

THE EPISTLE TO THE

GALATIANS

INTRODUCTION

By the churches of Galatia which Paul addresses (ch. 1:2) are most probably meant the churches in the Roman province of Galatia; those namely in Iconium, Pisidian Antioch, Lystra, and Derbe; and not the Christians living in the Galatian district lying to the north and east of Lycaonia and Phrygia, which formed only a part of the Roman province, and the chief cities of which were Ancyra, Tavium, and Pessinus. The Roman province was formed by Augustus, 25 B.C., and included Lycaonia, Isauria, southeastern Phrygia, and a portion of Pisidia. The churches in this province were founded by Paul in his first missionary tour, the account of which is given Acts 13, 15. ^{f38b}

The South Galatian hypothesis supplies a defect in the history of the Pauline churches, which, on the other, it is difficult to account for. On the North Galatian hypothesis, although the Galatian churches were the scene of a violent conflict between Paul and the Judaising Christians, and the recipients of one of Paul's most important letters, and are therefore entitled to an important place in the history of the apostolic churches, — no mention of their origin or foundation occurs in the Book of Acts, while the founding of the churches of Pisidia and Lycaonia, which are nowhere named by Paul, is expressly narrated. On the other hypothesis, we have in Acts 13, 15, a detailed account of the foundation of the Galatian churches.

From the notices in the Acts and in the Epistle, it appears that Paul's preaching in Galatia met with a favorable reception. See ^{413D}Acts 13:42, 48, 49; 14:1; ^{413E}Galatians 4:13. We do not know how long it was before the churches were invaded by Jewish emissaries, nor whence these came. They probably came from the Judaistic circles of the mother-church at Jerusalem, although it is held by some that they belonged to the Jewish Christian constituency of the churches in Galatia. They declared that Paul

was not an apostle, but at most only a disciple of the apostles. He had had no personal knowledge of Christ: the contents of his gospel were derived from men, and therefore he was entitled to no authority. All questions should be referred to the mother-church in Jerusalem, especially to the great apostles of the circumcision, the pillars of the church, James, Peter, and John. Moreover, Paul's teaching that righteousness was based only upon faith in Christ and not upon circumcision and legal observance, contradicted the historical revelation of God, since God promised salvation to Abraham and to his seed on the ground of circumcision; and, in order to carry the promise into effect, made the covenant of the law forever with the people of Israel, who were to receive the divine blessing on condition of observing the divine commands. His teaching, moreover, encouraged moral license, and therefore contravened all moral principle (v. 13). They further accused him of being a man-pleaser, seeking a following and adapting his preaching to the tastes of his hearers; preaching circumcision to those who were inclined to accept it, and uncircumcision to such as wished to refuse it (v. 11).

These intruders were not proselytes, but born Jews, Jewish Christians, with a Pharisaic tendency like that of those who, in Antioch and Jerusalem, sought to impose circumcision and legal observance upon Gentile Christians (^{<41E>} Acts 15:1, 5; ^{<81D>} Galatians 2:4). They demanded that the Gentile Christians should be incorporated by circumcision with the community of Israel, and should observe the leading requirements of the Mosaic law (5:2, 11; 6:12). They laid great stress on the observance of sacred seasons (4:10). "They prescribed a cultus with holy days and festivals, which contained a more seductive charm than the exposition of the word; for it offered compensation for the heathenism they had abandoned, and the old disposition once revived might easily have found in it a congenial home." ^{f39b} They did not emphasise the solemn duties which followed circumcision, and which Paul himself forcibly stated (5:3; comp. 3:10); but they recommended circumcision as an easy way of attaining salvation through mere formal incorporation with the true people of God, and also as a protection against persecution (6:12; comp. 5:11).

These efforts bore fruit among the Galatians. Having thrown off the corruptions of their heathen faith and worship, they again came into bondage to "the weak and beggarly elements" which they had outgrown

(4:9). The slightest tendency to such a lapse was met and fostered by the daily appeal of the pagan cult amid which they lived, an elaborate and impressive system, fortified with a code of rules and administered by a powerful hierarchy, the whole presenting a striking external resemblance to the Jewish ceremonial system. As Professor Ramsay observes: "It is not until this is properly apprehended that Galatians 4:3-11 becomes clear and natural. Paul in that passage implies that the Judaizing movement of the Christian Galatians is a recurrence to their old heathen type." Paul describes them as arrested in a course of obedience to the truth which they had been running well (5:7): as soon removed into a different gospel (1:6): as bewitched by an evil eye (3:1): as pervaded with an evil leaven (5:9). They were beginning, in part at least, to observe the Jewish ceremonial law: they were depending upon the law for justification: they were declining from a spiritual to a fleshly economy: they were beginning to regard as an enemy the friend and teacher whom, not so long ago, they had received as an angel of God, and for whom they would have plucked out their own eyes (4:14, 15).

To what extent the Galatian Christians had been prevailed on to accept circumcision, we do not know. The writing of this letter, however, implies that Paul did not regard this evil as past arresting.

The letter itself is marked by unity of purpose, cohesion of thought, and force and picturesqueness of diction. Like 2nd Corinthians and Philippians it is intensely personal. Like the former of those Epistles it reveals the apostle's keen sensitiveness to the attitude of his readers toward himself. It is indignant and severe, with dashes of bitterness, yet it contains touches of affectionate reminiscence. It is pervaded and controlled by the one purpose of meeting and correcting the Galatian apostasy in its twofold form of repudiating his apostolic right and the doctrine of salvation by faith. The letter falls into three parts: chs. 1, 2, maintaining the independence and authority of his apostleship, and the divine origin of his gospel. Chapters 3, 4, defending the intrinsic truth of his gospel. Chapters 5, 6, exhibiting the moral consequences which legitimately and logically result from his gospel.

The relationship of the Epistle to the Roman letter is marked, yet it has its special characteristics as distinct from Romans. It bears the character of a

letter more distinctly than Romans, which is a treatise. It lays a more distinct emphasis upon the person and apostolic authority of Paul, and its dominant conception is the freedom of the Christian, as in Romans the dominant conception is justification by faith. Romans is more positively doctrinal; Galatians more apologetic and polemic as against Judaism. Romans treats circumcision as a question of practice; Galatians as a question of law. As in Romans, faith is emphasised over against the works of the law as the ground of justification before God; but equally with Romans the divinity and sanctity of the law are recognised. The law is holy, and just and good. It is the expression of God's sovereign and righteous will. It reflects his character, and if one could keep it he would live by it (3:12); all this, while it remains true that "by the works of the law shall no flesh be justified" (2:16).

Accordingly the ethics of the Epistle are stern and uncompromising. The picture of the works of the flesh is perhaps not as powerful and lurid as that in the first chapter of Romans. It is drawn in fewer lines, and is offset and enforced by a picture of the fruits of the Spirit. Yet the one is no less distinct and unmistakable than the other. In Romans the sins of the Gentile world are massed in a fearful catalogue; in Galatians single passages here and there afford glimpses of deeply-rooted evil tendencies in the life of the newly-converted Gentile, which show how hard it had been for him to divest himself of his pagan license, and which contain within themselves possibilities of future degeneracy. We see a conceit of higher knowledge and larger liberty which might readily seize upon "occasions to the flesh," and run into what some one has aptly styled "the bigotry of illumination," and the selfishness of fancied deeper insight (5:15; 6:2-5). The same conceit appears in the weakness and inconstancy which readily succumb to the flattering overtures of pretentious Jewish emissaries (4:12 ff; 5:26). Yet with rigid severity against such tendencies there is blended a tender compassion for the erring, a reasonable and kindly appreciation of the weakness of the new convert.

Professor Sabatier (*l' Apotre Paul*) says of the Epistle: "The style does not sustain the thought; it is the thought which sustains the style, giving to it its force, its life, its beauty. Thought presses on, overcharged, breathless and hurried, dragging the words after it. . . . Unfinished phrases, daring omissions, parentheses which leave us out of sight and out of breath,

rabbinical subtleties, audacious paradoxes, vehement apostrophes, — pour in like surging billows. Mere words in their ordinary meaning are insufficient to sustain this overwhelming plenitude of thought and feeling. Every phrase is obliged, so to speak, to bear a double and triple burden.”

The authenticity of the letter is generally conceded. ^{f40b}

COMMENTARIES ON GALATIANS

ENGLISH

J. B. Lightfoot, 10th ed., 1890: B. Jowett, *Epistles of St. Paul to the Thessalonians, Galatians, and Romans*, 3rd ed., 1894. The essays are interesting and suggestive. C. J. Ellicott, *Critical and Grammatical Commentary on St. Paul's Epistle to the Galatians*. J. Eadie, *Commentary on the Greek Text of the Epistle of Paul to the Galatians*, 1869. Of a more popular character, J. A. Beet, *Commentary on Galatians*, 3rd ed. Philip Schaff in *Schaff's Popular Commentary*.

GERMAN

F. Sieffert, *Der Brief an die Galater*, Mey., 8 Aufl., 1894. R. A. Lipsius, “Der Brief an die Galater,” in the *Hand-Commentar*, by Holtzmann, Lipsius, Schmiedel, and Von Soden.

For discussions of the Geographical question. see W. M. Ramsay, *The Church in the Roman Empire before A. D. 170*: Lightfoot in *Commentary*: Sieffert and Lipsius in *Commentaries*; E. Schurer, “Was ist unter **Γαλατία** in der Überschrift des Galaterbriefs zu verstehen?” *Jahrbucher fur protestantische Theologie*, 1892, 460 ff.: C. Wezsacker, *Das apostolische Zeitalter der christlichen Kirche*. Translation from 2nd ed. by J. Millar, 1894: W. M. Ramsay's articles on “Galatia” and “Galatia, Regions of,” in *Hastings' Dictionary of the Bible*, Volume II., 1899: A. C. McGiffert, *The Apostolic Age*, 1897.

CHAPTER 1

1 - 5. The usual form of salutation is expanded by additions which answer to the occasion of the letter, and foreshadow its principal thoughts.

1. *An apostle.* This title is prefixed to Romans, 1st and 2nd Corinthians, Ephesians, Colossians. Here with special emphasis, because Paul's apostleship had been challenged.

Of men — by man (ἀπ' ἀνθρώπων — δι' ἀνθρώπου). Better, *from men — through man* or a man. In contradiction of the assertion that he was not directly commissioned by Jesus Christ, like the twelve, but only by human authority. *From men*, as authorising the office; *through man*, as issuing the call to the person. He thus distinguishes himself from false apostles who did not derive their commissions from God, and ranks himself with the twelve. *Man* does not point to any individual, but is in antithesis to *Jesus Christ*, or may be taken as = *any man*.

By Jesus Christ. See ^{<400>}Acts 11:4-6; ^{<400>}1 Corinthians 11:1.

And God the Father. The genitive, governed by the preceding διὰ *by* or *through*. The idea is the same as *an apostle by the will of God*: ^{<400>}1 Corinthians 1:1; ^{<400>}2 Corinthians 1:1; ^{<400>}Ephesians 1:1. Διὰ is used of *secondary agency*, as ^{<402>}Matthew 1:22; 11:2; ^{<400>}Luke 1:70; ^{<406>}Acts 1:16; Hebrew 1:2. But we find διὰ θελήματος θεοῦ *by the will of God*, ^{<659>}Romans 15:32; ^{<400>}1 Corinthians 1:1; ^{<400>}2 Corinthians 1:1, etc., and διὰ θεοῦ *by God*, ^{<407>}Galatians 4:7. Also δι' οὗ (God), ^{<400>}1 Corinthians 1:9; Hebrew 2:10.

Who raised him from the dead (τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν). It was the *risen Christ* who made Paul an apostle. For *resurrection* the N.T. uses ἐγείρειν *to raise up*; ἐξεγείρειν *to raise out of*; ἔγερσις *raising* or *rising*; ἀνιστάναι *to raise up*; ἀνάστασις and ἐξανάστασις *raising up* and *raising up out of*. With νεκρὸς *dead* are the following combinations: ἐγείρειν ἀπὸ τῶν νεκρῶν (never ἀπὸ νεκρῶν) *to raise from the dead*; ἐγ. ἐκ νεκ. or τῶν νεκ. *to raise out of the dead*; ἀναστήσαι *to raise*, ἀναστήναι *to be raised* or *to rise* ἐκ. νεκ. (never ἀπὸ); ἀνάστ. ἐκ. νεκ.; or τῶν νεκ. *resurrection of the dead*; ἀνάστ. ἐκ. νεκ.; ἐξανάστασις ἐκ.

ἄνα *rising or resurrection out of the dead or from among*. It is impossible to draw nice distinctions between these phrases. ^{f41b}

2. Brethren — with me. The circle of Paul's colleagues or more intimate friends. Comp. ^{s002}Philippians 4:21, 22, where *the brethren with me* are distinguished from *all the saints* — the church members generally.

Unto the churches of Galatia. See Introduction. This is a circular letter to several congregations. Note the omission of the commendatory words added to the addresses in the two Thessalonian and first Corinthian letters.

3. Grace to you, etc. See on ^{s001}1 Thessalonians 1:1. He will not withhold the wish for the divine grace and peace even from those whom he is about to upbraid.

4. Gave himself for our sins. Comp. ⁴⁰⁰³Matthew 20:28; ⁴⁰²⁵Ephesians 5:25; ^{s006}1 Timothy 2:6; ^{s004}Titus 2:14. Purposely added with reference to the Galatians' falling back on the works of the law as the ground of acceptance with God. *For or with reference to sins* (περὶ) expresses the *general* relation of Christ's mission to sin. The *special* relation, *to atone for, to destroy, to save and sanctify its victims*, is expressed by ὑπὲρ *on behalf of*. The general preposition, however, may include the special

Out of this present evil world (ἐκ τοῦ αἰῶνος τοῦ ἐνεστώτος πονηροῦ). Lit. *out of the world, the present (world which is) evil*. For αἰών *age or period*, see ⁴⁰⁰⁹John 1:9, and additional note on ^{s002}2 Thessalonians 1:9. Here it has an ethical sense, the course and current of this world's affairs as corrupted by sin. Comp. ⁴⁰⁰⁴2 Corinthians 4:4. Ἐνεστώτος, *present*, as contrasted with the world to come. Elsewhere we have ὁ νῦν αἰὼν *the now world* (^{s007}1 Timothy 6:17); ὁ αἰὼν τοῦ κόσμου *the period of this world* (⁴⁰⁰²Ephesians 2:2); ὁ αἰὼν οὐτοῦ *this world or age* (⁴⁰⁰⁰Romans 7:2). Ἐνεστώτος, not *impending*, as some expositors, — the period of wickedness and suffering preceding the parousia (^{s002}2 Thessalonians 2:3), which would imply a limitation of Christ's atoning work to that period. Comp. ^{s002}2 Thessalonians 2:2; ^{s002}2 Timothy 3:1; ⁴⁰²⁶1 Corinthians 7:26. The sense of *present* as related to *future* is clear in ⁴⁰⁰⁸Romans 8:38; ⁴⁰⁰²1 Corinthians 3:22; Hebrew 9:9. For the evil character of the present world as conceived by Paul, see ^{s002}Romans 12:2; ⁴⁰⁰⁶1 Corinthians 2:6; ⁴⁰⁰⁴2 Corinthians 4:4; ⁴⁰⁰²Ephesians 2:2.

5. To whom be glory, etc. For similar doxologies see ^{<895>}Romans 9:5; 11:36; 16:27; ^{<482>}Ephesians 3:21; ^{<5017>}1 Timothy 1:17.

Forever and ever (εἰς τοὺς αἰῶνας τῶν αἰώνων). Lit. *unto the ages of the ages*. See additional note on ^{<5009>}2 Thessalonians 1:9, and comp. ^{<867>}Romans 16:27; ^{<5001>}Philippians 4:20; ^{<5017>}1 Timothy 1:17; ^{<5003>}2 Timothy 4:18. Often in Revelation. In LXX. habitually in the singular: see ^{<880>}Psalms 88:29; 110:3, 30. In the doxology the whole period of duration is conceived as a succession of cycles.

6. I marvel (θαυμάζω). Often by Greek orators of surprise as something reprehensible. So in New Testament ^{<406>}Mark 6:6; ^{<812>}John 7:21; ^{<8813>}Luke 11:38; ^{<802>}John 4:27.

So soon (οὕτως ταχέως). Better, so *quickly*. Paul does not mean so soon after a particular event, as their conversion, or his last visit, or the entry of the false teachers, — but refers to the rapidity of their apostasy; ταχέως being used absolutely as always.

Removed (μετατίθεσθε). A.V. misses the sense of the middle voice, *removing* or *transferring yourselves*, and also the force of the continuous present, *are removing* or *going over*, indicating an apostasy not consummated but in progress. The verb is used in Class. of altering a treaty, changing an opinion, desertion from an army. For other applications see ^{<4076>}Acts 7:16; Hebrew 7:12; 11:5. Comp. LXX, ^{<8271>}Deuteronomy 27:17; ^{<1230>}Proverbs 23:10; ^{<2307>}Isaiah 29:17. Lightfoot renders *are turning renegades*.

Him that called (τοῦ καλέσαντος). God. Not neuter and referring to the gospel. Calling, in the writings of the apostles, is habitually represented as God's work. See ^{<881>}Romans 8:30; 9:11; ^{<4091>}1 Corinthians 1:9; ^{<8015>}Galatians 1:15; ^{<5021>}1 Thessalonians 2:12; ^{<6015>}1 Peter 1:15; 2:9; ^{<6002>}2 Peter 1:3.

Into the grace (ἐν χάριτι). *Into* is wrong. It should be *by*.

Another gospel (ἕτερον). Rather a *different, another sort of* gospel. See ^{<4051>}Matthew 6:24; ^{<2607>}Luke 16:7; 18:10. In illustration of the differences between ἄλλος *another* and ἕτερος *different*, see ^{<4281>}1 Corinthians 12:8-10; 15:40; ^{<4002>}2 Corinthians 11:4; ^{<8823>}Romans 8:23.

7. Another (ἄλλο). A *different* gospel is not another *gospel*. There is but one gospel.

But (εἰ μὴ). Rev. *only*. As if he had said, “there is no other gospel, but there are some who trouble you with a different kind of teaching which they offer as a gospel.”

Some that trouble (οἱ ταρασσοῦντες). The article with the participle marks these persons as *characteristically* troublesome — *the troublers*. Comp. ^{<2019>}Luke 18:9, of those who were characteristically self-righteous. For *trouble* in the sense of disturbing faith and unsettling principle, see ^{<4151>}Galatians 5:10; ^{<4152>}Acts 15:24. Not necessarily, as Lightfoot, *raising seditions*.

8. We. See on ^{<3001>}1 Thessalonians 1:2.

Angel from heaven (ἄγγελος ἐξ οὐρανοῦ). The phrase only here. “Angels *in* heaven or the heavens,” ^{<4121>}Matthew 22:30; ^{<4122>}Mark 12:25; 13:32. “Angels of the heavens,” ^{<4123>}Matthew 24:36.

Other than that (παρ’ ὅ). Roman Catholic interpreters insist that παρ’ should be rendered *contrary to*, though the Vulg. gives *praeterquam besides*. Some Protestant interpreters insist on *besides* as being against supplementing the gospel with traditions. The explanation is found in the previous words, *a different gospel*. Any gospel which is *different* from the one gospel, is both *beside* and *contrary to*.

Accursed (ἀνάθεμα). See on ^{<4101>}Romans 9:3, and *offerings*, ^{<4201>}Luke 21:5. Comp. *κατάρα*, *curse* and *ἐπικατάρατος* *curse*, ^{<4102>}Galatians 3:13. In LXX. always *curse*, except ^{<4202>}Leviticus 27:28, and the apocryphal books, where it is always *gift* or *offering*. By Paul always *curse*: see ^{<4103>}Romans 9:3; ^{<4104>}1 Corinthians 12:3; 16:22. The sense of *excommunication*, introduced by patristic writers, does not appear in New Testament.

9. As we said before (ὡς προειρήκαμεν). Comp. ^{<4105>}2 Corinthians 13:2; ^{<4106>}Philippians 3:18. Not to be referred to the preceding verse, since the compound verb would be too strong, and *now* in the following clause points to an earlier *time*, a previous *visit*. Comp. ^{<4107>}Galatians 5:21; ^{<4108>}2 Corinthians 8:2; ^{<3002>}1 Thessalonians 4:6.

10. For do I now persuade (ἄρτι γὰρ — πείθω). *For* introduces a justification of the severe language just used. The emphasis is on *now*, which answers to *now* in verse 9. I have been charged with conciliating men. Does this anathema of mine look like it? Is it a time for conciliatory words *now*, when Judaising emissaries are troubling you (verse 7) and persuading you to forsake the true gospel? *Persuade* signifies *conciliate, seek to win over*.

Or God. Persuade or conciliate God is an awkward phrase; but the expression is condensed, and *persuade* is carried forward from the previous clause. This is not uncommon in Paul's style: See Philemon 5; ^{<4015>}Ephesians 1:15; ^{<4100>}Philippians 2:6, where μορφή *form*, applied to God, is probably the result of μορφήν δούλου *form of a servant* (verse 7) on which the main stress of the thought lies.

11. I certify (γνωρίζω). Or, *I make known*. *Certify*, even in older English, is to *assure* or *attest*, which is too strong for γνωρίζειν *to make known* or *declare*. This, which in the New Testament is the universal meaning of γνωρίζειν, and the prevailing sense in LXX, is extremely rare in Class., where the usual sense is to *become acquainted with*. For the formula see on ^{<4043>}1 Thessalonians 4:13.

After man (κατὰ ἄνθρωπον). According to any human standard. The phrase only in Paul. See ^{<4185>}Romans 3:5; ^{<4183>}1 Corinthians 3:3; 9:8; 15:32. Κατὰ ἀνθρώπους *according to men*, ^{<4006>}1 Peter 4:6.

12. Of man (παρὰ ἀνθρώπου). Better, *from man*. Παρὰ *from* emphasises the idea of transmission, and marks the connection between giver and receiver. Comp. ^{<4023>}1 Thessalonians 2:13; 4:1; ^{<4184>}2 Timothy 3:14; ^{<4102>}Acts 10:22. In the Gospels and Acts παραλαμβάνειν usually means *to take*, in the sense of causing to accompany, as ^{<4045>}Matthew 4:5; 17:1; ^{<4069>}Mark 4:36, etc. Scarcely ever in the sense of *receive*: see ^{<4004>}Mark 7:4. In Paul *only* in the sense of *receive*, and only with παρὰ, with the single exception of ^{<4123>}1 Corinthians 11:23 (ἀπὸ). The simple λαμβάνω usually with παρὰ, but with ἀπὸ, ^{<4127>}1 John 2:27; 3:22.

By the revelation of Jesus Christ (δι' ἀποκαλύψεως Ἰησοῦ Χριστοῦ). Not, by Jesus Christ being revealed to me, but, I received the gospel by Jesus Christ's revealing it to me. The subject of the revelation is the

gospel, not Christ. Christ was the revealer. Rev. (*it came to me*) through revelation of Jesus Christ.

13. Conversation (ἀναστροφήν). Better, *manner of life*. See on ^{<615>}1 Peter 1:15.

In the Jews' religion (ἐν τῷ Ἰουδαϊσμῷ). Only here and verse 14. Lit. *in Judaism*. It signifies his national religious condition. In LXX, 2 Macc. ii. 21; viii. 2; xiv. 38; 4 Macc. iv. 26.

Beyond measure (καθ' ὑπερβολήν). P°. Lit. *according to excess*. The noun primarily means a *casting beyond*, thence *superiority, excellency*. See ^{<400>}2 Corinthians 4:7, 17. It is transliterated in *hyperbole*. For similar phrases comp. ^{<611>}1 Corinthians 2:1; ^{<481>}Acts 19:20; 3:17; 25:23.

Wasted (ἐπόρθουν). Better, *laid waste*. In Class. applied not only to things — cities, walls, fields, etc. — but also to persons. So ^{<481>}Acts 9:21.

14. Profited (προέκοπτον). Better, *advanced*. See on *is far spent*, ^{<612>}Romans 13:12. Paul means that he outstripped his Jewish contemporaries in distinctively Jewish culture, zeal, and activity. Comp. ^{<108>}Philippians 3:4-6.

Equals (συνηλικιώτας). N.T.°. The A.V. is indefinite. The meaning is equals in *age*. So Rev., *of mine own age*.

Nation (γένει). Race. Not *sect* of the Pharisees. Comp. ^{<108>}Philippians 3:5; ^{<612>}2 Corinthians 11:26; ^{<608>}Romans 9:3.

Zealous (ζηλωτής). Lit. a *zealot*. The extreme party of the Pharisees called themselves “zealots of the law”; “zealots of God.” See on *Simon the Canaanite*, ^{<408>}Mark 3:18. Paul describes himself under this name in his speech on the stairs, ^{<421>}Acts 22:3. Comp. ^{<108>}Philippians 3:5, 6.

Traditions (παραδόσεων). The Pharisaic traditions which had been engrafted on the law. See ^{<412>}Matthew 15:2, 6; ^{<400>}Mark 7:3, 13, and on ^{<105>}2 Thessalonians 2:15.

15. It pleased (εὐδόκησεν). See on εὐδοκία *good pleasure*, ^{<100>}1 Thessalonians 1:11.

Separated (ἀφορίσας). Set apart: designated. See on ^{<600>}Romans 1:1, and *declared*, ^{<610>}Romans 1:4. The A.V. wrongly lends itself to the sense of the physical separation of the child from the mother.

From my mother's womb (ἐκ κοιλίας μητρός μου). Before I was born. Others, from the time of my birth. A few passages in LXX. go to sustain the former view: ^{<0767>}Judges 16:17; ^{<2367>}Isaiah 64:2, 24; 66:1, 5. That view is also favored by those instances in which a child's destiny is clearly fixed by God before birth, as Samson, ^{<0767>}Judges 16:17; comp. 13:5, 7; John the Baptist, ^{<0115>}Luke 1:15. See also ^{<4912>}Matthew 19:12. The usage of ἐκ as marking a temporal starting point is familiar. See ^{<6165>}John 6:66; 9:1; ^{<4083>}Acts 9:33; 24:10.

Called (καλέσας). See on ^{<6417>}Romans 4:17. Referring to Paul's call into the kingdom and service of Christ. It need not be limited to his experience at Damascus, but may include the entire chain of divine influences which led to his conversion and apostleship. He calls himself κλητὸς ἀπόστολος *an apostle by call*, ^{<6100>}Romans 1:1; ^{<6001>}1 Corinthians 1:1.

16. *To reveal his Son in me* (ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοί). In N.T. ἀποκαλύπτειν *to reveal* is habitually used with the simple dative of the subject of the revelation, as ^{<0721>}Luke 10:21. Once with εἰς *unto*, ^{<6188>}Romans 8:18: with ἐν *in* of the sphere in which the revelation takes place, only here, unless ^{<6117>}Romans 1:17 be so explained; but there ἐν is probably instrumental. Render ἐν here by the simple *in*: in my spirit, according to the familiar N.T. idea of God revealing himself, living and working in man's inner personality. See, for instance, ^{<6119>}Romans 1:19; verse 5; 8:10, 11; ^{<6186>}1 Corinthians 3:16; 14:25; ^{<6002>}2 Corinthians 4:6; ^{<6115>}1 John 2:5, 14, etc. Lightfoot explains, *to reveal his Son by or through me to others*. But apart from the doubtful use of ἐν, this introduces prematurely the thought of Paul's influence in his subsequent ministry. He is speaking of the initial stages of his experience.

Immediately (εὐθέως). Connect only with I *conferred not*, etc. Not with the whole sentence down to *Arabia*. Paul is emphasising the fact that he did not receive his commission from men. As soon as God revealed his Son in me, I threw aside all human counsel.

Conferred (προσανέθεμην). P^o. and only in Galatians. Rare in Class. The verb ἀνατιθέναι means to *lay upon*; hence *intrust* to. Middle voice, *to intrust one's self to*; *to impart* or *communicate* to another. The compounded preposition πρὸς implies more than *direction*; rather *communication* or *relation with*, according to a frequent use of πρὸς. The whole compound then, is *to put one's self into communication with*. Wetstein gives an example from Diodorus, *De Alexandro*, 17:116, where the word is used of consulting soothsayers.

Flesh and blood. Always in N.T. with a suggestion of human weakness or ignorance. See ^{<167>}Matthew 16:17; ^{<150>}1 Corinthians 15:50; ^{<112>}Ephesians 6:12.

17. *Went I up* (ἀνῆλθον). Comp. verse 18. Only in this chapter, and ^{<103>}John 6:3. More commonly ἀναβαίνειν, often of the journey to Jerusalem, probably in the conventional sense in which Englishmen speak of going *up* to London, no matter from what point. See ^{<117>}Matthew 20:17; ^{<112>}Mark 10:32; ^{<123>}John 2:13; ^{<112>}Acts 11:2. In ^{<182>}Acts 18:22 the verb is used absolutely of going to Jerusalem. The reading ἀπῆλθον *I went away* had strong support, and is adopted by Weiss. In that case the meaning would be *went away to Jerusalem* from where I then was.

Apostles before me. In point of seniority. Comp. ^{<117>}Romans 16:7.

Arabia. It is entirely impossible to decide what Paul means by this term, since the word was so loosely used and so variously applied. Many think the Sinaitic peninsula is meant (Stanley, Farrar, Matheson, Lightfoot). Others, the district of Auranitis near Damascus (Lipsius, Conybeare and Howson, Lewin, McGiffert). Others again the district of Arabia Petraea.

18. *To see* (ἱστορήσαι). N.T.^o.

1. *To inquire into*:

2. *to find out by inquiring*:

3. *to gain knowledge by visiting; to become personally acquainted with*.

In LXX, only 1 Esd. 1:33, 42, *to relate, to record*. Often in Class. The word here indicates that Paul went, not to obtain instruction, but to form acquaintance with Peter.

Cephas. See on ^{<4068>}Matthew 16:18; ^{<4042>}John 1:42; ^{<4012>}1 Corinthians 1:12.

19. Save James (εἰ μὴ). With the usual exceptive sense. I saw none save James. Not, I saw none other of the apostles, but I saw James. James is counted as an apostle, though not reckoned among the twelve. For Paul's use of "apostle," see on ^{<5100>}1 Thessalonians 1:1, and comp. ^{<4301>}1 Corinthians 15:4-7.

The Lord's brother. Added in order to distinguish him from James the son of Zebedee (^{<4029>}Matthew 4:21; 10:2; ^{<4005>}Mark 10:35), who was still living, and from James the son of Alphaeus (^{<4005>}Matthew 10:3). ^{f42b} *The Lord's brother* means that James was a son of Joseph and Mary. This view is known as the *Helvidian theory*, from Helvidius, a layman of Rome, who wrote, about 380, a book against mariolatry and ascetic celibacy. The explanations which differ from that of Helvidius have grown, largely, out of the desire to maintain the perpetual virginity of Mary. Jerome has given his name to a theory known as the Hieronymian put forth in reply to Helvidius, about 383, according to which the brethren of the Lord were the sons of his mother's sister, Mary the wife of Alphaeus or Clopas, and therefore Jesus' cousins. A third view bears the name of Epiphanius, Bishop of Salamis in Cyprus (ob. 404), and is that the Lord's brothers were sons of Joseph by a former wife. ^{f43b}

20. I lie not. Comp. ^{<4800>}Romans 9:1; ^{<4713>}2 Corinthians 11:31; ^{<5001>}1 Timothy 2:7.

21. Regions (κλίματα). P^o. Comp. ^{<4523>}Romans 15:23; ^{<4710>}2 Corinthians 11:10. Κλίμα, originally an inclination or slope of ground: the supposed slope of the earth from the equator to the pole. The ancient geographers ran imaginary parallel lines from the equator toward the pole, and the spaces or zones or regions between these lines, viewed in their slope or inclination toward the pole, were κλίματα. The word came to signify the temperature of these zones, hence our climate. In Chaucer's treatise on the Astrolabe, chapter 39 is headed "Description of the Meridional Lyne, of Longitudes and Latitudes of Cities and Towns from on to another of Clymatz." He says: "The longitude of a clymat is a lyne imagined fro est to west, y-lyke distant by-twene them alle. The latitude of a clymat is a lyne imagined fro north to south the space of the erthe, fro the byginning of the firste clymat unto the verrey ende of the same clymat, even directe

agayns the pole artik.” In poetical language, “climes” is used for regions of the earth, as Milton:

“Whatever clime the sun’s bright circle warms.”

Syria and Cilicia. Syria, in the narrower sense, of the district of which Antioch was the capital: not the whole Roman province of Syria, including Galilee and Judaea. ^{<406>}Matthew 4:24; ^{<407>}Luke 2:2; ^{<408>}Acts 20:3. This district was the scene of Paul’s first apostolic work among the Gentiles. Cilicia was the southeasterly province of Asia Minor, directly adjoining Syria, from which it was separated by Mt. Pierius and the range of Amanus. It was bordered by the Mediterranean on the south. It was Paul’s native province, and its capital was Tarsus, Paul’s birthplace.

22. Was unknown (ἤμην ἀγνοούμενος). Better, *was still unknown*, the imperfect denoting that he *remained* unknown during his stay in Syria and Cilicia.

Of Judaea. The province, as distinguished from Jerusalem, where he must have been known as the persecutor of the church. See ^{<409>}Acts 9:1, 2.

Which were in Christ. See on ^{<514>}1 Thessalonians 2:14.

23. They had heard (ἀκούοντες ἦσαν). Correlative with *I was unknown*, verse 22. Note the periphrasis of the participle with the substantive verb, expressing duration. They were hearing all the time that I was thus unknown to them in person.

The faith. See on ^{<410>}Acts 6:7, and comp. ^{<515>}2 Thessalonians 3:2. The subjective conception of faith as trustful and assured acceptance of Jesus Christ as Savior, tends to become objective, so that the subjective principle is sometimes regarded objectively. This is very striking in the Pastoral Epistles.

24. In me. The sense is different from that in verse 16, see note. Here the meaning is that they glorified God as the author and source of what they saw in me.

CHAPTER 2

1. *Fourteen years after* (διὰ δεκατεσσάρων ἔτων). Rev. *after the space of fourteen years*. Comp. δι' ἔτων πλειόνων *after several years*, ⁴⁰¹⁷Acts 24:17; δι' ἡμερῶν *after (some) days*, ⁴⁰¹¹Mark 2:1. Διὰ means *after*, that is, a given number of years being interposed between two points of time. Not, *in the course of* (Rev. marg.).

2. *By revelation* (κατὰ ἀποκάλυψιν). It was specially and divinely revealed to me that I should go. In what way, he does not state.

Communicated (ἀνεθέμην). Only here and ⁴²⁵⁴Acts 25:14. Ἀνά up, τιθέναι *to set*. To set up a thing for the consideration of others: to *lay it before them*.

Unto them (αὐτοῖς). The Christians of Jerusalem generally.

Privately (κατ' ἰδίαν). The general communication to the Jerusalem Christians was accompanied by a private consultation with the leaders. Not that a different subject was discussed in private, but that the discussion was deeper and more detailed than would have befitted the whole body of Christians.

To them which were of reputation (τοῖς δοκοῦσιν). Lit. *to those who seem; are reputed*. Men of recognized position, James, Cephas, John. Not his adversaries who were adherents of these three. It is not to be supposed that he would submit his gospel to such. The expression is therefore not used ironically. Paul recognizes the honorable position of the three and their rightful claim to respect. The repetition of the phrase (55:6, 9) may point to a favorite expression of his opponents in commending these leaders to Paul as models for his preaching; hardly (as Lightfoot) to the contrast between the estimation in which they were held and the actual services which they rendered to him. He chooses this expression because the matter at stake was his recognition by the earlier apostles, and any ironical designation would be out of place. ^{f44b}

Lest by any means I should run or had run in vain. Better, *should be running*. Comp. ³⁰¹⁶Philippians 2:16. This is sometimes explained as

implying a misgiving on Paul's part as to the soundness of his own teaching, which he desired to have set at rest by the decision of the principal apostles. On this explanation μή πως will be rendered *lest in some way or other*. But such a misgiving is contrary to Paul's habitual attitude of settled conviction respecting that gospel which he had received by revelation, and in the preaching of which he had been confirmed by experience. In consulting the Christians at Jerusalem Paul had principally in view the formal indorsement of his work by the church and its leaders. Their formal declaration that he had not been running in vain would materially aid him in his mission. Μή πως is therefore to be taken as marking an indirect question, *whether — not possibly*; and the sense of the whole passage is as follows: "I laid before them that gospel which I preach to the Gentiles, that they might examine and settle for themselves the question *whether I am not possibly* running or had run in vain." The investigation was to be for *their* satisfaction, not for Paul's. ^{f45b} Run (τρέχειν) is a favorite metaphor with Paul. See ^{<619>}Romans 9:16; ^{<624>}1 Corinthians 9:24, 26; ^{<881>}Galatians 5:7; ^{<347>}Philippians 2:16; 3:13, 14.

3. *Neither* (οὐδὲ). More correctly, *not even*. So far were they from pronouncing my labor in vain, that *not even* Titus was compelled to be circumcised, although he was a Greek. Though approving Paul's preaching, the apostles might, for the sake of conciliation, have insisted on the circumcision of his Gentile companion.

Being a Greek (Ἕλληνα ὄν). Or, *although he was a Greek*. Const. closely with σὺν ἐμοί, *with me*. It was a bold proceeding for Paul to take an uncircumcised Gentile with him to the conference at Jerusalem.

Was compelled to be circumcised (ἠναγκάσθη περιτμηθῆναι). That is, no constraint was applied by the Jerusalem church and its authorities for the circumcision of Titus. The statement is not that such an attempt was pressed but successfully resisted, but that circumcision was not insisted on by the church. The pressure in that direction came from "the false brethren" described in the next verse.

4. *The false brethren* (τοὺς ψευδαδέλφους). Only here and ^{<412>}2 Corinthians 11:26. Christians in name only; Judaisers; anti-Paulinists. The article marks them as a well known class.

Unawares brought in (παρεισάκτους). N.T.^o. Lit. *brought in by the side*, and so *insidiously, illegally*. Vulg. *subintroductos*. ^oLXX. Strabo (17:1) uses it as an epithet of Ptolemy, “the sneak.” Comp. παρεισάξουσιν *shall privily bring in*, ^{<611>}2 Peter 2:1; and παρεισεδύσαν *crept in privily*, Jude 4. *Brought in*, not from Jerusalem into the church at Antioch, nor into the Pauline churches generally, but into the Christian brotherhood to which they did not rightfully belong.

Who (οἵτινες). The double relative introduces the explanation of the two preceding epithets: false brethren, privily brought in, *since they* came in privily to spy out our liberty.

Came in privily (παρεισήλθον). Lit. *came in beside*. Only here and ^{<815>}Romans 5:20, where it implies nothing evil or secret, but merely something subsidiary. The aorist has a pluperfect sense, indication the earlier intrusion of these persons into the Christian community.

To spy out (κατασκοπήσαι). N.T.^o. In LXX, of spying out a territory, ^{<100>}2 Samuel 10:3; ^{<395>}1 Chronicles 19:3.

Liberty (ἐλευθερίαν). Freedom from Mosaism through justification by faith.

Bring us into bondage (καταδουλώσουσιν). Only here and ^{<713>}2 Corinthians 11:20. Bring us into subjection to Jewish ordinances. The compound verb indicates *abject* subjection.

5. *We gave place by subjection* (εἴξαμεν τῇ ὑποταγῇ). *We*, Paul and Barnabas. *Gave place or yielded*, N.T.^o By the subjection which was demanded of us. The noun only in Paul and the Pastorals, and always in the sense of *self*-subjection. Comp. ^{<101>}2 Corinthians 9:13; ^{<511>}1 Timothy 2:11; 3:4.

6. Render the passage as follows: “But to be something from (at the hands of) those who were of repute, whatever they were, matters nothing to me (God accepteth not man’s person), for those who were of repute imparted nothing to me.”

To be something (εἶναι τι). Comp. chapter 11:3; ^{<4155>}Acts 5:36; ^{<4721>}2 Corinthians 12:11. To be in good standing as an evangelist or apostle, approved and commissioned by high authorities.

From those who were of repute (ἀπὸ τῶν δοκούντων). *From*, at the hands of; as receiving my indorsement or commission from them. Comp. chapter 1:1. *Of repute*, see on verse 2.

Whatsoever they were (ὅποιοι ποτέ ἦσαν). Ποτέ in N.T. is invariably temporal, and points here to the preeminence which these apostles had *formerly*, up to the time of Paul's visit, enjoyed, because of their personal connection with Jesus. ^{f46b}

Maketh no matter to me (οὐδέν μοι διαφέρει). Paul does not say, as A.V. and Rev., that the standing and repute of the apostles were matters of indifference to him, but that he was indifferent about receiving his commission from them as recognized dignitaries of the church. The construction is: "To be something (εἶναι τι) at the hands of (ἀπὸ) those who were of repute matters nothing to me."

God accepteth no man's person. Or more strictly, *accepteth not the person of man.* Parenthetical. λαμβάνειν πρόσωπον *to receive or accept the face* is a Hebraism. See on ^{<3411>}James 2:1. In O.T. both in a good and a bad sense; *to be gracious*, and *to show favor from personal or partisan motives*. In N.T. only here and ^{<4211>}Luke 20:21, both in a bad sense. Similar Hebraistic expressions are βλέπειν εἰς πρόσωπον *to look at the face*, ^{<4126>}Matthew 22:16: θαυμάζειν πρόσωπα *to admire the countenances*, Jude 16: καυχᾶσθαι ἐν προσώπῳ *to glory in the face*, ^{<4152>}2 Corinthians 5:12.

For — to me. Explaining the previous statement. To be of consequence because commissioned by those in repute matters nothing to me (God accepteth not man's person), *for* although they might have asserted their high repute and authority to others, *to me* they did not, as shown by their imposing on me no new requirements.

In conference added nothing (οὐδὲν προσανέθεντο). *In conference* is an attempt to conform the sense to chapter 1:16. The verb without the accusative, as there, means *to confer with*. Here, with the accusative, the meaning is *laid upon* or *imposed on*. Rend. therefore, *imposed nothing on*

me. They imposed on me no new (πρὸς *additional*) requirements; no conditions or limitations of my missionary work. ^{f47b}

7. *The gospel of the uncircumcision* (τὸ εὐαγγέλιον τῆς ἀκροβυστίας). The phrase only here in N.T. The gospel which was to be preached to the uncircumcised — the Gentiles. Lightfoot aptly says: “It denotes a distinction of sphere, and not a difference of type.”

8. *He that wrought effectually* (ὁ ἐνεργήσας). See on ^{<3123>}1 Thessalonians 2:13. Rev. omits *effectually*, but it is fairly implied in the verb. ^{f48b} Comp. ^{<3116>}1 Corinthians 12:6; ^{<3183>}Philippians 2:13; ^{<3102>}Colossians 1:29. The reference is to God, not to Christ.

In Peter (Πέτρῳ). Better, *for Peter*. *In Peter* would be ἐν Πέτρῳ.

Unto the apostleship (εἰς). Not merely *with reference to* the apostleship, but with the design of making him an apostle. Comp. ^{<412>}2 Corinthians 2:12; ^{<3102>}Colossians 1:29. Observe how Paul puts himself on an equality with Peter.

Unto the Gentiles (εἰς τὰ ἔθνη). To make me an apostle to the Gentiles.

9. *Who seemed to be pillars* (οἱ δοκοῦντες στύλοι εἶναι). Better, *who are in repute as pillars*. The metaphor of pillars, applied to the great representatives and supporters of an institution, is old, and common in all languages. ^{f49b}

The grace (τὴν χάριν). Including all the manifestations of divine grace in Paul — his mission, special endowment, success in preaching the gospel — all showing that he was worthy of their fellowship. He is careful to speak of it as *a gift* of God, *δοθεῖσαν*.

They gave the right hands of fellowship (δεξιὰς ἔδωκαν κοινωνίας). The phrase only here in N.T. A token of alliance in the apostolic office of preaching and teaching. The giving of the right hand in pledge was not a distinctively Jewish custom. It appears as early as Homer. Deissmann cites an inscription from Pergamum, 98 B. C., in which the Pergamenes offer to adjust the strife between Sardes and Ephesus, and send a mediator *δοῦναι τὰς χεῖρας εἰς σύλλυσιν* to give hands for a treaty. See *δεξιὰν* or *δεξιὰς διδόναι* 1 Macc. vi. 58; xi. 50, 62; 2 Macc. xi. 26; xii.

11; xiii. 22; and δεξ. λαμβάνειν to receive right hand or hands, 1 Macc. xi. 66; xiii. 50; 2 Macc. xii. 12; xiv. 19. ^{f50b} The custom prevailed among the Persians, from whom it may have passed to the Jews. See Joseph. *Antiq.* 18:9, 3. Images of right hands clasped were sometimes exchanged in token of friendship (see Xen. *Anab.* 2:4, 1). Tacitus (*Hist.* 1:54) says: “The state of the Lingones had sent, according to an ancient institution, right hands, as gifts to the legions, a signal token of good will.” On Roman coins often appear two hands joined, with various inscriptions, as *Exercituum Fides; Concordia; Consensus*. To give the hand in confirmation of a promise occurs ^{<300>}Ezekiel 10:19. In ^{<238>}Isaiah 62:8, God swears by his right hand.

10. Only. With only this stipulation.

We should remember (μνημονεύωμεν). The only instance in N.T. of this verb in the sense of beneficent care. No instance in LXX. In ^{<492>}Psalm 9:12, there is the thought but not the word.

The poor (τῶν πτωχῶν). The poor Christians of Palestine. Comp. ^{<4017>}Acts 24:17; ^{<513>}Romans 15:26, 27; ^{<513>}1 Corinthians 16:3; ^{<4912>}2 Corinthians 9:1. For the word, see on ^{<418>}Matthew 5:3. In LXX ordinarily of those who are oppressors, or of those who are quiet in contrast with the lawless.

The same which (ὃ — αὐτὸ τοῦτο). Lit. *which, this very thing*. The expression is peculiarly emphatic, and brings out the contrast between Judaising hostility and Paul’s spirit of loving zeal. Rev. *which very thing*.

11. To the face (κατὰ πρόσωπον). As ^{<4183>}Acts 3:13. The meaning is expressed in the familiar phrase *faced him down*. It is, however, rarely as strong as this in N.T. Rather *before the face*, or *in the face of*, meaning simply *in the sight* or *presence of* (^{<4023>}Luke 2:31), or *according to appearance* (^{<4002>}2 Corinthians 1:7). The explanation that Paul withstood Peter only *in appearance* or *semblance* (so Jerome, Chrysostom, Theodoret, and other Fathers) is one of the curiosities of exegesis, and was probably adopted out of misplaced consideration for the prestige of Peter.

He was to be blamed (κατεγνωσμένος ἦν). A.V. is wrong. Rev. correctly, *he stood condemned*. Not by the body of Christians at Antioch; rather his act was its own condemnation.

12. *Did eat with* (συνήσθιεν). A.V. misses the force of the imperfect, marking Peter's custom. Not only at church feasts, but at ordinary meals, in defiance of the Pharisaic that this prohibition was not binding (^{44B}Acts 10:28; 11:8, 9), and had defended that position in the apostolic conference (^{44E}Acts 15:7 ff.).

Withdrew and separated himself (ὑπέστειλεν καὶ ἀφώριζεν ἑαυτόν). Or, *began to withdraw*, etc. Ὑποστέλλειν only here in Paul. It means, originally, *to draw in* or *contract*. Thus of furling sails, closing the fingers. Middle voice, *to draw* or *shrink back from through fear*. Hence, *to dissemble* or *prevaricate*. There seems to be no special reason for making it either a military metaphor, as Lightfoot, or a nautical metaphor, as Farrar. See on ^{44B}Acts 20:20.

13. *Dissembled with him* (συνυπεκρίθησαν). N.T.^o. Peter's course influenced the other Jewish Christians as Antioch, who had previously followed his example in eating with Gentiles.

Was carried away (συναπήχθη). Lit. was carried away *with them* (συν). In Paul only here and ^{45D}Romans 12:16, on which see note. In LXX once, ²⁴⁰Exodus 14:6.

With their dissimulation (αὐτῶν τῇ ὑποκρίσει). Not *to* or *over to* their dissimulation. Paul uses a strong word, which is employed only in ^{50D}1 Timothy 4:2. The kindred verb ὑποκρίνεσθαι *to play a part*, and the noun ὑποκριτής *hypocrisy* do not occur in his letters. Their act was *hypocrisy*, because it was a concealment of their own more liberal conviction, and an open profession of still adhering to the narrow Pharisaic view. It was "a practical denial of their better spiritual insight" (Wieseler).
f51b

14. See additional note at the end of this chapter. *Walked not uprightly* (ὀρθοποδοῦσιν). Lit. *are not walking*. N.T.^o. ^oLXX. ^oClass. Lit. *to be straight-footed*.

Being a Jew (ὑπάρχων). The verb means originally *to begin*; thence *to come forth*, *be at hand*, *be in existence*. It is sometimes claimed that ὑπάρχειν as distinguished from εἶναι implies an antecedent condition — *being originally*. That is true in some cases. ^{f52b} But, on the other hand, it

sometimes denotes a present as related to a future condition. ^{f53b} The most that can be said is that it often is found simply in the sense of *to be*.

Livest after the manner of Gentiles (ἔθνικῶς ζῆς). Ἐθνικῶς, N.T. °. The force of the present *livest* must not be pressed. The reference is not strictly temporal, either as referring to Peter's former intercourse with the Gentile Christians, or as indicating that he was now associating with them at table. It is rather the statement of a general principle. If you, at whatever time, act on the principle of living according to Gentile usage. At the time of Paul's address to Peter, Peter was living after the manner of Jews (Ἰουδαϊκῶς).

Compellest (ἀναγκάζεις). Indirect compulsion exerted by Peter's example. Not that he directly imposed Jewish separatism on the Gentile converts.

To live as do the Jews (Ἰουδαΐζειν). N.T. °. Once in LXX, Esth. 8:17. Also in Joseph. B. J. 2:18, 2, and Plut. Cic. 7. It is used by Ignatius, *Magn.* 10. Χριστιανίζειν *to practice Christianity* occurs in Origen.

15. We, etc. Continuation of Paul's address; not the beginning of an address to the Galatians. Under *we* Paul includes himself, Peter, and the Jewish Christians of Antioch, in contrast with the Gentile Christians. The Galatians were mostly Gentiles.

Who are Jews, etc. The *who* is wrong. Render *we are Jews*. The expression is concessive. We are, I grant, Jews. There is an implied emphasis on the special prerogatives and privileges of the Jews as such. See ⁴¹⁰¹Romans 3:1 f.; 9:1 ff.

Sinners of the Gentiles (ἐξ ἐθνῶν ἁμαρτωλοί). Lit. sinners *taken from* the Gentiles, or *sprung from*. *Sinners*, in the conventional Jewish sense; born heathen, and as such sinners; not implying that Jews are not sinners. The Jew regarded the Gentile as impure, and styled him *a dog* (⁴¹⁵⁷Matthew 15:27). See ⁴¹⁰²Romans 2:12; ⁴¹⁰¹1 Corinthians 6:1; 9:21; ⁴¹⁰⁰Ephesians 2:12; ⁴¹⁰³Luke 18:32; 24:7. Possibly Paul here cites the very words by which Peter sought to justify his separation from the Gentile Christians, and takes up these words in order to draw from them an opposite conclusion. This is quite according to Paul's habit.

16. Justified (δικαιοῦται). See on ^{<613>}Romans 3:20, 26. The meaning to *declare* or *pronounce righteous* cannot be consistently carried through Paul's writings in the interest of a theological fiction of imputed righteousness. See, for example, ^{<612>}Romans 4:25; ^{<611>}1 Corinthians 6:11; and all passages where the word is used to describe justification by works of the law, as here, chapter 3:11; 5:4. If one is a *real* righteousness, founded upon his conformity to the law. Why is the righteousness of faith any less a real righteousness?

By the works of the law (ἐξ ἔργων νόμου). Lit. *out of* the works, etc. Comp. ^{<613>}Romans 3:20. Works are characteristic of a legal dispensation. Paul often puts "works" alone as representing legal righteousness. See ^{<612>}Romans 4:2, 6; 9:11, 32; 11:6; ^{<611>}Ephesians 2:9.

But by faith (ἐὰν μὴ). As the Greek stands, it would read, "Is not justified by the works of the law *save through faith*." So, unfortunately, Rev. This would mean, as the Romish interpreters, *not through works of the law except they be done through faith in Christ*, and would ascribe justification to works which grow out of faith. Paul means that justification is by faith *alone*. The use of ἐὰν μὴ is to be thus explained: A man is not justified by the works of the law: (he is not justified) *except* by faith in Jesus Christ. Ἐὰν μὴ retains its exceptive force, but the exception refers only to the verb. Comp. εἰ μὴ in ^{<611>}Matthew 12:4; ^{<610>}Luke 4:26, 27; ^{<611>}Galatians 1:19; ^{<617>}Revelation 21:27.

Flesh (σάρξ). See on ^{<611>}Romans 7:5. For *no flesh* see on ^{<613>}Romans 3:20.

17. Are found (εὑρέθημεν). More correctly, *were found*: were discovered and shown to be. See ^{<613>}Romans 6:10; ^{<615>}1 Corinthians 15:15; ^{<611>}2 Corinthians 5:3; ^{<612>}Philippians 2:8; 3:9.

Sinners (ἁμαρτωλοί). Like the Gentiles, verse 15. Paul assumes that this was actually the case: that, seeking to be justified in Christ, they were found to be sinners. To seek to be justified by Christ is an admission that there is no justification by works; that the seeker is unjustified, and therefore a sinner. The effort to attain justification by faith in Christ develops the consciousness of sin. It compels the seeker, whether Jew or Gentile, to put himself upon the common plane of sinners. The Jew who calls the Gentile a sinner, in seeking to be justified by faith, finds himself a

sinner also. The law has failed him as a justifying agency. But Paul is careful to repudiate the false inference from this fact, stated in what immediately follows, namely, that Christ is a minister of sin.

Minister of sin. A promoter of sin by causing us to abandon the law.

God forbid (μὴ γένοιτο). See on ^{<600>}Romans 3:4. Not a reply merely to the question “is Christ a minister of sin?” but to the whole supposition from “if while we seek.” The question is not whether Christ is in general a minister of sin, but whether he is such in the case supposed. Paul does not assume that this false inference has been drawn by Peter or the other Jewish Christians.

20. I build again the things which I destroyed (ὃ κατέλυσα ταῦτα πάλιν οἰκοδομῶ). Peter, by his Christian profession, had asserted that justification was by faith alone; and by his eating with Gentiles had declared that the Mosaic law was no longer binding upon him. He had thus, figuratively, *destroyed* or *pulled down* the Jewish law as a standard of Christian faith and conduct. By his subsequent refusal to eat with Gentiles he had retracted this declaration, had asserted that the Jewish law was still binding upon Christians, and had thus built again what he had pulled down. Building and pulling down are favorite figures with Paul. See ^{<614>}Romans 14:20; 15:20; ^{<601>}1 Corinthians 8:1, 10; 10:23; 14:17; ^{<600>}Ephesians 2:20 f. For **καταλύειν** *destroy*, see on ^{<614>}Romans 14:20; ^{<601>}2 Corinthians 5:1.

I make myself (ἐμαυτὸν συνιστάνω). Better, *prove myself*. The verb originally means to *put together*: thence to put one person in contact with another by way of introducing him and bespeaking for him confidence and approval. *To commend*, as ^{<614>}Romans 16:1; comp. ^{<600>}Romans 5:8; ^{<601>}2 Corinthians 3:1; 4:2; 5:12. As proof, or exhibition of the true state of a case is furnished by putting things together, the word comes to mean *demonstrate, exhibit the fact*, as here, ^{<600>}Romans 3:5; ^{<601>}2 Corinthians 6:11.

A transgressor (παραβάτην). See on ^{<601>}James 2:11, and on **παραβάσις** *transgression*, ^{<602>}Romans 2:23. In reasserting the validity of the law for justification, which he had denied by seeking justification by faith in Christ, he proves himself a transgressor in that denial, that pulling down.

19. For (γὰρ). Justifying the previous thought that the reerection of the law as a standard of Christian life and a means of justification is a condemnation of the faith which relies on Christ alone for righteousness.

I, through the law, am dead to the law (ἐγὼ διὰ νόμου νόμῳ ἀπέθανον). For *am dead*, render *died*. Faith in Christ created a complete and irreparable break with the law which is described as *death* to the law. Comp. ^{<8100>}Romans 7:4, 6. The law itself was the instrument of this break, see next verse Ἐγὼ is emphatic. Paul appeals to his personal experience, his decided break with the law in contrast with Peter's vacillation.

Might live unto God (θεῷ ζήσω). With death to the law a new principle of life entered. For the phrase, see ^{<8160>}Romans 6:10, 11.

20. I am crucified with Christ (Χριστῷ συνεσταύρωμαι). This compound verb is used by Paul only here and ^{<8100>}Romans 6:6. In the gospels, ^{<1274>}Matthew 27:44; ^{<4152>}Mark 15:32; ^{<8102>}John 19:32. The statement explains how a believer dies to the law by means of the law itself. In the crucifixion of Christ as one accursed, the demand of the law was met (see ^{<8103>}Galatians 3:13). Ethically, a believer is crucified with Christ (^{<8100>}Romans 6:3-11; ^{<1080>}Philippians 3:10; ^{<8151>}1 Corinthians 15:31; ^{<1040>}2 Corinthians 4:10), and thus the demand of the law is fulfilled in him likewise. Paul means that, "owing to his connection with the crucified, he was like him, legally impure, and was thus an outcast from the Jewish church." ^{f54b} He became dead to the law by the law's own act. Of course a Jew would have answered that Christ was *justly* crucified. He would have said: "If you broke with the law because of your fellowship with Christ, it proved that both he and you were transgressors." But Paul is addressing Peter, who, in common with himself, believed on Christ (verse 16).

I live; yet not I (ζῶ δὲ οὐκέτι ἐγώ). The semicolon after *live* in A.V. and Rev. should be removed. Rend: *and it is no longer I that live, but Christ, etc.* The new life of Christ followed his crucifixion, ^{<8100>}Romans 6:9-11. He who is crucified with Christ repeats this experience. He rises with Christ and shares his resurrection-life. The old man is crucified with Christ, and Christ is in him as the principle of his new life, Romans 4-11. ^{f55b}

I now live. Emphasis on **νῦν** *now*, since the beginning of my Christian life, with an implied contrast with the life in the flesh *before* he was crucified

with Christ. *Then*, the *I* was the center and impulse of life. *Now*, it is no longer *I*, but Christ in me.

By the faith of the Son of God (ἐν πίστει τῇ τοῦ υἱοῦ τοῦ θεοῦ). Better, as Rev., *in faith, the faith which is in the Son of God*. Thus the defining and explicative force of the article τῇ after πίστει is brought out. In faith is better than by faith, although ἐν is sometimes used instrumentally. *In* corresponds better with ἐν σαρκὶ *in the flesh*. It exhibits faith as the *element* in which the new life is lived.

And gave himself (καὶ παραδόντος ἑαυτὸν). Καὶ *and* has an explanatory force: *loved me, and, as a proof of his love, gave himself*. For παραδόντος *gave*, see on *was delivered*, ^{<802>}Romans 4:25.

*“For God more bounteous was himself to give
To make man able to uplift himself
Than if he only of himself had pardoned.”
Dante, Paradiso, 7:115-117*

For me (ὕπερ ἐμοῦ). See on *for the ungodly*, ^{<807>}Romans 5:6.

21. Frustrate (ἀθετῶ). Annul or invalidate. Comp. ^{<809>}Mark 7:9; ^{<819>}1 Corinthians 1:19; ^{<805>}Galatians 3:15.

The grace of God (τὴν χάριν τοῦ θεοῦ). Χάρις is, primarily, that which gives *joy* (χαρά). Its higher, Christian meaning is based on the emphasis of *freeness* in a gift or favor. It is the free, spontaneous, absolute loving kindness of God toward men. Hence often in contrast with the ideas of *debt, law, works, sin*. Sometimes for *the gift of grace, the benefaction*, as ^{<813>}1 Corinthians 16:3; ^{<806>}2 Corinthians 8:6, 19; ^{<810>}1 Peter 1:10, 13. So here: *the gracious gift of God in the offering of Christ*.

Is dead (ἀπέθανεν). More correctly, *died*; pointing to the historical incident.

In vain (δωρεάν). Groundlessly, without cause. See on ^{<808>}2 Thessalonians 3:8. The sense here is not common. It is not found in Class., and in N.T. only ^{<815>}John 15:25. In LXX, see ^{<811>}Psalms 34:7, 19; 108:3; 118:161; ^{<816>}1 Samuel 19:5; Sir. xx. 23; xxix. 6. Comp. Ignatius, *Trall.* 5. Paul says: “I do not invalidate the grace of God in the offering of Christ, as one does who

seeks to reestablish the law as a means of justification; for if righteousness comes through the law, there was no occasion for Christ to die.”

ADDITIONAL NOTE ON VERSES 14-21.

The course of thought in Paul’s address to Peter is difficult to follow. It will help to simplify it if the reader will keep it before him that the whole passage is to be interpreted in the light of Peter’s false attitude — as a remonstrance against a particular state of things.

The line of remonstrance is as follows. If you, Peter, being a Jew, do not live as a Jew, but as a Gentile, as you did when you ate with Gentiles, why do you, by your example in withdrawing from Gentile tables, constrain Gentile Christians to live as Jews, observing the separative ordinances of the Jewish law? This course is plainly inconsistent.

Even you and I, born Jews, and not Gentiles — sinners — denied the obligation of these ordinances by the act of believing on Jesus Christ. In professing this faith we committed ourselves to the principle that no one can be justified by the works of the law.

But it may be said that we were in no better case by thus abandoning the law and legal righteousness, since, in the very effort to be justified through Christ, we were shown to be sinners, and therefore in the same category with the Gentiles. Does it not then follow that Christ is proved to be a minister of sin in requiring us to abandon the law as a means of justification?

No. God forbid. It is true that, in seeking to be justified in Christ, we stood revealed as sinners, for it was Christ who showed us that we could not be justified by the works of the law; that all our legal strictness only left us sinners. But the inference is false that Christ is thereby shown to be a minister of sin.

For to say that Christ is a minister of sin, is to say that I, at his bidding, became a transgressor by abandoning the law, that the law is the only true standard and medium of righteousness. If I reassert the obligation of the law after denying that obligation, I thereby assert that I transgressed in abandoning it, and that Christ, who prompted and demanded this transgression, is a minister of sin.

But this I deny. The law is *not* the true standard and medium of righteousness. I did *not* transgress in abandoning it. Christ is *not* a minister of sin. For it was *the law itself* which compelled me to abandon the law. The law crucified Christ and thereby declared him accursed. In virtue of my moral fellowship with Christ, I was (ethically) crucified with him. The act of the law forced me to break with the law. Through the law I *died* to the law. Thus I came under a new principle of life. I no longer live, but Christ lives in me. If I should declare that righteousness is through the law, by reasserting the obligation of the law as you, Peter, have done, I should annul the grace of God as exhibited in the death of Christ: for in that case, Christ's death would be superfluous and useless. But I do not annul the grace of God.

CHAPTER 3

1. *Foolish* (ἀνόητοι). See on ^{<Q25>}Luke 24:25. In N.T. and LXX always in an active sense. See ^{<Q25>}Luke 24:25; ^{<E114>}Romans 1:14; ^{<S109>}1 Timothy 6:9; ^{<E103>}Titus 3:3. **Νοῦς** is used by Paul mainly with an ethical reference, *as the faculty of moral judgment*. See on ^{<E123>}Romans 7:23. **Ἀνόητος** therefore indicates a folly which is the outgrowth of a moral defect. Paul is not alluding to a national characteristic of the Galatians. ^{f56b}

Hath bewitched (ἐβάσκανεν). N.T. ^o. In Class. with accusative, *to slander, malign*; with dative, *to envy, grudge, use ill words to another, bewitch by spells*. ^{f57b} Gor the verb in LXX, see ^{<E254>}Deuteronomy 28:54, 56; Sir. xiv. 6, 8. The noun **βασκανία** (not in N.T.) in LXX, Wisd. iv. 12 (*the bewitching*); 4 Macc. i. 26 (*the evil eye*); 4 Macc. ii. 15 (*slander*). See also Plato, *Phaedo*, 95 B (*evil eye*). The adjective **βάσκανος** (not in N.T.) appears in LXX, ^{<E101>}Proverbs 23:6; 28:22 (*having an evil eye*); Sir. xiv. 3; 18:18; 37:11 (*envious*). See also Aristoph. *Knights*, 103; *Plut.* 571 (*slandering, a calumniator*). Ignatius (Romans 3) uses it of *grudging* the triumph of martyrdom. The two ideas of *envy* or *malice* and the *evil eye* combine in the Lat. *invidere, to look maliciously*. The **ὄφθαλμὸς** *evil eye* is found ^{<E122>}Mark 7:22. Paul's metaphor here is: *who hath cast an evil spell upon you?* Chrysostom, followed by Lightfoot, thinks that the passage indicates, not only the baleful influence on the Galatians, but also the envious spirit of the false teachers who envy them their liberty in Christ. This is doubtful.

Before whose eyes (οἷς κατ' ὄφθαλμοῦς). The Greek is stronger: *unto whom, over against your very eyes*. The phrase **κατ' ὄφθαλμοῦς** N.T. ^o, but quite frequent in LXX. Comp. **κατὰ πρόσωπον** *to the face*, ^{<E101>}Galatians 2:11.

Hath been evidently set forth (προεγράφη). The different explanations turn on the meaning assigned to **προ**: either *formerly*, or *openly, publicly*. Thus *openly portrayed*. The use of **προγράφειν** in this sense is more than doubtful. *Previously written*. In favor of this is the plain meaning in two of the three other N.T. passages where it occurs: ^{<E101>}Romans 15:4; ^{<E103>}Ephesians 3:3. *Was posted up, placarded*. It is the usual word to

describe public notices or proclamations. ^{f58b} The more probable sense combines the first and third interpretations. Rend. *openly set forth*. This suits *before whose eyes*, and illustrates the suggestion of the evil eye in *bewitched*. Who could have succeeded in bringing you under the spell of an evil eye, when directly before your own eyes stood revealed the crucified Christ?

Crucified among you (ἐν ὑμῖν ἐσταυρωμένος). Ἐν ὑμῖν *among you* is omitted in the best texts. *Crucified* emphatically closes the sentence. Christ was openly set forth *as crucified*.

2. *This only*. I will convince you of your error by this one point. Do you owe the gifts of the Spirit to the works of the law, or to the message of faith?

Received ye, etc. The answer lies in the question. You cannot deny that you received the gifts of the Spirit by the message of faith.

The hearing of faith (ἀκοῆς πίστεως). See on chapter 1:23. For *hearing*, render *message*. So, often in N.T. See ^{<402>}Matthew 4:24; 14:6; ^{<4028>}John 12:38. LXX, ^{<4024>}1 Samuel 2:24; ^{<4030>}2 Samuel 13:30; Tob. x. 13; ^{<4000>}Habakkuk 3:2. ^{f59b}

3. *So foolish*. Explained by what follows. Has your folly reached such a pitch as to reverse the true order of things? Comp. ^{<4356>}1 Corinthians 15:46.

Having begun. (ἐναρξάμενοι). P^o. Comp. ^{<4000>}Philippians 1:6; ^{<4006>}2 Corinthians 8:6. Having commenced your Christian life. The verb is common in Class. in the sense of the beginning a sacrifice or other religious ceremony; but it is not likely that any such figurative suggestion is attached to it here, as Lightfoot.

In the Spirit (πνεύματι). Or, by *means* of the Spirit. The Holy Spirit, as the inspirer and regulator of the life.

Are ye made perfect (ἐπιτελείσθε). The word is found in connection with ἀνάρχεσθαι *to begin*, in ^{<4006>}2 Corinthians 8:6; ^{<4000>}Philippians 1:6. The A.V. and Rev. render here in the passive voice. The active voice, always in N.T. with the object expressed, means *to bring to completion*. See ^{<4528>}Romans 15:28; ^{<4000>}2 Corinthians 7:1; ^{<4000>}Philippians 1:6; Hebrew 8:5. The passive

only ^{<118>}1 Peter 5:9. It is true that the verb in the middle voice is not found in either N.T. or LXX; but it is not uncommon in Class. and answers better to the middle **ἀναρξάμενοι** *having begun*. It implies more than bringing to an end; rather to a *consummation*. Rend.: *having begun in the spirit are ye coming to completion in the flesh?* The last phrase has an ironical tinge, suggesting the absurdity of expecting perfection on the Jewish basis of legal righteousness. The present tense indicates that they have already begun upon this attempt.

The flesh. The worldly principle or element of life, represented by the legal righteousness of the Jew.

4. *Have ye suffered* (**ἐπάθετε**). Or, *did ye suffer*. The exact sense is doubtful. By some it is held that the reference is to sufferings endured by the Galatian Christians either through heathen persecutions or Judaising emissaries. There is, however, no record in this Epistle or elsewhere of the Galatians having suffered special persecutions on account of their Christian profession. Others take the verb in a neutral sense, *have ye experienced*, or with a definite reference to the experience of benefits. In this neutral sense it is used in Class. from Homer down, and is accordingly joined with both **κακῶς** *evilly*, and **εὖ** *well*. Paul habitually used it in the sense of suffering evil, and there is no decisive instance, either in N.T. or LXX, of the neutral sense. In Class., where it is used of the experience of benefits, it is always accompanied by some qualifying word. When it stands alone it signifies *to suffer evil*. The evidence on the whole makes very strongly for the meaning *suffer*; in which case the reference is, probably, to the annoyances suffered from Judaising Christians. It must be said, on the other hand, that a reference to such annoyances seems far-fetched. If we could translate *did ye experience* (so Weizsacker, Lipsius, Sieffert), the reference would be to the impartation of the gifts of the Spirit.

In vain (**εἰκῆ**). So that ye have fallen from the faith and missed the inheritance of suffering and the rich fruitage of your spiritual gifts. See ^{<119>}Matthew 5:10-12; ^{<120>}Romans 8:17; ^{<121>}2 Corinthians 4:17.

If it be yet in vain (**εἴ γε καὶ εἰκῆ**). The A.V. misses the force of the particles. **Καὶ** should be closely joined with **εἰκῆ**, with the sense of *really*. *If, that is, it be really in vain.*

5. Therefore (οὖν). Resumes the thought of verse 2 (55:3, 4 being, practically, parenthetical), in order to adduce the example of Abraham as a proof of justification by faith. The thought of verse 2 is further emphasized. The gift of the Spirit, and the bestowment of miraculous powers, is a purely divine operation in believers, which is not merited by legal works, but can be received and experienced only through the message of faith.

He that ministereth (ὁ ἐπιχορηγῶν). Or *supplieth*. See ^{<400>}2 Corinthians 9:10; ^{<500>}Colossians 2:19; ^{<400>}2 Peter 1:5. The idea of *abundant* supply (Lightfoot), if conveyed at all, resides, not in the preposition ἐπὶ, which indicates *direction*, but in the simple verb, which is used of abundant, liberal supply. *He that ministereth* is God.

Worketh (ἐνεργῶν). See on ^{<500>}1 Thessalonians 2:13.

Miracles (δυνάμεις). See on ^{<400>}Matthew 11:20. Either *miracles*, as ^{<400>}Mark 6:2; ^{<420>}1 Corinthians 12:10, or *miraculous powers*, as ^{<400>}1 Corinthians 12:6; ^{<500>}Philippians 2:13; ^{<400>}Ephesians 2:2. The analogy of these latter passages favors the second meaning.

Among you (ἐν ὑμῖν). So, if δυνάμεις is explained as *miracles*. If *miraculous powers*, render *in you*.

6. Even as (καθὼς). The answer to the question of verse 5 is so obvious that it is not given. Paul proceeds at once to the illustration — the argument for the righteousness of faith furnished in the justification of Abraham. The spiritual gifts come through the message of faith, *even as* Abraham believed, etc.

Believed God (ἐπιστευσεν τῷ θεῷ). See on ^{<500>}Romans 4:5. Believed God's promise that he should become the father of many nations. See ^{<500>}Romans 4:18-21. The reference is not to faith in the promised Messiah.

It was accounted to him for righteousness (ἐλογίσθη αὐτῷ εἰς δικαιοσύνην). See on ^{<500>}Romans 4:5. Ἐἰς does not mean *instead of*, but *as*. His faith was reckoned as righteousness — as something which it really was since all possibilities of righteousness are included in faith.

7. *Know ye* (γινώσκετε). Imperative. It may also be rendered as indicative, *ye know*, but the imperative is livelier, and the statement in the verse is one of the points which the writer is trying to prove.

They which are of faith (οἱ ἐκ πίστεως). Ἐκ πίστεως *from or out of faith*, is found with the verb to *justify* (^{<B17>}Romans 3:26, 30; 5:1): with other verbs, as *live* (^{<B17>}Romans 1:17); *eat* (^{<B4>}Romans 14:23): with the noun *δικαιοσύνη* *righteousness* (^{<B17>}Romans 1:17; 9:30; 10:6): with other nouns, as *promise* (^{<B2>}Galatians 3:22), *law* (^{<B2>}Galatians 3:12). For parallels to the phrase οἱ ἐκ πίστεως, see ^{<B17>}Romans 3:26; 4:16; 14:23; ^{<B2>}Galatians 3:9. It denotes believers as *sprung from*, or *receiving their spiritual condition from* that which specially characterizes them. Comp. οἱ ἐξ ἐριθείας *they who are of faction*, ^{<B17>}Romans 2:8; οἱ ἐκ νόμου *they who are of the law*, ^{<B4>}Romans 4:14; ὁ ἐκ τῆς ἀληθείας *he who is of the truth*, ^{<B37>}John 18:37.

8. *The scripture* (ἡ γραφή). See on ^{<B58>}1 Timothy 5:18. The particular passage cited below. See on ^{<B21>}Mark 12:10; ^{<B22>}John 2:22 5:47 footnote.

Foreseeing (προΐδοῦσα). The passage of Scripture is personified. Comp. *hath concluded*, verse 22. The Jews had a formula of reference, “What did the Scripture see?”

Would justify (δικαιοῖ). Better *justifieth*. The present tense. The time foreseen was the Christian present. Comp. ^{<B31>}1 Corinthians 3:13; ^{<B20>}Matthew 26:2.

Preached before the gospel (προευγγελίσατο). N.T.^o. An awkward translation. Better, *preached the gospel before-hand*.

All nations (πάντα τὰ ἔθνη). From ^{<B38>}Genesis 18:18; comp. ^{<B28>}Genesis 22:18, LXX. ^{<B17>}Genesis 12:3 reads *πάσαι αἱ φυλαὶ* all the *tribes*. Τὰ ἔθνη was the collective term by which all non-Jews were denoted, and is more suitable to Paul’s Gentile audience.

Shall be blessed (ἐνευλογηθήσονται). In N.T. only here. LXX, ^{<B17>}Genesis 12:3; 18:18; 22:18; 26:4; Sir. lxiv. 21. The blessing is the messianic blessing of which the Gentiles are to partake — the imparting of the Spirit as the new life principle and the pledge of future blessedness in

Christ. This blessing Abraham shared on the ground of his faith, and believers shall share it as the true spiritual children of Abraham.

In thee (ἐν σοὶ). Not, *through thy posterity, Christ*, but in the fact that *thou* art blessed is involved the blessedness of the Gentiles through faith, in so far as they shall be justified by faith, and through justification receive the Holy Spirit.

9. With (σὺν). Not = *like* or *as*, but *in fellowship with*. Believers are regarded as homogeneous with Abraham, and as thus sharing the blessing which began in him.

Faithful (πιστῶ). Or *believing*, as ^{<4401>}Acts 16:1; ^{<5715>}2 Corinthians 11:15; ^{<5156>}1 Timothy 5:16. Those who are of the faith are one in blessing with him whose characteristic was faith.

10. Under the curse (ὑπὸ κατάραν). Better, *under curse*. There is no article. The phrase is general = *accursed*. Comp. ὑφ' ἁμαρτίαν *under sin*, ^{<810>}Romans 3:9. The specific character of the curse is not stated. It is not merely the wrath of God as it issues in final destruction (Meyer); but it represents a condition of alienation from God, caused by violation of his law, with all the penalty which accrues from it, either in this life or the next.

Cursed (ἐπικατάρατος). Only here and verse 13. ^oClass. In LXX, see ^{<1014>}Genesis 3:14, 17; ^{<1576>}Deuteronomy 27:16-20; ^{<2810>}Isaiah 65:20; Wisd. iii. 12; xiv. 8, etc.

Continueth — in (ἐμμένει). The expression is figurative, the book of the law being conceived as a prescribed district or domain, in which one remains or out of which he goes. Comp. *continue in the faith*, ^{<4402>}Acts 14:22; *in the covenant*, Hebrew 13:9; *in the things which thou hast learned*, ^{<8104>}2 Timothy 3:14.

11. But (δὲ). Better, *now*. The δὲ continues the argument, adding the scripture testimony.

By the law (ἐν νόμῳ). Rather, *in the sphere of the law*; thus corresponding with *continueth in*, verse 10.

The just shall live by faith (ὁ δίκαιος ἐκ πίστεως ζήσεται). Better, the *righteous*. Quoted from ^{<310>}Habakkuk 2:4, and appears in ^{<617>}Romans 1:17, and Hebrew 10:28. The LXX has *μοῦ* *my*, either after *δίκαιος*, “my righteous one shall live, etc.,” or after *πίστεως*, “by my faith or faithfulness.” ^{f60b}

13. Hath redeemed (ἐξηγόρασεν). P^o. Better *redeemed*. Comp. ^{<60F>}Galatians 4:5; ^{<65C>}Ephesians 5:16; ^{<50E>}Colossians 4:5. In LXX once, ^{<70B>}Daniel 2:8. See on ^{<50E>}Colossians 4:5.

Us. Referring specially to Jews.

Being made a curse (γενόμενος κατάρα). Better, *having become*. See on chapter 2:20.

It is written. From LXX of ^{<62D>}Deuteronomy 21:23, with the omission of ὑπὸ θεοῦ *by God after cursed*. Paul, as Lightfoot justly says, instinctively omits these words, since Christ was in no sense accursed by God in his crucifixion. The statement does not refer to Christ’s enduring the curse in our stead, but solely to the attitude in which the law placed Christ by subjecting him to the death of a malefactor. The law satisfied its demand upon him, and thus thrust him out of the pale of the legal economy. We, by our fellowship with him, are likewise cast out, and therefore are no longer under curse.

Upon a tree (ἐπὶ ξύλου). Originally *wood, timber*. In later Greek, *a tree*. In Class. used of a *gallows* (Aristoph. *Frogs*, 736). Often of *the stocks* (Aristoph. *Clouds*, 592; *Lysistr.* 680; *Knights*, 367). So ^{<41C>}Acts 16:24. Of *the cross*, ^{<41E>}Acts 5:30; 10:39; ^{<102>}1 Peter 2:24. Ignatius (*Smyrn.* 1) says that Christ was nailed up for our sakes — of which *fruit* are we. That is, the cross is regarded as a tree, and Christians as its fruit. Comp. *Trall.* 2. See the interesting remarks of Lightfoot on the symbolism of the tree of life in Paradise (*Apostolic Fathers*, Part 2, Volume 2, page 291).

14. That (ἵνα) Marking the purpose of Christ in redeeming from the curse of the law.

That we might receive, etc. The second ἵνα is parallel with the first. The deliverance from the curse results not only in extending to the Gentiles the blessing promised to Abraham, but in the impartation of the Spirit to both

Jews and Gentiles through faith. The *εὐλογία* *blessing* is not God's gift of justification as the opposite of the curse; for in vv. 10, 11, justification is not represented as the opposite of the curse, but as that by which the curse is removed and the blessing realized. The content of the curse is *death*, verse 13. The opposite of the curse is *life*. The subject of the promise is the life which comes through the Spirit. See ^{<419>}John 7:39; ^{<407>}Acts 2:17, 38, 39; 10:45, 47; 15:7, 8; ^{<418>}Romans 5:5; 8:2, 4, 6, 11; ^{<408>}Ephesians 1:13.

15. *After the manner of men* (κατὰ ἄνθρωπον). According to human analogy; reasoning as men would reason in ordinary affairs. The phrase is peculiar to Paul. See ^{<418>}Romans 3:5; ^{<419>}1 Corinthians 3:3; 9:8; 15:32; ^{<408>}Galatians 1:11. Comp. *ἄνθρώπινος* *as a man*, ^{<418>}Romans 6:19.

Though it be — yet. The A.V. and Rev. give the correct sense, but the order of the Greek is peculiar. "Ὅμως *yet* properly belongs to οὐδείς *no man*: "Though a man's covenant *yet* no man disannulleth it." But ὅμως is taken out of its natural place, and put at the beginning of the clause, before *ἄνθρώπου*, so that the Greek literally reads: "Yet a man's covenant confirmed no one disannulleth, etc." A similar displacement occurs ^{<407>}1 Corinthians 14:7.

Covenant (διαθήκην). Not *testament*. See on ^{<418>}Matthew 26:28, and Hebrew 9:16.

Confirmed (κεκυρωμένην). P^o. See ^{<408>}2 Corinthians 2:8. In LXX, ^{<429>}Genesis 23:20; ^{<428>}Leviticus 25:30; 4 Macc. vii. 9. From *κῦρος* *supreme power*. Hence the verb carries the sense of *authoritative* confirmation, in this case by the contracting parties.

Disannulleth (ἀθετεῖ). See on *bring to nothing*, ^{<419>}1 Corinthians 1:19. Rev. *maketh void*.

Addeth thereto (ἐπιδιατάσσεται). N.T.^o. Adds new specifications or conditions to the original covenant, which is contrary to law. Comp. *ἐπιδιαθήκη* *a second will* or *codicil*, Joseph B. J. 2:2, 3; *Ant.* 17:9, 4. The doctrine of the Judaisers, while virtually annulling the promise, was apparently only the imposing of new conditions. In either case it was a violation of the covenant.

16. The course of thought is as follows. The main point is that the promises to Abraham continue to hold for Christian believers (verse 17). It might be objected that the law made these promises void. After stating that a *human* covenant is not invalidated or added to by any one, he would argue from this analogy that a covenant of *God* is not annulled by the law which came afterwards. But before reaching this point, he must call attention to the fact that the promises were given, not to Abraham only, but to his descendants. Hence it follows that the covenant was not a mere temporary contract, made to last only up to the time of the law. Even a man's covenant remains uncanceled and without additions. Similarly, God's covenant-promises to Abraham remain valid; and this is made certain by the fact that the promises were given not only to Abraham but to his seed; and since the singular, *seed*, is used, and not *seeds*, it is evident that Christ is meant.

The promises (αἱ ἐπαγγελίαι). Comp. ^{490b}Romans 9:4. The promise was given on several occasions. ^{f61b}

Were made (ἐρρέθησαν). Rend. *were spoken*.

To his seed (τῷ σπέρματι αὐτοῦ). Emphatic, as making for his conclusion in verse 17. There can be no disannulling by the law of a promise made not only to Abraham, but *to his seed*.

Not — to seeds (οὐ — τοῖς σπέρμασιν). He means that there is significance in the singular form of expression, as pointing to the fact that *one* descendant (seed) is intended — Christ. With regard to this line of argument it is to be said,

1. The original promise referred to the posterity of Abraham *generally*, and therefore applies to Christ individually only as representing these: as gathering up into one all who should be incorporated with him.
2. The original word for *seed* in the O.T., wherever it means *progeny*, is used in the singular, whether the progeny consists of one or many. In the plural it means *grains of seed*, as ⁴⁹⁸⁵1 Samuel 8:15. It is evident that Paul's argument at this point betrays traces of his rabbinical education (see Schoettgen, *Horae Hebraicae*, Volume 1, page 736), and can have no logical force for nineteenth century readers. Even Luther says: "Zum stiche zu schwach." ^{f62b}

Of many (ἐπὶ πολλῶν). Apparently a unique instance of the use of ἐπὶ with the genitive after a verb of speaking. The sense appears in the familiar phrase “to speak *upon* a subject,” *many* being conceived as the basis on which the speaking rests. Similarly ἐφ’ ἑνός *of one*.

17. *And this I say* (τοῦτο δὲ λέγω). Now I mean this. Not strictly the conclusion from vv. 15, 16, since Paul does not use this phrase in drawing a conclusion (comp. ^{<4012>}1 Corinthians 1:12, and τοῦτο δέ φημι, ^{<4023>}1 Corinthians 7:29; 15:50). It is rather the application, for which the way was prepared in verse 16, of the analogy of verse 15 to the inviolable stability of God’s covenant.

Four hundred and thirty years after. Bengel remarks: “The greatness of the interval increases the authority of the promise.” ^{f63b}

To make of none effect (καταργῆσαι). See on ^{<4038>}Romans 3:3.

18. In the analogy of verse 15 there was contemplated the double possibility of *invalidation* or *addition*. With relation to God’s promise, the Judaisers insisted on *addition*; since, while they preached faith in the promise and in its fulfillment in Christ, they made the inheritance of the promise dependent upon the fulfilling of the law. Paul, on the other hand, holds that the Judaistic *addition* involves *invalidation*. Salvation must rest *either* upon the promise *or* upon the law. The Judaiser said, upon the promise *and* the law. For God gave the inheritance to Abraham by promise. It has been shown that the law did not abrogate the promise. Hence, if the inheritance be of the law it is no more of the promise. Comp. ^{<4044>}Romans 4:14.

Gave (κεχάρισται). Freely bestowed as a gracious gift. See on ^{<4072>}Luke 7:21.

19. *Wherefore then serveth the law?* (τί οὖν ὁ νόμος). Lit. *what then is the law*, or, *why then the law?* What is its meaning and object? A natural question of an objector, since, according to Paul’s reasoning, salvation is of promise and not of law.

It was added (προσετέθη). Comp. παρεισήληθεν *came in beside*, ^{<4050>}Romans 5:20. Not as an addition to the promise, which is contrary to

verse 18, but as a temporary, intermediate institution, in which only a subordinate purpose of God was expressed.

Because of transgressions (τῶν παραβάσεων χάριν). In order to set upon already existing sins the stamp of positive transgression of law. Comp. ^{<4005>}Romans 4:5; 5:13. Note the article, *the* transgressions, summing them up in one mass. Not, in order to give the knowledge of sins. This, it is true, would follow the revelation of sins as transgressions of law (^{<4001>}Romans 3:20; 7:13); but,

1. the phrase *because of transgressions* does not express that thought with sufficient definiteness. If that had been his meaning, Paul would probably have written τῆς ἀπιγνώσεως τῶν παραβάσεων χάριν *on account of the knowledge of transgressions*.
2. He meant to describe the office of the law as more than giving the knowledge of sins. Its office was, in revealing sin as positive transgression, to emphasize the objective, actual, contrary fact of righteousness according to the divine ideal, and to throw sin into contrast with that grand ideal.

The seed. Christ, whose advent was to introduce the fulfillment of the promise (verse 16).

Ordained (διαταγείς). The verb means to *arrange, appoint, prescribe*. Of *appointing* the twelve, ^{<4111>}Matthew 11:1: of *enjoining* certain acts, ^{<4055>}Luke 8:55; 17:10; ^{<4077>}1 Corinthians 7:17: of the *decree* of Claudius, ^{<4402>}Acts 18:2. Here, describing the *form* or *mode* in which the law was added; the *arrangement* made for giving it.

By angels (δι' ἀγγέλων). Better, *through* angels as agents and intermediaries. Comp. εἰς διαταγὰς ἀγγέλων *with reference to arrangements of angels*; or *as it was ordained by angels*, ^{<4075>}Acts 7:53. The tradition of the giving of the law through angels appears first in ^{<4530>}Deuteronomy 33:2 (but comp. LXX and the Hebrew). See Hebrew 2:2; ^{<4075>}Acts 7:53. In the later rabbinical schools great importance was attached to this tradition, and it was not without influence in shaping the doctrine of angelic mediation which formed one of the elements of the Colossian heresy. Josephus (*Ant.* 15:5, 3) relates that Herod excited the Jews to battle by a speech, in which he said that they had learned the holiest of

laws from God through angels. It is a general O.T. idea that in great theophanies God appears surrounded with a heavenly host. See ^{<388>}Habakkuk 3:8; ^{<365>}Isaiah 66:15; ^{<345>}Zechariah 14:5; ^{<281>}Joel 3:11. The idea of an angelic administration is also familiar. See ^{<231>}Exodus 23:20; 32:34; 33:14; ^{<233>}Isaiah 63:9; ^{<654>}Joshua 5:14. The agency of angels indicates the limitations of the older dispensation; its character as a dispensation of the flesh.

In the hand of a mediator (ἐν χειρὶ μεσίτου). Ἐν χειρὶ by the agency of. A Hebraism. In this sense, not elsewhere in N.T. See LXX, ^{<131>}Genesis 38:20 ^{<81>}Leviticus 16:21. *In the hand of Moses*, ^{<134>}Leviticus 26:46; ^{<65>}Numbers 4:37, 41, 45, 49. Comp. σὺν χειρὶ ἀγγέλου with the hand of the angel, ^{<475>}Acts 7:35. For μεσίτης mediator, see on ^{<505>}1 Timothy 2:5, and comp. Hebrew 8:6; 9:15; 12:24. It is a later Greek word signifying also *umpire, arbitrator*, and appears in LXX only in ^{<103>}Job 9:33. The mediator here is Moses, who is often so designated by rabbinical writers. The object is not (as Meyer) to enable the reader to realize the *glory* of the law in the dignity and formal solemnity of its ordination, but to indicate the inferior, subordinate position held by the law in comparison with *the promise*, not *the gospel*. A glorification of the law cannot be intended, since if that were contemplated in the mention of angels and the mediator, the statement would tend to the disparagement of the promise which was given without a mediator. Paul, in the section 3:6-9, 7, aims to show that the law does not, as the Judaizers assume, stand in a relation to the divine plan of salvation as direct and positive as does the promise, and that it has not, like the promise and its fulfillment, an *eternal* significance. On the contrary, it has only a transitory value. This estimate of the law does not contradict Paul's assertions in ^{<170>}Romans 7:12-25. In representing the law as subordinate and temporary he does not impugn it as a divine institution.

20. Now a mediator is not a mediator of one (ὁ δὲ μεσίτης ἐνὸς οὐκ ἔστιν). Observe,

1. Δὲ is explanatory, not antithetic. The verse illustrates the conception of mediator.
2. The article, *the* mediator, has a generic force: the mediator according to the general and proper conception of his function. Comp. *the*

apostle (^{<472>}2 Corinthians 12:12); the shepherd, *the good* (^{<401>}John 10:11).

3. Ἐνός *of one*, is to be explained by the following εἷς, so that it is masculine and personal.

We are not to supply *party* or *law*. The meaning is: the conception of mediator does not belong to an individual considered singly. One is not a mediator of his single self, but he is a mediator between two contracting parties; in this case between God and the people of Israel, as ^{<434>}Leviticus 26:46; thus differing from Christ, who is called *the mediator of a new covenant* (^{<380>}Hebrews 8:6; 9:15; 12:24). The new covenant, the gospel, was not a contract. Accordingly verse 20 serves to define the true conception of a mediator, and through this definition to make clearer the difference between the law, which required a mediator, and the promise, which is the simple expression of God's will. The very idea of mediation supposes two parties. The law is of the nature of a contract between God and the Jewish people. The validity of the contract depends on its fulfillment by both parties. Hence it is contingent, not absolute.

But God is one (ὁ δὲ θεὸς εἷς ἄστίς). God does not need a mediator to make his promise valid. His promise is not of the nature of a contract between two parties. His promise depends on his own individual decree. He dealt with Abraham singly and directly, without a mediator. The dignity of the law is thus inferior to that of the promise.

21. *Against the promises* (κατὰ τῶν ἐπαγγελιῶν). Does it follow from the difference between the law and the promises that they are in antagonism? Paul supposes this objection on the part of a Jewish Christian.

God forbid (μὴ γένοιτο). See on ^{<479>}Romans 3:4. This could only be true in case the law gave *life*, for life must come either through the promises or through the law. If the law is against the promises, and makes them invalid, it follows that life must come through the law, and therefore righteousness, without which there is no life, would *verily* (ὄντως), just as the Judaizers claim, be through the law.

By the law. Tisch., Rev. T., Weiss, retain ἐκ νόμου *from, resulting from the law*. WH. read ἐν νόμῳ *in the law*. The meaning is *substantially the*

same with either reading: in the one case proceeding from, in the other residing in the law.

22. But it is not true that the law gives life, for the law, according to scripture, condemned all alike.

The scripture (ἡ γραφή). Scripture is personified. See on verse 8.

Hath concluded (συνέκλεισεν). Better, *hath shut up*, as a jailer. Only in Paul, with the exception of ^{<LXX>}Luke 5:6. Frequent in LXX. *Not included with others*, but confined as within an enclosure, as ^{<LXX>}Luke 5:6, of the net enclosing the fish. Comp. ^{<LXX>}Exodus 14:3; ^{<LXX>}Joshua 6:1; 1 Macc. iv. 31. Scripture, in its divine utterances on the universality and guilt of sin, is conceived as a jailer who shuts all up in sin as in a prison. Comp. ^{<LXX>}Romans 3:10-19; 11:32.

All (τὰ πάντα). Neuter, *all things collectively*: = *all men*. For the neuter in a similar comprehensive sense, see ^{<LXX>}1 Corinthians 1:27; ^{<LXX>}Colossians 1:20; ^{<LXX>}Ephesians 1:10.

That (ἵνα). In order that. That which is represented through a personification as the act of Scripture, is the act of God, according to a definite purpose that the promise should be inherited by believers only, through faith in Jesus Christ.

The promise (ἡ ἐπαγγελία). That is, the thing promised; the *inheritance*, verse 18.

By faith (ἐκ πίστεως). Const. with *the promise*, not with *might be given*. The promised gift which is the result of faith. The false teachers claimed that it was the result of works.

To them that believe (τοῖς πιστεύουσιν). Not tautological. Even the Judaisers held that salvation was intended for believers, but also that legal obedience was its procuring cause; against which Paul asserts that it is simply for those that *believe*.

23. But the office of the law as a jailer was designed to be only temporary, until the time when faith should come. It was to hold in custody those who were subjected to sin, so that they should not escape the consciousness of their sins and of their liability to punishment.

Faith (τὴν πίστιν). The subjective faith in Christ which appropriates the promise. See on chapter 1:23.

We were kept (ἐφρουρούμεθα). Better, *kept in ward*, continuing the figure in *shut up*, verse 22. The imperfect tense indicates the continued activity of the law as a warder.

Under the law (ὑπὸ νόμον). Const. with *were kept in ward*, not with *shut up*. We were shut up with the law as a warder, not for protection, but to guard against escape. Comp. Wisd. xvii. 15. The figure of the law as pedagogue (verse 24) is not anticipated. The law is conceived, not as the prison, but as the warder, the Lord or despot, the power of sin (see ^{<4151>}1 Corinthians 15:56; Romans 7), by whom those who belong to sin are kept under lock and key — under moral captivity, without possibility of liberation except through faith.

Shut up unto the faith (συνκλειόμενοι εἰς τὴν πίστιν). Εἰς *unto* or *for* expresses the object of keeping in ward. It is not temporal, *until*, which is a rare usage in N.T., but *with a view to our passing into the state of faith*.

Which should afterwards be revealed (μέλλουσιν — ἀποκαλυφθῆναι). The position of μέλλουσιν emphasizes the future state of things to which the earlier conditions pointed. The faith was first revealed at the coming of Christ and the gospel.

24. *Wherefore* (ὥστε). Better, *so that*. Theological consequence of the previous statements.

Our schoolmaster (παιδαγωγὸς ἡμῶν). Our. Paul speaks as a Jew of Jews especially. *Schoolmaster* (παιδαγωγὸς P) is an error. The word means an *overseer* or *guardian*. See on ^{<405>}1 Corinthians 9:15. *Tutor* (Rev.) is defensible on the ground of etymology, *tueri to look upon*, thence *to guard*. In civil law a tutor is a person legally appointed for the care of the person and property of a minor. So Bacon (*Adv. of Learning*, 2:19): “the first six kings being in truth as *tutors* of the state of Rome in the infancy thereof.” The later use of the word, however, in the sense of *instructor*, has so completely supplanted the earlier, that the propriety of the Revisers’ rendering is questionable. The law is here represented, not as one who conducts to the school of Christ; for Christ is not represented here as a teacher, but as an atoner; but rather as an *overseer* or *guardian*, to keep

watch of those committed to its care, to accompany them with its commands and prohibitions, and to keep them in a condition of dependence and restraint, thus continually bringing home to them the consciousness of being shut up in sins, and revealing sin as positive transgression. ^{f64b}

26. *For ye are all the children of God* (πάντες γὰρ υἱοὶ θεοῦ ἐστέ). Better, *ye are all sons of God*. Note

1. The change of person, *ye are*. Comp. *we, our, us*, vv. 23, 24, 25. He now addresses the Galatians, who were mostly Gentiles, and includes all Christians, Jewish and Gentile.
2. The emphasis is on *sons of God* rather than on *all*; for his object is to show that, after the coming of faith, they are no more under the care of a guardian. Ὑιοὶ signifies sons of full age (comp. chapter 4:1) who have outgrown the surveillance of the guardian; so that *sons* is emphasized as against *children*. Paul describes Christians both as τέκνα θεοῦ *children of God* (^{<B16>}Romans 8:16, 21; 9:8; ^{<B15>}Philippians 2:15), and υἱοὶ θεοῦ *sons of God* (^{<B14>}Romans 8:14, 19; 9:26). Both τέκνον and υἱός signify a relation based on parentage. The common distinction between τέκνον as emphasizing natural relationship, and υἱός as marking legal or ethical status, should not be pressed. In LXX both words are applied ethically to Israel as God's beloved people. See ^{<B11>}Isaiah 30:1; ^{<B12>}Wisd. xvi. 21; ^{<B13>}Joel 2:23; ^{<B14>}Zechariah 9:13; and ^{<B15>}Isaiah 63:6; ^{<B16>}Deuteronomy 14:1; ^{<B17>}Wisd. ix. 7; xii. 19. John never uses υἱός to describe the relation of Christians to God; but he attaches both the ethical relation and that of conferred privilege, as well as that of birth, to τέκνον. See ^{<B18>}John 1:12; ^{<B19>}1 John 3:1, 10; ^{<B20>}John 1:13; 3:3, 7; ^{<B21>}1 John 3:9; 4:7; 5:1, 4, 18. Paul often regards the Christian relation from a legal point of view as υἰοθεσία *adoption*, a word used only by him. See ^{<B22>}Romans 8:14, 17, we have both υἱοὶ and τέκνα, and both in the ethical sense. In ^{<B23>}Romans 9:8; ^{<B24>}Ephesians 5:1, the ethical sense.
3. *In Christ Jesus*. Const. with *faith*. The article before πίστεως *faith* may point back to the faith previously mentioned, or may have, as so often, a possessive force, *your faith*.

27. *Were baptized into Christ* (εἰς Χριστὸν ἐβαπτίσθητε). See on ^{<418>}Matthew 28:19. Not *in relation* to Christ (Meyer), but into spiritual union and communion with him. Comp. ^{<610>}Romans 6:3 (see note); ^{<422>}1 Corinthians 12:12, 13, 27. Paul here conceives baptism, not as a mere symbolical transaction, but as an act in which believers are put into mystical union with the crucified and risen Lord. Comp. ^{<610>}Romans 6:3-11.

(You) put on Christ (Χριστὸν ἐνεδύσασθε). The phrase only here and ^{<631>}Romans 13:14. The figurative use of the verb occurs only once in the Gospels, ^{<244>}Luke 24:49, but often in Paul, ^{<453>}1 Corinthians 15:53; ^{<401>}Ephesians 4:24; ^{<110>}Colossians 3:10, 12, etc. Chrysostom (*Hom.* 13 on Ephesians) remarks, “We say of friends, one *puts on* the other, meaning thereby much love and unceasing fellowship.” In LXX quite often in the figurative sense, as ^{<1064>}Judges 6:34; ^{<1218>}1 Chronicles 12:18; ^{<4161>}2 Chronicles 6:41; ^{<4022>}Job 8:22; 29:14; Psalm 153:18. Similarly in class., Plato, *Rep.* 620, of Thersites putting on the form of a monkey: Xen. *Cyr.* 2:1, 13, of insinuating one’s self into the minds of hearers. So the Lat. *induere*: Cicero, *De Off.* 3:10, 43, to assume the part of a judge: Tac. *Ann.* 16:28, to take on the part of a traitor or enemy. To put on Christ implies making his character, feelings and works our own. Thus Chrysostom: “If Christ is Son of God, and thou hast put him on, having the Son in thyself and being made like unto him, thou hast been brought into one family and one nature.” And again: “He who is clothed appears to be that with which he is clothed.”

28. With this putting on of Christ, the distinctions of your ordinary social relations — of nation, condition, sex — vanish. Comp. ^{<610>}Romans 10:12; ^{<423>}1 Corinthians 12:13; ^{<5111>}Colossians 3:11.

There is (ἐνι). Only in Paul (^{<4165>}1 Corinthians 6:5; ^{<5111>}Colossians 3:11) and Jas. 1:17. **Ἐνι** is the abbreviation of **ἐνεστι** *there is in or among*. ^{f65b}

Male or female (ἄρσεν καὶ θήλυ). Comp. ^{<4101>}Matthew 19:4. He said “Jew *nor* Greek”; “bond *nor* free.” Here he says “male *and* (καὶ) female”; perhaps because political and social distinctions are alterable, while the distinction of sex is unalterable, though absorbed in the new relation to Christ. Yet see ^{<5111>}Colossians 3:11, where we find, “not Greek *and* Jew, circumcision *and* uncircumcision.”

Ye are all one. One moral personality. The individual differences are merged in the higher unity into which all are raised by their common life in Christ. This is *the one new man*, ^{<BIB>}Ephesians 2:15

29. Abraham's seed. As being one with Christ. See vv. 7, 16. In Romans 4 Paul shows that Abraham was justified by faith, and was thus constituted the spiritual father of all believers in Christ, whether circumcised or uncircumcised. The purpose of God in making the inheritance of the promise dependent on faith was that the promise might be sure to *all* the seed. Abraham, he says, is “the father of *us all*” (^{<BIB>}Romans 4:16). This spiritual paternity does away with the current Jewish notion of *physical* paternity. Physical relationship with Abraham is of no significance in the economy of salvation. The apostle “discovers the basis of Christian universalism in the very life of him in whose person theocratic particularism was founded. He has demonstrated the existence of a time when he represented Gentilism, or, to speak more properly, mankind in general; and it was during this period, when he was not yet a Jew, but simply a man, that he received salvation” (Godet).

CHAPTER 4

The last words of chapter 3, “heirs according to the promise,” are now further discussed. It is shown that the capability of heirship, which was first conferred through Christ, could not enter earlier into the history of mankind, because mankind was still in its minority; and its majority, its sonship, was first entered upon through Christ. The way of the law was not, as the Jews supposed, a *direct* way to the fulfillment of the divine promise. At the same time, it did not utterly lead away from the true goal. It was a roundabout way to it. Sabatier (*l’ Apotre Paul*) observes: “The law is neither absolutely identical with the promise, nor absolutely opposed to it. It is not the negation of the promise, but is distinct from it and subordinate to it. Its final purpose lies in the promise itself. It is an essential but transitional element in the historical development of humanity. It must disappear on attaining its goal. ‘Christ is the end of the law.’” But why was this way necessary? Why did not God open the way of faith leading to the inheritance of the promise immediately after the promise was given? The answer to this was indicated in 3:24-26. It is now given more fully.

1. *Now I say* (λέγω δὲ). Introducing a continued, explanatory discussion. Comp. chapter 3:17; 5:16; ^{<4012>}1 Corinthians 1:12.

***The heir* (ὁ κληρονόμος).** See on *inheritance*, ^{<4004>}1 Peter 1:4. The article is generic as in *the mediator*, chapter 3:20.

***A child* (νήπιος).** A minor. See on ^{<4011>}1 Corinthians 3:1. Used by Paul in contrast with *τέλειος* *full grown*. See ^{<4013>}Ephesians 4:13; ^{<4011>}1 Corinthians 14:20; ^{<5015>}Philippians 3:15. The Jews called proselytes or novices *babes*. See ^{<4012>}Romans 2:20.

Lord of all. Legally, by right of birth, though not actually.

2. *Tutors* (ἐπιτρόπους). Better, guardians. See on ^{<4011>}Luke 8:3. Only here in Paul. A general term, covering all to whom supervision of the child is intrusted, and should not be limited to *παιδαγωγός* (chapter 3:24). See 2 Macc. xi. 1; xiii. 2; xiv. 2.

Governors (οἰκονόμους) Better *stewards*. Lat. *dispensatores*. More special than *guardians*, signifying those who had charge of the heir's property. See on ^{<261>}Luke 16:1. In later Greek it was used in two special senses:

1. The slave whose duty it was to distribute the rations to the other slaves: so ^{<262>}Luke 12:42.

2. The *land-steward*: so ^{<261>}Luke 16:1. Comp. ^{<513>}Romans 16:23, ὁ οἰκονόμος τῆς πόλεως, commonly rendered *city-treasurer*. A. V. *chamberlain*. ^{f66b} In Lucian, *Alex.* 39, the Roman procurators, or fiscal administrators, are called Κάισαρος οἰκονόμοι; comp. Esdr. 4:49; ^{<789>}Esther 8:9. The *dispensator* in the Roman household had charge of the accounts and made the payments (see Cicero, *ad Att.* 11:1; Juv. *Sat* 1:91). He was commonly a slave. Christian teachers are called “*stewards* of the mysteries of God” and “of the grace of God” (^{<401>}1 Corinthians 4:1; ^{<4011>}1 Peter 4:10), as those who have received the counsels of God and impart them to men. A bishop or overseer is also called “a *steward* of God” (^{<5007>}Titus 1:7).

The time appointed (προθεσμίας). N.T. °. °LXX. In Athenian law the term limited for bringing actions and prosecutions. Προθεσμίας νόμος a *statute of limitations*. It was also applied to the time allowed a defendant for paying damages, after the expiration of which, if he had not paid, he was called ὑπερήμερος, or ἐκπρόθεσμος, or ὑπερπρόθεσμος *one who had gone over his day of payment*. Whether Paul's figure assumes that the father is dead or living is a point which does not affect his argument. It is not easy to decide. As Alford justly remarks: “the antitype breaks through the type and disturbs it, as is the case wherever the idea of inheritance is spiritualised.” Προθεσμία an appointed time for the termination of the minority, would seem to imply that the father is conceived as living; since, if he were dead, that matter would be regulated by statute. ^{f67b}

3. *We*. Not Jewish Christians only, but *all* Christians. For in verse 5, Jewish Christians are distinctly characterized as those under the law, while the following *we*, subjects of Christian adoption, points back to the *we* in this verse. Again, *elements of the world* is too wide a conception to suit the law, which was given to Israel only.

Elements of the world (τὰ στοιχεῖα τοῦ κόσμου). For the word *στοιχεῖα* in N.T. see ^{<SIBR>}Colossians 2:8, 20; ^{<SIBD>}Hebrews 5:12; ^{<SIBD>}2 Peter 3:10, 12. See on ^{<SIBD>}2 Peter 3:10. Interpretations differ.

1. *Elements of knowledge, rudimentary religious ideas.* See Hebrew 5:12. The meaning of world will then be, the material as distinguished from the spiritual realm. Elements of the world will be the crude beginnings of religion, suited to the condition of children, and pertaining to those who are not Christians: elementary religious truths belonging to mankind in general. Thus the Jewish economy was *of the world* as appealing to the senses, and affording only the first elements of a spiritual system. The child-heir was taught only faint outlines of spiritual truth, and was taught them by worldly symbols.

2. *Elements of nature* — of the physical world, especially the heavenly bodies. See ^{<SIBD>}2 Peter 3:10, 12; Wisd. vii. 17. According to this explanation, the point would be that the ordering of the religious life was regulated by the order of nature; “the days, months, times,” etc. (verse 10), as well as the heathen festivals, being dependent on the movements of the heavenly bodies. This was the patristic view (Ambrose, Augustine, Chrysostom, Theodoret).

3. The elements of the world are the *personal, elemental spirits*. This seems to be the preferable explanation, both here and in ^{<SIBR>}Colossians 2:8. According to Jewish ideas, all things had their special angels. In the *Book of Jubilees*, chapter 2, appear, the angel of the presence (comp. ^{<SIBD>}Isaiah 63:9); the angel of adoration; the spirits of the wind, the clouds, darkness, hail, frost, thunder and lightning, winter and spring, cold and heat. In the *Book of Enoch*, 82:10-14, appear the angels of the stars, who keep watch that the stars may appear at the appointed time, and who are punished if the stars do not appear (18:15).

In the *Revelation of John* we find four angels of the winds (14:18); the angel of the waters (16:5); the age in the sun (19:17). In Hebrew 1:7 we read, “who maketh his angels *winds*.” Paul also recognizes elemental forces of the spiritual world. *The thorn* is “a messenger of Satan” (^{<SIBD>}2 Corinthians 12:7); Satan prevents his journey to Thessalonica (^{<SIBD>}1 Thessalonians 2:18); the Corinthian offender is to be “delivered to Satan” (^{<SIBD>}1 Corinthians 5:5); the Kingdom of God is opposed by “principalities

and powers” (^{f63a}1 Corinthians 15:24); Christians wrestle against “the rulers of the darkness of this world; against the spiritual hosts of wickedness in the upper regions” (^{f66c}Ephesians 6:12). In this passage *the elements of the world* are compared with *overseers and stewards*. This would seem to require a personal interpretation. In verse 8, “did service to them which by nature are no gods,” appears to be = “in bondage under the elements,” suggesting a personal interpretation of the latter. The Galatians had turned again to the observance of times and seasons (verse 10), which were controlled by the heavenly bodies and their spirits. ^{f68b}

4. Fullness of the time (τὸ πλήρωμα τοῦ χρόνου). The moment by which the whole pre-messianic period was completed. Comp. ^{f69a}Ephesians 1:10. It answers to the time appointed of the Father (verse 2). For **πλήρωμα** see on ^{f69b}John 1:16. The meaning of the word is habitually passive — that which is completed, full complement. There are frequent instances of its use with the genitive, as “fullness of the earth, blessing, time, the sea, Christ,” in all which it denotes the plenitude or completeness which characterizes the nouns. ^{f69b}

Sent forth (ἐξαπέστειλεν). From himself: from his heavenly glory. This does not mean that God then, for the first time, embodied what had previously been a mere ideal, but that he sent forth a preexisting person. See ^{f70a}Philippians 2:6. ^{f70b}

Made of a woman (γενόμενον). Or *born*. Repeated, and expressing the fact that Christ *became* a man, as distinguished from his prehistoric form of being.

Under the law. The earthly being of Christ began under the law. He was not only of *human* birth, but of *Jewish* birth; subjected to all the ordinances of the law, as circumcision for instance, like any other Jewish boy.

5. To redeem (ἵνα εξαγοράσῃ). See on chapter 3:13. To redeem from the dominion and curse of the law. The means of redemption is not mentioned. It cannot be merely the birth of Christ of a woman and under the law. These are mentioned only as the preliminary and necessary conditions of his redeeming work. The means or method appears in chapter 3:13.

We might receive (ἀπολάβωμεν). Not receive *again* or *back*, as ^{<2157>}Luke 15:27, for adoption was something which men did not have before Christ; but receive *from* the giver.

The adoption (τὴν υἰοθεσίαν). P^o. See on ^{<6185>}Romans 8:15, and comp. ^{<6100>}Romans 9:4; ^{<4105>}Ephesians 1:5. Not sonship, but sonship *conferred*.

6. Because ye are sons (ὅτι). For ὅτι in this sense at the beginning of a clause see ^{<6107>}Romans 9:7; ^{<6215>}1 Corinthians 12:15; ^{<6159>}John 15:19; 20:29. The emphasis is on *sons*. The spirit would not be given if ye were not *sons*. Others take ὅτι as demonstrative, *as a proof that ye are sons*; but examples of such usage are wanting. It is not a *proof* of the fact of sonship that the apostle is giving, but a *consequence* of it. Comp. ^{<6186>}Romans 8:16, where the witness of the Spirit *attests* the sonship.

The Spirit of his Son. The Holy Spirit which animated Jesus in his human life, and which, in the risen Christ, is the life-principle of believers. See ^{<6156>}1 Corinthians 15:45, and comp. ^{<6188>}Romans 8:9-11. The Holy Spirit is called the *Spirit of Christ*, ^{<6189>}Romans 8:9, 10, where Paul uses *Spirit of God*, *Spirit of Christ* and *Christ* as convertible terms. The phrase *Spirit of Jesus Christ* only ^{<6119>}Philippians 1:19. In ^{<6134>}John 3:34 Christ is represented as dispensing the Spirit. He is fully endowed with the Spirit (^{<6101>}Mark 1:10; ^{<6132>}John 1:32): he sends the Spirit from the Father to the disciples, and he is the burden of the Spirit's testimony (^{<6157>}John 15:26; 16:7, 9, 10, 15). The Paraclete is given in answer to Christ's prayer (^{<6146>}John 14:16). Christ identifies his own coming and presence with those of the Spirit (^{<6147>}John 14:17, 18). Paul identifies him personally with the Spirit (^{<6107>}2 Corinthians 3:17).

Our hearts. Note the interchange of persons: *we* might receive, *ye* are sons, *our* hearts. Comp. ^{<6100>}Romans 7:4.

Crying (κράζον). A strong word, expressing deep emotion. The verb originally represents the sound of a croak or harsh scream; thence, generally, *an inarticulate cry*; *an exclamation of fear* or *pain*. The cry of an animal. So Aristoph. *Knights*, 1017, of the barking of a dog: 285, 287, of two men in a quarrel, trying to *bawl* each other down: *Frogs*, 258, of the croaking of frogs. This original sense appears in N.T. usage, as ^{<6146>}Matthew 14:26; 15:23; 27:50; ^{<6155>}Mark 5:5, etc., and is recognized even where the

word is used in connection with articulate speech, by adding to it the participles λέγων, λέγοντες *saying*, or διδάσκων *teaching*. See ^{<4185>}Matthew 8:29; 15:22; ^{<4181>}Mark 3:11; ^{<4178>}John 7:28, etc. In ^{<4107>}Mark 10:47 the inarticulate cry and the articulate utterance are distinguished. At the same time, the word is often used of articulate speech without such additions, as ^{<4108>}Mark 10:48; 11:9; 15:13, 14; ^{<4089>}Luke 18:39; ^{<4106>}Acts 7:60; 19:34; ^{<4185>}Romans 8:15. It falls into more dignified association in LXX, where it is often used of prayer or appeal to God, as ^{<4089>}Judges 3:9, 15; 4:3; 6:7; ^{<4107>}Psalms 21:2, 5; 27:1, 54:16; and in N.T., where it is applied to solemn, prophetic utterance, as ^{<4107>}Romans 9:27; ^{<4115>}John 1:15, and is used of Jesus himself, as ^{<4178>}John 7:28, 37; 12:44, and of the Holy Spirit, as here. The Spirit gives the inspiration of which the believer is the organ. In ^{<4185>}Romans 8:15 the statement is inverted. The believer cries under the power of the Spirit.

Abba, Father. Comp. ^{<4118>}Mark 14:36; ^{<4185>}Romans 8:15. Ὁ πατήρ *the Father*, is not added in order to explain the Aramaic *Abba* for Greek readers. Rather the whole phrase Ἄββᾶ ὁ πατήρ had passed into the early Christian prayers, the Aramaic title by which Christ addressed his Father (^{<4118>}Mark 14:36) being very early united with the Greek synonym. Such combinations of Hebrew and Greek addresses having the same meaning were employed in rabbinical writings. Comp. also ^{<4101>}Revelation 9:11; 12:9.

7. *Servant* (δοῦλος). Bondservant. See on ^{<4118>}Matthew 20:26; ^{<4185>}Mark 9:35; ^{<4101>}Romans 1:1.

Then an heir (καὶ κληρονόμος). Καὶ marks the logical sequence. Comp. ^{<4187>}Romans 8:17. The figure is based upon Roman, not upon Jewish, law. According to Roman law, all the children, sons and daughters, inherited alike. According to Jewish law, the inheritance of the sons was unequal, and the daughters were excluded, except where there were no male heirs. Thus the Roman law furnished a more truthful illustration of the privileges of Christians. Comp. chapter 3:28.

Of God through Christ. The correct reading is διὰ θεοῦ *through God*, omitting *Christ*.

8. Over against their filial freedom in Christ, Paul sets their lapse into subjection to the elements of the world (verse 3).

Knew not God. See on ^{<308>}2 Thessalonians 1:8.

Ye did service (ἐδουλεύσατε). Better, *were in bondage or were slaves*.

By nature (φύσει). Not denying their *existence* (comp. ^{<485>}1 Corinthians 8:5) but their *deity*. Emphasis on *by nature*. Comp. ^{<400>}1 Corinthians 10:20.

9. *Rather are known of God.* *Rather* corrects the first statement, *have known God*, which might seem to attach too much to human agency in attaining the knowledge of God. The divine side of the process is thrown into the foreground by *are known*, etc. *Known* does not mean *approved* or *acknowledged*, but simply *recognized*. *Saving* knowledge is doubtless implied, but is not expressed in the word. The relation of knowledge between God and his sons proceeds from God. The Galatians had not arrived at the knowledge of God by intuition nor by any process of reasoning. “God knew them ere they knew him, and his knowing them was the cause of their knowing him” (Eadie). Comp. ^{<412>}1 Corinthians 13:12; ^{<309>}2 Timothy 2:19; ^{<402>}Matthew 7:23. Dean Stanley remarks that “our knowledge of God is more his act than ours.” If God knows a man, that fact implies an activity of God which passes over to the man, so that he, as the subject of God’s knowledge, comes into the knowledge of God. In N.T. γινώσκειν often implies a personal relation between the knower and the known, so that knowledge implies influence. See ^{<418>}1 Corinthians 2:8; ^{<400>}John 1:10; 2:24; 17:3. For a parallel to this interchange between the active and the passive, see ^{<502>}Philippians 3:12.

How (πῶς). “A question full of wonder” (Bengel). Comp. *I marvel*, chapter 1:6.

Turn ye again (ἐπιστρέφετε πάλιν). Better, the continuous present, *are ye turning*, as of a change still in progress. Comp. chapter 1:6. Πάλιν *again*, according to N.T. usage, and corresponding with πάλιν ἄνωθεν in the following clause. Not *back*, which is the earlier sense and the usual classical meaning.

Weak and beggarly elements (ἀσθενῆ καὶ πτωχὰ στοιχεῖα). For *elements* see on verse 3. For πτωχὰ *beggarly*, see on ^{<418>}Matthew 5:3. The two adjectives express the utter impotence of these “elements” to do and to bestow what was done and given by God in sending his Son into the world. Comp. ^{<488>}Romans 8:3; Hebrew 7:18.

Again (πάλιν ἄνωθεν). Ἄνωθεν (ἄνω above) adds to πάλιν the idea of going back to the beginning. Its primary meaning is from above; thence, from the first, reckoning in a descending series. So ^{<400>}Luke 1:3; ^{<400>}Acts 26:5. ^{f71b} Such combinations as this are not uncommon in N.T. and Class. See, for instance, ^{<400>}Acts 18:21; ^{<400>}Matthew 26:42; ^{<400>}Acts 10:15; ^{<400>}John 21:16. But these additions to πάλιν are not pleonastic. They often define and explain it. Thus, ^{<400>}John 21:16, πάλιν marks the repetition of Jesus' question, δεύτερον the number of the repetition. He asked again, and this was the second time of asking.

Ye desire (θέλετε). It was more than a mere desire. They were bent on putting themselves again into bondage. See on ^{<400>}Matthew 1:19.

10. Ye observe (παρατήρεισθε). See on ^{<400>}Mark 3:2, and ^{<400>}John 18:12, and comp. Joseph. *Ant.* 3:5, 5, παρατηρεῖν τὰς ἑβδομάδας to watch the weeks. The word denotes careful, scrupulous observance, an intent watching lest any of the prescribed seasons should be overlooked. A merely legal or ritual religion always develops such scrupulousness.

Days. Sabbaths, fast-days, feast-days, new moons. Comp. ^{<400>}Romans 14:5, 6; ^{<400>}Colossians 2:16.

Months. Sacred months. Comp. ^{<400>}Isaiah 66:23. In the preexilic time the months were mostly not named but numbered first, second, third, etc., and this usage appears also in the post-exilic writings of the O.T. Only four months had special names: the first, Abib, the ear month, which marked the beginning of harvest (^{<400>}Exodus 13:4; 23:15; 34:18): the second, Sif or Ziv, the flower month (^{<400>}1 Kings 6:1, 37): the seventh, Ethanum, the month of streaming rivers fed by the autumnal rains (^{<400>}1 Kings 8:2): the eighth, Bul, the month of rain (^{<400>}1 Kings 6:38). In the post-exilic time names for all the months came into use, the most of which appear in the Palmyrene inscriptions and among the Syrians. According to the Talmud, the returning Jews brought these names from Babylon. The names of all are found in a month table discovered at Nineveh. Nisan corresponds to Abib (Nehemiah 2:1; ^{<400>}Esther 3:7), answering to the latter part of March and April. Jjar answered to Ziv (Targ. ^{<400>}2 Chronicles 30:2), our May. Tisri to Ethanum, the seventh month of the ecclesiastical, and the first of the civil year, corresponding to October. Marcheschwan (see Joseph. *Ant.* 1:3, 3) answered to Bul and November. Tisri, being the seventh or

sabbatical month, was peculiarly sacred, and the fourth (Sivan, June), fifth (Ab, August), and tenth (Tebeth, January) were distinguished by special fasts. ^{f72b}

Times (καίρονς). Better, *seasons*. See on ^{<401>}Matthew 12:1; ^{<4011>}Ephesians 1:10, and comp. ^{<4020>}Leviticus 23:4. The holy, festal seasons, as Passover Pentecost, Feast of Tabernacles. See ^{<4483>}2 Chronicles 8:13.

Years (ἐνιαυτούς). Sabbatical years, occurring every seventh year. Not years of Jubilee, which had ceased to be celebrated after the time of Solomon.

11. I am afraid of you (φοβοῦμαι ὑμᾶς). Not a felicitous translation, though retained by Rev. Rather, “I am afraid *for* you or *concerning* you.” The second ὑμᾶς is not attracted into the principal clause so as to read, “I am afraid lest I have bestowed labor,” etc. The two clauses are distinct. *I am afraid about you*: then the reason for the fear is added, *lest I have bestowed*, etc.

Upon you (εἰς ὑμᾶς). Lit. *into* you. The labor, though in vain, had born directly upon its object. See the same phrase ^{<5161>}Romans 16:6.

In vain (εἰκῆ). Comp. chapter 3:4; ^{<4552>}1 Corinthians 15:2, and εἰς *to no purpose*, ^{<5076>}Philippians 2:16; ^{<40012>}2 Corinthians 6:1; ^{<4012>}Galatians 2:2; ^{<50851>}1 Thessalonians 3:5. After all my labor, you may return to Judaism. Luther says: “These words of Paul breathe tears.”

12. Be as I am (γίνεσθε ὡς ἐγώ). Better, *become* as I am; free from the bondage of Jewish ordinances.

I am as ye are (καθὼς ὡς ἐγώ). Rather, *I became*. Supply ἐγενόμην or γέγονα. Become as I am, for I became a Gentile like you. Comp.

^{<40810>}Philippians 3:7, 8. For the phrase γινέσθαι ὡς *to become as*, see ^{<40166>}Matthew 6:16; ^{<4512>}Romans 9:29; ^{<40131>}1 Corinthians 4:13; 9:20-22.

Ye have not injured me at all (οὐδέν με ἠδικήσατε). This translation misses the force of the aorist, and conveys a wrong impression, that Paul, up to this time, had received no wrong at the hands of the Galatians. This was not true. The reference is to his earlier relations with the Galatians, and is explained by vv. 13, 14. Rend. *ye did not injure me at all*. Ye did not injure me then, do not do so now.

13. *Ye know* (οἶδατε δὲ). The A.V. omits δὲ which is wanting in some Mss. Δὲ not *oppositional* as commonly explained: “Ye did not injure me, *but on the contrary* ye know, etc.”; but introducing an explanation of *ye did not injure me* by reference to the fact that they might easily have been moved to do him wrong by the unfavorable circumstances under which he first preached the gospel to them (through infirmity of the flesh). The formulas οἶδα δὲ, οἶδαμεν δὲ, οἶδατε δὲ, are habitually used by Paul to introduce an explanation of what precedes, from a new point of view. See ^{<8112>}Romans 2:2; 3:19; 15:29; ^{<8115>}Philippians 4:15. The general sense therefore is: “Ye did not wrong me at all as you might easily have been moved to do; *for* (δὲ) you know in what an unfavorable light my infirmities placed me when I first came among you.”

Through infirmity (δι' ἀσθένειαν). On account of infirmity. Referring to the fact that Paul, in his first journey, was compelled by sickness to remain in Galatia, and preached to the Galatians during this enforced sojourn. This fact made their kindly reception the more commendable. ^{f73b}

At the first (τὸ πρότερον). Either generally, *at an earlier time than the present* (as ^{<8112>}John 6:62; 9:8; ^{<8113>}1 Timothy 1:13), *or the first time* (as ^{<8112>}Hebrews 7:27). Here in the latter sense. Paul had visited the Galatians twice before he wrote this letter.

14. *My temptation which was in my flesh* (τὸν πειρασμὸν ὑμῶν ἐν τῇ σαρκί μου). The correct reading is πειρασμὸν ὑμῶν *your* temptation. The trial to which they were subjected by his bodily infirmity (verse 13), and which might have tempted them to treat him with indifference.

Ye despised not nor rejected (οὐκ ἐξουθενήσατε οὐδὲ ἐξεπτύσατε). Commonly explained by making both verbs govern *your temptation*. Thus the meaning would be: “You were tempted to treat my preaching contemptuously because of my bodily infirmity; but you did not despise nor reject that which was a temptation to you.” This is extremely far fetched, awkward, and quite without parallel in Paul’s writings or elsewhere. It does not suit the following *but received me*, etc. It lays the stress on the Galatians’ resistance of a temptation to despise Paul; whereas the idea of a temptation is incidental. On this construction we should rather expect Paul to say: “Ye *did* despise and repudiate this temptation.” Better, make *your temptation*, etc., dependent on *ye know*

(verse 13); place a colon after *flesh*, and make both verbs govern *me* in the following clause. Rend. “Ye know how through infirmity of the flesh I preached the gospel to you the first time, and (ye know) your temptation which was in my flesh: ye did not despise nor reject me, but received me.” The last clause thus forms one of a series of short and detached clauses beginning with verse 10. Ὁυκ ἐξουθενήσατε *ye did not set at nought*, from οὐδέν *nothing*. The form οὐθέν occurs ^{<223>}Luke 22:35; 23:14; ^{<427>}Acts 19:27; 26:26; ^{<431>}1 Corinthians 13:2; 2; Corinthians 11:8. For the compound here, comp. ^{<2819>}Luke 18:9; 23:11; ^{<4011>}Acts 4:11; ^{<700>}2 Corinthians 10:10. °Class. Ἐξεπτύσατε *spurned*, N.T.° Lit. *spat out*. A strong metaphor, adding the idea of contempt to that of *setting at nought*. Comp. Hom. *Od.* 5:322; Aristoph. *Wasps*, 792. The two verbs express contemptuous indifference. Ἐμέσαι *to vomit*, as a figure of contemptuous rejection, is found in ^{<4186>}Revelation 3:16. The simple πτύειν *to spit* only in the literal sense in N.T. ^{<1023>}Mark 7:33; 8:23; ^{<3916>}John 9:6, and no other compound occurs.

As an angel. Bengel says: “The flesh, infirmity, temptation, are known to angels; wherefore to receive as an angel is to receive with great veneration.”

As Jesus Christ. With even higher honor than an angel. Comp. ^{<4004>}Matthew 10:40; ^{<3511>}John 13:20.

15. *Where is then the blessedness ye spake of?* (ποῦ οὖν ὁ μακαρισμὸς ὑμῶν). Μακαρισμὸς, P°. Comp. ^{<5011>}Romans 4:6, 9. Not *blessedness*, but *pronouncing blessed, felicitation*. “What had become of your self gratulation on my presence and teaching?” *Ye spake of* is an attempt to render ὑμῶν. Better, “Where is then that gratulation of yours?”

I bear you record (μαρτυρῶ). Better, *witness*. *Bear record* is common in A.V. for *bear witness*. *Record* is used both of a person, as *God is my record*, ^{<3103>}Philippians 1:8; *I call God for a record*, ^{<4123>}1 Corinthians 1:23, and in the sense of *evidence* or *testimony*. So Shaks. *Richard 2* 1 1:30:

“*First, Heaven be the record to my speech.*”

Plucked out (ἐξορύξαντες). Lit. *dug out*. Only here, and ^{<4104>}Mark 2:4, of digging up the roof in order to let down the paralytic before Jesus.

Your own eyes (τοὺς ὀφθαλμοὺς ὑμῶν). Better, *your eyes*. Eyes, as most treasured possessions. Comp. ^{<577>}Psalm 17:8; ^{<507>}Proverbs 7:2; ^{<310>}Zechariah 2:8. Some have found here evidence that Paul was afflicted with disease of the eyes. See Dr. John Brown's *Horae Subsecivae*. Accordingly they explain these words, "You would have given me *your own eyes* to replace mine." But ὑμῶν is unemphatic, *your*. All attempts to connect the passage with Paul's "thorn in the flesh" (2 Corinthians 7:7) are to be dismissed as fanciful.

16. Therefore (ὥστε). Better, *so then*: seeing that your love for me has waned.

Your enemy (ἐχθρὸς ὑμῶν). Ἐχθρὸς *enemy*, in an active sense, as is shown by the next clause. Not passive, *an object of hatred*, which would have the pronoun in the dative.

Because I tell you the truth (ἀληθεύων ὑμῖν). Ἀληθεύειν, only here and ^{<405>}Ephesians 4:15, means *to speak the truth* or *to deal truly*. The present participle refers to the same time as γέγονα *I am become*, the time of his second visit. The clause is usually construed as interrogative (A.V.). It is rather a direct statement with a slight interrogative suggestion. "So then, I am become your enemy, am I."

17. They zealously affect you (ζηλοῦσιν ὑμᾶς). They are zealously *paying you court* in order to win you over to their side. Affect, in this sense, is obsolete. It is from *affectare*, *to strive after*, *earnestly desire*. So Shaks. *Tam. of Shr.* 1 1:40:

"In brief, sir, study what you most affect."

Ben Johnson, *Alchem.* 3:2:

"Pray him aloud to name what dish he affects."

As a noun, desire. So Chaucer, *Troil. and Cress.* 3:1391:

"As Crassus dide for his affectis wronge" (his wrong desires).

Comp. ^{<523>}1 Corinthians 12:31; 14:1.

Not well (οὐ καλῶς). Not in an honorable way.

Nay (ἀλλὰ). So far from dealing honorably.

They would exclude you (ἐκκλείσαι ὑμᾶς θέλουσιν). From other teachers who do not belong to their party — those of anti-Judaizing views who formed the sounder part of the church.

That ye might affect them (ἵνα αὐτοὺς ζηλοῦτε). So that in your isolation from others, you might be led to seek affiliation with them.

18. It is good — in a good thing. Ζηλοῦσθαι *to be zealously sought*, in the same sense as before. It is passive. It is good for you Galatians to be zealously sought. *In a good thing* (ἐν καλῷ) answers to οὐ καλῶς *not honorably*, verse 17. In a good matter — the interest of the gospel. Thus Paul would say: “These Judaizers zealously strive to win you over to their views; but they do not do this in an honorable way. There is no harm in seeking to interest and enlist you, provided it is in a good cause.”

19. My little children (τεκνία μου). Only here in Paul, but often in John. See ^{<6133>}John 13:33; ^{<6101>}1 John 2:1, 12, 28; 3:7, 18, etc. ^{f74b} See on chapter 3:26.

I travail in birth again (πάλιν ὠδίνω). Better as Rev. *of whom I am again in travail*. ὠδίνω only here and ^{<6122>}Revelation 12:2. ^{<6102>}Galatians 4:27 is a quotation. The metaphorical use of the word is frequent in O.T. See ^{<6104>}Psalms 7:14; Sir. xix. 11; xxxi. 5; lxiii. 17; ^{<6101>}Micah 4:10; ^{<6133>}Isaiah 26:18; 66:8. Paul means that he is for the second time laboring and distressed for the Galatian converts, with the same anguish which attended his first efforts for their conversion. The metaphor of *begetting* children in the gospel is found in ^{<6105>}1 Corinthians 4:15; Philemon 10. It was a Jewish saying: “If one teaches the son of his neighbor the law, the Scripture reckons this the same as though he had begotten him.”

Until Christ be formed in you (μέχρις οὗ μορφωθῆ Χριστὸς ἐν ὑμῖν). The forming of Christ in them, their attainment of the complete inner life of Christians, is the object of the new birth. By their relapse they have retarded this result and renewed Paul’s spiritual travail. The verb μορφοῦν N.T.^o. The idea under different aspects is common. See ^{<6130>}Romans 8:9; ^{<6106>}1 Corinthians 2:16; 5:15; ^{<6108>}2 Corinthians 3:18; ^{<6121>}Galatians 2:20; ^{<6107>}Ephesians 3:17; ^{<6107>}Colossians 1:27.

20. *I desire* (ἤθελον). Better, *I could wish*, the imperfect tense referring to a suppressed conditional clause, as *if it were possible*. Comp. ^{<452>}Acts 25:22; ^{<89>}Romans 9:3.

To change my voice (ἀλλάξαι τὴν φωνήν μου). To address you, not with my former severity, so as to make you think me your enemy, but affectionately, as a mother speaks to her children, yet still telling them the truth (ἀληθεύων).

I stand in doubt of you (ἀποροῦμαι ἐν ὑμῖν). Lit. *I am perplexed in you*. For this use of ἐν, comp. ^{<406>}2 Corinthians 7:16; ^{<80>}Galatians 1:24. Paul's perplexity is conceived as taking place *in* the readers. For the verb, see on ^{<403>}Mark 6:20; ^{<408>}2 Corinthians 4:8. Paul means: "I am puzzled how to deal with you; how to find entrance to your hearts."

21-31. Paul now defends the principle of Christian freedom from the law by means of an allegorical interpretation of the history of Abraham's two sons. He meets the Jusaisers on their own Old Testament ground, going back to the statement of chapter 3:7.

21. *Tell me.* He plunges into the subject without introduction, and with a direct appeal.

Desire (θέλοντες). Are *bent on being* under the law. See on verse 9.

Under the law (ὑπὸ νόμον). For νόμος with and without the article, see on ^{<80>}Romans 2:12. Here, unquestionably, of the Mosaic law.

Hear (ἀκούετε). (Do ye not) hear what the law really says: listen to it so as to catch its real meaning? Comp. ^{<442>}1 Corinthians 14:2; LXX, ^{<1117>}Genesis 11:7; ^{<638>}Deuteronomy 28:49. ^{f75b}

The law (τὸν νόμον). In a different sense, referring to the O.T. For a similar double sense see ^{<818>}Romans 3:19. For νόμος as a designation of the O.T. generally, see ^{<642>}1 Corinthians 14:21; ^{<604>}John 10:24; 11:34; 15:25.

22. *For* (γάρ). Your determination to be under the law is opposed by Scripture, if you will understand it, *for* it is written, etc.

A bondmaid (τῆς παιδίσκης). *The* bondmaid, indicating a well known character, Hagar, ^{<116>}Genesis 16:3. The word in Class. means also a free

maiden; but in N.T. always a slave. So almost always in LXX; but see ^{<K042>}Ruth 4:12; Judith xii. 13.

23. Was born (γενέννηται). *Has been* born, or *is* born: perfect tense, treating the historical fact as if present.

After the flesh (κατὰ σάρκα). According to the regular course of nature. Very common in Paul.

By promise (δι' ἐπαγγελίας). Most editors retain the article, *the* promise of ^{<U176>}Genesis 17:16, 19; 18:10. Comp. ^{<R042>}Romans 9:9. *In virtue* of the promise; for according to natural conditions he would not have been born.

24. Are an allegory (ἔστιν ἀλληγορούμενα). N.T.^o. Lit. *are allegorised*. From ἄλλο *another*, ἀγορεύειν *to speak*. Hence, things which are so spoken as to give a different meaning from that which the words express. For *parable*, *allegory*, *fable*, and *proverb*, see on ^{<U176>}Matthew 13:3. An allegory is to be distinguished from a *type*. An O.T. type is a real prefiguration of a N.T. fact, as the Jewish tabernacle explained in Hebrew 9, or the brazen serpent, ^{<R042>}John 3:14. Comp. ^{<R042>}Romans 5:14; ^{<U176>}1 Corinthians 10:6, 11. An allegory exhibits figuratively the ideal character of a fact. The type allows no latitude of interpretation. The allegory lends itself to various interpretations. This passage bears traces of Paul's rabbinical training. At the time of Christ, Scripture was overlaid with that enormous mass of rabbinic interpretation which, beginning as a supplement to the written law, at last superseded and threw it into contempt. The plainest sayings of Scripture were resolved into another sense; and it was asserted by one of the Rabbis that he that renders a verse of Scripture as it appears, says what is not true. The celebrated Akiba assumed that the Pentateuch was a continuous enigma, and that a meaning was to be found in every monosyllable, and a mystical sense in every hook and flourish of the letters. The Talmud relates how Akiba was seen by Moses in a vision, drawing from every horn of every letter whole bushels of decisions. The oral laws, subsequently reduced to writing in the Talmud, completely overshadowed and superseded the Scriptures, so that Jesus was literally justified in saying: "Thus have ye make the commandment of God of none effect through your tradition."

Paul had been trained as a Rabbi in the school of Hillel, the founder of the rabbinical system, whose hermeneutic rules were the basis of the Talmud. As Jowett justly says: “Strange as it may at first appear that Paul’s mode of interpreting the Old Testament Scriptures should not conform to our laws of logic or language, it would be far stranger if it had not conformed with the natural modes of thought and association in his own day.” His familiarity with this style of exposition gave him a real advantage in dealing with Jews.

It is a much mooted question whether, in this passage, Paul is employing an argument or an illustration. The former would seem to be the case. On its face, it seems improbable that, as Dr. Bruce puts it: “it is poetry rather than logic, meant not so much to convince the reason as to captivate the imagination.” ^{f76b} Comp. the argument in chapter 3:16, and see note. It appears plain that Paul believed that his interpretation actually lay hidden in the O.T. narrative, and that he adduced it as having argumentative force. Whether he regarded the correspondence as designed to extend to all the details of his exposition may be questioned; but he appears to have discerned in the O.T. narrative a genuine type, which he expanded into his allegory. For other illustrations of this mode of treatment, see ^{<412>}Romans 2:24; 9:33; ^{<419>}1 Corinthians 2:9; 9:9, 10; 10:1-4. ^{f77b}

For these are. Hagar and Sarah *are*, allegorically. Signify. Comp. ^{<413>}Matthew 13:20, 38; 26:26, 28; ^{<404>}1 Corinthians 10:4, 16.

The one. Covenant.

From Mount Sinai (ἀπὸ ὄρους Σινά). The covenant emanating from Sinai: made on that mountain. The old covenant. See ^{<414>}2 Corinthians 3:14.

Which gendereth to bondage (εἰς δουλείαν γεννῶσα). That is, the Sinaitic covenant places its children in a condition of bondage; note the personification and the allegorical blending of fact and figure.

Which is Hagar (ἥτις ἐστὶν Ἄραβία). The Sinaitic covenant is that which, in Abraham’s history, is Hagar: which is allegorically identified with Hagar the bondmaid.

25. *For this Hagar is Mount Sinai in Arabia* (τὸ δὲ Ἄγαρ Σινὰ ὄρος ἐστὶν ἐν τῇ Ἄραβίᾳ). The sentence is not parenthetical. This covenant is

the Hagar of that allegorical history which is explained by the resemblance of her name to the Arabic name of Sinai. The Greek order is not ὄρος Σινὰ, as verse 24, but Σινὰ ὄρος, in order to bring into juxtaposition the two names which are declared to coincide. The evidence, however, for the actual identity of the names is deficient. The proper name Hagar signifies *wanderer* or *fugitive* (Arab. *hadschar*, comp. *Hegira*, the term for the flight of Mahomet). It has probably been confounded with the Arabic *chadschar a stone or rock*, which cannot be shown to be an Arabic designation of Sinai. The similarity of the first two gutturals might easily lead to the mistake. ^{f78b}

Answereth to (συνστοιχεῖ). N.T.^o. The subject of the verb is Hagar, not Mount Sinai. Lit. *stands in the same row or file with*. Hence, belongs to the same category. See on *elements*, chapter 3:3. ^{f79b}

Jerusalem which now is. As contrasted with “the Jerusalem above,” verse 26. The city is taken to represent the whole Jewish race.

26. Jerusalem which is above (ἡ ἄνω Ἱερουσαλήμ). Paul uses the Hebrew form Ἱερουσαλήμ in preference to the Greek Ἱεροσόλυμα, which occurs ^{<817>}Galatians 1:17, 18; 2:1. The phrase *Jerusalem which is above* was familiar to the rabbinical teachers, who conceived the heavenly Jerusalem as the archetype of the earthly. On the establishment of Messiah’s kingdom, the heavenly archetype would be let down to earth, and would be the capital of the messianic theocracy. Comp. Hebrew 11:10; 12:22; 13:14; ^{<812>}Revelation 3:12, 21:2. Paul here means the messianic kingdom of Christ, partially realized in the Christian church, but to be fully realized only at the second coming of the Lord. For ἄνω, comp. ^{<818a>}Philippians 3:14; ^{<818b>}Colossians 3:1, 2.

Free (ἐλευθέρα). Independent of the Mosaic law; in contrast with the earthly Jerusalem, which, like Hagar, is in bondage. The Jerusalem above therefore answers to Sarah.

Which is (ἥτις ἐστίν). The double relative refers to *the Jerusalem which is above*, not to *free*. That Jerusalem, as that which is our mother, is free.

The mother of us all. Render, *our mother*. Πάντων *all* does not belong in the text.

27. The last statement is proved from Scripture, LXX of ²⁵⁰¹Isaiah 54:1, which predicts the great growth of the people of God after the Babylonian exile. It is applied to the unfruitful Sarah, who answers to the Jerusalem above, and who is a type of God's dealings with her descendants.

Break forth (ῥήξον). In this sense not in N.T. The ellipsis is usually supplied by φωνήν *voice*; cause thy voice to break forth. Others prefer εὐφροσύνην *joy*, as suggested by εὐφράνθητι *rejoice*. ῥήξει φωνήν occurs ⁴⁰⁶⁵Job 6:5, of the lowing of the ox; and ῥηξάτωσαν, ῥηξάτω εὐφροσύνην in Isaiah 69:13; 52:9. As these are the only instances in LXX in which the verb is used in this sense, as the quotation is from Isaiah, and as the verb occurs twice in that prophecy with εὐφροσύνην *joy*, it seems better to supply that noun here. *Cause joy to break forth.*

Many more children than (πολλὰ τὰ τέκνα — μᾶλλον ἢ). Incorrect. Not as Lightfoot and others for πλείονα ἢ *more than*. Rather, "Many are the children of the solitary one in a higher degree than those of her which hath a husband." It is a comparison between two *manys*. Both had many children, but the solitary had a *greater many*.

28. *As Isaac was* (κατὰ Ἰσαὰκ). Lit. *after the manner of* Isaac. See ⁸³⁰⁷Romans 9:7-9, and, for this use of κατὰ, ⁴⁰¹⁵1 Peter 1:15; ⁴⁰⁰²Ephesians 4:24; ⁵³⁰¹Colossians 3:10.

Children of promise (ἐπαγγελίας τέκνα). Not *promised children*, nor *children that have God's promise*, but children who are not such by mere fleshly descent, as was Ishmael, but by promise, as was Isaac: children of the Jerusalem above, belonging to it in virtue of God's promise, even as Isaac was the child of Sarah in virtue of God's promise.

29. Notwithstanding this higher grade of sonship, the children of promise, the spiritual children of Abraham, are persecuted by the Jews, the mere *bodily* children of Abraham, as Isaac was persecuted by Ishmael.

Persecuted (ἐδίωκε). Comp. ⁴²¹⁹Genesis 21:9, where Ishmael is said to have *mocked* Isaac (LXX, παίζοντα μετὰ): but the Jewish tradition related that Ishmael said to Isaac: "Let us go and seek our portion in the field." And Ishmael took his bow and arrows and shot Isaac, pretending that he was in sport. Paul evidently meant something more than *jeering*.

After the Spirit (κατὰ πνεῦμα). The divine Spirit, which was the living principle of the promise. Comp. ^{<4007>}Romans 4:17. The Spirit is called “the Spirit of the promise,” ^{<4013>}Ephesians 1:13.

30. *What saith the Scripture?* Giving emphasis to the following statement. Comp. ^{<4003>}Romans 4:3; 10:8; 11:2, 4. Quotation from LXX of ^{<0210>}Genesis 21:10. For the words of *this bondwoman* — *with my son Isaac*, Paul substitutes *of the bondwoman* — *with the son of the freewoman*, in order to adapt it to his context. This is according to his habit of adapting quotations to his immediate use. See ^{<4009>}1 Corinthians 1:9; 15:55; ^{<4014>}Ephesians 5:14, etc.

Shall not be heir (οὐ μὴ κληρονομήσει). Or, *shall not inherit*. One of the key words of the Epistle. See chapter 3:18, 29; 4:1, 7. The Greek negation is strong: shall *by no means inherit*. Comp. ^{<4035>}John 8:35. Lightfoot says: “The law and the gospel cannot coexist. The law must disappear before the gospel. It is scarcely possible to estimate the strength of conviction and depth of prophetic insight which this declaration implies. The apostle thus confidently sounds the death knell of Judaism at a time when one half of Christendom clung to the Mosaic law with a jealous affection little short of frenzy, and while the Judaic party seemed to be growing in influence, and was strong enough, even in the Gentile churches of his own founding, to undermine his influence and endanger his life. The truth which to us appears a truism must then have been regarded as a paradox.”

CHAPTER 5

1. *In the liberty wherewith.* This is according to the reading τῆ ἐλευθερίᾳ ἧ. Different connections are proposed, as with *stand fast*, as A.V.: or with the close of chapter 4, as, “we are not children of the bondwoman but of the free *with the freedom with which* Christ freed us”: or, “of her who is free *with the freedom with which,*” etc. But ἧ *wherewith* must be omitted. A new clause begins with τῆ ἐλευθερίᾳ. Rend. *for freedom did Christ set us free*. For, not *with* freedom. It is the dative of advantage; that we might be really free and remain free. Comp. verse 13, and ^{<4186>}John 8:36.

Made (us) free (ἠλευθέρωσεν). With the exception of ^{<4182>}John 8:32, 36, only in Paul.

Stand fast (στήκετε). Used absolutely, as ^{<5125>}2 Thessalonians 2:15. Mostly in Paul. See on ^{<5181>}1 Thessalonians 3:8. ^{f80b}

Be not entangled (μὴ ἐνέχεσθε). Or, *held ensnared*. By Paul only here and ^{<5104>}2 Thessalonians 1:4. Lit. *to be held within*. For an elliptical usage see on ^{<4169>}Mark 6:19.

Yoke (ζυγῶ). Metaphorical, of a burden or bondage. Comp. ^{<4112>}Matthew 11:29, 30; ^{<4450>}Acts 15:10; ^{<5001>}1 Timothy 6:1. Similarly LXX, ^{<4124>}Genesis 27:40; ^{<4133>}Leviticus 26:13; ^{<4100>}2 Chronicles 10:4, 9, 10, 11, 14. So always in N.T. except ^{<4167>}Revelation 6:5, where it means *a pair of scales*. See note, and comp. ^{<4185>}Leviticus 19:35, 36; ^{<4100>}Proverbs 11:1; 16:11; ^{<4217>}Hosea 12:7.

2. *Behold* (ἴδε). Imperative *singular*, appealing to each individual reader.

I Paul. Comp. ^{<4102>}2 Corinthians 10:1; ^{<4181>}Ephesians 3:1; ^{<5122>}Colossians 1:23. Asserting his personal authority.

If ye be circumcised (ἐὰν περιτέμνησθε). Better, *receive circumcision*. The verb does not mean that they have already been circumcised. It states the case as supposable, implying that they were in danger of allowing themselves to be circumcised.

Christ will profit you nothing. Circumcision is the sign of subjection to the Jewish “yoke” — the economy of the law. The question with the

Galatians was circumcision as a condition of *salvation*. See chapter 2:3, 5; ^{<4151>}Acts 15:1. It was a choice between salvation by law and salvation by Christ. The choice of the law involved the relinquishment of Christ. Comp. chapter 2:21. Chrysostom says: “He who is circumcised is circumcised as fearing the law: but he who fears the law distrusts the power of grace: and he who distrusts gains nothing from that which he distrusts.”

3. Again (πάλιν). Probably with reference to what he had said at his last visit.

Every man. Emphasizing and particularising the general *to you, you*, in verse 2.

A debtor (ὀφειλέτης). In N.T. mostly of one under *moral* obligation. So in the sense of *sinner*, ^{<1062>}Matthew 6:12; ^{<2134>}Luke 13:4. Comp. ^{<6114>}Romans 1:14; 8:12. Similarly the verb ὀφείλειν *to owe*, as ^{<2104>}Luke 11:4; 17:10; ^{<6101>}Romans 15:1, etc., though it is frequent in the literal sense.

To do the law (ποιῆσαι). Rare in N.T. See ^{<6179>}John 7:19; ^{<6103>}Romans 2:13, 25 (πράσσης). Τηρεῖν *to observe* the law, the tradition, the commandment, ^{<1017>}Matthew 19:17; ^{<1070>}Mark 7:9; ^{<6145>}John 14:15; ^{<4151>}Acts 15:5 Jas. 2:10; πληροῦν *to fulfill* the law, ^{<6138>}Romans 13:8; ^{<6154>}Galatians 5:14; comp. ἀναπληροῦν ^{<6102>}Galatians 6:2; φυλάσσειν *to keep* or *guard* the law, ^{<4153>}Acts 7:53; 21:24; ^{<6163>}Galatians 6:13; also with commandments, word of God or of Christ, ordinances of the law, ^{<1060>}Matthew 19:20; ^{<2101>}Mark 10:20; ^{<2128>}Luke 11:28; ^{<6124>}John 12:47; ^{<6126>}Romans 2:26. Τελεῖν *to carry out* the law, ^{<6127>}Romans 2:27; Jas. 2:8. Ποιῆσαι *is to perform* what the law commands: τηρεῖν *to observe*, keep an eye on with the result of performing: φυλάσσειν *to guard* against violation: τελεῖν *to bring to fulfillment* in action.

The whole law (ὅλον). Comp. Jas. 2:10. Submission to circumcision commits one to the whole law. It makes him a party to the covenant of the law, and the law requires of every one thus committed a perfect fulfillment, ^{<6101>}Galatians 3:10.

4. Christ is become of no effect unto you (κατηργήθητε ἀπὸ Χριστοῦ). Incorrect. Lit. *ye were brought to nought from Christ*. Comp. ^{<6100>}Romans 7:2, 6. Your union with Christ is dissolved. The statement is compressed and requires to be filled out. “Ye were brought to nought *and so separated*

from Christ.” For similar instances see ^{<69B>}Romans 9:3; 11:3. The ἀπό *from* properly belongs to the supplied verb of separation. For the verb καταργεῖν see on ^{<69B>}Romans 3:3.

Ye are fallen from grace (τῆς χάριτος ἐξεπέσατε). For a similar phrase see ^{<69B>}2 Peter 3:17. Having put yourselves under the economy of salvation by law, you have *fallen out* of the economy of salvation by *the* grace of Christ. Paul’s declarations are aimed at the Judaisers, who taught that the Christian economy was to be joined with the legal. His point is that the two are mutually exclusive. Comp. ^{<69D>}Romans 4:4, 5, 14, 16. The verb ἐκπίπτειν *to fall out*, in the literal sense, ^{<412>}Acts 12:7; Jas. 1:11. In Class. of seamen thrown ashore, banishment, deprivation of an office, degeneration, of actors being hissed off the stage.

5. *For we* (ἡμεῖς γὰρ). Γὰρ *for* introduces a proof of the preceding statement, by declaring the contrary attitude of those who continue under the economy of grace. Ye who seek to be justified by the law are *fallen* from grace; *for we*, not relying on the law, by faith wait for the hope of righteousness.

Through the Spirit (πνεύματι). The Holy Spirit who inspires our faith. Not as Lightfoot, *spiritually*. The words πνεύματι ἐκ πίστεως are not to be taken as one conception, *the Spirit which is of faith*, but present two distinct and coordinate facts which characterize the waiting for the hope of righteousness; namely, the agency of the Holy Spirit, in contrast with the flesh (comp. ^{<69D>}Romans 7:6; 8:4, 15, 16; ^{<401B>}Ephesians 1:13; 2:22), and faith in contrast with the works of the law (comp. chapter 3:3, and see chapter 2:16; 3:3; ^{<69D>}Romans 1:17; 3:22; 9:30; 10:6).

By faith (ἐκ πίστεως). Const. with *wait*, not with *righteousness*.

Wait for (ἀπεκδεχόμεθα). Quite often in Paul, and only twice elsewhere, Hebrew 9:28; ^{<402A>}1 Peter 3:20. See on ^{<503>}Philippians 3:20.

The hope of righteousness (ἐπίδα δικαιοσύνης). *Hope* for the object of hope, as ^{<69B>}Romans 8:24; ^{<506>}Colossians 1:5; ^{<306B>}Hebrews 6:18; ^{<301B>}Titus 2:13. The phrase means *that good which righteousness causes us to hope for*. Comp. *hope of the calling* (^{<401B>}Ephesians 1:18; 4:4): *hope of the gospel* (^{<502>}Colossians 1:23). f81b

6. In Christ Jesus. In the economy of life which he inaugurates and inspires.

Avaieth (ἰσχύει). Has any significance or practical power. The verb in Paul only here and ^{<S013>}Philippians 4:13. See on ^{<S009>}2 Thessalonians 1:9.

Which worketh (ἐνεργουμένη). See on ^{<S013>}1 Thessalonians 2:13. Middle voice, comp. ^{<S008>}Romans 7:5; ^{<S006>}2 Corinthians 1:6; 4:12; ^{<S012>}2 Thessalonians 2:7; ^{<S011>}Ephesians 3:20. Not passive, as by many Roman Catholic expositors, *faith which is wrought by love*.

By love (δι' ἀγάπης). Not that justification is through love; but the faith of the justified, which is their subjective principle of life, exhibits its living energy through love in which the whole law is fulfilled (verse 14). See ^{<S006>}1 Timothy 1:5; ^{<S013>}1 Thessalonians 1:3; 1 Corinthians 13.

7. Ye did run (ἐτρέχετε). Better, as giving the force of the imperfect, *ye were running*. You were on the right road, and were making good progress when this interruption occurred. Comp. chapter 2:2; ^{<S011>}1 Corinthians 9:24-27; ^{<S014>}Philippians 3:14; ^{<S012>}2 Timothy 4:7.

Well (καλῶς). Bravely, becomingly, honorably to yourselves and to the church. Often in Paul. See ^{<S012>}Romans 11:20; ^{<S011>}1 Corinthians 3:37, 38; ^{<S010>}2 Corinthians 11:4; ^{<S007>}Galatians 4:17; ^{<S014>}Philippians 4:14.

Did hinder (ἐνέκοπεν). See on ^{<S011>}1 Peter 3:7. Comp. ^{<S013>}1 Thessalonians 2:18; ^{<S012>}Romans 15:22.

Obey the truth (ἀληθείᾳ πείθεσθαι). The exact phrase N.T.^o. *Disobey* (ἀπειθοῦσι) the truth, ^{<S013>}Romans 2:8: *obedience* (ὑπακοή) of the truth, ^{<S012>}1 Peter 1:22.

8. This persuasion (ἡ πεισμονή). Or, *the persuasion*. N.T.^o. ^oLXX, ^oClass. It occurs in Ignatius, Romans 3: and Just. Mart. Ap. 1:53. The sense is not passive, *your being persuaded*, but active, *the persuasion which the Judaizing teacher s exert over you*. Comp. ^{<S011>}1 Corinthians 1:4, *πιθοῖς λόγοις persuasive words*. There may be a slight word play on *πείθεσθαι* and *πεισμονή*. *Obedience* to the truth is the result of the *persuasive power* of the truth.

Him that calleth (τοῦ καλοῦντος). Very often applied to God by Paul. See ^{<880>}Romans 8:30; 9:11; ^{<800>}1 Corinthians 1:9; 7:15; ^{<815>}Galatians 1:15; ^{<102>}1 Thessalonians 2:12 4:7; 5:24; ^{<104>}2 Thessalonians 2:14. The persuasion to subject yourselves to the Jewish law does not proceed from him who called you to freedom in Christ.

9. A little leaven (μικρὰ ζύμη). A proverbial warning, which appears also ^{<480>}1 Corinthians 5:6. It refers, not to the *doctrine* of the false teachers, but to the false teachers themselves. Comp. ^{<485>}Mark 8:15. With the single exception of the parable, ^{<103>}Matthew 13:33, leaven, in Scripture, is always a symbol of evil. Comp. ^{<102>}Exodus 12:15, 19; 13:3, 7; 23:18; ^{<801>}Leviticus 2:11; ^{<503>}Deuteronomy 16:3. This, however, is no warrant for the nonsense which has been deduced from it, as that Jesus' parable of the leaven contains a prophecy of the corruption of Christianity. Because leaven in Scripture is habitually the type of corruption, we are "none the less free to use it in a good sense as Christ did. One figure need not always stand for one and the same thing. The devil is 'a roaring lion,' but Christ is also 'the lion of the tribe of Judah'" (Trench). It is an apt figure of secret, pervading energy, whether bad or good. A new interest is given to the figure by Pasteur's discovery that fermentation is a necessary consequence of the activity and growth of living organisms. ^{f82b} A very few of these Judaizing intruders are sufficient to corrupt the whole church.

Lump (φύραμα). P^o. See on ^{<801>}Romans 9:21.

10. In the Lord. Const. with *I have confidence*.

Will be — minded (φρονήσετε). The word denotes a general disposition of the mind rather than a specific act of thought directed at a given point. Comp. ^{<103>}Philippians 3:15, 19; 4:2; ^{<805>}Romans 8:5; 11:20; ^{<431>}1 Corinthians 13:11: and φρόνημα *mind*, ^{<806>}Romans 8:6, 7, 27. In Class. often with εὖ *well*, καλῶς *honorably*, ὀρθῶς *rightly*, κακῶς *mischievously*. Τά τινος φρονεῖν is *to be of one's party*.

He that troubleth (ὁ ἀράσσων). Comp. chapter 1:7. Not with reference to any particular individual, as Peter or James (Lipsius), but generally, of any possible person, "whoever he may be." The verb is used by Paul only in this Epistle, and refers to disturbance of faith or unity.

11. And I. In sharp contrast with the disturber.

If I yet preach circumcision (εἰ περιτομὴν ἔτι κηρύσσω). Commonly explained as an allusion to a charge circulated by the Judaisers that Paul preached or sanctioned the circumcision of Gentile converts in churches outside of Galatia, as, for example, in the case of Timothy, ^{<41KB>}Acts 16:3.

^{f83b} But it is quite unlikely that any such charge was circulated. The Judaisers would not have founded such a charge on an individual case or two, like Timothy's, especially in the face of the notorious fact that Paul, in Jerusalem and Antioch, had contested the demand for the circumcision of Gentile Christians; and Paul's question, "Why do I suffer persecution?" would have been pertinent only on the assumption that he was charged with *habitually*, not *occasionally*, preaching circumcision. Had the Judaisers actually circulated such a charge, Paul would have been compelled to meet it in a far more direct and thorough manner than he does here. He would have been likely to formulate the charge, and to deal incisively with the inconsistency in his preaching which it involved. The course of his thought is as follows: "He that troubleth you by preaching circumcision shall bear his judgment; but I am not a disturber — not your enemy (chapter 4:16), for I do not preach circumcision; and the proof of this is that I am persecuted. If I preached circumcision, there would be no offense, and therefore no disturbance; for the cross would cease to be an offense, if, in addition to the cross, I preached just what the Judaisers assert, the necessity of circumcision."

Yet (ἔπι). As in the time before my conversion. The second ἔπι is not temporal but logical, as ^{<88B>}Romans 3:7; 9:19. What further ground is there for persecuting me?

Then (ἄρα). As a consequence of my preaching circumcision.

The offense of the cross (τὸ σκάνδαλον τοῦ σταυροῦ). Comp. ^{<41C3>}1 Corinthians 1:23. For *offense*, see on *offend*, ^{<41B2>}Matthew 5:29.

Ceased (κατήργηται). Lit. *been done away* or *brought to nought*. See on verse 4. If Paul had preached circumcision as necessary to salvation, the preaching of the cross would have ceased to be an offense, because, along with the cross, Paul would have preached what the Judaisers demanded, that the Mosaic law should still be binding on Christians. The Judaisers would have accepted the cross *with* circumcision, but not the cross *instead* of circumcision. The Judaisers thus exposed themselves to no persecution

in accepting Christ. They covered the offense of the cross, and conciliated unbelieving Jews by maintaining that the law was binding upon Christians. See chapter 6:12.

12. They were cut off (ἀποκόψονται). More correctly, *would cut themselves off*. Perhaps the severest expression in Paul's Epistles. It turns on the practice of circumcision. Paul says in effect: "These people are disturbing you by insisting on circumcision. I would that they would make thorough work of it in their own case, and, instead of merely amputating the foreskin, would castrate themselves, as heathen priests do. Perhaps that would be even a more powerful help to salvation." With this passage should be compared ^{<502B>}Philippians 3:2, 3, also aimed at the Judaizers: "Beware of *the concision*" (τὴν κατατομήν), the word directing attention to the fact that these persons had no right to claim circumcision in the true sense. Unaccompanied by faith, love, and obedience, circumcision was no more than physical mutilation. They belonged in the category of those referred to in ^{<402B>}Leviticus 21:5. Comp. Paul's words on the true circumcision, ^{<402B>}Romans 2:28, 29; ^{<502B>}Philippians 3:3; ^{<5021>}Colossians 2:11.

Which trouble (ἀναστατοῦντες). Only here in Paul, and twice elsewhere, ^{<402B>}Acts 17:6; 21:38. ^oLXX. Stronger than *ταράσσειν* *disturb*. Rather to *upset* or *overthrow*. The usual phrase in Class. is *ἀνάστατον ποιεῖν* *to make an upset*. Used of driving out from home, ruining a city or country. See on *madest an uproar*, ^{<402B>}Acts 21:38. Rev. *unsettle* is too weak.

13. For (γὰρ). Well may I speak thus strongly of those who thus overthrow your whole polity and enslave you, *for* ye are called for freedom.

Unto liberty (εἰς ἐλευθερίαν). Better, *for freedom*. See on *unto uncleanness*, ^{<5021>}1 Thessalonians 4:7. ^εἘπὶ marks the intention.

Only (μόνον). For a similar use of the word, qualifying or limiting a general statement, comp. ^{<402B>}1 Corinthians 7:39; ^{<4021>}Galatians 2:10; ^{<5021>}Philippians 1:27; ^{<5021>}2 Thessalonians 2:7.

Brethren. Rev. rightly puts the word at the end of the verse. The position is unusual. It would seem as if Paul intended to close this severer letter with an assurance that the "foolish Galatians" were still his brethren: They are

addressed as “brethren,” chapter 4:12; 5:11; 6:1. Comp. ^{<616>}1 Corinthians 16:24.

Use not liberty (τὴν ἐλευθερίαν). *Use* is not in the Greek. We may supply *hold* or *make* or *turn*.

Occasion (ἀφορμήν). See on ^{<608>}Romans 7:8. Almost exclusively in Paul.

To the flesh (τῇ σαρκί). See on ^{<608>}Romans 7:5. The flesh here represents lovelessness and selfishness. Christian freedom is not to be abused for selfish ends. Paul treats this subject at length in 1 Corinthians 8; 12:25, 26. Individual liberty is subject to the law of love and mutual service. Comp. ^{<606>}1 Peter 2:16.

By love (διὰ τῆς ἀγάπης). Or *through* love, through which faith works (ver. 6).

14. *All the law* (ὁ πᾶς νόμος). More correctly, *the whole law*. Comp. ^{<624>}Matthew 22:40.

Is fulfilled (πεπλήρωται). Has been fulfilled. Comp. ^{<610>}Romans 13:8. The meaning is not *embraced in*, or *summed up in*, but *complied with*. In ^{<610>}Romans 13:9, ἀνακεφαλαιοῦνται *is summed up*, is to be distinguished from πλήρωμα *hath fulfilled* (ver. 8) and πλήρωμα *fulfillment* (ver. 10). The difference is between statement and accomplishment. See on *do the law*, ver. 3.

15. *Bite and devour* (δᾶκνετε καὶ κατεσθίετε). Strong expressions of partisan hatred exerting itself for mutual injury. Δᾶκνειν *to bite*, N.T.^o. In LXX metaphorically, ^{<305>}Micah 3:5; ^{<307>}Habakkuk 2:7. For κατεσθίειν *devour*, comp. ^{<623>}Matthew 23:13; ^{<612>}2 Corinthians 11:20; ^{<615>}Revelation 11:5.

Be consumed (ἀναλωθήτε). Rare in N.T. See ^{<605>}Luke 9:54. Partisan strife will be fatal to the Christian community as a whole. The organic life of the body will be destroyed by its own members.

16. *Walk* (περιπατεῖτε). Frequent in a metaphorical sense for habitual conduct. See ^{<405>}Mark 7:5; ^{<482>}John 8:12; ^{<421>}Acts 21:21; ^{<604>}Romans 6:4; 8:4; ^{<603>}1 Corinthians 3:3; ^{<508>}Philippians 3:18. Never by Paul in the literal sense.

In the Spirit (πνεύματι). Rather, *by* the Spirit, as the rule of action. Comp. Galatians 6:16; Philippians 3:16; Romans 4:12.

Fulfill (τελέσητε). Bring to fulfillment in action. See on *do the law*, ver. 3.

The lust (ἐπιθυμία). Frequent in Paul, and usually in a bad sense; but see Philippians 1:23; 1 Thessalonians 2:17, and comp. Luke 22:15. The phrase *lust* or *lusts of the flesh* occurs also Ephesians 2:3; 2 Peter 2:18; 1 John 2:16. It means, not the mere sensual desire of the physical nature, but the desire which is peculiar to human nature without the divine Spirit.

17. *Are contrary* (ἀντίκειται). The verb means *to lie opposite to*; hence *to oppose, withstand*. The sentence *these — to the other* is not parenthetical.

So that (ἵνα). Connect with *these are contrary*, etc. “*ἵνα* does not express *result*, but *purpose, to the end that*, — the purpose of the two contending desires. The intent of each principle in opposing the other is to prevent man’s doing what the other principle moves him to do.

Cannot do (μὴ ποιήτε). A mistake, growing out of the misinterpretation of *ἵνα* noted above. Rather, each *works to the end that ye may not do*, etc.

The things that ye would (ἃ ἐὰν θέλητε). The things which you will to do under the influence of either of the two contending principles. There is a *mutual* conflict of *two* powers. If one wills to do good, he is opposed by the flesh: if to do evil, by the Spirit.

18. The question is, which of these two powers shall prevail. If the Spirit, then you are free men, no longer under the law. Comp. Romans 6:11, 14.

Under the law (ὑπὸ νόμον). The Mosaic law. We might have expected, from what precedes, *under the flesh*. But the law and the flesh are in the same category. Circumcision was a requirement of the law, and was a work of the flesh. The ordinances of the law were ordinances of the flesh (Hebrews 9:10, 13); the law was weak through the flesh (Romans 8:3). See especially, Galatians 3:2-6. In Philippians 3:3 ff. Paul explains his grounds for confidence in the flesh as his *legal* righteousness. The whole legal economy was an economy of the flesh as distinguished from the Spirit.

19. *Manifest*. You have a clearly defined standard by which to decide whether you are led by the Spirit or by the flesh. Each exhibits its peculiar works or fruits.

Adultery (μοιχεία). To be dropped from the text.

Uncleanness (ἀκαθαρσία). See on ^{<511B>}1 Thessalonians 2:3.

Lasciviousness (ἀσελγεια). See on ^{<402>}Mark 7:22.

20. *Witchcraft* (φαρμακία). Or sorcery. Elsewhere only ^{<682>}Revelation 18:23. From φάρμακον *a drug*. In LXX, see ^{<611>}Exodus 7:11; Wisd. xii. 4; ^{<370>}Isaiah 47:9. Comp. ^{<409>}Acts 19:19, περίεργα *curious arts*, note.

Wrath (θυμοί). Lit. *wraths*. See on ^{<435>}John 3:36.

Strife (ερίθιαι). More correctly, *factions*. From ἔριθος *a hired servant*. Ἐριθία is, primarily, *labor for hire* (see Tob. ii. 11), and is applied to those who serve in official positions for hire or for other selfish purposes, ;and, in order to gain their ends, promote party spirit or faction.

Seditions (διχοστασίαι). Better, *divisions*. Only here and ^{<517>}Romans 16:17. Once in LXX, 1 Macc. iii. 29.

Heresies (αἱρέσεις). In Paul only here and ^{<419>}1 Corinthians 11:19. See on ^{<612>}2 Peter 2:1. *Parties*, into which *divisions* crystallize.

21. *Murders*. Omit from the text.

Revelings (κῶμοι). Comp. ^{<533>}Romans 13:13; ^{<603>}1 Peter 4:3. In both passages coupled with *drunkenness* as here. See on ^{<603>}1 Peter 4:3.

I tell you before (προλέγω). Better *beforehand*, or as Rev. *I forewarn you*. P^o. Comp. ^{<513>}2 Corinthians 13:2; ^{<504>}1 Thessalonians 3:4.

The kingdom of God. See on ^{<61>}Luke 6:20.

22. *The fruit of the Spirit* (ὁ καρπὸς τοῦ πνεύματος). The phrase N.T. °. *Fruit*, metaphorical, frequent in N.T., as ^{<603>}Matthew 3:8; 7:16; ^{<603>}John 4:36; 15:8; ^{<513>}Romans 1:13; 6:21, etc. We find fruit of *light* (^{<403>}Ephesians 5:9); of *righteousness* (^{<511>}Philippians 1:11); of *labor* (^{<502>}Philippians 1:22); of *the lips* (^{<535>}Hebrews 13:15). Almost always of a good result.

Love (ἀγάπη). Comp. *love of the Spirit*, ⁶¹⁵⁰Romans 15:30. In Class. φιλεῖν is the most general designation of *love*, denoting an inner inclination to persons or things, and standing opposed to μισεῖν or ἐχθαίρειν *to hate*. It occasionally acquires from the context a sensual flavor, as Hom. *Od.* 18:325; Hdt. iv. 176, thus running into the sense of ἐρᾶν which denotes sensual love. It is love to persons and things growing out of intercourse and amenities or attractive qualities. Στέργειν (not in N.T., LXX, Sir. 17;17) expresses a deep, quiet, appropriating, natural love, as distinguished from that which is called out by circumstances. Unlike φιλεῖν, it has a distinct moral significance, and is not applied to base inclinations opposed to a genuine manly nature. It is the word for love to parents, wife, children, king or country, as one's own. Aristotle (*Nic.* 9:7, 3) speaks of poets as *loving* (στέργοντες) their own poems as their children. See also Eurip. *Med.* 87. Ἀγαπᾶν is to love out of an intelligent estimate of the object of love. It answers to Lat. *diligere*, or Germ. *schatzen to prize*. It is not passionate and sensual as ἐρᾶν. It is not, like φιλεῖν, attachment to a person independently of his quality and created by close intercourse. It is less *sentiment* than *consideration*. While φιλεῖν contemplates *the person*, ἀγαπᾶν contemplates *the attributes and character*, and gives an account of its inclination. Ἀγαπᾶν is really the weaker expression for love, as that term is *conventionally* used. It is judicial rather than affectionate. Even in classical usage, however, the distinction between ἀγαπᾶν and φιλεῖν is often very subtle, and well-nigh impossible to express.

In N.T. ἐπιθυμαῖν *to desire or lust* is used instead of ἐρᾶν. In LXX ἀγαπᾶν is far more common than φιλεῖν. Φιλεῖν occurs only 16 times in the sense of *love*, and 16 times in the sense of *kiss*; while ἀγαπᾶν is found nearly 300 times. It is used with a wide range, of the love of parent for child, of man for God, of God for man, of love to one's neighbor and to the stranger, of husband for wife, of love for God's house, and for mercy and truth; but also of the love of Samson for Delilah, of Hosea for his adulterous wife, of Amnon's love for Tamar, of Solomon's love for strange women, of loving a woman for her beauty. Also of loving vanity, unrighteousness, devouring words, cursing, death, silver.

The noun ἀγάπη, ^oClass., was apparently created by the LXX, although it is found there only 19 times. ^{f84b} It first comes into habitual use in

Christian writings. In N.T. it is, practically, the only noun for love, although compound nouns expressing peculiar phases of love, as *brotherly* love, love of money, love of children, etc., are formed with φίλος, as φιλαδελφία, φιλαργυρία, φιλανθρωπία. Both verbs, φιλεῖν and ἀγαπᾶν occur, but ἀγαπᾶν more frequently. The attempt to carry out consistently the classical distinction between these two must be abandoned. Both are used of the love of parents and children, of the love of God for Christ, of Christ for men, of God for men, of men for Christ and of men for men. The love of man for God and of husband for wife, only ἀγαπᾶν. The distinction is rather between ἀγαπᾶν and ἐπιθυμεῖν than between ἀγαπᾶν and φιλεῖν. ^{f85b} Love, in this passage, is that fruit of the Spirit which dominates all the others. See vv. 13, 14. Comp. 1 Corinthians 13; ¹⁰⁰⁵1 John 2:5, 9-11; 3:11, 14-16; 4:7-11, 16-21; 5:1-3.

Joy (χαρά). Comp. *joy of the Holy Ghost*, ¹⁰⁰⁶1 Thessalonians 1:6, and see ¹⁰⁰⁷Romans 5:2; 14:17; 15:13; ¹⁰⁰⁸2 Corinthians 6:10; ¹⁰⁰⁹Philippians 1:25; 4:4; ¹⁰¹⁰1 Peter 1:8; ¹⁰¹¹1 John 1:4.

Peace (εἰρήνη). See on ¹⁰¹²1 Thessalonians 1:1. Here of *mutual* peace rather than peace with God.

Long suffering (μακροθυμία). See on *be patient*, ¹⁰¹³James 5:7, and comp. ¹⁰¹⁴Romans 2:4; ¹⁰¹⁵2 Corinthians 6:6; ¹⁰¹⁶Ephesians 4:2; ¹⁰¹⁷Colossians 1:11.

Gentleness (χρηστότης). See on *good*, ¹⁰¹⁸Romans 3:12; *easy*, ¹⁰¹⁹Matthew 11:30; *gracious*, ¹⁰²⁰1 Peter 2:3. Better, *kindness*; a kindness which is *useful* or *serviceable*.

Goodness (ἀγαθωσύνη). P^o. See on ¹⁰²¹Romans 3:12.

Faith (πίστις). Trustfulness.

23. Meekness (πραΰτης). See on *meek*, ¹⁰²²Matthew 5:5.

Temperance (ἐγκράτεια). Only here by Paul. He alone uses ἐγκρατεύεσθαι *to have continency*, 1 Corinthians 7:9; 9:25. See on *is temperate*, 1 Corinthians 9:25. The word means *self-control*, *holding in hand* the passions and desires. So Xen. *Mem.* 1:2, 1, of Socrates, who was ἐγκρατεστατος *most temperate* as to sexual pleasures and pleasures of the appetite.

Such (τοιούτων). *Such things, not persons.*

There is no law (οὐκ ἔστιν νόμος). Against such virtues there is no law to condemn them. The law can bring no charge against them. Comp. ^{<500>}1 Timothy 1:9,10.

24. *They that are Christ's* (οἱ δὲ τοῦ Χριστοῦ). The best texts add Ἰησοῦ *they that are of Christ Jesus.* Belong to him. The exact phrase only here. But see ^{<412>}1 Corinthians 1:12; 3:23; 15:23; ^{<410>}2 Corinthians 10:7, ^{<489>}Galatians 3:29.

Have crucified the flesh (τὴν σάρκα ἐσταύρωσαν). The phrase only here. Comp. ch. 2:20; 6:14; ^{<486>}Romans 6:6. The line of thought as regards death to sin is the same as in ^{<486>}Romans 6:2-7, 11; as regards death to the law, the same as in ^{<410>}Romans 7:1-6.

Affections (παθήμασιν). Better, *passions.* Often sufferings, as ^{<488>}Romans 8:18; ^{<406>}2 Corinthians 1:5, 6, 7; ^{<300>}Philippians 3:10; ^{<309>}Hebrews 2:9. Often of Christ's sufferings. Comp. *passions of sins*, ^{<410>}Romans 7:5 (see on *motions*). ^oLXX, where we find πάθος in both senses, but mostly *sufferings*. Πάθος also in N.T., but rarely and P^o. See ^{<412>}Romans 1:26; ^{<385>}Colossians 3:5; ^{<306>}1 Thessalonians 4:5: always of evil desires.

25. Lipsius makes this verse the beginning of ch. 6. Weizsacker begins that chapter with ver. 26. There seems to be no sufficient reason. Ver. 25 is connected naturally with the immediately preceding line of thought. "Such being your principle of life, adapt your conduct (walk) to it." The hortatory form of ver. 26, and its contents, fall in naturally with the exhortation to walk by the Spirit, and with the reference to *biting and devouring*, ver. 15, and *envyings*, ver. 21. The connection of the opening of ch. 6 with the close of ch. 5 is not so manifest; and the address *brethren* and the change to the second person (6:1) seem to indicate a new section.

In the Spirit (πνεύματι). Better, *by the Spirit*, the dative being instrumental as ver. 16.

Walk (στοιχῶμεν). A different word from that in ver. 16. Only in Paul, except ^{<423>}Acts 21:24. From *στοίχος* a row. Hence, *to walk in line*; to march in battle order (Xen. Cyr. 6:3, 34). *Συνστοιχεῖ* *anewereth to*, ^{<405>}Galatians 4:25 (note). See also on *στοιχεῖα* *elements*, ^{<406>}Galatians 4:3.

Paul uses it very graphically, of *falling into line* with Abraham's faith, ^{<EHD>}Romans 4:12.

26. *Desirous of vainglory* (κενόδοξοι). N.T.^o. Better, *vainglorious*. The noun κενοδοξία *vainglory* only ^{<SIB>}Philippians 2:3. In LXX see Wisd. xiv. 14; 4 Macc. ii. 15; viii. 18. Originally, *vain opinion, error*. Ignatius, *Magn.* xi., speaks of falling into ἄγκιστρα τῆς κενοδοξίας *the hooks or clutches of error*. Δόξα has not the sense of *opinion* in N.T., but that of *reputation, glory*. This compound means *having a vain conceit of possessing a rightful claim to honor*. Suidas defines *any vain thinking about one's self*. It implies a contrast with the state of mind which seeks the glory of God. The modes in which vainglory may show itself are pointed out in the two following participles, *provoking* and *envying*.

Provoking (προκαλούμενοι). N.T.^o. LXX, only 2 Macc. viii. 11. Lit. *calling forth, challenging*, and so stirring up strife. Very common in Class.

CHAPTER 6

1. Overtaken in a fault (προλημφθῆ — ἐν τινι παραπτώματι). The verb means lit. *to take before; to anticipate or forestall*. Elsewhere only ^{<414B>}Mark 14:8; ^{<412>}1 Corinthians 11:21. LXX, Wisd. xviii. 17. Not, *be detected in the act* by some one else *before he can escape*, but *surprised by the fault itself*; hurried into error. Thus **πρὸ** has the sense of *before he is aware*, and **ἐν** is instrumental, *by*. ^{f86b} For *fault or trespass*, see on ^{<418>}Matthew 6:14.

Spiritual (πνευματικοί). Comp. ^{<403>}1 Corinthians 3:1. Mostly in Paul. See ^{<405>}1 Peter 2:5. Those who have received the Spirit and are led by him. See ch. 3:2, 3, 5, 14; 4:6; 5:5, 16, 18, 25. He leaves it to the readers' own conscience whether or not they answer to this designation.

Restore (καταρτίζετε). See on ^{<402>}Matthew 4:21; 21:16; ^{<406>}Luke 6:40; ^{<415>}1 Peter 5:10. The word is used of reconciling factions, as Hdt. v. 28; of setting bones; of mending nets, ^{<409>}Mark 1:19; of equipping or preparing, ^{<412>}Romans 9:22, ^{<5015>}Hebrews 10:5; 11:3; of manning a fleet, or supplying an army with provisions. Usually by Paul metaphorically as here. The idea of amendment is prominent: *set him to rights: bring him into line*. Comp. ^{<4731>}2 Corinthians 13:11; ^{<410>}1 Corinthians 1:10.

Spirit of meekness. Comp. ^{<402>}1 Corinthians 4:21. Led by the Spirit of God, whose fruit is meekness (v. 23). For the combinations of **πνεῦμα** with genitives, see on ^{<430>}Romans 8:4, p. 87.

Considering (σκοπῶν). Only in Paul, except ^{<215>}Luke 11:35. The verb means *to look attentively*; to fix the attention upon a thing with an interest in it. See ^{<517>}Romans 16:17; ^{<405>}2 Corinthians 4:18; ^{<510>}Philippians 2:4; 3:17. Hence, often, *to aim at* (comp. **σκοπὸν** mark, ^{<418>}Philippians 3:14). Schmidt (*Syn.*) defines: "To direct one's attention upon a thing, either in order to obtain it, or because one has a peculiar interest in it, or a duty to fulfill toward it. Also to have an eye to with a view of forming a right judgment." Notice the passing to the singular number — "considering *thyself*." The exhortation is addressed to the conscience of each. Before you deal severely with the erring brother, consider your own weakness and susceptibility to temptation, and restore him in view of that fact.

2. *One another's burdens* (ἀλλήλων τὰ βάρη). The emphasis is on *one another's*, in contrast with the selfishness which leaves others to take care of themselves. The primary reference in *burdens* is to *moral* infirmities and errors, and the sorrow and shame and remorse which they awaken in the offender.

So (οὕτως). By observing this injunction.

Fulfill (ἀναπληρώσατε). The verb denotes, not the filling up of a perfect vacancy, as the simple πληροῦν, but the supplying of what is lacking to fulness; the filling up of a partial void. Comp. ^{<467>}1 Corinthians 16:17; ^{<188>}Philippians 2:30; ^{<316>}1 Thessalonians 2:16. ^{f87b}

3. *Think* (δοκεῖ). Sometimes rendered *seems*, ^{<422>}1 Corinthians 12:22; ^{<419>}2 Corinthians 10:9; ^{<819>}Galatians 2:9; but *think* is Paul's usual meaning. Comp. ^{<189>}Matthew 3:9; ^{<416>}1 Corinthians 11:16; ^{<184>}Philippians 3:4.

To be something (εἶναι τι). For the phrase see ^{<485>}Acts 5:36; 8:9; ^{<437>}1 Corinthians 3:7; 10:19; ^{<416>}Galatians 2:6; 6:15.

Deceiveth (φρεναπατᾶ). N.T. ^o. ^oLXX, ^oClass. See the noun φεναπάτης *deceiver*, ^{<511>}Titus 1:10. Denoting subjective deception; deception of the judgment. The simple ἀπατᾶν to deceive, ^{<416>}Ephesians 5:6; ^{<514>}1 Timothy 2:14; ^{<516>}James 1:26, and often in LXX. Lightfoot thinks the compound verb may possibly have been coined by Paul. ^{f88b}

4. *Prove* (δοκιμαζέτω). In Class. of assaying metals Comp. LXX, ^{<180>}Proverbs 8:10; 17:3; Sir. ii. 5; also ^{<413>}1 Corinthians 3:13; ^{<407>}1 Peter 1:7. It is the classical verb for testing money; see Plato, *Tim.* 65 C.

Δοκιμάζειν and πυροῦσθαι *to burn* or *try by fire* occur together, ^{<317>}Jeremiah 9:7; ^{<917>}Psalms 11:6; 65:10. Generally, *to prove* or *examine*, as ^{<413>}1 Corinthians 11:28; ^{<511>}1 Thessalonians 5:21. *To accept* that which is approved, ^{<435>}1 Corinthians 16:3; ^{<482>}2 Corinthians 8:22; ^{<511>}1 Thessalonians 2:4.

Rejoicing (τὸ καύχημα). Better, as giving the force of the article, "*his* glorying." Καύχημα is *the matter* or *ground* of glorying, see ^{<511>}Romans 4:2; ^{<495>}1 Corinthians 9:15; not the *act* (καύχησις), as ^{<412>}Romans 3:27; ^{<412>}2 Corinthians 1:12. ^{f89b}

In himself (εἰς ἑαυτὸν). Better, *with regard to himself, or as concerns*. For this use of εἰς see ^{<480>}Romans 4:20; 15:2; 16:6; ^{<481>}Ephesians 3:16. Not, *he will keep his glorying to himself* or abstain from boasting. He means that if, on examination, one finds in himself anything to boast of, his cause of boasting will lie simply and absolutely in that, and not in his merit as compared, to his own advantage, with that of another.

Another (τὸν ἕτερον). Better, *the other, or, as Rev., his neighbor*. See on ^{<482>}Matthew 6:24.

5. Bear ye one another's burdens: every man shall bear his own burden. A kind of paradox of which Paul is fond. See ^{<483>}Philippians 2:12, 13; ^{<484>}2 Corinthians 6:8-10; 7:10; 12:10. Paul means, no one will have occasion to claim moral superiority to his neighbor, *for* (γὰρ) each man's self-examination will reveal infirmities enough of his own, even though they may not be the same as those of his neighbor. His own burdens will absorb his whole attention, and will leave him no time to compare himself with others.

His own burden (τὸ ἴδιον φορτίον). For ἴδιον *own*, see on ^{<485>}1 Timothy 6:1. With φορτίον *burden* comp. βάρη *burdens*, ver. 2. It is doubtful whether any different shade of meaning is intended. Originally βάρη emphasizes the *weight* of the burden, φορτίον simply notes the fact that it is something to be *born* (φέρειν), which may be either light or heavy. See ^{<486>}Matthew 11:30; 23:4; ^{<487>}Psalms 37:4; ^{<488>}Luke 11:46. Comp. ^{<489>}Acts 27:10, the lading of a ship.

6. But, although each man is thus individualized as regards his burdens, Christian fellowship in all morally good things is to be maintained between the teacher and the taught. The passage is often explained as an injunction to provide for the temporal wants of Christian teachers. ^{f90b} But this is entirely foreign to the course of thought, and isolates the verse from the context on both sides of it. As vv. 1-5 refer to moral errors, *in all good things* has naturally the same reference, as *do good* in ver. 10 certainly has. The exhortation therefore is, that the disciple should make common cause with the teacher in everything that is morally good and that promotes salvation. The introduction at this point of the relation of disciple and teacher may be explained by the fact that this relation in the Galatian community had been disturbed by the efforts of the Judaizing teachers,

notably in the case of Paul himself; and this disturbance could not but interfere with their common moral effort and life.

Him that is taught (ὁ κατηχούμενος). See on ^{<4004>}Luke 1:4.

In the word (τὸν λόγον). The gospel. Usually in Paul with some qualifying word, as *of God*. Comp. ^{<4004>}Acts 4:4; 8:4; 11:19; 14:25; 16:6; ^{<5006>}1 Thessalonians 1:6; ^{<5003>}Colossians 4:3.

Communicate (κοινωνεῖτω). Hold fellowship with; partake with. Not *impart to*. The word is used of giving and receiving material aid (^{<5045>}Philippians 4:15); of moral or spiritual participation (^{<6527>}Romans 15:27; ^{<5162>}1 Timothy 5:22; 2 John 11); of participation in outward conditions (^{<8124>}Hebrews 2:14); in sufferings (^{<4043>}1 Peter 4:13).

7. Be not deceived (μὴ πλανᾶσθε). For the phrase see ^{<4069>}1 Corinthians 6:9; 15:33; ^{<5016>}James 1:16. *Deceive* is a secondary sense; the primary meaning being *lead astray*. See on ^{<4124>}Mark 12:24. The connection of the exhortation may be with the entire section from ver. 1 (Eadie and Sieffert), but is more probably with ver. 6. The Galatians are not to think that it is a matter of no consequence whether their fellowship be with their Christian teachers who preach the word of truth, or with the Judaizing innovators who would bring them under bondage to the law.

Is not mocked (οὐ μυκτηρίζεται). N.T. ^o. Quite often in LXX. See ^{<11827>}1 Kings 18:27; ^{<12922>}2 Kings 19:21; ^{<8226>}Job 22:19; ^{<3063>}Proverbs 1:30. Also the noun *μυκτηρισμός* *mockery*, ^{<8307>}Job 34:7; ^{<8346>}Psalms 34:16. See Ps. of Sol. 4:8. The verb, literally, *to turn up the nose at*. Comp. Horace, *Sat.* 1:6, 5, *naso suspendis adunco*, 2:8, 64; *Epist.* 1:19, 45.

That (τούτο). Most emphatic. *That* and nothing else. Comp. ^{<4076>}Matthew 7:16; ^{<4096>}2 Corinthians 9:6.

8. To his flesh (εἰς τὴν σάρκα ἑαυτοῦ). Rather, *his own* flesh. *Εἰς into*: the flesh being conceived as the soil into which the seed is cast. Comp. ^{<4162>}Matthew 13:22. *His own*, because the idea of personal, selfish desire is involved.

Corruption (φθοράν). Primarily, *destruction, ruin*; but it also has the sense of *deterioration, decay*, as ^{<4652>}1 Corinthians 15:42. Comp. Aristotle, *Rhet.* 3:3, 4: "And thou didst sow (ἔσπειρας) shamefully (αἰσχροῶς) and didst

reap (ἐθερίσας) miserably (κακῶς).” See also Plato, *Phaedrus*, 260 D, and on *defile*, ^{<487>}Romans 3:17.

The Spirit. The Holy Spirit: not the higher nature of man.

Eternal life (ζωὴν αἰώνιον). See on ^{<500>}2 Thessalonians 1:9 (additional note).

9. *Be weary* (ἐνκακῶμεν). Lit. *faint* or *lose heart*. Comp. ^{<513>}2 Thessalonians 3:13.

In due season (καιρῷ ἰδίῳ). In the season which is peculiarly the harvest-time of each form of well-doing. See on ver. 5.

Faint (ἐκλυόμενοι). Only here in Paul. See ^{<455>}Matthew 15:32; ^{<483>}Mark 8:3; ^{<503>}Hebrews 12:3, 5. Lit. *to be loosened* or *relaxed*, like the limbs of the weary.

10. *As we have opportunity* (ὡς καιρὸν ἔχουμεν). As there is a proper season for reaping, there is likewise a proper season for sowing. As this season comes to us, let us sow to the Spirit by doing good. Comp. ^{<456>}Ephesians 5:16; ^{<505>}Colossians 4:5.

Let us do good (ἐργαζόμεθα τὸ ἀγαθόν). Let us *work* the good. For the distinctive force of ἐργάζεσθαι see on 3 John 5; and for ποιεῖν *to do*, on ^{<482>}John 3:21. Comp. ^{<512>}Colossians 3:23 where both verbs occur. Τὸ ἀγαθόν is, of course, the *morally* good as distinguished from what is merely *useful* or *profitable*, but includes what is *beneficent* or *kindly*. See Philemon 14; ^{<403>}Ephesians 4:28; ^{<516>}1 Thessalonians 3:6; ^{<487>}Romans 5:7. Here, in a general sense, embracing all that is specified in vv. 1, 2, 3, 10.

Unto them who are of the household of faith (πρὸς τοὺς οἰκείους τῆς πίστεως). Πρὸς combines with the sense of *direction* that of *active relation with*. Comp. ^{<455>}Matthew 13:56; ^{<496>}Mark 9:16; ^{<400>}John 1:1; ^{<485>}Acts 3:25; 28:25; ^{<502>}1 Thessalonians 4:12; ^{<507>}Hebrews 9:20. Frequently in Class. of all kinds of personal intercourse. See Hom. *Od.* 14:331; 19:288; Thucyd. 2:59; 4:15; 7:82; Hdt. i. 61. Ὀικεῖοι *of the household*, rare in N.T. See ^{<403>}Ephesians 2:19; ^{<518>}1 Timothy 5:8. Quite often in LXX of *kinsmen*. It is unnecessary to introduce the idea of a household here, as A.V., since the word acquired the general sense of *pertaining* or *belonging to*. Thus οἰκεῖοι φιλοσοφίας or γεωγραφίας *belonging to philosophy* or

geography, philosophers, geographers. So here, *belonging to the faith, believers.*

11. *How large a letter* (πηλίκοις γράμμασιν). More correctly, *with how large letters.* Γράμματα may mean *an epistle*, as Lat. *litterae*, or *epistles*; but Paul habitually uses ἐπιστολή for an epistle. Γράμμασιν means *with characters*, and πηλίκοις refers to their size. It is claimed by some that the large characters are intended to call the attention of the readers to the special importance of the close of the letter. See below.

I have written (ἔγραψα). The aorist may refer to the whole of the preceding letter, or to the concluding verses which follow. In either case it is probably an instance of the epistolary aorist, by which the writer puts himself at the time when his correspondent is reading his letter. To the correspondent, *I write* has changed itself into *I wrote*. Similarly the Lat. *scripsi*. "Ἐπεμψα *I sent* is used in the same way. See ⁴²³⁰Acts 23:30; ⁴⁸³⁸Philippians 2:28; ⁵¹⁰⁸Colossians 4:8; Philemon 11.

With mine own hand (τῇ ἐμῇ χειρὶ). The aorist ἔγραψα is epistolary, and refers to what follows. The concluding verses emphasize the main issue of the letter, that the Judaizing intruders are trying to win the Galatians over to the economy of circumcision which is opposed to the economy of the cross. It is therefore quite probable that Paul may have wished to call special attention to these verses. If so, this special call lies in the words *with my own hand*, and not in *with how large letters*, which would seem to have been added to call attention to the apostle's handwriting as distinguished from that of the amanuensis. "Mark carefully these closing words of mine. I write them with my own hand in the large characters which you know."

12. *To make a fair show* (εὐπροσωπήσαι). N.T.^o. Class.^o LXX.

In the flesh (ἐν σαρκί). Qualifying the verb *to make a fair show*. The whole phrase is well explained by Ellicott: "To wear a specious exterior in the earthly, unspiritual element in which they move." Ἐν σαρκί is not = *among men*, nor *being carnal*, nor *as regards fleshly things*. The desire to make a good appearance irrespective of inward truth and righteousness, is prompted by the unrenewed, fleshly nature, and makes its fair showing in that sphere.

They constrain (οὔτοι ἀναγκάζουσιν). Neither A.V. nor Rev. gives the strong, definitive force of οὔτοι. It is *these* — the Judaising emissaries, that constrain, etc. Comp. ch. 3:7.

Only lest (μόνον ἵνα — μὴ). Or, *that they may not*. Having no other object, or only from the motive that, etc.

For the cross (τῷ σταυρῷ). Better, *by reason* of the cross. Because of preaching a crucified Messiah. See on ch. 5:11. The Judaisers attempted to cover with the law — the requirement of circumcision — the “offense” of a crucified Messiah.

13. *Neither they themselves who are circumcised* (οὐδὲ — οἱ περιτεμνόμενοι αὐτοῖ). For *neither*, translate *not even*. Const. *themselves* with *keep the law*. The persons referred to are the same as those in ver. 12. The participle tells nothing as to the antecedents of these persons, whether Jewish or heathen. It is general, those who are receiving circumcision. It is = *the circumcision-party*; and the present participle represents them as in present activity. They are circumcised themselves, and are endeavoring to force circumcision upon others.

Keep the law (νόμον φυλάσσουσιν). See on ch. 5:3. They are in the same category with all who are circumcised, who do not and cannot fully observe the law. Comp. ch. 3:10; 5:3. Hence, if circumcision develops no justifying results, it is apparent that their insistence on circumcision proceeds not from moral, but from fleshly motives.

That they may glory in your flesh (ἵνα ἐν τῇ ὑμετέρᾳ σαρκὶ καυχῶσονται). May boast, not of your fulfilling the law, but in your ceremonial conformity; your becoming legal zealots like themselves. They desire only that you, like them, should make a fair show in the flesh. For the formula καυχᾶσθαι ἐν *to glory in*, see ^{<4127}Romans 2:17; 5:3; ^{<4131}1 Corinthians 1:31; ^{<4115}2 Corinthians 10:15.

14. Contrast of Paul’s own boasting and its ground with those of the false apostles.

By whom (δι’ οὗ). The relative may refer either to the cross, *by which*, or to Christ, *by whom*. The cross was a stumbling-block to the Jews (ch.

3:13), and it is the *crucified* Christ that Paul is emphasizing. Comp. ch. 2:20; 5:24.

The world (κόσμος). See on ^{<400>}John 1:9; ^{<4172>}Acts 17:24; ^{<401>}1 Corinthians 4:9.

15. A new creature (καινή κτίσις). Comp. ^{<457>}2 Corinthians 5:17. For *καινή* *new* see on ^{<103>}Matthew 26:29. For *κτίσις* on ^{<589>}Romans 8:19; ^{<4572>}Corinthians 5:17. Here of *the thing created*, not of *the act of creating*. The phrase was common in Jewish writers for one brought to the knowledge of the true God. Comp. ^{<410>}Ephesians 2:10, 15.

16. Rule (κανόνι). P^o. See on ^{<703>}2 Corinthians 10:13, 16. ^{f91b} Emphasis on *rule* not *this*.

Peace be on them (εἰρήνη ἐπ' αὐτούς). The only instance of this formula in N.T. Commonly εἰρήνη with the simple dative, *peace unto you*, as ^{<319>}John 20:19, 21; ^{<300>}Romans 1:7; ^{<403>}1 Corinthians 1:3; ^{<303>}Galatians 1:3, etc. In the Catholic Epistles, with *πληθυνθείη* *be multiplied*. See ^{<1012>}1 Peter 1:2; ^{<3002>}2 Peter 1:2; Jude 2.

Mercy (ἔλεος). In the opening salutations of the Pastoral Epistles with *grace* and *peace*; also in 2 John 3. In Jude 2 with *peace* and *love*.

And upon the Israel of God. The *καὶ* *and* may be simply collective, in which case *the Israel of God* may be different from *as many as walk*, etc., and may mean truly converted Jews. Or the *καὶ* may be explicative, in which case *the Israel of God* will define and emphasize *as many as*, etc., and will mean the whole body of Christians, Jewish and Gentile. In other words, they who walk according to this rule form the true Israel of God. The explicative *καὶ* is at best doubtful here, and is rather forced, although clear instances of it may be found in ^{<405>}1 Corinthians 3:5; 15:38. It seems better to regard it as simply connective. Then ὅσοι will refer to the *individual* Christians, Jewish and Gentile, and *Israel of God* to the same Christians, regarded collectively, and forming the true messianic community.

17. Henceforth (τοῦ λοιποῦ). Only here and ^{<401>}Ephesians 6:10. Commonly τὸ λοιπόν. The genitive is temporal; *at any time* in the future as distinguished from *throughout* the future.

Trouble me (κόπους μοι — παρεχέτε). Lit. *give me troubles*; make it necessary for me to vindicate my apostolic authority and the divine truth of my gospel.

Bear in my body. Comp. ^{<4040>}2 Corinthians 4:10.

Marks (στίγματα). N.T.^o. The wounds, scars, and other outward signs of persecutions and sufferings in the service of Christ. Comp. ^{<4712>}2 Corinthians 11:23 ff. The metaphor is *the brands* applied to slaves in order to mark their owners. Hence Rev., *I bear branded*. Brands were also set upon soldiers, captives, and servants of temples. See on ^{<6330>}Revelation 13:16, and comp. ^{<6101>}Revelation 7:3; 14:1, 9, 11. The scars on the apostle's body marked him as the bondservant of Jesus Christ. The passage naturally recalls the legend of Francis of Assisi.

18. *The grace, etc.* The same form of benediction occurs Philemon 25.

Brethren. Rev. rightly puts the word at the end of the verse. The position is unusual. It would seem as if Paul intended to close this severe letter with an assurance that the “foolish Galatians” were still his brethren: They are addressed as “brethren,” Ch. 4:12; 5:11; 6:1. Comp. ^{<4324>}1 Corinthians 16:24.

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ftb1 - “Medio flexu litoris.” Pliny, H.N. 4:10.

ftb2 - The Cabeiri were Pelasgic deities worshipped in the islands between Euboea and the Hellespont, on the adjacent coasts of Asia Minor, and at Thebes and Andania in Greece. They were four in number, answering to Demeter, Persephone, Hades, and Hermes in the Greek mythology. Throughout the Roman period of Greek history the Cabeiric mysteries were held only second to the Eleusinian, and many Romans of high position were initiated.

ftb3 - John E. C. Schmidt, DeWette, Kern, Baur, Hilgenfeld, Pflleiderer, Weizsacker, Loman, Holtzmann, Schmiede.

ftb4 - Comp., for instance, ^{<small>2 Thessalonians 1:1-7; 2:13-17; 3:1, 3, 12, and ^{<small>1 Thessalonians 1:3, 4, 6, 7; 2:13, 15, 16; 3:3, 4, 5, 8, 9, 10, 11, 12.}}

ftb5 - The authenticity of the 2nd Epistle is defended by Jowett, Godet, Weiss, Lunemann, Schenkel, Reuss, Bleek, Renan, Salmon, Klopper, Julicher, Bornemann, Zahn, McGiffert.

ftb6 - No attempt is made to present an exhaustive catalogue of the Literature.

- ftb7 - See ^{<5107}Romans 16:7; ^{<4806}1 Corinthians 9:6, 6, and Bp. Lightfoot on “The Name and Office of an Apostle,” *Com. on Galatians* p. 92.
- ftb8 - The discussion in detail may be found in Bornemann’s *Thessalonicher-briefe*, p.37 f. and p. 53. See also Spitta, *Urchristenthum*, p. 120 f., and Lightfoot, *Notes on Epistles of St. Paul*, p. 22.
- ftb9 - There has been some dispute as to whether it was applied to a synagogue, but the usage of Josephus and Philo seems decisive in favor of that meaning. See Jos. *Vita*, 54; Juvenal, *Sat.* III 296; Schurer, *The Jewish People in the Time of Jesus Christ*, Div. II, Vol. II., p 73; Wendt, *Apostel-geschichte*, on ^{<4163}Acts 16:13. An inscription preserved in the Berlin Egyptian Museum testifies to the meaning *synagogue* as early as the third century B.C. Zenobia and Vaballath, about 270 A.D., decree the restoration of an inscription on a synagogue, as follows:
 Βασιλεὺς Πτολεμαῖος Εὐεργέτης τὴν προσευχὴν ἄσυλον King Ptolemy Euergetes. decrees that the place of prayer. be an asylum. See Deissmann, *Neue Bibetstudien*, p. 49.
- ftb10 - See an interesting article by John Rendel Harris, *Expositor*, Vol. IV., No. III., 1898, “A Study in Letter-writing.” Also an article by Walter Lock, *Expositor*, Vol. II., No.I., 1897, “^{<4801}1 Corinthians 8:1-9.A Suggestion.”
- ftb11 - See the note in Vol. III., p. 133 ff.
- ftb12 - Much discussion has arisen as to the proper connection of this passage. As punctuated and rendered in A.V. and Rev. the sequence is irregular. There is a clear antithesis between ἄλλ’ *but* and οὐ μόνον *not only*; and the sentence, if regular, would have closed with *in every place*. As it is, a new subject and predicate (*your faith — has gone forth*) is introduced with *in every place*. The simplest and best solution of the difficulty is to accept the irregular construction as characteristically Pauline. Others place a colon after *of the Lord*, and begin a new clause with *not only*.
- ftb13 - Dr. John Rendel Harris offers as a conjectural reading ἀπαγγέλλετε *ye report*, taking the passage as an exact parallel to ch. 2: 1, *ye know that our entrance was not in vain*. He thinks that thus a reference would be shown to a letter from the Thessalonians to Paul, and that

the difficulty would be relieved which grows out of the improbability of a newly founded church exerting so extensive an influence.
Expositor, VOL 4, No. 3, 1898.

ftb14 - See Stanley's condensation of Wetstein, In *Com on Corinthians*, on ^{<400>}2 Corinthians 7:2.

ftb15 - See B. F. Westcott, *Religious Thought in the West*.

ftb16 - Dr. Harris says that the expression must be understood here in the sense "ye have admitted in your letter, " or "ye have testified." I do not think that this can be shown. It looks a little like a piece of special pleading.

ftb17 - Lightfoot's view, that the word is used with a reference to the impurities of the worship of Aphrodite at Corinth and of the Cabeiri at Thessalonica, seems far-fetched.

ftb18 - This interpretation is urged on the ground that **ἐπιβαρῆσαι**, ver. 9, and ^{<318>}2 Thessalonians 3:8, **κατεβάρησα**, ^{<426>}2 Corinthians 12:16, and **ὀβαρῆ**, ^{<410>}2 Corinthians 11:9, all refer to pecuniary support. Accordingly these words are connected with *covetousness*, ver. 5. But they are separated from **πλεονεξία** by a new idea, *seeking glory*, with which their connection is *immediate*. Moreover, it is unlikely that Paul would have attached the idea of covetousness to a rightful claim for support. Our explanation is further favored by the contrasted **νήπιοι**, ver. 7.

ftb19 - Deissmann, *Neue Bibelstudien*, p. 75 f.

ftb20 - See G. A. Deissmann's excellent monograph, *Die neutestamentliche Formel "in Christo Jesu."* Marburg. 1892.

ftb21 - It has been urged that vv. 14-16 are unbecoming one who had been himself a persecutor of the Jewish-Christian churches (so Baur, *Apostel Paulus*), and further that this diatribe is inconsistent with the patriotism which Paul displays in ^{<311>}Romans 9:11: These considerations, it is claimed, go to show that the Epistle is a forgery, or at least that vv. 14-16 are interpolated. Such criticism is hardly worthy of notice. Any allusion here to Paul's part in Jewish persecutions would have been in singularly bad taste. As for Paul's patriotism, genuine and deep though it was, it was secondary to his consuming zeal for Christ and his gospel. What he here says about the Jews he

had long known, and his recent experience in Macedonia might have moved even a patriot to fierce indignation against his own people.

ftb22 - As Ellicott on this passage, who asserts that a denial of that doctrine “can be only compatible with a practical denial of Scripture inspiration.”

ftb23 - Also *International Commentary on Philipians and Philemon*, Excursus on “Bishops and Deacons.”

ftb24 - Weiss substitutes it for **διάκονον**.

ftb25 - So Hesychius, who defines moved, shaken, disturbed (**κινεῖται, σαλεύεται. παράττεται**).

ftb26 - The explanation that Paul uses the participle strictly in its present sense, and means *we who are now being left*, merely distinguishing himself and his readers from those who have died, is strained in the interest of a particular theory of inspiration. See Ellicott.

ftb27 - Professor Ropes of Harvard, *Die Spruche Jesu*, holds the opposite view. He thinks that ver. 15 is not cited as the word of the Lord, but that the beginning of the citation is indicated by **ὅτι**, ver. 16, and the end by *air*, ver. 17, He regards the citation as a free rendering of a *logion* of Jesus, akin to ~~EBB~~ Matthew 24:30 f.

ftb28 - See O. Everling, *Die paulinische Angelologie und Damonologie*, s. 80 ff.

ftb29 - Lightfoot says that the combination **ἅμα σὺν** together with, is too common to allow the separation of the two words. This is not the case. Liddell and Scott give only one instance, Eurip. *Ion*, 717. They give one other with **μετὰ** Plato, *Critias*, 110 A, but here the words are separated. “Mythology and antiquarian research come *together* (**ἅμα**) into the cities, *along with* (**μετὰ**) leisure.”

ftb30 - See B. Jowett, “On the belief of the Coming of Christ in the Apostolical Age,” in *Commentary on the Epistles of Paul*.

ftb31 - Others join *in love* with *esteem* as forming one conception; but the phrase **ἠγεῖσθαι ἐν ἀγάπῃ** is not warranted by usage.

ftb32 - See John H. Ropes, *Die Spruche Jesu*, p. 141 f.; B. F. Westcott, *Introduction to the Study of the Gospels*, 5th ed., p. 454; John B.

Lightfoot, on ^{<ref>}1 Thessalonians 5:21, in *Notes on Epistles of St. Paul*. Also the remarks of Bornemann on this passage.

ftb33 - As Lightfoot on ^{<ref>}Philippians 2:9.

ftb34 - *The Epistles of St. John*, p. 205.

ftb35 - I attempt no interpretation of this passage as a whole, which I do not understand. The varieties of exposition are bewildering. Convenient summaries may be found in Lunemann's Meyer, Dr. Gloag's Introduction to the Pauline Epistles, and Bornemann's Commentary. Generally, it may be said that Paul seems to predict a great moral and religious defection which is to precede the coming of the Lord, and which is to reach its consummation in the appearance of an evil power described as *the Man of Sin*, the personal incorporation and concentration of wickedness. His coming is denoted by the same word as the coming of Christ (*παρουσία* ver. 9). He is represented as sitting in the temple of God, exhibiting himself as God, and performing miracles of falsehood according to the working of Satan. A restraining power is upon him, preventing his revelation before the proper time. The two knots of the passage are the identification of *the man of sin*, and of *him that restraineth*. The man of sin has been identified as Nero, the Pope of Rome, Luther, Mahomet, Caligula, Simon Magnus, Titus. By others, as representing not an individual, but the succession of popes the Jewish nation, and especially the Sanhedrim. The restraining power is explained as the Roman Empire; the German Empire; the Roman Emperor Vitellius; the Apostles; the chiefs of the Jewish nation against Simon the son of Giora; the Emperors Claudius and Vespasian; the pious Jews living at the time of the destruction of Jerusalem, James the Just. Opinions differ as to whether the man of sin is an individual or an organization. Romanists discover him in some representative enemy of Romanism; Protestants in the Roman church and hierarchy. Before any approach to a sound exegesis of the passage can be made, it will be necessary to define and settle the principles of apocalyptic interpretation, a matter which is still very much in the dark. About the only valuable thing that can be fairly extracted from the passage is Paul's firm assurance that God's hand is ever on the work of evil, and that in whatever form or with whatever power it may reveal itself, it will inevitably be subdued and crushed by the power of Christ.

ftb36 - For a full discussion, see Lightfoot, *On a Fresh Revision of the New Testament*. 3rd edition Appendix II.

ftb37 - So Lunemann, Lightfoot, Weizsacker, Ellicott, Bornemann. Schmiedel maintains the A.V. There is in N.T. no instance of ὑπομονή in the sense of waiting for, nor is the verb ὑπομένειν used in that sense. *Waiting for* or *awaiting* is expressed by ἀπεκδέχεσθαι (mostly Paul), ἀναμένειν (once in Paul), ἐκδέχεσθαι (twice in Paul), περιμένειν (not in Paul), προσδέχεσθαι (not in that sense in Paul), and προσδοκᾶν (not in Paul). In ^{<480>}Romans 8:26 Paul has δι ὑπομονῆς ἀπεκδεχόμεθα. In LXX both the noun and the verb are found in the sense of awaiting or waiting for. See ^{<510>}Ezra 10:2; ^{<480>}Psalms 38:7; ^{<4025>}Judges 3:25; ^{<1063>}2 Kings 6:33, Job. 5:7, etc. *Patient waiting for Christ* accords with the general drift of the Epistle. On the other hand see ^{<510>}1 Thessalonians 1:3, and ^{<510>}1 Thessalonians 1:10, *where for waiting for the Son* he uses ἀναμένειν.

ftb38 - The view here given is known as the South Galatian hypothesis. The other view, which limits the application of the name Galatia to the Galatian district, the country of the Asiatic Gauls, is known as the North Galatian hypothesis, and is held by the majority of critics. The South Galatian hypothesis was propounded as early as 1825 by Mynster (*Introduction to the Galatian Epistle*); was maintained by the French archaeologist Perrot (*De Galatia Provincia Romana, Paris, 1867*), who was followed by Renan (*Paulus, 1869*); and has been defended by Hausrath, Weizäcker, Zahn, Pfleiderer, Ramsay (*The Church in the Roman Empire*), and McGiffert (*Apostolic Age*). See also an article by Emilie Grace Briggs, "The Date of the Epistle to the Galatians," in the *New World*, March, 1900, and J. Vernon Bartlett, *The Apostolic Age*. Among the prominent advocates of the North Galatian hypothesis are Bishop Lightfoot (*Commentary on Galatians*), Lipsius (*Hand-Commentar*); Weiss and Jülicher (*Introductions to the N.T.*); Holsten (*Evangelium des Paulus*), Schürer (*Theologische Litteraturzeitung, 1892, 1893, and Jahrbucher fur protestantische Theologie, 1892*), and Sieffert (*Der Brief an die Galater, Meyer, 8 Aufl.*)

ftb39 - Weizsacker.

ftb40 - Galatians with Romans and the two Corinthian letters, were received as genuine and authentic by the Tubingen critics. Some sixteen years ago they were attacked by a small coterie of critics, chiefly in Holland. Allard Pierson and S. A. Naber ascribed the Pauline Epistles to one Paulus Episcopus, a Christian ecclesiastic, who appropriated large portions of certain reformed Jewish writings, and christianised them by means of changes and interpolations. A. D. Loman asserted that Christianity was a messianic movement among the Jews; that Jesus had no existence, but was a purely mythical embodiment of a series of ideas and principles developed in the second century. The four chief Epistles of Paul which contradict this hypothesis are spurious and legendary. Out of the anti-Judaic and universalistic Gnosis of the early part of the second century, was developed a Paul-legend in the interest of a universalistic Christianity. Romans, Galatians, and Corinthians were all written in Paul's name to recommend this Christianity. These views obtained no currency, and were repudiated by even the radical critics of Germany. Rudolph Steck of Bern (1888.) held that none of the four letters were the work of Paul, but were the product of a Pauline party of the second century. He revived the hypothesis of the dependence of the Pauline writings on Seneca.

ftb41 - As, for example, Lightfoot on ^{†181}Philippians 3:11.

ftb42 - See *Introduction to the Catholic Epistles*, Volume 1, page 615 f., and J. B. Mayor, *The Epistle of St. James*, 36-61.

ftb43 - The reader who is curious about the matter may consult J.B. Mayor, *The Epistle of St. James*, chapter 1. He holds the Helvidian theory. Also J. B. Lightfoot, *St. Paul's Epistle to the Galatians*, essay on "The Brethren of the Lord." He holds the Epiphanian theory.

ftb44 - For the expression οἱ δοκοῦντες in Class., see Thucyd. 1:76; Eurip. *Hec.* 295; *Troad.* 609.

ftb45 - This explanation is adopted by Sieffert, Meyer, and Weizsacher. The expositors generally admit that no doubt on Paul's part is implied (so Winer, Alford, Lipsius, Ellicott, Lightfoot), but mostly insist on the first sense of μή πως. The difficulty of reconciling these two positions, which is clearly recognized by Ellicott, is evaded by referring τρέχω and δραμον to the opinions of others. So Ellicott: "If

others deemed Paul's past and present course fruitless, it really must, in that respect, have amounted to a loss of past and present labor."

ftb46 - Others, as Meyer, Ellicott, Sieffert, take **ποτέ** as strengthening the indefinite sense of **ὅποῖοι** like the Latin *cunque*. "Whatever in the world they were." This sense of **ποτέ** occurs in Class. but not in N.T. volume 6-7.

ftb47 - It is objected that this meaning is precluded by the middle voice, which requires us to render *undertook*. But the word in the middle voice is used in an active sense (see Xen. Cyr. 8:5, 4). It may mean *to lay upon another for one's own use or advantage* (Xen. Anab. 2: 2, 4). So here. They imposed no obligations in their own interest as Jewish Christians.

ftb48 - So Weizacker, *wirksam war*: and Lipsius, *sich wirksam erwiesen hat*.

ftb49 - See Pindar, Ol. 2:146, of Hector; Eurip. Iph. T. 50, 55, of the sons of a house. Hor. *Carm.* 1:35, 13, *stantem columnam*, of the public security and stability. Chaucer, of the Frere, *Prol. to Canterbury Tales*, 214,

"Un-to his order he was a noble post."
Milton, *Par. L.* 2:302,

of Beelzebub: "in his rising seemed A pillar of state."

See also Clement, *ad Corinthians* 5, and in N.T. ^{<5485>}1 Timothy 3:15; ^{<6182>}Revelation 3:12.

ftb50 - Lightfoot says that, in patriarchal times, the outward gesture which confirmed an oath was different, and refers to ^{<6242>}Genesis 24:2. But this usage is referred to in only one other place, Genesis 67:29, and nothing is certainly known as to the significance of the act. See the interesting note on ^{<6242>}Genesis 24:2, in Lange's *Commentary*.

ftb51 - See a striking passage in Arrian's *Epictetus*, 2:9.

ftb52 - See Thuc. iv. 18; 6:86; Hdt. ii. 15. Comp. the meaning *to be taken for granted*, Plato *Symp.* 198 D; Tim. 30 C.

ftb53 - Hdt. vii. 144; Thuc. ii. 64. Comp. Aesch. *Agam.* 961, *to be in store*.

- ftb54 - Professor C. C. Everett, *The Gospel of Paul*, page 147. The reader will do well to study his interesting and suggestive discussion.
- ftb55 - See *International Commentary on Philipians and Philemon*, Excursus on “Paul’s Conception of Righteousness by Faith,” page 123 ff.
- ftb56 - As Lightfoot, *Introduction to Commentary on Galatians*, page 15.
- ftb57 - So Aristot. *Probl.* 20,34. The derivation from βάζω, βόσκω to *speak* or *talk* (Sieffert, Lightfoot, doubtfully, Thayer) is doubtful, as is also the connection with Lat. *fascinare* to bewitch. Comp. Vulg. *fascinavit vos*. See Curtius, *Greek Etymology*, Transl. 531, and Prellwitz, *Etymologisches Wörterbuch der griechischen Sprache*, sub βάσκανος.
- ftb58 - See Aristoph. *Av.* 450; Just. Mart. *Apol.* 2, 52; Plut. *Camillus*, 11. So, acc. to some, Jude 4, registered for condemnation. Comp. 1 Macc. x. 36, enrolled.
- ftb59 - Many of the earlier interpreters, *the hearing of the faith*, i. e., the reception of the gospel; but *the faith* is not used in the Pauline epistles as = *the gospel*. Others, as Lightfoot and Lipsius, *hearing which comes of faith*. But ἄκοή is habitually used in N.T. in a passive sense (see on ^{<0123>}1 Thessalonians 2:13), and the opposition is not between *doing* and *hearing*, but between the *law* and *faith*.
- ftb60 - In Hebrew 10:38, μοῡ after δίκαιος is retained by Tischendorf, Weiss, and Rev. T., and is bracketed by WH. Vulg. has *justus autem meus*.
- ftb61 - See Clement, *Ad Corinthians* 10, who enumerates the different forms of the promise to Abraham, citing ^{<0123>}Genesis 12:1-3; 13:14-16; and ^{<0155>}Genesis 15:5,6. See also ^{<0158>}Genesis 15:18; 17:8; 22:16-18.
- ftb62 - With this compare the words of Ellicott. “It may be true that similar arguments occur in rabbinical writers: it may be true that σπέρμα is a collective noun, and that when the plural is used ‘grains of seed’ are implied. All this may be so, — nevertheless, we have here an interpretation which the apostle, writing under the illumination of the Holy Ghost, has deliberately propounded, and which therefore, whatever difficulties may at first appear in it, is profoundly and indisputably true.”

ftb63 - The LXX of ^{<024>}Exodus 12:40 which Paul is assumed to follow, says that the sojourn of Israel in Egypt and *in the land of Canaan* was 430 years, according to one reading; but according to another, 435 years. Lightfoot says the 5 in the Vatican Ms. is erased, but Swete retains it in his edition of the LXX. The words *in the land of Canaan* are not in the Hebrew. In ^{<053>}Genesis 15:13 (comp. ^{<4076>}Acts 7:6. 400 years are given.

ftb64 - See an interesting passage in Plato, *Lysis*, 207, 208.

ftb65 - Ellicott and Lightfoot deny this, and say that **ενι** is the lengthened form of the adverbialised preposition **ἐν**, with which **εστι** must be supplied. But both retain in their texts the accentuation **εστι**, whereas the lengthened form of the preposition is **ἐνί**. In ^{<4005>}1 Corinthians 6:5, and often in Class. **ενι** and **ἐν** are found together, showing that **ενι** stands independently as a compound word. See Xen. *Anab.* 5:3, 11; Hdt. vii. 112; Plato, *Phaedo*, 77 E.

ftb66 - Hatch, *Essays in Biblical Greek*, page 73, thinks that it means *the administrator of the city lands*. **ὀικονομία** in papyri of the first and second centuries A. D. often signifies record, *document*.

ftb67 - The *living* father, Meyer, Sieffert. Alford, Ellicott, Eadie, leave it undecided. The *dead* father, Lipsius, Lightfoot, with the majority of older interpreters.

ftb68 - See E. Y. Hincks, *Journal of Bibl. Lit.*, Volume 15, 1896, page 183. Otto Everling, *Die paulinesche Angelologie und Damonologie*, page 65 ff. H. von Soden, on ^{<5008>}Colossians 2:8, in the *Hand-Commentar*. A. Ritschl, *Rechtfertigung und Versohnung*, 3rd ed., ii., page 252. F. Spitta, *Der zweite Brief des Petrus*, etc., page 263 ff. E. Kuhl, Meyer series, *On Peter and Jude*. T. K. Abbott, *International Commentary*, on ^{<5008>}Colossians 2:8.

ftb69 - See T. K. Abbott on ^{<4023>}Ephesians 1:23, *International Commentary*, and comp. Lightfoot's detached note in *Commentary on Colossians*, page 323.

ftb70 - See *International Commentary on Philipians and Philemon*, page 83, and A. B. Bruce, *The Humiliation of Christ*, page 431. Also W. Beyschlag, *Die Christologie des Neuen Testaments*, and *Neutestamentliche Theologie*, 2 Aufl., Volume ii., page 77 ff.

- ftb71 - Dr. Plummer on ^{<400>}Luke 1:3 is, I think, mistaken in explaining **ανωθεν** in ^{<405>}Acts 26:5 as *radicitus* (thoroughly).
- ftb72 - See Ewald, *Antiquities of Israel* (trans.), page 342 ff. Riehm, *Handw. des Bib. Alterth.*, Art. "Monate." Schrader, *Keilinschriften*, 2nd ed. Wieseler, *Chronologie*.
- ftb73 - See Weizsacker, *Apostolische Zeitalter* (trans.) 1:112. McGiffert, *The Apostolic Age*, page 177 ff. Ramsay, *The Church in the Roman Empire*, page 62 ff.
- ftb74 - The reading, however, is doubtful. Tischendorf, Weiss, Tregelles, read **τέκνα**, which Westcott and Hort give in margin.
- ftb75 - Others: "Do ye not hear it as it is read in your worshipping assemblies?" The reading **ἀναγινώσκετε** *read aloud, read publicly*, is found in DFG, and is followed by the Vulg., *non legis*.
- ftb76 - *Paul's Conception of Christianity*, page 68.
- ftb77 - On allegorical interpretation in general see F. W. Farrar, *History of Interpretation*, Bampton, 1855. On the early training of Paul, Derenbourg, *Histoire de la Palestine d' apres les Thalmuds*, chapters 21, 22.
- ftb78 - See Lightfoot's excursus in *Commentary on Galatians*, page 190 ff.
- ftb79 - Lipsius explains the verb from the usage of grammarians, as *having letters of equal value*, and says that it is an example of the *Gematria* of the rabbinical schools, one of the methods of esoteric interpretation by which a numerical value was given to the letters of a word, and the word was connected with any other word the letters of which had the same numerical value, as *Mashiach Messiah*, and *nachash serpent*.
- ftb80 - Lightfoot says that **στήκω** does not appear earlier than N.T. There are, however, three instances in LXX where it appears as a various reading: ^{<404>}Exodus 14:13; ^{<406>}Judges 16:26; ^{<408>}1 Kings 8:11. In the two latter passages it is the reading of B, and is adopted by Swete. Lightfoot also says that it is found only in Paul, with one exception, ^{<412>}Mark 11:25. It occurs ^{<403>}Mark 3:31; ^{<402>}John 1:26. In ^{<404>}John 8:44 and ^{<410>}Revelation 11:4 there is a dispute between **εστηκεν** and **εστηκεν**. In both cases Westcott and Hort adopt the former, and Tischendorf the latter.

- ftb81 - Comp. *ελπιδα προσδοκᾶσθαι*, Demos. 1468, 13, and *προσδέχομαι*, Eurip. *Alcest.* 130: *τὴν ἐλπιδα*, ^{<A1B>}Titus 2:13. Also LXX, ^{<A30>}Isaiah 28:10; 2 Macc. vii. 14.
- ftb82 - See Dr. William H. Thomson's admirable little volume, *The Parables by the Lake*.
- ftb83 - So Lightfoot, Meyer, Ellicott, Eadie.
- ftb84 - Deissman, *Neue Bibelstudien*, p. 26 ff., holds that the word does not originate in Biblical Greek. His remarks, however, are not conclusive.
- ftb85 - See Professor Sanday's note on the history of *ἀγάπη*, *Commentary on Romans* (International), p. 374.
- ftb86 - Interpreters differ in the explanation of *πρὸ*. Lightfoot, Ellicott, Eadie, Thayer, Alford, Weiss, say caught *in* the fault *before* he can escape. But this is an unusual meaning of the verb, which is certainly not settled by Wisd. xvii. 17. Ellicott objects to the meaning given in the note, that, in that case, *πρὸ* would seem to excuse, whereas *καὶ* appears to point to an aggravation of the offense. If that be true, then, on Ellicott's explanation, the aggravation of the offense would appear to be in being caught.
- ftb87 - Quite a number of high authorities read *ἀναπληρώσετε*, future, *ye shall fulfill*.
- ftb88 - Blass, however (*N.T. Gramm.*, p. 68, note), says that *φρεναπάτης* appears in a papyrus of the second century B.C. He refers to Grenfell, *An Alexandrian Erotic Fragment*, Oxford, 1896, p. 3. See also Sophocles, *Greek Lexicon of the Roman and Byzantine Periods*, sub *φρεναπάτης*.
- ftb89 - Still, this does not always hold. We find *γέννημα, δίωγμα, θέλημα, ἴαμα, κήρυγμα, πλήρωμα* for *γέννησις, δίωξις, θέλησις, ἴασις, κήρυξις, πλήρωσις*.
- ftb90 - So many ancient interpreters, and Lightfoot, Ellicott, De Wette, Eadie, Alford.
- ftb91 - For the history of the word see Westcott, *Canon of the N.T.*, Appendix A.
- ftb92 - All that can be said in favor of the reference to Spain, is said by Bp. Lightfoot, *S. Clement of Rome*, ad loc.

- ftb93 - This is succinctly shown by Edwin Hatch, in his article "Pastoral Epistles," in the *Encyclopaedia Britannica*; and more in detail by von Soden, in his introduction to the Pastorals in the *Hand-Commentar*. The most recent defence of the opposite view is by John Vernon Bartlett, *The Apostolic Age*, 1899.
- ftb94 - Full lists of peculiarities of style and diction will be found in Holtzmann, *Die Pastoralbriefe*, ch. 7.
- ftb95 - See Pfeiderer, *Urchristenthum*, p. 801 ff., and Holtzmann, *Die Pastoralbriefe*, ch. 9.
- ftb96 - See Ellicott.
- ftb97 - It is difficult to determine the meaning decisively. The kindred verb **καταστέλλειν** means (a) *to put in order* or *arrange*. **Στέλλειν** is *to put* or *place*, and **κατὰ** probably has its distributive sense, denoting succession, relation, or proportion of parts. (b) *To let down* or *lower*, **κατὰ** having its primary sense of *down*. (c) Metaphorical, derived from the preceding, *to check* or *repress*. Thus Acts 19:25, 36. See also 2 Macc. iv. 31; 3 Macc. vi. 1. Hence **ὁ κατεσταλμένος** *the man of calm* or *sedate character* (Diod. i. 76; Arrian, *Epict.* iii. 23, 16). From these data two possible meanings are drawn: (1. *dress, attire*. So Hesychius (**περιβολή** garment) and Suidas (**στολή** raiment). It is used in Isaiah 61:3 as the translation of matsateh, *covering, wrapping*. The root ath, in every case, points to *veiling*. Plutarch (*Pericles*, 5. has **καταστολή περιβολῆς** *arrangement of dress*; and Josephus, B. J. 2:8, 4, **καταστολή καὶ σχῆμα σώματος** *disposition and equipment of body*, which phrase is explained by the following reference to details of dress. It must be admitted, however, that, with the exception of Isaiah 61:3, there is no instance of the absolute use of **καταστολή** in the sense of *dress*. The meaning in Plutarch is clearly *arrangement*, and in Josephus, **σχῆμα** may be rendered *dress*, while **καταστολή** probably means the general arrangement of the person. It is quite possible that from the use of **καταστολή** in these connections, it may have come to mean *dress* by itself. A possible analogy is suggested by the English *attire*, from the old French *atirier* or *atirer*, *to arrange, equip, decit., dress*, cognate with Provençal *atierar(a tire)*, *to bring into row or order*. The sense of adjusting or regulating runs into that of adorning. The context here, which refers to details of apparel, the fact

that both Paul and Peter specifically deal with the subject of female attire, the clear usage in Isaiah, the association of *καταστολή* with dress, and the definitions of the old lexi. cognographers, all seem to point to the meaning *apparel* So Holtzmann, Huther, and Weiss.

- ftb98 - Ammonius the Grammarian, fourth century. He wrote a work *On the Differences of Words of Like Signification*, which was appended to many of the older lexicons.
- ftb99 - The different uses of *αἰδώς* in Homer are discussed in a very interesting way in Gladstone's *Homer and the Homeric Age*, Vol. II., p. 431 ff. The best discussion of the word is by Schmidt, *Synonymik der griechischen Sprache*, VoL III., §140.
- ftb100 - The other rendering proposed is to retain the parenthesis, and connect *δὲ ἐργῶν ἀγαθῶν* through good works with *κοσμεῖν* adorn. Thus it will read. "Adorn themselves with good works. The objection to this is that *κοσμεῖν* is previously construed with *ἐν* ("in modest apparel, not in braided hair, gold, pearls, etc."), and we should therefore expect ejn instead of dij with good works. Further, it would be unsuitable to describe good works as an ornament when he is speaking of the demeanor of women in church assemblies
- ftb101 - See Introduction, and *Excursus* on "Bishops and Deacons" in *International Commentary on Philippians and Philemone*
- ftb102 - The reference to second marriages here is held by Holtzmann, Ellicott, von Soden, Wace, and Pfleiderer. Huther and Farrar take it as simply opposed to an immoral life, especially concubinage.
- ftb103 - See Dr. Sanday, *Expositor*, 3rd ser., v., 98, and Reville, *Les Origines de l' Episcopat*, p. 153 f.
- ftb104 - Holtzmann and Huther add ^{<G0011>} 1 Peter 4:11; but Huther says that it is not to be limited to the official ministry of the Deacon. It may fairly be taken in the general sense of *serve*. So von Soden.
- ftb105 - The reading *τάχιον* or *ταχεῖον* more quickly, is preferred by Tischendorf and Weiss. The comparative would signify *sooner than these instructions presuppose*.
- ftb106 - Holtzmann makes an ingenious plea for apposition with *γεοῦ* God, though he does not decisively adopt it. Others explain as

beginning the following clause, thus: "A pillar and stay of the truth, and confessedly great, is the mystery of godliness." This is quite inadmissible, as is the reference of the words to Timothy.

ftb107 - Dr. Briggs, *Messiah of the Apostles*, p. 229, thinks that the whole church is conceived as a pillar uplifting a *platform* or *basis* (ἔδραϊώμα) on which the truth rests. Besides being contrary to the true sense of ἔδραϊώμα, this explanation compels a very awkward metaphor

ftb108 - Those who are interested in the details of the controversy over this reading, may consult S. P. Tregelles, *An Account of the Printed Text of the Greek New Testament*, p. 165; and F. H. A. Scrivener, *Introduction to the Criticism of the New Testament*, 1st ed. Vol. II. 4th ed 390-395.

ftb109 - See J. B. Lightfoot, *S. Clement of Rome*, Vol. II., p. 406 ff.

ftb110 - This explanation destroys the chronological order, since the appearing to angels, the preaching among the nations, and the being believed on in the world, followed the ascension. But I am not sure that the preservation of the chronological order is absolutely essential, or that it might not have been violated in the credal hymn. The fact of the formal use of ἀναλαμβάνειν by Luke to describe the ascension seems to me to be significant, especially in view of the numerous and striking affinities of vocabulary in Luke, Acts, and the Pastorals. Besides, there is absolutely nothing else to which the word can naturally be referred here. The explanation to which von Soden inclines, that Christ was as taken up in glory by Christians, either in the ascription of glory to him or in the glory thereby imparted to men, seems most unnatural and forced.

ftb111 - Holtzmann, von Soden, Weiss, and Ellicott, instead of ἀγωνιζόμεθα *we strive*, read ὀνειδιζόμεθα *we suffer reproach*.

ftb112 - After carefully studying Holtzmann's elaborate attempt to prove that χάρισμα means *office conferred by ordination*, I am unable to see in it anything but a most ingenious piece of special pleading. There is absolutely no instance of the use of the word in that sense. The meaning given above is confirmed by Paul's usage as well as by that of Justin Martyr, Clement of Alexandria, Tertullian, Origen, and Eusebius. Ἐν σοὶ in *thee* cannot be wrenched into *thy* by references to

<506>2 Timothy 1:5 and <402>Matthew 6:23. "The office that is in *thee*" is quite inadmissible.

ftb113 - Holtzmann says that this passage in Acts is the basis of the ordinations picture presented here.

ftb114 - Eyh. ii; Magnes. ii, xiii; Tratt. ii, vii; Philad. iv, v, vii; Smyrn. viii, xii.

ftb115 - The view that the original Christian polity was drawn from that of the Synagoge was maintained by Rothe, Baur, Lightfoot, Hatch, and others. The development of the view given above is largely due to Schurer, *Geschichte des jüdischen Volkes im Zeitalter Jesu Christi*, 2 Aufl., Bd. II. English trans. *A History of the Jewish People in the Time of Jesus Christ*, 2nd divis., Vol. II., p. 56 ff. Also, *Gemeindevorfassung der Juden in Rom in der Kaiserzeit*.

ftb116 - For a more detailed examination of this subject I must refer the reader to my Excursus on "Bishops and Deacons" in the *International Commentary on Philippians and Philemon*.

ftb117 - The late Dr. Hort, in his *Ecclesia*, holds that "Bishop" was not the designation of an *office*, but of a *function*. It was a description of the Elder's function. He says: "It is now pretty generally recognised . . . that we have not here (in the word ἐπίσκοπος) a different office, held by one person in contrast to the plural *Elders*." And he adds: "It is hardly less erroneous to take ἐπίσκοπος as merely a second title, capable of being used convertibly with πρεσβύτερος" (p 190).

ftb118 - So Holtzmann, who finds in it a trace of "the Mothers of the Synagogue" in the synagogues of the Jewish dispersion. See *Pastoralbriefe*, p. 241.

ftb119 - See Ignatius, Ep. to *Polycarp*, IV. nolyearp, Ep. to *Philippians*, VI.

ftb120 - On the enrollment of virgins in this order see Lightfoot, *Ignatius*. Vol. II., p. 322 ff. (2nd ed.).

ftb121 - Weizacker has it: wenn sie trotz Christus in Begierde fallen.

ftb122 - Holtzmann adds <4112>Mark 10:12, after the reading of T. R. γαμηθῆ ἀλλω *be married to another*. But the correct reading there is γαμήσῃ ἀλλον *have married another*.

- ftb123 - The construction is awkward at best. The most common explanation is to make ἀργαὶ *idle* depend upon μανθάνουσιν *they learn*, understanding εἶναι *to be*. *they learn to be idle*. Others take περιερχόμεναι with, μανθάνουσιν; *they learn to go about*, which is not Greek. von Soden makes τὰ μὴ δέοντα *what they ought not* the object of both, μανθάνουσιν and λαλοῦσαι *speaking*, which is clearly inadmissible.
- ftb124 - Various explained, of ordination; of reception into the communion of the church; of the reception of heretics who, having been excluded from one congregation' should present themselves to another as candidates for membership.
- ftb125 - A temporal meaning is sometimes claimed for ^{<3078>}Hebrews 7:18 (so Holtzmann), but without sufficient reason. The commandment there is represented as an introduction to a greater and final ordinance.
- ftb126 - So Weizsacker: *sich des Wohlthuns befieissigen* Similarly, Holtzmann, von Soden, and Huther.
- ftb127 - The A.V. *perverse* disputings grew out of the reading of T. R. παραδιατριβαὶ in which παρὰ was taken in the sense of neglect or violation. Some of the Greek Fathers supposed that the word involved the idea of moral or mental *contagion*, and illustrated it by mangy sheep, which communicate disease by rubbing against each other. It is suggestive that διατριβή a *wearing away* or *waste of time* gradually passed into the meaning of *argument*. *Diatribē*, from the sense of *disputation*, passed into that of *invective* or *philippic*.
- ftb128 - See Hegesippus in Eusebius, H. E. iii. 20, 32, and the Epistle of the churches of Vienne and Lyons to the churches of Asia and Phrygia, Eusebius, H. E. v:1.
- ftb129 - See W. M. Ramsay, *The Church in the Roman Empire before A.D. 170*, and the monograph of E. G. Hardy, *Christianity and the Roman Government*, the best treatise on the subject in English.
- ftb130 - Where Westcott and Hort read χαρὰν *joy*; Tischendorf and Weiss χάριν *thanks*.
- ftb131 - As δι' ἣν αἰτίαν *quam ob rem* (2 Timothy. 1:6, 12, ^{<3013>}Titus 1:13): ὁν τρόπον *quemadmodum* (2 Timothy. 3:8): οἴους *quales* (2 Timothy.

3:11). Little or nothing can be inferred from these instances as to the composition of these Epistles at Rome.

ftb132 - Others with I *have remembrance*; but *without ceasing* would make it superfluous. Comp. ^{ΣΕΒΩ}1 Thessalonians 3:10.

ftb133 - According to Hofmann, they are *epistolary tears* (!) — a letter of Timothy to Paul, expressing his distress at the apostle's imprisonment, and, therefore, an occasion of thanksgiving to Paul.

ftb134 - The A.V. follows T. R. **δοῦν**; (the Lord) give.

ftb135 - Others connect With what follows: I endure — on this account, namely, that the elect may obtain salvation. For the elects' sake is not against this connection, since God's election does not do away with the faithful efforts of his servants.

ftb136 - Others refer faithful is the saying to what follows, and render **γὰρ** namely.

ftb137 - In 'armon *palace, fortress, citadel, hall*, is rendered by **θεμελία** See Hosea. 8:14; Amos 1 4, 7, 10, 12, 14; Jeremiah. 6:6; Isaiah.25:2.

ftb138 - As in the Westminster Confession, where this passage is cited as a proof-text of the dogma that those “angels and men” who are “predestined and foreordained” to everlasting life or death, “are particularly and unchangeable designed: and their number is so certain and definite that it cannot be either increased or diminished.” Chapter iii., Sect.4.

ftb139 - Some, as A.V., make both **αὐτοῦ** and **ἐκείνου** refer to the devil. Others explain: “having been taken captive by him (the servant of God) to do his (God's) will. “Others again, “having been taken captive by him (God) to do his (God's) will”

ftb140 - So Aeschylus, Agam. 1235, of Clytaemnestra, **ἄσπονδόν τ' ἄρὰν φίλοις πνέουσαν** “breathing an *implacable* curse against her friends.”

ftb141 - Holtzmann, on ^{ΣΕΒΩ}Titus 3:3, has, an apt comment: “Im Dienste eines *bunten* Getriebes von Begierden.” Weizacker: “Von allerlei Begierden umgetrieben.”

ftb142 - Joseph. *Ant. Proem.* 3, 4; 10:10, 4. Philo, *Vit. Mos.* 3, 39; *De Praem. et Poen.* & 14; *Leg. ad Gai.* & 29.

- ftb143 - The few passages which are cited in favor of the use of **γραφή** for Scripture as a whole, as ^{<RB2>}John 2:22; 17:12; ^{<RB2>}Galatians 3:22, are not decisive. They can all be assigned, with much appearance of probability, to definite Old Testaments passages.
- ftb144 - Weizsacker's *sich herzieht* is feeble. Better von Soden, *sich aufsammeln*; or Bahsen, *in Masse herbei schaffen*; or Hofmann, *hinzuhaufen*.
- ftb145 - The word appears in different forms. T. R. **φαιλόνης**. Also **φελώνης**, **φαιλώνης**.
- ftb146 - A Greek sophist of Bithynia in the second half of the third century, author of a selection of Attic verbs and nouns excluding all but the best Attic forms, and arranged alphabetically.
- ftb147 - On the **βύβλος** see Hdt. ii. 92, and Rawlinson's notes in his Translation.
- ftb148 - Much curious and useful information on the subject of ancient bookmaking is contained in Theodor Birt's *Das antike Buchwesen in seinem Verhältniss zur Litteratur*, Berlin, 1882.
- ftb149 - Not with **πίστιν**, nor **ἐπίγνωσιν**, nor **ἀληθείας**, neither of which rest upon hope; nor with **τῆς κατ' εὐσέβειαν**, which is a defining clause complete in itself.
- ftb150 - Readers of Goethe will recall his "Festspiel," *Des Epimenides Erwachen Werke*, Bd. 18.
- ftb151 - In accordance with this view von Soden renders *priesterlich*. The A.V., better than the Rev. *reverent*, which is colorless.
- ftb152 - follows the T. R. **οἰκουρούς**. Even with this reading the rendering is not accurate. The meaning is not *stayers* at home, but *keepers* or *guardians* of the household.
- ftb153 - Some interesting remarks on the use of **ἀγαθός** by Homer may be found in Gladstone's *Homer and the Homeric Age*, 2:419 ff.
- ftb154 - See Aristoph. *Vesp.* 949; Plato, *Euthyphro*, 3 D; *Protag.* 312 A; Zen. *Cyrop.* ii. i. 22; vii. i. 39. Deissmann cites one instance in an inscription at Carpathus, second century B.C., **ἀνέγκλητον αὐτὸν παρέσχηται** *show himself blameless*; and another from Mylasa in

Caria, first century B. C., *χρήσιμον ἑαυτὸν παρέσχηται* may show himself useful.

ftb155 - For one person are urged:

1. That the two appellations **θεὸς** and **σωτήρ** are included under a single article.
2. That **σωτήρ** With **ἡμῶν**, where there are two appellatives, has the article in every case, except ^{<5001>}1 Timothy 1:1; and that therefore its omission here indicates that it is taken with **θεοῦ** under the regimen of **τοῦ**.
3. That **ὁς** in verse 14 is singular and refers to Christ, indicating that only one person is spoken of in verse 13.
4. The analogy of ^{<6002>}2 Peter 1:1, 11; 3:18.
5. The declarations concerning Christ in ^{<5005>}Colossians 1:15; ^{<5002>}2 Thessalonians 1:7; ^{<6003>}1 Peter 4:13; ^{<5009>}Colossians 2:9.

For two persons are urged:

1. The fact that **θεὸς** is never found connected directly with **Ἰησοῦς Χριστὸς** as an attribute.
2. The frequency with which God and Christ are presented in the N.T. as distinct from each other, as having a common relation to men in the economy of grace, makes it probable that the same kind of union is intended here, and not a presentation of Christ as God.
3. The evident reference of **θεοῦ** in verse 11 to God the Father.
4. The analogy of ^{<5002>}2 Thessalonians 1:12.

ftb156 - The attempts to resolve the meaning into practice are mostly suspicious Of the four examples cited by Alford, two at least, Thucyd. 8:76, and Soph. *Elect.* 980, have clearly the sense of *taking the lead*. When Plutarch says of Aspasia **οὐ κοσμίῳ προεστῶσα ἐργασίας**, he means that she *superintended* an unseemly employment; she was at the head of an establishment. Notwithstanding all criticisms to the contrary, the Vulgate was on the right track, *bonis operibus praeesse*.

ftb157 - So Pfliegerer, von Soden, Julicher, Weizsacker, McGiffert.

ftb158 - See Lightfoot's *Clement of Rome*, Vol. 1, p. 59 ff. VOL. IV. — 24.

ftb159 - This temple was founded B.C. 180-145 by Onias, one of the high-priestly family. The building was a deserted temple of Pasht, the

cat-goddess. A description is given by Josephus *B. J.* 7. 10, 3; *Cont. Ap.* 2. 2.

- ftb160 - An able defense of the Roman hypothesis may be found in Réville, *Les Origines de l'Épiscopat*. While these sheets are going through the press, I have received the first number of Preuschen's *Zeitschrift für die neuest. Wissenschaft und die Kunde des Urchristenthums*, containing Harnack's ingenious paper, *Probabilia über die Adresse und den Verfasser des Hebräerbriefs*. He holds that the epistle was addressed to a Christian community — a house-church in Rome: that it was written by Aquila and Prisca, principally by the latter, and that, so far from being addressed especially to Hebrew Christians, it entirely ignores the difference between Hebrews and Gentiles.
- ftb161 - The results of even this attempt vary considerably. Bleek, 68-69: Lünemann, 65-67: Riehm, 64-66: Ebrard, end of 62: DeWette, 63-67: Tholuck and Wieseler, about 64: Alford, 68-70: Salmon, before 63: Westcott, 64-67: Jülicher, not before 70: Weiss, near 67: Harnack, 65-95: McGiffert, 81-96. One of the fairest and ablest discussions is by Harnack, *Chronologie der altchristlichen Litteratur*. Jülicher's discussions, in his *Einleitung in das Neue Testament*, will also repay study.
- ftb162 - Although critics are not unanimous on this point. It is disputed by Tholuck, Riehm, and Wieseler, and Weiss is evidently inclined to agree with them.
- ftb163 - A valuable discussion of the object is that of Riehm, *Lehrbegriff des Hebräerbriefs*, § 27.
- ftb164 - Lightfoot, on ^{smk}Colossians 1:16.
- ftb165 - See *De Concupisc.* 11: *De Opif. Mund.* § 51: *De Plant. No.* § 12.
- ftb166 - *Effulgence* is the rendering of the Greek fathers and of the majority of modern interpreters. The few instances of the word elsewhere give little help toward a decision, since in most if not all of them the meaning is disputed. The reader will do well to consult Theodoret on this passage; Athanasius, *Contra Arianos*, Orat. 2; Origen on John 32:18, and *Hom. on* ^{amh}Jeremiah 9:4, Chrysostom. *Hom.* ii. 2. See also Riehm, *Lehrbegriff des Hebräerbriefes*, 278 300, 408, 412.
- ftb167 - The A. V. follows the T R $\delta\iota'$ $\epsilon\alpha\nu\tau\omicron\upsilon\delta$, which is a gloss.

ftb168 - Opinions differ as to the sense in which this expression is applied to the Messiah. Origen, Athanasius, Lünemann, Alford, Bleek, *the eternal generation of the Son*: Chrysostom, Theodoret, Eusebius, Gregory of Nyssa, *the generation of the Son in time*: De Wette, *the manifestation of Jesus to men as the Son of God*: von Soden, *the establishment of the Son as heir in the world to come*. The reference to the resurrection is held by Delitzsch, Westcott, Weiss, Calvin.

According to these different explanations, **σήμερον** *today* will signify *eternity*, the time of *the incarnation*, the time of *the first prophetic announcement of Christ as Son*, the time of *the ascension*.

ftb169 - Bleek, Ebrard, Lünemann, Toy, rend. “who maketh winds his messengers and flames of fire his servants.” This is defended on the ground of the previous “who maketh clouds his chariots.” But in the Hebrew the order of our passage is transposed; and according to this rendering there would be no allusion to angels.

ftb170 - This is the reading of the LXX, and is followed by Tischendorf and Weiss. Westcott and Hort bracket **του αἰῶνος**.

ftb171 - On this subject see T. K. Abbott, *International Commentary on* ^{<1000>}Colossians 2:8, and compare Lightfoot, *Commentary on Colossians*, ad loc. Also von Soden ad loc. in *Hand-Commentar on Colossians*; Professor Hincks in *Journal of Biblical Literature*, Vol. xv., 1896; Otto Everling, *Die paulinische Angelologie und Daemonologie*, p. 65 ff.

ftb172 - Schmidt, Art. “Stand doppelter Christi,” Herzog, *Real Encyc.*

ftb173 - Findlay, *Expositor*, 3rd ser. ix. 229, calls attention to the fact that **ἡλαττωμένον** and **ἔστεφανωμένον** are in the same tense and grammatical form, indicating contemporary rather than successive states. For **χάριτι θεοῦ** *by the grace of God*, some texts read **χωρίς θεοῦ** *apart from God*. So Weiss. On this reading interpretations differ, as, *apart from divinity: forsaken by God: for all, God only excepted* (!).

ftb174 - For the construction see Moulton’s Winer, p. 402; and for similar instances, ^{<1007>}Luke 1:74; ^{<4112>}Acts 11:12; 15:22; 25:27.

ftb175 - The Vulgate has “qui multos filios in gloriam adduxerat.” For the construction see Burton, *New Testament Moods and Tenses*, §149.

ftb176 - Professor Toy, *Quotations in the New Testament*.

- ftb177 - I desire to acknowledge my obligation in the notes on this passage to the very suggestive series of articles by Dr. W. Robertson Smith on "Christ and the Angels," *Expositor*, 2nd ser. Vols., ii., 3.
- ftb178 - Dr. W. Robertson Smith objects that Jesus was *in all points* tempted like as we are (ch. 4:15), and that not every temptation arises out of the painful experiences of life. But the great point is that Christ is able to succor the tempted because he has himself experienced temptation. The peculiar nature of his temptation, and the points of its correspondence with ours, are not in question. One point is selected out of the whole range of possible causes of temptation, and that the most prominent and obvious point — suffering.
- ftb179 - Some Interesting data and remarks on the use of "I," "we" and "you" in the Epistle may be found in Harnack's article, "Probabilia ber die Adresse und den Verfasser des Hebräerbriefs," in Preuschen's *Zeitschrift für die neutestamentliche Wissenschaft und die Kunde des Urchristenthums*, Heft i. v. 24.
- ftb180 - The older expositors regarded ὁ θεός as predicate, and ὁ πάντα κατασκευάσας as designating Christ; and explained, "now he that founded all things (Christ) must be God," thus using the passage as a proof of Christ's deity. But this would be entirely irrelevant. The writer is not trying to show that Christ was greater than Moses because he was God, but because of his fidelity as a son instead of as a servant. This is the point which he goes on to elaborate.
- ftb181 - Comp. τοῦ ὕδατος λειδορίας ^{<040B>} Numbers 20:24, and ὕδωρ Ἀντιλογίας ^{<041B>} Numbers 20:13; 27:14; ^{<042B>} Deuteronomy 32:51; 33:8; ^{<043B>} Psalm 80:7; 105:32. The LXX has preserved the proper names only in ^{<044B>} Ezekiel 47:19 Μαριμῶθ and 48:28, βαριμῶθ.
- ftb182 - There is a difference of reading: **συνκεκερασμένους** and **συνκεκερασμένος**. According to the former, the participle agrees with ἐκείσους them: "the word did not profit them, (they) not having been united, etc.," or, "since they were not united." According to the latter, the participle agrees with ὁ λόγος the word: "the word not having been united, etc." I prefer the second reading, although the external authority for the other is stronger. So Tischendorf and Weiss. Westcott and Hort read **συνκεκερασμένους**, but suspect a primitive corruption. Westcott, however, adopts the other in his commentary.

- ftb183 - Not as Ebrard and Alford, *he that entered*, referring to Christ, and contrasted with Joshua Jesus is not mentioned in the entire passage, 3:7-4:9.
- ftb184 - As Delitzsch, whose note on this passage is one of the curiosities of exegesis, and a specimen of literalism run mad.
- ftb185 - Not as Lünemann, Alford, Bleek, Calvin, De Wette, *toward whom a relation exists for us*, on which Weiss correctly remarks that this sense of **λόγος** is unbiblical.
- ftb186 - Though some, as Meyer and Ellicott, insist on the transitive sense — *introduction*.
- ftb187 - In his volume on Hebrews (1899.) Professor Bruce abandons the view held by him in his *Humiliation of Christ*, p. 30, that, in the use of the sacrificial expression **προσενέγκας**. the writer conceived Christ's prayer in Gethsemane as a sacrificial offering, and found in it a parallel with the offering which the Levitical high priest presented for himself; a view which must be regarded as fanciful. See Weiss ad loc.
- ftb188 - The rendering *he was heard (and so delivered) from his fear (that which he feared)* is untenable because **εὐλάβεια** cannot mean the *object* of fear. The rendering *he was heard by him who was his fear* is absurd.
- ftb189 - Schmidt, *Synon.*, says it is best represented by the German *nöhlen to dawdle*.
- ftb190 - An interesting discussion of the sword may be found in Lightfoot's *Essays on Supernatural Religion*, p. 172 ff.
- ftb191 - Surely not, as Lünemann, *the gospel message as centering in the doctrine of justification by faith*, which would be dragged in by the ears.
- ftb192 - There is a difference of reading: **διδασχῆν**, Westcott and Hort, Weiss: **διδασχῆς**, Tischendorf, Rev. T. If the latter, the arrangement may be
- (a) two distinct genitives, *of teaching, of baptisms*:
 - (b) **διδασχῆς** dependent on **βαπτισμῶν**, *baptisms accompanied with teaching*:
 - (c) **διδασχῆς** governing **βαπτισμῶν**, *teaching of baptisms*.

(a) is not in accord with the structure of what precedes and follows, since all the particulars of the foundation are designated by double expressions:

(b) is unusual and difficult to explain with the plural βαπτισμῶν, since baptism with teaching would mean Christian baptism, and,

βαπτισμῶν is not limited to Christian baptism:

(c) is preferable if διδασχῆς is to be read.

ftb193 - See a good note by Alford, *Commentary* ad loc.

ftb194 - The number and variety of explanations of *the heavenly gift* are bewildering: the Lord's Supper; regeneration in general, as distinguished from the special communication of the Spirit in baptism; persuasion of eternal life; righteousness; forgiveness of sins; peace which results from forgiveness; faith; the gospel; the heavenly light which produces the enlightenment; the abundant grace of Christianity.

ftb195 - Principal Edwards, *Expositor's Bible*, explains, "they cannot be renewed after falling away if they persist in crucifying." Surely nothing could be farther from the writer's meaning. Some of the older commentators, referring *renew them* to baptism, take *crucify* and *put to an open shame* as explanatory of ἀνακαινεζεῖν, thus: *to renew them to repentance which would be a recrucifying*. They refer to Paul's declaration, ^{460B}Romans 6:3, that in baptism is signified the crucifixion of the old man with Christ. If baptism were repeated, Christ would be recrucified. But *Christ* is not crucified in baptism; only *the old man*.

ftb196 - The reference to Sodom and Gomorrah (Lünemann, Bleek) is forced, and perhaps equally so that of Westcott to volcanic fires. There is no thought of, purification by fire, which would be foreign to the subject.

ftb197 - Bleek holds that the form εἰ μὴν arose from a confusion of the Hebraistic εἰ μὴ (comp. Heb., 'im) and the Greek ἦ μὴν. Thayer (*Lex.*) says this must be the explanation unless εἰ came by itacism from ἦ. So Winer-Schmiedel, *N.T. Gramm.* § 5, 15. Deissmann, however (*Neue Bibelstudien*, Pt. ii., p. 33 ff.), gives instances of εἰ (εἰ?) μὴν from papyri before Christ, a hundred years older than this epistle, and from the same country in which the LXX was prepared. See also Blass, *N.T. Gramm.* Ss. 9, 60, 254.

ftb198 - Lünemann takes καταφυγόντες absolutely, and makes κρατήσαι τῆς προκ. ἐλπ. depend on παρακ. ἐχ. *that we who have fled for refuge might have strong consolation to lay hold, etc.*

ftb199 - Two other arrangements are proposed:

(a) ἀσφαλῆ, βεβαίαν, εἰσερχομένην with ἐλπίδα understood: *hope, sure, steadfast, entering, etc.*

(b) ἀσφαλῆ and Βεβαίαν with ἀγκυραν, and εἰσερχ. with ἐλπ. *a hope which enters, etc. (and which is) an anchor sure and steadfast.*

ftb200 - *Ep. ad Evangelium*, § 7. Stanley thinks that the meeting of Abraham and Melchisedec was at Gerizim. Ewald at a point north of Jerusalem.

ftb201 - See Westcott's note.

ftb202 - All explanations must be rejected which seek to modify the sense of καθ' ἡμέραν, as "on each *day of atonement*"; or "very often"; or "as the high priest daily feels the need." It is urged by some (as Menegoz) that the high priest took part in the daily sacrifices; but if such participation took place it was only occasional. Bleek thinks that the ceremonies of the great Day of Atonement were throughout before the writer's mind as the archetypal features of the high priest's ministry, and that these were in some sort reproduced in the daily sacrifices.

ftb203 - Westcott suggests "heavenly order." Lünemann supplies ἁγίωv *sanctuary.*

ftb204 - Westcott and Hort and Tischendorf read αὐτοὺς. Weiss and Rev. T. retain the T.R. αὐτοῖς. If the latter, the more probable construction is with *he saith*: "he saith to them," taking μεμφόμενος absolutely. If αὐτοὺς, the pronoun will be governed by μεμφόμενος, "blaming them."

ftb205 - Codex A, LXX, has τὸν ἀδελφόν *his brother*, and for τὸν ἀδελφόν in the following clause, τὸν πλησίον *his neighbor.*

ftb206 - καὶ τῶν ἀνομιῶν αὐτῶν T. R.

ftb207 - The rendering *well-ordered, seemly*, is contrary to usage. Κοσμικός has three meanings *relating to the universe; of the world; worldly*, with

an ethical sense — having the character of the sinful world. The word for *seemly* is **κόσμιος**, ^{<SIB>}1 Timothy 2:9; 3:2.

ftb208 - Philo, *Quis Rer. Divin.*, Mangey's ed., p. 504 *De Vita Mos.* Mangey p. 668. Joseph B. J. 5. 5, 5; *Ant.* 3:6, 8.

ftb209 - Professor Bruce's remarks on this point are worth reading: *The Epistle to the Hebrews*, p. 310 ff.

ftb210 - By some interpreters **διὰ** is explained as local, *passing through*, and **τῆς μείζονος—σκηνῆς** is construed with **εἰσῆλθεν**, ver. 12. Thus: "Christ having appeared as a high priest of the good things accomplished, entered into the holiest, *passing through* the greater and more perfect tabernacle." That is, as the Levitical high priest had to pass through the holy place in order to reach the holy of holies, so Christ passed through a holy place greater and more perfect than that of the ancient tabernacle, in order to reach the heavenly sanctuary. All kinds of explanations are given of this intermediate holy place; as, *the lower spaces of the heavens: Christ's human nature: his holy life: the church on earth: the world*, etc. It is to be said that this local sense of **διὰ** emphasizes a subordinate point, of which nothing is made in the epistle; which is not even stated. In other words, nothing in the epistle is made to turn on the fact of the high priest's passing through one place in order to reach another. The emphatic point is Christ's entering the heavenly sanctuary. His passing through the heavens (ch. 4:14) or through anything else, is a mere incident having no typical significance. The construction advocated by Rendall, *Epistle to the Hebrews*, should be noticed: "High priest of good things which came through the greater and more perfect tabernacle." But not the greater tabernacle, but Christ is everywhere represented as the agent of the good things of the new dispensation. The new sanctuary which Christ must have as high priest is an *accompaniment* of his position and ministry.

ftb211 - See Deissmann *Neue Bibelstudien*, Pt. 2, p. 43. He gives one specimen, 93 or 91 B.C.

ftb212 - As Bleek, Alford, Lünemann, Dwight. De Wette, Weiss, Briggs, Bruce, Rev. Vers., Lightfoot (on ^{<RHS>}Galatians 3:15), Thayer (Lex.), Edwards. Weizsäcker and von Soden both render *Stiftung* "foundation"; *a basis*, formally established, on which certain benefits are insured to those who accept it. Such a basis might be of the nature either of a

covenant or a testament. Bruce includes both under the word. Vaughan renders “arrangement,” whether of *relations* (covenant) or of *possessions* (testament).

- ftb213 - Those who are curious about the matter will find it discussed in Riehm’s *Handwörterbuch des biblischen Alterthums*, and in the article in Hastings’s *Dictionary of the Bible*, by Dr. George E. Post of Beyrout, than whom there is no more competent authority.
- ftb214 - Dr. Briggs, *Messiah of the Apostles*, p. 266.
- ftb215 - See also Riehm, *Lehrbegriff des Hebräerbriefs*, p. 542.
- ftb216 - If the question of the retrospective value of Christ’s sacrifice is raised here, some light is thrown upon it by the expression “through his eternal spirit,” ver. 14. An eternal spirit is independent of time, and acts performed under its inspiration are valid for all time. Christ offered himself in spirit before the foundation of the world. Was not the act of his eternal spirit the core of the whole preparatory system of sacrifice? What I take to be the correct interpretation of ⁴⁸²⁵Romans 3:25, as given in the notes on that passage, agrees with this.
- ftb217 - Others take **κατ’ ἐνιαυτὸν** with the whole clause, **ταῖς αὐταῖς—προσφέρουσιν**, and **εἰς τὸ διηνεκὲς** with **τελειῶσαι**: thus: “with the same sacrifices which they offer year by year make perfect forever” (Westcott and von Boden). Others, **κατ’ ἐνιαυτὸν** with all that follows to **τελεῶσαι** (Alford, Ebrard, Delitzsch). Others, **κατ’ ἐνιαυτὸν** with **ταῖς αὐταῖς**, and **εἰς τὸ διηνεκὲς** with **προσφέρουσιν**: “with the same sacrifices every year which they offer continually” (Lünemann).
- ftb218 - Westcott takes **ἐφάπαξ** with the entire sentence: Alford with *offering*. It is true that the writer insists on the offering of Christ being “once for all” (ch. 7:27; 9:12, 26, 28; 10:12, 14), but here this connection would seem to require the article **τῆς ἐφάπαξ**.
- ftb219 - Others construe with *sat down*. So Lünemann, Bleek, De Wette.
- ftb220 - The derivation from **πρὸ** *before* and **σφάζειν** *to slay* is more than suspicious.
- ftb221 - The distinction sometimes asserted between **τιμωρία** *retribution*, and **κόλασις** *chastisement* for the amendment of the subject, does not

hold in N.T. Neither **κόλασις** nor **κολάζειν** convey any sense of chastisement. See ^{<402>}Acts 4:21; ^{<619>}2 Peter 2:9; Matthew 2546; ^{<648>}1 John 4:18; nor is there a trace of this meaning of either noun or verb in LXX. See Trench, *New Testament Synonyms*, § 7, and Schmidt, *Synonymik*, §167, 1, 3. The prevailing sense of **κόλασις** in Class. is a *check* applied to prevent excess.

ftb222 - It is sometimes claimed that **ὑπάρξειν** as distinguished from **εἶναι** implies a reference to an antecedent condition. That is true in some instances, but the reference is not inherent in the verb; since sometimes there is implied a reference to a future condition, and sometimes the verb is used simply in the sense of **εἶναι** *to be* absolutely.

ftb223 - Others, as Alford and Lünemann, adopt the reading **ἑαυτοῖς** for *yourselves*. Westcott, and Rev. marg., reading **ἑαυτοῦς**, render it as the object **εχειν**, “knowing that ye had yourselves for a better possession,” and referring to ^{<219>}Luke 21:19. According to this the sense is, “your true selves remained untouched. You saved them out of the wreck of your possessions.” This is foreign to the tone of the epistle, and must be regarded as artificial.

ftb224 - The Hebrew reads, “the just shall live by his constancy.” LXX, “the just shall live by my faith,” or (God. A) “my just one shall live by faith.” **Μου** does not appear in Romans or Galatians.

ftb225 - The assumption that this verse furnishes the first item in the catalogue of O.T. examples of faith, gives rise to such explanations as that of Michaelis, which is indorsed by Bleek; that the writer thought of the earliest men as attaining only by faith the knowledge that God made the world, and that he expressed himself so generally because that fact is not expressly related of them, and because their conduct did not indicate a living faith.

ftb226 - Some, however, insist that **εἰς τὸ**, etc., indicates *purpose* or *design*. So Westcott, who says, “the worlds were made, etc., *to the end that* that which is seen (be known) to have arisen not from things which appear.” According to this, faith certifies not only *the fact* of creation by the word of God, but also God’s *design* that creation should be believed to have taken place *only* by his word, calling the world out of nothing; and should not be believed to have arisen out of visible things

It must be allowed that εἰς τὸ followed by the infinitive, in every one of the eight other instances in this epistle, expresses purpose; and further, that such is its more frequent meaning everywhere. But

(a) such is not its *universal* meaning. See ^{<B12>}Romans 1:20; 12:3; ^{<B2>}2 Corinthians 8:6; ^{<B7>}Galatians 3:17; ^{<D16>}1 Thessalonians 2:16.

(b) either the sense nor the construction requires, and which is labored and unnatural.

(c) Γεγονέναι thus becomes excessively awkward. Alford justly says that, on this hypothesis, γεγονέναι ought to have been some subjective word; not, as it is now, a mere record of a past fact. The sense of *result* is held by Bleek. Alford, Weizsäcker, Burton.

ftb227 - That some external difference was recognized is most likely. See the peculiar reading of LXX, ^{<B7>}Genesis 4:7.

ftb228 - reads λαλεῖται *is spoken about*.

ftb229 - See Burton's *New Testament Moods and Tenses*, § 398.

ftb230 - The more usual interpretation is that of the A.V. But, as was long ago discerned by Grotius. and is clearly shown by Weiss and von Soden, the subjective negative μηδέπω agrees much better with the subjective quality (*reverent care*) than with the announcement of an objective fact (*being warned of things*, etc.).

ftb231 - Some interpreters render ἐμνημόνευον *mentioned*, citing ^{<B1>}1 Thessalonians 1:3, and ^{<B12>}Hebrews 11:22, where the verb is followed by περὶ with the genitive. In both these cases, however, the meaning *remember* is quite possible. Grammatical testimony is confusing. There are instances in Class. where the verb signifies *mention*, as Plato, *Legg.* 646 B, with accusative: also with περὶ and genitive. Winer says positively that verbs of making mention do not take a genitive in the N.T. (30, 10, c). On the other hand, the verb in the sense of *remember*, though mostly with the genitive, is sometimes found with the accusative, as ^{<B9>}Matthew 16:9; ^{<B1>}1 Thessalonians 2:9; ^{<B2>}2 Timothy 2:8. So in Class. Neither Class. nor N.T. furnishes any sufficient reason why the verb in ^{<B12>}Hebrews 11:22 should not be rendered *remembered*. Περὶ is constantly used in connection with mental operations as φροντίζειν. The kindred verb μιμνήσκεισθαι is used with περὶ and the genitive meaning *remember*; see Tob. iv. 1, and comp. Homer, *Od.* 7, 192; Hdt. i. 36: 9, 46; Plato, *Phileb.* 31 A.

Μνημόσυνοσ memorial is found with **περὶ** and genitive, ^{Q32}Exodus 28:12.

ftb232 - The varieties of interpretation are endless. A list of the principal ones may be found in Westcott. One should be noticed, according to which **ἐν παραβολῇ** is explained *in venture* or *risk*, from **παραβάλλειν** *to throw beside, to expose*. The *verb* sometimes has this meaning in Class., and once in LXX, 2 Macc. iv. 38 but there is no instance of the *noun* **παραβολή** in that sense, either in N.T. LXX, or Class. Thayer cites one or two doubtful cases in later Greek. According to this interpretation the clause would read, “from whence he received him in risking him.” Lünemann explains: “on which account he received him on the ground *of the giving up*,” taking **παραβολή** in the sense of *surrender*.

ftb233 - A formidable mass of hermeneutic rubbish has accumulated about this passage, for instance, that the act of Jacob implied the worship of the staff, or that the staff was Joseph’s, and that the patriarch paid formal reverence to the staff as a tribute to Joseph’s position, a view common among the Fathers; or that worship was paid to some image or symbol of power on the head of the staff, from which has been drawn the justification of image-worship.

ftb234 - “Veramente da tre mesi egli ha tolto
Chi ha voluto entrar *con tutta pace*.”

ftb235 - Not as Westcott: “Resurrection, which is the transition from death to life, is that *out of which* the departed were received.”

ftb236 - Accordingly a variety of readings has been proposed:
ἐπυρώθησαν, ἐπήρθαν, ἐπυρίσθησαν *they were burned*:
ἐπάρθησαν *they were pierced*: **ἐπειράθησαν** *they were impaled*:
ἐπηρώθησαν *they were mutilated*: **ἐσπειράσθησαν** *they were broken on the wheel*: **ἐπάθησαν** *they were sold*.

ftb237 - The interpretation of the passage has been dominated by the assumption that *the joy set before him* must refer to a future prize which Christ was to receive in return for his sufferings, “without which,” says Weiss, “he would not have been able to endure them.” Accordingly, **ἀντι** is explained *for the sake of* or *to obtain* the joy, and *the joy* is defined as *the heavenly reward*, or the *joy of being the*

redeemer of his brethren. This sense of ἄντι is legitimate, although it enfolds the meaning of *exchange* (see, for instance, ⁴¹⁷²Matthew 17:27; 20:28, and the formula ἄνθ' ὧν *because*). At any rate, its use here in that sense creates a feeling of awkwardness. We should rather expect ἔνεκα, or ὑπὲρ or διὰ with the accusative. Moreover, Christ did not endure cross and shame for the sake of heavenly reward, and the redemption of his brethren can hardly be called something to which he looked forward with *faith*.

ftb238 - A copious list of references to Hippocrates and Galen may be found in W. K. Hobart's *Medical Language of St. Luke*, p. 22.

ftb239 - So von Soden, "not the *direction* but the *surface*: ὀρθαί = *smooth, without stones or holes*."

ftb240 - Stephens, *Thes.*, gives *detorque*, and cites a number of instances from medical writers in which ἔκτροπή and ἔκτρόπιον are used of an everted eyelid, in which the lid is turned outward. Celsus says that when the eyelids refuse to come together, the lower lid hanging and dragging, and unable to unite with the upper, the Greeks call it ἔκτρόπιον.

ftb241 - This is preferable to the Vulg. adopted by Westcott, *ad tractabilem et accensibilem ignem* "to a palpable and kindred fire," thus making ψηλαφωμένω qualify πυρὶ. It destroys the antithesis clearly intended between the material Mount Sinai and the spiritual, heavenly Mount Zion, and leads us to expect as the antithesis of material fire, some other kind of fire. The other rendering is required by σιῶν ορει, ver. 22. Moreover, ψηλαφωμένω as an epithet of πυρὶ is unnatural.

ftb242 - "Here is his city and his lofty seat."

ftb243 - Another mode of rendering is "things which are made to the end that the things which cannot be shaken may abide." To this it is justly objected that μείνη is thus compelled to assume an elliptical sense: "Come into the place of the things removed and so abide"; for as Alford remarks, "things which cannot be shaken remaining merely, would be a matter of course."

ftb244 - See Dr. W. M. Thomson, *The Land and the Book*; Burckhardt, *Notes on the Bedouins and Wahabys*; Lane, *Modern Egyptians*;

Palgrave, *Central and Eastern Arabia*; Trumbull, *Oriental Social Life*; etc.

- ftb245 - Calvin, taking **πᾶσι** as masculine, explains that marriage is not to be denied to any class of men, as to priests. Others explain that marriage is not to be avoided on ascetic grounds by any one.
- ftb246 - The hypothesis that the letter was called out by “an amateur attachment to Levitical institutions” on the part of Gentile Christians, leading to the adoption of an eclectic system in which Jewish elements figured, is too shadowy to call for serious refutation. That Judaism became a “fad” for a time in certain circles, is a well-known fact, which has its analogy in the affectation of Buddhism by certain individuals in modern times. But there is no historical evidence that in the Gentile church this affectation of Judaism ever assumed the proportions of a movement, or afforded a menace to Gentile Christianity sufficiently serious to call out such a production as the Epistle to the Hebrews.