

## THE EPISTLE TO THE

# ROMANS

## CHAPTER 1

Superscription (vers. 1, 2). Dr. Morison observes that the superscription is peerless for its wealth of theological idea.

1. *Paul* (Παῦλος). A transcript for the Latin *paulus* or *paullus*, meaning *little*. It was a favorite name among the Cilicians, and the nearest approach in sound to the Hebrew *Saul*. According to some, both names were borne by him in his childhood, Paulus being the one by which he was known among the Gentiles, and which was subsequently assumed by him to the exclusion of the other, in order to indicate his position as the friend and teacher of the Gentiles. The practice of adopting Gentile names may be traced through all the periods of Hebrew history. <sup>fa12</sup> Double names also, national and foreign, often occur in combination, as Belteshazzar-Daniel; Esther-Hadasa; thus Saul-Paulus.

Others find in the name an expression of humility, according to Paul's declaration that he was "the least of the apostles" (<sup>430b</sup>1 Corinthians 15:9). Others, an allusion to his diminutive stature; and others again think that he assumed the name out of compliment to Sergius Paulus, the deputy of Cyprus. Dean Howson, while rejecting this explanation, remarks: "We cannot believe it accidental that the words 'who is also called Paul,' occur at this particular point of the inspired narrative. The heathen name rises to the surface at the moment when St. Paul visibly enters on his office as the apostle of the heathen. The Roman name is stereotyped at the moment when he converts the Roman governor."

*A servant* (δοῦλος). Lit., *bond-servant* or *slave*. Paul applies the term to himself, <sup>400</sup>Galatians 1:10; <sup>400</sup>Philippians 1:1; <sup>400</sup>Titus 1:1; and frequently to express the relation of believers to Christ. The word involves the ideas of belonging to a master, and of service as a slave. The former is emphasized in Paul's use of the term, since Christian service, in his view,

has no element of servility, but is the expression of love and of free choice. From this stand-point the idea of service coheres with those of freedom and of sonship. Compare <sup><461></sup>1 Corinthians 7:22; <sup><400></sup>Galatians 4:7; <sup><406></sup>Ephesians 6:6; Philemon 16.

On the other hand, believers belong to Christ by purchase (<sup><461></sup>1 Corinthians 6:20; <sup><408></sup>1 Peter 1:18; <sup><400></sup>Ephesians 1:7), and own Him as absolute Master. It is a question whether the word contains any reference to official position. In favor of this it may be said that when employed in connection with the names of individuals, it is always applied to those who have some special work as teachers or ministers, and that most of such instances occur in the opening salutations of the apostolic letters. The meaning, in any case, must not be *limited* to the official sense.

*Called to be an apostle* (κλητὸς ἀπόστολος). As the previous phrase describes *generally* Paul's relation to Christ, this expression indicates it *specifically*. "Called to be an apostle" (A.V. and Rev.), signifies *called to the office of an apostle*. <sup>fa13</sup> Yet, as Dr. Morison observes, there is an ambiguity in the rendering, since he who is simply called to be an apostle may have his apostleship as yet only in the future. The Greek indicates that the writer was actually in the apostolate — *a called apostle*. Godet, "an apostle by way of call."

*Separated unto the gospel of God* (ἀφορισμένος εἰς εὐαγγέλιον Θεοῦ). Characterizing the preceding phrase more precisely: definitely separated from the rest of mankind. Compare <sup><415></sup>Galatians 1:15, and "chosen vessel," <sup><405></sup>Acts 9:15. The verb means "to mark off (ἀπό) from others by a boundary (ὄρος)." It is used of the final separation of the righteous from the wicked (<sup><434></sup>Matthew 13:49; <sup><453></sup>25:32); of the separation of the disciples from the world (<sup><402></sup>Luke 6:22); and of the setting apart of apostles to special functions (<sup><432></sup>Acts 13:2). *Gospel* is an exception to the almost invariable usage, in being without the article (compare <sup><641></sup>Revelation 14:6); since Paul considers the Gospel rather as to its quality — good news from God — than as the definite proclamation of Jesus Christ as a Savior. The defining elements are added subsequently in vers. 3, 4. Not the preaching of the Gospel, but; the message itself is meant. For *Gospel*, see on superscription of Matthew.

2. *Had promised afore* (προεπηγγείλατο). Only here in the New Testament. Rev., *He promised afore*. Paul's Old Testament training is manifest. Naturally, in beginning the more precise description of the new revelation, he refers first to its connection with ancient prophecy. The verb ἐπαγγέλλομαι; means more than *to proclaim*. It occurs frequently, and always in the sense of *profess* or *promise*. See <sup><4141></sup>Mark 14:11; <sup><4105></sup>Acts 7:5; <sup><5201></sup>1 Timothy 2:10; 6:21.

*Prophets*. Not limited to the prophets proper, but including all who, in the Old Testament, have prophesied the Gospel — Moses, David, etc. Compare <sup><5000></sup>Hebrews 1:1.

*In the holy scriptures* (ἐν γραφαῖς ἁγίαις). Or, more strictly, *in holy writings*. The scriptures would require the article. See on <sup><4157></sup>John 5:47; 2:22. Here again the absence of the article denotes the qualitative character of the phrase — books which are *holy* as conveying God's revelations. On ἅγιος *holy*, see on <sup><4120></sup>Acts 26:10. This is the only passage in which it is applied to scriptures.

3. *Concerning His son*. Connect with *promised afore*. Christ is the great personal object to which the promise referred.

4. *Declared* (ὀρισθέντος). Rev., in margin, *determined*. The same verb as in the compound *separated* in ver. 1 Bengel says that it expresses more than “separated,” since one of a number is separated, but only one is *defined* or *declared*. Compare <sup><4102></sup>Acts 10:42; 17:31 It means to *designate one for something, to nominate, to instate*. There is an antithesis between *born* (ver. 3) and *declared*. As respected Christ's earthly descent, He was born like other men. As respected His divine essence, He was *declared*. The idea is that of Christ's *instatement* or *establishment* in the rank and dignity of His divine sonship with a view to the conviction of men. This was required by His previous humiliation, and was accomplished by His resurrection, which not only *manifested* or *demonstrated* what He was, but wrought a real transformation in His mode of being. Compare <sup><4126></sup>Acts 2:36; “*God made,*” etc.

*With power* (ἐν δυνάμει). Lit., *in power*. Construe with *was declared*. He was declared or instated *mightily; in a striking, triumphant manner,* through His resurrection.

*Spirit of holiness.* In contrast with *according to the flesh*. The reference is not to the Holy Spirit, who is nowhere designated by this phrase, but to the spirit of Christ as the seat of the divine nature belonging to His person. As God is spirit, the divine nature of Christ is spirit, and its characteristic quality is holiness.

*Resurrection from the dead* (ἀναστάσεως νεκρῶν). Wrong, since this would require the preposition ἐκ *from*. Rev., correctly, *of* the dead. Though this resurrection is here represented as actually realized in one individual only, the phrase, as everywhere in the New Testament, signifies the resurrection of the dead absolutely and generically — of *all* the dead, as exemplified, included, and involved in the resurrection of Christ. See on <sup><418B></sup>Philippians 3:11

5. *We have received* (ἐλάβομεν). Aorist tense. Rev., *we received*. The categorical plural, referring to Paul, and not including the other apostles, since the succeeding phrase, *among all the nations*, points to himself alone as the apostle to the Gentiles

*Grace and apostleship.* *Grace*, the general gift bestowed on all believers: *apostleship*, the special manifestation of grace to Paul. The connecting καὶ *and*, has the force of *and in particular*. Compare ch. <sup><415S></sup>15:15, 16.

*For obedience to the faith* (εἰς ὑπακοὴν πίστεως). Rev., *unto obedience of faith*. *Unto* marks the object of the grace and apostleship: *in order to bring about*. Obedience of faith is the obedience which characterizes and proceeds from faith.

*Nations* (ἔθνεσιν). Or *Gentiles*. Not geographically, contrasting the inhabitants of the world, Jew and Gentile, with the Jews strictly so called, dwelling in Palestine, but Gentiles distinctively, for whom Paul's apostleship was specially instituted. See on <sup><417V></sup>Luke 2:32, and compare on <sup><418D></sup>1 Peter 2:9.

6. *Ye also.* As Romans among other Gentiles: not, called as I am called.

7. *In Rome* (ἐν Ῥώμῃ). The words are omitted in a MS. Of the tenth or eleventh century, and in a cursive <sup>fa14</sup> of the eleventh or twelfth. The words ἐν Ἐφέσῳ *in Ephesus*, are also omitted from <sup><418V></sup>Ephesians 1:1, by two of the oldest MSS. On which fact has arisen the theory that the

Ephesian Epistle was *encyclical*, or addressed to a circle of churches, and not merely to the church at Ephesus. This theory has been very widely received. With this has been combined the omission of *in Rome* from the Roman Epistle, and the attempt has been made to show that the Roman Epistle was likewise encyclical, and was sent to Ephesus, Thessalonica, and possibly to some other churches. Archdeacon Farrar advocates this view in “The Expositon,” first ser., 9, 211; and also in his “Life and Work of Paul,” 2, 170. This theory is used to defend the view which places the doxology of 16:25-27 at the end of ch. 14. See note there.

*Called to be saints* (κλητοῖς ἁγίοις). Or, *saints by way of call*. See on *called to be an apostle*, ver. 1. It is asserted that they *are* what they are *called*. The term ἅγιοι *saints* is applied to Christians in three senses in the New Testament.

1, As members of a visible and local community (<sup><40B></sup>Acts 9:32, 41; 26:10);

2, as members of a spiritual community (<sup><40B></sup>1 Corinthians 1:2; <sup><50B></sup>Colossians 3:12);

3, as individually holy (<sup><40B></sup>Ephesians 1:18; <sup><50B></sup>Colossians 1:12; <sup><60B></sup>Revelation 13:10).

8. *First* (πρῶτον μὲν). Not *above all*, but *in the first place*. The form of the phrase leads us to expect a succeeding clause introduced by *secondly* or *next*; but this is omitted in the fullness and rapidity of Paul’s thought, which so often makes him negligent of the balance of his clauses.

*Through Jesus Christ*. As the medium of his thanksgiving: “As one who is present to his grateful thoughts; in so far, namely, as that for which he thanks God is vividly perceived and felt by him to have been brought about through Christ.” Compare 7:25; <sup><50B></sup>Colossians 3:17; <sup><40B></sup>Ephesians 5:20. In penitence and in thanksgiving alike, Jesus Christ is the one mediator through whom we have access to God.

*For you all* (περὶ πάντων ὑμῶν). The preposition means rather *concerning, about*.

*Is proclaimed* (καταγγέλλεται). The different compounds of the simple verb ἀγγέλλω *to announce*, are interesting. The simple verb occurs only at

John 20:18. <sup>fa15</sup> Ἀναγγέλλειν is to report with the additional idea of bringing tidings *up to* or *back* to the person receiving them. So John 5:15. The impotent man *brought back* information to the Jews. Compare Mark 5:14. So Christ will send the Comforter, and He will *bring back* to the disciples tidings of things to come. John 16:13-15. See Acts 14:27; <sup>4002</sup>2 Corinthians 7:7; <sup>4012</sup>1 Peter 1:12.

Ἀπαγγέλλειν is to announce with a reference to the source *from* (ἀπό) which the message comes So Matthew 2:8; Acts 12:14. Compare Luke 7:22; 8:34, Acts 5:22.

Καταγγέλλειν is to proclaim with authority, as commissioned to spread the tidings *throughout, down among* those that hear them, with the included idea of *celebrating* or *commending*. So here. Compare Acts 16:21; 17:3. Thus in ἀναγγέλλειν *the recipient* of the news is contemplated; in ἀπαγγέλλειν *the source*; in καταγγέλλειν the relation of the bearer and hearer of the message. The first is found mostly in John, Mark, and Acts; the second in the Synoptists and Acts; the third only. in the Acts and Paul.

*Throughout the whole world.* Hyperbolic, but according with the position of the metropolitan church. Compare <sup>5008</sup>1 Thessalonians 1:8.

9. *I serve* (λατρεύω). See on <sup>4074</sup>Luke 1:74. The word was used in a special sense to denote the service rendered to Jehovah by the Israelites as His peculiar people. See <sup>5100</sup>Romans 9:4; <sup>4207</sup>Acts 26:7. Compare <sup>5100</sup>Hebrews 9:1, 6. As in his Philippian letter, Paul here appropriates the Jewish word for the spiritual Christian service. See on <sup>5100</sup>Philippians 3:3.

10. *I might have a prosperous journey* (εὐδοθήσομαι). Rev., *I may be prospered*. The A.V. brings out the etymological force of the word. See on 3 John 2.

11. *Some spiritual gift* (τι χάρισμα). Note the modesty in *some*. Χάρισμα is a gift of *grace* (χάρις) *a favor* received without merit on the recipient's part. Paul uses it both in this ordinary sense (ch. <sup>5155</sup>5:15, 16; 6:23), and in a special, technical sense, denoting extraordinary powers bestowed upon individuals by the Holy Spirit, such as gifts of healing, speaking with tongues, prophecy, etc. See <sup>5106</sup>Romans 12:6; <sup>4107</sup>1 Corinthians 1:7; 12:4, 31; <sup>4040</sup>1 Peter 4:10. In <sup>5044</sup>1 Timothy 4:14; <sup>5002</sup>2

Timothy 1:6, it is used of the sum of the powers requisite for the discharge of the office of an evangelist.

*To the end ye may be established* (εἰς τὸ στηριχθῆναι ὑμᾶς). Not *that I may establish you*. The modest use of the passive leaves out of view Paul's personal part. For *established*, see on <sup><0223></sup>Luke 22:32; <sup><0151></sup>1 Peter 5:10. The word shows that he had in view their christian character no less than their instruction in doctrine.

**12. *That is*** (τοῦτου δέ ἐστιν). The A.V. and Rev. omit **δέ** *however*, thus losing an important shade of meaning. *That is* is not merely an explanatory repetition of the preceding phrase, but modifies the idea contained in it. It is a modest and delicate explanation, by which Paul guards himself against the possible appearance of underestimating the christian standpoint of his readers, to whom he was still, personally, a stranger. Hence he would say: "I desire to impart some spiritual gift that you may be strengthened, not that I would imply a reproach of weakness or instability; but that I desire for you the strengthening of which I stand in need along with you, and which I hope may be wrought in us both by our personal intercourse and our mutual faith."

**13. *I would not have you ignorant***. An emphatic expression calling special attention to what follows. Compare <sup><6011></sup>1 Corinthians 10:1; <sup><5043></sup>1 Thessalonians 4:13.

*Have some fruit* (τινὰ καρπὸν σχῶ). the phrase, compare ch. <sup><6162></sup>6:22. A metaphorical statement of what is stated literally in ver. 11. Not equivalent to *bear fruit*, but *to gather* as a harvest. Compare <sup><6066></sup>John 4:36; <sup><5022></sup>Philippians 1:22; <sup><5006></sup>Colossians 1:6. *Fruit* is a favorite metaphor with Paul. He uses it in both a good and a bad sense. See <sup><6004></sup>Romans 7:4, 5; 6:22; <sup><6162></sup>Galatians 5:22.

**14. *Debtor*** (ὀφειλέτης). All men, without distinction of nation or culture, are Paul's creditors, "He owes them his life, his person, in virtue of the grace bestowed upon him, and of the office which he has received."(Godet).

*Greeks — Barbarians*. Gentiles without distinction. Paul takes the conventional Greek division of all mankind into Greeks and non-Greeks.

See on <sup><40E></sup>Acts 6:1. The question whether he includes the Romans among the Greeks or the Barbarians, is irrelevant.

**15. *To you also that are in Rome.*** *To you* refers to the christian Church, not to the population generally. In every verse, from 6 to 13, ὑμεῖς *you* refers to the Church.

**16. *For* (γὰρ).** Marking the transition from the introduction to the treatise. “I am ready to preach at Rome, *for*, though I might seem to be deterred by the contempt in which the Gospel is held, and by the prospect of my own humiliation as its preacher, I am not ashamed of it.” The transition occupies vers. 16, 17.

*The Gospel. Omit of Christ.*

**Power** (δύναμις). Not merely a powerful means in God’s hands, but in itself a divine energy.

**First.** Not *principally*, nor *in preference to* the Greek; but *first in point of time*. Compare <sup><40E></sup>John 4:22; <sup><40E></sup>Romans 3:1; 9:1; <sup><40E></sup>Matthew 15:24.

**17. *For therein is the righteousness of God revealed* (δικαιοσύνη γὰρ Θεοῦ ἐν αὐτῷ ἀποκαλύπτεται).** Rev., more correctly, *therein is revealed a righteousness of God*. The absence of the article denotes that a peculiar kind of righteousness is meant. This statement contains the subject of the epistle: *Righteousness is by faith*. The subject is not stated formally nor independently, but as a proof that the Gospel is a power, etc.

This word δικαιοσύνη *righteousness*, and its kindred words δίκαιος *righteous*, and δικαιοῦμαι *to make righteous*, play so important a part in this epistle that it is desirable to fix their meaning as accurately as possible.

**Classical Usage.** In the Greek classics there appears an eternal, divine, unwritten principle of right, dwelling in the human consciousness, shaping both the physical and the moral ordering of the world, and personified as *Themis* (θέμις). This word is used as a common noun in the phrase θέμις ἐστὶ *it is right* (fundamentally and eternally), like the Latin *fas est*. Thus Homer, of Penelope mourning for Ulysses, θέμις ἐστὶ γυναικός *it is the sacred obligation of the wife* (founded in her natural relation to her husband, ordained of heaven) *to mourn* (“Odyssey,” 14, 130). So Antigone



appeals to the unwritten law against the barbarity of refusing burial to her brother.

*“Nor did I deem thy edicts strong enough,  
That thou, a mortal man, shouldst overpass  
The unwritten laws of God that know not change.”  
SOPHOCLES, “Antigone,” 453-455.*

See, also, “Odyssey,” 14, 91; Aristophanes, “Clouds,” 140; “Antigone,” 880.

This divine ordering requires that men should be *shown* or *pointed* to that which is according to it — a definite circle of duties and obligations which constitute *right* (δικη).<sup>fa16</sup> Thus what is δίκαιος *righteous*, is properly the expression of the eternal *Themis*. While δίκη and θέμις are not to be distinguished as human and divine, δίκη has a more distinctively human, personal character, and comes into sharper definition. It introduces the distinction between absolute right and power. It imposes the recognition of a moral principle over against an absolutely constraining natural force. The conception of δίκη is strongly moral.<sup>fa17</sup> Δίκαιος is *right*; δικαιοσύνη is *rightness* as characterizing the entire being of man.

There is a religious background to the pagan conception. In the Homeric poems morality stands in a relation, loose and undeveloped indeed, but none the less real, to religion. This appears in the use of the oath in compacts; in the fear of the wrath of heaven for omission of sacrifices; in regarding refusal of hospitality as an offense against Zeus, the patron of strangers and suppliants. Certain tribes which are fierce and uncivilized are nevertheless described as δίκαιοι *righteous*. “The characteristic stand-point of the Homeric ethics is that the spheres of law, of morals, and of religion are by no means separate, but lie side by side in undeveloped unity.” (Nagelsbach).

In later Greek literature this conception advances, in some instances, far toward the christian ideal; as in the fourth book of Plato’s “Laws,” where he asserts that God holds in His hand the beginning, middle, and end of all things; that justice always follows Him, and punishes those who fall short of His laws. Those who would be dear to God must be like Him. Without holiness no man is accepted of God.

Nevertheless, however clearly the religious background and sanction of morality may be recognized, it is apparent that the basis of right is found, very largely, in established social usage. The word *ethics* points first to what is established by *custom*. While with Mr. Grote we must admit the peculiar emphasis on the individual in the Homeric poems, we cannot help observing a certain influence of social sentiment on morals. While there are cases like the suitors, Paris and Helen, where public opinion imposes no moral check, there are others where the force of public opinion is clearly visible, such as Penelope and Nausicaa. The Homeric view of homicide reveals no relation between moral sentiment and divine enactment. Murder is a breach of social law, a private and civil wrong, entailing no loss of character. Its penalty is a satisfaction to the feelings of friends, or a compensation for lost services.

Later, we find this social aspect of morality even more strongly emphasized. “The city becomes the central and paramount source of obligation. The great, impersonal authority called ‘the Laws’ stands out separately, both as guide and sanction, distinct from religious duty or private sympathy” (Grote). Socrates is charged with impiety because he does not believe in the gods of the state, and Socrates himself agrees that that man does right who obeys what the citizens have agreed should be done, and who refrains from what they forbid. <sup>fa18</sup>

The social basis of righteousness also appears in the frequent contrast between *δίκη* and *βία*, *right* and *force*. A violation of right is that which forces its way over the social sanction. The social conception of *δικαίος* is not lost, even when the idea is so apprehended as to border on the christian love of one’s neighbor. There is a wrong toward the gods, but every wrong is not in itself such. The inner, personal relation to deity, the absolute and constraining appeal of divine character and law to conscience, the view of duty as one’s right, and of personal right as something to be surrendered to the paramount claim of love — all these elements which distinguish the christian conception of righteousness — are thus in sharp contrast with a righteousness dictated by social claims which limit the individual desire or preference, but which leave untouched the tenacity of personal right, and place obligation behind legitimacy. <sup>fa19</sup>

It is desirable that the classical usage of these terms should be understood, in order to throw into sharper relief the Biblical usage, according to which God is the absolute and final standard of right, and every wrong is a sin against God (<sup><E50H></sup>Psalm 51:4). Each man stands in direct and primary relation to the holy God as He is by the law of His own nature.

Righteousness is union with God in character. To the Greek mind of the legendary age such a conception is both strange and essentially impossible, since the Greek divinity is only the Greek man exaggerated in his virtues and vices alike. According to the christian ideal, righteousness is character, and the norm of character is likeness to God. This idea includes all the social aspects of right. Love and duty toward God involve love and duty to the neighbor.

Here must be noted a peculiar usage of **δίκαιος** *righteous*, and **δικαιοσύνη** *righteousness*, in the Septuagint. They are at times interchanged with **ἐλεημοσύνη** *mercy*, and **ἔλεος** *kindness*. The Hebrew *chesed* *kindness*, though usually rendered by **ἔλεος**, is nine times translated by **δικαιοσύνη** *righteousness*, and once by **δίκαιος** *righteous*. The Hebrew *tsedakah*, usually rendered by **δικαιοσύνη**, is nine times translated by **ἐλεημοσύνη** *mercy*, and three times by **ἔλεος** *kindness*. Compare the Heb. and Sept. at <sup><E625></sup>Deuteronomy 6:25; 24:13 (15); <sup><E199></sup>Genesis 19:19; 24:27. This usage throws light on the reading **δικαιοσύνην**, Rev., *righteousness (kindness?)*, instead of **ἐλεημοσύνην** *mercy*, A.V., *alms*, <sup><E601></sup>Matthew 6:1. Mr. Hatch (“Essays in Biblical Greek”) says that the meaning *kindness* is so clear in this passage that scribes, who were unaware of its existence, altered the text. He also thinks that this meaning gives a better sense than any other to <sup><E619></sup>Matthew 1:19 “Joseph, being a *kindly* (**δίκαιος**, A.V., *just*) man.” <sup>fa20</sup>

**1.** In the New Testament **δίκαιος** is used both of God and of Christ. Of God, <sup><E600></sup>1 John 1:9; <sup><E672></sup>John 17:25; <sup><E666></sup>Revelation 16:5; <sup><E683></sup>Romans 3:26. Of Christ, <sup><E601></sup>1 John 2:1; 3:7; <sup><E684></sup>Acts 3:14; 7:52; 22:14. In these passages the word characterizes God and Christ either in their essential quality or in their action; either as righteous according to the eternal norm of divine holiness (<sup><E672></sup>John 17:25; <sup><E601></sup>1 John 3:7; <sup><E683></sup>Romans 3:26), or as holiness passes into righteous dealing with men (<sup><E600></sup>1 John 1:9).

2. Δίκαιος is used of men, denoting their normal relation to the will and judgment of God. Hence it means *virtuous upright, pure in life, correct in thinking and feeling*. It stands opposed to ἀνομία *lawlessness*; ἁμαρτία *sin*; ἀκαθαρσία *impurity*, a contrast wanting in classical usage, where the conception of sin is vague. See <sup><613></sup>Romans 6:13, 16, 18, 20; 8:10; <sup><412></sup>2 Corinthians 6:7, 14; <sup><419></sup>Ephesians 5:9; 6:14; <sup><111></sup>Philippians 1:11; <sup><488></sup>James 3:18.

Where δικαιοσύνη *righteousness*, is joined with ὁσιότης *holiness* (<sup><475></sup>Luke 1:75; <sup><404></sup>Ephesians 4:24), it denotes right conduct toward men, as holiness denotes piety toward God. It appears in the wider sense of *answering to the demands of God in general*, <sup><137></sup>Matthew 13:17; 10:41; 23:29; <sup><412></sup>Acts 10:22, 35; and in the narrower sense of *perfectly answering the divine demands, guiltless*. So of Christ, <sup><434></sup>Acts 3:14; <sup><488></sup>1 Peter 3:18; <sup><411></sup>1 John 2:1.

3. It is found in the classical sense of it is *right*, <sup><1007></sup>Philippians 1:7, or *that which is right*, <sup><501></sup>Colossians 4:1. This, however, is included within the Christian conception.

Δικαιοσύνη *righteousness*, is therefore that which fulfills the claims of δίκη *right*. “It is the state commanded by God and standing the test of His judgment; the character and acts of a man approved of Him, in virtue of which the man corresponds with Him and His will as His ideal and standard” (Cremer).

The medium of this righteousness is *faith*. Faith is said to be *counted* or *reckoned* for righteousness; *i.e.*, righteousness is ascribed to it or recognized in it. <sup><604></sup>Romans 4:3, 6, 9, 22; <sup><414></sup>Galatians 3:6; <sup><523></sup>James 2:23.

In this verse the righteousness revealed in the Gospel is described as a *righteousness of God*. This does not mean *righteousness as an attribute of God*, as in ch. 3:5; but *righteousness as bestowed on man by God*. The state of the justified man is due to God. The righteousness which becomes his is that which God declares to be righteousness and ascribes to him. Righteousness thus expresses *the relation of being right into which God puts the man who believes*. See further, on *justified*, ch. 2:13.

*Is revealed* (ἀποκαλύπτεται). Emphasizing the peculiar sense in which “righteousness” is used here. Righteousness as an attribute of God was

revealed before the Gospel. Righteousness in this sense is a matter of special revelation through the Gospel. The present tense describes the Gospel in its continuous proclamation: *is being revealed*.

*From faith to faith* (ἐκ πίστεως εἰς πίστιν). Rev., *by faith unto faith*. According to the A.V. the idea is that of progress in faith itself; either from Old to New Testament faith, or, in the individual, from a lower to a higher degree of faith; and this idea, I think, must be held here, although it is true that it is introduced secondarily, since Paul is dealing principally with the truth that righteousness is *by faith*. We may rightly say that the revealed righteousness of God is *unto faith*, in the sense of *with a view to produce faith*; but we may also say that faith is a *progressive principle*; that the aim of God's justifying righteousness is *life*, and that the just lives by his faith (<sup><AM></sup>Galatians 2:20), and enters into "more abundant" life with the development of his faith. Compare <sup><AM></sup>2 Corinthians 2:16; 3:18; 4:17; <sup><AM></sup>Romans 6:19; and the phrase, *justification of life*, <sup><AM></sup>Romans 5:18.

## THE BEGINNING OF THE DISCUSSION.

**18. *For***. All men require this mode of justification, *for* all men are sinners, and therefore exposed to God's wrath.

*The wrath of God* (ὀργὴ Θεοῦ). Not *punishment*, but *the personal emotion*. See on <sup><AM></sup>John 3:36.

*Ungodliness and unrighteousness* (ἀσέβειαν καὶ ἀδικίαν). Irreligiousness and immorality. See on godliness, <sup><AM></sup>2 Peter 1:3; also <sup><AM></sup>2 Peter 2:13.

*Hold* (κατεχόντων). Not *possess*: compare ver. 21. Rev., correctly, *hold down*; i.e., *hinder* or *i*. Compare <sup><AM></sup>2 Thessalonians 2:6, 7; <sup><AM></sup>Luke 4:42.

*The truth*. Divine truth generally, as apparent in all God's self-revelations.

**19. *That which may be known*** (τὸ γνωστὸν). So A.V. and Rev., as equivalent to *that which is knowable*. But that which is knowable was not revealed to the heathen. If it was, what need of a revelation? Better, *that which is known*, the universal sense in the New Testament, signifying the universal objective knowledge of God as the Creator, which is, more or less, in all men.

*In them.* In their heart and conscience. The emphasis should be on *in*. Thus the apparent tautology — what is known is manifest — disappears.

**20.** *The invisible things of Him.* The attributes which constitute God's nature, afterward defined as "His eternal power and divinity."

*From* the creation (ἀπό). From the time of. Rev., *since*.

*Are clearly seen* (καθορᾶται). We have here an *oxymoron*, literally *a pointedly foolish saying*; a saying which is impressive or witty through sheer contradiction or paradox. *Invisible things are clearly visible*. See on <sup><418></sup>Acts 5:41. Illustrations are sometimes furnished by single words, as γλυκύπικρος *bittersweet*; θρασύδειλος *a bold coward*. In English compare Shakespeare:

*"Dove-feathered raven, fiend angelical;  
Beautiful tyrant, wolfish-ravenging lamb."  
Spenser:*

*"Glad of such luck, the luckless lucky maid."*

*Godhead* (θειότης). Rev., better, *divinity*. *Godhead* expresses *deity* (θεότης). *θειότης* is *godhood*, not *godhead*. It signifies the sum-total of the divine attributes.

*So that they are* (εἰς τὸ εἶναι). The A.V. expresses *result*; but the sense is rather *purpose*. The revelation of God's power and divinity is given, *so that*, if, after being enlightened, they fall into sin, they may be without defense.

*Without excuse* (ἀναπολογήτους). See on *answer*, <sup><418></sup>1 Peter 3:15. Only here and ch. 2:1.

**21.** *Knowing — glorified not.* "I think it may be proved from facts that any given people, down to the lowest savages, has at any period of its life known far more than it has done: known quite enough to have enabled it to have got on comfortably, thriven and developed, if it had only done what no man does, all that it knew it ought to do and could do" (Charles Kingsley, "The Roman and the Teuton").

*Became vain* (εματαιώθησαν). *Vain things* (μάταια) was the Jews' name for *idols*. Compare <sup><418></sup>Acts 4:15. Their ideas and conceptions of God had

no intrinsic value corresponding with the truth. “The understanding was reduced to work *in vacuo*. It rendered itself in a way *fruitless*” (Godet).

**Imaginations** (διαλογισμοῖς). Rev., better, *reasonings*. See on <sup><4159></sup>Matthew 15:19; <sup><4172></sup>Mark 7:21; <sup><5104></sup>James 2:4.

**Foolish** (ἄσύνετος). See on **συνετός** *prudent*, <sup><4106></sup>Matthew 11:67, and the kindred word **σύνεσις** *understanding*, <sup><4123></sup>Mark 12:33; <sup><4147></sup>Luke 2:47. They did not combine the facts which were patent to their observation.

**Heart** (καρδία). The heart is, first, the physical organ, the center of the circulation of the blood. Hence, *the seat and center of physical life*. In the former sense it does not occur in the New Testament. As denoting the vigor and sense of physical life, see Acts. 14:17; <sup><5105></sup>James 5:5; <sup><4214></sup>Luke 21:34. It is used fifty-two times by Paul.

Never used like **ψυχή**, *soul*, to denote the individual subject of personal life, so that it can be exchanged with the personal pronoun (<sup><4263></sup>Acts 2:43; 3:23; <sup><5111></sup>Romans 13:1); nor like **πνεῦμα** *spirit*, to denote the divinely-given principle of life.

It is the central seat and organ of the personal life (**ψυχή**) of man regarded in and by himself. Hence it is commonly accompanied with the possessive pronouns, *my, his, thy*, etc.

Like our *heart* it denotes the seat of feeling as contrasted with intelligence. <sup><4100></sup>2 Corinthians 2:4; <sup><5107></sup>Romans 9:2; 10:1; <sup><4161></sup>2 Corinthians 6:11; <sup><5100></sup>Philippians 1:7. But it is not limited to this. It is also the seat of mental action, feeling, thinking, willing. It is used —

1. *Of intelligence*, <sup><5121></sup>Romans 1:21; <sup><4155></sup>2 Corinthians 3:15; 4:6; <sup><4115></sup>Ephesians 1:18.
2. *Of moral choice*, <sup><4151></sup>1 Corinthians 7:37; <sup><4102></sup>2 Corinthians 9:7.
3. *As giving impulse and character to action*, <sup><5117></sup>Romans 6:17; <sup><4105></sup>Ephesians 6:5; <sup><5122></sup>Colossians 3:22; <sup><5105></sup>1 Timothy 1:5; <sup><5122></sup>2 Timothy 2:22. The work of the law is written on the heart, <sup><5125></sup>Romans 2:15. The Corinthian Church is inscribed as Christ’s epistle on hearts of flesh, <sup><4100></sup>2 Corinthians 2:23.

4. Specially, it is *the seat of the divine Spirit*, <sup><400></sup>Galatians 4:6; <sup><415></sup>Romans 5:5; <sup><402></sup>2 Corinthians 1:22. It is the sphere of His various operations, directing, comforting, establishing, etc., <sup><407></sup>Philippians 4:7; <sup><415></sup>Colossians 3:15; <sup><413></sup>1 Thessalonians 3:13; <sup><417></sup>2 Thessalonians 2:17; 3:5. It is the seat of faith, and the organ of spiritual praise, <sup><409></sup>Romans 10:9; <sup><415></sup>Ephesians 5:19; <sup><415></sup>Colossians 3:16.

It is equivalent to *the inner man*, <sup><416></sup>Ephesians 3:16, 17. Its characteristic is *being hidden*, <sup><412></sup>Romans 2:28, 29; 8:27; <sup><405></sup>1 Corinthians 4:5; 14:25.

It is contrasted with *the face*, <sup><417></sup>1 Thessalonians 2:17; <sup><402></sup>2 Corinthians 5:12; and with *the mouth*, <sup><409></sup>Romans 10:8. <sup>fa21</sup>

22. *Professing* (φάσκοντες). The verb is used of unfounded assertion, <sup><409></sup>Acts 24:9; 25:19; <sup><410></sup>Revelation 2:2.

*Wise, they became fools*. Another oxymoron; see on ver. 20. Compare Horace, *insaniens sapientia raving wisdom*. Plato uses the phrase μάταιον δοξοσοφίαν *vain-glorifying of wisdom* (“Sophist,” 231),

23. *Image made like* (ὁμοίωματι εἰκόνοϋ). *Rev.*, more literally, *the likeness of an image*. See on <sup><414></sup>Revelation 13:14. Equivalent to *what was shaped like an image*. *Likeness* indicates the conformity with the object of comparison in appearance; *image*, the type in the artist’s mind; the typical human form. See, further, on <sup><410></sup>Philippians 2:7.

*Birds and beasts and creeping things*. Deities of human form prevailed in Greece; those of the bestial form in Egypt; and both methods of worship were practiced in Rome. See on <sup><414></sup>Acts 7:41. Serpent-worship was common in Chaldaea, and also in Egypt. The asp was sacred throughout the latter country. The worship of Isis was domesticated at Rome, and Juvenal relates how the priests of Isis contrived that the silver images of serpents kept in her temple should move their heads to a suppliant (“Satire” vi., 537). Many of the subjects of paintings in the tombs of the kings at Thebes show the importance which the serpent was thought to enjoy in the future state. <sup>fa22</sup> Dollinger says that the vestal virgins were intrusted with the attendance upon a holy serpent, and were charged with supplying his table with meats on festival days.



**24. Gave them up** (παρέδωκεν). Handed them over to the power of sin. See on <sup><4042></sup>Matthew 4:12; <sup><4127></sup>11:27; <sup><4182></sup>26:2; <sup><4102></sup>Mark 4:29; <sup><4101></sup>Luke 1:2; <sup><4123></sup>1 Peter 2:23.

**25. Who changed** (οἷτινες μετήλλαξαν). Rev., *for that they exchanged*. The double relative specifies the class to which they belonged, and thereby includes the reason for their punishment. He gave them up *as being* those who, etc. Μετήλλαξαν *exchanged* (so Rev.), is stronger than the simple verb in ver. 23. Godet renders *travestied*. Compare the same word in ver. 26.

*Truth of God.* Equivalent to *the true God*.

*Into a lie* (ἐν τῷ ψεύδει). Better, as Rev., *exchanged, etc., for a lie*. Lit., *the lie*; a general abstract expression for the whole body of false gods. Bengel remarks, “the price of mythology.”

*Worshipped and served* (ἔσεβάσθησαν καὶ ἐλάτρευσαν). The former of worship generally; the latter of worship through special rites or sacrifices. On the latter verb, see on <sup><621></sup>Revelation 22:3.

*More than* the Creator (παρά). The preposition indicates *passing by* the Creator altogether; not merely *giving preference* to the creature. Hence Rev., *rather than*. Compare <sup><4284></sup>Luke 18:14, where the approved reading is παρ’ ἐκεῖνον *rather than the other*, implying that the Pharisee was *in no respect* justified.

*Blessed* (εὐλογητός). See on <sup><4003></sup>1 Peter 1:3.

**26. Vile affections** (πάθη ἀτιμίας). Lit., *passions of dishonor* Rev., *passions*. As distinguished from ἐπιθυμῖαι *lusts*, in ver. 24, πάθη *passions*, is the narrower and intenser word. Επιθυμῖα is the larger word, including the whole world of active lusts and desires, while the meaning of πάθος is passive, being the diseased condition out of which the lusts spring. Ἐπιθυμῖαι *are evil longings*; πάθη *ungovernable affections*. Thus it appears that the divine punishment was the more severe, in that they were given over to a *condition*, and not merely to an evil desire. The two words occur together, <sup><5045></sup>1 Thessalonians 4:5.

*Women* (θήλεια). Strictly, *females*. This, and ἄρσενες *males*, are used because only the distinction of sex is contemplated.

**27. Burned** (ἐξεκαύθησαν). The terms are terrible in their intensity. Lit., *burned out*. The preposition indicates the *rage* of the lust.

**Lust** (ὀρέξει). Only here in the New Testament. It is a *reaching out* after something with the purpose of appropriating it. In later classical Greek it is the most general term for every kind of desire, as the appetite for food. The peculiar expressiveness of the word here is sufficiently evident from the context.

**That which is unseemly** (τὴν ἀσχημοσύνην). Primarily, *want of form, disfigurement*. Plato contrasts it with εὐσχημοσύνη *gracefulness* (“Symposium,” 196).

**Which was meet** (ἔδει). Rev., *was due*, which is better, though the word expresses a necessity in the nature of the case — that which *must needs be* as the consequence of violating the divine law.

The prevalence of this horrible vice is abundantly illustrated in the classics. See Aristophanes, “Lysistrata,” 110; Plato, “Symposium,” 191; Lucian, “Amores,” 18; “Dialogi Meretricii,” 5, 2; Juvenal, 6, 311; Martial, 1, 91; 7, 67. See also Becker’s “Charicles;” Forsyth’s “Life of Cicero,” pp. 289, 336; and Dollinger’s “Heathen and Jew,” ii., 273 sqq. Dollinger remarks that in the whole of the literature of the ante-Christian period, hardly a writer has decisively condemned it. In the Doric states, Crete and Sparta, the practice was favored as a means of education, and was acknowledged by law. Even Socrates could not forbear feeling like a Greek on this point (see Plato’s “Charmides”). In Rome, in the earlier centuries of the republic, it was of rare occurrence; but at the close of the sixth century it had become general. Even the best of the emperors, Antoninus and Trajan, were guilty.

On the Apostle’s description Bengel remarks that “in stigmatizing we must often call a spade a spade. The unchaste usually demand from others an absurd modesty.” Yet Paul’s reserve is in strong contrast with the freedom of pagan writers (see <sup>450</sup>Ephesians 5:12). Meyer notes that Paul delineates the female dishonor in less concrete traits than the male.

**28. Even as**. Expressing the correlation between the sin and the punishment.

*They did not like* to have God in their knowledge (οὐκ ἔδοκίμασαν). Lit., *did not approve*. Rev., *refused*. They did not think God worth the knowing. Compare <sup><5004></sup>1 Thessalonians 2:4. *Knowledge* (ἐπιγνώσει) is, literally, *full knowledge*. They did not suffer the rudimentary revelation of nature to develop into full knowledge — “a penetrating and living knowledge of God” (Meyer). In Dante’s division of Hell, the section assigned to Incontinence, or want of self-control, is succeeded by that of Bestiality, or besotted folly, which comprises infidelity and heresy in all their forms — sin which Dante declares to be the most stupid, vile, and hurtful of follies. Thus the want of self-restraint is linked with the failure to have God in knowledge. Self is truly possessed only in God. The tendency of this is ever downward toward that demoniac animalism which is incarnated in Lucifer at the apex of the infernal cone, and which is so powerfully depicted in this chapter. See “Inferno,” 9.

*Reprobate mind* (ἄδόκιμον νοῦν). Lit., *not standing the test*. See on *is tried*, <sup><5012></sup>James 1:12; and trial, <sup><6007></sup>1 Peter 1:7. There is a play upon the words. As they did not *approve*, God gave them up unto a mind *disapproved*. This form of play upon words of similar sound is perhaps the most frequent of Paul’s rhetorical figures, often consisting in the change of preposition in a compound, or in the addition of a preposition to the simple verb. Thus περιτομή *circumcision*, κατατομή *concision*, <sup><5100></sup>Philippians 3:2, 3. “Our epistle *known* (γινωσκομένη) and *read* (ἀναγινωσκομένη).” Compare <sup><5111></sup>Romans 2:1; <sup><5112></sup>1 Corinthians 11:29-31; <sup><5120></sup>Romans 12:3. <sup>fa23</sup> The word *reprobate* is from *re-probare*, *to reject on a second trial*, hence, *to condemn*.

**29. Filled.** The retribution was in full measure. Compare <sup><5103></sup>Proverbs 1:31; <sup><6810></sup>Revelation 18:6.

*Wickedness* (πονηρία). See on <sup><4172></sup>Mark 7:22.

*Covetousness* (πλεονεξία). Lit., *the desire of having more*. It is to be distinguished from φιλαργυρία, rendered *love of money*, <sup><5100></sup>1 Timothy 6:10, and its kindred adjective φιλάργυρος, which A.V. renders *covetous* <sup><2104></sup>Luke 16:14; <sup><5100></sup>2 Timothy 3:2; properly changed by Rev. into *lovers of money*. The distinction is expressed by *covetousness* and *avarice*. The one is the desire of *getting*, the other of *keeping*. *Covetousness* has a wider and deeper sense, as designating the sinful desire which goes out after things of

time and sense of every form and kind. Hence it is defined by Paul (<sup><S18F></sup>Colossians 3:5) as *idolatry*, the worship of another object than God, and is so often associated with fleshly sins, as <sup><S18I></sup>1 Corinthians 5:11; <sup><S18B></sup>Ephesians 5:3, 5; <sup><S18F></sup>Colossians 3:5. Lightfoot says: “Impurity and covetousness may be said to divide between them nearly the whole domain of selfishness and vice.” Socrates quotes an anonymous author who compares the region of the desires in the wicked to a vessel full of holes, and says that, of all the souls in Hades, these uninitiated or leaky persons are the most miserable, and that they carry water to a vessel which is full of holes in a similarly holey colander. The colander is the soul of the ignorant (Plato, “Gorgias,” 493). Compare, also, the description of covetousness and avarice by Chaucer, “Romaunt of the Rose,” 183-246.

*“Covetise*

*That eggeth folk in many a guise  
To take and yeve (give) right nought again,  
And great treasures up to laine (lay).*

*And that is she that maketh treachours,  
And she maketh false pleadours.*

*Full crooked were her hondes (hands) two,  
For Covetise is ever woode (violent)  
To grippen other folkes goode.”*

*“Avarice*

*Full foul in painting was that vice.*

*She was like thing for hunger dead,  
That lad (led) her life onely by bread.*

*This Avarice had in her hand  
A purse that honge by a band,  
And that she hid and bond so strong,  
Men must abide wonder long,  
Out of the purse er (ere) there come aught,  
For that ne commeth in her thought,  
It was not certaine her entent  
That fro that purse a peny went.”*

*Maliciousness* (κακίᾱ). See on *naughtiness*, <sup><S10I></sup>James 1:21.

*Full* (μεστούς). Properly, *stuffed*.

*Envy, murder* (φθόνου, φόνου). *Phthonou, phonou*. A *parononasia* or combination of like-sounding words. <sup>fa24</sup> Compare <sup><S18I></sup>Galatians 5:21.

Murder is conceived as *a thought* which has filled the man. See <sup><3185></sup>1 John 3:15.

*Debate* (ἔριδος). In the earlier sense of the word (French, *debattre*, to beat down, contend) including the element of strife. So Chaucer:

*“Tales both of peace and of debates.”  
“Man of Law’s Tale,” 4550.*

Later usage has eliminated this element. Dr. Eadie (“English Bible”) relates that a member of a Scottish Church-court once warned its members not to call their deliberations “a debate,” since debate was one of the sins condemned by Paul in this passage. Rev., correctly, *strife*.

*Deceit* (δόλου). See on <sup><3147></sup>John 1:47.

*Malignity* (κακοηθείας). Malicious disposition.

**30. *Haters of God*** (θεοστυγείς). Rev., *hateful to God*. All classical usage is in favor of the passive sense, but all the other items of the list are active. Meyer defends the passive on the ground that the term is a summary of what precedes. The weight of authority is on this side. The simple verb *στυγέω* to hate, does not occur in the New Testament. *Στυγητός* *hateful*, is found <sup><3181></sup>Titus 3:3. The verb is stronger than, *μισέω* *I hate*, since it means to *show* as well as to *feel* hatred.

*Proud* (ὑπερηφάνους). Rev., *haughty*. See on *pride*, <sup><4022></sup>Mark 7:22.

*Boasters* (ἀλαζόνας). Swaggers. Not necessarily implying contempt or insult.

**31. *Without understanding, covenant-breakers*** (ἄσυνέτους ἄσυνθέτους). Another paronomasia: *asynetous, asynthetous*. This feature of style is largely due to the pleasure which all people, and especially Orientals, derive from the assonance of a sentence. Archdeacon Farrar gives a number of illustrations: the Arabic *Abel and Kabel* (Abel and Cain); *Dalut and G’ialut* (David and Goliath). A Hindoo constantly adds meaningless rhymes, even to English words, as *button-bitten; kettle-bittley*. Compare the Prayer-book, *holy and wholly; giving and forgiving; changes and chances*. Shakespeare, *sorted and consorted; in every breath a death*. He goes on to argue that these alliterations, in the earliest stages of language,

are partly due to a vague belief in the inherent affinities of words (“Language and Languages,” 227).

**32. *Judgment*** (δικαίωμα). Rev., correctly, *ordinance*.

***Commit*** (πράσσοντες). Rev., better, *practice*. See on ~~REV~~ John 3:21.

Paul would have been familiar with the abominations of the pagan world from the beginning of his life. The belief in paganism was more firmly rooted in the provinces than in Italy, and was especially vigorous in Tarsus; which was counted among the three *Kappa Kakista*, *most villainous K's* of antiquity — Kappadokia, Kilikia, and Krete. Religion there was chiefly of an Oriental character, marked by lascivious rites. See Farrar's “Life and Work of Paul,” ii., 24-34

## CHAPTER 2

1. *O man*. General, but still with a general and slightly reproachful reference to the Jew.

*Judget* (κρίνων). With the sense of *condemning*.

2. *The judgment* (τὸ κρίμα). Not the act, but the contents of the judgment.

3. *Reckonest* (λογίζῃ). See on <sup><416D></sup>1 Peter 5:12. Intimating a process of reasoning.

*Thou* shalt escape. *Thou* emphatic, opposed to Jewish self-conceit.

4. *Despisest thou* (καταφρονεῖς). The indicative mood unites a declaration with the question: “Do you despise? Aye, you do.”

*Riches* (πλούτου). A favorite word with Paul to describe the quality of the divine attributes and gifts. See <sup><416D></sup>2 Corinthians 8:9; <sup><400E></sup>Ephesians 1:7, 18; 2:4, 7; 3:8, 16; <sup><104E></sup>Philippians 4:19; <sup><102Z></sup>Colossians 1:27.

*Goodness* (χρηστότητος). See on *easy*, <sup><41E3></sup>Matthew 11:30.

*Forbearance and long-suffering* (ἀνοχής καὶ μακροθυμίας). Ἄνοχή *forbearance*, strictly *a holding back*. In classical Greek mostly of a truce of arms. It implies something temporary which may pass away under new conditions. Hence used in connection with the *passing by* of sins before Christ (<sup><416E></sup>Romans 3:25). “It is that forbearance or suspense of wrath, that truce with the sinner, which by no means implies that the wrath will not be executed at the last; nay, involves that it certainly will, unless he be found under new conditions of repentance and obedience” (Trench). For μακροθυμία *long-suffering*, see on <sup><416E></sup>James 5:7. This reliance on God’s tolerance to suspend the rule of His administration in your case is *contempt* (despisest). Compare <sup><400E></sup>Galatians 6:7.

*Not knowing* (ἀγνοῶν). In that thou dost not know. This very ignorance is contempt.

*Leadeth* (ἄγει). The continuous present: *is leading* all the while thou art despising.

*Repentance* (μετάνοιαν). See on <sup><408></sup>Matthew 3:2; 21:29.

5. *Treasurest up* (θησαυρίζεις). Accumulatest. Glancing back to *riches*.

*For thyself*. Possibly a tinge of irony.

*Wrath against the day of wrath* (ὀργὴν ἐν ἡμέρᾳ ὀργῆς). A very striking image — treasuring up wrath for one's self. Rev., better, *in* the day, etc. The sinner stores it away. Its forthcoming is withheld by the forbearance of God. It will break out in the day when God's righteous judgment shall be revealed.

7. *Eternal life*. Supply *He will render*.

8. *Contentious* (ἐξ ἐριθείας). Rev., better, *factious*. Lit., *of faction*. See on <sup><584></sup>James 3:14. Intriguers; partisan agitators.

*Indignation and wrath* (ὀργὴ καὶ θυμός). See on *be patient*, <sup><587></sup>James 5:7.

9. *Tribulation and anguish* (θλίψις καὶ στενοχωρία). For tribulation, see on <sup><432></sup>Matthew 13:21. *Στενοχωρία* *anguish*, which occurs only in Paul (8:35; <sup><408></sup>2 Corinthians 6:4; 12:10), literally means *narrowness of place*. The dominant idea is *constraint*. In <sup><525></sup>Deuteronomy 23:53, 57, it describes the confinement of a siege. Trench remarks: "The fitness of this image is attested by the frequency with which, on the other hand, a state of joy is expressed in the Psalms and elsewhere, as a bringing into a large room," Psalm 117:5; <sup><121></sup>2 Samuel 22:20. Aquinas says: *loetitia est latitia, joy is breadth*.

11. *Respect of persons* (προσωποληψία) Only once outside of Paul's writings, <sup><581></sup>James 2:1, on which see note.

12. *Without law* (ἀνόμω). Both law in the abstract and the Mosaic law. The principle laid down is general, though apparently viewed with special reference to the law of Moses.

*In the law* (ἐν νόμῳ). Rev., *under law*, i.e., within the sphere of. No decision as to the reference to the law of Moses or otherwise can be based on the presence or absence of the article. *Νόμος* *law*, is used both with and



without the article for the Mosaic law. Cremer correctly says that “the article is usually wanting when the stress is laid, not upon the historical impress and outward form of the law, but upon the conception itself;” or, as Bishop Lightfoot, “law considered as a principle, exemplified no doubt chiefly and signally in the Mosaic law, but very much wider than this in its application.”

*Shall be judged* (κριθήσονται). The antithesis *shall perish* suggests a condemnatory judgment. There is no doubt that the simple κρίνω is used in the New Testament in the sense of *condemning*. See <sup><HBB></sup>John 3:18; <sup><SID2></sup>2 Thessalonians 2:12; <sup><SEC4></sup>Hebrews 13:4. The change from *perish* to *judge* is suggested by *by the law*. “The Jews alone will be, strictly speaking, subjected to *a detailed inquiry* such as arises from applying the particular articles of a code” (Godet). *Both* classes of men shall be *condemned*; in both the result will be *perishing*, but the judgment *by the law* is confined to those who have the law.

**13. Hearers** (ἀκροατᾶι). Like the Jews, who heard it regularly in the synagogues. Only here in Paul. Three times in James. It brings out, better than the participle οἱ ἀκούοντες *those that hear*, the *characteristic* feature; those whose business is hearing.

**14. When** (ὅταν). Lit., *whenever*, supposing a case which may occur at any time.

*The Gentiles*. Rev., properly, *Gentiles*. There is no article. Not *the* Gentiles collectively, but Gentiles among whom the supposed case occurs.

*Which have not the law* (τὰ μὴ νόμον ἔχοντα). The μὴ *not* negatives the possession of *the law*. Rev., *which have no law*.

*Having not the law* (νόμον μὴ ἔχοντες). Here μὴ *not* negatives *the possession* of the law. Rev., *having no law*. It is difficult to indicate the proper emphasis in the English text, since the use of italics is limited to words not in the original.

**15. Which shew** (οἵτινες ἐνδείκνυνται). Rev., better, *in that they shew*, the double relative specifying the class to which they belong, and therefore the reason for what precedes. *Shew*, properly, *in themselves* (ἐν).

*The work of the law*. The conduct corresponding to the law.

*Their conscience also bearing witness* (συμμαρτυρούσης αὐτῶν τῆς συνειδήσεως). For *conscience*, see on <sup><416></sup>1 Peter 3:16. The force of οὖν with the verb is *therewith*; i.e., with the prescript of the law, respecting the agreement or disagreement of the act with it. So Rev.

*The meanwhile* (μεταξὺ). Rev. renders *with one another*. *Their thoughts one with another*. The phrase μεταξὺ ἀλλήλων is variously explained. Some *alternately*, now acquitting and now condemning. Others, *among themselves*, as in internal debate. So Alford, “thought against thought in inner strife.” Others again, *accusations or vindications carried on between Gentiles and Gentiles*. As the other parts of the description refer to the individual soul in itself and not to relations with others, the explanation expressed in Rev. — the mutual relations and interchanges of the individual thoughts — seems preferable.

**16. My gospel.** As distinguished from false teaching Paul’s assurance of the truth of the Gospel is shown in his confident assertion that it will form the standard of judgment in the great day.

**17. Behold** (ἴδε). But the correct reading is εἰ δὲ *but if*.

*Thou art called* (ἐπονομάζῃ). Rev., much better, *bearest the name of*, bringing out the value which attached to the *name Jew*, the theocratic title of honor. See on *Hebrews*, <sup><401></sup>Acts 6:1.

*Restest in* (ἐπαναπαύῃ). Rev., better, *upon*, giving the force of ἐπί in the verb. The radical conception of the verb ἀναπαύω is *relief*. See <sup><412></sup>Matthew 11:28. Thou restest with a blind trust *in God* as thy Father and protector exclusively.

**18. The things that are more excellent** (τὰ διαφέροντα). This may be the meaning, and it is adopted by Rev. with the proper omission of *more*. But it may also mean *the things which differ*; in which case we shall render *provest* instead of *approvest*. The sense will then be: thou dost test with nice discrimination questions of casuistry. Compare <sup><501></sup>Philippians 1:10. The latter interpretation seems preferable, being borne out by the succeeding *being instructed*.

*Being instructed* (κατηχοόμενος). Systematically through catechetical and synagogic instruction. See on <sup><400H</sup> Luke 1:4. This formal instruction is the basis of the critical discrimination.

**20. Instructor** (παιδευτήν), Rev., *corrector*. Better, because emphasizing the element of *discipline* or *training*. See on *chastise*, <sup><0296</sup> Luke 23:16

*Of babes* (νηπίων) The term used by the Jews to designate proselytes or novices. Paul uses it of one not come of legal age, <sup><800</sup> Galatians 4:1.

*The form* — in the law (μόρφωσιν). Not mere *appearance*, but the *scheme*, the correct *embodiment* of the lineaments of truth and knowledge in the law.

**21. Thou that preachest** (ὁ κηρύσσων). See on <sup><1047</sup> Matthew 4:17. Stealing is so gross a vice that one may openly denounce it.

**22. Sayest** (λέγων). The denunciation is not so pronounced. The Talmud charges the crime of adultery upon the three most illustrious Rabbins.

*Abhorrest* (βδελυσσόμενος). The verb means originally to *turn away from a thing on account of the stench*. See on *abomination*, <sup><1245</sup> Matthew 24:15.

*Commit sacrilege* (ἱεροσυλείς). Rev. renders according to the etymology, *ἱερόν temple, συλλάω to despoil*; hence *rob temples*. Some explain, the pillage of idol temples; others, robbing the Jewish temple by embezzlement, withholding the temple tribute, etc. The robbery of temples as practiced by the Jews is inferred from <sup><4457</sup> Acts 19:37. Compare Josephus, “Antiq.,” 4:8, 10, where he lays down the law not to plunder Gentile temples, nor to seize treasure stored up there in honor of any God. <sup>fa25</sup>

**23. Transgression** (παραβάσεως). Trench remarks upon “the mournfully numerous group of words” which express the different aspects of sin. It is *ἄμαρτια* the *missing of a mark*; *παραβάσις* the *overpassing of a line*; *παρακοή* the *disobedience to a voice*; *πάρᾰπτωμα* a *falling when one should have stood*; *ἀγνόημα* *ignorance of what one should know*; *ἥττημα* a *diminishing of what should be rendered in full measure*; *ἄνομία* or *παρανομία* *non-observance of law*; *πλημμέλεια* *discord*.

The primary sense of the preposition **παρά** is *beside* or *by*, with reference to a line or extended surface. Hence it indicates that which is not on its true line but beside it, either in the way of falling short or of going beyond. Thus, in the sense of *going beyond*, <sup><612B></sup>Romans 12:3, to think more highly *than he ought* (**παρ' ὃ δεῖ**), where the sense of *beyond* is fixed by **ὑπερφρονεῖν** to think *beyond* or *over*." So <sup><612C></sup>Luke 13:2. In the sense of *falling short*, Thucydides, 3, 49: "Mitylene came *near* such peril" (**παρὰ τοσοῦτο κινδύνου**), as if parallel to the danger but not touching it. Hence **παραβάσις** differs from the Homeric **ὑπερβασία** *transgression*, in that the latter carries *only* the idea of going *beyond* or *over*. A mark or line as a standard is thus implied. Transgression implies something to transgress. With the law came in the possibility of transgressing the law. "Where there is no law there is no transgression" (<sup><612D></sup>Romans 4:15). Hence Adam's sin is called a *transgression* (<sup><612E></sup>Romans 5:14), because it was the violation of a definite command. Paul habitually uses the word and its kindred **παραβάτης** *transgressor*, of the transgression of a commandment distinctly given (<sup><612F></sup>Galatians 3:19; <sup><612G></sup>1 Timothy 2:14, <sup><612H></sup>Romans 2:25, 27). Hence it is peculiarly appropriate here of one who boasts in *the law*. It thus differs from **ἁμαρτία** *sin* (see on *sins*, <sup><612I></sup>Matthew 1:21), in that one may sin without being under express law. See Romans 5. *Sin* (**ἁμαρτία**) was in the world *until the law*; i.e. during the period prior to the law. Death reigned from Adam to Moses over those who had not *sinned* (**ἁμαρτήσαντας**) after the similitude of Adam's *transgression* (**παραβάσεως**). The sin is *implicit*, the transgression *explicit*.

**25. Breaker of the law** (**παραβάτης**). Rev., *transgressor*. See on <sup><612J></sup>James 2:11.

*Thy circumcision is made uncircumcision*. "But if any citizen be found guilty of any great or unmentionable wrong, either in relation to the gods, or his parents, or the state, let the judge deem him to be incurable, remembering what an education and training he has had from youth upward, and yet has not abstained from the greatest of crimes" (Plato, "Laws," 854).

**29. Praise**. Possibly in allusion to the etymological meaning of *Jew*, *the praised one*. Compare <sup><612K></sup>Genesis 49:8. The word here means the holy satisfaction of God as opposed to Jewish vain-glory.

## CHAPTER 3

1. *Advantage* (περισσὸν). Lit., *surplus*. Hence prerogative or *pre-eminence*.

*Profit* (ὠφέλεια). Compare *profiteth*, 2:25.

2. *Chiefly* (πρῶτον). Rev., *first of all*; i.e., first in order. Paul, however, does not enumerate further, being led away by another thought.

*The oracles* (τὰ λόγια). Diminutive. Strictly, *brief* utterances. Both in classical and biblical Greek, of *divine* utterances. In classical Greek, of *prose* oracles. See <sup><4128></sup>Acts 7:38; <sup><3852></sup>Hebrews 5:12; <sup><4041></sup>1 Peter 4:11. Not especially Messianic passages, but the Old Testament scriptures with the law and the promises.

3. *Did not believe* (ἠπίστησαν). Rev., *were without faith*. Not, as some, *were unfaithful*, which is contrary to New Testament usage. See <sup><4141></sup>Mark 16:11, 16; <sup><4241></sup>Luke 24:11, 41; <sup><4324></sup>Acts 28:24; <sup><4540></sup>Romans 4:20, etc. The Rev. rendering is preferable, as bringing out the paronomasia between the Greek words: *were without faith; their want of faith; the faithfulness of God*.

*Faith of God*. Better, as Rev., *faithfulness*; the good faith of God; His fidelity to His promises. For this sense see on <sup><4123></sup>Matthew 23:23. Compare <sup><3920></sup>Titus 2:10, and see on *faithful*, <sup><4609></sup>1 John 1:9; <sup><4005></sup>Revelation 1:5; 3:14. Compare <sup><4609></sup>1 Corinthians 1:9; 10:13; <sup><4018></sup>2 Corinthians 1:18.

*Make without effect* (καταργήσει). See on <sup><4137></sup>Luke 13:7. The word occurs twenty-five times in Paul, and is variously rendered in A.V. *make void, destroy, loose, bring to nought, fail, vanish away, put away, put down, abolish, cease*. The radical meaning is *to make inert or idle*. Dr. Morison acutely observes that it negatives the idea of *agency* or *operation*, rather than of *result* or *effect*. It is rather *to make inefficient* than *to make without effect*. So in <sup><4137></sup>Luke 13:7, why should the tree be allowed to make the ground *idle*? <sup><4618></sup>1 Corinthians 13:8, prophecies shall fail, or have no more work to do. <sup><3910></sup>2 Timothy 1:10 Christ *abolished* death. There is no more work for it. <sup><4609></sup>Romans 6:6, the body of sin is rendered inactive. <sup><4639></sup>Romans 3:31, Do we deprive the law of its work — render it a dead letter?

4. *God forbid* (μὴ γένοιτο). Lit., *may it not have come to pass*. Used by Paul fourteen times. It introduces the rebuttal of an inference drawn from Paul's arguments by an opponent. Luther renders *das sey ferne that be far*. Wyc. *fer be it*. It corresponds to the Hebrew *chalilah. profane*, which in the Septuagint is sometimes rendered by it, sometimes by *μηδαμῶς* *by no means*, sometimes by *μὴ εἶη* *may it not be*, and again by *ἴλεως* *God be merciful to us* (see on <sup><462></sup>Matthew 16:22). It indicates a feeling of strong aversion: "Away with the thought."

*Let God be true* (γινέσθω ὁ Θεὸς ἀληθής). Rev., better, "let God be found true;" thus giving the force of *γίνομαι* *to become*. See on *was, I am*, <sup><488></sup>John 8:58. The phrase is used with reference to men's apprehension. Let God *turn out to be* or *be found to be* by His creatures.

*Be justified*. Acknowledged righteous. The figure is forensic. God's justice is put on trial.

*Overcome* (νικήσης). Rev., *prevail*. Gain the case. The word occurs only three times outside of John's writings.

*When thou art judged* (ἐν τῷ κρίνεσθαί σε). Rev., when thou comest into judgment. <sup>fa26</sup>

5. *Commend* (συνίστησιν). Only twice outside of Paul's writings, <sup><492></sup>Luke 9:32; <sup><495></sup>2 Peter 3:5, both in the physical sense. Lit., *to place together*. Hence of setting one person with another by way of introducing or presenting him, and hence *to commend*. Also to put together with a vein of showing, proving, or establishing. Expositors render here differently: *commend, establish, prove*. *Commend* is the prevailing sense in the New Testament, though in some instances the two ideas blend, as <sup><498></sup>Romans 5:8; <sup><491></sup>2 Corinthians 7:11; <sup><498></sup>Galatians 2:18. See <sup><491></sup>Romans 16:1; <sup><492></sup>2 Corinthians 4:2; 6:4; <sup><498></sup>10:18.

*Who taketh vengeance* (ὁ ἐπιφέρων τὴν ὀργήν). Rev., much better, *who visiteth with wrath*. Lit., *bringeth the anger to bear*. The force of the article it is difficult to render. It may be *the* wrath, definitely conceived as judicial, or, more probably, as in <sup><495></sup>Matthew 3:7, referring to something recognized — *the* wrath to come, the well-understood need of unrighteousness. See on <sup><529></sup>Romans 12:19.

*As a man* (κατὰ ἄνθρωπον). Rev., *after the manner of men*; i.e., I use a mode of speech drawn from human affairs. The phrase is thrown in apologetically, under a sense that the mode of speech is unworthy of the subject. Morison aptly paraphrases: “When I ask the question, ‘Is God unjust who inflicteth wrath?’ I am deeply conscious that I am using language which is intrinsically improper when applied to God. But in condescension to human weakness I transfer to Him language which it is customary for men to employ when referring to human relationships.” Compare <sup>4198</sup>1 Corinthians 9:8; <sup>4199</sup>Romans 6:19.

**7. Lie** (ψεύσματι). Only here in the New Testament. The expression carries us back to ver. 4, and is general for *moral falsehood*, unfaithfulness to the claims of conscience and of God, especially with reference to the proffer of salvation through Christ.

**9. Are we better** (προεχόμεθα). Rev., *are we in worse case than they?* Render, with the American Revisers, *are we in better case than they*, i.e., have we any advantage? The Rev. takes the verb as passive — *are we surpassed?* which would require the succeeding verses to show that the Gentiles are not better than the Jews; whereas they show that the Jews are not better than the Gentiles. Besides, nothing in the context suggests such a question. <sup>fa27</sup> Paul has been showing that the Old Testament privileges, though giving to the Jews a certain superiority to the Gentiles, did not give them any advantages in escaping the divine condemnation. After such showing it was natural that the question should be renewed: Do the Jews have any advantage?

*We have before proved* (προητιασάμεθα). The reference is not to logical proof, but to forensic accusation. The simple verb means *to charge* as being *the cause* (αἰτία) of some evil: hence *to accuse, impeach*. Rev., correctly, *we before laid to the charge*.

**11. Understandeth** (συνιῶν). See on *foolish*, ch. 1:21.

*Seeketh after* (ἐκζητῶν). Lit., *seeketh out*. See on <sup>4100</sup>1 Peter 1:10.

**12. They are together become unprofitable** (ἅμα ἡχρηιώθησαν). Only here in the New Testament: *Together* carries forward the *all*. The Hebrew of the Psalm means *have become corrupt*. The Greek word is *to become useless*. Compare <sup>4306</sup>John 15:6.

**Good** (χρησιτότητα). Only in Paul's writings. The radical idea of the word is *profitableness*. Compare *have become unprofitable*. Hence it passes readily into the meaning of *wholesomeness*. See on, <sup><113></sup>Matthew 11:30. It is opposed by Paul' to **ἀποτομία** *abruptness, severity* (<sup><112></sup>Romans 11:22). It is rendered *kindness* in <sup><111></sup>Ephesians 2:7; <sup><110></sup>Colossians 3:12; <sup><109></sup>Galatians 5:22. Paul, and he only, also uses **ἀγαθωσύνη** for *goodness*. The distinction as drawn out by Jerome is that **ἀγαθωσύνη** represents a sterner virtue, showing itself in a zeal for truth which rebukes, corrects, and chastises, as Christ when He purged the temple. **Χρησιτότης** is more gentle, gracious, and kindly Bishop Lightfoot defines it as a kindly disposition to one's neighbor, not necessarily taking a practical form, while **ἀγαθωσύνη** energizes the **χρησιτότης**.

**13. Open sepulchre** (τάφος ἀνεωγμένος). Lit., a *sepulchre opened or standing open*. Some explain the figure by the noisome exhalations from a tomb. Others refer it to a pit standing open and ready to devour, comparing <sup><108></sup>Jeremiah 5:16, where the quiver of the Chaldaeans is called an open sepulchre. So Meyer and Morison. Godet compares the phrase used of a brutal man: "it seems as if he would like to eat you." Compare Dante's vision of the lion:

*"With head uplifted and with ravenous hunger,  
So that it seemed the air was afraid of him."  
"Inferno," 1, 47.*

**Have used deceit** (εδολιουσαν). Hebrew, *they smoothed their tongues*. Guile is contrasted with violence in the previous clause. Wyc., *with their tongues they did guilingly*. The imperfect tense denotes *perseverance* in their hypocritical professions.

**16. Destruction** (σύντριμμα). A dashing to pieces. Only here. The kindred verb **συντρίβω** *to break in pieces, shiver*, is frequent. See <sup><107></sup>Mark 5:4; 14:3; <sup><106></sup>Revelation 2:27, etc.

**19. We know**. Often in Paul, of a thing generally conceded.

**Saith** — *speaketh* (λέγει — λαλεῖ). See on <sup><105></sup>Matthew 28:18. The former contemplates the *substance*, the latter the *expression* of the law.

**May be stopped** (φραγή). Lit., *fenced up*. The effect of overwhelming evidence upon an accused party in court.



*May become guilty before God* (ὑπόδικος γένηται τῷ Θεῷ). Rev., *brought under the judgment of God.*

Ἵπόδικος *under judgment*, occurs only here. In classical Greek it signifies *brought to trial or liable to be tried*. So Plato, “Laws,” 846, of a magistrate imposing unjust penalties. “Let him be *liable* to pay double to the injured party.” Id., 879, “The freeman who conspired with the slave shall be *liable* to be made a slave.” The rendering *brought under judgment* regards God as the *judge*; but He is rather to be regarded as *the injured party*. Not God’s *judgments*, but His *rights* are referred to. The better rendering is *liable to pay penalty to God.*<sup>fa28</sup>

**20. Works of the law.** Not the Mosaic law in its ritual or ceremonial aspect; but the law in a deeper and more general sense, as written both in the decalogue and in the hearts of the Gentiles, and embracing the moral deeds of both Gentiles and Jews. The Mosaic law may indeed be regarded as the primary reference, but as representing a universal legislation and including all the rest. The moral revelation, which is the authoritative instruction of God, may be viewed either indefinitely and generally as the revelation of God to men; or authoritatively, as to the duty incumbent on man as man; or with reference to the instruction as to the duty incumbent on men as *sinful* men under a dispensation of mercy; or as instruction as to the duty of Jews as Jews. Ver. 20 relates to the instruction regarding the duty incumbent on men as men. “It is the law of commandments which enjoins those outer acts and inner choices and states which lie at the basis and constitute the essence of all true religion. In the background or focal point of these commandments he sees the decalogue, or *duologue*, which is often designated ‘the moral law by way of pre-eminence’ (Morison, from whom also the substance of this note is taken). By the phrase *works of the law* is meant the deeds prescribed by the law.

*Flesh* (σάρξ). Equivalent to *man*. It is often used in the sense of a living creature — man or beast. Compare <sup><4024></sup>1 Peter 1:24; <sup><4022></sup>Matthew 24:22; <sup><4086></sup>Luke 3:6. Generally with a suggestion of weakness, frailty, mortality; Septuagint, <sup><2475></sup>Jeremiah 17:5; <sup><4978></sup>Psalms 77:39; <sup><4082></sup>Ephesians 6:12. The word here has no doctrinal bearing.

*Be justified* (δικαιωθήσεται). For the kindred adjective δίκαιος *righteous*, see on 1:17.

**1. Classical usage.** The primitive meaning is *to make right*. This may take place absolutely or relatively. The person or thing may be made right *in itself*, or with reference *to circumstances* or to *the minds of those who have to do with them*. Applied to things or acts, as distinguished from persons, it signifies *to make right in one's judgment*. Thus Thucydides, ii. 6, 7. "The Athenians *judged it right* to retaliate on the Lacedaemonians." Herodotus, i., 89, Croesus says to Cyrus: "I *think it right* to shew thee whatever I may see to thy advantage."

A different shade of meaning is *to judge to be the case*. So Thucydides, iv., 122: "The truth concerning the revolt was rather as the Athenians, *judged the case* to be." Again, it occurs simply in the sense *to judge*. Thucydides, v., 26: "If anyone agree that the interval of the truce should be excluded, he will not *judge* correctly "In both these latter cases the etymological idea of right is merged, and the judicial element predominates.

In ecclesiastical usage, *to judge to be right or to decide upon in ecclesiastical councils*.

Applied to persons, the meaning is predominantly judicial, though Aristotle ("Nichomachean Ethics," v., 9) uses it in the sense of *to treat one rightly*. There is no reliable instance of the sense *to make right intrinsically*; but it means to make one right in some extrinsic or relative manner. Thus Aeschylus, "Agamemnon," 390-393: Paris, *subjected to the judgment* of men, *tested* (δικαιωθεῖς) is compared to bad brass which turns black when subjected to friction. Thus tested or judged he stands in right relation to men's judgments. He is shown in the true baseness of his character.

Thus the verb acquires the meaning of *condemn; adjudge to be bad*. Thucydides, iii., 40: Cleon says to the Athenians, "If you do not deal with the Mitylenaeans as I advise, you will *condemn* yourselves." From this readily arises the sense of *punish*; since the punishment of a guilty man is a setting him in right relation to the political or moral system which his conduct has infringed. Thus Herodotus, i., 100: "Deioces the Mede, if he heard of any act of oppression, sent for the guilty party and *punished* him according to his offense." Compare Plato, "Laws," ii., 934. Plato uses δικαιωτήρια to denote places of punishment or houses of correction ("Phaedrus," 249). According to Cicero, δικαιώω was used by the

Sicilians of capital punishment: “Ἐδικαιώθησαν, that is, as the Sicilians say, they were visited with punishment and executed” (“Against Verres,” v., 57).

To sum up the classical usage, the word has two main references:

**1,** *to persons;*

**2,** *to things or acts.* In both the judicial element is dominant.

The primary sense, *to make right*, takes on the conventional meanings *to judge a thing to be right, to judge, to right a person, to treat rightly, to condemn, punish, put to death.*

**2. New Testament usage.** This is not identical with the classical usage. In the New Testament the word is used of persons only. In <sup>411B</sup>Matthew 11:19; <sup>417B</sup>Luke 7:35, of a quality, Wisdom, but the quality is personified. It occurs thirty-nine times in the New Testament; <sup>fa29</sup>twenty-seven in Paul; eight in the Synoptists and Acts; three in James; one in the Revelation.

A study of the Pauline passages shows that it is used by Paul according to the sense which attaches to the adjective **δικαιος**, representing a state of the subject *relatively* to God. The verb therefore indicates the *act or process by which a man is brought into a right state as related to God.* In the A.V. confusion is likely to arise from the variations in translation, *righteousness, just, justifier, justify.* See <sup>412B</sup>Romans 3:24, 26, 28, 30; 4:2; 5:1, 9; <sup>412C</sup>Galatians 2:16; 3:8, 11, 24; <sup>413B</sup>Titus 3:7.

The word is not, however, to be construed as indicating a mere legal transaction or adjustment between God and man, though it preserves the idea of relativity, in that God is the absolute standard by which the new condition is estimated, whether we regard God's view of the justified man, or the man's moral condition when justified. The element of character must not only not be eliminated from it; it must be foremost in it. Justification is more than pardon. Pardon is an act which frees the offender from the penalty of the law, adjusts his outward relation to the law, but does not necessarily effect any change in him personally. It is *necessary* to justification, but not *identical* with it. Justification aims directly at *character.* It contemplates making *the man himself* right; that the new and right relation to God in which faith places him shall have its natural and

legitimate issue in *personal rightness*. The phrase *faith is counted for righteousness*, does not mean that faith is *a substitute* for righteousness, but that faith is righteousness; righteousness *in the germ* indeed, but still *bona fide* righteousness. The act of faith inaugurates a righteous life and a righteous character. The man is not made inherently holy in himself, because his righteousness is derived from God; neither is he merely *declared* righteous by a legal fiction without reference to his personal character; but the justifying decree, the declaration of God which pronounces him righteous, is literally true to the fact in that he is in real, sympathetic relation with the eternal source and norm of holiness, and with the divine personal inspiration of character. Faith contains all the possibilities of personal holiness. It unites man to the holy God, and through this union he becomes a partaker of the divine nature, and escapes the corruption that is in the world through lust (<sup><G004></sup>2 Peter 1:4). The intent of justification is expressly declared by Paul to be conformity to Christ's image (<sup><R029></sup>Romans 8:29, 30). Justification which does not *actually remove* the wrong condition in man which is at the root of his enmity to God, is no justification. In the absence of this, a legal *declaration* that the man is right is a fiction. The declaration of righteousness must have its real and substantial basis in the man's actual moral condition.

Hence justification is called justification *of life* (<sup><R018></sup>Romans 5:18); it is linked with the saving operation of the life of the risen Christ (<sup><R025></sup>Romans 4:25; 5:10); those who are in Christ Jesus "walk not after the flesh, but after the Spirit" (<sup><R001></sup>Romans 8:1); they exhibit patience, approval, hope, love (<sup><R004></sup>Romans 5:4, 5). Justification means the presentation of the self to God as a living sacrifice; non-conformity to the world; spiritual renewal; right self-estimate — all that range of right practice and feeling which is portrayed in the twelfth chapter of this Epistle. See, further, on ch. 4:5.

**Knowledge** (ἐπίγνωσις). Clear and exact knowledge. Always of a knowledge which powerfully influences the form of the religious life, and hence containing more of the element of personal sympathy than the simple γνῶσις knowledge, which may be concerned with the intellect alone without affecting the character. See <sup><R028></sup>Romans 1:28; <sup><R012></sup>10:2; <sup><R013></sup>Ephesians 4:13. Also <sup><R009></sup>Philippians 1:9, where it is associated with the abounding of *love*; <sup><R010></sup>Colossians 3:10; Philemon 6, etc. Hence the

knowledge of sin here is not mere *perception*, but an acquaintance with sin which works toward repentance, faith, and holy character.

**21. Now** (νυνὶ) Logical, not temporal. *In this state of the case*. Expressing the contrast between two relations — dependence on the law and non-dependence on the law.

*Without the law*. In a sphere different from that in which the law says “Do this and live.”

*Is manifested* (πεφανέρωται). Rev., *hath been manifested*, rendering the perfect tense more strictly. Hath been manifested and now lies open to view. See on <sup><400></sup>John 21:1, and on *revelation*, <sup><600></sup>Revelation 1:1 The word implies a previous hiding. See <sup><400></sup>Mark 4:22; <sup><500></sup>Colossians 1:26, 27.

*Being witnessed* (μαρτυρουμένη). Borne witness to; *attested*. The present participle indicates that this testimony is *now* being borne by the Old Testament to the new dispensation.

**22. Faith of Jesus Christ**. A common form for “faith *in* Christ.”

*Difference* (διαστολή). Only by Paul here, 10:12; <sup><440></sup>1 Corinthians 14:7. Better, as Rev., *distinction*.

**23. Have sinned** (ἥμαρτον). Aorist tense: *sinned*, looking back to a thing definitely past — the historic occurrence of sin.

*And come short* (ὕστεροῦνται). Rev., *fall short*: The present tense. The A.V. leaves it uncertain whether the present or the perfect *have come* is intended. They sinned, and therefore *they are lacking*. See on <sup><254></sup>Luke 15:14. The word is not merely equivalent to *they are wanting in*, but implies want under the aspect of *shortcoming*.

*The glory of God* (τῆς δόξης τοῦ Θεοῦ). Interpretations vary greatly. The glory of personal righteousness; that righteousness which God judges to be glory; the image of God in man; the glorying or boasting of righteousness before God; the approbation of God; the state of future glory.

The dominant meanings of *δόξα* in classical Greek are *notion*, *opinion*, *conjecture*, *repute*. See on <sup><600></sup>Revelation 1:6. In biblical usage:

**1. Recognition, honor,** <sup><3011></sup>Philippians 1:11; <sup><6001></sup>1 Peter 1:7. It is joined with **τιμή** *honor*, <sup><5017></sup>1 Timothy 1:17; <sup><8007></sup>Hebrews 2:7, 9; <sup><6017></sup>2 Peter 1:17. Opposed to **ἀτιμία** *dishonor*, <sup><6114></sup>1 Corinthians 11:14, 15; 15:43; <sup><6068></sup>2 Corinthians 6:8. With **ζητέω** *to seek*, <sup><5061></sup>1 Thessalonians 2:6; <sup><6544></sup>John 5:44; 7:18. With **λαμβάνω** *to receive*, <sup><6541></sup>John 5:41, 44. With **δίδωμι** *to give*, <sup><6078></sup>Luke 17:18; <sup><6024></sup>John 9:24. In the ascriptive phrase *glory be to*, <sup><6014></sup>Luke 2:14, and ascriptions in the Epistles. Compare <sup><6140></sup>Luke 14:10 2. *The glorious appearance which attracts the eye*, <sup><6048></sup>Matthew 4:8; <sup><6001></sup>Luke 4:6; <sup><6027></sup>12:27. Hence parallel with **εἰκών** *image*; **μορφή** *form*; **ὁμοίωμα** *likeness*; **εἶδος** *appearance, figure*, <sup><6112></sup>Romans 1:23; <sup><5075></sup>Psalms 17:15; <sup><6018></sup>Numbers 12:8.

*The glory of God* is used of the aggregate of the divine attributes and coincides with His self-revelation, <sup><6022></sup>Exodus 33:22; compare **πρόσωπον** *face*, ver. 23. Hence the idea is prominent in the redemptive revelation (<sup><2008></sup>Isaiah 60:3; <sup><6004></sup>Romans 6:4; 5:2). It expresses the form in which God reveals Himself in the economy of salvation (<sup><6023></sup>Romans 9:23; <sup><5011></sup>1 Timothy 1:11; <sup><6012></sup>Ephesians 1:12). It is the means by which the redemptive work is carried on; for instance, in *calling*, <sup><6002></sup>2 Peter 1:3; in *raising up Christ and believers with Him to newness of life*, <sup><6004></sup>Romans 6:4; in *imparting strength to believers*, <sup><6016></sup>Ephesians 3:16; <sup><5011></sup>Colossians 1:11; as *the goal of Christian hope*, <sup><6012></sup>Romans 5:2; 8:18, 21; <sup><5013></sup>Titus 2:13. It appears prominently in the work of Christ — the *outraying of the Father's glory* (<sup><3008></sup>Hebrews 1:3), especially in John. See 1:14; 2:11, etc.

The sense of the phrase here is: they are coming short of *the honor or approbation which God bestows*. The point under discussion is the want of righteousness. Unbelievers, or mere legalists, do not approve themselves before God by the righteousness which is of the law. They come short of the approbation which is extended only to those who are justified by faith.  
fa30

**24. Being justified.** The fact that they are justified in this extraordinary way shows that they must have sinned.

**Freely** (**δωρεάν**). Gratuitously. Compare <sup><4008></sup>Matthew 10:8; <sup><6025></sup>John 15:25; <sup><6017></sup>2 Corinthians 11:7; <sup><6001></sup>Revelation 21:6.

**Grace** (**χάριτι**). See on <sup><6013></sup>Luke 1:30.

**Redemption** (ἀπολυτρόσεως). From ἀπολυτρόω *to redeem by paying the λύτρον price*. Mostly in Paul. See <sup><D213></sup>Luke 21:28; <sup><R95></sup>Hebrews 9:15; 11:35. The distinction must be carefully maintained between this word and λύτρον *ransom*. The Vulgate, by translating both *redemptio*, confounds the *work* of Christ with its *result*. Christ's death is nowhere styled λύτρωσις *redemption*. His death is the λύτρον *ransom*, figuratively, not literally, in the sense of a compensation; the *medium* of the redemption, answering to the fact that Christ gave Himself for us.

**25. Set forth** (προέθετο). Publicly, openly (πρό); correlated with *to declare*. He brought Him forth and put Him before the public. Bengel, "placed before the eyes of all;" unlike the ark of the covenant which was veiled and approached only by the high-priest. The word is used by Herodotus of *exposing* corpses (5:8); by Thucydides of *exposing* the bones of the dead (2:34). Compare the *shew-bread*, the loaves of the *setting-forth* (τῆς προθεσέως). See on <sup><H12></sup>Mark 2:26. Paul refers not to preaching, but to the work of atonement itself, in which God's righteousness is displayed. Some render *purposed or determined*, as <sup><E113></sup>Romans 1:13; <sup><E99></sup>Ephesians 1:9, and according to the usual meaning of πρόθεσις *purpose*, in the New Testament. But the meaning adopted here is fixed by *to declare*.

**Propitiation** (ἱλαστήριον). This word is most important, since it is the key to the conception of Christ's atoning work.

In the New Testament it occurs only here and <sup><R95></sup>Hebrews 9:5; and must be studied in connection with the following kindred words: ἱλάσκομαι which occurs in the New Testament only <sup><D83></sup>Luke 18:13, *God be merciful*, and <sup><K17></sup>Hebrews 2:17, *to make reconciliation*. Ἰλασμός twice, <sup><G11></sup>1 John 2:2; 4:10; in both cases rendered *propitiation*. The compound ἐξιλάσκομαι, which is not found in the New Testament, but is frequent in the Septuagint and is rendered *purge, cleanse, reconcile, make atonement*.

**Septuagint usage.** These words mostly represent the Hebrew verb *kaphar to cover or conceal*, and its derivatives. With only seven exceptions, out of about sixty or seventy passages in the Old Testament, where the Hebrew is translated by *atone or atonement*, the Septuagint employs some part or derivative of ἱλάσκομαι or ἐξιλάσκομαι or Ἰλασμός or ἐξιλασμός is

the usual Septuagint translation for *kippurim covering for sin*, A.V., *atonement*. Thus *sin-offerings of atonement; day of atonement; ram of the atonement*. See <sup><029></sup>Exodus 29:36; <sup><030></sup>30:10; <sup><032></sup>Leviticus 23:27; <sup><048></sup>Numbers 5:8, etc. They are also used for *chattath sin-offering*, <sup><042></sup>Ezekiel 44:27; 45:19; and for *selichah forgiveness*. <sup><039></sup>Psalm 129:4; <sup><009></sup>Daniel 9:9.

These words are always used absolutely, without anything to mark the offense or the person propitiated.

**Ἰλάσκομαι**, which is comparatively rare, occurs as a translation of *kipher to cover sin*, <sup><060></sup>Psalm 64:3; 77:38; 78:9; A.V., *purge away, forgive, pardon*. Of *salach, to bear away as a burden*, <sup><058></sup>2 Kings 5:18; <sup><040></sup>Psalm 24:11: A.V., *forgive, pardon*. It is used with the accusative (direct objective) case, marking the sin, or with the dative (indirect objective), as *be conciliated to our sins*.

**Ἐξιλάσκομαι** mostly represents *kipher to cover*, and is more common than the simple verb. Thus, *purge the altar*, <sup><043></sup>Ezekiel 43:26; *cleanse the sanctuary*, <sup><045></sup>Ezekiel 45:20; *reconcile the house*, <sup><009></sup>Daniel 9:24. It is found with the accusative case of that which is cleansed; with the preposition **περί** *concerning*, as “*for your sin*,” <sup><023></sup>Exodus 32:30; with the preposition **ὑπέρ** *on behalf of* A.V., *for*, <sup><045></sup>Ezekiel 45:17; absolutely, *to make an atonement*, <sup><017></sup>Leviticus 16:17; with the preposition **ἀπό** *from*, as “*cleansed from the blood*,” <sup><053></sup>Numbers 35:33. There are but two instances of the accusative of the person propitiated: *appease him*, <sup><020></sup>Genesis 32:20; *pray before* (propitiate) *the Lord*, <sup><007></sup>Zechariah 7:2.

**Ἰλαστηριον**, A.V., *propitiation*, is almost always used in the Old Testament of *the mercy-seat* or golden *cover* of the ark, and this is its meaning in <sup><005></sup>Hebrews 9:5, the only other passage of the New Testament in which it is found. In <sup><044></sup>Ezekiel 43:14, 17, 20, it means *a ledge* round a large altar, and is rendered *settle* in A.V.; Rev., *ledge*, in margin.

This term has been unduly pressed into the sense of *explanatory sacrifice*. In the case of the kindred verbs, the dominant Old-Testament sense is not *propitiation* in the *sense* of something offered to placate or appease anger; but *atonement* or *reconciliation*, through the *covering*, and so getting rid of the sin which stands between God and man. The thrust of the idea is upon *the sin* or *uncleanness*, not upon *the offended party*. Hence the frequent



interchange with ἀγιάζω *to sanctify*, and καθαρίζω *to cleanse*. See <sup><669></sup>Ezekiel 43:26, where ἐξιλάσσονται *shall purge*, and καθαριούσιν *shall purify*, are used coordinately. See also <sup><630></sup>Exodus 30:10, of the altar of incense: “Aaron shall make an atonement (ἐξιλάσεται) upon the horns of it — with the blood of the sin-offering of atonement” (καθαρισμοῦ *purification*). Compare <sup><661></sup>Leviticus 16:20. The Hebrew terms are also used coordinately.

Our translators frequently render the verb *kaphar* by *reconcile*, <sup><661></sup>Leviticus 6:30; 16:20; <sup><661></sup>Ezekiel 45:20. In <sup><685></sup>Leviticus 8:15, Moses put blood upon the horns of the altar and *cleansed* (ἐκαθάρισε) the altar, and *sanctified* (ἡγίασεν) it, to *make reconciliation* (τοῦ ἐξιλάσασθαι) upon it. Compare <sup><669></sup>Ezekiel 45:15, 17; <sup><702></sup>Daniel 9:24.

The verb and its derivatives occur where the ordinary idea of expiation is excluded. As applied to an altar or to the walls of a house (<sup><644></sup>Leviticus 14:48-53), this idea could have no force, because these inanimate things, though ceremonially unclean, could have no *sin* to be expiated. Moses, when he went up *to make atonement* for the idolatry at Sinai, offered no sacrifice, but only intercession. See also the case of Korah, <sup><666></sup>Numbers 16:46; the cleansing of leprosy and of mothers after childbirth, <sup><641></sup>Leviticus 14:1-20; <sup><612></sup>12:7; <sup><651></sup>15:30; the reformation of Josiah, 2 Chronicles 34; the fasting and confession of Ezra, <sup><610></sup>Ezra 10:1-15; the offering of the Israelite army after the defeat of Midian. They brought bracelets, rings, etc., to *make an atonement* (ἐξιλάσασθαι) before the Lord; not expiatory, but a *memorial*, <sup><665></sup>Numbers 31:50-54. The Passover was in no sense expiatory; but Paul says, “Christ *our Passover* was sacrificed for us; therefore *purge out* (ἐκκαθάρατε) the old leaven. Let us keep the feast with *sincerity and truth*,” <sup><601></sup>1 Corinthians 5:7, 8.

In the Old Testament the idea of sacrifice as in itself a propitiation continually recedes before that of the personal character lying back of sacrifice, and which alone gives virtue to it. See <sup><652></sup>1 Samuel 15:22; <sup><646></sup>Psalms 40:6-10; <sup><648></sup>50:8-14, 23; <sup><656></sup>51:16, 17; <sup><2011></sup>Isaiah 1:11-18; <sup><2021></sup>Jeremiah 7:21-23; <sup><1052></sup>Amos 5:21-24; <sup><3106></sup>Micah 6:6-8. This idea does not recede in the Old Testament to be reemphasized in the New. On the contrary, the New Testament emphasizes *the recession*, and lays the stress upon the *cleansing and life-giving* effect of the sacrifice of Christ. See <sup><619></sup>John 1:29;

<sup><502></sup>Colossians 1:20-22; <sup><504></sup>Hebrews 9:14; 10:19-21; <sup><602></sup>1 Peter 2:24; <sup><600></sup>1 John 1:7; 4:10-13.

The true meaning of the offering of Christ concentrates, therefore, not upon divine *justice*, but upon *human character*; not upon the remission of penalty for a consideration, but upon the deliverance from penalty through moral transformation; not upon satisfying divine justice, but upon bringing estranged man into harmony with God. As Canon Westcott remarks: “The scripture conception of *ἰλάσκεσθαι* is not that of appeasing one who is angry with a personal feeling against the offender, but of altering the character of that which, from without, occasions a necessary alienation, and interposes an inevitable obstacle to fellowship “(Commentary on St. John’s Epistles, p. 85).

In the light of this conception we are brought back to that rendering of *ἰλαστήριον* which prevails in the Septuagint, and which it has in the only other New-Testament passage where it occurs (<sup><505></sup>Hebrews 9:5) — *mercy-seat*; a rendering, maintained by a large number of the earlier expositors, and by some of the ablest of the moderns. That it is the sole instance of its occurrence in this sense is a fact which has its parallel in the terms *Passover, Door, Rock, Amen, Day-spring*, and others, applied to Christ. To say that the metaphor is awkward counts for nothing in the light of other metaphors of Paul. To say that the *concealment* of the ark is inconsistent with *set forth* is to adduce the strongest argument in favor of this rendering. The *contrast* with *set forth* falls in perfectly with the general conception. That *mercy-seat* which was veiled, and which the Jew could approach only once a year, and then through the medium of the High-Priest, is now *brought out* where all can draw nigh and experience its reconciling power (<sup><506></sup>Hebrews 10:19, 22; compare <sup><508></sup>Hebrews 9:8). “The word became flesh and dwelt among us. We beheld His glory. We saw and handled” (<sup><604></sup>John 1:14; <sup><603></sup>1 John 1:1-3). The *mercy-seat* was the meetingplace of God and man (<sup><1257></sup>Exodus 25:17-22; <sup><602></sup>Leviticus 16:2; <sup><609></sup>Numbers 7:89); the place of mediation and manifestation. Through Christ, the antitype of the *mercy-seat*, the Mediator, man has access to the Father (<sup><408></sup>Ephesians 2:18). As the golden surface covered the tables of the law, so Christ stands over the law, vindicating it as holy and just and good, and therewith vindicating the divine claim to obedience and holiness. As the blood was annually sprinkled on the golden cover by the High-Priest,

so Christ is set forth “in His blood,” not shed to appease God’s wrath, to satisfy God’s justice, nor to compensate for man’s disobedience, but as the highest expression of divine love for man, taking common part with humanity even unto death, that it might reconcile it through faith and self-surrender to God.

*Through faith.* Connect with *propitiation* (mercy-seat). The sacrifice of Christ becomes effective through the faith which appropriates it. Reconciliation implies two parties. “No propitiation reaches the mark that does not on its way, reconcile or bring into faith, the subject for whom it is made. There is no God-welcome prepared which does not open the guilty heart to welcome God” (Bushnell).

*In His blood.* Construe with *set forth*, and render as Rev., *by His blood*; i.e., in that He caused Him to shed His blood.

*To declare His righteousness* (εἰς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ). Lit., *for a shewing*, etc. Rev., *to shew*. For practical proof or demonstration. Not, as so often explained, to shew God’s righteous indignation against sin by wreaking its penalty on the innocent Christ. The *shewing* of the cross is primarily the shewing of God’s love and yearning to be at one with man (<sup>4184</sup>John 3:14-17). The *righteousness* of God here is not His “judicial” or “punitive” righteousness, but His righteous character, revealing its antagonism to sin in its effort to save man from his sin, and put forward as *a ground* of mercy, not as an *obstacle* to mercy.

*For the remission of sins that are past* (διὰ τὴν πᾶρεσιν τῶν προγεγονότων ἁμαρτημάτων). Rev., correctly, *because of the passing over of the sins done aforeside*. *Passing over*, *praetermission*, differs from *remission* (ἄφεσις). In *remission* guilt and punishment are *sent away*; in *praetermission* they are wholly or partially undealt with. Compare <sup>4146</sup>Acts 14:16; 17:30. Ἐμάρτημα *sin*, is the separate and particular *deed* of disobedience, while ἁμαρτία includes sin in the abstract — sin regarded as *sinfulness*. *Sins done aforeside* are the collective sins of the world before Christ.

*Through the forbearance of God* (ἐν τῇ ἀνοχῇ τοῦ Θεοῦ). Rev., *in the forbearance*. Construe with *the passing by*. The word ἀνοχή *forbearance*, from ἀνέχω *to hold up*, occurs in the New Testament only here and

⚭Romans 2:4. It is not found in the Septuagint proper, and is not frequent in classical Greek, where it is used of a *holding back* or *stopping* of hostilities; a *truce*; in later Greek, a *permission*.

The passage has given much trouble to expositors, largely, I think, through their insisting on the sense of *forbearance* with reference to *sins* — the *toleration* or *refraining from punishment of sins* done aforesaid. But it is a fair construction of the term to apply it, in its primary sense of *holding back*, to the *divine method of dealing with sin*. It cannot be said that God passed over the sins of the world before Christ without penalty, for that is plainly contradicted by ⚭Romans 1:18-32; but He *did* pass them over in the sense that He did not apply, but *held back* the redeeming agency of God manifest in the flesh until the “fullness of time.” The sacrifices were a homage rendered to God’s righteousness, but they did not touch sin with the power and depth which attached to Christ’s sacrifice. No demonstration of God’s righteousness and consequent hatred of sin, could be given equal to that of the life and death of Jesus. Hence Paul, as I take it, says: God set forth Christ as the world’s *mercy-seat*, for the showing forth of His righteousness, because previously He had given no such manifestation of His righteousness, but had held it back, passing over, with the temporary institution of sacrifices, the sin at the roots of which He finally struck in the sacrifice of Christ.

**26. At this time** (ἐν τῷ νῦν καιρῷ). Lit., *in the now season*. Rev., *at this present season*. See on Matthew 12:1. The contrast is with *the past*, not with *the future*.

**Just and the justifier** (δικαίον καὶ δικαιοῦντα). The sense *and yet*, often imported into καὶ *and*, is purely gratuitous. It is introduced on dogmatic grounds, and implies a problem in the divine nature itself, namely, to bring God’s essential justice into consistency with His merciful restoration of the sinner. On the contrary, the words are coordinate — *righteous and making believers righteous*. It is of the essence of divine righteousness to bring men into perfect sympathy with itself. Paul’s object is not to show *how God is vindicated*, but *how man is made right with the righteous God*. Theology may safely leave God to take care for the adjustment of the different sides of His own character. The very highest and strongest reason why God should make men right lies in His own

righteousness. Because He is righteous He must hate sin, and the antagonism can be removed only by *removing* the sin, not by *compounding* it.

*Him which believeth in Jesus* (τὸν ἐκ πίστεως Ἰησοῦ). Lit., *him which is of faith in Jesus*. See on ver. 22. Some texts omit *of Jesus*. The expression “of faith” indicates the distinguishing peculiarity of the justified as *derived from faith in Christ*. For the force of ἐκ *out of*, see on <sup><163></sup>Luke 16:31; <sup><183></sup>John 8:23; <sup><124></sup>12:49; <sup><189></sup>1 John 5:19.

**27. Boasting** (καύχησις). Rev., *glorying*. Only once outside of Paul’s writings, <sup><506></sup>James 4:16. See on *rejoiceth*, <sup><503></sup>James 2:13. Not *ground of boasting*, which would be καύχημα, as <sup><502></sup>Romans 4:2; <sup><504></sup>2 Corinthians 1:14; <sup><503></sup>Philippians 1:26. The reference is to the glorying of the Jew (ch. 2:17), proclaiming his own goodness and the merit of his ceremonial observances.

*It is excluded* (ἐξεκλείσθη). A peculiarly vivid use of the aorist tense. It *was excluded* by the coming in of the revelation of righteousness by faith.

*By what law?* (διὰ ποίου νόμου). Lit., *by what kind of a law?* Rev., *by what manner of law?* What is the nature of the excluding law?

*Of works?* (τῶν ἔργων). Lit., *the works*, of which the Jew makes so much. Is it a law that enjoins these works? Nay, but a law which enjoins faith. Paul does not suppose *two* laws and give the preference to one. There is but one divine law of ejection, the quality of which is such that, instead of enjoining the Jews’ works, it enjoins faith. The old and the new forms of the religious life are brought under the one conception of law.

**30. By faith — through faith** (ἐκ — διὰ). Some make the two prepositions equivalent. The difference may be explained from the fact that the real Jew has already a *germinating* faith from the completion of which justification arises as fruit from a tree. So Wordsworth: “The Jews are justified *out of* (ἐκ) the faith which their father Abraham had, and which they are supposed to have in him The Gentiles must enter that door and pass *through* it in order to be justified.” Compare <sup><407></sup>Ephesians 2:17.

**31. Make void** (καταργοῦμεν). Rev., *make of none effect*. See on ch. 3:3.

## CHAPTER 4

**1. *What shall we say?*** (τι ἐροῦμεν). See ch. 4:1; <sup><610></sup>6:1; 7:7; <sup><618></sup>8:31; <sup><614></sup>9:14, 30. The phrase anticipates an objection or proposes an inference. It is used by Paul only, and by him only in this Epistle and in its argumentative portions. It is not found in the last five chapters, which are hortatory.

*Our Father.* The best texts read προπάτορα *forefather*.

*Hath found.* Westcott and Hort omit. Then the reading would be “what shall we say of Abraham,” etc. *Found* signifies, attained by his own efforts apart from grace.

*As pertaining to the flesh* (κατὰ σάρκα). Construe with *found*. The question is, Was Abraham justified by anything which pertained to the flesh? Some construe with *Abraham: our father humanly speaking*.

**2. *For.*** Supply, *Abraham found nothing according to the flesh; for, if he did, he has something to boast of.*

*By works* (ἐξ ἔργων). Lit., *out of works*. In speaking of the relation of works to justification, Paul never uses διὰ *by* or *through*, but ἐκ *out of*; works being regarded by the Jew as the meritorious *source* of salvation.

**3. *The Scripture*** (ἡ γραφή). The scripture passage. See on <sup><4122></sup>John 2:22; and foot-note on <sup><4154></sup>John 5:47.

*It was counted for righteousness* (ἐλογίσθη εἰς δικαιοσύνην). For the phrase λογίζεσθαι εἰς *to reckon unto*, compare ch. 2:26; 9:8, where εἰς is rendered *for*. The verb is also used with ὥς *as*. So ch. 8:36; <sup><4001></sup>1 Corinthians 4:1. So in Sept., εἰς, <sup><4510></sup>Psalms 56:31; <sup><2317></sup>Isaiah 29:17; <sup><2315></sup>32:15; 40:17; ὥς, <sup><4515></sup>Genesis 31:15; <sup><4812></sup>Job 41:20; <sup><4812></sup>Psalms 43:22; <sup><2158></sup>Isaiah 5:28; 29:16. The phrases ἐλογίσθη εἰς and ἐλ. ὥς are thus shown to be substantially equivalent. See further on ver. 5.

**4. *The reward*** (ὁ μισθός). See on <sup><6012></sup>2 Peter 2:13.

*Not of grace but of debt* (οὐ κατὰ χάριν ἀλλὰ κατὰ ὀφείλημα). Lit., *according to grace*, etc. Not grace but debt is the regulative standard

according to which his compensation is awarded. The workman for hire represents the legal method of salvation; he who does not work for hire, the gospel method; *wages* cannot be tendered as a *gift*. Grace is out of the question when wages is in question.

**5. *Believeth on Him*** (πιστεύοντι ἐπὶ τὸν). The verb πιστεύω *to believe* is used in the New Testament as follows:

**1. Transitively**, with the accusative and dative: *to entrust something to one*, <sup><261></sup>Luke 16:11; <sup><812></sup>John 2:24. In the passive, *to be entrusted with something*, <sup><880></sup>Romans 3:2; <sup><897></sup>1 Corinthians 9:17; <sup><810></sup>Galatians 2:7. With the simple accusative, *to believe a thing*, <sup><815></sup>John 11:26; <sup><846></sup>1 John 4:16.

**2. With the infinitive**, <sup><451></sup>Acts 15:11.

**3. With ὅτι that**, <sup><408></sup>Matthew 9:28; <sup><412></sup>Mark 11:24; <sup><509></sup>James 2:19. Especially frequent in John: 4:21; <sup><817></sup>11:27, 42; <sup><839></sup>13:19; <sup><840></sup>14:10, 11; <sup><872></sup>16:27, 30, etc.

**4. With the simple dative**, meaning to believe a person or thing, that they are true or speak the truth, <sup><822></sup>John 2:22; 4:21; 5:46. See on <sup><812></sup>John 1:12; 2:22, 23; <sup><888></sup>8:31; <sup><837></sup>10:37.

**5. With the preposition ἐν in**. Not frequent, and questioned in some of the passages cited for illustration. In <sup><885></sup>John 3:15, ἐν αὐτῷ *in Him*, is probably to be construed with *have eternal life*. The formula occurs nowhere else in John. In <sup><415></sup>Mark 1:15 we find πιστεύετε ἐν τῷ εὐαγγελίῳ *believe in the gospel*. The kindred noun πίστις *faith*, occurs in this combination. Thus <sup><889></sup>Galatians 3:26, though some join *in Christ Jesus* with *sons*. See also <sup><815></sup>Ephesians 1:15; <sup><500></sup>Colossians 1:4; <sup><883></sup>1 Timothy 3:13; <sup><885></sup>2 Timothy 3:15; <sup><825></sup>Romans 3:25. This preposition indicates the sphere *in which* faith moves, rather than the object to which it is directed, though instances occur in the Septuagint where it plainly indicates the direction of faith, <sup><870></sup>Psalms 77:22; <sup><816></sup>Jeremiah 12:6.

**6. With the preposition ἐπί upon, on to, unto**.

**a. With the accusative**, <sup><845></sup>Romans 4:5; <sup><840></sup>Acts 9:42; 11:17; 16:31; 22:19. The preposition carries the idea of *mental direction* with a view to *resting upon*, which latter idea is conveyed by the same preposition.

**b.** With the dative, <sup><5016></sup>1 Timothy 1:16; <sup><2025></sup>Luke 24:25; compare <sup><4038></sup>Romans 9:33; 10:11; <sup><4086></sup>1 Peter 2:6. The dative expresses *absolute superposition*. Christ as the object of faith, is *the basis on which* faith rests.

**7.** With the preposition εἰς *into*, <sup><4086></sup>Matthew 18:6; <sup><4021></sup>John 2:11; <sup><4038></sup>Acts 19:4; <sup><4014></sup>Romans 10:14; <sup><4026></sup>Galatians 2:16; <sup><4029></sup>Philippians 1:29, etc. The preposition conveys the idea of *the absolute transference of trust from one's self to another*. Literally the phrase means *to believe into*. See on <sup><4012></sup>John 1:12; 2:23; 9:35; 12:44.

*Is counted for righteousness* (λογίζεται εἰς δικαιοσύνην). Rev., *is reckoned*. See on ver. 3. The preposition εἰς has the force of *as*, not the telic meaning *with a view to*, or *in order that he may be* (righteous); nor strictly, *in the place of* righteousness. Faith is not *a substitute for* righteousness, since righteousness is involved in faith. When a man is reckoned righteous through faith, it is not a legal fiction. He is not indeed a perfect man, but God does not reckon something which has no real existence. Faith is *the germ* of righteousness, of life in God. God recognizes no true life apart from holiness, and “he that believeth on the Son *hath* life.” He is not merely *regarded* in the law’s eye as living. God accepts the germ, not *in place* of the fruit, but as containing the fruit. “Abraham believed God.... No soul comes into such a relation of trust without having God’s investment upon it; and whatever there may be in God’s righteousness — love, truth, sacrifice — will be rightfully *imputed* or *counted* to be in it, because, being united to Him, it will have them coming over derivatively from Him” (Bushnell). The idea of logical sequence is inherent in λογίζεται *is reckoned* — the sequence of character upon faith. Where there is faith there is, logically, righteousness, and the righteousness is *from* faith *unto* faith (ch. 1:17). Nevertheless, in the highest development of the righteousness of faith, it will remain true that the man is justified, not by the works of righteousness, which are the fruit of faith, but by the faith which, in making him a partaker of the life and righteousness of God, generates and inspires the works.

Observe that the *believer’s own faith* is reckoned as righteousness. “In no passage in Paul’s writings or in other parts of the New Testament, where the phrase *to reckon for* or the verb *to reckon* alone is used, is there a



declaration that anything belonging to one person is imputed, accounted, or reckoned to another, or a formal statement that Christ's righteousness is imputed to believers" (President Dwight, "Notes on Meyer").

**6. Describeth the blessedness** (λέγει τὸν μακαρισμὸν). Μακαρισμός does not mean *blessedness*, but *the declaration* of blessedness, the *congratulation*. So Plato: "The man of understanding will not suffer himself to be dazzled by the *congratulation* (μακαρισμοῦ) of the multitude ("Republic," ix., 591). Compare <sup><4045></sup>Galatians 4:15 (Rev.), and see note there. Rev., correctly, *pronounceth blessing*.

**7. Iniquities** (ἀνομίαι). Lit., *lawlessnesses*.

*Are forgiven* (ἀφέθησαν). Lit., *were forgiven*. See on <sup><4082></sup>Matthew 6:12; <sup><4085></sup>James 5:15; <sup><4089></sup>1 John 1:9. Also on *remission*, <sup><4088></sup>Luke 3:3.

**11. The sign — a seal** (σημεῖον — σφραγίδα). *Sign* refers to the material token; *seal* to its religious import. Compare <sup><4092></sup>1 Corinthians 9:2; <sup><4071></sup>Genesis 17:11. See on *to seal*, <sup><4020></sup>Revelation 22:10.

*That he might be* (εἰς τὸ εἶναι αὐτὸν). Not *so that he became*, but expressing the divinely appointed *aim* of his receiving the sign.

**12. Father of circumcision.** Of circumcised persons. The abstract term is used for the concrete. See on 11:7.

*Who not only are — but who also walk.* Apparently Paul speaks of two classes, but really of but one, designated by two different attributes. The awkwardness arises from the article τοῖς, erroneously repeated with στοιχοῦσιν *walk*, which latter word expresses an added characteristic, not another class. Paul means that Abraham received a seal, etc., that he might be the father of circumcision to those who not only are circumcised, but who add to this outward sign the faith which Abraham exhibited.

*Walk* (στοιχοῦσιν). See on *elements*, <sup><4080></sup>2 Peter 3:10.

**13. Heir of the world** (κληρονόμον κόσμου). See on *divided by lot*, <sup><4139></sup>Acts 13:19; and *inheritance*, <sup><4004></sup>1 Peter 1:4. "Paul here takes the Jewish conception of the universal dominion of the Messianic theocracy prefigured by the inheritance of Canaan, divests it of its Judaistic element, and raises it to a christological truth." Compare <sup><4085></sup>Matthew 19:28, 29;

☞ Luke 22:30. The idea underlies the phrases *kingdom of God, kingdom of Heaven*.

**16. *Sure* (βεβαίαν).** Stable, valid, something realized, the opposite of *made of none effect*, ver. 14.

**17. *A father of many nations*.** See ☞ Genesis 17:5. Originally his name was *Abram, exalted father*; afterward *Abraham, father of a multitude*.

***Have I made* (τέθεικα).** Appointed or constituted. For a similar sense see ☞ Matthew 24:51; ☞ John 15:16, and note; ☞ Acts 13:47; ☞ 1 Timothy 2:7. The verb shows that the paternity was the result of a special arrangement. It would not be used to denote the mere physical connection between father and son.

***Who quickeneth the dead*.** This attribute of God is selected with special reference to the circumstances of Abraham as described in vers. 18, 21. As a formal attribute of God it occurs ☞ 1 Samuel 2:6; ☞ John 5:21; ☞ 2 Corinthians 1:9; ☞ 1 Timothy 6:13.

***Calleth* (καλοῦντος).** The verb is used in the following senses:

- 1. *To give a name*, with ὄνομα *name*, ☞ Matthew 1:21, 22, 25; ☞ Luke 1:13, 31; without ὄνομα ☞ Luke 1:59, 60. *To salute by a name*, ☞ Matthew 23:9; 22:43, 45.**
- 2. *Passive. To bear a name or title among men*, ☞ Luke 1:35; ☞ 22:25; ☞ 1 Corinthians 15:9. *To be acknowledged or to pass as*, ☞ Matthew 5:9, 19; ☞ James 2:23.**
- 3. *To invite*, ☞ Matthew 22:3, 9; ☞ John 2:2; ☞ 1 Corinthians 10:27. *To summon*, ☞ Matthew 4:21; ☞ Acts 4:18; 24:2. *To call out from*, ☞ Matthew 2:15; ☞ Hebrews 11:8; ☞ 1 Peter 2:9.**
- 4. *To appoint. Select for an office*, ☞ Galatians 1:15; ☞ Hebrews 5:4; *to salvation*, ☞ Romans 9:11; 8:30.**
- 5. *Of God's creative decree. To call forth from nothing*, ☞ Isaiah 41:4; ☞ 2 Kings 8:1.**

In this last sense some explain the word here; but it can scarcely be said that God *creates* things that are not as actually existing. Others explain,

*God's disposing decree.* He disposes of things that are not as though existing.<sup>fa31</sup> The simplest explanation appears to be to give *καλεῖν* the sense of *nameth, speaketh of*. Compare ch. 9:7; ~~4015~~ Acts 7:5. The seed of Abraham “which were at present in the category of *things which were not*, and the nations which should spring physically or spiritually from him, God spoke of as having an existence, which word Abraham believed” (Alford). In this case there may properly be added the idea of the *summons* to the high destiny ordained for Abraham's seed.

**19. *Being not weak in faith he considered not*** (μὴ ἀσθενήσας τῇ πίστει οὐ κατενόησεν). The best texts omit οὐ *not* before *considered*. According to this the rendering is as Rev., *he considered*, etc. *Being not weak or weakened*: (Rev.) is an accompanying circumstance to *he considered*. He considered all these unfavorable circumstances without a weakening of faith. The preposition *κατά* in *κατενόησεν* *considered*, is intensive — *attentively*. He fixed his eye upon the obstacles.

*Dead* (νενεκρωμένον). The participle is passive, *slain*. Used here hyperbolically. Hence, Rev., *as good as dead*.

**20. *Staggered*** (διεκρίθη). Rev., *better, wavered*. See on ~~4412~~ Acts 11:12; ~~5006~~ James 1:6; 2:4. The word implies a mental struggle.

*Promise* (ἐπαγγελίαν). See on ~~4001~~ Acts 1:4.

*Was strong* (ἐνεδυναμώθη). Passive voice. Lit., *was strengthened*, or *endued with strength*. Rev., *waxed strong*.

**21. *Being fully persuaded*** (πληροφορηθεῖς). Rev., more accurately, *fully assured*. See on *most surely believed*, ~~1001~~ Luke 1:1. The primary idea is, *being filled with a thought or conviction*.

*Able* (δυνατός). The sense is stronger: *mighty*; compare ~~1049~~ Luke 1:49; 24:19; ~~4821~~ Acts 18:24; ~~7001~~ 2 Corinthians 10:4; ~~1115~~ Revelation 6:15.

**24. *It shall be reckoned*** (μέλλει λογίζεσθαι).. Not the future of the verb *to reckon*, but μέλλω *to intend* points to God's definite purpose. See on ~~4271~~ Acts 27:2; ~~6012~~ 2 Peter 1:12.

*Who believe*. Since we are those who believe.

**25. Was delivered** (παρεδόθη). See on <sup><4012></sup>Matthew 4:12; <sup><4023></sup>1 Peter 2:23. Used of casting into prison or delivering to justice, <sup><4042></sup>Matthew 4:12; 10:17, 19:21. Frequently of the betrayal of Christ, <sup><4004></sup>Matthew 10:4; 17:22; <sup><4164></sup>John 6:64, 71. Of committing a trust, <sup><4154></sup>Matthew 25:14, 20, 22. Of committing tradition, doctrine, or precept, <sup><4073></sup>Mark 7:13; <sup><4012></sup>1 Corinthians 11:2; 15:3; <sup><4167></sup>Romans 6:17; <sup><4021></sup>2 Peter 2:21. Of Christ's yielding up His spirit, <sup><4330></sup>John 19:30. Of the surrender of Christ and His followers to death, <sup><4182></sup>Romans 8:32; <sup><4041></sup>2 Corinthians 4:11; <sup><4021></sup>Galatians 2:20. Of giving over to evil, <sup><4112></sup>Romans 1:26, 28; <sup><4155></sup>1 Corinthians 5:5; <sup><4049></sup>Ephesians 4:19.

*Raised again for our justification.* “But if the whole matter of the justification depends on what He has suffered for our offenses, we shall as certainly be justified or have our account made even, if He does not rise, as if He does. Doubtless the rising has an immense significance, when the justification is conceived to be the renewing of our moral nature in righteousness; for it is only by the rising that His incarnate life and glory are fully discovered, and the righteousness of God declared in His person in its true moral power. But in the other view of justification there is plainly enough nothing depending, as far as that is concerned, on His resurrection” (Bushnell). Compare ch. 6:4-13.

## CHAPTER 5

1. *We have* (ἔχομεν). The true reading is ἔχομεν *let us have*; but it is difficult if not impossible to explain it. Godet says: “No exegete has been able satisfactorily to account for this imperative suddenly occurring in the midst of a didactic development.” Some explain as a concessive subjunctive, *we may have*; but the use of this in independent sentences is doubtful. Others give the deliberative sense, *shall we have*; but this occurs only in doubtful questions, as <sup><501></sup>Romans 6:1. A similar instance is found <sup><502></sup>Hebrews 12:28. “*Let us have* grace,” where the indicative might naturally be expected. <sup>fa32</sup> Compare also the disputed reading, *let us bear*, <sup><503></sup>1 Corinthians 15:49, and see note there.

*Peace* (εἰρήνην). Not *contentment, satisfaction, quiet*, see <sup><504></sup>Philippians 4:7; but the state of *reconciliation* as opposed to enmity (ver. 10).

*With God* (πρός). See on *with* God, <sup><505></sup>John 1:1.

2. *Access* (προσπαγωγήν). Used only by Paul. Compare <sup><506></sup>Ephesians 2:18; 3:12. Lit., *the act of bringing to*. Hence some insist on the transitive sense, *introduction*. Compare <sup><507></sup>1 Peter 3:18; <sup><508></sup>Ephesians 2:13. The transitive sense predominates in classical Greek, but there are undoubted instances of the intransitive sense in later Greek, and some illustrations are cited from Xenophon, though their meaning is disputed. <sup>fa33</sup>

*Into this grace*. Grace is conceived as a field into which we are brought. Compare <sup><509></sup>Galatians 1:6; 5:4; <sup><510></sup>1 Peter 5:12. The; state of justification which is preeminently a matter of grace.

*In hope* (ἐπ’ ἐλπίδι). Lit., *on the ground of hope*.

3. *Tribulations*. Sharp contrast of glory and tribulation. *Tribulations* has the article; *the* tribulations attaching to the condition of believers. Rev., *our* tribulations.

*Patience* (ὑπομονήν). See on <sup><511></sup>2 Peter 1:6; <sup><512></sup>James 5:7.

4. *Experience* (δοκιμήν). Wrong. The word means either *the process* of trial, *proving*, as <sup><513></sup>2 Corinthians 8:2, or *the result* of trial, *approvedness*,

<sup><162</sup>Philippians 2:22. Here it can only be the latter: *tried integrity*, a state of mind which has stood the test. The *process* has already been expressed by *tribulation*. Rev. renders *probation*, which might be defended on the ground of English classical usage. Thus Shakespeare:

*“And of the truth herein  
This present object made probation.  
“Hamlet,” i., 1*

Jeremy Taylor: “When by miracle God dispensed great gifts to the laity, He gave *probation* that He intended that all should prophecy and preach.”

But *probation* has come to be understood, almost universally, of the *process* of trial. The more accurate rendering is *proof* or *approval*.

5. *Maketh not ashamed* (οὐ κατασχύνει). Mostly in Paul; elsewhere only in <sup><137</sup>Luke 13:17; <sup><106</sup>1 Peter 2:6; 3:16. Rev., *putteth not to shame*, thus giving better the strong sense of the word, *to disgrace* or *dishonor*.

*Is shed abroad* (ἐκκέχυνται). Rev. renders the perfect tense; *hath been shed abroad*. Lit., *poured out*. Compare <sup><108</sup>Titus 3:6; <sup><123</sup>Acts 2:33; <sup><105</sup>10:45. See on Jude 11.

6. *For the ungodly* (ὑπὲρ ἀσεβῶν). It is much disputed whether ὑπὲρ *on behalf of*, is ever equivalent to ἀντί *instead of*. The classical writers furnish instances where the meanings seem to be interchanged. Thus Xenophon: “Seuthes asked, Wouldst thou, Episthenes, die *for* this one (ὑπὲρ τούτου)?” Seuthes asked the boy if he should smite him (Episthenes) *instead of him* (ἀντ’ ἐκείνου). So Irenaeus: “Christ gave His life *for* (ὑπὲρ) our lives, and His flesh *for* (ἀντί) our flesh.” Plato, “Gorgias,” 515, “If you will not answer for yourself, I must answer *for* you (ὑπὲρ σοῦ).” In the New Testament Philemon 13 is cited; ὑπὲρ σου, A.V., *in thy stead*; Rev., *in thy behalf*. So <sup><139</sup>1 Corinthians 15:29, “baptized *for the dead* (ὑπὲρ τῶν νεκρῶν).” The meaning of this passage, however, is so uncertain that it cannot fairly be cited in evidence. The preposition may have a local meaning, *over* the dead. <sup>fa34</sup> None of these passages can be regarded as decisive. The most that can be said is that ὑπὲρ borders on the meaning of ἀντί. *Instead of* is urged largely on dogmatic grounds. In the great majority of passages the sense is clearly *for the sake of*, *on behalf of*. The true explanation seems to be that, in the passages principally in

question, those, namely, relating to Christ's death, as here, <sup><BR></sup>Galatians 3:13; <sup><SHE></sup>Romans 14:15; <sup><BES></sup>1 Peter 3:18, ὑπέρ characterizes the more indefinite and general proposition — Christ died *on behalf of* — leaving the peculiar sense of *in behalf of* undetermined, and to be settled by other passages. The meaning *instead of* may be included in it, but only inferentially. <sup>fa35</sup> Godet says: “The preposition can signify only *in behalf of*. It refers to the *end*, not at all to the *mode* of the work of redemption.”

*Ungodly*. The radical idea of the word is, want of reverence or of piety.

**7. Righteous — good** (δικαίου — ἀγαθοῦ). The distinction is: δίκαιος is simply *right* or *just*; doing all that law or justice requires; ἀγαθός is *benevolent, kind, generous*. The *righteous* man does what he *ought*, and gives to every one his due. The *good* man “does as much as ever he can, and proves his moral quality by promoting the wellbeing of him with whom he has to do.” Ἀγαθός always includes a corresponding beneficent relation of the subject of it to another subject; an establishment of a communion and exchange of life; while δίκαιος only expresses a relation to the purely objective δίκη *right*. Bengel says: “δίκαιος, indefinitely, implies an innocent man; ὁ ἀγαθός one perfect in all that piety demands; excellent, honorable, princely, blessed; for example, the father of his country.”

Therefore, according to Paul, though one would hardly die for the *merely upright* or *strictly just* man who commands *respect*, he might possibly die for the *noble, beneficent* man, who calls out *affection*. The article is omitted with *righteous*, and supplied with *good* — *the good man*, pointing to such a case as a rare and special exception.

**8. Commendeth**. See on 3:5. Note the present tense. God *continuously* establishes His love in that the death of Christ remains as its most striking manifestation.

*His love* (ἑαυτοῦ). Rev., more literally, *His own*. Not in contrast with human love, but as demonstrated by Christ's act of love.

**9. Wrath** (τῆς ὀργῆς). Rev., better, “*the wrath of God*.” the article specifying. See on ch. 12:19.

**10. *Enemies*** (ἐχθροὶ). The word may be used either in an active sense, *hating God*, or passively, *hated of God*. The context favors the latter sense; not, however, with the conventional meaning of *hated*, denoting the revengeful, passionate feeling of human enmity, but simply the essential antagonism of the divine nature to sin. Neither the active nor the passive meaning needs to be pressed. The term represents the mutual estrangement and opposition which must accompany sin on man's part, and which requires reconciliation.

*We were reconciled to God* (καταλλάγημεν τῷ Θεῷ). The verb means primarily *to exchange*; and hence to change the relation of hostile parties into a relation of peace; *to reconcile*. It is used of both mutual and one-sided enmity. In the former case, the context must show on which side is the active enmity.

In the Christian sense, *the change in the relation of God and man effected through Christ*. This involves,

1. A movement of God toward man with a view to break down man's hostility, to commend God's love and holiness to him, and to convince him of the enormity and the consequence of sin. It is God who initiates this movement in the person and work of Jesus Christ. See vers. 6, 8; <sup>158</sup>2 Corinthians 5:18, 19; <sup>100</sup>Ephesians 1:6; <sup>149</sup>1 John 4:19. Hence the passive form of the verb here: *we were made subjects* of God's reconciling act.
2. A corresponding movement on man's part toward God; yielding to the appeal of Christ's self-sacrificing love, laying aside his enmity, renouncing his sin, and turning to God in faith and obedience.
3. A consequent change of character in man; the covering, forgiving, cleansing of his sin; a thorough revolution in all his dispositions and principles.
4. A corresponding change of relation on God's part, that being removed which alone rendered Him hostile to man, so that God can now receive Him into fellowship and let loose upon him all His fatherly love and grace, <sup>103</sup>1 John 1:3, 7. Thus there is complete reconciliation. See, further, on ch. 3:25, 26.



**11. *We also joy*** (καὶ καυχώμενοι). Lit., *but also glorying*. The participle corresponds with that in ver. 10, *being reconciled*. We shall be saved, not only *as being reconciled*, but *as also rejoicing*; the certainty of the salvation being based, not only upon the reconciliation, but also upon the corresponding joy.

*We have now received the atonement* (νῦν τὴν καταλλαγὴν ἔλάβομεν). Now, in contrast with future glory.

*Atonement*, Rev., properly, *reconciliation*, the noun being etymologically akin to the verb *to reconcile*. *Atonement* at the time of the A.V. signified *reconciliation*, *at-one-ment*, the making two estranged parties at *one*. So Shakespeare:

*“He and Aufidius can no more atone  
Than violent contrarities.”  
“Coriolanus,” iv., 6.*

Fuller: “His first essay succeeded so well, Moses would adventure on a second design to *atone* two Israelites at variance.” The word at present carries the idea of *satisfaction* rather than of *reconciliation*, and is therefore inappropriate here. The article points to *the* reconciliation in ver. 10. See on ch. 3:24-26.

**12. *Wherefore as***. As (ὥσπερ) begins the first member of a comparison. The second member is not expressed, but is checked by the illustration introduced in vers. 13, 14, and the apostle, in his flow of thought, drops the construction with which he started, and brings in the main tenor of what is wanting by “Adam who is the type,” etc. (ver. 14).

*Entered into*. As a principle till then external to the world.

*Passed upon* (διήλθεν ἐφ’). Lit., *came throughout upon*. The preposition διὰ denotes *spreading*, *propagation*, as εἰς into denoted *entrance*.

*For that* (ἐφ’ ᾧ) On the ground of the fact that.

**13. *Until the law***. In the period between Adam and Moses.

*Is not imputed* (οὐκ ἔλλογεῖται). Put to account so as to bring penalty. From λόγος *an account* or *reckoning*. Only here and Philemon 18.

*Figure* (τύπος). See on <sup>418B</sup>1 Peter 5:3.

**15. *Of one*** (τοῦ ἑνὸς). Rev., correctly, *the one* — Adam. So *the many*.

*Much more.* Some explain of *the quality* of the cause and effect: that as the fall of Adam caused vast evil, the work of the far greater Christ shall *much more* cause great results of good. This is true; but the argument seems to turn rather on the question of *certainty*. “The character of God is such, from a christian point of view, that the comparison gives a much more certain basis for belief, in what is gained through the second Adam, than in the certainties of sin and death through the first Adam” (Schaff and Riddle).

**16. *That sinned*** (ἁμαρτήσαντος). The better supported reading. Some MSS. and versions read ἁμαρτήματος *transgression*.

*Of one.* Some explain, *one man*, from the preceding (one) *that sinned*. Others, *one trespass*, from ver. 17.

*The judgment* (κρῖμα). Judicial sentence. Compare <sup><400></sup>1 Corinthians 6:7; 11:29. See on <sup><400></sup>2 Peter 2:3.

*Condemnation* (κατάκριμα). See on *shall be damned*, <sup><4100></sup>Mark 16:16. A condemnatory sentence.

*Justification* (δικαίωμα). Not the subjective state of justification, but a righteous act or deed. <sup><4000></sup>Revelation 19:8; see on ver. 18.

The word is sometimes rendered *ordinance*, <sup><5000></sup>Hebrews 9:1, 10; an *appointment* of God having the force of law. So <sup><5100></sup>Romans 1:32, where Rev. gives *ordinance for judgment*, and 2:26, *ordinances for righteousness*.

**17. *Reigned***. The emphatic point of the comparison. The effect of the second Adam cannot fall behind that of the first. If *death* reigned, there must be a *reign of life*.

*They which receive* (οἱ λαμβάνοντες). Not *believingly accept*, but simply *the recipients*.

*Abundance of grace*. Note the articles, *the abundance of the grace*.

**18. *The offense of one*** (ἑνὸς παραπτώματος). Rev., corrects, *one trespass*.

*The righteousness of one* (ἐνὸς δικαιώματος). See on ver 16. Rev., correctly, *one act of righteousness*.

**19. Disobedience** (παρακοῆς). Only here, <sup><700f></sup>2 Corinthians 10:6; <sup><300f></sup>Hebrews 9:2. The kindred verb παραλοῦω *to neglect*, Rev., *refuse*, occurs <sup><487f></sup>Matthew 18:17. From παρά *aside, amiss*, and ἀκούω *to hear*, sometimes with the accompanying sense of *heeding*, and so nearly = *obey*. Παρακοῆ is therefore, primarily, *a failing to hear or hearing amiss*. Bengel remarks that the word very appositely points out the first step in Adam's fall — carelessness, as the beginning of a city's capture is the remissness of the guards.

*Were made* (κατεστάθησαν). See on <sup><500f></sup>James 3:6. Used elsewhere by Paul only at <sup><300f></sup>Titus 1:5, in the sense of *to appoint to office or position*. This is its most frequent use in the New Testament. See <sup><400f></sup>Matthew 24:25; <sup><400f></sup>Acts 6:3; 7:10; <sup><300f></sup>Hebrews 5:1, etc. The primary meaning being *to set down*, it is used in classical Greek of *bringing to a place*, as a ship to the land, or a man to a place or person; hence to bring before a magistrate (<sup><407f></sup>Acts 17:15). From this comes the meaning *to set down as*, i.e., *to declare or show to be*; or *to constitute, make to be*. So <sup><600f></sup>2 Peter 1:8; <sup><500f></sup>James 4:4; 3:6. The exact meaning in this passage is disputed. The following are the principal explanations:

1. Set down in a declarative sense; declared to be.
2. Placed in the category of sinners because of a vital connection with the first transgressor.
3. Became sinners; were made. This last harmonizes with *sinned* in ver. 12.

The disobedience of Adam is thus declared to have been the occasion of the death of all, because it is the occasion of their sin; but the precise nature of this relation is not explained. <sup>fa36</sup>

*Obedience* (ὑπακοῆς). Note the play on the words, *parakoe, hypokoe, disobedience, obedience*. Ὑπακοή *obedience*, is also derived from ἀκούω *to hear* (see on *disobedience*) and ὑπό *beneath*, the idea being *submission* to what one *hears*.

**20. *The law entered*** (παρεισήλθεν) Rev., literally, *came in beside*, giving the force of *παρά* *beside*. Very significant. Now that the parallel between Adam and Christ is closed, the question arises as to the position and office of the law. How did it stand related to Adam and Christ? Paul replies that it came in *alongside* of the sin. “It was taken up into the divine plan or arrangement, and made an occasion for the abounding of grace in the opening of the new way to justification and life” (Dwight).

***Might abound*** (πλεονάση). Not primarily of the greater *consciousness* and *acknowledgment* of sin, but of the increase of actual transgression. The other thought, however, may be included. See ch. 7:7, 8, 9, 11.

***Did much more abound*** (ὑπερεπερίσσευσεν). Lit., *abounded over and above*. Only here and <sup><4004></sup>2 Corinthians 7:4. Compare ὑπερεπλέονασε *abounded exceedingly*, <sup><5014></sup>1 Timothy 1:14; ὑπερπερισσῶς *beyond measure*, <sup><4035></sup>Mark 7:37; ὑπεραυξάνει; *groweth exceedingly*, <sup><5002></sup>2 Thessalonians 1:3.

**21. *Unto death*** (ἐν τῷ θανάτῳ). Wrong. *In* death, as Rev. As the sphere or dominion of death’s tyranny. Compare ver. 14, “death *reigned*.” Some, however, explain the preposition as instrumental, *by* death. How much is lost by the inaccurate rendering of the prepositions. Ellicott remarks that there are few points more characteristic of the apostle’s style than his varied but accurate use of prepositions, especially of two or more in the same or in immediately contiguous clauses. See <sup><4182></sup>Romans 3:22; <sup><4005></sup>Ephesians 4:6; <sup><5016></sup>Colossians 1:16.

***Through Jesus Christ our Lord***. “And now — so this last word seems to say — Adam has passed away; Christ alone remains” (Godet).

## CHAPTER 6

1. *What shall we say then?* “A transition-expression and a debater’s phrase” (Morison). The use of this phrase points to Paul’s training in the Rabbinical schools, where questions were propounded and the students encouraged to debate, objections being suddenly interposed and answered.

*Shall we continue* (ἐπιμένωμεν). The verb means primarily to remain or abide at or with, as <sup><468></sup>1 Corinthians 16:8; <sup><502></sup>Philippians 1:24; and secondarily, *to persevere*, as <sup><512></sup>Romans 11:23; <sup><502></sup>Colossians 1:23. So better here, *persist*.

3. *Know ye not* (ἄγνοεῖτε). The expression is stronger: *are ye ignorant*. So Rev. The indicative mood presupposes an acquaintance with the moral nature of baptism, and a consequent absurdity in the idea of persisting in sin.

*So many as* (ὅσοι). Rev., *all we who*. Put differently from *we that* (οἵτινες, ver. 2) as not *characterizing* but *designating* all collectively.

*Baptized into* (εἰς). See on <sup><188></sup>Matthew 28:19. The preposition. denotes *inward union, participation*; not *in order to bring about* the union, for that has been effected. Compare <sup><422></sup>1 Corinthians 12:12, 13, 27.

*Into His death*. As He died to sin, so we die to sin, just as if we were literally members of His body. Godet gives an anecdote related by a missionary who was questioning a converted Bechuana on <sup><512></sup>Colossians 3:3. The convert said: “Soon I shall be dead, and they will bury me in my field. My flocks will come to pasture above me. But I shall no longer hear them, and I shall not come forth from my tomb to take them and carry them with me to the sepulchre. They will be strange to me, as I to them. Such is the image of my life in the midst of the world since I believed in Christ.”

4. *We are buried with* (συνετάφημεν). Rev., more accurately, *were buried*. Therefore, as a natural consequence of death. There is probably an allusion to the immersion of baptism. Compare <sup><512></sup>Colossians 3:3.

*Into death.* Through *the* baptism into death referred to in ver. 3. Both A.V. and Rev. omit the article, which is important for the avoidance of the error *buried into death*.

*Glory* (δόξης). The glorious collective perfection of God See on 3:23. Here the element of *power* is emphasized, which is closely related to the idea of divine glory. See <sup><5011></sup>Colossians 1:11. All the perfections of God contribute to the resurrection of Christ — righteousness, mercy, wisdom, holiness.

*We might walk* (περιπατήσωμεν). Lit., *walk about*, implying *habitual* conduct. See on <sup><5119></sup>John 11:9; <sup><5106></sup>1 John 1:6; 3 John 4; <sup><5114></sup>Luke 11:44.

*In newness of life* (ἐν καινότητι ζωῆς). A stronger expression than *new life*. It gives more prominence to the main idea, *newness*, than would be given by the adjective. Thus <sup><5167></sup>1 Timothy 6:17, *uncertainty of riches*; not *uncertain riches*, as A.V.

5. *We have been planted together* (σύμφυτοι γεγόναμεν). Rev. gives more accurately the meaning of both words. Σύμφυτοι is not *planted*, which would be formed from φυτεύω *to plant*, while this word is compounded with σύν *together*, and φύω *to grow*. Γεγόναμεν is *have become*, denoting *process*, instead of the simple εἶναι *to be*. Hence Rev., *have become united, have grown together; an intimate and progressive union; coalescence*. Note the mixture of metaphors, *walking* and *growing*.

*We shall be also* (ἀλλὰ καὶ ἐσόμεθα). It is impossible to reproduce this graphic and condensed phrase accurately in English. It contains an adversative particle ἀλλά; *but*. Morison paraphrases: “If we were united with Him in the likeness of His death (that will not be the full extent of the union), *but* we shall be also united,” etc. For similar instances see <sup><4015></sup>1 Corinthians 4:15; <sup><5105></sup>Colossians 2:5.

6. *Old man* (ὁ παλαιὸς ἄνθρωπος)., Only in Paul, and only three times; here, <sup><4002></sup>Ephesians 4:22; <sup><5109></sup>Colossians 3:9. Compare <sup><4003></sup>John 3:3; <sup><5105></sup>Titus 3:5. The old, unrenewed self. Paul views the Christian before his union with Christ, as, figuratively, another person. Somewhat in the same way he regards himself in ch. 7.

*The body of sin* (τὸ σῶμα τῆς ἁμαρτίας). Σῶμα in earlier classical usage signifies *a corpse*. So always in Homer and often in later Greek. So in the

New Testament, <sup><4165></sup>Matthew 6:25; <sup><4169></sup>Mark 5:29; 14:8; 15:43. It is used of *men as slaves*, <sup><6889></sup>Revelation 18:13. Also in classical Greek of *the sum-total*. So Plato: τὸ τοῦ κόσμου σῶμα *the sum-total of the world* (“Timaeus,” 31).

The meaning is tinged in some cases by the fact of the vital union of the body with the immaterial nature, as being animated by the ψυχή *soul*, the principle of individual life. Thus <sup><4165></sup>Matthew 6:25, where the two are conceived as forming one organism, so that the material ministries which are predicated of the one are predicated of the other, and the meanings of the two merge into one another.

In Paul it can scarcely be said to be used of a dead body, except in a figurative sense, as <sup><6180></sup>Romans 8:10, or by inference, <sup><4188></sup>2 Corinthians 5:8. Commonly of a living body. It occurs with ψυχή *soul*, only <sup><5163></sup>1 Thessalonians 5:23, and there its distinction from ψυχή rather than its union with it is implied. So in <sup><4108></sup>Matthew 10:28, though even there the distinction includes the two as one personality. It is used by Paul:

1. *Of the living human body*, <sup><6119></sup>Romans 4:19; <sup><4163></sup>1 Corinthians 6:13; 9:27; 12:12-26.
2. *Of the Church as the body of Christ*, <sup><6116></sup>Romans 12:5; <sup><4271></sup>1 Corinthians 12:27; <sup><4102></sup>Ephesians 1:23; <sup><5118></sup>Colossians 1:18, etc. Σάρξ *flesh*, never in this sense.
3. *Of plants and heavenly bodies*, <sup><4157></sup>1 Corinthians 15:37, 40.
4. *Of the glorified body of Christ*, <sup><5121></sup>Philippians 3:21.
5. *Of the spiritual body of risen believers*, <sup><4154></sup>1 Corinthians 15:44.

It is distinguished from σάρξ *flesh*, as not being limited to the organism of an earthly, living body, <sup><4157></sup>1 Corinthians 15:37, 38. It is the material organism apart from any *definite* matter. It is however sometimes used as practically synonymous with σάρξ, <sup><4176></sup>1 Corinthians 7:16, 17; <sup><4168></sup>Ephesians 5:28, 31; <sup><4140></sup>2 Corinthians 4:10, 11. Compare <sup><4188></sup>1 Corinthians 5:3 with <sup><5116></sup>Colossians 2:5. An ethical conception attaches to it. It is alternated with μέλη *members*, and the two are associated with sin (<sup><4124></sup>Romans 1:24; 6:6; 7:5, 24; 8:13; <sup><5116></sup>Colossians 3:5), and with sanctification (<sup><6111></sup>Romans 12:1; <sup><4169></sup>1 Corinthians 6:19 sq.; compare <sup><5141></sup>1

Thessalonians 4:4; 5:23). It is represented as *mortal*, <sup><681></sup>Romans 8:11; <sup><700></sup>2 Corinthians 10:10; and as *capable of life*, <sup><433></sup>1 Corinthians 13:3; <sup><700></sup>2 Corinthians 4:10.

In common with μέλη *members*, it is the instrument of feeling and willing rather than σάρξ, because the object in such cases is to designate the body not *definitely* as *earthly*, but *generally* as *organic*, <sup><681></sup>Romans 6:12, 13, 19; <sup><750></sup>2 Corinthians 5:10. Hence, wherever it is viewed with reference to sin or sanctification, it is the outward organ for the execution of the good or bad resolves of the will.

The phrase *body of sin* denotes the body belonging to, or ruled by, the power of sin, in which the members are instruments of unrighteousness (ver. 13). Not the body as containing the principle of evil in our humanity, since Paul does not regard sin as inherent in, and inseparable from, the body (see ver. 13; <sup><700></sup>2 Corinthians 4:10-12; 7:1. Compare <sup><459></sup>Matthew 15:19), nor as precisely identical with *the old man*, an organism or system of evil dispositions, which does not harmonize with vers. 12, 13, where Paul uses *body* in the strict sense. “Sin is conceived as the master, to whom the body as slave belongs and is obedient to execute its will. As the slave must perform his definite functions, not because he *in himself can* perform no others, but because of His *actually* subsistent relationship of service he *may* perform no others, while of himself he might belong as well to another master and render other services; so the earthly σῶμα *body* belongs not *of itself* to the ἁμαρτία *sin*, but may just as well belong to *the Lord* (<sup><463></sup>1 Corinthians 6:13), and doubtless it is *de facto* enslaved to sin, so long as a redemption from this state has not set in by virtue of the divine Spirit” (<sup><672></sup>Romans 7:24; Dickson).

*Destroyed.* See on 3:3.

*He that is dead* (ὁ ἀποθάνων). Rev., literally, *he that hath died*. In a physical sense. Death and its consequences are used as the general illustration of the spiritual truth. It is a habit of Paul to throw in such general illustrations. See 7:2.

**7. Is freed** (δεδικαίωται). Lit., as Rev., *is justified*; i.e., *acquitted, absolved*; just as the dead person sins no more, being released from sin as from a legal claim. “As a man that is dead is acquitted and released from



bondage among men, so a man that has died to sin is acquitted from the guilt of sin and released from its bondage” (Alford).

**8. *We be dead* (ἀπεθάνομεν).** The aorist. Rev., correctly, *we died*. The death is viewed as *an event*, not as *a state*.

*We believe* (πιστεύομεν). *Dogmatic belief* rather than *trust*, though the latter is not excluded.

*Shall live with* (συνζήσομεν). Participation of the believer’s sanctified life with the life of Christ rather than participation in future glory, which is not the point emphasized. Compare ver. 11.

**10. *In that He died* (ὃ γὰρ ἀπέθανεν).** Lit.. *what he died; the death which he died*. Compare *sin a sin*, <sup><4156></sup>1 John 5:16; *the life which I live*, literally, *what I live*, <sup><4121></sup>Galatians 2:20.

*Once* (ἐφάπαξ). More literally, as Rev., in margin, *once for all*. Compare <sup><3127></sup>Hebrews 7:27; 9:12; 10:10.

**12. *Reign* (βασιλευέτω).** The antithesis implied is not between reigning and existing, but between reigning and being deposed.

*Body*. Literal, thus according with *members*, ver: 13.

**13. *Yield* (παριστάνετε).** Put at the service of; render. Rev., *present*. Compare <sup><4122></sup>Luke 2:22; <sup><4194></sup>Acts 9:41; <sup><5111></sup>Romans 12:1. See on <sup><4108></sup>Acts 1:3.

*Members* (μέλη). Physical; though some include mental faculties. Compare <sup><5118></sup>Colossians 3:5, where *members* is expounded by *fornication, uncleanness*, etc., the physical being a symbol of the moral, of which it is the instrument.

*Instruments* (ὄπλα). The word is used from the earliest times of tools or instruments generally. In Homer of a ship’s tackle, smith’s tools, implements of war, and in the last sense more especially in later Greek. In the New Testament distinctly of instruments of war (<sup><5888></sup>John 18:3; <sup><4161></sup>2 Corinthians 6:7; 10:4). Here probably with the same meaning, the conception being that of sin and righteousness as respectively rulers of opposing sovereignties (compare *reign*, ver. 12, and *have dominion*, ver. 14), and enlisting men in their armies. Hence the exhortation is, do not

offer your members as weapons with which the rule of unrighteousness may be maintained, but offer them to God in the service of righteousness.

*Of unrighteousness* (ἀδικίας). See on <sup><4183></sup>2 Peter 2:13.

*Yield* (παραστήσατε). Rev., *present*. The same word as before, but in a different tense. The present tense, *be presenting*, denotes *the daily habit*, the giving of the hand, the tongue, etc., to the service of sin as temptation appeals to each. Here the aorist, as in 12:1, denotes an act of self-devotion once for all.

*As those that are alive* (ὡς ζώντας). The best texts read ὡσεὶ *as if* alive. This brings out more clearly the figurative character of the exhortation. <sup>fa37</sup>

*From the dead* (ἐκ νεκρῶν). Note the preposition *out of*. See on <sup><4181></sup>Luke 16:31.

**16. Servants** (δούλους). Every man must choose between two ethical principles. Whichever one he chooses is *master*, and he is its *bond-servant*. Compare <sup><4182></sup>Matthew 6:24; 7:18.

*Sin unto death — obedience unto righteousness*. The antithesis is not direct — sin unto *death*, obedience unto *life*; but obedience is the true antithesis of sin, since sin is disobedience, and righteousness is life.

**17. That ye were**. The peculiar form of expression is explained in two ways; either making the thanksgiving bear only on the second proposition, *ye obeyed*, etc., and regarding the first as inserted by way of contrast or background to the salutary moral change: or, emphasizing *were*; *ye were* the servants of sin, but *are* so no more. Rev. adopts the former, and inserts *whereas*.

*From the heart*. See on 1:21.

*Form of doctrine* (τύπον διδαχῆς). Rev., form of *teaching*. For *τύπον*, see on <sup><4183></sup>1 Peter 5:3. The Pauline *type* of teaching as contrasted with the Judaistic forms of Christianity. Compare *my gospel*, 2:16; 16:25. Others explain as the ideal or pattern presented by the gospel. *Form* of teaching, however, seems to point to a special and precisely defined type of christian instruction.

*Was delivered unto you* (εἰς ὑν παρεδόθητε). But this rendering is impossible. Render, as Rev., *whereunto ye were delivered*. For the verb, see on 4:25. They had been *handed over* to the educative power of this form of teaching.

**19. After the manner of men** (ἀνθρώπινον). Lit., *what is human, popularly*. He seems to have felt that the figures of service, bondage, etc., were unworthy of the subject, and apologizes for his use of the image of the slave mart to enforce such a high spiritual truth, on the ground of their imperfect spiritual comprehension. Compare <sup><4011></sup>2 Corinthians 2:6; <sup><4011></sup>1 Corinthians 3:1, 2.

*To iniquity unto iniquity* (τῇ ἀνομίᾳ εἰς τὴν ἀνομίαν). Iniquity issuing in an abiding iniquitous state. Lit., *lawlessness*. It is used by John as the definition of sin, <sup><4100H></sup>1 John 3:4.

*Holiness* (ἁγιασμόν). Rev., *sanctification*. For the kindred adjective ἅγιος *holy*, see on *saints*, <sup><4030></sup>Acts 26:10. Ἁγιασμός is used in the New Testament both of *a process* — the inauguration and maintenance of the life of fellowship with God, and of *the resultant state* of sanctification. See <sup><4040></sup>1 Thessalonians 4:3, 7; <sup><4023></sup>2 Thessalonians 2:13; <sup><4025></sup>1 Timothy 2:15; <sup><4001></sup>1 Peter 1:2; <sup><4024></sup>Hebrews 12:14. It is difficult to determine which is meant here. The passages in Thessalonians, Timothy, and Hebrews, are cited by interpreters on both sides. As in ver. 22 it appears that sanctification contemplates a further result (everlasting life), it is perhaps better to understand it as *the process*. Yield your members to righteousness in order to carry on the progressive work of sanctification, *perfecting holiness* (<sup><4001></sup>1 Corinthians 7:1).

**20. Free from righteousness** (ἐλεύθεροι τῇ δικαιοσύνῃ). An ambiguous translation. Better, Rev., *free in regard of righteousness*. *Disengaged* (Morison), practically independent of its demands, having offered their service to the opposing power. They could not *serve* two masters.

**21. Fruit.** See on 1:13.

*Had ye* (εἴχετε). Imperfect tense, denoting continuance. What fruit *were ye having* during your service of sin?

*In the things whereof* (ἐφ' οἷς). Some change the punctuation, and read “What fruit had ye at that time? Things whereof ye are now ashamed.” But the majority of the best texts reject this, and besides, the question is of *having fruit*, not of *the quality* of the fruit.

**23. Wages** (ὀψώνια). From ὄψον *cooked meat*, and later, generally, *provisions*. At Athens especially *fish*. Hence ὀψώνιον is primarily *provision-money*, and is used of supplies for an army, see <sup>4007</sup>1 Corinthians 9:7. The figure of ver. 13 is carried out: Sin, as a Lord to whom they tender weapons and who pays *wages*.

*Death*. “Sin pays its serfs by punishing them. Its wages is death, and the death for which its counters are available is the destruction of the weal of the soul” (Morison).

*Gift* (χάρισμα). Rev., rightly, *free gift* (compare ch. 5:15). In sharp contrast with *wages*.

## CHAPTER 7

1. *Brethren*. All Christians, not only Jews but Gentiles who are assumed to be acquainted with the Old Testament.
2. *That hath a husband* (ὕπανδρος). Lit., *under* or *subject to* a husband. The illustration is selected to bring forward the union with Christ after the release from the law, as analogous to a new marriage (ver. 4).  
*Is loosed* (κατήρηται). Rev., *discharged*. See on 3:3, Lit., *she has been brought to nought as respects the law of the husband*.  
*The law of the husband*. Her legal connection with him She dies to that law with the husband's death. There is an apparent awkwardness in carrying out the figure. The law, in vers. 1, 2, is represented by *the husband* who *rules (hath dominion)*. On the death of the husband the woman is released. In ver. 4, *the wife* (figuratively) dies. "Ye are become dead to the law that ye should be married to another." But as the law is previously represented by *the husband*, and the woman is released by the husband's death, so, to make the figure consistent, the *law* should be represented as dying in order to effect the believer's release. The awkwardness is relieved by taking as the middle term of comparison the idea of *dead in a marriage relation*. When the husband dies the wife dies (*is brought to nought*) so far as the marriage relation is concerned. The husband is represented as the party who dies because the figure of a second marriage is introduced with its application to believers (ver. 4). Believers are made dead to the law as the wife is *maritally* dead — killed in respect of the marriage relation by her husband's death.
3. *She shall be called* (χρηματίσει). See on <sup>411b</sup>Acts 11:26.
4. *Are become dead* (ἐθανατώθητε). Rev., more accurately, *ye were made dead, put to death*; because this ethical death is fellowship with Christ's death, which was *by violence*.

*Who was raised*. An important addition, because it refers to *the newness of life* which issues from the rising with Christ. See ch. <sup>411b</sup>6:3, 11, 13, 22.

*Bring forth fruit.* The figure of marriage is continued, but the reference is not to be pressed. The real point of analogy is the termination of relations to the old state.

**5. In the flesh** (ἐν τῇ σαρκί). Σάρξ *flesh*, occurs in the classics in the physical sense only. Homer commonly uses it in the plural as denoting all the flesh or muscles of the body. Later the singular occurs in the same sense. Paul's use of this and other psychological terms must be determined largely by the Old-Testament usage as it appears in the Septuagint. <sup>fa38</sup>

**1. In the physical sense.** The literal flesh. In the Septuagint τὰ κρέα *flesh* (plural) is used where the reference is to the parts of animals slain, and αἱ σάρκες, *flesh* (plural) where the reference is to flesh as the covering of the living body. Hence Paul uses κρέα in <sup>6102</sup>Romans 14:21; <sup>4083</sup>1 Corinthians 8:13, of the flesh of sacrificed animals. Compare also the adjective σάρκιμος *fleshy* <sup>4088</sup>2 Corinthians 3:3; and <sup>4519</sup>Ezekiel 11:19; 36:26, Sept.

**2. Kindred.** Denoting natural or physical relationship, <sup>6008</sup>Romans 1:3; 9:3-8; 11:14; <sup>4023</sup>Galatians 4:23, 29; <sup>4008</sup>1 Corinthians 10:18; Philemon 16. This usage forms a transition to the following sense: *the whole human body*. Flesh is the medium in and through which the natural relationship of man manifests itself. Kindred is conceived as based on community of bodily substance. Therefore:

**3. The body itself.** The whole being designated by the part, as being its main substance and characteristic, <sup>4036</sup>1 Corinthians 6:16; 7:28; <sup>4011</sup>2 Corinthians 4:11; 7:5; 10:3; 12:7. <sup>4028</sup>Romans 2:28; <sup>4003</sup>Galatians 6:13, etc. Paul follows the Septuagint in sometimes using σῶμα *body*, and sometimes σάρξ *flesh*, in this sense, so that the terms occasionally seem to be practically synonymous. Thus <sup>4036</sup>1 Corinthians 6:16, 17, where the phrase *one body* is illustrated and confirmed by *one flesh*. See <sup>4024</sup>Genesis 2:24; <sup>4038</sup>Ephesians 5:28, 31, where the two are apparently interchanged. Compare <sup>4010</sup>2 Corinthians 4:10, 11; <sup>4088</sup>1 Corinthians 5:3, and <sup>4015</sup>Colossians 2:5. Σάρξ, however, differs from σῶμα in that it can only signify the organism of an earthly, living being consisting of flesh and bones, and cannot denote "either an earthly organism that is not living, or a living organism that is not earthly" (Wendt, in Dickson). Σῶμα not thus limited. Thus it may denote the

organism of the plant (<sup><465></sup>1 Corinthians 15:37, 38) or the celestial bodies (ver. 40). Hence the two conceptions are related as general and special: **σῶμα** *body*, being the material organism apart from any *definite* matter (not from any *sort* of matter), **σάρξ**, *flesh*, the definite, earthly, animal organism. The two are synonymous when **σῶμα** is used, from the context, of an earthly, animal body. Compare <sup><302></sup>Philippians 1:22; <sup><481></sup>2 Corinthians 5:1-8.

**Σῶμα** *body*, and not **σάρξ** *flesh*, is used when the reference is to a metaphorical organism, as the church, <sup><524></sup>Romans 12:4 sqq.; <sup><406></sup>1 Corinthians 10:16; 12:12-27; <sup><402></sup>Ephesians 1:23; 2:16; <sup><508></sup>Colossians 1:18, etc.

The **σάρξ** is described as *mortal* (<sup><4011></sup>2 Corinthians 4:11); *subject to infirmity* (<sup><4043></sup>Galatians 4:13; <sup><4712></sup>2 Corinthians 12:7); *locally limited* (<sup><5125></sup>Colossians 2:15); *an object of fostering care* (<sup><4859></sup>Ephesians 5:29).

**4. Living beings generally, including their mental nature, and with a correlated notion of weakness and perishableness.** Thus the phrase **πᾶσα σάρξ** *all flesh* (<sup><0062></sup>Genesis 6:12; <sup><2341></sup>Isaiah 49:26; 49:23). This accessory notion of weakness stands in contrast with God. In Paul the phrase *all flesh* is cited from the Old Testament (<sup><4891></sup>Romans 3:20; <sup><4826></sup>Galatians 2:16) and is used independently (<sup><4129></sup>1 Corinthians 1:29). In all these instances *before God* is added. So in <sup><4016></sup>Galatians 1:16, *flesh and blood* implies a contrast of human with divine wisdom. Compare <sup><4501></sup>1 Corinthians 15:50; <sup><4812></sup>Ephesians 6:12. This leads up to

**5. Man** “either as a creature in his natural state apart from Christ, or the creaturely side or aspect of the man in Christ.” Hence it is correlated with **ἄνθρωπος** *man*, <sup><4033></sup>1 Corinthians 3:3; <sup><4819></sup>Romans 6:19; <sup><4817></sup>2 Corinthians 5:17. Compare <sup><4806></sup>Romans 6:6; <sup><4022></sup>Ephesians 4:22; <sup><5039></sup>Colossians 3:9; <sup><4824></sup>Galatians 5:24. Thus *the flesh* would seem to be interchangeable with *the old man*.

It has *affections and lusts* (<sup><4824></sup>Galatians 5:24); *willings* (<sup><4819></sup>Ephesians 2:3; <sup><4806></sup>Romans 8:6, 7); *a mind* (<sup><5128></sup>Colossians 2:18); *a body* (<sup><5121></sup>Colossians 2:11).

It is in sharp contrast with **πνεῦμα** *spirit* (<sup><4033></sup>Galatians 3:3, 19; 5:16, 17, 19-24; 6:8; <sup><4804></sup>Romans 8:4). The flesh and the spirit are thus antagonistic.

**Σάρξ** *flesh*, before or in contrast with his reception of the divine element whereby he becomes a new creature in Christ: the whole being of man as it exists and acts apart from the influence of the Spirit. It properly characterizes, therefore, not merely the lower forms of sensual gratification, but all — the highest developments of the life estranged from God, whether physical, intellectual, or aesthetic.

It must be carefully noted:

1. *That Paul does not identify flesh and sin.* Compare, *flesh of sin*,

<sup><880></sup>Romans 8:3. See <sup><807></sup>Romans 7:17, 18; <sup><800></sup>2 Corinthians 7:1;

<sup><821></sup>Galatians 2:20.

2. *That Paul does not identify σάρξ with the material body nor associate sin exclusively and predominantly with the body.* The *flesh* is the flesh of the living man animated by the *soul* (ψυχή) as its principle of life, and is distinctly used as coordinate with ἄνθρωπος *man*. As in the Old Testament, “it embraces in an emphatic manner the nature of man, mental and corporeal, with its internal distinctions.” The spirit as well as the flesh is capable of defilement (<sup><800></sup>2 Corinthians 7:1; compare <sup><813></sup>1 Corinthians 7:34). Christian life is to be transformed by the renewing of the mind (<sup><812></sup>Romans 12:2; compare <sup><802></sup>Ephesians 4:23).

3. *That Paul does not identify the material side of man with evil.* The flesh is not the native seat and source of sin. It is only its organ, and the seat of sin’s manifestation. Matter is not essentially evil. The logical consequence of this would be that no service of God is possible while the material organism remains. See <sup><811></sup>Romans 12:1. The flesh is not necessarily sinful in itself; but as it has existed from the time of the introduction of sin through Adam, it is recognized by Paul as tainted with sin. Jesus appeared *in the flesh*, and yet was sinless (<sup><812></sup>2 Corinthians 5:21).

*The motions of sins* (τὰ παθήματα τῶν ἁμαρτιῶν). *Motions* used in earlier English for *emotions* or *impulses*. Thus Bacon: “He that standeth at a stay where others rise, can hardly avoid *motions* of envy” (“Essay” 14.). The word is nearly synonymous with πάθος *passion* (ch. i., 26, note). From πάθειν *to suffer*; a feeling which the mind undergoes, a *passion*, *desire*. Rev., *sinful passions*: which led to sins.



*Did work* (ἐνηργεῖτο). Rev., wrought. See <sup><4006></sup>2 Corinthians 1:6; 4:12; <sup><4192></sup>Ephesians 3:20; <sup><4876></sup>Galatians 5:6; <sup><1883></sup>Philippians 2:13; <sup><5012></sup>Colossians 1:29. Compare <sup><4094></sup>Mark 6:14, and see on *power*, <sup><4012></sup>John 1:12.

6. *We are delivered* (κατηργήθημεν). Rev., have been discharged, as the woman, ver. 2. See on ch. 3:3.

*We were held*. Lit., held down. See on ch. 1:18.

7. *I had not known* (οὐκ ἔγνων). Rev., correctly, *I did not know*. See on <sup><4121></sup>John 2:24. The *I* refers to Paul himself. He speaks in the first person, declaring concerning himself what is meant to apply to every man placed under the Mosaic law, as respects his relation to that law, before and after the revolution in his inner life brought about through his connection with that law. His personal experience is not excluded, but represents the universal experience. <sup>fa39</sup>

*Lust* (ἐπιθυμίαν). Rev., coveting. See on <sup><4049></sup>Mark 4:19.

8. *Sin*. Personified.

*Occasion* (ἀφορμήν). Emphatic, expressing the relation of the law to sin. The law is not sin, but sin found *occasion* in the law. Used only by Paul. See <sup><4192></sup>2 Corinthians 5:12; <sup><4876></sup>Galatians 5:13; <sup><5454></sup>1 Timothy 5:14. The verb ἀφορμάω means *to make a start from a place*. Ἐφορμή is therefore primarily *a starting-point, a base of operations*. The Lacedaemonians agreed that Peloponnesus would be ἀφορμήν ἱκανήν *a good base of operations* (Thucydides, i., 90). Thus, *the origin, cause, occasion, or pretext* of a thing; *the means with which one begins*. Generally, resources, as means of war, capital in business. Here the law is represented as furnishing sin with the material or ground of assault, “the fulcrum for the energy of the evil principle.” Sin took the law as a base of operations.

*Wrought* (κατεργάσατο). The compound verb with κατά *down through* always signifies *the bringing to pass* or *accomplishment*. See ch. 2:9; <sup><4191></sup>1 Corinthians 5:3; <sup><4010></sup>2 Corinthians 7:10. It is used both of evil and good. See especially vers. 15, 17, 18, 20. “To man everything forbidden appears as a desirable blessing; but yet, as it is forbidden, he feels that his freedom is limited, and now his lust rages more violently, like the waves against the dyke” (Tholuck).

*Dead.* Not active.

9. *I was alive — once* (ἐζων ποτέ). Referring to the time of childlike innocence previous to the stimulus imparted to the inactive principle of sin by the coming of the law; when the moral self-determination with respect to the law had not taken place, and the sin-principle was therefore practically dead.

*The commandment* (ἐντολῆς). The specific injunction “thou shalt not covet.” See on <sup>SMIT</sup>James 2:8; <sup>EB34</sup>John 13:34.

*Revived* (ἀνέζησεν). Not *came to life*, but *lived again*. See <sup>EB34</sup>Luke 15:24, 32. The power of sin is *originally* and *in its nature* living; but before the coming of the commandment its life is not expressed. When the commandment comes, it becomes alive again. It lies dormant, like the beast at the door (<sup>COUP</sup>Genesis 4:7), until the law stirs it up.

The tendency of prohibitory law to provoke the will to resistance is frequently recognized in the classics. Thus, Horace: “The human race, presumptuous to endure all things, rushes on through forbidden wickedness” (Ode, i., 3, 25). Ovid: “The permitted is unpleasing; the forbidden consumes us fiercely” (“Amores,” i., 19, 3). “We strive against the forbidden and ever desire what is denied” (Id., i., 4, 17). Seneca: “Parricides began with the law, and the punishment showed them the crime” (“De Clementia,” i., 23). Cato, in his speech on the Oppian law; says: “It is safer that a wicked man should even never be accused than that he should be acquitted; and luxury, if it had never been meddled with, would he more tolerable than it will be now, like a wild beast, irritated by having been chained and then let loose” (Livy, xxxiv., 4).

*I found to be unto death.* The A.V. omits the significant αὕτη *this*. *This* very commandment, the aim of which was *life*, I found unto death. Meyer remarks: “It has tragic emphasis.” So Rev., *this* I found. The surprise at such an unexpected result is expressed by *I found*, literally, *was found* (εὐρέθη)

11. *Deceived* (ἐξηπάτησεν). Rev., *beguiled* Only in Paul. Compare <sup>EB18</sup>2 Corinthians 11:3; <sup>SMIT</sup>2 Thessalonians 2:3.

**12. Holy, just, good.** *Holy* as God's revelation of Himself; *just* (Rev., *righteous*) in its requirements, which correspond to God's holiness; *good*, salutary, because of its end.

**13. Exceeding** (καθ' ὑπερβολήν). An adverbial phrase. Lit., *according to excess*. The noun ὑπερβολή means *a casting beyond*. The English *hyperbole* is a transcription.

**14. We know** (οἶδαμεν). Denoting something generally conceded.

*Spiritual* (πνευματικός). The expression of the Holy Spirit.

*Carnal* (σάρκινος). Lit., *made of flesh*. A very strong expression. "This unspiritual, material, phenomenal nature" so dominates the unrenewed man that he is described as *consisting of flesh*. Others read σαρκικός *having the nature of flesh*.

*Sold under sin*. As a slave. The preposition ὑπό *under*, with the accusative, implies *direction; so as to be under* the power of.

**15. I do** (κατεργάζομαι). See on ver. 8. *Accomplish, achieve*. Here appropriately used of carrying out another's will. I do not perceive the outcome of my sinful life.

*I allow not* (οὐ γινώσκω). Allow is used by A.V. in the earlier English sense of *approve*. Compare <sup><2148></sup>Luke 11:48; <sup><5102></sup>Romans 14:22; <sup><5104></sup>1 Thessalonians 2:4. Shakespeare: "Thou shalt hold the opinion of Pythagoras as I will *allow* of thy wits" ("Twelfth Night," iv., 2). But the meaning of γινώσκω is not *approve*, but *recognize, come to know, perceive*. Hence Rev., *I know not*. Paul says: "What I carry out I do not recognize in its true nature, as a slave who ignorantly performs his master's behest without knowing its tendency or result."

*I would* (θέλω). See on <sup><4019></sup>Matthew 1:19. Rather *desire* than *will* in the sense of full determination, as is shown by *I consent* (ver. 16), and *I delight in* (ver. 22).

*Do I not* (πράσσω). See on <sup><4121></sup>John 3:21. Rev., correctly, *practice*: the daily doing which issues in *accomplishment* (κατεργάζομαι).

*Do I* (ποιῶ). See on <sup><4121></sup>John 3:21. More nearly akin to κατεργάζομαι *I accomplish, realize*. "When I have acted (πράσσω) I find myself face to

face with a result which my moral instinct condemns” (Godet). I do not practice what I would, and the outcome is what I hate.

**16. *I consent*** (σύμφημι). Lit., *speak together with; concur with*, since the law also does not desire what I do. Only here in the New Testament.

***Good*** (καλός). See on <sup><501></sup>John 10:11, 32; <sup><130></sup>Matthew 26:10; <sup><507></sup>James 2:7. Morally excellent.

**17. *Now — no more*** (νυνὶ — οὐκέτι). Not *temporal*, pointing back to a time when it was otherwise, but *logical*, pointing to an inference. After this statement you can *no more* maintain that, etc.

***I*** (ἐγὼ). My personality proper; my moral self-consciousness which has approved the law (ver. 16) and has developed vague desires for something better. <sup>fa40</sup>

**18. *In me***. The entire man in whom sin and righteousness struggle, in whose unregenerate condition sin is the victor, having its domain in the flesh. Hence *in me* considered as *carnal* (ver. 14). That another element is present appears from “to will is present with me;” but it is the flesh which determines his activity as an unregenerate man. There is good in the *I*, but not in the *I* considered as *carnal*. This is brought out in ver. 25, “With the flesh (I serve) the law of sin.” Hence there is added *that is, in my flesh*.

***Is present*** (παράκειται). Lit., *lies beside or before*.

***Perform*** (κατεργάζεσθαι). Carry the desire into effect.

***I find not*** (οὐχ εὐρίσκω). The best texts omit *find*, and read simply *οὐ not*. So Rev., “To do that which is good is not (present).”

**19. *Do not — do***. (ποιῶ — πράσσω). See on ver. 15.

**21. *A law***. With the article, *the law*. The constant rule of experience imposing itself on the will. Thus in the phrases *law of faith, works, the spirit*. Here the law of moral contradiction.

***When I would*** (τῷ θέλοντι ἑμοῖ). Lit., as Rev., *to me who would, or to the wishing me*, thus emphasizing the *I* whose characteristic it is *to wish*, but not *to do*.

**22. *I delight in*** (συνήδομαι). Lit., *I rejoice with*. Stronger than *I consent unto* (ver., 16). It is the agreement of moral *sympathy*.

*The inward man* (τὸν ἔσω ἄνθρωπον). The rational and moral *I*, the essence of the man which is conscious of itself as an ethical personality. Not to be confounded with *the new man* (<400> Ephesians 4:24; <510> Colossians 3:10). <sup>fa41</sup> It is substantially the same with *the mind* (ver. 23).

**23. *I see*** (βλέπω). See on <412> John 1:29. Paul is a spectator of his own personality.

*Another* (ἕτερον). See on <402> Matthew 6:24.

*Warring against* (ἀντιστρατεύμενον). Only here in the New Testament. Taking the field against.

*The law of my mind* (τῷ νόμῳ τοῦ νοός μου). *Νοῦς* *mind*, is a term distinctively characteristic of Paul, though not confined to him. See <424> Luke 24:45; <638> Revelation 13:18; 17:9.

Paul's usage of this term is not based, like that of *spirit* and *flesh*, on the Septuagint, though the word occurs six times as the rendering of *lebh heart*, and once of *ruach spirit*.

He uses it to throw into sharper relief the function of *reflective intelligence* and *moral judgment* which is expressed generally by καρδία *heart*.

The key to its Pauline usage is furnished by the contrast in <4344> 1 Corinthians 14:14-19, between speaking with *a tongue* and with *the understanding* (τῷ νοῖ), and between *the spirit* and *the understanding* (ver. 14). There it is the faculty of reflective intelligence which receives and is wrought upon by the Spirit. It is associated with γνώμη *opinion*, resulting from its exercise, in <4310> 1 Corinthians 1:10; and with κρίνει *judgeth* in <5445> Romans 14:5.

Paul uses it mainly with an ethical reference — *moral* judgment as related to action. See <5100> Romans 12:2, where the renewing of the νοῦς *mind* is urged as a necessary preliminary to a right moral judgment (“that ye may *prove*,” etc.). The νοῦς which does not exercise this judgment is ἀδόκιμος *not approved, reprobate*. See note on *reprobate*, 1:28, and

compare on <sup>538B</sup>2 Timothy 3:8; <sup>501F</sup>Titus 1:15, where the **νοῦς** is associated with *the conscience*. See also on <sup>402C</sup>Ephesians 4:23.

It stands related to **πνεῦμα** *spirit*, as the faculty to the efficient power. It is “the faculty of moral judgment which perceives and approves what is good, but has not the power of practically controlling the life in conformity with its theoretical requirements.” In the portrayal of the struggle in this chapter there is no reference to the **πνεῦμα** *spirit*, which, on the other hand, distinctively characterizes the christian state in ch. 8. In this chapter Paul employs only terms pertaining to the natural faculties of the human mind, and of these **νοῦς** *mind* is in the foreground.

**Bringing into captivity** (**αἰχμαλωτίζοντα**). Only here, <sup>470B</sup>2 Corinthians 10:5, and <sup>420C</sup>Luke 21:24. See on *captives*, <sup>404B</sup>Luke 4:18. The warlike figure is maintained. Lit., *making me prisoner of war*.

**Law of sin**. The *regime* of the sin-principle. sin is represented in the New Testament as an organized economy. See Ephesians 6.

The conflict between the worse and the better principle in human nature appears in numerous passages in the classics. Godet remarks that this is the passage in all Paul’s epistles which presents the most points of contact with profane literature. Thus Ovid: “Desire counsels me in one direction, reason in another.” “I see and approve the better, but I follow the worse.” Epictetus: “He who sins does not what he would, and does what he would not.” Seneca: “What, then, is it that, when we would go in one direction, drags us in the other?” See also the passage in Plato (“Phaedrus,” 246), in which the human soul is represented as a chariot drawn by two horses, one drawing up and the other down.

**24. Wretched** (**ταλαίπωρος**). Originally, wretched through the exhaustion of hard labor.

**Who** (**τίς**). Referring to a *personal* deliverer.

**Body of this death** (**τοῦ σώματος τοῦ θανάτου τούτου**). The body serving as the seat of the death into which the soul is sunk through the power of sin. *The body* is the *literal* body, regarded as the principal instrument which sin uses to enslave and destroy the soul. In explaining this much-disputed phrase, it must be noted:

1. That Paul associates the dominion and energy of sin prominently with the body, though not as if sin were inherent in and inseparable from the body.
2. That he represents the service of sin through the body as associated with, identified with, tending to, resulting in, *death*. And therefore,
3. That he may properly speak of the literal body as *a body of death* — *this* death, which is the certain issue of the abject captivity to sin.
4. That Paul is not expressing a desire to escape from the body, and therefore for death.

Meyer paraphrases correctly: “Who shall deliver me out of bondage under the law of sin into moral freedom, in which my body shall no longer serve as the seat of this shameful death?” Ignatius, in his letter to the Smyrnaeans, speaks of one who denies Christ’s humanity, as νεκροφόρος *one who carries a corpse*.

*I myself*. The man out of Christ. Looking back and summing up the unregenerate condition, preparatory to setting forth its opposite in ch. 8. Paul says therefore, that, so far as concerns his moral intelligence or reason, he approves and pays homage to God’s law; but, being in bondage to sin, made of flesh, sold under sin, the flesh carries him its own way and commands his allegiance to the economy of sin.

## CHAPTER 8

1. *Therefore now*. Connecting with 7:25. Being freed through Jesus Christ, there is *therefore* no condemnation *now*.

*Condemnation* (κατάκριμα). As ch. 5:16, *sentence* of condemnation.

*Who walk not*, etc. The best texts omit to the end of the verse.

2. *The law of the Spirit of life* (ὁ νόμος τοῦ πνεύματος τῆς ζωῆς). *The law*, the regulative principle; *the Spirit*, the divine Spirit who inspires the law (compare 7:14). *Of life*, proceeding from the life of Jesus and producing and imparting life. Compare <sup><BR></sup>John 16:15.

*In Christ Jesus*. Construe with *hath made me free*. Compare <sup><BR></sup>John 8:36.

3. *What the law could not do* (τὸ ἀδύνατον τοῦ νόμου). Lit., *the impossible (thing) of the law*. An absolute nominative in apposition with the divine act — *condemned sin*. God condemned sin which condemnation was *an impossible thing* on the part of the law. The words stand first in the Greek order for emphasis.

*In the likeness of sinful flesh*. Lit., *of the flesh of sin*. The choice of words is especially noteworthy. Paul does not say simply, “He came *in flesh*” (<sup><BR></sup>1 John 4:2; <sup><BR></sup>1 Timothy 3:16), for this would not have expressed the bond between Christ’s manhood and sin. Not *in the flesh of sin*, which would have represented Him as partaking of sin. Not *in the likeness of flesh*, since He was really and entirely human; but, *in the likeness of the flesh of sin*: really human, conformed in appearance to the flesh whose characteristic is sin, yet sinless. “Christ appeared in a body which was like that of other men in so far as it consisted of flesh, and was unlike in so far as the flesh was not *flesh of sin*” (Dickson). <sup>fa42</sup>

*For sin* (περὶ ἁμαρτίας). The preposition expresses *the whole relation* of the mission of Christ to sin. The *special* relation is stated in *condemned*. *For sin* — to atone, to destroy, to save and sanctify its victims.

*Condemned*. Deposed from its dominion, a thing impossible to the law, which could pronounce judgment and inflict penalty, but not dethrone.



Christ's holy character was a condemnation of unholiness. Construe *in the flesh* with *condemned*.

**4. Righteousness** (δικαίωμα). Rev., *ordinance*. Primarily *that which is deemed right*, so as to have the force of law; hence *an ordinance*. Here collectively, of the moral precepts of the law: its *righteous requirement*. Compare <sup><400></sup>Luke 1:6; <sup><402></sup>Romans 2:26; <sup><301></sup>Hebrews 9:1. See on ch. 5:16.

*The Spirit* (πνεῦμα). From πνέω *to breathe* or *blow*. The primary conception is *wind* or *breath*. Breath being the sign and condition of life in man, it comes to signify *life*. In this sense, physiologically considered, it is frequent in the classics. In the psychological sense, never. In the Old Testament it is ordinarily the translation of *ruach*. It is also used to translate *chai life*, <sup><238></sup>Isaiah 38:12; *n'shamah breath*, <sup><1177></sup>1 Kings 17:17.

In the New Testament it occurs in the sense of *wind* or *breath*, <sup><408></sup>John 3:8; <sup><508></sup>2 Thessalonians 2:8; <sup><300></sup>Hebrews 1:7. Closely related to the physiological sense are such passages as <sup><485></sup>Luke 8:55; <sup><326></sup>James 2:26; <sup><635></sup>Revelation 13:15.

## PAULINE USAGE:

1. *Breath*, <sup><508></sup>2 Thessalonians 2:8.

2. *The spirit or mind of man*; the inward, self-conscious principle which feels and thinks and wills (<sup><401></sup>1 Corinthians 2:11; 5:3; 7:34; <sup><505></sup>Colossians 2:5).

In this sense it is distinguished from σῶμα *body*, or accompanied with a personal pronoun in the genitive, as *my, our, his spirit* (<sup><410></sup>Romans 1:9; 8:16; <sup><454></sup>1 Corinthians 5:4; 16:18, etc.). It is used as parallel with ψυχή *soul*, and καρδιά *heart*. See <sup><418></sup>1 Corinthians 5:3; <sup><527></sup>1 Thessalonians 2:17; and compare <sup><432></sup>John 13:21 and 12:27; <sup><425></sup>Matthew 26:38 and <sup><444></sup>Luke 1:46, 47. But while ψυχή *soul*, is represented as the *subject* of life, πνεῦμα *spirit*, represents the *principle* of life, having independent activity in all circumstances of the perceptive and emotional life, and never as the subject. Generally, πνεῦμα *spirit*, may be described as *the principle*, ψυχή *soul*, as *the subject*, and καρδιά *heart*, as the *organ* of life.

**3.** *The spiritual nature of Christ.* <sup><604></sup>Romans 1:4; <sup><656></sup>1 Corinthians 15:45; <sup><586></sup>1 Timothy 3:16.

**4.** *The divine power or influence belonging to God, and communicated in Christ to men, in virtue of which they become πνευματικοί spiritual — recipients and organs of the Spirit.* This is Paul's most common use of the word. <sup><600></sup>Romans 8:9; <sup><623></sup>1 Corinthians 2:13; <sup><600></sup>Galatians 4:6; 6:1; <sup><508></sup>1 Thessalonians 4:8. In this sense it appears as:

**a.** *Spirit of God.* <sup><600></sup>Romans 8:9, 11, 14; <sup><623></sup>1 Corinthians 2:10, 11, 12, 14; 3:16; 6:11; 7:40; <sup><608></sup>2 Corinthians 3:3; <sup><606></sup>Ephesians 3:16.

**b.** *Spirit of Christ.* <sup><608></sup>Romans 8:9; <sup><607></sup>2 Corinthians 3:17, 18; <sup><606></sup>Galatians 4:6; <sup><508></sup>Philippians 1:19.

**c.** *Holy Spirit.* <sup><600></sup>Romans 5:5; <sup><669></sup>1 Corinthians 6:19; 12:3; <sup><608></sup>Ephesians 1:13; <sup><508></sup>1 Thessalonians 1:5, 6; 4:8, etc.

**d.** *Spirit.* With or without the article, but with its reference to the Spirit of God or Holy Spirit indicated by the context. <sup><606></sup>Romans 8:16, 23, 26, 27; <sup><604></sup>1 Corinthians 2:4, 10; 12:4, 7, 8, 9; <sup><608></sup>Ephesians 4:3; <sup><523></sup>2 Thessalonians 2:13, etc.

**5.** *A power or influence, the character, manifestations, or results of which are more peculiarly defined by qualifying genitives.* Thus spirit of meekness, faith, power, wisdom. <sup><600></sup>Romans 8:2, 15; <sup><604></sup>1 Corinthians 4:21; <sup><608></sup>2 Corinthians 4:13; <sup><601></sup>Galatians 6:1; <sup><607></sup>Ephesians 1:17; <sup><500></sup>2 Timothy 1:7, etc.

These combinations with the genitives are not mere periphrases for a faculty or disposition of man. By *the spirit of meekness* or *wisdom*, for instance, is not meant merely *a meek or wise spirit*; but that *meekness, wisdom, power*, etc., are gifts of the Spirit of God. This usage is according to Old Testament analogy. Compare <sup><628></sup>Exodus 28:3; 31:3; <sup><651></sup>35:31; <sup><519></sup>Isaiah 11:2.

**6.** In the plural, used *of spiritual gifts* or of those who profess to be under spiritual influence, <sup><620></sup>1 Corinthians 12:10; 14:12.

**7.** *Powers or influences alien or averse from the divine Spirit, but with some qualifying word.* Thus, *the spirit of the world; another spirit;*

*spirit of slumber*. <sup><610></sup>Romans 11:8; <sup><402></sup>1 Corinthians 2:12; <sup><470></sup>2 Corinthians 11:4; <sup><400></sup>Ephesians 2:2; <sup><500></sup>2 Timothy 1:7. Where these expressions are in negative form they are framed after the analogy of the positive counterpart with which they are placed in contrast. Thus <sup><485></sup>Romans 8:15: “Ye have *not* received *the spirit of bondage*, but of *adoption*. In other cases, as <sup><400></sup>Ephesians 2:2, where the expression is positive, the conception is shaped according to Old-Testament usage, where spirits of evil are conceived as issuing from, and dependent upon, God, so far as He permits their operation and makes them subservient to His own ends. See <sup><0923></sup>Judges 9:23; <sup><0634></sup>1 Samuel 16:14-16, 23; 18:10; <sup><1221></sup>1 Kings 22:21 sqq.; <sup><2304></sup>Isaiah 19:4.

*Spirit* is found contrasted with *letter*, <sup><4023></sup>Romans 2:29; 7:6; <sup><4006></sup>2 Corinthians 3:6. With *flesh*, <sup><600></sup>Romans 8:1-13; <sup><456></sup>Galatians 5:16, 24.

It is frequently associated with the idea of *power* (<sup><600></sup>Romans 1:4; 15:13, 19; <sup><4004></sup>1 Corinthians 2:4; <sup><485></sup>Galatians 3:5; <sup><4006></sup>Ephesians 3:16; <sup><500></sup>2 Timothy 1:7); and the verb *ἐνεργεῖν*, denoting *to work efficaciously*, is used to mark its special operation (<sup><4211></sup>1 Corinthians 12:11; <sup><4006></sup>Ephesians 3:20; <sup><083></sup>Philippians 2:13; <sup><5024></sup>Colossians 1:29). It is also closely associated with *life*, <sup><600></sup>Romans 8:2, 6, 11, 13; <sup><4504></sup>1 Corinthians 15:4, 5; <sup><4006></sup>2 Corinthians 3:6; <sup><455></sup>Galatians 5:25; 6:8.

It is the common possession of the Church and its members; not an occasional gift, but an essential element and mark of the christian life; not appearing merely or mainly in exceptional, marvelous, ecstatic demonstrations, but as the motive and mainspring of all christian action and feeling. It reveals itself in confession (1. Corinthians 12:3); in *the consciousness of sonship* (<sup><485></sup>Romans 8:16); in *the knowledge of the love of God* (<sup><485></sup>Romans 5:5); in *the peace and joy of faith* (<sup><5407></sup>Romans 14:17; <sup><5005></sup>1 Thessalonians 1:6); in *hope* (<sup><485></sup>Romans 5:5; 15:13). It *leads* believers (<sup><484></sup>Romans 8:14; <sup><485></sup>Galatians 5:18): they *serve* in newness of the Spirit (<sup><600></sup>Romans 7:6) They *walk* after the Spirit (<sup><600></sup>Romans 8:4, 5; <sup><456></sup>Galatians 5:16-25). Through the Spirit they are *sanctified* (<sup><5003></sup>2 Thessalonians 2:13). It manifests itself in the diversity of forms and operations, appearing under two main aspects: a difference of *gifts*, and a difference of *functions*. See <sup><600></sup>Romans 8:9; <sup><4006></sup>1 Corinthians 3:16; 5:1, 11; <sup><423></sup>12:13; <sup><4006></sup>Ephesians 1:13; 4:3, 4, 30; <sup><5005></sup>Philippians 2:1; <sup><4006></sup>1 Corinthians 12:4, 7, 11.

As compared with the Old-Testament conception, Paul's **πνεῦμα** "is the *ruach* of the Old Testament, conceived as manifesting itself after a manner analogous to, but transcending, its earlier forms. It bears the same characteristic marks of divine origin, of supernatural power, of motive energy in active exercise — standing in intimate relation to the fuller religious life and distinctive character and action of its recipients. But while in the Old Testament it is partial, occasional, intermittent, here it is general, constant, pervading. While in the Old Testament, as well as in the New, its forms of manifestation are diverse, they are expressly referred under the New to one and the same Spirit. While in the Old Testament they contemplate mainly the official equipment of men for special work given them to perform, they include under the New the inward energy of moral action in the individual, no less than the gifts requisite for the edification of the Church; they embrace the whole domain of the religious life in the believer, and in the community to which he belongs. The **πνεῦμα** of the apostle is not the life-breath of man as originally constituted a creature of God; but it is the life-spirit of "the new creation" in which all things have become new" (Dickson).

With the relation of this word to **ψυχή** *soul* is bound up the complicated question whether Paul recognizes in the human personality a *trichotomy*, or *threefold division* into body, soul, and spirit. On the one side it is claimed that Paul regards man as consisting of *body*, the material element and physical basis of his being; *soul*, the principle of animal life; and *spirit*, the higher principle of the intellectual nature. On the other side, that *spirit* and *soul* represent different sides or functions of the one inner man; the former embracing the higher powers more especially distinctive of man, the latter the feelings and appetites. The threefold distinction is maintained chiefly on the basis of <sup><S1B></sup>1 Thessalonians 5:23. Compare <sup><S1B></sup>Hebrews 4:12. <sup>fa43</sup> On the distinction from **ψυχή** *soul*, see, further, on ch. 11:3.

**5. They that are** (οἱ ὄντες). Wider in meaning than *walk*, which expresses the *manifestation* of the *condition* expressed by *are*.

**Do mind** (φρονοῦσιν). The verb primarily means *to have understanding*; then *to feel* or *think* (<sup><S1B></sup>1 Corinthians 13:11); *to have an opinion* (<sup><S1B></sup>Romans 12:3). Hence to *judge* (<sup><S1B></sup>Acts 28:22; <sup><S1B></sup>Galatians 5:10; <sup><S1B></sup>Philippians 3:15). *To direct the mind to something*, and so *to seek* or

strive for (<sup><403></sup>Matthew 16:23, note; <sup><309></sup>Philippians 3:19; <sup><503></sup>Colossians 3:2). So here. The object of their thinking and striving is fleshly.

**6. *To be carnally minded*** (τὸ φρόνημα τῆς σαρκὸς). Lit., as Rev., *the mind of the flesh*. Fleshly thinking and striving. Similarly *the mind of the Spirit* for *to be spiritually minded*.

**7. *Is not subject*** (οὐχ ὑποτάσσεται). See on <sup><503></sup>James 4:7. Originally *to arrange under*. Possibly with a shade of military meaning suggested by *enmity*. It is *marshaled* under a hostile banner.

**10. *The body***. The believer's natural body.

***The spirit***. The believer's human spirit. <sup>fa44</sup>

**13. *Ye shall die*** (μέλλετε ἀποθνήσκειν). The expression is stronger than the simple future of the verb. It indicates a necessary consequence. So Rev., *ye must*.

***Mortify*** (θανατοῦτε). Put to death.

***Deeds*** (πράξεις). Habitual practices. See on ch. 7:15; <sup><403></sup>John 3:21.

**14. *Sons*** (υἱοί). See on <sup><403></sup>John 1:12; <sup><403></sup>Matthew 1:1. There is an implied contrast with the Jewish idea of sonship by physical descent.

**15. *Spirit of bondage*** (πνεῦμα δουλείας) The Holy Spirit, as in *Spirit of adoption*. The Spirit which ye received was not a spirit of bondage. See ver. 4, under πνεῦμα, 7.

***Spirit of adoption*** (πνεῦμα υἱοθεσίας). The Spirit of God, producing the condition of adoption. Ὑιοθεσία *adoption*, is from υἱός *son*, and θέσις *a setting or placing*: the placing one in the position of a son. Mr. Merivale, illustrating Paul's acquaintance with Roman law, says: "The process of legal adoption by which the chosen heir became entitled not only to the reversion of the property but to the civil status, to the burdens as well as the rights of the adopter — became, as it were, his other self, one with him... this too is a Roman principle, peculiar at this time to the Romans, unknown, I believe, to the Greeks, unknown, to all appearance, to the Jews, as it certainly is not found in the legislation of Moses, nor mentioned anywhere as a usage among the children of the covenant. We

have but a faint conception of the force with which such an illustration would speak to one familiar with the Roman practice; how it would serve to impress upon him the assurance that the adopted son of God becomes, in a peculiar and intimate sense, one with the heavenly Father” (“Conversion of the Roman Empire”).

*We cry* (κράζομεν). Of a loud cry or vociferation; expressing deep emotion.

*Abba* (Ἀββᾶ). Compare <sup><118></sup>Mark 14:36. A Syrian term, to which Paul adds the Greek *Father*. The repetition is probably from a liturgical formula which may have originated among the Hellenistic Jews who retained the consecrated word *Abba*. Some find here a hint of the union of Jew and Gentile in God. <sup>fa45</sup>

**16. *Beareth witness with our spirit*** (συμμαρτυρεῖ τῷ πνεύματι ἡμῶν). This rendering assumes the *concurrent* testimony of the human spirit with that of the divine Spirit. Others, however, prefer to render *to our spirit*, urging that the human spirit can give no testimony until acted upon by the Spirit of God.

*Children* (τέκνα). See on <sup><112></sup>John 1:12.

**17. *Joint-heirs***. Roman law made all children, including adopted ones, equal heirs. Jewish law gave a double portion to the eldest son. The Roman law was naturally in Paul’s mind, and suits the context, where adoption is the basis of inheritance.

*If so be that* (εἴπερ). The conditional particle with the indicative mood assumes the fact. If so be, as is really the case.

Suffer *with Him*. *Mere* suffering does not fulfill the condition. It is suffering *with Christ*. Compare *with Him — all things*, ver. 32.

**18. *I reckon*** (λογίζομαι). See on <sup><152></sup>1 Peter 5:12. It implies reasoning. “I judge after calculation made” (Godet). Compare 3:28; <sup><115></sup>2 Corinthians 11:5; <sup><108></sup>Philippians 3:13.

**19. *Earnest expectation*** (ἀποκαραδοκία). Only here and <sup><101></sup>Philippians 1:20. From ἀπό *away* κάρα *the head*, δοκεῖν *to watch*. A watching with the head erect or outstretched. Hence a *waiting in suspense*. Ἀπό *from*,

implies abstraction, the attention turned from other objects. The classical student will recall the watchman in the opening of Aeschylus' "Agamemnon," awaiting the beacon which is to announce the capture of Troy.

**Creature** (κτίσεως). The word may signify either *the creative act* (as 1:20), or *the thing created* (<sup>4106</sup>Mark 10:6; 13:19; 16:15; <sup>5023</sup>Colossians 1:23; <sup>8043</sup>Hebrews 4:13). See on <sup>4023</sup>1 Peter 2:13. Here in the latter sense. The interpretations vary: 1. The whole unredeemed creation, rational and irrational. 2. All creation, except humanity. The point of difference is the inclusion or exclusion of humanity. The second explanation is preferable, *the non-rational creation* viewed collectively, animate and inanimate. Equivalent to *all nature*.

**Waiteth** (ἀπεκδέχεται). Only in Paul and <sup>8028</sup>Hebrews 9:28. The whole passage, with the expressions *waiting, sighing, hoping, bondage*, is poetical and prophetic. Compare <sup>4940</sup>Psalms 19:2; <sup>2310</sup>Isaiah 11:6; 14:8; <sup>2552</sup>55:12; <sup>2357</sup>65:17; <sup>2515</sup>Ezekiel 31:15; 37.; <sup>3121</sup>Habakkuk 2:11.

**20. Vanity** (ματαιότητι). Only here, <sup>4047</sup>Ephesians 4:17; <sup>6028</sup>2 Peter 2:18. Compare the kindred verb *became vain* (<sup>4122</sup>Romans 1:21 note), and the adjective *vain* (<sup>4021</sup>1 Corinthians 3:20; <sup>4018</sup>1 Peter 1:18). *Vain* is also used to render κενός (<sup>4354</sup>1 Corinthians 15:14, 58; <sup>4016</sup>Ephesians 5:6; <sup>5021</sup>James 2:20). **Κενός** signifies *empty*; **μάταιος** *idle, resultless*. **Κενός**, used of persons, implies not merely the absence of good, but the presence of evil. So <sup>5021</sup>James 2:20. The Greek proverb runs. "The empty think empty things." **Μάταιος** expresses *aimlessness*. All which has not God for the true end of its being is **μάταιος**. Pindar describes the vain man as one who hunts bootless things with fruitless hopes. Plato ("Laws," 735) of labor to no purpose. <sup>2310</sup>Ezekiel 13:6, "prophesying vain things (**μάταια**)," things which God will not bring to pass. Compare <sup>4010</sup>Titus 3:9. Here, therefore, the reference is to a perishable and decaying condition, separate from God, and pursuing false ends.

**By reason of Him who hath subjected** (διὰ τὸν ὑποτάξαντα). God, not Adam nor Satan. Paul does not use the grammatical form which would express the direct agency of God, *by Him* who hath subjected, but that which makes God's will *the occasion* rather than *the worker* — *on account of Him*. Adam's sin and not God's will was the direct and special cause of

the subjection to vanity. The supreme will of God is thus removed “to a wider distance from corruption and vanity” (Alford).

**21. *In hope because*** (ἐπ’ ἐλπίδι ὅτι), The best texts transfer these words from the preceding verse, and construe with *was made subject*, rendering ὅτι *that* instead of *because*. “The creation was subjected in the hope that,” etc. *In hope* is literally *on hope*, as a foundation. The hope is that of *the subjected*, not of the *subjector*. Nature “possesses in the feeling of her unmerited suffering, a sort of presentiment of her future deliverance” (Godet). Some adopt a very suggestive connection of *in hope* with *waiteth for the manifestation*.

***Glorious liberty*** (ἐλευθερίαν τῆς δόξης). Better, and more literally, as Rev., *liberty of the glory*. Liberty is one of the elements of the glorious state and is dependent upon it. The glory is that in ver. 18. The Greek student will note the accumulation of genitives, giving solemnity to the passage.

**22. *For***. Introducing the proof of *the hope*, not of *the bondage*.

***Groaneth — travaileth together*** (συστενάζει — συνωδίνει). Both only here in the New Testament. The simple verb ὠδίνω *to travail*, occurs <sup><404></sup>Galatians 4:19, 27; <sup><607></sup>Revelation 12:2; and the kindred noun ὠδίν *birth-pang*, in Matthew and Mark, Acts, and <sup><513></sup>1 Thessalonians 5:3. See on <sup><413></sup>Mark 13:9; <sup><424></sup>Acts 2:24. *Together* refers to the common longing of all the elements of the creation, not to its longing in common with God’s children. “Nature, with its melancholy charm, resembles a bride who, at the very moment when she was fully attired for marriage, saw the bridegroom die. She still stands with her fresh crown and in her bridal dress, but her eyes are full of tears” (Schelling, cited by Godet).

**24. *By hope*** (τῇ ἐλπίδι). Better *in hope*. We are saved *by faith*. See on <sup><608></sup>Peter 1:3.

***Hope — not hope***. Here the word is used of *the object* of hope. See <sup><505></sup>Colossians 1:5; <sup><500></sup>1 Timothy 1:1; <sup><308></sup>Hebrews 6:18.

**26. *Helpeth*** (συναντιλαμβάνεται). Only here and <sup><200></sup>Luke 10:40, on which see note. “**Λαμβάνεται** *taketh*. Precisely the same verb in precisely



the same phrase, which is translated ‘took our infirmities’,” <sup><4187></sup>Matthew 8:17 (Bushnell).

*As we ought* (καθὸ δεῖ). Not with reference to the *form* of prayer, but to the *circumstances*: in proportion to the need. Compare <sup><4782></sup>2 Corinthians 8:12; <sup><4013></sup>1 Peter 4:13.

*Maketh intercession for* (ὑπερεντυγχάνει). Only here in the New Testament. The verb ἐντυγχάνω means *to light upon* or *fall in with*; *to go to meet* for consultation, conversation, or supplication. So <sup><4254></sup>Acts 25:24, “dealt with,” Rev., “made suit.” Compare <sup><4188></sup>Romans 8:34; 11:2; <sup><3075></sup>Hebrews 7:25.

*Which cannot be uttered* (ἀλαλήτοις). This may mean either *unutterable* or *unuttered*.

**28. Work together** (συνεργεῖ). Or, *are working together*, now, while the creation is in travail. *Together* refers to the common working of all the elements included in πάντα *all things*.

*For good*. Jacob cried, *all these things are against me*. Paul, *all things are working together for good*.

**29. Did foreknow** (προέγνω). Five times in the New Testament. In all cases it means *foreknow*. Acts. 26:5; <sup><4112></sup>1 Peter 1:20; <sup><4187></sup>2 Peter 3:17; <sup><5112></sup>Romans 11:2. It does not mean *foreordain*. It signifies *prescience*, not *preelection*. “It is God’s being aware in His plan, by means of which, before the subjects are destined by Him to salvation, He knows whom He has to destine thereto” (Meyer). <sup>fa46</sup>

It is to be remarked:

1. That προέγνω *foreknew* is used by the apostle as distinct and different from *predestinated* (προώρισεν).
2. That, strictly speaking, it is *coordinate* with *foreordained*. “In God is no before.” All the past, present, and future are simultaneously present to Him. In presenting the two phases, the operation of God’s knowledge and of His decretory will, the succession of time is introduced, not as metaphysically true, but in concession to human limitations of thought. Hence the coordinating force of καὶ *also*.

3. That a predetermination of God is clearly stated as accompanying or (humanly speaking) succeeding, and grounded upon the foreknowledge.
4. That this predetermination is to the end of conformity to the image of the Son of God, and that this is the vital point of the passage.
5. That, therefore, the relation between foreknowledge and predestination is incidental, and is not contemplated as a special point of discussion. God's foreknowledge and His decree are alike aimed at holy character and final salvation.

*“O thou predestination, how remote  
Thy root is from the aspect of all those  
Who the First Cause do not behold entire!  
And you, O mortals! hold yourselves restrained  
In judging; for ourselves, who look on God,  
We do not know as yet all the elect;  
And sweet to us is such a deprivation,  
Because our good in this good is made perfect,  
That whatsoever God wills, we also will”  
DANTE, “Paradiso,” xx., 130-138.*

*To be conformed* (συμμόρφους). With an inner and essential conformity. See on *transfigured*, <sup><1012></sup>Matthew 17:2.

*To the image* (τῆς εἰκόνας). See on ch. 1:23. In all respects, sufferings and moral character no less than glory. Compare vers. 18, 28, 31, and see <sup><1012></sup>Philippians 3:21; <sup><1059></sup>1 Corinthians 15:49; <sup><1018></sup>2 Corinthians 3:18; <sup><1012></sup>John 3:2, 3. “There is another kind of life of which science as yet has taken little cognizance. It obeys the same laws. It builds up an organism into its own form. It is the Christ-life. As the bird-life builds up a bird, the image of itself, so the Christ-life builds up a Christ, the image of Himself, in the inward nature of man.... According to the great law of conformity to type, this fashioning takes a specific form. It is that of the Artist who fashions. And all through life this wonderful, mystical, glorious, yet perfectly definite process goes on ‘until Christ be formed’ in it” (Drummond, “Natural Law in the Spiritual World”).

*First-born* (πρωτότοκον). See on <sup><1012></sup>Revelation 1:5. Compare <sup><1015></sup>Colossians 1:15, 18, note.

**32. *Spared*** (ἐφείσατο). Mostly in Paul. Elsewhere only <sup><40B></sup>Acts 20:29; <sup><61B></sup>2 Peter 2:4, 5. Compare <sup><0216></sup>Genesis 22:16, which Paul may have had in mind.

*His own* (ιδίου). See on <sup><40C></sup>Acts 1:7; <sup><60B></sup>2 Peter 1:3, 20.

*With Him*. Not merely *in addition to* Him, but all gifts of God are to be received, held, and enjoyed in communion with Christ.

*Freely give*. In contrast with *spared*.

**33. *Shall lay — to the charge*** (ἐγκαλέσει). Only here by Paul. Frequent in Acts. See <sup><40E8></sup>19:38, 40; <sup><40E8></sup>23:28, 29; <sup><40D9></sup>26:2, 7. Lit., “to call something in one.” Hence *call to account; bring a charge against*.

The following clauses are differently arranged by expositors. I prefer the succession of four interrogatives: *Who shall lay? etc. Is it God? etc. Who is He that condemneth? Is it Christ? etc.* <sup>fa47</sup>

**34. *Rather*** (μᾶλλον). “Our faith should rest on Christ’s death. but it should *rather* also so far progress as to lean on His resurrection, dominion, and second coming” (Bengel). “From the representations of the dead Christ the early believers shrank as from an impiety. To them He was the living, not the dead Christ — the triumphant, the glorified, the infinite, — not the agonized Christ in that one brief hour and power of darkness which was but the spasm of an eternal glorification” (Farrar, “Lives of the Fathers,” 1. 14).

**37. *We are more than conquerors*** (ὑπερνικῶμεν). A victory which is more than a victory. “A holy arrogance of victory in the might of Christ” (Meyer).

**38. *Powers*** (ἄρχαί). Angelic, higher than mere angels.

*Things present* (ἐνεστώτα). Only in Paul and <sup><5899></sup>Hebrews 9:9. The verb literally means *to stand in sight*. Hence *to impend* or *threaten*. So <sup><581D></sup>2 Thessalonians 2:2; <sup><581D></sup>2 Timothy 3:1; <sup><4075></sup>1 Corinthians 7:26. Used of something that has *set in* or *begun*. So some render here. <sup>fa48</sup> Bengel says: “Things past are not mentioned, not even sins, for they have passed away.”

## CHAPTER 9

Luther says: “Who hath not known passion, cross, and travail of death, cannot treat of foreknowledge (election of grace) without injury and inward enmity toward God. Wherefore take heed that thou drink not wine while thou art yet a sucking babe. Each several doctrine hath its own reason and measure and age.”

**1. *In Christ.*** Not *by* Christ, as the formula of an oath, *Christ* being never used by the apostles in such a formula, but *God*. <sup><500></sup>Romans 1:9; <sup><402></sup>2 Corinthians 1:23; <sup><4713></sup>11:31; <sup><500></sup>Philippians 1:8. For this favorite expression of Paul, see <sup><4027></sup>Galatians 2:17; <sup><4000></sup>1 Corinthians 1:2; <sup><4024></sup>2 Corinthians 2:14, 17; 12:19, etc.

*Conscience.* See on <sup><4186></sup>1 Peter 3:16.

*Bearing me witness.* Rev., *bearing witness with me*. See on ch. 8:16. Concurring with my testimony. Morison remarks that Paul speaks of conscience as if it were something distinct from himself, and he cites Adam Smith’s phrase, “the man within the breast.”

*In the Holy Ghost.* So Rev. The concurrent testimony of his declaration and of conscience was “the echo of the voice of God’s Holy Spirit” (Morison). <sup>fa49</sup>

**2. *Heaviness, sorrow*** (λύπη ὀδύνη). *Heaviness*, so Wyc. and Tynd., in the earlier sense of *sorrow*. So Chaucer:

*“Who feeleth double sorrow and heaviness  
But Palamon?”  
“Knight’s Tale,” 1456*

Shakespeare:

*“I am here, brother, full of heaviness.”  
2 “Henry IV.,” iv., 5, 8*

Rev., *sorrow*. Ὀδύνη is better rendered *pain*. Some derive it from the root *ed eat*, as indicating, *consuming* pain. Compare Horace, *curae edares devouring cares*. Only here and <sup><5000></sup>1 Timothy 6:10,

*Heart.* See on ch. 1:21.

3. *I could wish* (ἠυχόμην). Or *pray* as <sup><4710></sup>2 Corinthians 13:7, 9; <sup><3166></sup>James 5:16. Lit., *I was wishing*; but the imperfect here has a tentative force, implying the wish *begun*, but stopped at the outset by some antecedent consideration which renders it impossible, so that, practically, it was not entertained at all. So Paul of Onesimus: “Whom *I could have wished* (ἐβουλόμην) to keep with me,” if it had not been too much to ask (Philemon 13). Paul would wish to save his countrymen, even at such sacrifice, if it were morally possible. Others, however, explain the imperfect as stating an actual wish formerly entertained. <sup>fa50</sup>

*Accursed from Christ* (ἀνάθεμα ἀπὸ τοῦ χριστοῦ). Compare <sup><4008></sup>Galatians 1:8, 9; <sup><4678></sup>1 Corinthians 12:3; <sup><4162></sup>16:22. See on *offerings*, <sup><4216></sup>Luke 21:5. Set apart to destruction and so separated from Christ (<sup><3012></sup>Philippians 1:21; 3:8, 20). An expression of deep devotion. “It is not easy to estimate the measure of love in a Moses and a Paul. For our limited reason does not grasp it, as the child cannot comprehend the courage of warriors” (Bengel). Compare Moses, <sup><1333></sup>Exodus 32:32.

4. *Who* (οἵτινες). The double relative characterizes the Israelites with their call and privileges as *such that* for them he could even wish himself accursed.

*Israelites.* See on <sup><4182></sup>Acts 3:12.

*Adoption.* See on ch. 8:15. Israel is always represented as the Lord’s *son or first-born* among all peoples. <sup><1102></sup>Exodus 4:22; <sup><5411></sup>Deuteronomy 14:1; <sup><3111></sup>Hosea 11:1.

*The glory.* The visible, luminous appearance of the divine presence was called by the Israelites *the glory of Jahveh*, or, in rabbinical phrase, *the Shekinah*. See <sup><1216></sup>Exodus 24:16; 40:34, 35; <sup><3103></sup>Ezekiel 1:28; <sup><3115></sup>Hebrews 9:5. Not the final glory of God’s kingdom; for this belongs to the Gentiles as well as to the Jews.

*The covenants* (αἱ διαθήκαι). See on <sup><1153></sup>Matthew 26:28. Those concluded with the patriarchs since Abraham. See <sup><4116></sup>Galatians 3:16, 17; <sup><1112></sup>Ephesians 2:12. The plural never occurs in the Old Testament. See on <sup><3116></sup>Hebrews 9:16.

*The giving of the law* (ἡ νομοθεσία). The act of giving, with a secondary reference to the substance of the law; *legislation*.

*The service* (ἡ λατρεία). See on <sup><610></sup>John 16:2; <sup><617></sup>Luke 1:74; <sup><621></sup>Revelation 22:3; <sup><638></sup>Philippians 3:3. Here the sum total of the Levitical services instituted by the law.

*The promises*. The collective messianic promises on which the covenants were based. The word originally means *announcement*. See on <sup><410></sup>Acts 1:4.

**5. Of whom** (ἐξ ὧν). From the midst of whom. But in order to guard the point that the reference is only to Christ's *human* origin, he adds, *as concerning the flesh*.

*Who is over all, God blessed for ever* (ὁ ὧν ἐπὶ πάντων Θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας). Authorities differ as to the punctuation; some placing a colon, and others a comma after *flesh*. This difference indicates the difference in the interpretation; some rendering *as concerning the flesh Christ came. God who is over all be blessed for ever*; thus making the words God, etc., a doxology; others, with the comma, *the Christ, who is over all, God blessed forever*; i.e., Christ is God (For minor variations see margin of Rev.) <sup>fa51</sup>

*Amen*. See on <sup><600></sup>Revelation 1:6.

**6. Not as though** (οὐχ οἶον δὲ ὅτι). Rev., *but it is not as though*. The thought is abruptly introduced. I am not speaking of a matter of such a nature as that the doctrine of faith involves the failure of God's promises to Israel.

*Hath taken none effect* (ἐκπέπτωκεν). Lit., *has fallen out*. Rev., *come to nought*.

**7. In Isaac**. Not in Ishmael, though Ishmael also was the seed of Abraham. The saying of <sup><021></sup>Genesis 21:12 is directly added without *it is written* or *it was said*, because it is assumed to be well known to the readers as a saying of God. The Hebrew is: "in Isaac shall posterity be named to thee." In the person of Isaac the descendant of Abraham will be represented and recognized. The general principle asserted is that the true sonship of Abraham does not rest on *bodily* descent.

*Shall be called* (κληθήσεται). Named. See on ch. 4:17. Others, *called from nothing*. But the promise was made after Isaac was born.

8. *That is*. The Old-Testament saying amounts to this.

*Children of the promise*. Originating from the divine promise. See <sup><402></sup>Galatians 4:23.

9. *This is the word of promise*. The A.V. obscures the true sense. There is no article, and the emphasis is on *promise*. “I say ‘a word of *promise*,’ for a word of *promise* is this which follows.” Or, as Morison, “this word is one of *promise*.”

*At this time* (κατὰ τὸν καιρὸν τοῦτου). Rev., *according to this season*. The reference is to <sup><0184></sup>Genesis 18:14, where the Hebrew is *when the season is renewed or revives*; i.e., next year at this time. The season is represented as reviving periodically.

10. *And not only so*. The thought to be supplied is: Not only have we an example of the election of a son of Abraham by one woman, and a rejection of his son by another, but also of the election and rejection of the children of the same woman.

*By one*. Though of one father, a different destiny was divinely appointed for each of the twins. Hence only the divine disposal constitutes the true and valid succession, and not the bodily descent.

11. *Evil* (φᾶϋλον). See on <sup><482></sup>John 3:20; <sup><486></sup>James 3:16.

*Purpose according to election* (ἡ κατ’ ἐκλογὴν πρόθεσις) For *πρόθεσις* *purpose*, see on the kindred verb *προέθετο*, ch. 3:25, and compare ch 8:28. The phrase signifies a purpose so formed that in it an election was made. The opposite of one founded upon right or merit. For similar phrases see <sup><488></sup>Acts 19:20; *κατὰ κράτος* *according to might, mightily*; <sup><473></sup>Romans 7:13, *καθ’ ὑπερβολὴν* *according to excess, exceedingly* See note

*Might stand* (μένῃ). Lit., *abide, continue*: remain unchangeable. This unchangeableness of purpose was conveyed in His declaration to Rebecca. Contrast with *come to nought* (ver. 6).

*Of works* (ἐξ). Lit., *out of* By virtue of.

*Calleth* (καλοῦντος). Eternal salvation is not contemplated. “The matter in question is the part they play regarded from the theocratic stand-point” (Godet).

**12. Elder — younger** (μείζων — ἐλάσσονι). Lit., *greater — smaller*. Compare <sup><027></sup>Genesis 27:1, here the Hebrew is: “Esau his *great* son;” Sept., *πρεσβύτερον* *elder*. <sup><026></sup>Genesis 29:16, Sept., “The name of the *greater* was Leah, and the name of the *younger* (τῆ νεωτέρῃ) Rachel.” See a similar use in Aeschylus, “Agamemnon,” 349, “Neither *old* (μέγαν) nor *young* (νεαρῶν) could escape the great net of slavery.” While in these cases “greater” and “smaller” are evidently used as *older* and *younger*, yet the radical meaning is *greater* and *less*, and the reference is not to age, but to their relative position in the theocratic plan. *Μείζων* *greater*, occurs in forty-four passages in the New Testament, and in no case with the meaning *elder*. Compare <sup><023></sup>Genesis 25:23 *be stronger*; Sept., ὑπέρεξει; *shall surpass*. The reference, if to the persons of Jacob and Esau, is to them as representatives of the two nations. See <sup><023></sup>Genesis 25:23.

Historically the Edomites, represented by Esau, were for a time the greater, and surpassed the Israelites in national and military development. Moses sent envoys to the king of Edom from Kadesh, asking permission to pass through his country, which was refused, and the Edomite army came out against Israel (<sup><014></sup>Numbers 20:14-21). Later they were “vexed” by Saul (<sup><047></sup>1 Samuel 14:47), and were conquered and made tributary by David (<sup><014></sup>2 Samuel 8:14). Their strength was shown in their subsequent attempts to recover independence (<sup><013></sup>2 Kings 8:20, 21; 14:7; <sup><017></sup>2 Chronicles 28:17). Their final subjugation was effected by John Hyrcanus, who incorporated them into the Jewish nation and compelled them to be circumcised.

**13. Jacob — Esau.** See <sup><023></sup>Genesis 25:23. Representing their respective nations, as often in the Old Testament. <sup><037></sup>Numbers 23:7, 10, 23; 24:5; <sup><040></sup>Jeremiah 49:10; compare also the original of the citation, <sup><012></sup>Malachi 1:2, 3, the burden of the word of the Lord to *Israel*. Compare also *Edom* in ver. 4, synonymous with *Esau* in ver. 3; and *Israel*, ver. 5, synonymous with *Jacob*, ver. 2.

*Hated* (ἐμίσησα). The expression is intentionally strong as an expression of moral antipathy. Compare <sup><016></sup>Matthew 6:24; <sup><015></sup>Luke 14:26. No idea of malice is implied of course.



**15. *I will have mercy — compassion*** (ἐλεήσω — οἰκτειρήσω), See <sup><E39></sup>Exodus 33:19. For *mercy* see on <sup><A37></sup>2 John 3; <sup><A37></sup>Luke 1:50. The former verb emphasizes the sense of human wretchedness in its active manifestation; the latter the inward feeling expressing itself in sighs and tears. *Have mercy* therefore contemplates, not merely the sentiment in itself, but the determination of those who should be its objects. The words were spoken to Moses in connection with his prayer for a *general* forgiveness of the people, which was refused, and his request to behold God's glory, which was granted. With reference to the latter, God asserts that His gift is of His own free grace, without any recognition of Moses' right to claim it on the ground of merit or service.

**16. *It is not of him that willeth nor of him that runneth.*** *It*, the participation in God's mercy. *Of him*, i.e., *dependent upon*. *Runneth*, denoting strenuous effort. The metaphor from the foot-race is a favorite one with Paul. See <sup><A12></sup>1 Corinthians 9:24, 26; <sup><A12></sup>Galatians 2:2; <sup><A37></sup>5:7; <sup><A12></sup>Philippians 2:16; <sup><A12></sup>2 Thessalonians 3:1. God is laid under no obligation by a human *will* or a human *work*.

**17. *Saith*.** Present tense. "There is an element of tirelessness in the utterance. If the scripture ever spoke at all, it continued and continues to speak. It has never been struck dumb" (Morison).

***Pharaoh*.** The original meaning of the word is now supposed to be *the double house* or *palace*. Compare the *Sublime Porte*.

***Raised thee up*** (ἐξήγειρα). Hebrew, *caused thee to stand*. Sept., **διετηρήθης** *thou wast preserved alive*. Only once elsewhere in the New Testament, <sup><A12></sup>1 Corinthians 6:14, of raising from the dead. The meaning here is general, *allowed thee to appear; brought, thee forward on the stage of events*, as <sup><A12></sup>Zechariah 11:16. So the simple verb in <sup><A12></sup>Matthew 11:11; <sup><A12></sup>John 7:52. Other explanations are, *preserved thee alive*, as Sept., *excited thee to opposition*, as <sup><A12></sup>Habakkuk 1:6; *creded thee*.

***Might be declared*** (διαγγελλῆ). *Published abroad, thoroughly* (διό). So Rev. See on <sup><A12></sup>Luke 9:60. "Even to the present day, wherever throughout the world Exodus is read, the divine intervention is realized" (Godet).

**18. *He will*** (θέλει). In a decretory sense. See on <sup><A12></sup>Matthew 1:19.

**Hardeneth** (σκληρύνει). Only here by Paul. See on *hard*, <sup><DSH></sup> Matthew 25:24; Jude 14; <sup><SRBH></sup> James 3:4. Three words are used in the Hebrew to describe the hardening of Pharaoh's heart. The one which occurs most frequently, properly means *to be strong*, and therefore represents the hardness as foolhardiness, infatuated insensibility to danger. See Exodus 14. The word is used in its positive sense, *hardens*, not merely *permits to become hard*. In Exodus the hardening is represented *as self-produced* (<sup><RBS></sup> 8:15, 32; 9:34), and *as produced by God* (<sup><RDL></sup> 4:21; 7:3; 9:12; <sup><DYM></sup> 10:20, 27; 11:10). Paul here chooses the latter representation.

**19. Hath resisted** (ἀνθέστηκεν). Rev., more correctly, *with-standeth*. The idea is the *result* rather than the *process* of resistance. A man may *resist* God's will, but cannot *maintain* his resistance. The question means, *who can resist him?*

**20. O man.** Man as man, not Jew.

**That repliest** (ὁ ἀνταποκρινόμενος). Only here and <sup><DHF></sup> Luke 14:6. Lit, *to contradict in reply: to answer by contradicting*. Thus, in the case of the dropsical man (Luke 14.), Jesus *answered* (ἀποκριθεὶς) the thought in the minds of the lawyers and Pharisees by asking, "Is it lawful to heal on the Sabbath?" Then He asked, "Who of you would refuse on the Sabbath to extricate his beast from the pit into which it has fallen?" And they were *unable to answer Him in reply: to answer by contradicting Him*. So here, the word signifies to reply to an answer which God had already given, and implies, as Godet observes, the *spirit* of contention.

**21. Power** (ἐξουσίαν). Or *right*. See on <sup><RDL></sup> Mark 2:10; <sup><RDL></sup> John 1:12.

**Lump** (φυράματος). From *φυράω* *to mix so as to make into dough*. Hence any substance mixed with water and kneaded. Philo uses it of the human frame as compounded. By *the lump* is here meant human nature with its moral possibilities, "but not yet conceived of in its definite, individual, moral stamp" (Meyer). <sup>fa52</sup> The figure of man as clay molded by God carries us back to the earliest traditions of the creation of man (<sup><RDL></sup> Genesis 2:7). According to primitive ideas man is regarded as issuing from the earth. The traditions of Libya made the first human being spring from the plains heated by the sun. The Egyptians declared that the Nile mud, exposed to the heat of the sun, brought forth germs which sprang up as the

bodies of men. A subsequent divine operation endowed these bodies with soul and intellect, and the divine fashioner appears upon some monuments molding clay, wherewith to form man, upon a potter's wheel. The Peruvians called the first man "animated earth;" and the Mandans of North America related that the Great Spirit molded two figures of clay, which he dried and animated with the breath of his mouth, one receiving the name of First Man, the other that of Companion. The Babylonian account, translated by Berosus, represents man as made of clay after the manner of a statue. See Francois Lenormant, "Beginnings of History."

*To make one vessel unto honor and another unto dishonor* (ποιήσαι ὁ μὲν εἰς τιμὴν σκευῶς, ὃ δὲ εἰς ἀτιμίαν). Rev., more correctly, *to make one part a vessel unto honor, and another part, etc.* For *vessel*, see on <sup><418E></sup>1 Peter 3:7; compare <sup><412E></sup>Matthew 12:29; <sup><419E></sup>Acts 9:15. The vessel here is the one which has just come from the potter's hand. Those in ver. 22 have been in household use.

**22. Willing** (θέλων). *Although willing, not because.* Referring not to the determinate purpose of God, but to His spontaneous will growing out of His holy character. In the former sense, the meaning would be that God's long-suffering was designed to enhance the final penalty. The emphatic position of *willing* prepares the way for the contrast with *long-suffering*. Though this holy will would lead Him to show His wrath, yet He withheld His wrath and *endured*.

*Vessels of wrath* (σκευὴ ὀργῆς). *Not filled with wrath, nor prepared to serve for a manifestation of divine wrath; but appertaining to wrath.* Such as by their own acts have fallen under His wrath. Compare <sup><411E></sup>Psalm 2:9.

*Fitted* (κατηρτισμένα). Lit., *adjusted*. See on *mending*, <sup><412E></sup>Matthew 4:21; *perfect*, <sup><421E></sup>Matthew 21:16; <sup><416E></sup>Luke 6:40; <sup><415D></sup>1 Peter 5:10. *Not fitted by God for destruction*, but in an adjectival sense, *ready, ripe* for destruction, the participle denoting a present state previously formed, but giving no hint of *how* it has been formed. An agency of some kind must be assumed. That the objects of final wrath had themselves a hand in the matter may be seen from <sup><512E></sup>1 Thessalonians 2:15, 16. That the hand of God is also operative may be inferred from the whole drift of the chapter. "The apostle has probably chosen this form because *the being ready* certainly arises from a continual reciprocal action between human sin and the divine judgment of

blindness and hardness. Every development of *sin* is a net-work of human offenses and divine judgments”

**23. And that He might make known.** The connection is variously explained. Some make *and that* dependent on *He endured*: “If, willing to show His wrath.... God endured... *and also that.*” Others make *that* dependent on *fitted*: “Vessels fitted to destruction *and also that He might make known,*” etc. Godet supplies *He called from* ver. 24: “And called that He might make known,” etc. The difficulty is resolved by the omission of *καὶ* *and*. So Westcott and Hort, on the single authority of B. See Rev., in margin.

*His glory.* See on ch. 3:23. Godet thinks the phrase was suggested by Moses’ request, “Show me thy glory,” <sup><438></sup>Exodus 33:18.

*Afore prepared* (προητοιμάσεν). Only here and <sup><410></sup>Ephesians 2:10. The studied difference in the use of this term instead of *καταρτίζω* *to fit* (ver. 22), cannot be overlooked. The verb is not equivalent to *foreordained* (προορίζω). *Fitted*, by the adjustment of parts, emphasizes the concurrence of all the elements of the case to the final result. *Prepared* is more general. In the former case *the result* is indicated; in the latter, *the previousness*. Note *before* prepared, while *before* is wanting in ver. 22. In this passage the direct agency of God is distinctly stated; in the other the agency is left indefinite. Here *a single act* is indicated; there a *process*. The simple verb *ἔτοιμάζω* often indicates, as Meyer remarks, to *constitute qualitatively*; i.e., to arrange with reference to the reciprocal quality of the thing prepared, and that for which it is prepared. See <sup><417></sup>Luke 1:17; <sup><410></sup>John 14:2; <sup><410></sup>1 Corinthians 2:9; <sup><410></sup>2 Timothy 2:21. “Ah, truly,” says Reuss, “if the last word of the christian revelation is contained in the image of the potter and the clay, it is a bitter derision of all the deep needs and legitimate desires of a soul aspiring toward its God. This would be at once a satire of reason upon herself and the suicide of revelation. But it is neither the *last* word nor the *only* word; nor has it any immediate observable bearing on the concrete development of our lives. It is not the *only* word, because, in nine-tenths of Scripture, it is as wholly excluded from the sphere of revelation as though it had been never revealed at all; and it is not the *last* word, because, throughout the whole of Scripture, and nowhere more than in the writings of the very apostle who has faced this problem with the most heroic inflexibility, we see bright glimpses of

something beyond. How little we were intended to draw logical conclusions from the metaphor, is shown by the fact that we are living souls, not dead clay; and St. Paul elsewhere recognized a power, both within and without our beings, by which, as by an omnipotent alchemy, mean vessels can become precious, and vessels of earthenware be transmuted into vessels of gold” (Farrar). See note at end of ch. 11.

**24. Called — of.** Compare ch. 8:30. For *of*, read *from* (ἐξ), as Rev. From among.

**25. That my people which was not my people** (τὸν οὐ λαόν μου, λαόν μου). The Greek is much more condensed. “I will call the not-my-people my-people.” See <sup><3000></sup>Hosea 1:6-9. The reference is to the symbolical names given by the prophet to a son and daughter: *Lo Ammi not my people*, and *Lo Ruhama not having obtained mercy*. The new people whom God will call *my people* will be made up from both Jews and Gentiles. Hosea, it is true, is speaking of the scattered Israelites only, and not of the Gentiles; but the ten tribes, by their lapse into idolatry had put themselves upon the same footing with the Gentiles, so that the words could be applied to both. A principle of the divine government is enunciated “which comes into play everywhere when circumstances reappear similar to those to which the statement was originally applied. The exiled Israelites being mingled with the Gentiles, and forming one homogeneous mass with them, cannot be brought to God separately from them. <sup><3422></sup>Isaiah 49:22 represents the Gentiles as carrying the sons of Israel in their arms, and their daughters on their shoulders, and consequently as being restored to grace along with them” (Godet).

**27. Crieth** (κράζει). An impassioned utterance. See on <sup><283></sup>Luke 18:39; compare <sup><4125></sup>John 7:28, 37; <sup><4425></sup>Acts 19:28; 23:6. Mostly of an inarticulate cry. “The prophet in awful earnestness, and as with a scream of anguish, cries over Israel” (Morison).

**Concerning** (ὕπέρ). Lit., *over*, as proclaiming a judgment which hangs over Israel.

**28.** For the reading of the A.V. read as Rev. *The Lord will execute His word upon the earth, finishing and cutting it short*. Difficulty arises on account of the variation in the Greek text and the difference between the

reading adopted by the best authorities and the Septuagint, and again on account of the variation of the latter from the Hebrew. The Hebrew reads: *Extirpation is decided, flowing with righteousness, for a consumption and decree shall the Lord of hosts make in the midst of all the land.* The Rev. adopts the shorter reading of the Septuagint.

**Work** (λόγον). It does not mean *work*, but *word, utterance, doctrine; not decree*, which λόγος never means, though the idea may underlie it. Better *reckoning*.

**Finish — cut short** (συντελῶν — συντέμνων). The preposition σύν together signifies *summarily*; bringing to an end at the same time. Compare the peculiar word ἐκολοβώθησαν *should be shortened*, in <sup>4182</sup>Matthew 24:22, and see note. Omit in *righteousness*.

**29. Said before** (προείρηκεν). Not in a previous passage, but by way of prediction.

**Seed.** Following the Septuagint, which thus renders the Hebrew *remnant*. See ver. 27. Like the remnant of corn which the farmer leaves for seed.

**30. Attained** (κατέλαβεν). See on *perceived*, <sup>4113</sup>Acts 4:13, and *taketh*, <sup>4118</sup>Mark 9:18; <sup>4115</sup>John 1:5. Compare *attained* (ἔφθασεν, ver. 31). Rev., *arrive at*. See on <sup>4128</sup>Matthew 12:28. The meaning is substantially the same, only the imagery in the two words differs; the former being that of *laying hold of a prize*, and the latter of *arriving at a goal*. The latter is appropriate to *following after*, and is carried out in *stumbling* (ver. 32).

**Even** (δὲ) or *and that*. Subjoining something distinct and different from what precedes, though not sharply opposed to it. Attained righteousness, *that is* not that arising from these works, but from faith.

**32. Not by faith** (οὐκ ἐκ πίστεως). A.V. and Rev. supply the ellipsis, *they sought it not*.

**They stumbled** (προσέκοψαν). “In their foolish course Israel thought they were advancing on a clear path, and lo! all at once there was found in this way an obstacle upon which they were broken; and this obstacle was the very Messiah whom they had so long invoked in all their prayers” (Godet).

**33. *Offense*** (σκανδάλου). See on <sup><4163></sup>Matthew 5:29; <sup><4163></sup>16:23.

*Shall not be ashamed* (οὐ καταισχυνθήσεται). The Hebrew in <sup><2386></sup>Isaiah 28:16 is, *shall not make haste, or flee hastily*. The quotation combines <sup><2386></sup>Isaiah 8:4 and <sup><2386></sup>28:16.

## CHAPTER 10

**1. Brethren.** See on <sup><400></sup>1 John 2:9. An expression of affectionate interest and indicating emotion.

*My heart's desire* (ἡ εὐδοκία τῆς ἐμῆς καρδίας). More literally, *the good will of my heart*. See on <sup><400></sup>Luke 2:14. Compare <sup><400></sup>Philippians 1:15; 2:13; <sup><400></sup>Ephesians 1:5, 9; <sup><500></sup>2 Thessalonians 1:11.

*Prayer* (δέησις). See on <sup><400></sup>Luke 5:33.

*To God* (πρός). Implying communion. See on *with God*, <sup><400></sup>John 1:1.

*For Israel.* The best texts substitute αὐτῶν *for them*; those described in the last three verses of ch. 9. Bengel remarks that Paul would not have prayed had they been utterly reprobate.

*That they may be saved* (εἰς σωτηρίαν). Lit., *unto* (their) *salvation*.

**2. I bear them record** (μαρτυρῶ). Rev. *witness*. “He seems to be alluding to his conduct of former days, and to say, ‘I know something of it, of that zeal’” (Godet).

*Zeal of God* (ζῆλον Θεοῦ). Rev., *zeal for God*. Like the phrase “faith of Christ” for “faith in Christ” (<sup><400></sup>Philippians 3:9); compare <sup><500></sup>Colossians 2:12; <sup><400></sup>Ephesians 3:12; <sup><400></sup>John 2:17, “the zeal of thine house,” i.e., “for thy house.”

*Knowledge* (ἐπίγνωσιν). *Full or correct and vital knowledge*. See on ch. 1:28; 3:20.

**3. God's righteousness.** That mentioned in 9:30. Compare <sup><400></sup>Philippians 3:9; <sup><400></sup>Romans 1:16, 17; 3:20-22.

*To establish* (στήσαι). Or *set up*, indicating their pride in their endeavor. They would erect a righteousness of their own as a monument to their own glory and not to God's.

**4. The end of the law** (τέλος νόμου). First in the sentence as the emphatic point of thought. Expositors differ as to the sense.



1. *The aim.* Either that the intent of the law was to make men righteous, which was accomplished in Christ, or that the law led to Him as a pedagogue (<sup><RB3></sup>Galatians 3:24).

2. *The fulfillment,* as <sup><RB7></sup>Matthew 5:17.

3. *The termination.* To believers in Christ the law has no longer legislative authority to say, “Do this and live; do this or die” (Morison). The last is preferable. Paul is discussing two materially exclusive systems, the one based on *doing*, the other on *believing*. The system of faith, represented by Christ, brings to an end and excludes the system of law; and the Jews, in holding by the system of law, fail of the righteousness which is by faith. Compare <sup><RB6></sup>Galatians 2:16; 3:2-14.

5. *Describeth the righteousness — that* (γράφει τὴν δικαιοσύνην — ὅτι). The best texts transfer ὅτι *that*, and read γράφει ὅτι, etc. *Moses writeth that the man*, etc. See <sup><RB5></sup>Leviticus 18:5.

*Those things — by them* (αὐτὰ — ἐν αὐτοῖς). Omit *those things*, and read for ἐν αὐτοῖς *by them*, ἐν αὐτῇ *by it*, i.e., *the righteousness* which is of the law. The whole, as Rev., *Moses writeth that the man that doeth the righteousness which is of the law shall live thereby*.

6. *The righteousness which is of faith* (ἡ ἐκ πίστεως δικαιοσύνη). The *of-faith* righteousness. Righteousness is personified. Paul makes the righteousness of faith describe itself. *Of* faith, ἐκ *from*. Marking the source.

*Speaketh on this wise* (οὕτως λέγει). The quotation in 6-8 is a free citation from <sup><RB11></sup>Deuteronomy 30:11-14. Paul recognizes a secondary meaning in Moses' words, and thus changes the original expressions so as to apply them to the Christian faith-system. His object in the change is indicated by the explanatory words which he adds. He does not formally declare that Moses describes the righteousness of faith in these words, but appropriates the words of Moses, putting them into the mouth of the personified faith-righteousness.

*Say not in thy heart.* *In thy heart* is added by Paul. The phrase *say in the heart* is a Hebraism for *think*, compare <sup><441></sup>Psalm 14:1; 36:1; 10:11. Usually of an *evil* thought. Compare <sup><489></sup>Matthew 3:9; 24:48; <sup><687></sup>Revelation 18:7.

*Who shall ascend into heaven?* The Septuagint adds *for us, and bring it to us, and hearing it we will do it.*

*To bring down.* Interpreting the Septuagint, *and bring it to us.*

**7. Descend into the deep.** Rev., *abyss.* Septuagint, *Who shall pass through to beyond the sea?* See on <sup><489></sup>Luke 8:31. Paul changes the phrase in order to adapt it to the descent of Christ into Hades. The two ideas may be reconciled in the fact that the Jew conceived the sea as the abyss of waters on which the earth rested. Compare <sup><2104></sup>Exodus 20:4. Thus the ideas *beyond the sea* and *beneath the earth* coincide in designating the realm of the dead. Compare Homer's picture of the region of the dead beyond the Ocean-stream:

*“As soon as thou shalt cross,  
 Oceanus, and come to the low shore  
 And groves of Proserpine, the lofty groups  
 Of poplars, and the willows that let fall  
 Their withered fruit, moor thou thy galley there  
 In the deep eddies of Oceanus,  
 And pass to Pluto's comfortless abode.”  
 “Odyssey,” 10. 508-513.*

*“Our bark  
 Reached the far confines of Oceanus.  
 There lies the land and there the people dwell  
 Of the Cimmerians, in eternal cloud  
 And darkness.”  
 “Odyssey,” 11. 13-15.*

*To bring up.* There is no need. He is already risen.

**8. The word is nigh thee.** Septuagint, *Very nigh thee is the word. The word* is the whole subject-matter of the Gospel. See ver. 9. Moses used it of the law. See on <sup><415></sup>Luke 1:37. The whole quotation in the Hebrew is as follows: “It (the commandment) is not in heaven, that ye should say, Who will ascend for us to heaven, and bring it to us, and make us hear it that we may do it? And it is not beyond the sea, that ye should say, Who will go over for us beyond the sea, and bring it to us, and make us hear it that we may

do it? But the word is very near thee, in thy mouth and in thy heart, to do it.” The object of the passage is to contrast the system of faith with the system of law, and that, especially, with reference to the remoteness and difficulty of righteousness. Moses says that the commandment of God to Israel is not incapable of accomplishment, nor is it a distant thing to be attained only by long and laborious effort. The people, on the contrary, carries it in its mouth, and it is stamped upon its heart. Compare <sup><B>Exodus</sup> 13:9; <sup><B>Deuteronomy</sup> 6:6-9. In applying these words to the system of faith, Paul, in like manner, denies that this system involves any painful search or laborious work. Christ has accomplished the two great things necessary for salvation. He has descended to earth and has risen from the dead. All that is necessary is to accept by faith the incarnate and risen Christ, instead of having recourse to the long and painful way of establishing one’s own righteousness by obedience to the law.

*Word of faith.* The phrase occurs only here. “Which forms the substratum and object of faith” (Alford). Others, *the burden of which is faith.*

*We preach* (κηρύσσομεν). See on <sup><B>Matthew</sup> 4:17, and *preacher*, <sup><B>2</sup> Peter 2:5.

**9. That** (ὅτι). So rendered as expressing the *contents* of the word of faith; but better *because*, giving a proof that the word is nigh. *Confess* and *believe*, correspond to *mouth* and *heart*.

*The Lord Jesus* (κύριον Ἰησοῦν). Others, however, read τὸ ῥῆμα ἐν τῷ στοματί σου ὅτι κύριος Ἰησοῦς *If thou shalt confess with thy mouth the word that Jesus is Lord.* Rev., *Jesus as Lord.*

**10. With the heart** (καρδίᾳ). As the seat of the energy of the divine *Spirit* (πνεῦμα see on ch. 8:4); mediating *the personal life* (of the soul ψυχή, see on 11:3), which is conditioned by the Spirit. It is not *the affections* as distinguished from *the intellect*. Believing with the heart is in contrast with oral confession, not with intellectual belief. “Believing is a mode of *thinking* not of *feeling*. It is that particular mode of thinking that is guided to its object by the testimony of another, or by some kind of inter-mediation. It is not intuitive” (Morison).

*Man believeth* (πιστεύεται). The verb is used impersonally. Lit., *it is believed*. Believing takes place.

*Confession is made* (ὁμολογεῖται). Also impersonal. *It is confessed*.

“Confession is just faith turned from its obverse side to its reverse... When faith comes forth from its silence to announce itself, and to proclaim the glory and the grace of the Lord, its voice is confession” (Morison).

**11.** *The scripture saith*. The quotation from <sup><336></sup>Isaiah 28:16 is repeated (see ch. 9:33) with the addition of *everyone, whosoever*.

**12.** *For*. Explaining the *whosoever* of ver. 11.

*Difference*. Better, as Rev., *distinction*. See on 3:22.

*Jew and Greek*. On *Greek*, see on <sup><401></sup>Acts 6:1. *Greeks* here equivalent to *Gentiles*.

*Lord* (κύριος). See on <sup><428></sup>Matthew 21:3. The reference is disputed: some *Christ*, others *God*. Probably *Christ*. See ver. 9, and compare <sup><405></sup>Acts 10:36. The *hearing* which is necessary to believing comes through the word of Christ (ver. 17, where the reading is *Christ* instead of *God*).

*That call upon* (ἐπικαλουμένους). See on *appeal*, <sup><451></sup>Acts 25:11; <sup><507></sup>James 2:7. That invoke Him as, Lord: recalling vers. 9, 10. Compare <sup><292></sup>Joel 2:32.

**15.** *Be sent* (ἀποσταλῶσιν). See on <sup><1006></sup>Matthew 10:16; <sup><1005></sup>Mark 4:29.

*Beautiful* (ὠραῖοι). From ὠρα *the time of full bloom or development*. Hence the radical idea of the word includes both *blooming maturity* and *vigor*. Appropriate here to the *swift, vigorous* feet. Plato (“Republic,” 10. 601) distinguishes between faces that are *beautiful* (καλῶν) and *blooming* (ὠραίων). In <sup><1009></sup>Genesis 2:9 (Sept.) of the trees of Eden. Compare <sup><1027></sup>Matthew 23:27; <sup><402></sup>Acts 3:2, 10.

*Feet*. Emphasizing the rapid approach of the messenger. “In their running and hastening, in their scaling obstructing mountains, and in their appearance and descent from mountains, they are the symbols of the earnestly-desired, winged movement and appearance of the Gospel itself” (Lange). Compare <sup><3015></sup>Nahum 1:15; <sup><4065></sup>Ephesians 6:15; <sup><685></sup>Romans 3:15; <sup><402></sup>Acts 5:9. Paul omits *the mountains* from the citation. Omit *that preach the gospel of peace*.

*Bring glad tidings*. See on *Gospel*, Matthew, superscription.

**16. Obeyed** (ὕπήκουσαν). See on *obedience* and *disobedience*, ch. <sup><459></sup>5:19. Also on <sup><483></sup>Acts 5:29. *Obeyed* as the result of *listening*, and so especially appropriate here. Compare *head* and *hear*, ver. 14. For the same reason *hearken* (Rev.) is better than *obeyed*.

**Report** (ἀκοῆ). Lit., *hearing*. Similarly, <sup><411></sup>Matthew 14:1; <sup><413></sup>Mark 13:7. Compare the phrase *word of hearing*, <sup><513></sup>1 Thessalonians 2:13; <sup><501></sup>Hebrews 4:2 (Rev.); and *hearing of faith*, i.e., *message of faith*, <sup><481></sup>Galatians 3:2.

**17. By hearing** (ἐξ ἀκοῆς). The same word as *report*, above, and in the same sense, that *which is heard*.

**Word of God** (ῥήματος Θεοῦ). The best texts read *of Christ*. Probably not *the Gospel*, but Christ's *word of command* or *commission* to its preachers; thus taking up *except they be sent* (ver. 15), and emphasizing the authority of the message. Belief comes through the message, and the message through the command of Christ.

**18. Did they not hear?** (μὴ οὐκ ἤκουσαν). A negative answer is implied by the interrogative particle. "Surely it is not true that they did not hear."

**Sound** (φθόγγος). Only here and <sup><441></sup>1 Corinthians 14:7, on which see note. Paul uses the Septuagint translation of <sup><594></sup>Psalms 19:4, where the Hebrew *line* or *plummet-line* (others *musical chord*) is rendered *sound*. The voice of the gospel message is like that of the starry sky proclaiming God's glory to all the earth. The Septuagint *sound* seems to be a free rendering in order to secure parallelism with *words*. <sup>fa53</sup>

**Of the world** (τῆς οἰκουμένης). See on <sup><411></sup>Luke 2:1; <sup><409></sup>John 1:9.

**19. Did Israel not know?** As in ver. 18, a negative answer is implied. "It is surely not true that Israel did not know." Did not know *what*? That the Gospel should go forth into all the earth. Moses and Isaiah had prophesied the conversion of the Gentiles, and Isaiah the opposition of the Jews thereto.

**First Moses**. First in order; the first who wrote.

**I will provoke you to jealousy** (ἐγὼ παραζηλώσω ὑμᾶς). From <sup><521></sup>Deuteronomy 32:21. See <sup><511></sup>Romans 11:11, 14; <sup><412></sup>1 Corinthians 10:22. Used only by Paul. The Septuagint has *them* instead of *you*.

*By them that are no people* (ἐπ’ οὐκ ἔθνει). Lit., *upon a no-people*. The relation expressed by the preposition is that of the no-people as forming the *basis* of the jealousy. The prediction is that Israel shall be conquered by an apparently inferior people. *No-people* as related to God’s heritage, not that the Gentiles were inferior or insignificant in themselves. For *people* render *nation*, as Rev. See on <sup><1010></sup>1 Peter 2:9.

*By a foolish nation* (ἐπὶ ἔθνει ἄσυνέτῳ). Lit., *upon a foolish nation* as the basis of the exasperation. For *foolish*, see on ch. 1:21.

*I will anger* (παροργιῶ). Or *provoke to anger*. The force of the compounded preposition παρά in this verb and in παραζηλώσω *provoke to jealousy*, seems to be driving *to the side of* something which by contact or comparison excites jealousy or anger.

**20.** *Is very bold* (ἄποτολμῶ). Only here in the New Testament. Plato, “Laws,” 701, uses it of liberty as too *presumptuous* (ἄποτετολμημένης). The force of the preposition is intensive, or possibly pointing to him *from* whom the action proceeds; bold *of himself*: The simple verb means primarily *to dare*, and implies the *manifestation* of that boldness or confidence of *character* which is expressed by θαρρόέω. See <sup><1010></sup>2 Corinthians 5:6, 8; 7:16; <sup><1010></sup>10:2, note.

*Saith.* <sup><2810></sup>Isaiah 65:1. Following the Septuagint, with the inversion of the first two clauses. Hebrew: “I have offered to give answers to those who asked not. I have put myself in the way of those who sought me not. I have spread out my hand all the day to a refractory people.” The idea in the Hebrew is, “I have endeavored to be sought and found.” Compare the clause omitted in Paul’s quotation: “I have said ‘Here am I’ to a people who did not call upon my name.”

**21.** *Disobedient — gainsaying* (ἄπειθοῦντα — ἀντιλέγοντα). See on <sup><1010></sup>John 3:36; Jude 11. Disobedience is the manifestation of the *refractoriness* expressed in *gainsaying*. Some explain gainsaying as *contradicting*. Compare <sup><1010></sup>Luke 13:34, 35.

## CHAPTER 11

1. *I say then* (λέγω οὖν). *Then* introduces the question as an inference from the whole previous discussion, especially vers. 19-21.

*Hath God cast away* (μὴ ἀπόσατο ὁ Θεός). A negative answer required. “Surely God has not, has He?” The aorist tense points to a definite act. Hence Rev., better, *did God cast off*. The verb means literally *to thrust* or *shove*. Thus Homer, of Sisyphus pushing his stone before him (“Odyssey,” xi., 596). Oedipus says: “I charge you that no one shelter or speak to that murderer, but that all *thrust* him (ὤθειν) from their homes” (“Oedipus Tyrannus,” 241).

*People* (λαόν). See on <sup><4019></sup>1 Peter 2:9; <sup><4137></sup>Acts 13:17.

*An Israelite*, etc. See on <sup><4016></sup>Philippians 3:5. Paul adduces his own case first, to show that God has not rejected His people *en masse*. An Israelite of pure descent, he is, nevertheless a true believer.

2. *Foreknew*. See on ch. 8:29.

*Or* (ἢ). Compare ch. 6:3; 7:1. Confirming what precedes by presenting the only alternative in the case. *Or* is omitted in the A.V.

*Wot ye not* (οὐκ οἶδατε). Why should the Revisers have retained the obsolete *wot* here, when they have rendered elsewhere, *know* ye not? See <sup><4136></sup>Romans 6:16; <sup><4136></sup>1 Corinthians 3:16; 5:6, 6:2, etc. The phrase indicates that this cannot be thought of as true.

*Of Elias* (ἐν Ἠλίᾳ) Wrong; though Rev. has retained it: *of Elijah*, with *in* in margin; probably in order to avoid the awkward circumlocution *in the passage treating of Elijah*, or the ambiguous *in Elijah*. See on *in the bush*, <sup><4126></sup>Mark 12:26. Thucydides (1. 9) says: “Homer, in ‘The handing down of the sceptre,’ said,” etc.; i.e., in the passage describing the transmission of the sceptre in the second book of the Iliad. A common form of quotation in the rabbinical writings. The passage cited is <sup><4190></sup>1 Kings 19:10, 14.

*He maketh intercession* (ἐντυγχάνει). See on ch. 8:26. Rev., *pleadeth*.

3. *They have killed thy prophets — and digged*, etc. Paul gives the first two clauses in reverse order from both Septuagint and Hebrew.

*Digged down* (κατέσκαψαν). Sept., καθείλαν *pulled down*.. The verb occurs only here and <sup><4156></sup>Acts 15:16. Compare on <sup><4102></sup>Matthew 6:19.

*Altars* (θυσιαστήρια). See on <sup><4173></sup>Acts 17:23.

*Alone* (μόνος). Sept. has the superlative μονώτατος *utterly alone*.

*Life* (ψυχήν). From ψύχω *to breathe* or *blow*. In classical usage it signifies life in the distinctness of individual existence, especially of man, occasionally of brutes. Hence, generally, *the life of the individual*. In the further development of the idea it becomes, instead of the body, the seat of the will, dispositions, desires, passions; and, combined with the σώμα *body*, denotes the constituent parts of humanity. Hence *the morally endowed individuality of man which continues after death*. <sup>fa54</sup>

SCRIPTURE. In the Old Testament, answering to *nepesh*, primarily *life, breath*; therefore *life in its distinct individuality; life as such*, distinguished from other men and from inanimate nature. <sup>fa55</sup> Not *the principle* of life, but that which bears in itself and manifests the life-principle. Hence *spirit* (*ruach*, πνεῦμα) in the Old Testament never signifies *the individual*. *Soul* (ψυχή), of itself, does not constitute personality, but only when it is the soul of a human being. Human personality is derived from spirit (πνεῦμα), and finds expression in *soul* or *life* (ψυχή).

The New-Testament usage follows the Old, in denoting all individuals from the point of view of individual *life*. Thus the phrase πάντα ψυχή *every soul*, i.e., *every person* (<sup><5111></sup>Romans 2:9; 13:1), marking them off from inanimate nature. So <sup><5110></sup>Romans 11:3; <sup><5104></sup>16:4; <sup><4102></sup>2 Corinthians 1:23; 12:15; <sup><5100></sup>Philippians 2:30; <sup><5108></sup>1 Thessalonians 2:8, illustrate an Old-Testament usage whereby the soul is the seat of personality, and is employed instead of the personal pronoun, with a collateral notion of value as individual personality.

These and other passages are opposed to the view which limits the term to a mere animal life-principle. See <sup><4106></sup>Ephesians 6:6; <sup><5103></sup>Colossians 3:23; the compounds σύμψυχοι *with one soul*; ἰσοψύχον *like-minded* (<sup><5102></sup>Philippians 1:27; 2:20), where personal interest and accord of feeling



are indicated, and not lower elements of personality. See, especially <sup><51E2></sup>1 Thessalonians 5:23.

As to the distinction between **ψυχή** *soul* and **πνεῦμα** *spirit*, it is to be said:

1. That there are cases where the meanings approach very closely, if they are not practically synonymous; especially where the individual life is referred to. See <sup><4140></sup>Luke 1:47; <sup><6113></sup>John 11:33, and <sup><6127></sup>12:27; <sup><4112></sup>Matthew 11:29, and <sup><6168></sup>1 Corinthians 16:18.
2. That the distinction is to be rejected which rests on the restriction of **ψυχή** to the principle of animal life. This cannot be maintained in the face of <sup><6156></sup>1 Corinthians 15:45; 2:14, in which latter the kindred adjective **ψυχικός** *natural* has reference to the faculty of discerning spiritual truth. In both cases the antithesis is **πνεῦμα** *spirit* in the ethical sense, requiring an enlargement of the conception of **ψυχικός** *natural* beyond that of **σαρκικός** *fleshly*.
3. That **ψυχή** *soul* must not be distinguished from **πνεῦμα**; *spirit* as being alone subject to the dominion of sin, since the **πνεῦμα** is described as being subject to such dominion. See <sup><4100></sup>2 Corinthians 7:1. So <sup><5152></sup>1 Thessalonians 5:23; <sup><4173></sup>1 Corinthians 7:34, imply that the spirit needs sanctification. Compare <sup><4102></sup>Ephesians 4:23.
4. **Ψυχή** *soul* is never used of God like **πνεῦμα** *spirit*. It is used of Christ, but always with reference to His humanity.

Whatever distinction there is, therefore, is not between a higher and a lower element in man. It is rather between two sides of the one immaterial nature which stands in contrast with the body. *Spirit* expresses the conception of that nature more generally, being used both of the earthly and of the non-earthly spirit, while *soul* designates it on the side of the creature. In this view **ψυχή** *soul* is akin to **σάρξ**, *flesh*, “not as respects the notion conveyed by them, but as respects their value as they both stand at the same stage of creatureliness in contradistinction to God.” Hence the distinction follows that of the Old Testament between *soul* and *spirit* as viewed from two different points: the soul regarded as an individual possession, distinguishing the holder from other men and from inanimate nature; the spirit regarded as coming directly from God and

returning to Him. “The former indicates the life-principle simply as *subsistent*, the latter marks its relation to God.” *Spirit* and not *soul* is the point of contact with the regenerating forces of the Holy Spirit; the point from which the whole personality is moved round so as to face God.

Ψυχή *soul* is thus:

- (1.) The individual life, the seat of the personality.
- (2.) The subject of the life, the person in which it dwells.
- (3.) The mind as the sentient principle, the seat of sensation and desire.

4. *Answer* (χρηματισμός). Only here in the New Testament. For the kindred verb *χρηματίζω* *warn*, see on <sup><102></sup>Matthew 2:12; <sup><102></sup>Luke 2:26; <sup><102></sup>Acts 12:26. Compare <sup><102></sup>Romans 8:3. The word means *an oracular answer*. In the New Testament the verb is commonly rendered *warn*.

*I have reserved* (κατέλιπον). Varying from both Septuagint and Hebrew. Heb., *I will reserve*; Sept., *thou wilt leave*.

*To Baal* (τῇ Βάαλ). The feminine article is used with the name instead of the masculine (as in Septuagint in this passage). It occurs, however, in the Septuagint with both the masculine and the feminine article. Various reasons are given for the use of the feminine, some supposing an ellipsis, *the image* of Baal; others that the deity was conceived as bisexual; others that the feminine article represents the feminine noun *ἡ αἰσχύνη* *shame* Heb., *bosheth*, which was used as a substitute for Baal when this name became odious to the Israelites.

6. *Otherwise* (ἑπεὶ). Lit., *since*. Since, in that case.

Grace *is* no more, etc. (γίνεται). Lit., *becomes*. No longer comes into manifestation as what it really is. “It gives up its specific character” (Meyer).

*But if of works*, etc. The best texts omit to the end of the verse.

7. *Obtained* (ἔπετυχεν). The simple verb *τυγχάνω* means originally to *hit the mark*; hence *to fall in with, light upon, attain*.

*The election* (ἡ ἐκλογή). Abstract for concrete. Those elected; like ἡ περιτομή *the circumcision for those uncircumcised* (<sup><40B1></sup>Ephesians 2:11). Compare τὴν κατατομήν *the concision*, <sup><30B3></sup>Philippians 3:3).

*Were blinded* (ἐπωρώθησαν). Rev., correctly, *hardened*, though the word is used of blindness when applied to the eyes, as <sup><87D1></sup>Job 17:7, Sept. See on *hardness*, <sup><40B5></sup>Mark 3:5. Compare σκληρύνει *hardeneth*, <sup><40B8></sup>Romans 9:18.

**8. It is written.** Three quotations follow, two of which we blended in this verse: <sup><30D1></sup>Isaiah 29:10; <sup><40B2></sup>Deuteronomy 29:3. <sup>fa55</sup>

*Hath given* (ὄδωκεν). Heb., *poured out*. Sept., *given to drink*.

*Slumber* (κατανύξεως). Heb., *deep sleep*. Only here in the New Testament. Lit., *pricking or piercing, compunction*. Compare the kindred verb κατενόγησαν *were pricked*, <sup><40B7></sup>Acts 2:37. Rev. renders *stupor*, the secondary meaning; properly the stupefaction following *a wound or blow*.

**9. David saith.** <sup><40B9></sup>Psalm 69:23, 24. It is doubtful whether David was the author. Some high authorities are inclined to ascribe it to Jeremiah. *David* here may mean nothing more than the book of Psalm. <sup>fa56</sup>

*Table*. Representing material prosperity: feasting in wicked security. Some explain of the Jews' presumptuous confidence in the law.

*Snare* (παγίδα), From πήγνυμι *to make fast*. The anchor is called παγίς *the maker-fast of the ships*.

*Trap* (θήραν). Lit., *a hunting*. Only here in the New Testament, and neither in the Hebrew nor Septuagint. Many render *net*, following <sup><40B10></sup>Psalm 35:8, where the word is used for the Hebrew *resheth net*. No kind of snare will be wanting. Their presumptuous security will become to them *a snare, a hunting, a stumbling-block*.

*A recompense* (ἀνταπόδομα). Substituted by the Septuagint for the Hebrew, *to them at ease*. It carries the idea of *a just retribution*.

**10. Bow down** (σύγκαμψον). Lit., *bend together*. Hebrew, *shake the loins*.

**12. Diminishing** (ἥττημα). The literal translation. Rev. renders *loss*. Referring apparently to the diminution in numbers of the Jewish people. Other explanations are *defeat, impoverishment, injury, minority*.

*Fullness* (πλήρωμα). See on <sup><4016></sup>John 1:16. The word may mean *that with which anything is filled* (<sup><4026></sup>1 Corinthians 10:26, 28; <sup><4096></sup>Matthew 9:16; <sup><4168></sup>Mark 6:43); *that which is filled* (<sup><4023></sup>Ephesians 1:23); possibly *the act of filling* (<sup><630></sup>Romans 13:10), though this is doubtful. <sup>fa57</sup> Here in the first sense: the fullness of their number contrasted with *the diminution*. They will belong as an integral whole to the people of God.

**13. For I speak.** The best texts read δὲ *but* instead of γάρ *for*. The sentence does not state the reason for the prominence of the Gentiles asserted in ver. 12, but makes a transition from the statement of the divine plan to the statement of Paul's own course of working on the line of that plan. He labors the more earnestly for the Gentiles with a view to the salvation of his own race.

*Inasmuch as I am.* The best texts insert οὖν *then*. So Rev.; thus disconnecting the clause from the preceding, and connecting it with what follows.

*I magnify mine office* (τὴν διακονίαν μου δοξάζω). Lit., *I glorify my ministry*, as Rev. Not *I praise*, but *I honor by the faithful discharge of its duties*. He implies, however, that the office is a glorious one. The verb, which occurs about sixty times in the New Testament, most frequently in John, is used, with very few exceptions, of glorifying God or Christ. In ch. 8:30, of God's elect. In <sup><4126></sup>1 Corinthians 12:26, of the members of the body. In <sup><680></sup>Revelation 18:7, of Babylon. For *ministry*, see on *minister*, <sup><4115></sup>Matthew 20:26.

**14. Some of them.** A modest expression which recalls Paul's limited success among his own countrymen.

**15. The casting away** (ἡ ἀποβολή). In contrast with *receiving*. Only here and <sup><4022></sup>Acts 27:22, where it means *loss*. Here exclusion from God's people.

*Reconciling of the world* (καταλλαγή κόσμου). See on ch. 5:10, 11. Defining the phrase *riches of the world* in ver. 12.

*Life from the dead.* The exact meaning cannot be determined. Some refer it to the resurrection to follow the conversion of Israel, including the new life which the resurrection will inaugurate. Others, a new spiritual life. Others combine the two views.

**16. For (δὲ).** Better *but*, or *now*. A new paragraph begins.

*The first-fruit — holy.* See on <sup><3118></sup>James 1:18, <sup><4010></sup>Acts 26:10. Referring to the patriarchs.

*Lump.* See on ch. 9:21. The whole body of the people. The apparent confusion of metaphor, *first-fruit*, *lump*, is resolved by the fact that *first-fruit* does not apply exclusively to harvest, but is the general term for the first portion of every thing which was offered to God. The reference here is to <sup><0158></sup>Numbers 15:18-21; according to which the Israelites were to set apart a portion of the dough of each baking of bread for a cake for the priests. This was called ἀπαρχή, *first-fruits*.

*Root — branches.* The same thought under another figure. The second figure is more comprehensive, since it admits an application to the conversion of the Gentiles. <sup>fa58</sup> The thought of both figures centres in *holy*. Both the first-fruits and the root represent the patriarchs (or Abraham singly, compare ver. 28). The holiness by call and destination of the nation as represented by its fathers (first-fruits, root) implies their future restoration, the holiness of the lump and branches.

**17. Branches were broken off (κλάδων ἐξεκλάσθησαν).** See on <sup><1282></sup>Matthew 24:32; <sup><4110></sup>Mark 11:8. The derivation of κλάδων *branches*, from κλάω *to break*, is exhibited in the word-play between the noun and the verb: *kladon, exeklasthesan*.

*A wild olive-tree (ἀγριέλαιος).* To be taken as an adjective, *belonging to the wild olive*. Hence Rev., correctly, rejects *tree*, since the Gentiles are addressed not as a whole but as individuals. Meyer says: “The ingrafting of the Gentiles took place at first only partially and in single instances; while the *thou* addressed cannot represent heathendom as a whole, and is also not appropriate to the figure itself; because, in fact, not whole trees, not even quite young ones are ingrafted, either with the stem or as to all their branches. Besides, ver. 24 contradicts this view.”

*Wort grafted in among them (ἐνεκεντρίσθης ἐν αὐτοῖς).* The verb occurs only in this chapter. From κέντρον *a sting, a goad*. See on <sup><6010></sup>Revelation 9:9. Thus, in the verb *to graft* the *incision* is emphasized. Some render *in their place*, instead of *among them*; but the latter agrees better with *partakest*. Hence the reference is not to *some* of the broken off

branches in whose place the Gentiles were grafted, but to the branches in general.

*With them partakest* (συγκοινωνὸς ἐγένου). Lit., as Rev., *didst become partaker with them*. See on <sup><10></sup>Revelation 1:9; and *partners*, <sup><10></sup>Luke 5:10. *With them*, the natural branches.

*Of the root and fatness* (τῆς ῥίζης καὶ τῆς πιότητος). The best texts omit καὶ *and*, and render *of the root of the fatness*: the root as the source of the fatness.

Paul's figure is: The Jewish nation is a tree from which some branches have been cut, but which remains living because the root (and therefore all the branches connected with it) is still alive. Into this living tree the wild branch, the Gentile, is grafted among the living branches, and thus draws life from the root. The insertion of the wild branches takes place in connection with the cutting off of the natural branches (the bringing in of the Gentiles in connection with the rejection of the Jews). But the grafted branches should not glory over the natural branches because of the cutting off of some of the latter, since they derive their life from the common root.

“The life-force and the blessing are received by the Gentile through the Jew, and not by the Jew through the Gentile. The spiritual plan moves from the Abrahamic covenant downward, and from the Israelitish nation outward” (Dwight).

The figure is challenged on the ground that the process of grafting is the insertion of *the good* into *the inferior* stock, while here the case is reversed. It has been suggested in explanation that Paul took the figure merely at the point of inserting one piece into another; that he was ignorant of the agricultural process; that he was emphasizing the process of grace as contrary to that of nature. References to a custom of grafting wild upon good trees are not sufficiently decisive to warrant the belief that the practice was common. Dr. Thomson says:

“In the kingdom of nature generally, certainly in the case of the olive, the process referred to by the apostle never succeeds. Graft the good upon the wild, and, as the Arabs say, ‘it will conquer the wild;’ but you cannot reverse the process with success.... It is only in the kingdom of grace that a process thus contrary to nature can

be successful; and it is this circumstance which the apostle has seized upon to magnify the mercy shown to the Gentiles by grafting them, a wild race, contrary to the nature of such operations, into the good olive tree of the church, and causing them to flourish there and bring forth fruit unto eternal life. The apostle lived in the land of the olive, and was in no danger of falling into a blunder in founding his argument upon such a circumstance in its cultivation” (“Land and Book, Lebanon, Damascus and Beyond Jordan,” p. 35).

Meyer says:

“The subject-matter did not require the figure of the ordinary grafting, but the converse — the grafting of the wild scion and its ennoblement thereby. The Gentile scion was to receive, not to impart, fertility.”

**18. *The branches***, Of the olive-tree generally, Jewish Christians and unbelieving Jews. Not those that are broken off, who are specially indicated in ver. 19.

**20. *Well*** (καλῶς). Admitting the fact. Thou art right. Compare <sup><4123></sup>Mark 12:32. Some take it as ironical.

**22. *Goodness and severity*** (χρηστότητα καὶ ἀποτομίαν). For *goodness*, see on ch. 3:12. Ἀποτομία *severity*, only here in the New Testament. The kindred adverb, ἀποτόμως *sharply*, occurs <sup><4730></sup>2 Corinthians 13:10; <sup><5013></sup>Titus 1:13. From ἀποτέμνω *to cut off*. Hence that which is *abrupt, sharp*.

*Thou shalt be cut off* (ἐκκοπήση). Lit., *cut out*. See on <sup><2071></sup>Luke 13:7.

**23. *Able*** (δυνατὸς). See on ch. 4:21.

**24. *Contrary to nature***. See remarks on ver. 17.

**25. *Mystery*** (μυστήριον). In the Septuagint only in Daniel. See ch. <sup><2788></sup>2:18, 19, 27, 28, 30, of the king’s secret. It occurs frequently in the apocryphal books, mostly of secrets of state, or plans kept by a king in his own mind. This meaning illustrates the use of the word in passages like <sup><1131></sup>Matthew 13:11, “mysteries of the kingdom of heaven” — secret purposes or counsels which God intends to carry into effect in His kingdom. So here;

<sup><616></sup>Romans 16:25; <sup><400></sup>Ephesians 1:9; 3:9; <sup><502></sup>Colossians 1:26, 27; 2:2; 4:3; <sup><607></sup>Revelation 10:7. In Justin Martyr (second century) it is commonly used in connection with **σύμβολον** *symbol*, **τύπος** *type*, **παραβολή** *parable*, and so is evidently closely related in meaning to these words. Compare <sup><612></sup>Revelation 1:20; <sup><670></sup>17:7, This meaning may possibly throw light on <sup><405></sup>Ephesians 5:32. In early ecclesiastical Latin **μυστήριον** was rendered by *sacramentum*, which in classical Latin means *the military oath*. The explanation of the word *sacrament*, which is so often founded on this etymology, is therefore mistaken, since the meaning of sacrament belongs to **μυστήριον** and not to *sacramentum* in the classical sense.

In <sup><405></sup>Ephesians 3:3-6, Paul uses the word as here, of the admission of the Gentiles.

**Wise** (**φρόνιμοι**). See on the kindred noun **φρόνησις** *wisdom*, <sup><307></sup>Luke 1:17. Mostly in the New Testament of *practical* wisdom, *prudence*; thus distinguished from **σοφία** which is mental excellence in its highest and fullest sense; and from **σύνεσις** *intelligence*, which is *combinative* wisdom; wisdom in its critical applications. See <sup><500></sup>Colossians 1:9, and compare <sup><400></sup>Ephesians 1:8.

**Blindness** (**πώρωσις**). See on ver. 7. Rev., *hardening*.

**In part** (**ἀπὸ μέρους**). **Μέρος** *part* is never used adverbially in the Gospels, Acts, and Revelation. In the Epistles it is rarely used in any other way. The only exceptions are <sup><600></sup>2 Corinthians 3:10; 9:3; <sup><400></sup>Ephesians 4:9, 16. Paul employs it in several combinations. With **ἀπό** *from* (<sup><404></sup>1 Corinthians 1:14; 2:5), and **ἐκ** *out of* (<sup><627></sup>1 Corinthians 12:27; 13:9, 10, 12), in which a thing is conceived as looked at *from* the part, either (**ἀπὸ**) as a simple point of view, or (**ἐκ**) as a standard according to which the whole is estimated. Thus <sup><627></sup>1 Corinthians 12:27, “members **ἐκ μέρους** *severally*, i.e., members from a part of the whole point of view. Also with **ἐν** *in*, as <sup><500></sup>Colossians 2:16, *with respect to*, literally, *in* the matter of. With **ἀνά** *up*, the idea being of a series or column of parts reckoned upward, *part by part*. **Μέρος τι** *with regard to some part, partly*, occurs <sup><405></sup>1 Corinthians 11:18; and **κατὰ μέρος**, *reckoning part by part downward; according to part, particularly*, <sup><305></sup>Hebrews 9:5.



Construe here with *hath happened*: has partially befallen. Not partial hardening, but hardening extending over a part.

**26. *The deliverer*** (ὁ ῥυόμενος). The Hebrew is *goel redeemer, avenger*. The nearest relative of a murdered person, on whom devolved the duty of avenger, was called *goel haddam avenger of blood*. So the *goel* was the nearest kinsman of a childless widow, and was required to marry her (<sup><REB></sup>Deuteronomy 25:5-10). It is the word used by Job in the celebrated passage 19:25. See, also, <sup><REB></sup>Ruth 3:12, 13; 4:1-10. <sup>fa59</sup>

**29. *Without repentance*** (ἀμεταμέλητα). Only here and <sup><REV></sup>2 Corinthians 7:10. See on *repented*, <sup><REB></sup>Matthew 21:29. Not subject to recall.

**32. *Concluded*** (συνέκλεισεν). Only here, <sup><REB></sup>Luke 5:6; <sup><REB></sup>Galatians 3:22, 23. A very literal rendering, etymologically considered; *con together, claudere to shut*. The A.V. followed the Vulgate *conclisit*. So Hooker: “The person of Christ was only touching bodily substance *concluded* within the grave.” The word has lost this sense. Rev., *hath shut up*. Some explain in the later Greek sense, *to hand over to a power which holds in ward*.

**All** (τοὺς πάντας). Lit., *the all*. The totality, Jews and Gentiles, jointly and severally.

**33. *O the depth of the riches both of the wisdom and knowledge***. So both A.V. and Rev., making *depth* govern *riches*, and *riches* govern *wisdom* and *knowledge*. Others, more simply, make the three genitives coordinate, and all governed by *depth*: *the depth of the riches and wisdom and knowledge*. “Like a traveler who has reached the summit of an Alpine ascent, the apostle turns and contemplates. Depths are at his feet, but waves of light illumine them, and there spreads all around an immense horizon which his eye commands” (Godet). Compare the conclusion of ch 8.

*“Therefore into the justice sempiternal  
The power of vision which your world receives  
As eye into the ocean penetrates;  
Which, though it see the bottom near the shore,  
Upon the deep perceives it not, and yet  
‘Tis there, but it is hidden by the depth.  
There is no light but comes from the serene  
That never is o’ercast, nay, it is darkness  
Or shadow of the flesh, or else its poison.”  
DANTE, “Paradio,” xix. 59-62.*

Compare also Sophocles:

*“In words and deeds whose laws on high are set  
Through heaven’s clear ether spread,  
Whose birth Olympus boasts,  
Their one, their only sire,  
Whom man’s frail flesh begat not,  
Nor in forgetfulness  
Shall lull to sleep of death;  
In them our God is great,  
In them he grows not old forevermore.”  
“Oedipus Tyrannus,” 865-871.*

*Wisdom — knowledge* (σοφία — γνώσεως). Used together only here, <sup><422></sup>1 Corinthians 12:8; <sup><511></sup>Colossians 2:3. There is much difference of opinion as to the precise distinction. It is agreed on all hands that wisdom is the nobler attribute, being bound up with moral character as knowledge is not. Hence wisdom is ascribed in scripture only to God or to good men, unless it is used ironically. See <sup><401></sup>1 Corinthians 1:20; 2:6; <sup><201></sup>Luke 10:21. Cicero calls wisdom “the chief of all virtues.” The earlier distinction, as Augustine, is unsatisfactory: that wisdom is concerned with eternal things, and knowledge with things of sense; for γνώσις *knowledge*, is described as having for its object God (<sup><401></sup>2 Corinthians 10:5); the glory of God in the face of Christ (<sup><401></sup>2 Corinthians 4:6); Christ Jesus (<sup><301></sup>Philippians 3:8).

As applied to human acquaintance with divine things, γνώσις *knowledge*, is the lower, σοφία *wisdom*, the higher stage. Knowledge may issue in self-conceit. It is wisdom that builds up the man (<sup><401></sup>1 Corinthians 8:1). As attributes of God, the distinction appears to be between *general* and *special*: the *wisdom* of God ruling everything in the best way for the best end; the *knowledge* of God, His wisdom as it contemplates the relations of

things, and adopts means and methods. The wisdom forms the plan; the knowledge knows the ways of carrying it out. <sup>fa60</sup>

*Past finding out* (ἀνεξιχνίαστοι). Only here and <sup>488B</sup>Ephesians 3:8. Appropriate to *ways* or *paths*. Lit., *which cannot be tracked*.

**34. Who hath known**, etc. From <sup>240C</sup>Isaiah 40:13. Heb., *Who hath measured the Spirit?* Though *measured* may be rendered *tried, proved, regulated*. Compare the same citation in <sup>412C</sup>1 Corinthians 2:16. This is the only passage in the Septuagint where *ruach spirit* is translated by νοῦς *mind*. *Known* (ἔγνω) may refer to God's γνώσις *knowledge* and *ways* in ver. 33; *counselor* to His *wisdom* and *judgments*. No one has counseled with Him in forming His decisions.

**35. Who hath first given**, etc. From <sup>848B</sup>Job 41:3. Heb., *Who has been beforehand with me that I should repay him?* Paul here follows the Aramaic translation. The Septuagint is: *Who shall resist me and abide?*

**36. Of — through — to** (ἐξ — διά — εἰς). *Of*, proceeding *from* as the source: *through*, by means of, as maintainer, preserver, ruler: *to* or *unto*, He is the point to which all tends. All men and things are for His glory (<sup>415B</sup>1 Corinthians 15:28). Alford styles this doxology “the sublimest apostrophe existing even in the pages of inspiration itself.”

## NOTE - PAUL'S ARGUMENT IN ROMANS 9, 10 AND 11

These chapters, as they are the most difficult of Paul's writings, have been most misunderstood and misapplied. Their most dangerous perversion is that which draws from them the doctrine of God's arbitrary predestination of individuals to eternal life or eternal perdition.

It can be shown that such is not the intent of these chapters. They do not discuss the doctrine of individual election and reprobation with reference to eternal destiny. The treatment of this question is subordinate to a different purpose, and is not, as it is not intended to be, exhaustive.

At the time when the epistle was written, this question was not agitating the Church at large nor the Roman church in particular. Had this been the

case, we may be sure, from the analogy of other epistles of Paul, that he would have treated it specifically, as he does the doctrine of justification by faith, in this epistle, and the questions of idol-meats and the resurrection in first Corinthians.

Such a discussion would not have been germane to the design of this epistle, which was to unfold the Christian doctrine of justification by faith, as against the Jewish doctrine of justification by works.

The great question which was then agitating the Church was the relation of Judaism to Christianity. Paul declared that Christianity had superseded Judaism. The Jew maintained, either, that the Messiah had not come in the person of Jesus Christ, and that Christianity was therefore an imposture, or that, admitting Jesus to be the Messiah, He had come to maintain the law and the institutions of Judaism: that, therefore, entrance into the messianic kingdom was possible only through the gate of Judaism; and that the true Christian must remain constant to all the ordinances and commandments of the law of Moses.

According to the Jewish idea, all Gentiles were excluded from the kingdom of God unless they should enter it as Jewish proselytes. Paul himself, before his conversion, had undertaken to stamp out Christianity as heresy, verily thinking that he “ought to do many things contrary to the name of Jesus of Nazareth” (<sup>400</sup> Acts 26:9). Hence the Jew “compassed sea and land to make one proselyte” (<sup>425</sup> Matthew 23:15). Every Gentile who should resist the conquest of the world by Israel would be destroyed by Messiah. The Jew had no doubts as to the absoluteness of the divine sovereignty, since its fancied application flattered his self-complacency and national pride. All Jews were elect, and all others were reprobate. Paul’s proclamation of Messianic privilege to the Gentiles did, perhaps, quite as much to evoke Jewish hatred against himself, as his allegiance to the Jesus whom the Jews had crucified as a malefactor.

The discussion in these three chapters fits perfectly into this question, It is aimed at the Jews’ national and religious conceit. It is designed to show them that, notwithstanding their claim to be God’s elect people, the great mass of their nation has been justly rejected by God; and further, that God’s elective purpose includes the Gentiles. Hence, while maintaining the truth of divine sovereignty in the strongest and most positive manner, it

treats it on a grander scale, and brings it to bear against the very elect themselves.

## WHAT IS THE PLACE OF THESE CHAPTERS IN THE ORDER OF THE ARGUMENT?

Early in the discussion, Paul had asserted that the messianic salvation had been decreed to *the Jew first* (1:16; 2:10: compare <sup><4811></sup>John 1:11). In the face of this stood the fact that the Jewish people generally had rejected the offer of God in Christ. Paul himself, after offering the Gospel to the Jews at Antioch in Pisidia, had said: “It was necessary that the word of God should *first* have been spoken to you; but seeing ye put it from you, and *judge yourselves* unworthy of everlasting life, lo, we turn to the Gentiles” (<sup><4836></sup>Acts 13:46; compare <sup><4886></sup>Acts 18:6). The Jew had fallen under the judgment of God (<sup><4810></sup>Romans 2:1, 2). Resting in the law, making his boast of God, claiming to be a guide of the blind, a light of them which are in darkness, an instructor of the foolish, and having the form of knowledge and of the truth in the law, he had made him self a scandal in the eyes of the Gentiles by his notorious depravity, and had proved himself to be not a Jew, since his circumcision was not of the heart (<sup><4817></sup>Romans 2:17-29)

Notwithstanding these facts, the Jew claimed *that because he was a Jew* God could not reject him consistently with His own election and covenant promise. If the Gospel were true, and Jesus really the Messiah, the promises made to the Jewish people, who rejected the Messiah, were nullified. Or, if the election of God held, Israel was and forever remained the people of God, in which case the Gospel was false, and Jesus an impostor. “Thus the dilemma seemed to be: either to affirm God’s faithfulness to His own election and deny the Gospel, or to affirm the Gospel, but give the lie to the divine election and faithfulness.” (Godet.)

Paul must face this problem. It lies in the straight line of his argument. Hints of it have already appeared in chs. 3:1 sqq; 4:1. The discussion necessarily involves the truth of the divine sovereignty and election.

In studying Paul’s treatment of this question, mistake and misconstruction are easy, because the truths of divine sovereignty and elective freedom require to be presented in their most absolute aspect as against man’s right to dictate to God. The parallel facts of man’s free agency and consequent

responsibility, which are equally patent in these chapters, are, at certain points, thrown into the shade; so that, if the attention is fastened upon particular passages or groups of passages, the result will be a one-sided and untruthful conception of the divine economy, which may easily run into a challenge of God's justice and benevolence. The assertion *God must act according to my construction of His promise and decree*, can be met only by the bare, hard, crushing counter-statement *God is supreme and does as He will, and has the right to do as He will*. This assertion, we repeat, does not exclude the element of individual freedom; it does not imply that God will do violence to it; it is consistent with the assumption of the most impartial justice, the most expansive benevolence, the tenderest mercy, the purest love on God's part. The argument merely sets these elements aside for the time being and for a purpose, only to emphasize them at a later stage. As Meyer aptly says:

“As often as we treat *only one* of the *two* truths: God is absolutely free and all-efficient,’ and ‘Man has moral freedom, and is, in virtue of his proper self-determination and responsibility as a free agent, the author of his salvation or perdition,’ and carry it out in a consistent theory, and therefore in a one-sided method, we are compelled to speak in such a manner *that the other truth appears to be annulled*. Only *appears*, however, for, in fact, all that takes place in this case is a temporary and conscious *withdrawing of attention* from the other. In the present instance Paul found himself in this case, and he expresses himself according to this mode of view, not merely in a passing reference, but in the whole reasoning of 9:6-29. In opposition to the Jewish conceit of descent and works, he desired to establish the free and absolute sovereign power of the divine will and action, and that the more decisively and exclusively, the less he would leave any ground for the arrogant illusion of the Jews that God *must* be gracious to them. The apostle has here wholly taken his position on the *absolute* stand-point of the theory of pure dependence upon God, and that with all the boldness of clear consistency; but only until he has done justice to the polemical object which he has in view. He then returns (vers. 30 sqq.) from that abstraction to the human moral stand point of practice, so that he allows the claims of both modes of

consideration to stand side by side, just as they exist side by side within the limits of human thought. The contemplation — which lies beyond these limits — of the metaphysical relations of essential interdependence between the two — namely, objectively divine and subjectively human, freedom and activity of will — necessarily remained outside and beyond his sphere of view; as he would have had no occasion at all in this place to enter upon this problem, seeing that it was incumbent upon him to crush the Jewish pretensions with the one side only of it — the absoluteness of God.”

That the factor of human freedom has full scope in the divine economy is too obvious to require proof. It appears in numerous utterances of Paul himself, and in the entire drift of Scripture, where man’s power of moral choice is both asserted, assumed, and appealed to; where the punishment of unbelief and disobedience is clearly shown to be due to man’s own obstinacy and perverseness. Were this not the case, if human destiny were absolutely and unchangeably fixed by an arbitrary decree, the exhortations to carry out our own salvation, to obedience and perseverance in rightdoing, the cautions against moral lapse, the plain suggestions of the possibility of forfeiting divine blessings, the use of the divine promises themselves as appeals to repentance and holiness, the recognitions of the possibility of moral transformation, would assert themselves as a stupendous farce, a colossal and cruel satire.

It must suffice for us that these two factors of divine sovereignty and human freedom are both alike distinctly recognized in Scripture. Their interplay and mutual adjustment in the divine administration carry us out of our depth. *That* matter must be left with God, and faced by man with *faith*, not with *knowledge*. That there is a divine *election* — the act of God’s holy will in selecting His own methods, instruments, and times for carrying out His own purposes — is a fact of history and of daily observation. It appears in the different natural endowments of men; in the distribution of those natural advantages which minister to the strength or weakness of nations; in the inferiority of the Ethiopian to the Caucasian; in the intellectual superiority of a Kant or a Descartes to a Chinese coolie.

“It is true, and no argument can gainsay it, that men are placed in the world unequally favored, both in inward disposition and outward circumstances. Some children are born with temperaments which make a life of innocence and purity natural and easy to them; others are born with violent passions, or even with distinct tendencies to evil, inherited from their ancestors and seemingly unconquerable; some are constitutionally brave, others are constitutionally cowards; some are born in religious families and are carefully educated and watched over; others draw their first breath in an atmosphere of crime, and cease to inhale it only when they pass into their graves. Only a fourth part of mankind are born Christians. The remainder never hear the name of Christ except as a reproach.” (Froude, “Calvinism.”)

Such election must needs be *arbitrary*; not as not having good and sufficient reasons behind it, but as impelled by such reasons as are either beyond human apprehension or are withheld from it in God’s good pleasure. All that we can say in our ignorance of these reasons is: *God did thus because it pleased Him*. Certain it is that, could we penetrate to these reasons, we should come, in every case, at last, upon perfect wisdom. and perfect love, working out along hidden lines to such results as will fill heaven with adoring joy and wonder.

### **THE COURSE OF THE ARGUMENT.**

This we shall follow in detail through ch. 9, and in general outlines through chs. 10. and 11.

(vers. 1-3.) I have great sorrow of heart for my Jewish kinsmen because of their spiritual condition arising from their rejection of Jesus, and their consequent exclusion from the blessings of Messiah’s kingdom.

(4, 5.) This condition is the more lamentable because of their original privileges involved in God’s election of them to be His chosen people — adoption, visible manifestations of God, covenants, a divine legislation, a divinely arranged order of worship, messianic promises, descent from the revered fathers, selection as the race from whom the Christ was to spring (compare <sup>287</sup>Isaiah 45:3, 4).



(6.) There is, however, no inconsistency between their possession of these original privileges and their present exclusion. The case does not stand so as that God's word has failed of fulfillment. Those who make this charge, assuming that they are entitled to acceptance with God on the mere ground of descent, are to remember the general principle that messianic blessing is not conditioned by mere descent; that not all who are *physically* descended from Israel are *the true, ideal* Israel of God (compare <sup><R13></sup>Romans 3:28).

(7-9.) This appears from the history of the patriarchal lineage. Though Abraham had two sons, Ishmael and Isaac, Isaac was selected as the channel of the messianic seed of Abraham, according to the promise, "In Isaac shall thy seed be called" (compare <sup><R12></sup>Galatians 4:23), and not Ishmael, who was the child of Abraham in a physical sense merely, and not the child of the promise which is recorded in <sup><R11></sup>Genesis 18:10.

(10-13.) Not only have we an example of divine selection in the case of children of different mothers, but we have an example in the case of the children of the same mother. Between Jacob and Esau, representatives of the two nations of Israel and Edom (<sup><R10></sup>Genesis 25:23), a divine choice was made, and it was declared by God that the elder should serve the younger. This choice was not based upon purity of descent, since both children were by the same father and lawful mother. Nor was it based upon moral superiority, since it was made before they had done either good or evil. The choice was made according to God's sovereign will, so that His messianic purpose might remain intact; the characteristic of which purpose was that it was according to election; that is, not determined by merit or descent, but by the sovereign pleasure of God.

(14.) If it be asked, therefore, "Is there unrighteousness with God? Does God contradict Himself in His rejection of unbelieving Israel?" — it must be answered, "No!" If there was no unrighteousness in the exclusion of Ishmael and Edom from the temporal privileges of the chosen people, there is none in the exclusion of the persistently rebellious Israelites from the higher privileges of the kingdom of heaven. If not all the physical descendants of Abraham and Isaac can claim their father's name and rights, it follows that God's promise is not violated in excluding from His kingdom a portion of the descendants of Jacob. Descent cannot be pleaded against God's right to exclude, since He has already excluded from the

messianic line without regard to descent. This choice Israel approved and cannot, therefore, repudiate it when the same choice and exclusion are applied to unbelieving Israel. God is not restricted to the Hebrew race, nor bound by the claims of descent. As He chose between the children of the flesh and the children of the promise, so He may choose between mere descendants and true believers, whether Jew or Gentile.

It is to be remarked on this passage that the matter of eternal, individual salvation or preterition is not contemplated in the argument, as it is not in ~~3002~~ Malachi 1:2, 3, from which the words "Jacob have I loved," etc., are quoted. The matter in question is the part played by the two nations regarded from the theocratic standpoint.

(15.) God cannot be unrighteous. This is apparent from your own Scriptures, which, as you admit, glorify God's righteousness, and which give you God's own statements concerning Himself in the cases of Moses and Pharaoh. There can, therefore, be no discrepancy between God's righteousness and the principle for which I am contending, since God represents Himself as acting on this very principle: *Divine choice is not founded upon human desert. Man has no right to God's favors.* For when Moses asked God to show him His glory, God, in complying, assured him that He did not grant the request on the ground of Moses' merit or services, but solely of His own free mercy. He would have mercy and compassion upon whom He would. Moses had no claim upon that revelation.

(16.) Thus it appears that the divine bestowment proceeds from sovereign grace, and not from the will or the effort of the recipient. Hence the Jew cannot claim it on the ground of race or of moral striving.

It is right to *wish* and right to *run*. Paul elsewhere says, "So run that ye may obtain" (~~4021~~ 1 Corinthians 9:24). But that is not now the point in view. The point is to emphasize the fact of God's sovereign right to dispense His favors as He will, in opposition to the Jew's claim that God *must* dispense His favors to him on the ground of his descent. Hence the argument bears also on the divine dealing with the Gentiles. The Jew says, "The Jews alone are subjects of the divine mercy; the Gentiles are excluded." Paul replies, "Your own Scriptures show you that God has the right to show mercy to whom He will. The fact that He originally did not

choose the Gentile, but chose the Jew, does not exclude Him from extending His salvation to the Gentile if He so will. The fact that He *did* so choose the Jew, does not save the Jew from the peril of exclusion and rejection.”

(17.) Again, God is vindicated against the charge of injustice by His declaration of the same principle applied to the matter of *withholding* mercy in the case of Pharaoh. The one statement implies the other. The right to bestow at will implies the right to withhold at will. Thus He says to Pharaoh that He has raised him up in order to show His power through his defeat and destruction.

(18.) Hence the conclusion. God has the absolute right to dispense or to withhold mercy at pleasure. “He hath mercy upon whom He will have mercy, and whom He will He hardeneth.”

This last statement, on its face, appears to be the assertion of a rigid, inexorable predeterminism. But let it be at once said that Paul commits himself to no such theory. For to interpret this passage as meaning that God takes deliberate measures to harden any man against holy and gracious influences, so as to encourage him to sin in order that He may show His power in destroying him, is:

1. To ascribe to God the most monstrous cruelty and injustice, according to the standard of His own revealed character and law.
2. To make God the author and promoter of sin.
3. To contradict other declarations of Scripture, as <sup>ROM</sup>1 Timothy 2:4; <sup>ROM</sup>James 1:13; <sup>ROM</sup>2 Peter 3:9.
4. To contradict the facts in Pharaoh’s own case, since God gave Pharaoh abundant warning, instruction, and call and inducement to repentance.

The key-note of the discussion must be kept clearly in mind as shaping this particular form of statement. To repeat: Paul is striking sharply at the assumption of the Jew that God *must* dispense messianic blessing to him, and *must not* exclude him, because he is a Jew. Paul meets this with the bare statement of God’s sovereign right to dispose of men as He will. He does not ignore the efforts which God makes to save men from blindness

and hardness of heart, but the attitude of the Jew does not call for the assertion of these: only for the assertion of God's absolute sovereignty against an insolent and presumptuous claim.

Bearing this in mind, we are here confronted with a class of facts which we cannot explain — certain arrangements the reasons for which lie back in the sovereign will of God. Moses was placed under circumstances which promoted his becoming the leader and lawgiver of God's people. Pharaoh was born to an inheritance of despotic power and inhaled from his birth the traditions of Oriental tyranny. These influences went to harden him against God's command. Apparently the circumstances favored Pharaoh's becoming a cruel tyrant. Why the difference? We cannot tell. These causes operated according to their natural law. There was also the operation of a psychological and moral law, according to which the indulgence of any evil passion or impulse confirms it and fosters its growth. Pride begets pride; resistance intensifies obstinacy, encourages presumption, blunts susceptibility to better influences. Again, the *penal* element entered into the case. Persistent disobedience and resistance, working their natural result of inflated pride and presumptuous foolhardiness, wrought out a condition of heart which invited and insured judgment. A parallel is found in the first chapter of this epistle, where it is said that the heathen, having a certain revelation of God, refused to improve it; wherefore, as they did not like to retain God in their knowledge, God gave them up to uncleanness, vile passions, and a reprobate mind (1:24, 26, 28).

“It is psychologically impossible that such determined impenitence could be cherished by the monarch, and yet produce no effects in the sensibilities of his heart. In such necessary working the hand of God must needs be immanent. When we impersonally say ‘must and speak impersonally of ‘necessity’ in reference to the conditions of the human sensibility, we either expressly or implicitly point to the operation of God. God did harden of old, and still He hardens when sin is cherished.” (Morison.)

And yet the operation of these forces did not exclude moral agency or moral freedom. No irresistible constraint compelled Pharaoh to yield to this pressure toward evil. His power of choice was recognized, assumed, and appealed to. He could not plead ignorance, for God instructed him

through Moses. He could not plead doubt of God's power, for God wrought before his eyes an unexampled series of wonders. If any "visitings of nature" could have power over him, the misery of his slave population was before his eyes. Only when all these influences had been repelled, and all opportunities for yielding scornfully rejected, did God have recourse to judgment. God raised up Pharaoh in order to show His power; but two opposite exhibitions of God's power in Pharaoh were possible. If he had yielded, he would have been a co-worker with God in the evolution of the Jewish commonwealth. God's power would have been displayed in the prosperity of his kingdom, as it was through the presence of Joseph. He resisted, and God's power was terribly manifested in his torment and final destruction.

"No one," as Muller observes, "can withdraw himself from the range and influence of God's revelations, without altering his moral status."<sup>fa61</sup> Hence, though it is affirmed that God hardened Pharaoh's heart — the side of the statement which best suits the immediate purpose of Paul's argument — it is also affirmed that Pharaoh hardened his own heart (compare <sup><B02></sup>Exodus 4:21; 7:3; 9:12; <sup><B03></sup>10:20, 27; <sup><B04></sup>11:10; and 8:15, 32; 9:34)<sup>fa62</sup> The divine and the human agencies work freely side by side.

The cases of both Moses and Pharaoh make against the charge of God's injustice toward the unbelieving Jews, since they show that He acts consistently on the principle of exercising His divine sovereignty according to His supreme will; but they also furnish another argument to the same effect, by showing that He exercises His sovereignty with long-suffering and mercy. The God who acts with mercy and forbearance cannot be unrighteous. God's revelation to Moses was a display of His great mercy. In it He revealed "the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression, and sin, and that will by no means clear the guilty" (<sup><B05></sup>Exodus 34:6, 7). God's dealing with Pharaoh was marked by forbearance, opportunities for repentance, instruction, and chastisement.

Verses 19, 20, 21 are not properly part of the proof, but are introduced by way of rebuke to a presumptuous question or challenge; so that, in the regular line of the argument, we may proceed directly from the close of ver. 18 to ver. 22.

(19.) The objector now catches at the words, “whom He will He hardeneth,” as an opportunity for shifting the responsibility from himself to God. If God hardens, why blame the hardened? If God ordains, who can resist His will?

The fault of interpretation at this point lies in construing Paul’s answer as a counter-argument; whereas Paul does not entertain the objector’s words as an argument at all. He neither admits, denies, nor answers them as an argument. His reply is directed solely at the objector’s *attitude* as a challenger of God. It is a rebuke of the creature for charging his sin upon the Creator. Paul is not dealing with the objector’s logic, but with the sublime impudence of the objector himself. He is not vindicating God against the charge, nor exposing the falsity of the charge itself.

For if this answer of Paul, with the similitude of the potter and the clay, is to be taken as an argument for God’s right to harden men at His arbitrary pleasure, then Paul is open to rebuke quite as much as his opponent. For, in the first place, the answer is a tacit admission of the Jew’s premise, and, in the second place, regarded as an answer to an argument, it is a specimen of the most brutal dogmatism, and of the most fallacious and shallow logic, if it can be called logic at all. This is the case, in brief. *The Jew*. “God hardens at His arbitrary will and pleasure. If, therefore, He hardened me so that I could not believe, He is to blame, not I. Why does He find fault with me for not believing? If He is supreme, who can resist His will?” *Paul*. “Suppose He did harden you so that you could not believe, what have you to say about it? Shut your mouth! God does as He pleases with you. You are simply a lump of clay in the hands of a potter, and must be content to be what the potter makes you.”

From this point of view it must be said that the objector has the best of it, and that Paul’s answer is no answer. Regarded as an argument, it is an argument from an analogy which is no analogy. Man, on God’s own showing, is not a lump of senseless clay. He is a sentient, reasoning being, endowed by God with the power of self-determination. God Himself cannot and does not treat him as a lump of clay; and to assert such a relation between God and man made in God’s image, is to assert what is contrary to common sense and to God’s own declarations and assumptions in Scripture. The objector might well turn upon Paul and say,

“Well, then, if man is only a lump of clay, and therefore without right or power to reply, who, pray, art *thou* that repliest *for* God? Thou art, on thine own showing, a lump of clay like myself. If clay cannot and must not reason nor answer, what is the peculiar quality of *thy* clay which entitles thee to speak as God’s advocate?”

It is quite safe to say that Paul is too good a reasoner, and too well acquainted with the character, the word, and the economy of God as displayed in the history of his own race, to be betrayed into any such logical absurdity as this; too thoroughly humane, too mindful of his own deep doubts and questionings, too transparently candid to meet even a conceited and presumptuous argument with a counter-argument consisting of a bare dogma and a false analogy. Paul does not admit that God made the Jew sin. He does not admit that God made the Jew incapable of believing. He does not admit that the responsibility for the Jew’s rejection lies anywhere but with himself.

Yet even the figure of the potter and the clay, properly understood, might have suggested to the angry Jew something beside the thought of sovereign power and will arbitrarily molding helpless matter.

### THE POTTER AND THE CLAY

The illustration is a common one in the Old Testament, and it is reasonable that Paul’s use of it should be colored by its usage there.

It occurs in <sup>2481</sup>Jeremiah 18:1-10. Jeremiah, in great despondency over the demoralization of Israel was bidden to go down to the potter’s house. The potter shaped a vessel on the wheel, but, owing to some defect in the clay, the vessel was marred. So the potter made, of the same lump, another vessel different from that which he had at first designed. He did not throw away the clay, but his skill prevailed to triumph over the defect, and to make a vessel, perhaps inferior to the first, yet still capable of use. So God had designed Israel for a high destiny, a royal nation, a peculiar people; but Israel defeated this destiny by its idolatries and rebellions. Hence God made it another and baser vessel. “The pressure of the potter’s hand was to be harder. Shame and suffering and exile — their land left desolate, and they themselves weeping by the waters of Babylon — this was the process to which they were now called on to submit.” The potter exercised

his power by making the vessel unto dishonor which he originally designed unto honor. Side by side with the potter's power over the clay, there goes, figuratively speaking, in the prophet's representation, the power of change and choice in the lump. "Ye are in my hand as this clay in the hand of the potter. If, when I am about to degrade the nation, they turn from their evil, I will repent of the evil. On the contrary, when I am planning for an honorable and powerful kingdom, if the people turn to evil, then I will repent of the good wherewith I said that I would benefit them." Israel has a power of choice. If it is made into a vessel unto dishonor, the fault is its own, but repentance and submission may change the issue.

Look again at <sup>2306</sup>Isaiah 29:16. This passage occurs in the prophecy concerning Jerusalem under the name of Ariel. The prophet predicts siege, thunder, and earthquake. He says that the Lord hath poured on the people the spirit of deep sleep, and hath closed their eyes and covered their heads, so that the prophetic vision appeals to them as a sealed letter to a man who can read, or as a writing to one who cannot read.

This is on the same line with the hardening of Pharaoh's heart. It is ascribed to the direct agency of God. But immediately there follows the statement of their own responsibility for their sin. The people have removed their heart from the Lord and worship Him with the lips only. *Therefore*, God will proceed to do marvelous and terrible works among them. O your perverseness! Think you can hide your counsel from God? "Surely your turning of things upside down shall be esteemed as the potter's clay, for shall the work say of him that made it, 'He made me not?' or shall the thing framed say of him that framed it, 'He hath no understanding?'" In other words, why do men think that they can escape God by hiding their purposes from Him? Shall God (the potter) be accounted as clay (the man)? Shall man ignore the fact that he was made by God, and act as if God had no understanding? The parallel between this utterance and that in Romans 9 will be evident at a glance.

<sup>2307</sup>Isaiah 45:9. The prophecy concerning Cyrus. God calls him, though a heathen, for the sake of Jacob His servant, and Israel His elect. In this call God asserts His sovereignty: "I am Jehovah and there is none else. I girded thee when thou knewest me not." This idea is further carried out by the figure of the potter and the clay. "Woe to him that striveth with his maker.



Let the potsherd strive with the potsherds of the earth. Shall the clay say to him that fashioned it, 'What makest thou?' or thy work, 'He hath no hands?'" The same thought appears in ver. 10. Shall a child remonstrate with its parents because they have brought into the world a being weak, ugly, or deformed? And again, in ver. 11: "Concerning the things to come will ye question me? Concerning my children and the work of my hands will ye lay commands upon me? It was I that made the earth and created the men upon it," etc.

Along with these declarations of absolute sovereignty, which silence the lips of men, stand exhortations which assume the power of free choice. "I said not unto the seed of Jacob 'Seek ye me in vain.'" "Assemble yourselves and come." "Let them take counsel together." "Turn ye unto me and be ye saved."

<sup>2608</sup> Isaiah 64:8. "And now Jehovah, thou art our Father. We are the clay, and thou art our fashioner, and the work of thy hands are we all." But ver. 5, "Behold thou wast wroth, and *we sinned*, and *we went astray: our iniquities* as the wind have carried us away. Thou hast delivered us into the hand of *our iniquities*." "Since thou art our fashioner, and we are the clay, look upon us: remember not iniquity forever."

By all these Old-Testament passages the idea of God dealing with men as lifeless clay, shaping them to eternal life or death according to His arbitrary will, is contradicted. The illustration points away from God's causing unbelief, to God's bearing with man's voluntary and persistent disobedience, and to His making of him the best that can be made consistently with divine justice and holiness. So far from accentuating rigid narrowness of purpose, arbitrary and inexorable destination of individuals to honor or dishonor, the illustration opens a vast range and free play of divine purpose to turn evil to good, and to shape men into obedient and faithful servants through divine chastisements. The potter does not make vessels in order to shiver them. God does not make men in order to destroy them. God ordains no man to eternal death. He desires to honor humanity, not to dishonor it; and the fact that men do become vessels unto dishonor, merely proves the power which God has lodged in the human will of modifying, and in a sense defeating, His sovereign purpose of love. He "will have all men to be saved and come to a knowledge of the truth;"

yet Christ comes to *His own*, and His own receive Him not, and He weeps as He exclaims, “Ye will not come unto me that ye might have life.”

(22.) The argument now proceeds in regular course from ver. 18, showing that the exercise of God’s sovereign right is marked by mercy even toward those who deserve His wrath. Are you disposed to construe the words “whom He will. He hardeneth” into an assertion of the arbitrary, relentless, and unjust severity of God? Suppose it can be shown that God, though the spontaneous recoil of His holy nature from sin moved Him to display His wrath and make known His power against men who were fit for destruction — *endured* these with much long-suffering.

This could easily be shown from the case of the Israelites them selves and of Pharaoh.

Did not this endurance imply opportunity to repent, and assume that destruction was not God’s arbitrary choice, but theirs?

Still further, what if God, through this same endurance, was working, not only to save the Jewish people if possible, but also to carry out a larger purpose toward a people which, in His eternal counsels, He had destined for the glory of the messianic kingdom?

Here He introduces the subject of the inclusion of the Gentiles in the messianic kingdom. God is merciful in carrying out His will, but in His mercy He none the less carries out His will. Both His sovereignty and His mercy will be vindicated in His making a people for Himself from the Gentiles and from the believing Jews. What has Israel to say? The word of God has not been brought to nought by his rejection. The principle of divine selection which operated in Abraham and Jacob is carried out in the selection of believing Israel from the unbelieving mass, and in the call of the Gentiles. The elective purpose of God was broader than Israel thought. In choosing Israel God was contemplating the salvation of the world, and did not abdicate His liberty to reject unbelievers, or to call others not Jews.

With this should be compared the discourse of Jesus in John 6 After having given a sign of His divine power and commission by the feeding of the multitudes, His announcement of Himself as the bread from heaven, the true and only life of the world, is met with a stupid, materialistic construction of His words, and with obstinate incredulity; whereupon He

says, “Ye also have seen me and believe not” (ver. 36). At this point He seems to pause and contemplate His failure to reach the Jews, and to ask Himself if His mission is indeed for nought. It is the answer to this inward question which explains the apparent disconnection of ver. 37 with what precedes. Though the Jews reject, yet God will have a people for Himself. “All that the Father giveth me shall come to me.” There is a clear foreshadowing here of the call of the Gentiles.

(25, 26.) But not only is God’s word not annulled; it is fulfilled. For He says, by the prophet Hosea, that He will call by the name *my people* those who are not His people, and that nation *beloved* which was not beloved; and in the Gentile lands, where God, by the punishment of exile, said to Israel, “Ye are not my people,” there God would visit them and recall them along with the Gentiles.

Here the apostle applies to the Gentiles what Hosea said of the Jews only. The tribes, by their lapse into idolatry, had placed themselves on the same footing with the Gentiles (not His people), so that the general truth could be applied to both. In <sup>2342</sup>Isaiah 49:22, the Gentiles are represented as restored to grace along, with the Jews.

(27-29.) But this people shall not consist of Gentiles only; for God says by Isaiah that a remnant shall be preserved out of Israel, a small number out of the great unbelieving mass, which shall attain to the salvation and privileges of the messianic kingdom: *a remnant*, for God in His righteous judgment will make a summary reckoning with the Jewish nation, and the great body of it shall be cut off; but a remnant shall be left as a seed by which the true people of God shall be perpetuated. This preservation of a remnant is a mark of divine mercy. But for this, the whole nation would have been destroyed like Sodom.

(30.) Paul now turns to the facts of human agency, moral freedom, and consequent responsibility, which, up to this point, have been kept in the shadow of the truth of divine sovereignty. There is a correspondence between God’s freedom in His government and the freedom of men in their faith and unbelief. He summarily states the truth which he develops in ch. 10; namely, *that Israel was the cause of its own rejection*, alluding at the same time incidentally to the cause of the Gentiles’ reception.

The reason why the Jews were rejected was because they did not seek after the righteousness which is by faith, but clung to the law, and sought to be justified by its works. The Gentiles, who had no revelation, and who therefore did not seek after righteousness in the New-Testament sense, nevertheless attained it, accepting it when it was offered, <sup>fa63</sup> and not being hindered by the legal bigotry and pretension of the Jew; but Israel, following after the law, which, in itself, is holy and just and good, and which was intended to lead to Christ, pursued it only as an external standard of righteousness, and on the side of legal observance, and so found a stumbling-block in the very Messiah to whom it. led them.

### CHAPTER 10.

The general statement in 9:30-33 is developed.

(1-3.) Israel was zealous for God, but without discernment of the true meaning and tendency of the law. Hence, in the endeavor to establish its own legal righteousness, it missed the righteousness of faith, the nature of which is expounded in this epistle.

(4-11.) They did not perceive that Christ brings the legal dispensation to an end in introducing Himself as the object of faith and the source of justifying righteousness. They accepted only the declaration of Moses concerning righteousness, that the man who keeps the law shall live by it, and did not see that the law, properly understood, implied also the work of grace and dependence on God. They regarded righteousness as something remote and to be attained only by laborious effort; whereas even Moses would have told them that Jehovah's help was near at hand to assist them in the daily understanding and keeping of the law. No one need be sent to heaven nor beyond the sea to bring back the explanation of its commandments, or to enable them to fulfill them. Still more plainly, to the same effect, spoke the righteousness of faith in Christ. No need to ascend to heaven to bring Him down. He has already descended to earth. No need to dive into the depths of the earth to bring Him up. He has already risen from the dead. They have only to accept by faith His death and his resurrection, and to confess Him who has accomplished in Himself the two great things which needed to be done. Such faith shall not put them to

shame. They shall be saved as if they had fulfilled all the necessary conditions themselves.

(12, 13.) Not only is this salvation *free*. It is also universal, to whosoever shall believe. Thus it appeals to the Gentile no less than to the Jew. It strikes at the notion that the Jew alone is the subject of messianic salvation; that the Gentile must enter the kingdom through the gate of Judaism. Both Jew and Gentile enter through faith only. There is no difference between the Jew and the Gentile. The Lord, who is Lord of both alike, dispenses His riches to all of both nations who call upon Him.

(14-21.) The Jew cannot plead in excuse for rejecting this salvation, either that he has not heard it announced, or that its universality is inconsistent with Old-Testament teaching. Both excuses are shattered upon Old-Testament declarations. It was prophesied by Isaiah that Israel would not all submit themselves to the Gospel. The good tidings has been proclaimed, but they have not believed the report. Faith comes by hearing, and they have heard the Gospel in their cities and synagogues. <sup>fa64</sup> Had Israel any reason to be surprised at the universality of the Gospel — its proclamation to the Gentiles? On the contrary, did not Israel know? Had not Moses and Isaiah prophesied that God would manifest His grace to the Gentiles, and that the Gentiles would receive it — yea, that through the Gentiles Israel should be brought back to God? Did not Isaiah prophesy that, notwithstanding God's long-suffering and entreaty, Israel would prove a disobedient and gainsaying nation?

Thus the argument is, Israel is responsible for its own rejection. In blind reliance on its original election, it has claimed a monopoly of divine favor, has made a stand for legal righteousness, and has rejected the gospel message of salvation by faith. It has thus repelled the offer of a *free* and *universal* salvation. For this it is without excuse. It was warned by its own Scriptures of the danger of being superseded by the Gentiles, and the salvation of Christ was offered to it along with the Gentiles by Christ's ministers.

## CHAPTER 11.

In ch. 9 it is shown that when God elected Israel He did not abjure the right to reject them for good reason.

In ch. 10 this reason is shown to be their unbelief.

The question now arises: *Is this rejection complete and forever?* Paul proceeds to show that the rejection is not total, but partial; not eternal, but temporary; and that it shall subserve the salvation of mankind and of the Israelitish nation itself.

(2-6.) From the history of Elijah he shows how, in the midst of general moral defection and decline, God preserved a remnant of faithful ones; and declares that the same is true at the present time.

In virtue of His free grace displayed in His original election, God has not left the nation without a believing remnant. The elective purpose holds, though operating in a way different from Israel's vain and narrow conception of its nature and extent. The preservation of this remnant is a matter of God's free grace, not of Israel's merit.

(7-10.) The case then stands that Israel has not attained the righteousness which it sought (in the wrong way), but the chosen remnant *has* attained it, while the great mass of the nation was blinded according to the prophesy in Isaiah 29 and Psalm 69.

It is to be observed that, in those very chapters, the full responsibility of those who are punished is asserted; and that, in citing the Psalm, Paul renders the Hebrew *for those who are in security* by the words *for a recompense*, thus indicating a just retribution.

(11, 12.) The rejection of the Jews, however, is not total nor final, and it works for two ulterior ends: first, the conversion of the Gentile; second, the restoration of the Jews by means of the converted Gentiles.

(13-15.) Hence Paul labors the more earnestly for the Gentiles, with a view to promote the salvation of his own race.

(16-24.) The Gentiles, however, are warned against entertaining contempt for the Jews on account of their own position in the messianic kingdom. However lapsed, Israel still retains the character of God's holy nation impressed in its original call; and this original call, represented in the fathers, implies its future restoration. So far from despising them, the Gentiles are to remember that they themselves are not the original stock, but only a graft; and to take warning by the history of Israel, that the

called may be rejected, and that they, by unbelief, disobedience, and rebellion, may, like Israel, forfeit their high privilege. “If God spared not the natural branches, take heed lest He also spare not thee.” “Behold, therefore, the *goodness* and *severity* of God: on them which fell, severity, but toward thee goodness, *if thou continue in His goodness; otherwise thou also shalt be out off*” Israel, too, shall be restored to its place in God’s kingdom, grafted in again, *if they continue not in unbelief*; much more, since they are natural branches, and the tree is their own native stock.

(25-32.) Thus, then, the plan of God shall work itself out: the purpose, so much of which was enshrouded in mystery, shall at last reveal its full, grand proportions. Through the Gentile, Israel shall attain the righteousness of faith in the Deliverer out of Zion. God has made no mistake. He does not repent His original call, nor the displays of His divine grace to Israel, nor the special aptitudes with which He endowed it, in order to make it the special vehicle of His salvation. Jew and Gentile have alike been unbelievers and disobedient, but the unbelief of both has been overruled to the inclusion of both in God’s messianic kingdom. Thus the argument which opened at the beginning of the epistle with the condemnation of all, closes with mercy upon all.

## CHAPTER 12

1. *I beseech* (παρακαλῶ). See on *consolation*, <sup><ε16></sup>Luke 6:24.

*By the mercies* (διὰ τῶν οἰκτιρμῶν). *By*, not as an adjuration, but as presenting the motive for obedience. I use the compassion of God to move you to present, etc.

*Present*. See on ch. <sup><ε13></sup>6:13. It is the technical term for presenting the Levitical victims and offerings. See <sup><ε22></sup>Luke 2:22. In the Levitical sacrifices the offerer placed his offering so as to face the Most Holy Place, thus bringing it before the Lord.

*Bodies*. Literally, but regarded as the outward organ of the will. So, expressly, <sup><ε13></sup>Romans 6:13, 19; <sup><ε50></sup>2 Corinthians 5:10. Compare <sup><ε15></sup>Romans 7:5, 23. Hence the exhortation to glorify God *in the body* (<sup><ε11></sup>1 Corinthians 6:20; compare <sup><ε12></sup>Philippians 1:20; <sup><ε40></sup>2 Corinthians 4:10). So the body is called *the body of sin* (<sup><ε11></sup>Romans 6:6; compare <sup><ε11></sup>Colossians 2:11). In later Greek usage slaves were called σώματα *bodies*. See <sup><ε13></sup>Revelation 18:13.

*A living sacrifice* (θυσίαν ζῶσαν). Living, in contrast with the *slain* Levitical offerings. Compare ch. 6:8, 11. “How can the body become a sacrifice? Let the eye look on no evil, and it is a sacrifice. Let the tongue utter nothing base, and it is an offering. Let the hand work no sin, and it is a holocaust. But more, this suffices not, but besides we must actively exert ourselves for good; the hand giving alms, the mouth blessing them that curse us, the ear ever at leisure for listening to God” (Chrysostom).

*Acceptable* (εὐάρεστον). Lit., *well-pleasing*.

*Which is your reasonable service* (τὴν λογικὴν λατρείαν). Explaining the whole previous clause. *Service*, see on ch. 9:4. The special word for the service rendered by the Israelites as the peculiar people of God is very significant here. *Reasonable*, not in the popular sense of the term, as a thing *befitting* or *proper*, but *rational*, as distinguished from merely external or material. Hence nearly equivalent to *spiritual*. So Rev., in margin. It is in harmony with the highest reason.



2. *Conformed — transformed* (συσχηματίζεσθε — μεταμορφουθήε). See on was *transfigured*, <sup><17></sup>Matthew 17:2. For *conformed to*, Rev., correctly, *fashioned according to*.

*Mind* (νοός). See on ch. <sup><17></sup>7:23. Agreeing with *reasonable service*.

*That good and acceptable and perfect will*. Better to render the three adjectives as appositional. “May prove what is the will of God, what is good,” etc. The other rendering compels us to take *well-pleasing* in the sense of *agreeable to men*.

3. *Not to think*, etc. The play upon φρονεῖν *to think* and its compounds is very noticeable. “Not to be *high-minded* (*hyperphronein*) above what he ought to be *minded* (*phronein*), but to be *minded* (*phronein*) unto the *being sober-minded* (*sophronein*). See on <sup><17></sup>1 Peter 4:7.

*The measure of faith* (μέτρον πίστεως). An expression which it is not easy to define accurately. It is to be noted:

1. That the point of the passage is a warning against an undue self-estimate, and a corresponding exhortation to estimate one’s self with discrimination and sober judgment.
2. That Paul has a standard by which self-estimate is to be regulated. This is expressed by ὡς *as, according as*.
3. That this scale or measure is different in different persons, so that the line between conceit and sober thinking is not the same for all. This is expressed by ἐμέρισεν *hath imparted, distributed*, and ἐκάστω *to each one*.
4. The character of this measure or standard is determined by faith.

It must be observed that the general exhortation to a proper self-estimate is shaped by, and foreshadows, the subsequent words respecting differences of *gifts*. It was at this point that the tendency to self-conceit and spiritual arrogance would develop itself. Hence the precise definition of *faith* here will be affected by its relation to the differing gifts in ver. 6. Its meaning, therefore, must not be strictly limited to the conception of justifying faith in Christ, though that conception includes and is really the basis of every wider conception. It is faith as the condition of the powers and offices of

believers, faith regarded as spiritual insight, which, according to its degree, qualifies a man to be a prophet, a teacher, a minister, etc.; faith in its relation to character, as the only principle which develops a man's true character, and which, therefore, is the determining principle of the renewed man's tendencies, whether they lead him to meditation and research, or to practical activity. As faith is the sphere and subjective condition of the powers and functions of believers, so it furnishes a test or regulative standard of their respective endowments and functions. Thus the measure applied is distinctively a measure of faith. With faith the believer receives a power of discernment as to the actual limitations of his gifts. Faith, in introducing him into God's kingdom, introduces him to new standards of measurement, according to which he accurately determines the nature and extent of his powers, and so does not think of himself too highly. This measure is different in different individuals, but in every case faith is the determining element of the measure. Paul, then, does not mean precisely to say that a man is to think more or less soberly of himself according to the quantity of faith which he has, though that is true as a fact; but that sound and correct views as to the character and extent of spiritual gifts and functions are fixed by a measure, the determining element of which, in each particular case, is faith.

4. *Office* (πραξις). Lit., *mode of acting*.

5. *Being many* (οἱ πολλοὶ). Lit., *the many*. Rev., better, *who are many*.

*Every one* (τὸ δὲ καθ' εἷς). The literal phrase can only be rendered awkwardly: *and as to what is true according to one; i.e., individually, severally*. Compare, for a similar phrase, <sup>4149</sup>Mark 14:19; <sup>4150</sup>John 8:9.

6. *Prophecy*. See on *prophet*, <sup>4171</sup>Luke 7:26. In the New Testament, as in the Old, the prominent idea is not *prediction*, but the inspired delivery of warning, exhortation, instruction, judging, and making manifest the secrets of the heart. See <sup>4148</sup>1 Corinthians 14:3, 24, 25. The New-Testament prophets are distinguished from *teachers*, by speaking under direct divine inspiration.

*Let us prophesy*. Not in the Greek.

*According to the proportion of faith* (κατὰ τὴν ἀναλογίαν τῆς πίστεως). Ἐναλογία *proportion*, occurs only here in the New Testament. In

classical Greek it is used as a mathematical term. Thus Plato: “The fairest bond is that which most completely fuses and is fused into the things which are bound; and *proportion* (ἀναλογία) is best adapted to effect such a fusion” (“Timaeus,” 31). “Out of such elements, which are in number four, the body of the world was created in harmony and proportion” (“Timaeus,” 32). Compare “Politicus,” 257 The phrase here is related to the measure of faith (ver. 3). It signifies, according to the proportion defined by faith. The meaning is not the technical meaning expressed by the theological phrase *analogy of faith*, sometimes called *analogy of scripture*, i.e., the correspondence of the several parts of divine revelation in one consistent whole. This would require ἡ πίστις *the faith*, to be taken as *the objective rule of faith*, or *system of doctrine* (see on Acts 6:7), and is not in harmony with ver. 3, nor with *according to the grace given*. Those who prophesy are to interpret the divine revelation “according to the strength, clearness, fervor, and other qualities of the faith bestowed upon them; so that the character and mode of their speaking is conformed to the rules and limits which are implied in the proportion of their individual degree of faith” (Meyer).

**7. Ministering** (διακονία). *Let us wait on* is supplied. Lit., *or ministry in our ministry*. The word appears in the New Testament always in connection with the service of the Christian Church, except Luke 10:40, of Martha’s serving; Hebrews 1:14, of the ministry of angels, and 2 Corinthians 3:7, of the ministry of Moses. Within this limit it is used,

**1.** *Of service in general*, including all forms of christian ministrations tending to the good of the christian body (1 Corinthians 12:5; Ephesians 4:13; 2 Timothy 4:11). Hence,

**2.** *Of the apostolic office and its administration;*

(a) generally (Acts 20:24; 2 Corinthians 4:1; 1 Timothy 1:12);  
or

(b) defined as a ministry of reconciliation, of the word, of the Spirit, of righteousness (2 Corinthians 5:18; Acts 6:4; 2 Corinthians 3:8, 9). It is not used of the specific office of a deacon; but the kindred word **διάκονος** occurs in that sense (Philippians 1:1; 1 Timothy 3:8, 12). As the word is employed in connection with both the higher

and lower ministrations in the Church (see <sup><401></sup>Acts 6:1, 4), it is difficult to fix its precise meaning here; yet as it is distinguished here from prophecy, exhortation, and teaching, it may refer to some more practical, and, possibly, minor form of ministry. Moule says: "Almost any work other than that of inspired utterance or miracle-working may be included in it here." So Godet: "An activity of a practical nature exerted in action, not in word." Some limit it to the office of deacon.

*Teaching.* Aimed at the understanding.

**8. Exhortation.** Aimed at the heart and will. See on *consolation*, <sup><416></sup>Luke 6:24. Compare <sup><440></sup>1 Corinthians 14:3; <sup><406></sup>Acts 4:36, where Rev. gives *son of exhortation*.

*He that giveth* (ὁ μεταδιδούς). Earthly possessions. The preposition *μετά* indicates *sharing with*. He that *imparteth*. Compare <sup><403></sup>Ephesians 4:28; <sup><411></sup>Luke 3:11.

*Simplicity* (ἀπλότητι). See on *single*, <sup><412></sup>Matthew 6:22, and compare <sup><505></sup>James 1:5, where it is said that God gives *ἀπλῶς simply*. See note there. In <sup><400></sup>2 Corinthians 8:2; 9:11, 13, the A.V. gives *liberality*; and in <sup><501></sup>James 1:5, *liberally*. Rev. accepts this in the last-named passage, but gives *singleness* in margin. In all the others *liberality* is, at best, very doubtful. The sense is unusual, and the rendering *simplicity* or *singleness* is defensible in all the passages.

*He that ruleth* (ὁ προϊστάμενος). Lit., *he that is placed in front*. The reference is to any position involving superintendence. No special ecclesiastical office is meant. Compare <sup><508></sup>Titus 3:8, to *maintain* good works; the idea of *presiding over* running into that of *carrying on* or *practicing*. See note there. Compare also *προστάτις succorer*, <sup><512></sup>Romans 16:2, and see note.

*With diligence* (ἐν σπουδῇ). See on Jude 3. In <sup><415></sup>Mark 6:25; <sup><413></sup>Luke 1:39, it is rendered *haste*. In <sup><411></sup>2 Corinthians 7:11, *carefulness* (Rev., *earnest care*). In <sup><412></sup>2 Corinthians 7:12, *care* (Rev., *earnest care*). In <sup><408></sup>2 Corinthians 8:8, *forwardness* (Rev., *earnestness*). In <sup><416></sup>2 Corinthians 8:16, *earnest care*.

*With cheerfulness* (ἐν ἰλαρότητι). Only here in the New Testament. It reappears in the Latin *hilaritas*; English, *hilarity*, *exhilarate*. “The joyful eagerness, the amiable grace, the affability going the length of gayety, which make the visitor a sunbeam penetrating into the sick-chamber, and to the heart of the afflicted.”

**9. Love** (ἡ ἀγάπη). The article has the force of *your*. See on *loveth*, <sup><485></sup>John 5:20.

*Without dissimulation* (ἀνυπόκριτος). Rev., without *hypocrisy*. See on *hypocrites*, <sup><423></sup>Matthew 23:13.

*Abhor* (ἀποστυγοῦντες). Lit., *abhorring*. The only simple verb for *hate* in the New Testament is *μισέω*. *Στυγέω*, quite frequent in the classics, does not occur except in this compound, which is found only here. The kindred adjective *στυγητός* *hateful*, is found <sup><508></sup>1 Timothy 3:3. The original distinction between *μισέω* and *στυγέω* is that the former denotes *concealed* and *cherished* hatred, and the latter hatred *expressed*. The preposition *ἀπό* *away from*, may either denote *separation* or be merely *intensive*. An intense sentiment is meant: *loathing*.

*Cleave* (κολλώμενοι). See on *joined himself*, <sup><455></sup>Luke 15:15. Compare <sup><473></sup>Acts 17:34; <sup><416></sup>1 Corinthians 6:16.

**10. Be kindly affectioned** (φιλόστοργοι). Only here in the New Testament. From *στέργω* *to love*, which denotes peculiarly a *natural* affection, a sentiment innate and peculiar to men as men, as distinguished from the love of *desire*, called out by circumstance. Hence of the natural love of kindred, of people and king (the relation being regarded as founded in nature), of a tutelary God for a people. The word here represents Christians as bound by a family tie. It is intended to define more specifically the character of *φιλαδελφία* *brotherly love*, which follows, so that the exhortation is “love the brethren in the faith as though they were brethren in blood” (Farrar). Rev., *be tenderly affectioned*; but the A.V., in the word *kindly* gives the real sense, since *kind* is originally *kinned*; and *kindly* affectioned is having the affection of *kindred*.

*In honor preferring one another* (τῇ τιμῇ ἀλλήλους προηγούμενοι). The verb occurs only here. It means *to go before as a guide*. *Honor* is the honor due from each to all. Compare <sup><508></sup>Philippians 2:3; <sup><427></sup>1 Peter 2:17;

5:5. Hence, *leading the way in showing the honor that is due*. Others render *anticipating* and *excelling*.

**11. Slothful** (ὀκνηροί). From ὀκνέω *to delay*.

*In business* (τῇ σπουδῇ). Wrong. Render, as Rev., *in diligence*; see on ver. 8. Luther, “in regard to zeal be not lazy.”

*Fervent* (ζέοντες). See on <sup><4185></sup>Acts 18:25.

*The Lord* (τῷ Κυρίῳ). Some texts read *καιρῶ* *the time* or *opportunity*, but the best authorities give *Lord*.

**12. Continuing instant** (προσκαρτεροῦντες). Compare <sup><4104></sup>Acts 1:4; 6:4. Rev., *steadfastly* for *instant*, which has lost its original sense of *urgent* (Latin, *instare to press upon*). Thus Latimer: “I preached at the *instant* request of a curate.” Compare A. V., <sup><4174></sup>Luke 7:4; <sup><4247></sup>Acts 26:7.

**13. Distributing** (κοινωνοῦντες). Rev., *communicating to*. The meaning is *sharing in the necessities*; taking part in them as one’s own. So <sup><5157></sup>Romans 15:27; <sup><5452></sup>1 Timothy 5:22; 2 John 11; <sup><5124></sup>Hebrews 2:14; <sup><6043></sup>1 Peter 4:13. See on *partners*, <sup><4181></sup>Luke 5:10; *fellowship*, <sup><4422></sup>Acts 2:42; <sup><6103></sup>1 John 1:3; 2 John 11.

*Given to hospitality* (φιλοξενίαν διώκοντες). Lit., *pursuing hospitality*. For a similar use of the verb compare <sup><5441></sup>1 Corinthians 14:1; <sup><5155></sup>1 Thessalonians 5:15; <sup><5824></sup>Hebrews 12:14; <sup><6181></sup>1 Peter 3:11. A necessary injunction when so many Christians were banished and persecuted. The verb indicates not only that hospitality is to be furnished when sought, but that Christians are to seek opportunities of exercising it.

**14. Bless** (εὐλογεῖτε). See on *blessed*, <sup><6003></sup>1 Peter 1:3.

*Them that persecute* (τοὺς διώκοντας). See on <sup><4156></sup>John 5:16. It has been suggested that the verb *pursuing* in ver. 13 may have suggested *the persecutors* here. *Pursue* hospitality toward the brethren as the wicked *pursue* them.

*Curse not*. Plutarch relates that when a decree was issued that Alcibiades should be solemnly cursed by all the priests and priestesses, one of the latter declared that her holy office obliged her to make prayers, but not execrations (“Alcibiades”).

**16. *Condescend to men of low estate* (τοῖς ταπεινοῖς συναπαγόμενοι).**

Rev., *to things that are lowly*. Τοῖς ταπεινοῖς *to the lowly* may mean either *lowly men* or *lowly things*. The verb literally means *being carried off along with*; hence *yielding* or *submitting to*, and so *condescending*. Compare <sup><402></sup>Galatians 2:13, and see on <sup><407></sup>2 Peter 3:17, in which passages it has a bad sense from the context. According to the original sense, the meaning will be, *being led away with lowly things* or *people*; i.e. being drawn into sympathy with them. Farrar suggests *letting the lowly lead you by the hand*. Meyer, who maintains the neuter, explains: “The lowly things ought to have for the Christian a force of attraction, in virtue of which he yields himself to fellowship with them, and allows himself to be guided by them in the determination of his conduct. Thus Paul felt himself compelled to enter into humble situations.” On the other hand, Godet, maintaining the masculine, says: “The reference is to the most indigent and ignorant and least influential in the Church. It is to them the believer ought to feel most drawn. The antipathy felt by the apostle to every sort of spiritual aristocracy, to every caste-distinction within the Church, breaks out again in the last word.” *Condescend* is a feeble and inferential rendering, open to construction in a patronizing sense; yet it is not easy to furnish a better in a single word. <sup>fa65</sup> The idea, then, fully expressed is, “set not your mind on lofty things, but be borne *away* (ἀπό) from these by the current of your Christian sympathy *along with* (σύν) things which are humble.”

*In your own conceits* (παρ' ἑαυτοῖς). Lit., *with yourselves*; in your own opinion. See ch. 11:25, and compare <sup><408></sup>Acts 26:8, “incredible *with you*,” i.e., in your judgment.

**17. *Provide* (προνοοούμενοι).** The A.V. uses *provide* in its earlier and more literal meaning of *taking thought in advance*. This has been mostly merged in the later meaning of *furnish*, so that the translation conveys the sense of providing honestly for ourselves and our families. Better, as Rev., *take thought for*. <sup>fa66</sup> The citation is from <sup><409></sup>Proverbs 3:4, and varies from both Hebrew and Septuagint. Hebrew: *And thou shalt find favor and good understanding in the eyes of God and man*. Septuagint: *And thou shalt find favor and devise excellent things in the sight of the Lord and of men*. Compare <sup><410></sup>2 Corinthians 8:21. Construe *in the sight of all men* with the verb, not with *honorable*. Men’s estimate of what is honorable is not the standard.

**18. *If it be possible.*** Not *if you can*, but *if others will allow*. The phrase is explained by *as much as lieth in you* (τὸ ἐξ ὑμῶν), lit., *as to that which proceeds from you, or depends on you*. “All your part is to be peace” (Alford).

**19. *Give place unto wrath*** (δότε τόπον τῇ ὀργῇ). *Wrath* has the article: *the wrath*, referring to the divine wrath. *Give place* is give room for it to work. Do not get in its way, as you will do by taking vengeance into your own hands. Hence as Rev., in margin, and American Rev., in text, *give place unto the wrath of God*.

***Vengeance is mine*** (ἐμοὶ ἐκδίκησις). Lit., *unto Me is vengeance*. The Rev. brings out better the force of the original: *Vengeance belongeth unto Me*. The quotation is from <sup>4525</sup>Deuteronomy 32:35. Hebrew, *To me belongs vengeance and requital*. Septuagint, *In the day of vengeance I will requite*. The antithesis between vengeance by God and by men is not found in Deuteronomy. Compare <sup>3818</sup>Hebrews 10:30. Dante, listening to Peter Damiano, who describes the abuses of the Church, hears a great cry. Beatrice says:

*“The cry has startled thee so much,  
In which, if thou hadst understood its prayers,  
Already would be known to thee the vengeance  
Which thou shalt look upon before thou diest.  
The sword above here smiteth not in haste,  
Nor tardily, howe’er it seem to him  
Who, fearing or desiring, waits for it.”  
“Paradiso,” 22, 12-18.*

Compare Plato: *Socrates*, “And what of doing evil in return for evil, which is the morality of the many — is that just or not? *Crito*, Not just. *Socrates*, For doing evil to another is the same as injuring him? *Crito*, Very true. *Socrates*, Then we ought not to retaliate or render evil for evil to any one, whatever evil we may have suffered from him.... This opinion has never been held, and never will be held by any considerable number of persons” (“*Crito*,” 49). Epictetus, being asked how a man could injure his enemy, replied, “By living the best life himself.” The idea of *personal vindictiveness* must be eliminated from the word here. It is rather *full meting out of justice to all parties*.



20. *Feed* (ψώμιζε). See on *sop*, <sup><4839</sup>John 13:26. The citation from <sup><1529</sup>Proverbs 25:21, 22, closely follows both Hebrew and Septuagint.

*Shalt heap* (σωρεύσεις). Only here and <sup><5016</sup>2 Timothy 3:6.

*Coals of fire*. Many explain: The memory of the wrong awakened in your enemy by your kindness, shall sting him with penitence. This, however, might be open to the objection that the enemy's pain might gratify the instinct of revenge. Perhaps it is better to take it, that kindness is as effectual as coals of fire. Among the Arabs and Hebrews the figure of "coals of fire" is common as a symbol of divine punishment (<sup><1981</sup>Psalm 18:13). "The Arabians call things which cause very acute mental pain, *burning coals of the heart and fire in the liver*" (Thayer, "Lexicon"). Thomas De Quincey, referring to an author who calls this "a fiendish idea," says:

"I acknowledge that to myself, in one part of my boyhood, it *did* seem a refinement of malice. My subtilizing habits, however, even in those days, soon suggested to me that this aggravation of guilt in the object of our forgiveness was not held out as *the motive* to the forgiveness, but as *the result* of it; secondly, that perhaps no aggravation of his guilt was the point contemplated, but the salutary stinging into life of his remorse hitherto sleeping" ("Essays on the Poets").

## CHAPTER 13

On the circumstances which are supposed to have called out the first part of this chapter, see Farrar, “Life and Work of Paul,” 2, 260 sqq.

1. *Every soul*. Every man. See on ch. 11:3.

*Higher powers* (ἐξουσίαις ὑπερεχούσαις). Lit., *authorities which have themselves over*. See on <sup><412></sup>Mark 2:10; <sup><412></sup>John 1:12.

*The powers that be* (αἱ δὲ οὐσαι). Lit., *the existing*. Powers is not in the text, and is supplied from the preceding clause.

*Are ordained* (τεταγμένοι εἰσίν). Perfect tense: Have been ordained, and the ordinance remains in force. See on *set under authority*, <sup><412></sup>Luke 7:8.

2. *He that resisteth* (ὁ ἀντιτασσόμενος). Lit., *setteth himself in array against*. See on <sup><412></sup>1 Peter 5:5; <sup><412></sup>Acts 18:6.

*Resisteth* (ἀνθέστηκεν). Rev., better, *withstandeth*. See on ch. 9:19.

*Ordinance* (δικταγή). From τάσσω *to put in place*, which appears in the first *resisteth*. He *setteth* himself against that which is divinely *set*.

*Damnation* (κρίμα). Judicial sentence. Rev., better, *judgment*.

4. *Beareth* (φορεῖ). *Beareth* and *weareth*. A frequentative form of φέρω *to bear*.

*Sword* (μάχαιραν). See on <sup><412></sup>Revelation 6:4. Borne as the symbol of the magistrate’s right to inflict capital punishment. Thus Ulpian: “They who rule whole provinces have the right of the sword (*jus gladii*).” The Emperor Trajan presented to a provincial governor, on starting for his province, a dagger, with the words, “*For me*. If I deserve it, *in me*.”

6. *Pay ye tribute* (φόρους τελεῖτε). *Τελεῖτε ye pay* is, literally, *ye accomplish* or *fulfill* carrying the sense of the fulfillment of an obligation. Φόρους *tribute* is from φέρω *to bring* something brought. Rev. makes the verb indicative, *ye pay*.

*God's ministers* (λειτουργοὶ Θεοῦ). See on *ministration*, <sup><412></sup>Luke 1:23, and *ministered*, <sup><412></sup>Acts 13:2. In ver. 4, *διάκονος* is used for *minister*. The word here brings out more fully the fact that the ruler, like the priest, discharges a divinely ordained service. Government is thus elevated into the sphere of religion. Hence Rev., *ministers of God's service*.

*Attending continually*. The same word as *continuing steadfastly* in ch. 12:12.

7. *To all*. Probably all *magistrates*, though some explain all *men*.

*Tribute — custom* (φόρον — τέλος). *Tribute on persons: custom on goods*.

8. *Another* (τὸν ἕτερον). Lit., *the other*, or the *different one*, the word emphasizing more strongly the distinction between the two parties. Rev., *his neighbor*.

9. *Thou shalt not commit adultery*, etc. Omit *thou shalt not bear false witness*. The seventh commandment precedes the sixth, as in <sup><410></sup>Mark 10:19; <sup><412></sup>Luke 18:20; <sup><411></sup>James 2:11.

*It is briefly comprehended* (ἀνακεφαλαιοῦται). Only here and <sup><411></sup>Ephesians 1:10. Rev., *it is summed up*. *Ἀνά* has the force of *again* in the sense of recapitulation. Compare <sup><410></sup>Leviticus 19:18. The law is normally a unit in which there is no real separation between the commandments. "Summed up in one word." The verb is compounded, not with *κεφαλή* *head*, but with its derivative *κεφάλαιον* *the main point*.

*Namely thou shalt love*, etc. (ἐν τῷ ἀγαπήσεις). The Greek idiom is, it is summed up *in the thou shalt love*, the whole commandment being taken as a substantive with the definite article.

*Neighbor* (τὸν πλησίον). See on <sup><410></sup>Matthew 6:43.

11. *And that knowing the time — now*. Referring to the injunction of ver. 8. *Knowing*, seeing that ye know. *The time* (τὸν καιρόν), the particular season or juncture. Rev., *season*. See on <sup><411></sup>Matthew 12:1. *Now* (ἤδη), better, *already*.

*Our salvation* (ἡμῶν ἡ σωτηρία). Others, however, and better, as Rev., construe ἡμῶν *of us* (*salvation of us*, i.e., *our*) with *nearer*, and render

*salvation is nearer to us.* This is favored by the order of the Greek words. The other rendering would lay an unwarranted emphasis on *our*. The reference is apparently to the Lord's second coming, rather than to future glory.

**12. *Is far spent*** (προέκοψεν). The A.V. gives a variety of renderings to this verb. <sup><412></sup>Luke 2:52, *increased*; <sup><4114></sup>Galatians 1:14, *profited*; <sup><310></sup>2 Timothy 3:9, *proceed*; 13, *wax*. The word originally means *to beat forward* or *lengthen out by hammering*. Hence *to promote*, and intransitively *to go forward* or *proceed*.

*Let us cast off* (ἀποθώμεθα). As one puts off the garments of the night. For this use of the simple τίθημι, see on *giveth his life*, <sup><311></sup>John 10:11.

**13. *Honestly*** (εὐσχημόνως). *Honest* is originally *honorable*, and so here. Compare Wyclif's version of <sup><4223></sup>1 Corinthians 12:23: "And the members that be *unhonest* have more *honesty*; for our *honest* members have need of none." From εὖ *well*, σχῆμα *fashion*. See on <sup><4170></sup>Matthew 17:2. Hence *becomingly*. Compare <sup><444></sup>1 Corinthians 14:40; <sup><3412></sup>1 Thessalonians 4:12. The word refers more particularly to the outward life, and thus accords with *walk*, and *in the day* the time of observation.

*Rioting* (κώμοις). Lit., *revellings*. See on <sup><4003></sup>1 Peter 4:3.

*Drunkenness* (μέθαις). See on <sup><4234></sup>Luke 21:34; <sup><410></sup>John 2:10.

*Wantonness* (ἀσελγείαις). See on *lasciviousness*, <sup><4102></sup>Mark 7:22. All these three are plural: *rioting*, *drunkennesses*, *wantonnesses*.

*Envyng* (ζήλω). Rev., *jealousy*. See on <sup><3134></sup>James 3:14.

**14. *Provision*** (πρόνοιαν). Etymologically akin to *take thought for*, in ch. 13:17.

*Flesh*. In the moral sense: the depraved nature.

## CHAPTER 14

1. *Weak in the faith.* Probably referring to a class of Jewish Christians with Essenic tendencies. <sup>fa67</sup> Better, as Rev., *in faith*, the reference being to faith in Christ, not to christian doctrine. See on <sup><416E></sup> Acts 6:7.

*Receive ye* (προσλαμβάνεσθε). Into fellowship. See on <sup><4162></sup> Matthew 16:22.

*Doubtful disputations* (διακρίσεις διαλογισμῶν). Lit., *judgings of thoughts*. The primary meaning of διαλογισμός is a *thinking-through* or *over*. Hence of those speculations or reasonings in one's mind which take the form of *scruples*. See on <sup><4172></sup> Mark 7:21. Διάκρισις has the same sense as in the other two passages where it occurs (<sup><4121></sup> 1 Corinthians 12:10; <sup><3514></sup> Hebrews 5:14); *discerning* with a view to forming a judgment. Hence the meaning is, "receive these weak brethren, but not for the purpose of passing judgment upon their scruples."

2. *Believeth that he may eat* (πιστεύει φαγεῖν). The A.V. conveys the sense of *having an opinion, thinking*. But the point is the strength or weakness of the man's *faith* (see ver. 1) as it affects his eating. Hence Rev., correctly, *hath faith to eat*.

*Herbs* (λάχανα). From λαχάινω to *dig*. Herbs grown on land cultivated by digging: *garden-herbs, vegetables*. See on <sup><4163></sup> Mark 4:32; <sup><4122></sup> Luke 12:42.

3. *Despise* (ἐξουθενείτω). The verb means literally *to throw out as nothing*. Rev., better, *set at nought*.

*Judge* (κρινέτω). *Judgment* is assigned to the *weak* brother, *contempt* to the *stronger*. Censoriousness is the peculiar error of the ascetic, contemptuousness of the liberal. A distinguished minister once remarked: "The weak brother is the biggest bully in the universe!" Both extremes are allied to spiritual pride.

*Hath received* (προσελάβετο). The aorist points to a definite time — when he believed on Christ, though there is still a reference to his present relation to God as determined by the fact of his reception then, which may warrant the rendering by the perfect.

4. *Who art thou?* (σὺ τίς εἶ) *Thou*, first in the Greek order and peculiarly emphatic. Addressing the weak brother, since *judgest* corresponds with *judge* in ver. 3.

*Servant* (οἰκέτην). Strictly, *household* servant. See on <sup>4128</sup>1 Peter 2:18. He is a servant in Christ's household. Hence not another *man's*, as A.V., but the servant of *another*, as Rev. Ἀλλότριον of *another* is an adjective.

*He shall be holden up* (σταθήσεται). Rev., *shall be made to stand*; better, both because the rendering is more truthful, and because it corresponds with the kindred verb *stand* — *he standeth, make him stand*.

*Is able* (δυνατεῖ). Stronger than δύναται *can*. The sense is, *is mighty*. Hence Rev., *hath power*.

5. *Esteemeth every day alike* (κρίνει πᾶσαν ἡμέραν). *Alike* is inserted. Lit., *judgeth every day*; subjects every day to moral scrutiny.

*Be fully persuaded* (πληροφορεῖσθω). Better, Rev., *assured*. See on most surely believed, <sup>4100</sup>Luke 1:1.

*In his own mind*. “As a boat may pursue its course uninjured either in a narrow canal or in a spacious lake” (Bengel).

6. *He that regardeth not — doth not regard it*. Omit.

7. *To himself*. But unto Christ. See ver. 8. Hence the meaning “a Christian should live for others,” so often drawn from these words, is not the teaching of the passage.

9. *Might be Lord* (κυριεύση). Lit., *might Lord it over*. Justifying the term *Lord* applied to Christ in vers. 6, 8.

10. *Why dost thou judge* (σὺ τί κρίνεις). *Thou* emphatic, in contrast with the Lord. So Rev., “*thou, why dost thou Judge?*” Referring to the weak brother. Compare *judge* as in ver. 4. The *servant of another* is here called *brother*.

*Judgment seat of Christ* (τῷ βήματι τοῦ Χριστοῦ). The best texts read Θεοῦ of *God* So Rev. For *judgment-seat*, see on *to set his foot on*, <sup>4105</sup>Acts 7:5.

**11. As I live**, etc. From <sup><2362></sup>Isaiah 45:23. Hebrew: *By myself I swear... that to me every knee shall bow, every tongue shall swear.* Septuagint the same, except *shall swear by God.*

*Shall confess* (ἐξομολογήσεται). Primarily, to acknowledge, confess, or profess from (ἐξ) the heart. To make a confession to one's honor; thence to praise. So <sup><4021></sup>Luke 10:21 (Rev., in margin, *praise for thank*); <sup><6191></sup>Romans 15:9. Here, as Rev. in margin, *shall give praise.* See on <sup><4125></sup>Matthew 11:25.

**13. Stumbling-block** (πρόσκομμα). Compare ch. 9:32, 33; 45:20. Σκάνδαλον *occasion of falling* is also rendered *stumbling-block* in other passages. Some regard the two as synonymous, others as related to different results in the case of the injured brother. So Godet, who refers *stumbling-block* to that which results in a wound, and *cause of stumbling* to that which causes a fall or sin.

**14. I know — am persuaded** (οἶδα — πέπεισμαι). “A rare conjunction of words, but fitted here to confirm against ignorance and doubt” (Bengel). For *I know*, see on <sup><4024></sup>John 2:4. The persuasion is not the result of his own reasoning, but of his fellowship *in the Lord Jesus*. So Rev, for *by the Lord*, etc.

*Unclean* (κοινὸν). Lit., *common*. In the Levitical sense, as opposed to *holy* or *pure*. Compare <sup><4022></sup>Mark 7:2, “With *defiled* (κοινᾶς *common*), that is to say, with *unwashed* hands.” See <sup><4024></sup>Acts 10:14.

**15. Be grieved** (λυπεῖται) The close connection with *destroy* indicates that the meaning falls short of *be destroyed*, but is stronger than *made to feel pain*. It is a *hurt* to conscience, which, while not necessarily fatal, may lead to violation or hardening of conscience, and finally to fall. Compare <sup><4020></sup>1 Corinthians 8:9-12.

*Meat* (βρῶμα). A general term for *food*.

*Charitably* (κατὰ ἀγάπην). Lit., *according to love*. Rev. *in love*. See on <sup><4002></sup>2 Peter 1:6.

*Him* (ἐκεῖνον). The pronoun has a strongly defining force, explained by the following phrase.

**16. *Your good*** (ὁμῶν τὸ ἀγαθόν). Referring, most probably, to the liberty of the strong. Others think that the whole Church is addressed, in which case *good* would refer to the *gospel doctrine*. <sup>fa68</sup>

***Be evil spoken of*** (βλασφημείσθω). See on *blasphemy*, <sup><4172></sup>Mark 7:22. In <sup><4101></sup>1 Corinthians 10:30, it is used of evil-speaking by members of the Church, which favors the reference of good to the strong.

**17. *The kingdom of God***. See on <sup><4101></sup>Luke 6:20, and compare <sup><4101></sup>Matthew 3:2. “The heavenly sphere of life in which God’s word and Spirit govern, and whose organ on earth is the Church” (Lange). Not the future, messianic kingdom.

***Meat and drink*** (βρῶσις καὶ πόσις). Rev., *eating and drinking*. Both words, however, occur frequently in the sense of A.V. *Meat* (βρῶμα), *that which is eaten*, occurs in ver. 15. The corresponding word for *that which is drunk* (πῶμα) is not found in the New Testament, though *πόμεν* *drink* occurs <sup><4104></sup>1 Corinthians 10:4; <sup><3910></sup>Hebrews 9:10, and both in classical and New-Testament Greek, *πόσις* *the act of drinking* is used also for *that which is drunk*. See <sup><4105></sup>John 6:55. A somewhat similar interchange of meaning appears in the popular expression, such a thing is *good eating*; also in the use of *living* for *that by which one lives*.

***Righteousness*** (δικαιοσύνη). On its practical, ethical side, as shown in moral rectitude toward *men*.

***Peace*** (εἰρήνη). Not *peace with God, reconciliation*, as ch. 5:1, but *mutual concord* among Christians.

***Joy*** (χαρὰ). Common joy, arising out of the prevalence of rectitude and concord in the Church. The whole chapter is concerned with the *mutual* relations of Christians, rather than with their relations to God

***In the Holy Ghost***. Most commentators construe this with *joy* only. Meyer says it forms one phrase. Compare <sup><4106></sup>1 Thessalonians 1:6 While this may be correct, I see no objection to construing the words with all these terms. So Godet: “It is this divine guest who, by His presence, produces them in the Church.”



**19. Things which make for peace** (τὰ τῆς εἰρήνης). Lit. *the things of peace*. So the next clause, *things of edification*. See on *build you up*, <sup><41B></sup>Acts 20:32. *Edification is upbuilding*.

*One another* (τῆς εἰς ἀλλήλους). The Greek phrase has a defining force which is lost in the translations. Lit., *things of edification, that, namely, which is with reference to one another*. The definite article thus points Paul's reference to individuals rather than to the Church as a whole.

**20. Destroy** (κατάλυε). A different word from that in ver. 15. It means *to loosen down*, and is used of the destruction of buildings. Hence according with *edification* in ver. 19. See on <sup><41B></sup>Mark 13:2; <sup><41B></sup>Acts 5:38.

*Work of God*. The christian brother, whose christian personality is God's work. See <sup><41B></sup>2 Corinthians 5:17; <sup><41B></sup>Ephesians 2:10; <sup><41B></sup>James 1:18.

*With offense* (διὰ προσκόμματος). Against his own conscientious scruple. Lit., *through or amidst offense*.

**21. To eat flesh — drink wine**. The two points of the weak brother's special scruple. Omit *or is offended or is made weak*.

**22. Hast thou faith** (σὺ πίστιν ἔχεις). The best texts insert ἦν *which*. "The faith *which* thou hast have thou to thyself," etc. So Rev.

*Condemneth* not himself (κρίνων). Rev., better, *judgeth*. Who, in settled conviction of the rightness of his action, subjects himself to no self-judgment after it.

*Alloweth* (δοκιμάζει). Rev., *approveth*. See on <sup><41B></sup>1 Peter 1:7. "Christian practice ought to be out of the sphere of morbid introspection."

**23. Faith**. In Christ. "So far as it brings with it the moral confidence as to what in general and under given circumstances is the right christian mode of action" (Meyer).

Some authorities insert here the doxology at ch. 16:25-27. According to some, the Epistle to the Romans closed with this chapter. Chapter 16 was a list of disciples resident at different points on the route, who were to be greeted. Phoebe is first named because Cenchreae would be the first stage. Ephesus would be the next stage, where Aquila and Priscilla would be found. Chapter 15 was a sort of private missive to be communicated to all

whom the messengers should visit on the way. The question seems to be almost wholly due to the mention of Aquila and Priscilla in ch. 16, and to the fact that there is no account of their migration from Ephesus to Rome, and of an after-migration again to Ephesus (~~STAB~~ 2 Timothy 4:19). But see on ch. 16:14.

Others claim that chs. 1-11, 16. were the original epistle; that Phoebe's journey was delayed, and that, in the interval, news from Rome led Paul to add 12-15.

Others again, that ch. 16 was written from Rome to Ephesus.

Against these theories is the stubborn fact that of the known extant MSS. of Paul (about three hundred) all the MSS. hitherto collated, including all the most important, give these chapters in the received connection and order, with the exception of the doxology. See on the doxology, ch. 16.

## CHAPTER 15

- 1. *Infirmities* (ἀσθενήματα)** Only here in the New Testament.
- 8. *Of the circumcision.*** Of those circumcised See on *the election*, ch. <sup><610></sup>11:7.
- 9. *It is written.*** The citations are from <sup><985></sup>Psalm 18:50, compare <sup><1251></sup>2 Samuel 22:50; <sup><626></sup>Deuteronomy 32:43; <sup><450></sup>Psalm 117:1; <sup><2311></sup>Isaiah 11:10.
- Confess.* Rev., *give praise.* See on ch. <sup><5411></sup>14:11.
- Sing* (ψαλῶ). See on <sup><5163></sup>James 5:13.
- 10. *Rejoice* (εὐφράνθητε).** Frequently in the New Testament of *merry-making.* <sup><929></sup>Luke 12:19; 15:23, 24. See on *fared sumptuously*, <sup><919></sup>Luke 16:19.
- 12. *Root.*** See on *Nazarene*, <sup><1023></sup>Matthew 2:23. *Root* is a sprout from the root.
- He that shall rise to reign.* Rev., *that ariseth to reign.* Literally from the Septuagint. *Ariseth to reign* is a paraphrase of the Hebrew *stands as banner.* Bengel says: “There is a pleasant contrast: the root is in the lowest place, the banner rises highest, so as to be seen even by the remotest nations.”
- Shall — hope.* So Septuagint, which is a free rendering of the Hebrew *seek* or *resort to.*
- 14.** Here the Epilogue of the Epistle begins. Bengel says: “As one street often leads men, leaving a large city, through several gates, so the conclusion of this Epistle is manifold.”
- Goodness* (ἀγαθωσύνης). See on ch. 3:12.
- To admonish* (νουθετεῖν). See on <sup><448></sup>Acts 20:31.
- 15. *I have written* (ἔγραψα).** Rev., *I write.* The epistolary aorist. See on <sup><613></sup>1 John 2:13.

*The more boldly* (τολμηρότερον). Not *too boldly*, but the more boldly because you are full of goodness.

*In some sort* (ἀπὸ μέρους). See on ch. 11:25. Rev., *in some measure*, qualifying *I write*, and referring to some passage in which he had spoken with especial plainness; as ch. <sup><612></sup>6:12, 19; 8:9; <sup><6117></sup>11:17; <sup><6148></sup>14:3, 4, 10, 13, 15, 20, etc.

**16. Minister** (λειτουργὸν). See on ch. 13:6.

*Ministering* (ἱεουργοῦντα). Only here in the New Testament. Lit., ministering *as a priest*.

*Offering up* (προσφορὰ). Lit., *the bringing to*, i.e., to the altar. Compare *doeth service*, <sup><6102></sup>John 16:2.

**17. Whereof I may glory** (τὴν καύχησιν). Rather, as Rev., my *glorying*, denoting *the act*. The *ground* of glorying would be *καύχημα* as in ch. 4:2; <sup><6104></sup>Galatians 6:4, etc.

*Those things which pertain to God* (τὰ πρὸς τὸν Θεόν). A technical phrase in Jewish liturgical language to denote the functions of worship (<sup><6107></sup>Hebrews 2:17; 5:1). According with the sacerdotal ideas of the previous verse.

**19. Signs — wonders**. See on <sup><6112></sup>Matthew 11:20.

*Round about* (κύκλω). Not, in a circuitous track to Illyricum, but Jerusalem and the regions round it. For the phrase, see <sup><6134></sup>Mark 3:34; 6:6, 36; <sup><6102></sup>Luke 9:12; <sup><6105></sup>Revelation 4:6. For the *facts*, Acts 13, 19.

*Illyricum*. Lying between Italy, Germany, Macedonia, and Thrace, bounded by the Adriatic and the Danube. The usual Greek name was Illyris. The name Illyria occurs in both Greek and Latin. Though the shore was full of fine harbors and the coast-land fertile, Greek civilization never spread on the coast. Dyrrachium or Epidamnus was almost the only Greek colony, and its history for centuries was a continuous conflict with the barbarous nations. In the time of the Roman Empire the name spread over all the surrounding districts. In the division between the Eastern and Western Empire it was divided into Illyris Barbara, annexed to the Western Empires and Illyris Graeca, to the Eastern, including, Greece, Epirus, and

Macedonia. The name gradually disappeared, and the country was divided between the states of Bosnia, Croatia, Serbia, Rascia, and Dalmatia. No mention of a visit of Paul occurs in the Acts. It may have taken place in the journey mentioned <sup><401></sup>Acts 20:1-3. <sup>fa69</sup>

*Fully preached* (πεπληρωκένας). Lit., *fulfilled* Some explain, have given the Gospel its full development so that it has reached every quarter.

**20. Have I strived** (φιλοτιμούμενος). The verb means originally *to be fond of honor*, and hence, from a love of honor, *to strive, be ambitious*. Compare <sup><418></sup>2 Corinthians 5:9; <sup><511></sup>1 Thessalonians 4:11. The correct sense is *to prosecute as a point of honor*.

*Foundation* (θεμέλιον). See on *settle*, <sup><650></sup>1 Peter 5:10.

**22. I have been hindered** (ένεκοπτόμην). Imperfect tense, denoting continuousness, and implying a succession of hindrances. Rev., *was hindered*. Hence *these many times*.

**23. Place** (τόπον). *Scope, opportunity*. So of Esau, <sup><527></sup>Hebrews 12:17. Compare <sup><529></sup>Romans 12:19; <sup><402></sup>Ephesians 4:27.

*Many* (ίκανών). See on *worthy*, <sup><400></sup>Luke 7:6. The primary meaning is *sufficient*, and hence comes to be applied to number and quantity; *many, enough*, as <sup><410></sup>Mark 10:46; <sup><433></sup>Luke 8:32; <sup><402></sup>Acts 9:23, etc. So, *long*, of time (<sup><431></sup>Acts 8:11; 27:9). *Worthy*, i.e., sufficient for an honor or a place (<sup><400></sup>Mark 1:7; <sup><400></sup>Luke 7:6; <sup><650></sup>1 Corinthians 15:9). *Adequate* (<sup><402></sup>2 Corinthians 2:16; 3:5). *Qualified* (<sup><512></sup>2 Timothy 2:2). Here the sense might be expressed *by for years enough*.

**24. Spain**. The usual Greek name is *Iberia*. Paul adopts a modification of the Roman name, *Hispania*.

*In my journey* (διαπορευόμενος). Lit., *journeying through*, or *as I pass through*.

*To be brought on my way* (προπεμφθήνας). Escorted. See on <sup><415></sup>Acts 15:3.

*Filled* (έμπλησθώ). Lit., *filled full*: satiated. Compare <sup><447></sup>Acts 14:17; <sup><413></sup>Luke 1:53. Rev., *satisfied*.

**26. Contribution** (κοινωνία). See on *fellowship*, <sup><415></sup>Acts 2:42.

*Poor saints* (πτωχὸς τῶν ἁγίων). More literally, and better, *the poor of the saints*. Rev., *among the saints*. All the saints were not poor.

**27. To minister** (λειτουργῆσαι). See on ch. 13:6. By using this word for *priestly service*, Paul puts the ministry of almsgiving on the footing of a sacrificial service. It expresses the worship of giving.

**28. Sealed — this fruit.** Secured to them the product of the contribution. See on <sup><4033></sup>John 3:33; <sup><620></sup>Revelation 22:10.

**29. Gospel.** Omit, and read *blessing of Christ*.

**30. Strive together** (συναγωνίσασθαι). The simple verb is used of contending in the games, and implies strenuous effort. Here *earnest prayer*.

**31. Them that do not believe** (τῶν ἀπειθούντων). See on ch. 10:21. Better, Rev., *them that are disobedient*.

**32. With you be refreshed** (συναναπαύσωμαι ὑμῖν). See on *give rest*, <sup><4113></sup>Matthew 11:28.

## CHAPTER 16

1. *I commend* (συνίστημι). See on ch. 3:5.

*Phoebe*. The bearer of the epistle. The word means *bright*. In classical Greek an epithet of Artemis (Diana) the sister of Phoebus Apollo.

*Servant* (διάκονον). The word may be either masculine or feminine. Commonly explained as *deacons*. The term *διακόνισσα* *deacons* is found only in ecclesiastical Greek. The “Apostolical Constitutions” <sup>fa70</sup> distinguish deacons from widows and virgins, prescribe their duties, and a form for their ordination. Pliny the younger, about A.D. 104, appears to refer to them in his letter to Trajan, in which he speaks of the torture of two maids who were called *ministrae* (female ministers). The office seems to have been confined mainly to widows, though virgins were not absolutely excluded. Their duties were to take care of the sick and poor, to minister to martyrs and confessors in prison, to instruct catechumens, to assist at the baptism of women, and to exercise a general supervision over the female church-members. Tryphaena, Tryphosa, and Persis (ver. 12) may have belonged to this class. See on <sup>SUB</sup>1 Timothy 5:3-16. <sup>fa71</sup> Conybeare (“Life and Epistles of St. Paul”) assumes that Phoebe was a widow, on the ground that she could not, according to Greek manners, have been mentioned as acting in the independent manner described, either if her husband had been living or she had been unmarried. Renan says: “Phoebe carried under the folds of her robe the whole future of Christian theology.”

*Cenchrea*. More correctly, *Cenchreae*. Compare <sup>MISS</sup>Acts 18:18 Corinth, from which the epistle was sent, was situated on an isthmus, and had three ports, Cenchreae on the east side, and Lechaem on the west of the isthmus, with Schoenus, a smaller port, also on the eastern side, at the narrowest point of the isthmus. Cenchreae was nine miles from Corinth. It was a thriving town, commanding a large trade with Alexandria, Antioch, Ephesus, Thessalonica, and the other cities of the Aegean. It contained temples of Venus, Aesculapius, and Isis. The church there was perhaps a branch of that at Corinth.

2. *Assist* (παραστήτι). See on <sup><400></sup>Acts 1:3 It is used as a legal term, of *presenting* culprits or witnesses in a court of justice. Compare *prove*, <sup><403></sup>Acts 24:13. From this, and from the term προστάτις *succorer*, it has been inferred that Phoebe was going to Rome on private legal business (see Conybeare and Howson). This is a mere fancy.

*Succorer* (προστάτις). Only here in the New Testament. The word means *patroness*. It may refer to her official duties. The word is an honorable one, and accords with her official position.

3. *Prisca and Aquila*. *Priscilla* is the diminutive of *Prisca*. See <sup><482></sup>Acts 18:2, 18, 26; <sup><463></sup>1 Corinthians 16:19; <sup><502></sup>2 Timothy 4:19. It is argued by some that Aquila and Priscilla must have been at Ephesus at this time, since they were there when Paul wrote <sup><463></sup>1 Corinthians 16:19, and again when he wrote <sup><502></sup>2 Timothy 4:19. “It is strange to find them settled at Rome with a church in their house between these two dates” (Farrar). But, as Bishop Lightfoot remarks (“Commentary on Philippians,” p. 176), “As Rome was their headquarters, and they had been driven thence by an imperial edict (<sup><482></sup>Acts 18:2), it is natural enough that they should have returned thither as soon as it was convenient and safe to do so. The year which elapses between the two notices, allows ample time for them to transfer themselves from Ephesus to Rome, and for the apostle to hear of their return to their old abode.” Notice that the name of Priscilla precedes that of her husband. So <sup><482></sup>Acts 18:2. Probably she was the more prominent of the two in christian activity.

*Fellow-workers*. In christian labor, as they had been in tent-making.

4. *Who* (οἵτινες). The double relative, with an explanatory force: *seeing that they*.

*Laid down their own necks* (τὸν ἑαυτῶν τράχηλον ὑπέθηκαν). *Laid down* is, literally, *placed under* (the axe). Whether the expression is literal or figurative, or if literal, when the incident occurred, cannot be determined.

5. *The church that is in their house* (τὴν κατ’ οἶκον αὐτῶν ἐκκλησίαν). The phrase *church that is in their* (or his) *house* occurs <sup><602></sup>1 Corinthians 16:19, of Aquila and Priscilla; <sup><505></sup>Colossians 4:15, of Nymphas; Philemon 2, of Philemon. A similar gathering may be implied in <sup><604></sup>Romans 16:14, 15. Bishop Lightfoot says there is no clear example of a separate building set



apart for christian worship within the limits of the Roman Empire before the third century. The Christian congregations were, therefore, dependent upon the hospitality of prominent church members who furnished their own houses for this purpose. Hence their places of assembly were not called *temples* until late; but *houses of God; houses of the churches; houses of prayer*.

Numerous guilds or clubs existed at Rome for furnishing proper burial rites to the poor. Extant inscriptions testify to the existence of nearly eighty of these, each consisting of the members of a different trade or profession, or united in the worship of some deity. The Christians availed themselves of this practice in order to evade Trajan's edict against clubs, which included their own ordinary assemblies, but which made a special exception in favor of associations consisting of poorer members of society, who met to contribute to funeral expenses. This led to the use of the catacombs, or of buildings erected over them for this purpose. <sup>fa72</sup>

The expression here denotes, not the whole church, but that portion of it which met at Aquila's house.

*Epaenetus*. A Greek name, meaning *praised*. It is, however; impossible to infer the nationality from the name with any certainty, since it was common for the Jews to have a second name, which they adopted during their residence in heathen countries. Compare *John Mark* (<sup><412></sup>Acts 12:12); *Justus* (<sup><412></sup>Acts 1:23); *Niger* (<sup><412></sup>Acts 13:1); *Crispus* (<sup><412></sup>Acts 18:8).

*The first fruits of Achaia*. The best texts read *of Asia*. An early convert of the Roman province of Asia. See on <sup><412></sup>Acts 2:9 This is adduced as an argument that this chapter was addressed to Ephesus. <sup>fa73</sup>

6. *Mary* (Μαριάμ *Mariam*). Westcott and Hort read Μαρίαν. A Jewish name, the same as *Miriam*, meaning *obstinacy, rebelliousness*.

*Bestowed labor* (ἐκοπίασεν). See on <sup><412></sup>Luke 5:5.

7. *Andronicus and Junia*. The latter name may be either masculine or feminine. If the latter, the person was probably the wife of Andronicus. If the former, the name is to be rendered *Junias*, as Rev. The following words point to this conclusion.

*Kinsmen* (συγγενεῖς). The primary meaning is *related by blood*; but it is used in the wider sense of *fellow-countrymen*. So ch. 9:3.

*Of note* (ἐπίσημοι). A good rendering etymologically, the word meaning, literally, *bearing a mark* (σήμα, *nota*).

*Fellow prisoners* (συναιχμαλώτους). See on *captives*, <sup><408></sup>Luke 4:18.

8. *Amplias*. A contraction of *Ampliatius*, which is the reading of the best texts.

9. *Urbane*. The correct reading is *Urbanus*, *city-bred*.

*Stachys*. Meaning an ear of corn.

10. *Apelles*. It occurs in Horace as the name of a Jew, under the form *Apella* (“Satire,” 1. 5, 100).

*Them which are of Aristobulus’ household*. Possibly household slaves. They might have borne the name of Aristobulus even if they had passed into the service of another master, since household slaves thus transferred, continued to bear the name of their former proprietor. Lightfoot thinks that this Aristobulus may have been the grandson of Herod the Great, who was still living in the time of Claudius.

11. *Narcissus*. This name was borne by a distinguished freedman, who was secretary of letters to Claudius. Juvenal alludes to his wealth and his influence over Claudius, and says that Messalina, the wife of Claudius, was put to death by his order (“Satire,” xiv., 330). His household slaves, passing into the hands of the emperor or of some other master, would continue to bear his name.

12. *Tryphaena and Tryphosa*. From τρυφάω *to live luxuriously*. See on *riot*, <sup><409></sup>2 Peter 2:13. Perhaps sisters. Farrar says they are slave-names.

13. *Rufus*. Meaning *red*. Possibly the son of Simon of Cyrene, <sup><415></sup>Mark 15:21. Mark probably wrote in Rome.

*And mine*. Delicately intimating her maternal care for him.

14. *Hermes*. Or *Hermas*. A common slave-name, a contraction of several different names, as *Hermagoras*, *Hermogenes*, etc. <sup>fa74</sup>

**16. Kiss.** Compare <sup><463></sup>1 Corinthians 16:20; <sup><473D></sup>2 Corinthians 13:12, <sup><5135></sup>1 Thessalonians 5:26; <sup><6184></sup>1 Peter 5:14.

**17. Divisions — offenses** (τὰς διχοστασίας — τὰ σκάνδαλα) The article with each noun points to some well-known disturbances. The former noun occurs only in Paul.

**Avoid** (ἐκκλίνατε). Better, as Rev., *turn aside*. Not only keep out of their way, but remove from it if you fall in with them.

**18. Belly.** Compare <sup><5189></sup>Philippians 3:19.

**Good words** (χρηστολογία). Only here in the New Testament. Lit., *good speaking*. The compounded adjective *χρηστός* is used rather in its secondary sense of *mild, pleasant*. So Rev., *smooth speech*.

**Deceive** (ἐξαπατῶσιν) Better, as Rev., *beguile*. It is not merely making a false impression, but practically leading astray.

**Simple** (ἀκάκων). Only here and <sup><5172></sup>Hebrews 7:26. Lit., *not evil*. Rev., *innocent*. Bengel says: “An indifferent word. They are called so who are merely without positive wickedness, when they ought to abound also in prudence, and to guard against other men’s wickedness.”

**19. Simple** (ἄκεραίους). See on *harmless*, <sup><4106></sup>Matthew 10:16.

**20. Shall bruise** (συντρίψει). See on <sup><4170></sup>Mark 5:4; <sup><4387></sup>Luke 9:39.

**21. Lucius and Jason — Sosipater.** For *Lucius*, see on <sup><4411></sup>Acts 13:1. *Jason*, possibly the Jason of <sup><4475></sup>Acts 17:5. *Sosipater*, possibly the *Sopater* of <sup><4401></sup>Acts 20:4. Both names were common.

**22. I Tertius.** Paul’s amanuensis. See on <sup><461></sup>Galatians 6:11.

**Wrote** (γράφας). Better Rev., *write*. The epistolary aorist. See on <sup><6123></sup>John 2:13. Godet remarks upon Paul’s exquisite courtesy in leaving Tertius to salute in his own name. To dictate to him his own salutation would be to treat him as a machine.

**23. Gaius.** See <sup><4423></sup>Acts 19:29; 20:4; <sup><4614></sup>1 Corinthians 1:14. Possibly the same in all three references.

*Chamberlain* (οἰκονόμος). See on <sup><261></sup>Luke 16:1. The word appears in the New Testament in two senses:

1. The slave who was employed to give the other slaves their rations. So <sup><470></sup>Luke 7:42.
2. The land-steward, as <sup><261></sup>Luke 16:1. Probably here the administrator of the city lands.

25. This is the only epistle of Paul which closes with a doxology. The doxology (see on ch. 14:23) stands at the close of this chapter in most of the very oldest MSS., and in the Peshito or Syriac and Vulgate versions. In a very few MSS. it is omitted or erased by a later hand. In many MSS. including most of the cursives, it is found at the close of ch. 14, and in a very few, at the close of both 14 and 16. <sup>fa75</sup>Weiss (“Introduction to the New Testament”) says that the attempt to prove its un-Pauline character has only been the result of extreme ingenuity.

*Stablish* (στηρίξαι). See on <sup><650></sup>1 Peter 5:10

*Mystery*. See on ch. 11:25. The divine plan of redemption. The particular mystery of the conversion of the Gentiles, which is emphasized in <sup><480></sup>Ephesians 3:3-9; <sup><502></sup>Colossians 1:26, is included, but the reference is not to be limited to this.

*Kept secret* (σεσιγημένον). Rev., more accurately, *kept in silence*. In <sup><480></sup>Ephesians 3:9; <sup><502></sup>Colossians 1:26, ἄποκεκρυμμένον *hidden away*, is used.

27. *To whom*. God, who, through Christ, appears as “the only wise.”

# FOOTNOTES

## VOLUME 3

- fta1** - The student will find a clear summary of the evidences for the Gentile character of the Church in Weiss' Introduction to the New Testament."
- fta2** - Some, however, maintain that the epistle was written at Cencreae, after Paul had left Corinth on his return to Syria. See notes on ch. 14:23; 16:1.
- fta3** - Stalker.
- fta4** - Against the majority of authorities.
- fta5** - Advocated by Bishop Lightfoot.
- fta6** - This theory was elaborately advocated by Dr. Lardner ("Works," 3, ch. 14.). Summaries and discussions of his argument may be found in Alford's and Eadie's commentaries, and in Dr. Davidson's "Introduction to the Study of the New Testament."
- fta7** - Lightfoot.
- fta8** - Alexander V. G. Allen, "The Continuity of Christian Thought." See also Newman's "Arians of the Fourth Century," ch. 2, sec. 5,
- fta9** - Introduction to the "Commentary on Colossians." See also Aubrey Moore's essay, "The Christian Doctrine of God," in "Lux Mundi," p. 94 sqq.
- fta10** - Possibly 2nd John, though *κυρία lady* may refer to a church See on 2 John, ver. 1.
- fta11** - These and other topics are most beautifully and forcefully treated by the Rev. Alexander Maclaren in his volume on Colossians and Philemon; "Expositor's Bible."
- fta12** - See illustrations in Conybeare and Howson's "Life and Epistles of Paul," ch 5.
- fta13** - Wyclif has *cleped*, i.e., *yclept*. Jowett, *called an apostle*; so Hodge. Objectionable, because it might be construed as equivalent to *named*.

- fta14 - *Cursive*, a MS. written in running hand. MSS. written in capitals are distinguished as *unicals*.
- fta15 - Where Tischendorf, Tregelles and Westcott and Hort read ἀγγέλλουσα for ἀπαγγέλλουσα. In <sup><R></sup>John 4:51, Tischendorf reads καὶ ηγγειλαν for καὶ ἀπήγγειλαν, and omits λέγοντες. Westcott and Hort, simply λέγοντες.
- fta16 - Δίκη and its kindred words were derived by Aristotle from δίχα *twofold*, the fundamental idea being that of an even relation between parts. Modern philologists, however, assign the words to the root δικ, which appears in δείκνυμι *I show or point out*.
- fta17 - This, however, is disputed by those who claim that the earlier sense of δίκη is *custom or usage*. Schmidt, “Synonymik,” 18, 4.
- fta18 - Xenophon, “Memorabilia,” i., 1, 1; iv., 4, 3.
- fta19 - On the Greek conception of righteousness, see Nagelsbach, “Homerische Theologie,” 139-207; Schmidt, “Synonymik der Griechischen Sprache,“ 1:18; Gladstone, “Homer and the Homeric Age,” 2, 423 sqq.; Grote, “History of Greece,” 1, ch. 20.
- fta20 - Dr. Bushnell, though evidently not aware of this usage, has seized the connection between the ideas of kindness and righteousness. “Righteousness, translated into a word of the affections, is love; and love, translated back into a word of the conscience, is righteousness. We associate a more fixed exactness, it may be, and a stronger thunder of majesty, but there is no repugnance between it and the very love itself of Christ.... Nowhere do we feel such a sense of the righteousness of God as we do in the dying scene of Christ — ‘Certainly this was a righteous man’ — and we only feel the more powerfully that God is a forgiving God” (“Vicarious Sacrifice”).
- fta21 - All students of the psychological terms used by Paul are under very great obligations to the Rev. William P. Dickson, D.D., Professor of Divinity in the University of Glasgow. In his Baird Lecture for 1883, on “Paul’s Use of the Terms Flesh and Spirit,” he has presented in a most lucid manner the valuable result of Wendt’s studies in this field, in addition to his own investigations. I do not know of any book in which the student will find the results of the later German theories of Paul’s psychology so clearly and compactly set forth and so acutely

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

- fta22 - On serpent-worship in Egypt see Wilkinson, "Ancient Egyptians," second series, vol. 2.
- fta23 - See an interesting article on "The Rhetoric of St. Paul," by Archdeacon Farrar, Expositor, first series, 10, 1 sqq.
- fta24 - Paronomasia differs from the play upon words, in that the latter has respect to the meaning of the words, while the former regards only the similarity in sound.
- fta25 - See also Bishop Lightfoot in "Contemporary Review," 1878, and 2 Macc., 4:42.
- fta26 - Perowne translates the Hebrew actively, *when thou judgest*. So Hengstenberg and Alexander. The Vulgate takes it as passive. But even the passive is used in a middle sense in the New Testament, as <sup><1154></sup>Matthew 5:40; <sup><4611></sup>1 Corinthians 6:1, 6; and in the Septuagint this use is frequent, with or without a judicial reference. <sup><1121></sup>Genesis 26:21; <sup><1212></sup>Judges 21:22; <sup><8916></sup>Job 9:3; 13:19; <sup><2361></sup>Isaiah 43:26, etc.
- fta27 - The rendering adopted is objected to on the ground that the verb is not used in this sense in the middle voice. But the middle is sometimes used in the active sense, and may have been preferred here because Paul speaks of a superiority which the Jews claimed *for themselves*. The marginal rendering in Rev., "Do we put forward anything in excuse," maintained by Meyer and Morison, would require an object for the verb, which is not used absolutely. This is shown by the quotations given by Morison; Thucydides, 3, 68; 4, 87; Sophocles, "Antigone," so. He urges the very lame plea that there is nothing in the nature of the word to render its absolute use an *a priori* improbability, and infers such use from that of the kindred *προβάλλομαι*. The student should by all means examine his very full discussion in his monograph on this chapter, which is, literally, a stupendous piece of exegesis.
- fta28 - See Morison's long and acute discussion.
- fta29 - Not in <sup><6211></sup>Revelation 22:11, where, for *δικαιωθήτω* *let him be justified*, the true reading is *δικαιοσύνην ποιησάτω* *let him do righteousness*.

fta30 - So Meyer, Shedd, Beet, De Wette, Alford.

fta31 - It is doubtful whether *καλεῖν* ever means to *dispose of*. The passages cited by Schaff in Lange, Psalms 1:1; <sup><34B></sup> Isaiah 40:26; 45:3, do not appear to be in point. The calling of the earth in Psalms 1. is rather summoning it as a witness. In the other two passages the phrase is used of calling by name.

fta32 - The reading *εχομεν* *we have* is defended on the ground that transcribers often substituted the long for the short o; and also that if the reading were *εχωμεν* that form would have been retained; which may be the case, though *καυχόμεθα* (ver. 2) proves nothing, since it may mean either *we rejoice* or *let us rejoice*.

fta33 - See Cremer's Lexicon under *προσαγωγή*, and compare Liddell and Scott.

fta34 - Meyer, however, denies the New Testament use of *ὑπέρ* in the local sense.

fta35 - Meyer's observations are forcible; that while Paul sometimes exchanges *ὑπέρ* for, *περί* *concerning*, he never uses *ἀντί* instead of it; that with *ὑπέρ* as well as with *περί* he does not invariably use the genitive of the person, but sometimes the genitive of the thing (as *ἁμαρτιῶν* *sins*), in which case it would be impossible to explain by *instead of* (<sup><34B></sup> Romans 8:3; <sup><34B></sup> 1 Corinthians 15:3).

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

fta55 - It is, however, occasionally used in the Septuagint to translate other words: for instance, *ish man*, <sup><8779></sup> Leviticus 17:9; *chai life*, <sup><8899></sup> Job 38:39

(A.V., *appetite*), <sup><351></sup>Psalm 63:1; *Lebh heart*, <sup><1161></sup>2 Kings 6:11; <sup><1328></sup>1 Chronicles 12:38; 15:29; <sup><362></sup>Psalm 68:20; <sup><1162></sup>Proverbs 6:21, etc.; *meth a dead body*, <sup><342></sup>Ezekiel 44:25. In <sup><496></sup>Numbers 9:6, *nephesh* of a dead body; *P'ne look* (A.V. *state*), <sup><172></sup>Proverbs 27:23; *ruach spirit*, <sup><448></sup>Genesis 41:8; <sup><352></sup>Exodus 35:21.

- fta56 - So Hitzig. Delitzsch inclines to his view, and Perowne thinks the Davidic authorship very doubtful. Meyer says, positively, "not David." So Foy.
- fta57 - The student will find the subject fully discussed by Bishop Lightfoot, "Commentary on Colossians," p 323; Ellicott on <sup><801></sup>Galatians 4:4; <sup><412></sup>Ephesians 1:23 Eadie and Alford on <sup><412></sup>Ephesians 1:23. See, also, an article by John Macpherson. "Expositor," second series, 4. 462.
- fta58 - For the numerous attempts to make the two figures represent different thoughts, see Lange on the passage.
- fta59 - See Dr. Samuel Cox's charming little monograph on the "Book of Ruth." It may be found serially in the "Expositor," first series, vol. 2.
- fta60 - Thayer ("Lexicon"), *Knowledge*, regarded by itself; *wisdom*, exhibited in action. Lightfoot, *Knowledge* is simply *intuitive*, wisdom is ratiocinative also. Knowledge applies chiefly to the apprehension of truths. Wisdom superadds the power of reasoning about them.
- fta61 - "Doctrine of Sin."
- fta62 - Cheyne, on <sup><210></sup>Isaiah 6:9, 10, which should be compared with this passage, says that the phrase "hardening of the heart" is only twice applied to individuals in books of the Old Testament; namely, to Pharaoh, and to Sihon, King of Heshbon (<sup><512></sup>Deuteronomy 2:30). Jews never have this phrase applied to them, but only the Jewish nation, or sections of it, as <sup><210></sup>Isaiah 6:9, 10; 29:10. "The Prophecies of Isaiah" Compare <sup><237></sup>Isaiah 63:17.
- fta63 - Godet compares the parable of the man finding treasure hid in the field.
- fta64 - Compare <sup><164></sup>John 6:44.
- fta65 - There are strong authorities for both the masculine and the neuter sense. For the neuter are Fritzsche, Meyer, De Wette, Philippi, Calvin,

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

fta89 - So Westcott and Hort, and Tischendorf

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

fta91 - In <sup><sup>SIBT</sup> James 5:4, the reading is  $\acute{\alpha}\phi\upsilon\sigma\tau\epsilon\rho\eta\mu\acute{\epsilon}\nu\omicron\varsigma$  kept back for  $\acute{\alpha}\pi\epsilon\sigma\tau\epsilon\rho\eta\mu\acute{\epsilon}\nu\omicron\varsigma$  robbed or despoiled.

fta92 - See Wetstein and Kypke.

fta93 - On the whole question, see Schaff, "History of the Apostolic Church," p. 448 sqq, "History of the Christian Church," 2, 363 sqq. On marriage in Greek and Roman society, Dollinger, "The Gentile and

the Jew,” 2, 234, 253 sqq., 315 sqq., 339. Lecky, “History of European Morals,” 1, 245, 278.

fta94 - See also Schaff, “History of the Christian Church,” 1, 293.

fta95 - So Edwards, Ellicott, Meyer, De Wette, Bengel, Alford. Godet, on the contrary, explains, “if thou mayest be made free, make use of the possibility.” His argument is certainly forcible. Both Stanley and Alford present excellent summaries of the discussion, and Edwards has some good remarks on ver 22.

fta96 - So Rev, Westcott and Hort, Tischendorf, Brown, Meyer, Ellicott, Stanley Godet prefers the other.

fta97 - The student should read here the opening chapter of the seventh book of Plato’s “Republic”.

fta98 - Rev. follows the A.V So Meyer, Alford, De Wette, Ellicott, Tischendorf; and it is true, as Ellicott observes, that this gives a clearer and sharper antithesis than the other; but MS. authority is clearly in favor of the other reading So Edwards, following the text of Westcott and Hort, and Tregelles.

fta99 - On the subject of Paul’s view of celibacy, see Stanley’s “Commentary of Corinthians,” p. 117 sqq.

fta100 - The student should carefully study Cremer’s article [γινώσκω](#) in the “Biblico Theological Lexicon of New Testament Greek.”

fta101 - A capital description of this process may be found in a lively book by Henry P. Leland, “Americans in Rome”.

fta102 - Hence Mr. Lecky is mistaken in saying “St. Paul turned aside the precept ‘Thou shalt not muzzle,’ etc., with the contemptuous question, ‘Doth God take care,’” etc. (“History of European Morals,” 2, 178, note).

fta103 - See Stanley’s note on ch. 13:7.

fta104 - A most excellent discussion of this passage may be found in Godet.

fta105 - See the description of the stadium at Ephesus in Wood’s “Ephesus.”



- fta106 - See a fine description of the Olympic games, on which the others were modeled, in J. Addington Symonds "Studies of the Greek Poets," 1. ch. 11.
- fta107 - See the question discussed by Conybeare and Howson, ch. 20.
- fta108 - Edwards, Meyer, Alford, Stanley, adopt the reference to the tradition. Ellicott is very doubtful: and Godet thinks it incredible that "the most spiritual of the apostles should hold and teach the Church such puerilities."
- fta109 - See Farrar's "Paul," i., 557 sq., and Gibbon's description of the Grove of Daphne at Antioch, ch. 23.
- fta110 - Edwards misunderstands this passage.
- fta111 - <sup>4478</sup>Acts 17:18, is uttered by Greeks in their own sense of the word.
- fta112 - On the subject of Satan and Demoniac Powers, the student may consult Dorner's "Christliche Glaubenslehre," §§ 85, 86.
- fta113 - See an account of such a festival in Livy, v., 13.
- fta114 - Compare Virgil, "Aeneid," ii., 764; viii., 279.
- fta115 - See a very interesting article on "The Table of Demons," by Edwin Johnson: "Expositor," second series, viii., 241.
- fta116 - A full discussion of this difficult passage is impossible here. The varieties of interpretation are innumerable and wearisome, and many of them fanciful. A good summary may be found in Stanley's Commentary, and an interesting article, maintaining Stanley's explanation of "the angels" in the "Expositor's Note-Book," by Rev. Samuel Cox., D.D., p. 402. See, also, Meyer and Godet.
- fta117 - I prefer this objective sense to the subjective meaning, *the inborn sense and perception of what is seemly*. Of course, such subjective sense is assumed; but, as Edwards remarks, "No sentiment of men would be adduced by the apostle unless it were grounded on an objective difference in the constitution of things."
- fta118 - See Stanley's "Christian Institutions," ch. 3.
- fta119 - See the whole admirably summed up by Godet.
- fta120 - See Lightfoot, "On a Fresh Revision of the New Testament."

- fta121 - The literature of the subject is voluminous. Good summaries may be found in Stanley, "Commentary on Corinthians," p. 244 sqq.; Schaff, "History of the Christian Church," i., ch. 4. See, also, E. H. Plumptre, article "Gift of Tongues," in Smith's "Dictionary of the Bible;" Farrar, "Life and Work of St. Paul," i., 96 sqq. Tyerman's "Life of Wesley;" Mrs. Oliphant's "Life of Edward Irving;" Schaff, "History of the Apostolic Church;" Gloag, "Commentary on Acts." A list of the principal German authorities is given by Schaff, "History of the Christian Church," i., ch. 4. See Peyrat, "Histoire des Pasteurs;" Gibelin, "Troubles de Cevennes;" Cocquerel, "Eglises de Desert;" Fisher "Beginnings of Christianity;" Hippolyte Blanc "De l'Inspiration des Camisards," article "Camisards," Encyclopaedia Britannica; article "Zungenreden." Herzog's "Theologische Real-Encyklopadie." See also Godet and Edwards on first Corinthians.
- fta122 - A number of parallels may be found in Wetstein.
- fta123 - Edwards, very strangely, explains "two or three at a time." As Godet pertinently says. "Certainly Paul would never have approved of the simultaneous utterance of several discourses, the one hindering the effect of the other."
- fta124 - There is force in Edwards' remark that in the new arrangement it is difficult to account for the implied permission to women in ch. 11:5.
- fta125 - Edwards' distinction between *the word* and *the Gospel itself* is overstrained, *λόγος* being constantly used specifically for the gospel doctrine.
- fta126 - See two thorough articles, "St. Paul an Ectroma," by E. Huxtable, "Expositor," second series, iii., 268, 364.
- fta127 - Aesculapius.
- fta128 - Meyer, Alford, Ellicott, Edwards, Heinrici, De Wette, Neander, Stanley, Schaff.
- fta129 - So Godet, whose defense, however, is very feeble.
- fta130 - I am indebted to Wendt for the substance of this note.
- fta131 - The view of Calvin, followed by Heinrici and Edwards, that the apostle is contrasting the present state from birth to death with the post-resurrection state, cannot be maintained.

- fta132 - Dante believes in the resurrection of the fleshly body which is buried.
- fta133 - See Newman Smyth, "Old Faiths in New Light." p. 358; and a beautiful article by the Rev. J. Oswald Dykes, "The Identity of the Lord Jesus after His Resurrection," "Expositor," first series, iii., 161.
- fta134 - See the admirable discussion of the passage by Godet.
- fta135 - Edwards and Godet explain the present tense as indicating *the daily victory* of the resurrection-life in believers, which destroys the power of sin and of the law. This is true as a fact; for the believer is morally risen with Christ, walks in newness of life, and *hath* everlasting life (<sup><RB0></sup>Romans 6:4-14; <sup><RB0></sup>Ephesians 2:5-7; <sup><RB0></sup>Colossians 3:1-5). But the whole drift of Paul's thought is toward the final victory over death.
- fta136 - One of the best popular expositions of this chapter is the Reverend Samuel Cox's little book, "The Resurrection." R. D. Dickinson, London.
- fta137 - See an article by Dean Plumptre, "St. Paul as a Man of Business," "Expositor," first series, i., 259.
- fta138 - Field, "Otium Norvicense," renders, *the Lord is come*.
- fta139 - See Farrar's "Paul," ii., ch. xxxiii., and Stanley's Introduction to the Epistle.
- fta140 - See, further, on <sup><RB0></sup>Colossians 2:15. G. C. Finlay, in an article on "St. Paul's Use of **θριαμβεύω**" ("Expositor," first series, x., 403), tries to show that the expression is cast in the figure of the Bacchic festival, and not of the Roman triumph. He thinks that the military reference is not borne out by the use of the verb in Plutarch, Appian, and Herodian, and seems to imply that Paul was ignorant of the Roman triumph. At least he says: "When Paul wrote to the Corinthians he had not yet seen Rome."
- fta141 - See Cicero, "Verres," ii., 5, 30; Plutarch, "Marius," 12; Livy, xxvi., 13.
- fta142 - Meyer's remark, that Paul is fond of varying the prepositions in designating the same relation, must not be pressed too far. A study of the passages which he cites in illustration, <sup><RB0></sup>Romans 3:30; 5:10, 15:2, <sup><RB0></sup>Galatians 2:16; Philemon 5, will, I think, show a difference in the

force of the prepositions. That the nicer distinctions between the prepositions were measurably obliterated in later Greek, is, of course, true (see Winer, N.T. Grammar, sec. xlvi., Moulton's eighth edition); but Ellicott's remark (note on <sup><RICE></sup>Galatians 1:1) nevertheless remains true, that "there are few points more characteristic of the apostle's style than his varied but accurate use of prepositions, especially of two or more in the same or in immediately contiguous clauses." See <sup><SILE></sup>Romans 11:36, <sup><HOC></sup>Ephesians 4:6, <sup><SIC></sup>Colossians 3:16. And Winer: "It is an especial peculiarity of Paul's style to use different prepositions in reference to one noun, that by means of these prepositions collectively the idea may be defined on every side." I am inclined, therefore, to hold the distinction between the prepositions here as implying the transient nature of the glory which attached to the law, and its permanency as attached to the Gospel. The law which passes away was through glory as a temporary medium; the Gospel which remains abides in glory.

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

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

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

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

fta151 - Some read ἀνοροτήτα *manly vigor*.

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

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

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

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

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

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

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

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

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

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

- fta161 - See the interesting note of Ginsburg, “Cohemoth,” on this passage.
- fta162 - Farrar and Lewin, with Stanley and Plumptre, are exceptions. See Lewin’s elaborate note on ch. 12:14; Meyer, “Introduction to Second Corinthians;” Godet, “Introduction to First Corinthians.”
- fta163 - Lightfoot on <sup><sup>5000</sup>Philippians 3:1, renders *farewell*, but says that the word contains an exhortation to rejoice. On <sup><sup>5004</sup>Philippians 4:4 he again combines the two meanings, and says, “it is neither *farewell* alone nor *rejoice* alone.” Thayer, in his lexicon, ignores *farewell*.</sup></sup>
- fta164 - A collection of ecclesiastical prescripts in eight books, in which three independent works are combined. They contain doctrinal, liturgical, and moral instructions. The first six books belong to the second century. The seventh is an enlargement of the “Teaching of the Twelve Apostles,” adapted to the Eastern Church in the first half of the fourth century (see Schaff’s “Teaching of the Twelve Apostles,” Doc. 7.). The Constitutions were never recognized by the Western Church, and opinion in the Eastern Church was divided as to their worth and dignity.
- fta165 - See the discussion in Westcott and Hort’s Greek Testament, part 2.
- fta166 - See Farrar’s “Paul,” ii., 491.
- fta167 - See Meyer on this passage.
- fta168 - Mr. Huxtable, in his article on “Paul an Ectroma,” “Expositor,” second series, 3:273, calls it “an unparalleled barbarism of grammatical inflexion.”
- fta169 - Paul’s use in this epistle of different words for *power* and its working is an interesting study. He uses all the terms employed in the New Testament, except βία *violence*.
- δύναμις, 1:19, 21; 3:7, 16, 20.  
 δύναμαι, 3:20; 6:11, 13, 16.  
 ἐνέργεια, 1:19; 3:7; 4:16.  
 ἐνεργέω, 1:11, 20; 2:2; 3:20.  
 ἐξουσία,  
 ἰσχύς, 1:19; 6:10.

κράτος, 1:19; 6:10.  
 κραταίω, 3:16.

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

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

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

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

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

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

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

fta177 - So Lightfoot.

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

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

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

- fta180 - There is no objection to adding the idea *with thanksgiving*, as Lightfoot; but his statement that the word has this secondary sense in <sup><2863></sup>Isaiah 45:23, which Paul here adapts, and which is quoted <sup><5440></sup>Romans 14:10, 11, needs qualifying, as the Septuagint texts vary, and the word is found only in the Alexandrian, “which is open to the suspicion of having been conformed to the New Testament” (Toy). The Hebrew is *swear*. In the Vatican Septuagint, *swear by God*.
- fta181 - See a lively description in Kingsley’s “Hypatia,” ch 5.
- fta182 - On the absurdities of interpretation which certain German critics have drawn from these two names, see Bishop Lightfoot’s “Essays on Supernatural Religion,” p. 24.
- fta183 - See Farrar, in “The Expositor,” first series, x., 24; and “Life of Paul,” 2, 435.
- fta184 - *Targum* means *translation*, and was the name given to a Chaldee version or paraphrase of the Old Testament. After the exile it became customary to read the law in public with the addition of an oral paraphrase in the Chaldee dialect. <sup><4088></sup>Nehemiah 8:8. These were afterward committed to writing. The two oldest are the Targum of Onkelos on the law, and that of Jonathan ben Uzziel on the prophets.
- fta185 - Lightfoot’s explanation of *ἐξουσία* *arbitrary power or tyranny*, as contrasted with *βασιλεία* *kingdom a well-ordered sovereignty*, is not borne out by New-Testament usage, and is contradicted by Septuagint usage, where *βασιλεία* and *ἐξουσία* appear, used coordinately of *God’s* dominion. See <sup><2081></sup>Daniel 4:31; 7:14. The word never occurs in the New Testament in the sense of *arbitrary* authority. It is used collectively of the empire of Satan, <sup><4010></sup>Ephesians 2:2; of lawful human magistracy, <sup><5510></sup>Romans 13:1; of heavenly powers, <sup><4030></sup>Ephesians 3:10.
- fta186 - Followers Of Marcos, in the second half of the second century. A disciple of Valentinus, the author of the most influential of the Gnostic systems. Marcos taught probably in Asia Minor, and perhaps in Gaul. The characteristics of his teaching were a numerical symbolism, and an elaborate ritual. He sought to attract beautiful and wealthy women by magical arts. See Schaff, “History of the Christian Church,” ii., 480.



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

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

fta199 - Which is excluded by Meyer and Dwight.

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

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

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

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

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