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THE NEW TESTAMENT
VOLUME 4

By Marvin R. Vincent, D.D.

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WORD STUDIES

IN THE

NEW TESTAMENT

by

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Volume 4

The Thessalonian Epistles
The Epistle to the Galatians
The Pastoral Epistles
The Epistle to the Hebrews

ABBREVIATIONS

A.V. Authorized Version of 1611.

Revelation Apocalypse.

Cit. Cited.

Class. Greek and Roman classical authors.

Comm. Commentary.

Comp. Compare.

Const. Construe.

= Equivalent to.

f. and **ff.** Following.

LXX. Septuagint Version of the Old Testament. For the sake of brevity the Apocryphal books are included under this sign. The numbers of the Psalms when cited from the LXX are given according to the enumeration of the LXX, and not of the English Bible.

Lit. Literally.

O.T.: **N.T.** Old Testament: New Testament.

Rend. Render.

Rev. Revised Version of the New Testament, 1881. Rev. T. Revisers' Text of the New Testament.

T. R. Textus Receptus.

Vulg. Vulgate or Latin Translation of the New Testament.

P^o. The word or phrase occurs only in Paul's writings.

^oP. The word or phrase does not occur in Paul's writings.

^oLXX. The word or phrase does not occur in the Septuagint.

°Class. The word or phrase does not occur in classical writers.

N.T.°. The word or phrase occurs in the New Testament only here.

Past°. The word or phrase occurs only in the Pastoral Epistles

Past. Pastoral Epistles.

°Past. The word or phrase does not occur in the Pastoral Epistles

THE THESSALONIAN EPISTLES

INTRODUCTION

THE FIRST EPISTLE

THESSALONICA was situated on the Thermaic Gulf, a fine harbor, affording anchorage for large ships directly in front of the city.^{f1b} The situation commanded the trade of the Macedonian waters, and was connected inland with the plain of the Axios, one of the great levels of Macedonia, and with the plain of the Strymon, by a pass across the peninsula of Chalcidice. It was the chief station on the Via Egnatia, the great Roman road which ran from Dyrrhachium through Epirus, Macedonia, and Thrace to Byzantium.

In Paul's day it was a free city, the capital of the whole province and the most populous of its towns. Its extensive trade with all parts of the world accounts in part for the rapid spread of the news of the success of the gospel (<sup>^{S1008}1 Thessalonians 1:8). The population consisted of the original Graeco-Macedonian inhabitants, mixed with many Romans and some Jews. The same heathen deities were worshipped as in other Graeco-Roman communities, and the worship of the Cabeiri had been introduced from Samothrace.^{f2b}

Paul's first visit to Thessalonica is related in Acts 17; and the account must be filled out, as far as possible, by means of the references in the two letters. From the Acts it appears that he remained only three weeks; but the first Epistle indicates that a large and flourishing church had been formed, chiefly of Gentiles (1:8, 9); and from this, and from the facts that the Philippian, twice during his stay, sent him pecuniary aid (<sup>^{S1009}Philippian 4:16), and that he labored for his own support, his visit would seem to have been longer.

According to the narrative in Acts, he secured some converts from among the Jews, but more from the pious Greeks or Proselytes, and many prominent women. Nothing is said of his labors among the heathen. The author of the Acts has, apparently, recorded the least important part of his

work, which was evidently begun, according to his usual practice, in the synagogue. The principal part of it, however, was not done in the synagogue.

The cause of Paul's departure from Thessalonica was a persecution instigated by the Jews, who used the vulgar pagan rabble as their instruments. Most of the Christian converts were from the better classes, and the Politarchs were not disposed to interfere actively. But the riot was a serious matter. A powerful, dangerous, lasting sentiment was aroused in the class which fostered it (see chapter 2:14). The charge against Paul was that of treason against the Emperor, and the Politarchs were forced to take active measures lest they should incur the charge of condoning treason. Their course was the mildest for which they could find precedent. The accused were bound over to keep the peace, and as security was exacted from Jason and the leading Christians of Thessalonica, it implied that they were under obligation to prevent Paul from coming to the city again.

Paul, after his departure, was distressed, lest his converts, who had been only partially instructed, might fall from their faith. He had twice made the attempt to revisit them, but in vain. He had sent Timothy to inquire into their condition and to establish and comfort them (3:2). Timothy had now rejoined him at Corinth, and the information which he brought called forth the first letter.

The letter, though official, is not stiff nor condescending. It reveals a quick, intelligent sympathy with the burdens and sufferings of the church, and a full appreciation of their patience and fidelity. They are the subject of the Apostle's thoughts, wishes, and prayers; they are his joy and his crown. The tone of the Epistle, while peculiarly affectionate, is nevertheless decided, and exacting in moral demand. It has nothing of the legal or ecclesiastical character. It is pervaded, in parts, with the tension and anxiety of the interval between Paul's departure from Thessalonica and the reception of Timothy's report. Timothy's news had been substantially good. The church had remained true to the faith against all assaults. But a degree of mistrust had arisen concerning the sincerity of Paul's interest for the church, which must have come from the outside. Accordingly in the second chapter he takes on an apologetic tone. Some lack of religious steadfastness among the members has made itself evident, and some signs

of not fully appreciating the relations of their faith to Christian morality. There has arisen a tendency to assume that the second coming of Christ is close at hand, and that all old relations and duties are therefore done away. On the other hand, an opposite tendency has shown itself, a reaction against the enthusiasm evoked by the expectation of the parousia, which calls for the admonitions, “Quench not the spirit: despise not prophesyings: prove all things: hold fast that which is good.” Mistakes have become current respecting the lot of such Christians as may die before the Lord’s coming. There is a possible hint of strained relations with the church-superintendents (5:12-15) and of occasions given to the enemies of Christianity for malicious criticism (4:12). But the main objects of the letter are, to strengthen the bond between the writer and the church, to detach the church from the errors and abominations of heathen life, and to correct misunderstandings and give comfort as regards the dead in Christ.

The language of the letter is simple, taking on a rhetorical character only in certain isolated passages (2:19 f.; 3:8 f.). It is not without picturesqueness (1:8, 9; 2:1, 6, 16, 17, 19; 3:3, 8, 11; 4:1, 6, 12; 5:2, 3, 5, 8, 19). There is an occasional tendency to amplification (1:2 f., 8; 2:11, 13; 3:2, 7, 9, 10; verses 1, 3, 5, 23, etc.), and to round off the ends of sentences with adverbial phrases (1:5, 6; 2:2, 16, 17; 3:3, 9, etc.). There is to be noted the frequent introduction of expressions which recognize the knowledge and remembrance of the writer’s correspondents, as *καθὼς οἶδατε* *even as ye know*: also the forms of adjuration and comparison (2:5, 10; 3:6). A certain ruggedness and lack of symmetry in the structure of sentences appears at times (1:2 ff., 8; 2:10 ff., 17 f., 19 f.; 4:1 f., 3 ff.). The vocabulary is relatively small. Repetitions and similarities of expression occur.

There are no citations from the Old Testament, and no use of apocryphal writings can be shown. The mode of expression is thoroughly Pauline. The character of the Epistle does not lead us to expect many of the technical terms of the Pauline dogmatic; but such as we do find are Pauline, as *ἐκλογή* *election*; *καλεῖν* *to call*; *ἅγιοι* *saints*; *ἁγιασμός* *sanctification*; *μὴ εἰδότες τὸν Θεόν* *not knowing God*. There are also to be noted the characteristic play of words (2:4); paradox (1:6); mixed metaphor (5:5), and antithesis of prepositions (1:5; 4:7; 2:3, etc.). There are relatively few hapaxlegomena, some peculiar uses of words common in the New

Testament; possibly a dozen words and modes of expression which appear only in the deutero-Pauline writings, and a few which are almost exclusively confined to the writings of Luke and the Epistle to the Hebrews.

The authenticity of the Epistle is generally conceded. It has been assailed by Baur, Steck, Holsten, and Loman.

THE SECOND EPISTLE

The authenticity and genuineness of this Epistle have been challenged since the beginning of the present century. ^{f3b} Its integrity has also been questioned on the assumed ground of a combination of a genuine Pauline epistle with interpolated matter (P. W. Schmidt). It has been ascribed to Timothy. Attempts have also been made to prove that it was earlier in date than the first Epistle (Ewald, Baur, Davidson); but there seems to be, on the whole, no sufficient reason for refusing it a place among the genuine Pauline Epistles. The external testimony in its favor is ancient and good, while the resemblances in manner and phraseology to the other Pauline writings cannot be evaded. The vocabulary is Pauline. The list of non-Pauline words is small and not important. As distinguished from all other Pauline letters, the two Thessalonian epistles exhibit a striking relationship, extending to sequences of thought, articulation of sentences, and peculiar expressions and usages. In not a few cases, the same subjects are treated with almost the same words. ^{f4b} Both letters have an eschatological drift; both exhibit, without specially emphasizing it, the writer's apostolic consciousness; both treat moral questions from the religious point of view. ^{f5b}

The second Epistle appears to have been written some months after the first, because of some later information received by Paul, who was probably still in Corinth. The circumstances of the church were substantially the same, although there appears to have been a growth in faith and charity (1:3, 4); but the idea of the imminent second coming of the Lord had assumed such proportions as to cause restlessness and impatience, and a measure of social disorganization and fanaticism. A spurious epistle in Paul's name, announcing the immediate advent of the Lord, appears to have been circulated (2:2). The main design of this second

letter is to correct false views concerning the second advent, and to rebuke the idleness and disorder into which some of the Thessalonian Christians had fallen.

COMMENTARIES, ETC., ON THE THESSALONIAN LETTERS. ^{F6B}

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THE

PASTORAL EPISTLES

INTRODUCTION

THE two Epistles to Timothy and the Epistle to Titus are called the Pastoral Epistles because they consist chiefly of instructions and admonitions to pastors.

Their authenticity is disputed. The current of modern criticism is against their Pauline authorship, but it is supported by high authorities.

I. The three letters are closely allied, and stand or fall together. While each has its peculiarities, they contain considerable common matter; and their general situation and aim are substantially the same. They oppose heresies, seek to establish a definite church polity, and urge adherence to traditional doctrine. Their style is similar. Certain expressions which occur nowhere else in the N.T. are found in all three. Whole sentences are in almost verbal agreement.

II. They exhibit certain resemblances to the Pauline Epistles, notably to Romans. If the writer is not Paul, he is manifestly familiar with Paul's teachings.

III. As to the external evidence for these letters, there seems good reason to believe in the existence, at an early date, either of the letters in their present form, or of documents on which the letters were constructed later. Not much reliance can be placed on the traces which occur in Clement's Epistle to the Corinthians: perhaps a little more on those in the Ignatian Epistles, although many of these are merely analogies of expression which may have been accidental, or echoes of current religious phraseology. An unmistakable reminiscence appears in Polycarp's Epistle to the Philippians (^{<small>100</small>Philippians 4:1 Timothy 6:7, 10). There are no echoes in Hermas or in the Didache, and none of importance in Barnabas. Justin Martyr has a few characteristic expressions of the Pastorals, which may be}

only accidental coincidences. The Muratorian Canon enrolls the three as canonical, and expressly justifies their reception because, being private letters, their canonicity might be called in question. They are found in the Peshitto and Old Latin Versions, and are accepted and cited as Pauline by Clement of Alexandria, Irenaeus, and Tertullian. At the end of the second century they have a recognized place among the Pauline Epistles. It is, however, significant, that they were excluded from Marcion's Canon. It cannot be positively affirmed that Marcion knew them, although his acquaintance with them would seem to be implied by Tertullian (*Adv. Marc.* v., 21), who says that it was strange how Marcion could have accepted a letter written to one man (Philemon), and have rejected the two to Timothy and the one to Titus.

On the assumption that they were known to Marcion, it is said that he cut and carved the New Testament Scriptures to suit his own views, and that there was therefore nothing strange in his rejecting the Pastorals. But besides rejecting the whole of the New Testament with the exception of ten Epistles of Paul and the Gospel of Luke which he mutilated, Marcion applied the knife to the Pauline Epistles. In view of his reverence for Paul as the only true apostle and representative of Jesus Christ, and for Paul's Epistles as containing the only true gospel, — it is strange that, knowing the Pastorals as Pauline, he should have rejected them *en masse*, instead of merely altering or abridging them to suit himself. Tatian also rejected the two letters to Timothy, but accepted Titus, because it contained nothing adverse to ascetic practices.

IV. CHRONOLOGICAL CONSIDERATIONS. — Was Paul released from his first imprisonment and imprisoned a second time? Can a place be found for the three letters in his recorded history?

It is claimed that Paul was released from prison after his first confinement at Rome (⁴³⁶Acts 28:16-31) and that he then continued his missionary labors in Ephesus, Epirus, Macedonia, and Crete: that he was again arrested and imprisoned, and that the second imprisonment was terminated by his execution.

Of this there is no sound historical evidence whatever. The narrative of Acts leaves him in his first confinement. The ordinary course of argument forms a circle. The hypothesis of a second imprisonment can be sustained

only by the Pastoral Epistles if they are authentic. Their authenticity can be shown only on that hypothesis. The only evidence adduced for the second imprisonment outside of these letters is,

1. A passage in Clement's Epistle to the Corinthians (5.), as follows: (Paul) "having preached the gospel both in the East; and in the West, received the glorious renown due to his faith, having taught righteousness to the whole world, and having come to the boundary of the West, and having born his testimony before the rulers. Thus he departed out of the world." The main point is *having come to the boundary of the West* (ἐπὶ τὸ τέλος τῆς δύσεως ἔλθών). It is claimed that this expression refers to Spain, and that Clement thus records the fulfillment of the apostle's intention stated in ^{465b}Romans 15:24, 28. Others, however, hold that it refers to Rome. ^{f92b} Apart from this difference, which it is impossible to settle, the whole statement is general, vague, and rhetorical, and has no historical value.

2. The Muratorian Canon (about 170 A.D.) contains a passage apparently to the effect that Luke relates to Theophilus the things which fell under his own notice, and evidently declares as apart from his purpose the martyrdom of Peter; but the departure of Paul setting out from the city to Spain — here the text is mutilated. How the writer intended to complete it can only be guessed. The passage is worthless as evidence.

3. After these two we have nothing until the fourth century, when Eusebius says that there was *a tradition* that the apostle again set forth to the ministry of his preaching, and having a second time entered the same city of Rome, was perfected by his martyrdom before Nero. That in this imprisonment he wrote the second Epistle to Timothy (*H. E.* 2:22, 25). This is all. Jerome merely echoes Eusebius. Eusebius does not mention Spain. History does not show any apostolic foundation in Spain. Neither Irenaeus, Caius, Tertullian, nor Origen allude to such a mission; and although Irenaeus, Tertullian, and Origen mention the death of Paul at Rome, they say nothing of any journeys subsequent to his first arrival there. Dr. McGiffert remarks (note on Euseb. 2:22, 2): "The strongest argument against the visit to Spain is the absence of any trace of it in Spain itself. If any church there could have claimed the great apostle to the

Gentiles as its founder, it seems that it must have asserted its claim, and the tradition have been preserved at least in that church.”

It is also said that ^{still} 2 Timothy 4:16, 17 implies that Paul had had a hearing and been discharged and permitted to preach. The assumption is entirely gratuitous. The words may have referred to a hearing during his first captivity, when he was delivered from imminent danger, but not set at liberty.

In short, historical evidence for a release from the first Roman imprisonment, a subsequent missionary activity, and a second imprisonment, is utterly wanting. It seems hardly conceivable that no traces of a renewed ministry should be left in history except these instructions to friends and pupils. If Paul was liberated from his first imprisonment, it is singular that Luke should not have recorded the fact as a triumph of the gospel.

Such being the case, it remains only to find a place for these letters in the recorded ministry of Paul. This, cannot be done. There is no period of that ministry, from Damascus to Rome, into which they will fit. ^{f93b}

V. STYLE AND DICTION. — The most formidable objection to the Pauline authorship of these Epistles is furnished by their style and diction, which present a marked contrast with those of the Pauline letters. That the three Pastorals contain 148 words which appear nowhere else in the N.T., and 304 which are not found in Paul’s writings, are facts which, by themselves, must not be allowed too much weight. Hapaxlegomena are numerous in the several Pauline Epistles. Second Corinthians has about 90: Romans and 1st Corinthians each over a hundred: Ephesians about 40. That words like **πολυτελής** and **οἰκουργός** appear in the Pastorals and not in Paul, counts for no more than that **όλοτελης** occurs only in 1st Thessalonians, and **άβαρης** only in 2nd Corinthians.

But we are not dealing with individual letters, but with a group of letters, nearly, if not absolutely, contemporaneous. It *is* a striking fact that this entire group, closely allied in all its three parts in vocabulary and style, presents, as a whole, such marked variations in these particulars from the accepted Pauline letters. In their lexical peculiarities the Pastorals form a class by themselves.

One who is thoroughly steeped in Paul's style and diction, and who reads these letters out of hand, is at once impressed with the difference from Paul. He feels that he is in a strange rhetorical atmosphere. The sentences have not the familiar ring. The thought does not move with the accustomed rush. The verve of Corinthians and Galatians, the dialectic vigor of Romans, the majesty of Ephesians, are alike wanting. The association of ideas is loose, the construction is not compact, the movement is slow and clumsy. We miss the heavily freighted utterance of Paul. The thought is scanty in proportion to the volume of words; as Holtzmann says: "We miss those characteristic *dam-breakings* which the construction suffers from the swelling fullness of thought." We miss the frequent anacolutha, the unclosed parentheses, the sudden digressions, the obscurities arising from the headlong impetus of thought and feeling. The construction of sentences is simple, the thoughts are expressed without adornment, everything is according to rule and easy, but without momentum or color. Strange compounds, great, swelling words, start up in our path: a Pauline thought appears in a strange dress: the voice is the voice of Jacob, but the hands are the hands of Esau.

Some of these unusual compounds, for which the writer has a great liking, occur neither in the N.T. nor in profane Greek, High-sounding words are chosen where simpler terms would have suited the thought better. It seems, occasionally, as if the diction were being employed to pad the meagerness of the thought. A class of words which occur principally in the Pauline letters is wanting, as ἄδικος, ἀκαθαρσία, ἀκροβυστία, γνωρίζειν, διαθήκη, περιπατεῖν, χρηστός and σῶμα which, in the four principal Epistles alone, Paul uses 71 times. We miss entire families of Pauline words, as ἐλεύθερος, φρονεῖν, πράσσειν, τέλειος, ἐνεργεῖν, περισσός, and the numerous derivatives and compounds growing out of these.

Again, we look in vain for certain expressions most characteristic of the Pauline vocabulary, as ὑπακούειν, ἀποκαλύπτειν, καυχᾶσθαι, and their kindred words. Still more significant is the fact that the article, which is freely used by Paul before entire sentences, adverbs, interjections, numerals, and especially before the infinitive, is never so employed in the Pastorals. Τοῦ with the infinitive disappears. The prepositions, the conjunctions, and especially the particles are quite differently handled. The

lively γὰρ appears oftener in the Epistle to the Galatians than in all the three Pastorals. The movement of the Pauline thought indicated by ἄρα and ἄρα οὖν is lacking. Ἀντὶ, ἄχρι, διὸ, διότι, ἔμπροσθεν, ἔνεκεν, ἔπειτα, ἔτι, ἴδε, ἰδού, μήπως, ὅπως, οὐκέτι, οὕτω, οὔτε, πάλιν, παρὰ with the accusative, ἐν παντί, πότε, ποῦ, σὺν, ὥσπερ — none of these appear. There is no trace of Paul's habit of applying different prepositions to the same object in one sentence, for the purpose of sharper definition. See ^{<800>}Galatians 1:1; ^{<817>}Romans 1:17.

Similar ideas are differently expressed by Paul and in the Pastorals. Comp. ^{<500>}1 Timothy 1:3 and ^{<710>}2 Corinthians 11:4; ^{<800>}Galatians 1:6; ^{<500>}1 Timothy 1:9 and ^{<800>}Galatians 5:18, 23; ^{<804>}Romans 6:14; ^{<500>}1 Timothy 1:12 and ^{<628>}1 Corinthians 12:28. For Paul's ἐπιθυμεῖν or ἐπιποθεῖν the Pastorals give ὀρέγεσθαι. For Paul's ἄμωμος, ἄμεμπτος, ἀνέγκλητος, the Pastorals give ἀνεπίλημπτος (not elsewhere in N.T.). For ἐπιπλήσσω (not elsewhere in N.T.) Paul has ἐλέγχω though ἐλέγχω occurs several times in the Pastorals. For ἀμοιβή (not elsewhere in N.T.) Paul has ἀντιμισθία or ἀνταπόδοσις. Paul uses ὄντως only adverbially (see ^{<642>}1 Corinthians 14:25; ^{<800>}Galatians 3:21): in the Pastorals it is prefixed to a substantive, and converted into an adjective by means of an article, and is used only in this way, a construction unknown to Paul (see ^{<500>}1 Timothy 5:3, 5, 16; 6:19).

To these should be added expressions in all the three Epistles which indicate a peculiar mode of thought and of literary expression on the part of the writer. Such are εὐσεβῶς *to live godly*; διώκειν δικαιοσύνην *to pursue righteousness*; φυλάσσειν τὴν παραθήκην *to guard the deposit*; παρακολουθεῖν *to follow the teaching*; τὸν καλὸν ἀγῶνα ἀγωνίζεσθαι *to fight the good fight*. Also designations like ἄνθρωποι κατεφθαρμένοι *corrupt men*; ἄνθρωπος θεοῦ *man of God*; constructions like διαβεβαιουῦσθαι περὶ τινος *to affirm concerning something*; and the introduction of examples by ὧν ἐστίν *of whom are*.

Many more might be added to these, ^{f94b} but these are amply sufficient to show the wide gulf which separates the vocabulary and style of these letters from those of Paul.

By way of explaining away these facts we are reminded that these are private letters; but even in his private letters a man does not so entirely

abjure his literary peculiarities, and the letter to Philemon exhibits no lack of distinctive Pauline characteristics.

It is further urged that Paul's style had developed, and that, in his advanced age, he had lost the vivacity once peculiar to him. One is tempted to smile at the suggestion of a development of style in the easy commonplaces of these Epistles over the nervous vigor of Romans, the racy incisiveness of Galatians and 2nd Corinthians, and the majestic richness of Ephesians. As to a decline on account of age, Paul, on this showing, must have aged very rapidly. He styles himself "the aged" in Philemon 9. Colossians was written at the same time with Philemon, and Philipians and Ephesians shortly before or after. The Pastorals (assuming Paul's authorship) cannot have been written more than three or four years later than these; but the Epistles of the Captivity certainly betray no lack of vigor, and exhibit no signs of senility; and the differences between these and the Pastorals are far greater than between the former and Paul's earliest letters, written ten years before. The production of an old man may indeed exhibit a lack of energy or a carelessness of style, but an old writer does not abandon his favorite words or his characteristic turns of expression. After following Paul for a dozen years through ten Epistles, all marked by the essential features of his style, one finds it hard to believe that he should suddenly become a writer of an entirely different type, ignoring his own characteristic and favorite modes of expression. Surely the themes treated in the Pastorals would have furnished abundant occasion for **υἱὸς θεοῦ, ἀπολύτρωσις, υἰοθεσία, δικαιοσύνη θεοῦ, and δικαίω**, which occurs only twice, and in one of these instances is applied to Christ.

VI. As to the character of the teaching, it is possible that the divergence of the teaching and of the Christian ideal of the Pastorals from those of the Pauline Epistles may have been somewhat exaggerated. On a fair construction, the Pastorals may be said to contain the essentials of the Pauline teaching, expressed or implied. More exaggerated, however, is the claim of Godet and Findlay, that the Pastorals represent an advanced and rounded expression of Pauline teaching, "bringing the doctrines of grace to a rounded fullness and chastened ripeness of expression that warrants us in seeing in them the authentic conclusion of the Pauline gospel of salvation in the mind which first conceived it" (Findlay).

No special pleading can get round the clear difference between the types of Christianity and of Christian teaching as set forth in the Pastorals and in the Pauline Epistles; between the modes of presenting the doctrine of salvation and the relative emphasis on its great factors.

The death and resurrection of Christ are matters of allusion rather than central truths. As regards resurrection, the Pastorals resemble the Epistle to the Hebrews. The vital union of the believer with Christ, which is the essence of Paul's Christian ideal, may possibly be implied, but is not emphasized, and certainly does not underlie the Pastoral teaching. The conception of Justification is not sharply defined. **Δικαιοσύνη** occurs but twice, and in one of the cases is predicated of Christ (^{<S1B1>}1 Timothy 3:16). The teaching is predominantly ethical. Its two key-notes are practical piety and sound doctrine. **Ἐυσέβεια** *piety* or *godliness* plays the part which is born by **πίστις** *faith* in the Paulines. **Πίστις** does not occupy the commanding and central position which it does in Paul's teaching. Only in ^{<S1B1>}1 Timothy 1:16; ^{<S1B2>}2 Timothy 3:15, does faith clearly appear as the means of the subjective appropriation of salvation. In ^{<S1B1>}Titus 3:5, just where we should expect it, we do not find faith set sharply over against righteousness by works. Faith is emphasized as confiding acknowledgment of the truth, and sometimes as the virtue of fidelity. See ^{<S1B1>}1 Timothy 5:12; ^{<S1B1>}Titus 2:10. It appears either as one of the cardinal virtues following in the train of **εὐσέβεια**, or as the acknowledgment of the *teaching* in which **εὐσέβεια** finds expression.

These Epistles deal much with the character and attributes of God, and exhibit them in terms which are mostly foreign to Paul, such as *God our Savior*. This, however, may have been partly due to the false representations of contemporary heresies. I cannot but feel that there is too much truth in the remark of Schenkel, that "the image of Christ presented in the Pastorals is indeed composed of Pauline formulas, but is lacking in the Pauline spirit and feeling, in the mystic inwardness, the religious depth and moral force, that live in the Christ of Paul." Still, the Pauline conception appears in the emphasis upon the manhood of Christ (^{<S1B1>}1 Timothy 2:5; ^{<S1B2>}2 Timothy 2:8), and the clear implication of his preexistence (^{<S1B1>}1 Timothy 1:15; 3:16; ^{<S1B2>}2 Timothy 1:10). In ^{<S1B1>}1 Timothy 3:16 the representation is nearer to that of John.

VII. THE WRITER'S ALLUSIONS TO HIMSELF AND HIS COMPANIONS. —

Grave suspicions as to the Pauline authorship are awakened by the writer's mode of speaking of himself, and to intimate and trusted companions and disciples like Timothy and Titus. We know how near these two were to him, and how he confided in them (see ^{<5169>}Philippians 2:19-22). It is strange that in writing to them he should find it necessary to announce himself formally as an apostle of Jesus Christ (Comp. Philemon, **δέσμιος** *prisoner*), just as to the Galatians, who had impugned his apostolic authority, or to the Romans, to whom he was personally a stranger. Such an announcement is singularly out of place in a private letter, even though official. Equally strange is his assuring such friends that he is appointed of God to be a herald of the gospel; that he speaks the truth and does not lie; that he has served God from his fathers with a pure conscience. One might doubt his entire confidence in these trusted ministerial helpers and personal friends, when he feels it incumbent upon him to commend to them the most elementary and self-evident duties, as abstinence from youthful lusts. It is singular that he should exhort Timothy to let no man despise his youth, when Timothy had attended him for at least thirteen years, and must have been a mature man. And if Paul, before writing 1st Timothy and Titus, had recently been with them both (^{<5103>}1 Timothy 1:3; ^{<5105>}Titus 1:5), and had given them their commissions by word of mouth, why does he do the same thing so soon after, especially when he is looking forward to a speedy reunion (^{<5184>}1 Timothy 3:14; ^{<5182>}Titus 3:12)? Why does he picture the Cretans in such detail to Titus, who was in the midst of them, and who must have known their characteristics quite as well as himself?

VIII. THE HERESIES. —

Before it can be decisively asserted that the heresies treated in these Epistles are later than Paul's time, it must be settled what these heresies were, and this, with our present knowledge, is impossible. There are almost as many different views as there are critics. In the Epistles themselves the statements regarding heresies are general and sweeping, and, taken together, do not point to any particular system. It would seem that the writer was assailing, not a particular form of heresy, but a tendency, of which he does not discuss the details. Indeed, the allusions to heresies appear intended principally to point the exhortations to hold fast sound teaching and the instructions concerning church polity,

as safeguards against false teaching and immoral practice. The moral developments of the heresies, rather than their doctrinal errors, are treated. Their representatives are wicked men and impostors: they are deceiving and deceived: they are of corrupt mind, destitute of truth, with their consciences seared: they lead captive silly women, laden with sins, led away by divers lusts: they are greedy of gain. At the root of the moral errors there seem to be indicated Gnostic tendencies and Jewish corruptions, and traits akin to those which appear in the Colossian heresy. All of the writer's theology is anti-Gnostic. Individual features of Gnosticism can be recognized, but a consistent reference throughout to Gnosticism cannot be shown. ^{f95b} In any case, it is noticeable how the treatment of heresies and false teachers differs from that of Paul. The treatment in the Pastorals is general, sweeping, vague, and mainly denunciatory. No vital differences between the forms of error and between their teachers are defined, but all are indiscriminately denounced as concerned with foolish and ignorant questioning, disputes about words, strifes about the law, fables, endless genealogies, and profane babblings. This is quite unlike the controversial method of Paul, who defines what he assails, demonstrates its unsoundness, and shows the bearing of the gospel upon it.

IX. CHURCH POLITY. — The church polity of the Pastorals is of a later date than Paul. Within the circle of the Pauline Epistles there is no trace of formally constituted church officers. The greeting to Bishops and Deacons in Philippians is unique, but it does not imply a polity differing substantially from that exhibited in 1st Corinthians and 1st Thessalonians. The greeting is to the church first, and the special mention of Bishops and Deacons by way of appendage is explained by the fact that the letter was cancel out by the pecuniary contribution of the Philippian church to Paul, of the collection and sending of which these functionaries would naturally have charge. The names Bishop and Deacon designate functions and not official titles. In the formal list, in ~~4011~~ Ephesians 4:11, of those whom God has set in the church, neither Bishops, Elders, nor Deacons occur; and yet that Epistle was written within a short time of the writing of the Philippian letter. The offices in the Pauline church were charismatic. The warrant of leadership was a divine, spiritual endowment. Paul recognizes certain *functions* as of divine institution; and those functions are assumed

in virtue of a special, divine gift in prophecy, speaking with tongues, teaching, healing, or helping, as the case may be (see 1 Corinthians 12). There is no recognition of official distinctions, or of formal appointment to definite offices, in the Pauline Epistles. Apostles, prophets, teachers, powers, helps, healings, kinds of tongues, do not represent offices resting on the appointment of the church. The Pastorals recognize Bishops, Deacons, and Presbyters. The recognition of three distinct orders is not as sharp and clear as in the Ignatian Epistles (100-118 A.D.), but the polity is in advance of that of the Pauline churches as set forth in the Epistles of Paul. The Pastorals seem to mark a transition point between the earlier republican simplicity and the later monarchical tendency. If these letters are the work of Paul before his first imprisonment, their notes of church polity do not consist with those of his other letters written during that period. If they were composed by Paul a few years after his first imprisonment, the period is too early for the change in polity which they indicate.

In view of all these facts, it seems unlikely that these Epistles are the work of Paul. The writer was probably a Pauline Christian in the early part of the second century, who, in view of the doctrinal errors and moral looseness of his age, desired to emphasize the orthodox doctrine of the church, to advocate a definite ecclesiastical polity as a permanent safeguard against error, and to enforce practical rules of conduct. These counsels and warnings he issued in the name of Paul, whose letters he evidently knew, whose character he revered, and whose language he tried to imitate. To this he was, perhaps, moved by the fact that contemporary heretics, in some cases, laid claim to the authority of Paul, and in other cases openly repudiated it. It is probable that he based these letters upon genuine Pauline material — despatches, or fragments of letters to Timothy and Titus, which had fallen into his hands. It may be conceded that the letters have a Pauline nucleus. The writer probably assumed that the addresses of his letters to Timothy and Titus would attract attention and carry weight, since these teachers were representatives of churches.

To stigmatize such a proceeding as forgery is to treat the conditions of that early time from the point of view of our own age. No literary fraud was contemplated by the writer or ascribed to him. The practice of issuing a work in the name of some distinguished person was common, and was

recognized as legitimate. A whole class of writings, chiefly apocalyptic and known as pseudepigraphic or pseudonymous, appeared in the times immediately preceding and succeeding the beginning of the Christian era. Such were the Book of Enoch, the Sibylline Oracles, and the Psalter of Solomon. Precedent was furnished by the Old Testament writings. The Psalmists adopted the names of David, Asaph, and the Sons of Korah. Neither Samuel nor Ruth nor Esther were supposed to be the authors of the books which bore their names. Koheleth, in the Book of Ecclesiastes, impersonates Solomon, and the Proverbs and the Canticles both bear his name.

The church of the second century thankfully accepted these three Epistles, and, inferior though they were in spiritual power and richness of idea to the genuine Pauline letters or the Epistle to the Hebrews, incorporated them with these among the New Testament writings. They are valuable in exhibiting to us certain features of post-Pauline Christianity. They testify to the energy and purity of the church's moral impulses as nourished by the religious principles of Christendom. They show us the causes out of which grew the increased emphasis upon authority and external regimen. By their strong attestation of the value of the inheritance from the apostolic age, by their high ethical character, based on religion and exhibiting the moral consequences of the Christian faith, by their emphasis upon the practical rather than the doctrinal edification of the church, upon the significance of the church, and upon the representation of Christianity by Christian personality — they justify their canonization.

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VOLUME 4

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

ftb39 - Weizsacker.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

ftb155 - For one person are urged:

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

For two persons are urged:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

βαπτισμῶν is not limited to Christian baptism:

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

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

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

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

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

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

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

ftb199 - Two other arrangements are proposed:

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

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

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

ftb201 - See Westcott's note.

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

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

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

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

ftb206 - καὶ τῶν ἀνομιῶν αὐτῶν T. R.

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

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

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

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

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

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

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

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

- ftb213 - Those who are curious about the matter will find it discussed in Riehm’s *Handwörterbuch des biblischen Alterthums*, and in the article in Hastings’s *Dictionary of the Bible*, by Dr. George E. Post of Beyrout, than whom there is no more competent authority.
- ftb214 - Dr. Briggs, *Messiah of the Apostles*, p. 266.
- ftb215 - See also Riehm, *Lehrbegriff des Hebräerbriefs*, p. 542.
- ftb216 - If the question of the retrospective value of Christ’s sacrifice is raised here, some light is thrown upon it by the expression “through his eternal spirit,” ver. 14. An eternal spirit is independent of time, and acts performed under its inspiration are valid for all time. Christ offered himself in spirit before the foundation of the world. Was not the act of his eternal spirit the core of the whole preparatory system of sacrifice? What I take to be the correct interpretation of ~~4:25~~ Romans 3:25, as given in the notes on that passage, agrees with this.
- ftb217 - Others take **κατ’ ἐνιαυτὸν** with the whole clause, **ταῖς αὐταῖς—προσφέρουσιν**, and **εἰς τὸ διηνεκὲς** with **τελειῶσαι**: thus: “with the same sacrifices which they offer year by year make perfect forever” (Westcott and von Boden). Others, **κατ’ ἐνιαυτὸν** with all that follows to **τελεῶσαι** (Alford, Ebrard, Delitzsch). Others, **κατ’ ἐνιαυτὸν** with **ταῖς αὐταῖς**, and **εἰς τὸ διηνεκὲς** with **προσφέρουσιν**: “with the same sacrifices every year which they offer continually” (Lünemann).
- ftb218 - Westcott takes **ἐφάπαξ** with the entire sentence: Alford with *offering*. It is true that the writer insists on the offering of Christ being “once for all” (ch. 7:27; 9:12, 26, 28; 10:12, 14), but here this connection would seem to require the article **τῆς ἐφάπαξ**.
- ftb219 - Others construe with *sat down*. So Lünemann, Bleek, De Wette.
- ftb220 - The derivation from **πρὸ** *before* and **σφάζειν** *to slay* is more than suspicious.
- ftb221 - The distinction sometimes asserted between **τιμωρία** *retribution*, and **κόλασις** *chastisement* for the amendment of the subject, does not

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

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

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

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

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

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

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

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

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

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

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

ftb228 - reads λαλεῖται *is spoken about*.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

ftb245 - Calvin, taking **πᾶσι** as masculine, explains that marriage is not to be denied to any class of men, as to priests. Others explain that marriage is not to be avoided on ascetic grounds by any one.

ftb246 - The hypothesis that the letter was called out by “an amateur attachment to Levitical institutions” on the part of Gentile Christians, leading to the adoption of an eclectic system in which Jewish elements figured, is too shadowy to call for serious refutation. That Judaism became a “fad” for a time in certain circles, is a well-known fact, which has its analogy in the affectation of Buddhism by certain individuals in modern times. But there is no historical evidence that in the Gentile church this affectation of Judaism ever assumed the proportions of a movement, or afforded a menace to Gentile Christianity sufficiently serious to call out such a production as the Epistle to the Hebrews.