

## THE EPISTLE OF

## JUDE

**1. *Jude.*** Rev., *Judas*. One of the brethren of Jesus; not the brother of James the Apostle, the son of Alphaeus, but of James the superintendent of the church at Jerusalem. He is named among the brethren of the Lord.

⋄135 Matthew 13:55; ⋄406 Mark 6:3.

*Servant.* He does not call himself an apostle, as Paul and Peter in their introductions, and seems to distinguish himself from the apostles in vv. 17, 18: “The apostles of our Lord Jesus Christ, how that *they* said,” etc. We are told that Christ’s brethren did not believe on him (⋄305 John 7:5); and in Acts 1 the brethren of Jesus (ver. 14) are mentioned in a way which seems to separate them from the apostles. Δοῦλος, *bond-servant*, occurs in the introductions to Romans, Philippians, Titus, James, and 2 Peter.

*Brother of James.* That Jude does not allude to his relationship to the Lord may be explained by the fact that the natural relationship in his mind would be subordinate to the spiritual (see ⋄127 Luke 11:27, 28), and that such a designation would, as Dean Alford remarks, “have been in harmony with those later and superstitious feelings with which the next and following ages regarded the Lord’s earthly relatives.” He would shrink from emphasizing a distinction to which none of the other disciples or apostles could have a claim, the more so because of his former unbelief in Christ’s authority and mission. It is noticeable that James likewise avoids such a designation.

*Kept.* See on ⋄604 1 Peter 1:4. Compare ⋄676 John 17:6,12.

*In Jesus Christ* (Ἰησοῦ Χριστῷ). The simple dative without preposition. Therefore *for* Jesus Christ; by the Father to whom Christ committed them (⋄671 John 17:11). Compare ⋄523 1 Thessalonians 5:23; ⋄506 Philippians 1:6, 10.

*Called* (κλητοῖς). At the end of the verse, for emphasis.

**2. *Love.*** Peculiar to Jude in salutation.

**3. *Beloved.*** Occurring at the beginning of an epistle only here and 3 John 2.

*When I gave all diligence* (πᾶσαν σπουδὴν ποιούμενος). Lit., *making all diligence*; the phrase found only here. In <sup><RB1></sup>Hebrews 6:11, we find “*shew diligence*” (ἐνδείκνυσθαι); and in <sup><AOB></sup>2 Peter 1:5, “*adding diligence*.” See note there.

*The common salvation.* The best texts add ἡμῶν, *of us*. So Rev., “*our common salvation*.”

*It was needful* (ἀνάγκην ἔσχον). Lit., *I had necessity*. Alford, *I found it necessary*. Rev., *I was constrained*.

*Earnestly contend* (ἐπαγωνίζεσθαι). Only here in New Testament.

*The faith.* The sum of what Christians believe. See on <sup><AOB></sup>Acts 6:7.

*Once* (ἅπαξ). Nor *formerly*, but *once for all*. So Rev., “No other faith will be given,” says Bengel.

4. With the whole verse compare <sup><AOB></sup>2 Peter 2:1.

*Crept in unawares* (παρεισέδυσαν). Rev., *privily*. See on <sup><AOB></sup>2 Peter 2:1. The verb means *to get in by the side* (παρό), to slip in by a side-door. Only here in New Testament.

*Ordained* (προγεγραμμένοι). The meaning is in dispute. The word occurs four times in New Testament. In two of these instances πρό has clearly the temporal sense *before* (<sup><RB1></sup>Romans 15:4; <sup><ARB></sup>Ephesians 3:3). In <sup><RB1></sup>Galatians 3:1, it is taken by some in the sense of *openly, publicly* (see note there). It seems better, on the whole, to take it here in the temporal sense, and to render *written of beforehand*, i.e., in prophecy as referred to in vv. 14, 15. So the American Rev.

*Lasciviousness.* See on <sup><AOB></sup>1 Peter 4:3.

*Lord God.* God is omitted in the best texts. On *Lord* (δεσπότην), see on <sup><AOB></sup>2 Peter 2:1.

5. *Ye once knew* (εἰδότας ἅπαξ). Entirely wrong. The participle is to be rendered as present, and the *once* is not *formerly*, but *once for all*, as ver. 3. So Rev., rightly, *though ye know all things once for all*.

**6. First estate** (ἀρχήν). The word originally signifies *beginning*, and so frequently in New Testament, mostly in the Gospels, Acts, Hebrews, Catholic Epistles, and Revelation. From this comes a secondary meaning of *sovereignty, dominion, magistracy*, as being the *beginning* or *first place of power*. So mostly by Paul, as *principalities* (ⲉⲃⲓⲠⲟⲩ Romans 8:38); *rule* (ⲉⲃⲓⲠⲟⲩ 1 Corinthians 15:24). Compare ⲉⲃⲓⲠⲟⲩ Luke 12:11, *magistrates*; Rev., *rulers*; and ⲉⲃⲓⲠⲟⲩ Luke 20:20, *power*. Rev., *rule*. A peculiar use of the word occurs at ⲉⲃⲓⲠⲟⲩ Acts 10:1, “the sheet knit at the four *corners* (ἀρχαίς); “the corners being the *beginnings* of the sheet. In this passage the A. V. has adopted the first meaning, *beginning*, in its rendering *first estate*. Rev. adopts the second, rendering *principality*. The Jews regarded the angels as having dominion over earthly creatures; and the angels are often spoken of in the New Testament as ἀρχαί, *principalities*; as ⲉⲃⲓⲠⲟⲩ Romans 8:38; ⲉⲃⲓⲠⲟⲩ Ephesians 1:21; so that this term would *be* appropriate to designate their dignity, which they forsook.

**Habitation** (οἰκητήριον). Only here and ⲉⲃⲓⲠⲟⲩ 2 Corinthians 5:2.

**Everlasting** (ἀίδιος). Only here and ⲉⲃⲓⲠⲟⲩ Romans 1:20. For a longer form ἀείδιος, from ἀεί, *always*.

**Under darkness** (ὑπο ζόφον). *under* carries the sense of the darkness brooding *over* the fallen spirits. On *darkness*, see on ⲉⲃⲓⲠⲟⲩ 2 Peter 2:4. Compare Heriod:

*“There the Titanian gods, to murky gloom  
Condemned by will of cloud-collecting Jove,  
Lie hid in region foul.”  
Theogony, v., 729.*

**7. The cities about them.** Admah and Zeboim. ⲉⲃⲓⲠⲟⲩ Deuteronomy 29:23; ⲉⲃⲓⲠⲟⲩ Hosea 11:8.

**Giving themselves over to fornication** (ἐκπορεύσασαι). Rev., more strictly, *having given*, etc. Only here in New Testament. The force of ἐκ is *out and out*; giving themselves up *utterly*. See on *followed*, ⲉⲃⲓⲠⲟⲩ 2 Peter 1:16.

**Going after** (ἀπελθούσαι ὀπίσω). The aorist participle. Rev., *having gone*. The phrase occurs ⲉⲃⲓⲠⲟⲩ Mark 1:20; James and John leaving their father and *going after* Jesus. “The world is *gone after* him” (ⲉⲃⲓⲠⲟⲩ John 12:19). Here

metaphorical. The force of ἀπό is *away*; turning away from purity, and going after strange flesh.

*Strange flesh.* Compare <sup><100></sup>2 Peter 2:10; and see <sup><112></sup>Romans 1:27; <sup><182></sup>Leviticus 18:22, 23. Also Jowett's introduction to Plato's "Symposium;" Plato's "Laws," viii., 836, 841; Dollinger, "The Gentile and the Jew," Darnell's trans., ii., 238 sq.

*Are set forth* (πρόκεινται). The verb means, literally, to *lie exposed*. Used of meats on the table ready for the guests; of a corpse laid out for burial; of a question under discussion. Thus the corruption and punishment of the cities of the plain are *laid out* in plain sight.

*As an example* (δείγμα). Only here in New Testament. From δείκνυμαι, to *display* or *exhibit*; something, therefore, which is held up to view as a warning.

*Suffering the vengeance of eternal fire* (πυρὸς αἰωνίου δίκην ὑπέχουσαι). Rev., rightly, substitutes *punishment* for *vengeance*, since δίκη carries the underlying idea of *right* or *justice*, which is not necessarily implied in *vengeance*. Some of the best modern expositors render *are set forth as an example of eternal fire, suffering punishment*. This meaning seems, on the whole, more natural, though the Greek construction favors the others, since *eternal fire* is the standing term for the finally condemned in the last judgment, and could hardly be correctly said of Sodom and Gomorrah. Those cities are most truly an *example* of eternal fire. "A destruction so utter and so permanent as theirs has been, is the nearest approach that can be found in this world to the destruction which awaits those who are kept under darkness to the judgment of the great day" (Lumby). *Suffering* (ὑπέχουσαι). Only here in New Testament. The participle is present, indicating that they are suffering to this day the punishment which came upon them in Lot's time. The verb means, literally, to *hold under*; thence to *uphold* or *support*, and so to *suffer* or *undergo*.

**8. Yet** (μέντοι). Not rendered by A.V., but expressing that though they have these fearful examples before them, *yet* they persist in their sin.

*Dominion — dignities* (κυριότητα — δόξας). It is not easy to determine the exact meaning of these two terms. Κυριότης, *dominion*, occurs in three

other passages, <sup><412></sup>Ephesians 1:21; <sup><5016></sup>Colossians 1:16; <sup><6020></sup>2 Peter 2:10. In the first two, and probably in the third, the reference is to angelic dignities. Some explain this passage and the one in Peter, of *evil* angels. In Colossians the term is used with *thrones*, *principalities*, and *powers*, with reference to the orders of the celestial hierarchy as conceived by Gnostic teachers, and with a view to exalt Christ above all these. *Glories* or *dignities* is used in this concrete sense only here and at <sup><6020></sup>2 Peter 2:10.

**9. *Michael the archangel.*** Here we strike a peculiarity of this epistle which caused its authority to be impugned in very early times, viz., the apparent citations of apocryphal writings. The passages are vv. 9, 14, 15. This reference to Michael was said by Origen to be founded on a Jewish work called "The Assumption of Moses," the first part of which was lately found in an old Latin translation at Milan; and this is the view of Davidson, so far at least as the words "the Lord rebuke thee" are concerned. Others refer it to <sup><3017></sup>Zechariah 3:1; but there is nothing there about Moses' body, or Michael, or a dispute about the body. Others, again, to a rabbinical comment on <sup><6340></sup>Deuteronomy 34:6, where Michael is said to have been made guardian of Moses' grave. Doubtless Jude was referring to some accepted story or tradition, probably based on <sup><6340></sup>Deuteronomy 34:6. For a similar reference to tradition compare <sup><5383></sup>2 Timothy 3:8; <sup><4172></sup>Acts 7:22.

***Michael.*** Angels are described in scripture as forming a society with different orders and dignities. This conception is developed in the books written during and after the exile, especially Daniel and Zechariah. Michael (*Who is like God?*) is one of the seven archangels, and was regarded as the special protector of the Hebrew nation. He is mentioned three times in the Old Testament (<sup><2713></sup>Daniel 10:13, 21; 12:1), and twice in the New Testament (Jude 9; <sup><6217></sup>Revelation 12:7). He is adored as a saint in the Romish Church. For legends, see Mrs. Jameson, "Sacred and Legendary Art," i., 94 sq.

***A railing accusation*** (κρίσιν βλασφημίας). Lit., a *judgment of railing*; a sentence savoring of impugning his dignity. Michael remembered the high estate from which he fell, and left his sentence to God.

**10.** Compare <sup><6022></sup>2 Peter 2:12.

*They know not* (οὐκ οἶδασιν). Mental comprehension and knowledge, and referring to the whole range of invisible things; while the other verb in this verse, also translated by A.V. *know* (ἐπίστανται, originally of *skill in handicraft*), refers to palpable things; objects of sense; the circumstances of sensual enjoyment. Rev. marks the distinction by rendering the latter verb *understand*.

*Naturally* (φυσικῶς). Only here in New Testament. Compare φυσικὰ, *natural*, <sup><402></sup>2 Peter 2:12.

**11. Woe** (οὐαί). Often used by our Lord, but never elsewhere except here and in Revelation. The expression in <sup><406></sup>1 Corinthians 9:16 is different. There the word is not used as an imprecation, but almost as a noun: “*Woe is unto me*” So <sup><302></sup>Hosea 9:12 (Sept.).

*Ran greedily* (ἐξέχυθησαν). Lit., *were poured out*. Rev., *ran riotously*. A strong expression, indicating a reckless, abandoned devotion of the energies, like the Latin *effundi*. So Tacitus says of Maecenas, “he was *given up* to love for Bathyllus;” lit., *poured out into love*.

*After*. Better, as Rev., *in*; as, “*in the way of Cain*.” The error was their sphere of action. Similarly,

*In the gainsaying* (τῇ ἀντιλογίᾳ). In the practice of gainsaying like Korah’s. *Ἀντιλογία* is from ἀντί, *against*, and λέγω, *to speak*. Hence, literally, *contradiction*. *Gainsay* is a literal translation, being compounded of the Anglo-Saxon *gegn*, which reappears in the German *gegen*, *against*, and *say*.

*Korah*. Who spake against Moses (<sup><0143></sup>Numbers 16:3). The water which Moses brought from the rock at Kadesh was called the water of *Meribah* (*Strife*), or, in Septuagint, Greek, *the water of contradiction*.

**12. Spots** (σπιλάδες). Only here in New Testament. So rendered in A.V., because understood as kindred to σπιλοι (<sup><613></sup>2 Peter 2:13); but rightly, as Rev., *hidden rocks*. So Homer, (“*Odyssey*,” iii., 298), “the waves dashed the ship against the *rocks* (σπιλάδεσσιν).” See on *deceivings*, <sup><613></sup>2 Peter 2:13. These men were no longer mere *blots*, but elements of danger and wreck.

*When they feast with you*. See on <sup><613></sup>2 Peter 2:13.

*Feeding* (ποιμαίνοντες). See on <sup><6181></sup>1 Peter 5:2. Lit., *shepherding themselves*; and so Rev., *shepherds that feed themselves*; further their own schemes and lusts instead of tending the flock of God. Compare <sup><2561></sup>Isaiah 56:11.

*Without fear* (ἀφόβως). Of such judgments as visited Ananias and Sapphira. Possibly, as Lumby suggests, implying a rebuke to the Christian congregations for having suffered such practices.

*Clouds without water*. Compare <sup><6127></sup>2 Peter 2:17, *springs without water*. As clouds which seem to be charged with refreshing showers, but are *born past* (παραφερόμεναι) and yield no rain.

*Whose fruit withereth* (φθινοπωρινὰ). From φθίνω or φθίω, *to waste away*, pine, and ὀπώρα, *autumn*. Hence, literally, *pertaining to the late autumn*, and rightly rendered by Rev., *autumn (trees)*. The A.V. is entirely wrong. Wyc., *harvest trees*. Tynd., *trees without fruit at gathering-time*.

*Twice dead*. Not only the *apparent* death of winter, but a *real* death; so that it only remains to pluck them up by the roots.

**13. Raging** (ἄγρια). Rev., *wild*, which is better, as implying *quality* rather than *act*. Waves, by nature *untamed*. The *act* or *expression* of the nature is given by the next word.

*Foaming out* (επαφρίζοντα). Only here in New Testament. Compare <sup><2570></sup>Isaiah 57:20.

*Shame* (αἰσχύνας). Lit., *shames* or *disgraces*.

Wandering stars. Compare <sup><6127></sup>2 Peter 2:17. Possibly referring to comets, which shine a while and then pass into darkness. “They belong, not to the system: they stray at random and without law, and must at last be severed from the lights which rule while they are ruled” (Lumby).

*Blackness* (ζόφος). See on <sup><6104></sup>2 Peter 2:4.

*Of darkness* (τοῦ σκότους). Lit., “*the* darkness,” the article pointing back to the darkness already mentioned, ver. 6.

**14. Enoch prophesied**. This is the second of the apocryphal passages referred to in notes on ver. 9. It is quoted from the apocryphal book of

Enoch, directly, or from a tradition based upon it. The passage in Enoch is as follows: “Behold he comes with ten thousands of his saints, to execute judgment upon them, and to destroy the wicked, and to strive (at law) with all the carnal for everything which the sinful and ungodly have done and committed against him.” The Book of Enoch, which was known to the fathers of the second century, was lost for some centuries with the exception of a few fragments, and was found entire in a copy of the Ethiopic Bible, in 1773, by Bruce. It became known to modern students through a translation from this into English by Archbishop Lawrence, in 1821. It was probably written in Hebrew. It consists of revelations purporting to have been given to Enoch and Noah, and its object is to vindicate the ways of divine providence, to set forth the retribution reserved for sinners, angelic or human, and “to repeat in every form the great principle that the world — natural, moral, and spiritual — is under the immediate government of God.” Besides an introduction it embraces five parts:

1. A narrative of the fall of the angels, and of a tour of Enoch in company with an angel through heaven and earth, and of the mysteries seen by him.
2. Parables concerning the kingdom of God, the Messiah, and the Messianic future.
3. Astronomical and physical matter; attempting to reduce the images of the Old Testament to a physical system.
4. Two visions, representing symbolically the history of the world to the Messianic completion.
5. Exhortations of Enoch to Methuselah and his descendants. The book shows no Christian influence, is highly moral in tone, and imitates the Old Testament myths.

*With ten thousands of his saints* (ἐν ἀγίασι μυριάσιν). Lit., *in or among holy myriads*. Compare <sup><581D></sup>Deuteronomy 33:2; <sup><384E></sup>Zechariah 14:5.

*Ungodly* (ἀσεβείς) — *ungodly deeds* (ἔργων ἀσεβείας, lit., *works of ungodliness*) which they have *ungodly committed* (ἠσέβησαν), and of all their hard speeches which *ungodly* (ἀσεβείς) *sinner*s, etc. The evident



play upon the word *ungodly* can be rendered but clumsily into English. Rev., translates, *All the ungodly, of all their works of ungodliness which they have ungodly wrought, and of all the hard things which ungodly sinners have spoken against him.* The words *ungodly sinners* are placed in an unusual position, at the end of the sentence, for emphasis; ungodliness being the key-note of the writer's thought.

*Hard* (τῶν σκληρῶν). *Speeches* is supplied. Lit., *hard things*. So Rev. The railing, gainsaying; the profane and vain babblings (<sup>5190</sup>2 Timothy 2:16). Compare <sup>4160</sup>John 6:60, *a hard saying*, where the word means not abusive but difficult. In <sup>5190</sup>James 3:4, *rough*, used of the winds. In <sup>4034</sup>Acts 26:14, of Saul of Tarsus; "hard to kick against the pricks."

**16. Murmurers** (γογγυσταὶ). Only here in New Testament. Doubtless, originally, with some adaptation of sound to sense, *gongustai*. It is used of the cooling of doves.

*Complainers* (μεμψίμοιροι). From μέμφομαι, *to find fault with*, and μοῖρα, *a part or lot*. Lit., *blamers of their lot*.

*Great swelling words*. See on <sup>4128</sup>2 Peter 2:18.

*Having men's persons in admiration* (θαυμάζοντες πρόσωπα). The Rev., *showing respect of persons*, is neater, but the A.V. more literal: *admiring the countenances*. Compare <sup>4120</sup>Genesis 19:21, Sept., "I have accepted thee:" lit., *have admired thy face*.

*Because of advantage*. See <sup>4128</sup>2 Peter 2:3, 14.

*Beloved*. Compare ver. 3.

**18. Mockers**. See on <sup>4128</sup>2 Peter 3:3.

*Ungodly lusts* (ἐπιθυμίας τῶν ἀσεβειῶν). Lit., *lusts of ungodlinesses*.

**19. Separate themselves** (ἀποδιορίζοντες). Only here in New Testament. *Themselves* is unnecessary. Better, as Rev., *make separations*; i.e., cause divisions in the church. The verb is compounded with ἀπό, *away*; διά, *though*; ὄρος, *a boundary line*. Of those who draw *a line through* the church and set off one part from another.

*Sensual* (ψυχικοί). See on <sup><4124></sup>Mark 12:30. As ψυχή denotes life in the distinctness of individual existence, “the center of the personal being, the I of each individual,” so this adjective derived from it denotes what pertains to man as man, the *natural* personality as distinguished from the *renewed* man. So <sup><4124></sup>1 Corinthians 2:14; 15:44. The rendering *sensual*, here and <sup><4125></sup>James 3:15, is inferential: *sensual* because *natural* and *unrenewed*. In contrast with this is

*The spirit*. The higher spiritual life. So the adjective πνευματικός, *spiritual*, is everywhere in the New Testament opposed to ψυχικός, *natural*. See <sup><4154></sup>1 Corinthians 15:44, 46.

**22.** *And of some have compassion, making a difference*. This follows the reading, καὶ οὓς μὲν ἔλεεῖτε (ἐλεᾶτε) διακρινόμενοι. The best texts, however, read διακρινομένους, which would require, “On some have mercy *who are in doubt*. So Rev. Others, again, for ἐλεεῖτε, *have mercy*, read ἐλέγχετε, *reprove*, and render διακρινομένους, *who are contentious*: “Some who are contentious rebuke.” The Rev. rendering better suits what follows.

**23.** *Snatching them out of the fire*. The writer has in mind <sup><3002></sup>Zechariah 3:2, *a brand plucked from the burning*. Compare Amos. iv. 11.

*With fear* (ἐν φόβῳ). Lit., *in fear*; i.e., of the contagion of sin while we are rescuing them.

*Spotted* (ἐσπιλωμένον). Only here and <sup><3006></sup>James 3:6. See on <sup><4013></sup>2 Peter 2:13.

**24.** *To keep you from falling* (φυλάξαι ὑμᾶς ἀπταίστους). Lit., “to keep you *without stumbling*. Only here in New Testament. See the kindred word *offend*. Rev., *stumble*, <sup><3001></sup>James 2:10; 3:2.

*Exceeding joy* (ἀγαλλιάσει). See on <sup><4006></sup>1 Peter 1:6.

**25.** *Both now and ever* (καὶ νῦν καὶ εἰς πάντας τοὺς αἰῶνας). Lit., *both now and unto all the ages*. The best texts add πρὸ παντὸς τοῦ αἰῶνος, *before all time*.

## LIST OF GREEK WORDS USED BY JUDE ONLY

- ἀποδιορίζω — , to separate, <sup><619></sup>19
- ἄπταιστος — , without falling, <sup><612></sup>24
- γογγυστής — , murmurer, <sup><616></sup>16
- δείγμα — , example, <sup><610></sup>7
- ἐκπορνεύω — , to give over to fornication, <sup><610></sup>7
- ἐνυπνιάζω — , to dream, <sup><618></sup>8
- ἐπαγωνίζομαι — , earnestly contend, <sup><613></sup>3
- ἐπαφρίζω — to foam out, <sup><613></sup>13
- μεμψίμοιρος — , complainer, <sup><616></sup>16
- παρεισδύω — to creep in unawares, <sup><610></sup>4
- πλανήτης — a wanderer, <sup><613></sup>13
- σπιλάς — , rock, <sup><612></sup>12
- ὑπέχω — , to suffer, undergo, <sup><610></sup>7
- φθινοπωρινός — autumnal, <sup><612></sup>12
- φυσικῶς — , naturally, <sup><611></sup>10

# FOOTNOTES

## VOLUME 1

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

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

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

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

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