

## THE EPISTLE TO THE

## COLOSSIANS

## CHAPTER 1

2. *Colossae*. The form of the name appears to have been both *Kolossai* and *Kolassai*, the former being probably the earlier.

The city was in Phrygia, in the valley of the Lycus, about ten or twelve miles beyond Laodicea and Hierapolis. The region is volcanic, and the earthquakes common to large portions of Asia Minor are here peculiarly severe. The tributaries of the Lyous carried calcareous matter which formed everywhere deposits of travertine, said to be among the most remarkable formations of this character in the world.

“Ancient monuments are buried, fertile lands overlaid, river-beds choked up, and streams diverted, fantastic grottos and cascades and arches of stone formed by this strange, capricious power, at once destructive and creative, working silently and relentlessly through long ages. Fatal to vegetation, these incrustations spread like a stony shroud over the ground. gleaming like glaciers on the hillside, they attract the eye of the traveler at a distance of twenty miles, and form a singularly striking feature in scenery of more than common beauty and impressiveness” (Lightfoot).

The fertility of the region was nevertheless great. The fine sheep, and the chemical qualities of the streams which made the waters valuable for dyeing purposes, fostered a lively trade in dyed woolen goods. All the three cities were renowned for the brilliancy of their dyes.

Colossae stood at the junction of the Lycus with two other streams, on a highway between eastern and western Asia, and commanding the approaches to a pass in the Cadmus mountains. Both Herodotus and Xenophon speak of it as a prosperous and great city; but in Paul's time its glory had waned. Its site was at last completely lost, and was not

identified until the present century. Its ruins are insignificant. Paul never visited either of the three cities. The church at Colossae was the least important of any to which Paul's epistles were addressed.

*To the saints.* A mode of address which characterizes Paul's later epistles. The word is to be taken as a noun, and not construed as an adjective with *faithful brethren: to the holy and faithful brethren.*

*And faithful brethren in Christ.* Or *believing brethren.* Compare <sup><400></sup>Ephesians 1:1. There is no singling out of the faithful brethren from among others who are less faithful.

*Our Father.* The only instance in which the name of the Father stands in the opening benediction of an epistle without the addition *and Jesus Christ.*

**3. *And the Father.*** Some of the best texts omit *and.* So Rev. The form with *and* is the more common. Compare ch. 3:17.

*Praying always for you.* Rather connect *always* with *we give thanks*, and render *we give thanks for you always, praying, or in our prayers.* According to the Greek order, *praying for you* (as Rev. and A.V.), would make *for you* unduly emphatic.

**5. *For the hope*** (διὰ τὴν ἐλπίδα). The A.V. connects with *we give thanks* (ver. 3). But the two are too far apart, and Paul's introductory thanksgiving is habitually grounded on the spiritual condition of his readers, not on something objective. See <sup><600></sup>Romans 1:8; <sup><400></sup>1 Corinthians 1:4; <sup><401></sup>Ephesians 1:15. Better connect with what immediately precedes, *love which ye have*, and render as Rev., *because of the hope*, etc. Faith works by love, and the ground of their love is found in the hope set before them. Compare <sup><600></sup>Romans 8:24. The motive is subordinate, but legitimate. "The hope laid up in heaven is not the deepest reason or motive for faith and love, but both are made more vivid when it is strong. It is not the light at which their lamps are lit, but it is the odorous oil which feeds their flame" (Maclaren). *Hope.* See on <sup><400></sup>1 Peter 1:3. In the New Testament the word signifies both the sentiment of hope and the thing hoped for. Here the latter. Compare <sup><600></sup>Titus 2:13; <sup><600></sup>Galatians 5:5; <sup><600></sup>Hebrews 6:18: also <sup><600></sup>Romans 8:24, where both meanings appear. Lightfoot observes that the sense oscillates between the subjective feeling and the objective realization.

The combination of *faith*, *hope*, and *love* is a favorite one with Paul. See <sup><5008></sup>1 Thessalonians 1:3; <sup><4933></sup>1 Corinthians 13:13; <sup><4810></sup>Romans 5:1-5; <sup><5016></sup>12:6-12.

*Laid up* (ἀποκειμένην). Lit., *laid away*, as the pound in the napkin, <sup><5091></sup>Luke 19:20. With the derivative sense of *reserved* or *awaiting*, as *the crown*, <sup><5008></sup>2 Timothy 4:8. In <sup><5027></sup>Hebrews 9:27, it is rendered *appointed* (unto men to die), where, however, the sense is the same: death *awaits* men as something *laid up*. Rev., in margin, *laid up for*. Compare *treasure in heaven*, <sup><4161></sup>Matthew 6:20; <sup><4021></sup>19:21; <sup><5023></sup>Luke 12:34. “Deposited, reserved, put by in store out of the reach of all enemies and sorrows” (Bishop Wilson).

*Ye heard before* (προηκούσατε). Only here in the New Testament, not in Septuagint, and not frequent in classical Greek. It is variously explained as denoting either an undefined period in the past, or as contrasting the earlier Christian teaching with the later heresies, or as related to Paul’s letter (before I wrote), or as related to the fulfillment of the hope (ye have had the hope *pre-announced*). It occurs several times in Herodotus in this last sense, as 2:5, of one who has heard of Egypt without seeing it: v., 86, of the Aeginetans who had learned beforehand what the Athenians intended. Compare 8:79; 6:16. Xenophon uses it of a horse, which signifies by pricking up its ears what it *hears beforehand*. In the sense of mere priority of time without the idea of anticipation, Plato: “Hear me once more, though you have heard me say the same before” (“Laws,” vii., 797). I incline to the more general reference, ye heard in the past. The sense of hearing before the fulfillment of the hope would seem rather to require the perfect tense, since the hope still remained unfulfilled.

*The word of the truth of the Gospel*. *The truth* is the contents of *the word*, and *the Gospel* defines the character of the truth.

**6. Which is come unto you** (τοῦ παρόντος εἰς ὑμᾶς). Lit., *which is present unto you*. Has come and is present. Compare <sup><5110></sup>Luke 11:7, “are with me *into* bed.”

*In all the world*. Hyperbolic. Compare <sup><4808></sup>Romans 1:8; <sup><5008></sup>1 Thessalonians 1:8; <sup><4176></sup>Acts 17:6. Possibly with a suggestion of the universal character of

the Gospel as contrasted with the local and special character of false Gospels. Compare ver. 23.

*And bringeth forth fruit* (καὶ ἔστι καρποφορούμενον). Lit., *and is bearing fruit*. The text varies. The best texts omit *and*. Some join ἔστι *is* with the previous clause, *as it is in all the world*, and take *bearing fruit* as a parallel participle. So Rev. Others, better, join *is* with the participle, “even as it *is bearing fruit*.” This would emphasize the *continuous* fruitfulness of the Gospel. The middle voice of the verb, of which this is the sole instance, marks the fruitfulness of the Gospel *by its own inherent power*. Compare the active voice in ver. 10, and see <sup><403></sup>Mark 4:28, “the earth bringeth forth fruit *αὐτομάτη* of herself, *self-acting*. For a similar use of the middle, see *show*, <sup><411></sup>Ephesians 2:7; *worketh*, <sup><412></sup>Galatians 5:6.

*Increasing* (αὐξανόμενην). Not found in Tex. Rec., nor in A.V., but added in later and better texts, and in Rev. “Not like those plants which exhaust themselves in bearing fruit. The external growth keeps pace with the reproductive energy” (Lightfoot). “It makes wood as well” (Maclaren).

7. *Fellow-servant*. Used by Paul only here and ch. 4:7.

*Minister* (διάκονος). See on <sup><413></sup>Matthew 20:26; <sup><414></sup>Mark 9:35.

*For you* (ὕπὲρ ὑμῶν). Read ἡμῶν, *us* as Rev., *on our behalf*: as Paul’s representative.

8. *Declared* (δηλώσας). Or *made manifest*. See on <sup><415></sup>1 Corinthians 1:11.

*In the Spirit*. Connect with *your love*. Compare <sup><416></sup>Galatians 5:22.

9. *We also*. Marking the reciprocal feeling of Paul and Timothy with that of the Colossians.

*Pray — desire* (προσευχόμενοι — αἰτούμενοι). The words occur together in <sup><417></sup>Mark 11:24. The former is general, the latter special. Rev. *make request* is better than *desire*. The A.V. renders indiscriminately *ask* and *desire*. Rev. alters *desire* to *ask*. *Desire* in the sense of *ask* occurs in Shakespeare and Spenser.

*Knowledge* (ἐπίγνωσιν). See on <sup><418></sup>Romans 3:20; Philemon 6. *Full knowledge*. See <sup><419></sup>Romans 1:21, 28; <sup><420></sup>1 Corinthians 13:12, where Paul contrasts γινώσκειν *to know* γνῶσις *knowledge*, with ἐπιγινώσκειν *to*

know fully, **ἐπίγνωσις** *full knowledge*. Here appropriate to the knowledge of God in Christ as the perfection of knowledge.

*Wisdom and spiritual understanding* (σοφία καὶ συνέσει πνευματικῇ). Rev., better, applies *spiritual* to both — *spiritual wisdom and understanding*. The kindred adjectives σοφός *wise* and συνετός *prudent*, occur together, <sup><412></sup>Matthew 11:25; <sup><412></sup>Luke 10:21. For σοφία *wisdom*, see on <sup><613></sup>Romans 11:33, and on *wise*, <sup><503></sup>James 3:13. For σύνεσις *understanding*, see on <sup><412></sup>Mark 12:33, and *prudent*, <sup><412></sup>Matthew 11:25. The distinction is between general and special. *Understanding* is the critical apprehension of particulars growing out of *wisdom*, which apprehension is practically applied by φρόνησις *prudence*, see on <sup><417></sup>Luke 1:17; <sup><400></sup>Ephesians 1:8. *Spiritual* is emphatic, as contrasted with the vain philosophy of false teachers.

**10. Walk worthy** (περιπατῆσαι ἀξίως). The phrase occurs <sup><400></sup>Ephesians 4:1; <sup><502></sup>1 Thessalonians 2:12. Rev. gives the correct adverbial rendering *worthily*.

*Unto all pleasing* (εἰς πᾶσαν ἀρέσκειαν). So as to please God in all ways. Compare <sup><501></sup>1 Thessalonians 4:1, Ἀρέσκεια *pleasing*, only here in the New Testament. In classical Greek it has a bad sense, *obsequiousness, cringing*. Compare *men-pleasers*, ch. 3:22.

*In the knowledge* (εἰς τὴν ἐπίγνωσιν). Lit. *unto the knowledge*. The best texts read τῇ ἐπιγνώσει “by the knowledge:” by means of.

**11. Strengthened** (δυναμούμενοι). Only here in the New Testament, but found in Septuagint. The compound (ἐνδυναμώω to *make strong*) is frequent in Paul, <sup><604></sup>Romans 4:20; <sup><600></sup>Ephesians 6:10; <sup><503></sup>Philippians 4:13; <sup><512></sup>1 Timothy 1:12.

*Power — might* (δυνάμει — κράτος). See on <sup><621></sup>2 Peter 2:11; <sup><612></sup>John 1:12.

*Glory*. See on <sup><613></sup>Romans 3:23.

*Patience — long-suffering* (ὑπομονὴν — μακροθυμίαν). See on <sup><606></sup>2 Peter 1:6; <sup><507></sup>James 5:7.

*With joyfulness.* Compare ver. 24; <sup><5002></sup>James 1:2, 3; <sup><6003></sup>1 Peter 4:13. Some connect with *giving thanks*, ver. 12, and this is favored by the construction of the previous clauses: *in every good work bearing fruit: with all power strengthened: with joy giving thanks*. But Paul is not always careful to maintain the symmetry of his periods. The idea of *joy* is contained in *thanksgiving*, which would make the emphatic position of *with joy* inexplicable; besides which we lose thus the idea of *joyful endurance* (ver. 24) and of *joyful suffering expressing itself in thanksgiving*. Compare <sup><6005></sup>Romans 5:3.

**12. Made us meet** (ικανώσαντι). See on <sup><6002></sup>2 Corinthians 3:6.

*To be partakers of the inheritance* (εἰς τὴν μερίδα τοῦ κλήρου). Lit., *for the portion of the lot*; that is, *the portion which is the lot*. Compare <sup><6002></sup>Acts 8:21, where the two words are coordinated.

*In light* (ἐν τῷ φωτί). Connect with *inheritance*: the inheritance which is in light. This need not be limited to future glory. The children of God walk in light on earth. See <sup><6002></sup>John 3:21; <sup><6109></sup>11:9; <sup><6126></sup>12:36; <sup><6005></sup>Ephesians 5:8; <sup><5185></sup>1 Thessalonians 5:5; <sup><6107></sup>1 John 1:7; <sup><6202></sup>2:10.

**13. Power** (ἐξουσίας). See on <sup><6201></sup>Mark 2:10. <sup>fa185</sup>

*Translated* (μετέστησεν). The word occurs five times in the New Testament: of *putting out* of the stewardship, <sup><6204></sup>Luke 16:4; of *the removal* of Saul from the kingdom, <sup><6402></sup>Acts 13:22; of Paul *turning away* much people, <sup><6402></sup>Acts 19:26; and of *removing* mountains, <sup><6302></sup>1 Corinthians 13:2. A change of kingdoms is indicated.

*Kingdom.* Hence God's kingdom is in the present, no less than in heaven. See on <sup><6201></sup>Luke 6:20.

*Of His dear Son* (τοῦ υἱοῦ τῆς ἀγάπης αὐτοῦ). Lit., *of the Son of His love*. So Rev. The Son who is the object of His love, and to whom, therefore, the kingdom is given. See <sup><6007></sup>Psalms 2:7, 8; <sup><6005></sup>Hebrews 1:3-9. It is true that love is the essence of the Son as of the Father; also, that the Son's mission is the revelation of the Father's love; but, as Meyer correctly says, "the language refers to the *exalted* Christ who *rules*."

**14. Redemption** (ἀπολύτρωσιν). See on <sup><6005></sup>Romans 3:24. Continuing the image of an enslaved and ransomed people. Omit *through His blood*.

*Forgiveness* (ἄφεσιν). See on *remission*, <sup><6125></sup>Romans 3:25; *forgiven*, <sup><5125></sup>James 5:15. *Forgiveness* defines *redemption*. Lightfoot's suggestion is very interesting that this precise definition may convey an allusion to the perversion of the term ἀπολύτρωσις by the Gnostics of a later age, and which was possibly foreshadowed in the teaching of the Colossian heretics. The Gnostics used it to signify the result of initiation into certain mysteries. Lightfoot quotes from Irenaeus the baptismal formula of the Marcosians <sup>fa186</sup> "into unity and *redemption* (ἀπολύτρωσιν) and communion of powers." The idea of a redemption of the world, and (in a perverted form) of the person and work of Christ as having part in it, distinctively marked the Gnostic schools. That from which the world was redeemed, however; was not sin, in the proper sense of the term, but something inherent in the constitution of the world itself, and therefore due to its Creator.

In the following passage the person of Christ is defined as related to God and to creation; and absolute supremacy is claimed for Him. See Introduction to this volume, and compare <sup><6121></sup>Ephesians 1:20-23, and <sup><5110></sup>Philippians 2:6-11.

**15.** *The image* (εἰκόν). See on <sup><6134></sup>Revelation 13:14. For the Logos (Word) underlying the passage, see on <sup><6101></sup>John 1:1. *Image* is more than *likeness* which may be superficial and incidental. It implies a prototype, and embodies the essential verity of its prototype. Compare *in the form of God*, <sup><5110></sup>Philippians 2:6 (note), and the *effulgence of the Father's glory*, <sup><5105></sup>Hebrews 1:3. Also <sup><6101></sup>John 1:1.

*Of the invisible God* (τοῦ Θεοῦ τοῦ ἀοράτου). Lit., *of the God, the invisible*. Thus is brought out the idea of *manifestation* which lies in *image*. See on <sup><6134></sup>Revelation 13:14.

*The first born of every creature* (πρωτότοκος πασης κτίσεως). Rev., *the first-born of all creation*. For *first-born*, see on <sup><6105></sup>Revelation 1:5; for *creation*, on <sup><6107></sup>2 Corinthians 5:17. As *image* points to *revelation*, so *first-born* points to *eternal preexistence*. Even the Rev. is a little ambiguous, for we must carefully avoid any suggestion that Christ was the first of *created things*, which is contradicted by the following words: *in Him were all things created*. The true sense is, *born before the creation*. Compare *before all things*, ver. 17. This fact of priority implies

*sovereignty*. He is exalted above all thrones, etc., and all things are *unto* (εἰς) *Him*, as they are elsewhere declared to be unto God. Compare <sup><800></sup>Psalm 89:27; <sup><800></sup>Hebrews 1:2.

**16. By him** (ἐν αὐτῷ). Rev., *in Him*. *In* is not *instrumental* but *local*; not denying the instrumentality, but putting the fact of creation with reference to its sphere and center. *In Him*, within the sphere of His personality, resides the creative will and the creative energy, and in that sphere the creative act takes place. Thus creation was dependent on Him. *In Christ* is a very common phrase with Paul to express the Church's relation to Him. Thus "one body *in Christ*," <sup><600></sup>Romans 12:5; "fellow-workers *in Jesus Christ*," <sup><600></sup>Romans 16:3. Compare <sup><600></sup>Romans 16:7, 9, 11; <sup><600></sup>1 Corinthians 1:30; 4:15, etc.

*All things* (τὰ πάντα). The article gives a collective sense — *the all*, the whole universe of things. Without the article it would be *all things severally*.

*Were created* (ἐκτίσθη). See on <sup><600></sup>John 1:3. The aorist tense, denoting a definite historical event.

*Visible — invisible*. Not corresponding to earthly and heavenly. There are visible things in heaven, such as the heavenly bodies, and invisible things on earth, such as the souls of men.

*Thrones, dominions, principalities, powers* (θρόνοι, κυριότητες, ἀρχαί, ἔξουσία). Compare <sup><400></sup>Ephesians 1:21; 3:10; 6:12; <sup><650></sup>1 Corinthians 15:24; <sup><600></sup>Romans 8:38; <sup><600></sup>Colossians 2:10, 15; <sup><600></sup>Titus 3:1. In <sup><600></sup>Titus 3:1, they refer to earthly dignities, and these are probably included in <sup><650></sup>1 Corinthians 15:24. It is doubtful whether any definite succession of rank is intended. At any rate it is impossible to accurately define the distinctions. It has been observed that wherever *principalities* (ἀρχαί) and *powers* (ἐξουσία) occur together, *principalities* always precedes, and that *δύναμις* *power* (see <sup><400></sup>Ephesians 1:21) when occurring with either of the two, follows it; or, when occurring with both, follows both. The primary reference is, no doubt, to the celestial orders; but the expressions *things on earth*, and *not only in this world* in the parallel passage, <sup><400></sup>Ephesians 1:21, indicate that it may possibly include earthly dignities. *Principalities* and *powers* are used of both good and evil powers. See <sup><400></sup>Ephesians 3:10; 6:12;



<sup><5025</sup>Colossians 2:15. The passage is aimed at the angel-worship of the Colossians (see Introduction); showing that while they have been discussing the various grades of angels which fill the space between God and men, and depending on them as media of communion with God, they have degraded Christ who is above them all, and is the sole mediator. Compare <sup><5015</sup>Hebrews 1:5-14, where the ideas of the Son as Creator and as Lord of the angels are also combined. <sup>fa187</sup>*Thrones* occurs only here in enumerations of this kind. It seems to indicate the highest grade. Compare <sup><600</sup>Revelation 4:4, **θρόνοι** *thrones*, A.V. *seats*, and see note. *Thrones* here probably means *the enthroned angels*. *Dominions* or *dominations*, also <sup><402</sup>Ephesians 1:21. *Principalities* or *princedoms*. In <sup><608</sup>Romans 8:38, this occurs without *powers* which usually accompanies it.

*All things* (τὰ πάντα). Recapitulating. Collectively as before.

*Were created* (ἔκτισται). Rev., correctly, *have been created*. The perfect tense instead of the aorist, as at the beginning of the verse. “The latter describes the definite, historical act of creation; the former the continuous and present relations of creation to the Creator” (Lightfoot). So <sup><400</sup>John 1:3. “Without Him *did not* any thing *come into being* (ἐγένετο, aorist) which *hath come* into being” (and exists, γέγονεν, see note).

*By Him and for Him* (δι’ αὐτοῦ καὶ εἰς αὐτὸν). Rev., better, *through Him and unto Him*. See on <sup><613</sup>Romans 11:36. Compare *in Him* at the beginning of the verse. There Christ was represented as the *conditional* cause of all things. All things came to pass within the sphere of His personality and as dependent upon it. Here He appears as the *mediating* cause; *through* Him, as <sup><406</sup>1 Corinthians 8:6. *Unto* Him. All things, as they had their beginning in Him, tend *to* Him as their consummation, to depend on and serve Him. Compare <sup><621</sup>Revelation 22:13; and <sup><520</sup>Hebrews 2:10; “*for whose sake* (δι’ ὃν) and *through whose agency* (δι’ οὗ) are all things” Rev., “*for whom and through whom.*” See also <sup><400</sup>Ephesians 1:10, 23; 4:10; <sup><500</sup>Philippians 2:9-11; <sup><413</sup>1 Corinthians 15:28. The false teachers maintained that the universe proceeded from God indirectly, through a succession of emanations. Christ, at best, was only one of these. As such, the universe could not find its consummation in Him.

17. *He is* (αὐτὸς ἔστιν). Both words are emphatic. ἔστιν is, is used as in <sup><408</sup>John 8:58 (see note), to express Christ’s absolute existence. “*He*

emphasizes the *personality, is the preexistence*” (Lightfoot). For similar emphasis on the pronoun, see <sup><424></sup>Ephesians 2:14; 4:10, 11; <sup><412></sup>1 John 2:2; <sup><405></sup>Revelation 19:15.

*Before all things.* In time.

*By Him* (ἐν αὐτῷ). *In Him* as ver. 16. So Rev.

*Consist* (συνέστηκεν). *Cohere*, in mutual dependence. Compare <sup><423></sup>Acts 27:28; <sup><300></sup>Hebrews 1:3. For other meanings of the verb, see on <sup><413></sup>Romans 3:5. Christ not only creates, but *maintains* in continuous stability and productiveness. “He, the All-powerful, All-holy Word of the Father, spreads His power over all things everywhere, enlightening things seen and unseen, holding and binding all together in Himself. Nothing is left empty of His presence, but to all things and through all, severally and collectively, He is the giver and sustainer of life.... He, the Wisdom of God, holds the universe in tune together. He it is who, binding all with each, and ordering all things by His will and pleasure, produces the perfect unity of nature and the harmonious reign of law. While He abides unmoved forever with the Father, He yet moves all things by His own appointment according to the Father’s will” (Athanasius).

**18. And He.** Emphatic. The same who is before all things and in whom all things consist.

*The head of the body, the Church.* The Church is described as a body, <sup><514></sup>Romans 12:4 sq.; <sup><422></sup>1 Corinthians 12:12-27; <sup><407></sup>10:17, by way of illustrating the functions of the members. Here the image is used to emphasize the position and power of Christ as the head. Compare ch. 2:19; <sup><402></sup>Ephesians 1:22, 23; <sup><400></sup>4:4, 12, 15, 16; <sup><403></sup>5:23, 30.

*Who is the beginning* (ὅς ἐστιν ἀρχὴ). *Who is*, equivalent to *seeing He is*. *Beginning*, with reference to the Church; not the beginning of the Church, but of the new life which subsists in the body — the Church.

*The first-born from the dead* (πρωτότοκος ἐκ τῶν νεκρῶν). Defining how Christ is the beginning of the new spiritual life: by His resurrection. Compare <sup><450></sup>1 Corinthians 15:20, 23, and *Prince of life*, <sup><415></sup>Acts 3:15 (note) See on <sup><400></sup>Revelation 1:5, where the phrase is slightly different, “first-born of the dead.” He comes forth from among the dead as the first-born issues

from the womb. Compare <sup><400></sup>Acts 2:4, “having loosed *the pains* of death,” where the Greek is **ὠδίννας** *birth-throes*.<sup>fa188</sup> There is a parallelism between *first-born of the creation* and *first-born from the dead* as regards the relation of headship in which Christ stands to creation and to the Church alike; but the parallelism is not complete. “He is the first-born from the dead as having been Himself one of the dead. He is not the first-born of all creation as being himself created” (Dwight).

*In all things.* The universe and the Church.

*Might have the preeminence* (**γένηται πρωτεύων**). Lit., *might become being first*. **Πρωτεύω** *to be first* only here in the New Testament. **Γένηται** *become* states a relation into which Christ *came* in the course of time: **ἔστιν** *is* (the first-born of all creation) states a relation of Christ’s *absolute being*. He *became* head of the Church through His incarnation and passion, as He *is* head of the universe in virtue of His absolute and eternal being. Compare <sup><307></sup>Philippians 2:6, “*being* (**ὑπάρχων**) in the form of God — *was made* (**γενόμενος**) obedient unto death.” This sense is lost in the rendering *might have the preeminence*.

**19.** *It pleased the Father that in Him should all fullness dwell* (**ἐν αὐτῷ εὐδόκησεν πᾶν τὸ πλήρωμα κατοικῆσαι**). **Εὐδοκέω** *to think it good, to be well pleased* is used in the New Testament, both of divine and of human good-pleasure; but, in the former case, always of God the Father. So <sup><187></sup>Matthew 3:17; <sup><22></sup>Luke 12:32; <sup><12></sup>1 Corinthians 1:21. The subject of *was well pleased, God*, is omitted as in <sup><12></sup>James 1:12, and must be supplied; so that, literally, the passage would read, *God was well pleased that in Him*, etc.<sup>fa189</sup> Rev., *it was the good pleasure of the Father. Fullness*, Rev, correctly, *the fullness*. See on <sup><11></sup>Romans 11:12; <sup><16></sup>John 1:16. The word must be taken in its passive sense — *that with which a thing is filled*, not *that which fills*. *The fullness* denotes *the sum-total of the divine powers and attributes*. In Christ dwelt all the fullness of God as deity. The relation of essential deity to creation and redemption alike, is exhibited by John in the very beginning of his gospel, with which this passage should be compared. In John the order is:

1. The essential nature of Christ;
2. Creation;

### 3. Redemption.

Here it is:

1. Redemption (ver. 13);
2. Essential being of the Son (15);
3. The Son as Creator (16);
4. The Church, with Christ as its head (18).

Compare <sup><del>4:15</del></sup> 2 Corinthians 5:19; <sup><del>4:11</del></sup> Ephesians 1:19, 20, 23. Paul does not add *of the Godhead to the fullness*, as in ch 2:9 since the word occurs in direct connection with those which describe Christ's essential nature, and it would seem not to have occurred to the apostle that it could be understood in any other sense than as an expression of the plenitude of the divine attributes and powers.

Thus the phrase *in Him should all the fullness dwell* gathers into a grand climax the previous statements — *image of God, first-born of all creation, Creator, the eternally preexistent, the Head of the Church, the victor over death, first in all things*. On this summit we pause, looking, like John, from Christ in His fullness of deity to the exhibition of that divine fullness in redemption consummated in heaven (vers. 20-22).

There must also be taken into the account the selection of this word *fullness* with reference to the false teaching in the Colossian church, the errors which afterward were developed more distinctly in the Gnostic schools. *Pleroma fullness* was used by the Gnostic teachers in a technical sense, to express the sum-total of the divine powers and attributes. "From the pleroma they supposed that all those agencies issued through which God has at any time exerted His power in creation, or manifested His will through revelation. These mediatorial beings would retain more or less of its influence, according as they claimed direct parentage from it, or traced their descent through successive evolutions. But in all cases this pleroma was distributed, diluted, transformed, and darkened by foreign admixture. They were only partial and blurred images, often deceptive caricatures, of their original, broken lights of the great Central Light" (Lightfoot). Christ may have been ranked with these inferior images of the divine by the

Colossian teachers. Hence the significance of the assertion that the totality of the divine dwells in Him. <sup>fa190</sup>

*Dwell* (κατοικήσαι). Permanently. See on <sup><412></sup>Luke 11:26. Compare the Septuagint usage of κατοικεῖν *permanent dwelling*, and παροικεῖν *transient sojourning*. Thus <sup><430></sup>Genesis 37:1, “Jacob *dwelt* (permanently, κατόκει) in the land where his father *sojourned* (παρῶκησεν A.V., *was a stranger*). Perhaps in contrast with the partial and transient connection of the pleroma with Christ asserted by the false teachers. The word is used of the indwelling of the Father, <sup><412></sup>Ephesians 2:22 (κατοικητήριον τοῦ Θεοῦ *habitation of God*); of the Son, <sup><417></sup>Ephesians 3:17; and of the Spirit, <sup><405></sup>James 4:5.

**20. Having made peace** (εἰρηνοποιήσας). Only here in the New Testament. Having *concluded* peace; see on <sup><412></sup>John 3:21. The participle is parallel with *to reconcile*, and marks peace-making and reconciliation as contemporaneous. The kindred εἰρηνοποιός *peacemaker*, only in <sup><418></sup>Matthew 5:9. The phrase *making peace*, in which the two factors of this verb appear separately, occurs only <sup><415></sup>Ephesians 2:15.

*To reconcile* (ἀποκαταλλάξαι). Only here, ver. 21, and <sup><412></sup>Ephesians 2:16. The connection is: *it was the good pleasure of the Father* (ver. 19) *to reconcile*. The compounded preposition ἀπό gives the force of *back*, hinting at restoration to a primal unity. So, in <sup><412></sup>Ephesians 2:12-16, it occurs as in ver. 21, in connection with ἀπηλλοτριωμένοι *alienated*, as if they had not always been strangers. See on <sup><412></sup>Ephesians 2:12. Others explain *to reconcile wholly*. For the verb καταλλάσσω *to reconcile*, see on <sup><450></sup>Romans 5:10.

*All things* (τὰ πάντα). Must be taken in the same sense as in vers. 16, 17, 18, *the whole universe*, material and spiritual. <sup>fa191</sup> The arrangement of clauses adopted by Rev. is simpler.

**21. Enemies.** To God, in the active sense.

*Mind* (διανοία). See on *imagination*, <sup><415></sup>Luke 1:51. The spiritual seat of enmity.

*By wicked works* (ἐν τοῖς ἔργοις τοῖς πονηροῖς). Rev., better, *in your evil works*. In the performance of — the sphere in which, outwardly, their alienation had exhibited itself.

**22. *Body of His flesh.*** Which consisted of flesh; without which there could have been no death (see next clause).

*To present* (παραστήσαι). Purpose of the reconciliation. Compare <sup><480></sup>Romans 8:30. See on *shewed himself*, <sup><400></sup>Acts 1:3. Compare <sup><500></sup>Romans 12:1, where it is used of presenting a sacrifice. <sup>fa192</sup>

*Holy, unblamable, unreprouvable* (ἁγίους, ἀμώμους, ἀνεγκλήτους). *Holy*, see on *saints*, <sup><480></sup>Acts 26:10; <sup><600></sup>Revelation 3:7. The fundamental idea of the word is *separation* unto God and from worldly defilement. *Unblamable*, Rev. much better, *without blemish*. Compare <sup><400></sup>Ephesians 1:4; <sup><480></sup>5:27; and see on <sup><400></sup>1 Peter 1:19, and *blemishes*, <sup><600></sup>2 Peter 2:13. *Unreprouvable*, not only actually free from blemish, but from the charge of it. See on <sup><400></sup>1 Corinthians 1:8, and compare <sup><500></sup>1 Timothy 6:14.

*In His sight* (κατεώπιον αὐτοῦ). Rev., *before Him*. *Him* refers to *God*, not *Christ*. Whether the reference is to God's future judgment or to His present approval, can hardly be determined by the almost unexceptional usage of *κατενώπιον* *before*, in the latter sense, as is unquestionably the case in <sup><400></sup>Ephesians 1:4. The simple *ἐνώπιον* *before*, is used in the former sense, <sup><400></sup>Luke 12:9. "Ἐμπροσθεν *before*, occurs in both senses. The reference to the future judgment seems the more natural as marking the consummation of the redemptive work described in vers. 20-22. Compare <sup><500></sup>1 Thessalonians 3:13, and <sup><480></sup>Ephesians 5:27, which corresponds with the figure of the bride, the Lamb's wife, in <sup><600></sup>Revelation 21:9 sqq. This view is further warranted by the following words, *if ye continue*, etc., the final presentation being dependent on steadfastness. <sup>fa193</sup>

**23. *Continue in the faith*** (ἐπιμένετε τῇ πίστει.). The verb means *to stay at or with* (ἐπί). So <sup><500></sup>Philippians 1:24, *to abide by the flesh*. See on <sup><480></sup>Romans 6:1. *The faith* is not the gospel system (see on <sup><480></sup>Acts 6:7), but the Colossians' faith in Christ. *Your faith* would be better.

*Grounded and settled* (τεθειλωμένοι καὶ ἑδραῖοι). For *grounded*, see on *settle*, <sup><400></sup>1 Peter 5:10; compare <sup><480></sup>Luke 6:48, 49; <sup><480></sup>Ephesians 3:17. *Settled*, from ἑδρα *a seat*. Rev., *steadfast*. See <sup><400></sup>1 Corinthians 7:37; 15:58,

the only other passages where it occurs. Compare **ἔδραίωμα** *ground*, <sup><5085></sup>1 Timothy 3:15. Bengel says: “The former is metaphorical, the latter more literal. The one implies greater respect to the foundation by which believers are supported; but *settled* suggests inward strength which believers themselves possess.”

*Moved away* (**μετακινούμενοι**). The present participle signifying continual shifting. Compare <sup><4578></sup>1 Corinthians 15:58.

*To every creature* (**ἐν πάσῃ κτίσει**). Rev, correctly, *in all creation*. See on <sup><4057></sup>2 Corinthians 5:17, and compare ver. 15.

**24. Who now.** Omit *who*. *Now* is temporal: in the midst of my imprisonment and sufferings, after having become a minister of the Gospel, and having preached it.

*In my sufferings*. Not as our idiom, *rejoice in*, as *rejoice in the Lord*, but *in the midst of*; *while enduring*.

*Fill up* (**ἀνταναπληρῶ**). Only here in the New Testament. Lit., *fill up in turn*. Rev., *on my part* (**ἀντί**). **Ἀναπληρῶ** *to fill up* occurs <sup><6446></sup>1 Corinthians 14:16; 16:17; <sup><4662></sup>Galatians 6:2, and elsewhere. The double compound **προσαναπληρῶ** *to fill up by adding*, <sup><4092></sup>2 Corinthians 9:12 (note); 11:9. **Ἀντί** *on my part* offsets *Christ* in the next clause. Lightfoot explains well: “It signifies that the supply comes from *an opposite quarter* to the deficiency, and so describes the correspondence of the personal agents,” and not merely the correspondence of the supply with the deficiency.

*That which is lacking of the afflictions of Christ* (**τὰ ὑστερήματα τῶν θλίψεων τοῦ Χριστοῦ**). *Lacking*, lit., *behind*. Used with different compounds of **πληρῶ** *to fill*, <sup><4167></sup>1 Corinthians 16:17; <sup><4092></sup>2 Corinthians 9:12; <sup><4719></sup>11:9; <sup><4889></sup>Philippians 2:30. *Of the afflictions of Christ*. The afflictions which Christ endured; which belonged to Him: not *Paul’s* afflictions described as *Christ’s* because endured in fellowship with Him (Meyer); nor the afflictions which Christ endures in His Church (Alford, Ellicott, Eadie).

These afflictions do not include *Christ’s vicarious sufferings*, which are never denoted by **θλίψεις** *tribulations*. *That which is lacking of the*

*afflictions of Christ* signifies that portion of Christ's ministerial sufferings which was not endured by Him in person, but is endured in the suffering of Christians in all generations in carrying out Christ's work. Compare <sup><400></sup>2 Corinthians 1:5, 7; <sup><500></sup>Philippians 3:10. Hence those are mistaken interpretations which explain the filling up as a correspondence of the supply with the deficiency. The correspondence is between the two parties, Christ and His followers, and the supply does not correspond with the deficiency, but works toward supplying it. The point is not the identification of Paul with Christ in His sufferings (which is true as a fact), but the distinction between Paul and Christ. Hence the present tense, *I am filling up*, denoting something still in process. The full tale of sufferings will not be completed until the Church shall have finished her conflict, and shall have come up "out of great tribulation" to sit at the marriage-supper of the Lamb.

*In my flesh.* Connect with *fill up*.

*For His body's sake, which is the Church.* Σάρξ *flesh* is never used of a metaphorical organism like the Church, but σῶμα *body*. See on *flesh*, <sup><500></sup>Romans 7:5, sec. 3. In ver. 22, *flesh* was used with *body* in order to define the reference of *body* to the fleshly human organism of Christ. Compare <sup><400></sup>John 1:14. Here σῶμα *body* only, defined by *Church*.

**25. The dispensation** (οἰκονομίαν). From οἶκος *house* and νέμω *to dispense or manage*. Hence οἰκονόμος *a house-steward*. Here the meaning is *stewardship* — the office of a steward or administrator in God's house. See on <sup><400></sup>1 Corinthians 9:17, and compare <sup><200></sup>Luke 16:2-4; <sup><400></sup>1 Corinthians 4:1; <sup><500></sup>Titus 1:7; <sup><400></sup>1 Peter 4:10. In <sup><400></sup>Ephesians 3:2, the word is used of the divine *arrangement* or *economy* committed to Paul. In <sup><400></sup>Ephesians 1:10 of the divine *government* or *regulation* of the world.

*For you* (εἰς ὑμᾶς). Rev., more strictly, *to youward*. Connect with *was given*. The stewardship was assigned to me with you as its object. Compare <sup><400></sup>Ephesians 3:2; <sup><500></sup>Romans 15:16.

*To fulfill* (πληρῶσαι). Fully discharge my office, so that the divine intent shall be fully carried out in the preaching of the Gospel to the Gentiles no less than to the Jews. Compare *fully preached*, <sup><500></sup>Romans 15:19.



**26. *The mystery.*** See on <sup><512></sup>Romans 11:25. The kindred word **μεμύημαι** *I have been initiated* (A.V., *instructed*) occurs <sup><504></sup>Philippians 4:12, in the sense drawn from the technical use of the term, denoting the induction into pagan mysteries. Ignatius addresses the Ephesians as “*fellow-initiates* (**συμμύσται**), or *students of the mysteries*, with Paul” (Ephesians 12.). In the New Testament the word implies something which, while it may be obscure in its nature, or kept hidden in the past, is now revealed. Hence used very commonly with words denoting *revelation* or *knowledge*. So, “*to know the mysteries,*” <sup><431></sup>Matthew 13:11; “*revelation of the mystery,*” <sup><515></sup>Romans 16:25; *made known*, <sup><400></sup>Ephesians 3:3, etc. In Colossians and Ephesians it is used, with a single exception, of the admission of the Gentiles to gospel privileges. Compare <sup><515></sup>Romans 16:25, 26.

***From ages — generations*** (**ἀπὸ — αἰώνων — γενεῶν**). The unit and the factors: the *aeon* or age being made up of *generations*. Compare <sup><400></sup>Ephesians 3:21, where the literal translation is *unto all the generations of the age of the ages*. The preposition **ἀπὸ** *from*, differs from **πρό** *before* (<sup><400></sup>1 Corinthians 2:7), as marking the point *from* which concealment could properly begin. *Before* the beginning of the ages of the world the counsel of God was *ordained*, but not *concealed*, because there were no human beings from whom to conceal it. The concealment began *from* the beginning of the world, with the entrance of subjects to whom it could be a fact.

**27. *Would make known*** (**ἠθέλησεν γνωρίσαι**). Lit., *willed to make known*. Rev., *was pleased*. Hence the apostles who were called to make known the Gospel were such *by the will of God* (ver. 1).

***Riches.*** See on <sup><400></sup>Romans 2:4.

***Of the glory of this mystery among the Gentiles.*** The mystery of the admission of the Gentiles to the gospel covenant, now revealed through Paul’s preaching, was divinely rich and glorious. This glory is the manifestation of the kingdom of Christ among the Gentiles as their inheritance (ver. 12; compare <sup><515></sup>Romans 8:18, 21; <sup><400></sup>2 Corinthians 4:17). The richness exhibited itself in the free dispensation of the Gospel to the Gentile as well as to the Jew. It was not limited by national lines. Compare “the same Lord is *rich* unto all,” <sup><512></sup>Romans 10:12; and *beggarly elements*, <sup><400></sup>Galatians 4:9.

*Which is Christ in you.* The readings differ. Some read ὅς, masculine, *which*, referring to *the riches*: others ὃ, neuter, *which*, referring to *mystery*. The latter corresponds with ch. 2:2, *the mystery of God, Christ*, etc. In either case the defining words are *Christ in you*, i.e., *in the Gentiles*; either as constituting the richness of glory in this mystery, or as being the essence of the myself itself. *In you* may be either *within* you, dwelling in your hearts, or *among* you. The latter accords with *among the Gentiles*, the former with *dwell in your hearts*, <sup><487></sup>Ephesians 3:17. Compare <sup><480></sup>Romans 8:10; <sup><473></sup>2 Corinthians 13:5; <sup><409></sup>Galatians 4:19.

*The hope of glory* (ἡ ἐλπίς τῆς δόξης). Lit., of *the* glory. The Gentiles, in receiving the manifestation of Christ, did not realize all its glory. The full glory of the inheritance was *a hope*, to be realized when Christ should appear “the second time unto salvation” (<sup><303></sup>Hebrews 9:28). Compare <sup><500></sup>1 Timothy 1:1. *Glory* refers to *the glory of the mystery*; hence *the* glory, but with more emphasis upon the idea of the same glory consummated at Christ’s coming — the glory which shall be revealed. See <sup><488></sup>Romans 8:18; <sup><407></sup>2 Corinthians 4:17; <sup><400></sup>1 Peter 1:7

**28. Warning** (νουθετοῦντες). Rev., *admonishing*. See on <sup><441></sup>Acts 20:31. Compare *νουθεσία* *admonition*, <sup><409></sup>Ephesians 6:4.

*Every*. Thrice repeated, in order to emphasize the universality of the Gospel against the intellectual exclusiveness encouraged by the false teachers. For similar emphatic repetitions of *all* or *every*, compare <sup><401></sup>1 Corinthians 10:1, 2; <sup><423></sup>12:13; <sup><407></sup>Romans 9:6, 7; <sup><413></sup>11:32, etc.

*In all wisdom* (ἐν πάσῃ σοφίᾳ). In every form of wisdom. Thus opposed to the idea of esoteric and exoteric <sup>fa194</sup>wisdom represented by the false teachers; higher knowledge for the few philosophic minds, and blind faith for the masses. In christian teaching the highest wisdom is freely open to all. Compare ch. 2:2, 3.

*Perfect*. Compare <sup><406></sup>1 Corinthians 2:6, 7, and see note. There may be in this word a hint of its use in the ancient mysteries to designate the fully instructed as distinguished from the novices. Peter uses the technical word ἐπόπται *eye-witnesses*, which designated one admitted to the highest grade in the Eleusinian mysteries, of those who beheld Christ’s glory in His transfiguration, <sup><402></sup>2 Peter 1:16. From this point of view Bishop Lightfoot

appropriately says: “The language of the heathen mysteries is transferred by Paul to the christian dispensation, that he may the more effectively contrast the things signified. The true Gospel also has its mysteries, its hierophants, its initiation; but these are open to all alike. In Christ every believer is **τέλειος** *fully initiated*, for he has been admitted as **ἐπόπτης** *eye-witness* of its most profound, most awful secrets.”

**29. I labor** (**κοπιῶ**). Unto weariness. See on <sup><4185></sup>Luke 5:5. The connection with the following **ἀγωνιζόμενος** *contending in the arena*, seems to show that *I labor* has the special sense of *labor in preparing for the contest*. The same combination occurs <sup><5000></sup>1 Timothy 4:10, where the correct reading is **ἀγωνιζόμεθα** *we strive* for **ὀνειδιζόμεθα** *we suffer reproach*; and there is a similar combination, <sup><5079></sup>Philippians 2:16, *run and labor*. So Ignatius, Epistle to Polycarp, 6.: “*Labor ye one with another* (**συγκοπιᾶτε**); *strive together* (**συναθλεῖτε**, see <sup><5012></sup>Philippians 1:27); *run together, suffer together, go to rest together, arise together*” (the last two probably with reference to the uniform hours prescribed for athletes under training). So Clement of Rome: “Who have *labored* (**κοπιόσαντες**) much, and *contended* (**ἀγωνισάμενοι**) honorably” (2:7). See on <sup><4921></sup>1 Corinthians 9:24-27.

**Striving** (**ἀγωνιζόμενος**). From **ἀγών** originally *an assembly, a place of assembly*, especially for viewing the games. Hence *the contest* itself, the word being united with different adjectives indicating the character of the contest, as **ἵππικός** *of horses*; **γυμνικός** *gymnastic*; **μουσικός** *of music*; **χάλκεος**, where the prize is *a brazen shield*, etc. Generally, *any struggle or trial*. Hence the verb means *to enter a contest, to contend, to struggle*. The metaphor is a favorite one with Paul, and, with the exception of three instances (<sup><4123></sup>Luke 13:24; <sup><4306></sup>John 18:36; <sup><5211></sup>Hebrews 12:1), the words **ἀγών** *contest* and **ἀγωνίζομαι** *to contend* are found only in his writings. See <sup><5162></sup>1 Timothy 6:12; <sup><5001></sup>2 Timothy 4:7; <sup><4925></sup>1 Corinthians 9:25.(note); <sup><5112></sup>1 Thessalonians 2:2.

**Working** (**ἐνέργειαν**). From **ἐνεργής ἐν** *in*, **ἔργον** *work*; lit. *being in or at work*. See on <sup><4309></sup>1 Corinthians 16:9. **Ενέργεια** is *the state of being at work; energy, efficiency*. Used only of superhuman energy, good or evil.

**Which worketh** (**τὴν ἐνεργουμένην**). Kindred with the preceding. See on <sup><5156></sup>James 5:16. <sup>fa195</sup>

## CHAPTER 2

1. *I would that ye knew* (θέλω ὑμᾶς εἰδέναι): Paul's more usual form of expression is, *I would not have you to be ignorant*. See on <sup><611></sup>Romans 1:13.

*What great conflict I have* (ἡλίκον ἀγῶνα ἔχω). Rev., *how greatly I strive*. Ἠλίκον *what great*, only here and <sup><318></sup>James 3:5. *Conflict*, continuing the metaphor of ch. 1:29. Here of *inward* conflict, *anxiety*, *prayer*, as ch. 4:12.

*Laodicaea*. See on <sup><614></sup>Revelation 3:14.

*And for as many as* (καὶ ὅσοι). Including all who come under the same category as the Colossians and Laodiceans. Hence equivalent to *all who, like yourselves, have not seen*, etc. See, for a similar usage, <sup><406></sup>Acts 4:6; <sup><617></sup>Revelation 18:17. Indicating that the Colossians and Laodiceans were both personally unknown to Paul.

2. *Comforted* (παρακληθῶσιν). Not so much *tranquilized* as *braced*. See on <sup><646></sup>John 14:16.

*Knit together* (συμβιβασθέντες). See on *proving*, <sup><412></sup>Acts 9:22. In the Septuagint it means *to instruct*, as <sup><216></sup>Exodus 18:16; <sup><649></sup>Deuteronomy 4:9; <sup><347></sup>Isaiah 40:13 (compare <sup><126></sup>1 Corinthians 2:16); <sup><518></sup>Psalms 31:8. Used of *putting together in one's mind*, and so to *conclude by comparison*. Thus <sup><410></sup>Acts 16:10, *assuredly gathering*, Rev., *concluding*.

*Full assurance* (πληροφορίας). Or *fullness*. See <sup><611></sup>Hebrews 6:11; <sup><312></sup>10:22.

*Of understanding* (συνέσεως). See on <sup><413></sup>Mark 12:33; <sup><424></sup>Luke 2:47.

*To the acknowledgment* (εἰς ἐπίγνωσιν). Wrong. Ἐπίγνωσις is *the full knowledge*, as ch. 1:9 (note). Rev., *that they may know*.

*Of God*. The best textual authorities add Χριστοῦ *of Christ*. So Rev., *of God, even Christ*. *Christ* is in apposition with *mystery*. Compare ch. 1:27.

3. *Hid* (ἀπόκρυφοι). Only here, <sup><402></sup>Mark 4:22; <sup><417></sup>Luke 8:17. Compare <sup><411></sup>1 Corinthians 2:7. Not to be joined with *are*, as A.V. Its position at the end

of the sentence, and so far from *are*, shows that it is added as an emphatic secondary predicate. Hence, as Rev., *in whom are all the treasures*, etc., *hidden*. For a similar construction, see ch. 3:1, “where Christ is on the right hand of God *seated* (there).” <sup><5017></sup>James 1:17, “Every perfect gift is from above, *coming down*.” <sup>fa196</sup> Grammatically, *hidden* may be taken as an attribute of *treasures*; “in whom the hidden treasures are contained;” but the other is preferable. The words which immediately follow in ver. 4, suggest the possibility that *hidden* may convey an allusion to the *Apocrypha* or secret writings of the Essenes, whose doctrines entered into the Colossian heresy. Such writings, which, later, were peculiar also to the Gnostics, contained the authoritative secret wisdom, the esoteric teaching for the learned few. If such is Paul’s allusion, the word suggests a contrast with the treasures of christian wisdom which are accessible to all in Christ.

*Wisdom and knowledge*. See on <sup><6113></sup>Romans 11:33.

4. *Beguile* (παραλογίζηται). Only here and <sup><5022></sup>James 1:22. See note. Rev., *delude*. So Ignatius, speaking of the duty of obedience to the bishop, says: “He that fails in this, does not deceive the visible bishop, but *attempts to cheat* (παραλογίζεται) the Invisible” (Epistle to Magnesians, 3.). The word is found in the Septuagint, <sup><6022></sup>Joshua 9:22; <sup><0917></sup>1 Samuel 19:17; <sup><1215></sup>2 Samuel 21:5.

*Enticing words* (πιθανολογία). Rev., *persuasiveness of speech*. Only here in the New Testament. In classical Greek, of *probable argument* as opposed to *demonstration*. So Plato: “Reflect whether you are disposed to admit of *probability* (πιθανολογία) and figures of speech in matters of such importance” (“Theaetetus,” 163). Compare <sup><4014></sup>1 Corinthians 2:4.

5. *Order* (τάξις). Or *orderly array*. A military metaphor, quite possibly suggested by Paul’s intercourse with the soldiers in his confinement. See on <sup><5013></sup>Philippians 1:13.

*Steadfastness* (στερέωμα). Only here in the New Testament. See on <sup><4019></sup>1 Peter 5:9. The kindred adjective *στερεός* *solid*, occurs <sup><5019></sup>2 Timothy 2:19; <sup><3512></sup>Hebrews 5:12; <sup><4019></sup>1 Peter 5:9; and the verb *στερέωω* *to make solid*, <sup><4019></sup>Acts 3:7; 16:5. The military metaphor is continued. Faith is represented as a host solidly drawn up: your *solid front*, *close phalanx*. The verb is found in this sense in the Apocrypha, 1 Macc. x. 50, “ἔστερέωσε τὸν

πόλεμον, *he solidified the battle*; massed his lines. Compare <sup><301></sup>Ezekiel 13:5, where the noun has the sense of *stronghold*: “They stood not ἐν στερέωματι *in the stronghold*.” So <sup><302></sup>Psalms 17:2, “The Lord is my *strength*,” *stronghold* or *bulwark*. *The firmament*, <sup><303></sup>Genesis 1:6; <sup><304></sup>Ezekiel 1:22. In <sup><305></sup>Esther 9:22, of *the confirmation* of a letter.

6. *Ye received* (παρελάβετε). By transmission *from* (παρά) your teachers.

*Christ Jesus the Lord* (τὸν Χριστὸν Ἰησοῦν τὸν Κύριον). *The Christ*, specially defined by the following words, thus emphasizing the personal Christ rather than the Gospel, because the true doctrine of Christ’s person was perverted by the Colossian teachers. *The Christ*, even *Jesus, the Lord*.

7. *Rooted — built up* (ἐρριζωμένοι — ἐποικοδομούμενοι). Note the change of metaphor from the solidity of military array to *walking, rooting of a tree*, and then to *building*. The metaphors of *rooting* and *being founded* occur together, <sup><306></sup>Ephesians 3:17. Compare <sup><307></sup>1 Corinthians 3:9. In <sup><308></sup>Jeremiah 1:10, ἐκριζοῦν *to root out* is applied to a kingdom, and the words *to build and to plant* follow. It must be said that ῥιζόω *to cause to take root* is often used in the sense of *firmness* or *fixedness* without regard to its primary meaning. *Built up*. The preposition ἐπί *upon* indicates the placing of one layer upon another. See on <sup><309></sup>Acts 20:32, and <sup><310></sup>1 Corinthians 3:9. Compare <sup><311></sup>1 Corinthians 3:10-14; <sup><312></sup>Ephesians 2:20. note also the change of tenses: *having been rooted* (perfect participle), *being* (in process of) *built up and strengthened* (present participle).

*In Him* (ἐν αὐτῷ). Rather than *upon Him*, as might have been expected. In this and in the Ephesian epistle, Christ is represented as the sphere within which the building goes on. Compare <sup><313></sup>Ephesians 2:20. The whole upbuilding of the Church proceeds within the compass of Christ’s personality, life, and power.

*Thanksgiving* (εὐχαριστία). For Paul’s emphasis on thanksgiving, see <sup><314></sup>Romans 1:21; 14:6; <sup><315></sup>2 Corinthians 1:11; <sup><316></sup>4:15; <sup><317></sup>9:11, 12; <sup><318></sup>Ephesians 5:20; <sup><319></sup>1 Timothy 2:1, etc. Εὐχαριστός *thankful*, εὐχαριστεῖν *to give thanks*, εὐχαριστία *thanksgiving*, are found only in Paul’s writings.

8. *Beware* (βλέπετε). Lit., *see to it*.

*Lest any man spoil you* (μὴ τις ἔσται ὑμᾶς ὁ συλαγωγῶν). The Greek is more precise and personal: *lest there shall be any one that maketh spoil*. So Rev. **Συλαγωγέω** *to carry off booty*, only here in the New Testament. A very strong expression for the work of the false teachers; *make you yourselves a booty*. The A.V. is ambiguous, and might be taken to mean *corrupt* or *damage* you.

*Philosophy and vain deceit* (τῆς φιλοσοφίας καὶ κενῆς ἀπάτης). Rev. gives the force of the article, *his philosophy*: καὶ and is explanatory, philosophy *which is also* vain deceit. Hence the warning is not against *all* philosophy. **Φιλοσοφία**, *philosophy*, only here in the New Testament. It had originally a good meaning, *the love of wisdom*, but is used by Paul in the sense of *vain speculation* and with special reference to its being the name by which the false teachers at Colossae designated not only their speculative system, but also their practical system, so that it covered their ascetic practices no less than their mysticism. Bishop Lightfoot remarks upon the fact that *philosophy*, by which the Greeks expressed the highest effort of the intellect, and *virtue* (ἀρετή), their expression for the highest moral excellence, are each used but once by Paul, showing “that the Gospel had deposed the terms as inadequate to the higher standard, whether of knowledge or practice, which it had introduced.”

*After the tradition*. Connect with the whole phrase *philosophy and vain deceit*, as descriptive of its source and subject matter. Others connect with *make spoil*. The term is especially appropriate to the Judaeo-Gnostic teachings in Colossae, which depended for their authority, not on ancient writings, but on tradition. The later mystical theology or metaphysic of the Jews was called Kabbala, literally meaning *reception* or *received doctrines, tradition*.

*Rudiments* (στοιχεῖα). See on <sup><600></sup>2 Peter 3:10. *Rudimentary teachings*, as in <sup><600></sup>Hebrews 5:12; applicable alike to Jewish and to Gentile teaching. Ceremonialism — meats, drinks, washings, Essenic asceticism, pagan symbolic mysteries and initiatory rites — all belonged to a rudimentary moral stage. Compare vers. 11, 21, and <sup><600></sup>Galatians 4:9.

*Of the world*. Material as contrasted with spiritual.

**9. Fullness**. See on ch. 1:19.

**Godhead** (θεότητος). Only here in the New Testament. See on <sup><811></sup>Romans 1:20, where θεϊότης *divinity* or *godhood* is used. Appropriate there, because God *personally* would not be known from His revelation in nature, but only His attributes — His majesty and glory. Here Paul is speaking of the essential and personal deity as belonging to Christ. So Bengel: “Not the divine attributes, but the divine nature.”

**Bodily** (σωματικῶς). In bodily fashion or bodily-wise. The verse contains two distinct assertions:

**1.** That the fullness of the Godhead eternally dwells in Christ. The present tense κατοικεῖ *dwelleth*, is used like ἐστίν *is* (the image), ch. 1:15, to denote an *eternal* and *essential* characteristic of Christ’s being. The indwelling of the divine fullness in Him is characteristic of Him as Christ, from all ages and to all ages. Hence the fullness of the Godhead dwelt in Him *before* His incarnation, when He was “in the form of God” (<sup><511></sup>Philippians 2:6). The Word in the beginning, was with God and was God (<sup><800></sup>John 1:1). It dwelt in Him *during* His incarnation. It was the Word that became flesh and dwelt among us, full of grace and truth, and His glory which was *beheld* was the glory as of the Only begotten of the Father (<sup><811></sup>John 1:14; compare <sup><600></sup>1 John 1:1-3). The fullness of the Godhead dwells *in His glorified humanity* in heaven.

**2.** The fullness of the Godhead dwells in Him *in a bodily way, clothed the body*. This means that it dwells in Him as one having a human body. This could not be true of His preincarnate state, when He was “in the form of God,” for the human body was *taken on* by Him in the fullness of time, when “He *became* in the likeness of men” (<sup><511></sup>Philippians 2:7), when the Word *became* flesh. The fullness of the Godhead dwelt in His person from His birth to His ascension. He carried His human body with Him into heaven, and in His glorified body now and ever dwells the fullness of the Godhead.

*“O, for a sight, a blissful sight  
Of our Almighty Father’s throne!  
There sits the Savior crowned with light,  
Clothed in a body like our own.*”



*“Adoring saints around Him stand,  
And thrones and powers before Him fall;  
The God shines gracious through the man,  
And sheds sweet glories on them all.”*

WATTS

“What a contrast to the human tradition and the rudiments of the world” (Meyer). What a contrast to the spiritual agencies conceived as intermediate between God and men, in each of which the divine fullness was abridged and the divine glory shaded, in proportion to the remoteness from God in successive emanation.

**10. *Ye are complete in Him*** (ἐστε ἐν αὐτῷ πεπληρωμένοι). Rev., *made full*. Compare <sup><B116></sup>John 1:16; <sup><H12></sup>Ephesians 1:23; 3:19; <sup><H13></sup>4:13. Not, *ye are made full in Him*, but *ye are in Him, made full*. In Him dwells the fullness; being in Him, ye are filled. Compare <sup><B121></sup>John 17:21; <sup><H128></sup>Acts 17:28. fa197

**11. *Not made with hands***. Compare <sup><H168></sup>Mark 14:58; <sup><B121></sup>2 Corinthians 5:1. In allusion to the literal circumcision insisted on by the false teachers.

*In the putting off* (ἐν τῇ ἀπεκδύσει). Only here in the New Testament; and the kindred verb ἀπεκδύομαι *to put off* only ver. 15 and ch. 3:9. The verb ἐκδύομαι means *to strip off from one's self*, as clothes or armor; ἐκ *out of*, having the force of *getting out of* one's garments. By the addition to the verb of ἀπό *from*, there is added to the idea of getting *out of* one's clothes that of getting *away from* them; so that the word is a strong expression for *wholly putting away from one's self*. In the putting off, is in the act or process of. Not by.

*The body of the sins of the flesh* (τοῦ σώματος τῶν ἁμαρτιῶν τῆς σαρκός). Omit *of the sins*. *The body of the flesh* (compare on ch. 1:22) is the body which consists of the flesh, *flesh* having its moral sense of that material part which is the seat and organ of sin, “the flesh with its passions and lusts” (<sup><B124></sup>Galatians 5:24; compare <sup><B126></sup>1 John 2:16). See on ch. 1:24. For the distinction between σῶμα *body* and σὰρξ *flesh*, see on *flesh*, <sup><B126></sup>Romans 7:5, sec. 3.

*In the circumcision of Christ* (ἐν τῇ περιτομῇ τοῦ Χριστοῦ). The spiritual circumcision effected through Christ. See <sup><B121></sup>Ephesians 2:11; <sup><B128></sup>Philippians 3:3; <sup><B129></sup>Romans 2:29. In, as above. The fleshly circumcision removed only a portion of the body. In spiritual circumcision, through

Christ, the whole corrupt, carnal nature is put away like a garment which is taken off and laid aside.

**12. Buried** (συνταφέντες). See on <sup><600></sup>Romans 6:4. The aorist tense puts the burial as contemporaneous with the circumcision. Ye were circumcised when ye were buried, etc.

*In baptism* (ἐν τῷ βαπτίσματι or βαπτισμῷ). The article, *the* baptism points to the familiar rite, or may have the force of *your*.

*Wherein also* (ἐν ᾧ καὶ). Referring to *baptism*, not to *Christ*.

*Ye were raised with Him* (συνηγέρθητε). The burial and the raising are both typified in baptism. The raising is not the resurrection to eternal life at Christ's second coming, but the moral resurrection to a new life. This corresponds with the drift of the entire passage, with the figurative sense of *buried*, and with <sup><600></sup>Romans 6:4, which is decisive.

*Through the faith of the operation of God*. Not the faith which God works, but your faith in God's working: faith in God's energy as displayed in Christ's resurrection. Hence the emphasis which is laid on faith in the resurrection. See <sup><438></sup>1 Corinthians 15:3, 4 (note); <sup><600></sup>Romans 10:9; <sup><409></sup>Ephesians 1:19. vers. 11, 12 should be compared with <sup><600></sup>Romans 6:2-6.

**13. Dead** (νεκροὺς). Morally, as Ephesians 2, 1:5; <sup><600></sup>Romans 6:11. In your sins (ἐν τοῖς παραπτώμασιν). The best texts omit ἐν *in*, and the dative is instrumental, *through* or *by*. Rev., *through your trespasses*. See on <sup><404></sup>Matthew 6:14.

*The uncircumcision of your flesh*. That sinful, carnal nature of which uncircumcision was the sign, and which was the source of the *trespasses*. Compare <sup><409></sup>Ephesians 2:11.

*He quickened together* (συνεζωοποίησεν). Only here and <sup><409></sup>Ephesians 2:5. Endowed with a new spiritual life, as ver. 12. This issues in immortal life. Compare <sup><409></sup>Ephesians 2:6.

*Having forgiven us* (χαρισάμενος ἡμῖν). Freely (χάρις *grace, free gift*), as <sup><400></sup>Luke 7:42; <sup><409></sup>2 Corinthians 2:7, 10; <sup><503></sup>Colossians 3:13. Note the change of pronoun from *you* to *us*, believers generally, embracing himself. This change from the second to the first person, or, *vice versa*, is common

in Paul's writings. See ch. 1:10-13; 3:3, 4; <sup><401></sup>Ephesians 2:2, 3, 13, 14; <sup><406></sup>4:31, 32.

**14. Blotting out** (ἐξάλειψας). See on <sup><419></sup>Acts 3:19: compare <sup><417></sup>Revelation 3:5. The simple verb ἀλείφω means *to anoint*, see on <sup><412></sup>John 11:2. Hence *to besmear*. The compounded preposition ἐξ means *completely*. The compound verb here is used by Thucydides of *whitewashing* a wall; <sup><430></sup>1 Chronicles 29:4, of *overlaying* walls with gold. The preposition also carries the sense of removal; hence to smear *out*; to wipe *away*.

*The handwriting* (τὸ χειρόγραφον). The A.V. has simply translated according to the composition of the noun, χεῖρ *hand*, γράφω *to write*. Properly *an autograph*, and specially *a note of hand, bond*. Compare Tobit 5:3; 9:5. Transcribed, *chirographus* and *chirographon*, it appears often in Latin authors, especially in law-books. So Juvenal, of a rascally neighbor, who declares his *note of hand* void, and the tablets on which it is written as so much useless wood (16:41). Suetonius, of the promise of marriage given by Caligula to Ennia Naevia “under oath and bond” (*chirographo*, “Caligula,” 12).

*Of ordinances* (τοῖς δόγμασιν). See on <sup><411></sup>Luke 2:1. Lit., *in ordinances*; *consisting in*, or, as Rev., *written in*, as suggested by *handwriting*. As Paul declares this bond to be against *us*, including both Jews and Gentiles, the reference, while primarily to the Mosaic law, is to be taken in a wider sense, as including the moral law of God in general, which applied to the Gentiles as much as to the Jews. See <sup><416></sup>Romans 3:19. The law is frequently conceived by Paul with this wider reference, as a principle which has its chief representative in the Mosaic law, but the applications of which are much wider. See on <sup><412></sup>Romans 2:12. This law is conceived here as *a bond, a bill of debt*, standing against those who have not received Christ. As the form of error at Colossae was largely Judaic, insisting on the Jewish ceremonial law, the phrase is probably colored by this fact. Compare <sup><415></sup>Ephesians 2:15.

*Which was contrary to us* (ὃ ἦν ὑπεναντίον ἡμῖν). He has just said *which was against us* (το καθ' ἡμῶν); which stood to our debit, binding us legally. This phrase enlarges on that idea, emphasizing the hostile character of the bond, as a hindrance. Compare <sup><415></sup>Romans 4:15; 5:20; <sup><435></sup>1 Corinthians 15:56; <sup><412></sup>Galatians 3:23. “Law is against us, because it comes

like a taskmaster, bidding us do, but neither putting the inclination into our hearts nor the power into our hands. And law is against us, because the revelation of unfulfilled duty is the accusation of the defaulter, and a revelation to him of his guilt. And law is against us, because it comes with threatenings and foretastes of penalty and pain. Thus, as standard, accuser, and avenger it is against us” (Maclaren).

*Took it out of the way* (αὐτὸ ἦρκεν ἐκ τοῦ μέσου). Lit., *out of the midst*.

*Nailing it to His cross* (προσηλώσας αὐτὸ τῷ σταυρῷ). Rev., *the cross*. The verb occurs nowhere else. The law with its decrees was abolished in Christ’s death, as if crucified with Him. It was no longer *in the midst*, in the foreground, as a debtor’s obligation is perpetually before him, embarrassing his whole life. Ignatius: “I perceived that ye were settled in unmovable faith, as if *nailed* (καθηλωμένους) upon the cross of our Lord Jesus Christ, both in flesh and spirit” (To Smyrna, 1.).

**15. *Having spoiled principalities and powers*** (ἀπεκδυσάμενος τὰς ἀρχὰς καὶ τὰς ἐξουσίας). For the verb *spoiled*, see on *putting off*, ver. 11. The principalities and powers are the angelic hosts through whose ministry the law was given. See <sup><481D></sup>Deuteronomy 33:2; <sup><4015></sup>Acts 7:53; <sup><810D></sup>Hebrews 2:2; <sup><810D></sup>Galatians 3:19. Great importance was attached, in the later rabbinical schools, to the angels who assisted in giving the law; and that fact was not without influence in shaping the doctrine of angelic mediators, one of the elements of the Colossian heresy, which was partly Judaic. This doctrine Paul strikes at in ch. 1:16; 2:10; here, and ver. 18. God *put off from himself*, when the bond of the law was rendered void in Christ’s crucifixion, that ministry of angels which waited on the giving of the law, revealing Christ as the sole mediator, the head of every principality and power (ver. 10). The directness of the gospel ministration, as contrasted with the indirectness of the legal ministration, is touched upon by Paul in <sup><810D></sup>Galatians 3:19 sqq.; <sup><401D></sup>2 Corinthians 3:12 sqq.; <sup><810D></sup>Hebrews 2:2.

*He made a show of them* (ἐδειγμάτισεν). Only here and <sup><401D></sup>Matthew 1:19, see note. The compound παραδειγματίζω *to expose to public infamy*, is found <sup><810D></sup>Hebrews 6:6; and δειγμα *example*, in Jude 7. The word is unknown to classical Greek. The meaning here is *to make a display of, exhibit*. He showed them as subordinate and subject to Christ. Compare

especially Hebrews 1. throughout, where many points of contact with the first two chapters of this epistle will be found.

*Openly* (ἐν παρρησίᾳ). Or *boldly*. See on Philemon 8. Not *publicly*, but as *by a bold stroke* putting His own ministers, chosen and employed for such a glorious and dignified office, in subjection before the eyes of the world.

*Triumphing over them* (θριαμβεύσας αὐτούς). See on <sup><4124></sup>2 Corinthians 2:14. If we take this phrase in the sense which it bears in that passage, *leading in triumph*, there seems something incongruous in picturing the angelic ministers of the law as captives of war, subjugated and led in procession. The angels “do His commandments and hearken unto the voice of His word.” But while I hold to that explanation in 2 Corinthians, I see no reason why the word may not be used here less specifically in the sense of leading a festal procession in which all share the triumph; the heavenly ministers, though set aside as mediators, yet exulting in the triumph of the one and only Mediator. Even in the figure in 2 Corinthians, the captives rejoice in the triumph. Compare <sup><6311></sup>Revelation 19:11. Our knowledge of the word θριαμβεύω is not so extensive or accurate as to warrant too strict limitations in our definition.

*In it* (ἐν αὐτῷ). The cross. Many expositors, however, render *in Him*, Christ. This I adopt as harmonizing with the emphatic references to Christ which occur in every verse from 5 to 14; *Christ*, four times; *in Him*, four; *in whom*, two; *with Him*, three. *In it* is necessary only if the subject of the sentence is *Christ*; but the very awkward change of subject from *God* (*quicken us together*, ver. 13) is quite unnecessary. *God* is the subject throughout. <sup>fa198</sup>

**16. Therefore.** Conclusion from the canceling of the bond. The allusions which follow (vers. 16-19) are to the practical and theoretical forms of the Colossian error, as in vers. 9-15; excessive ritualism, asceticism, and angelic mediation.

*Judge* (κρινέτω). Sit in judgment.

*Meat — drink* (βρώσει — πόσει). Properly, *eating, drinking*, as <sup><4184></sup>1 Corinthians 8:4; but the nouns are also used for that which is eaten or drunk, as <sup><1062></sup>John 4:32 (see note); <sup><4167></sup>6:27, 55; <sup><6147></sup>Romans 14:17. For the subject-matter compare <sup><6147></sup>Romans 14:17; <sup><4188></sup>1 Corinthians 8:8; <sup><8300></sup>Hebrews

9:10, and note on <sup><407></sup>Mark 7:19. The Mosaic law contained very few provisions concerning drinks. See <sup><300></sup>Leviticus 10:9; 11:34, 36; <sup><408></sup>Numbers 6:3. Hence it is probable that the false teachers had extended the prohibitions as to the use of wine to all Christians. The Essenes abjured both wine and animal food.

*In respect* (ἐν μέρει). See on <sup><400></sup>2 Corinthians 3:10. Lit., *in the division* or *category*.

*Holyday* (ἑορτή). Festival or feast-day. The annual festivals. The word *holyday* is used in its earlier sense of a *sacred* day.

*New moon* (νουμηνίας). Only here in the New Testament. The monthly festivals. The festival of the new moon is placed beside the Sabbath, <sup><200></sup>Isaiah 1:13; <sup><300></sup>Ezekiel 46:1. The day was celebrated by blowing of trumpets, special sacrifices, feasting, and religious instruction. Labor was suspended, and no national or private fasts were permitted to take place. The authorities were at great pains to fix accurately the commencement of the month denoted by the appearance of the new moon. Messengers were placed on commanding heights to watch the sky, and as soon as the new moon appeared, they hastened to communicate it to the synod, being allowed even to travel on the Sabbath for this purpose. The witnesses were assembled and examined, and when the judges were satisfied the president pronounced the words *it is sanctified*, and the day was declared *new moon*.

*Sabbath days* (σαββάτων). The *weekly* festivals. Rev., correctly, *day*, the plural being used for the singular. See on <sup><406></sup>Luke 4:31; <sup><400></sup>Acts 20:7. The plural is only once used in the New Testament of more than a single day (<sup><400></sup>Acts 17:2). The same enumeration of sacred seasons occurs 1 Chronicles 23:31; <sup><400></sup>2 Chronicles 2:4; 31:3; <sup><300></sup>Ezekiel 45:17; <sup><300></sup>Hosea 2:11.

**17. Which are.** Explanatory. Seeing they are. Referring to all the particulars of ver. 16.

*Shadow of things to come.* Shadow, not *sketch* or *outline*, as is shown by *body* following. The Mosaic ritual system was to the great verities of the Gospel what the shadow is to the man, a mere general type or resemblance.

*The body is Christ's.* The *substance* belongs to the Christian economy. It is derived from Christ, and can be realized only through union with Him.

**18. Beguile of reward** (καταβραβεύτω). Only here in the New Testament. From κατά *against*, βραβεύω *to act as a judge or umpire*. Hence *to decide against* one, or *to declare him unworthy of the prize*. Bishop Lightfoot's rendering *rob you of your prize*, adopted by Rev., omits the judicial idea, <sup>fa199</sup> which, however, I think must be retained, in continuation of the idea of judgment in ver. 16, "let no man judge," etc. The attitude of the false teachers would involve their sitting in judgment as to the future reward of those who refused their doctrine of angelic mediation. Paul speaks from the standpoint of their *claim*.

*In a voluntary humility* (θέλων ἐν ταπεινοφροσύνῃ). Render *delighting in humility*. This rendering is well supported by Septuagint usage. See <sup>o82</sup>1 Samuel 18:22; <sup>o83</sup>2 Samuel 15:26; <sup>o100</sup>1 Kings 10:9; <sup>o98</sup>2 Chronicles 9:8. <sup>fa200</sup> It falls in, in the regular participial series, with the other declarations as to the vain conceit of the teachers; signifying not their purpose or their wish to deprive the Christians of their reward, but their vain enthusiasm for their false doctrine, and their conceited self-complacency which prompted them to sit as judges. The worship of angels involved a show of humility, an affectation of superior reverence for God, as shown in the reluctance to attempt to approach God otherwise than indirectly: in its assumption that humanity, debased by the contact with matter, must reach after God through successive grades of intermediate beings. For *humility*, see on <sup>o112</sup>Matthew 11:29.

*Worship* of angels (θρησκεία). See on *religious*, <sup>o50</sup>James 1:26. Defining the direction which their humility assumed. The usage of the Septuagint and of the New Testament limits the meaning to the external aspects of worship. Compare <sup>o405</sup>Acts 26:5; <sup>o507</sup>James 1:27.

*Intruding* (ἐμβρατεύων). Rev., *dwelling in*. Only here in the New Testament. It is used in three senses:

1. *To step in or upon*, thence *to haunt or frequent*. So Aeschylus: "A certain island which Pan *frequents* on its beach" ("Persae," 449).
2. *To invade*. So in Apocrypha, 1 Macc. xii. 25; 13:20; 14:31; 15:40.

**3.** *To enter into for examination; to investigate or discuss* a subject.

So 2 Macc. ii. 30, and so Philo, who compares truth-seekers to well-diggers. Patristic writers use it of *searching* the heart, and of investigating divine mysteries. Byzantine lexicographers explain it by ζητέω *to seek*; ἐξερευνάω *to track out*; σκοπέω *to consider*. In this last sense the word is probably used here of the false teachers who professed to see heavenly truth in visions, and to investigate and discuss philosophically the revelation they had received.

*Which he hath not seen.* Not must be omitted: which he imagines or professes that he has seen in vision. Ironical. “If, as we may easily imagine, these pretenders were accustomed to say with an imposing and mysterious air, ‘I have seen, ah! I have seen,’ — in relating alleged visions of heavenly things, the Colossians would understand the reference well enough” (Findlay).

*Vainly puffed up* (εἰκὴ φυσιοῦμενος). *Vainly* characterizes the emptiness of such pretension; *puffed up*, the swelling intellectual pride of those who make it. See on <sup><400></sup>1 Corinthians 4:6; and compare <sup><400></sup>1 Corinthians 8:1. The humility is thus characterized as affected, and the teachers as charlatans.

*By his fleshly mind* (ὕπὸ τοῦ νοῦς τῆς σαρκὸς αὐτοῦ). Lit., *by the mind of his flesh*. The intellectual faculty in its moral aspects as determined by the fleshly, sinful nature. See on <sup><400></sup>Romans 8:23. Compare <sup><400></sup>Romans 7:22-25; 8:7. The teachers boasted that they were guided by the higher reason. Paul describes their higher reason as *carnal*.<sup>fa201</sup>

**19.** *Holding the head* (κρατῶν τὴν κεφαλὴν). Holding *by* or *fast*, as commonly in the New Testament. Compare Sophocles: “If *thou art to rule* (ἄρξεις) this land, even as *thou holdest it* (κρατεῖς “Oedipus Tyrannus,” 54). *The head*, Christ as contrasted with the angelic mediators.

*From whom* (ἐξ οὗ). Fixing the personal reference of *the head* to Christ. Compare <sup><400></sup>Ephesians 4:16.

*By joints and bands* (διὰ τῶν ἀφῶν καὶ συνδέσμων). *Joints* (ἀφῶν) only here and <sup><400></sup>Ephesians 4:16. The word means primarily *touching*, and is used in classical Greek of the touch upon harpstrings, or the grip of a wrestler. Not quite the same as *joints* in the sense of *the parts in contact*,



but *the relations* between the adjacent parts. The *actual connection* is expressed by *bands* <sup>fa202</sup> or *ligaments*.

*Ministered* (ἐπιχορηγοῦμένον). See on *add*, <sup><401></sup>2 Peter 1:5. Rev., *supplied*.

*Knit together*. See on ver. 2. “The discoveries of modern physiology have invested the apostle’s language with far greater distinctness and force than it can have worn to his own contemporaries. Any exposition of the nervous system more especially reads like a commentary on the image of the relations between the body and the head. At every turn we meet with some fresh illustration which kindles it with a flood of light. The volition communicated from the brain to the limbs, the sensations of the extremities telegraphed back to the brain, the absolute mutual sympathy between the head and the members, the instantaneous paralysis ensuing, on the interruption of continuity, all these add to the completeness and life of the image” (Lightfoot).

**20.** *Ye be dead* (ἀπεθάνετε). Rev., more correctly, *ye died*; the aorist tense indicating a definite event. Paul uses the word *died* in many different relations, expressing that with which death dissolves the connection. Thus, *died unto sin*, unto *self*, unto *the law*, unto *the world*.

*Rudiments of the world*. Elementary teachings and practices the peculiar sphere of which is the world. *World* (κόσμου) has its ethical sense, the sum-total of human life in the ordered world, considered apart from, alienated from, and hostile to God, and of the earthly things which seduce from God. See on <sup><410></sup>John 1:9.

*Are ye subject to ordinances* (δογματίζεσθε). Only here in the New Testament. Rev., *subject yourselves*. Better passive, as emphasizing spiritual bondage. Why do ye submit to be dictated to? See on <sup><412></sup>1 Corinthians 1:22, where the imperious attitude of the Jews appears in their *demanding* credentials of the Gospel as sole possessors of the truth. The *ordinances* include both those of the law and of philosophy.

**21.** *Touch — taste — handle* (ἅψη — γεύση — θίγης). “Απτομαι, A.V., *touch*, is properly *to fasten one’s self to* or *cling to*. So <sup><417></sup>John 20:17 (note). Frequently rendered *touch* in the New Testament, and used in most cases of Christ’s touching or being touched by the diseased. *To get hands on so as to injure*, <sup><418></sup>1 John 5:18. *To have intercourse with*, <sup><419></sup>1

Corinthians 7:1; <sup><4017></sup>2 Corinthians 6:17. Thus, in every case, the contact described exerts a modifying influence, and a more permanent contact or effect of contact is often implied than is expressed by *touch*. “The idea of a voluntary or conscious effort is often involved.” No single English word will express all these phases of meaning. *Handle* comes, perhaps, as near as any other, especially in its sense of *treatment*, as when we say that a speaker or writer *handles* a subject; or that a man is roughly *handled* by his enemies. This wider and stronger sense does not attach to **θιγγάνειν** A.V., *handle*, though the two words are sometimes used interchangeably, as <sup><1919></sup>Exodus 19:12, and though **θιγγάνειν** also implies *a modifying contact*, unlike **ψηλαφάω**, which signifies *to touch with a view of ascertaining the quality of the object; to feel after, to grope*. See <sup><1218></sup>Luke 24:39; <sup><4177></sup>Acts 17:27. Thus **ψηλαφίνδα** is *blind-man’s-bluff*. The contact implied by **θιγγάνειν** is more superficial and transitory. It lies between **ἄπτομαι** and **ψηλαφάω**. Thus we have here a climax which is lost in the A.V. *Handle not, taste not, do not even touch*. Rev., *handle not, nor taste, nor touch*.

**22. Which things.** Meats, drinks, etc.

*Are to perish* (**ἔστιν εἰς φθοράν**). Lit., *are for corruption*; destined for (**εἰς**). *Corruption*, in the physical sense of *decomposition*.

*With the using* (**τῇ ἀποχρήσει**). Only here in the New Testament. Rather, *using up, consumption*. Their very using destroys them. *Which things-using* form a parenthesis.

*After the commandments and doctrines* (**κατὰ τὰ ἐντάλματα καὶ διδασκαλίας**). Connect with vers. 20, 21. **Ἐντάλματα** are *specific injunctions*. Rev., better, *precepts*: **διδασκαλίας**, more general, *doctrinal instructions*. Both *answer to the rudiments of the world* (ver. 20). Compare <sup><1151></sup>Matthew 15:1-20; <sup><4101></sup>Mark 7:1-23.

**23. Which things** (**ἅτινα**). The double relative classifies, putting these precepts and teachings, and all that are like them, in one category: *a class of things which*. For similar usage, see <sup><4101></sup>Galatians 4:24; 5:19; <sup><1018></sup>Philippians 4:3.

*Have a show of wisdom* (**ἔστιν λόγον ἔχοντα σοφίας**). Lit., *are having a reputation for wisdom*. The finite verb *are*, with the participle *having*,

denotes what is habitual, and marks the permanent quality of these precepts, etc. **Λόγον**, A.V., *show*, is rather *plausible reason*, a *show of reason*, and hence a *reputation*. They pass popularly for wisdom.

**Will-worship** (ἑθελοθρησκεία). Only here in the New Testament. Worship *self-imposed* or *volunteered*. Similar compounds of **ἑθέλω** *to will* sometimes carry the meaning of *pretence*, *unreality*; as **ἑθελόκωφος** *pretending deafness*; **ἑθελορήτωρ** *a pretentious orator*. Augustine makes hybrid Latin compounds, as *thelodives*, *one who takes on the airs of a rich man*; *thelosapiens*, *one who affects wisdom*. More commonly, however, the sense is that of *voluntariness* or *officiousness*. Thus Thucydides says that Pithias acted as **ἑθελοπρόξενος** *voluntary agent* or *representative* of the Athenians (iii., 70). **ἑθελοκίνδυνος** is *running voluntarily into danger*, *foolhardy*: **ἑθελοδουλεία** is *voluntary slavery*. The idea of *pretense* seems to be involved here along with that of *self-chosen* worship.

**Humility**. Voluntary and affected.

**And neglecting** (καὶ ἀφειδία). Only here in the New Testament. From **ἀ** *not* and **φείδομαι** *to spare*. Hence *unsparing treatment* or *severity*. Also used for *lavishness*, *extravagance* of means and of life. So Thucydides: “The running aground of the ships was *reckless* (**ἀφειδής**.” 4:26). *Neglecting* is wrong. Rev., correctly, *severity*. The **καὶ** *and* before *severity* is doubtful. If omitted, *severity to the body* defines *have a reputation for wisdom*, the outward austerity being that which makes the popular impression of a higher wisdom.

**In any honor** (ἐν τιμῇ τινί). Rev., better, *of any value*. The real value of these ascetic practices contrasted with their popular estimation. *Price* or *value* is the original meaning of **τιμή**, and its use in this sense is frequent in classical Greek. So in the New Testament, as <sup><17></sup>Matthew 27:9, “*the price* of Him who was *priced* (**τετιμημένου**).” In Paul, <sup><18></sup>1 Corinthians 6:20; 7:23. The idea of *value* appears in <sup><19></sup>1 Peter 1:19. “Ye were *redeemed* — with the *precious* (**τιμίω**) blood of Christ;” something of real and adequate value. So <sup><20></sup>1 Peter 2:4, of Christ as the living stone, *precious* (**ἔντιμον**), of recognized value.

**To the satisfying** (πρὸς πλησμονήν). *To* means *as a remedy against*. **Πλησμονήν** denotes *repletion*, *surfeiting*. Paul says that these ascetic

observances, while they appeal to men as indications of superior wisdom and piety, have no value as remedies against sensual indulgence.

## CHAPTER 3

1. *Be risen* (συνηγέρθητε). Rev., correctly, *were raised*. See ch. 2:12. In their baptism in which they *died* (ch. 2:20). Compare <sup><616></sup>Romans 6:2 sqq.

*Sitteth* (ἔστιν καθήμενος). According to the A.V. the literal rendering would be *is sitting*. *Is*, however, must be taken separately; *where Christ is, seated*. *Seated* is a secondary predicate, as *hidden* in ch. 2:3. Compare <sup><610></sup>Ephesians 2:4-6; <sup><612></sup>Revelation 3:21.

2. *Set your affection* (φρονεῖτε). Lit., *be minded, think*. As Rev., *set your mind*. *Seek* marks the practical striving; *set your mind, the inward impulse and disposition*. Both must be directed at things above. “You must not only *seek* heaven, you must *think* heaven” (Lightfoot). Compare <sup><519></sup>Philippians 3:19, 20.

3. *Ye are dead* (ἀπεθάνετε). Rev., correctly, *ye died*, as ch. 2:20.

*Is hid* (κέκρυπται). Your new spiritual life is no longer in the sphere of the earthly and sensual, but is with the life of the risen Christ, who is unseen with God. Compare <sup><511></sup>Philippians 3:20.

4. Who is our *life* (ζωή). See on <sup><604></sup>John 1:4. The life is not only *with* Christ, it *is* Christ. Compare <sup><616></sup>John 14:6; <sup><610></sup>2 Corinthians 4:10, 11; <sup><611></sup>John 5:11, 12. For the change of person, *our* for *your*, see on ch. 2:13.

*Shall appear* (φανερωθῆ). Rev., correctly, *shall be manifested*. Compare <sup><612></sup>1 John 3:2, note. See on <sup><612></sup>Romans 3:21.

*In glory*. Compare <sup><617></sup>Romans 8:17.

5. *Mortify* (νεκρώσατε). Only here, <sup><616></sup>Romans 4:19; <sup><612></sup>Hebrews 11:12. *Mortify* is used in its literal sense of *put to death*.

So Erasmus: “Christ was *mortified* and killed.” And Shakespeare:

“ — his wildness *mortified in him,*  
*Seemed to die too.*”  
“*I Henry v., 1, 26*”

*Members* (μέλη). See on <sup><613></sup>Romans 6:13. The *physical* members, so far as they are employed in the service of sin. The word falls in with the allusions to bodily austerities in ch. 2.

*Which are upon the earth.* Compare ver. 2. The organs of the earthly and sensuous life.

*Fornication*, etc. In apposition with *members*, denoting the modes in which the members sinfully exert themselves.

*Inordinate affection, evil concupiscence* (πάθος, ἐπιθυμίαν κακήν). See on <sup><612></sup>Romans 1:26.

*And covetousness* (καὶ πλεονεξίαν). *And* has a climactic force; and especially; see on <sup><612></sup>Romans 1:29.

*Which is* (ἥτις ἐστίν). The compound relative, explanatory and classifying. *Seeing it stands in the category of.* Compare <sup><488></sup>Ephesians 5:5.

*Idolatry.* See on <sup><450></sup>1 Corinthians 5:10.

**6. Wrath — cometh.** Compare <sup><618></sup>Romans 1:18. The present tense denotes the certainty of the future event, as <sup><471></sup>Matthew 17:11; <sup><402></sup>John 4:21. The best texts omit *upon the children of disobedience*.

**7. In the which** (ἐν οἷς). The omission of *upon the children*, etc., necessitates the reference to *which things* (ver. 6) Otherwise we might render *among whom*.

*Walked — lived.* *Walked*, referring to their practice, *lived*, to their condition. Their conduct and their condition agreed. Compare <sup><615></sup>Galatians 5:25.

**8. Put off** (ἀπόθεσθε). Compare <sup><632></sup>Romans 13:12; <sup><402></sup>Ephesians 4:22, 25; <sup><821></sup>Hebrews 12:1; <sup><502></sup>James 1:21; <sup><611></sup>1 Peter 2:1.

*Anger, wrath* (ὀργήν, θυμόν). See on <sup><485></sup>John 3:36.

*Malice* (κακίαν). See on *naughtiness*, <sup><502></sup>James 1:21.

*Blasphemy* (βλασφημίαν). See on <sup><402></sup>Mark 7:22. Compare <sup><618></sup>Romans 3:8; 14:16; <sup><413></sup>1 Corinthians 4:13; <sup><403></sup>Ephesians 4:31. Rev. *railing*.

*Filthy communication* (ἀἴσχρολογία). Only here in the New Testament. Not merely *filthy talking*, as A.V., but *foul-mouthed abuse*. Rev., *shameful speaking*.

*Out of your mouth*. Construe with the preceding word. As ch. 2:20-22 suggests Christ's words in <sup><451></sup>Matthew 15:1-20, this phrase suggests <sup><451></sup>Matthew 15:11, 18.

9. *Seeing that ye have put off* (ἀπεκδυσάμενοι). See on ch. 2:15.

*The old man*. See on <sup><406></sup>Romans 6:6.

10. *New* (νέον). See on <sup><453></sup>Matthew 26:29. Compare <sup><402></sup>Ephesians 5:24.

*Is renewed* (ἀνακαινούμενον). Rev., better, giving the force of the present participle, *is being renewed*: in process of continuous renewal. The word **καινός** *new*, which enters into the composition of the verb, gives the idea of *quality*. Compare <sup><404></sup>2 Corinthians 4:16, and the contrast in <sup><402></sup>Ephesians 4:22.

*In knowledge* (εἰς ἐπίγνωσιν). Rev., correctly, *unto knowledge*, the end to which the renewal tended. Compare <sup><403></sup>Ephesians 4:13.

*After the image*. Construe with *renewed*. Compare <sup><403></sup>Ephesians 4:24, and see <sup><402></sup>Genesis 1:26, 27.

*Where there is* (ὅπου ἔνι). *Where*, in the renewed condition; *there is*, better, as Rev., *can be*: ἔνι strengthened from ἐν *in* signifies not merely *the fact but the impossibility: there is no room for*.

*Greek, Jew*, etc. Compare <sup><408></sup>Galatians 3:28. National, ritual, intellectual, and social diversities are specified. The reference is probably shaped by the conditions of the Colossian church, where the form of error was partly Judaistic and ceremonial, insisting on circumcision; where the pretense of superior knowledge affected contempt for the rude barbarian, and where the distinction of master and slave had place as elsewhere.

*Circumcision*. For *the circumcised*. So <sup><402></sup>Romans 4:12; <sup><401></sup>Ephesians 2:11; <sup><408></sup>Philippians 3:3.

*Barbarian, Scythian*. See on <sup><441></sup>1 Corinthians 14:11. The distinction is from the Greek and Roman point of view, where the line is drawn by culture, as

between the Jew and the Greek it was drawn by religious privilege. From the former stand-point the Jew ranked as a barbarian. *Scythian*. “More barbarous than the barbarians” (Bengel). Hippocrates describes them as widely different from the rest of mankind, and like to nothing but themselves, and gives an absurd description of their physical peculiarities. Herodotus describes them as living in wagons, offering human sacrifices, scalping and sometimes flaying slain enemies, drinking their blood, and using their skulls for drinking-cups. When a king dies, one of his concubines is strangled and buried with him, and, at the close of a year, fifty of his attendants are strangled, disemboweled, mounted on dead horses, and left in a circle round his tomb. <sup>fa203</sup> The Scythians passed through Palestine on their road to Egypt, B.C. 600, and a trace of their invasion is supposed to have existed in the name *Scythopolis*, by which *Beth Shean* <sup>fa204</sup> was known in Christ’s time. Ezekiel apparently refers to them (xxxviii., 39.) under the name *Gog*, which reappears in Revelation. See on <sup>fa205</sup> Revelation 20:8.

*Bowels of mercies* (σπλάγχνα οἰκτιρμοῦ). See on <sup>fa206</sup> 1 Peter 3:8; <sup>fa207</sup> 2 Corinthians 1:3. Rev., *a heart of compassion*.

*Kindness* (χρηστότητα). See on <sup>fa208</sup> Romans 3:12.

*Meekness* (πραΰτητα). See on <sup>fa209</sup> Matthew 5:5.

*Long-suffering* (μακροθυμίαν). See on <sup>fa210</sup> James 5:7.

**13. *One another* — *one another*** (ἀλλήλων — ἑαυτοῖς). Lit., *one another* — *yourselves*. For a similar variation of the pronoun see <sup>fa211</sup> Ephesians 4:32; <sup>fa212</sup> 1 Peter 4:8-10. The latter pronoun emphasizes the fact that they are *all* members of Christ’s body — everyone members one of another — so that, in forgiving *each other* they forgive *themselves*.

*Quarrel* (μομφήν). Only here in the New Testament. *Cause of blame*. Rev., *complaint*. The A.V. uses *quarrel* in its earlier sense of *cause of complaint*. So Shakespeare:

“*The lady Beatrice hath a quarrel to you.*”  
“*Much Ado,*” ii., 1.

“*Against whom comest thou, and what’s thy quarrel?*”  
“*Richard II.,*” i., 3, 33.



Holinshead: “He thought he had a good *quarrel* to attack him.” It was used of a plaintiff’s action at law, like the Latin *querela*.

**14. *Above all*** (ἐπὶ πάντων). According to the metaphor of the garment. *Over all*, like an upper garment, *put on*, etc.

*Charity*. See on <sup><430></sup>1 Corinthians 13:1.

*Bond of perfectness* (σύνδεσμος τῆς τελειότητος). Love embraces and knits together all the virtues. *Τελειότης perfectness* is a collective idea, *a result of combination*, to which *bond* is appropriate. Compare Plato: “But two things cannot be held together without a third; they must have some bond of union. And the fairest bond is that which most completely fuses and is fused into the things which are bound” (“Timaeus,” 31).

**15. *Peace of Christ***. Which comes from Christ. See <sup><447></sup>John 14:27; <sup><404></sup>Ephesians 2:14.

*Rule* (βραβεύετω). Lit., *be umpire*. Only here in the New Testament. See on ch. 2:18. The previous references to occasions for meekness, long-suffering, forbearance, forgiveness, etc., indicate a conflict of passions and motives in the heart. Christ is the one who adjusts all these, so that the metaphorical sense is appropriate, as in ch. 2:18.

*Called in one body*. See <sup><404></sup>Ephesians 4:4. So that ye are in one body according to your call.

**16. *The word of Christ***. The only occurrence of the phrase. The word spoken by Christ.

*Richly*. See on <sup><410></sup>Romans 2:4, and compare ch. 1:27.

*In all wisdom*. Some connect with the preceding words, others with the following — *in all wisdom, teaching*, etc. The latter seems preferable, especially in view of ch. 1:28, where the phrase occurs *teaching and admonishing in all wisdom*; because the adverb *richly* forms an emphatic qualification of *dwell in*, and so appropriately terminates the clause; and because the whole passage is thus more symmetrical. “*Dwell in* has its single adverb *richly*, and is supported and expanded by two coordinate participial clauses, each of which has its spiritual manner or element of action (*in all wisdom, in grace*) more exactly defined” (Ellicott).

*Admonishing.* See on ch. 1:28. The participles *teaching* and *admonishing* are used as imperatives, as <sup><4913></sup>Romans 12:9-13 16-19; <sup><4042></sup>Ephesians 4:2, 3; <sup><8335></sup>Hebrews 13:5; <sup><4081></sup>1 Peter 3:1, 7, 9, 16.

*One another* (ἐαυτούς). Yourselves. See on ver. 13.

*Psalms.* See the parallel passage, <sup><4455></sup>Ephesians 5:19. A psalm was originally a song accompanied by a stringed instrument. See on <sup><4445></sup>1 Corinthians 14:15. The idea of accompaniment passed away in usage, and the psalm, in New-Testament phraseology, is an Old-Testament psalm, or a composition having that character. A *hymn* is a *song of praise*, and a *song* (ὕδῃ *ode*) is the general term for a song of any kind. *Hymns* would probably be distinctively Christian. It is supposed by some that Paul embodies fragments of hymns in his epistles, as 1 Corinthians 13; <sup><4454></sup>Ephesians 5:14; <sup><4486></sup>1 Timothy 3:16; <sup><5021></sup>2 Timothy 2:11-14. <sup><5017></sup>James 1:17, and <sup><4067></sup>Revelation 1:5, 6; 15:3, are also supposed to be of this character. In both instances of his use of ὕδῃ *song*, Paul adds the term *spiritual*. The term may, as Trench suggests, denote sacred poems which are neither psalms nor hymns, as Herbert's "Temple," or Keble's "Christian Year."<sup>fa206</sup> This is the more likely, as the use of these different compositions is not restricted to singing nor to public worship. They are to be used in mutual christian teaching and admonition.

*With grace* (ἐν τῇ χάριτι). Lit., *the grace*. The article limits the meaning to the grace of God. *With grace* begins the second participial clause.

**17.** *In the name.* See on <sup><4189></sup>Matthew 28:19.

*Giving thanks.* Notice the emphasis on the duty of thanksgiving placed at the close of the exhortations. See ch. 1:12; 2:7; 3:15; 4:2.

**18.** *Wives*, etc. Compare the parallel passages, <sup><4452></sup>Ephesians 5:22-6:9. See also <sup><4128></sup>1 Peter 2:18-3:7; <sup><5101></sup>Titus 2:1-5.

*Is fit* (ἀνῆκεν). See on Philemon 8. The imperfect tense, *was fitting*, or *became fitting*, points to the time of their entrance upon the christian life. Not necessarily presupposing that the duty remained unperformed. Lightfoot illustrates by *ought*, the past tense of *owed*, and says, "the past tense perhaps implies an *essential a priori* obligation."

*In the Lord.* Connect with *is fitting*, and compare *well-pleasing in the Lord*, ver. 20.

**19. Be not bitter** (μὴ πικραίνεσθε). Lit., *be not embittered*. Used only here by Paul. Elsewhere only in Revelation. The compounds *παραπικραίνω* to *exasperate*, and *παραπικρασμός* *provocation*, occur only in <sup><RB></sup>Hebrews 3:16; 3:8, 15. Compare <sup><RB></sup>Ephesians 4:31.

**20. This is well pleasing.** Expanded in <sup><RB></sup>Ephesians 6:2, 3. *Unto the Lord* should be *in the Lord*.

**21. Provoke to anger** (ἐρεθίζετε). Only here and <sup><RB></sup>2 Corinthians 9:2, where it is used of stirring up to good works. *To anger* is added by A.V.

*Be discouraged* (ἀθυμῶσιν). Only here in the New Testament. Lose heart, or become dispirited.

**22. Masters** (κυρίους). See on *Lord*, <sup><RB></sup>2 Peter 2:1, and <sup><RB></sup>Matthew 21:3. *Κύριος* *Lord* and *δεσπότης* *master* came to be used interchangeably in the New Testament, though originally the latter involved such authority as is implied in our use of *despot*, or in the relation of a master to a slave. The Greeks applied *δεσπότης* only to the gods.

*With eye-service* (ἐν ὀφθαλμοδουλείαις). Only here and <sup><RB></sup>Ephesians 6:6. The word seems to have been coined by Paul.

*Men pleasers* (ἀνθρωπάρεσκοι). Only here and <sup><RB></sup>Ephesians 6:6. Compare Plato: “And this art he will not attain without a great deal of trouble, which a good man ought to undergo, not for the sake of speaking and acting before men, but in order that he may be able to say what is acceptable to God, and always to act acceptably to Him as far as in him lies. For there is a saying of wiser men than ourselves, that a man of sense should not try to please his fellow-servants (at least this should not be his first object), but his good and noble masters” “Phaedrus,” 273).

*Singleness* (ἀπλότητι). See on <sup><RB></sup>Romans 12:8. Without *duplicity* or *doubleness*.

*Fearing the Lord* (τὸν Κύριον). The *one* Master contrasted with the *masters* (κυρίους) *according to the flesh*. The parallel in <sup><RB></sup>Ephesians 6:5, has *as unto Christ*.

**23. *Ye do — do it*** (ποιήτε — ἐργάζεσθε). Rev., correctly, *ye do — work*; the latter being the stronger term as opposed to idleness. See on <sup><318D></sup>James 2:9. An idle man may *do*. Compare ἐργασία *diligence*, <sup><125></sup>Luke 12:58.

***Heartily*** (ἐκ ψυχῆς). Lit., *from the soul*. With a personal interest. Note that the apostle uses both *heart* (καρδίας, ver. 22) and *soul* (ψυχῆς); and in <sup><400></sup>Ephesians 6:7, adds μετ' εὐνοίας *with good disposition* (A.V., *good will*). See on <sup><511D></sup>Romans 11:3; 7:23; 1:21. Compare σύμψυχοι *of one accord*, <sup><318D></sup>Philippians 2:2; ἰσόψυχον *like-minded*, <sup><318D></sup>Philippians 2:20; μιᾷ ψυχῇ *with one mind*, <sup><102></sup>Philippians 1:27.

**24. *Of the inheritance***. Which consists or is in the inheritance. Compare the similar construction, ch 1:12. See <sup><125></sup>Matthew 21:35-38, where the δούλος *bond-servant* and the κληρονόμος *heir* are contrasted; and <sup><418></sup>Romans 8:15-17; <sup><401></sup>Galatians 4:1-7.

***For ye serve*** (γὰρ δουλεύετε). Omit *for*. Some take the verb as imperative, *serve ye*; but the indicative is better as explaining *from the Lord*.

**25. *He that doeth wrong*** (ὁ ἀδικῶν). Compare Philemon 18. The reference is primarily to the slave; but the following clause extends it to the master. If the slave do wrong, he shall be punished; but the master who does wrong will not be excused, for there is no respect of persons. Tychicus, who carried this letter to Colossae, carried at the same time the letter to Philemon, and escorted Onesimns to his master.

***Shall receive*** (κομίσεται). See on <sup><1008></sup>1 Peter 1:8. Compare <sup><418></sup>Ephesians 6:8.

***Respect of persons***. See on <sup><311></sup>James 2:1. In the Old Testament it has, more commonly, a good sense, of *kindly reception, favorable regard*. In the New Testament always a bad sense, which came to it through the meaning of *mask* which attached to πρόσωπον *face*.

## CHAPTER 4

1. *Masters*, etc. The best texts attach this verse to the preceding chapter.

*Render* (παρέχεσθε). The Greek implies *on your part*.

*Equal* (τὴν ἰσότητα). Lit., *the equality*. Not equality of condition, but the brotherly equality growing out of the Christian relation in which there is neither bond nor free. See on Philemon 16.

2. *Continue* (προσκαρτερεῖτε). See on <sup><4014></sup>Acts 1:14. Compare <sup><4120></sup>Acts 2:42, 46; 6:4; <sup><5122></sup>Romans 12:12; 13:6; <sup><5157></sup>1 Thessalonians 5:17. Rev., correctly, *continue steadfastly*.

*Watching* (γρηγοροῦντες). See on <sup><4135></sup>Mark 13:35; <sup><4088></sup>1 Peter 5:8. In <sup><4088></sup>Ephesians 6:18, ἀγρυπνοῦντες *watching* is used, on which see <sup><4135></sup>Mark 13:33.

*Therein* (ἐν αὐτῇ). In prayer. Compare *thereunto*, <sup><4088></sup>Ephesians 6:18.

3. *Door of utterance* (θύραν τοῦ λόγου). Rev., better, *a door for the world*. Compare <sup><4019></sup>1 Corinthians 16:9; <sup><4022></sup>2 Corinthians 2:12; <sup><4088></sup>Revelation 3:8. See also *entering in*, <sup><5109></sup>1 Thessalonians 1:9; 2:1. And the parallel passage, <sup><4088></sup>Ephesians 6:19. There may be an allusion to a release from imprisonment.

4. *That I may make it manifest* (ἵνα φανερώσω). Compare *speak boldly*, <sup><4088></sup>Ephesians 6:20. *That* connects with the clause *that God-Christ*.

5. *In wisdom* (ἐν σοφίᾳ). Compare <sup><4088></sup>Ephesians 5:15, *as wise*.

*Those that are without* (τοὺς ἔξω). As <sup><4088></sup>1 Corinthians 5:12, 13; <sup><5102></sup>1 Thessalonians 4:12. Compare *τοὺς ἔσω* *those within*, <sup><4088></sup>1 Corinthians 5:12.

*Redeeming the time* (τὸν καιρὸν ἐξαγοραζόμενοι). Compare <sup><4088></sup>Ephesians 5:16, and <sup><2708></sup>Daniel 2:8, Sept. The word is used in the New Testament only by Paul, <sup><4088></sup>Galatians 3:13; 4:5; <sup><4088></sup>Ephesians 5:16. The compounded preposition ἐξ has the meaning *out of*; as <sup><4088></sup>Galatians 3:13, “Christ redeemed us *out of* the curse,” etc., and *out and out, fully*. So here

and <sup><4916></sup>Ephesians 5:16, *buy up*. Rev., in margin, *buying up the opportunity*. The favorable opportunity becomes ours at the price of duty.

**6. Seasoned with salt** (ἄλατι ἡρτυμένος). Both words only here in Paul. The metaphor is from the office of salt in rendering palatable. Both in Greek and Latin authors, salt was used to express the pungency and wittiness of speech. Horace speaks of having praised a poet for *rubbing the city with abundant salt*, i.e., for having wittily satirized certain parties so as to make them smart as if rubbed with salt, and so as to excite the laughter of those who are not hit (“Satires,” 1 x., 3). Lightfoot gives some interesting citations from Plutarch, in which, as here, *grace* and *salt* are combined. Thus: “The many call *salt* χάριτας *graces*, because, mingled with most things, it makes them agreeable and pleasant to the taste.” *Seasoned* is, literally, *prepared*. It is not likely that the fact has any connection with this expression, but it is interesting to recall Herodotus’ story of a salt lake in the neighborhood of Colossae, which has been identified, and which still supplies the whole surrounding country with salt (7:30). The exhortation to well-seasoned and becoming speech is expanded in <sup><4902></sup>Ephesians 4:29; 5:4, in a warning against corrupt communication.

**7. Tychicus**. Mentioned <sup><4904></sup>Acts 20:4; <sup><4921></sup>Ephesians 6:21; <sup><5102></sup>2 Timothy 4:12; <sup><5102></sup>Titus 3:12.

**Minister** (διάκονος). Probably to Paul himself. Compare <sup><4922></sup>Acts 19:22; 20:4. Scarcely in the official sense of *deacon*.

**Fellow-servant** (σύνδουλος). Used by Paul only here and ch. 1:7, of Epaphras. By this term he designates Tychicus as, in common with himself, a servant of Jesus Christ. Probably not with a strict, but with a *quasi* official reference.

**8. I have sent**. Epistolary aorist. Tychicus carried the letter.

**He might know your estate** (γνῶτε τὰ περὶ ὑμῶν). The correct reading is γνῶτε τὰ περὶ ἡμῶν *ye might know the things about us*, or *our estate*. Compare <sup><4921></sup>Ephesians 6:21.

**9. Onesimus**. See on Philemon 10.

*The faithful and beloved brother.* Whom the Colossians had known only as the worthless, runaway slave. See Philemon 11, 16.

**10. Aristarchus, my fellow-prisoner.** See on Philemon 23, 24. Unnecessary difficulty is made over the fact that the term *fellow-prisoner* is applied to Epaphras in Philemon 23, and not to Aristarchus; while here the case is reversed. It is not necessary to suppose that the two had changed places, or that the captivity was voluntary, if a literal captivity was meant. All the three terms *fellow-prisoner*, *fellow-servant*, *fellow-worker* — might be applied to both; and, as Dwight remarks, “Reasons unknown to us may easily have determined the use of one word or the other, independently of the question as to the particular time when they were in imprisonment.”

*Mark.* See on Philemon 24.

*Sister’s son* (ἀνεψιός). Only here in the New Testament. Rev., correctly, *cousin*. The sense of *nephew* did not attach to the word until very late. Lightfoot remains that this incidental notice explains why Barnabas should have taken a more favorable view of Mark’s defection than Paul, <sup><415></sup>Acts 15:37, 39.

**11. Jesus Justus.** Not mentioned elsewhere. The only one of these names not mentioned in the salutations of the Epistle to Philemon.

*Have been a comfort* (ἐγενήθησαν παρηγορία). Παρηγορία *comfort*, only here in the New Testament. Properly, *an address*, *an exhortation*: an *exhortation* for the purpose of encouraging: hence *a comfort*. Plutarch, in his “Life of Cimon,” uses it with πένθους *grief*, *a comfort, for grief*; and in his “Life of Pericles,” of *consolation* for a dead son. Aretaeus, a medical writer, of the *assuaging* of a paroxysm. This word, and the kindred adjectives παρηγορικός and παρηγορητικός *soothing*, are common in medical writings. So Galen, of *soothing* fictions, pretenses to quiet the diseased. *Have been* is, more strictly, *have proved*.

**12. Laboring fervently** (ἀγωνιζόμενος). Rev., *striving*. See on ch. 1:29; 2:1. Compare <sup><415></sup>Romans 15:30.

*Perfect* (τέλειοι). See on <sup><406></sup>1 Corinthians 2:6, 7; ch. 1:28.

*Complete* (πεπληροφορημένοι). See on *most surely believed*, <sup><400></sup>Luke 1:1; and compare *full assurance*, ch. 2:2. Rev., *fully assured*.

*In all the will* (ἐν παντὶ θελήματι). Lit., *in every will*. Will means the thing willed, as <sup><020></sup>Luke 12:47; <sup><582></sup>James 5:30; <sup><518></sup>1 Thessalonians 5:18. Hence used sometimes in the plural, as <sup><443></sup>Acts 13:22, *shall do all my will* (θελήματα), i.e., perform all the things willed by me. <sup><418></sup>Ephesians 2:3, *desires*, strictly *willings*. So here the sense is, *everything willed by God*. The connection is apparently with *σταθήτε* *ye may stand*. For a similar construction see <sup><884></sup>John 8:44; <sup><812></sup>Romans 5:2; <sup><811></sup>1 Corinthians 15:1; 16:13. As Meyer observes, this connection gives *stand* both a modal definition (perfect and fully assured) and a local definition (in all the will).

**13. Zeal** (ζήλον). Read *πόνον* *labor*, which occurs elsewhere only in <sup><610></sup>Revelation 16:10, 11; 21:4, in the sense of *pain*. *Πονος* *labor* is from the root of *πένομαι* *to work for one's daily bread*, and thence *to be poor*. *Πόνος* *toil*, *πένης* *one who works for his daily bread*, and *πονηρός* *wicked*, have a common root. See on *wickedness*, <sup><402></sup>Mark 7:22. In their original conceptions, *κόπος* *labor* (<sup><858></sup>1 Corinthians 15:58; <sup><416></sup>2 Corinthians 6:5) emphasizes the *fatigue* of labor: *μόχθος* *hard labor* (<sup><412></sup>2 Corinthians 11:27; <sup><519></sup>1 Thessalonians 2:9), *the hardship*: *πόνος* *the effort*, but *πόνος* has passed, in the New Testament, in every instance but this, into the meaning of *pain*.

*Hierapolis*. The cities are named in geographical order. Laodicea and Hierapolis faced each other on the north and south sides of the Lycus valley, about six miles apart. Colossae was ten or twelve miles farther up the stream. Hierapolis owed its celebrity to its warm mineral springs, its baths, and its trade in dyed wools. It was a center of the worship of the Phrygian goddess Cybele,<sup>fa207</sup> whose rites were administered by mutilated priests known as Galli, and of other rites representing different oriental cults. Hence the name *Hierapolis* or *sacred city*.

**14. Luke — Demas**. See on Philemon 24.

*The beloved physician*. See Introduction to Luke.

**15. Nymphas**. Probably contracted from *Nymphodorus*, as *Artemas* from *Artemidorus* (<sup><582></sup>Titus 3:12); *Zenas* from *Zenodorus* (<sup><581></sup>Titus 3:13); *Olympas* from *Olympiodorus* (<sup><815></sup>Romans 16:15).

*The Church*. Compare Philemon 2; <sup><815></sup>Romans 16:5; <sup><469></sup>1 Corinthians 16:19; <sup><412></sup>Acts 12:12.



*His house* (αὐτοῦ). Others read αὐτῶν *their* (so Rev., Lightfoot, Meyer). Others, as Westcott and Hort, αὐτῆς *her*, regarding the name as female, *Nympha*. It is difficult, however, to know to whom the plural can refer. Some explain, *Nymphas* and his family. Meyer refers it to the brethren at Laodicaea and *Nymphas*, and thinks that the allusion is to a foreign church in filial association with the church at Laodicaea, and holding its meetings in the same place.

**16.** *The epistle from Laodicaea* (τὴν ἐκ Λαοδικείας). That is, the letter left at Laodicaea, and to be obtained by you from the church there. This letter cannot be positively identified. The composition known as *the Epistle to the Laodiceans* is a late and clumsy forgery, existing only in Latin MSS., and made up chiefly of disconnected passages from Philippians, with a few from other epistles. <sup>fa208</sup>

**18.** *With mine own hand.* The letter was written by an amanuensis, Paul adding his autograph.

*Grace be with you.* On the benedictions, see on <sup>4734</sup>2 Corinthians 13:14. This short form occurs only here, <sup>5021</sup>1 Timothy 6:21; <sup>5022</sup>2 Timothy 4:22.

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

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

- fta22 - On serpent-worship in Egypt see Wilkinson, "Ancient Egyptians," second series, vol. 2.
- fta23 - See an interesting article on "The Rhetoric of St. Paul," by Archdeacon Farrar, Expositor, first series, 10, 1 sqq.
- fta24 - Paronomasia differs from the play upon words, in that the latter has respect to the meaning of the words, while the former regards only the similarity in sound.
- fta25 - See also Bishop Lightfoot in "Contemporary Review," 1878, and 2 Macc., 4:42.
- fta26 - Perowne translates the Hebrew actively, *when thou judgest*. So Hengstenberg and Alexander. The Vulgate takes it as passive. But even the passive is used in a middle sense in the New Testament, as <sup><1154></sup>Matthew 5:40; <sup><4611></sup>1 Corinthians 6:1, 6; and in the Septuagint this use is frequent, with or without a judicial reference. <sup><1121></sup>Genesis 26:21; <sup><1212></sup>Judges 21:22; <sup><8916></sup>Job 9:3; 13:19; <sup><2361></sup>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 <sup><6211></sup>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; <sup><34B></sup> 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* (<sup><34B></sup> Romans 8:3; <sup><34B></sup> 1 Corinthians 15:3).

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

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

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

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

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

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

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

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

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

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

fta45 - So Morison on <sup>4143</sup>Mark 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 <sup><400></sup>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" (<sup><4131></sup>2 Corinthians 13:7; <sup><516></sup>James 5:16). In classical Greek, though not in the New Testament, it has the meaning "vow." Lange renders "I made a vow," saying that he probably made some fearful pledge when he received authority to persecute the Christians. The

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

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

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

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

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

fta55 - It is, however, occasionally used in the Septuagint to translate other words: for instance, *ish man*, <sup><877></sup>Leviticus 17:9; *chai life*, <sup><889></sup>Job 38:39



(A.V., *appetite*), <sup><351></sup>Psalm 63:1; *Lebh heart*, <sup><1161></sup>2 Kings 6:11; <sup><1328></sup>1 Chronicles 12:38; 15:29; <sup><362></sup>Psalm 68:20; <sup><1162></sup>Proverbs 6:21, etc.; *meth a dead body*, <sup><342></sup>Ezekiel 44:25. In <sup><496></sup>Numbers 9:6, *nephesh* of a dead body; *P'ne look* (A.V. *state*), <sup><172></sup>Proverbs 27:23; *ruach spirit*, <sup><448></sup>Genesis 41:8; <sup><352></sup>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 <sup><801></sup>Galatians 4:4; <sup><412></sup>Ephesians 1:23 Eadie and Alford on <sup><412></sup>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 <sup><210></sup>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 (<sup><512></sup>Deuteronomy 2:30). Jews never have this phrase applied to them, but only the Jewish nation, or sections of it, as <sup><210></sup>Isaiah 6:9, 10; 29:10. "The Prophecies of Isaiah" Compare <sup><237></sup>Isaiah 63:17.
- fta63 - Godet compares the parable of the man finding treasure hid in the field.
- fta64 - Compare <sup><164></sup>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 <sup><2116></sup>Ecclesiastes 10:6; <sup><3172></sup>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~~<sup>1</sup>1 Corinthians 10:22. and

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

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

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

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

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

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

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

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

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

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

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

fta89 - So Westcott and Hort, and Tischendorf

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

fta91 - In <sup><sup>SIBH</sup> 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.</sup>

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 - <sup>4478</sup>Acts 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 (<sup><RB0></sup>Romans 6:4-14; <sup><RB0></sup>Ephesians 2:5-7; <sup><RB0></sup>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 <sup><RB0></sup>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, <sup><RB0></sup>Romans 3:30; 5:10, 15:2, <sup><RB0></sup>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. xlvii., Moulton's eighth edition); but Ellicott's remark (note on <sup><RICE></sup>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 <sup><SILE></sup>Romans 11:36, <sup><HOH></sup>Ephesians 4:6, <sup><SIBY></sup>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 <sup><DSB></sup>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 <sup><612></sup>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 <sup><4184></sup>Numbers 5:14; <sup><1371></sup>Genesis 37:11; <sup><4009></sup>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 <sup><sup>5000</sup>Philippians 3:1, renders *farewell*, but says that the word contains an exhortation to rejoice. On <sup><sup>5004</sup>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*.</sup></sup>
- 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 <sup><2363></sup> Isaiah 45:23, which Paul here adapts, and which is quoted <sup><540></sup> 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. <sup><408></sup> 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 <sup><2081></sup> 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, <sup><400></sup> Ephesians 2:2; of lawful human magistracy, <sup><5301></sup> Romans 13:1; of heavenly powers, <sup><403></sup> 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 <sup><8004></sup>Galatians 4:4; <sup><8023></sup>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 <sup><8011></sup>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 (<sup><8015></sup>Romans 7:5; <sup><8016></sup>Ephesians 3:20; <sup><8017></sup>Galatians 5:6, etc.). In the active voice when God or some evil power works on the man (1 Corinthians 12:6, 11; <sup><8018></sup>Galatians 2:8; <sup><8019></sup>Ephesians 1:20, etc.).
- fta196 - I take this opportunity to correct my own note on <sup><5017></sup>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 <sup>2</sup> 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 <sup><1029></sup>1 Chronicles 7:29; <sup><1027></sup>Judges 1:27; <sup><810></sup>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*, <sup><1003></sup>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.