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**WORD STUDIES IN
THE NEW TESTAMENT
VOLUME 3**

By Marvin R. Vincent, D.D.

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WORD STUDIES
IN THE
NEW TESTAMENT

by

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Volume 3

THE EPISTLES OF PAUL

LIST OF AUTHORS AND EDITIONS,

IN ADDITION TO THOSE CITED IN VOLUMES I. AND II.

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INTRODUCTION

The life and labors of Paul are fully treated in well-known and easily accessible works. His language and style will be discussed in the fourth and final volume of this work. I shall confine this introduction to an account of the several epistles treated in the present volume.

THE EPISTLE TO THE ROMANS

The Roman Church had been for some time in existence when Paul wrote this epistle (see ch. 1:8, 10, 12, 13; 15:23). That he was acquainted with many of its members appears from the salutations in the sixteenth chapter. In ~~Acts~~ Acts 28:15, the existence of the Church is assumed as well known, and the company which meets the apostle at Appii Forum has clearly the character of a deputation. The date and circumstances of the origin and organization of the Church cannot, however, be certainly determined.

The Church consisted of both Jews and Gentiles; but the predominance of the Gentile element is apparent from the epistle itself (see ch. 1:5, 12-16; 3:27-30; 4:6; 6:19; 11:13, 25, 28, 30; 15:1, 8, 16). ^{fa1}

Paul had long desired to preach the Gospel at Rome, but when, apparently, on the eve of accomplishing his wish, his plan was complicated by the necessity of visiting Jerusalem with the collection for "the poor saints." He did not, in any event, contemplate a long stay in Rome, intending to take it *en route* for Spain. Being thus delayed, he determined to write at once, in order both to meet the immediate needs of the Church and to prepare the way for his personal presence. The epistle was written during his last visit at Corinth (~~Acts~~ Acts 20:2, 3), and was despatched by the hands of Phoebe the deaconess, ^{fa2} about A.D. 59. Its authenticity is generally conceded, together with the fact that it was written in Greek, though some Roman Catholic critics have maintained that it was written in Latin. There is nothing surprising in its having been written in Greek, since the Greek language was prevalent at Rome, having become indeed the general language of the world, and the composition of the letter in Greek accords with Paul's Hellenic associations and training. The Latin fathers never claim their own language as the original of any part

of the New Testament, and Ignatius, Justin, and Irenaeus all wrote in Greek to Romans.

The aim of the epistle is didactic rather than polemic, though it acquires a polemic flavor in its opposition of Christianity to legalism. It is distinguished among the epistles by its systematic character. Its object is to present a comprehensive statement of the doctrine of salvation through Christ, not a complete system of Christian doctrine. Its theme is, *The gospel, the power of God unto salvation to Jew and Gentile alike; a power because of its revelation of a righteousness of God for believers.*

In the development of this theme Paul shows that Jew and Gentile are alike violators of divine law, and are consequently exposed to the divine wrath, from which there is no deliverance through works or ordinances, but only through the Gospel of Jesus Christ accepted by faith.

In insisting upon this universal condition of salvation, God neither violates His original covenant with Israel, nor deprives Himself of the right to judge sin.

The truth of justification by faith is an Old Testament truth, illustrated in the case of Abraham, and applicable to both Jews and Gentiles. The true seed of Abraham are those who follow him, not in circumcision but in faith. The saving provision in Christ is coextensive with the results of the fall in Adam, and assures present and future salvation to its subjects. The office of the law was to develop and manifest the sin which originated in Adam's fall, and thus to give full scope to the redemptive work of Christ.

This truth neither encourages immorality nor convicts God of unfaithfulness to His covenant with Israel. Justification by faith involves personal union with Christ, and consequent death to sin and moral resurrection to newness of life. Grace does not imply liberty to sin, but a change of masters and a new obedience and service. Grace does not do away with God's holy law, but only with the false relation of the natural man to that law; in which sin made use of the law to excite man's opposition to it, and thus to bring him into bondage and death. This is illustrated from Paul's own experience.

The deliverance from this bondage, which the law could not effect, is wrought by the law of the Spirit of life in Christ Jesus, which frees from

condemnation and initiates a life of sonship inspired and controlled by the Spirit of God. The power of this life appears in the assurance of hope which it imparts amid the trials of this mortal state, a hope founded in the divine election.

To the claim that God cannot reject the unbelieving Jew without breaking His own covenant and stultifying His decree, is opposed the doctrine of absolute divine sovereignty, unconditioned by human merit or service, but exercised in perfect righteousness and mercy, which are vindicated by God's forming for Himself a people of believers, both Jew and Gentile. It is further shown that this divine economy includes the operation of human free agency no less than of divine sovereignty, and that the rejection of Israel was therefore due to their blind reliance on their original election, and their refusal of the righteousness which is through faith in Christ. This rejection is only partial and temporary. God has not cast off His people, but has overruled their unbelief for the salvation of the Gentiles, who, in turn, shall be the means of the restoration of the Jews. See note at the end of ch. 11.

The practical and hortatory portion of the epistle, which begins with ch. 12, treats of the cultivation of different graces, civil duties, the right of private judgment, and the doctrine of christian expediency in its relations to weak faith.

Critics are not unanimous as to the integrity of the epistle. The authenticity of the doxology has been questioned, and the Tubingen critics declared the fifteenth and sixteenth chapters to be spurious. By some, the greater part of ch. 16 is supposed to be addressed to the Ephesians. See on ch. 14:23; 16:25.

The epistle is characterized by system, masculine vigor, logical acuteness, copiousness of thought, and depth of feeling. Logic is backed by history, and christian doctrine and precept are illumined from the Prophets and Psalms. Neither personal feeling nor national sentiment is allowed to turn the keen edge of truth. The opening theme — all alike under sin — is evolved with remorseless sternness. The picture of the moral condition of the pagan world is the work of an eye-witness, and is terrible in its stark realism. Yet the logic is aglow with intense feeling, which rises at times toward the level of the Ephesian epistle. The emotion is as deep as in

Second Corinthians, but less turbulent. The irony of that epistle is almost wholly absent. The opening of the ninth chapter is a veritable sob. The personal expressions are affectionate and laudatory, but the companion and friend who appears in First Thessalonians, Philippians, and Philemon, mostly gives place to the apostle and teacher. The powerful dramatic element in the epistle is overlooked in the popular impression of a hard theological treatise. It appears in the forensic moulds in which the great spiritual processes are occasionally cast; in the embodiment of the antagonism of sin and holiness in a personal struggle; in the introduction of objections as by an interlocutor; in the vivid contrasts of life and death, spirit and flesh, bondage and freedom, condemnation and acquittal: in the impersonation of the whole creation groaning and travailing for deliverance from the bondage of corruption.

The transitions are as easy and natural as the contrasts are sharp. The nervous but steady movement of chs. 2, 3, 4, suddenly subsides with the opening of ch. 5, and one can pause and bare his forehead to the sweet air ere he begins upon the new ascent from ver. 19. The first words of the eighth chapter succeed the seventh like a quiet melody given out by flute or horn after the tumultuous harmonies of the orchestra; and one is conscious of no shock in the descent from the high themes of sovereignty and grace to their applications in common life and duty.

The epistle must be grasped entire. No portion of the New Testament lends itself to more dangerous distortions of truth through fragmentary use. No one of Paul's epistles is so dependent for its just effect upon the perception of the relation of its parts to the whole. Its logic and its feeling are inseparable. It answers the highest test of eloquence in stimulating emotion with profound thought, and in fusing thought in feeling.

But to acquire such a grasp is no easy task, especially for the English reader. It requires far more than close grammatical analysis, and adjustment of the special theological problems raised by the epistle. The letter must be studied in the light of the whole body of the Pauline writings, and with the largest possible acquaintance with the logical and rhetorical habits of the apostle. The fullness and impetuosity of his thought sometimes render him careless of its arrangement. Suggestions, striking into the main line of reasoning, are pursued with an eagerness and to a length which may easily

divert the reader from the principal track. Possible qualifications of a truth are temporarily neglected in the concentration of thought upon a single aspect. It is not always easy to discover where the matter of a parenthesis gives place to the resumption of the main thought; sometimes indeed the parenthesis is carried on as if it were the main thought. The first member of a proposition often acquires a headway which makes him forget to offset it with its complementary member. His antitheses are not always evenly balanced, and one member may be literal and the other metaphorical. Certain expressions depend for their force upon word-plays which cannot be translated, and prepositions are accumulated with reference to shades of meaning which tax the utmost resources of the translator and commentator.

THE FIRST EPISTLE TO THE CORINTHIANS

The account of Paul's first visit to Corinth is given in Acts 17. He continued there a year and six months, going thence to Syria, and making a brief stay on his way to Jerusalem at Ephesus, to which he returned and remained for over two years. The church at Corinth became the most important of those founded by the apostle, and probably embraced the church at the adjoining seaport of Cenchreae (see on ~~600~~Romans 16:1), and the Christians scattered throughout Achaia (~~400~~2 Corinthians 1:1).

After Paul's departure from Corinth, Apollos, commended by the Ephesian church, was sent to labor there. Notwithstanding his efficiency he involuntarily became the cause of division in the church, as the nucleus of a party which preferred his polished rhetoric to the plainer utterances of Paul (~~400~~1 Corinthians 3:4, 5).

Besides this, the characteristic sensuous and pleasure-loving tendencies of the Corinthians began to assert themselves within the church. The majority of the converts were of a low social grade, many of them slaves, and the seductions of the gay city often proved too strong for resistance.

The report of these evils, brought to Ephesus by Apollos on his return from Corinth, called out a letter from Paul which is lost, but which is referred to in ~~400~~1 Corinthians 5:9. Additional tidings came in a letter from the church to Paul, asking advice on the following points:

- 1. *Celibacy and marriage.*** Was married life a lower condition than celibacy, or was it wrong in itself? Were marriages allowable between Christians and heathen? Should a Christian wife or husband abandon a heathen spouse?
- 2. *Meats offered to idols.*** Idol sacrifices were festivals. Gentile converts refused to abandon the society of their heathen friends, and mingled with them at the idol feasts; while a meal at a public festival was a substantial help to the poor. Might Christians attend these festivals? Might they buy in the market the resold meat which had been offered to idols?
- 3. *Rules in assemblies.*** Should men cover their heads? Should women appear uncovered? Might women speak and teach in public?
- 4. *Spiritual gifts.*** Which was the more important, speaking with tongues or preaching? What should be done when several began to speak at once?
- 5. *The resurrection.*** Some maintained that it was purely spiritual and that it was already past.
- 6.** They also desired to hear something more about the collection for the poor in Judaea, and to have Apollos sent back.

The bearers of the letter, Stephanas, Fortunatus, and Achaicus, together with those of the household of Chloe (1st Corinthians 1:11), also brought tidings of the factions which had divided the church and the quarrels over the different preachers. Certain Judaic teachers had come, with commendatory letters from Jerusalem, claiming the authority of Peter and impugning that of Paul, declaring that Peter was the true head of the Christian Church and Paul an interloper. A fourth distinct party is supposed by some to be indicated by the words “I of Christ” (see on 1st Corinthians 1:10). It also appeared that the assemblies of the church had become disorderly; that the agapae and the eucharist were scenes of gluttony, brawling, and drunkenness; while the gatherings for worship were thrown into confusion by the simultaneous speaking of those who professed the gift of tongues. Women were speaking unveiled in these assemblies. One prominent church-member was living criminally with his stepmother.

On the receipt of this letter Paul abandoned his intended visit to Corinth, sent Titus to inform the church of his change of plan and to arrange for the collection, and dictated to Sosthenes the first epistle to the Corinthians. Notwithstanding the subscription of the letter, “written from Philippi,” a mistake which grew out of ~~1~~1 Corinthians 16:5, it was written at Ephesus, as appears from ~~1~~1 Corinthians 16:8, 19

He begins by stating his complaints against the church (1:10-11. 20). He then answers the questions contained in their letter: *Marriage* (7:1-40); *Sacrificial feasts* (8:1-13). From this he diverges to the insinuations against his character and authority, noticing the charge based upon his refusal to receive pecuniary support, and asserting his unselfish devotion to the Gospel (9.). He returns to the sacrificial feasts (10.). Then he passes to the regulation of the assemblies (11.). The different spiritual gifts and their mutual relation are discussed in ch. 12, and Love is shown to be greater and more enduring than all gifts (13.). The subject of speaking with tongues is then taken up, and the superiority of prophecy to the gift of tongues is asserted (14:1-40). Ch. 15 discusses the resurrection, and the epistle concludes with references to certain personal and incidental matters, including the collection.

Authorities are generally agreed in placing the date of the epistle A.D. 57. Its authenticity is conceded on all hands.

The key-note of the epistle is struck in two correlated thoughts — the supreme headship of Christ, and the union of believers as one body in and with Him. The former thought finds expression in Paul’s humble disclaimer of all merely personal authority, and of all right to a hearing save as Christ’s agent and mouthpiece. The power of preaching resides in its theme — Christ crucified — and not in its philosophic wisdom nor in the personal culture of its preachers. The gifts and graces of the Church are due to Christ alone. The other thought is the standing confutation and rebuke of all the errors and abuses which have invaded the Church. Faction, fornication, litigation, fellowship with idolaters — all are sufficiently condemned by the fact that they break the sacred tie between the Church and Christ, and between individuals and the Church. Union in Christ implies divine order in the Church. The sexes fall into their true relation. The subordinations of the heavenly hierarchies are perpetuated in

the Church. Confusion is banished from public worship, and the mystery of the eucharist is expounded in the mutual love and helpfulness of the participants. Diversities of spiritual gifts are harmonized and utilized through their relation to the one body and the informing power of one divine Spirit — the Spirit of love. Christian expediency, involving individual sacrifice for the common welfare, becomes an authoritative principle. This unity finds its crowning exhibition in the resurrection, in which believers share the resurrection of their Lord, and enter into final and perfect communion with His glorified life.

It has been truthfully said that no portion of the New Testament discusses so directly the moral problems of that age or of our own. Many of the same questions emerge in the social and church-life of modern times. Such are the rally of cliques round popular preachers; the antithesis of asceticism and christian liberty; of christian zeal and christian wisdom; the true relation of the sexes and the proper position and function of woman in the Church; the assertion of individual inspiration against the canons of christian decency; the antagonism between individualism and the subordination of the members to the body; the resurrection in the light of modern science; aestheticism and morals.

No epistle of the New Testament, therefore, should be more carefully studied by the modern pastor.

THE SECOND EPISTLE TO THE CORINTHIANS

Paul's stay at Ephesus was cut short by the riot. He departed to Troas, and thence to Macedonia (Acts 20.), where he met Titus, for whose arrival he had anxiously waited in order to learn the effect of his letter (Corinthians 1:8; 2:13; 7:5). Titus' report was both gratifying and disheartening. He had been cordially received, and the epistle had caused penitence and amendment; but the influence of the anti-Pauline parties had increased, and they were openly assailing Paul's character and insisting on their own superior apostolic claims. Accordingly Titus was again sent to Corinth with a second epistle, written from some point in Macedonia. The statement of the subscription that it was written from Philippi, lacks evidence, besides being in itself improbable. The date is the autumn of A.D. 57.

The epistle is among the least systematic of Paul's writings, for the reason that it was written in a conflict of feeling, in which joy, grief, and indignation struggled for the mastery. Its main motives are three in number.

1. Thankfulness for the effect of his first letter.
2. Indignation at the work and increasing influence of the false teachers.
3. Anxiety for the completion of the collection, and that the Corinthians should imitate the good example of the Macedonian churches. "The three objects of the epistle are, in point of arrangement, kept distinct; but so vehement were the feelings under which he wrote, that the thankful expression of the first part is darkened by the indignation of the third; and the directions about the business of the contribution are colored by the reflections both of his joy and of his grief" (Stanley).

The style accords with this turbulence of feeling. It is surcharged with passionate emotion. No one of Paul's epistles is so intensely personal. Here only he reveals two of those great spiritual experiences which belong to a Christian's inmost heart-life — personal crises which are secrets between a man and his God. One of these — the thorn in the flesh — is a crisis of agony; the other — the rapture into the third heaven — a crisis of ecstasy. Bengel's remark is familiar, that the epistle is an itinerary. "The very stages of his journey are impressed upon it; the troubles at Ephesus, the repose at Troas, the anxieties and consolations of Macedonia, the prospect of removing to Corinth" (Stanley). His self-vindication is not only a remarkable piece of personal history, but a revelation of his high sense of honor and his keen sensitiveness. His "boasting," into which he is driven by persistent slander, throws into relief his aversion to self-praise. He formally announces his intention to boast, as though he can bring himself to the task only by committing himself to it. Thrice he repeats the announcement, and each time seems to catch, with a sense of relief, at an opportunity for digressing to a different subject. Ecstatic thanksgiving and cutting irony, self-assertion and self-abnegation, commendation, warning and authority, paradox, apology, all meet and cross and seethe; yet out of the swirling eddies rise, like rocks, grand Christian principles and inspiring hopes. Such are the double power of the Gospel for life or death; the freedom and energy of the dispensation of the Spirit; suffering the path to

glory; the divine purpose in the decay of the fleshly tabernacle; the new and heavenly investment of the mortal life; the universal judgment; the nature of repentance as distinguished from sorrow, and the principles of christian liberality. Full and swift as is the torrent, there is ever a hand on the floodgate. In the most indignant outburst the sense of suppression asserts itself. Indignation and irony never run into malediction. We cease to be surprised at the apostle's capability of indignation when we catch glimpses, as we do throughout the epistle, into the depths of his tenderness.

It is not strange that such a tempest should set its mark upon the style and diction, especially if we assume that the epistle was dictated to an amanuensis. In some particulars the epistle is the most difficult in the New Testament. The style is broken, involved, at times obscure. The impetuosity of the thought carries it from point to point with a rapidity which makes it often hard to grasp the sequence and connection. It is preeminently picturesque, abounding in metaphors which sometimes lie undeveloped in the heart of single words, and sometimes are strangely mixed or suddenly shifted. Building and clothing blend in describing the heavenly investiture of the believer; now the Corinthians are a commendatory letter written in the apostles' hearts, now the letter is written by Christ on the Corinthians' hearts; the rush of thought does not stop at the incongruity of an epistle on stone and of ink on stone tables; now the knowledge of Christ, now the apostles themselves are a sweet odor. Paul does not *huckster* the word of God. He does not *benumb* his converts like a torpedo. Here a word calls up Gideon's lamps and pitchers, there the rocky strongholds of the Cilician pirates. A rapid series of participles carries us through the successive stages of a battle — the hemming in, the cutting the way out, the pursuit, the blow of the enemy's sword. The high citadel is stormed, the lofty towers are overthrown, the captives are led away. Paul bears about a daily death: affliction is a light weight, glory an overwhelming burden: the fleshly body is a tent, the glorified body an eternal building, or a garment dropped from above.

Certain words appear to have a peculiar fascination for the writer, as if they gathered up into themselves the significance of whole masses of thought. Without arresting its main current, the stream eddies round these. Sometimes he dwells on them caressingly, as "the God of all *comfort*, who

comforteth us, that we may be able to *comfort* with the *comfort* wherewith we are *comforted*." Sometimes he rings them out like a challenge, as *commend, commendation, boast*. Sometimes he touches and retouches them with a sarcastic emphasis, as *bear with me, bear with them*. "So full of turns is he everywhere," says Erasmus, "so great is the skill, you would not believe that the same man was speaking. Now, as some limpid fountain, he gently bubbles forth; anon, like a mighty torrent, he rolls crashing on, whirling many things along in his course: again he flows calmly and smoothly, or spreads out into a lake."

The authenticity of the epistle is conceded. Unsuccessful attempts have been made against its integrity, as the effort to show that it consists of three separate epistles, or of two.

THE EPISTLES OF THE IMPRISONMENT

This name is given to the Epistles to the Philippians, Ephesians, Colossians, and Philemon, because they were composed during Paul's first imprisonment at Rome. By a few critics they have been assigned to the period of the confinement at Caesarea.

Paul arrived in Rome, under guard, after his shipwreck at Malta, in March, A.D. 61, in the seventh year of the reign of Nero. He was placed in charge of the Praetorian Guard, the members of which relieved each other in his custody, each soldier being chained to his hand. This interruption of his missionary labors was a blessing in disguise. Twenty years of exhausting toil had brought the necessity for rest and meditation. The two years of confinement in Caesarea afforded the apostle the leisure for sinking his thought deeper into the mystery of the Gospel. The effect is apparent in the epistles from his Roman prison. Nothing in these, indeed, contradicts his previous writings; the fundamental themes of the earlier epistles recur, and Philippians in particular exhibits marked parallels with Romans. In all Christ is central. In Romans and in the Corinthian epistles there are not wanting instances of the exalted feeling which is so marked in Ephesians, Colossians, and Philippians. The Judaizing insolence, castigated in Galatians, is sharply touched again in Philippians. The relations of Jew and Gentile reappear in Ephesians; and Christ's headship of the Church,

assumed in First Corinthians, is developed and emphasized in Ephesians and Colossians.

Nevertheless, the Epistles of the Imprisonment carry us into a new atmosphere. The thought takes new directions and a wider range. The apostle's personality appears in an aspect which it is not easy to analyze, but which carries with it the sense of a broadening and deepening of the whole man. In the discussion of christian truth the points of emphasis are shifted. In the earlier epistles he deals largely with unbelievers, in the latter with Christians. In the one he is aiming to initiate union with Christ; in the other to develop communion. In the one he points *to* the cross, in the other *from* the cross to the inheritance of grace and glory which it commands. In the one he emphasizes Christ crucified, in the other Christ risen, ascended, and reigning. In all alike the cross is central, but in these latter epistles it is coordinated with the vast economy of creation, redemption, the Church on earth and in heaven, as it lies entire in the eternal counsels of God. Here the person rather than the work of Christ is in the foreground: here, for the first time in the Pauline writings, the eye is distinctly fixed upon the pre-incarnate Son of God. While in the earlier groups of epistles the moral applications of doctrine are not overlooked, in these, the ethical element is more evenly balanced with the theological. In Philippians the ethical element dominates the theological. The great christological truths are translated into christian experience, and brought to bear as the principles and motives of duty. "No duty is too small to illustrate one or other of the principles which inspired the divinest acts of Christ. The commonest acts of humility and beneficence are to be imitations of the condescension which brought Him from the position of equality with God to the obedience of the cross; and the ruling motive of the love and kindness practiced by Christians to one another is to be the recollection of their common connection with Him." ^{fa3}

A difference from the earlier epistles also develops through the new phase of error with which the apostle has to deal. Epaphras announced the appearance of a new enemy in the churches of the Lycus. The point of assault had begun to shift from legalism to philosophic mysticism. Legalism itself betrayed the infusion of Essenic asceticism and Gnostic speculativeness. These were the forces which brought to the front the doctrines of Christ's person and of the Church; the one as the bulwark

against the fancy of mediate creation and the affected humility of angel-worship, and the other, in its exhibition of Christ as the head of the body of believers, contesting the claim of philosophy to be the supreme source of wisdom, and the right of legal ordinances to give the law to life.

THE EPISTLE TO THE PHILIPPIANS

For Philippi, see on ^{<300>}Philippians 1:1.

With the arrival of Paul at Philippi (Acts 16.), the Gospel entered Europe. On his departure he left Luke to complete the organization of the Church. He subsequently visited the city twice, after which we hear nothing of the Philippian church until he writes to it from his Roman prison. On hearing of his transfer to Rome, the Philippians, with the same generosity which they had shown on former occasions (^{<300>}Philippians 4:15, 16; ^{<470>}2 Corinthians 11:8, 9), sent a supply of money by Epaphroditus, who, on his return, brought this letter.

The epistle is unofficial and familiar in character, even the apostolic title being dropped in the opening salutation. In its unsystematic structure it rivals Second Corinthians. It opens with an account of the progress of the Gospel in Rome since his arrival, the efforts of his opposers, and the zeal of his friends, and an expression of his own feelings as to his possible death or continued life. An exhortation follows to christian unity, courage, and humility, the latter illustrated by the great act of Christ's humiliation. He hopes soon to be released: he is about to send Timothy to Philippi; Epaphroditus has been sick, and is about to return home. Let them beware of the Judaizers — the dogs, the concision. Their arrogant claims are contrasted with the rights and privileges of Christians, and the contrast is pointed by his own spiritual history and a recital of the legal privileges which he relinquished for Christ. Then follow an exhortation to steadfastness, a lament over the victims of sensuality, and a contrast of such with those whose life and hope are heavenly. Two prominent ladies are entreated to reconcile their differences, after which come some parting admonitions to entertain pure thoughts and high aims, and a grateful acknowledgment of the gift brought by Epaphroditus.

In the tone of strong personal attachment which pervades the epistle, it resembles the first to the Thessalonians. It contains no formulated


doctrinal teaching, and no indication of the presence of doctrinal errors within the Church. Only the severe allusions in the third chapter, to Judaizers and Antinomian loose-livers, have the flavor of controversy, and the treatment of these is not argumentative, but denunciatory, hortative, and exhortatory. The only warning to the Church is against internal dissensions. Christ is set forth, not in His relation to great christian mysteries, but as a living power in personal experience — notably in the apostle’s own.

The words and imagery reveal occasional traces of the contact of Stoicism, as *citizenship* (1:28; 3:20); *content, or self-sufficient* (4:2); and the passage, 1:21-27, presents a vivid contrast with the Stoic’s theory of life and his justification of suicide. The epistle abounds in picturesque words, as *earnest expectation* (1:20); *terrified* (1:28); *depart* (1:23); *robbery* (2:6); *holding forth* (2:16); *offered:* (2:17); *not regarding* (2:30); *keep* (4:7); *learned* (4:11), etc. See notes.

Bishop Lightfoot observes: “The Epistle to the Philippians is not only the noblest reflection of Paul’s personal character and spiritual illumination, his large sympathies, his womanly tenderness, his delicate courtesy, his frank independence, his entire devotion to the Master’s service — but as a monument of the power of the Gospel it yields in importance to none of the apostolic writings.... To all ages of the Church — to our own especially — this epistle reads a great lesson. While we are expending our strength on theological definitions or ecclesiastical rules, it recalls us from these distractions to the very heart and center of the Gospel — the life of Christ and the life in Christ. Here is the meeting-point of all our differences, the healing of all our feuds, the true life alike of individuals and sects and churches; here doctrine and practice are wedded together; for here is the ‘creed of creeds’ involved in and arising out of the ‘work of works.’”

The authenticity and genuineness are generally conceded, though violently assailed by the Tubingen critics. The date of composition is probably about A.D. 62, and the epistle is, I think, to be placed in order before the other three ^{fa4}

THE EPISTLE TO THE EPHESIANS

For Ephesus, see on  Revelation 2:1.

The church in Ephesus was founded during Paul's long residence there (⁴⁴⁹³Acts 19:10; 20:31). He left the city immediately after the great riot (Acts 19.), and never returned. His last personal contact with the church was when he met its elders at Miletus (⁴⁴⁰⁸Acts 20:18, 35).

There has been much dissension as to the destination of the epistle. The principal views are three:

1. That it was addressed to the church at Ephesus.
2. To the church at Laodicaea.
3. That it was an encyclical or circular epistle, intended for the church at Ephesus along with a body of neighboring churches. Some also have regarded it as designed for the churches of Ephesus and Laodicaea, and others for the Laodicean church along with a circle of churches.

I regard the epistle as addressed to the Church at Ephesus. Such was the general opinion of the early church. The words "in Ephesus" (1:1), though omitted in two important manuscripts, are found in the majority of manuscripts and in all the old versions. The Laodicean theory ^{fa5} was started by Marcion, who was severely taken to task by Tertullian for altering the title to "the Epistle to the Laodiceans." Marcion himself inserted the epistle in his canon as "the Epistle to the Ephesians;" and it is significant that no manuscript which omits "in Ephesus" substitutes "in Laodicea." The encyclical theory rests mainly on internal grounds, such as the general tenor of the epistle, and the absence of personal reminiscences, appeals and greetings, and of local references. But when addressing a circle of churches, Paul is wont to specify the fact, as in First and Second Corinthians and Galatians. If the words "in Ephesus" be rejected, the epistle is entirely without local designation, and is catholic rather than encyclical. Moreover, whenever Paul, in the address of an epistle, uses **τοῖς οὖσιν** *which are*, he follows these with the name of a place, as at Rome," "at Philippi," "at Corinth."

The Ephesian church, so far as is indicated by the letter, furnished no special reason for its composition. It contains no references to the dangers which Paul predicted at Miletus, no allusions to his personal relations with the church, and no salutations to individuals. Its theme is *the Church of*

Christ, founded in the will of the Father, developed by the work of the Son, and united in him through the indwelling and energy of the Holy Spirit.

The body of believers is chosen of God: their privilege is adoption: the motive of adoption is grace, its medium Jesus Christ, its element love, its end holiness and the glorification of divine grace (1:3-6).

The work of the Son in this scheme is redemption, remission of sins, and the gift of wisdom and discernment. His central position in the divine plan will appear in the consummation, which will consist in the summing up of all things in Him (1:7-12).

The agent and earnest of this inheritance of believers is the Holy Spirit (1:13-14).

Hence the prayer that the operation of the Spirit may appear in the bestowment of wisdom and revelation (compare 1:8), and of quickened spiritual discernment; so that believers may recognize the divine call, and experience the hope which it engenders, the riches of the inheritance which it assures (compare 1:11), and the efficiency of the divine power which is exhibited and pledged to them in the resurrection and exaltation of Christ (1:15-22).

The election, the call, the redemptive work, the adoption, the personal holiness, the knowledge and discernment — all find their embodiment in the Church the body of Christ, in which the divine fullness dwells (1:22, 23).

The scope of this plan is universal, including both Jews and Gentiles. Its operation is illustrated in the turning of the Gentiles from their sins, and in the destruction of the national and religious barriers between them and the Jews, making of the two one Church in Christ, the dwelling-place of the Spirit, built on the foundation of the apostles and prophets, with Christ as the corner-stone (2:1-22).

The inclusion of the Gentiles in the divine covenant is a mystery of which Paul has been made the minister. The intent of this mystery is to manifest through the Church to the heavenly powers the manifold wisdom of God (3:2-10).

Thus far the theme, the Church, is struck at 1:22, 23; 2:19-22; 3:10.

The prayer (3:14-21) includes the points already touched — the universal fatherhood of God; the sonship of Christ; the work of the Spirit in believers; the indwelling of Christ by faith; love as the element of christian life; knowledge of the deep things of God — and returns to the main theme, the Church.

The key-note of the practical portion of the epistle is given in ch. 4:1: “Walk worthy of your calling.” The practical exhortations contemplate individuals in their relation to the Church. The fundamental duty is *unity* through the one informing Spirit (4:3, 4). The great factors of church fellowship are specified: “One Lord” (Christ); one principle of “faith,” uniting to Christ; one formal sign, “baptism,” marking admission to the body of Christ; one universal “Father,” ruling, pervading, and dwelling in all (4:5, 6).

This unity of the Church includes and is furthered by various manifestations of the Spirit in the form of different gifts; and the authority of Christ to confer and distribute these gifts is indicated by His descent to earth and Hades, and His ascent to the glory of the Father (4:7-16). In the thought that the purpose of these gifts is the edifying of the body of Christ, the theme — the Church — is again sounded.

Practical exhortations follow, to spiritual renewal, truthfulness, peace, honesty, purity of speech and life, love, godly caution, temperance, holy meditation and christian interchange, gratitude, and the reciprocal duties of husband and wife, in which last the church-theme is once more enunciated in typifying by the marriage-rite Christ’s love for the Church (4:7-v.).

The Church includes the household. The exhortations to fidelity in household relations are continued (6:1-9) The ideal of the Church and of individual character is realized only through conflict with the evil world and the powers of darkness, in which the power of God alone can insure victory. Hence the Christian is urged to clothe himself with the divine panoply (6:10-18).

The authenticity of the epistle has been challenged on the ground of dissimilarity to the other writings of Paul, unusual words and phrases, and a general un-Pauline character in doctrine and diction. As regards doctrine, the charge is beneath notice. As to diction, the argument from unusual

expressions would bear equally against the genuineness of some of the best attested epistles. While there are forty-two unique words in this letter, there are thirty-eight in Colossians, above a hundred in Romans, and two hundred and thirty in First Corinthians; while the well-known peculiarities of Paul's style are as evident in this as in the other epistles.

The epistle has also been assailed as "a mere verbose expansion" of the Colossian letter. There are, indeed, marked resemblances between the two both in matter and form, and sometimes literal correspondences, as might be expected in two epistles written about the same time; but both the subject and the treatment of the two epistles present too many differences to bear out this charge of amplification. On the contrary, the same subject is sometimes treated more concisely in Ephesians than in Colossians (~~Col~~ Ephesians 1:15-17; ~~Col~~ Colossians 1:3-6; ~~Eph~~ Ephesians 4:32; ~~Col~~ Colossians 3:12-14). Ephesians, moreover, contains matter not found in Colossians (~~Eph~~ Ephesians 1:13-14; 4:8-15; 5:7-14, 23-31; 6:10-17.

The polemic element in Colossians is wanting in Ephesians. The Christology of Colossians is more metaphysical than that of Ephesians, while the predestinarianism of Ephesians does not appear in Colossians.

This epistle presents peculiar difficulties to the student. Dean Alford says: "The difficulties lie altogether beneath the surface; are not discernible by the cursory reader, who finds all very straightforward and simple. But when we begin to inquire why thought succeeds to thought, and one cumbrous parenthesis to another — depths under depths disclose themselves, wonderful systems of parallel allusion, frequent and complicated underplots — every word, the more we search, approves itself as set in its exact logical place; we see every phrase contributing by its own similar organization and articulation to the carrying out of the organic whole. But this result is not won without much labor of thought, without repeated and minute laying together of portions and expressions, without bestowing on single words and phrases, and their succession and arrangement, as much study as would suffice for whole sections of more exoteric epistles."

While the diction is marked by a peculiar sonorousness and depth of tone, it does not surpass in variety and picturesqueness that of some other epistles, Second Corinthians, for instance. The shorter epistle to the

Colossians contains thirty-eight unique words to forty-two in Ephesians. But no writing of Paul equals this in the liturgical majesty of its movement. The Epistle to the Romans is the ever-deepening flow of a stately river; Second Corinthians is the rush of a rapid; Ephesians is the solemn swell of a calm sea. Not a familiar and personal letter like Philippians and Philemon, it is, equally with these, devoid of official stateliness. Its dignity is that of the seer rather than of the bishop and teacher. It rises at times to the height of apocalypse. The impression of a teacher expounding his theme is largely merged in the impression of a great mind and an adoring soul mastered and swept onward by the theme.

The figure of a cathedral, into which Professor Longfellow has so finely cast his general conception of the “Divina Commedia,” equally well, perhaps, even better, suits the Ephesian letter. If the expression may be allowed, that epistle is the veritable high-Gothic of sacred literature; every line and detail carrying the eye upward, and the whole combining in one great upreach, irradiated with the rich hues Of a the many-tinted wisdom of God.” Even as St. Ouen mirrors its lines in the font at the portal, the whole magnificent ideal of the Church of Christ condenses itself into the inscription round the baptismal layer — “one Lord, one Faith, one Baptism.” Every window is blazoned with its story, but in each the central figure is the same — now the Victim of the cross, now the Conqueror with his train of captives, now the King ascended and throned in light. No partition with its rigid lines sunders the band of worshippers. Jew and Gentile kneel side by side, every face turned toward the cross. On the very threshold the ear is greeted with a burst of choral thunder. The vast aisles throb with praise, crossed with the minor chords of penitent rehearsal, and the deep sighs of tempted souls struggling with the powers of darkness; while from the side-chapels float the words of admonition to the newly-wedded, and of homely precept for the children and servants; and over all the sweet, sad, triumphant tumult is heard the voice of the great apostle, rising with the incense-cloud from before the altar in that wondrous prayer, never surpassed save by the intercessions of Jesus Himself — “That He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend, with all saints, what is the

breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, that ye might be filled unto all the fullness of God.”

THE EPISTLE TO THE COLOSSIANS

For Colossae, see on ⁵⁰⁰⁰Colossians 1:2.

The Gospel was first preached in the cities of the Lycus by Epaphras (⁵⁰⁰⁰Colossians 1:7; 4:12; Philemon 23), who may also have founded the churches there. The theory that the church at Colossae was founded by Paul has no sufficient foundation. ^{fa6} The church had never been personally visited by Paul. Though his missionary journeys had carried him into the Galatian and Phrygian country (⁴⁴⁰⁶Acts 16:6), the indefinite usage of these terms, the absence of all hints of a visit in the epistle itself, and the notices of his route in the Acts, go to show that his path did not lie through the valley of the Lycus. Ch. 2:1, appears to indicate that the Colossians were personally unknown to him.

The occasion of the letter was the visit of Epaphras to the apostle in prison, and Paul's communication with Colossae in the matter of the restoration of Onesimus. Whether Epaphras shared his captivity or not (see on Philemon 23), he did not return to Colossae with this letter, but remained in Paul's company (⁵⁰⁰⁰Colossians 4:12); and his stay in Rome was long enough to put the apostle fully in possession of the dangers which menaced the Colossian church. Paul took the opportunity of Tychicus' journey to Colossae with Onesimus, to send this letter.

Phrygia was a favorable soil for the development of error. “Cosmological speculation, mystic theosophy, religious fanaticism, all had their home there.” ^{fa7} The leading worship was that of Cybele, the great Mother of the Gods, which was spread over Asia Minor generally, and especially prevailed in Mysia and Galatia. It was orgiastic, accompanied with frenzied dances, howlings, and self-mutilations. Phrygia was also the home of Ophitism, or serpent-worship. Montanism, with its ecstasy and trance, its faith-cures, its gloomy asceticism, its passion for martyrdom, and its savage intolerance, owed to Phrygia its leader; and the earlier name of the sect was “the Sect of the Phrygians.”

Under Antiochus the Great, two thousand Jewish families had been transplanted into Phrygia and Lydia; and while the staple of the church was Gentile, the epistle distinctly recognizes the presence and operation of Jewish influences (2:16-21).

The form of error which prevailed at Colossae included three elements: Jewish formalism; speculative mysticism, representing the germs of what afterward developed as Gnosticism; and Essenism, the medium through which the Jewish and Gnostic elements came into combination.

Though Gnosticism, as such, had not developed itself at this time, a knowledge of its principal features is necessary to an intelligent reading of this epistle.

It took its name from *gnosis knowledge*, since it claimed for a select few the possession of a superior acquaintance with truth. Its tendencies were thus exclusive and aristocratic. The Gnostics denied the direct creation of the world by God, because God would thus be shown to be the creator of evil. God's creative energy was thwarted by the world of matter, which is essentially evil, in eternal antagonism to God, and with which God could not come into direct contact without tainting His nature. Hence creation became possible only through a series of emanations from God, each successive emanation being less divine, until the point was reached where contact with matter became possible. These emanations were called *aeons*, *spirits*, or *angels*; and to these worship was rendered with an affectation of humility in approaching the lower grades of divinity, instead of venturing into the immediate presence of the Supreme. The evil of matter was to be escaped either by rigid abstinence from the world of sense, or by independence of it. The system therefore tended to the opposite extremes of asceticism and licentiousness.

Essenism, in the apostolic age, had established itself in Asia Minor. The Essenes combined the ritualism of the Jew with the asceticism and mysticism of the Gnostic. They rigorously observed the Mosaic ritual, except in the matter of slain sacrifices, which they refused to offer, regarding their ordinary meals as sacrificial rites. They discountenanced marriage, and foreswore oil, wine, and animal food. Their theology revealed traces of sun-worship. Holding the immortality of the souls they denied the resurrection of the body. They also held some mystical doctrine of

emanations, as agents in creation, akin to that of the Gnostic aeons. Like the Gnostics, they maintained the evil of matter.

In this epistle Paul strikes at the intellectual exclusiveness of the Colossian heretics with the doctrine of the universality of the Gospel (1:6, 23, 28; 3:11). Their *gnosis* — the pretended higher, esoteric wisdom — is met with the assertion of the Gospel as the true wisdom, the common property of all believers. The words *wisdom, knowledge, full knowledge, intelligence*, occur frequently in the epistle. Γνωσις *knowledge* is used but once, while ἐπίγνωσις *full knowledge*, occurs four times, emphasizing the knowledge of God and of Christ as the perfection of knowledge. Divine wisdom is offered and prayed for as the privilege of Christians (1:9, 27, 28; 3:10, 16). The pretended wisdom is denounced as deceitful philosophy, founded in tradition, and both its Gentile and its Jewish phases are characterized as mere *elements* or *rudiments*, unworthy of men in Christ (2:8, 20). It is presumptuous and arrogant; a mere show of wisdom (2:18, 23).

The doctrine of angelic mediators in the creation and government of the world is offset by the truth of the Eternal Son, begotten before the creation, by whom all things were created and are maintained, and who is also the only and absolute head of the Church (1:15-18). For a succession of angelic emanations, each less divine than its predecessor, is substituted the Son of God, in whom dwells the sum-total of the divine powers and attributes (1:19; 2:9). An angel or spirit, who is neither God nor man, cannot reconcile God and man. For the haziness which invests the personality and character of these intermediaries, we have the sharply defined personality of Christ, the Word made flesh, uniting in Himself the human and the divine, human even unto death, divine unto the eternal life and power of the Godhead, and thus reconciling and bringing into perfect unity all things in Himself (1:19, 22; 2:9, 10).

The person of Christ is thus exhibited in two aspects, the cosmical and the theological, in its relations to the universe and to the Church. On the one hand, Christ is supreme in the creation and administration of the world (1:15-17). “He is the beginning, middle, and end of creation.” On the other hand, Christ is supreme in the spiritual economy. “If the function of Christ is unique in the universe, so is it also in the Church.” In Him alone

man is reconciled and united to God. In Him alone the individual children of God are compacted into one body, propelled and guided in their several activities, and each placed and held in due relation to the whole (1:18, 22; 2:10-15, 19).

In this rigorous insistence upon the person of Christ as alone solving the problem of God's relation to the world, Paul strikes not only at the Colossian error, but also at the later error of Arius, whose Christ is of a different essence from God, His participation in the divine attributes partial, and His revelation therefore limited and imperfect. Arianism furnishes a principle of conduct, but not a basis of communion between the divine and the human. "The supernatural being whom Arius sets forth as a mediator between God and man, does not unite, but separates them, for He serves to reveal the infinite, impassable gulf that lies between them." ^{fa8}

Bishop Lightfoot most truthfully remarks: "Christ's mediatorial function in the Church is represented as flowing from His mediatorial function in the world. With ourselves this idea has retired very much into the background. Though in the creed common to all the churches we profess our belief in Him as the Being through whom all things were created, yet in reality this confession seems to exercise very little influence on our thoughts. And the loss is serious. How much our theological conceptions suffer in breadth and fullness by the neglect, a moment's reflection will show. How much more hearty would be the sympathy of theologians with the revelations of science and the developments of history, if they habitually connected them with the operation of the same Divine Word, who is the center of all their religious aspirations, it is needless to say." ^{fa9}

The doctrine of Christ as the true and only medium of union between God and man is fatal to the voluntary humility which substitutes the worship of angels for that of Christ. Christ is presented as the legitimate object of adoration, the refusal of which is a rupture of the connection between the members of the body and their Head (2:18, 19). All things must be done in His name. The intercourse of the Church, the relations of the household, are to take their impulse and character directly from the indwelling word of Christ (3:16-25). The Essene view of marriage is thus assailed (3:18, 19). Asceticism, legalism, ritualism are condemned as fixing the mind upon mere

external things. Their precepts are the merest rudiments of an earthly and sensual economy — “shadows of things to come.” The imposition of these precepts is a moral tyranny: “mere legal obligations are a part of a dead compact, a torn and canceled bond, which is now nailed to Christ’s cross.” They do not lift the life into the higher moral and spiritual plane; they do not protect it against the temptations of the flesh; they furnish no efficient remedy for sin (2:8, 16, 20, 23). Reconciliation with God through the blood of the cross will set the thoughts on heavenly things, will strangle unholy passions and indulgences, and will create a new man in the image of Christ (1:20; 2:11, 14; 3:1-10). By this; asceticism and licentiousness are alike branded (3:5).

The genuineness and authenticity of the epistle were universally acknowledged by the early Church, and not seriously questioned until the attack of Mayerhoff in 1838, followed by Baur and Schwegler. Holtzmann (1872) held that it was partly spurious, though containing a genuine epistle, which he fancied that he could extract. Dr. Davidson denies the Pauline authorship, and thinks it was written about 120 A.D. The assaults are, in part, on the same grounds as those against Ephesians — textual and grammatical departures from Paul’s style, unique forms of expression, and differences of idea. Against Colossians in particular it is urged that the errors it attacks are later than Paul’s date.

The Pauline authorship cannot be overthrown by any of these considerations. As to the errors treated in the epistle, it has already been shown that they contained the germs of later Gnosticism. The variations in style are no greater than those which appear in different writings by the same author. They are easily explained by difference of subject, and by the mental changes in the writer himself. Many of the unique words are echoes of the vocabulary of the heretical teachers (see especially in ch. 2. and notes), and every epistle of Paul contains numerous words which are found nowhere else. Not counting those which occur in the Septuagint, there are over a hundred in both Romans and First Corinthians; over ninety in Second Corinthians; thirty-three or four in Galatians; forty-one in Philipians; over thirty in the two Thessalonian letters, and above one hundred and fifty in the three Pastorals. The absence of peculiarly Pauline words and phrases it is only necessary flatly to deny. Any Greek student may satisfy himself on that point by means of a Concordance.

The Christology of the epistle is that of the earlier epistles, only more fully developed. Notably the preexistence of Christ is emphasized. The doctrine of Christ's person is more fully and precisely stated than in any other of Paul's letters.

The style lacks the richness and rhythmical sonorousness of Ephesians. This arises in part from its more controversial character, which betrays itself in Paul's style, here as elsewhere, by his employment of unusual words and long compounds. The earlier chapters especially are marked by a certain stiffness which is imparted by the rarity of the ordinary connecting particles, and the connection of the sentences by participial constructions and relative pronouns, or by "causal and inferential conjunctions" (see ch. 1). Bishop Lightfoot observes that "the absence of all personal connection with the Colossian church will partially, if not wholly, explain the diminished fluency of this letter. At the same time no epistle of Paul is more vigorous in conception or more instinct with meaning. It is the very compression of the thoughts which creates the difficulty. If there is a want of fluency, there is no want of force."

THE EPISTLE TO PHILEMON

This epistle is the only private letter of Paul which has been preserved, and the only one in the New Testament except 3 John. ^{fa10}

Onesimus, a slave, had run away from his master, Philemon, of Colossae, and had hidden himself in Rome, where he came under Paul's influence and was converted to Christianity.

In his loyalty to the civil law, Paul felt that Onesimus, in fulfillment of his Christian duty, should return to his master. He had probably robbed Philemon, and should make at least this restitution. He therefore sent Onesimus back to Colossae under the escort of Tychicus, who carried this letter to Philemon.

Paul did not attack slavery as an institution. He did not charge Philemon to emancipate his slave. For the final extinction of slavery he relied on the spirit of the Gospel, and on its principle that all men are brethren in Christ and alike servants of the one heavenly Master.

After salutations to Philemon and his household, and acknowledgments of Philemon's loving service to the Church and to himself, he introduces the main subject of the letter. He asks as a personal favor that Philemon will kindly receive Onesimus. He praises the ministries of the latter to himself, playing upon his name, "once *unprofitable* but now *profitable*," and expressing his desire to keep him with himself. This, however, he will not do without Philemon's consent. If Philemon shall see fit to retain him in his own service, he will find him, as a Christian, far more valuable than he was as a pagan slave. Perhaps his flight was divinely permitted, in order that he might return to his master as a Christian brother. He hints delicately at Onesimus' possible thefts, offering his personal security for the amount stolen, though intimating that Philemon is already in his debt for his own conversion. He is sure that Philemon will comply with his request. He thinks he will soon be released from prison, and asks his friend to prepare him a lodging in view of his visit.

The epistle has always been celebrated as a model of Christian tact and courtesy. Paul waives his apostolic right to command, and throws himself upon the appeal of Christian friendship, backing it with a delicate allusion to his sufferings for the Gospel's sake. Without palliating Onesimus' fault, he throws round him the protection of his own confidence and esteem. He softens the phrases which describe the slave's fight and theft. He does not say "he ran away," but "he was separated from thee." He does not say "he stole," but, "if he hath wronged thee or oweth thee aught." With exquisite tact he assumes that Philemon will regard Onesimus' ministries to the prisoner as his own, and will rejoice in them as an expression of his own affection.

Few sections of Scripture contain within the same space more topics for the preacher. Among these may be noted, Fellowship in Christian service (1, 2, 11, 12, 13, 19): Friendship founded in faith (3, 5-7, 20): The practical quality of love and faith (2, 5, 6, 7): The true method of Christian persuasion: The power of the Gospel to deal with the worst: The Christian method of dealing with bad social institutions: The union of all classes and conditions in Christ. ^{fall}

The letter has often been compared with the younger Pliny's epistle to Sabinianus, written under similar circumstances. Doddridge remarks that

although antiquity furnishes no example of the epistolary style equal to Pliny's letter, Paul's letter to Philemon is far superior as a human composition. Dr. Davidson says: "It puts Paul's character in a light which none other of his writings exhibit. The qualities which dictated its composition are eminently attractive. Dignity, generosity, prudence, friendship, politeness, skillful address, purity, are apparent. Hence it has been called, with great propriety, 'the polite epistle.' True delicacy, fine address, consummate courtesy, nice strokes of rhetoric, make it a unique specimen of the epistolary style. It shows the perfect Christian gentleman." Ewald: "Nowhere can the sensibility and warmth of tender friendship blend more beautifully with the higher feeling of a superior mind, nay, of a teacher and apostle, than this brief and yet so eminently significant letter." Renan: "A little *chef-d'oeuvre* of the art of letter-writing." Calvin: "Though he handleth a subject which otherwise were low and mean, yet after his manner he is borne up aloft unto God. With such modest entreaty doth he humble himself on behalf of the lowest of men, that scarce anywhere else is the gentleness of his spirit portrayed more truly to the life." Maclaren: "Without thought of effect, and with complete unconsciousness, this man beats all the famous letter-writers on their own ground. That must have been a great intellect, and closely conversant with the Fountain of all light and beauty, which could shape the profound and far-reaching teachings of the epistle to the Colossians, and pass from them to the graceful simplicity and sweet kindness of this exquisite letter; as if Michael Angelo had gone straight from smiting his magnificent Moses from the marble mass, to incise some delicate and tiny figure of Love or Friendship on a cameo."

The authenticity of the epistle is conceded. The assaults of Baur and Holtzmann require no notice.

PAUL'S MISSIONARY JOURNEYS

First Journey (Acts 13, 14.) A.D. 45-46. Starting from Antioch in Syria.

**Cyprus,
Perga,
Antioch in Pisidia,
Iconium,
Lystra and Derbe,
Return to Iconium,
Antioch in Pisidia,
Perga,
Attaleia,
Syrian Antioch.**

Second journey (⁴⁴⁵⁵Acts 15:36 — 17:22), A.D. 53-56. Starting from Antioch in Syria.

**Churches of Syria and Cilicia,
Derbe and Lystra,
Phrygia and Galatia,
Troas,
Macedonia,
 Philippi,
 Thessalonica,
 Beroea,
Athens,
Corinth (writes 1 and 2 Thessalonians),
Ephesus,
Caesarea,
Jerusalem.**

Third Journey (⁴⁴⁸²Acts 18:22 — 21:15), A.D. 56-60. Starting from Jerusalem.

**Syrian Antioch,
Galatia,
Phrygia,**

Ephesus (writes First Corinthians, and, according to some, Galatians),
Troas,
Macedonia (writes Second Corinthians, place uncertain),
Illyricum,
Corinth (writes Epistle to the Romans),
Troas,
Assos,
Mitylene,
Chios,
Trogyllium,
Miletus,
Cos,
Rhodes,
Patara.
Tyre,
Ptolemais,
Caesarea,
Jerusalem.

From Jerusalem to Caesarea. Two years in confinement. Voyage to Rome. Writes Ephesians, Colossians, Philippians, and Philemon from his Roman prison.

Subsequent movements uncertain. Epistles to Timothy and Titus commonly assigned to a second imprisonment at Rome.

ABBREVIATIONS

A.V. Authorized Version.

Cit. Cited.

= Equivalent to.

Expn. Explanation.

Lit. Literally.

Rev. Revised Version of the New Testament.

Rev. O.T. Revised Version of the Old Testament.

Sept. Septuagint Version of the Old Testament.

Sqq. Following.

Synop. Synoptists.

Tex. Rec. Received Text.

Tynd. Tyndale's Version of the New Testament.

Vulg. Vulgate or Latin Translation of the New Testament.

Wyc. Wycliffe's Version of the New Testament.

The phrase "only here in New Testament" refers to Greek words only.

FOOTNOTES

VOLUME 3

- fta1** - The student will find a clear summary of the evidences for the Gentile character of the Church in Weiss' Introduction to the New Testament."
- fta2** - Some, however, maintain that the epistle was written at Cencreae, after Paul had left Corinth on his return to Syria. See notes on ch. 14:23; 16:1.
- fta3** - Stalker.
- fta4** - Against the majority of authorities.
- fta5** - Advocated by Bishop Lightfoot.
- fta6** - This theory was elaborately advocated by Dr. Lardner ("Works," 3, ch. 14.). Summaries and discussions of his argument may be found in Alford's and Eadie's commentaries, and in Dr. Davidson's "Introduction to the Study of the New Testament."
- fta7** - Lightfoot.
- fta8** - Alexander V. G. Allen, "The Continuity of Christian Thought." See also Newman's "Arians of the Fourth Century," ch. 2, sec. 5,
- fta9** - Introduction to the "Commentary on Colossians." See also Aubrey Moore's essay, "The Christian Doctrine of God," in "Lux Mundi," p. 94 sqq.
- fta10** - Possibly 2nd John, though *κυρία lady* may refer to a church See on 2 John, ver. 1.
- fta11** - These and other topics are most beautifully and forcefully treated by the Rev. Alexander Maclaren in his volume on Colossians and Philemon; "Expositor's Bible."
- fta12** - See illustrations in Conybeare and Howson's "Life and Epistles of Paul," ch 5.
- fta13** - Wyclif has *cleped*, i.e., *yclept*. Jowett, *called an apostle*; so Hodge. Objectionable, because it might be construed as equivalent to *named*.

- fta14 - *Cursive*, a MS. written in running hand. MSS. written in capitals are distinguished as *unicals*.
- fta15 - Where Tischendorf, Tregelles and Westcott and Hort read ἀγγέλλουσα for ἀπαγγέλλουσα. In ^{<R>}John 4:51, Tischendorf reads καὶ ηγγειλαν for καὶ ἀπήγγειλαν, and omits λέγοντες. Westcott and Hort, simply λέγοντες.
- fta16 - Δίκη and its kindred words were derived by Aristotle from δίχα *twofold*, the fundamental idea being that of an even relation between parts. Modern philologists, however, assign the words to the root δικ, which appears in δείκνυμι *I show or point out*.
- fta17 - This, however, is disputed by those who claim that the earlier sense of δίκη is *custom or usage*. Schmidt, “Synonymik,” 18, 4.
- fta18 - Xenophon, “Memorabilia,” i., 1, 1; iv., 4, 3.
- fta19 - On the Greek conception of righteousness, see Nagelsbach, “Homerische Theologie,” 139-207; Schmidt, “Synonymik der Griechischen Sprache,“ 1:18; Gladstone, “Homer and the Homeric Age,” 2, 423 sqq.; Grote, “History of Greece,” 1, ch. 20.
- fta20 - Dr. Bushnell, though evidently not aware of this usage, has seized the connection between the ideas of kindness and righteousness. “Righteousness, translated into a word of the affections, is love; and love, translated back into a word of the conscience, is righteousness. We associate a more fixed exactness, it may be, and a stronger thunder of majesty, but there is no repugnance between it and the very love itself of Christ.... Nowhere do we feel such a sense of the righteousness of God as we do in the dying scene of Christ — ‘Certainly this was a righteous man’ — and we only feel the more powerfully that God is a forgiving God” (“Vicarious Sacrifice”).
- fta21 - All students of the psychological terms used by Paul are under very great obligations to the Rev. William P. Dickson, D.D., Professor of Divinity in the University of Glasgow. In his Baird Lecture for 1883, on “Paul’s Use of the Terms Flesh and Spirit,” he has presented in a most lucid manner the valuable result of Wendt’s studies in this field, in addition to his own investigations. I do not know of any book in which the student will find the results of the later German theories of Paul’s psychology so clearly and compactly set forth and so acutely

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

- fta22 - On serpent-worship in Egypt see Wilkinson, "Ancient Egyptians," second series, vol. 2.
- fta23 - See an interesting article on "The Rhetoric of St. Paul," by Archdeacon Farrar, Expositor, first series, 10, 1 sqq.
- fta24 - Paronomasia differs from the play upon words, in that the latter has respect to the meaning of the words, while the former regards only the similarity in sound.
- fta25 - See also Bishop Lightfoot in "Contemporary Review," 1878, and 2 Macc., 4:42.
- fta26 - Perowne translates the Hebrew actively, *when thou judgest*. So Hengstenberg and Alexander. The Vulgate takes it as passive. But even the passive is used in a middle sense in the New Testament, as ^{<1154>}Matthew 5:40; ^{<4611>}1 Corinthians 6:1, 6; and in the Septuagint this use is frequent, with or without a judicial reference. ^{<1121>}Genesis 26:21; ^{<1212>}Judges 21:22; ^{<8916>}Job 9:3; 13:19; ^{<2361>}Isaiah 43:26, etc.
- fta27 - The rendering adopted is objected to on the ground that the verb is not used in this sense in the middle voice. But the middle is sometimes used in the active sense, and may have been preferred here because Paul speaks of a superiority which the Jews claimed *for themselves*. The marginal rendering in Rev., "Do we put forward anything in excuse," maintained by Meyer and Morison, would require an object for the verb, which is not used absolutely. This is shown by the quotations given by Morison; Thucydides, 3, 68; 4, 87; Sophocles, "Antigone," so. He urges the very lame plea that there is nothing in the nature of the word to render its absolute use an *a priori* improbability, and infers such use from that of the kindred *προβάλλομαι*. The student should by all means examine his very full discussion in his monograph on this chapter, which is, literally, a stupendous piece of exegesis.
- fta28 - See Morison's long and acute discussion.
- fta29 - Not in ^{<6211>}Revelation 22:11, where, for *δικαιωθήτω* *let him be justified*, the true reading is *δικαιοσύνην ποιησάτω* *let him do righteousness*.

fta30 - So Meyer, Shedd, Beet, De Wette, Alford.

fta31 - It is doubtful whether *καλεῖν* ever means to *dispose of*. The passages cited by Schaff in Lange, Psalms 1:1; ^{<34B>} Isaiah 40:26; 45:3, do not appear to be in point. The calling of the earth in Psalms 1. is rather summoning it as a witness. In the other two passages the phrase is used of calling by name.

fta32 - The reading *εχομεν* *we have* is defended on the ground that transcribers often substituted the long for the short o; and also that if the reading were *εχωμεν* that form would have been retained; which may be the case, though *καυχόμεθα* (ver. 2) proves nothing, since it may mean either *we rejoice* or *let us rejoice*.

fta33 - See Cremer's Lexicon under *προσαγωγή*, and compare Liddell and Scott.

fta34 - Meyer, however, denies the New Testament use of *ὑπέρ* in the local sense.

fta35 - Meyer's observations are forcible; that while Paul sometimes exchanges *ὑπέρ* for, *περί* *concerning*, he never uses *ἀντί* instead of it; that with *ὑπέρ* as well as with *περί* he does not invariably use the genitive of the person, but sometimes the genitive of the thing (as *ἁμαρτιῶν* *sins*), in which case it would be impossible to explain by *instead of* (^{<34B>} Romans 8:3; ^{<34B>} 1 Corinthians 15:3).

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

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

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

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

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

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

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

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

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

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

fta45 - So Morison on ⁴¹⁴³Mark 14:36, of its use by Christ in Gethsemane, as personating both Jew and Gentile in Himself.

- fta46 - This is the simple, common-sense meaning. The attempt to attach to it the sense of preelection, to make it include the divine decree, has grown out of dogmatic considerations in the interest of a rigid predestinarianism. The scope of this work does not admit a discussion of the infinitesimal hair-splitting which has been applied to the passage, and which is as profitless as it is unsatisfactory.
- fta47 - So Alford, De Wette, Jowett. The objections are based mainly on the supposed logical correlation of the sentences; on which it seems superfluous to insist in a rhetorical outburst like this. Meyer's arrangement is adopted by Rev. and Dwight; Lange and Schaff and Riddle hold to the A.V.
- fta48 - Meyer says: Not absolutely coinciding with *things present* in the usual sense, though this is linguistically possible, but never in the New Testament. He renders: *What is in the act of having set in*, and cites ^{<400>}Galatians 1:4, where, however, commentators differ. The Vulgate favors Meyer, rendering *instantia*.
- fta49 - The American Committee of Revision justly take exception to the variation in the rendering of πνεῦμα ἅγιον *Holy Spirit, Ghost*, by the English Revisers. Throughout Matthew, Mark, and Luke they use *Ghost*, with *Spirit* in margin, as also throughout Acts and Romans. In John, *Spirit* throughout, except in 20:22, for no apparent reason. In 1 Corinthians, both; in 2 Corinthians *Ghost* throughout; in Ephesians, *Spirit*. In 1 Thessalonians, both. In Timothy, Titus, 1st and 2nd Peter, *Ghost*; in Jude, *Spirit*. See my article on "The Revised New Testament, Presbyterian Review, October, 1881 and some severe strictures in the same direction by Professor Dickson, "St. Paul's Use of the Terms Flesh and Spirit," p. 240.
- fta50 - Some make the words "I could wish — from Christ," parenthetical, and suppose Paul to refer to his own attitude toward Christ before his conversion, by way of illustrating the sad spiritual condition of his countrymen, and thus accounting for his sorrow of heart. Others retain the same sense without the parenthesis. The word may also mean "I prayed" (^{<4131>}2 Corinthians 13:7; ^{<516>}James 5:16). In classical Greek, though not in the New Testament, it has the meaning "vow." Lange renders "I made a vow," saying that he probably made some fearful pledge when he received authority to persecute the Christians. The

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

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

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

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

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

fta55 - It is, however, occasionally used in the Septuagint to translate other words: for instance, *ish man*, ^{<8779>} Leviticus 17:9; *chai life*, ^{<8889>} Job 38:39

(A.V., *appetite*), ^{<351>}Psalm 63:1; *Lebh heart*, ^{<1161>}2 Kings 6:11; ^{<1328>}1 Chronicles 12:38; 15:29; ^{<362>}Psalm 68:20; ^{<1162>}Proverbs 6:21, etc.; *meth a dead body*, ^{<342>}Ezekiel 44:25. In ^{<4916>}Numbers 9:6, *nephesh* of a dead body; *P'ne look* (A.V. *state*), ^{<1272>}Proverbs 27:23; *ruach spirit*, ^{<448>}Genesis 41:8; ^{<1252>}Exodus 35:21.

fta56 - So Hitzig. Delitzsch inclines to his view, and Perowne thinks the Davidic authorship very doubtful. Meyer says, positively, "not David." So Foy.

fta57 - The student will find the subject fully discussed by Bishop Lightfoot, "Commentary on Colossians," p 323; Ellicott on ^{<801>}Galatians 4:4; ^{<402>}Ephesians 1:23 Eadie and Alford on ^{<402>}Ephesians 1:23. See, also, an article by John Macpherson. "Expositor," second series, 4. 462.

fta58 - For the numerous attempts to make the two figures represent different thoughts, see Lange on the passage.

fta59 - See Dr. Samuel Cox's charming little monograph on the "Book of Ruth." It may be found serially in the "Expositor," first series, vol. 2.

fta60 - Thayer ("Lexicon"), *Knowledge*, regarded by itself; *wisdom*, exhibited in action. Lightfoot, *Knowledge* is simply *intuitive*, wisdom is ratiocinative also. Knowledge applies chiefly to the apprehension of truths. Wisdom superadds the power of reasoning about them.

fta61 - "Doctrine of Sin."

fta62 - Cheyne, on ^{<2319>}Isaiah 6:9, 10, which should be compared with this passage, says that the phrase "hardening of the heart" is only twice applied to individuals in books of the Old Testament; namely, to Pharaoh, and to Sihon, King of Heshbon (^{<6123>}Deuteronomy 2:30). Jews never have this phrase applied to them, but only the Jewish nation, or sections of it, as ^{<2319>}Isaiah 6:9, 10; 29:10. "The Prophecies of Isaiah" Compare ^{<2317>}Isaiah 63:17.

fta63 - Godet compares the parable of the man finding treasure hid in the field.

fta64 - Compare ^{<6164>}John 6:44.

fta65 - There are strong authorities for both the masculine and the neuter sense. For the neuter are Fritzsche, Meyer, De Wette, Philippi, Calvin,

Shedd, Rev. For the masculine, Alford, Riddle, Moule, Farrar, Godet. The main argument in favor of the masculine is that **ταπεινος** is never used as neuter in the New Testament; but the word occurs only eight times in all, and only three times in Paul, and in classical Greek is often used of things, as places, rivers, clothing, etc.; and similar instances occur in the Septuagint. See ^{<2116>}Ecclesiastes 10:6; ^{<3172>}Ezekiel 17:24. Alford's argument is too fine-spun, though ingenious. I incline to the neuter, mostly on the ground of the natural antithesis between high things (**ὕψηλὰ**) and low things. On the verb, T. K. Cheyne ("Expositor," second series, 6, 469), argues for the meaning *accustom yourselves to* or *familiarize yourselves with*, on the basis of Hebrew Usage. He cites Delitzsch's two Hebrew translations of the Epistle, in the earlier of which he renders *familiarize yourselves*, and in the later, *make friends with*, in both cases evidently regarding the adjective as masculine.

- fta66** - Godet's explanation, *preoccupation with good, as an antidote to evil thoughts and projects*, is fanciful.
- fta67** - The Essenes were one of the three religious parties which divided Judaism at the time of Christ's coming, the Pharisees and Sadducees being the two others. They formed a separate community, having all things in common. They were celibate and ascetic, living chiefly on vegetables, and supplying all their wants by their own labor. They were the strictest Sabbatarians, even restraining the necessities of the body on the Sabbath-day. They had a tendency to sun-worship, and addressed prayers to the sun at daybreak. They denied the resurrection of the body, but believed in the immortality of the soul. See Bishop Lightfoot's essay in his "Commentary on Colossians and Philemon."
- fta68** - See the whole question admirably summed up in Dwight's note on the passage in the Amerioau Meyer.
- fta69** - See Professor E. A. Freeman's "Historical Geography of Europe."
- fta70** - A collection of ecclesiastical prescripts in eight books, containing doctrinal, liturgical, and moral instructions, and dating from the third, or possibly from the close of the second, century.
- fta71** - See Schaff's "Apostolic Church," and Bingham's "Christian Antiquities."

fta72 - See Northcote and Brownlow: "Roma Sotterranea."

fta73 - See Farrar, "Expositor," first series, 9. 212.

fta74 - The student should read Bishop Lightfoot's note on Caesar's household in his "Commentary on Philippians," p. 169. He claims that the Philippian epistle is the earliest of the Epistles of the Captivity, that the members of Caesar's household who sent greetings to the Philippian Church (4:22) were converts before Paul's arrival in Rome, and were known to the Philippian Christians, and that therefore these persons are to be looked for in the list at the close of the Roman Epistle. In the Inscriptions in the columbaria, or dove cot tombs, one of which, exhumed in 1764 was especially devoted to freedmen or slaves of the imperial household and which is assigned to about the time of Nero, are found most of the names recorded in this list. The names, indeed, do not, in any case perhaps, represent the actual persons alluded to in the epistle, but they establish the presumption that members of the imperial household are included in these salutations, and go to show that the names and allusions in the Roman epistle are in keeping with the circumstances of the metropolis in Paul's day. Thus they furnish an answer to the attacks on the genuineness of the last two chapters, and to the view which detaches the salutations from the main epistle.

fta75 - See the discussion in Meyer's textual note at the beginning of ch. 16, and Farrar's "Paul," 2, 170. Also Lightfoot's article "Romans," in Smith's "Dictionary of the Bible," and supplement by Professor Ezra Abbot.

fta76 - Every classical student will recall the magnificent description of the transmission of the fire-signal announcing the fall of Troy, in the "Agamemnon of Aeschylus, 272 sqq.

fta77 - On this very complicated and difficult subject the student may profitably consult Weiss, "Introduction to the New Testament;" Schaff, "History of the Apostolic Church;" Meyer's Introduction and note on this passage; and Godet's note on the same.

fta78 - So Meyer, Stanley, Westcott and Hort. The interrogative is maintained by De Wette, Alford Ellicott, Edwards Godet. As to the interrogative particle, these latter refer to ~~1~~¹1 Corinthians 10:22. and

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

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

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

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

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

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

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

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

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

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

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

fta89 - So Westcott and Hort, and Tischendorf

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

fta91 - In ^{CRB} James 5:4, the reading is $\acute{\alpha}\phi\upsilon\sigma\tau\epsilon\rho\eta\mu\acute{\epsilon}\nu\omicron\varsigma$ kept back for $\acute{\alpha}\pi\epsilon\sigma\tau\epsilon\rho\eta\mu\acute{\epsilon}\nu\omicron\varsigma$ robbed or despoiled.

fta92 - See Wetstein and Kypke.

fta93 - On the whole question, see Schaff, "History of the Apostolic Church," p. 448 sqq, "History of the Christian Church," 2, 363 sqq. On marriage in Greek and Roman society, Dollinger, "The Gentile and

the Jew,” 2, 234, 253 sqq., 315 sqq., 339. Lecky, “History of European Morals,” 1, 245, 278.

fta94 - See also Schaff, “History of the Christian Church,” 1, 293.

fta95 - So Edwards, Ellicott, Meyer, De Wette, Bengel, Alford. Godet, on the contrary, explains, “if thou mayest be made free, make use of the possibility.” His argument is certainly forcible. Both Stanley and Alford present excellent summaries of the discussion, and Edwards has some good remarks on ver 22.

fta96 - So Rev, Westcott and Hort, Tischendorf, Brown, Meyer, Ellicott, Stanley Godet prefers the other.

fta97 - The student should read here the opening chapter of the seventh book of Plato’s “Republic”.

fta98 - Rev. follows the A.V So Meyer, Alford, De Wette, Ellicott, Tischendorf; and it is true, as Ellicott observes, that this gives a clearer and sharper antithesis than the other; but MS. authority is clearly in favor of the other reading So Edwards, following the text of Westcott and Hort, and Tregelles.

fta99 - On the subject of Paul’s view of celibacy, see Stanley’s “Commentary of Corinthians,” p. 117 sqq.

fta100 - The student should carefully study Cremer’s article [γινώσκω](#) in the “Biblico Theological Lexicon of New Testament Greek.”

fta101 - A capital description of this process may be found in a lively book by Henry P. Leland, “Americans in Rome”.

fta102 - Hence Mr. Lecky is mistaken in saying “St. Paul turned aside the precept ‘Thou shalt not muzzle,’ etc., with the contemptuous question, ‘Doth God take care,’” etc. (“History of European Morals,” 2, 178, note).

fta103 - See Stanley’s note on ch. 13:7.

fta104 - A most excellent discussion of this passage may be found in Godet.

fta105 - See the description of the stadium at Ephesus in Wood’s “Ephesus.”

- fta106 - See a fine description of the Olympic games, on which the others were modeled, in J. Addington Symonds "Studies of the Greek Poets," 1. ch. 11.
- fta107 - See the question discussed by Conybeare and Howson, ch. 20.
- fta108 - Edwards, Meyer, Alford, Stanley, adopt the reference to the tradition. Ellicott is very doubtful: and Godet thinks it incredible that "the most spiritual of the apostles should hold and teach the Church such puerilities."
- fta109 - See Farrar's "Paul," i., 557 sq., and Gibbon's description of the Grove of Daphne at Antioch, ch. 23.
- fta110 - Edwards misunderstands this passage.
- fta111 - ⁴⁴⁷⁸Acts 17:18, is uttered by Greeks in their own sense of the word.
- fta112 - On the subject of Satan and Demoniac Powers, the student may consult Dorner's "Christliche Glaubenslehre," §§ 85, 86.
- fta113 - See an account of such a festival in Livy, v., 13.
- fta114 - Compare Virgil, "Aeneid," ii., 764; viii., 279.
- fta115 - See a very interesting article on "The Table of Demons," by Edwin Johnson: "Expositor," second series, viii., 241.
- fta116 - A full discussion of this difficult passage is impossible here. The varieties of interpretation are innumerable and wearisome, and many of them fanciful. A good summary may be found in Stanley's Commentary, and an interesting article, maintaining Stanley's explanation of "the angels" in the "Expositor's Note-Book," by Rev. Samuel Cox., D.D., p. 402. See, also, Meyer and Godet.
- fta117 - I prefer this objective sense to the subjective meaning, *the inborn sense and perception of what is seemly*. Of course, such subjective sense is assumed; but, as Edwards remarks, "No sentiment of men would be adduced by the apostle unless it were grounded on an objective difference in the constitution of things."
- fta118 - See Stanley's "Christian Institutions," ch. 3.
- fta119 - See the whole admirably summed up by Godet.
- fta120 - See Lightfoot, "On a Fresh Revision of the New Testament."

- fta121 - The literature of the subject is voluminous. Good summaries may be found in Stanley, "Commentary on Corinthians," p. 244 sqq.; Schaff, "History of the Christian Church," i., ch. 4. See, also, E. H. Plumptre, article "Gift of Tongues," in Smith's "Dictionary of the Bible;" Farrar, "Life and Work of St. Paul," i., 96 sqq. Tyerman's "Life of Wesley;" Mrs. Oliphant's "Life of Edward Irving;" Schaff, "History of the Apostolic Church;" Gloag, "Commentary on Acts." A list of the principal German authorities is given by Schaff, "History of the Christian Church," i., ch. 4. See Peyrat, "Histoire des Pasteurs;" Gibelin, "Troubles de Cevennes;" Cocquerel, "Eglises de Desert;" Fisher "Beginnings of Christianity;" Hippolyte Blanc "De l'Inspiration des Camisards," article "Camisards," Encyclopaedia Britannica; article "Zungenreden." Herzog's "Theologische Real-Encyklopadie." See also Godet and Edwards on first Corinthians.
- fta122 - A number of parallels may be found in Wetstein.
- fta123 - Edwards, very strangely, explains "two or three at a time." As Godet pertinently says. "Certainly Paul would never have approved of the simultaneous utterance of several discourses, the one hindering the effect of the other."
- fta124 - There is force in Edwards' remark that in the new arrangement it is difficult to account for the implied permission to women in ch. 11:5.
- fta125 - Edwards' distinction between *the word* and *the Gospel itself* is overstrained, *λόγος* being constantly used specifically for the gospel doctrine.
- fta126 - See two thorough articles, "St. Paul an Ectroma," by E. Huxtable, "Expositor," second series, iii., 268, 364.
- fta127 - Aesculapius.
- fta128 - Meyer, Alford, Ellicott, Edwards, Heinrici, De Wette, Neander, Stanley, Schaff.
- fta129 - So Godet, whose defense, however, is very feeble.
- fta130 - I am indebted to Wendt for the substance of this note.
- fta131 - The view of Calvin, followed by Heinrici and Edwards, that the apostle is contrasting the present state from birth to death with the post-resurrection state, cannot be maintained.

- fta132 - Dante believes in the resurrection of the fleshly body which is buried.
- fta133 - See Newman Smyth, "Old Faiths in New Light." p. 358; and a beautiful article by the Rev. J. Oswald Dykes, "The Identity of the Lord Jesus after His Resurrection," "Expositor," first series, iii., 161.
- fta134 - See the admirable discussion of the passage by Godet.
- fta135 - Edwards and Godet explain the present tense as indicating *the daily victory* of the resurrection-life in believers, which destroys the power of sin and of the law. This is true as a fact; for the believer is morally risen with Christ, walks in newness of life, and *hath* everlasting life (^{<RB0>}Romans 6:4-14; ^{<RB0>}Ephesians 2:5-7; ^{<RB0>}Colossians 3:1-5). But the whole drift of Paul's thought is toward the final victory over death.
- fta136 - One of the best popular expositions of this chapter is the Reverend Samuel Cox's little book, "The Resurrection." R. D. Dickinson, London.
- fta137 - See an article by Dean Plumptre, "St. Paul as a Man of Business," "Expositor," first series, i., 259.
- fta138 - Field, "Otium Norvicense," renders, *the Lord is come*.
- fta139 - See Farrar's "Paul," ii., ch. xxxiii., and Stanley's Introduction to the Epistle.
- fta140 - See, further, on ^{<RB0>}Colossians 2:15. G. C. Finlay, in an article on "St. Paul's Use of **θριαμβεύω**" ("Expositor," first series, x., 403), tries to show that the expression is cast in the figure of the Bacchic festival, and not of the Roman triumph. He thinks that the military reference is not borne out by the use of the verb in Plutarch, Appian, and Herodian, and seems to imply that Paul was ignorant of the Roman triumph. At least he says: "When Paul wrote to the Corinthians he had not yet seen Rome."
- fta141 - See Cicero, "Verres," ii., 5, 30; Plutarch, "Marius," 12; Livy, xxvi., 13.
- fta142 - Meyer's remark, that Paul is fond of varying the prepositions in designating the same relation, must not be pressed too far. A study of the passages which he cites in illustration, ^{<RB0>}Romans 3:30; 5:10, 15:2, ^{<RB0>}Galatians 2:16; Philemon 5, will, I think, show a difference in the

force of the prepositions. That the nicer distinctions between the prepositions were measurably obliterated in later Greek, is, of course, true (see Winer, N.T. Grammar, sec. xlvi., Moulton's eighth edition); but Ellicott's remark (note on ^{<RICE>}Galatians 1:1) nevertheless remains true, that "there are few points more characteristic of the apostle's style than his varied but accurate use of prepositions, especially of two or more in the same or in immediately contiguous clauses." See ^{<ELIC>}Romans 11:36, ^{<HOIC>}Ephesians 4:6, ^{<SICIC>}Colossians 3:16. And Winer: "It is an especial peculiarity of Paul's style to use different prepositions in reference to one noun, that by means of these prepositions collectively the idea may be defined on every side." I am inclined, therefore, to hold the distinction between the prepositions here as implying the transient nature of the glory which attached to the law, and its permanency as attached to the Gospel. The law which passes away was through glory as a temporary medium; the Gospel which remains abides in glory.

- fta143 - See the exegesis of ^{<IBIC>}Exodus 34:29-35, by Professor Charles A. Briggs, "Presbyterian Review," i., p. 565.
- fta144 - The student will be interested in Stanley's Summary of the images of the preceding section. "Commentary," p. 405.
- fta145 - Why has the Rev. rendered "*the* earthly house of *our* *tabernacle*?" It is true that the article is often properly rendered by the possessive pronoun, so that **τοῦ σκήνου** might be translated *our tabernacle*; but **ἡμῶν** *our* clearly belongs with *house*, and the article may therefore very properly bear its ordinary sense of *the*. *This* of A.V. is unnecessary.
- fta146 - It should be noted that the Septuagint often renders the Hebrew *tent* by **οἶκος** *dwelling*. Similarly the Hebrew *to dwell* is frequently translated by **κατασκηνῶν**.
- fta147 - *Tablet*, a philosophical explanation of a table on which human life with its dangers and temptations is symbolically represented.
- fta148 - Meyer insists on connecting *not to be repented of* with *salvation*, arguing that, if it belonged to *repentance*, it would immediately follow it. It is a sufficient answer to this to say that *repentance unto salvation* may be taken as a single conception. Heinrici justly observes that this

explanation gives to ἀμεταμέλητον only a rhetorical force, and destroys the parallelism of the antithesis of *salvation* and *death*. Meyer is followed by Beet, Plumptre, and Alford. Stanley does not commit himself; but his citation of ^{<612>}Romans 11:29, in support of Meyer's view, is quite beside the mark.

fta149 - See an article by James E. Denison, "Expositor," second series, iii., 154.

fta150 - See Dean Plumptre's article, "St. Paul as a Man of Business," "Expositor," first series, i., 265.

fta151 - Some read ἀνοροτήτα *manly vigor*.

fta152 - See Bishop Lightfoot's essay, "Paul and Seneca," in his "Commentary on Philippians," where he has collected a number of similar instances.

fta153 - Mr. Hatch ("Essays in Biblical Greek") thinks that this special meaning underlies the use of the words in the Sermon on the Mount.

fta154 - See Mrs. Jameson's "Sacred and Legendary Art," vol. 1.; and Northcote and Brownlow's "Roma Sotteranea." A summary is given by Farrar.

fta155 - Perhaps no portion of the New Testament furnishes a better illustration of the need of revision than the A. V. of this and the succeeding chapters. It is not too much to say that in that version, much of the matter is unintelligible to the average English reader. With the best version it requires the commentator's aid.

fta156 - Stanley is entirely wrong in saying that the word is used exclusively for *seal* or *affection*, and that the idea of *jealousy* does not enter into it. See ^{<4184>}Numbers 5:14; ^{<1371>}Genesis 37:11; ^{<4009>}Acts 7:9.

fta157 - See Edersheim's "Life and Times of Jesus," ii., Appendix 13.

fta158 - See Lewin's note, vol. ii., 29, where a table of Paul's voyages up to the time of writing this epistle is given.

fta159 - Σταυρός *cross* is originally *an upright stake or pale*. Herodotus uses it of the *piles* of a foundation, and Thucydides of the *stakes* or *palisades* of a dock. Σκόλοψ for σταυρός occurs in Celsus.

fta160 - See Farrar's "Paul," i., excursus 10.; Stanley's "Commentary," p. 547 sqq.; Lightfoot, "Commentary on Galatians," additional note on

ch. 4:14. Dr. John Brown, in “Horae Sabsecivae,” presents the ophthalmic theory very attractively.

- fta161 - See the interesting note of Ginsburg, “Cohemoth,” on this passage.
- fta162 - Farrar and Lewin, with Stanley and Plumptre, are exceptions. See Lewin’s elaborate note on ch. 12:14; Meyer, “Introduction to Second Corinthians;” Godet, “Introduction to First Corinthians.”
- fta163 - Lightfoot on ^{⁵⁰⁰⁰Philippians 3:1, renders *farewell*, but says that the word contains an exhortation to rejoice. On ^{⁵⁰⁰⁴Philippians 4:4 he again combines the two meanings, and says, “it is neither *farewell* alone nor *rejoice* alone.” Thayer, in his lexicon, ignores *farewell*.}}
- fta164 - A collection of ecclesiastical prescripts in eight books, in which three independent works are combined. They contain doctrinal, liturgical, and moral instructions. The first six books belong to the second century. The seventh is an enlargement of the “Teaching of the Twelve Apostles,” adapted to the Eastern Church in the first half of the fourth century (see Schaff’s “Teaching of the Twelve Apostles,” Doc. 7.). The Constitutions were never recognized by the Western Church, and opinion in the Eastern Church was divided as to their worth and dignity.
- fta165 - See the discussion in Westcott and Hort’s Greek Testament, part 2.
- fta166 - See Farrar’s “Paul,” ii., 491.
- fta167 - See Meyer on this passage.
- fta168 - Mr. Huxtable, in his article on “Paul an Ectroma,” “Expositor,” second series, 3:273, calls it “an unparalleled barbarism of grammatical inflexion.”
- fta169 - Paul’s use in this epistle of different words for *power* and its working is an interesting study. He uses all the terms employed in the New Testament, except βία *violence*.
- δύναμις, 1:19, 21; 3:7, 16, 20.
 δύναμαι, 3:20; 6:11, 13, 16.
 ἐνέργεια, 1:19; 3:7; 4:16.
 ἐνεργέω, 1:11, 20; 2:2; 3:20.
 1:21; 2:2; 3:10; 6:12.
- ἐξουσία,
 ἰσχύς, 1:19; 6:10.

κράτος, 1:19; 6:10.
 κραταίω, 3:16.

fta170 - Though some take it as middle, *corrupteth himself*.

fta171 - When a bounty was given to soldiers, only one-half was paid at a time, the rest being placed in a savings-bank and managed by a special officer. This, with prize-money, etc, voluntarily deposited, was paid over to the soldier at his discharge. Deserters or discharged soldiers forfeited their accumulations.

fta172 - See Gibbon's "Decline and Fall," vol. i., ch. 2.; and W T. Arnold's "Roman Provincial Administration."

fta173 - See Lightfoot's "Introduction to the Epistle," and Acts 16.

fta174 - The whole subject is elaborately discussed in Lightfoot's note. He shows that there is no satisfactory authority for applying the term to either the palace, the barracks, or the praetorian camp, and cites numerous instances of its application to a body of men, for instance, to a council of war, and especially to the imperial guard. The reference to the palace is defended by Merivale, "History of the Romans under the Empire," vi., 263.

fta175 - This connection is advocated by Meyer, Eadie, Ellicott, Lightfoot, Winer. It is ably disputed by Dwight (notes on Meyer), who advocates the rendering of A.V. and Rev. With him agree Alford and Lumby.

fta176 - Tacitus declares that the figure of an ass was consecrated in the Jewish temple, because the Jews in their wanderings in the desert were guided to springs of water by a herd of wild asses ("History," v, 3). The charge of worshipping an ass was applied by pagans indiscriminately to Jews and Christians. The *gruffito* may now be seen in the Kirchnerian Museum at Rome.

fta177 - So Lightfoot.

fta178 - I use *form* for the sake of the English reader, not as adequately expressing the original.

fta179 - "The diversity of opinion prevailing among interpreters in regard to the meaning of this passage is enough to fill the student with despair,

and to afflict him with intellectual paralysis” (Bruce, “The Humiliation of Christ,” p. 11).

- fta180 - There is no objection to adding the idea *with thanksgiving*, as Lightfoot; but his statement that the word has this secondary sense in ^{<262>}Isaiah 45:23, which Paul here adapts, and which is quoted ^{<540>}Romans 14:10, 11, needs qualifying, as the Septuagint texts vary, and the word is found only in the Alexandrian, “which is open to the suspicion of having been conformed to the New Testament” (Toy). The Hebrew is *swear*. In the Vatican Septuagint, *swear by God*.
- fta181 - See a lively description in Kingsley’s “Hypatia,” ch 5.
- fta182 - On the absurdities of interpretation which certain German critics have drawn from these two names, see Bishop Lightfoot’s “Essays on Supernatural Religion,” p. 24.
- fta183 - See Farrar, in “The Expositor,” first series, x., 24; and “Life of Paul,” 2, 435.
- fta184 - *Targum* means *translation*, and was the name given to a Chaldee version or paraphrase of the Old Testament. After the exile it became customary to read the law in public with the addition of an oral paraphrase in the Chaldee dialect. ^{<408>}Nehemiah 8:8. These were afterward committed to writing. The two oldest are the Targum of Onkelos on the law, and that of Jonathan ben Uzziel on the prophets.
- fta185 - Lightfoot’s explanation of *ἐξουσία* *arbitrary power or tyranny*, as contrasted with *βασιλεία* *kingdom a well-ordered sovereignty*, is not borne out by New-Testament usage, and is contradicted by Septuagint usage, where *βασιλεία* and *ἐξουσία* appear, used coordinately of *God’s* dominion. See ^{<208>}Daniel 4:31; 7:14. The word never occurs in the New Testament in the sense of *arbitrary* authority. It is used collectively of the empire of Satan, ^{<400>}Ephesians 2:2; of lawful human magistracy, ^{<500>}Romans 13:1; of heavenly powers, ^{<400>}Ephesians 3:10.
- fta186 - Followers Of Marcos, in the second half of the second century. A disciple of Valentinus, the author of the most influential of the Gnostic systems. Marcos taught probably in Asia Minor, and perhaps in Gaul. The characteristics of his teaching were a numerical symbolism, and an elaborate ritual. He sought to attract beautiful and wealthy women by magical arts. See Schaff, “History of the Christian Church,” ii., 480.

- fta187 - On the Jewish and Judaeo-Christian speculations concerning the grades of the celestial hierarchy, see Lightfoot's note on this passage.
- fta188 - See, however, Meyer's note on the variation of the Septuagint from the Hebrew in this rendering.
- fta189 - The explanation which makes *all the fullness* the subject, *all the fullness was pleased to dwell in Him* (so Ellicott) is against New-Testament usage.
- fta190 - See Lightfoot's note on this passage. p. 323: Ellicott on ^{<8004>}Galatians 4:4; ^{<8023>}Ephesians 1:23. Macpherson, "Expositor," second series, iv., 462.
- fta191 - The range of discussion opened by these words is too wide to be entered upon here. Paul's declarations elsewhere as to the ultimate fate of evil men and angels, must certainly be allowed their full weight; yet such passages as this and ^{<8011>}Ephesians 1:10, seem to point to a larger purpose of God in redemption than is commonly conceived.
- fta192 - Bishop Lightfoot, however, unduly presses *unblemished* as a sacrificial term, going to show that the figure of a sacrifice undenies the whole passage.
- fta193 - Bishop Lightfoot is influenced in his preference for the other sense by his sacrificial figure.
- fta194 - *Esoteric, inner*; that which is profounder and more abstruse, and which is reserved only for the cultivated few who can receive it. *Exoteric, outer*: that which is more rudimentary and simple, and adapted to the popular comprehension.
- fta195 - In the middle voice when the human agent, the mind, or a faculty of the mind is represented as working (^{<8015>}Romans 7:5; ^{<8019>}Ephesians 3:20; ^{<8015>}Galatians 5:6, etc.). In the active voice when God or some evil power works on the man (1 Corinthians 12:6, 11; ^{<8015>}Galatians 2:8; ^{<8015>}Ephesians 1:20, etc.).
- fta196 - I take this opportunity to correct my own note on ^{<5017>}James 1:17, *cometh down*.
- fta197 - See Henry Drummond, "Natural Law in the Spiritual World," p. 276 sqq.

fta198 - I adopt this explanation of this most difficult passage, which is Ritschís and Sabatier’s, followed by Alford, as, on the whole, satisfying most of the conditions of the exegesis. The great body of modern exegetes interpret *principalities and powers* as meaning *the Satanic hosts*. Some explain that Christ, in His final victory on the cross, forever put away from Himself the Satanic powers which assailed His humanity, and which clung to Him like a robe (so Lightfoot and Ellicott). Others, that Christ stripped off the armor from these vanquished enemies (so Meyer, Eadie. Maclaren). But on either of these explanations it may fairly be asked what point of connection with the context is furnished by the ideas of despoiling or of putting away the powers of darkness. How is the fact that Christ triumphed over the infernal hosts relevant to His abrogating the legal bond in His crucifixion? Our explanation links itself with the fact of Christ’s headship of the ranks of angels (ver. 10), and is appropriate in view of the heresy of angel-worship, against which a direct warning follows in ver. 18. It also enables us to retain the proper middle sense of ἄπεκδυσάμενος, and does not compel us to read it here in one way, and in another way in ch. 3:9; and it also enables us to avoid the very awkward change of subject from *God* to *Christ*, which Bishop Lightfoot’s explanation necessitates. I find my own view confirmed by Mr. G. C. Findlay’s article in the “Expositor,” first series, 10, 403. The case is put by him in a singularly lucid manner. Without admitting his conclusion that Paul’s metaphor in ² Corinthians 2:14 was distinctly shaped by the Bacchic festival, I think he has shown sufficient reason for allowing a wider interpretation of θριαμβεύω, as indicated in my note.

fta199 - Which is excluded by Meyer and Dwight.

fta200 - The argument that it is not borne out by New Testament usage is somewhat weakened in the case of an epistle which bristles with novel expressions. There are seventeen words in this Chapter which occur nowhere else in the New Testament.

fta201 - The passage is beset with difficulties. Bishop Lightfoot gives up the words ἃ ἐώρακεν ἐμβατεύων assuming a corruption of the text, and substituting an ingenious conjectural reading. His note is deeply

interesting. See also Mr. Findlay's article alluded to in note on ver. 15, and Meyer.

- fta202 - See the very interesting illustrations from Aristotle in Lightfoot.
- fta203 - See Book iv., and Rawlinson's interesting notes.
- fta204 - In the Jordan valley, about twelve miles south of the Sea of Galilee, and four miles west of the Jordan. See ^{<1029>}1 Chronicles 7:29; ^{<1027>}Judges 1:27; ^{<810>}1 Samuel 31:10, 12.
- fta205 - See Rawlinson's "Herodotus," vol. iv., Essay 3.
- fta206 - And too many of which are embodied in modern Hymnals.
- fta207 - The Phrygian mother of the gods, known elsewhere as Rhea Her worship in Phrygia was so general that there is scarcely a town on the coins of which she does not appear. She was known also as *the great Mother, Cybebe, Agdistis, Berecynthia, Brimo, the Great Ideaen Mother of the gods.* and *Dindymene*. Her worship was orgiastic, celebrated with drums, cymbals, horns. and wild dances in the forests and on the mountains, The lion was sacred to her and she was generally represented, either seated on a throne flanked by lions, or riding in a chariot drawn by lions. See on *revellings*, ^{<1003>}1 Peter 4:3. See Dollinger, "The Gentile and the Jew," i., 102, 176, 374.
- fta208 - Bishop Lightfoot discusses the subject, especially the evidence for the Epistle to the Laodiceans, in an elaborate note. He gives a table containing over a dozen different attempts to identify the epistle referred to here. He thinks it was the epistle to the Ephesians.
- fta209 - The rhetorical figure called *chiasmus* or *cross-reference*.
- fta210 - Lightfoot thinks the reading may be πρεσβευτής though he deems the change unnecessary, since, in the common dialect, the two may have been written indifferently He cites passages from the Apocrypha in illustration of this interchange to which Thayer ("Lexicon") adds some inscriptions from the theater at Ephesus.
- fta211 - See Lecky, "History of European Morals," i., 277, 302; ii., 36, 65, 71. Brace, "Gesta Christi," ch. 5, Dollinger, "The Gentile and the Jew," ii., 259 sqq. Becker, "Gallus," excursas 3. Farrar's "Paul," 2, 468 sqq.

- fta212 - The student should read Archdeacon Farrar's chapter on the use of proper names by Jews, Greeks, and Romans, "Language and Languages," ch. 22.
- fta213 - Dean Plumptre thinks that there may be an allusion to business relations between Paul and Philemon: possibly that Philemon or Archippus took the place of Aquila and Priscilla in the tent-making firm. "St. Paul as a Man of Business," "Expositor," first series, 1 262. This, however, is mere conjecture.
- fta214 - Other testimonies may be found collected by Lightfoot, "Commentary on Philemon," Introduction, and Farrar, "Paul," 2, chs. i., 51. See also Dr. Hackett's article on the epistle in Smith's "Dictionary of the Bible." The letter of Pliny the Younger to Sabinianus, which is often compared with Paul's, is given in full by Farrar, vol. ii., excursus 5. Also by Lightfoot, Introduction.