *Altogether* (πάντως). Better, as Rev., in margin, *as He doubtless doth*, or, as American Rev., *assuredly*.

In hope (ἐπ’ ἐλπίδι). See on [Ⓜ]Romans 8:21. Resting *on* hope. Compare Aeschylus: “When hope has raised me *up on* strength (ἐπ’ ἀλκῶς); i.e. elated me with confidence” (“Choephoroe,” 407).

He that thresheth in hope should be partaker of his hope. The text is in error here. The true reading is ὁ ἀλοῶν ἐπ’ ἐλπίδι τοῦ μετέχειν *and; he that thresheth to thresh in hope of partaking*.

12. *Power* (ἐξουσίας). Rev., correctly, *right*. The right to claim maintenance.

Suffer (στέγομεν). Rev., *bear*. The primary meaning is *to cover*. So some render ch. 13:7, *covereth* for *beareth*. Hence to *protect* by covering, as with a tight ship or roof. So Aeschylus, of a ship: “The wooden house with

sails that *keeps out* (στέγων) the sea” (“Suppliants,” 126). “The tower *keeps off* (ἀποστέγει) the multitude of the enemy” (“Seven against Thebes,” 220). And so, *to bear up against, endure*. Compare ^{SB1}1 Thessalonians 3:1, 5. ^{fa103}

Hinder (ἐγκοπὴν δῶμεν). Lit., *give hindrance*. Rev., *cause hindrance*. Ἐγκοπὴ *hindrance*, only here in the New Testament. Primarily, *an incision*, and so used by the physician Galen. Compare the kindred verb ἐγκόπτω *to cut into*, also occurring in Hippocrates in the surgical sense. In the sense of cutting into one’s way, it gets the meaning of *hindrance*. See ^{AB1}Acts 24:4; ^{BS2}Romans 15:22; ^{BR1}Galatians 5:7; ^{SD1}1 Thessalonians 2:18; ^{GR1}1 Peter 3:7. Compare the Latin *intercidere to divide, inter-rupt*.

13. Minister (ἐργαζόμενοι). Lit, *work or perform*. Never in classical Greek of being engaged in sacred rites.

Wait (παρεδρεύοντες). Etymologically akin to πάρεδρος *sitting beside*. See on ch. 7:35. Only here in the New Testament.

Altar (θυσιαστήριον). See on ^{HT3}Acts 17:23

17. For if I do this thing willingly, etc. The exact line of Paul’s thought is a matter of much discussion, and must be determined if we are to understand the force of the several words. It appears to be as follows: He has been speaking of the fact that he preaches at his own cost. He so glories in this that he would rather die than surrender this ground of boasting Compare ^{MI1}2 Corinthians 11:7-12; 12:13-16. For it is the only ground of boasting that is possible to him. The preaching of the Gospel in itself furnishes no such ground, for one cannot boast of what he needs must do; and the necessity to preach the Gospel is laid on him under penalty of a “woe” if he refuse. He goes on to show, in two propositions, why and how there is no cause for boasting in preaching under necessity.

1 Supposing there were no necessity, but that he preached of free will, like the twelve who freely accepted the apostleship at Christ’s call, then he would rightfully have a reward, as a free man entering freely upon service; and so would have some ground of glorying.

2. But supposing I became an apostle under constraint, as was the fact, then I am not in the position of a free man who chooses at will, but of

a slave who is made household steward by his master's will, without his own choice, and consequently I have no claim for reward and no ground of boasting. What, then, is my reward? What ground of boasting have I? Only this: to make the Gospel without charge. In *this* I may glory. ^{fa104}

Willingly — against my will (ἐκὼν — ἄκων). These words are not to be explained of the spirit in which Paul fulfilled his ministry; but of his attitude toward the apostolic charge when it was committed to him. He was *seized upon* by Christ (^{<RB>}Philippians 2:12); *constrained* by His call on the way to Damascus. Rev., *of mine own will — not of mine own will*.

Reward. Correlative with the second **καύχημα** *something to glory of*, in ver. 16.

A dispensation is committed unto me (οἰκονομίαν πεπίστυμαί). Lit., *I am entrusted with a stewardship*. For a similar construction see ^{<RB>}Romans 3:2. Stewards belonged to the class of slaves. See ^{<RB>}Luke 12:42, 43, and note οἰκονόμος *steward* in ver. 42, and δοῦλος ἐκεῖνος *that bond-servant* in ver. 43. Paul is not degrading the gospel ministry to a servile office. He is only using the word to illustrate a single point — the manner of his appointment.

18. Abuse (καταχρήσασθαι). See on ch. 7:31. Rev., correctly, *use to the full*.

19. Made myself servant (ἐδούλωσα). Rev., *brought myself under bondage*; better, as bringing out the force of **δοῦλος** *bond-servant*, from which the word is derived, and thus according with *stewardship*, ver. 17.

Gain (κεδήσω). Carrying out the thought of *servant* in ver. 18. "He refuses payment in money that he may make the greater gain in souls. But the gain is that which a faithful steward makes, not for himself, but for his master" (Edwards). The word is not, as Godet, to be limited to its purely natural meaning, but is used in the sense of ^{<RB>}Matthew 18:15; ^{<RB>}1 Peter 3:1.

20. Them that are under the law. The distinction between this class and Jews is differently explained. Some, *Jews*, viewed *nationally*; *under the law*, viewed *religiously*. Others, *Jews by origin*, and *Gentile proselytes*.

Others understand by those *under the law*, *rigid Jews*, *Pharisees*. The first explanation seems preferable.

21. *Without law* (ἄνομος). As one of the Gentiles. By intercourse with them, relinquishment of Jewish observances, and adapting his teaching to their modes of thought. See Acts 17.

Under law (ἐννομος). The expression differs from that in ver. 20, ὑπὸ νόμον *under law*, though with only a shade of difference in meaning. Ἐννομος means *subject to the law*, but in the sense of keeping *within* (ἐν) the law.

22. *Weak*. In faith and christian discernment. Compare ch. 8:7 sqq.; ⁶⁴⁰Romans 14:1; 15:1; ⁶⁵⁴1 Thessalonians 5:14.

24. *In a race* (ἐν σταδίῳ). Or, better, in a *race-course*. From ἴσθημι *to place or establish*. Hence *a stated distance; a standard of length*. In all other New-Testament passages it is used of a measure of length, and is rendered *furlong*, representing 606.75 English feet. From the fact that the race-courses were usually of exactly this length, the word was applied to the race-course itself. The position chosen for the *stadium* was usually on the side of a hill, which would furnish a natural slope for seats; a corresponding elevation on the opposite side, being formed by a mound of earth, and the seats being supported upon arches. The stadium was oblong in shape, and semicircular at one end; though, after the Roman conquest of Greece, both ends were often made semicircular. A straight wall shut in the area at one end, and here were the entrances and the starting-place for the runners. At the other end was the goal, which, like the starting-point, was marked by a square pillar. Half-way between these was a third pillar. On the first pillar was inscribed *excel*; on the second, *hasten*; on the third, *turn*, since the racers turned round the column to go back to the starting-point. ^{fa105}

The isthmus of Corinth was the scene of the Isthmian games, one of the four great national festivals of the Greeks. The celebration was a season of great rejoicing and feasting. The contests included horse, foot, and chariot-racing; wrestling, boxing, musical and poetical trials, and later, fights of animals. The victor's prize was a garland of pine leaves, and his victory was generally celebrated in triumphal odes called *epinikia*, of which

specimens remain among the poems of Pindar.^{fa106} At the period of Paul's epistles the games were still celebrated, and the apostle himself may very probably have been present.^{fa107} At the same time, he would have been familiar with similar scenes in Tarsus, in all the great cities of Asia Minor, especially Ephesus, and even in Jerusalem. Metaphors and allusions founded upon such spectacles abound in Paul's writings. *Racers*, ^{<4024>}1 Corinthians 9:24; *boxers*, ^{<4025>}1 Corinthians 9:26, 27; *gladiators fighting with beasts*, ^{<4025>}1 Corinthians 15:32; *the judge awarding the prize*, ^{<5002>}2 Timothy 4:8; *the goal and the prize*, ^{<4024>}1 Corinthians 9:24; ^{<5014>}Philippians 3:14; *the chaplet*, ^{<4025>}1 Corinthians 9:25; ^{<5015>}2 Timothy 2:5; 4:8; *the training for the contest*, ^{<5007>}1 Timothy 4:7, 8; *the rules governing it*, ^{<5015>}2 Timothy 2:5; *the chariot-race*, ^{<5014>}Philippians 3:14. These images never occur in the gospels. See on *of life*, ^{<4021>}Revelation 2:10

Prize (βραβεῖον). Only here and ^{<5014>}Philippians 3:14. The kindred verb βραβεύω *to be umpire*, occurs once, ^{<5015>}Colossians 3:15. See note.

Obtain (καταλάβητε). Lit., *lay hold of*. Rev., *attain*. See on *comprehended*, ^{<4005>}John 1:5; *come upon you*, ^{<4025>}John 12:35; and *perceived*, ^{<4013>}Acts 4:13. Compare ^{<5012>}Philippians 3:12.

25. Striveth for the mastery (ἀγωνιζόμενος). Better, Rev., *striveth in the games*, thus preserving the metaphor. The word was the regular term for contending in the arena or on the stage.

Is temperate (ἐγκρατεύεται). Only here and ch. 7:9. The candidate for the races was required to be ten months in training, and to practice in the gymnasium immediately before the games, under the direction of judges who had themselves been instructed for ten months in the details of the games. The training was largely dietary. Epictetus says: "Thou must be orderly, living on spare food; abstain from confections; make a point of exercising at the appointed time, in heat and in cold; nor drink cold water nor wine at hazard." Horace says: "The youth who would win in the race hath borne and done much; he hath sweat and been cold; he hath abstained from love and wine" ("Ars Poetica," 412). Tertullian, commending the example of the athletes to persecuted Christians, says: "Coguntur, cruciantur, fatigantur." "They are constrained, harassed, wearied" ("Ad Martyres," 3). Compare ^{<5015>}2 Timothy 2:5.

Crown (στέφανον). Chaplet of pine-leaves. See on ^{<604>}Revelation 4:4.

26. Uncertainly (ἀδήλως). Only here in the New Testament. The kindred adjective **ἀδηλος** *not manifest*, occurs ^{<214>}Luke 11:44 (see note) and ^{<418>}1 Corinthians 14:8. Compare also **ἀδηλότης** *uncertainty*, ^{<507>}1 Timothy 6:17. He runs with a clear perception of his object, and of the true manner and result of his striving.

Fight I (πυκτεύω). Only here in the New Testament. Distinctively of fighting with *the fists*, and evidently in allusion to the boxing-match. Rev., in margin, *box*. Etymologically akin to **πυγμή** *the fist*; see on *oft*, ^{<408>}Mark 7:3.

Beateth the air. A boxer might be said to beat the air when practicing without an adversary. This was called **σκιαμαχία** *shadow-fighting*. Or he might purposely strike into the air in order to spare his adversary; or the adversary might evade his blow, and thus cause him to spend his strength on the air. The two latter may well be combined in Paul's metaphor. He strikes straight and does not spare. Compare Virgil, in the description of a boxing-match:

“Entellus, rising to the work, his right hand now doth show
Upread, but he, the nimble one, foresaw the falling blow
Above him, and his body swift writhed skew-wise from the fall.
Entellus spends his stroke on air.”
“Aeneid,” v., 443. Morris' Translation.

27. I keep under (ὕπωπιάζω). A feeble translation, and missing the metaphor. The word means *to strike under the eye; to give one a black eye*. It occurs elsewhere in the New Testament but once, ^{<215>}Luke 18:5 (see note). Rev., *I buffet*. The blow of the trained boxer was the more formidable from the use of the *cestus*, consisting of ox-hide bands covered with knots and nails, and loaded with lead and iron. So Entellus throws his boxing-gloves into the ring, formed of seven bulls' hides with lead and iron sewed into them (Virgil, “Aeneid,” v., 405). They were sometimes called **γυιοτόροι** *limb-breakers*. A most interesting account is given by Rodolfo Lanziani, “Ancient Rome in the Light of Recent Discoveries,” of the exhuming at the foundation of the Temple of the Sun, erected by Aurelian, of a sitting bronze statue of a boxer. The accompanying photograph shows

the construction of the fur-lined boxing-gloves secured by thongs wound round the forearm half-way to the elbow. The gloves cover the thumb and the hand to the first finger-joints. The writer says; “The nose is swollen from the effects of the last blow received; the ears resemble a flat and shapeless piece of leather; the neck, the shoulders, the breast, are seamed with scars.... The details of the fur-lined boxing-gloves are also interesting, and one wonders how any human being, no matter how strong and powerful, could stand the blows from such weapons as these gloves, made of four or five thicknesses of leather, and fortified with brass knuckles.”

Bring it into subjection (δουλαγωγῶ). Rev., *bring in into bondage*.

Metaphor of captives after battle. Not of leading the vanquished round the arena (so Godet), a custom of which there is no trace, and which, in most cases, the condition of the vanquished would render impossible. It is rather one of those sudden changes and mixtures of metaphor so frequent in Paul's writings. See, for instance, ^{<GNT>}2 Corinthians 5:1, 2.

Having preached (κηρύξας). See on ^{<GNT>}2 Peter 2:5. Some find in the word an allusion to the *herald* (κῆρυξ) who summoned the contestants and proclaimed the prizes.

Castaway (ἀδόκιμος). See on ^{<GNT>}Romans 1:28. Better, as Rev., *rejected*, as unworthy of the prize.

CHAPTER 10

1. *Moreover* (δέ). But the correct reading is γάρ *for*, introducing an illustration of rejection by God, and thus connecting what follows with the close of the last chapter. It is possible that I may be rejected, *for* the Israelites were.

All. Strongly emphasized in contrast with *most of them* (A.V., *many*) in ver. 5. *All* enjoyed the privileges, but few improved them. The word is repeated five times.

Under the cloud. The cloudy pillar which guided the Israelites. It is sometimes spoken of as *covering* the host. See ^{<495>}Psalm 105:39; Wisdom 10:17; 19:7; ^{<4144>}Numbers 14:14.

2. *Baptized unto Moses* (εἰς). Rev., margin, *into*. See on ^{<4189>}Matthew 28:19; ^{<4169>}Romans 6:3. They were introduced into a spiritual union with Moses, and constituted his disciples.

Cloud — sea. The two together forming the type of the water of baptism. Bengel says: “The cloud and the sea are in their nature water.” The cloud was diffused and suspended water.

3. *Spiritual meat*. The manna, called *spiritual* because coming from heaven. See ^{<4925>}Psalm 78:25; ^{<4161>}John 6:31; and on ^{<4118>}Revelation 11:8; 2:17.

4. *Drink — spiritual drink*. Spiritual, like the meat, in being supernaturally given. The aorist tense denotes something past, yet without limiting it to a particular occasion. They drank at Rephidim (^{<4177>}Exodus 17:6), but they continued to drink spiritual drink, for —

They drank (ἐπιυον). The imperfect tense denoting continued action — throughout their journey.

That spiritual rock. For *that* read *a*. Paul appears to recall a rabbinic tradition that there was a well formed out of the spring in Horeb, which gathered itself up into a rock like a swarm of bees, and followed the people for forty years; sometimes rolling itself, sometimes carried by Miriam, and always addressed by the elders, when they encamped, with the words,

“Spring up, O well!” ^{<0217>}Numbers 21:17. Stanley says: “In accordance with this notion, the Rock of Moses, as pointed out by the local tradition of Mt. Sinai, is not a cleft in the mountain, but a detached fragment of rock about fifteen feet high, with twelve or more fissures in its surface, from which the water is said to have gushed out for the twelve tribes. This local tradition is as old as the Koran, which mentions this very stone.” ^{fa108}

Was Christ. Showing that he does not believe the legend, but only uses it allegorically. The important point is that Christ the Word was with His people under the old covenant. “In each case we recognize the mystery of a ‘real presence’” (Ellicott). “God was in Christ” here, as from the beginning. The mosaic and the christian economies are only different sides of one dispensation, which is a *gospel* dispensation throughout. The Jewish sacraments are not mere *types* of ours. They are identical.

5. *Many* (τοῖς πλείοσιν). The A.V. misses the force of the article, *the* many. Hence Rev., correctly, *most of them*. All perished save Caleb and Joshua.

Overthrown (κατεστρώθησαν). Only here in the New Testament. Lit., *were strewn down along* (the ground). The word belongs mostly to later Greek, though found in Herodotos in the general sense of *slaying*. So Euripides: “He *laid low* his wife and child with one dart” (“Hercules Furens,” 1000). It is used of spreading a couch.

6. *Examples* (τύποι). See on ^{<0183>}1 Peter 5:3. The word may mean either *an example*, as ^{<5012>}1 Timothy 4:12, or a *type* of a fact or of a spiritual truth. ^{<3121>}Hebrews 9:24; ^{<4184>}Romans 5:14.

We should not lust (μὴ εἶναι ἡμᾶς ἐπιθυμητὰς). Lit., *should not be desirers*. Ἐπιθυμητής *desirer, lover*, only here in the New Testament. Frequent in the classics. The sins of the Israelites are connected with those of the Corinthians.

7. *Idolaters*. Referring to the danger of partaking of the idol feasts.

To play (παίζειν). The merrymaking generally which followed the feast, not specially referring to the *dancing* at the worship of the golden calf. See ^{<1209>}Exodus 32:19.

Commit fornication. Lasciviousness was habitually associated with idol-worship. The two are combined, ^{<4153>}Acts 15:29. A thousand priests ministered at the licentious rites of the temple of Venus at Corinth. ^{fa109}

Three and twenty thousand. A plain discrepancy between this statement and ^{<0129>}Numbers 25:9, where the number is twenty-four thousand. It may have been a lapse of memory.

9. *Let us tempt Christ* (ἐκπειράζωμεν τὸν Χριστόν). The compound word is very significant, “to tempt out” (ἐκ); tempt *thoroughly*; try to the *utmost*. It occurs in three other places: ^{<0017>}Matthew 4:7; ^{<0012>}Luke 4:12; 10:25; and, in every case, is used of tempting or testing Christ. Compare ^{<0718>}Psalms 77:18 (Sept.). For *Christ* read **Κύριον** *the Lord*.

10. *Murmur* (γογγύζετε). See on ^{<0164>}John 6:41.

The destroyer (τοῦ ὀλοθρευτοῦ). The destroying angel, who is called ὁ ὀλοθρεύων, ^{<0123>}Exodus 12:23.

11. *Happened* (συνέβαινον). The imperfect tense marks the successive unfolding of the events.

For ensamples (τύποι). The best texts read **τυπικῶς** *by way of figure*.

Admonition (νουθεσίαν). See on the kindred verb *to warn*, ^{<4031>}Acts 20:31

Ends of the world (τὰ τέλη τῶν αἰώνων). Lit., *ends of the ages*. So Rev. Synonymous with ἡ συντέλεια τῶν αἰώνων *the consummation of the ages*, ^{<3021>}Hebrews 9:26. The phrase assumes that Christ’s second coming is close at hand, and therefore the end of the world. Ellicott acutely remarks that the plural, *ends*, marks a little more distinctly the idea of each age of preparation having passed into the age that succeeded it, so that now all the *ends* of the ages have come down to them.

Are come (κατήντηκεν) See on ^{<4037>}Acts 26:7. Compare ^{<4003>}Ephesians 4:13; ^{<0110>}Philippians 3:11.

13. *Temptation* (πειρασμός). See on ^{<0163>}Matthew 6:13.

Common to man (ἀνθρώπινος). The word means *what belongs to men, human*. It occurs mostly in this epistle; once in ^{<0119>}Romans 6:19, meaning *after the manner of men, popularly* (see note). See ^{<0107>}James 3:7; ^{<0013>}1 Peter

2:13; ⁴¹⁰⁴1 Corinthians 2:4, 13; 4:3. It may mean here a temptation which is *human*, i.e., incident or common to man, as A.V., or, inferentially, a temptation *adapted to human strength; such as man can bear*, Rev. The words are added as an encouragement, to offset the warning “let him that thinketh,” etc. They are in danger and must watch, but the temptation will not be beyond their strength.

A way to escape (τὴν ἕκβασιν). Rev., better, *the way of escape*. The word means *an egress, a way out*. In classical Greek, especially, of a way out of the sea. Hence, in later Greek, of a *landing-place*. Compare Xenophon: “The ford that was over against *the outlet* leading to the mountains” (“Anabasis,” 4. 3, 20). ^{fa110} For the sense of *issue* or *end*, see on ⁸³¹⁷Hebrews 13:7. The words *with the temptation* and *the way of escape* imply an *adjustment* of the deliverance to each particular case.

To bear. Not the same as escape. Temptation which cannot be fed must be *endured*. Often the only *escape* is through *endurance*. See ³¹¹²James 1:12.

14. Idolatry. Notice the article: *the* idolatry, the temptation of which is constantly present in the idol-feasts.

15. Wise (φρονίμοις). See on *wisdom*, ⁴¹¹⁷Luke 1:17; *wisely*, ²¹⁰⁸Luke 16:8. The warning against the sacrificial feasts and the allusion in ver. 3 suggest the eucharistic feast. An act of worship is sacramental, as bringing the worshipper into communion with the unseen. Hence he who practices idolatry is in communion with demons (ver. 20), as he who truly partakes of the Eucharist is in communion with Christ. But the two things are incompatible (ver. 21). In citing the Eucharist he appeals to them as *intelligent* (wise) men, concerning a familiar practice.

16. The cup of blessing (τὸ ποτήριον τῆς εὐλογίας). Lit., *the blessing*: the cup over which the familiar formula of blessing is pronounced. Hence the Holy Supper was often styled *Eulogia* (Blessing). For *blessing*, see on *blessed*, ⁴¹¹⁸1 Peter 1:3. It is the same as *eucharistia* (*thanksgiving*), applied as the designation of the Lord’s Supper: *Eucharist*. See ch. 14:16; ⁵⁰⁰⁴1 Timothy 4:4, 5. The cup is first mentioned, perhaps, because Paul wishes to dwell more at length on the bread; or possibly, because drinking rather than eating characterized the idol-feasts.

Communion (κοινωνία). Or *participation*. See on *fellowship*, ^{<GUB>}1 John 1:3; ^{<HBC>}Acts 2:42; *partners*, ^{<GFB>}Luke 5:10. The Passover was celebrated by families, typifying an unbroken fellowship of those who formed one body, with the God who had passed by the blood-sprinkled doors.

17. For (ὅτι). Better, *seeing that*. It begins a new sentence which is dependent on the following proposition: *Seeing that there is one bread, we who are many are one body*. Paul is deducing the *mutual* communion of believers from the fact of their communion with their common Lord. By each and all receiving a piece of the one loaf, which represents Christ's body, they signify that they are all bound in one spiritual body, united to Christ and therefore to each other. So Rev., in margin. Ignatius says: "Take care to keep one eucharistic feast only; for there is one flesh of our Lord Jesus Christ, and one cup unto unity of His blood;" i.e., that all may be one by partaking of His blood (Philadelphia, 4.).

Body. Passing from the literal sense, the Lord's body (ver. 16), to the figurative sense, the body of believers, the Church.

Partake of (ἐκ μετέχομεν). Or *partake from*. That which all eat is taken *from* (ἐκ) the one loaf, and they eat of it *mutually, in common*, sharing it *among* them (μετά). So Ignatius: "That ye come together ἕνα ἄρτον κλώντες *breaking one loaf*" (Ephesians, 20.).

18. Showing that partaking of the idol-feasts is idolatry, by the analogy of the Israelite who, by partaking of the sacrifices puts himself in communion with Jehovah's altar.

Partakers of the altar (κοινωνοὶ τοῦ θυσιαστηρίου). An awkward phrase. Rev., better, bringing out the force of **κοινωνοὶ** *communers: have not they — communion with the altar?* The Israelite who partook of the sacrifices (^{<GRS>}Leviticus 8:31) united himself with the altar of God. Paul says *with the altar* rather than *with God*, in order to emphasize the communion through the specific act of worship or sacrifice; since, in a larger sense, *Israel after the flesh*, Israel regarded as a nation, was, in virtue of that fact, in fellowship with God, apart from his partaking of the sacrifices. Possibly, also, to suggest the external character of the Jewish worship in contrast with the spiritual worship of Christians. Philo calls the Jewish priest **κοινωνὸς τοῦ βώμου** *partaker of the altar*.

20. Devils (δαίμονις). See on ^{<4003>}Mark 1:34. Used here, as always in the New Testament, of diabolic spirits. ^{fa111} Δαίμονιον the neuter of the adjective δαίμονιος *divine*, occurs in Paul's writings only here and ^{<5001>}1 Timothy 4:1. It is used in the Septuagint, ^{<6537>}Deuteronomy 32:17, to translate the Hebrew word which seems, originally, to have meant a supernatural being inferior to the gods proper, applied among the Assyrians to the bulldeities which guarded the entrances to temples and palaces. Among the Israelites it came to signify all gods but the God of Israel. Compare ^{<2611>}Isaiah 65:11, where Gad (*good fortune*, probably the star-God Jupiter) is rendered in the Septuagint τῷ δαίμονι the demon. See Rev, O.T. Also ^{<9005>}Psalms 96:5 (Sept. 95.), where *elilim things of nought*, A.V. *idols*, is rendered by δαίμονια ^{fa112}demons.

21. The cup of devils. Representing the heathen feast. The special reference may be either to the drinking-cup, or to that used for pouring libations.

The Lord's table. Representing the Lord's Supper. See ch. 11:20 sqq. The Greeks and Romans, on extraordinary occasions, placed images of the gods reclining on couches, with tables and food beside them, as if really partakers of the things offered in sacrifice. ^{fa113}Diodorus, describing the temple of Bel at Babylon, mentions a large table of beaten gold, forty feet by fifteen, standing before the colossal statues of three deities. Upon it were two drinking-cups. See, also, the story of "Bel and the Dragon," vers. 10-15. ^{fa114}The sacredness of the table in heathen worship is apparent from the manner in which it is combined with the altar in solemn formulae; as *ara et mensa*. Allusions to the table or to food and drink-offerings in honor of heathen deities occur in the Old Testament: ^{<2611>}Isaiah 65:11; ^{<2078>}Jeremiah 7:18; ^{<2608>}Ezekiel 16:18, 19; ^{<2241>}23:41. In ^{<3000>}Malachi 1:7, the altar of burnt-offering is called "the table of the Lord." ^{fa115}

22. Do we provoke — to jealousy (ἢ παραζηλοῦμεν). The A.V. does not translate ἢ *or*, and thus breaks the connection with what precedes. You cannot be at the same time in communion with the Lord and with demons, *or* will you ignore this inconsistency and provoke God? For the verb, see on ^{<5019>}Romans 10:19.

Are we stronger. The force of the interrogative particle is, *surely we are not stronger*.

24. *Another's wealth* (τὸ τοῦ ἑτέρου). Lit., *that which is the other's*. *Wealth*, inserted by A.V. is used in the older English sense of *well-being*. See on ^{<44925>}Acts 19:25. The A.V. also ignores the force of the article, *the* other. Rev., much better, *his neighbor's good*.

25. *The shambles* (μακέλλω). Only here in the New Testament. It is a Latin word, which is not strange in a Roman colony like Corinth. In sacrifices usually only a part of the victim was consumed. The rest was given to the priests or to the poor, or sold again in the market. Any buyer might therefore unknowingly purchase meat offered to idols.

Asking no question. As to whether the meat had been used in idol sacrifice. See on ch. 2:14.

26. *The earth is the Lord's*, etc. The common form of Jewish thanksgiving before the meal. For *fullness*, see on ^{<6112>}Romans 11:12.

28. *Any man*. Some fellow-guest, probably a gentile convert, but, at all events, with a weak conscience.

Shewed (μηνύσαντα) See on ^{<42187>}Luke 20:37 It implies the disclosure of a secret which the brother reveals because he thinks his companion in danger

30. *By grace* (χάριτι). Better, as Rev., in margin, *with thankfulness*: with an unsullied conscience, so that I can sincerely give thanks for my food. Compare ^{<6146>}Romans 14:6; ^{<5004>}1 Timothy 4:4, 5,

Am I evil-spoken of (βλασφημοῦμαι). In the gospels this word, of which *blaspheme* is a transcript, has, as in the Septuagint, the special sense of treating the name of God with scorn. So ^{<4095>}Matthew 9:3; ^{<4166>}26:65; ^{<6105>}John 10:36. In the epistles frequently as here, with the classical meaning of *slandering* or *defaming*.

CHAPTER 11

1. *Followers* (μιμηταί). Lit., *imitators*, as Rev. This verse belongs to the closing section of ch. 10.
2. *Ordinances — delivered* (παραδόσεις — παρέδωκα). There is a play of two hundred words, both being derived from παραδίδομι *to give over*. *Ordinances* is a faulty rendering. Better, Rev., *traditions*. By these words Paul avoids any possible charge of imposing his own notions upon the Church. He *delivers* to them what had been *delivered* to him. Compare ⁵⁰¹¹ Timothy 1:11; ⁵⁰¹⁵ 2 Thessalonians 2:15.
4. *Having his head covered* (κατὰ κεφαλῆς ἔχων). Lit., *having something hanging down from his head*. Referring to the *tallith*, a four-cornered shawl having fringes consisting of eight threads, each knotted five times, and worn over the head in prayer. It was placed upon the worshipper's head at his entrance into the synagogue. The Romans, like the Jews, prayed with the head veiled. So Aeneas: "And our heads are shrouded before the altar with a Phrygian vestment" (Virgil, "Aeneid," iii., 545). The Greeks remained bareheaded during prayer or sacrifice, as indeed they did in their ordinary outdoor life. The Grecian usage, which had become prevalent in the Grecian churches, seems to have commended itself to Paul as more becoming the superior position of the man.
5. *Her head uncovered*. Rev., *unveiled*. The Greek women rarely appeared in public, but lived in strict seclusion. Unmarried women never quitted their apartments, except on occasions of festal processions, either as spectators or participants. Even after marriage they were largely confined to the *gynaeconitis* or *women's rooms*. Thus Euripides: "As to that which brings the reproach of a bad reputation upon her who remains not at home, giving up the desire of this, I tarried in my dwelling" ("Troades," 649). And Menander: "The door of the court is the boundary fixed for the free woman." The head-dress of Greek women consisted of nets, hair-bags, or kerchiefs, sometimes covering the whole head. A shawl which enveloped the body was also often thrown over the head, especially at marriages or funerals. This costume the Corinthian women had disused in the christian assemblies, perhaps as an assertion of the abolition of sexual distinctions,

and the spiritual equality of the woman with the man in the presence of Christ. This custom was discountenanced by Paul as striking at the divinely ordained subjection of the woman to the man. Among the Jews, in ancient times, both married and unmarried women appeared in public unveiled. The later Jewish authorities insisted on the use of the veil.

All one as if she were shaven. Which would be a sign either of grief or of disgrace. The cutting off of the hair is used by Isaiah as a figure of the entire destruction of a people by divine retribution. ^{<201>}Isaiah 7:20 Among the Jews a woman convicted of adultery had her hair shorn, with the formula: “Because thou hast departed from the manner of the daughters of Israel, who go with their head covered, therefore that has befallen thee which thou hast chosen.” According to Tacitus, among the Germans an adulteress was driven from her husband’s house with her head shaved; and the Justinian code prescribed this penalty for an adulteress, whom, at the expiration of two years, her husband refused to receive again. Paul means that a woman praying or prophesying uncovered puts herself in public opinion on a level with a courtesan.

6. *Shorn or shaven* (κείρασθαι ἢ ξυρᾶσθαι). To have the hair cut close, or to be entirely shaved as with a razor.

7. *Image and glory* (εἰκὼν καὶ δόξα) For *image*, see on ^{<634>}Revelation 13:14. Man represents God’s authority by his position as the ruler of the woman. In the case of the woman, the word *image* is omitted, although she, like the man, is the image of God. Paul is expounding the relation of the woman, not to God, but to man.

10. *Power* on her head (ἐξουσία). Not in the primary sense of *liberty* or *permission*, but *authority*. Used here of *the symbol* of power, i.e., the covering upon the head as a sign of her husband’s authority. So Rev., *a sign of authority*.

Because of the angels. The holy angels, who were supposed by both the Jewish and the early Christian Church to be present in worshipping assemblies. More, however, seems to be meant than “to avoid exciting disapproval among them.” The key-note of Paul’s thought is *subordination* according to the original divine order. Woman best asserts her spiritual equality before God, not by unsexing herself, but by

recognizing her true position and fulfilling its claims, even as do the angels, who are *ministering* as well as *worshipping* spirits (^{<300>}Hebrews 1:4). She is to fall in obediently with that divine economy of which she forms a part with the angels, and not to break the divine harmony, which especially asserts itself in worship, where the angelic ministers mingle with the earthly worshippers; nor to ignore the example of the holy ones who keep their first estate, and serve in the heavenly sanctuary. ^{fa116}

14. Nature (φύσις). The recognized constitution of things. In this case the natural distinction of the woman's long hair. ^{fa117}

16. Custom. Not the custom of contentiousness, but that of women speaking unveiled. The testimonies of Tertullian and Chrysostom show that these injunctions of Paul prevailed in the churches. In the sculptures of the catacombs the women have a close-fitting head-dress, while the men have the hair short.

17. I declare (παραγγέλλω). Wrong. It means in the New Testament only *command*. See on ^{<054>}Luke 5:14; ^{<400>}Acts 1:4.

18. In the church (ἐν ἐκκλησίᾳ). See on ^{<016>}Matthew 16:18. Not the church *edifice*, a meaning which the word never has in the New Testament, and which appears first in patristic writings. The marginal rendering of the Rev. is better: *in congregation*.

19. Heresies (αἰρέσεις). See on ^{<012>}2 Peter 2:1. In Paul only here and ^{<051>}Galatians 5:20. Better, *parties* or *factions*, as the result of the divisions.

20. This is not (οὐκ ἔστιν). Rev., correctly, *it is not possible*.

The Lord's Supper (κυριακὸν δεῖπνον). The emphasis is on *Lord's*. **Δεῖπνον** *supper*, represented the principal meal of the day, answering to the late dinner. The Eucharist proper was originally celebrated as a private expression of devotion, and in connection with a common, daily meal, an *agape* or *love-feast*. In the apostolic period it was celebrated daily. The social and festive character of the meal grew largely out of the gentile institution of clubs or fraternities, which served as savings-banks, mutual-help societies, insurance offices, and which expressed and fostered the spirit of good-fellowship by common festive meals, usually in gardens, round an altar of sacrifice. The communion-meal of the first and second

centuries exhibited this character in being a feast of contribution, to which each brought his own provision. It also perpetuated the Jewish practice of the college of priests for the temple-service dining at a common table on festivals or Sabbaths, and of the schools of the Pharisees in their ordinary life.

Indications of the blending of the eucharistic celebration with a common meal are found here, ^{<482>}Acts 2:42; 20:7, and more obscurely, 27:35. ^{fa118}

21. *Taketh before other.* Not waiting for the coming of the poor to participate.

22. *Them that have not.* Not, that have not *houses*, but absolutely, *the poor*. In thus shaming their poorer comrades they imitated the heathen. Xenophon relates of Socrates that, at feasts of contribution, where some brought much and others little, Socrates bade his attendant either to place each small contribution on the table for the common use, or else to distribute his share of the same to each. And so those who had brought much were ashamed not to partake of that which was placed for general use, and not, in return, to place their own stock on the table (“Memorabilia,” iii., 14, 1).

23. *I received* (ἐγὼ παρέλαβον). *I* is emphatic, giving the weight of personal authority to the statement. The question whether Paul means that he received directly from Christ, or mediately through the apostles or tradition, turns on a difference between two prepositions. Strictly, ἀπὸ *from* or *of*, with *the Lord*, would imply the more remote source, *from* the Lord, through the apostles; but Paul does not always observe the distinction between this and παρά, *from* the preposition of the nearer source (see Greek, ^{<500>}Colossians 1:7; 3:24); and this latter preposition compounded with the verb *received*, the emphatic *I*, and the mention of the fact itself, are decisive of the sense of an immediate communication from Christ to Paul. ^{fa119}

Also (καὶ). Important as expressing the identity of the account of Jesus with his own.

He was betrayed (παρεδίδετο). Imperfect tense, and very graphic. *he was being betrayed*. He instituted the Eucharist while His betrayal *was going on*.

24. *Had given thanks* (εὐχαριστήs). *Eucharistesas*. Hence in post-apostolic and patristic writers, *Eucharist* was the technical term for the Lord's Supper as a sacrifice of thanksgiving for all the gifts of God, especially for the "unspeakable gift," Jesus Christ. By some of the fathers of the second century the term was sometimes applied to the consecrated elements. The formula of thanksgiving cited in "The Teaching of the Twelve Apostles" is, for the cup first, 'We give thanks to Thee, our Father, for the holy vine of David Thy servant, which Thou hast made known to us through Jesus, Thy servant: to Thee be the glory forever.' And for the bread: "We give thanks to Thee, our Father, for the life and knowledge which Thou hast made known to us through Jesus Thy servant: to Thee be the glory forever. As this broken bread was scattered upon the mountains and, gathered together, became one, so let Thy Church be gathered together from the ends of the earth into Thy Kingdom, for Thine is the glory and the power through Jesus Christ forever."

Brake. Bengel says: "The very mention of the breaking involves distribution and refutes the Corinthian plan — every man his own" (ver. 21).

Do (ποιεῖε). *Be doing or continue doing*.

In remembrance (εἰς). Strictly, *for or with a view to*, denoting purpose. These words do not occur in Matthew and Mark. Paul's account agrees with Luke's. Remembrance implies Christ's bodily absence in the future.

25. *After supper*. Only Luke records this detail. It is added to mark the distinction between the Lord's Supper and the ordinary meal.

Testament (διαθήκη). Rev., correctly, *covenant*. See on ^{418B} Matthew 26:28. The Hebrew word is derived from a verb meaning *to cut*. Hence the connection of dividing the victims with the ratification of a covenant. See ^{418D} Genesis 15:9-18. A similar usage appears in the Homeric phrase ὄρκια πιστὰ ταμεῖν, lit., *to cut trustworthy oaths*, whence the word *oaths* is used for the victims sacrificed in ratification of a covenant or treaty. See Homer, "Iliad," ii., 124; 3. 73, 93. So the Latin *foedus ferire* "to kill a league," whence our phrase *to strike a compact*. In the Septuagint proper, where it occurs nearly three hundred times, διαθήκη, in all but four passages, is the translation of the Hebrew word for *covenant* (*berith*). In

those four it is used to render *brotherhood* and *words of the covenant*. In Philo it has the same sense as in the Septuagint, and *covenant* is its invariable sense in the New Testament.

26. *Ye do shew* (καταγγέλλετε). Rev., better, *proclaim*. It is more than *represent* or *signify*. The Lord's death is *preached* in the celebration of the Eucharist. Compare ^{<123B>}Exodus 13:8, *thou shalt shew*. In the Jewish passover the word *Haggadah* denoted the historical explanation of the meaning of the passover rites given by the father to the son. Dr. Schaff says of the eucharistic service of the apostolic age: "The fourteenth chapter of first Corinthians makes the impression — to use an American phrase — of a religions meeting *thrown open*. Everybody who had a spiritual gift, whether it was the gift of tongues, of interpretation, of prophecy, or of sober, didactic teaching, had a right to speak, to pray, and to sing. Even women exercised their gifts" ("Introduction to the Didache"). See, further, on ch. 14:33.

27. *Unworthily* (ἀναξίως). Defined by "not discerning the Lord's body," ver. 29.

Guilty (ἔνοχος). See on ^{<412B>}Mark 3:29; ^{<50D>}James 2:10.

28. *So*. After self-examination and consequent knowledge of his spiritual state.

29. *Unworthily*. Omit.

Damnation (κρίμα). See on ^{<416B>}Mark 16:16; ^{<418B>}John 9:39. This false and horrible rendering has destroyed the peace of more sincere and earnest souls than any other misread passage in the New Testament. It has kept hundreds from the Lord's table. Κρίμα is a *temporary* judgment, and so is distinguished from κατάκριμα *condemnation*, from which this temporary judgment is intended to save the participant. The distinction appears in ver. 32 (see note). The A.V. of the whole passage, 28-34, is marked by a confusion of the renderings of κρίνειν to judge and its compounds. ^{fa120}

Not discerning (μὴ διακρίνων). Rev., *if he discern not*, bringing out the conditional force of the negative particle. The verb primarily means to *separate*, and hence *to make a distinction, discriminate*. Rev., in margin, *discriminating*. Such also is the primary meaning of *discern* (*discernere to*

part or separate), so that discerning implies a mental act of discriminating between different things. So Bacon: “Nothing more variable than voices, yet men can likewise *discern* these personally.” This sense has possibly become a little obscured in popular usage. From this the transition is easy and natural to the sense of *doubting, disputing, judging*, all of these involving the recognition of differences. The object of the discrimination here referred to, may, I think, be regarded as complex. After Paul’s words (vers. 20, 22), about the degradation of the Lord’s Supper, the discrimination between the Lord’s body and common food may naturally be contemplated; but further, such discernment of the peculiar significance and sacredness of the Lord’s body as shall make him shrink from profanation and shall stimulate him to penitence and faith.

The Lord’s body. Omit *Lord’s* and read *the body*. This adds force to *discerning*.

30. *Weak and sickly.* Physical visitations on account of profanation of the Lord’s table.

Many sleep (κοιμῶνται ἱκανοί). The word for *many* means, primarily, *adequate, sufficient*. See on ⁴¹³²Romans 15:23. Rev., *not a few* hardly expresses the *ominous* shading of the word: *quite enough* have died. *Sleep*. Better, *are sleeping*. Here simply as a synonym for *are dead*, without the peculiar restful sense which christian sentiment so commonly conveys into it. See on ⁴¹⁰⁸Acts 7:60; ⁴¹⁰⁹2 Peter 3:4.

31. *We would judge* (διεκρίνομεν). An illustration of the confusion in rendering referred to under ver. 29. This is the same word as *discerning* in ver. 29, but the A.V. recognizes no distinction between it, and *judged* (ἐκρινόμεθα) immediately following. Render, as Rev., *if we discerned ourselves*; i.e., examined and formed a right estimate.

We should not be judged (οὐκ ἂν ἐκρινόμεθα). By God. Here *judged* is correct. A proper self-examination would save us from the divine judgment.

32. *When we are judged* (κρινόμενοι). Correct. The same word as the last. With this construe *by the Lord*; not with *chastened*. The antithesis to judging ourselves is thus preserved. So Rev., in margin.

Condemned (κατακριθῶμεν). Signifying the final condemnatory judgment; but in ver. 29 the simple κρίμα *temporary judgment*, is made equivalent to this. See note.

33. *Tarry* (ἐκδέχεσθε). In the usual New-Testament sense, as ^{<417B>}John 5:3; ^{<417C>}Acts 17:16; though in some cases the idea of *expectancy* is emphasized, as ^{<301C>}Hebrews 10:13; 11:10; ^{<301D>}James 5:7. Some render *receive* ye one another, in contrast with despising the poorer guests; but this is not according to New-Testament usage.

34. *Will I set in order* (διατάξομαι). Referring to outward, practical arrangements. See on ^{<411D>}Matthew 11:1, and compare ch. 9:14; 16:1; ^{<411E>}Galatians 3:19.

CHAPTER 12

1. *Spiritual gifts*. The *charismata*, or special endowments of supernatural energy, such as prophecy and speaking with tongues. “Before this consciousness of a higher power than their own, the ordinary and natural faculties of the human mind seemed to retire, to make way for loftier aspirations, more immediate intimations of the divine will, more visible manifestations of the divine power.... It resembled in some degree the inspiration of the Jewish judges, psalmists, and prophets; it may be illustrated by the ecstasies and visions of prophets in all religions; but in its energy and universality it was peculiar to the christian society of the apostolic age” (Stanley).

2. *Ye were carried away* (ἀπαγόμενοι). Blindly hurried. Rev., *led*.

Dumb idols. Compare ^{<487>}Psalm 115:5, 7. And Milton:

*“The oracles are dumb,
No voice or hideous hum
Runs through the arched roof in words deceiving.”
“Hymn on the Nativity”*

The contrast is implied with the living vocal spirit, which dwells and works in Christ’s people, and responds to their prayers.

Even as ye were led (ὡς ἂν ἡγεσθε). Rev., *howsoever ye might be led*.

Better, Ellicott: “*As from time to time ye might be led*. The imperfect tense with the indefinite particle signifies *habitually, whenever the occasion might arise*. Compare Greek of ^{<407>}Mark 6:56. “Now the fatal storm carried the blinded gentile, with a whole procession, to the temple of Jupiter; again it was to the altars of Mars or Venus, always to give them over to one or other of their deified passions” (Godet).

3. *Callesh Jesus accursed* (λέγει Ἀνάθεμα Ἰησοῦς). Lit., *saith Anathema Jesus*. Rev., preserving the formula, *saith Jesus is Anathema*. Compare ^{<487>}Acts 18:6, and see on *offerings*, ^{<217>}Luke 21:5. Paul uses only the form ἀνάθεμα, and always in the sense of *accursed*.

4. *Diversities* (διαίρεσεις). Only here in the New Testament. It may also be rendered *distributions*. There is no objection to combining both

meanings, a distribution of gifts implying a diversity. Ver. 11, however, seems to favor *distributions*.

Gifts (χαρισμάτων). See on ^{<4111>}Romans 1:11.

Administrations (διακονιῶν). Rev., better, *ministrations*. Compare ^{<4012>}Ephesians 4:12. In the New Testament commonly of spiritual service of an official character. See ^{<4125>}Acts 1:25; 6:4; ^{<4021>}20:24; ^{<4113>}Romans 11:13; ^{<4012>}1 Timothy 1:12; and on *minister*, ^{<4021>}Matthew 20:26.

6. Operations (ἐνεργήματα). Rev., *workings*. Outward manifestations and results of spiritual gifts. The kindred word ἐνέργεια *energy* is used only by Paul: and only of superhuman good or evil. Compare ^{<4012>}Ephesians 1:19; 3:7; ^{<4022>}Colossians 2:12. See on ^{<4104>}Mark 6:14.

Worketh (ἐνεργῶν). Etymologically akin to *operations*. See on ^{<4104>}Mark 6:14; ^{<4056>}James 5:16.

All (τὰ πάντα). Or *them all*. The article shows that they are regarded collectively.

9. Faith. Not *saving* faith in general, which is the common endowment of all Christians, but *wonder-working* faith.

10. Prophecy. Not mere foretelling of the future. Quite probably very little of this element is contemplated; but utterance under immediate divine inspiration: delivering inspired exhortations, instructions, or warnings. See on *prophet*, ^{<4023>}Luke 7:26. The fact of direct inspiration distinguished prophecy from “teaching.”

Discerning of spirits. Rev., correctly, *discernings*. Distinguishing between the different prophetic utterances, whether they proceed from true or false spirits. See ^{<4001>}1 Timothy 4:1; ^{<4001>}1 John 4:1, 2.

Divers kinds of tongues (γένη γλωσσῶν).

I. Passages Relating To The Gift Of Tongues. ^{<4167>}Mark 16:17; ^{<4028>}Acts 2:3-21; 10:46; 19:6; ^{<4120>}1 Corinthians 12:10, 28; 13:1; 14. Possibly ^{<4058>}Ephesians 5:18; ^{<4011>}1 Peter 4:11.

II. Terms Employed. *New tongues* (^{<4167>}Mark 16:17): *other* or *different tongues* (ἕτεραι, ^{<4014>}Acts 2:4): *kinds* (γένη) *of tongues* (^{<4120>}1 Corinthians

12:10): simply *tongues* or *tongue* (γλῶσσαί γλῶσσα, 1 Corinthians 14.): *to speak with tongues* or *a tongue* (γλῶσσαίς or γλῶσση λαλεῖν, ^{<412>}Acts 2:4; 10:46; 19:6; ^{<412>}1 Corinthians 14:2, 4, 13, 14, 19, 27): *to pray in a tongue* (προσεύχεσθαι γλῶσση, ^{<414>}1 Corinthians 14:14, 15), equivalent to praying in the spirit as distinguished from praying with the understanding: *tongues of men and angels* (^{<431>}1 Corinthians 13:1).

III. Recorded Facts In The New Testament.

(1.) The first recorded bestowment of the gift was at Pentecost (Acts 2.). The question arises whether the speakers were miraculously endowed to speak with other tongues, or whether the Spirit interpreted the apostle's words to each in his own tongue. Probably the latter was the case, since there is no subsequent notice of the apostles preaching in foreign tongues; there is no allusion to foreign tongues by Peter, nor by Joel, whom he quotes. This fact, moreover, would go to explain the opposite effects on the hearers.

(2.) Under the power of the Spirit, the company addressed by Peter in the house of Cornelius at Caesarea spake with tongues. ^{<414>}Acts 10:44-46.

(3.) Certain disciples at Ephesus, who received the Holy Spirit in the laying on of Paul's hands, spake with tongues and prophesied, ^{<416>}Acts 19:6.

IV. Meaning Of The Term "Tongue." The various explanations are: *the tongue alone, inarticulately: rare, provincial, poetic, or archaic words: language or dialect.* The last is the correct definition. It does not necessarily mean any of the known languages of men, but may mean the speaker's own tongue, shaped in a peculiar manner by the Spirit's influence; or an entirely new spiritual language.

V. Nature Of The Gift In The Corinthian Church.

(1.) The gift itself was identical with that at Pentecost, at Caesarea, and at Ephesus, but differed in its manifestations, in that it required an interpreter. ^{<420>}1 Corinthians 12:10, 30; 14:5, 13, 26, 27.

(2.) It was closely connected with prophesying: ^{<441>}1 Corinthians 14:1-6, 22, 25; ^{<416>}Acts 2:16-18; 19:6. Compare ^{<5169>}1 Thessalonians 5:19, 20.

It was distinguished from prophesying as an inferior gift, ⁴³⁴⁰1 Corinthians 14:4, 5; and as consisting in expressions of praise or devotion rather than of exhortation, warning, or prediction, ⁴³⁴⁴1 Corinthians 14:14-16.

(3.) It was an ecstatic utterance, unintelligible to the hearers, and requiring interpretation, or a corresponding ecstatic condition on the part of the hearer in order to understand it. It was not for the edification of the hearer but of the speaker, and even the speaker did not always understand it, ⁴³⁴²1 Corinthians 14:2, 19. It therefore impressed unchristian bystanders as a barbarous utterance, the effect of madness or drunkenness, ⁴⁴²³Acts 2:13, 15; ⁴³⁴¹1 Corinthians 14:11, 23. Hence it is distinguished from the utterance of the understanding, ⁴³⁴⁰1 Corinthians 14:4, 14-16, 19, 27.

VI. Paul's Estimate Of The Gift. He himself was a master of the gift (⁴³⁴⁸1 Corinthians 14:18), but he assigned it an inferior position (⁴³⁴⁰1 Corinthians 14:4, 5), and distinctly gave prophesying and speaking with the understanding the preference (⁴³⁴²1 Corinthians 14:2, 3, 5, 19, 22).

VII. Results And Permanence. Being recognized distinctly as a gift of the Spirit, it must be inferred that it contributed in some way to the edification of the Church; but it led to occasional disorderly outbreaks (⁴³⁴⁹1 Corinthians 14:9, 11, 17, 20-23, 26-28, 33, 40). As a fact it soon passed away from the Church. It is not mentioned in the Catholic or Pastoral Epistles. A few allusions to it occur in the writings of the fathers of the second century. Ecstatic conditions and manifestations marked the Montanists at the close of the second century, and an account of such a case, in which a woman was the subject, is given by Tertullian. Similar phenomena have emerged at intervals in various sects, at times of great religious excitement, as among the Camisards in France, the early Quakers and Methodists, and especially the Irvingites. ^{fa121}

13. Made to drink (*ἐποτίσθημεν*). The verb means originally *to give to drink*, from which comes the sense of *to water* or *irrigate*. The former is invariably the sense in the gospels and Revelation; the latter in ⁴³⁰⁶1 Corinthians 3:6-8, and by some here. The reference is to the reception of the Spirit in baptism. Omit *into* before *one Spirit*.

14. *The body*. The student will naturally recall the fable of the body and the members uttered by Menenius Agrippa, and related by Livy, ii., 32; but the illustration seems to have been a favorite one, and occurs in Seneca, Marcus Antoninus, and others. ^{fa122}

18. *Set* (ἔθετο). See on ^{<656>}John 15:16, where the same word is used by Christ of *appointing* His followers.

22. *Seem to be* (δοκοῦντα — ὑπάρχειν). The allusion is probably to those which seem to be weaker in their original structure, naturally. This may be indicated by the use of ὑπάρχειν *to be* (see on ^{<305>}James 2:15); compare εἶναι *to be*, in ver. 23. Others explain of those which *on occasion* seem to be weaker, as when a member is diseased.

23. *We bestow* (περιτίθεμεν). Elsewhere in the New Testament the word is used, without exception, of *encircling* with something; either *putting on* clothing, as ^{<472>}Matthew 27:28; or *surrounding* with a fence, as ^{<423>}Matthew 21:33; or of the sponge *placed round* the reed, as ^{<4153>}Mark 15:36; ^{<3929>}John 19:29. So evidently here. Rev., in margin, *put on*. The more abundant honor is shown by the care in *clothing*.

***Uncomely — comeliness* (ἀσχήμονα — εὐσχημοσύνην).** See on *honorable*, ^{<4153>}Mark 15:43; *shame*, ^{<605>}Revelation 16:15. Compare ἀσχημονεῖν *behaveth uncomely*, ch. 7:36. The comeliness is *outward*, as is shown by the verb *we put on*, and by the compounds of οχήμα *fashion*. See on *transfigured*, ^{<472>}Matthew 17:2.

24. *Tempered together* (συνέκρασεν). Only here and ^{<3002>}Hebrews 4:2. Lit., *mixed together*. Here the idea of mutual adjustment is added to that of mingling. Compare Plato on God's creating the soul and body. "He made her out of the following elements, and on this manner. Of the unchangeable and indivisible, and also of the divisible and corporeal He made (ξυνεκράσατο *compounded*) a third sort of intermediate essence, partaking of the same and of the other, or diverse" (see the whole passage, "Timaeus," 35).

26. *Suffer with it*. Compare Plutarch of Solon's Laws: "If any one was beaten or maimed or suffered any violence, any man that would and was able might prosecute the wrongdoer; intending by this to accustom the citizens, like members of the same body, to resent and be sensible of one

another's injuries" (Solon). And Plato: "As in the body, when but a finger is hurt, the whole frame, drawn towards the soul and forming one realm under the ruling power therein, feels the hurt and sympathizes all together with the part affected" ("Republic," v., 462).

Is honored (δοξάζεται). Or *glorified*. Receives anything which contributes to its soundness or comeliness. So Chrysostom: "The head is crowned, and all the members have a share in the honor; the eyes laugh when the mouth speaks."

27. In particular (ἐκ μέρους). Rev., better, *severally*. Each according to his own place and function. See on *part*, ^{<612>}Romans 11:25.

28. Hath set (ἔθετο). See on ver. 18. The middle voice implies *for His own use*.

Miracles. Note the change from endowed *persons* to abstract *gifts*, and compare the reverse order, ^{<616>}Romans 12:6-8.

Helps (ἀντιλήμψεις). Rendered to the poor and sick as by the deacons. See on *hath holpen*, ^{<615>}Luke 1:54.

Governments (κυβερνήσεις). Only here in the New Testament. From κυβερνάω *to steer*. The kindred κυβερνήτης *shipmaster* or *steersman*, occurs ^{<471>}Acts 27:11; ^{<687>}Revelation 18:17. Referring probably to administrators of church government, as presbyters. The marginal *wise counsels* (Rev.) is based on Septuagint usage, as ^{<116>}Proverbs 1:5; ^{<117>}20:21. Compare ^{<114>}Proverbs 11:14; 24:6. Ignatius, in his letter to Polycarp says: "The occasion demands thee, as pilots (κυβερνήται) the winds." The reading is disputed, but the sense seems to be that the crisis demands Polycarp as a pilot. Lightfoot says that this is the earliest example of a simile which was afterward used largely by christian writers — the comparison of the Church to a ship. Hippolytus represents the mast as the cross; the two rudders the two covenants; the undergirding ropes the love of Christ. The ship is one of the ornaments which Clement of Alexandria allows a Christian to wear ("Apostolic Fathers," Part ii., Ignatius to Polycarp, 2.).

31. The best (τὰ κρείττονα). The correct reading is τὰ μείζονα *the greater*. So Rev.

Yet (ἔτι). Some construe with *more excellent*, rendering *yet more excellent*. So Rev. Others render *moreover*, and give the succeeding words a superlative force: “*and moreover a most excellent way*,” etc. See on *with excellency*, ch. 2:1.

Way. To attain the higher gifts. The way of love as described in ch. 13. “Love is the fairest and best in himself, and the cause of what is fairest and best in all other things” (Plato, “Symposium,” 197).

CHAPTER 13

“Love is our Lord — supplying kindness and banishing unkindness; giving friendship and forgiving enmity; the joy of the good, the wonder of the wise, the amazement of the gods; desired by those who have no part in him, and precious to those who have the better part in him.... In every word, work, wish, fear-pilot (κυβερνήτης, compare *governments*, 12:28), comrade, helper, savior; glory of gods and men, leader best and brightest; in whose footsteps let every man follow, sweetly singing in his honor that sweet strain with which love charms the souls of gods and men” (Plato, “Symposium,” 197). “He interprets between gods and men, conveying to the gods the prayers and sacrifices of men, and to men the commands and replies of the gods: he is the mediator who spans the chasm which divides them, and in him all is bound together.... Through love all the intercourse and speech of God with man, whether awake or asleep, is carried on. The wisdom which understands this is spiritual” (Id., 202-3).

Trench cites the following Italian proverbs: “He who has love in his heart has spurs in his sides.” “Love rules without law.” “Love rules his kingdom without a sword.” “Love is the master of all arts.” See, also, Stanley’s essay on “The Apostolic Doctrine of Love;” Commentary, p. 237.

1. Tongues. Mentioned first because of the exaggerated importance which the Corinthians attached to this gift.

Angels. Referring to the ecstatic utterances of those who spoke with tongues.

Charity (ἀγάπην). Rev., *love*. The word does not occur in the classics, though the kindred verbs ἀγαπάω and ἀγαπάζω to love, are common. It first appears in the Septuagint, where, however, in all but two of the passages, it refers to the love of the sexes. Eleven of the passages are in Canticles. See, also, ¹¹³⁵2 Samuel 13:15, Sept. The change in the Rev. from *charity* to *love*, is a good and thoroughly defensible one. *Charity* follows the *caritas* of the Vulgate, and is not used consistently in the A.V. On the contrary, in the gospels, ἀγάπη is always rendered *love*, and mostly elsewhere, except in this epistle, where the word occurs but twice. *Charity*, in modern usage, has acquired the senses of *tolerance* and *beneficence*,

which express only single phases of love. There is no more reason for saying “charity envieth not,” than for saying “God is charity;” “the charity of Christ constraineth us;” “the charity of God is shed abroad in our hearts.” The real objection to the change on the part of unscholarly partisans of the A.V. is the breaking of the familiar rhythm of the verses.

Sounding brass (χαλκὸς ἤχων). The metal is not properly *brass*, the alloy of copper and zinc, but *copper*, or *bronze*, the alloy of copper and tin, of which the Homeric weapons were made. Being the metal in common use, it came to be employed as a term for metal in general. Afterward it was distinguished; common copper being called *black* or *red* copper, and the celebrated Corinthian bronze being known as *mixed* copper. The word here does not mean *a brazen instrument*, but a piece of unwrought metal, which emitted a sound on being struck. In the streets of Seville one may see pedlers striking, together two pieces of brass instead of blowing a horn or ringing a bell.

Tinkling cymbal (κύμβαλον ἀλαλάζον). The verb rendered *tinkling*, *alalazo*, originally meant *to repeat the cry alala*, as in battle. It is used by Mark (6:38) of the wailings of hired mourners. Hence, generally, *to ring* or *clang*. Rev., *clanging*. Κύμβαλον *cymbal*, is derived from κύμβος *a hollow* or *a cup*. The cymbal consisted of two half-globes of metal, which were struck together. In middle-age Latin, *cymbalum* was the term for a church or convent-bell. Ducange defines: “a bell by which the monks are called to meals, and which is hung in the cloister.” The comparison is between the unmeaning clash of metal, and music; between ecstatic utterances which are jargon, and utterances inspired by love, which, though unintelligible to the hearers, may carry a meaning to the speaker himself and to God, ⁶¹⁴¹1 Corinthians 14:4, 7.

2. *All mysteries* (τὰ μυστήρια πάντα). *The mysteries*, all of them. See on ⁶¹²⁵Romans 11:25. The article indicates the well-known spiritual problems which exercise men’s minds.

All faith (πάσαν τὴν πίστιν). *All the special faith* which works miracles.

3. *Bestow* (ψωμίσω). Only here and ⁶¹²¹Romans 12:20. See on *sop*, ⁶¹³¹John 13:26. The verb means *to feed out in morsels*, *dole out*.

To be burned (ἵνα καυθήσωμαι). The latest critical text reads *καυχήσωμαι* in order that I may glory, after the three oldest MSS. The change to *burned* might have been suggested by the copyist's familiarity with christian martyrdoms, or by the story of the three Hebrews. Bishop Lightfoot finds a possible reference to the case of an Indian fanatic who, in the time of Augustus, burned himself alive at Athens. His tomb there was visible in Paul's time, and may have been seen by him. It bore the inscription: "Zarmochegas the Indian from Bargaosa, according to the ancient customs of India, made himself immortal and lies here." Calanus, an Indian gymnosophist who followed Alexander, in order to get rid of his sufferings, burned himself before the Macedonian army (see Plutarch, "Alexander"). Martyrdom for the sake of ambition was a fact of early occurrence in the Church, if not in Paul's day. Farrar says of his age, "both at this time and in the persecution of Diocletian, there were Christians who, oppressed by debt, by misery, and sometimes even by a sense of guilt, thrust themselves into the glory and imagined redemptiveness of the baptism of blood.... The extravagant estimate formed of the merits of all who were confessors, became, almost immediately, the cause of grave scandals. We are horrified to read in Cyprian's letter that even in prison, even when death was imminent, there were some of the confessors who were puffed up with vanity and pride, and seemed to think that the blood of martyrdom would avail them to wash away the stains of flagrant and even recent immoralities" ("Lives of the Fathers," ch. vi., sec. 2.).

4. *Suffereth long* (μακροθυμεῖ). See on ^{<50B>}James 5:7.

Is kind (χρηστεύεται). Only here in the New Testament. See on *χρηστός*, A.V., *easy*, ^{<41B>}Matthew 11:30, and *χρηστότης* *good*, ^{<61B>}Romans 3:12.

*"The high charity which makes us servants
Prompt to the counsel which controls the world."
DANTE, "Paradiso," xxi., 70, 71.*

Vaunteth (περπερεύεται). From *πέρπερος* a *braggart*. Used of one who sounds his own praises. Cicero introduces a compound of the word in one of his letters to Atticus, describing his speech in the presence of Pompey, who had just addressed the senate on his return from the Mithridatic war. He says: "Heavens! How *I showed off* (ἐνεπερπερευσάμην) before my

new auditor Pompey,” and describes the various rhetorical tricks which he employed.

Puffed up (φυσιοῦται). See on ch. 4:6, and compare ch. 8:1. Of inward disposition, as the previous word denotes outward display. The opposite is put by Dante:

*“That swells with love the spirit well-disposed.”
“Paradiso,” x., 144.*

5. *Easily provoked* (παροξύνεται). *Easily* is superfluous, and gives a wrong coloring to the statement, which is absolute: *is not provoked or exasperated*. The verb occurs only here and ^{<4176>}Acts 17:16. The kindred noun παροξυσμός, in ^{<4153>}Acts 15:39, describes the *irritation* which arose between Paul and Barnabas. In ^{<5124>}Hebrews 10:24, *stimulating* to good works. It is used of *provoking* God, ^{<5103>}Deuteronomy 9:8; ^{<6452>}Psalms 105:29; ^{<2173>}Isaiah 65:3.

Thinketh no evil (οὐ λογίζεται τὸ κακόν). Lit., reckoneth not the evil. Rev., *taketh not account of*. The evil; namely, that which is done to love. “Love, instead of entering evil as a debt in its account-book, voluntarily passes the sponge over what it endures” (Godet).

6. *Rejoiceth in the truth* (συγχαίρει τῇ ἀληθείᾳ). Rev., correctly, *rejoiceth with*. Truth is personified as love is. Compare ^{<3510>}Psalms 85:10.

7. *Beareth* (στέγει). See on *suffer*, ch. 9:12. It keeps out resentment as the ship keeps out the water, or the roof the rain.

Endureth (ὑπομένει). An advance on *beareth*: patient acquiescence, holding its ground when it can no longer believe nor hope.

*“All my days are spent and gone;
And ye no more shall lead your wretched life,
Caring for me. hard was it, that I know,
My children! Yet one word is strong to loose,
Although alone, the burden of these toils,
For love in larger store ye could not have
From any than from him who standeth here.”
SOPHOCLES, “Oedipus at Colonus,” 613-618.*

8. *Faileth* (ἐκπίπτει). Falls *off* (ἐκ) like a leaf or flower, as ^{<5011>}James 1:11; ^{<4024>}1 Peter 1:24. In classical Greek it was used of an actor who was hissed

off the stage. But the correct reading is **πίπτει** *falls*, in a little more general sense, as ^{<2437>}Luke 16:17. Love holds its place.

11. A child. See on ch. 3:1, and 2:6.

I understood (**εφρόνου**). See on ^{<4105>}Romans 8:5. The kindred noun **φρένες** occurs only once in the New Testament, ch. 14:20, where also it is associated with *children* in the sense of *reflection* or *discrimination*. Rev. renders *felt*; but the verb, as Edwards correctly remarks, is not the generic term for emotion, though it may be used for what includes emotion. The reference here is to the earlier undeveloped exercise of the childish mind; a thinking which is not yet connected reasoning. This last is expressed by **ελογίζομην** *I thought* or *reasoned*. There seems to be a covert reference to the successive stages of development; mere idle prating; thought, in the sense of crude, general notions; consecutive reasoning.

When I became (**ὅτε γέγονα**). Rev., better, giving the force of the perfect tense, *now that I am become*. Hence *I have put away* for *I put away*. Lit., *have brought them to nought*.

12. Through a glass (**δι' ἑσόπτρου**). Rev., *in a mirror*. *Through* (**διὰ**) is *by means of*. Others, however, explain it as referring to the illusion by which the mirrored image appears to be on the other side of the surface: others, again, think that the reference is to a window made of horn or other translucent material. This is quite untenable. **ἑσόπτρου** *mirror* occurs only here and ^{<3023>}James 1:23. The synonymous word **κάτοπτρον** does not appear in the New Testament, but its kindred verb **κατοπτρίζομαι** *to look at one's self in a mirror*, is found, ^{<4088>}2 Corinthians 3:18. The thought of imperfect seeing is emphasized by the character of the ancient mirror, which was of polished metal, and required constant polishing, so that a sponge with pounded pumice-stone was generally attached to it. Corinth was famous for the manufacture of these. Pliny mentions stone mirrors of agate, and Nero is said to have used an emerald. The mirrors were usually so small as to be carried in the hand, though there are allusions to larger ones which reflected the entire person. The figure of the mirror, illustrating the partial vision of divine things, is frequent in the rabbinical writings, applied, for instance, to Moses and the prophets. Plato says:

“There is no light in the earthly copies of justice or temperance or any of the higher qualities which are precious to souls: they are seen through a glass, dimly” (“Phaedrus,” 250). Compare “Republic,” vii., 516.

Darkly (ἐν αἰνίγματι). Lit., *in a riddle* or *enigma*, the word expressing the obscure *form* in which the revelation appears. Compare δι᾽ αἰνιγμάτων *in dark speeches*, Numbers 12:8.

Face to face. Compare *mouth to mouth*, Numbers 12:8.

Shall I know (ἐπιγνώσομαι). American Rev., rightly, “I shall *fully* know.” See on *knowledge*, Romans 3:20. The A.V. has brought this out in Corinthians 6:9, *well known*.

I am known (ἐπεγνώσθην). The tense is the aorist, “*was known*,” in my imperfect condition. Paul places himself at the future stand-point, when the perfect has come. The compound verb is the same as the preceding. Hence American Rev., “I was *fully* known.”

13. *And now* (νυνὶ δὲ). Rev., *but*; better than *and*, bringing out the contrast with the transient gifts. *Now* is *logical* and not *temporal*. Thus, *as it is*.

Abideth. Not merely in this life. The *essential* permanence of the three graces is asserted. In their nature they are eternal.

CHAPTER 14

- 3. To edification — exhortation — comfort** (οἰκοδομὴν — παράκλησιν — παραμυθίαν). Omit *to*. For *edification* see on *build up*, ^{<412>}Acts 20:32. *Exhortation*, so American Rev. Rev., *comfort*. See on ^{<412>}Luke 6:24. **Παραμυθία** *comfort*, Rev., *consolation*, occurs only here in the New Testament. **Παραμύθιον**, which is the same, in ^{<511>}Philippians 2:1. The two latter words are found together in ^{<511>}Philippians 2:1, and their kindred verbs in ^{<511>}1 Thessalonians 2:11. The differences in rendering are not important. The words will bear either of the meanings in the two Revisions. If **παράκλησιν** be rendered as Rev., *comfort*, **παραμυθία** might be rendered *incentive*, which implies *exhortation*. *Consolation* and *comfort* border a little too closely on each other.
- 7. Voice** (φωνήν). See on *sound*, ^{<512>}Romans 10:18. The sound generally. Used sometimes of sounds emitted by things without life, as a trumpet or the wind. See ^{<421>}Matthew 24:31; ^{<412>}John 3:8.
- Harp** (κιθάρα). See on ^{<412>}Revelation 5:8.
- Distinction** (διαστολήν). Proper modulation. Compare the use of the word in ^{<412>}Romans 3:22; 10:12.
- Sounds** (φθόγγοις). The *distinctive* sounds as modulated. See on ^{<512>}Romans 10:18.
- 8. The trumpet** (σάλπιγξ). Properly, a *war-trumpet*.
- Sound** (φωνήν). Rev., much better, *voice*, preserving the distinction between the mere sound of the trumpet and the modulated notes. The case might be illustrated by the bugle calls or *points* by which military commands are issued, as distinguished from the mere blare of the trumpet.
- 10. Voices — without signification** (φωνῶν — ἄφωνων). The translation loses the word-play. So many kinds of *voices*, and no kind is *voiceless*. By *voices* are meant *languages*.
- 11. Meaning** (δύναμιν). Lit., *force*.

Barbarian. Supposed to be originally a descriptive word of those who uttered harsh, rude accents — *bar bar*. Homer calls the Carians, βαρβαρόφωνοι *barbar-voiced, harsh-speaking* (“Iliad,” 2, 867). Later, applied to all who did not speak Greek. Socrates, speaking of the way in which the Greeks divide up mankind, says: “Here they cut off the Hellenes as one species, and all the other species of mankind, which are innumerable and have no connection or common language, they include under the single name of *barbarians*” (Plato, “Statesman,” 262). So Clytaemnestra of the captive Cassandra: “Like a swallow, endowed with an unintelligible barbaric voice” (Aeschylus, “Agamemnon,” 1051). Prodicus in Plato’s “Protagoras” says: “Simonides is twitting Pittacus with ignorance of the use of terms, which, in a Lesbian, who has been accustomed to speak in a barbarous language, is natural” (341). Aristophanes calls the birds *barbarians* because they sing inarticulately (“Birds,” 199); and Sophocles calls a foreign land ἄγλωσσος *without a tongue*. “Neither Hellas nor a tongueless land” (“Trachiniae,” 1060). Later, the word took the sense of *outlandish* or *rude*.

12. Spiritual gifts (πνευμάτων). Lit., *spirits*. Paul treats the different spiritual manifestations as if they represented a variety of spirits. To an observer of the unseemly rivalries it would appear as if not one spirit, but different spirits, were the object of their zeal.

13. Pray that he may interpret (προσευχέσθω ἵνα διερμηνεύῃ). Not, pray for the gift of interpretation, but use his unknown tongue in prayer, which, above all other spiritual gifts, would minister to the power of interpreting.

14. Spirit (πνεῦμα). The human spirit, which is moved by the divine Spirit. See on ^{<490>}Romans 8:4.

Understanding (νοῦς). See on ^{<492>}Romans 7:23.

Is unfruitful (ἄκαρπός ἐστιν). Furnishes nothing to others.

15. I will sing (ψαλῶ). See on ^{<503>}James 5:13. The verb, ᾄδω is also used for *sing*, ^{<495>}Ephesians 5:19; ^{<506>}Colossians 3:16; ^{<491>}Revelation 5:9; 14:3; 15:3. In the last two passages it is combined with playing on harps. In ^{<495>}Ephesians 5:19 we have both verbs. The noun ψαλμός *psalm* (^{<495>}Ephesians 5:19; ^{<506>}Colossians 3:16; ^{<491>}1 Corinthians 14:26), which is

etymologically akin to this verb, is used in the New Testament of a religious song in general, having the character of an Old Testament psalm; though in ^{<107>}Matthew 26:30; ^{<110>}Mark 14:26, ὑμνέω *hymneo*, whence our *hymn*, is used of singing an Old Testament psalm. Here applied to such songs improvised under the spiritual ecstasy (ver. 26). Some think that the verb has here its original signification of singing with an instrument. This is its dominant sense in the Septuagint, and both Basil and Gregory of Nyssa define a psalm as implying instrumental accompaniment; and Clement of Alexandria, while forbidding the use of the flute in the agapae, permitted the harp. But neither Basil nor Ambrose nor Chrysostom, in their panegyrics upon music, mention instrumental music, and Basil expressly condemns it. Bingham dismisses the matter summarily, and sites Justin Martyr as saying expressly that instrumental music was not used in the Christian Church. The verb is used here in the general sense of singing praise.

16. *The place* (τὸν τόπον). Some explain of a particular seat in the assembly. Rather it expresses the *condition* of those who are unintelligent as regards the utterance in an unknown tongue.

The unlearned (ἰδιώτου). Only once outside of the Corinthian Epistles: ^{<103>}Acts 4:13 (see note). In the Septuagint it does not occur, but its kindred words are limited to the sense of *private, personal*. Trench (“Synonyms”) illustrates the fact that in classical Greek there lies habitually in the word “a negative of the particular skill, knowledge, profession, or standing, over against which it is antithetically set; and not of any other except that alone.” As over against the physician, for instance, he is ἰδιώτης in being unskilled in medicine. This is plainly the case here — the man who is *unlearned* as respects the gift of tongues. From the original meaning of a private individual, the word came to denote one who was unfit for public life, and therefore uneducated, and finally, one whose mental powers were deficient. Hence our *idiot*. *Idiot*, however, in earlier English, was used in the milder sense of an uneducated person. Thus “Christ was received of *idiots*, of the vulgar people, and of the simpler sort” (Blount). “What, wenest thou make an idiot of our dame?” (Chaucer, 5893). “This plain and *idiotical* style of Scripture.” “Pictures are the scripture of *idiots* and simple persons” (Jeremy Taylor).

Amen. Rev., correctly, *the Amen*. The customary response of the congregation, adopted from the synagogue worship. See ^{<6275>}Deuteronomy 27:15 sqq.; ^{<6000>}Nehemiah 8:6. The Rabbins have numerous sayings about the Amen. “Greater is he who responds Amen than he who blesses.” “Whoever answers Amen, his name shall be great and blessed, and the decree of his damnation is utterly done away.” “To him who answers Amen the gates of Paradise are open.” An ill-considered Amen was styled “an orphan Amen.” “Whoever says an orphan Amen, his children shall be orphans.” The custom was perpetuated in Christian worship, and this response enters into all the ancient liturgies. Jerome says that the united voice of the people in the Amen sounded like the fall of water or the sound of thunder.

19. Teach (κατηχήσω). Orally. See on ^{<2000>}Luke 1:4.

20. Understanding (σρεσίυ). Only here in the New Testament. Originally, in a physical sense, *the diaphragm*. Denoting the reasoning power on the reflective side, and perhaps intentionally used instead of νοῦς (ver. 15), which emphasizes the distinction from ecstasy.

Children — be ye children (παιδία — νηπιάζετε). The A.V. misses the distinction between *children* and *babes*, the stronger term for being unversed in malice. In understanding they are to be above mere *children*. In malice they are to be very *babes*. See on *child*, ch. 13:11.

Malice (κακία). See on ^{<5021>}James 1:21.

Men (τέλειοι). Lit., *perfect*. See on ch. 2:6.

21. It is written, etc. From ^{<2331>}Isaiah 28:11, 12. The quotation does not correspond exactly either to the Hebrew or to the Septuagint. Heb., *with stammerings of lip*. Sept., *By reason of contemptuous words of lips*. Paul omits the Heb.: *This is the rest, give ye rest to the weary, and this is the repose*. Sept.: *This is the rest to him who is hungry, and this is the ruin*. The point of the quotation is that speech in strange tongues was a chastisement for the unbelief of God’s ancient people, by which they were made to hear His voice “speaking in the harsh commands of the foreign invader.” So in the Corinthian Church, the intelligible revelation of God has not been properly received.

24. Convinced (ἐλέγχεται). Of his sins. See on *tell him his fault*, ^{<185}Matthew 18:15; *convinced*, ^{<385}James 2:9; *reproved*, ^{<412}John 3:20. Rev., *reproved: convicted* in margin.

Judged (ἀνακρίνεται). *Examined* and judged. The word implies *inquiry* rather than *sentence*. Each inspired speaker, in his heart-searching utterances, shall start questions which shall reveal the hearer to himself. See on *discerned*, ch. ^{<414}2:14. On the compounds of κρίνω, see on ch. ^{<412}11:29, 31, 32.

27. By two, etc. That is, to the number of two or three at each meeting. ^{fa123}

By course (ἀνὰ μέρος). Rev., correctly, *in turn*. Edwards' explanation, *antiphonally*, is quite beside the mark.

29. Judge. See on ch. ^{<412}11:29. Referring to the gift of the discernment of spirits. See on ch. 12:10.

30. That sitteth. Rev., *sitting by*. The speaker standing.

32. The spirits. The movements and manifestations of the divine Spirit in the human spirit, as in ch. 12:10.

Are subject. "People speak as if the divine authority of the prophetic word were somehow dependent on, or confirmed by, the fact that the prophets enjoyed visions.... In the New Testament Paul lays down the principle that, in true prophecy, self-consciousness, and self-command are never lost. 'The spirits of the prophets are subject to the prophets'" (W. Robertson Smith, "The Prophets of Israel").

33. Confusion (ἀκαταστασίας). See on *commotions*, ^{<210}Luke 21:9; and *unruly*, ^{<385}James 3:8. Compare ^{<405}2 Corinthians 6:5.

As in all the churches of the saints. Many connect these words with *let the women*, etc. The old arrangement is retained by Rev. and by Westcott and Hort, though the latter regard the words *and the spirits — of peace* as parenthetical. I see no good reason for departing from the old arrangement. ^{fa124}

38. *Let him be ignorant* (ἀγνοεῖτω). Let him *remain* ignorant. The text is doubtful. Some read ἀγνοεῖται *he is not known*; i.e., he is one whom God knows not.

CHAPTER 15

1. *I declare* (γνωρίζω). Reproachfully, as having to declare the Gospel anew.
2. *If ye keep in memory what*, etc. I see no good reason for departing from the arrangement of the A.V., which states that the salvation of the readers depends on their holding fast the word preached. ^{fa125} Rev. reads: *through which ye are saved; I make known, I say, in what words I preached it unto you, if ye hold it fast*, etc. This is certainly very awkward, making Paul say that their holding it fast was the condition on which he preached it. American Rev. as A.V.
3. *That Christ*, etc. Stanley remarks that vers. 1-11 contain the earliest known specimen of what may be called the creed of the early Church, differing, indeed, from what is properly called a creed, in being rather a sample of the exact form of the apostle's early teaching, than a profession of faith on the part of converts. See his dissertation in the commentary on Corinthians.
4. *Rose* (ἐγήγερται). Rev., correctly, *hath been raised. Died and was buried* are in the aorist tense. The change to the perfect marks the abiding state which began with the resurrection. He hath been raised and still lives.
5. *Was seen* (ὤφθη). Rev., *appeared*. The word most commonly used in the New Testament for *seeing visions*. See on ^{<0228>} Luke 22:43. Compare the kindred ὄπτασία *vision*, ^{<0122>} Luke 1:22; ^{<0139>} Acts 26:19; ^{<0111>} 2 Corinthians 12:1.
8. *One born out of due time* (τῷ ἐκτρώματι). Only here in the New Testament. It occurs, ^{<0412>} Numbers 12:12; ^{<0161>} Job 3:16; ^{<0108>} Ecclesiastes 6:3. The Hebrew *nephel*, which it is used to translate, occurs in the same sense in ^{<0108>} Psalm 58:8, where the Septuagint follows another reading of the Hebrew text. In every case the word means *an abortion, a still-born embryo*. In the same sense it is found frequently in Greek medical writers, as Galen and Hippocrates, and in the writings of Aristotle on physical science. This is the rendering of the Rheims Version: *an abortive*. Wyc., *a dead-born child*. The rendering of the A.V. and Rev. is unsatisfactory,

since it introduces the notion of *time* which is not in the original word, and fails to express the abortive character of the product; leaving it to be inferred that it is merely *premature*, but *living* and not *dead*. The word does not mean *an untimely living birth*, but *a dead abortion*, and suggests no notion of *lateness* of birth, but rather of being born *before* the time. The words as *unto the abortion* are not to be connected with *last of all* — *last of all as to the abortion* — because there is no congruity nor analogy between the figure of an abortion and the fact that Christ appeared to him last. Connect rather with *He appeared: last of all He appeared unto me as unto the abortion*. Paul means that when Christ appeared to him and called him, he was — as compared with the disciples who had known and followed Him from the first, and whom he had been persecuting — no better than an unperfected foetus among living men. The comparison emphasizes his condition at the time of his call. The attempt to explain by a reference to Paul's insignificant appearance, from which he was nicknamed "The Abortion" by his enemies, requires no refutation.^{fa126}

- 10. Was not** (οὐ ἐγενήθη). Rev., better, *was not found*: did not turn out to be.
- 11. Ye believed** (ἐπιστεύσατε). When the Gospel was first preached: with a suggestion of a subsequent wavering from the faith.
- 12. There is no resurrection.** Compare Aeschylus: "But who can recall by charms a man's dark blood shed in death, when once it has fallen to the ground at his feet? Had this been lawful, Zeus would not have stopped him who knew the right way to restore men from the dead"^{fa127} ("Agamemnon," 987-992).
- 14. Vain** (κενὸν). Empty, a mere chimaera
- 17. Vain** (ματάγια). A different word, signifying *fruitless*. The difference is between reality and result.
- 19. Only.** To be taken with the whole clause, at the end of which it stands emphatically. If in this life we are hopers in Christ, and if that is all. If we are not such as shall have hope in Christ after we shall have fallen asleep.
- 20. The first-fruits** (ἀπαρχή). See on ^{<5018>}James 1:18. Omit *become*. Compare ^{<5018>}Colossians 1:18, and see on ^{<6015>}Revelation 1:5.

22. *All — all*. What the all means in the one case it means in the other.

23. *Order* (τάγματι). Only here in the New Testament. In Sept., a *band*, *troop*, or *cohort*; also a *standard*; ^{<1004>}Numbers 10:14; 18:22, 25. How the one idea ran into the other may be perceived from the analogy of the Latin *manipulus*, a handful of hay twisted round a pole and used by the Romans as the standard of a company of soldiers, from which the company itself was called *manipulus*. In classical Greek, besides the meaning of *company*, it means *an ordinance* and a *fixed assessment*. Here in the sense of *band*, or *company*, in pursuance of the principle of a descending series of ranks, and of consequent subordinations which is assumed by Paul. The series runs, *God, Christ, man*. See ch. ^{<102>}3:21-23; ^{<110>}11:3. The reference is not to time or merit, but simply to the fact that each occupies his own place in the economy of resurrection, which is one great process in several acts. Band after band rises. First Christ, then Christians. The same idea appears in the first-fruits and the harvest.

24. *Rule — authority — power* (ἀρχὴν, ἐξουσίαν, δύναμιν). Abstract terms for different orders of spiritual and angelic powers; as ^{<112>}Ephesians 1:21; 3:10; ^{<112>}6:12; ^{<1016>}Colossians 1:16.

27. *When He saith* (ὅταν εἴπη). God, speaking through the Psalmist (^{<1086>}Psalm 8:6). Some, however, give a future force to the verb, and render *but when He shall have said*; i.e., when, at the end, God shall have said, “All things are put under Him. The subjection is accomplished.” See Rev., margin.

29. *What shall they do* (τί ποιήσουσιν). What will they effect or accomplish. Not, *What will they have recourse to?* nor, *How will it profit them?* The reference is to the living who are baptized for the dead.

Baptized for the dead (βαπτίζόμενοι ὑπὲρ τῶν νεκρῶν). Concerning this expression, of which some thirty different explanations are given, it is best to admit frankly that we lack the facts for a decisive interpretation. None of the explanations proposed are free from objection. Paul is evidently alluding to a usage familiar to his readers; and the term employed was, as Godet remarks, in their vocabulary, a sort of technical phrase. A large number of both ancient and modern commentators ^{fa128} adopt the view that a living Christian was baptized for an unbaptized dead Christian.

The Greek expositors regarded the words *the dead* as equivalent to *the resurrection of the dead*, and the baptism as a manifestation of belief in the doctrine of the resurrection. Godet adopts the explanation which refers baptism to *martyrdom* — the baptism of blood — and cites ^{<Q123>}Luke 12:50, and ^{<A118>}Mark 10:38. In the absence of anything more satisfactory I adopt the explanation given above.

31. *I protest*, etc. *I protest* is not expressed, but merely implied, in the particle of adjuration, **ὃ** *by*. The order of the Greek is noteworthy. *I die daily, by your rejoicing*, etc.

Your rejoicing (τὴν ὑμέτεραν καύχησιν). Rev., better, *that glorying in you which I have*. Paul would say: “You Corinthian Christians are the fruit of my apostolic labor which has been at a daily risk to life; and as truly as I can point to you as such fruit, so truly can I say, ‘I die daily.’”

I die daily. I am in constant peril of my life. Compare ^{<Q141>}2 Corinthians 4:11; ^{<A123>}11:23; ^{<B330>}Romans 8:36. So Clytaemnestra: “I have no rest by night, nor can I snatch from the day a sweet moment of repose to enfold me; but Time, ever standing over me, was as a jailer who conducted me to death” (Sophocles, “Electra,” 780, 781). And Philo: “And each day, nay, each hour, I die beforehand, enduring many deaths instead of one, the last.”

32. *After the manner of men* (κατὰ ἄνθρωπον). As men ordinarily do, for temporal reward; and not under the influence of any higher principle or hope.

I have fought with beasts (ἐθηριομάχησα). Only here in the New Testament. Figuratively. Paul, as a Roman citizen, would not have been set to fight with beasts in the arena; and such an incident would not have been likely to be passed over by Luke in the Acts. Compare similar metaphors in ch. 4:9; ^{<S117>}2 Timothy 4:17; ^{<S112>}Titus 1:12; ^{<Q22>}Psalms 22:12, 13, 20, 21. Some, however, think it is to be taken literally. ^{fa129} They refer to the presence at Ephesus of the Asiarchs (^{<HERE>}Acts 19:31), who had charge of the public games, as indicating that the tumult took place at the season of the celebration of the games in honor of Diana; to the fact that the young men at Ephesus were famous for their bull-fights; and to the words at *Ephesus* as indicating a particular incident. On the assumption that he speaks figuratively, the natural reference is to his experience with the

ferocious mob at Ephesus. There was a legend that Paul was thrown, first of all, to a lion; then to other beasts, but was left untouched by them all. In the Epistle of Ignatius to the Romans occur these words: “From Syria even unto Rome, I fight with beasts, both by land and sea, both night and day, being bound to ten leopards. I mean a band of soldiers, who, even when they receive benefits, show themselves all the worse” (v.). Compare Epistle to Tralles, 10.: “Why do I pray that I may fight with wild beasts?” So in the Epistle to Smyrna he says: “I would put you on your guard against these *monsters in human shape*” (θηρίων τῶν ἀνθρωπομόρφων); and in the Antiochene “Acts of Martyrdom” it is said: “He (Ignatius) was seized by a beastly soldiery, to be led away to Rome as a prey for carnivorous beasts” (ii.).

Let us eat and drink, etc. Cited, after the Septuagint, from ^{22:13} Isaiah 22:13. It is the exclamation of the people of Jerusalem during the siege by the Assyrians. The traditional founder of Tarsus was Sardanapalus, who was worshipped, along with Semiramis, with licentious rites which resembled those of the Feast of Tabernacles. Paul had probably witnessed this festival, and had seen, at the neighboring town of Anchiale, the statue of Sardanapalus, represented as snapping his fingers, and with the inscription upon the pedestal, “Eat, drink, enjoy thyself. The rest is nothing.” Farrar cites the fable of the Epicurean fly, dying in the honey-pot with the words, “I have eaten and drunk and bathed, and I care nothing if I die.” Among the inscriptions from the catacombs, preserved in the Vatican are these: “To the divine shade of Titus, who lived fifty-seven years. Here he enjoys everything. Baths and wine ruin our constitutions, but they make life what it is. Farewell, farewell.” “While I lived I lived well. My play is now ended — soon yours will be. Farewell and applaud me.” Compare Wisdom of Solomon, 2:1-9.

33. *Communications* (ὁμιλίαι). Wrong. Lit., *companionships*. Rev., *company*.

Manners (ἥθη). Only here in the New Testament. Originally ἥθος means *an accustomed seat or haunt*; thence *custom, usage*; plural, *manners, morals, character*. The passage, “Evil company doth corrupt good manners,” is an iambic line; either the repetition of a current proverb, or a citation of the same proverb from the poet Menander. Compare

Aeschylus: “Alas for the ill-luck in mortals that brings this honest man into company with those who have less regard for religion. In every matter, indeed, nothing is worse than evil-fellowship” (ὀμιλίας) (“Seven against Thebes,” 593-595).

34. Awake (ἐκνήψατε). Only here in the New Testament. It means to awake from a drunken stupor. Compare ^{<3005>} Joel 1:5, Sept. The kindred verb ἀνανήψω *return to soberness* (A.V. and Rev., *recover*), occurs at ^{<5026>} Timothy 2:26.

Have not the knowledge (ἀγνωσίαν ἔχουσιν). Lit., *have an ignorance*. Stronger than ἀγνοεῖν *to be ignorant*. They have and hold it. For the form of expression, see on *have sorrow*, ^{<3169>} John 16:29. The word for *ignorance* is found only here and ^{<4025>} 1 Peter 2:15 (see note).

35. How — with what (πῶς — ποίῳ). Rev., correctly, *with what manner of*. There are two questions: the first as to the manner, the second as to the form in which resurrection is to take place. The answer to the first, *How*, etc., is, *the body is raised through death* (ver. 36); to the second, *with what kind of a body*, the answer, expanded throughout nearly the whole chapter, is, *a spiritual body*.

Body (σώματι). Organism. The objection assumes that the risen man must exist in some kind of an organism; and as this cannot be the fleshly body which is corrupted and dissolved, resurrection is impossible. Σῶμα *body* is related to σὰρξ *flesh*, as general to special; σῶμα denoting the material organism, not apart from any matter, but apart from any definite matter; and σὰρξ the definite earthly, animal organism. See on ^{<5006>} Romans 6:6. The question is not, what will be the substance of the risen body, but what will be its organization (Wendt)?

36. Thou sowest (σὺ οπεύρεις). *Thou* is emphatic. Every time thou sowest, thou sowest something which is quickened only through dying. Paul is not partial to metaphors from nature, and his references of this character are mostly to nature in connection with human labor. Dean Howson says: “We find more of this kind of illustration in the one short epistle of St. James than in all the writings of St. Paul” (“Metaphors of St. Paul.” Compare Farrar’s “Paul,” i., 20, 21).

Die. Become corrupted. Applied to the seed in order to keep up the analogy with the body.

37. *Not that body that shall be.* Or, more literally, *that shall come to pass.* Meeting the objector's assumption that either the raised body must be the same body, or that there could be no resurrection. Paul says: "What you sow is one body, and a different body arises;" yet the identity is preserved. Dissolution is not loss of identity. The full heads of wheat are different from the wheat-grain, yet both are wheat. Clement of Rome, in his first Epistle to the Corinthians, arguing for the resurrection of the body, cites in illustration the fable of the phoenix, the Arabian bird, the only one of its kind, and which lives for a hundred years. When the time of its death draws near it builds itself a nest of frankincense, myrrh, and other spices, and entering it, dies. In the decay of its flesh a worm is produced, which, being nourished by the juices of the dead bird, brings forth feathers. Then, when it has acquired strength, it takes up the nest with the bones of its parent and bears them to Heliopolis in Egypt.

Bare (γυμνὸν). Naked. The mere seed, without the later investiture of stalk and head.

It may chance (εἰ τύχοι). Lit., *if it happen to be*: i.e., whatever grain you may chance to sow.

38. *As it hath pleased* (καθὼς ἠθέλησεν). Lit., *even as He willed*; at the creation, when He fixed the different types of grain, so that each should permanently assume a form according to its distinctive type — *a body of its own*: that wheat should always be wheat, barley barley, etc. Compare ^{<0001>}Genesis 1:11, 12.

39. *All flesh is not the same flesh.* Still arguing that it is conceivable that the resurrection-body should be organized differently from the earthly body, and in a way which cannot be inferred from the shape of the earthly body. There is a great variety of organization among bodies which we know: it may fairly be inferred that there may be a new and different organization in those which we do not know. *Flesh* is the body of the earthly, living being, including the bodily form. See on ^{<000F>}Romans 7:5, sec. 3.

40. *Celestial bodies* (σώματα ἐπουράνια). Not angels. For the meaning of *σώματα* *bodies* is not limited to animate beings (see vers. 37, 38), and "the

scoffers who refused to believe in the existence of the future body would hardly have admitted the existence of angelic bodies. To convince them on their own ground, the apostle appeals exclusively to what is seen” (Godet). The sense is, *the heavenly bodies*, described more specifically in ver. 41.

Bodies terrestrial (σώματα ἐπίγεια). Looking back to ver. 39, and grouping men, beasts, birds, fishes under this term. It is to be observed that the apostle makes two general categories — terrestrial and celestial bodies, and shows the distinctions of organization subsisting between the members of each — men, beasts, fishes, birds, and the sun, moon, stars; and that he also shows the distinction between the two categories regarded as wholes. “The glory of the celestial is one, and the glory of the terrestrial is different.”

41. *Glory* (δόξα). Lustre; beauty of form and color.

“As heaven’s high twins, whereof in Tyrian blue
The one revolveth, through his course immense
*Might love his fellow of the damask hue,
For like and difference.*”

“ — *the triple whirl
Of blue and red and argent worlds that mount*

*Or float across the tube that Herschel sways,
Like pale-rose chaplets, or like sapp’hire mist,
Or hang or droop along the heavenly ways,
Like scarves of amethyst.”
Jean Ingelow, “Honors.”*

Herodotus, describing the Median city of Agbatana, says that it is surrounded by seven walls rising in circles, one within the other, and having their battlements of different colors — white, black, scarlet, blue, orange, silver, and gold. These seven colors were those employed by the Orientals to denote the seven great heavenly bodies: Saturn black, Jupiter orange, Mars scarlet, the sun gold, Mercury blue, the Moon green or silver, and Venus white. The great temple of Nebuchadnezzar at Borsippa was built in seven platforms colored in a similar way. See the beautiful description of the Astrologer’s Chamber in Schiller’s “Wallenstein,” Part I., act ii., sc. 4. There is no allusion to the different degrees of glory among the risen saints.

42. *So also.* Having argued that newness of organization is no argument against its possibility, Paul now shows that the substantial diversity of organism between the earthly and the new man is founded in a diversity of the whole nature in the state before and in the state after the resurrection. Earthly beings are distinguished from the risen as to *duration, value, power,* and a natural as distinguished from a spiritual body. ^{fa130}

It is sown. Referring to the interment of the body, as is clear from vers. 36, 37. ^{fa131}

43. *Weakness.* Compare Homer: “The *feeble* hands of the dead” (“Odyssey,” v., 21); and the shade of Agamemnon stretching out his hands to Ulysses, “for no firm force or vigor was in him” (Id., xi., 393). See ²³⁴⁰Isaiah 14:10.

44. *A natural body* (σώμα ψυχικόν). See on ch. 2:14. The word ψυχικόν *natural* occurs only twice outside this epistle; ³¹⁸⁵James 3:15; Jude 19. The expression *natural body* signifies an organism animated by a ψυχή *soul* (see on ⁵¹⁰⁴Romans 11:4); that phase of the immaterial principle in man which is more nearly allied to the σάρξ *flesh*, and which characterizes the man as a mortal creature; while πνεῦμα *spirit* is that phase which looks Godward, and characterizes him as related to God. “It is a brief designation for the whole compass of the non-corporeal side of the earthly man” (Wendt). “In the earthly body the ψυχή *soul*, not the πνεῦμα *spirit* is that which conditions its constitution and its qualities, so that it is framed as the organ of the ψυχή. In the resurrection-body the πνεῦμα *spirit*, for whose life-activity it is the adequate organ, conditions its nature” (Meyer). Compare Plato: “The soul has the care of inanimate being everywhere, and traverses the whole heaven in divers forms appearing; when perfect and fully winged she soars upward, and is the ruler of the universe; while the imperfect soul loses her feathers, and drooping in her flight, at last settles on the solid ground — there, finding a home, she receives an earthly frame which appears to be self-moved, but is really moved by her power; and this composition of soul and body is called a living and mortal creature. For immortal no such union can be reasonably believed to be; although fancy, not having seen nor surely known the nature of God, may imagine

an immortal creature having a body, and having also a soul which are united throughout all time” (“Phaedrus,” 246).

Spiritual body (σώμα πνευματικόν). A body in which a divine πνεῦμα *spirit* supersedes the ψυχή *soul*, so that the resurrection-body is the fitting organ for its indwelling and work, and so is properly characterized as a *spiritual body*.

“When, glorious and sanctified, our flesh
 Is reassumed, ^{fa132} then shall our persons be
 More pleasing by their being all complete;
 For will increase whate’er bestows on us
 Of light gratuitous the Good Supreme,
 Light which enables us to look on Him;
 Therefore the vision must perforce increase,
 Increase the ardor which from that is kindled,
 Increase the radiance from which this proceeds.
 But even as a coal that sends forth flame,
 And by its vivid whiteness overpowers it
 So that its own appearance it maintains,
 Thus the effulgence that surrounds us now
 Shall be o’erpowered in aspect by the flesh,
 Which still to-day the earth doth cover up;
 Nor can so great a splendor weary us,
 For strong will be the organs of the body
 To everything which hath the power to please us.”
 “Paradiso,” xiv., 43-60.

There is. The best texts insert *if*. If there is a natural body, there is also a spiritual body. The existence of the one forms a logical presumption for the existence of the other.

45. *A living soul* (ψυχήν ζώσαν). See ^{<0007}Genesis 2:7. Here ψυχή passes into its personal sense — an individual personality (see ^{<6104}Romans 11:4), yet retaining the emphatic reference to the ψυχή as the distinctive principle of that individuality in contrast with the πνεῦμα *spirit* following. Hence this fact illustrates the general statement *there is a natural body*: such was Adam’s, the receptacle and organ of the ψυχή *soul*.

Last Adam. Christ. Put over against Adam because of the peculiar relation in which both stand to the race: Adam as the physical, Christ as the spiritual head. Adam the head of the race in its sin, Christ in its redemption. Compare ^{<85>}Romans 5:14.

Quickening spirit (πνεῦμα ζωοποιού). Rev., *life-giving*. Not merely *living*, but *imparting* life. Compare ^{<800>}John 1:4; 3:36; ^{<815>}5:26, 40; 6:33 35; ^{<800>}10:10; 11:25; ^{<846>}14:6. The period at which Christ became a quickening Spirit is the resurrection, after which His body began to take on the characteristics of a spiritual body. ^{fa133} See ^{<800>}Romans 6:4; ^{<802>}1 Peter 1:21.

46. *Not first — spiritual — natural.* A general principle, illustrated everywhere in human history, that the lower life precedes the higher.

47. *Earthy* (χοϊκός). Only in this chapter. The kindred noun χούς *dust* appears ^{<811>}Mark 6:11; ^{<85>}Revelation 18:19. From χέω *to pour*; hence of earth thrown down or heaped up: loose earth. Compare ^{<800>}Genesis 2:7, Sept., where the word is used.

From heaven (ἐξ οὐρανοῦ). Ἐξ *out of*, marking the origin, as ἐκ γῆς *out of the earth*. Meyer acutely remarks that “no predicate in this second clause corresponds to the earthy of the first half of the verse, because the material of the glorified body of Christ transcends alike conception and expression.” The phrase includes both the divine origin and the heavenly nature; and its reference, determined by the line of the whole argument, is to the glorified body of Christ — the Lord who shall descend *from heaven* in His glorified body. See ^{<800>}Philippians 3:20, 21. ^{fa134}

49. *We shall bear* (φωρέσομεν). The great weight of authority is in favor of *φορέσομεν let us bear*. This reading presents a similar difficulty to that of *let us have* in ^{<811>}Romans 5:1 (see note). The context and the general drift of the argument are certainly against it. The perceptive or hortative subjunctive is, as Ellicott remarks, singularly out of place and unlooked for. It may possibly be a case of *itacism*, i.e., the confusing of one vowel with another in pronunciation leading to a loose mode of orthography.

51. *We shall not all sleep* (πάντες οὐ κοιμηθησόμεθα). Not, *there is not one of us now living who shall die* before the Lord’s coming, but, we shall not *all* die. There will be some of us Christians living when the Lord comes, but we shall be changed. The other rendering would commit the

apostle to the extent of believing that not one Christian would die before the coming of Christ.

52. *Moment* (ἀτόμῳ). Only here in the New Testament. *Atomos*, from ἀ *not* and τέμνω *to cut*, whence our *atom*. An undivided point of time. The same idea of indivisibility appears in ἀκαρής (not in the New Testament), from ἀ *not* and κείρω *to shear*; primarily of hair too short to be cut, and often used in classical Greek of time, as in the phrase ἐν ἀκαρεῖ χρόνῳ *in a moment of time*.

***Twinkling* (ῥιπή).** Only here in the New Testament. Originally *the swing* or *force* with which a thing is thrown; *a stroke* or *beat*. Used in the classics of *the rush* of a storm, *the flapping* of wings; *the buzz* of a gnat; *the quivering* of a harpstring; *the twinkling* of the stars. Generally of any rapid movement, as of the feet in running, or the quick darting of a fish.

53. *This corruptible*. As if pointing to his own body. Compare *these hands*, ^{<40B>}Acts 20:34; *this tabernacle*, ^{<40B>}2 Corinthians 5:1.

***Put on* (ἐνδύσασθαι)** The metaphor of clothing. Compare ^{<40B>}2 Corinthians 5:2-4. Incorruption and immortality are to invest the spiritually-embodied personality like a garment.

54. *Is swallowed up* (κατεπόθη). From ^{<20B>}Isaiah 25:8. The quotation agrees with the Hebrew: *He shall swallow up death forever*, rather than with the Septuagint, *Death has prevailed and swallowed men up*, which reverses the meaning of the Hebrew. Compare ^{<40B>}2 Corinthians 5:4.

***In victory* (εἰς νῆκος).** Lit., *unto victory*, so that victory is to be established.

55. *O death, where*, etc. From ^{<20B>}Hosea 13:14, a free version of the Sept.: “*Where is thy penalty, O Death? Where thy sting, O Hades? Heb.: Where are thy plagues, O Death? Where thy pestilence, O Sheol?*”

***O grave* (ᾅδη).** Which is the reading of the Septuagint. The correct reading is θάνατε *O death*. So Rev. *Hades* does not occur in Paul’s writings. In ^{<50B>}Romans 10:7 he uses *abyss*. Edwards thinks that this is intentional, and suggests that Paul, writing to Greeks, may have shunned the ill-omened name which people dreaded to utter. So Plato: “People in general use the

word (*Pluto*) as a euphemism for *Hades*, which their fears lead them to derive erroneously from *ἀειδής* *the invisible*” (“Cratylus,” 403).

Sting (κέντρον). In the Septuagint for the Hebrew *pestilence*. See on Revelation 9:9. The image is that of a beast with a sting; not death with a *goad*, driving men.

57. *Giveth*. The present participle marking the certainty of the future victory.^{fa135} Contrast Sir Walter Raleigh’s words in concluding his “History of the World.” “It is therefore Death alone that can make any man suddenly know himself. He tells the proud and insolent that they are but abjects, and humbles them at the instant; makes them cry, complain, and repent; yea, even to hate their forepassed happiness. He takes the account of the rich, and proves him a beggar — a naked beggar — which hath interest in nothing, but in the gravel that fills his mouth. He holds a glass before the eyes of the most beautiful, and makes them see therein their deformity and rottenness; and they acknowledge it.

“O eloquent, just and mighty Death! whom none could advise, thou hast persuaded; what none hath dared, thou hast done; and whom all the world hath flattered, thou only hast cast out of the world and despised. Thou hast drawn together all the far-stretched greatness, all the pride, cruelty, and ambition of man; and covered it all over with these two narrow words: HIC JACET.”

58. *Steadfast, unmovable*. The former refers to their firm establishment in the faith; the latter to that establishment as related to assault from temptation or persecution. Fixedness is a condition *of abounding in work*. All activity has its center in rest.^{fa136}

CHAPTER 16

1. *Collection* (λογίας). Peculiar to the New Testament, and occurring only here and ver. 2. The classical word is συλλόγη, Vulg., *collecta*, which latter is also used of the assemblies in which the collections took place. From λέγω to collect. For such material ministries Paul uses a variety of words; as χάρις *bounty*, ver. 3; κοινωνία *contribution*, ^{<4157>}Romans 15:26; εὐλογία. *blessing*, ^{<4095>}2 Corinthians 9:5; λειτουργία *ministration*, ^{<4092>}2 Corinthians 9:12; ἐλεημοσύνη *alms*, ^{<4017>}Acts 24:17. The word ἔρανος was used by the Greeks to denote *a feast of contribution* or *picnic*; *a club* for mutual relief, and *a contribution*, made as a club-subscription, or for the support of the poor.

The saints. At Jerusalem. Evidently the community of property (^{<4124>}Acts 2:44) had been abandoned; and Augustine supposes that the poverty of the Jerusalem Christians was due to that practice. See note on ^{<4157>}Romans 15:26. The precise causes of the destitution in that church can be only conjectured.

2. *Upon the first day of the week* (κατὰ μίαν σαββάτου). Κατὰ has a distributive force, *every first day*. For *week*, lit., *Sabbath*, see on ^{<4017>}Acts 20:7.

Lay by him in store (παρ' ἑαυτῷ τιθέτω θησαυρίζων). Lit., *put by himself treasuring*. Put by at home. ^{fa137}

As God hath prospered (ὅ τι ἂν εὐδοῶται). Lit., *whatsoever he may prosper in*. See on ^{<4119>}Romans 1:10; 3 John 2; and on ^{<4112>}Acts 11:29 for the verb εὐπορέω in the similar sense of making a prosperous journey.

No gatherings, etc. Rev., *collections*. The amount would be greater through systematic weekly saving than through collections made once for all on his arrival.

When I am come (ὅταν ἔλθω τότε). Lit., *then whenever I may have come*. The indefinite *whenever* and the emphatic *then* indicate his unwillingness to rely upon a special contribution called forth by his arrival at any

uncertain time. Christian beneficence is to be the outcome of a *settled principle*, not of an *occasional impulse*.

3. *Approve by your letters.* So A.V. and Rev. Others, however, connect by *letters* with *will I send*, making the letters to be *Paul's* introduction to the church at Jerusalem. The latter is preferable. The givers are to choose the bearers of the collection; Paul, as the originator and apostolic steward of the collection, will send the money.

4. *Meet for me to go* (ἄξιον τοῦ καὶ πορεύεσθαι). Lit., *if it be worthy of my going*, i.e., if the gift be sufficiently large to warrant an apostolic journey to Jerusalem. This is better than *if it be becoming*.

9. *Great and effectual door.* *Door* metaphorically for *opportunity*: *great* as to its extent; *effectual* as to the result. The figure of an *effectual door*, as it stands, is of course clumsy, but the idea as a whole is clear: a great opportunity for effective work.

15. *Achaia.* In a restricted sense, the northwest of Peloponnesus; but often used by the poets for the whole of Greece. Under the Romans Greece was divided into two provinces, Macedonia and Achaia; the former including Macedonia proper, with Illyricum, Epirus, and Thessaly, and the latter all that lay south of these. In this latter acceptance the word is uniformly employed in the New Testament.

17. *That which was lacking on your part* (τὸ ὑμέτερο ὑστέρημα). Or *the* (i.e. *my*) *lack of you*. The Greek will bear either rendering. Compare ^{<184>}Philippians 2:30; ^{<184>}2 Corinthians 8:14; 9:12. The latter is preferable. Edwards, somewhat naively says: "I do not see what could be lacking on the part of the Corinthians which Stephanas and his two friends could supply at Ephesus."

19. *Asia.* See on ^{<411>}Acts 2:9.

Aquila and Prisca. See on ^{<511>}Romans 16:3.

22. *Maran-atha.* Not to be joined with *anathema* as one phrase. Rev., properly, a period after *anathema*. *Maranatha* means *the Lord cometh*.
^{fa138} It was a reminder of the second coming. The reason for the use of the Aramaic phrase is unknown. It is found in "The Teaching of the Twelve

Apostles,” ch. x., at the conclusion of the post-communion prayer.
Compare ⁶²²¹Revelation 22:20.

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

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

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

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

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

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

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

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

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

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

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

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

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

fta52 - See an article on "The Potter and the Clay," by Dean 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* (**νεκροὶ 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 **ταπεινός** is never used as neuter in the New Testament; but the word occurs only eight times in all, and only three times in Paul, and in classical Greek is often used of things, as places, rivers, clothing, etc.; and similar instances occur in the Septuagint. See ^{<2116>}Ecclesiastes 10:6; ^{<3172>}Ezekiel 17:24. Alford's argument is too fine-spun, though ingenious. I incline to the neuter, mostly on the ground of the natural antithesis between high things (**ὕψηλὰ**) and low things. On the verb, T. K. Cheyne ("Expositor," second series, 6, 469), argues for the meaning *accustom yourselves to* or *familiarize yourselves with*, on the basis of Hebrew Usage. He cites Delitzsch's two Hebrew translations of the Epistle, in the earlier of which he renders *familiarize yourselves*, and in the later, *make friends with*, in both cases evidently regarding the adjective as masculine.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

fta89 - So Westcott and Hort, and Tischendorf

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

fta91 - In ^{^{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 ^{<SILE>}Romans 11:36, ^{<HOH>}Ephesians 4:6, ^{<SIBY>}Colossians 3:16. And Winer: "It is an especial peculiarity of Paul's style to use different prepositions in reference to one noun, that by means of these prepositions collectively the idea may be defined on every side." I am inclined, therefore, to hold the distinction between the prepositions here as implying the transient nature of the glory which attached to the law, and its permanency as attached to the Gospel. The law which passes away was through glory as a temporary medium; the Gospel which remains abides in glory.

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

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

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

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

fta151 - Some read ἀνοροτήτα *manly vigor*.

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

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

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

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

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

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

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

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

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

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

- fta161 - See the interesting note of Ginsburg, “Cohemoth,” on this passage.
- fta162 - Farrar and Lewin, with Stanley and Plumptre, are exceptions. See Lewin’s elaborate note on ch. 12:14; Meyer, “Introduction to Second Corinthians;” Godet, “Introduction to First Corinthians.”
- fta163 - Lightfoot on ^{<1000>}Philippians 3:1, renders *farewell*, but says that the word contains an exhortation to rejoice. On ^{<1000>}Philippians 4:4 he again combines the two meanings, and says, “it is neither *farewell* alone nor *rejoice* alone.” Thayer, in his lexicon, ignores *farewell*.
- fta164 - A collection of ecclesiastical prescripts in eight books, in which three independent works are combined. They contain doctrinal, liturgical, and moral instructions. The first six books belong to the second century. The seventh is an enlargement of the “Teaching of the Twelve Apostles,” adapted to the Eastern Church in the first half of the fourth century (see Schaff’s “Teaching of the Twelve Apostles,” Doc. 7.). The Constitutions were never recognized by the Western Church, and opinion in the Eastern Church was divided as to their worth and dignity.
- fta165 - See the discussion in Westcott and Hort’s Greek Testament, part 2.
- fta166 - See Farrar’s “Paul,” ii., 491.
- fta167 - See Meyer on this passage.
- fta168 - Mr. Huxtable, in his article on “Paul an Ectroma,” “Expositor,” second series, 3:273, calls it “an unparalleled barbarism of grammatical inflexion.”
- fta169 - Paul’s use in this epistle of different words for *power* and its working is an interesting study. He uses all the terms employed in the New Testament, except βία *violence*.
- δύναμις, 1:19, 21; 3:7, 16, 20.
 δύναμαι, 3:20; 6:11, 13, 16.
 ἐνέργεια, 1:19; 3:7; 4:16.
 ἐνεργέω, 1:11, 20; 2:2; 3:20.
 ἐξουσία,
 ἰσχύς, 1:19; 6:10.

κράτος, 1:19; 6:10.
 κραταίω, 3:16.

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

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

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

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

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

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

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

fta177 - So Lightfoot.

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

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

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

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

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

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

fta199 - Which is excluded by Meyer and Dwight.

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

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

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

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

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