

THE EPISTLE TO

TITUS

CHAPTER 1

1. An apostle — according to the faith of God's elect, etc. The norm of the apostolate in each of the three Epistles is unique, and not Pauline. In 1 Timothy, according to the commandment of God: in 2 Timothy, according to the promise of life in Christ Jesus. Κατὰ according to, not for the faith, but corresponding to the norm or standard of faith which is set for God's elect.

And acknowledging of the truth (καὶ ἐπίγνωσιν ἀληθείας). For acknowledging rend. knowledge. For the phrase, see on ^{<5004>}1 Timothy 2:4. Governed, like πίστιν faith, by κατὰ. The writer is an apostle according to the faith of God's elect, and according to the truth which is contained in the faith, as that truth is intelligently apprehended and held.

'Which is after godliness (τῆς κατ' εὐσέβειαν). Or according to godliness. Comp. ^{<5003>}1 Timothy 6:3. This addition describes the peculiar and essential character of the truth which is held and known by God's elect, namely, that it is concerned with the fear and obedience of God — all that constitutes true piety. See on ^{<5001>}1 Timothy 1:10.

2. In hope of eternal life (ἐπ' ἐλπίδι ζωῆς αἰωνίου). Const. with Apostle, verse 1. ^{f149b} Ἐπὶ resting upon.

God that cannot lie (ὁ ἀψευδὴς θεὸς). Ἀψευδὴς N.T.^o. Once in LXX, Wisd. vii. 17. Comp. ^{<5003>}Romans 3:4; ^{<5003>}Hebrews 6:18. Paul expresses the idea positively, by ἀληθής truthful, ^{<5003>}Romans 3:4.

Before the world began (πρὸ χρόνων αἰωνίων). Lit. before eternal times. Before time began to be reckoned by aeons. See on ^{<5002>}2 Timothy 1:9, and additional note on ^{<5002>}2 Thessalonians 1:9.

3. In due times (καιροῖς ἰδίοις). Better, *in his* (or *its*) *own seasons*. See on ^{<506>}1 Timothy 2:6.

Through preaching (ἐν κηρύγματι). Rather, *in a proclamation*. See on ^{<507>}2 Timothy 4:17.

Which is committed unto me (ὃ ἐπιστεύθην ἐγῶ). Better *wherewith I was intrusted*. See on ^{<501>}1 Timothy 1:11.

4. Own (γνησίῳ). See on ^{<502>}1 Timothy 1:2.

According to the common faith (κατὰ κοινὴν πίστιν). The phrase N.T.^o. Κοινός *common*, usually in contrast with καθαρός *pure* or ἅγιος *holy*, as ^{<404>}Acts 10:14; 11:8; ^{<627>}Revelation 21:27. In the sense of *general* as here, ^{<424>}Acts 2:44; 4:32; Jude 3. Comp. ^{<600>}2 Peter 1:1. The “catholic” faith. Κατὰ *according to*, as verse 1.

5. In Crete. Crete is one of the largest islands in the Mediterranean. By the mythological writers it was called Aeria, Doliche, Idaea, Telchinia. According to tradition, Minos first gave laws to the Cretans, conquered the Aegean pirates, and established a navy. After the Trojan war the principal cities of the island formed themselves into several republics, mostly independent. The chief cities were Cnossus, Cydonia, Gortyna, and Lyctus. Crete was annexed to the Romans Empire B.C. 67. About Paul’s visiting the island we have no information whatever beyond the hints in this Epistle. There is no absolute proof that Paul was ever there before the voyage to Rome. Although on that voyage some time appears to have been spent at Crete, there is no notice of Paul having received any greeting from the members of the Christian churches there. According to this Epistle, Paul and Titus had worked there together. Paul went away, and left Titus to organize the churches founded by himself. He sent this letter by Zenas and Apollos (3:13), and announced in it the coming of Artemas or of Tychicus. On their arrival Titus was to join Paul at Nicopolis, where Paul was proposing to winter.

Shouldst set in order (ἐπιδιορθώση). N.T.^o. Lit. *to set straight besides* or *farther*; that is, should arrange what remained to be set in order after Paul’s departure. Used by medical writers of setting broken limbs or straightening crooked ones. Διόρθωσις *reformation*, Hebrews. 9:10: διόρθωμα *correction*, ^{<425>}Acts 24:3.

Ordain elders (καταστήσης πρεσβυτέρους). Καθιστάναι *appoint or constitute*. In Paul only ^{<618>}Romans 5:19. For the sense here comp. ^{<124>}Matthew 24:45, 47; ^{<124>}Luke 12:14; ^{<403>}Acts 6:3. The meaning of the injunction is, that Titus should appoint, out of the number of elderly men of approved Christian reputation, certain ones to be overseers (ἐπίσκοποι) of the churches in the several cities. The eldership was not a distinct church office. See on ^{<501>}1 Timothy 5:1.

I had appointed (διεταξάμην). Better, *I gave thee charge*. Mostly in Luke and Acts.

6. Faithful children (τέκνα πιστά). Better, *believing children*; or, as Rev., *children that believe*. Comp. ^{<501>}1 Timothy 3:4.

Not accused of riot (μὴ ἐν κατηγορίᾳ ἀσωτίας). Lit. *not in accusation of profigacy*. For κατηγορία see on ^{<501>}1 Timothy 5:19. Ἀσωτία, lit. *unsavingness*; hence, *dissoluteness, profigacy*. Comp. ^{<121>}Luke 15:13, of the prodigal son, who lived *unsavingly* (ἀσώτως). Only here, ^{<418>}Ephesians 5:18, and ^{<104>}1 Peter 4:4 (note).

7. A bishop (τὸν ἐπίσκοπον). See on ^{<501>}1 Timothy 3:1; 5:1. Rend. *the* bishop. It will be observed that the qualifications of the elders are fixed by those of the bishop. Appoint elders who shall be unaccused, etc. *for* the bishop must be unaccused, etc. The overseers must have the qualifications of approved presbyters.

Steward of God (θεοῦ οἰκονόμον). Comp. ^{<611>}1 Corinthians 4:1, 2; ^{<104>}1 Peter 4:10; and see on ^{<512>}Romans 16:23; ^{<121>}Luke 16:1. The phrase N.T.^o.

Self-willed (αὐθάδη). Only here and ^{<121>}2 Peter 2:10 (note).

Soon angry (ὀργίλον). N.T.^o. Rarely in LXX and Class. *Irascible*.

8. A lover of hospitality (φιλόξενον). Better, *hospitable*. See on ^{<501>}1 Timothy 3:2.

A lover of good men (φιλάγαθον). N.T.^o. Better, *lover of good*.

Temperate (ἐγκρατῆ). N.T.^o. Originally, *having power over*; *possessed of*; hence, *controlling, keeping in hand*. Ἐγκράτεια *temperance*, ^{<425>}Acts

24:25; ^{<4052>}Galatians 5:23; ^{<4006>}2 Peter 1:6. *Εγκρατεύεσθαι* to contain one's self, ^{<4009>}1 Corinthians 7:9; 9:25.

9. Holding fast (ἀντεχόμενον). Only here in Pastorals. In Paul, ^{<3154>}1 Thessalonians 5:14 (note).

The faithful word (τοῦ πιστοῦ λόγου). The trustworthy, reliable word. Comp. ^{<5015>}1 Timothy 1:15 (note).

As he hath been taught (κατὰ τὴν διδασκαλίαν). Lit. according to the teaching. Const. with word. Agreeing with the apostolic teaching. For διδασκαλίαν teaching see on ^{<5040>}2 Timothy 4:2.

May be able by sound doctrine both to exhort (δυνατὸς ἢ καὶ παρακαλεῖν ἐν τῇ διδασκαλίᾳ τῇ ὑγιαινούσῃ). Rend. "may be able both to exhort in the sound teaching." For δυνατὸς able or powerful, see on ^{<5010>}2 Timothy 1:12. Used by Paul in the phrase εἰ δυνατόν if it be possible, ^{<5128>}Romans 12:18; ^{<4015>}Galatians 4:15: τὸ δυνατόν that which is possible, ^{<5102>}Romans 9:22: of God, ^{<5002>}Romans 4:21; 11:23: of men, in the ethical sense, ^{<5101>}Romans 15:1; ^{<4720>}2 Corinthians 12:10; 13:9.

Convince (ἐλέγχειν). Better, convict. See on ^{<4800>}John 3:20, and ἐλεγμὸν, ^{<5130>}2 Timothy 3:16.

The gainsayers (τοὺς ἀντιλέγοντας). In Pastorals only here and chapter 2:9. Once in Paul, ^{<5102>}Romans 10:21, cit. Mostly in Luke and Acts. *Glainsay*, Angl. Sax. *gegn* (Germ. *gegen*) "against," and; say." Wiclif, ^{<4215>}Luke 21:15: For I schalgyue to you mouth and wisdom, to whiche alle youre aduersaries schulen not mowe agenstonde, and agenseye."

10. Vain talkers (ματαιολόγοι). N.T. °. °LXX, °Class. See on vain jangling, ^{<5006>}1 Timothy 1:6.

Deceivers (φρεναπάται). N.T. °. °LXX, °Class. See on φρεναπατᾶν to deceive, ^{<4003>}Galatians 6:3.

They of the circumcision (οἱ ἐκ τῆς περιτομῆς). The phrase only here in Pastorals. Ὅι ἐκ περιτομῆς ^{<4005>}Acts 10:45; 11:2; ^{<5102>}Romans 4:12; ^{<4002>}Galatians 2:12; ^{<5041>}Colossians 4:11. There can be no doubt of the presence of Jews in Crete. Tacitus (Hist. v. 2) even makes the absurd statement that the Jews were Cretan exiles; and that from their residence in

the vicinity of the Cretan Mount Ida they were called *Idaei*, whence *Judaei*. There appears to have been some confusion between the Palestinians and the Philistines — the *Cherethim* or *Cherethites*, who, in ^{<525>}Ezekiel 25:16; Zechariah 2:5 are called in LXX Κρηῆτες Jews were in the island in considerable numbers between the death of Alexander and the final destruction of Jerusalem. In 1 Macc. 15:23 the Cretan city of Gortyna is mentioned among the places to which letters were written by Lucius, the Romans consul, on behalf of the Jews when Simon Maccabaeus renewed the treaty which his brother Judas had made with Rome. Josephus (*Ant.* 17:12,1; *Bell. Jud.* 2:7, 1) says that Herod's pseudo-son Alexander imposed on the Cretan Jews on his way to Italy. Philo (*Leg. ad Cai.* & 36) makes the Jewish envoys say to Caligula that all the principal islands of the Mediterranean, including Crete, were full of Jews.

11. Whose mouths must be stopped (οὐς δεῖ ἐπιστομίζειν). Lit. *whom it is necessary to silence*. Ἐπιστομίζειν, N.T. °. °LXX. Originally, *to put something into the mouth*, as a bit into a horse's mouth. Ἐπιστόμιον is the *stop* of a water-pipe or of a hydraulic organ. Comp. φιμοῦν ^{<548>}1 Timothy 5:18.

Who subvert (οἵτινες ἀνατρέπουσιν). The double relative is explanatory of *must*; *in as much as they*, etc. For *subvert* rend. *overthrow*. See on ^{<518>}2 Timothy 2:18.

Houses (οἴκους). Families.

12. One of themselves (τις ἐξ αὐτῶν). Ἄυτῶν refers to *the gainsayers*, vv. 9, 10. Τις refers to Epimenides, contemporary with Solon, and born in Crete B.C. 659. A legend relates that, going by his father's order in search of a sheep, he lay down in a cave, where he fell asleep and slept for fifty years. He then appeared with long hair and a flowing beard, and with an astonishing knowledge of medicine and natural history. It was said that he had the power of sending his soul out of his body and recalling it at pleasure, and that he had familiar intercourse with the gods and possessed the power of prophecy. He was sent for to Athens at the request of the inhabitants, in order to pave the way for the legislation of Solon by purifications and propitiatory sacrifices, intended to allay the feuds and party discussions which prevailed in the city. In return for his services he

refused the Athenians' offers of wealth and public honors, and asked only a branch of the sacred olive, and a decree of perpetual friendship between Athens and his native city. He is said to have lived to the age of 157 years, and divine honors were paid him by the Cretans after his death. He composed a Theogony, and poems concerning religious mysteries. He wrote also a poem on the Argonautic Expedition, and other works. Jerome mentions his treatise *On Oracles and Responses*, from which the quotation in this verse is supposed to have been taken. According to Diogenes Laertius (i. 10) Epimenides, in order to remove a pestilence from Athens, turned some sheep loose at the Areopagus, and wherever they lay down sacrificed to the proper God: whence, he says, there are still to be found, in different demes of the Athenians, anonymous altars. Comp. ^{<4172>}Acts 17:22, 23. ^{f150b}

The Cretans, etc. The words Κρήτες — ἀργαί form a hexameter line.

Always (ἀεὶ). Habitually.

Liars (ψεῦσται). In Pastorals here and ^{<5011>}1 Timothy 1:10. Once in Paul, ^{<8304>}Romans 3:4. Mostly in John. The Cretan habit of lying passed into a verb, κρητίζειν *to speak like a Cretan = to lie*: also into a noun, κρητισμός *Cretan behavior = lying*. Similarly, the licentiousness of Corinth appeared in the verb κορινθιάζεσθαι *to practice whoredom*, and in the noun κορινθιαστής *a whoremonger*. Comp. Ov. *Artis Amat.* i. 296.

*“non hoc, centum quae sustinet urbes
Quamvis sit mend, Crete Negro potest.”*

*“Crete, which a hundred cities doth maintain,
Cannot deny this, though to lying given.”*

A familiar saying was τρία κάππα κάκιστα *the three worst K's*, Κρήτες, Καππάδοκai, Κίλικες *Cretans, Cappadocians, Cilicians*.

Evil beasts (κακὰ θηρία). Rude, cruel, and brutal.

Slow-bellies (γαστέρες ἀργαί). Better, *idle-bellies*. Rev. gives the correct idea, *idle gluttons*. They are so given to gluttony that they are mere *bellies*. Comp. ^{<1189>}Philippians 3:19. Γαστήρ, elsewhere in N.T. always in connection with childbearing. So mostly in LXX, but in a few instances as here. See ^{<8123>}Job 20:23; ^{<5134>}Psalms 16:14; Sir. xxxvii. 5. In ^{<8314>}Job 20:14 as the

rendering of *qereb*, bowels. Ἄργός *idle*, °P. However such words may have befitted the pagan seer, it is not pleasant to regard them as taken up and endorsed by the great Christian apostle, who thus is made to stigmatise as liars, beasts, and gluttons a whole people, among whom he had himself so successfully labored that several churches had been founded in a short time. They are strange words from a venerable Christian minister to a younger minister to whom he had intrusted the care of those very souls; and, in any case, are superfluous, as addressed to one who must have known the characteristics of the Cretans quite as well as the writer himself.

13. Sharply (ἀποτόμως). Only here and ^{<4730>}2 Corinthians 13:10 (note). Paul has ἀποτομία *severity*, ^{<6122>}Romans 11:22 (note). LXX, ἀποτόμως *severely*, only Wisd. v. 22; ἀποτόμος *severe* (not in N.T.), Wisd. v. 20; 11:10; 12:9. From ἀποτέμνειν *to cut of*. It signifies *abrupt, harsh, summary* dealing.

14. Not giving heed (μὴ προσέχοντες). Reprove sharply, that they may be sound in the faith, and may show their soundness by not giving heed, etc. See on ^{<5004>}1 Timothy 1:4.

To Jewish fables (Ἰουδαϊκοῖς μύθοις). See on ^{<5004>}1 Timothy 1:4. Note *Jewish*. The nature of these we do not know.

Commandments of men (ἐντολαῖς ἀνθρώπων). See on ^{<5044>}1 Timothy 6:14. Comp. ^{<5022>}Colossians 2:22. Prescriptions concerning abstinence from meats, marriage, etc. The *men* are probably *those of the circumcision*, verse 10. What they teach theoretically, by means of *the myths*, they bring to bear practically, by means of *their precepts*.

That turn from the truth (ἀποστρεφομένων τὴν ἀλήθειαν). Comp. ^{<5042>}2 Timothy 4:4, where *the truth* and *fables* appear in contrast.

15. Unto the pure (τοῖς καθαροῖς). The pure in heart and conscience. See ^{<5002>}2 Timothy 1:3.

All things are pure. Comp. ^{<5004>}1 Timothy 4:4, 5; ^{<4005>}Acts 10:15; ^{<4075>}Mark 7:15, 18, 19; ^{<6016>}1 Corinthians 10:26, 30; ^{<6140>}Romans 14:20. The aphorism is suggested by *the commandments of men*, verse 14.

Unto them that are defiled (τοῖς μεμιασμένοις). Only here in Pastorals. See also ^{<6838>}John 18:28 (note); ^{<8215>}Hebrews 12:15; Jude 8. Only in ^{<6838>}John 18:28 in a ceremonial sense. Elsewhere of moral pollution.

Nothing is pure. Their moral pollution taints everything with its own quality. The purest things become suggestors and ministers of impurity.

Mind and conscience (ὁ νοῦς καὶ ἡ συνείδησις). For νοῦς see On ^{<6129>}Romans 7:23: for συνείδησις, on ^{<6186>}1 Peter 3:16.

16. They profess (ὁμολογοῦσιν). Better, *confess*. See on ^{<4093>}2 Corinthians 9:13, and comp. ^{<5482>}1 Timothy 6:12. Not *loudly and publicly profess* (as Huther), but *confess* as opposed to *deny* (^{<4011>}John 1:20); comp. ^{<58113>}Hebrews 11:13; ^{<6109>}Romans 10:9, 10.

Abominable (βδελυκτοῖ). N.T.^o. Class. LXX, ^{<1775>}Proverbs 17:15; Sir. xli. 5; 2 Macc. 1:27. See on, βδέλυγμα *abomination*, ^{<4245>}Matthew 24:15, and comp. ^{<61704>}Revelation 17:4, 5; 21:27. The kindred verb, βδελύσσεσθαι *abhor*, ^{<6122>}Romans 2:22; ^{<6218>}Revelation 21:8.

Reprobate (ἀδόκιμοι). See on ^{<6128>}Romans 1:28; ^{<4197>}1 Corinthians 9:27, and comp. ^{<51388>}2 Timothy 3:8. The phrase *reprobate unto every good work*, N.T.^o.

CHAPTER 2

1. *Speak thou* (λάλει). See on ^{<4188>}Matthew 28:18; ^{<4385>}John 8:26.

Become (πρέπει). Originally, to *stand out; be conspicuous*. Thus Homer, *Od.* 8:172: μετὰ δὲ πρέπει ἀγρομένοισιν *he is conspicuous among those who are assembled*. Eurip. *Hel.* 215; Ζεὺς πρέπων δι' αἴθερος *Zeus shining clearly through the aether*. Hence, to *become conspicuously fit; to become; beseem*. In N.T. in the impersonal forms πρέπον ἐστὶν *it is becoming* (^{<4185>}Matthew 3:15); πρέπει *it becometh* (^{<4187>}Ephesians 5:3); ἔπρεπεν *it became* (^{<3120>}Hebrews 2:10). With a subject nominative, ^{<5420>}1 Timothy 2:10; ^{<3125>}Hebrews 7:26.

2. *Aged men* (πρεσβύτας). Only here, ^{<4115>}Luke 1:18; ^{<5009>}Philemon 9. To be understood of natural age, not of ecclesiastical position. Note that 1 Timothy 3, in treating of church officers, deals only with Bishops and Deacons. Nothing is said of Presbyters until chapter verse, where Timothy's relations to individual members of the church are prescribed. These church members are classified in this and the following verses as *old men, old women, younger men, servants*. In LXX πρεσβύτης is occasionally interchanged with πρεσβευτής *ambassador*. See ^{<4432>}2 Chronicles 32:31; 1 Macc. xiii. :21; xiv. :21, 22; 2 Macc. xi. 34.

3. *Aged women* (πρεσβύτιδας). N.T.^o. See on πρεσβύτεραι, ^{<5412>}1 Timothy 5:2.

Behavior (καταστήματι). N.T.^o. See on καταστολή *apparel*, ^{<5419>}1 Timothy 2:9. It means, primarily, *condition* or *state*. Once in LXX, 3 Macc 5:45, κατάστημα μανιώδες *the maddened state* into which the war-elephants were excited. Hence the *state* in which one habitually bears himself — his *deportment* or *demeanor*.

As becometh holiness (ἱεροπρεπεῖς). N.T.^o. LXX, 4 Macc. 9:25; 11:20. In the *Theages* (wrongly ascribed to Plato), τῷ υἱεὶ τὸ ὄνομα ἔθου καὶ ἱεροπρεπές *you have given your son (Theages) an honorable and reverend name* (122 D). It means *beseeming a sacred place, person, or matter*. Thus Athenaeus, seven, of one who had given a sacred banquet, says that the table was ornamented ἱεροπρεπέστατα *in a manner most*

appropriate to the sacred circumstances. The meaning here is *becoming those who are engaged in sacred service.* This is the more striking if, as there is reason to believe, the **πρεσβύτειδες** represented a quasi-official position in the church. See on ^{<518B>}1 Timothy 5:3, and comp. ^{<542D>}1 Timothy 2:10; ^{<418B>}Ephesians 5:3. ^{f151b}

False accusers (**διαβόλους**). Better, *slanderers*. See on ^{<400E>}Matthew 4:1, and ^{<548E>}1 Timothy 3:6,11.

Given to much wine (**οἶνω πολλῷ δεδουλωμένας**). More correctly, *enslaved to much wine.* The verb only here in Pastorals. Comp. ^{<548B>}1 Timothy 3:8.

Teachers of good things (**καλοδιδασκάλους**). N.T.^o. ^oLXX, ^oClass.

4. They may teach (**σωφρονίζωσι**). Better, *school or train.* N.T.^o. ^oLXX. The verb means *to make sane or sober-minded; to recall a person to his senses; hence, to moderate, chasten, discipline.*

To love their husbands, to love their children (**φιλόανδρους εἶναι, φιλοτέκνους**). Lit. *to be husband-lovers, children-lovers.* Both adjectives N.T.^o. ^oLXX. **Φίλανδρος** in Class. not in this sense, but *loving men or masculine habits; lewd.* In the better sense often in epitaphs. An inscription at Pergamum has the following: **Ἰούλιος Βάσσος Ὀτακιλία Πώλλη τῆ γλυκυτάτῃ γυναικί, φιλόανδρῳ καὶ φιλοτέκνῳ συμβιωσάσῃ ἀμέμπτως ἔτη λ**, *Julius Bassus to Otacilia Polla my sweetest wife, who loved her husband and children and lived with me blamelessly for thirty years.*

5. Keepers at home (**οἰκουροῦς**). Wrong. Rend. *workers at home.* N.T.^o. ^oLXX, ^oClass. ^{f152b}

Good (**ἀγαθός**). Not attributive of *workers at home*, but independent. Rend. *kindly.* The mistress of the house is to add to her thrift, energy, and strict discipline, benign, gracious, heartily kind demeanor. Comp.

^{<418E>}Matthew 20:15; ^{<418B>}1 Peter 2:18; ^{<418B>}Acts 9:36. See on ^{<412E>}Acts 11:24; ^{<418E>}Romans 5:7. ^{f153b}

Obedient (**ὑποτασσομένας**). Better, *subject or in subjection.* Frequent in Paul, but not often in the active voice. See on ^{<540E>}James 4:7; ^{<418E>}Romans 8:7;

^{<512>}Philippians 3:21; and comp. ^{<414>}1 Corinthians 14:34; ^{<452>}Ephesians 5:22; ^{<518>}Colossians 3:18.

7. In all things (περὶ πάντα). Lit. *concerning* all things. The exact phrase, N.T.^o. For analogous use of *περὶ* comp. ^{<204>}Luke 10:40, 41; ^{<425>}Acts 19:25; ^{<509>}1 Timothy 1:19; 6:4, 21; ^{<518>}2 Timothy 3:8.

Shewing thyself (σεαυτὸν παρεχόμενος). See on ^{<500>}1 Timothy 1:4. The phrase N.T.^o. but occurs in Class., as, to show one's self *holy* or *righteous*; *wise* or *skillful*; *παρέχειν* to make himself scarce. ^{f154b}

Incorruptness (ἀφθορίαν). Const. with *shewing*. N.T.^o. ^oClass. LXX once, Haggi 2:18. Omit *sincerity*.

8. Sound speech (λόγον ὑγιῆ). Ὑγιῆς sound, only here in Pastorals. The usual form is the participle, as ὑγιαίνόντων λόγων, ^{<512>}2 Timothy 1:13; ὑγιαίνουσι λόγοις, ^{<503>}1 Timothy 6:3.

That cannot, be condemned (ἀκατάγνωστον). N.T.^o. ^oClass. See 2 Macc. 4:47.

He that is of the contrary part (ὁ ἐξ ἐναντίας). The phrase N.T.^o. See ^{<415>}Mark 15:39. The heathen opposer is meant. Comp. *blasphemed*, verse 5, and ^{<501>}1 Timothy 6:1. Ἐναντίος *contrary*, in Paul only ^{<515>}1 Thessalonians 2:15.

May be ashamed (ἐντραπή). Only here in Pastorals. In Paul, ^{<404>}1 Corinthians 4:14; ^{<514>}2 Thessalonians 3:14, see notes on both, and on ^{<413>}Matthew 21:37.

Evil thing (φάυλον). Only here in Pastorals. In Paul, ^{<511>}Romans 9:11; ^{<452>}2 Corinthians 5:10. See on ^{<413>}John 3:20.

9. To please them well in all things (ἐν πᾶσιν εὐάρεστους εἶναι). Wrong. Const. *in all things* with *to be in subjection*. Note the position of ἐν πᾶσιν in ^{<511>}1 Timothy 3:11; 4:15; ^{<511>}2 Timothy 2:7; 4:5, and comp. ὑπακούειν κατὰ πάντα obey in all things, ^{<511>}Colossians 3:20, 22; and ὑποτάσσεται — ἐν παντί *is subject in everything*, ^{<415>}Ephesians 5:24. Ἐυάρεστος *well pleasing*, only here in Pastorals. Almost exclusively in Paul. See also ^{<512>}Hebrews 13:21. Εὐαρέστως *acceptably*, Hebrews. 12:28.

10. Purloining (νοσφιζομένουσ). Only here and ^{<412>}Acts 5:2, 3. LXX, ^{<401>}Joshua 7:1; 2 Macc. 4:32. Often in Class. From νόσφι *apart*. The fundamental idea of the word is *to put far away from another; to set apart for one's self*; hence *to purloin* and appropriate *to one's own use*. *Purloin* is akin to *prolong: prolongyn* or *purlongyn* “to put fer away.” Old French *porloignier* or *purloignier*.

Shewing all good fidelity (πάσαν πίστιν ένδεικνομένουσ άγαθήν). The phrase N.T.^o. This is the only instance in N.T. of άγαθός with πίστισ.

Adorn the doctrine (τήν διδασκαλίαν κοσμώσιν). The phrase N.T.^o. For κοσμώσιν *adorn*, see on ^{<512>}1 Timothy 2:9.

11. This *teaching or doctrine* which is to be adorned by the lives of God's servants — the teaching of the gospel — is now stated in vv. 11-15.

The grace of God (ή χάρισ του θεου). A common Pauline phrase. The exact phrase only here in Pastorals. It is the ultimate ground of salvation. Comp. ^{<512>}2 Timothy 1:9; ^{<412>}Ephesians 2:5, 8; ^{<415>}Galatians 1:15.

That bringeth salvation (σωτήριος). Lit. *saving*. N.T.^o. Const. with χάρισ *grace*. The saving grace of God.

Hath appeared (έπεφάνη). Only in Pastorals, Luke, and Acts. In the active voice, *to bring to light, show*. See on έπιφάνεια *appearing*, ^{<514>}1 Timothy 6:14.

To all men. Const. with *that bringeth salvation*, not with *hath appeared*. The grace of God which is saving for all men. Comp. ^{<512>}1 Timothy 2:4.

12. Teaching (παιδέουσα). Better, *instructing* or *training*. The saving economy of God is educative. Comp. ^{<512>}Hebrews 12:4-11, and see on ^{<512>}1 Timothy 1:20.

Ungodliness (άσέβειαν). In Pastorals only here and ^{<512>}2 Timothy 2:16. The contrary of εύσέβεια, for which see on ^{<512>}1 Timothy 2:2.

Worldly lusts (κοσμικὰς έπιθυμίας). The phrase N.T.^o. Κοσμικὸσ *worldly*, only here and ^{<512>}Hebrews 9:1. On the ethical sense in κόσμος *the world*, see on ^{<412>}Acts 17:24, and ^{<512>}John 1:9

13. Looking for (προσδεχόμενοι). In Pastorals only here. Comp. ^{<4156>}Mark 15:43; ^{<4125>}Luke 2:25; 12:36. In this sense not in Paul. Primarily, *to receive to one's self, admit, accept*. So ^{<4251>}Luke 15:2; ^{<5101>}Romans 16:2; ^{<4862>}Philippians 2:29. That which is *accepted* in faith, is *awaited* expectantly.

That blessed hope (τὴν μακαρίαν ἐλπίδα). The phrase N.T.^o.

Μακάριος *blessed*, very often in the Gospels. See on ^{<4103>}Matthew 5:3. In Pastorals, with the exception of this passage, always of God. In Paul, only of men, and so usually in the Gospels. Ἐλπίδα *hope*, the *object* of hope. Why the hope is called *blessed*, appears from ^{<5108>}2 Timothy 4:8; ^{<4100>}Philippians 3:20, etc. Comp. Jude 21, and ^{<4103>}1 Peter 1:13.

And the glorious appearing (καὶ ἐπιφάνειαν τῆς δόξης). Καὶ is explanatory, introducing the definition of the character of the thing hoped for. Looking for the object of hope, *even* the appearing, etc. *Glorious appearing* is a specimen of the vicious hendiadys by which the force of so many passages has been impaired or destroyed in translation. Rend. *appearing of the glory*.

Of the great God and our Savior Jesus Christ (τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν Χριστοῦ Ἰησοῦ). For *Jesus Christ* rend. *Christ Jesus*. Μέγας *great* with *God*, N.T.^o, but often in LXX. According to A.V. two persons are indicated, God and Christ. Revelations with others rend. *of our great God and Savior Christ Jesus*, thus indicating one person, and asserting the deity of Christ. I adopt the latter, although the arguments and authorities in favor of the two renderings are very evenly balanced. ^{f155b}

14. Gave himself for us (ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν). See on ^{<5106>}1 Timothy 2:6, and comp. ^{<4104>}Galatians 1:4. Ὑπὲρ *on behalf of*; not *instead of*.

Might redeem (λυτρώσεται). Only here, ^{<4201>}Luke 24:21; ^{<4103>}1 Peter 1:18. See on ^{<5106>}1 Timothy 2:6. Neither λύτρον ransom, λύτρωσις redemption, nor λυτρωτής redeemer occur in Paul. He has the figure of purchase (ἀγοράζεσθαι, ἐξαγοράζεσθαι), ^{<4101>}1 Corinthians 6:20; 7:23; ^{<4103>}Galatians 3:13; 4:5. Comp. ^{<4100>}Revelation 5:9; 14:3, 4; ^{<4102>}2 Peter 2:1.

Iniquity (ἀνομία). Only here in Pastorals. Lit. Lawlessness. See on ^{<4101>}John 3:4.

Might purify (καθαρίση). In Pastorals only here. Mostly in Synoptic Gospels and Hebrews. In Paul, ^{<400>}2 Corinthians 7:1; ^{<418>}Ephesians 5:26. °Class. Often in LXX.

A peculiar people (λαὸν περιούσιον). *Λαός* *people* only here in Pastorals. In Paul ten times, always in citations. Most frequently in Luke and Acts; often in Hebrews and Revelation. Περιούσιος N.T. °. A few times in LXX, always with *λαός*. See ^{<409>}Exodus 19:5; 23:22; ^{<410>}Deuteronomy 7:6; 14:2; 26:18. The phrase was originally applied to the people of Israel, but is transferred here to believers in the Messiah — Jews and Gentiles. Comp. ^{<410>}1 Peter 2:10. Περιούσιος is from the participle of περιεῖναι *to be over and above*: hence *περιουσία* *abundance, plenty*. Περιούσιος also means *possessed over and above*, that is, specially selected for one's own; exempt from ordinary laws of distribution. Hence correctly represented by *peculiar*, derived from *peculium, a private purse*, a special acquisition of a member of a family distinct from the property administered for the good of the whole family. Accordingly the sense is given in ^{<414>}Ephesians 1:14, where believers are said to have been *sealed εἰς ἀπολύτρωσιν τῆς περιποιήσεως with a view to redemption of possession, or redemption which will give possession, thus = acquisition*. So ^{<410>}1 Peter 2:9, where Christians are styled *λαὸς εἰς περιποίησιν a people for acquisition, to be acquired by God as his peculiar possession*. Comp. ^{<410>}1 Thessalonians 5:9; ^{<414>}2 Thessalonians 2:14, and *περιποιεῖσθαι to acquire*, ^{<418>}Acts 20:28. The phrase *καθαρίζειν λαὸν to purify the people*, in LXX, ^{<423>}Nehemiah 12:30; Judith xvi. 18.

Zealous (ζηλωτὴν). Lit. a *zealot*. Comp. ^{<421>}Acts 21:20; 22:3; ^{<418>}1 Peter 3:13. Only here in Pastorals. In Paul, ^{<412>}1 Corinthians 14:12; ^{<414>}Galatians 1:14. For the word as a title, see on *the Canaanite*, ^{<400>}Matthew 10:4, and ^{<418>}Mark 3:18.

Authority (ἐπιταγῆς). See on ^{<500>}1 Timothy 1:1.

Despise (περιφρονεῖτω). N.T. °. Occasionally in Class. From *περὶ beyond, φρονεῖν to be minded*. To set one's self in thought beyond; hence; *contemn, despise*. Comp. ^{<502>}1 Timothy 4:12. The exhortation is connected with *authority*. Titus is to claim respect for his office and for himself as bearing it.

CHAPTER 3

1. *Put them in mind* (ὑπομίμνησκε ἐξουσίαις). See on ^{<S14>}2 Timothy 2:14, and on ὑπόμνησιν *reminding*, ^{<S15>}2 Timothy 1:5.

Principalities and powers (ἀρχαῖς ἐξουσίαις). Omit *and*. Principalities which are authorities. Ἄρχή *beginning* = *that which begins: the leader, principality*. See on ^{<S16>}Colossians 1:16; Jude 6; ^{<A11>}Acts 10:11. Only here in Pastorals. Ἐξουσία *right, authority*. See on ^{<A12>}Mark 2:10; ^{<A13>}John 1:12; ^{<S17>}Colossians 1:16. Only here in Pastorals. For the combination *principalities and powers*, see on Luke 20. 20.

To obey magistrates (πειθαρχεῖν). *Comp.* ^{<A14>}Acts 5:29, 32; 27:21. See on ^{<A15>}Acts 5:29. The idea of *magistrates* is contained in the word itself; but it is quite proper to render as Rev. *to be obedient*. Rare in LXX.

Ready to every good work (πρὸς πᾶν ἔργον ἀγαθὸν ἐτοίμους εἶναι). The phrase N.T.^o. Ἐτοίμος *ready*, only here in Pastorals. *Comp.* ἐτοιμασία *readiness or preparation*, ^{<A16>}Ephesians 6:15 (note).

2. *No brawlers* (ἀμάχους). Better as Res., *sot to be contentious*. See on ^{<S18>}1 Timothy 3:3. Past^o.

3. *Divers — pleasures* (ἡδοναῖς ποικίλαις). Ἡδονή *pleasure*, only here in Pastorals. ^oP. See on ^{<S19>}James 4:1. For ποικίλαις *divers*, see on ^{<S20>}2 Timothy 3:6.

Malice (κακία). Only here in Pastorals. See on James. 1:21. In N.T. κακία is a *special form of vice*, not viciousness in general, as Cicero, Tusc. 4:15, who explains by “*vitiiositas*, a viciousness which includes all vices.” Calvin, on ^{<A17>}Ephesians 4:32, defines as “a viciousness of mind opposed to humanity and fairness, and commonly styled *malignity*.” The homily ascribed to Clement of Rome, describes κακία as the *forerunner* (προοδότης) of our sins (x). *Malice* is a correct translation.

4. *Kindness* (χρηστότης). Only here in Pastorals. Elsewhere only in Paul. See on ^{<A18>}Romans 3:12, and on *easy*, ^{<A19>}Matthew 11:30.

Love (φιλιανθρωπία). Love is too vague. It is love toward men; comp. verse 2. Only here and ^{<48P>}Acts 28:2: φιλιανθρώπως kindly, ^{<48P>}Acts 27:3 (note). While it cannot be asserted that the heretical characteristics noted in the Pastoral Epistles point collectively to any specific form of error, it is true, nevertheless, that certain characteristics of the economy of grace are emphasized, which are directly opposed to Gnostic ideas. Thus the exhortation that supplications be made for *all men*, supported by the statement that God wills that all men should be saved and come to the knowledge of the truth (^{<54P>}1 Timothy 2:1, 4), is in the teeth of the Gnostic distinction between men of spirit and men of matter, and of the Gnostic principle that the knowledge (ἐπίγνωσις) of truth was only for a limited, intellectual class. To the same effect is the frequent recurrence of *all, for all*, in connection with the saving and enlightening gifts of God (^{<54P>}1 Timothy 2:6; 4:10; 6:13; ^{<50P>}Titus 2:11). So here: not only has the saving grace of God appeared *unto all* (chapter. 2:11), but it has revealed itself as kindness and love to man as man.

5. Not by works of righteousness which we have done (οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ ἃ ἐποιήσαμεν). Lit. *not by works, those namely in righteousness, which we did*. The thought is entirely Pauline. Ἐξ ἔργων strictly, *out of, in consequence of* works. **Ἐν δικαιοσύνῃ** *in the sphere of righteousness*; as legally righteous men. Comp. ^{<48P>}Ephesians 2:9. *We did* emphatic. Comp. ^{<50P>}Romans 10:5; ^{<48P>}Galatians 3:10, 12; 5:3.

According to his mercy (κατὰ τὸ αὐτοῦ ἔλεος). The phrase only ^{<40P>}1 Peter 1:3. Comp. ^{<50P>}Romans 15:9; ^{<48P>}Ephesians 2:4; Jude 21.

By the washing of regeneration (διὰ λουτροῦ παλιγενεσίας). **Λουτρόν** only here and ^{<48P>}Ephesians 5:26. It does not mean the act of bathing, but *the bath, the laver*. **Παλιγενεσία** only here and ^{<48P>}Matthew 19:28, where it is used of the final restoration of all things. The phrase *laver of regeneration* distinctly refers to baptism, in connection with which and through which as a medium regeneration is conceived as taking place. Comp. ^{<50P>}Romans 6:3-5. It is true that nothing is said of *faith*; but baptism implies faith on the part of its recipient. It has no regenerating effect apart from faith; and the renewing of the Holy Spirit is not bestowed if faith be wanting.

Renewing (ἀνακαινώσεως). Only here and ^{<610>}Romans 12:2. Comp. ^{<400>}2 Corinthians 5:7. Paul has ἀνακαινοῦν *to renew*, ^{<400>}2 Corinthians 4:16; ^{<610>}Colossians 3:10: ἀνακαινώσις *renewing*, ^{<610>}Romans 12:2.

Ἀνακαινίζειν *to renew*, only ^{<300>}Hebrews 6:6. The connection of the genitive is disputed. Some make it dependent on λουτροῦ *bath*, so that the bath of baptism is conceived as implying regeneration and renewing of the Holy Spirit. Others construe with *renewing* only, ἀνακαινώσεως being dependent on διὰ; through the laver of regeneration and (through) the renewing, etc. The former seems the more probable. The phrase *renewing of the Holy Spirit* only here. In N.T. the Spirit or the Holy Spirit is joined in the genitive with the following words: *comfort, joy, power, love, demonstration, manifestation, earnest, ministration, fellowship, promise, fruit, unity, sword, sanctification*.

6. Shed (ἐξέχεεν). Or *poured forth*. Only here in Pastorals. Most frequent in Revelation. The pouring out of the Spirit is an O.T. metaphor. See ^{<300>}Joel 3:1, 2, cit. in ^{<400>}Acts 2:17,18; ^{<300>}Zechariah 12:10. In Paul the verb occurs but once, of shedding blood, ^{<610>}Romans 3:15, cit.

7. Being justified (δικαιωθέντες). In Pastorals only here and ^{<500>}1 Timothy 3:16 (note). See Intro. vi. Justification is conceived as taking place before the outpouring of the Spirit.

By his grace (τῆ ἐκείνου χάριτι). By the grace of Jesus Christ. See ^{<410>}Acts 15:11; ^{<400>}2 Corinthians 8:9; 13:14; ^{<610>}Romans 5:6; ^{<400>}Galatians 1:6.

We should be made heirs (κληρονόμοι γενηθῶμεν). Κληρονόμος *heir* only here in Pastorals. A favorite idea of Paul. See ^{<610>}Romans 4:13; 8:17; ^{<400>}Galatians 3:29. Heirship of eternal life is the result of justification. So, clearly, Romans verse It is attested and confirmed by the Holy Spirit. ^{<400>}2 Corinthians 5:5; ^{<400>}Ephesians 1:14.

According to the hope of eternal life (κατ' ἐλπίδα ζωῆς αἰωνίου). Const. *of eternal life with heirs*, and rend. *heirs of eternal life according to hope*. Comp. ^{<610>}Romans 4:18; 5:2; 8:24; ^{<400>}Galatians 5:5; ^{<500>}Colossians 1:5, 27; ^{<500>}Titus 1:2; ^{<600>}1 Peter 1:3; ^{<400>}1 John 3:2,8.

8. Affirm constantly (διαβεβαιούσθαι). Past^o. See on ^{<500>}1 Timothy 1:7. *Constantly*, not *continually*, but *uniformly and consistently*. So *Book of*

Common Prayer, “Collect for Saint John Baptist’s Day,” “and after his example constantly speak the truth.” Rend. *affirm steadfastly*.

Might be careful (φροντίζωσιν). N.T.^o. Quite often in LXX. Frequent in Class. *To think* or *consider*; hence to take *careful* thought, *ponder*, *be anxious about*.

To maintain (προΐστασθαι). Mostly in Pastorals, and usually in the sense of ruling, as ^{<612>}Romans 12:8; ^{<512>}1 Thessalonians 5:12; ^{<5101>}1 Timothy 3:4, 5. The sense here is *to be forward in*. ^{f156b}

Profitable (ὠφέλιμα). Past^o. ^oLXX. Comp. ^{<5048>}1 Timothy 4:8; ^{<516>}2 Timothy 3:16.

9. Foolish questions, etc. See on ^{<5123>}2 Timothy 2:23. For *genealogies* see on ^{<5001>}1 Timothy 1:4.

Strivings about the law (μάχας νομικὰς). The phrase N.T.^o. Comp. ^{<5001>}1 Timothy 1:7. Νομικός mostly in Luke. Everywhere except here a *lawyer*, with the article or τὶς.

Unprofitable (ἀνωφελεῖς). Only here and ^{<5078>}Hebrews 7:18.

Vain (μάταιοι). Only here in Pastorals. Twice in Paul, ^{<611>}1 Corinthians 3:20, cit.; 15:17 (note). Very frequent in LXX. The sense is *aimless* or *resultless*, as μάταιος εὐχή *a prayer which cannot obtain fulfilment*. The questions, genealogies, etc., lead to no attainment or advancement in godliness. Comp. ματαιολογία *jangling*, ^{<5006>}1 Timothy 1:6; ματαιολόγοι *vain talkers*, verse 10; ματαιότης *vanity*, ^{<611>}Romans 8:20; ^{<4017>}Ephesians 4:17; ἐματαιώθησαν *were made vain*, ^{<612>}Romans 1:21; μάτην *in vain*, ^{<4159>}Matthew 15:9.

10. A man that is an heretic (αἰρετικὸν ἄνθρωπον). Ἄιρετικός *heretical*, N.T.^o. For αἵρεσις *heresy* see on ^{<611>}1 Peter 2:1.

Admonition (νουθεσίαν). Only here, ^{<611>}1 Corinthians 10:11; ^{<6101>}Ephesians 6:4 (note). See on νουθετεῖν *to admonish*, ^{<428>}Acts 20:31.

11. Is subverted (ἐξέστραπται). N.T.^o. More than turned away from the right path: rather, *turned inside out*. Comp. LXX, ^{<631>}Deuteronomy 32:20.

Sinneth (ἁμαρτάνει). See on ^{<6109>}1 John 1:9; ^{<4021>}Matthew 1:21, and *trespasses*, ^{<4014>}Matthew 6:14.

Condemned of himself (αὐτοκατάκριτος). Better as Rev., *self-condemned*. N.T.^o. ^oLXX, ^oClass.

12. Nicopolis. There were several cities of this name, one in Cilicia, one in Thrace, and one in Epirus. It is uncertain which one is meant here.

To winter (παραχειμάσαι). Comp. ^{<4272>}Acts 27:12; 28:11; ^{<4366>}1 Corinthians 16:6. The noun παραχειμασία *wintering*, ^{<4272>}Acts 27:12.

12. Ours (ἡμέτεροι). Our brethren in Crete.

For necessary uses (εἰς τὰς ἀναγκαίας χρείας). The phrase N.T.^o. With reference to whatever occasion may demand them.

Unfruitful (ἄκαρποι). Only here in Pastorals. In Paul, ^{<4344>}1 Corinthians 14:14; Ephesians verse 11. Not only in supplying the needs, but in cultivating Christian graces in themselves by acts of Christian service.

15. Them that love us in the faith (τοὺς φιλοῦντας ἡμᾶς ἐν πίστει). Better, *in faith*. The phrase N.T.^o. Φιλεῖν *to love*, only here in Pastorals, and in Paul, only ^{<4362>}1 Corinthians 16:22. See on ἀγάπη *love*, Galatians verse 22. Const. *in faith* with *that love us*.

**LISTS OF WORDS FOUND ONLY IN THE
PASTORAL EPISTLES, AND IN THE PASTORAL
EPISTLES AND NOT IN PAUL'S WRITINGS.**

PASTORALS ONLY.

ἀγαθοεργέω	ἀγνεία	ἀγωγή
ἀδηλότης	ἀθλέω	αἰδώς
αἰρετικός	αἰσχροκερδής	ἀκαίρως
ἀκατάγνωστος	ἀκρατής	ἄλλως
ἄμαχος	ἀμοιβή	ἀναζωπυρέω
ἀνάλυσις	ἀνανήφω	ἀναψύχω
ἀνδραποδιστής	ἀνδροφόνος	ἀνεξίκακος
ἀνεπαίσχυντος	ἀνεπίλημπτος	ἀνήμερος
ἀνόσιος	ἀντιδιατίθεμαι	ἀντίθεσις
ἀντίθεσις	ἀντίλυτρον	ἀπαίδευτος
ἀπέραντος	ἀπόβλητος	ἀπόδεκτος
ἀποδοχή	ἀποθησαυρίζω	ἀποτρέπομαι
ἀπρόσιτος	ἄρτιος	ἄσπονδος
ἀστοχέω	αὐθοντέω	αὐτοκατάκριτος
ἀφθορία	ἀφιλάγαθος	ἀψευδής
βαθμός	βδελυκτός	βέλτιον
βλαβερός	γάγγραινα	γενεαλογία
γόης	γραώδης	γυμνασία
γυναικάριον	δειλία	διαβεβαιόομαι
διάβολος, as adj.	διάγω	διαπαρατριβή
διατροφή	διδακτικός	δίλογος
διώκτης	ἐγκρατής	ἐδραίωμα
ἔκγονος	ἔκδηλος	ἐκζήτησις
ἄκστρέφομαι	ἔλαττον, as adv.	ἐλεγμός
ἐνδύνω	ἐντευξίς	ἐντρέφομαι
ἐπαγγέλλομαι in sense of <i>professing</i>	ἐπανόρθωσις	ἀπαρκέω
ἐπιδιορθόω	ἐπίορκος	ἐπιπλήσω
ἐπιστομίζω	ἐπισωρεύω	ἕτεροδιδασκαλέ

		ω
εὐμετάδοτος	εὐσεβῶς	ἥρεμος
θεόπνευστος	θεοσέβεια	ἱεροπρεπής
Ἰουδαϊκός	καλοδιδάσκαλος	καταλέγομαι
κατάστημα	καταστολή	καταστρηνιάω
καταφθείρω	καυστηριάζομαι	κενοφωνία
κνήθω	κοινωνικός	κόσμιος
κοσμίως (alt. for κοσμίω).	λογομαχέω	λογομαχία
μάμμη	ματαιολογία	ματαιολόγος
μεμβράνα	μετάλημψις	μηδέποτε
μητρολόγης	μονόομαι	νεόφυτος
νεωτερικός	νηφάλιος	νομίμως
νοσέω	ξενοδοχέω	οἰκοδεσποτέω
οἰκουργός	ὁμολογουμένως	ὀργίλος
ὀρθοτομέν	παραθήκη	πάροινος
πατρολόγης	περιούσιος (citn.)	περιπείρω
περιφρονέω	πιστόομαι	πλέγμα
πλήκτης	πορισμός	πραγματία
πραῦπαθία	πρεσβῦτις	πρόγονος
πρόκριμα	πρόσκλησις	ῥητῶς
σεμνότης	σκέπασμα	στόμαχος
στρατολογέω	στυγητός	συνκακοπαθέω
σωτήριος	σωφρονίζ	σωφρονισμός
σωφρόνως	σώφρων	τεκνογονέω
τεκνογονία	τεκνοτροφέω	τυφόομαι
ὑγιαίνω,	ὑδροποτέω	ὑπερπλεονάζω
ὑπόνοια	ὑποτύπωσις	ὑψηλοφρονέω
φελόνης	φιλάγαθος	φίλανδρος
φιλαργυρία	φίλαυτος	φιλήδονος
φιλόθεος	φιλότεκνος	φλύαρος
φρεναπάτης	φροντίζω	χαλκεύς
χρήσιμος	ψευδολόγος	ψευδώνυμος
ὠφέλιμος		

PASTORALS AND NOT IN PAUL

αἰτία	ἀμελέω	ἀνατρέπω
ἄνοια	ἀντιλαμβάνομαι	ἀνυπότακτος
ἀνωφελής	ἀπόλαυσις	ἀποπλανάω
ἀργός	ἀργύρεος	ἀρνέομαι
ἄσπιλος	αὐθάδης	ἀφιλάργυρος
ἀχάριστος	βέβηλος	βίος
βλάσφημος	βραδύνω	βρέφος
βυθίζω	γεωργός	γυμνάζω
δεσπότης	διπλός	δρόμος
δυνάστης	εἰσφέρω	ἐκτρέπομαι
ἐκφέρω	ἐμπίπτω	ἐμπλέκω
ἐξαρτίζω	ἐξήκοντα	ἐπακολουθέω
ἐπίθεσις	ἐπιλαμβάνομαι	ἐπιμελέομαι
ἐπισκοπή	ἐπίσταμαι	ἐπιτίθημι
ἐπιτιμάω	ἐπιφαίνω	εὐεργεσία
εὐκαίρως	εὐσέβεια	εὐσεβέω
ζήτησις	ζωγρέω	ζωογονέω
ἡδονή	ἡσύχιος	θηρίον
θνήσκω	ἱματισμος	κακοπαθέω
κακοῦργος	καταστροφή	κατηγορία
κῆρυξ	κοσμέω	κοσμικός
κριτής	κτιτής	κτίσμα
λαός (in Paul always in citn.)	λείπω	λέων
λίαν	λοιδορία	λυτρόομαι
μαργαρίτης	μαρτυρία	μάχομαι
μελετάω	μέντοι	μεταλαμβάνω
μήποτε	μιαίνω	μῦθος
νέστης	νίπτω	νομή
νομικός	νομοδιδάσκαλος	νοσφίζομαι
ξύλινος	ὀρέγομαι	ὄσιος
παλιγγενεσία	παραδέχομαι	παραιτέομαι

παρακολουθέω	πειθαρχέω	περίεργος
περιέρχομαι	περίστημι	περιποιέομαι
ποικίλος	πολυτελής	πρεσβυτέριον
πρεσβύτερος	προάγω	πρόδηλος
προδότης	προπετής	προσέρχομαι
προσέχω	προσμένω	πυκνός
σοφίζω	σπαταλάω	στερεός
στεφιανόω	στρατιώτης	σωματικός
σωφροσύνη	τάχειον	ὕβριζω
ὕγιαίνω	ὕγιής	ὕπομιμνήσκω
ὕπόμνησις	ὔστερος	φιλανθρωπία
φιλάργυρος	φιλόξενος	χαλεπός
χειμών	χείρων	χρυσός

A LIST OF PHRASES WHICH OCCUR ONLY IN THE PASTORAL EPISTLES

Χριστὸς Ἰησοῦς ἡ ἐλπίς ἡμῶν, ^{<500>}1 Timothy 1:1

πέκνον ἐν πίστει, ^{<500>}1 Timothy 1:2

νόμος κείται, ^{<500>}1 Timothy 1:9

ἡ ὑγιαίνουσα διδασκαλία, ^{<500>}1 Timothy 1:10

τὸ εὐαγγέλιον τῆς δόξης τοῦ μακαρίου θεοῦ ^{<500>}1 Timothy 1:11

ὁ μακάριος θεὸς ^{<500>}1 Timothy 1:11

πιστὸς ὁ λόγος, ^{<500>}1 Timothy 1:15

πάσης ἀποδοχῆς ἄξιος, ^{<500>}1 Timothy 1:15

πίστις καὶ ἀγαθὴ συνείδησις, ^{<500>}1 Timothy 1:19

πρῶτον πάντων ^{<500>}1 Timothy 2:1

οἱ ἐν ὑπεροχῇ, ^{<500>}1 Timothy 2:1

εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν, ^{<500>}1 Timothy 2:4

καιροῖς ἰδίοις, ^{<500>}1 Timothy 2:6

διδάσκαλος ἐθνῶν (of Paul), ^{<500>}1 Timothy 2:7

ἐν πίστει καὶ ἀληθείᾳ ^{<500>}1 Timothy 2:7

ἐπαίροντες ὀσίους χεῖρας, ^{<500>}1 Timothy 2:8

χωρὶς ὀργῆς καὶ διαλογισμῶν, ^{<500>}1 Timothy 2:8

ἔχων ἐν ὑποταγῇ, ^{<500>}1 Timothy 3:4

ἐμπίπτειν εἰς κρίμα, ^{<500>}1 Timothy 3:6

τὸ μυστήριον τῆς πίστεως, ^{<500>}1 Timothy 3:9

οἶκος θεοῦ (of the church), ^{<500>}1 Timothy 3:15

στύλος καὶ ἐδραίωμα τῆς ἀληθείας, ^{<54B5>}1 Timothy 3:15

ἐδικαιώθη ἐν πνεύματι (of Christ), ^{<54B6>}1 Timothy 3:16

ἐν ὑτέροις καιροῖς, ^{<54B1>}1 Timothy 4:1

ἀφίστασθαι τῆς πίστεως, ^{<54B1>}1 Timothy 4:1

ἐπαγγελίαν ἔχειν, ^{<54B8>}1 Timothy 4:8

νῦν (with an article and adjectively, as ὁ νῦν αἰών; ζωῆς τῆς νῦν), ^{<54B>}1 Timothy 5:3

ὄντως (with an article and adjectively, as τὰς ὄντως χήρας), ^{<54B>}1 Timothy 5:3

ἀμοιβὰς ἀποδιδόναι, ^{<54B4>}1 Timothy 5:4

ἔχειν κρίμα, ^{<54B2>}1 Timothy 5:12

ἐκλεκτοὶ ἄγγελοι, ^{<54B1>}1 Timothy 5:21

χωρὶς προκρίματος, ^{<54B2>}1 Timothy 5:21

προέρχεσθαι ὑγιαίνουσι λόγοις, ^{<54B>}1 Timothy 6:3

ἢ κατ' εὐσέβειαν διδασκαλία, ^{<54B>}1 Timothy 6:3

ἄνθρωπος θεοῦ, ^{<54B1>}1 Timothy 6:11

ἀγωνίζεσθαι τὸν καλὸν ἀγῶνα, ^{<54B2>}1 Timothy 6:12

ὁμολγεῖν τὴν καλὴν ὁμολογίαν, ^{<54B2>}1 Timothy 6:12

μαρτυρεῖν τὴν καλὴν ὁμολογίαν, ^{<54B3>}1 Timothy 6:13

δυνάστης (of God), ^{<54B5>}1 Timothy 6:15

οἱ κυριεύοντες for κύριοι, ^{<54B5>}1 Timothy 6:15

ἔχειν ἀθανασίαν, ^{<54B6>}1 Timothy 6:16

ἀποστόλος κατὰ —, ^{<54B1>}1 Timothy 1:1; ^{<54B2>}2 Timothy 1:1; ^{<54B>}Titus 1:1

ἐπαγγελία ζωῆς, 2 Timothy 1:1

ἀπὸ προγόνων, ^{<54B2>}2 Timothy 1:3

ἐν καθαρᾷ συνειδήσει, ^{<5039>}1 Timothy 3:9; ^{<5002>}2 Timothy 1:3
 πίστις ἐνέγκησεν, ^{<5002>}2 Timothy 1:5
 κλήσις ἁγία, ^{<5002>}2 Timothy 1:9
 πρὸ χρόνων αἰώνιων, ^{<5002>}2 Timothy 1:9; ^{<5002>}Titus 1:2
 σωτηρία ἢ ἐν Χριστῷ Ἰησοῦ, ^{<5020>}2 Timothy 2:10
 νομὴν ἔχειν, ^{<5027>}2 Timothy 2:17
 θεμέλιος τοῦ θεοῦ, ^{<5029>}2 Timothy 2:19
 ἢ τοῦ διαβόλου παγίς, ^{<5029>}2 Timothy 2:26
 τοῦτο γίνωσκε, ^{<5034>}2 Timothy 3:1
 διώκειν (in sense of persecute), ^{<5035>}2 Timothy 3:13
 ἱερὰ γράμματα, ^{<5035>}2 Timothy 3:15
 ἑαυτοῖς ἐπισωρεύειν διδασκάλους, ^{<5035>}2 Timothy 4:3
 κνηθόμενοι τὴν ἀκοήν, ^{<5035>}2 Timothy 4:3
 ὁ τῆς δικαιοσυ.νης στέφανος, ^{<5040>}2 Timothy 4:8
 τοῖς ἡγαπηκόσι τὴν ἐπιφάνειαν αὐτοῦ, ^{<5040>}2 Timothy 4:8
 παραγίνομαι (in the sense of standing by as a friend), ^{<5046>}2 Timothy 4:16
 κατὰ κοινήν πίστιν, ^{<5004>}Titus 1:4
 σεαυτὸν παρέχεσθαι, ^{<5017>}Titus 2:7
 ὁ ἐξ ἐναντίας, ^{<5028>}Titus 2:8
 πᾶσαν πίστιν ἐνδείκνυσθαι ἀγαθὴν, ^{<5020>}Titus 2:10
 τὴν διδασκαλίαν κοσμεῖν, ^{<5020>}Titus 2:10
 ἢ χάρις τοῦ θεοῦ σωτήριος, ^{<5021>}Titus 2:11
 κοσμικὰ ἐπιθυμίαι, ^{<5022>}Titus 2:12
 ἢ μακαρία ἐλπίς, ^{<5023>}Titus 2:13

ὁ μέγας θεὸς, ^{<5023>}Titus 2:13

μάχαι νομικάι, ^{<5009>}Titus 3:9

οἱ φιλοῦντες ἡμᾶς ἐνπίσται, ^{<5085>}Titus 3:15

VOLUME 4

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Lightfoot, on ^{<1821>}1 Thessalonians 5:21, in *Notes on Epistles of St. Paul*. Also the remarks of Bornemann on this passage.

ftb33 - As Lightfoot on ^{<1819>}Philippians 2:9.

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

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

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

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

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

ftb39 - Weizsacker.

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

ftb41 - As, for example, Lightfoot on <sup>^{CIBI}Philippians 3:11.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

- ftb93 - This is succinctly shown by Edwin Hatch, in his article "Pastoral Epistles," in the *Encyclopaedia Britannica*; and more in detail by von Soden, in his introduction to the Pastorals in the *Hand-Commentar*. The most recent defence of the opposite view is by John Vernon Bartlett, *The Apostolic Age*, 1899.
- ftb94 - Full lists of peculiarities of style and diction will be found in Holtzmann, *Die Pastoralbriefe*, ch. 7.
- ftb95 - See Pfeiderer, *Urchristenthum*, p. 801 ff., and Holtzmann, *Die Pastoralbriefe*, ch. 9.
- ftb96 - See Ellicott.
- ftb97 - It is difficult to determine the meaning decisively. The kindred verb **καταστέλλειν** means (a) *to put in order* or *arrange*. **Στέλλειν** is *to put* or *place*, and **κατὰ** probably has its distributive sense, denoting succession, relation, or proportion of parts. (b) *To let down* or *lower*, **κατὰ** having its primary sense of *down*. (c) Metaphorical, derived from the preceding, *to check* or *repress*. Thus ⁴¹⁸²⁵Acts 19:25, 36. See also 2 Macc. iv. 31; 3 Macc. vi. 1. Hence **ὁ κατεσταλμένος** *the man of calm* or *sedate character* (Diod. i. 76; Arrian, *Epict.* iii. 23, 16). From these data two possible meanings are drawn: (1. *dress, attire*. So Hesychius (**περιβολή** garment) and Suidas (**στολή** raiment). It is used in ²³⁰⁷Isaiah 61:3 as the translation of matsateh, *covering, wrapping*. The root ath, in every case, points to *veiling*. Plutarch (*Pericles*, 5. has **καταστολή περιβολῆς** arrangement of dress; and Josephus, B. J. 2:8, 4, **καταστολή καὶ σχῆμα σώματος** disposition and equipment of body, which phrase is explained by the following reference to details of dress. It must be admitted, however, that, with the exception of ²³⁰⁷Isaiah 61:3, there is no instance of the absolute use of **καταστολή** in the sense of *dress*. The meaning in Plutarch is clearly *arrangement*, and in Josephus, **σχῆμα** may be rendered *dress*, while **καταστολή** probably means the general arrangement of the person. It is quite possible that from the use of **καταστολή** in these connections, it may have come to mean *dress* by itself. A possible analogy is suggested by the English *attire*, from the old French *atirier* or *atirer*, *to arrange, equip, decit., dress*, cognate with Provençal *atierar(a tire)*, *to bring into row* or *order*. The sense of adjusting or regulating runs into that of adorning. The context here, which refers to details of apparel, the fact

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

- ftb98 - Ammonius the Grammarian, fourth century. He wrote a work *On the Differences of Words of Like Signification*, which was appended to many of the older lexicons.
- ftb99 - The different uses of *αἰδώς* in Homer are discussed in a very interesting way in Gladstone's *Homer and the Homeric Age*, Vol. II., p. 431 ff. The best discussion of the word is by Schmidt, *Synonymik der griechischen Sprache*, VoL III., §140.
- ftb100 - The other rendering proposed is to retain the parenthesis, and connect *δὲ ἐργῶν ἀγαθῶν* through good works with *κοσμεῖν* adorn. Thus it will read. "Adorn themselves with good works. The objection to this is that *κοσμεῖν* is previously construed with *ἐν* ("in modest apparel, not in braided hair, gold, pearls, etc."), and we should therefore expect ejn instead of dij with good works. Further, it would be unsuitable to describe good works as an ornament when he is speaking of the demeanor of women in church assemblies
- ftb101 - See Introduction, and *Excursus* on "Bishops and Deacons" in *International Commentary on Philippians and Philemone*
- ftb102 - The reference to second marriages here is held by Holtzmann, Ellicott, von Soden, Wace, and Pfeleiderer. Huther and Farrar take it as simply opposed to an immoral life, especially concubinage.
- ftb103 - See Dr. Sanday, *Expositor*, 3rd ser., v., 98, and Reville, *Les Origines de l' Episcopat*, p. 153 f.
- ftb104 - Holtzmann and Huther add ^{<G0411>} 1 Peter 4:11; but Huther says that it is not to be limited to the official ministry of the Deacon. It may fairly be taken in the general sense of *serve*. So von Soden.
- ftb105 - The reading *τάχιον* or *ταχεῖον* more quickly, is preferred by Tischendorf and Weiss. The comparative would signify *sooner than these instructions presuppose*.
- ftb106 - Holtzmann makes an ingenious plea for apposition with *γεοῦ* God, though he does not decisively adopt it. Others explain as

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

ftb155 - For one person are urged:

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

For two persons are urged:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

βαπτισμῶν is not limited to Christian baptism:

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

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

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

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

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

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

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

ftb199 - Two other arrangements are proposed:

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

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

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

ftb201 - See Westcott's note.

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

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

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

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

ftb206 - καὶ τῶν ἀνομιῶν αὐτῶν T. R.

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

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

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

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

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

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

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

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

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

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

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

ftb223 - Others, as Alford and Lünemann, adopt the reading **ἑαυτοῖς** for *yourselves*. Westcott, and Rev. marg., reading **ἑαυτοῦς**, render it as the object **εχειν**, “knowing that ye had yourselves for a better possession,” and referring to ^{<6219>}Luke 21:19. According to this the sense is, “your true selves remained untouched. You saved them out of the wreck of your possessions.” This is foreign to the tone of the epistle, and must be regarded as artificial.

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

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

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

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

(a) such is not its *universal* meaning. See ^{<S12>}Romans 1:20; 12:3; ^{<S12>}2 Corinthians 8:6; ^{<S12>}Galatians 3:17; ^{<S12>}1 Thessalonians 2:16.

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

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

ftb227 - That some external difference was recognized is most likely. See the peculiar reading of LXX, ^{<S12>}Genesis 4:7.

ftb228 - reads λαλεῖται *is spoken about*.

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

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

ftb231 - Some interpreters render ἐμνημόνευον *mentioned*, citing ^{<S12>}1 Thessalonians 1:3, and ^{<S12>}Hebrews 11:22, where the verb is followed by περὶ with the genitive. In both these cases, however, the meaning *remember* is quite possible. Grammatical testimony is confusing. There are instances in Class. where the verb signifies *mention*, as Plato, *Legg.* 646 B, with accusative: also with περὶ and genitive. Winer says positively that verbs of making mention do not take a genitive in the N.T. (30, 10, c). On the other hand, the verb in the sense of *remember*, though mostly with the genitive, is sometimes found with the accusative, as ^{<S12>}Matthew 16:9; ^{<S12>}1 Thessalonians 2:9; ^{<S12>}2 Timothy 2:8. So in Class. Neither Class. nor N.T. furnishes any sufficient reason why the verb in ^{<S12>}Hebrews 11:22 should not be rendered *remembered*. Περὶ is constantly used in connection with mental operations as φροντίζειν. The kindred verb μιμνήσκεισθαι is used with περὶ and the genitive meaning *remember*; see Tob. iv. 1, and comp. Homer, *Od.* 7, 192; Hdt. i. 36: 9, 46; Plato, *Phileb.* 31 A.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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