

G N O M O N  
OF  
THE NEW TESTAMENT  
BY  
JOHN ALBERT BENGEL.

NOW FIRST TRANSLATED INTO ENGLISH.

WITH  
ORIGINAL NOTES EXPLANATORY AND ILLUSTRATIVE.

REVISED AND EDITED BY  
REV. ANDREW R. FAUSSET, M.A.,  
OF TRINITY COLLEGE, DUBLIN.

# EPISTLE TO THE GALATIANS.

## CHAPTER I.

1. Παῦλος ἀπόστολος, οὐκ ἀπ' ἀνθρώπων, οὐδέ δι' ἀνθρώπου, ἀλλὰ διὰ Ἰησοῦ Χριστοῦ, καὶ Θεοῦ πατρὸς τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν, *Paul an apostle, not of [ἀπ' called by] men, nor by [διὰ, instructed through the instrumentality of] man, but through Jesus Christ and God the Father, who raised Him from the dead*) A remarkable antithesis, in which, while Paul asserts his apostleship, he mentions also his divine vocation, οὐκ ἀπ' ἀνθρώπων, ἀλλὰ (supply διὰ) Θεοῦ πατρὸς, *not of man, but (by) God the Father*; comp. ver. 15, and the following verses; and his immediate instruction, οὐδέ δι' ἀνθρώπου, ἀλλὰ διὰ Ἰησοῦ Χριστοῦ, *not by man but by Jesus Christ*. Instruction is generally effected by one individual, for example, as Paul was instructed by Gamaliel; calling, by more than one; hence the difference of number, *of men, by a man*. Artemonius page 211, 212, contends, after Le Clerc, that we must insert ἀπὸ *from* after καὶ: but διὰ *by* is rightly supplied from the last clause, and the force of the particle διὰ *by* in this passage includes the meaning of the particle ἀπὸ, *from*, but not *vice versa*. Paul, when he mentions the Father and the Son in connection, often uses a single preposition. 1 Tim. vi. 13.—διὰ, *by*) He had just used διὰ *with*

an apostrophe; it is now without the apostrophe, for the sake of emphasis.—*ἐγείραντος, who raised*) The seeds preparatory to the discussion of his subject are [here already] scattered. The resurrection of Christ is the source of righteousness and apostleship, Rom. i. 4, 5, iv. 25; 2 Cor. v. 19.

2. Πάντες, *all*) This short verse adds to this epistle the form of a *creed*.—*ἐκκλησίαις, to the churches*) He uses the plural on account of the multitude of churches and towns in Galatia. Nor does he add the epithets, which he applies to the Romans, Corinthians, etc.—*Γαλατίας, of Galatia*) 1 Pet. i. 1.

4. Τοῦ δόντος, *who gave*) Paul adds such a periphrasis nowhere else to the prayer for grace and peace: *who gave himself*, ii. 20.—*ἁμαρτιῶν, for our sins*) which had enslaved us to this evil world.—*ἔξέληται, might deliver*) Paul describes the whole benefit of redemption on that side, on which the Galatians, carried away by the mischievous influence of Jewish teaching, experienced greatest difficulty.—*ἐνεστώτος, present*) This *present* lasts as long as wickedness prevails.—*αἰῶνος πονηροῦ; evil world*) A rare mode of speaking by which the whole economy of sin under the authority of Satan is denoted. *The ages of ages (for ever and ever)* in the following verse are opposed to this *world [which is both depraved and unhappy.—V. g.]*, on which comp. Rom. v. 6: and by it the Galatians had been almost entirely led away. The present *world* obstructs the glory of God, and is under the authority τοῦ πονηροῦ, of the *Wicked One*. Paul speaks of Satan nowhere more sparingly than in this epistle.—*κατὰ, according to*) construed with, *who gave*; John x. 18, at the end.—*τὸ θέλημα the will*) without any merit of ours; comp. John vi. 38, 39.—*καί, and*) See Rom. xv. 6, note [of Him who is at once God (the Creator) and our Father].

5. Ἡ δόξα, *the glory*) for this *will*, which brings salvation. A delightful introduction.

6. Θαυμάζω, *I marvel*) Paul, writing to all the other churches, begins with an expression of thanksgiving and praise to God, which, although the subject here requires something different, has however been virtually expressed, [has been represented by an equivalent] ver. 5. He also delays giving them the appellation of *brethren*. We give this summary of the epistle. There are three divisions.

## I. THE INSCRIPTION, i. 1-5.

## II. THE RECALLING OF THE GENTILES TO THE TRUE GOSPEL, WHERE

- i. He reproves them, 6-10.
- ii. He asserts the divine authority of the Gospel preached by himself: because he
  - 1) From a persecutor has become an apostle by heavenly calling, 11-17.
  - 2) Never acted as if he had not been Peter's equal, 18, 19 : 21, 22.
- iii. He vindicates justification by faith, anew reproaching the Galatians, iii. 1, 2, 15-iv. 11.
- iv. He explains the same subject to the Galatians, with the most tender affection, by the allegory of the son of the bond maid and of the son of the free woman, iv. 12.
- v. He then exhorts them to maintain their liberty, v. 1-12, dissuades them from its abuse, and admonishes them not to walk after the flesh, but after the Spirit, 13, 14, 16.—vi. 5, 6-10.

## III. CONCLUSION, 11, 12, 17, 18.

See also the note at chap. ii. 16.

—*ὄτω ταχέως*, so quickly) Paul had been with the Galatians not long before. See *Ordo temp.* (arrangement of dates) p. 281 [Ed. ii., p. 242, No. 6.]—*μετατίθεσθε*, you are removed) transferred [you have changed your place from Him] A weighty expression, having an excuse blended with it. Jerome says: *Galatia in our language implies transference*, [removal from one place to another].—*ἀπὸ τοῦ καλέσαντος ἡμᾶς*, from Him, who called you) One's calling, is therefore the channel of grace, the rule for the future; ch. v. 8, 13. We have here, ver. 6-10, a *Proposition* [statement of the subject, viz. the calling] and a sort of *Division of it into parts* [*διαίρεσις*]; and the calling in ["into the"] grace [ver. 6] is treated of in continuation from ver. 11: the words "there be some that trouble you" are treated of, ch. v. 7., etc.—*ἐν χάριτι*, in grace [Engl. Vers.. into

the grace] Acts xv. 11.—Χριστοῦ, of Christ) The construction is with ἀπὸ from.<sup>1</sup>)

7. 'Ο, which) This word relates to the Gospel, not to the words a different gospel.—οὐκ ἔστιν ἄλλο, is not another) ἄλλο [aliud] another differs from ἕτερον, [alterum] a second and different.<sup>2</sup> Paul not merely rejects that so-called Gospel, which the Galatians had allowed to be thrust upon them, but any other whatever.—τινές, some) unhappy persons, ver. 8, ch. v. 10, 12.—ταράσσοντες, that trouble) ch. v. 10.—θέλοντες, wishing) They really were not able, but yet they were earnestly wishing to do it. Paul often glances at the Galatians and their seducers by this expression; ch. iv. 9, 17, 21, vi. 12, 13. So Col. ii. 18.—μεταστρέψαι) ἡσυχία is frequently translated by this word.—τὸ εὐαγγέλιον τοῦ Χριστοῦ, the Gospel of Christ.) Those, who troubled them, did not quite deny Jesus Christ; but Paul acknowledges nothing but the pure Gospel.

8. 'Ημεῖς) We, many as we are, ver. 2.—ἡ ἄγγελος ἐξ οὐρανοῦ, or an angel from heaven) whose authority, with the exception of God and Christ, is the highest, ch. iv. 14.—ὃ εὐηγγελισάμεθα, which we have preached) This proves the apostolic infallibility.—ἀνάθεμα, let him be [accursed] anathema) Deprived of all part in Christ and God. The antithesis is at vi. 16.—ἔστω, let him be) Controversies not only cannot, but not even ought to be carried on without strong feeling; but that strong feeling ought to be holy feeling.

9. 'Ὡς, as) He speaks deliberately. He seems to have paused between the writing of each verse. A similar asseveration is repeated, ch. v. 2, 3, 21.—προειρήκαμεν, we said before) In the plural: for in ver. 8 he wrote we have preached, also in the plural.—λέγω, I say) in the singular. All knew the truth of the Gospel; Paul knew that the minds of the Galatians had

<sup>1</sup> This word Χριστοῦ itself, although it is not considered as a reading fully established by the margin of both Ed., is, however, expressed in the Germ. Ver.—E. B.

Gg Cypr. Lucif. omit Χριστοῦ. But ABHD [adding 'Ἰησοῦ with f] Vulg. support it;—τοῦ καλεσαντος agreeing with Χριστοῦ, and both governed by ἀπο; but Engl. Vers. and Vulg. make Χριστοῦ be governed by χάριτι.—ED.

<sup>2</sup> ἄλλος, one of many; ἕτερος, one of two. Diversity is more strongly expressed in ἕτερος than ἄλλος.—ED.

been truly impressed with the Gospel; he now therefore says, *ye have received*, and by this expression there is an epitasis [emphatic addition, or augmentation of force] in the repetition.<sup>1</sup>—*εἰ*) *if*. This is more positive than *εἰν* [though it should happen that], ver. 8.—*ὑμᾶς εὐαγγελίζεται*, furnish you with any other Gospel [preach to you]) Here *ὑμᾶς* is put before the verb *εὐαγγελίζεται*, though in the 8th verse *ὑμῖν* is put after; this is for the sake of emphasis; moreover we are not to suppose that there is no distinction intended in the different cases [*ὑμῖν* and *ὑμᾶς*]: *We have preached the Gospel to you*, has the dative of advantage: *To furnish any one* [Accusative] *with a Gospel*, is fitted to direct a sneer against the false teachers' pretensions.

10. "Ἄρτι γὰρ, for now) The reason why even *now* he writes with such asseverations: *now* is repeated from ver. 9.—*ἀνθρώπους*, men) This word is without the article, but presently after, *τὸν Θεὸν*, God, with the article. Regard is to be had to God alone.—*πείθω*) *πείθω τινὰ*, is much the same as the word *ἀρέσκω*, which presently occurs, *I seek to please any one*: *πείθειν τινὰ*, to obtain the consent or indulgence of any one. Plato de Leg. lib. 10, at the beginning; comp. 2 Cor. v. 11, note.—*ἀνθρώποις*, men) The antithesis is, of Christ.—*ἔτι*, yet) The meaning is, I have not heretofore sought, nor do I yet seek to please men; comp. yet, ch. v. 11. The particles of the present time, *ἄρτι*, now, and *ἔτι*, yet, refute the words of him who troubled the Galatians. They here distinguish the present from the former time, not only when he was a Pharisee, but likewise when he was an apostle. As to the time when he was a Pharisee, Paul neither denies nor affirms in this passage. Paul not long before had circumcised Timothy for example. They were wishing to turn that circumstance as a conclusive argument against him with the Galatians.—*ἀνθρώποις*, men) for the feelings of men are at variance with those of God and Christ; hence, the *evil of this present world*, ver. 4.—*ἠρέσκον*, I pleased) *ἀρέσκω*, I seek to please, Rom. viii. 8, note. A man generally either pleases or displeases him,

<sup>1</sup> See Append. on Epitasis. In the first use of the words, ver. 8, "Though we, etc., preach any other Gospel," there do not occur the words "than that ye have received." The addition of these words, ver. 9, on the second use or repetition of the former words, constitutes the Epitasis.—Ed.

whom he either seeks or does not seek to please.—Χριστοῦ, of Christ) whom I seek to please, as is becoming in a *servant*, Tit. ii. 9.

11. Ἀδελφοί, *brethren*) He now at length calls them *brethren*.—κατὰ, according to [*after*]) κατὰ includes the meaning of the prepositions ἀπὸ, διὰ, and παρὰ, in ver. 1, 12. My Gospel is not according to the estimate of men.

12. Παρέλαβον, *I received*) This differs from *I was taught* it [ἐδιδάχθην]; for the one is accomplished without labour; the other is acquired by the labour of learning.—δι' ἀποκαλύψεως, *by revelation*) viz., *I received*.

13. Ἠκούσατε, *ye have heard*) before I came to you.—ποτέ, in *time past*) when Paul was no way desirous of promoting the cause of the Gospel.—ἐπὶ ῥθου, *I wasted*) This word denotes what is quite the opposite of *edification* [*the building up* of the Church].

14. Προέκοπτον, *I was becoming a proficient* [*I profited*]) in my very acts.—συνηλικιώτας, *my equals in years*) who were at that time in their full vigour.—πατρικῶν μου, of *my fathers* [*of my hereditary and national traditions*]) which were very dear to me, as if they depended on me as their sole patron. A *mimesis*.<sup>1</sup>

15. Εὐδόκησεν, *it pleased*) The *good pleasure* of God is the farthest point which a man can reach, when he is inquiring with respect to the causes of his salvation. Paul attributes nothing to merit; presently he adds, *from the womb*; comp. Rom. ix. 11.—ὁ ἀφορίσας, *who separated me*) that he might show to me this *good pleasure*.—ἐκ κοιλίας μητρός μου, *from my mother's womb*) Jer. i. 5.

16. Ἀποκαλύψαι, *to reveal*) construed with *it pleased God*. A remarkable word.—τὸν υἱὸν αὐτοῦ, *His Son*) ii. 20.—ἐν ἐμοί) *in me*, not merely *by me*; for that after all is but the consequent [*which must be preceded by the revelation in the preacher*]. The Son of God had been formerly revealed, now He was also revealed *in Paul*, in relation to Paul, *i.e.* [*He was revealed*] to Paul. So, *in*, presently in this verse, and ver. 24.—ἐν τοῖς ἔθνεσι, *among the heathen*) whose calling corresponds in many respects to my own. There was the less need therefore to repair to

<sup>1</sup> See App. Here he *imitates* the language which himself formerly, and which the Jewish legalists used in speaking of the traditions.—ED.

Jerusalem.—εὐθέως, *immediately*) This is chiefly connected with ἀπῆλθον, *I went away*. The sudden fitness of the apostle is denoted, Acts ix. 20, *he straightway preached*. [*Moved, however, by peculiar modesty, he willingly yielded the palm to his senior colleagues, if at any time they were present.*—V. g.] Jerome construes εὐθέως with ἵνα εὐαγγελίζωμαι, *that I might forthwith preach*.—οὐ προσανθέμην) *I had not recourse to flesh and blood, for the sake of consulting them*. The same verb, and ἀνθέμην, occur ii. 6, 2. The dictionaries (which see) make no distinction between the single and double compound verb. But the apostle seems to have considerably made the distinction, so that πρὸς means, *besides, further, i.e.*, divine revelation was sufficient for me [*I went no further than it*].—σαρκὶ καὶ αἵματι, *to flesh and blood*) *i.e.*, to man or men, ch. ii. 6; comp. Matt. xvi. 17, note.

17. Οὐδὲ ἀνῆλθον) *Neither went I up*; so ἀνῆλθε, John vi. 3.—Ἱεροσόλυμα, *to Jerusalem*) the seat of the apostles.—Ἀραβίαν, *Arabia*) a country of the *Gentiles*.—πάλιν ὑπέστρεψα, *again I returned*) Paul here takes for granted that his journey to Damascus, on which he had been converted, was previously known.—Δαμασκὸν, *Damascus*) of Syria. There is no other Damascus than that of Syria, but I have added the mention of Syria, because he had been formerly speaking of *Arabia*, etc.

18. Τρία, *three*) After he had given proofs of the apostolic office.—ἱστορήσαι) a weighty expression,<sup>1</sup> as referring to an important matter. He did not say ἰδεῖν [*though Engl. Vers. so renders it, to see*], but ἱστορήσαι, “*which*,” (says Chyrs.) “*is said by those who accurately observe (οἱ καταμανθάνοντες) great and splendid cities.*” Plutarch represents Solon and many others as having travelled for the purpose of acquiring great wisdom and information (*ἱστορίας*). Julian, when he was about to consult the diviners in the cities of Greece, alleged as the cause of his going, the extensive information of Greece (*καθ’ ἱστορίαν τῆς Ἑλλάδος*), and of the schools there. Greg. Naz., Or. 4, Cresoll. theatr. rhet., p. 163.—Πέτρον, *Peter*) Therefore Paul preferred him to the

<sup>1</sup> Ἱστορέω Th. ἱστωρ, ἴσῃμι; to become acquainted with anything by visiting and inquiry, Pol. ix. 14, 3. Ἱστορ. τινα, to become acquainted with one by a face to face interview.—ED.

See Wahl. Clav.



other apostles, ch. ii. 7.—δεκαπέντε, *fifteen*) during so short a time, Paul means to say, Peter would not have been able to have made me an apostle. [*It is profitable to observe rather carefully, what are the dealings of God with thee, that when circumstances permit, thou mayest confidently appeal to them even after a long interval.*—V. g.]

19. Τὸν ἀδελφὸν τοῦ Κυρίου, *the Lord's brother*) cousin of Jesus. There was no other James, the Lord's brother, and an apostle

20. Ἰδοὺ, *behold*) viz. ἐστὶ, *it is*; for ὅτι means *that*.<sup>1</sup>

21. ἤλθον, *I came*) with the Gospel, ver. 23.

22. Τῆς Ἰουδαίας, *of Judæa*) with the exception of Jerusalem.

23. Ὁ διώκων, *he who persecuted*) He had been very well known by this name, nor was the name Saul itself so celebrated, as that of the persecutor.

24. Ἐδόξαζον, *they glorified*) And in the present day the Church glorifies God *in Paul*. [*Remember thou to observe the same thing (to glorify God) as often as a good report (about some one converted from ungodliness), has been brought to thee.*—V. g.]—ἐν ἐμοί, *in me*) comp. note to ver. 16. They glorified God previously, they now glorified Him also *on account of Paul*.

---

## CHAPTER II.

1. Διὰ, *after*) At an interval of fourteen years between the two journeys to Jerusalem.

2. Κατὰ ἀποκάλυψιν, *by revelation*) As Paul had revelations he had no need to learn from men. This revelation had been communicated to him for an important reason.—ἀνεθέμην) *set before them [communicated]*, as equals are wont to do, not that they should confirm me, but that they should confirm others, Acts xv. 2.—αὐτοῖς, *to them*) at Jerusalem. This is treated of ver. 3, 4.—κατ' ἰδίαν) *apart, privately*) all were not capable of comprehending it.—τοῖς δοκοῦσι, *who were held in reputation*) In anti-

<sup>1</sup> *It is the case before God, that, etc.*—ED.

thesis to Paul, who was less acknowledged. [*The apostles are principally intended*, ver. 9.—V. g.] comp. 2 Cor. xi. 5. Hesi- chius; δοκοῦντες, οἱ ἕνδοξοι. This is brought under consideration, ver. 6, 7.—μῆπως, lest by any means) this word depends on ἀνεθέ- μην, I set forth [communicated]. I should run, says he, or had run in vain, if circumcision had been judged necessary.—τρέχω, I should run) with the swift victory of the Gospel.

3. Οὐδὲ, not even) We did not even allow the necessity of cir- cumcising Titus, who was with me, to be laid upon us.

4. Διὰ δὲ) But this matter concerning Titus happened on ac- count of, etc.—δὲ, but [Engl. Vers. And that] is here a particle ex- planatory and intensive.—παρεισάκτους) παρὰ here and in παρει- σῆλθον, denotes by the way, stealthily, underhand.—ψευδαδέλφους, false brethren) He had shown greater respect to those, who were professed Jews, as in the case of Timothy, Acts xvi. 3.—οἵτινες, who) Comp. Acts xv. 1, 24.—κατασκοπῆσαι) to spy out, and destroy.

5. Τῇ ὑποταγῇ, by subjection) There is here a limitation. We would willingly have yielded for love [but not in the way of subjection].—ἡ ἀλήθεια) the truth of the Gospel, the pure Gospel, not another, ch. i. 6: which false brethren attempt to substitute. The same mode of speaking is found, ver. 14; Col. i. 5. Truth, precise, unaccommodating, abandons nothing, that belongs to itself, admits nothing, that is inconsistent with it.—ὑμᾶς, you) Greeks. We defended for your sakes, what you now reject.

6. Ἀπὸ) Supply οἱ, οἱ ἀπὸ, κ.τ.λ., and construe, οὐδὲν μοι διαφέρει, ὅποῦ ποτε ἦσαν ἀπὸ, κ.τ.λ. It is of no importance to me, what sort of persons in particular ['whatsoever'] those were, who were of the number of those more distinguished. The preposition is put in the same way, while the article is omitted, Mark v. 35; Luke xi. 49. Not only the three, James, Peter, and John, were δοκοῦντες, highly distinguished. He therefore says ἀπὸ τῶν. Οἱ δοκοῦντες, viz. οἱ ὑπὲρ λίαν ἀπόστολοι; 2 Cor. xi. 5.—εἶναι τι) to be (ac- counted) something, among those, who did not so esteem Paul.—ὅποῦ ποτε) ποτε is here enclitic, not an adverb of time.—Θεός, God) Paul followed the judgment of God. He asserts the Divine authority; he does not disparage that of the apostles.—γὰρ, for) The reason assigned [aetiologia] not of the thing but

of the word. Paul had just made a preface, and points out the reason why he did so, and proposes the subject itself. In like manner, *for* occurs, ch. vi. 7. The preface is, that he does not depend on the consent of others; afterwards, however, he shows that consent.—*οὐδὲν προσανέθευτο*) *they added* [imparted]<sup>1</sup> *nothing* to me, *i.e.* they found no fault in my doctrine. It often happens that a man, who wishes to find fault or admonish, does it modestly, under the appearance of communicating information. “Those, who took the lead,” *antecessores*, as Tertullian calls *τοὺς δοκοῦντας*, used no such method in regard to Paul. I *set forth*, *ἀνεθέμην*, to them, ver. 2; they had nothing to add.<sup>2</sup>

7. *Ἰδόντες*) *seeing* from the effect itself, which I pointed out to them, ver. 8; Acts xv. 12.—*τῆς ἀκροβυστίας*, of the *uncircumcision*) *i.e.* of the Gentiles, who were to be brought to the faith without circumcision.

8. *Εἰς τὰ ἔθνη*, to the *Gentiles*) *i.e.* to the apostleship of the Gentiles.

9. *Γινόντες*, when *James*, etc., *perceived*) After having heard and seen me.—*δοθεῖσαν*, *given*) comp. respecting Paul, 2 Pet. iii. 15.—*Ἰακωβος*<sup>3</sup>) *James*. He is put here first, because he mostly remained at Jerusalem, or even because he took the principal lead in this matter, and Paul might have seemed to differ more from James than from Peter, more from Peter than from John. For many circumstances would lead us to conclude, that James and Paul, as well as Peter and Paul, etc., had

<sup>1</sup> Wahl. *Clav.* renders the verse here in the middle, “*Animus est, novum aliquid imponere;*” *i.e.* *they were not disposed to impose any new burden or obligation on me.*—ED.

<sup>2</sup> *προσανέθευτο*, the *πρός* implying *addition.*—ED.

<sup>3</sup> *Πέτρος καὶ Ἰάκωβος*, the *marginal reading* in this verse is equal in both Ed. to the reading *Ἰάκωβος καὶ Κηφᾶς* adopted both in the Germ. Vers. and in the Gnom: ver. 11, the name *Κηφᾶς*, which had been left doubtful in the larger Ed., is openly preferred in 2d Ed. and Germ. Ver. to the other; finally, ver. 14, the reading *Κηφᾶ* added to the genuine readings on the margin of the larger Ed. on the margin of the 2d Ed. is placed among those that are less certain, and in the Germ. Ver. is exchanged for the reading *πίτρω.*—E. B.

*Ἰάκωβος καὶ Κηφᾶς* is read by BC Orig. and Cod. Amiat. of Vulg. *Πέτρος καὶ Ἰάκωβος* is read by D(Δ)Gfg Vulg. (Fuld. MS., etc.) Iren. A omits *καὶ Κηφᾶς*. In ver. 11 ABCH Vulg. read *Κηφᾶς*. But D(Δ)Gfg Vulg. and Rec. Text have *Πέτρος*. In ver. 14 ABC have *Κηφᾶ*. D(Δ)Gfg Vulg. and Rec. Text have *Πίτρω.*—ED.

that in their nature and in the feelings of their soul, which would demand that the one should exercise love and forbearance, along with self-denial, towards the other, without, however, any compromise of the truth recognized by all. Hence it happens, that one and the same man, or one and the same assembly cannot with equal facility comprehend both James and Paul. This is proved in the failure of Luther, who called the epistle of James "an epistle of straw;" but let those who violently arraign him on this account, look at the monstrous feelings which they themselves cherish against Paul. Christ is the only Head, the only Sun; the greatest apostles were only members; nor did these, as individuals, all equally receive the rays of that Sun, but the whole together represented Christ in the apostleship; comp. on their variety, Rev. xxi. 14, 19, 20. And the affairs of the Church were so directed by its Divine Head, that James, who was more tenacious of the law, preached to the Jews; Paul, who did not copy others, and was more eager for faith and liberty, preached to the Gentiles; and that thus every one might bring a character and endowments as much adapted as possible to the province assigned to him.—Κηφᾶς, *Cephas*) In some way or other, I know not how, this word has the sound of greater veneration than Peter. If Peter had held that supremacy, which men afterwards attributed to him, Paul would have had the strongest reason for mentioning that supremacy on the present occasion, or at least of naming him as in an exalted position.—στύλοι) This word corresponds to the Hebrew term *טמץ* Prov. ix. 1, and wherever it occurs.—δεξιὰς ἔδωκαν) so, δῶμεν δεξιάν, *let us make peace*, 1 Macc. vi. 58, etc.—κοινωνίας) *fellowship*, which refers to colleagues.—ἵνα, *that*) viz. we might go, viz. with the Gospel.—εἰς τὰ ἔθνη, *to the Gentiles*) especially. For Paul also taught the Jews, Peter and John the Gentiles, but the former followed out his career beyond Judea, the latter had continued in Judea, so long as it continued to exist as a nation. If Peter came to Rome, he certainly had no fixed abode there.

10. Τῶν πτωχῶν, *the poor*) From among the Jews.—μνημονεύωμεν, *we should remember*) The antecedent for the consequent; for Paul *was forward*, not only to *remember*, but to *assist*.—ἰσπούδασα, *I was forward* [anxious, zealous]) even among the

Galatians, 1 Cor. xvi. 1. Paul did not cast away his zeal for good works.<sup>1</sup>

11. Ὅτε, when) The argument at last reaches its highest point. Paul reproves Peter himself, therefore he owes not his doctrine to man.—Ἀντιόχειαν, Antioch) at that time the citadel of the Gentile Church.—κατὰ πρόσωπον, to the face) comp. ver. 14, before all; so the LXX., 1 Kings i. 23, twice; 1 Chron. xxviii. 8; Ps. . . 21; Dan. xi. 16, etc. Below, κατα, iii. 1.—ἀντίστην, I withstood [resisted]) A stern word.—κατεγνωσμένους κατακεκριμένους, condemned, on account of contrary actions, of which the one condemned the other; see the following verse; comp. ver. 18. The participle has a reciprocal meaning. For Peter had condemned himself by his own judgment, by his own practice.

12. Συνήσθιεν) He ate, like as we did, along with the Gentiles.—ὑπέστραλλε, he began to withdraw<sup>2</sup>) gradually.—ἀφώριζεν, separated) entirely.—φοβούμενος, fearing) The fear of man is very injurious.

13. Ὅι λοιποὶ) The others, believers.—καὶ) even Barnabas, whom you would by no means think likely to do such a thing.—συναπήχθη, was led away) The power of frequent example.

14. Ἰδὼν, I saw) A happy observation [of their error].—ὀρθοποδοῦσι) they walk [with a straightforward and open step] according to the rule, vi. 16; in the right way, or rather with body erect [as Engl. Vers. translates it uprightly], so that it is opposed to lameness, and to what is properly called straddling. Straightness of the feet is the thing intended. The Greeks say also ὀρθοβατεῖν, ὀρθοδραμεῖν.—τοῦ εὐαγγελίου, of the Gospel) For the Gospel teaches, that righteousness from the works of the law and the necessity for observance of the ceremonial law are inconsistent with redemption by the death of Christ.—εἶπον, I said) Paul alone maintained the point in this place, without associates [to support him], against Judaism; afterwards also against heathenism, 2 Tim. iv. 16, 17.—τῶ) The authors of this conduct ought to be attacked.—ἔμπροσθεν πάντων, before all) 1 Tim. v. 20.—εἰ σὺ, if thou) In this argument Paul reminds Peter of the argument which the latter had used against the

<sup>1</sup> Though denying justification by them.—E.D.

<sup>2</sup> This is the force of the Imperfect —E.D.

Pharisees, Acts xv. 10, 11. Here commences a proposition consisting of two members, of which the first, *if thou*, etc., is treated of in ver. 15, 16; the second, *why—the Gentiles*, etc., at ver. 17, 18.—*Ἰουδαῖος ὑπάρχων*, *being a Jew*) and therefore more closely related to the law.—*ἔθνικῶς ζῆς*, *livest after the manner of Gentiles*) So Paul speaks, *κατ' ἀνθρώπων*, *i.e.* [using the *ad hominem* argument, turning Peter's own practice as an argument against him] For Peter, retracting his former mode of living, declared for the *Gentile* mode, since it was right in itself. Taking away this figure, the proposition itself, we must not live after the manner of the Jews, is presently discussed.—*τὰ ἔθνη*, *the Gentiles*) set free from the law.—*ἀναγκάζεις*, *thou compellest*) by thy conduct. They would have held it *necessary* that the Gentiles should either follow the Jewish ritual, or be deprived of communion with the Church.—*Ἰουδαίξειν*, *to live as do the Jews* [Judaize]) what had been formerly obedience to the law is now mere Judaism.

15. *Ἡμεῖς*, *we*) Paul, sparing the person of Peter, dismisses the second person singular, and passes to the first person plural, then figuratively to the first person singular, ver. 18; lastly, *I* in its proper [literal] meaning, ver. 19, 20. *We*, although Jews by nature, and not sinners of the Gentiles, *viz.*, *we have been*: comp. the preterite *knowing—we have believed*. This *we*, after the reason<sup>1</sup> has been interposed in the way of parenthesis, is taken up again in the following verse with epitasis [an emphatic addition, *viz.*, *even we*] and reaches to *we have believed*.—*φύσει*, *by nature*) not merely proselytes.—*οὐκ ἐξ ἔθνῶν ἁμαρτωλοὶ*, *not sinners of the Gentiles*) Paul openly declares it as a thing acknowledged, that the Gentiles, inasmuch as they did not even possess the law, are sinners, while the Jews, on the contrary, had the law or even works; Tit. iii. 5. Then by the way he grants, that it is only in Christ that the Jews can have communion with them; but he especially declares, as a thing acknowledged, the justification of the Gentiles by faith, and he also infers the same thing concerning the Jews. To this refers the expression *sinners*, ver. 17, note.<sup>2</sup>

<sup>1</sup> By 'aetiologia.' See Append.

<sup>2</sup> Sinners such as the Gentiles heretofore were justly regarded.—Ed.

16. *Eidóte*, *knowing*) *i.e.* since we have come to know.—*ἄνθρωπος*, *a man*) every man, whether Jew, or Greek.—*ἐξ ἔργων νόμου*, *by the works of the law*) The followers of Galatism, from not clearly understanding and not rightly interpreting the nature and end of the moral law, earnestly maintained the ceremonial law; and, acknowledging little or no distinction between the moral and ceremonial law, they comprehended both under one word, *the law*, and therefore sought to be justified in the observance of the whole law. The apostle therefore in a similar manner refuting them, includes the two in one word; or, where he uses the word law more strictly, he means the moral law itself; he calls the ceremonial law by a different appellation, elements, etc. But the state of the controversy came more prominently under notice, in so far as it regarded the ceremonial law, than in so far as the same regarded the moral law: since the matter of the former being about times, circumcision, meats, etc., met the eye more than that of the latter; and the abrogation of the former, which was complete, was more conspicuous, than that of the latter, which was only abrogated in some one respect. Hence it happens that some arguments serve particularly against justification by the ceremonial law; there are more, however, which serve against justification by the law taken universally, including even the moral law. The whole is more clearly evident from the economy of the epistle to the Galatians; for in ch. i. and ii. the apostle shows that he was sent and taught by God, and was in no respect inferior to the other apostles, as his conferences for promoting peace, nay even his controversial debates, held with them, and with Peter himself, plainly evince. In the third chapter, there is the discussion on the moral law; whence at ch. iv. 1–11, arguments are deduced regarding the ceremonial law, and, after an allegory has been interposed in reference to both, in ch. v. the question is raised respecting circumcision in particular. This is the sum: Moses and Jesus Christ; the law and the promise; doing and believing; works and faith; wages and the gift; the curse and the blessing,—are represented as diametrically opposed to each other. And the Decalogue is left by Paul either altogether untouched, or it is included under the term law; nay, the Decalogue is properly that law, which,

though it is declared, that it cannot justify, is yet established by faith; for, truly the ceremonial law is entirely *abolished*: [2 Cor. iii. 13]; Rom. iii. 31. But *Sinai*, Gal. iv. 24, is much more celebrated for the Decalogue than for the ceremonial law. Nor was the ceremonial law a yoke intolerable in itself, but it derived its strength from the moral law, Acts xv. Therefore the moral law is, so to speak, *more legal* than the ceremonial, which was at the same time, as it were, an elementary and preliminary Gospel. See also Rom. iii. 20, note.—*ἐὰν μὴ*, [*but by*] if not) a particle to be resolved into *ἀλλὰ*, *but*, though with greater force. Man is not justified by the works of the law, and therefore in no other way save by faith. We find the same meaning attached to the particles, *and not*, which occur presently after.—*διὰ*, *by*) *by* is used concerning the Gentiles; *from* [*ἐκ*—*ἐξ*] presently after, concerning the Jews, Rom. iii. 30, note.—*Ἰησοῦ Χριστοῦ*, of *Jesus Christ*) *i.e.* in *Christ Jesus*, as the expression follows presently after with the names transposed.<sup>1</sup> The name *Jesus* was the name that became known first to the Gentiles; the name *Christ* to the Jews. Wherefore the order is not always indiscriminate, where both names are used as here; Rom. xv. 5, 6; 1 Tim. i. 15, 16, ii. 5, vi. 13, 14; 2 Tim. i. 9, 10, notes: and generally in more solemn discourse *Christ Jesus* is used; in that which is more ordinary, *Jesus Christ*.—*καὶ ἡμεῖς*) *we* ourselves *also*; how much more the Gentiles.—*ἐπιστεύσαμεν*, *we have believed*) *i.e.* we began to believe long ago.—*διότι*, *because that*) The consequence is proved in reference to the Jews.

17. *Εἰ δέ*, *but if*) When Peter withdrew himself, and refused to hold any longer that communion in living [food] with the Gentiles, which he had begun; it was the same thing as if he had said, that he had lived a *heathen sinner*, by the fact of and during the continuance of that communion. But Christ had formed a close relationship with the Gentiles, on account of which he had very properly eaten with them. Wherefore if Peter committed sin in eating with them, the consequence will be that Christ was the *minister* of that *sin*. Paul so shrinks

<sup>1</sup> Engl. Vers. has *We have believed in Jesus Christ*. But ACD(Δ)Gg Vulg. have the order *Χριστὸν Ἰησοῦν*. Bf Memph. and later Syr. support the order *Ἰησ. Χριστ.*—ED



back from the impropriety of such a consequence, that he not only subjoins, *God forbid*, but immediately softens the expression by turning it into an interrogation, and by using also the word *διάκονος*, *minister*, which is well adapted to mark the indignity implied in this passage. There is no blame attached to Christ, conferring righteousness and holiness upon the Gentiles; but the whole blame lies with him, who *renews* [builds again] a separation from the Gentiles, after they had been converted to Christ; see following verse.—*ζητοῦντες*) *while we seek*, ever since we have received faith and freedom from the law. This word, *to seek*, is represented [virtually expressed] in the preceding verse; and “if while *seeking—we are found*,” is a strong antithesis to it.—*εὐρέθημεν*, *we are found*) now, anew.—*καὶ αὐτοὶ*) *we ourselves also*, of our own accord.—*Χριστός*, *Christ*) by [in] *whom*, however, we seek to be justified.

18. *Κατέλυσα*, *I destroyed*) By the faith of Christ.—*πάλιν οἰκοδομῶ*, *I build again*) by subjection to the law.—*παραβάτην*) *a prevaricator*,<sup>1</sup> a transgressor of the law, while I seem to observe it, [*retracting, as it were, my former change (abandonment) of Judaism.*—V. g.] The word (*παραβάτης*) was dreadful in the eyes of those who were more zealous for the law. [*This was, to wit, to transgress the law of faith.*—V. g.]—*συνίστημι*, *I commend*) Peter had wished to commend himself, ver. 12, at the end; Paul shows by this mimesis,<sup>2</sup> the sad fruit of that commendation.

19. *Ἐγὼ γὰρ*, *for I*) The reason assigned [aetiologia] for, *God forbid*. Christ is not the minister of sin and death, but the Establisher [Stator] of righteousness and life. I am entirely in Him. This is the very sum and marrow of Christianity.—*διὰ νόμου νόμῳ*) *by the law of faith* [I am dead] *to the law of works*, Rom. iii. 27. I do not do an injustice to the law; I depend on a law, not less divine. This is set forth as it were enigmatically, and is presently explained by the definition of the law of faith. In the same sense in which *transgressor* [*παραβάτης*] is used,

<sup>1</sup> *Prævaricator*, a *shuffler*, *one guilty of collusion*, a *sham-defender*, as Peter here seeming to be a maintainer of the law, though being a transgressor against it.—ED.

<sup>2</sup> Imitation of the word characterising Peter's aim, viz. to *commend* himself.—ED.

law,<sup>1</sup> is used, in speaking of faith.—ἀπέθανον, ἵνα Θεῷ ζήσω) Rom. vii. 4, 6, note.

20. Συνεσταύρωμαι, *I am crucified with*) Death is included in the cross, as is evident from the antithesis, *I live*; comp. Phil. ii. 8. On communion with the same; Phil. iii. 10.—ζῶ δὲ, *nevertheless I live*) after that death.—οὐκ ἔτι ἐγώ) [Engl. Vers., *yet not I.*] *No longer I, as a Jew*: Col. iii. 11.

21. Οὐκ ἀθετῶ, *I do not frustrate*) As the Judaizing teachers do, but embrace it with my whole soul.—τὴν χάριν τοῦ Θεοῦ, *the grace of God*) by which Christ died for us.—εἰ γὰρ, *for if*) Christ is our righteousness in Himself; not in so far as [inasmuch as] He fulfils the righteousness of the law in us. This is evident from the consequence which Paul here shows would follow, if the case were otherwise.—ἀπέθανεν, *He died*) and so *rose again*. There would have been no need of these, if righteousness had been from the law.

---

### CHAPTER III.

1. ὦ, *O*) He abruptly attacks the Galatians.—ἀνόητοι Γαλάται, *foolish Galatians*) inasmuch as not having followed up, and held fast, a subject which had been most distinctly set before them, ver. 3. He does not call them ἀγαπητοὺς, *beloved*, because they were not to be loved, but to be reprov'd; although He really loved them.—ἐβάσκανε, *bewitched*) [*that is, produced in you a change so sudden, and at the same time so very great.*—V. g.] What follows more closely agrees with this word, if the phrase, *not to obey the truth*, were to be laid aside;<sup>2</sup> for the eyes are so

<sup>1</sup> Referring to the law of works.—ED.

<sup>2</sup> The margin of both Ed. with the concurrence of the Germ. Vers. implies that it should be laid aside.—E. B.

ABD corrected later (Δ), Gfg Vulg. (many MSS., but Cod. Amiat. the best, has "veritati non obedire") omit τῇ ἀληθείᾳ μὴ πείθεσθαι. Rec. Text with C retains the words. Jerome 7,418c writes, "Legitur in quibusdam codicibus, 'Quis vos fascinavit non credere veritati.' Sed hoc, quia in exemplaribus Adamantii non habetur, omisimus;" and 7,487a, "licet et Græca exemplaria hoc errore confusa sint."—ED.

obstructed by *fascination* [that a man is either of opinion that he does not see what he sees, or thinks that he sees what does not exist.—V. g.]—κατ' ὄφθαλμοῦς, *before the eyes*) Very clearly.—προεγράφη, *hath been distinctly* [evidently] *set forth by writing*) Things are said προγράφεσθαι, *to be set forth*, which are placed publicly in writing before the eyes of all, as H. Valesius shows, Not. in Harpocr, p. 116. Jesus Christ had been so written or portrayed before the eyes of the Galatians by the Gospel.—ἐν ὑμῖν ἐσταυρωμένος, *crucified among you*) The form of His cross exhibited in your heart by faith, that now henceforth you might also be crucified with Him, ch. ii. 20; iv. 19, note. This crucifixion with Christ is realized especially in the Lord's Supper.

2. Μόνον, *only*) A weighty argument.—μαθεῖν, *learn*) What it is that you think [what sentiment you entertain]. Here is the point of his questions: you have learned many things from me; I wish to learn this one thing alone from you.—ἐξ ἔργων νόμου, *from the works of the law*) In which you seek righteousness.—τὸ Πνεῦμα, *the Spirit*) [in (through) whom you addressed GOD as Father.—V. g.], and whose presence [among the Galatians] was conspicuous by means of the gifts, which He bestowed; ver. 5; Mark xvi. 17; Heb. ii. 4. The gift of the Spirit accompanies righteousness [justification], ver. 14; Eph. i. 13. Therefore the one is often put for the other; comp. note on Rom. vi. 18. This argument is repeated, ver. 5: and it receives additional weight by the verses interposed, viz. ver. 3, 4. Further, Paul, in this one epistle of his, although he so often names the Spirit, does not, however, even once add the epithet, *Holy*; and this he does not appear to have done without good reason; namely, the epithet 'Holy' is a very joyful one, but this epistle is decidedly severe.—ἢ, *or*) Two things directly opposed.—ἐξ ἀκοῆς πίστεως, *from [by] the hearing of faith*) The nature of faith is thus exquisitely denoted—faith [consisting in] not working, but receiving.

3. Οὕτως ἀνόητοι, *so foolish*) οὕτως, makes an [Epitasis] emphatic addition [in ver. 1 it was merely ἀνόητοι]; you not only neglect the evangelical portraiture of Christ [referring to προεγράφη, ver. 1], but also the gift of the Spirit, which came much more under your notice; see at 1 Cor. i. 6.—ἐναρξάμενοι, *having begun*) The progress corresponds to the commencement. There

is no second [subsequent] justification given by the works of the law.—*vñv, now*) Whereas having left the flesh, you ought to have become more and more spiritual.—*σαρκί, in the flesh*) Heb. ix. 10. [Phil. iii. 2; Rom. ii. 28]. No doubt the Galatians thought that they were going more deeply into the Spirit. The flesh may be easily taken for the Spirit, even by those who have made progress, unless they continue to maintain a pure faith.—*ἐπιτελείσθε, are you consummated* [made perfect?] when verging to [aiming at] the end [*τέλος, contained in ἐπιτελείσθε, the end or consummation*], you follow the flesh. All things are estimated by the end and issue.

4. Ἐπάθετε) *have you suffered?* While you suffered and bore with me most patiently (and this patience is the fruit of the Spirit), when I portrayed before your eyes Christ and His cross, ver. 1, note, and laboured among you in the weakness of the flesh; as he speaks more explicitly afterwards at iv. 11 (where the word *εἰκῆ, in vain*, is repeated), 13, etc. He does not say, *have you done* (comp. 2 John ver. 8), because he refutes in this passage those that *work*; but he says, *have you suffered*, with great propriety of language (for he *suffers*, who is brought to the birth<sup>1</sup> [in Christ], iv. 19; as also, he who runs, v. 7); also *appositely* to his argument, in order to amplify the indignity of their loss. There is a use of this verb not dissimilar, at Amos vi. 6; Zech. xi. 5. Sometimes *εὐ πάσχειν, ἀγαθὸν πάσχειν*, is to *receive* [to be favoured with] a *benefit*, Baruch vi. 33 (34): but this is not the notion of the word adopted by Paul.—*εἴγε καὶ εἰκῆ, if it be yet in vain*) This is as it were a correction;<sup>2</sup> ye have not suffered so many things in vain; for God has given you the Spirit, and has wrought mighty works [‘virtutes,’ *miracles*, ver. 5] in you. Comp. Heb. x. 32.

5. Ὁ ἐπιχορηγῶν—καὶ ἐνεργῶν) *He that ministered—and wrought* [viz. God]: so Chrysost. For the participle of the imperfect tense is contained in the participle of the present: ἐπι, in the first of these participles, is emphatic; for he who preaches ministers (χορηγεῖ). God, in the strict sense, ἐπιχορηγεῖ.<sup>3</sup>—*δυνάμεις,*

<sup>1</sup> The *patitur qui paritur* of the original cannot be imitated in a translation.—TR.

<sup>2</sup> See App.

<sup>3</sup> Ἐπιχορηγεῖν, to supply from above and abundantly gifts and graces, ap-

powers) miraculous.—ἐξ, *by*) Supply, *did* He it.—ἐξ ἀκοῆς πίστεως, *by the hearing of faith*) This expression along with the following verse constitutes the proposition, and in καθὼς, *even as*, assumes the force of an affirmative.

6. Ἀβραάμ, *Abraham*) See Rom. iv. 3, note. The genealogy [pedigree]—the armoury of Paul, ver. 6, 8, 16; ch. iv. 22; for we must have recourse to our origin [the first beginnings of things], Matt. xix. 4.

7. Γινώσκετε, *know ye*) The imperative; comp. 2 Tim. iii. 1. Neither the slowness of the Galatians nor the commencement of the discussion admitted of an indicative.—οἱ ἐκ πίστεως, *those who are of faith*) For Abraham believed.—ὅσται) *these*, and these alone, the other descendants of Abraham being excluded.—υἱοί, *sons*) ver. 29.

8. Προιδούσα δὲ, *but [and moreover] foreseeing*) Δὲ, *but [and moreover]* being an emphatic addition (ἐπιτατικόν), extends the force of the argument to the *Gentiles* also. The term *foreseeing* implies divine *foreknowledge*, more ancient than the law. The great excellence of sacred Scripture is, that all the points likely to be controverted are foreseen and decided in it, even in the most appropriate language.—ἡ γραφή, *scripture*) A mode of expression abbreviated and condensed in a manifold degree, as will be evident to him who evolves the ideas involved in it, thus; it is God who has given testimony to these things; God foreknew that He would act in this manner with the *Gentiles*; God therefore already at that time acted in a similar manner with Abraham; God also caused it to be consigned to writing, and that too when at the time that it was written, it was still future. All these things are included in that expression, *foreseeing* — — All these ideas could not be so briefly expressed in our mode of speaking, otherwise [or if they could] they might be considered obscure. But the ardour of the apostle's mind, which, being filled with the Spirit, was directed to one topic, and that too of principal importance, produces this effect [the combination of great brevity with freedom from obscurity]. What was spoken to *Abraham*, was written out in the time of *Moses*.—ἐκ πίστεως, *by faith*) not

plies to God. Χορηγεῖν, *to minister* those gifts to others as the servant and instrument of God, applies to the minister.—ED.

by works.—δικαιοῖς, justifies [instead of would justify]) The present, in respect of Paul then writing; so, *they have the blessing* [are blessed, εὐλογοῦνται], ver. 9.—προσηγγεῖσάτο, preached the Gospel before) A word, which very sweetly approaches to a Catachresis.<sup>1</sup> The Gospel was preached to Abraham before the times of the Gospel. The Gospel is therefore older than the law.—ἐνευλογηθήσονται) ונברכו Gen. xii. 3: then more expressly ונתברכו Gen. xxii. 18; Ps. lxxii. 17. There is the mere promise of blessing; nothing is said as to works. Moreover, justification and blessing are conjoined. At the same time the nature of faith is evident from the form of the Hebrew verb: *they shall bless themselves, they shall congratulate themselves regarding the blessing.* Is. lxxv. 16; comp. Deut. xxix. 18.—ἐν σοί, in thee) as in the father of the Messiah; therefore much more in Messiah [Himself]. The Gentiles, as believers in Christ, are the seed of Abraham. Seed first, then blessing, was promised to Abraham. Add note to ver. 16.

9. Οἱ ἐκ πίστεως) *they who are of faith*, all, and they alone; as is evident from its opposite in the following verse.—σὺν τῷ πιστῷ, with the faithful) The blessing was conferred on Abraham himself by faith; with whom those, who believe, are blessed. Observe, he says now, σὺν, with, not ἐν, in. In thee was said before Christ was born of the seed of Abraham; subsequently to that event, with, nay even previously; compare *the heirs with him*, Heb. xi. 9.

10. ὑπὸ κατάραν, under the curse) Sub, Under, here and afterwards, is joined to the accusative with great force. The curse and the blessing are opposed.—εἶσιν, are) This verb is repeated with great force.—γέγραπται, it is written) Deut. xxvii. 26: ἐπικατάρατος πᾶς ἄνθρωπος, ὅστις οὐκ ἐμμένει πᾶσι τοῖς λόγοις τοῦ νόμου τούτου, ποιῆσαι αὐτούς; where πᾶς and πᾶσι are not in the Hebrew, but in the Samaritan. Perfect obedience is required by the expression, in all things, and continual obedience by the expression, continueth (ἐμμένει). No man renders this obedience.—τοῦ γεγραμμένου ἐν τῷ βιβλίῳ, written in the book) Paul adds this as a paraphrase.

<sup>1</sup> See Append. A turning aside of the term Gospel here from its strict sense, in order to apply it to what was akin to it, viz. the promise given to Abraham.—ED.

11. Ἐν νόμῳ, *in the law*) Paul somewhat eagerly urges this matter, lest any one should say, *I acknowledge that righteousness is not by the works of the law, but yet it is by the law itself.* Many depended on the law, although they did not keep it, Rom. ii. 17, 23. He answers, it is of no advantage to them that do it not, ver. 12.—παρὰ τῷ Θεῷ, *before God*) whatever it may be before men, Rom. iv. 2.—δῆλον, ὅτι, *it is evident, because* [or *that*]) The phrase refers to what follows: 1 Tim. vi. 7; 1 Cor. xv. 27. Δηλονότι is used by the Greeks as one word, corresponding to the Latin *id est*. As concerns the fact, that no one is justified in [by] the law before God, it is beyond all doubt true, that the just shall live by faith. The former is alleged [referred to] as if still open to doubt, but the latter is τὸ δῆλον, a thing quite *manifest*, by which even the former ought to be placed beyond a doubt.—ὁ δίκαιος ἐκ πίστεως, *the just by faith* [he who stands just by faith]) See Rom. i. 17.—ζήσεται, *shall live*) The same word is in the following verse.

12. Οὐκ ἔστιν ἐκ πίστεως, *is not of faith*) It does not act the part of faith; it does not say, *believe*, but *do*.—ὁ ποιήσας αὐτὰ, *the man that doeth them*) Rom. x. 5.

13. Χριστός, *Christ*) Christ alone. This is an abrupt exclamation without a conjunction, and with some degree of indignation against the doers of the law. There is an Asyndeton not unlike this, Col. iii. 4: where the apostle is likewise speaking of Christ.—ἡμῶς, *us*) The curse chiefly pressed upon the Jews; for the blessing also was nearer to them. The antithesis is, *on the Gentiles*, ver. 14: comp. iv. 3, 6.—ἐξηγόρασεν, *hath redeemed*) He set us free by *purchase from the state* in which we were held. The same word occurs, iv. 5.—ἐκ τῆς κατάρας, *from the curse*) under which they lie, who trust either to the law, or the works of the law.—γενόμενος ὑπὲρ ἡμῶν κατάρα, *being made a curse for us*) We have here the abstract, not the concrete noun. Who would dare without the fear of blasphemy so to speak, if the apostle had not led the way? The word *curse*, κατάρα, means more than *anathema*, Rom. ix. 3: for the *curse* is inflicted by another, the *anathema* is spontaneously incurred. In like manner כָּרַח, *ἔξολοθρευθήσεται, shall be cut off*, is said of Christ, Dan. ix. 26: comp. ver. 24 with the annot. of C. B. Michaelis. 'רָטִיב, *for, instead of*, is also used here with the utmost propriety; for Christ

became the *curse*, which we were, in our stead, that we might cease to be a curse.—*γέγραπται, it is written*) Deut. xxi. 23, *κεκατηραμένος ὑπὸ Θεοῦ πᾶς κρεμάμενος ἐπὶ ξύλου.*—*ἐπὶ ξύλου, on a tree*) between heaven and earth. Our mother-tongue calls it the *gallows*. The apostles, in treating of redemption, mention the cross, rather than the agony on the Mount of Olives, 1 Pet. ii. 24. Had not the punishment of the cross been long ago abolished, the stupendous power of the cross of Christ would be more obviously before our eyes.

14. "Ἰνα—*iva, that—that*) The first *that* corresponds to, *being made* (a curse), the last to, *hath redeemed us*; comp. *that* occurring twice, iv. 5, note.—*εἰς τὰ ἔθνη*) on the *Gentiles*, who were afar off, ver. 8.—*τὴν ἐπαγγελίαν τοῦ πνεύματος, the promise of the Spirit*) Luke xxiv. 49, note.—*λάβωμεν, we might receive*) we Jews, nearly related in Christ to the blessing. The nature of faith is expressed by this word; the promise and faith stand in relation to each other.—*διὰ τῆς πίστεως, by faith*) not of works, for faith depends on the *promise* alone. "*The Spirit from without kindles within us some spark of faith, whereby we lay hold of Christ, and even the Spirit Himself, that He may dwell within us.*"—Flacius.

15. "Ὁμως) *yet*; although it be only a *man's* testament or covenant, from which the comparison is taken.—*ἀνθρώπου, of a man*) whose purpose it is of far less importance to maintain.—*κεκυρωμένην, confirmed*) when once all things have been ratified, for example, by the death of the testator, Heb. ix. 16. So *καὶ ἐκυρώθη ὁ ἀγρὸς, ἔρῃ*, Gen. xxiii. 20.—*οὐδεὶς*) *no man*, not even the author himself, unless some unexpected cause either in his own mind or from without should happen (such a cause as cannot occur to God): much less any other person [*since he is here indeed speaking of a point of equity (the matter of right), for in point of fact testaments or bequests made by men are sooner or later infringed not without incurring heavy guilt.*—V. g.]; and to that other person the law corresponds in the Apodosis. For *ὁ νόμος*, the law, is here considered also, as a second person distinct from the promise of God, as it were by personification, in the same way that *sin and the law* are opposed to *God*, Rom. vi. 13, viii. 3; and *Mammon*, as if it were a master, is opposed to *God*, Matt. vi. 24: and *the elements of the world* are compared



with the *tutors*, and the law is called a *schoolmaster*, presently after, ver. 24, ch. iv. 2, 3. The promise is looked upon as more ancient, and as spoken by God: the law, as more recent, and as distinguished from God the lawgiver; because the promise more peculiarly belongs to God; the law is, as it were, something more extraneous; see ver. 17, 18, 21, 22.—ἀθετεῖ ἢ ἐπιδικάσεται, *disannuls or adds to it*) in whole or in part: by abolishing, taking away legacies, or adding new charges or conditions. *Makes of none effect*, ver. 17, corresponds to both words.

16. Ἐρρήθησαν, *were spoken*) a weighty expression.—αἱ ἐπαγγελίαι, *the promises*) In the plural; the promise frequently repeated [ver. 17, 18]: and it was twofold, of things on earth and things in heaven; of the land of Canaan, and of the world, and of all the good things of God, Rom. iv. 13. But the law was given once for all.—καί, *and*) Gen. xiii. 15, xii. 7, xv. 18, xvii. 8.—λέγει, *He says*) God.—ὡς ἐπὶ πολλῶν, *as of many*) as if there was one seed before the law, another under the law.—ὡς ἐφ' ἑνὸς, *as of one*) See how Paul draws a conclusion of great weight from the grammatical accident, number; and this is the more wonderful, because γῆ is never put in the plural, unless in 1 Sam. viii. 15, where it however denotes *lands*, not *seeds*. Indeed, in the LXX. Int. the force of the singular number is more apparent. Moreover, Paul has not here determined that *seed* denotes one single offspring alone, and that *seeds*, and they alone [*i.e.* that it is the plural alone, which must], signify a numerous offspring: for seed in the singular very often implies a multitude; but he means to say this, that there is one seed, *i.e.* one posterity, one family, one race of the sons of Abraham, to all of whom the inheritance falls by promise, [after *Moses*, as well as before *Moses*; of the uncircumcision not less than of the circumcision.—V. g.] not to some by promise, to others by the law, Rom. iv. 16. But you will do well to distinguish between the promise of the blessing and the promise of the inheritance of the world or of the earth; in the former, not in the latter, the appellation, *seed*, has regard to *Christ*. For the blessing is accomplished *in Abraham*, not by or in himself (*per se*), inasmuch as he died before the Gentiles obtained the blessing, but inasmuch as he has the seed; and it is accomplished in *the seed of Abraham*, not because that seed is innumerable; for Abraham

himself did not bless, but received the blessing; how much less can his posterity bless, who only receive *with* him the blessing by faith. Therefore the blessing is accomplished in Christ, who is the one Seed most excellent and most desired, who in and by Himself bestows the blessing. But yet, because all the posterity of Abraham are akin to Him [Christ], therefore, the blessing is said to be accomplished *in the seed* of Abraham in common, but to come *to the Gentiles*, ver. 14. The promise of the earth, and therefore of the inheritance, was given to Abraham and his seed, *i.e.* to his numerous posterity, ver. 19, 22, not, however, to Christ, but *in relation to Christ* [*in Christum*, “until Christ should come,” ver. 19; “with a view to Christ,” ver. 24, εἰς Χριστόν, and ver. 17 in Rec. Text].—ὁς ἐστὶ Χριστός, *who is Christ*) ὁς, *who*, is not to be restrictedly referred to the expression, *to the seed*, but to the whole of the foregoing words in this sense: [all of which God says in reference to Christ] *that which God says is wholly in reference to* [with a view to] *Christ*.<sup>1</sup> [*i.e.* to Abraham and his seed belong the promises, or, in other words, the blessing promised in Christ.—V. g.] For Christ upholds all the promises, 2 Cor. i. 20. In Greek and Latin the gender of the pronoun often corresponds to the substantive that follows. Cic. *Ignes quæ* (attracted to the gender of *sidera*, instead of that of *ignes*) *sidera vocatis*. [So here ὁς, attracted to the gender of Χριστός, instead of ὁ, referring to the whole antecedent discourse.]

17. Τοῦτο δὲ λέγω, *but this I say*) He shows to what the comparison, ver. 15, refers.—διαθήκην) The word is taken here in a sense a little more extensive than that of a *testament*, for ὁ διαβήμενος, *the party entering into an arrangement*, who is referred to here, is the *immortal*<sup>2</sup> [undying] God. And yet the term *testament* is more consonant with this passage than *covenant*, ver. 18, at the end. Comp. note on Matt. xxvi. 28.—προκεκυρωμένην,<sup>3</sup> *confirmed before*) *Confirmed*, ver. 15, corresponds to this:

<sup>1</sup> Beng. seems to take ὁς, *who* or *which*, *i.e.* as the subject of the whole previous discussion, and of all the promises, just mentioned, which God has made, *is Christ*.—ED.

<sup>2</sup> Whereas a *testament* implies the death of the testator; Heb. ix. 16.—ED.

<sup>3</sup> The words following εἰς Χριστόν by the margin of the larger Ed. had been

but *πρὸ*, *before*, is added on account of those four hundred and thirty years. The testament was *confirmed* by the promise itself, and that promise repeated, and by an oath, and that too many years *before*: *ἔτι*, in ver. 18, agrees with this word *before*.—*μετὰ*, *after*) It will be said: The epistle to the Hebrews (vii. 28, note) everywhere prefers to the law those things which were confirmed *μετὰ*, *after the law*; how then is that preferred here, *after which* the law was given? *Ans.* Those things are noticed there, in which the new confirmation [thing confirmed, covenant] was expressly derogatory to the old confirmation [thing confirmed, covenant]: but that the law was derogatory to the promise, which is here urged, was added neither in the time of Abraham, nor of Moses. *Τὸ ἀπ' ἀρχῆς*, *that which was from the beginning*, is preferred in both cases: comp. Matt. xix. 8. Everywhere Christ prevails.—*ἔτη*, *years*) The greatness of the interval increases the authority of the promise.—*γεγονώς*, *which was, came into existence*) This also has the effect of attributing inferiority to the law, and of imparting elegance to the personification. He does not say, *given*, as if the law had existed before it was given; nor does he add, *by God*, as he had said concerning the testament or covenant. There is another reason for these words, John i. 17.—*νόμος*, *the law*) He speaks in the nominative case; so that *God* who promises, and *the law* which does not detract from that promise, may be distinctly opposed to each other, and the hinge of this antithesis is the personification previously noticed.—*οὐκ ἀκυροῖ*, *does not make void*) A metonymy of the consequent [for the antecedent], *i.e.* the law does not confer the inheritance.—*εἰς τὸ καταργῆσαι*) *to make of no effect* the promise. But it is rendered vain or of no effect, if the power of conferring the inheritance be transferred from it to the law.

18. *Ei, if*) A conditional syllogism, of which, when the consequent is taken away, the antecedent is taken away; so that the conclusion is, *therefore the inheritance is not from the law.*—

*judged as deserving rather to be omitted, but by the excellent decision of the 2d Ed. they have been received into the Germ. Ver.—E. B.*

DGfj Vulg. and both Syr. Versions support the addition in Rec. Text *εἰς Χριστόν*. But ABC, some of the best MSS. of Vulg., Memph., and Syr. reject the addition.—ED.

ὁ Θεός, *God*) Here the promise is expressly predicated of God.

19. Τί οὖν ὁ νόμος;) Some use this punctuation, τί οὖν; ὁ νόμος, κ.τ.λ. Indeed τί οὖν is often put by itself; sometimes, however, the interrogation is given at length, τί οὖν φημι; 1 Cor. x. 19: τί οὖν τὸ περισσὸν τοῦ Ἰουδαίου; Rom. iii. 1. *What then is [the use of] the law, i.e., one might say, was the law therefore given in vain? —τῶν παραβάσεων χάριν, because of transgressions*) that they might be acknowledged and might gain strength. Transgressions committed by men are noticed not so much before, Rom. v. 13, as after the giving of the law. The same word occurs at Rom. iv. 15, where see the note; and in the plural at Heb. ix. 15. The antithesis is *continueth*, ver. 10. The thing itself is explained at ver. 21, 22: namely, all are “concluded under sin.”—ἐτίθη, *it was put, given*) He does not say, *put instead of, substituted* [for the promise]. Many have προσετίθη,<sup>1</sup> but ἐτίθη is more consistent with ver. 15.—ἔλθῃ, *should come*) comp. *came*, ver. 23.—τὸ σπέρμα, *the seed*) viz., believers of the New Testament, to whom is given the fulfilment of the promise; ver. 22.—ᾧ ἐπήγγελλται, *to whom the promise was made*) or rather *to whom God promised*; comp. ἐπήγγελλται, Rom. iv. 21; Heb. xii. 26.—διαταγείς, *ordained*) not ἐπιδιαταγείς;<sup>2</sup> comp. ver. 15, [ἐπιδιατάσσεται, *addeth thereto any new ordinance*].—δι’ ἀγγέλων, *ἐν χειρὶ μεσίτου, by angels, in the hand of a mediator*) A double mediation. Angels being the representatives of God, Heb. ii. 2: a mediator standing as representative of the people. God delegated the law to angels as something rather alien to Him and severe: He reserved the promise to Himself, and gave and dispensed it according to His own goodness. Moses was the mediator; hence it is frequently said, בְּיַד מֹשֶׁה, *by the hand of Moses*. We have the definition of a mediator, Deut. v. 5. Moses, as a mediator, is quite different from Christ—the one keeps back [repels]—the other brings forward [attracts].

20. Ὁ δὲ μεσίτης, *now a Mediator*) The article has the meaning of the relative. *That Mediator, Moses, who was far later than*

<sup>1</sup> Προσετίθη is read by AB (judging from silence) C, both Syr. Versions, etc. Ἐτίθη by GD(Δ) corrected later, *fy* Vulg. (*posita est*), Iren. 182, 318.—ED.

<sup>2</sup> Drained as a *new* thing to *supersede* the promise.—ED.

the promise, and at the same time severe.—*ἓνός, of one*) The middle term of the syllogism, of which the major and minor proposition is expressed, the conclusion is understood, *One does not make use of that Mediator* (that is, whosoever is one [one and the same unchanging being] does not transact first without a mediator, then the same one through a mediator; nor does he afterwards withdraw himself [after having first dealt with His people *immediately* and *directly*], so as to transact through a mediator; for familiar acquaintance does not generally decrease, but increase): but *God is one*. Therefore God did not transact first without a mediator, then through a mediator. Therefore that party, to which the mediator belonged, is not one and the same with God, but different from God, namely *the law*.<sup>1</sup>—*ὁ δὲ Θεὸς εἷς ἐστίν, but God is one*) There is not one God before and another after the giving of the law, but one and the same God. Before the law He transacted without a mediator; therefore the mediator at Mount Sinai does not belong to God, but to the law; whereas the promise belongs to God; comp. on the unity of God, in reference to the same subject, Rom. iii. 30; also 1 Tim. ii. 5: and the oneness of God before and after the law agrees most beautifully with the oneness of the seed before and after the law. Thus Paul infers from the very manner of giving the law, that the law was given on account of sin; and thus the new objection in the following verse is in consonance.

21. *ὅν, then*) This objection may be taken from the circumstance, that the law is said to have been given because of transgressions. The answer is, that the law is not against the promises, and in regard to the answer two considerations are presented: The one is, the law in itself, though it were willing, cannot give the life that has been promised, ver. 21; the other is, nevertheless, as a schoolmaster, it assisted the promise of life;

<sup>1</sup> The syllogism is one of the first figure in Ferio. The major prop. is: One does not make use of that mediator. The minor is: But God is one; and the conclusion is, therefore God does not use that mediator. But the conclusion drawn by Bengel is not directly from the major prop., but from the explanation of it within the parenthesis, and is perfectly sound according to his statement. The conclusion in the last sentence is not quite so clear. Let it be remembered, however, that there was a double mediation. God delegated the law to angels, who gave it to Moses: therefore Moses came between the law and the people.—TRANSL.

ver. 22—iv. 7. The first consideration is proved by this Enthymeme<sup>1</sup> (of the same sort as at ver. 18): If the law could give you life, righteousness would be by the law; but righteousness is not by the law; supply [the conclusion], therefore the law cannot give life. The major proposition is evident, for only the just shall live, ver. 11. The minor proposition, and at the same time the second consideration itself, is proved by ver. 22: and that too by Epanodus;<sup>2</sup> for of these four terms, *to give life, righteousness, sin, promise*, the first and fourth, the second and third, have respect to each other.—νόμος, *the law*) It is called the *law*, not *the law of God*: but we say, *the promises of God*, not, *the promises* absolutely.—εἰ γάρ, *for if*) The conditional force does not fall upon *was given*, for the law was certainly given, but upon *was able (could have)*.—ὁ δυνάμενος, *that was able*) The article shows that the emphasis is on δύνανται. The law would wish [to give life], ver. 12, for it says, *he shall live*, but it is not able.—ζωοποιῆσαι, *to give life*) In this expression *death* is taken for granted as threatened [by the law] against the sinner, and therefore the language becomes very distinct. The law offers life conditionally, ver. 12; but does not confer it, because it cannot, being deprived of all power to do so by sin.—ὄντως, *verily*) not merely in the opinion of those maintaining justification by works. The matter in hand [justification] is a serious one [the question at issue is a serious reality], although it be now beyond the power of the law.—ἡ δικαιοσύνη, *righteousness*) For righteousness is the foundation of life. The antithesis is *sin*, ver. 22.

22. Ἀλλὰ, *but*) So far is righteousness from being of the law, that the acknowledgment of sin is rather what comes of the law.—συνέκλεισεν, *hath concluded*) It has comprehended sinners, that were formerly unconcerned [free from all alarm], and has concluded them all together; comp. *inclosed* [συνέκλεισαν, of the multitude of fishes in the net], Luke v. 6.—ἡ γραφή, *the Scrip-*

<sup>1</sup> See Append. A covert syllogism, where one or other premiss is understood. Here it is the oratorical Enthymeme, where an argument is confirmed from its contrary: If the law could, etc., *which it could not*, etc.—ED.

<sup>2</sup> See App. It is the repetition of the same words, either as to sound or sense, in an inverted order.

ture) The Scripture, not God, is said to have concluded all under sin; although a 'concluding' of that sort is elsewhere ascribed to God, Rom. xi. 32. Moreover, it is worthy of notice, that he says, *the Scripture*, not *the law*. Scripture began to be written, not at the time when the promise was made, but at the time when the law was given; for God stands to His promises even without writing: but it was necessary, that the perfidy [faithlessness to God's commands] of the sinner should be rebuked by the written letter. Furthermore, in the subsequent clause also, *that*, etc., Paul touches upon something, which goes beyond the sphere of the law, not beyond that of Scripture.<sup>1</sup>—τὰ πάντα, *all*) Not only *all men*, but also *all the things*, which they are and have in their possession.

23. Τὴν πίστιν, *the faith of Jesus Christ*) So the following verses.—ἔφρουρούμεθα συγκεκλεισμένοι, *we were kept shut up*) These two words elegantly disjoin the law and faith. The being 'kept' in custody is the consequence of the shutting up. Wisd. xvii. 16: ἐφρουρέϊτο εἰς τὴν ἀσίδηρον εἰρκτὴν κατακλεισθείς, *he was kept shut up in a prison without iron bars*.—συγκεκλεισμένοι εἰς) So the LXX., συγκλείειν εἰς θάνατον, Ps. lxxviii. (lxxvii.) 50, xxxi. 9; Amos i. 6, 9. But it is an abbreviated phrase: shut up, and therefore reserved and forced *to the faith*, etc. [*so that there remained to us no refuge but faith*.—V. g.] Polybius says, εἰς αὐτὰς συνεκλείσθη τὰς ἐν ἰδίῳ οἰκέταις καὶ φίλοις ἐλπίδας, "he was shut up to those very hopes which were among [which depended on] his own domestics and friends;" and so it often occurs in the same writer.—See Raphelius. Irenaeus has, *the sons of God are shut up to the belief of His coming*: l. iii. c. 25.

24. Παιδαγωγός, *a schoolmaster*) who has kept us under discipline, lest we should slip from his hands.—νήπιοι, *infants* ['children'], need such discipline, iv. 3. There is again a personification of the law.

26. Υἱοὶ) *Sons*, emancipated, the keeper being removed.

27. Χριστὸν ἐνδύσασθε, *ye have put on Christ*) Christ is to you the toga virilis.<sup>2</sup> You are no longer estimated by what you were, you are all alike in Christ and of Christ; see the follow-

<sup>1</sup> And for this reason also, ἡ γραφὴ is here said, not ὁ νόμος.—ED.

<sup>2</sup> Among the Romans, when a youth arrived at manhood, he assumed the dress of a full-grown man, which was called *toga virilis*.—TR.

ing verses [ver. 28, There is neither Jew nor Greek, etc., for ye are all one in Christ]. Christ is the Son of God, and ye are in Him the sons of God. Tho. Gataker says, *if a person were to ask me to define a Christian, I would give him no definition more readily than this: A Christian is one, who has put on Christ: l. 1, misc. c. 9.*

28. Οὐκ ἔνι, *there is not*) These were formerly differences, now they are at an end, along with their causes and signs: ἔνι for ἔνεστι, with the preposition to which ἐν presently corresponds.—'Ιουδαῖος, κ.τ.λ, *the Jew, etc.*) Col. iii. 11, note.—ἄρσεν καὶ θῆλυ, *male and female*) In the circumcision there was the *male*: for the weaker sex, by which the transgression began, was without it.—εἷς, *one*) A new man, who has put on Christ, Eph. ii. 15.—ἐν Χριστῷ Ἰησοῦ, *in Christ Jesus*) construed with *one*.

29. Ἄρα, *therefore*) Christ sanctifies the whole posterity of Abraham.—ἐπαγγελίαν, *the promise*) given to Abraham.

---

## CHAPTER IV.

1. Λέγω δὲ, *Now I say*) He explains what he said, iii. 24, concerning the schoolmaster.—ὁ κληρονόμος, *the heir*) This term is brought from ch. iii. 29.—νήπιος) *a child*, under age.—οὐδὲν διαφέρει δούλου, *differs nothing from a servant*) Because he is not at his own disposal, regarding deeds and contracts.—πάντων, *of all*) Those things which relate to the inheritance.

2. Ἐπιτρόπους) *tutors* of an heir.—οἰκονόμους) *curators* of goods. [Engl. Ver. not so well, *governors*].

3. Ἰπὸ τὰ στοιχεῖα τοῦ κόσμου, *under the elements of the world*)—Στοιχεῖον, *an element*) A certain first principle, from which other things arise and are constituted; in the universe, 2 Pet. iii. 10, see note: and in letters (learning), Heb. v. 12 (comp. στοιχειώσις, respecting the child in the womb, 2 Macc. vii. 22): thence by Metonymy, *elements of the world* in this passage, likewise *weak and beggarly elements*, presently, ver. 9, *i.e.* principles of living, which depend on times marked out by the motion of the *elements*, *i.e.* of the sun and moon; likewise principles which refer to



meat, drink, and other sublunary matters, all these being only material and external objects, iii. 28.—Comp. Col. ii. 8, 16, 20, etc. They are called *tutors* in the concrete, *elements* in the abstract. The Son of God, sent down from heaven, and the Spirit of the Son of God, iv. 6, are opposed to these *worldly* things.—δεδουλωμένοι, *reduced to slavery* [in bondage]) This answers to, *He differs nothing from a slave* [servant], ver. 1.

4. τὸ πλήρωμα τοῦ χρόνου, *the fulness of the time*) This has reference to *as long as*, and to the time *appointed*, ver. 1 [“as long as he is”]; 2, [“until the time appointed”]: for the Church also has its own ages.—ἐξαπέστειλεν, *sent forth*) *Out of* heaven, from Himself, as He had promised. The same verb is repeated, ver. 6, concerning the Holy Spirit. [*The infinite love of the Father!*—V. g.] Comp. Is. xlvi. 16, where Castellio and others give this interpretation: *The Lord Jehovah sent me and His Spirit*. Before this *visitation* men did not seem to be so much the object of God’s care; Heb. viii. 9: afterwards a new appearance of things was presented.—τὸν υἱὸν αὐτοῦ, *His (own) Son*) The Author of liberty, αὐτοῦ, in a reciprocal sense, *His own*. What that means is evident from the train of thought in this passage, for we have received first *adoption*, then the *Spirit of adoption*. Therefore Christ Himself is not the Son of God, merely because He was sent and anointed by the Father.

5. ἵνα τοῦς, κ.τ.λ.—ἵνα τὴν, *that—that*) An Anaphora.<sup>1</sup> The first *that* is to be referred to *made under the law*: therefore the second has respect to *born of a woman*. There is a Chiasmus very much resembling this, at Eph. iii. 16, v. 25, 26, which see with the annot. Christ, in the similitude of our condition, made our condition good; in the similitude of our nature, He made us the sons of God: γενόμενον is repeated, giving force to the meaning, He might have been *born of a woman* (γενέσθαι ἐκ γυναικὸς), and yet not have been *made under the law* (γενέσθαι ὑπὸ νόμον); but yet He *was born of a woman* (ἐγένετο ἐκ γυναικὸς), that He might be *made under the law*. The first γενόμενον, *made*, with the addition of ἐκ γυναικὸς, *of a woman*, takes (adopts) the meaning, *being born*.—ἐξαγοράσῃ, *might redeem*) from slavery to liberty.—τὴν υιοθεσίαν, *the adoption*) *the dignity of sons*, a privilege

<sup>1</sup> Append. The frequent repetition of the same words to mark beginnings.—Ed.

in which those who are of age delight, along with the actual enjoyment [usufructu] of the inheritance.—ἀπολάβωμεν) *we might receive*; ἀπὸ shows the suitability<sup>1</sup> of the thing, which has been long ago predestined by God.

6. Ὅτι, *because*) The indwelling of the Holy Spirit is the consequence of *the condition of sons* [their *status* as sons], the latter does not follow the former.—ἴστε) *you are*; even you of the Gentiles.—υἱοὶ *sons*) who are of age, living with the Father on terms of free-born liberty.—Ἀββᾶ ὁ Πατήρ, *Abba Father*) The Hebrew noun is here delightfully used; comp. Mark xiv. 36; and the union of the Hebrew and Greek idiom is consonant with the one mixed cry [in prayer] of the Hebrews and Greeks [made one in Christ]. The Hebrew says, *Abba*, the Greek says, *Father*, both, *Abba, Father*; comp. Rev. i. 8.<sup>2</sup> So *peace, peace*, is redoubled, in like manner, for the Jews and Greeks, Isa. lvii. 19. Individuals also no less [than the whole Church] redouble their call upon the name of the Father. This is a pledge of sonship in the New Testament; comp. Matt. vi. 9, note.

7. Ἐγὼ—υἱός, *thou art—a son*) Paul passes with a sweet effect from the plural to the singular, as in ch. vi. 1; and there is at the same time expressed in this passage the fatherly answer of God towards [in relation to] individuals who cry out, *Abba, Father*, in the spirit.—δούλος, *a servant*) in the manner of inferiors.—κληρονόμος) *an heir* in reality.<sup>3</sup>

8. Τότε, *then*) *when we were children* [ver. 1].—οὐκ εἰδότες Θεόν, *not knowing God*) The very wretched state of the Gentiles.—ἰδουλεύσατε, *ye did service*) being under a different bondage from that of the Jews, ver. 3. You worshipped gods not true with a

<sup>1</sup> Ἀπὸ in the compound expresses often something *appropriate* or *due*.—ED.

<sup>2</sup> “I am *Alpha* and *Omega* (Greek), the *Beginning* and *Ending*” (expressed in Hebrew, א and ת). The Greek and Hebrew are often so conjoined. Or rather it is vers. 7 to which Beng. refers, ναί (Greek), ἀμήν (Hebrew).—ED.

<sup>3</sup> Θεοῦ, *of God*) See App., p. 11, on this passage, where the great variety renders it probable that Θεοῦ was inserted from Rom. viii. 17.—*Not. Crit.* Yet the margin of the 2d Ed. gives less countenance to the omission, and the Germ. Vers. expresses the words of God, as if they were not doubtful.—E. B. ABC corrected later, *g* Vulg. Memph., read διὰ Θεοῦ. G reads διὰ Θεῶν. Rec. Text reads Θεοῦ, διὰ Χριστοῦ, with D(Λ)f.

worship not true. You had not been accustomed to the Mosaic worship; and therefore it is more a matter of wonder, that you now desire [affect] it. You attained to the truth without those elements, and now at length [for the first time] you follow them.—τοῖς μὴ φύσει οὖσι θεοῖς) So the LXX., τῶ μὴ ὄντι θεῶ, 2 Chron. xiii. 9.

9. Γνόντες Θεὸν, *knowing God*) The true God, who is a Spirit. When you know Him, and yet follow eagerly after those elements, it is the same thing as if a master should wish to return to learn the alphabet [his A B C D child's book].—μᾶλλον, *rather*) it is the gift of God. He acknowledged and declared you to be His sons; comp. Ex. xxxiii. 12, 17. What belongs to God, is of the chief consequence as concerns our salvation, *rather* than what belongs to ourselves; comp. Phil. iii. 12.—πῶς, *how?*) An interrogation expressing much wonder; i. 6, *I marvel*.—πάλιν, *again*) as we have formerly been in bondage.—ἀσθενῆ καὶ πτωχὰ, *weak and beggarly*) *Weakness* opposed to filial boldness, *beggarliness*, to the abundance connected with the inheritance.—ὅς, *to which*) to elements, not to God.—πάλιν ἀνωθεν (*back*) *again afresh*) You wish to be in bondage *again*: now to elements, as formerly to idols; and *afresh*, you are in bondage to the same elements *anew*, by which Israel had been formerly enslaved; comp. the word *again*, Rom. viii. 15, note.—δουλεύειν, *to be in bondage*) in a manner unworthy of freemen.—θέλετε, *you wish*) See ver. 21, and Mark xii. 38, note. [*It is not every kind of readiness in wishing or desiring, that is good*, Col. ii. 18, 23.—V. g.]

10. Ἡμέρας) *days*: Rom. xiv. 5, *i.e. Sabbaths*, Col. ii. 16, note. The time of the Sabbath was held the most sacred of all. Therefore the order of gradation is to be observed, comp. 1 Chron. xxiii. 31; 2 Chron. xxxi. 3: σάββατα, νομηνίας, ἑορταί, *Sabbaths, new moons, feast days*, in an affirmative sentence; but in a prohibition, the order is inverted, as in the passage quoted from Colossians above.—παρατηρεῖσθε) *you observe*, as if there were anything *beside*<sup>1</sup> faith.—καὶ καιροῦς, *and times*) longer

<sup>1</sup> The *παρὰ* in the compound verb is evidently understood by Beng. in this sense, as often *παρὰ* is used elsewhere, sc. of something *added incidentally*, besides what is really essential. So ὁ νόμος παρεῖσθη, *the law entered scathily*, and as something superadded *incidentally*, Rom. v. 20.—ED.

than months, shorter than a year, *i.e.* feasts כַּיָּמֵינוּ, which the LXX. frequently translate καιρούς.—ἐνιαυτούς, *years*) anniversary solemnities, for example, the commencement of the year with the month Tisri; for it cannot be said that the sabbatical years, which had been fixed for the land of Canaan, were observed by the Galatians, although this epistle was written about the time of the sabbatical year, which ended (Dion. era) A.D. 48; see Ord. Temp. (arrangement of dates), p. 281, 423 [Ed. ii. p. 242, 364].

11. Ἑμεῖς, *you*) I do not fear this for my own sake, but for yours.—εἰς ὑμᾶς) *on you*; an emphatic expression.

12. Γίνεσθε, *be ye*) He suddenly lays aside τοὺς λόγους, *the arguments suited for instruction*, and has recourse to ἤθη καὶ πάθη, *arguments that are calculated to conciliate and move*, ver. 11-20: of which whoever has not the ready command (and no carnal man has it), is not a perfect teacher. It is in this respect especially that the tenderest affection of the apostle humbly bent itself to the Galatians.—ὡς ἐγὼ, *as I*) *Brotherly* (referring to 'Brethren') harmony of minds has the effect of causing the things which are taught to be the more readily received; 2 Cor. vi. 13. He says therefore, "Join yourselves with me in my feeling towards Christ." The particle ὡς, *as*, denotes the closest union, 1 Kings xxii. 4.—καγὼ, *I also*) *viz. am.*—ὡς ὑμεῖς, *as you*) I consider your loss as my own.—δέομαι ὑμῶν) *I beseech you*, that you may think as I do.—οὐδέν με ἠδικήσατε, *ye have injured me in nothing*) He who offends another, or thinks that he is offended, stands aloof from him; but this is not your case. Some will say, Had they not offended Paul, by rendering his labour among them almost vain? ver. 11. Paul answers: I have pardoned this, I do not recall it to my mind. There is at the same time a Meiosis [or Litotes, less expressed than is intended to be understood], *i.e.* you have embraced me with the kindest affection, ver. 14, 15.

13. Δ' ἀσθενείαν) *διὰ, on account of, by reason of infirmity.* Infirmity had not been the cause of his preaching: but yet it proved an advantage [an assistance], owing to which Paul preached more effectively; 2 Cor. xii. 9; though it might have seemed that the Galatians would have been the more easily disposed to reject him on account of it.

14. Τὸν πειρασμὸν μου, *my temptation*) *i.e.* me with [*i.e.* notwithstanding] my temptation. Holy men, even apostles, in former times did not conceal their temptations, as men do now, not even in public.—ἐν τῇ σαρκί μου, *in my flesh*) He mentions *Paul in the flesh*, 2 Cor. xii. 7.—οὐκ ἐξουθενήσατε, *ye did not despise*) through natural pride.—οὐδὲ ἐξέπτύσατε, *nor rejected*) through spiritual pride, with still greater contempt. There is a distinction—(1.) In respect to the object, *the temptation in the flesh*; and these temptations might have seemed worthy of contempt in a twofold way. (2.) In relation to the antithesis, which is twofold :

α) *you did not despise* [ἐξουθενήσατε] *me, but—as an angel* : who might be greatly esteemed from the place which he occupies in creation, for he has a most excellent nature, on account of which even carnal man cannot but magnify the *angels* :

β) *nor rejected* [ἐξέπτύσατε], *but—as Christ* : this is more from a spiritual point of view [His spiritual relation to us].—ἄγγελον, *an angel*) *The flesh, infirmity, even temptation*, are unknown to angels; wherefore *to receive one as an angel*, is to receive him with great veneration.—Χριστὸν, *Christ*) who is greater than the angels.

15. Μακαρισμὸς) Μακαρισμὸς is an expression derived from μακαρίζω [I congratulate]. You were thankful for [You congratulated yourselves on account of] the Gospel, and for me its messenger : what cause was there for this *thankfulness* [congratulation of yourselves], if you now treat me with disdain?<sup>1</sup>—ὀφθαλμοῦς, *eyes*) very dear.

16. Ἐχθρὸς, *an enemy*) He, who speaks the *truth*, is a friend, and truth ought not to produce hatred against him in your minds.—ἀληθεύων, *speaking the truth*) preaching the pure [unmixed] truth, even apart from my former temptation.

17. Ζηλοῦσιν, *they zealously affect*) They *zealously* solicit [cajole] you. He does not name his rivals.—οὐ καλῶς, *not well*) not [being] in Christ, although they seem to do what is *good* [*well*]. The antithesis is, ἐν καλῷ, *in a good thing*, ver. 18. Neithe · the

<sup>1</sup> ἐδάκατέ μοι, *you would have given me*) You would thus testify a grateful mind, on the ground that you obtained so great blessedness through me. That spontaneous affection is not to be looked for on the part of any mere mercenary.—V. g.

*cause* in their case, he says, nor the *manner* is good.—ἐκκλεῖσαι ὑμᾶς) *exclude you* from us, from me. They think, that we shall be excluded from you; but they would not exclude us from you, but you from us: ἐκκλεῖσαι, I am disposed to think, is not used in the sense, in which the Latins say that chickens are hatched (*excludi, thrust forth from the shell*).

18. Καλὸν δὲ, *but it is good*) He advises them not to allow themselves to be excluded.—τὸ ζηλοῦσθαι) After the active he uses the middle. It is the duty of Paul in the name of Christ ζηλοῦν, 2 Cor. xi. 2: it is the part of the Church, as the bride, ζηλοῦσθαι, to respond to the ardent love [of the Bridegroom and of His minister], to kindle zeal by zeal (see Chrys.), to be zealous for one another [zelare inter se, to love zealously among themselves]; τὸ makes an emphatic addition [Epitasis. See Append.]—ἐν καλῷ, *in a good thing*) when the matter in hand is good. ἐν τῷ παρῆναι, *when I am present*, answers to this; and so also πάντοτε, *always*, corresponds to it. The latter is the time in general, while the expression, *when I am present*, is the time in particular, and that too modified so as at the same time to comprehend the ground of that zeal on their part, viz. that they had been able to exult, as they had done, at the presence of Paul: the ἐν καλῷ is in consonance with ἐν τῷ παρῆναι, and may be taken with *always* for one idea, Whensoever any good thing is presented in your way, and not merely when I am present.—ἐν τῷ παρῆναι με, *when I am present*) They had formerly shown towards Paul, when present, great earnestness [zeal] of love, and had in turn sharpened the zeal of Paul, ver. 15.

19. Τεκνία μου, *my little children*) A father should be ζηλωτός, *i.e. affectionately and zealously honoured* by his children. This closely agrees with [ver. 17, *they zealously affect*] you, as δὲ, *but*, which occurs in the following verse [ver. 18] shows. Paul addresses the Galatians, not as a rival, but as a father, comp. 1 Cor. iv. 15, with authority and the tenderest sympathy towards his *little children*—children that were weak and alienated from him. The pathetic style often accumulates figurative expressions. Here, however, the figure, derived from the mother, prevails. In the note on ζηλοῦσθαι, conjugal affection (ζῆλος) was assumed from the parallelism. Even in spiritual things, love sometimes descends, rather than ascends; 2 Cor. xii. 15.

—*πάλιν*, again) as formerly; ver. 13.—*ώδίνω*, I travail) with the utmost affection (zeal); 2 Cor. xi. 2; accompanied with crying [referring to *φωνήν*, voice], ver. 20. [When Paul wrote these very words, he exerted himself to the utmost, straining every nerve.—V. g.] He speaks according to the exigencies of the case, for in the natural birth, formation precedes the pains of labour.—*ἄχρις οὗ*, until) We must not cease to strive. Always is the correlative, ver. 18.—*μορφωθῆ*, be formed) that you may live nothing but Christ, and think nothing but Christ, ii. 20, and His sufferings, death, life, Phil. iii. 10, 11. This is the highest beauty. This form is opposed *στοιχειώσει* to worldly formation [the *στοιχεῖα* of the world, ver. 9].—*Χριστός*, Christ) He does not say here Jesus, but Christ; and this too by metonymy of the concrete for the abstract. Christ, not Paul, was to be formed in the Galatians.—*ἐν ὑμῖν*, in you) Col. i. 27.

20. *Δε*, but [indeed]) although my presence is not the one and only cause which ought to kindle your zeal.—*παρεῖναι*, to be present) ver. 18.—*ἄρτι*) Now it would be more necessary than formerly; comp. again, ver. 19.—*ἀλλάξαι*) [to change] to accommodate the varying tones of the voice to the various feelings. They usually do so, who have zeal [are zealously affectionate in entreaties] whilst striving to recover the affections, that have been alienated from them. He writes mildly, ver. 12, 19, but he would wish to speak still more mildly.—*τὴν φωνήν μου*, my voice) The voice may be rendered more flexible than writing, according as the case demands. The art of speaking occupies the first place, that of writing is only vicarious and subsidiary; 2 John ver. 12; 3 John ver. 13, 14.—*ἀποροῦμαι*, I stand in doubt) I do not find the way of coming in and going out among you. Paul aimed at the greatest ease in speaking to the Galatians. He accommodated his discourse as much as possible to the dulness of the Galatians, with a view to convince them. The doctrine of inspiration is not endangered by this fact; see 1 Cor. vii. 25, note.

21. *Δίγερτέ μοι*, tell me) He urges them, as if he were present, tell me.—*οὐκ ἀκούετε;* do ye not hear?) when it is publicly read. You therefore act, as if you heard nothing of Abraham written in the law. He has recourse to an allegory only by the force of extreme necessity. This is, as it were, a sacred anchor, ver. 20.

22. Γέγραπται, *it is written*) Gen. xxi.—'Αβραάμ, *Abraham*) whose sons you wish to be.

24. 'Αλληγορούμενα) is compounded of ἄλλος and ἀγορεύω, *to say*; so that an *allegory* is, when one thing is said, another more excellent is signified, for example, in mythology; see Eustathius, or at least the index to his work. This scheme will assist the comparison:—

### SUBJECTS.

#### HISTORICALLY, THE TWO SONS OF ABRAHAM.

<i>Hagar, the Bond-maid:</i>	<i>The Free Woman.</i>
<i>The Son of the Bond-maid:</i>	<i>Isaac, the son of the Free Woman.</i>

#### ALLEGORICALLY, THE TWO COVENANTS.

<i>She who has a husband:</i>	<i>The Desolate.</i>
<i>Those who are from Mount Sinai:</i>	<i>Those who are of the promise.</i>
<i>The Mountain (that is now):</i>	<i>She who is upwards (that shall be afterwards).</i>
<i>Jerusalem, which now is:</i>	<i>Jerusalem, which is above.</i>
<i>The Flesh:</i>	<i>The Spirit.</i>

#### PREDICATES.

<i>The Mother: brings forth slaves.</i>	<i>brings forth free-born children.</i>
<i>The Offspring, abundant at first:</i>	<i>more abundant afterwards.</i>
<i>persecutes:</i>	<i>suffers persecution.</i>
<i>is cast out:</i>	<i>rejoices in the inheritance.</i>

But the language of Paul is of the most extensive application, so that his discourse may comprehend the doctrine both of the Law and the Gospel, and the Old and New Dispensations; and not only all these things together in the abstract, but also the people belonging to each doctrine and dispensation, as if they were two families, with their respective mothers, in the concrete.



Hence that declaration, *Agar is the covenant from Mount Sinai*, to which *we* is opposed, ver. 28. Hence, by parity of reasoning, the quick passing from the one to the other in the allegory.—*μία μὲν, the one indeed*) But (*δὲ*), in ver. 26, corresponds to this *indeed* (*μὲν*); and there follows at ver. 28, express mention of the *promise*, as an antithesis to Sinai or the law; and the same term, *promise*, swallows up the expression, *the other covenant*, which would seem to be required in the Apodosis.—*Σινᾶ, Sinai*) Therefore Paul chiefly treats of the *moral law*; comp. iii. 19; Heb. xii. 18, etc.—*εἰς δουλείαν γεννώσα, which gendereth to bondage*) For she has children, and those too at first numerous.—*ἥτις, which*) The predicate. Hagar is the subject,<sup>1</sup> if the enunciation be considered within the context; on the other hand, without the context, it is the predicate, as is the case in the allegorical discourse, Matt. xiii. 37, 38.

25. Τὸ γὰρ Σινᾶ ὄρος, κ.τ.λ., *for Sinai is a mountain in Arabia*, and [but] *answereth to Jerusalem that now is, for it is in bondage with her children*) Hagar, ver. 24, and Isaac, ver. 28, are opposed to each other, where we must observe, that Hagar is mentioned by her own name, not so Sarah; and yet Isaac is named, whilst Ishmael is not; inasmuch as the child follows [and is included under] the mother, a bond-maid; but the son of the free woman is distinguished [is taken into account] by his own name. Thus the introduction of Hagar in this section stands on a clear and well-defined footing. In the meantime, the *covenant from Mount Sinai*, and the *promise*, are opposed to each other in ver. 24 and 28; in like manner, at ver. 25 and 26, *Jerusalem that now is*, and *Jerusalem above*. Some consider these words, *Σινᾶ ὄρος ἐστὶν ἐν τῇ Ἀραβίᾳ*, which are found in all the copies, as a gloss; but they are wrong. For thus Paul's argument is weakened, when he brings forward the bondage engendered from Mount Sinai [as answering] to that of Jerusalem, which now is; ver. 24, 25. Proper copies, quoted in the Apparatus, and τὸ, the neuter gender of the article, show, that the word Hagar rather was brought from ver. 24 to ver. 25; for Hagar is feminine, but Sinai is neuter.<sup>2</sup> Nor do those words, *for she is*

<sup>1</sup> Beng. thus translates it, "Which Hagar is," not "Which is Hagar."—Ed.

<sup>2</sup> Hence the omission of the word Ἀγαρ in this verse, not so much approved

in bondage with her children, require *Hagar* to be mentioned: For [*with*] *her* is to be referred, as not to *Sinai* in the neuter, so much the less to *Hagar*, but to *Jerusalem which now is*. The former (*Hagar*) had a son, but the latter (*Jerusalem*) had sons. These remarks relate to the whole passage; we shall now observe some things on each portion in detail.—*Σινᾶ ὄρος*, *Sinai*, a mountain) Ver. 24 has *from the Mount Sinai*; now the order of the words is changed [*Sinai* going before *mount* here; but *mount* before *Sinai* in ver. 24] (comp. Eph. ii. 1, note). In the former passage, more regard is had to the *mountain*, inasmuch as it was upon it that the law was given, whatever name it might have [the name *Sinai* not being taken into account there]; afterwards, it is rather considered as *Sinai* [the name *Sinai* being the prominent idea], a mountain in Arabia.—*συστοιχῆ δὲ δὲ*, and yet [*but*], although it is in Arabia; *συστοιχῆν* is used of that which agrees with something else in a comparison. This agreement is evident in itself, for it is one and the same people that received the law on Mount Sinai, and that inhabit the city of Jerusalem; and the people at both periods stand on the same footing.<sup>1</sup> It is to be added, that Sinai and Jerusalem were nearly under the same meridian, and were united with slight interruption almost by the same chain of mountains.—*τῇ νῦν*, *that now is*) The antithesis is, *that is above*.—*νῦν*, now, refers to time, *above* to place; the antithesis of either must be supplied from the other in the semiduplex<sup>2</sup> oratio. The Jerusalem which is present ["that now is"], and earthly; the Jerusalem which is

*of on the margin of the larger Ed., is reckoned among the fixed readings by the margin of the 2d Ed., in which the Germ. Vers. concurs. But the things deserve to be compared which Michaelis has in der Einleitung, T. i. p. m. 646, where he shows that Hagar in the Arabia idiom denotes a rock, and therefore the words τὸ Ἀγαρ Σινᾶ ὄρος ἐστὶν ἐν τῇ Ἀραβίᾳ ought to be thus translated: "The word Hagar signifies in Arabic the Mount Sinai."—E. B.*

Lachm. read *Τὸ γὰρ Σινᾶ* with CGg Vulg., omitting "*Ἀγαρ*: Tischend., *Τὸ γὰρ Ἀγαρ Σινᾶ*, with both Syr. Versions and Rec. Text. B also has *Τὸ Ἀγαρ*. AD(Δ) Memph. read *τὸ δὲ Ἀγαρ*.—ED.

<sup>1</sup> "Eadem populi utroque tempore ratio." What holds good of the people at the one time, holds good of them at the other, as to their status and principles.—ED.

<sup>2</sup> See App. An abbreviated mode of expression, when two members of a sentence stand in such a relation, that each needs to supply some words from the other.—ED.

above, and eternal. The expression, *which is above*, is said with the greater propriety on this account, that it alludes to the higher and nobler part of Jerusalem, and *rises above Mount Sinai*: and the Jerusalem which is above, inasmuch as she is already our *mother*, could not be suitably spoken of as *future* [as that *which is about to be*, in antithesis to the Jerusalem that *now is*]; not only is she *future* ["about to be," as regards the future], but also more ancient [as regards the past], than ἡ νῦν, [the Jerusalem] *which now is*, inasmuch as the latter has not existed for a long period, nor will it exist in time to come.—δουλεύει, *is in bondage*) As Hagar was in bondage to her mistress, so Jerusalem, that now is, is in bondage to the law, and also to the Romans,—her civil state thus being in accordance with her spiritual state.

26. Ἡ δὲ ἄνω, *but she who is above*) Heb. xii. 22; Rev. xxi. —ἐλευθέρα, *free*) as Sarah was.—ἡτις, *who*) Jerusalem.—μήτηρ, *mother*) The ancients said of their own Rome: *Rome is our common father-land.*—πάντων, *of all*) as many as there are of us. To this refer *the many* [children] in the following verse.

27. Γέγραπται, *it is written*) Is. liv. i.—εὐφράνθητι, *rejoice*) with singing.—στειῖρα, *barren*) Sion, Jerusalem above.—ῥῆξον, *break forth*) into crying.—καὶ βόησον, *and shout*) for joy.—τῆς ἐρήμου, *of the desolate*) i.e. The New Testament Church, collected for the most part from the Gentiles, *who had not* [answering to τῆς ἐρήμου, *the desolate*] the promise; and as this New Testament Church was made up of those who heretofore were seen to have had no such aims, it is called "not bearing," "not travailing,"—τῆς ἐχούσης, *than she who hath*) the Jewish Church.

28. Κατὰ Ἰσαὰκ, [*as*] *after the similitude of Isaac*).—ἐπαγγελίας, *of the promise*) ver. 23.—ἐσμὲν *we are*, and ought to wish to be so, ver. 31.

29. Ἐδίωκε, *persecuted*) wantonly, Gen. xxi. 9. Persecution is the work of carnal, not of spiritual men. [*Take care lest you esteem it of little importance, whatever is done against the children of the free woman.*—V. g.]—τὸν κατὰ πνεῦμα) viz. γεννηθέντα, *him who was born after the Spirit*. Paul, having the Apodosis in his mind, so frames his discourse respecting Ishmael and Isaac as to apply it to carnal men and believers. Where the Spirit is, there is liberty.

30. Ἡ γραφή, *the Scripture*) Sarah [said], concerning Isaac [literally]; *the Scripture* [saith so] by allegory.—ἐκβαλε, *cast out*) from the house and the inheritance.—τὴν παιδίσκην καὶ τὸν υἱὸν αὐτῆς, *the bond-maid and her son*) The servile condition of itself deserves expulsion; but persecution [on the part of the bond-servant] against spiritual sons furnishes a handle for putting the punishment in execution.—οὐ γὰρ μὴ κληρονομήσῃ, *for he shall not be heir*) Sarah looks to the Divine appointment regarding Isaac as the one and only heir, although Ishmael also had been circumcised.

31.<sup>1</sup> Τῆς ἐλευθέριας, *of the free*) *In the liberty* follows. An Anadiplosis.<sup>2</sup>

## CHAPTER V.

1. Τῆ ἐλευθέρια—στήκετε, *stand fast—in the liberty*) The short clause, *wherewith Christ has made us free*, has the force of aetiology, or assigning the reason. *Liberty*, and *slavery* (*bondage*), are antithetic. It is without any connecting particle, iii. 13: τῆ ἐλευθέρια, [by virtue of the] *liberty*, is emphatically put without ἐν, *in*: liberty itself confers the power of standing. Ἠλευθέρωσε signifies *has rendered free*, and ἧ coheres with *free* [rather than with the *rendered*]: *stand*, erect, without a yoke.—πάλιν, *again*) ch. iv. 9, note.—ζυγῷ δουλείας, *with the yoke of bondage*) This expression is applied, not merely to the circumcision which was given to Abraham as the sign of the promise, but to circumcision as connected with the whole law, given long after on Mount Sinai, ch. iv. 24, iii. 17. For the Jews had been accustomed to look upon circumcision rather as a part of the law received by Moses, than as the sign of the promise given to Abraham, John vii. 22. Nor was circumcision so much a yoke

<sup>1</sup> Οὐκ ἐσμὲν, *we are not*, i.e. we neither ought nor wish to be.—V. g.

<sup>2</sup> See App. The repetition of the same word in the end of the preceding and in the beginning of the following member. Here the τῆς ἐλευθέριας at the end of this ver., and the conjugate word Τῆ ἐλευθέρια at the beginning of ch. v. 1, constitutes the Anadiplosis.—ED.

in itself, as it was made a yoke by the law; and the law itself was much more a yoke. Therefore Paul, by a weighty metonymy, puts the consequent for the antecedent: Be not circumcised, for he who is circumcised, along with this part of it, comes under the whole law, and revolts from Christ, ver. 2-4. Nor does the apostle oppose Christ so immediately to circumcision as he does to the law. He speaks according to their perverse custom, while he refutes their Galatism and Judaism; and yet he does not at all deviate from the truth. Peter also, Acts xv. 10, calls it a *yoke*.—ἐνέχεσθε) ἐνέχομαι, in the middle voice, *I hold fast by, obstinately*. That passage in *Xiphil.* in *Epit. Dion.* concerning a pole fixed in the ground, and which cannot be pulled out, shows the import of the word: ἐν τῇ γῆ ἐνέσχετο, ὡσπερ ἐμπεφυκώς, “it held a fast hold in the earth, as if it had grown there.”

2. Ἐὰν περιτέμνησθε, *if ye be circumcised*) This should be pronounced with great force. They were being circumcised, as persons who were seeking righteousness in the law, ver. 4.—οὐδέν, *nothing*) ch. ii. 21.

3. Ὁφειλέτης, *a debtor*) Endangering salvation.—ὅλον, *the whole*) A task which he will never be able to perform.

4. Κατηργήθητε ἀπὸ τοῦ Χριστοῦ [*Engl. Vers. Christ is become of no effect*)] *Your connection with Christ is made void*: so the Vulgate.<sup>1</sup> One might be inclined to say in German, *ohne werden*, “to become without.” Comp. ver. 2; Rom. vii. 2, 6.—δικαιοῦσθε, *are justified*) Seek righteousness. In the middle voice.—τῆς χάριτος ἐξέπεσατε, *ye have fallen from grace*) Comp. ver. 3. You have fallen from the New Testament, in all the wide comprehension of that expression. It is we that are and *stand* in grace, rather than grace is in us; comp. Rom. v. 2.

5. Ἡμεῖς γὰρ, *for we*) I and all the brethren, and as many of us as are in Christ. Let those, who differ from us, keep their views to themselves.—πνεύματι, *in the spirit of grace*) Without circumcision, etc.—ἐκ πίστεως) *from the faith of Christ*; comp. the preceding verse.—ἐλπίδα δικαιοσύνης, *hope of righteousness*) *Righteousness* is now present; and that affords us *hope*, for the time to

<sup>1</sup> “Evacuati estis a Christo.” Wahl renders it, “divelli et prorsus dimo-  
veri a Christo,” *to be torn off and utterly parted asunder from Christ*.  
Comp. κατήρηται ἀπὸ τοῦ νόμου, Rom. vii. 2.—ED.

come. Rom. v. 4, 5.—ἀπεκδεχόμεθα) *We wait for, and obtain by waiting for it.* A double compound. Paul includes and confirms present things, while he mentions those that are future.

6. Ἰσχύει) *prevails, avails.* The same word occurs, Matt. v. 13; James v. 16.—οὔτε ἀκροβυστία, *nor uncircumcision*) This refers to those who, if they regard themselves as free from the law, think that they are Christians on that account alone.—πίστις δι' ἀγάπης ἐνεργουμένη, *faith working by love*) This is the new creature; vi. 15. He joined *hope* with *faith*; now he joins with it *love*. In these the whole of *Christianity* [the *being in Christ*] consists; ἐνεργουμένη is not passive, but middle, 1 Thess. ii. 13; nor does Paul put love as a form of faith, but shows that, along with faith, nothing else than love remains, ver. 13, 14; in which very truth, however, he teaches the same thing as James, ii. 22. *Faith* is recommended to those who defend *circumcision*; *love*, to those who think that *uncircumcision* is [avails] something, [that they may be reminded that the law is not set aside by faith, but confirmed.—V. g.] *Love* is opposed to the enmities which prevailed so virulently among the Galatians: ver. 13, 15, 20, 26. *Those seeking justification by works are at a very great distance from love. The Spirit is a Spirit of faith and love.*—V. g.]

7. Ἐπρέχετε καλῶς, *ye did run well*) in the race of faith, as your *calling* required, ver. 8; comp. Phil. iii. 14. This implies greater activity than to *walk*. He again comes to arguments calculated to conciliate and move the feelings.—τίς, *who*) no one, to whom you ought to have listened. So, *who*, iii. 1.—ἐνέκοψε, *hindered*) in running.

8. Ἡ πεισμονή) Most commentators interpret it *persuasion*, also with the addition of *this, that, or your* [hæc, ista, vestra], according to the testimony of Lubinus on this passage. Comp. Chrysost. This word very rarely occurs, and Eustathius alone, as I can find, has it at Odys. χ., where he shows that “πεισμοα and πεισμονή are said respecting those that start difficulties and set themselves in the way [ἐπὶ τῶν ἐνστατικῶν—stubborn, obstinate persons], and are figuratively taken from the cables [πεισμάτων], that is, the hawsers used in ships.” But a *pertinacious and obstinate man is given to starting difficulties* [is ἐνστατικὸς]; and therefore that man has πεισμονήν, *self-confidence*,

who, having left off running, ἐνέχεται, holds fast to [the law] obstinately, and who persuades and trusts to himself alone, and does not obey [πείθεται] another, ver. 1, 7; and in this way μὴ πείθεσθαι, and ἡ πεισμονή, and πέποιθα, form an Antanacsis,<sup>1</sup> a figure, which is frequently used both by Paul, as many constantly observe, and by the other sacred writers, as Glassius well demonstrates. Whether it be a metaphor or not, at least this verbal noun, like other nouns in-ονή, is intransitive<sup>2</sup> [not a persuading of others, but a persuasion in one's self].—ὄν, not supply is; is not of (God), who called you, but from a power truly hostile; and there is subjoined a metonymy of the abstract for the concrete, as appears from the previous word, who, not what.—καλοῦντος) who called you; comp. ver. 13, you have been called. So 1 Thess. v. 24; comp. Phil. iii. 14. The calling is the rule of the whole race.

9. Μικρὰ ζύμη, a little leaven) One turbulent person, ver. 10. [One wicked man destroys much good, Eccles. ix. 18. The malice, cunning, or violence of a single person, often produces immense injury.—V. g.]

10. Ἄλλο, different) from what [“none otherwise minded” than as] I write.—φρονήσετε, you will think) when you read these things; comp. Phil. iii. 15.—ὁ δὲ, but he who) A distinction is drawn hereby between the seducer, of whom there is less hope, and the seduced.—ταράσσω—κρίμα, ὅστις, troubleth—judgment, whosoever) ch. i. 7, 8.—βαστάσει, will bear) as a heavy burden.—τὸ κρίμα, the judgment) which certainly hangs over him for so great a crime. The article gives force to the meaning.—ὅστις ἂν ᾖ, whosoever he may be) The disturber among the Galatians was a clandestine one. ὅστις, whosoever, of whatsoever character.

11. <sup>3</sup>Ἐτι) still [as yet], ch. i. 10.—κηρύσσω, I preach) Hence

<sup>1</sup> See App. When a word is put twice in the same passage in a double sense.

<sup>2</sup> Wahl notices the paronomasia in the words πείθεσθαι and πεισμονή. He gives the latter word a transitive meaning, Studium persuadendi aliis ea quæ nobis placent et probantur—The desire to persuade others of what pleases ourselves and meets our approval. ‘Ueberredungskunst.’—ED.

<sup>3</sup> This participle in the larger Ed. is reckoned rather as an uncertain reading, but by the margin of the 2d Ed. it is considered among the more certain,

we gather what had been said by this turbulent person, "that Paul himself preached circumcision;" and perhaps he took as a pretext the circumcision of Timothy; and yet the reason for his having done so in the case of the latter, a long while back, was quite different [from the grounds on which it was advocated by the disturber].—διώκομαι, *I suffer persecution*) They persecuted Paul, because he did away with circumcision. It was now a useless rite, which, if Paul would have conceded to his opponents, there would have been immediate peace; but he did not yield. See how keenly the truth should be defended.—ἄρα, *then*) If I were to preach circumcision, he says, there would at present be no offence of the Cross; but the offence still burns hotly. Therefore it is a false assertion, that I am a preacher of circumcision.—σκάνδαλον, *an offence*) among carnal men.—τοῦ σταυροῦ, *of the Cross*) the power of which is inconsistent with circumcision; ch. vi. 12, 14. The Cross of Christ itself is intended. There was a great blending together of Jews and Judaizers. Many more easily endured the preaching of the *Cross* of Christ, by mixing it up with circumcision and the preaching of circumcision. They thus still retained something.

12. Ἀποκόψονται, *shall be cut off*) Immediately after the reproof concerning the past, Paul entertains [and expresses] good hope of the Galatians for the future; but he denounces punishment against the seducers in two sentences, which, by disjoining in the meantime the particle ὄφελον, are as follows:—ὁ δὲ ταρασσών ὑμᾶς βαστάσει τὸ κρίμα, κ.τ.λ., καὶ ἀποκόψονται οἱ ἀναστατούντες ὑμᾶς. That one concealed *troubler*, worse than the others, ver. 10, who boasted that Paul himself agreed with him about circumcision, is here, cursorily in passing, refuted, ver. 11; but the others also, who are disturbing the Galatians about the status of the Gospel [in relation to circumcision and the law], are threatened with being *cut off*. Thus the particle καὶ, *and*, retains its natural meaning, and these words cohere, βαστάσει—δὲ—καὶ ἀποκόψονται, as well as those, κρίνετε—δὲ—καὶ ἐξαρεῖτε, 1 Cor. v. 12, 13: ἀποκόψονται is the future middle,

*and therefore also in the Germ. Vers. It is twice expressed in this verse.*—E. B.

D corrected later, Gfg, omit ἔτι. But AB Vulg. and Rec. Text retain it. C has εἴ τι.—ED.



which, as often happens, so here, has a passive signification : it corresponds to the Hebrew word כרת, and is a conjugate of the verb ἐγκόπτειν, ver. 7. Either the whole, when a part is cut off [the whole *has* the part *cut off*], or a part *cut off* from the whole, is said respectively ἀποκόπτεσθαι. Some ascribe the former sense in this passage to the zeal of the apostle, so that *the mutilation of the body of the circumcised* [viz. by taking away not merely the foreskin, but the whole member] may be denoted ; and, indeed, the LXX. often translate כרת by κόπτω, ἀπόκοπτω, etc., especially Deut. xxiii. (1) 2, where ἀποκεκομμένος is used for that, which the French here translate *more than circumcised* ; but we can scarcely receive what is said by the apostle but by metonymy, *i.e.*, that as *persons cut off* they may be debarred from the Church. Deut. as above. The second sense is more consistent with the gravity of the apostle, that he should speak thus : As the prepuce is cut off by circumcision, as a thing which it becomes an Israelite to want, so those shall be cut off, as a worthless prepuce, from the communion of the saints, and shall be accursed (anathema) : ch. i. 7, and following verses. With a similar reference to circumcision, Paul, Phil. iii. 2, speaks of κατατομήν, *concision* ; nor is it altogether foreign to the subject, what Apollon. in Philostr. v. 11, says of the Jews, *already of old time, they not only cut themselves off from the Romans, but also from all men*. Now, what is to be done with the particle ὄφελον ? Most construe ὄφελον καὶ ἀποκόψονται ; but ὄφελον, though it is a particle of sufficiently frequent occurrence, is nowhere to be found construed with the future of the indicative. The Complutensian Edition acknowledging this fact, to avoid this difficulty, have given ἀποκόψονται ; but it is unsupported by the copies.<sup>1</sup> There are many imprecations in the sacred writings, and this word ὄφελον is not used in any of their formulæ : nor would Paul in this passage, after a categorical (unconditional) denunciation, finally make war by a prayer against the disturbers of the peace. Στιγμή, *the point*, is put after ὄφελον in the *sixth Augustan*. I think it will be found so in many MSS., if philologers would notice such things ; for the comma is certainly in some

<sup>1</sup> Beng. errs in this. D(Δ)G support ἀποκόψονται : and fg Vulg. have 'abscindantur.' But ABC, the weightiest authorities, have ἀποκόψονται, the difficulty of explaining which gave birth to ἀποκοψανται.—ED.

ancient editions, especially in that of Basle, 1545. Nay, ὄφελον may be very conveniently connected with the preceding words : ἄρα κατήργηται τὸ σκάνδαλον τοῦ σταυροῦ ; ὄφελον,—*was then the offence of the Cross taken away? I wish it were.* "Ὀφελον is subjoined in reference to a thing desirable (such as is also noticed 1 Cor. iv. 8), as μὴ γένοιτο, iii. 21, is used in reference to a matter by no means pleasant; and as εἶεν among the Greeks in cases of concession, or esto among the Latins. And, as in ch. ii. 17, after ἄρα is put μὴ γένοιτο, so here, after ἄρα is put ὄφελον. *I wish that the Cross were a scandal to no one—I wish that all, along with Paul, may hereafter glory in the Cross*, ch. vi. 14, 15.—οἱ ἀναστοῦντες ὑμᾶς) The same word as at Acts xvii. 6. It denotes, *to remove a man entirely from the station which he occupies.*

13. Ἵστε, ye) So far am I from preaching circumcision, that I would rather show you liberty.—ἐπὶ ἐλευθερίᾳ, [unto] concerning<sup>1</sup> liberty) that you might rejoice in liberty. Your calling is not to πεισμονὴν, *self-imposed restraints*, but to liberty.—μόνον μὴ) An ellipsis of the imperative, having the εὐλάβειαν, *pious precaution*, subjoined, μόνον μὴ ἐλεύθεροι ἦτε τὴν ἐλευθερίαν, κ.τ.λ., *only ye were not made free with this freedom*, etc. [for an occasion to the flesh]: or else the accusative, τὴν ἐλευθερίαν, is put absolutely.—ἀφορμὴν, *an occasion*) for which the *flesh* is eager.—τῇ σαρκί, *to the flesh*) ver. 16, 17.—διὰ τῆς ἀγάπης, *by love*) ver. 14, 22.—δουλεύετε, *serve*) A beautiful antithesis.<sup>2</sup>

14. Πληροῦται, *is fulfilled*) Rom. xiii. 9, note.

15. Δε, but) The opposite of the service to be rendered by love.—δάκνετε, ye bite) [backbite] in reference to character.—κατεσθίετε, devour) in regard to possessions [resources].—ἀναλωθῆτε, be consumed) strength of soul, health of body, character, and resources, are consumed by broils and sorrows. [Ah! how lamentable the extraordinary number of those, of whom the one cuts off the life of the other. Men of harsher disposition, careless and unthinking, consume others—those of softer disposition, silently swallow down (suppress the expression of) their anxiety, and die prematurely.—V. g.]

<sup>1</sup> "Super libertate." *With respect to, with a view to a state of liberty.*—ED.

<sup>2</sup> If you will have the bondage of *service*, then *serve* one another : in antithesis to ἐλευθερίαν.—ED.

16. Λέγω δὲ, *but I say*) He goes on to explain what he proposed at ver. 13.—πνεύματι, *in the Spirit*) See [ver. 18, 22, 25, ch. vi. 1-8] Rom. viii. 4, note.—οὐ μὴ τελέσητε) *ye shall not fulfil*.

17. Τὸ δὲ πνεῦμα) *and, on the other hand, the Spirit* against the flesh. The word ἐπιθυμεῖ itself, or, inasmuch as that word is taken in a bad sense, another analogous to it [not *lusteth*, but *desireth, tendeth*] is to be supplied. There is certainly an elegance in the ellipsis or zeugma [use of ἐπιθυμεῖ in the double sense].—ἀντίκειται, *are contrary*) ἀντιπραγία, in a mutual serious contest.—ἃ ἂν, *whatsoever*) Carnal men do *whatsoever* they will; although sometimes the flesh wars with the flesh. In regard to those who repent, their condition is different, and that too a wonderful condition; for the Spirit strives against the flesh, and its bad course of action: the flesh against the Spirit, and its good course of action: so *that* (ἵνα) neither the one nor the other can be fully carried out. In such a state, as being doubtful, many bad and many good actions are prevented; *but* where the Spirit conquers, ver. 18, the issue of the conflict is *decided*. This more summary statement in some measure corresponds to those things, which are fully explained, Rom. vii. 14, etc.; although, in the present case, the state presupposed is rather one already spiritual.

18. Πνεύματι, *by the Spirit*) of God, Rom. viii. 14, and of liberty.—ἄγεσθε, *ye be led*) The middle voice;<sup>1</sup> see Rom., as above, with the annot.—ὑπὸ νόμον, *under the law*) Rom. vi. 14, 15.

19. Φανερά δὲ, *now manifest*) The flesh concealed betrays itself by its own works, so that its discovery is easy.—τὰ ἔργα, *the works*) *unfruitful* [as opposed to “the fruit of the Spirit,” ver. 22]. *The works*, in the plural, because they are divided and are often at variance with one another, and even severally [taken each one by itself] betray the flesh. But *the fruit*, being good, ver. 22, is in the singular, because it is united and harmonious. Comp. Eph. v. 11, 9.—ἃτινα, *which*) He enumerates those works of the flesh, to which the Galatians were most prone; on the other hand, also those parts of the fruit of the Spirit,

<sup>1</sup> Ye give yourselves up to the leading of.—ED.

which needed to be most recommended to them; comp. ver. 15. He maintains this order, that he may enumerate the sins committed with our neighbour, those against God, those against our neighbour, and those in regard to ourselves; and to this order the enumeration of the fruit of the Spirit corresponds.—ἀκαθαρσία, ἀσέλγεια, *uncleanness, lasciviousness*) 2 Cor. xii. 21, note.

20. Φαρμακεία) See LXX., Exod. vii. 11, and in many other passages. That Paul is not speaking here of natural poisoning by potions, but of magic, is evident from this, that he joins it not with *murder*, but with *idolatry*. Comp. Rev. xxi. 8, note.—διχοστασίαι, *seditions*) respecting civil affairs.—αἱρέσεις, *heresies*) respecting sacred things: 1 Cor. xi. 19.

20, 21. Ζῆλοι—φθόνοι, *emulations* [jealousies]—*envyings*) Both *emulation* [jealousy] and *envy* are dissatisfied with the advantages enjoyed by another;—*emulation* [jealousy], for the sake of the man's own advantage; *envy*, even without any advantage to the person himself.—ἐριθεΐαι) This differs from ἔρις: ἔρις, *Hader*, quarrel, dispute; ἐριθεία, *Tritiz*, brawling, defiance. ἐριθεία implies a wish to be greater, ἔρις wishes at least not to be less.<sup>1</sup>—πρόλεγω, *I tell you before*) before the event.—ὑμῖν, *to you*) The maintainers of justification by works are often careless.<sup>2</sup>

22.<sup>3</sup> Ἀγάπη, *love*) It is this grace, as the leader, that<sup>4</sup> introduces the family. Fewer words are used with respect to what is good, because good is more simple, and one virtue often has many things contrary to it; comp. Eph. iv. 31.—χαρὰ, *joy*) concerning things that are good.—χρηστότης, ἀγαθωσύνη) differ.<sup>5</sup>

<sup>1</sup> Engl. Vers. renders it weakly *strife*, and ἔρις previously (or ἔρις, Rec. Text in oppos. to AB), *variance*. Wahl derives ἐριθεία from ἐριθός, a man who does bodily work for pay: and explains it, the utmost envy shut up in the breast, and a proneness to scheming plots. Here ἐριθεΐαι will thus be *factions*, and *the bad artifices of the factious*.—ED.

<sup>2</sup> τὰ τοιαῦτα, *such things*) If any man is guilty, not indeed of all those things, but at least of some or one of them, he has lost the kingdom of God.—V. g.

<sup>3</sup> Ὁ καρπός, *the fruit*) Singular, not plural. The works of the flesh are many, and these, too, scattered; the fruit of the Spirit constitutes an entire whole, and that, too, united.—V. g.

<sup>4</sup> Or else, "With this Grace as the leader Paul introduces the family."—ED.

<sup>5</sup> Jerome, *Comm. ad Gal.* v. 22, explains χρηστότης as *Benignity* conciliatory towards others: but ἀγαθωσύνη as *goodness*, which, though ready to do

χρηστότης is rather to be referred to another, ἀγαθωσύνη, goodness, as it were pouring out, viz. spontaneously.—πίστις) ἡνωμα, consistency [steadiness], fidelity, to which are opposed *seditions* and *heresies*. Weigh well also the order of the words.

23. Τῶν τοιοῦτων, against *such* [persons]) This is the same, as if he had added, after *temperance*, the expression, *and things similar to these*; although the very want of the copulative conjunction [the asyndeton] has this force, Matt. xv. 19, note: τῶν τοιοῦτων is in the masculine; with which comp. ver. 18, 21, at the end; where πράσσοντες is added, which is now as it were compensated for by τοιοῦτων [such persons]: 1 Tim. i. 9, 10, at the beginning.—οὐκ ἔστι νόμος, *there is no law*) The law itself commands love. [And therefore the kingdom of God is judged not to be unworthy of such persons.—V. g.]

24. Οἱ δὲ τοῦ Χριστοῦ, *Moreover they who are Christ's*) He resumes the proposition laid down at ver. 18.—τὴν σάρκα, *the flesh*) of which ver. 19, 20.—ἑσταύρωσαν, *have crucified*) They do so with *Christ*, Rom. vi. 6, by having received baptism and faith. *They have it crucified* at present [they have the flesh now in a state of crucifixion]. Supply, and the Spirit is strong within them. This is included in ver. 24 from ver. 22.—παθήμασι, *with the passions*) The *lusts* spring from the *passions*, and are nourished by them. The *affections* and *appetites* both deserve the same punishment as the *flesh*. [The *passions* are those that are violent, boisterous, and outrageous. The *lusts*, on the contrary, calmly seek after what is calculated to minister food to the senses.—V. g.]

25. Εἰ, *if*) He returns to exhortation; *Walk*, he said at ver. 16, now, στοιχῶμεν, *let us walk*. From the beginning of the spiritual life, the *walk* which is ὁ κατὰ στοιχόν, i.e. κατὰ τάξιν, a *walk in due order* or *regularity* (says Eustathius), ought to be maintained. Comp. concerning the wicked, Col. iii. 7.—στοιχῶμεν, *let us walk*) The same word occurs, vi. 16. [They live in the Spirit, are moved (by the Spirit), and are spiritual.—V. g.]

26. Μὴ γινώμεθα, *let us not become* [Engl. Vers., not so well, *be*]) Those who do not carefully walk in the Spirit, fall in the next place into *the desire of vain-glory*, of which two effects are good to others, is not of such a winning aspect and of such sweetness of manner as χρηστότης. Comp. ζυγός, *yoked*, Matt. xi. 30.—Ev.

here mentioned.—*κενοδοξοί*) See Chrys. de Sacerd.<sup>1</sup> § 587.—*προκαλούμενοι, provoking*) to envy. The relative exists on the part of [has reference to] the stronger.—*φθονοῦντες, envying*) The correlative exists on the part of [has reference to] the weaker.

## CHAPTER VI.

1. Ἀδελφοί, brethren) An admonition peculiarly suited to the Galatians now follows.—*ἐὰν καὶ, if even*) He who provokes, often considers another as the person provoking; but if another *has been really overtaken in a fault*, still we ought not to consider ourselves provoked, but rather to consult [to have regard to] the benefit of the other: *ἐὰν καὶ* denotes a thing easy to occur, but not of too frequent occurrence with spiritual persons.—*προληφθῆναι, has been overtaken*) The passive, as well as the appellation, *man*, refers to the procuring of pardon; but the preposition *πρὸς, before* [the *over* in *overtaken*], is to be referred either to the *offence*, comp. Wisd. xvii. 17, *προληφθεὶς*, or rather to the party injured, so that he is said to have been *overtaken* [*first taken, i.e. before we injured him—without our injuring him*] who, without receiving any injury, has injured us. As Herodian says, l. 5, *τοὺς εὐεργεσίας προειληφτάς*, those *who have been formerly benefactors*.—*ἐν τινὶ παραπτώματι, in some fault*) for example, vain-glory, v. 26: or a return to legal bondage; comp. *the* (*τῶ αὐτῶν παραπτώματι*) through their *fall* [*i.e. the Jews' fall into legal bondage, and consequent rejection of Jesus*], Rom. xi. 11, 12.—*οἱ πνευματικοί, you, who are strong in the Spirit*, and watchfully observe that fall. So, *the strong*, Rom. xv. 1. This agrees with *in the Spirit*, which immediately after occurs (comp. ch. v. 25).—*καταρτίζετε, restore him*, as a member of the Church. All, who can, should

<sup>1</sup> What then, says he, is the food of those wild beasts? (he means the affections of the soul): the food of vain-glory (*κενοδοξίας*) is honour and praise; and of folly (*ἀπονοίας*), the greatness of power and authority; and of envy (*βασκανίας*), the celebrity of our neighbours; of avarice, the ambition of those who supply the occasions; of licentiousness, luxury, and the perpetual intercourse with women—and the one is the food of the other.—E. B.

assist.—*πραότης*, of meekness) In this is the power of curing: this is the pre-eminent characteristic of the spiritual man [comp. ch. v. 22].—*σκοπῶν*, looking) The singular after the plural. Every one ought to attend to himself.—*καὶ σὺ*, thou also) When one is tempted, another is easily tempted; especially if he wishes to cure another, and does not maintain meekness.—*πειρασθῆς*, thou mayest be tempted) in the same or in some other way.

2. *τὰ βάρη*, burdens) Every fault is indeed a burden: in ver. 5, *φορτίον*; *φορτίον* is a burden proportioned to the strength of him who bears it; *βάρη* are burdens which exceed his strength.—*βαστάζετε*, bear) constantly and steadily: do not give your help once and no more.—*καὶ οὕτως ἀναπληρώσατε*, and thus fulfil) [ad-implete]. The imperative, including the future of the indicative, as John vii. 37: *ἀνά* presupposes some defect to be made good [or, to be repaired] by the Galatians.—*τὸν νόμον τοῦ Χριστοῦ*, the law of Christ) A rare appellation; comp. John xiii. 34; Rom. xv. 3. The law of Christ is the law of love. Moses has many other precepts. These words, *burdens* and *the law*, involve a Mimesis<sup>1</sup> in reference to the Galatians, who were eagerly trying to come under *the burden of the law*.

3. *Δοξεῖ εἶναι τι*, seems to be something) in the Spirit. Whoever does not think himself to be something, he and he alone bears the burdens of others.

4. *τὸ δὲ ἔργον*, but his own work) Again by anticipation another extreme is obviated, lest, whilst assisting others, we should forget ourselves.—*ἔργον*) a real work, not a mere opinion concerning one's self.—*εἰς ἑαυτὸν μόνον*, in regard to himself alone) Many, while they compare themselves with others, who seem to be inferior to them, are apt to glory: therefore Paul dissuades them from this comparison. We should not even glory over our own good qualities and deeds; much less over the vices of others, from which we are free. While he excludes glory from the latter, he seems to concede glorying over the former; but the concession is not great, for the *proving* of a man's own concerns will at once start many objections, by which glorying will necessarily be diminished: moreover, presently after he speaks not

<sup>1</sup> See App. An allusion to the opinions or words of him whom you wish to correct.—ED.

of *glorying*, but of φόρτιον, a *burden*. Nay, the very word *glorying*, used by Mimesis,<sup>1</sup> at the same time includes the contrary.—τὸ καύχημα, *glorying*) that, by which he says: I am something.—ἔξει, *shall have*) he himself being judge.

5. Φορτίον, a *burden*) either heavy or light. Comp. βάρη, ver. 2.—Βαστάσει, *shall bear*) in the Divine judgment. The future, the antithesis to which is in the present [*Bear ye*] in ver. 2. There is however a “semiduplex oratio” in these words, so that the one is simultaneously indicated by the other.<sup>2</sup> *Glorying* is used as an “ad hominem” argument, because the other exhibits [shows on his part] false *glorying*: this is taken away from him, and the peculiar testimony of a good conscience is also in the meantime called *glorying*, in the way of paraphrase.

6. Κοινωνέτω δὲ, *but let him communicate*) [The connection is this:] Paul means to say, When I said [Every man shall bear] *his own burden*, that should not be turned to an argument for the diminution of your liberality. κοινωνέω, just in the same way as the Latin *participo*, includes the idea both of receiving and giving a share; here, the idea is of giving, as in Phil. iv. 15, very elegantly.—ἐν πᾶσιν ἀγαθοῖς, *in all good things*) in every kind of resources, as the occasion may require [as the case may be].

7. Θεὸς οὐ μωκτηρίζεται) The verb is in the middle voice. *God does not permit empty promises to be made to Him* [empty words to be imposed on Him: lit. *smoke to be sold to Him*, “Sibi fumos vendi”]. The expression, which is by no means common,<sup>3</sup> seems to allude to the LXX., and indeed to Prov. xii. 8, νωβροκάρδιος μωκτηρίζεται, so that the meaning is: God is not νωβροκάρδιος, *slow of understanding* [like the man in Proverbs], but judges truly, and does not keep silence without a purpose, or for ever; Ps. l. 21. They endeavour to mock Him, who think thus: I will sow to the flesh, and yet I will persuade God to give me the harvest of life.—ὅ ἐάν, *whatsoever*) whether bad or good.—

<sup>1</sup> Alluding to the opinion of the Galatians, not to his own opinions.—Ed.

<sup>2</sup> See App. The present is understood in ver. 4, where the future is used; and the future is understood in verse 2, where the present is used.

<sup>3</sup> Th. μωκτήρ, the *nostrils*: properly, to sneer at one with the nostrils drawn up in an expression of contempt. Wahl here takes it “patior illudi mihi.”—Ed.



σπείρη, *a man soweth*) especially of his resources; 2 Cor. ix. 6.—*ἄνθρωπος, a man*) any man.—*τούτο, that very thing*).—*θερίσει, he shall reap*) The epistle seems to have been written in the time of harvest. Prov. xxii. 8,—*ὁ σπείρων φαῦλα θερίσει κακά, he that soweth worthless things shall reap evil* [“iniquity—vanity,” Engl. Vers. from Hebr.]

8. *Εἰς, into*) as into [upon] the ground.—*τὸ πνεῦμα, the Spirit*) Here *his* is not added [as in “*his* flesh”]. In ourselves we are carnal, not spiritual. The flesh is devoted to *selfishness*.—*ζωὴν αἰώνιον, eternal life*) The article is not added, for the question here is not about faith, but about the fruit of faith.

9. *Τὸ*) When we do good, perseverance ought to be added.—*τὸ καλὸν ποιοῦντες, doing good, well-doing*) The expression is different in ver. 10, *ἐργαζόμεθα τὸ ἀγαθόν, let us work what is good*: comp. *in all good things*, ver. 6.—*ἰδίῳ, at the proper season*) after the sowing. We must wait in the meantime. Add the note to 1 Tim. vi. 15. Then ‘sowing will be beyond our power.—*μὴ ἐκλύμενοι*) *Ἐκκακεῖν, to be weary of*, is in the will (velle): *ἐκλύεσθαι*, in the power (posse). *μὴ ἐκλύεσθαι, to faint*, is something more than *ἐκκακεῖν*. Both are to be referred to the sowing; for *ἐκλύεσθαι* arises from an internal relaxation of the powers. So the LXX., *ἴσθι μὴ ἐκλύμενοι, be not faint*, Prov. vi. 3. Chrysostom therefore interprets it, that no one should be fatigued in it, as in a worldly harvest.

10. *Ὡς, as, as far as, at whatsoever time, in whatever manner and place.* Comp. Eccles. ix. 10, *ךבב, LXX. ὡς ἡ δὴναμίς σου, as thou art able, whilst thou art able*.—*καιρὸν*) time, viz. that of the whole life, and in it the more convenient part of that time. So *καιρὸν ἔχοντες*, 1 Macc. xv. 34.—*ἔχομεν, we have*) For we shall not always have it. Satan is sharpened to greater zeal in injuring us by the shortness of the time; Rev. xii. 12. Let us be sharpened to zeal in well-doing.—*τοὺς οἰκείους τῆς πίστεως, the household of faith*) Every man does good to his relatives; believers do good to their relations in the faith, especially to those, who are entirely devoted to the propagation of the faith, ver. 6. So the apostle commends faith itself in this passage, which forms the end of the discussion.

11. *Ἰδετε, see*) The conclusion.—*πηλικοῖς γράμμασιν*) in *how large letters, i.e. how large a letter*; just as *long letters* [longæ

literæ] is the expression used for a long epistle; the quantity is not to be referred to the single letters, but to them when joined together. The Epistle to the Hebrews is longer, which however is said to be short, xiii. 22; but this is said to be long, because it was on one subject, by the hand of Paul himself, and on a point regarding which the Galatians ought to have been long ago well established. Also the former is compared to hortatory, the latter to polemic theology.<sup>1</sup> He had not heretofore written a longer epistle.

12. "Ὅσοι as many as.—ἐμπροσώπῃσαι) to make a fair show before you: comp. 2 Cor. v. 12.—ἀναγκάζουσιν, constrain) by their example, ver. 13, and importunity. The same word occurs, ch. ii. 3, 14.—μόνον, only) Such persons therefore wished to be considered in other respects as Christians.—διώκονται, they should suffer persecution) from the Jews, or even from the Gentiles, who now bore more easily with the antiquity [antiquated usages] of the Jews, than with the supernatural novelty [new doctrine and rule] of the Christian faith.

13. ἄυτοί, they themselves) So far from it being their interest, that the law should be observed by you.—σαρκί, in your flesh) if it be circumcised.

14. Ἐμοὶ δὲ, but as for me) I should be sorry to be a partaker of such things as those.—μὴ γένοιτο καυχᾶσθαι) Josh. xxiv. 16, הַלֵּלְךָ, μὴ γένοιτο ἡμῶν καταλιπεῖν Κυριον, God forbid, that we should forsake the Lord.—καυχᾶσθαι, to glory) We have a specimen of this sort of glorying, 2 Cor. v. 15-19; Phil. iii. 8, etc.—ἐν τῷ σταυρῷ, in the cross) which has nothing to do with circumcision of the flesh. To glory in the cross<sup>2</sup> is an Oxymoron.—διὰ οὗ, by which) the cross: for the apostle is speaking here chiefly of the cross; and if the δι' οὗ should even be referred to Christ, still the cross must be regarded as the ground on which this reference would be made. That, by which anything whatever is such as it is, possesses the same nature in a higher degree.—κόσμος ἐσταύρωται, the world has been crucified) The world, with its 'elements,' has no longer dominion over me; ch. iv. 3. There is a gradation from the flesh [ver. 13] to the world [in this 14th verse].—

<sup>1</sup> And as compared respectively with their subjects, the Epistle to the Hebrews was short, that to the Galatians long.—ED.

<sup>2</sup> The cross, and to glory, being contraries.—ED.

καὶ γὰρ τῷ κόσμῳ, and *I to the world*) The world is at variance with me: I could not, though I were willing, henceforth gain any favour from the world. This cross includes death, Col. ii. 20.

15. Οὕτε γὰρ περιτομή τι ἐστὶν οὔτε ἀκροβυστία<sup>1</sup>) So it is according to a very old reading. The more recent reading is in conformity with ch. v. 6.<sup>2</sup> Both circumcision and uncircumcision are not merely of no avail [*ισχύει*], but they are [*ἔστιν*] *nothing*: but there is truly [something, nay, everything in] the new creature and glorying in the cross of the Lord Jesus Christ.—*καινὴ κτίσις*) *the new creation* arising from the cross of Christ, Eph. ii. 15, 16. This is opposed to “old things,” 2 Cor. v. 17.

16. Κανὼν, *rule*) This refers chiefly to teachers.—*εἰρήνη, peace*) May it be, and it shall be. On peace, comp. Eph. ii. 14—17.—*ἐπ’ αὐτοὺς, on them*) In antithesis to the *uncircumcision* [those uncircumcised, viz. the unbelieving Gentiles].—*καὶ ἔλεος, and mercy*) Rom. xv. 9.—*καὶ ἐπὶ τὸν Ἰσραὴλ τοῦ Θεοῦ, and on the Israel of God*) In antithesis to the *circumcision* [the Jews]. The Israel of God are believers of the circumcision, or Jewish nation [*Phil.* iii. 3]. The meaning of the apostle, which is by no means Jewish, has beautifully seized on an expression inconsistent with the idiom of the people; for the Hebrews do not say, *Israel of God*; nor do they even use the proper name in the construct state.<sup>3</sup>

17. Τοῦ λοιποῦ, *from henceforth*) The mode of breaking off the discourse.—*κόπου, labours* [trouble]) Polemic theology, seriously discussed, is a laborious task to godly men; ver. 11, note; and iv. 20. See the second Antisturmius of *L. Osiander*, p. 87, 107: *κόποι, labour and anxiety of mind*, Matt. xxvi. 10 [Why trouble

<sup>1</sup> Tischend. reads οὔτε γὰρ, omitting ἐν γὰρ Χριστῷ Ἰησοῦ, with B Syr. and Theb. But Iachm. and Rec. Text read the latter words, with ACD(Δ)G fg Vulg. Rec. Text has *ισχύει* with Vulg.; but ABCDGFg Origen have *ἔστιν*.—Ed.

<sup>2</sup> The Germ. Vers. agrees with the Gnomon here, although the larger Ed. has reckoned the shorter reading among those less sure. The margin of the 2d Ed., by the mark β, agrees with the Gnomon and the Vers. There is the same reason for the word *ἔστιν*, to which, by a more recent decision, *ισχύει* ought to yield.—E. B.

<sup>3</sup> i.e. They do not put two proper names together in such a construction as “the Israel of God.”—Ed.

(κόπους παρέχετε) ye the woman ?].—μηδεις παρεχίτω, *let no man cause me*) Herein there is Ἀποτομία, *severity*, by virtue of his authority as an apostle.—ἐγὼ γὰρ, *for I*) Affliction should not be added to the afflicted.—τὰ στίγματα, *the marks*) from the lash, Acts xvi. 23. These *marks* of stripes rendered Paul infamous in the eyes of the world, but in reality conferred on him great dignity, for by these he was known to be a *servant* of Christ. *Marks in the body* are opposed to the mark of circumcision, the *body* of Paul [himself] to the *flesh* of others, ver. 13 [the false teachers “glorying in the flesh” of their followers when circumcised].—τοῦ Κυριοῦ, *of the Lord*) Col. i. 24, “of the afflictions of Christ.”—βαστάζω, *I bear*) so that I consider it an honour to me, ver. 14. Therefore they will be disagreeable to me, who please themselves in any other way.<sup>1</sup>

18. Ἡ χάρις, *grace*) This is in consonance with the whole epistle.—μετὰ τοῦ πνεύματος ὑμῶν, *with your spirit*) having vanquished the flesh, ver. 1 ; comp. 1 Thess. v. 23 ; 2 Tim. iv. 22 ; Philem. ver. 25.—ἀδελφοί, *brethren*) The severity of the whole epistle is thus softened ; comp. i. 6, note.

<sup>1</sup> Who seek occasion for glorying in anything but the Cross of Christ.—Ed.



ON THE

EPISTLE TO THE EPHESIANS.

CHAPTER I.

1. Θελήματος, *the will*) So ver. 5, 9, 11.—τοῖς ἀγίοις τοῖς οὔσι, καὶ πιστοῖς, *to the saints and faithful, who are*) in all those places to which Tychicus went with this epistle. It appears from the records quoted in the Apparatus, that no city was mentioned by name<sup>1</sup> in this inscription, whence some have supplied *Laodicea* (although all that had a separate reference to the Laodiceans, was explained by Paul in the epistle written to the Colossians about the same time, ch. iv. 15, 16); others, *Ephesus*: either of them might be before the mind of the apostle; for Paul no doubt told Tychicus whither he should go,—to *Laodicea*, for example, and thence to *Colosse*, which was in the neighbourhood of *Laodicea*, and either first or last to *Ephesus*. Wherefore our annotations are now and then specially applicable to the *Ephesians*. Nevertheless, in this passage, τοῖς οὔσιν, *i.e. those who are present*,<sup>2</sup> is said absolutely, as Acts xiii. 1,

<sup>1</sup> Lachm. reads ἐν' Εφεσῶ, with AD(Δ)Gfg Vulg. and marg. of B corrected later; but B omits it, and Jerome, 7,545a, attests that Origen did not know of the words. Basil mentions that old fathers before his time in some ancient copies omitted them. Marcion in Tertullian is accused of having added *ad Laodiceanos*. Jerome says, that some suppose the saints at *Ephesus* were addressed by a title, or "*vocabulum essentiae*, so that *those who are* should be so called from *Him who is*;" whilst others read simply "*those who are at Ephesus*."—ED.

<sup>2</sup> The saints *that there are*.—ED.

κατὰ τὴν οὖσαν ἐκκλησίαν, in the church that was at Antioch; and Rom. xiii. 1, *αι δὲ οὐσαι ἐξουσίαι*, and the powers that be [the existing powers]. Paul, when writing to the churches planted by himself, generally mentions many circumstances concerning present and former events, having reference to himself or the churches; but he had been at Ephesus, and that too for a long time, not many years before, Acts xx. 31. Why then does he write as a person unknown, ver. 15, ch. iii. 2, 4? and why does he descend less to particulars in this epistle, than in any other? Why, at ch. vi. 23, 24, does he conclude in the third, and not in the second person, as he always does on other occasions? Why does he add no salutations, which, however, he does not omit even in the case of the Colossians? Why does he not mention Timothy, whom, however, he joins with himself, Col. i. 1? For, the close resemblance of the style of writing [the texture of composition] in both, the same mention in both of their bearer, Tychicus, and many other circumstances, confirm the fact, that each of these epistles, this and the one to the Colossians, was sent at one time. Why does he only call them *brethren* at ch. vi. 10? *Ans.* All these things are indeed proofs, that Paul so drew up the whole letter, that it might be publicly read, or privately perused, both at Ephesus and in many of the churches of Asia, to which, as having been perhaps pointed out to him by name, Tychicus would go, and that all might receive it as if it had been addressed to themselves; comp. Col. iv. 16; 1 Thess. v. 27. So far as this matter was concerned, full liberty (a *carta bianca*) was granted. "We must observe," says Usher, at A. M. 4068, "that, in some ancient copies, this epistle was inscribed in general terms, as was usually done in writing evangelical letters, *to the saints who are . . . and to the faithful in Christ Jesus*: as if it had been sent first to Ephesus, as the principal metropolis of Asia, and was thence to be transmitted to the other churches of the same province, with the insertion of the name of each, etc." It may be said: Paul wrote this epistle before he had seen the Ephesians. *Ans.* He had formerly [previous to his visit to Ephesus, Acts xix., xx.] suffered no bonds so well known and so long, Acts xvi. 35, xviii. 10; but these, which he mentions [in this epistle], were remarkable and distinguished, Eph. iii. 13,

vi. 20. As regards the rest of the inscription, *holiness* is put before *faith*, ver. 4, 11, 12, where also the word *κληροῦσθαι* is before *hope*;<sup>1</sup> moreover, at 2 Thess. ii. 13; 1 Pet. i. 2. It belongs to God to sanctify [set apart as holy to Himself] and claim us to Himself; to us, according to the gift of God, to believe.

3. Εὐλογητὸς—εὐλογήσας—εὐλογία, *Blessed—who has blessed—with blessing*) An Antanaclasis.<sup>2</sup> God has blessed us in one sense, we bless Him in another. The doxologies at the beginning of the apostolic epistles are quite in consonance with the sense of the grace which characterizes the New Testament. It is almost in this way that the first Epistle of Peter commences, which was also sent into Asia, and therefore to Ephesus. Paul writes with an affection that had been greatly elevated [sublimed] by adversity; and this epistle furnishes a remarkable specimen of the evangelical mode of discussion on the thesis [proposition, *i.e.* the broad general truth of the Gospel]; and, from the third to the fourteenth ver. of this ch., it presents an abridgment of the Gospel [*respecting the grace of God.—V. g.*]; [*and that, too, in such a way, that the blessed work of Christ, ver. 7, and of the Holy Spirit, ver. 13, is inserted each in its proper order.—V. g.*] Hence he refutes no error, and rebukes no fault in particular, but proceeds in a general way. And how great soever may be the light which may be obtained from ecclesiastical history, with respect to the Epistle to the Colossians, in other respects parallel, it is less needed in this epistle. He writes with great propriety to the Ephesians, too, regarding the recent union of the Jews and Gentiles; for the temple at Ephesus had been the stronghold of Paganism, as on the contrary the temple at Jerusalem had been the stronghold of Judaism.

Here follows a summary of the Epistle:—

### I. THE INSCRIPTION, i. 1, 2.

### II. THE DOCTRINE PATHETICALLY SET FORTH.

- i. Blessing God for the whole range of heavenly blessing bestowed by Him, ver. 3–14; and then thanksgiving and prayers for the saints, 15–ii. 10.

<sup>1</sup> προηλπικίας, which Engl. Vers. renders *trusted*, instead of *hope*.—Ed.

<sup>2</sup> See App. It is the same word occurring in a different sense.



- II. A more special admonition concerning their formerly miserable, but now blessed condition, ver. 11–22; and then the apostle's supplication, that they might be strengthened, iii. 1, 2, 14, 15; with the doxology, 20, 21.

### III. THE EXHORTATION.

- I. General—that they should walk worthily, as
1. The unity of the Spirit and diversity of gifts, iv. 1, 2, 7, 8.
  2. As the difference of their heathen and Christian state require, 17–24.
- II. Special—
- 1) So that they should avoid
    1. Lying, 25.
    2. Anger, 26, 27.
    3. Theft, 28.
    4. Corrupt conversation, 29, 30.
    5. Bitterness, 31–v. 2.
    6. Impurity, 3–14.
    7. Drunkenness, ver. 15–20; the virtues being everywhere commended to which those vices are opposed, with the addition of submission, 21.
  - 2) That they should do their duty,
    1. As wives and husbands, 22, 23, 25, 26.
    2. As children and fathers, vi. 1, 2, 4.
    3. As servants and masters, 5, 6, 9.
  - 3) And, lastly, an exhortation to the spiritual warfare, 10, 11, 19, 20.

### IV. CONCLUSION, 21, 22, 23, 24.

There is a great resemblance between this epistle and that to the Colossians, which has been already noticed; wherefore the two writings may be advantageously compared together.—*ἐν πάσῃ, with all*) Paul describes the source and the archetype of this blessing, *He has chosen us, having predestinated*, ver. 4, 5; also its nature, *He hath embraced us in His grace*, ver. 6; also its parts, *remission*, etc., ver. 7 8.—*εὐλογία, with blessing*) The

very term denotes *abundance*.—πνευματικῆ, *spiritual*) a thing peculiar to the New Testament.—ἐν τοῖς ἑπουρανόις, *in heavenly places*) The term *spiritual* is hereby explained. Often in this epistle he mentions *the heavnlies*: ver. 20, ch. ii. 6, iii. 10, vi. 12. The glorious abode of the heavenly inhabitants.—ἐν Χριστῷ, *in Christ*) To this is to be referred the following verse, *according as—in Him*. Here now he somewhat slightly touches upon the three persons of the Godhead, who are concerned in our salvation. The *Heavenlies* belong to the *Father* [the First Person]: he expressly names *Christ* Himself [the Second Person]: the *Holy Spirit* [the Third Person] produces *spiritual blessings*. Paul treats of all in succession subsequently. [Certainly the apostle had before his eyes, in this passage, the whole career of Christ, from His birth to His ascension. He contemplates His birth in this verse, then His circumcision, wherefore at ver. 5, and not till then, the name, Jesus, given to Him at His circumcision, is expressed; at ver. 6,<sup>1</sup> the baptism of the beloved Son is pointed to by implication; which, at ver. 7, the bloody suffering of death follows, and finally His resurrection and ascension, at ver. 20, etc.—V. g.]

4. Καθὼς ἐξελέξατο ἡμᾶς, *according as He has chosen us*) The *blessing* corresponds to the [prior] *election*, and follows upon it and makes it manifest.—ἐν Αὐτῷ, *in Him*) iii. 11. These things presuppose the eternity of the Son of God; for the Son, before the world was made, was not merely the future, but even then the present object of the Father's love; John xvii. 24, 5, otherwise the Father would not have loved Him in [or for] Himself [per se], but likewise through another [per alium: God would have loved in connection with the Church, not in Himself purely].—πρὸ, *before*) John xvii. 24.—εἶναι, *to be*) i. e. τοῦ εἶναι, *that we should be*.—ἁγίους, *holy*) positively.—ἀμώμων, *without blame*) without evil and fault [ch. v. 27].

4, 5. Ἐν ἀγάπῃ προορίσας ἡμᾶς, *having predestinated us in love*) Many construe these words with the preceding, *holy and without blame before Him in love*. The terms, *I love, love, loved*, are very prevalent in this epistle both ways, so that either the love of God to us, or ours to Him, may be denoted; but it is most consistent

<sup>1</sup> "Accepted in the Beloved." As the Voice at His baptism said, 'This is my beloved Son,' in whom, etc.—ED.

with the very beginning of the epistle, that *love* should be construed not with *holy and without blame*—an expression which is likewise used without express mention of *love*, ver. 27—but with the subsequent description of adoption;<sup>1</sup> comp. ch. ii. 4, 3; 1 John iii. 1: and that the love of God should be celebrated before ours. In this way the sum of those things which follow, will be *in love*, ver. 5, at the end. So *love* is put at the beginning of the section [tmematis], ch. iii. 18. And in turn, on the other hand, the word *having predestinated* is much more emphatic, if we consider it to be placed at the beginning: and everywhere the apostle, especially in this chap., closes the period with some clause, which, in respect of what goes before, is equivalent to a Syncategorema,<sup>2</sup> and in respect of what follows, is equivalent to a Thema [the main proposition]. If this be attended to, and the connection by participles and relatives be observed, the analysis will be cleared from all difficulty. This is the custom of the ancients, quite different from our present method, which proceeds by many divisions and sub-divisions (sub-distinctions) set forth expressly and prominently.—*προορίσας, having predestinated*) The participle depends on *He has chosen*: Rom. viii. 29. Chosen from among others, they are *predestinated* to all things which belong to the obtaining of blessedness, ver. 11.—*κατὰ τὴν εὐδοκίαν, according to the good pleasure*) We are not allowed to go beyond this *good pleasure* either in searching into the causes of our salvation or of any of the Divine works, ver. 9. Why needest thou to philosophize about an imaginary world of optimism? That which thou oughtest to take care of is, lest thou thyself be bad. Nor was there anything in us which deserved love.—*τοῦ θελήματός, of His will*) ver. 9, 11, 1.

6. *Eis, to*) The end aimed at.—*ἔπαινον δόξης τῆς χάριτος, the praise of the glory of His grace*) *The praise of His glory*, ver. 12,

<sup>1</sup> The margin of the larger Ed. had preferred this mode of connecting the words by punctuation; the margin of the 2d Ed. leaves it an evenly balanced question as to that other, by which the words *ἐν ἀγάπῃ* are referred to the preceding; and the Germ. Vers. distinctly exhibits it.—E. B.

Both Lachm. and Tischend. join *ἐν ἀγάπῃ* with *προορίσας*: but Engl. Vers. with *κατενώπιον αὐτοῦ*, “Without blame before Him in love.”—ED.

<sup>2</sup> See App. An accessory proposition added to the principal one.—ED.

14. *The praise of grace* takes its rise first in order, ver. 7, then afterwards *the praise of the glory* [concerning “*the glory*,” comp. ver. 6, 17, 18.—V. g.]—ἐν ᾗ) χάριτι. Words that are conjugate [χάριτος—ἐχαρίτωσεν], as ἀγάπην—ἠγάπησεν, ch. ii. 4.—ἐχαρίτωσεν) χαριτώω, of the same form as ἀγαθώω, δυναμόω, ἐντυπόω, εὐδοόω, ζηλώω, θανατώω, κακώω, κυκλώω, κ.τ.λ., signifies to *render acceptable, to embrace in the arms of grace*; of which the immediate consequence is  *blessing*: comp. Luke i. 28 [Χαῖρε κεχαριτωμένη, which is followed by the blessing Κύριος μετὰ σοῦ]. To this refer of *His grace*, here, and in ver. 7.—ἠγαπημένω, *in the Beloved*) the Only Begotten Son. A suitable Antonomasia.<sup>1</sup> *Love* signifies more than *grace*. See 1 Pet. ii. 10, where, concerning those who have “obtained *mercy*,” things are spoken such as that the title, *The beloved*, stands far pre-eminent above them. Ἐλεος, *mercy*, necessarily presupposes previous misery, but not so *love*.

7. Ἐχομεν, *we have*) in the present.—τὴν ἀπολύτρωσιν—τῆν ἄφεσιν, *redemption—forgiveness*) The peculiar benefit derived from the New Testament; Rom iii. 24. [Another redemption (viz. “of the purchased possession” hereafter) follows, ver. 14.—V. g.]—<sup>2</sup>τὸν πλοῦτον τῆς χάριτος, *the riches of His grace*) ch. ii. 7: *the riches of the glory*, ver. 18. Comp. ch. iii. 8, where we have *the riches of grace*, and consequently of *glory*; likewise in ver. 16, where the *exceedingly rich glory* of the Father Himself is understood.

8. Ἡς) [attraction] *for*, ἣν, viz. χάριν.—ἐπερίσσευσεν, *hath abounded*) viz. *God*.—σοφία) *in wisdom*, concerning the past and present, in regard to the things which God does, ver. 17.—φρονήσει) *in prudence*, concerning the future, in regard to the things that we may do.

9. Γνωρίσας, *having made known*) This word depends on *hath abounded*. The same word occurs, ch. iii. 3, 5, 10, vi. 19.—τὸ μυστήριον, *the mystery*) ch. iii. 3, 4, 9, vi. 19; Rom. xvi. 25; Col. i. 26, 27.—ἣν, *which*) *good pleasure*.—προέθετο) [purposed] *proposed to Himself*. Thence *purpose*, ver. 11.—ἐν αὐτῷ, *in Him*) in Christ. [But Engl. Vers. “purposed *in Himself*,” i.e. God the Father.]

<sup>1</sup> The substitution of a descriptive name for a proper name, by way of pre-eminence. See App.—ED.

<sup>2</sup> Αἷματος, *of blood*) ii. 13.—V. g.

10. *Εἰς, in*) Construe with *γνωρίσας, having made known.*—*οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν, the dispensation of the fulness of the times*) *Fulness τῶν καιρῶν, of the times,*<sup>1</sup> is in some degree distinguished from the fulness *τοῦ χρόνου, of the time,* Gal. iv. 4, for it involves the fulness of the benefits themselves, and of men reaping these benefits, Mark i. 15. Still each fulness is in Christ, and there is a certain peculiar economy and dispensation of this fulness, Col. i. 25. Paul very often uses the words *πληρώω* and *πλήρωμα* in writing to the Ephesians and Colossians.—*ἀνακεφαλαιώσασθαι*) *that all might be brought under one head.* All things had been under Christ; but they had been torn and rent from Him by sin: again they have been brought under His sway. Christ is the head of angels and of men: the former agree with Him in His invisible, the latter in His visible nature.—*τὰ πάντα, all things* [the whole range of things]) not only Jews and Gentiles, but also those things which are in heaven and upon the earth:—angels and men, and the latter including those who are alive as well as those long ago dead, iii. 15.—*τοῖς οὐρανοῖς, in the heavens*) in the plural.

<sup>2</sup>11. *Ἐν αὐτῷ, ἐν ᾧ, in Him, in whom*) This is repeated from ver. 9, so that ver. 10 is a parenthesis.—*ἐκληρώθημεν*) He here speaks in the person of Israel, *we were made* *ἡλθῆν, κληῆρος* or *κληρονομία, the lot, the inheritance of the Lord.* Comp. Deut. xxxii. 9. The antithesis is *you,* ver. 13. He is, however, speaking of a spiritual benefit: *κληροῦσθαι* is not only to *obtain the lot*: see Chrysost. on this passage: he interprets it, *ἐγενήθημεν κεκληρωμένοι, we were put in possession by lot.*—*τὰ πάντα*) *all things,* even in the kingdom of His Son.—*βουλήν, the counsel*) which is most free.

12. *Ἡμᾶς, us*) Jews.—*τοὺς προηλπικότας, who before or first hoped or trusted*) This is the predicate. The Jews first obtained hope in Christ when manifested to them (1 Cor. xv. 19); afterwards the Gentiles, Acts xiii. 46. The word *before* or *first,* here,

<sup>1</sup> Seasons rather.—Ed.

<sup>2</sup> Ver. 11, 13. *ἡμεῖς—ὁμεῖς, we—you*) Israelites—Gentiles.—V. g.

Ver. 13. *Πνεύματι, in the Spirit*) Comp. ver. 17.—V. g.

Ver. 14. *τῆς κληρονομίας ἡμῶν, of our inheritance*) which belongs to sons, ver. 5; mentioned afresh in ver. 18.—V. g.

is not to be referred to Old Testament times ; comp. on the subject of hope, ver. 18 ; ch. ii. 12 ; iv. 4.

13. ὧ, *in Whom*) To be referred to *in Christ*, ver. 12, or to *in Him*, ver. 10.—ἀκούσαντες, *having heard*) The sense is suspended,<sup>1</sup> till the participle *having believed* [“after that ye believed”], which is correlative to *having heard*, be added.—τῆς ἀληθείας, *of the truth*) Hence it is called the *hearing of faith*. The mention of truth occurs again, ch. iv. 15, 21, 24, 25 ; v. 9 ; vi. 14.—ἐν ᾧ καὶ, *in whom also*) *In whom*, after the intervening clause, is here taken up again ; comp. *in Himself*, ver. 10, note.—ἐσφραγίσθητε—ὅς ἐστιν ἀρραβὼν, *you were sealed—who is the earnest*) 2 Cor. i. 22, note.—τῷ Πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ, *with the Holy Spirit of promise*) The Holy Spirit was promised by the word ; therefore when the Holy Spirit was given, those who believed the word were sealed ; and those who have the Holy Spirit, know that every promise will be fulfilled to them.

14. Ἡμῶν, *of our*) He here includes Jews and Greeks.—εἰς ἀπολύτρωσιν, *unto redemption*) Construe with *you were sealed*) ; iv. 30. This future *deliverance* or *redemption*, by the addition of τῆς περιποιήσεως, *of preservation* [‘conservationis,’ Engl. Vers., *of the purchased possession*], is distinguished from the redemption made by the blood of Christ. So περιποίησις σωτηρίας and ψυχῆς, 1 Thess. v. 9 ; Heb. x. 39.—περιποίησις is said of that which remains still, when all other things perish :<sup>2</sup> LXX., 2 Chron. xiv. 12 (13) ; Mal. iii. 17.

15. Ἀκούσας, *having heard*) At a distance. This may be referred not only to those who were unknown to him by face, Col. i. 4, but also to his most intimate acquaintances, Philem. ver. 5, in accordance with their present state.—πίστιν) *Faith* towards God *in the Lord Jesus*.—καὶ, *and*) Whosoever has *faith* and *love*, is a partaker of the whole *blessing*, ver. 3, etc. *Hope* is added, ver. 18.—πάντας, *all*) The distinguishing characteristic

<sup>1</sup> Ἐν ᾧ, at the beginning of the ver., is not, as Engl. Vers. takes it, governed by ἠλπίκατε, *ye trusted*, understood from the previous ver., but by πιστεύσαντες below.—ED.

<sup>2</sup> Wahl, in his *Clavis*, takes περιποίησις passively, “res acquisita ; περιούσιος λαός, quem Deus hoc consilio elegit ut sit sibi proprius : populus Deo proprius : τοῦ λαοῦ, ὃν περιεποίησατο Θεός.” The full redemption of His purchased people.—ED.

of Christianity.<sup>1</sup> Paul often includes *all*; ch. iii. 8, 9, 18; iv. 6, 13; vi. 18, 24.

16. Οὐ παύομαι, *I do not cease*) Paul made mention of all the churches in his prayers; Col. i. 9.

17. Ἴνα, *that*) A subject of prayer for true Christians.—ὁ πατήρ τῆς δόξης, *the Father of glory*) That infinite glory, which shines in the face of Christ; nay, more, [the Father] of the glory, which is the Son of God Himself; by whom also the glorious inheritance will become ours, ver. 18.—Πνεῦμα σοφίας καὶ ἀποκαλύψεως, *the Spirit of wisdom and revelation*) The same Spirit, who is the Spirit of promise, is, in the progress of believers, also the Spirit of wisdom and revelation. *Wisdom works wisdom in us; revelation knowledge.*—ἐν, *in*) Construe with *may give.*—αὐτοῦ, *of Him*) God.

18. Περφωτισμένους, *enlightened*) The accusative absolute, as Acts xxvi. 3, when the eyes of your understanding (heart) shall have been enlightened. The article τοὺς, with ὀφθαλμοὺς, presupposes that the eyes are already present [inasmuch as being no longer in the darkness of unbelief]; and does not allow that they can be considered as about to be given now or hereafter, as if for the first time. But if ὀφθαλμοὺς were without the article, it might be taken in an abstract sense, and construed with *may give.*—τοὺς ὀφθαλμοὺς τῆς καρδίας, *the eyes of the heart*) Comp. iv. 18; Matt. xiii. 15. *The heart* is that by which we perceive matters so important, ch. iii. 17. So Theophilus speaks of the *ears of the heart*, l. i. to Autol. c. 3; add the note on Chrysost. de Sacerd., p. 429: and plainly *the eyes of the heart.* Smyrn. ep. concerning Polycarp, § 2. [καρδίας,<sup>2</sup> *a remarkable reading.*—Not. Crit.]—τίς—τίς—τί, *What—what—what* [ver. 19]) Comp. the following verse. Three remarkable points of time, in regard to the future, the present, comp. iii. 6, and the past.—τῆς κλήσεως αὐτοῦ, *of His calling*) The calling by which He called you. *In the saints* follows, as the apostle often names together the *called* and *saints*.

19. Τοὺς πιστεύοντας, *who believe*) Faith is therefore something living and efficacious.—τὴν ἐνέργειαν, *the working*) This is the

<sup>1</sup> Is implied, in its embracing *all* in love.—ED.

<sup>2</sup> Rec. Text, without any of the oldest authorities, reads *διανοίας*, *of the understanding.* But ABD(Δ)Gfg Vulg. read *καρδίας.*—ED.

action [the actual putting of the might into exercise].—τοῦ κράτους, of might) This is exhibited in the action [*i.e.* when the might is so put into actual exercise]: Job xxi. 23, מַחַד עֲצֻמָּה,<sup>1</sup> LXX. ἐν κράτει ἰσχύος αὐτοῦ, in the might of his power.—τῆς ἰσχύος, of power) This is the Divine power itself.

20. "Ἦν, which) viz. ἐνεργεῖαν, working; ἐνεργεῖν ἐνεργεῖαν, as ἀγαπήν ἀγάπην, ch. ii. 4.—ἐγείρας—καὶ ἐκάθισεν, having raised—He set Him) Often from the participle the sentence is turned to the indicative; ch. ii. 17; Col. i. 6; Rev. iii. 7.

21. Ὑπεράνω) A compound word. Christ not only takes the precedency, but is ruler above all.—ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως) 1 Cor. xv. 24, note.—καὶ κυριότητος) Col. i. 16.—καὶ παντὸς ὀνόματος, and every name) We know that the Emperor goes before all, although we cannot enumerate all the ministers of his court; so we know that Christ is placed above all, although we cannot name them all.—ἐν τῷ μέλλοντι) Αἰῶν, age, or the world [order of things], denotes here not time, but a system of things and operations revealed at its own proper time, and permanent. It is called *future*, not that it does not yet exist, but because it is not yet seen. *Authorities, powers, etc.*, are in the future [αἰῶν]; but yet they are named also in this world [αἰῶν]; but even those things also, which are not even named at the present time, but both in the name and in reality will be at length laid open to us in the future, are subject to Christ.

22. Πάντα ὑπέταξεν, hath put all things under His feet) 1 Cor. xv. 27.—ἔδωκε) gave. Not, however, that Christ was not formerly Head of the Church, ch. v. 25; John iii. 29.—ὑπὲρ πάντα, above [over] all things) The Church, as being above all things, above authorities, etc., the Head of which [ver. 10, ἀνακεφαλαιώσασθαι, together under one Head, etc.] is Christ, Col. ii. 10, may say, Christ is my Head: I am His body. The dative of advantage to the Church is in contradistinction to the over, or above [all things].

23. Τὸ πλήρωμα τοῦ τοῦ πάντα ἐν πᾶσι πληρουμένου, the fulness of Him, that filleth all in all) This is neither predicated of the Church, as most think, nor is it construed with gave, according

<sup>1</sup> Engl. Vers., "In his full strength;" and margin, "In his very perfection," or "in the strength of his perfection."—ED.



to the opinion of others ; but is put absolutely in the accusative, as τὸ μαρτύριον, *the testimony*, is construed in 1 Tim. ii. 6. For it is an Epiphonema,<sup>1</sup> put after those things which are spoken of at ver. 20, and by it the apostle implies, that there is in Christ the *fulness* of the Father, who fills all in all. See on the fulness of God, of Christ, and of the Spirit, ch. iii. 19, iv. 13, v. 18 ; likewise ch. iv. 10 ; John i. 14 ; on the fulness of the times, ch. i. 10. The glory of Divine *love* fills all things, and in Christ extends itself over all. The passage has an analogy to 1 Cor. xv. 28. What I have just now explained, the apostle means to say, vividly exhibits to us *the fulness*, etc., which, as mathematicians say, was the thing to be demonstrated [quod erat demonstrandum]. The whole of this (the whole of the preceding statements) may be reduced to [be brought under] this title or brief description, τὸ πλήρωμα . . . ἐν πᾶσι, *in all*) The neuter including the power of the masculine.—πληρουμένου, *i.e.* πληροῦτος. But the force of the Middle voice is stronger [than that of the active] in denoting the mutual relation of Him who fills, and of those who are filled.

## CHAPTER II.

1. Καὶ ὑμεῖς, *and you*) This is very closely connected with *He wrought* in ch. i. 20. *You* is construed with *hath quickened together* (συνεζωποίησεν), ver. 5.—ὑμεῖς ὄντας, *you when you were*) as there is found *when we were*, in ver. 5. The former word, in both cases respectively, is emphatic;<sup>2</sup> as Phil. ii. 7, note.—νεκροὺς, *dead*) What can be more wretched ?—τοῖς παραπτώμασι) Although the genuine ταῖς ἀμαρτίαις intervenes, we must refer to the παραπτώμασι the neuter οἷς, *in which*, ver. 3 : comp. [τοῖς διωγμοῖς, τοῖς ταθήμασιν] οἷα, οἷους [διωγμούς], 2 Tim. iii. 11, where the gender is in like manner twofold.—ταῖς ἀμαρτίαις, *in sins*) Refer to this word αἷς, *in which*, ver. 2. Αἱ ἀμαρτίαι, *sins*, are chiefly applied

<sup>1</sup> See App. An exclamation subjoined to the relation or proof of some important topic.

<sup>2</sup> In ver. 1, ὑμεῖς precedes ὄντας, and is therefore the emphatic word. In ver. 5, ὄντας precedes ἡμεῖς, and therefore the emphasis falls on the ὄντας.—  
ED.

to the Gentiles, who are ignorant of God: τὰ παραπτώματα, *trespasses*, to the Jews, who have the law,<sup>1</sup> and yet revolt from the light; ver. 5. Moreover the latter obeyed the *flesh*; the former, the *prince of the power of the air*; see following verses.

2. Κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου) Αἰὼν and κόσμος differ;<sup>2</sup> 1 Cor. ii. 6, 12, iii. 18, 19. The former regulates the latter, and in a manner gives it form: κόσμος is something more external; αἰὼν something more subtle and internal in its character. *Time* is spoken of not only physically, but also morally, there being included in its signification [in the notion of it] the character of the men who live in it; and so αἰὼν applies to a long series of times, in which one bad age follows another bad age; comp. Acts xiv. 16; 1 Pet. i. 18.—κατὰ τὸν ἄρχοντα, *according to the prince*) Thus the fact becomes more expressly represented and realized. All men are sensible of the existence of the *world*; but they are not aware that this *prince* lurks beneath it; ch. vi. 11, 12: comp. John xii. 31.—τῆς ἐξουσίας τοῦ ἀέρος, *of the power of the air*) This power is widely diffused and penetrating: comp. Job i. 15, etc.; but yet it does not reach [it is beneath] the sphere of believers, ver. 6; 1 John v. 18. See Buxt. Dict. Rabb., col. 1495. Even the celestial orbs themselves are various. Christ however is superior to Satan, although the latter also holds himself [keeps a position] in heavenly places; Eph. vi. 12 [ἐν τοῖς ἐπουρανίοις, *in the heavenlies*, Engl. Vers., *in high places*].—τοῦ πνεύματος, *the spirit*) In apposition to τῆς ἐξουσίας, τοῦ πνεύματος. Here the prince himself is not called a spirit; but the spirit in this passage is that internal principle, from which the actions of unbelievers flow, and is opposed to the spirit of the believing sons of God: comp. Luke iv. 33.—νῦν, *now*) *in the present day*; or rather, [that] *now most of all*; for he does not say, *still*, or *as yet*, but *now*. Those who despise the Gospel through *disbelief*, remain the slaves of that spirit, and are more and more captivated by him. Express mention of Satan is principally made in the description of the state of the Gentiles;

<sup>1</sup> παραπτωμα, from παραπίπτω, *I fall away* from the law, *I transgress*. For "sin is the transgression of the law."—ED.

<sup>2</sup> See note, Eph. vi. 12. Κόσμος is the world, *mundus*, in its wide extension; Αἰὼν the age, *saeculum*, the present world, in its distinguishing character, its course, and the estimate to be formed of it.—ED.

Acts xxvi. 18.—*ἐν τοῖς υἱοῖς τῆς ἀπειθείας*, in the children of disobedience or disbelief) Disobedience, or disbelief, in regard to the Gospel, shows of itself how powerful that *spirit* is. Akin to this is the phrase, *children of wrath*, ver. 3. Wrath abides upon *unbelievers*, John iii. 36.

3. Καὶ ἡμεῖς) *we also*, viz. Jews. In the last times of the Old Testament sin had greatly prevailed, even among the Jews, in order that grace might more abound; Rom. v. 6, 20; Tit. iii. 3; Luke i. 17, 79; Matt. iv. 16.—*ἀνεστράφημεν*, *we were conversant* [*had our conversation or way of life*]) This is somewhat more specious<sup>1</sup> [outwardly decorous] than *to walk*, ver. 2. *τῆς σαρκός*, of the flesh) without the Spirit of God.—*τῆς σαρκός καὶ τῶν διανοῶν*, of the flesh and of the thoughts) *The thoughts* imply the more subtle and practised purpose of sinning; the *flesh* rushes on with a blind impetuosity [impulse].—*φύσει*, *by nature*) *Nature* denotes the state of man without the grace of God in Christ. We owe this to *our nature* [*although we have been Jews*, Isa. i. 13.—V. g.], that we are the *children of wrath*.—*ἐργῆς*, of wrath) whilst we all the time thought that we were the children of God. The antithesis is in ver. 4.—*οἱ λοιποὶ*) 1 Thess. iv. 13: *the others*, who do not believe, or at least not yet.

4. Πλοῦσιος, rich) “over all,” Rom. x. 12.—*ἔλξει—ἀγάπην*, in *mercy—love*) *Mercy* takes away misery; *love* confers salvation.

5. Καὶ, even) This is connected with *you, when you were*, ver. 1.—*ἡμᾶς*, us) both, Jews and Gentiles.—*συνέζωοποίησε τῷ Χριστῷ· χάριτί ἐστε σεσωσμένοι*, *hath quickened together with Christ; by grace ye are saved*) Quickening precedes the “raising up” [ver. 6], and ch. i. 20; the raising up presupposes life. We were made alive at the time when Christ was made alive; comp. 2 Cor. v. 15, concerning the death of Christ, and so of the other steps. But when *faith* is received, all those things are applied to man by God, and they are considered as ratified by man. The apostle, enumerating this very order of salvation, shows that *grace* is the beginning and the end [proram et puppim] in this and in the eighth verse, and sometimes he uses indiscriminately the first and second person, on account of the equal footing of

<sup>1</sup> The Gentiles (*ye*) openly *walked* in sins. The Jews (*we also*), in the *way of life and inward character*, though not openly walking in the grosser sins of the former, were essentially like them in living to the flesh.—ED.

the Jews and Gentiles.—*τῷ Χριστῷ, together with Christ*) Hence He is the fountain-head, ver. 6-10.

6. *Συνεκάθισεν, made us sit together*) Believers are already spiritually raised; they will be raised in the body; and to each of the two resurrections the sitting in heavenly places corresponds. They are not, indeed, present in heaven in the body, but they are so in point of right, and virtually in the spirit, and they have individually a seat expressly assigned to them, which is to be taken possession of at the proper time. They are for a while hidden in God; Col. iii. 3.—*ἐν τοῖς ἐπουρανίοις, in the heavens*) He does not say, *on the right hand*. To Christ this is left as His own peculiar pre-eminence [prerogative].—*Χριστῷ Ἰησοῦ, in Christ Jesus*) In this sublime discourse, especially, Paul calls Him *Christ Jesus*; oftener on other occasions, *Jesus Christ*.

7. *Ἐν τοῖς αἰῶσι τοῖς ἐπερχομένοις, in the ages to come*) The plural, in opposition to the one *bad age* [*τὸν αἰῶνα τοῦτου κόσμου*], ver. 2, which *blessed ages* effectually succeed [upon which the *blessed ages* come unexpectedly with power]. This expression is in accordance with Paul's idea regarding the last day, the approach of which he believed not to be immediate [2 Thess. ii. 2].—*ὑπερβάλλοντα, the exceeding*) Rom. v. 20.

8. *Τῇ—χάριτι τῇ* has a relative meaning, in reference to ver. 5, *χάριτι—γὰρ, for*) He does not say, *therefore*, but *for*, because he concludes [infers] from the effect to the *cause*.—*διὰ τῆς πίστεως, by faith*) which arises from the resurrection of Christ, chap. i. 19,<sup>1</sup> [*whence it is not at all mentioned in ver. 5, but for the first time in ver. 8. See Col. ii. 12.—V. g.*] The antithesis is, *not of works*; an antithesis of the same kind as that between *grace* and *boasting* [*lest any man should boast*].—*καὶ τοῦτο*) and *this*, namely, *believing, or faith*, is not of yourselves. The antithesis is: *this is the gift of God* alone.

10. *Ἀυτοῦ, of Him*) of *God*.—*γὰρ, for*) He proves, that salvation is by faith, not of works, and that faith itself is entirely of the gift of God.—*ποίημα, workmanship*) The word rarely occurs in this sense, and its force is increased by the

<sup>1</sup> Which passage implies, not merely that faith believes in Christ's resurrection, but that also it is the same Spirit, which raised Jesus, which raises the spiritually dead and creates in them faith. Comp. "the power of the resurrection," Phil. iii. 10.—ED.

κτισθέντες, *created*; comp. ver. 15, ["to make," or "*create*, in Himself of twain one new man"], made spiritually out of nothing. We are elsewhere said *to be regenerated*. Nothing produces nothing. Believers of *after ages* are not only עם נולד, *a people born*, Ps. xxii. 32 (31), but also נברא, *a people created*, cii. 19 (18).—ἐπι) for the sake of good works; so that thenceforth at last we should devote ourselves to them.<sup>1</sup> On that ground, Paul never calls the works of the law *good*.—οἷς) οἷς—ἐν αὐτοῖς, אשר בהם, for ἐν οἷς, *in which*.—προητοίμασεν) The πρὸ ascribes the whole matter to God. ἠτοίμασεν is used as a neuter verb with great force, LXX., 2 Chron. i. 4, ὅτι ἠτοίμασεν αὐτῇ Δαυὶδ, *because David made preparation for it*. So ὥστε ἠτοίμασας αὐτῷ, *so as to make ready for Him*, Luke ix. 52. *God hath so prepared*.<sup>2</sup> [*Grace, therefore, with (as well as) salvation, precedes works*.—V. g.]—περιπατήσωμεν, *that we should walk*) not, *that we should be saved, or, we should live*.

11. Μνημονεύετε, *remember*) Such remembrance sharpens gratitude and strengthens faith, ver. 19.—τὰ ἔθνη) הגוים, *the Gentiles*. ἐν σαρκί, *in the flesh*) Paul purposely joins this expression with *Gentiles*, for the Jews simply called the *Gentiles the uncircumcision*, not *the uncircumcision in the flesh*.—οἱ λεγόμενοι ἀκροβυστία, *who are called uncircumcision*) intended as a great insult to you. The word *called*, masc. and neut. (λεγόμενοι, λεγομένης), applied to the uncircumcision and the circumcision, shows that these words are no longer in use, since the distinction is taken away.—λεγομένης, *called*) This word is construed with *the circumcision*, apart from the epithet, *in the flesh made by hands*.<sup>3</sup> And the *circumcision* is used in the concrete for the people circumcised; *in the flesh made by hands*, in the abstract.

12. Ὅτι, *that*) On this word, *you were* [ver. 12], and *you are made* [ver. 13], depend; but the particle is repeated from ver. 11.—χωρίς, *without*) The antithesis is *in Christ*, ver. 13. Their

<sup>1</sup> Postea demum, *i.e.* *After* we have been created anew in Christ, and not till then.—ED.

<sup>2</sup> Thus Beng. does not take προητοίμασεν actively and governing α, implied in οἷς (attracted to ἔργοις): but intransitively, "Created unto good works, in which (οἷς—ἐν αὐτοῖς) God hath so prepared and ordered the matter, that we should walk."—ED.

<sup>3</sup> *i.e.* λεγομένης does not apply to these last words.—ED.

misery is detailed under these three heads: *without, and strangers*—*and without God* [ἄθεοι, *atheists*]: you were without Christ, without the Holy Spirit, without God; comp. ver. 18 and the following verses; ch. iii. 6, iv. 4, 5, notes.—χωρὶς Χριστοῦ, *without Christ*) He proves this in the following clause, *being alienated from* (ἀπηλλοτριωμένοι); nor does he say, *aliens* (ἀλλότριοι):<sup>1</sup> comp. note at iv. 18.—τῆς πολιτείας τοῦ Ἰσραὴλ, *from the polity of Israel*) The whole commonwealth of Israel had respect to Christ.—καὶ ξένοι, *and strangers*) destitute of share in.—τῶν διαθηκῶν τῆς ἐπαγγελίας, *the covenants of promise*) God, the gift of Christ being presupposed, had above all promised the Holy Spirit; i. 13; Gal. iii. 14, note; Luke xxiv. 49; Acts ii.; and *the covenants* had been subservient to that promise, Rom. ix. 4. This clause is proved by the following, *having no hope*; for if they had had a promise, they would have had the hope corresponding to it; but they had no hope; and therefore they had not even a promise.—ἄθεοι, *atheists*) They had not come to the fixed opinion, that there were no gods; for they had even Diana and Jupiter, Acts xix. 35: but, so far were they from having the true God, 1 Thess. iv. 5, they were even ignorant of Him, who He was. He says first, *you were out of* [without] *Christ*; afterwards he infers, *you were without God*.—ἐν τῷ κόσμῳ, *in the world*) Paul proves the latter also, that they were *without God*; and he does so on the ground, that they wandered in the world, which is wide (2 Cor. i. 12), and vain (Luke xii. 30; John i. 10, at the end), serving the creatures, enjoying the things, that perish, removed *far off* [from God].

13. Μακρὰν) *far off* from the people of God, and from God, ver. 17, note.—αἱματι, *by the blood*) ch. i. 7.

14. Αὐτὸς) *He*.<sup>2</sup> We have here Emphasis.<sup>3</sup>—ἡ εἰρήνη) *peace*, not merely, *the peace-maker*; for at the cost of *Himself* He procured peace, and He Himself is the bond of *both* (Israel and the Gentiles).—ὁ) Apposition: *Peace; He who hath made*, etc. A remarkable saying, ver. 14–18. He imitates poetry [canticum, *a song of joy*] by the very tenor of the words, and almost

<sup>1</sup> Engl. Vers. loses this point by its rendering, *aliens from*.—ED.

<sup>2</sup> He alone and pre-eminently.—ED.

<sup>3</sup> See App. An addition to the ordinary meaning of a word, with the power of increasing its force on either side.

by the rhythm.—We have a description—(α.) the union of the Gentiles with Israel, ver. 14, 15; and then (β.) the union of the Gentiles and Israel, as now one man, with God, ver. 15, middle of verse—ver. 18. The description of each is subdivided into two parts, so that the first may correspond to the first, concerning the *enmity that has been taken away*; the second to the second, concerning *the ordinances of the Gospel*.—τὰ ἀμφοτέρα, *both*) The neuter for the masculine, ver. 18 [οἱ ἀμφοτέροι], properly, because ἐν, *one* [neuter], follows.—μεσότοιχον τοῦ φραγμοῦ, *the partition wall of the fence* [*the middle wall of partition*]) It is called τοῦχος, *a wall*, because the separating space between [Jews and Gentiles] was very strongly fortified; φραγμός, *a fence*, because it is easily removed at the proper time. The *partition wall* separates houses; the *fence* separates tracks of land; comp. ver. 19.<sup>1</sup> Therefore the distinction between circumcision and uncircumcision is hinted at. The very structure of the temple of Jerusalem was in conformity with it. The *wall* and the *fence* prevent an entrance; and the Gentiles were prevented from entering, inasmuch as they were not permitted to approach so near as the Israelites, even as those who were in the humblest rank.—λύσας, *who hath broken down*) *Who hath broken down—who hath abolished*, and not being repeated, very closely cohere. This short clause, *and hath broken down*, is explained in ver. 15, in the first half of the verse; *He hath abolished the enmity in His flesh*; comp. ver. 16, at the end. *The law of commandments*, which was properly adapted to the Israelites, *He hath abolished*, in the universal *ordinances of grace*;<sup>2</sup> comp. ver. 17, at the beginning of the verse.

15. Τὴν ἔχθραν, *enmity*) The Jews held the Gentiles in abomination; the Gentiles treated the Jews with scorn on account of circumcision, the Sabbath, etc.—ἐν τῇ σαρκὶ αὐτοῦ, *in His flesh*) So, *in one body*, ver. 16, [*i.e. by His suffering and death*.—V. g.]—τὸν νόμον τῶν ἐντολῶν) *the law of commandments*, viz. ceremonial.—ἐν δόγμασι, *in ordinances, in decrees*) belonging to

<sup>1</sup> Where ξένοι refers to the separation of *countries* by the *fence*, φραγμός: παροικοὶ to the separation of *houses* by the μεσότοιχος, or *partition wall*; to which are opposed respectively συμπολιταὶ and οἰκίαι.—ED.

<sup>2</sup> But Engl. Vers. takes ἐν δόγμασιν with τῶν ἐντολῶν, “the law of commandments contained in ordinances.”—ED.

the Gospel, by which mercy was set forth to all, Col. ii. 14, note. [See the same words with the very same meaning, Acts xvi. 4, xv. 28.—V. g.]—καταργήσας, *having abolished*) Each ἐν [ἐν δόγμασιν and ἐν τῇ σαρκί] is construed, as we have already intimated, with this participle. Christ abolished, by His *flesh*, the *enmity*; [He abolished] the *law of commandments* by spreading over the whole world the *ordinances* of the Gospel. But if the expression, *in ordinances*, belonged to ἐντολῶν, *of commandments*, the expression, *in His flesh*, would not have been placed before, but after it. It is written, as it were, in the style of a lapidary [stilo lapidari].<sup>1</sup>

τὴν ἔχθραν, <i>the enmity,</i>	ἐν τῇ σαρκί αὐτοῦ, <i>in his flesh ;</i>
τὸν νόμον τῶν ἐντολῶν, <i>the law of</i>	ἐν δόγμασιν, <i>in ordinances,</i>
<i>commandments,</i>	
καταργήσας, <i>having abolished.</i>	

—τοὺς δύο, *the two*) He elegantly omits *men*; for formerly they had scarcely maintained the name of men. *The two*, who were Jew and Greek.—καινὸν, *new*) by taking away the oldness of the letter.—ποιῶν, *making*) The participle *making* depends on the verb, *might create* (κτίσει); and *having slain* depends on *might reconcile*: each of them has the power of explaining, which is derived from what immediately precedes.—εἰρήνην, *peace*) This peace-making precedes its publication, ver. 17.

16. Ἐν ἐνὶ σώματι, *in one body*) fixed to the cross. To this is to be referred *in (by) one spirit*, ver. 18; comp. iv. 4.—ἀποκτείνας τὴν ἔχθραν, *having slain the enmity*) By His death, He slew the enmity against God Himself.—ἐν αὐτῷ) *in Him*, viz. in His body.<sup>2</sup> Comp. what goes before.

17. Ἐλθὼν, *having come*) from death, from His descent into hell, and from His resurrection, He, Himself a joyful conqueror, *spontaneously*<sup>3</sup> preached. A remarkable expression; 2 Tim. i. 10; John xiv. 18.—ἐὺηγγελίσατο, *preached*) The verb for the

<sup>1</sup> The arrangement being such that the alternate pieces of stone match.—ED.

<sup>2</sup> Engl. Vers. has *thereby*, seemingly referring to *the cross*; “by it.” But ver. 15, “Having abolished the enmity *in His flesh*,” shows Bengel’s view to be correct.—ED.

<sup>3</sup> Implied in ἐλθὼν.—ED.



participle; comp. ποιήσας, ver. 14. He announced *peace* with His own mouth to the apostles, Luke xxiv. 36; John xx. 19, 21, 26; and by them to others.—εἰρήνην ὑμῖν τοῖς μακρὰν, κ.τ.λ.) Acts ii. 39, note.—καὶ τοῖς) There is great elegance in mentioning εἰρήνην, peace, only once in this passage. The peace of both is undivided.

18. "Ὅτι, because)—Πρὸς τὸν Πατέρα) to the Father, as to [our] Father. In this verse mention is made of Christ, of the Spirit, of the Father, in the same order in which Christ, the Spirit of promise, and God, are referred to at ver. 12; [comp. ch. i. 3, 5]. In a different order [the Three Divine Persons are mentioned] in Rev. i. 4, 5.

19. Οὐκέτι, no longer) Antithetic to their former state.—ξένοι, strangers) Its opposite is *citizens*, a metaphor derived from a city or state.—πάρικοι, foreigners [‘inquilini,’ sojourners in the city, from a foreign state]) Its opposite is, *domestics* [home-born members of the household]: the metaphor is taken from a house.—τῶν ἁγίων, of the saints) [the holy commonwealth] of Israel, ver. 12; comp. iii. 18.—τοῦ Θεοῦ, of God) Again the Holy Trinity is indicated, ver. 19 [God], 20 [Jesus Christ], 22 [the Spirit].

20. Ἐποικοδομηθέντες, built upon) A phrase frequent with Paul, writing to the Ephesians, iii. 18, (comp. Acts xx. 32); and to Timothy, bishop of Ephesus, a metaphor taken from architecture; 1 Tim. iii. 15; 2 Tim. ii. 19.—ἐπὶ τῷ θεμελίῳ, on the foundation) As the foundation supports the whole building, so the testimony of the apostles and prophets is the substruction or support of the faith of all believers; by them the foundation was laid; Christ Jesus is here said to be *the head of the corner*. The same Person is spoken of as the very foundation, 1 Cor. iii. 11.—καὶ προφητῶν, and prophets) Prophets of the New Testament, who are next to the apostles; iv. 11, iii. 5.—ὄντος ἀρογωνιαίου αὐτοῦ, being chief corner stone of it) Paul briefly indicates the passage in Isaiah xxviii. 16, as very well known; comp. 1 Pet. ii. 6, note. Christ Jesus is the *chief corner stone of the foundation*. The participle ὄντος, at the beginning of this clause, is strongly demonstrative in the present tense. The pronoun αὐτοῦ is to be referred to θεμελίῳ;<sup>1</sup> for if it were con-

<sup>1</sup> But Engl. Vers. takes it, *Jesus Christ Himself*. Beng. renders it, "Jesus Christ being the chief corner-stone of it," viz. of the foundation.—ED

strued with Χριστοῦ, it would be in this form : αὐτοῦ ΤΟΥ<sup>1</sup> Χριστοῦ Ἰησοῦ, as we read αὐτὸς ὁ Ἰωάννης, κ.τ.λ., with the article,<sup>2</sup> Matt. iii. 4; Mark vi. 17; Luke iii. 23, xxiv. 15, 36; John ii. 24, iv. 44; 2 Cor. xi. 14.

21. Ἐν ᾧ, *in whom*) In Christ. This, by Anaphora [repetition to mark beginnings], is repeated in the following verse.—συναρμολογουμένη αὐξῆι, *fitly framed together, groweth*) Words that have relation to a living mass, ch. iii. 18, note; and 1 Pet. ii. 5. So συναρμολογούμενον, *fitly joined together*, ch. iv. 16.<sup>3</sup> So the *branch* and the *house* are combined, Zech. vi. 12.—ναὸν, *a temple*) It is a house, and that too a holy house, to which the temple of Diana of Ephesus must yield.—ἅγιον, *holy*) *i.e. of God*, ver 22 [which answers to ἅγιον, ver. 21].—ἐν Κυρίῳ, *in the Lord*) in Christ. To this expression [ver. 21], the words, [*through or*] *in the Spirit*, correspond in ver. 22. So also ch. iii. 17, 16.

### CHAPTER III.

1. Τοῦτου χάριν) *for this cause*. This subject is resumed at ver. 14. [*Such is the rich abundance of the apostolic spirit*.—V. g.]—ὁ δέσμιος) The ambassador, and he too bound [*a prisoner*].—ὑπὲρ ὑμῶν, *for you*) The persecutors were incensed against Paul's zeal in behalf of the Gentiles, so that they imprisoned him; and his very bonds were profitable to the Gentiles, ver. 13; 2 Tim. ii. 10.—τῶν ἐθνῶν, *for the Gentiles*) This is explained in the following verses.

2. Ἐγγε ἠκούσατε, *since*<sup>4</sup> *indeed ye have heard*) The things which

<sup>1</sup> Whether the reading Χριστοῦ Ἰησοῦ or Ἰησοῦ Χριστοῦ should be preferred is left doubtful on the marg. of both Ed. The Germ. Vers. separates Ἰησοῦ by a parenthesis.—E. B.

<sup>2</sup> AB Vulg. Memph. Orig. read the order Χριστοῦ Ἰησοῦ. But D(Δ)Gg and Rec. Text have Ἰησοῦ Χριστοῦ. (Acc. to Lachm., C supports the former order. Acc. to Tischend., C supports the latter.)—Ed.

<sup>3</sup> It occurs nowhere else in New Test. The two images here are combined of a *building* and of a *living growing organism*.—Ed.

<sup>4</sup> Or *if*: but the Indic. favours *since*.—Ed.

they had heard concerning Paul (comp. note on i. 1<sup>1</sup>) were a testimony that he, ver. 1, spoke the truth concerning himself.

3. Κατὰ ἀποκαλύψιν, *by revelation*) Gal. i. 12; Acts ix. 3, 4.—ἐγνώρισέ μοι, *made known to me*) God, by His grace.—τὸ μυστήριον, *the mystery*) of Christ; see the following verses.—προέγραψα ἐν ὀλίγῳ) *I wrote before in a few words*. He refers to i. 9, 10, and he repeats the words from that passage here.

4. Πρὸς ἰ, *whereby*) This expression is not exclusively to be referred to *in a few words*, but to the whole thought; and πρὸς marks the analogy, *according to* [*“from which ye may understand”*]: as in the common saying, *the size of the lion may be inferred from the size of his claw.*<sup>2</sup> *From what I have written above, you may, etc.*—δύνασθε, *you may*) The word is modestly and ingenuously used.—ἀναγινώσκοντες, *when you read*) This book is very sublime, and yet it is put into the hands of all to be read.—νοῆσαι τὴν σύνεσίν μου, *understand my knowledge* [*perceive my understanding in*]) and therefore profit by me. Paul wrote with greater plainness and sublimity in this epistle, than he had formerly done in any other.

5. ὅ, *which*) This refers to ver. 3, as the repetition of the verb γνωρίζω, *I make known*, indicates.—ἑτέροις γενεαῖς, *in other ages*) Time in the ablative, as Acts xiii. 36.—οὐκ ἐγνώρισθη, *was not made known*) He does not say οὐκ ἀπεκαλύφθη, *was not revealed*. Making known by *revelation* (ver. 3) is the source of making known by preaching. *Revelation* is somewhat more special; *making known* is done in the hearing of others also: *revelation* is only made to the prophets.—τοῖς υἱοῖς τῶν ἀνθρώπων, *to the sons of men*) A very wide appellation, expressing the cause of ignorance, natural descent, to which the *Spirit* is opposed; comp. Matt. xvi. 17. He speaks of their former state in the idiom of the Hebrew language. Moreover, the antithesis of the *apostles and prophets of the New Testament* to the sons of men leads to the conclusion, that by this appellation the ancient *prophets* are prin-

<sup>1</sup> Viz. They had heard of his bonds, and of his being persecuted by the Jews for his preaching to the Gentiles. This hearing was not restricted to the Ephesians; but applies to all, to whom, in the different churches, this encyclical letter was to be carried by Tychicus.—Ed.

<sup>2</sup> Joh. Michaelis quotes a similar phrase from Thucydides: πρὸς τὰς ἐπιστολάς ὑπόπτενον, *they suspected him by reason of his letters*.—E. B.

cipally intended; for example, Ezekiel, who is often called  $\text{בן אדם}$ , *son of man*, and has copiously described the city and house of God, as Paul does in this place.— $\text{ἐν Πνεύματι}$ , *in the Spirit*) the gift of whom was reserved for the New Testament, with a view to the glorifying of Christ.

6.  $\text{Εἶναι}$ ) *that the Gentiles are; and that they should be.*— $\text{συγκληρονόμα}$ , *fellow-heirs*) in the inheritance of God.— $\text{σὺσσωμα}$ , *of the same body*) under the head *Christ*.— $\text{συμμέτοχα τῆς ἐπαγγελίας}$ , *fellow partakers of His promise*) in the communion of the *Holy Spirit*. The same  $\text{μετοχή}$ , *participation*, is mentioned Heb. vi. 4; the same *promise*, ch. i. 13 [“that Holy Spirit of promise”]: comp. on the Trinity, ch. iv. 4, 5, 6, 18, 21, 30; v. 1, 2, 18; 2 Cor. xiii. 14.— $\text{ἐν τῷ Χριστῷ}$ , *in Christ*) Construe with, *should be*.<sup>1</sup>

7.  $\text{ὧς}$ , *of which*) viz. *the Gospel*.— $\text{κατὰ τὴν ἐνέργειαν}$ , *according to the working*) ver. 20; ch. i. 19.

8.  $\text{τῷ ἐλαχιστοτέρῳ}$ , *less than the least*) The idea of the name *Paul*,<sup>2</sup> increased by a comparative which rises higher than even the superlative; whereby it is implied that he scarcely reckons himself among the saints. This is modestly and very elegantly expressed.— $\text{τῶν ἁγίων}$ , *of the saints*) *The saints* here are opposed to the Gentiles; comp. the note on Acts xx. 32.— $\text{ἀνεξιχνίαστον}$ , *unsearchable* [*never capable of being fully traced out*] ver. 18, 19. There is a similar epithet found at ver. 10, *manifest*.— $\text{πλοῦτον}$ , *riches*) Here heavenly riches are commended; presently after, *wisdom*, ver. 10.

9.  $\text{Φωτίσαι}$ ) *to make see, to show*; comp. Col. i. 28. For  $\text{πρὸς}$ , LXX.  $\text{φωτίζει}$ , 2 Kings xii. 3, and in other places.— $\text{τις ἡ οἰκονομία}$ , *what is the dispensation*) Col. i. 25, 26. [*The reading οἰκονομία is acknowledged by the most earnest defenders of the more received readings*.<sup>3</sup>—Not. Crit.]— $\text{ἐν τῷ Θεῷ}$ , *in God*) An antithesis to creatures, even the most excellent, ver. 10.— $\text{τῷ τὰ πάντα κτίσαντι}$ ,

<sup>1</sup> But Engl. V. connects thus: “His promise in Christ.”—ED.

<sup>2</sup> Paulus seems to be derived by Beng. from *paulus*, a diminution of *paucus*, *little*. This would give point to the  $\text{ἐλαχιστοτέρῳ}$ ; not only *paulus*, *little*, but *less than the least*; but the Roman name, Paulus, probably had no connection with the adj. *paulus*. Cruden makes *Paul* Hebrew = a *worker*: as his former name *Saul* = a *sepulchre*, or *destroyer*.—ED.

<sup>3</sup> Rec. Text has  $\text{κοινωνία}$ , with hardly any authority. So Engl. V. *the fellowship*. But ABCD(Δ)G fg Vulg. Hilary 54, read  $\text{οἰκονομία}$ .—ED.

who created all things) The creation of all things is the foundation of all the rest of the economy, most freely dispensed, according to the universal power of God. The expression, *all things*, includes τὰς ἀρχαίς, κ.τ.λ., *principalities*, etc.

10. Νῦν) *now*, first: comp. ver. 5.—ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις, *to the principalities and powers*) good, or even bad; but in a different way to the one, as compared with the other.—διὰ, *by*) from those things which happen to the Church; for it (the Church) is the theatre in which the Divine works are displayed. Comp. 1 Cor. iv. 9.—πολυποίκιλος) Syr. Vers. renders it, *full of varieties*.—σοφία, *wisdom*) The angels are particularly conversant about this object.

11. Πρότεσιν τῶν αἰώνων, *the purpose of the ages* [*eternal purpose*]) concerning the ages, and before the ages, 2 Tim. i. 9.—ἣν, *which*) This refers to πρότεσιν, *purpose*.—ἡμῶν, *our, of us*) viz. believers, who are the Church.

12. Τὴν παρρησίαν, *liberty*) of the mouth, in praying.—τὴν προσαγωγὴν ἐν πεποιθήσει, *access, admission in confidence*) in reality and with the heart.

13. Αἰτοῦμαι) *I desire*,<sup>1</sup> *ask* God: comp. ver. 20, 12. So, *asking* absolutely, Col. i. 9 [“We do not cease desiring (αἰτούμενοι) for you:” viz. desiring *God*].—μὴ ἐκκαεῖν, *not to faint*) that I may not prove wanting [that there be no defect on my part], but that I may speak boldly and allure many. The infinitive referring to the same person as the finite verb *I ask*.<sup>2</sup>—θλίψεισί μου ὑπὲρ ὑμῶν, *in my afflictions for you*) ver. 1.—δόξα) [your] *glory* spiritual; inasmuch as your faith is assisted thereby [1 Cor. iv. 10].

14. Κάμπτω τὰ γόνατά μου, *I bend my knees*) If Paul had been present, he would have bent his knees with a breast kindling into a glow of devotion. Acts xx. 36.—πατέρα) Its conjugate is πατριά.

15. Ἐξ οὗ) of *Whom*, viz. the Father of Jesus Christ. The foundation of all sonship is in Jesus Christ.—πᾶσα) *the whole*, of

<sup>1</sup> Not, “I desire you not to faint,” etc.; but, “I ask of God that I may not faint.”—ED.

<sup>2</sup> If the Engl. V. were right, “I desire that ye faint not,” there would have been ὑμᾶς expressed: but as it is not, the nom. of the finite verb is naturally the subject of the infin. which follows.—ED.

angels, of Jews, of other men.—πατριὰ) *family*, depending on Him as the [its] Father. Comp. πατριὰ, Luke ii. 4; Acts iii. 25.—ὀνομάζονται, *is named*) In the passive or middle voice. They are called the sons of God by God Himself, and delight in this name, Isa. xlv. 5, comp. *I will call*, Rom. ix. 25, 26.

16. Δυνάμει, *with might*) This accords with the mention of the *Spirit*.—εἰς τὸν ἕσω ἄνθρωπον, *in the inner man*) *The inner man* is the man himself with all his faculties, considered as to the things within, ch. iv. 22, 24; 1 Pet. iii. 4. The inner man is to the Spirit of God what the hearts of the saints are to Christ, ver. 17. The inner man is mostly taken in a good sense; because with the wicked all things are in full harmony with wickedness, and there is no need of limitation or distinction.<sup>1</sup> The Scripture has regard chiefly to things internal. The Chiasmus must be noticed: in the first sentence we have, *that He would grant to you*; in the second, *to dwell*; in the third, *in love—that you may be able*: in the fourth, *that you might be filled*. The third relates to the second, the fourth to the first. In the first and fourth *God* is mentioned; in the second and third, *Christ*. If we suppose a colon placed after ἄνθρωπον and after Χριστοῦ, the matter will be clear.

17. Κατοικῆσει) *that Christ may dwell* for ever. It is without any connecting particle [Asyndeton]. Where the Spirit of God is, there also is Christ.

18. Ἐν ἀγάπῃ, *in love*) of Christ: ver. 19, note.—ἑρριζωμένοι καὶ θεμελιωμένοι, *rooted and founded [grounded]*) The root is, of a tree—the *foundation*, of a house. A Syllepsis<sup>2</sup> precedes, which

<sup>1</sup> *i.e.* Both the inward and outward man are all of one kind in the bad, viz. they are all alike bad. Whereas in the godly there is a distinction between the inward new nature and the old nature, which, though still in them, is, as it were, something foreign and external to them, and no longer constituting their true and inner self.—Ed.

<sup>2</sup> A syllepsis is when the regular syntax of the parts of the sentence is set aside, so that more regard in the construction is paid to the sense, in the mind of the writer, than to the words and their connection. As here the nom. ἑρριζωμένοι is put as if the sentence were, “*that you may have Christ dwelling in your heart, etc., you being rooted*,” etc. As the sentence stands, syntax would require ἑρριζωμένων to agree with ὑμῶν. I think there is attraction exercised by the ἐξισχύσητε, as if ἑρριζ. were agreeing with its subject.—Ed.

must thus be explained: that you may have Christ dwelling in you, *being rooted*, comp. Col. ii. 2, note; unless the Nominative rather agrees with *you may be able*,<sup>1</sup> as the ardour of Paul was eagerly intent on what follows. So, in the middle of the sentence, *if* and *how* are placed, 1 Cor. xi. 14, 15, xiv. 7, 16; and *ἵνα* itself, *that*, 1 Cor. xiv. 12;<sup>2</sup> 2 Cor. ii. 4; but the words which precede these particles render the earnest striving [of his prayers] very emphatic.—ἐξισχύσητε) *you may be able*: even still further.—καταλαβέσθαι) *to attain*, to comprehend.—τί τὸ πλάτος καὶ μήκος καὶ βάθος καὶ ὕψος, *what is the breadth and length and depth and height*) These dimensions of the spiritual temple refer to the *fulness of God*, ver. 19, to which the Church according to its capacity ought to correspond; comp. ch. iv. 10, 13, concerning Christ. For the *breadth* of the fulness and of the love of Christ is signified, and that too in respect of all men and all peoples; and its *length*, extending through all ages, ver. 21: as also its *depth*, which no creature can fathom; and its *height*, iv. 8, such as no enemy can reach. Comp. Ps. cxvii. In regard to this breadth, length, depth, height, all which are one magnitude, there is nothing broad, long, deep, high in any creature. By Chiasmus the order of the ideas is, *love* [ver. 17], *breadth* [*length, depth, height*, ver. 18]: [then in ver. 19] *love, fulness*; of these four, the third corresponds to the first, therefore the second to the fourth. In ver. 19 the *love* is at length expressly mentioned; but in ver. 18 *the fulness of God in itself*; but this very fulness is also tinctured with *love*.

19. Γινῶναι τε τὴν ὑπερβάλλουσαν τῆς γνώσεως, κ.τ.λ., *and to know what passes knowledge, etc.*) This clause also depends on *that you may be able*. This is a very charming correction of himself, so to speak;<sup>3</sup> he had said, *to know*: he immediately denies that our knowledge can be considered adequate; we know only this, that love is more abundantly rich than our knowledge. The love of Christ to us always exceeds our knowledge; and so in ver. 20

<sup>1</sup> The margin of both Ed. favours this connection of the words, and the Germ. Vers. agrees with it.—E. B.

<sup>2</sup> Οἰκοδομὴν ζητεῖτε ἵνα περισσεύητε, for ζητ. ἵνα περισσ. ἐν οἰκοδομῇ. So here ἐρριζωμένοι ἵνα ἐξισχύσητε, for ἵνα ἐρριζωμένοι ἐξισχ.—ED.

<sup>3</sup> See App. When we take away what has been said, and put in something better or more important: 'correctio.'

the power of God exceeds our knowledge.—*ἵνα, that*) without a conjunction; comp. *ἵνα, that*, ver. 18. Spiritual knowledge and fulness are joined together.—*εἰς, unto*<sup>1</sup>) This is the goal.

20. Ὑπὲρ πάντα) πάντα is governed by ποιῆσαι, whence ὑπὲρ is put adverbially, as presently after ὑπερεκπερισσοῦ, and ὑπερλίαν, 2 Cor. xi. 5; ὑπὲρ may however be construed with πάντα: comp. ch. i. 22, where ὑπὲρ πάντα means, *that which is above all*: this [His exaltation as Head of the Church] is above all exaltation, that He Himself is the Head of the Church, etc.<sup>2</sup>—ὑπερεκπερισσοῦ, *exceedingly abundant*) Construe with *to do*.—ὧν) The Genitive is governed by the comparative, which is contained in περισσοῦ.—ἢ νοοῦμεν, *or think*) Thought takes a wider range than prayers. A gradation.—κατὰ, *according to*) Paul appeals to their and his experience.

21. Ἐν τῇ ἐκκλησίᾳ, *in the Church*) ver. 10.—εἰς πάσας, *into all*) ver. 11, ch. ii. 7: comp. again Ps. cxvii. Into all generations, which ὁ αἰὼν, *the age*, comprehends, and which terminates in the everlasting ages, τοῦς αἰῶνας.—τὰς γενεάς, *generations*) A generation is properly a period of human life, whilst we proceed from parents to children; αἰῶνες are periods of the Divine economy, passing on as it were from one scene to another. Here both words, for the sake of amplification, with a metaphor in γενεά, *generation*, are joined together, so that a very long time may be implied. For there are in αἰῶνες no longer generations.<sup>3</sup>

<sup>1</sup> Not *with*, as Engl. V.; but, “that ye may be filled *even as far as unto* all the fulness of God.”—ED.

<sup>2</sup> Beng. would render ch. i. 22, “He hath given Him to be Head over the Church, an elevation *which is above every* other kind of elevation” (ὕψος πάντα).—ED.

<sup>3</sup> Therefore γενεά must be taken metaphorically.—ED.



## CHAPTER IV.

1. Ὁ δέσμιος, *the prisoner*) The bonds of Paul were subservient to the *calling* of the Ephesians ; and these ought to be so affected by them (his bonds) as to delight Paul with their obedience ; a striking instance of *feeling*, ἡθος.—ἐν Κυρίῳ, *in the Lord*) construed with *prisoner*.—τῆς κλήσεως, *of the vocation*) ver. 4. This is derived from ch. i. 18 ; nay, rather from ch. i., ii., and iii. [*For the second part of the epistle begins here, comprehending exhortations, and especially those which flow from the doctrine already discussed.*—V. g.] Comp. Col. iii. 15.

2. Μετὰ—μετὰ, *with—with*) To these refer the two following participles, ἀνεχόμενοι, σπουδάζοντες, *forbearing, endeavouring diligently*, which, being in the nominative, depend on the preceding imperative implied, *walk ye*. [*The man, who is affected, as he ought to be, with a sense of the Divine calling, will be found to be adorned with the virtues mentioned in this passage, 1 Pet. iii. 9 ; Phil. i. 27.*—V. g.]—πάσης, *with all*) To be construed also with *meekness* [πραΰτητος] (as well as with ταπεινοφροσύνης, *lowliness*), Col. iii. 12, 13.—ταπεινοφροσύνης, *lowliness of mind*) From a sense of grace, Rom. xi. 20.—ἐν ἀγάπῃ, *in love*) *In the bond of peace*, ver. 3, corresponds to this expression. “*In love*” occurs again, ver. 15, 16. And here, *love* is preached [*inculcated*] : *faith*, in ver. 5 ; *hope*, in ver. 4.

3. Τηρεῖν, *to keep*) Even where there is no division, there is need of admonitions.—τὴν ἐνότητα, *the unity*) So far as we are concerned, for the Holy Spirit in Himself remains *one*, ver. 4.—ἐν τῷ συνδέσμῳ, *in the bond*) *The bond*, by which *peace* is maintained, is *love* itself ; Col. iii. 14, 15.

4. Ἐν σῶμα καὶ ἐν πνεῦμα, *one body and one Spirit*) In the Apostles' Creed, the article relating to the Church properly follows the article relating to the Holy Spirit.—καὶ ἐν, *and one*) *Spirit, Lord, God and Father* : the Trinity ; comp. the following verses.—ἐν μιᾷ ἐλπίδι, *in one hope*) The Spirit is the *earnest*, and therefore *the hope of the inheritance* is joined with the mention of His name.

5. Μία πίστις, ἐν βάπτισμα, *one faith, one baptism*) into Christ, the Lord. Sometimes baptism, sometimes faith, is put first; Mark xvi. 16; Col. ii. 12.

6. Πάντων, *of all*) This word occurring thrice, and παῶν presently after, both are masculine; for *all* are reduced to unity [are brought together as one, under the one God and Father].—ἐπι) *high above* all with His grace.—διὰ πάντων) Working *throughout all, through* [by means of] Christ.—ἐν παῶν,<sup>1</sup>) *in all dwelling, in* (i.e., *by*) the Holy Spirit.

7. Δέ, *but*) The antithesis is the word *one* [εἷς Κύριος and ἐν βάπτισμα, εἷς Θεός] in the foregoing verses.<sup>2</sup>—ἐδόθη, *has been given*) This is taken from the psalm in the following verse.

8. Λεγει, *he says*) David, nay, rather God Himself, Ps. lxxviii. (19) 20, ἀνέβης εἰς ὕψος, ἠχμαλώτευσας αἰχμαλωσίαν ἔλαβες δόματα ἐν ἀνθρώπῳ. Some also in the LXX. read ἀναβάς. But in the version of the LXX. that reading is generally inferior, which too closely agrees with the text of the New Testament, because it has been (probably) made to be in conformity to it.—ὕψος, *on high*) So the heavens are called in Hebrew poetry; likewise in Is. xxxii. 15.—ἠχμαλώτευσεν αἰχμαλωσίαν, *led captivity captive*) A frequent repetition; for example, 2 Chron. xxviii. 5. Here the forces of hell are denoted, 2 Pet. ii. 4, that are opposed to *men*. Christ, at His ascension, led them captive; nor, however, does it fare the better for that reason with the malefactor, who is to be tried for his life, when he is led from prison to the forum or court of justice. This *leading captive* did not interfere with their condition in hell; [it gave them no respite from torment.] If ever there had been for them any hope of escape, that would have been the time; comp. ch. vi. 12, and Col. ii. 15. Nor does every ascension, but only the ascension which has captivity taken captive joined with it, presuppose and infer a descent into the lower parts of the earth.—ἔδωκε δόματα, *He gave gifts*) To this expres-

<sup>1</sup> ABC Memph. read ἐν παῶν only. DGfg Vulg., both Syr. Versions, Iren., Firmilian ad Cypr. 150, Hilary, add ἡμῖν. Rec. Text, with no very old authority, reads ἡμῖν.—ED.

The larger Ed. had preferred the omission of the pronoun, whether ἡμῖν or ἡμῖν; but the Germ. Vers., following the decision of the 2d Ed., received the pronoun ἡμῖν.—E. B.

<sup>2</sup> i.e. Though there is *one* Lord, etc., to *us all*, yet to *each* of us there is given grace according to, etc.—ED.

sion may be referred *He gave*, ver. 11, and *is given*, and *of the gift*, ver. 7. In Hebrew, חקל is an abbreviated expression; to wit, Christ *received* gifts, which He might immediately *give*. Comp. חקל, Gen. xv. 9 [“Take me an heifer,” abbreviated for, Take and sacrifice to me]; 2 Kings ii. 20; where sudden action is denoted by a concise expression; so λαβέτωσάν σοι, Ex. xxvii. 20; Lev. xxiv. 2.—τοῖς ἀνθρώποις, *for men*) The dative of advantage for בְּאֵן. Gifts are of advantage, not only to those who receive them, but to all.

9. τὸ δὲ, ἀνέβη, *Now this fact, namely, that He ascended*) Paul proves that the language of the psalm is to be referred to Christ; and the ascension is inferred from the descent; John iii. 13. All beheld the sojourn of the Son of God upon the earth: they ought, from this fact, to have believed His ascension, which they did not see. There is a similar mode of reasoning at Acts ii. 29, etc., xiii. 36, 37; and especially at Heb. ii. 8, 9. The humble characteristics predicated of the Messiah were fulfilled in Jesus; therefore the glorious things also predicated of the Messiah ought to be referred to Him.—κατέβη πρῶτον, *He first descended*) Paul takes for granted the Deity of Christ; for those who are of the earth, although they did not previously descend, obtain the privilege of ascent.—εἰς τὰ κατώτερα μέρη τῆς γῆς) not merely to the earth itself, but to the lowest parts of the earth [so that through all its depths nothing did He leave unvisited; comp. ver. 10.—V. g.] The highest heavens, or all the heavens, are opposed to the lowest parts of the earth, or to all parts of the earth. Christ, by His own power, took possession of all,—first of the earth, then of heaven. Men are joined with the mention of the earth; the captivity is joined with the mention of the lower parts.—τῆς γῆς, *of the earth*) in which men are.

10. Αὐτὸς) *He*, not another.—ὑπεράνω πάντων τῶν οὐρανῶν, *far above all heavens*) A very sublime expression. Christ not only ascended into heaven, Mark xvi. 19, but through the heavens, Heb. iv. 14, note; above all heavens; the heaven [heavens] of heavens, Deut. x. 14.—πληρώση, *might fill*) by His presence and operations, with Himself.—τὰ πάντα) all things, the lowest and the highest; comp. Jer. xxiii. 24, where also the LXX. use the word πληροῦν.

11. Αὐτὸς, *He himself*) by His supreme power. This αὐτὸς

is repeated from ver. 10. Ministers have not given themselves. [*The apostle, we might think, takes a wonderful leap in descending to these from the comprehensive subject of the whole universe, just now spoken of. He no doubt has regard to the body of Christ. In like manner, ch. i. 22 (after having just before spoken of principality, power, might, etc.)—V. g.]—ἀποστόλους—προφήτας—εὐαγγελιστάς, κ.τ.λ., apostles—prophets—evangelists, etc.)* Inferior offices might be conjoined with the highest grades; for example, the apostle John acted at the same time as a prophet when he wrote the Apocalypse, and as an evangelist in the Gospel; but not the contrary [“vice versa,” the highest offices joined with the lowest grades]. All the apostles had also at the same time the prophetic power. Only that the very high degree of prophecy, by which the *Apocalypse* was written, was peculiar to John. But prophets and evangelists were not also at the same time apostles. The prophet takes precedence of the evangelist; for the prophet testifies infallibly of the future, the evangelist infallibly of the past: the prophet derives all from the Spirit; the evangelist puts on record a matter which has been perceived by the senses of sight and hearing, and yet he is fitted for an office of the highest importance, by a gift superior to that of pastors and teachers. *Workers of miracles* are not added here; for their actions have now somewhat less reference to the *perfecting*, etc. And perhaps already, before the last days of the apostles, the gift of miracles was more rarely exercised; comp. Heb. ii. 4.—ποιμένας καὶ διδασκάλους, *pastors and teachers*) The appellation of *shepherd* (pastor) is everywhere else given to the Lord alone. Pastors and teachers are here joined; for they chiefly *feed by teaching*, as also by admonition, rebuke.

12. Πρὸς—εἰς—εἰς, to [ad, towards]—for—for [in, for the end, unto. Engl. Vers. renders all for]) To this refer, into, unto, unto [as respectively answering to the previous πρὸς, εἰς, εἰς], in the following verse; although to [πρὸς, ad, ‘towards’], and into [εἰς, in, ‘unto,’ or ‘into’], somewhat differ, Rom. xv. 2.<sup>1</sup> The office of the ministry is denoted in this verse; in the fol-

<sup>1</sup> Εἰς ἀγαθὸν πρὸς οἰκοδομήν, unto his good, towards edification. The former expressing the internal end in respect to God: the latter, the external end in respect to man.—Ed.

lowing, the goal which the saints have in view ; in ver. 14, 15, 16, the way of growth ; and each of these has three parts, expressed in the same order. There are three paragraphs, divided severally into three parts. The first three parts have a mutual relation ; then the second three ; lastly, the third ; and all without a Chiasmus.—καταρτισμόν, *perfecting* [‘aptationem,’ *the mutual adaptation*]) This in the greatest degree has the effect of producing *unity*.

13. Μέχρι, *till*) Not even the apostles thought themselves to have reached the goal, Phil. iii. ; much less the Church. They had always to go forward, not to stand still, much less to fall behind. And now the Church must not contemplate from behind the idea of its own excellence, but keep before its eyes that idea as a future one, which is yet to be attained. Attend to this, ye who do not so much follow antiquity as make it an excuse.—κατανήσωμεν, *till we arrive at*) This tense, following the past tense, is imperfect [He gave some apostles, etc., till, and in order that, we all *might arrive at*]. This ought to have already taken place at the time when Paul wrote ; for *faith* [which he speaks of, “the unity of the faith”] belongs to travellers.<sup>1</sup>—οἱ πάντες) *all*, viz. the saints.—εἰς—εἰς—εἰς, *unto—unto—unto*) [Asyndeton] The repetition is without a connective particle. The natural age (life) grows up *towards* wisdom, strength, and stature. The things which correspond to these in the spiritual age (life), are, *unity of faith, the mind strengthened* [ver. 13, τέλειον ἄνδρα, and ver. 16, answer to this], and *the fulness of Christ*.—ἐνότησα, *unity*) This *unity* is placed in friendly opposition to the *variety* of gifts, and to the *whole* body [“we *all*”] of the saints ; and the contrary of this unity is *every* wind, ver. 14.—τῆς πίστεως καὶ τῆς ἐπιγνώσεως, *of faith and knowledge*) These two words both agree and differ ; for *knowledge* means something more perfect than *faith*.—τοῦ Υἱοῦ τοῦ Θεοῦ, *of the Son of God*) The highest point in the knowledge of Christ is, that He is the Son of God.—εἰς ἄνδρα τέλειον, *to a perfect man*) The concrete for the abstract ; for *unity* and *measure* are abstract nouns :

<sup>1</sup> The sense *seems*, though not very clear, owing to Bengel’s extreme brevity, All ought to have been by this time on the *one* and the same path of *faith*. For *faith* is the distinguishing characteristic of those who, as travellers, are seeking to *arrive at* the goal.—ED.

concerning *perfection*, comp. Phil. iii. 15.—*ἡλικίας*, of the stature) that Christ may be all and in all: *ἡλικία*, spiritual stature is the fulness of Christ.

14. *Μηκέτι*) that we may be *not*, as formerly and *as yet*.—*νήπιοι*, children) *Νήπιοι*, children, are opposed to a man in the second degree, and to a young man in the first: a perfect man, who can no longer increase in stature, but yet in other respects becomes more perfect; a child, who scarcely begins to grow.—*κλυδωνιζόμενοι*, tossing to and fro [as billows]) inwardly, upward and downward, even without wind.—*περιφερόμενοι παντί ἀνέμῳ*, carried about with every wind) outwardly [with every wind that comes from without], hither and thither, others assaulting us.—*κυβεία*, by the sleight) A metaphor taken from the player at dice, who frames his cast of the dice, so that the numbers may always turn up which may suit his purpose.—*μεθοδεῖαν*) The Methodists of the Church of Rome are much disposed to use this word: see ch. vi. 11 [where *τὰς μεθοδεῖας* is expressly joined to *τοῦ διαβόλου*], note. Add D. Michaelis' Inaugural Dissertation on the exertions and methods (tricks) of the Church of Rome.—*τῆς πλάνης*,<sup>1</sup> of error) *i.e.* of Satan. The Metonymy of the abstract [for the concrete: error, for the Parent of error, Satan] expresses the concealed mode of acting which the enemy uses.

15. *Ἀληθεύοντες*, speaking the truth) In antithesis to error [*πλάνης*]. On this same word, truth, see ver. 21, 24.—*ἐν ἀγάπῃ*, in love) by which the body is compacted together. Here we have the beginning [the prow], and in ver. 16 the end [the stern: *prora—puppis*]. The words, speaking the truth, and in love, are conjoined. The latter is the more simple.—*αὐξήσωμεν*, we may grow) This depends on *that* (*ἵνα*), in ver. 14. This *αὐξήσεις*, increase, [as it is expressed in] ver. 16, comes in between the [state of] children [ver. 14] and that of the full-grown man [*ἄνδρα τέλειον*, ver. 13].—*εἰς αὐτόν*, into Him) Paul has *Jesus* in his mind, and first says *Him*, and then afterwards shows of whom he is speaking.—*τὰ πάντα*, all things) supply *κατὰ*, according to, in: we

<sup>1</sup> *Ἐν πανουργίᾳ πρὸς τὴν μεθοδεῖαν τῆς πλάνης*, “by craftiness, with a view to a methodized plan of deception.” Beng., however, because of the antithesis *ἀνθρώπων*, takes *πλάνης* = Satan, and perhaps takes the sense thus, “By the methodized craftiness of the (parent of) error.”—ED.

severally, one and all, in all things.—ὅς, *who*) This refers to *Christ*. *The Head* is put in the way of a distinct clause.<sup>1</sup>—ὁ Χριστός, *Christ*) *Ploce*,<sup>2</sup> emphatic [*the Christ*]. For previously it had been said, *into Him*; though ὁ Χριστός is nevertheless afterwards mentioned at the end very emphatically, as if he were to say, *Christ is (the) Christ*. To Him all things are to be referred.

16. Ἐξ, *from*) The source of growth.—συναρμολογούμενον καὶ συμβιβασζόμενον) the body *fitly joined together and compacted*; the concrete for the abstract; *i.e.* the compacting and joining together of the body by right conformation and solid compacting together: συναρμολογούμενον refers to what is according to rule, so that all the parts may be rightly fitted in their proper position and in mutual relation; συμβιβασζόμενον denotes at once firmness and consolidation.—διὰ πάσης ἀφ᾽ ἧς τῆς ἐπιχορηγίας) [*“By every handle of mutual assistance.”* Engl. Vers. *By that which every joint supplieth*]. In the wrestling ground the ἀφαι are the means by which the antagonist to be assailed is laid hold of; for the opponents threw over each other dust and sand, so that each might be able to seize his adversary, even though the latter was anointed with oil. Here *the means* [handles] of *mutual assistance* are called ἀφαι τῆς ἐπιχορηγίας. Διὰ, *by*, construed with ποιεῖται, *makes*.<sup>3</sup>—κατ’ ἐνέργειαν, *according to the working*) The power ought also to be put into active exercise; comp. κατὰ τὴν ἐνέργειαν, ch. i. 19, iii. 7. But the article is wanting in this place; because he is speaking of the particular efficacy of single members.<sup>4</sup>—ἐνὸς ἐκάστου, *of each one*) To be construed with ἐνέργειαν ἐν μέτρῳ.—τοῦ σώματος, *of the body*) The noun for the reciprocal pronoun [viz. *increase of itself, ἑαυτοῦ*]; therefore

<sup>1</sup> Beng. seems to translate thus:—“Grow up unto Him, *who is Christ, the Head*.” Not as Engl. V., *Unto Him, who is the Head, (even) Christ*.—ED.

<sup>2</sup> See App. The same word, *Christ* (*Him*, ver. 15, = *Christ*, ver. 13), twice put; previously as the proper name: here as an appellative, or distinguishing title.—ED.

<sup>3</sup> “Makes increase by every handle of mutual assistance.” But Engl. V. joins it with συμβιβασζόμενον, *compacted by that which every joint supplieth*.—ED.

<sup>4</sup> Whereas in ch. i. 19 he speaks of the *general* working of God’s power.—ED.

ποιεῖται is used, not ποιεῖ<sup>1</sup>—ἐν ἀγάπῃ, in love) Construe with the edifying of itself.

17. Τοῦτο οὖν λέγω, *this I say then*) He returns to the point with which he set out, ver. 1.—μηκέτι ὑμᾶς περιπατεῖν, *that ye henceforth walk not*) This is an antithesis to ver. 1.—ἐν ματαιότητι, *in vanity*) The root of such walking, departure from the knowledge of the true God, Rom. i. 21; 1 Thess. iv. 5: *in* (ἐν) is to be construed with *they walk* [ἐθνη περιπατεῖ, not with ὑμᾶς περιπατεῖν]. *Vanity* is explained at large in ver. 18; *walking* in ver. 19.

18. Ἐσκοτισμένοι τῇ διανοίᾳ ὄντες, *Having the understanding darkened*) This verse has four clauses. The third is to be referred to the first, and in it οὔσαν answers to ὄντες; the fourth, to the second. For ὄντες is connected also in Tit. i. 16, as here, with the preceding epithet [βδελυκτοὶ ὄντες]. The participles, *darkened, alienated*, take for granted, that the Gentiles, before they had revolted from the faith of their fathers, nay rather before Adam's fall, had been partakers of *light and life*; comp. *be renewed*, ver. 23.<sup>2</sup>—τῆς ζωῆς, *the life*) of which, ch. ii. 5.—τοῦ Θεοῦ, *of God*) The spiritual life is kindled in believers from the very life of God.—<sup>3</sup>πώρωσιν [Engl. Vers. *blindness*], *hardness*) The antithesis is *life: life and feeling* (opposed to *hardness*) exist and fail together. Comp. Mark iii. 5, note. Πώρωσις, *hardness*, is contradistinguished from blindness, where the latter is expressly noticed; otherwise it includes it in itself.—καρδίας, *of heart*) Rom. i. 21.

19. Ἀπηλγηγότες) A very significant term, in which pain (ἄλγος) is used by Synecdoche for the whole sensibility of the affections and understanding, whether painful or pleasant. For pain urges us to seek the means of a cure; and when the pain is removed, not only hope, but also the desire and thought of good things are lost, so that a man becomes senseless, shameless, hopeless. That constitutes *hardness*, ver. 18. *Despairing* (Des-

<sup>1</sup> The middle being reflexive, *i.e.* the object relating to the same person as the subject.—ED.

<sup>2</sup> Implying a previous state of innocence.—ED.

<sup>3</sup> Διὰ τὴν ἀγνοίαν, *on account of the ignorance*) This of itself is the commencement of their wretched condition. Rom. i. 21, 23, [also ver. 28].—V. g.



perantes), in the Vulgate and Syriac Version, is worthy of consideration, and illustrates its signification. In this way ἡ ἀναλγησία (*insensibility*) and ἡ ἀπόγνωσις (*despair*) are conjointly noted by Chrysostom, Homil. vi., on Heb. iii. 13. But the very word ἀπαλγεῖν Cicero seems to paraphrase, lib. ii. famil. Ep. 16, when he says, "Diuturna DESPERATIONE rerum obduruisse animum ad DOLOREM novum," *that by long-continued DESPAIR at existing circumstances the mind has become hardened to new PAIN*. Therefore ἀπαλγεῖν is more than *to despair*. Raphelius has given a beautiful disquisition on this word out of Polybius, where, of two examples ascribed to Polybius by Suidas, the one exists in the same words in Xiphilinus.—ἑαυτοὺς παρέδωκαν, *they gave themselves over*) of their own accord, willingly.—πάσης, *of all*) ἀσέλγεια, *lasciviousness*, the species; ἀκαθαρσία, *impurity*, the genus. Those who are occupied with these works of the flesh, as being hurried away (seized) with the heated desire of material objects, fall also into *greediness* [πλεονεξία, *avarice, covetousness*]; and gain made by unchastity was frequent among the Gentiles.

20. Ὑμεῖς δὲ οὐχ οὕτως ἐμάθετε τὸν Χριστὸν, *but you have not so learned Christ*) The same form of expression is found at Deut. xviii. 14, 15, σοὶ δὲ οὐχ οὕτως ἔδωκε Κύριος ὁ Θεὸς σου· προφήτην—αὐτοῦ ἀκούσεσθε. Christ is one,<sup>1</sup> says Paul (comp. 2 Cor. xi. 4); as then you have heard Him, *i.e.* so you ought (in conduct) to represent (copy) Him. *As* [ver. 21, καθὼς ἐστὶν ἀλήθεια ἐν τῷ Ἰησοῦ], which afterwards occurs, is to be referred to [ye have] *not so* [ver. 20]; *not so* is opposed to *uncleanness*, ver. 19; *if so be that*, etc., to *vanity*, ver. 17, 18.—τὸν Χριστὸν, *Christ*) He uses the name *Jesus*, more expressly denominating the Lord, in the following verse. *Jesus*, most perfectly and brilliantly completed the idea of *Christ*.

21. Εἴγε, *if so be that* [or rather as the Indic. follows, *Since, seeing that ye have heard*] The particle does not diminish, but increases the strength of the admonition.—αὐτὸν, *Him*) This word, and *in* [Engl. Vers. *by*] *Him*, which presently occurs, are brought in here from the following clause: as *you*, Gal. iv. 11. *To hear Christ* has a fuller meaning than to hear of Christ.—ἠκούσατε, *ye*

<sup>1</sup> *i.e.* If there were some other Christ, whom you could serve and yet obey your lusts, ye might walk still as in past times. But there is only *one* Christ, and He, one that requireth holiness, 2 Cor. xi. 4.—ED.

have heard) Even the first hearing about Christ takes away sins.—ἐν αὐτῷ, in Him) *i.e.* in His name, as to what concerns Him.—εἰδιδάχθητε, ye have been taught) you have received the doctrine. The consequent of *hearing* and of *being taught* is to learn [ἐμάθετε, ver. 20].—καθὼς, even as) *i.e.* so as : comp. καθὼς, in such a way as, 1 Cor. viii. 2, so, as the truth is really in Jesus. The antithesis is *according to*, ver. 22 [your former conversation—*according to* the deceitful lusts].—ἀλήθεια, the truth) This is opposed to heathen *vanity* in general, ver. 17; and is resumed ver. 24, that it may receive a fuller discussion. Truth, *viz.* the true knowledge of the true God.—ἐν τῷ Ἰησοῦ, in Jesus) Those who believe in Jesus, *speak the truth*, 1 John ii. 8.

22. Ἀποθέσθαι, that ye put off) This word depends on *I say*, ver. 17: and from the same verse the power of the particle *no longer* [μηκέτι, Engl. Vers. *henceforth—not*] is taken up, as it were, after a parenthesis without a conjunction in the equivalent verb, *put off* [= that ye henceforth walk not, ver. 17]: for the reverse of those things, which are mentioned ver. 18, 19, has been already set forth and cleared out of the way in ver. 20, 21; and yet this verb ἀποθέσθαι, to put off, has some relation to the words immediately preceding ver. 21. Putting on, ver. 24, is directly opposed to the putting off [ver. 22].—κατὰ τὴν προτέραν ἀναστροφὴν, according to the former conversation) according as you have formerly walked. The antithesis is the whole of ver. 23: *according to* shows the force of the verb, which has relation to it, *put off*, not merely *abstain*.—τὸν παλαιὸν ἄνθρωπον, the old man) The concrete for the abstract, as presently, at ver. 24, “the new man:” comp. ver. 13, note. The abstract, for example, is *lying*, ver. 25.—τὸν φθειρόμενον, who was corrupt) The Imperfect, as κλέπτων, who stole, ver. 28. The antithesis is, *was created* [in righteousness, ver. 24], and that too in the aorist or imperfect [κτισθέντα, not as Engl. Vers. “which is created”], in respect of the first creation and the original intention [of God in making man at first pure and innocent].—κατὰ τὰς ἐπιθυμίας, according to the lusts) The antithesis is, *according to God, in righteousness* [ver. 24], etc.—τὰς ἐπιθυμίας, the lusts) The antithesis is, *righteousness and holiness*.—τῆς ἀπάτης) of heathen error. The antithesis is, *of truth* [τῆς ἀληθείας, lit. “the holiness of truth;” so true holiness, ver. 24].

23. Τῷ πνεύματι τοῦ νοῦς, *in the spirit of the mind*) 1 Cor. xiv. 14. The *spirit* is the inmost part of the *mind*.

24. Τὸν καινὸν) Τὸν νέον is used, Col. iii. 10, of that which is *native* [the new man becomes *natural*, *i.e.* the true *nature*] in believers; but here ἀνανεοῦσθαι has been used by him just before. [Therefore he does not repeat νέον, the conjugate]. *Vice versa* in the passage of Col. just quoted, ἀνακαινούμενον is subjoined [νέον having gone just before] concerning the *aims* and *pursuits* of believers.<sup>1</sup>—κτισθέντα, *which has been created*) at the beginning of Christianity. This new man is created in Christ: comp. ch. ii. 10.

25. Τὸ ψεῦδος, *lying*) The mentioning of lying and truth in conversation<sup>2</sup> is properly added to the universal commendation of truth.—ὅτι, *because*) Col. iii. 11, note.—ἀλλήλων, *of one another*) Jews and Greeks, *ibid.*—μέλη, *members*) ver. 4.

26. Ὁργίζεσθε καὶ μὴ ἁμαρτάνετε, *be angry and sin not*) So the LXX., Ps. iv. 5. Anger is neither commanded, nor quite prohibited; but this is commanded, not to permit sin to enter into anger: it is like poison, which is sometimes used as medicine, but must be managed with the utmost caution. Often the force of the mood [the Imperative mood] falls only upon a part of what is said, Jer. x. 24.<sup>3</sup>—ὁ ἥλιος, *the sun*) The feeling kept up during the night is deeply seated.—μὴ ἐπιδύνετω, *let—not go down*) Deut. xxiv. 15, οὐκ ἐπιδύσεται ὁ ἥλιος ἐπ' αὐτῷ, *the sun shall not go down upon it.*—ἐπὶ τῷ παροργισμῷ ὑμῶν, *upon your wrath*<sup>4</sup>) Not only

<sup>1</sup> Νέος, *recent*, lately originated, in opposition to what was originated some time back. Καινός, *new*, not yet used, in opposition to that which has existed long and been in use: νέον οἶνον, but καινοὺς ἀσκούς, Matt. ix. 16, 17. So νέος ἄνθρωπος in Col. refers to the ἀναγέννησις, whereas the καινός is one who *differs from the former man*: the νέος is one who is ἀνακαινούμενος κατ' εἰκόνα of God.—Tittm. Syn. Gr. Test. Καινός more applied to the *results* of renewal on the Christian *character and walk*. Νέος, the new *nature* of believers. Νέος is applied to persons in the sense *young*, which καινός is not. Καινός is what is *fresh*, as opposed to what is worn and *trite*. It is also said of what is *strange* and *foreign*.—ED.

<sup>2</sup> Ἀλήθειαν, *truth*, ver. 21, 24.—V. g.

<sup>3</sup> “O Lord, correct me, but with judgment, not in thine anger.” Where the force falls on the imperat. *correct*, not in its full extent, but with the limitations, *with judgment*, and *not in thine anger*: in fact, the main force rests on these limitations.—ED.

<sup>4</sup> Παροργισμός is not = ὀργή. The former is absolutely forbidden: the

should wrath cease, but a brother should be put right without delay, and reconciliation take place, especially with a neighbour whom you will not see afterwards in this life,<sup>1</sup> or whom you have seen for the first time in the street, at an entertainment, or in the market-place.

27. *Μήτε*, *Neither*) Place is given to the devil by persisting in anger, especially during the night; comp. [*the Rulers*] of the darkness, ch. vi. 12.<sup>2</sup>—*μήτε* is used as *καὶ μή*, ver. 30.

28. 'Ο κλέπτων, *who stole*) This a milder expression than ὁ κλέπτης, *the thief*. The participle is that of the imperfect tense, while the present here is not excluded.—*μᾶλλον δὲ*) *but even rather* [let him labour more] than [he would] if he had not stolen. In every kind of sin which a man has committed, he ought afterwards to practise the contrary virtue.—*κοπιᾶτω*, *let him labour*) Often theft and idleness go together.—*τὸ ἀγαθόν*, *good*) An antithesis to theft, first committed in an evil hour with thievish hand [lit. with a *hand* covered with pitch<sup>3</sup>].—*ταῖς χερσίν*, *with the hands*) which he had abused in committing theft.—*ἵνα ἔχη*, *that he may have*) The law of restitution ought not to be too strictly urged against the law of love. [*He who has stolen should also exercise liberality beyond the restitution of what was taken away.*—V. g.]

29. *Σαπρὸς*, *corrupt*) Having the savour of oldness [of “the old man”], ver. 22; without grace, insipid, Col. iv. 6. Its oppo-

latter not so. See Mark iii. 5, where *ὀργή* is applied to the sinless Jesus. The sense is not, Your anger shall not be imputed to you if you put it away before nightfall; but let no *παροργισμὸς*, *irritation* or *exasperation*, mingle with your anger, even though your anger be righteous. Trench, Syn. Gr. Test. Engl. V. loses this point by translating *wrath*. However, I think there is also included the notion, that even righteous anger, if kept up *too long*, is likely in us to degenerate into irritation.—ED.

<sup>1</sup> Beng. seems by this to take *the sun going down* as also figurative, for *life coming to a close* without a reconciliation.

<sup>2</sup> This reference also implies that Beng. takes *the night*, during which anger is retained, as figurative of *the darkness* over which the *devil* is prince. This does not exclude the literal sense. The literal keeping of anger during the night is typical of spiritual giving place to the devil, the ruler of darkness.—ED.

<sup>3</sup> Said of hands to which others' property seems to stick; thievish.—Mart. viii. 59.—ED.

site is good.—*μὴ ἐκπορευέσθω, let—not proceed*) If it be already on the tongue, swallow it again.—*εἰ τις*) *if any* [whatsoever], as often soever: However, equal facility of expression is not demanded of all.—*πρὸς οἰκοδομὴν—τοῖς ἀκούουσι, for edifying—to the hearers*) This mode of speaking is not such as tends to *no profit*; it does not *subvert the hearers*, as those words of which we read, 2 Tim. ii. 14.—*δῶ χάριν, may give grace*) There is great efficacy in godly conversation.

30. *Μὴ λυπεῖτε, grieve not*) by corrupt conversation. The Holy Spirit is grieved not in Himself, but in us [*or in other men* (by reason of our conversation)—V. g.], when His calm testimony is deranged. The LXX. often use *λυπεῖν* for *ἠρῆ* and *ἡστ*.—*ἔσφραγίσθητε, ye have been sealed*) that you may know that there is not only some day of deliverance, but also that that day will be a day of deliverance to you, as being the sons of God; and on that account *rejoice* [opposed to *grieve*].—*εἰς ἡμέραν ἀπολυτρώσεως, to the day of deliverance [redemption]*) This is the last day; of which there is a kind of representation [present realization—a pledge given in hand] in the day of death; it takes for granted all previous days, Rom. ii. 16. On that day especially it will be a matter of importance to us, who shall be found to be sealed.

31. *Πικρία, bitterness*) Its opposite is in ver. 32, *χρηστοί, kind* to all.—*θυμὸς, harshness, cruelty* [sævitia]) Its opposite is *merciful*, viz., to the weak and the miserable.—*καὶ ὀργή, and anger*) Its opposite is *forgiving*, viz., towards those who injure us. Thus far the climax descends, in reference to things forbidden.—*βλασφημία, blasphemy* [*evil-speaking*] an outrageous (heinous) species of *clamour*. Love takes away both.—*κακία, wickedness*. This is the genus, therefore *with all* is added. [*It denotes that depravity* (evil-disposition, malice), *by which a man shows himself ill-natured and troublesome to those who associate with him.*—V. g.] *καὶ 2. Ἐχαρίσατο, has forgiven*) He has shown Himself *kind, merciful, forgiving*.

## CHAPTER V.

1. Μιμηταί, *imitators*) in *forgiving* (comp. the verse above, ch. iv. 32), and in *loving*; for *beloved* (τέκνα ἀγαπητά, *beloved children*) follows. O how much more glorious and blessed is it to be an imitator of God, than of Homer, Alexander, Apelles, etc. !—ὡς τέκνα, *as children*) Matt. v. 45.

2. Περιπατεῖτε, *walk*) The fruit of our love, which has been kindled from [by the love of] Christ [to us].<sup>1</sup>—ὑπὲρ ἡμῶν, *for us*) The Dative, *to God*, is not construed with the verb, *gave Himself*, but with *an offering and sacrifice*, which immediately precede it. For Paul is alluding to Moses, in whose writings such words are common : ὀλοκαύτωμα τῷ Κυρίῳ, εἰς ὁσμὴν εὐωδίας, θυσίασμα τῷ Κυρίῳ ἐστί, κ.τ.λ., Ex. xxix. 18, 25, 41; Lev. xxiii. 13, 18, etc.—προσφορὰν καὶ θυσίαν, *an offering and a sacrifice*) Comp. Heb. x. 5, etc.—εἰς ὁσμὴν εὐωδίας, *for a sweet-smelling savour*) By this sweet-smelling odour we are reconciled to God.

3. Πορνεία, *fornication*) *impure love*.—ἢ πλεονεξία, *or covetousness*) ver. 5, ch. iv. 19.—μηδὲ ὀνομαζέσθω, *let it not be even named*) viz. as a thing (ever) done; comp. 1 Cor. v. 1, ἀκούεται, *it is reported commonly* that, etc.; or (let it not be named) without necessity: comp. ver. 4, 12.—πρίπει, *becomes*) Its opposite is οὐκ ἀνήκοντα, *which are not convenient* [*proper*], ver. 4.

4. Αἰσχροτής, *filthiness*) in word, or even in gesture, etc.—μωρολογία, *foolish talking*) wherein a mere laugh is aimed at even without wit [the salt of profitable discourse, Col. iv. 6].—ἢ εὐτραπελία) *or jesting*.<sup>2</sup> This is more refined than *filthiness* or *foolish talking*; for it depends on the understanding. The Asiatics delighted much in it: and in former times jesting pre-

<sup>1</sup> And also kindled by the Holy Ghost as the agent.—Ed.

<sup>2</sup> Wahl translates this word, which is found here only in the New Testament, *Scurrilitas*. Its classic use conveys no idea of censure; Th. εὐ and τρέπω, one who *happily accommodates himself* to his company: *pleasantry, urbanity*. In μωρολογία, the foolishness, in αἰσχρολογία, the foulness, in εὐτραπελία, the false refinement of discourse, not seasoned with the salt of grace. are noted.—Trench, Syn. Gr. T.—Ed.

vailed for some ages, even among the learned. Why so? (Because) Aristotle considered jesting to be a virtue; and they made much use of Plautus. Olympiodorus observes, that Paul rebuked *εὐτραπελία*, *jesting*, in such a way that *ὥστε οὐδὲ τὰ ἀστεῖα δεκτέον*, *there is not even a place for urbane conversation (pleasantry)*.—*τὰ οὐκ ἀνήκοντα*, *the things which are not befitting [convenient]*) An epithet [not the predicate]. Supply the predicate, *let them be kept out of the way*.<sup>1</sup>—*εὐχαριστία*, *thanksgiving*) Supply *ἀνήκει*, *is convenient*. The holy and yet joyful use of the tongue is opposed to its abuse, ver. 18, 19. The abuse and the use are not compatible with one another.—*εὐτραπελία* and *εὐχαριστία* are an elegant Paronomasia:<sup>2</sup> the former disturbs (and indeed the refined jest and subtile humour sometimes offend the tender feelings of grace), the latter exhilarates the mind.

5. *Ἔστε*, *be ye*) [*knowing*. Engl. V. makes it Indic., *Ye know*]. The imperative, Gal. v. 21.—*ὃς ἐστὶν εἰδωλόλατρης*, *who is an idolater*) Col. iii. 5. Avarice (covetousness) is the highest act of revolt (desertion) from the Creator to the creature, Matt. vi. 24; Phil. iii. 19; 1 John ii. 15: and it too in the highest degree violates the commandment concerning the love of our neighbour, which resembles the commandment respecting the love of God. It is then idolatry, and therefore the greatest sin, 1 Sam. xv. 23.—*τοῦ Χριστοῦ καὶ Θεοῦ*, *of Christ and of God*) The article only once expressed indicates the most perfect unity [of God and Christ], 1 Tim. v. 21, vi. 13; 2 Thess. i. 12. Comp. Mark xiv. 33. Elsewhere it is double for the sake of emphasis, Col. ii. 2.

6. *Κενοῖς λόγοις*, *with vain words*) by which the anger of God is despised, and by which men strive to withdraw themselves from their duty, to consider good as nothing, and to extenuate and varnish over evil [*in which moreover all things everywhere abound*.—V. g.] This is the genus; there are three species at ver. 4. So the LXX., *μὴ μεριμνάτωσαν ἐν λόγοις κενοῖς*, Exod. v. 9.—*διὰ ταῦτα*, *because of these things*) because of *fornication*, etc.—*ἡ ὀργὴ τοῦ Θεοῦ*, *the anger of God*) The antithesis to the reconciliation [on God's part to man, by His *forgiving* in Christ],

<sup>1</sup> Taken by Zeugma out of *μηδὲ ὀνομαζέσθω*, ver. 3.—ED.

<sup>2</sup> See Append. A similar sound and form in two nouns, producing a pleasant antithesis.—ED.

ver. 2, ch. iv. 32.—ἐπι τοὺς υἱοὺς τῆς ἀπειθείας, *on the children of disobedience*) in reference to heathenism.

7. Μὴ, *be not*) lest the anger of God should come upon you. Two parts; *be not willing*, and *be not willing*, ver. 7, and 11. Fellowship both with wicked men, ver. 7, and with wicked works, ver. 11, must be avoided.

8. Σκοτὸς—φῶς, *darkness—light*) The abstract for the concrete, exceedingly emphatic; for, *children of light*, follows.

9. Ὁ καρπὸς τοῦ φωτός,<sup>1</sup> *the fruit of light*) The antithesis is, *the unfruitful works of darkness*, ver. 11.—ἐν, *in*) is in, consists in, etc.—ἀγαθωσύνη καὶ δικαιοσύνη καὶ ἀληθεία, *in goodness, and righteousness, and truth*) These are opposed to the vices just before described, from ch. iv. 25, and onwards.

10. Δοκιμάζοντες, *proving*) Construe with *walk*, ver. 8.

11. Δέ, καὶ) *καὶ, even*: it is not enough to abstain [yourself, you must *also* reprove others].—ἐλέγχετε, *reprove*) by words and deeds worthy of the light.

12. Γὰρ, *for*) The reason why he speaks indefinitely, ver. 11, of the works of darkness, whereas he described definitely the fruit of light, ver. 9. At the same time the kindness, the justice, the wholesomeness of the *reproving* of them, are distinctly shown from this circumstance.—κρυφῶς, *secretly*) in avoidance of the light, and most frequently.—ὑπ' αὐτῶν) *by them*, who are in darkness.—αἰσχρὸν, *it is a shame*) Writing rather familiarly to the Corinthians, *he names* them; in like manner to the Romans, because it was necessary; here however he acts with greater dignity.—καὶ) *even* to speak of, much less to do them.—λέγειν, *to speak of*) They may be judged by their contraries [ver. 9], *goodness, righteousness, truth*.

13. Δὲ) *but*; although those things cannot be spoken of or named.—ἐλεγχόμενα, *reproved*) by you, ver. 11.—ὑπὸ τοῦ φωτός φανεροῦται, *are made manifest by the light*) φάος, φανερός, are conjugates.—φανεροῦται, *are made manifest*) that their shamefulness may be known, whether those who have been guilty of doing them treat their *reprovers* with scorn or repent of them.—πάν, *everything*) The abstract for the concrete; for the subject here

<sup>1</sup> Rec. Text has πνεύματος with later Syr. But ABD(Δ) corrected later, Gfg Vulg. Lucif. have φωτός.—ED.



is the man himself; comp. the following verse, *wherefore* [*He saith, Awake, etc.*, which proves that the *πᾶν* here refers to *the man* reproved].—*γάρ*, for) *For* makes an emphatic addition [Epitasis<sup>1</sup>] in a gradation.—*τὸ φανερούμενον*, an Antanaclasis [the same word in a twofold sense], for *φανερούται* is passive; *φ. ρούμενον* is middle, <sup>2</sup>*what does not avoid being made manifest*; comp. afterwards *ἐγείραι*, and *ἀνάστα*.—*φῶς*, *light*) a Metonymy, as ver. 8.<sup>3</sup>—*ἔστι*, *is*) becomes, and afterwards *is light*.

14. *Δὸ λέγει, Wherefore He says*) The chief part of this exhortation is in Is. lx. 1, *φωτίζου φωτίζου, Ἱερουσαλήμ· ἦκει γάρ σου τὸ φῶς*, Heb. וְנִרְאָה לְךָ אֵשׁ; so *ibid.* ch. lii. 1, 2, *ἐξεγείρου· ἀνάστηθι*. But the apostle speaks more expressly in accordance with (out of) the light of the New Testament, and according to the state of him who requires to be awakened. At the same time he seems to have had in his mind the particular phraseology which had been ordinarily used at the feast of trumpets: *Arise, Arise out of your sleep; awake from your sleep, ye who deal in vain things, for very heavy sleep is sent to you*; see Hotting. ad Godw., p. 601. And perhaps he wrote this epistle at that time of the year: comp. 1 Cor. v. 7, note.—*ἐγείραι—ἀνάστα*) Ammonius: *ἀναστῆναι, ἐπιῆργον ἐγερθῆναι, ἐξ ὕπνου, to rise up, viz. so as to engage in work; to be awakened, viz. out of sleep*.—*ἐκ τῶν νεκρῶν, from the dead*) ch. ii. 1.—*ἐπιφάσει*) *will begin to shine on thee, as the sun*, Is. lx. 2. The primitive word, *ἐπιφάσκω*, is in the LXX.; so from *γῆράσκω, γῆράσω, ἀρέσκω, ἀρέσω*.

15. *Βλέπετε, see*) This word is repeated, ver. 17.—*πῶς, how*) True solicitude looks even to the *manner*. As [*wise*] corresponds to it.—*ἀκριβῶς*) *circumspectly* [*Man soll es genau* (precise, accurate, fitting exactly) *nehmen*.—V. g.] Comp. Acts xxvi. 5.—*μη ὡς ἄσοφοι, not as fools*) who walk irregularly.<sup>4</sup>

16. *Ἐξαγοραζόμενοι τὸν καιρὸν, redeeming the time*) So the LXX.,

<sup>1</sup> Πάντα virtually repeated in *πᾶν* with the Epitasis of *γάρ* added to the latter, so forming a gradation.—ED.

<sup>2</sup> *Everything which allows itself to be made manifest*. Not as Eng. V., which takes it actively, *Whatsoever doth make manifest*.—ED.

<sup>3</sup> Abstract for the concrete—*is light, for, is luminous—is a child of the light*.—ED.

<sup>4</sup> *Præter propter viam, thereabouts, about, i. e. in and out of the way, uncertainly*.—ED.

καίρων ἡμεῖς ἐξαγοράζετε, Dan. ii. 8, *ye (would) gain the time*. The days, says Paul, are evil, and are in the power of wicked men, not in your own power. Wherefore, since you see that you are hard pressed, endeavour, until the hostile intervals of this unhappy period pass away, to pass through and spend your time, if not with profit, at least without loss, which is done by keeping quiet, or at least by acting with moderation. This is the force of the verb  $\text{קָנָה}$  in a passage of Amos, which will be presently quoted. *Wisdom* and ἀκρίβεια, *circumspection*, are commanded, not sloth. There is however one mode of acting in summer, another in winter, even with greater labour [in the former than in the latter]. Those who in evil days seek meanwhile no fruit of time, but [the mere gaining of] time itself (according to the example of the Magi, Dan. ii., or like a besieged city waiting for assistance), these act wisely, and in the end will the better use the time, which they have thus *redeemed* (gained). Sir. x. (27) 31, Μὴ δοξάζου ἐν καιρῷ στενοχωρίας σου, *boast not in the time of thy distress*. A similar expression occurs in Polycarp's Ep. to the church at Smyrna, where the martyrs are said, διὰ μιᾶς ὥρας τὴν αἰώνιον κόλασιν ἐξαγοραζόμενοι, *to have bought off (gained exemption from) everlasting punishment by the sufferings of one hour*.—§ 2. The opposite is *to lose* (throw away) *time*.—*ἡμέραι*, *days*) ch. vi. 13.—*πονηραί*, *evil*) Amos v. 13, ὁ συνῶν ἐν τῷ καιρῷ ἐκείνῳ ( $\text{קָנָה}$ ) σιωπήσεται, ὅτι καιρὸς πονηρὸς ἐστίν, *he who has understanding at that time will be silent, because it is an evil time*.

17. Συνίετε, *understanding*) Amos, as we have seen, has *συνῶν*: hence we may conclude that Paul had reference to that passage.—τί τὸ θέλημα<sup>1</sup> τοῦ Κυρίου, *what the will of the Lord is*) not only universally, but at a certain time, place [as occasion may arise], etc.

18. Μὴ μεθύσκεσθε οἴνω, *be not drunk with wine*) So the LXX. plainly, Prov. xxiii. 31 (30). Appropriately to the exhortation against impurity, he subjoins the exhortation against drunkenness.—ἐν ᾧ) *in which*, viz. wine, so far as it is drunk without moderation.—*ἄσωτία*) Ἄσωτος is used for ἄσωστος: hence ἄσωτία

<sup>1</sup> In this verse the Germ. Vers. prefers the reading Θεοῦ, which has been left by the margin of both Ed. to the pleasure of the reader.—E. B.

B (adding ἡμῶν) D(Δ)Gg Vulg., Rec. Text, and Lucif. 158, read Κυρίου. Af and several MSS. of Vulg. read Θεοῦ.—Ed.

denotes every luxury inconsistent with frugality. See its opposite, ver. 19, concerning the effect of spiritual fulness.—ἀλλά) So generally the LXX. in Prov. quoted above: ἀλλὰ ὁμιλεῖτε ἀνθρώποις δικαίοις, *but associate with righteous men.*

19. Δαλοῦντες ἑαυτοῖς, *speaking among yourselves*) The antithesis is, *to the Lord*; comp. Col. iii. 16, note. The Spirit makes believers *eloquent*<sup>1</sup> [disertos].—ψαλμοῖς, *in psalms*) of the Bible, of David, new and unpremeditated, with the addition of an instrument.—ὑμνοῖς, *in hymns*) to be used in the express praise of God.—ᾠδαῖς) *songs*, which are or may be sung on any sacred subject.—πνευματικαῖς, *spiritual*) not worldly, as those of the drunkards are.—τῷ Κυρίῳ, *to the Lord*) Christ, who searches the *hearts*.

20. Εὐχαριστοῦντες, *giving thanks*) Paul often urges this duty, and diligently practises it: it is performed by the mind, by the tongue, and by working. Col. iii. 17.—πάντων, *for all things*) The neuter, including the power of the masculine; comp. 1 Thess. v. 18.—'Ιησοῦ, *of Jesus*) by whom all things become ours.

21. Ἀλλήλοις, *to one another*) Now he proceeds to treat concerning our duty to others; and the foundation of this is the *fear of Christ*,<sup>2</sup> which derives its motives from the Christian faith; 1 Pet. ii. 13. A rare phrase; comp. 2 Cor. v. 11; 1 Cor. x. 22.

22. Αἱ γυναῖκες, *wives*) Inferiors are put in the first place, then superiors, ver. 25; ch. vi. 1, 4, 5, 9; 1 Pet. iii. 1, 7, because the proposition regards *subjection*; and inferiors ought to do their duty, of whatsoever kind their superiors are. Many of those that are inferior become superiors; and he who acts well as an inferior, acts well as a superior.<sup>3</sup> Moreover, all these are addressed in the second person; therefore it is the duty of all to hear and read the Scripture; comp. 1 John ii. 13.—ἰδίῳις, *to your own*) Wives should obey *their own* husbands, even although

<sup>1</sup> Beng. says this in contrast to Horace's praise of *wine*, as making *eloquent*, "Fæcundi calices quem non fecere disertum?"—ED.

<sup>2</sup> Namely, this reading, ἐν φόβῳ Χριστοῦ, which the older Ed. had judged not quite certain, both the margin of the 2d Ed. reckons as quite certain, and the Germ. Vers. expresses it.—E. B.

AB Vulg. read Χριστοῦ; D(Δ)f read Ἰησοῦ; Gg read Ἰησοῦ Χριστοῦ; Rec. Text, Θεοῦ, without good authority.—ED.

<sup>3</sup> "Qui bene subest, bene præest."

elsewhere they should seem to have superior prudence · ὑποτασσόμενοι is to be supplied from ver. 21.<sup>1</sup> It is said of children and servants, *obey* [ὑπακούετε], ch. vi. 1, 5. There is a greater equality in the case of husbands and wives; <sup>2</sup> comp., however, Rom. xiii. 1.—ὡς, *as*) The *subjection* which is rendered by the wife to the husband, is at the same time rendered to the Lord Christ Himself. It is not compared with the obedience which the Church renders to Christ, but with that which the wife herself ought to render to Christ. Obedience is rendered to the husband, under the eye of Christ; therefore also to Christ Himself.

23. Καὶ αὐτὸς, *and He Himself*) But the husband is not the saviour of the wife; in that Christ excels. Hence *but* follows.

24. Ἀλλ' ὡσπερ, *but as*) The antithesis is, *husbands, wives*.—ὑποτάσσεται, *is subject*) Supply here also [from the end of the verse], *in every thing*.—αἱ γυναῖκες, *let wives*) *be subject* [*be subordinate*].

25. Ἐαυτὸν παρέδωκεν, *gave Himself up*) from love to the Church.

26. Ἀγιάσῃ, *might sanctify*) Often *holiness* and *glory* are synonymous; wherefore here also follows, *He might present it to Himself a glorious Church*.—καθαρίσας, *cleansing*) *Cleansing* precedes the *bestowal of glory* and the formation of the nuptial tie.—ἵνα, *that*) The construction is, *He gave Himself—cleansing (i.e. and cleansed)*; *that* [ἵνα] depends upon both [παρέδωκεν and καθαρίσας], being put twice [ἵνα αγιάσῃ and ἵνα παραστήσῃ, ver. 26, and ver. 27] in the text. *Sanctification* is derived from the death or blood of Christ; comp. Heb. xiii. 12: *cleansing* or *purification*, as we shall see presently, from baptism and the word. *Holiness* is internal *glory*; *glory* is holiness shining forth. Why did Christ *love* the Church and *give* Himself for it?—that He might sanctify it. Why did He *cleanse* it?—that He might present it to Himself. The former is the new right acquired by Christ over the Church; the latter shows how He adorned His bride, as befitted such a bride of such a Husband.

<sup>1</sup> Wherefore in the Germ. Vers., ver. 22 is only put in a parenthesis.—E. B.

<sup>2</sup> Therefore ὑποτασσόμενοι, *subordinate*, not ὑπακούετε, is said in their case.—Ed.

And the mentioning of the *bath* [λουτρῶν, *washing*] and the *word* is presently urged conjointly, although the *word* is to be referred to the term *cleansing*.<sup>1</sup> The cleansing power is in the *word*, and it is put forth through the *bath* [the washing]. *Water* and the *bath* are the vehicle: but the *word* is a nobler instrumental cause.—τῶ λουτρῶ τοῦ ὕδατος ἐν ῥήματι, *by the washing with water* [lit. *the bath of water*] *by the word*) A remarkable testimony for baptism; Tit. iii. 5.—ἐν ῥήματι, *in* [by] *the word*) Baptism has the power of purifying owing to the word, John xv. 3; *in* [by] to be construed with *cleansing*. ἁγιάσ, ῥῆμα.

27. Ἴνα παραστήσῃ, *that He might present*) This holds good, in its own way, already of the present life; comp. ch. iv. 13.—ἐαυτῶ, *to Himself*) as to a Husband betrothed.—ἐνδοξον, *a glorious Church*) We should derive [draw] our estimate of sanctification from the love of Christ: what bride despises the ornaments offered by her husband?—τῆν) *that* [*the*: emphatically] *Church which* answers to His own eternal idea.—σπίλον) *a spot*, from any wicked disposition whatever.—ῥυτίδα) *wrinkle*, from old age [senile debility and decay].—ἵνα ᾖ) *that she may be*.—ἄμωμος, *without blemish*) Cant. iv. 7.

28. Ἐαυτὸν, *himself*) ver. 29, 31, at the end.

29. Οὐδείς) *no man*, unless indeed he revolts from nature and from himself.—τῆν ἑαυτοῦ σάρκα, *his own flesh*) ver. 31, at the end.—ἐκτρέφει) *very much nourishes it*, within.—θάλπει) *cherishes it*, without. The same word occurs in Deut. xxii. 6; Job xxxix. 14; 1 Kings i. 2, 4. This has respect to *clothing*, as *nourishes* has to food.—τῆν ἐκκλησίαν, *the Church*) *Nourishes and cherishes* to be supplied.

30. Ὅτι, *because*) The reason why the Lord nourishes and cherishes the Church, is the very close relationship, which is here expressed in the words of Moses regarding Eve, accommodated to the present subject. The Church is propagated from Christ, as Eve was from Adam; and this propagation is the foundation of the spiritual marriage: *for this cause*, ver. 31.—τοῦ σώματος αὐτοῦ, *of His body*) The body here does not mean the Church, which is contained in the subject, *we are*, but the body of Christ Himself.—ἐκ, *of*) Gen. ii. 23, 24, in the LXX.—

<sup>1</sup> ἐν ῥήματι follows καθάρσις, not λουτρῶν.—ED.

εἶπεν Ἄδὰμ, τοῦτο νῦν ὀστοῦν ἐκ τῶν ὀστέων μου, καὶ σὰρξ ἐκ τῆς σαρκὸς μου. Αὕτη κληθήσεται γυνή, ὅτι ἐκ τοῦ ἀνδρὸς αὐτῆς ἐλήφθη. "Ἐνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα καὶ προσκολληθήσεται τῇ γυναικὶ αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν.—ἐκ τῆς σαρκὸς αὐτοῦ, κ.τ.λ., of *His flesh*) Moses mentions *bones* first, Paul *flesh*; because it is the bones chiefly that support the natural structure, of which the former (Moses) is speaking; but in the new creation [of which Paul is speaking], the flesh of Christ is more considered. Moreover, Moses speaks more fully; Paul omits what does not so much belong to the subject in hand. It is not our bones and our flesh, but *we*, that are spiritually propagated from the humanity of Christ, which has flesh and bones.

31. Καταλείψει, *shall leave*) Ver. 30 presupposes a Protasis, viz. in regard to natural marriage, [to be supplied] out of Moses; it expresses the Apodosis, viz. respecting the spiritual marriage; now, in turn, *vice versa*, ver. 31 here expresses the Protasis, and allows the Apodosis to be supplied: comp. ver. 32, in the middle. Christ also, so to speak, left the Father, and was joined to the Church.—προσκολληθήσεται, *shall be joined*) by matrimonial unity.—εἰς σάρκα μίαν, shall pass *into* [shall be as] *one flesh*) not only as formerly, in respect of origin, but in respect of the new relationship.

32. Μέγα, *great*) Paul felt more than those to whom he wrote could comprehend. It is not a marriage among men that is called a *mystery*,<sup>1</sup> ver. 33, but the union itself of Christ and the Church. [There are in all three kinds of duties which the Law prescribes to the husband, *Exod. xxi. 10. The apostle had mentioned the two former in a spiritual sense*, ver. 29; now the order would lead him to the third, of which that expression of *Hosea* is a summary, ii. 20 (see ver. 19 also), Thou shalt know the Lord. But the apostle suddenly breaks off. *Minds of the rarest character and capacity are required.*<sup>2</sup>—V. g.]

33. Πλὴν, *nevertheless*) Paul, as it were forgetful of the matter in hand by reason of the noble character of the digression, returns now to his subject.—ἵνα, *that*) Supply *I will*, or *I wish*, or

<sup>1</sup> Or *sacrament*, as the Romanists argue from this passage.—ED.

<sup>2</sup> To appreciate *spiritually* the third of the three duties, "food, raiment, the duty of marriage," requires a spiritual mind. A carnal mind cannot comprehend it save carnally.—ED

something similar; comp. 1 Cor. iv. 2, note, vii. 29; 2 Cor. viii. 13. The particle gives force; the ellipsis, in a feeling of courtesy, restrains that force.

---

## CHAPTER VI.

1. Ὑπακούετε, *obey*) This expresses even more than *be subject, be subordinate* (ch. v. 21, ὑποτασσόμενοι), [comp. ver. 5.] To *obey* is the part of one who is less experienced; to *be subject* or *subordinate*, of an inferior.—δίκαιον, *right*) even by nature.

2. Τίμα, *honour*) Their duty is more expressly prescribed to children than to parents; for love rather descends than ascends; and from being children men become parents.—ἐντολή, *commandment*) Deut. v. 16, *Honour thy father and thy mother, as the Lord thy God* ΕΝΕΤΕΙΛΑΤΟ, *COMMANDED thee, that it may be well, etc.*—πρώτη ἐν ἐπαγγελίᾳ, *the first with promise*) The commandment in regard to having no strange gods,<sup>1</sup> carries indeed a promise with it, but likewise a threatening, and of these, either the one or the other belonging to [applying to] all the commandments. The commandment respecting the profanation of the name of God has a threatening. For our duties to God are especially due, and most necessary; therefore they are guarded with such sanctions: our duties towards men are due in a less degree to men, and so far [in that point of view] are not so necessary; they have therefore a promise attached to them. The commandment about honouring parents, of which Paul is speaking, has a peculiar promise above them all, if we look at the whole Decalogue: if we look only at the second table, it also alone has a promise; moreover, it is the first with a promise, even in respect to all the commandments, subsequent to the Decalogue. And very properly so, too; for, taking for granted the pious affection of parents in training their children to submit to the commandments of God, the honour, which is shown to parents chiefly by

<sup>1</sup> Beng. joins in one *our* first and second commandment (it being the second to which a threat and a promise are attached; whereas to our *first* commandment there is attached neither).—Ed.

obedience, includes obedience to all the commandments in the early period of life. This apostolic observation is a proof that the observance of the law in the New Testament is not abolished.

3. *Εὖ σοι, well with thee*) Let young persons attend to this statement.—*καὶ ἔσῃ, and thou mayest [shalt] be*) The LXX., in both passages, viz. that in Exodus, and that in Deuteronomy, where the Decalogue is recounted, have it, *that thou mayest become long-lived, καὶ ἵνα μακροχρόνιος γένῃ*, but Deut. xxii. 7, *that it may be well with thee, and thou mayest have many days—ἵνα εὖ σοι γίνῃται καὶ πολυήμερος ἔσῃ*, from the cod. Al., where the ed. Rom. has *γένῃ: ἔσῃ*, in the future of the subjunctive, is rare. He, who lives well for a long time, long experiences the favour of God, even in his children rendering him honour, and he has a long season of sowing the seed of an eternal harvest.—*μακροχρόνιος, long-lived*) The more tender age of childhood, according to its capacity of apprehension, is allured by the promise of long life; the exception of the cross is more expressly added to those that are grown up, and are of mature age. But length of days is promised, not only to single persons who honour their parents, but to their whole stock.—*ἐπὶ τῆς γῆς, upon the earth [the land]*) Moses, writing to Israel, says, *ἐπὶ τῆς γῆς ἀγαθῆς, which the Lord thy God giveth thee*. At present godly men live equally well in every land, as Israel did in that which God gave them.

4. *Καὶ οἱ πατέρες, and ye that are fathers*) And is also prefixed at ver. 9, *and ye masters*. It is not put before *husbands*, ch. v. 25. Parents and masters more readily abuse their power than husbands. He spoke of *parents*, ver. 1; he now addresses *fathers* in particular, for they are more readily carried away by passion. The same difference in the words, and the same admonition, occur, Col. iii. 20, 21.—*μὴ παροργίζετε, do not provoke*) lest *love* be extinguished.—*ἐκτρέφετε, but bring them up in the nurture*) kindly.—*ἐν παιδείᾳ καὶ νοουθεσίᾳ, in the nurture [instruction] and admonition*) The one of these counteracts (obviates) ignorance; the other, forgetfulness and levity. Both include the word, and all other training. So among the lawyers, *νουθέτημα, and admonition*, is mentioned, even such as is given by stripes. Job v. 17, כּוּסֵר, *admonition*; 1 Sam. iii. 13, *Εὐχὴ οὐκ ἐνουθετεῖ, did not admonish* his sons.



5. Οἱ δοῦλοι, *servants*) He here speaks broadly, namely, of slaves, and of freedmen as a species next to slaves, ver. 8, at the end.—τοῖς κυρίοις κατὰ σάρκα, *to your masters according to the flesh*) It was not proper, after making mention of the true Master [the Lord], ver. 4, that such persons should also immediately be absolutely called masters; on that account the rather, he adds, *according to the flesh*.—μετὰ φόβου καὶ τρόμου, *with fear and trembling*) precisely as if *threatenings*, so far as believing masters are concerned, were not taken away, ver. 9. He has regard to the condition of slaves in ancient times.—ἀπλότῃ τῆς καρδίας, *in singleness (simplicity) of heart*) So the LXX. for the Heb. יְבָבָה יֵשׁׁב, 1 Chron. xxix. 17. This is explained in the following verses, where *eye-service* is chiefly opposed to *singleness*; comp. Col. iii. 22. Slavery is subjected [made subordinate] to Christianity, and not to be considered as joined with it [non committenda cum illo].

6. Ὡς ἀνθρωπάρεσκοι, *as men-pleasers*) The antithesis immediately follows, *as the servants of Christ, doing*, etc. Whom does he call the *servants of Christ*? Ans. *Those who do the will of God*. Such persons are anxious to please God (ἀρέσκουσι). We have the same antithesis, Col. iii. 22, where it is thus expressed, *fearing God*: for *doing the will of God*, in Eph., and *fearing God*, in Col., are parallel.—ἐκ ψυχῆς, *from the heart [soul]*) So ἐκ ψυχῆς, Col. iii. 23. So 1 Macc. viii. 25, 27, καρδία πλήρει and ἐκ ψυχῆς are parallel.

6, 7. Ἐκ ψυχῆς μετ' εὐνοίας,<sup>1</sup> *from the heart [soul] with good-will*) Raphelius well remarks, from the economics of Xenophon, that *good-will* was considered the principal virtue of a slave, by which he promoted the interests of his master; and he possesses this virtue, who does *not* give *eye-service*, but whose service is *from the heart*. Xenophon says of the slave that is overseer of a farm, εὐνοίαν δεήσει αὐτὸν ἔχειν, εἰ μέλλοι ἀρξέσειν ANTI ΣΟΥ παρών, *it will be necessary that he should have good-will [a hearty regard to thy interests], if, when being present in THY PLACE, he is likely to give satisfaction [to fill thy place adequately]*. Not even the severity of the master extinguishes the *good-will* which is in the

<sup>1</sup> Beng. stops, as Lachm. more recently, Θεοῦ, ἐκ ψυχῆς μετ' εὐνοίας δουλεύοντες, "serving with good will from the heart." Vulg. as Engl. V. puts the comma or semicolon after ψυχῆς, "doing the will of God from the heart."—Ed.

slave; as in the case of pet dogs.—τῷ<sup>1</sup>) Κυρίῳ, *to the Lord*. The dominion of Christ ought to be the moving principle to all, and to govern men, even in rendering external service. The Lord looks at the heart.

8. "Ὁ εἶν τι) A Tmesis for ὅτι εἶν, Col. iii. 23.—ἀγαθὸν, *good*) in Christ.

9. Τὰ αὐτὰ, *the same things*) Do to them those things, which are the part of *good-will*, by way of compensation. *Love* regulates the duties of servants and masters, as one and the same light softens [attempts] various colours. Equality of nature and of faith is superior to difference of ranks.—ἀνιέντες τὴν ἀπειλὴν, *forbearing threatening*) Actual severity was generally laid aside by the masters when they became believers; now they are even to forbear threatenings, and not (in words) make a display of their power to their slaves for the purpose of terrifying them, 𐤀𐤒𐤍, LXX. ἀπειλή.—αὐτῶν καὶ ὑμῶν,<sup>2</sup> *theirs and yours*) We have an expression almost similar in Rom. xvi. 13.—ἐν οὐρανοῖς, *in heaven*) who is Almighty. As the Lord hath treated you, so treat ye your servants; or, as you treat your servants, so He will treat you.

10. Τὸ λοιπὸν, *finally*) The particle or form of concluding, and of rousing the attention, as it were, to an important subject; 2 Cor. xiii. 11.—ἀδελφοί,<sup>3</sup> *brethren*) He thus addresses them in

<sup>1</sup> The reading ὡς τῷ, which was considered not quite sure in the larger Ed., is preferred by the marg. of the 2 Ed., and by the Germ. Vers.—E. B.

ABD(Δ) corrected later, Gg Vulg., read ὡς τῷ. *Sicut et in f.* Rec. Text omits ὡς, without good authority.—Ed.

<sup>2</sup> This reading, depending on the margin of the larger Ed., is removed by the marg. of the 2 Ed. to those that are less certain; hence the Germ. Vers. has acknowledged its use, *auch euer Herr*.—E. B.

Αὐτῶν καὶ ὑμῶν is the reading of ABD(Δ) corrected later, Vulg., Memph. Αὐτῶν ὑμῶν is the reading of Gg. Ὑμῶν αὐτῶν, is that of *f* and Rec. Text, and Syr. Cyr. reads ὑμῶν καὶ αὐτῶν. Engl. V., *your Master*.—Ed.

<sup>3</sup> By some accident or other, the pronoun μου, the omission of which is countenanced by both Ed., has crept into the Germ. Vers.—E. B.

Gg Vulg., later Syr., read ἀδελφοί, but omit μου, which Rec. Text adds. BD(Δ) Lucif. omit both words. A adds ἀδελφοί *after* ἐνδυναμοῦσθε, instead of *before* it. The fact of this being the only place where the ἀδελφοί is read, and also this being an encyclical letter, make it probable, ἀδελφοί is an interpolation.—Ed.

this one passage of the epistle. Nowhere do soldiers use to one another the title *brethren* more than in the *field of battle*.—ἐνδυναμοῦσθε, *be strong*) Those, and those only, who are strong in themselves, are fitted for putting on *the whole armour* [the panoply].—καὶ) a Hendiadys.—κράτει τῆς ἰσχύος, *by the power of His might*) This is said of Christ, as i. 19 of the Father.

11. Πανοπλίαν, *the whole armour*) ver. 13.—στῆναι, *to stand*) A word taken from the arena and the camp; comp. note on Matt. xii. 25. The power of the Lord is ours.—μεθοδείας, *the wiles*) which he frames both by force and by craft. μέθοδος, a way opposite to the direct [straight] way, a *circuitous road*, which they take who lie in wait, 2 Macc. xiii. 18; whence μεθοδεύειν, 2 Sam. xix. (27) 28, LXX. Esth. κεφ. μθ, concerning Haman: πολυπλόκοις μεθόδων παραλογισμοῖς, *with manifold deceits of wiles* [plans]. Chrysostom has used Μεθοδεία in a good sense in Homil. iv., de penit.: ‘We ought to be thankful to God, who through much discipline (διὰ πολλῶν μεθοδειῶν) cures and saves our souls,’—διὰ πολλῶν μεθοδειῶν, through the alternations of prosperity and adversity.—τοῦ διαβόλου, *the devil*) the chief of the enemies, who are pointed out at ver. 12. [*The same who is called*, ver. 16, ὁ πονηρὸς, *the wicked one*.—V. g.]

12. Οὐκ ἔστιν, *is not*) The evil spirits lurk concealed behind the men who are hostile to us.—ἡ πάλη) *the wrestling*.—πρὸς αἷμα καὶ σάρκα, *against blood and flesh*) Comp. Matt. xvi. 17, note. דם וּבָשָׂר, *blood and flesh*, viz. (mere) men, were weak, even at Rome, where they kept Paul a prisoner.—ἀλλὰ, *but*) After a very distinct mention of good angels, ch. i. 21, iii. 10, he thus appropriately speaks also of bad spirits, especially to the Ephesians; comp. Acts xix. 19. The more plainly any book of Scripture treats of the Christian dispensation and the glory of Christ, the more clearly, on the other hand, does it present to our view the opposite kingdom of darkness.—πρὸς, *against*) *Against* occurs four times [after ἀλλὰ]. In three of the clauses the power of our enemies is pointed out; in the fourth, their nature and disposition.—κοσμοκράτορες, *the rulers of the world*) ‘mundi tenentes,’ *The holders of the world*, to use the word of Tertullian. It is well that they are not *holders of all things*, yet the power not only of the devil himself, but also of those over whom he exercises authority, is great. There seem to be

other kinds of evil spirits, that remain more at home in the citadel of the kingdom of darkness: *principalities, powers*. This third class is different, inasmuch as they go abroad and take possession, as it were, of the provinces of the world: *rulers* [holders] *of the world*.—*τοῦ σκότους, of the darkness*) Herein they are distinguished from angels of light. This is mostly spiritual darkness, ch. v. 8, 11; Luke xxii. 53, which has *wickedness* presently after as its synonym; yet even to them natural darkness is more congenial than light. The contest is much more difficult in darkness.—*τοῦ αἰῶνος τούτου, of this world*) The word *κοσμοκράτορας, the holders* (rulers) *of the world*, directly governs the two genitives *σκότους* and *αἰῶνος, of the darkness* and *of this world*, according to [in relation to] either part of the compound word. *Κόσμος, world*, and *αἰών, age*, are to be referred mutually to each other, as time and place.<sup>1</sup> The term, *Holders* (rulers) *of the world*, is the ground on which this wickedness is practised. There are princes of the darkness of the world in the present age. The connection between *κόσμος, world*, and *αἰών, age*, is not grammatical but logical: *κόσμος, world* (mundus), in all its extent; *αἰών, world, age* (sæculum), the present world, in its disposition (character), course, and feeling. I cannot say *κόσμος τοῦ αἰῶνος*, as, on the contrary, I can say *αἰών τοῦ κόσμου*.—*τὰ πνευματικά, the spiritual things*) The antithesis is *blood and flesh*. These *spiritual things* are opposed to the *spiritual things of grace*, 1 Cor. xii. 1, and are contrary to faith, hope, love, the gifts [of the Spirit], either in the way of a force opposite [to those graces], or by a false imitation of them. Moreover, as in the same epistle, ch. xiv. 12, *spirits* are used for *spiritual things*, so here *spiritual things* are very aptly used for *spirits*. For these *spirits* make their assault with such quickness and dexterity, that the soul does not almost think [generally is not aware] of the presence of these foreign existences lurking beneath, but believes that it is something in itself within which produces the spiritual temptation; and even *πνευματικόν, spiritual*, in the singular, may be taken as a kind of military force, in the same way as *τὸ ἵπτικόν, horsemen*, is applied in Rev. ix. 16, and *τὸ στρατιωτικόν* is else-

<sup>1</sup> *Κόσμος* refers to place; *αἰών* to time: *The world-rulers of the age; the world-rulers of the darkness*. But Engl V. makes *αἰῶνος* governed by *σκότους, of the darkness of this world*.—ED.

where used of *an army*; so that here τὰ πνευματικά, viz. τάγματα, may be used as in Zosimus, l. 3: τὰ πεζικὰ τάγματα, ξενικόν, The bands of infantry, a *foreign force*. Aristot. 3, pol. 10, p. 210.—ἐν τοῖς ἐπουρανίοις, *in places above the heavens*) Even enemies, but as captives (ch. iv. 8, note), may be in a royal palace, and adorn it.

13. Ἀναλάβετε, *take unto you*) ver. 16 𐤀𐤍 Deut. i. 41, LXX. ἀναλαβόντες.—τὴν πανοπλίαν, *the whole armour*) A lofty expression. Paul (says Vict. Strigelius, in summing up the contents of this chapter) *gives to the Christian soldier integuments, defences, and offensive weapons. The integuments are three, the breastplate, the girdle, and the shoes; the defences or φυλακτήρια are two, the shield and the helmet; the offensive weapons, ἀμυντήρια,<sup>1</sup> are also two, the sword and the spear.* He had regard, I think, to the order of putting them on, and held the opinion that Paul proceeds from those accoutrements which adorn the man even when outside of the battle-field (as the *breastplate* of any material whatever), to those which are peculiar to the soldier; and indeed the phrase *above all* is put in between *integuments* and *defences*. He adds the *spear, prayer*. Although Paul rather introduces prayer with this reference, viz. that we may rightly [duly] use the whole armour.—ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ, *in the evil day*) Ps. xli. 2, LXX. ἐν ἡμέρᾳ πονηρᾷ. The war is perpetual. The battle rages less on one day, more on another: *the evil day*, either when death assails us, or during life, being of longer or shorter duration, often varying in itself [*When the wicked one assails you*, ver. 16, and malignant forces are infesting you, ver. 12.—V. g.]. Then you must stand, you must not then at length [then for the first time begin to] make preparation.—ἅπαντα κατεργασάμενοι *having rightly prepared all things for the battle.* So κατεργάζεσθαι, 2 Cor. v. 5 [ὁ κατεργασάμενος ἡμᾶς, He who hath wrought, *i.e.* prepared us]; Ex. xv. 17, xxxv. 33, xxxviii. 24; Deut. xxviii. 39. The repetition<sup>2</sup> is very suitable, *to stand, stand ye.*

<sup>3</sup>14. Περιζωσάμενοι, *being girt about*) that you may be unencumbered [ready for action]. Comp. Luke xii. 35; Ex. xii. 11;

<sup>1</sup> Usually said of *defensive*, here evidently of *offensive* weapons.—ED.

<sup>2</sup> *Anadiplosis*, the repetition of the same word in the end of the preceding, and in the beginning of the following member. Append.—ED.

<sup>3</sup> Στήλαι, *to stand*, for the sake of fighting, ver. 14.—V. g.

Is. v. 27.—τὴν ὄσφυν ὑμῶν ἐν ἀληθείᾳ, *your loins with truth*) according to the example of the Messiah, Is. xi. 5.—ἐνδυσάμενοι τὸν θώρακα τῆς δικαιοσύνης—καὶ τὴν περικεφαλαίαν τοῦ σωτηρίου) *having put on the breastplate of righteousness—and the helmet of salvation*. Is. lix. 17, *And He put on righteousness as a breastplate, and placed the helmet of salvation on His head*. The seat of conscience is in the breast, which is defended by righteousness.—τῆς δικαιοσύνης, *of righteousness*) Is. xi. already quoted. For often *truth* and *righteousness* are joined, ch. v. 9. The enemy is to be vanquished by all things contrary to his own nature.

15. Τοὺς πόδας, *the feet*) *The feet* are often mentioned in connection with the *gospel* and with *peace*, Rom. x. 15, iii. 15, etc.; Luke i. 79.—ἐν ἰτοιμασίᾳ) *ἰτοιμασία* often corresponds to the Hebrew word פָּחַד, for example Ezra ii. 68, iii. 3; Ps. x. 17, lxxxix. 15. *The feet of the Christian soldier are strengthened* [steadied] by the Gospel, lest he should be moved from his place or yield.<sup>1</sup> [1 Pet. v. 9.—V. g.]

16. Ἐπι πᾶσιν) *above* [over] *all* [the pieces of armour], whatever you have put on.—τὰ πεπυρωμένα) properly *set on fire, fiery*. *To quench* is in consonance with this.

17. Τοῦ σωτηρίου, *of salvation*) *i.e.* of Christ. Acts xxviii. 28, note. The mention of the Spirit elegantly follows; and therefore, by comparing ver. 13, we have here mention of the holy Trinity.<sup>2</sup> The head is exalted and defended by *salvation*, 1 Thess. v. 8; Ps. iii. 3, 4.—δέξασθε, *receive* [take to yourselves]) *what is offered* [implied in δέξασθε, *receive*] by the Lord.—ῥῆμα Θεοῦ, *the word of God*) Matt. iv. 4, 7, 10.

18. Διὰ, [by] with) As often as you pray, pray in the Spirit, inasmuch as He is at no time shut out from you.

19. Δοθῆν, *may be given*) Paul did not depend on his natural and acquired power.—ἀνοίξει τοῦ στόματος) פִּתּוּחַ—ἐν παρρησίᾳ γνωρίσαι, *to make known with boldness*) Therefore boldness [plainness] of speech is required, because it is a mystery.

20. Πρεσβεύω ἐν ἀλύσει, *I am an ambassador in bonds*) A para-

<sup>1</sup> Wahl translates ἐν ἰτοιμασίᾳ, *dum habetis animum promptum, quem gignit τὸ εὐαγγέλιον*, "having the feet shod, or sandalled, *in your having the prompt and ready mind* which the Gospel of peace produces."—ED.

<sup>2</sup> Salvation = Christ: the sword of the Spirit, the word of God; so *the whole armour of God*, ver. 13.—ED.

dox [an ambassador, yet in bonds]. The world has its ambassadors surrounded with outward splendour. "Ἰνα, *that*, which immediately follows, depends on this expression.<sup>1</sup>—ἐν αὐτῷ, *in it*) in the mystery.—ὥς, *as*) construed with *to make known*.

21. Καὶ ὑμεῖς) *ye also*, as well as others.—πάντα, *all things*) A salutary relation.—πιστὸς, *faithful*) who will declare to you the truth.

22. Πρὸς ὑμᾶς, *to you*) afar off.—παρακαλῆση, *might comfort*) lest ye should take offence at my bonds.

23. Εἰρήνη, *peace*) peace with God *and the love* of God to us. A recapitulation is contained in this word *peace*, comp. Jude ver. 2.—<sup>2</sup>μετὰ πίστεως, *with faith*) This is taken for granted, as being the gift of God.

24. Πάντων, *with all*) whether Jews or Gentiles, in all Asia, etc.—<sup>3</sup>ἐν ἀφθαρσίᾳ, *in incorruption, sincerity*) construed with *grace*, viz. *let it be*: comp. iii. 13, μὴ ἐκκακεῖν, *not to faint*, which is a proof of *sincerity* (ἀφθαρσία, *incorruption*). Add 2 Tim. i. 10. We have its opposite, iv. 22.—ἀφθαρσία implies health without any blemish, and its continuance flowing from it. This is in consonance with the whole sum of the epistle; and thence ἀφθαρσία redounds to the love of believers towards Jesus Christ.

<sup>1</sup> Engl. V. by the stopping connects Ἰνα rather with προσευχόμενοι, ver. 18 *Praying—that therein I may speak boldly*.—ED.

<sup>2</sup> Τοῖς ἀδελφοῖς, *to the brethren*) In this conclusion he does not say *to you*, as in ver. 21. It was, it seems, an encyclical epistle.—V. g.

<sup>3</sup> Τῶν ἀγαπώντων, *that love*) See of how great importance is that love, 1 Cor. xvi. 22.—V. g.

# EPISTLE TO THE PHILIPPIANS.

---

## CHAPTER I.

1. Δούλοι, *the servants*) Paul writes more familiarly to the Philippians than to those to whom, in writing, he calls himself an *apostle*. Under this common predicate, he very courteously joins Timothy with himself, who, by his means, was called to be a disciple, and who, having recently joined Paul, had come to Philippi, Acts xvi. 3, 12.—σύν, *with*) The Church is superior to the bishops; and the apostolic writing is sent more directly to the Church than to the presiding ministers; Heb. xiii. 24; Eph. iii. 4; Col. iii. 18, etc., iv. 17; Rev. i. 4, 11; 1 Thess. v. 12.—ἐπισκόποις καὶ διακόνις, *with the bishops and deacons*) At that time the former properly managed the internal, the latter the external affairs of the Church, 1 Tim. iii. 2, 8; the latter, however, were not excluded from care about the internal affairs, nor the former about the external. Sometimes Paul, in the inscriptions, calls them *churches*; sometimes he uses a periphrasis, which either signifies something greater, as we have remarked at 1 Cor. i. 2, or is used because, as in the instance of the Romans, they had not yet been fully reduced to the form of a church. This epistle



to the Philippians alone is so inscribed as to connect the mention of the *bishops and deacons* with the emphatic paraphrase.<sup>1</sup>

2. Εὐχαριστῶ, *I give thanks*) In this place we shall give a synopsis of the epistle. We have in it—

I. THE INSCRIPTION, i. 1, 2.

II. THANKSGIVING AND PRAYERS FOR THE FLOURISHING SPIRITUAL STATE OF THE PHILIPPIANS, ver. 3, 4, 9, 10.

III. PAUL MENTIONS HIS PRESENT STATE, AND GOOD HOPE FOR THE FUTURE, ver. 12, 13, 18, 19.

Whence he exhorts the Philippians :—

1. Since he is to continue to live, that they should walk worthily of the Gospel, 25—ii. 16.
2. Although he should be put to death, that they should rejoice with him, 17, 18; and promises that he will very soon give them all information by Timothy, ver. 19, 20; and in the meantime sends Epaphroditus, 25, 26.

IV. HE EXHORTS THEM TO REJOICE, iii. 1, admonishing them to avoid false teachers of righteousness, and to follow the true, ver. 2, 3; and commending peace and harmony, iv. 1—3. In like manner he exhorts them to joy, accompanied with gentleness and calmness of mind, ver. 4—7, and to do all things that are excellent, 8, 9.

V. HE ACCEPTS WARMLY THE LIBERALITY OF THE PHILIPPIANS, 10—20.

VI. THE CONCLUSION, 21—23.

Ἐπι, upon) *The mention*, the remembrance is the occasion of

<sup>1</sup> Michaelis (*in der Enleitung*, etc., T. I. p. m. 165, sq.) confirms the venerable antiquity of the Syriac Version of the *N. T.* from the fact, that in this passage it uses the word elders for bishops, and therefore it was made at that time when the real difference between bishops and presbyters was not yet known.—E. B.

thanksgiving.—*πάση, every*) Paul's heart was large: comp. the following verse, where it occurs thrice.

4. Ἑπερ, *for*) Construe it with *praying*.—*μετὰ χαρᾶς, with joy*) The sum of the epistle is, *I rejoice, rejoice ye*. This epistle on *joy* aptly follows that to the Ephesians, where *love* reigns; for *joy* is perpetually mentioned, ver. 18, etc.; likewise ch. ii. 2, 19, 28, iii. 1, iv. 1, 4. The fruit of the Spirit is *love, joy*. Joy particularly gives animation to *prayers*.—*τὴν δέησιν, [my request], the prayer*) of which he had just spoken.

5. Ἐπι, *for*) Construe with *I thank*.—*κοινωνία, fellowship*) which has come to you from above,<sup>1</sup> and is practised by you in holy liberality, ch. iv. 10, 15, 16; comp. 2 Cor. ix. 13.—*ἀπὸ, from*) Construe with *I thank*.—*ἡμέρας, day*) when ye became *partakers* of the Gospel.

6. Πεποιθώς, *being confident*) This confidence constitutes the sinews of thanksgiving.—*ὁ ἐναρξάμενος ἐν ὑμῖν, who has begun in you*) ἐν twice emphatically.—*ἔργον ἀγαθόν, a good work*) It is the one great and perpetual work of God for our salvation, ch. ii. 13.—*ἐπιτελέσει, will perfect*) The beginning is the pledge of its final consummation. Not even a man begins anything at random.<sup>2</sup>—*ἄχρις, even to*) Believers set before their minds, as the goal, *the day of Christ*, rather than their own death.—*ἡμέρας, the day*) ver. 10.

7. Καθώς, *even as*) He explains the reason why he speaks so kindly as to the Philippians.—*δίκαιον, just*) I find just reasons in my own case, from the relationship of faith, and these reasons are not trifling. I am both justly bound by them, and demand them as a right.—*φρονεῖν*) to think.—*διὰ, for this reason, because*) This is the connection: I have you in my heart as partakers of grace (2 Cor. vii. 3), and long for you, and this not merely from natural affection, but from devotedness to Jesus Christ; hence I clearly perceive, that it is rather the Lord Himself who has the same affection for you, and He will carry on the work from the

<sup>1</sup> *If only the one or the other part of this fellowship, and that too the latter, must be understood, which is performed by the exercise of liberality, and this is the opinion of some, I scarcely understand how the words ἄχρις ἡμέρας Ἰησοῦ Χριστοῦ, at the end of ver. 6, can be made to agree with it*—E. B.

<sup>2</sup> Much less does God.—Ed.

beginning to its termination.—δεσμοῖς—ἀπολογία, *in my bonds—in defence*) A Hendiadys [My bonds in defence of the Gospel]. Bonds do not restrain my love.—ἀπολογία, *in defence*) The Romans brought accusations against the Gospel.—βεβαιώσεις, *in confirmation*) This is something more than a *defence*.—τοῦ εὐαγγελίου, *of the Gospel*) by which *grace* is announced.—συγκοινωνός—ὑμᾶς ὄντας) He said above, *you*; therefore here is the accusative for the genitive, as Acts vii. 21, where see the note.

8. Ἐν σπλάγχθοις Ἰησοῦ Χριστοῦ, *in the bowels of Jesus Christ*) Not Paul, but Jesus Christ lives in Paul; wherefore Paul is not moved in the bowels of Paul, but of Jesus Christ.

9. Καὶ τοῦτο, *and this*) He declared, from ver. 3 and onward, that he prayed for them; he now shows *what* was his prayer in their behalf.—ἡ ἀγάπη, *love*) Love makes men docile and [spiritually] sagacious, 2 Pet. i. 7, 8. Hence arose the form used formerly in the assemblies of the Church,<sup>1</sup> and which is vernacular among us: *Caritas vestra, your love* (charity), in a wider sense.—ὑμῶν, *your*) Correlative to the love of Paul, ver. 7, 8. A previous [anticipatory] allusion to the love which they had shown to him; ch. iv. 10, 18.—ἔτι μᾶλλον, *yet more*) The fire in the apostle's mind never says, It is sufficient [past and present attainments are enough].—ἐν ἐπιγνώσει καὶ πάσῃ αἰσθήσει, *in all knowledge and perception [judgment]*) Knowledge is a very noble species, as sight is in the body: *αἰσθήσεις, perception*, is the genus; for we have also [included under it] spiritual sight, hearing, smelling, tasting, touching, *i.e.* the senses for investigation, and those for enjoyment,<sup>2</sup> as they are called. So part of the *perception [sense]* is *joy*, frequently mentioned in this epistle. *And all* is an indication that it is the genus; 2 Cor. viii. 7, note. In philosophy, the Peripatetics referred all things only to *knowledge [which is the principal fault of the modern philosophers also, when they come upon spiritual subjects.—V. g.]* The Platonists referred all things to the remaining word, *sense, or perception*; for example, in Iamblicus. Regard is to be had to both in Christianity: each is met with in the Cross, and renders men fit to *approve*. Here, after love, expressly mentioned, he describes *faith* and *hope* in the following verse. Paul everywhere describes Christianity as something vigorous;

<sup>1</sup> Or else *in sermons*.

<sup>2</sup> Sensus investigativi et fruitivi.

wherefore the doctrine of the Mystics on Privation is so to be received, as not to be in any respect injurious to that practical ardour of mind.

10. Δοκιμάζειν) *prove* and embrace, Rom. xii. 2.—τὰ διαφέροντα, *the things that are excellent*) not merely good in preference to bad, but the best among those that are good, of which none but those of more advanced attainments perceive the excellence. Truly we choose accurately in the case of things external, why not among things spiritual? Comparative theology is of great importance [*from which they are farthest distant, who cease not to inquire* (who are always asking), *how far they may extend their liberty without sin.*—V. g.]—εἰλικρινεῖς, *sincere*) According to *knowledge.*—ἀπρόσκοποι, *without offence*) According to *all sense or judgment.*

11. Πεπληρωμένοι καρπὸν δικαιοσύνης, κ.τ.λ., *filled with the fruits of righteousness*) The same construction is found at Col. i. 9, ἵνα πληρωθῆτε τὴν ἐπίγνωσιν; and *the fruit of righteousness* is generally used in the singular number, Heb. xii. 11; James iii. 18; also Rom. vi. 22, precisely as Paul elsewhere speaks of the *fruit of the Spirit, of light, of the lips.* The more common reading is *πεπληρωμένοι καρπῶν, κ.τ.λ.*<sup>1</sup>

12. Γινώσκειν, *to know*) The churches may have been prepossessed with contrary rumours [which the apostle wishes to counteract].—μᾶλλον, *rather*) So far from my bonds having been injurious.—εἰς, *into*) Faith takes in a favourable light all that is adverse, ver. 19, 28, ch. ii. 27.—ἐλήλυθεν, [*have fallen out*] *came*) easily.

13. Τοὺς δεσμοὺς, *bonds*) Paul, delivered up along with other prisoners, seemed on the same footing with them: afterwards it became known that his case was different, and so the Gospel prevailed.—φανεροὺς, *manifest*) Col. iv. 4.—πραιτωρίῳ, in the *prætorium*) The court of Cæsar; comp. iv. 22.—καί, *and*) then.—τοῖς λοιποῖς, *in the other*) places outside of it; 2 Tim. iv. 17. So *other*, 1 Thess. iv. 13.

14. Τῶν ἀδελφῶν, *of the brethren*) who had formerly been afraid.—ἐν Κυρίῳ, *in the Lord*) construed with *are bold.*—τοῖς δεσμοῖς μου, *by my bonds*) They saw Paul both constant and safe

<sup>1</sup> ABD(Δ)Gfg Vulg. (except Fuld. MS. corrected by Victor of Capua), read *καρπῶν*. No old authority except Syr. supports the *καοπῶν* of the Rec. Text.—ED.

in his confession of Christ.—*ἀφίβως*, *without fear*) no one terrifying them. Fear often is no longer felt by [flies from] those who make an attempt.

<sup>1</sup>15. *Τίνες μὲν—τινὲς δὲ*, *some indeed—and some*) A separation [Sejugatio; see Append.]: for two clauses are laid down, which are afterwards more fully treated.—*δι' εὐδοκίαν*) of *good-will*: *εὐδοκία* often corresponds to the Hebrew word *רצו*.

16.<sup>2</sup> *Ἐξ ἐριθείας*, of *contention*) Construed with *preach*.—*οὐχ ἀγνῶς*, *not sincerely*) not with a pure intention, or, not without a Jewish leaven; comp. Gal. vi. 12, 13. They spoke of and related what Paul taught: they either did not believe it themselves, or did not confess that they did so. Rumour, report, general preaching, is useful for rousing the attention of many, and requires no great ability [*ικανότητα*] in them that preach, which is necessary, and demands purity of *mind and doctrine* in closer application; as, for example, among the Galatians; comp. Gal. i. 7, etc.—*οἰόμενοι*, *thinking*) They thought that the Gentiles, when they observed the increase of the Gospel, would be indignant with Paul in particular; but the efforts of his opponents did not succeed with them, nor did Paul consider it as an *affliction*, therefore he says, *thinking*.—*θλίψιν*, *affliction*) even accompanied with the danger of death.—*ἐπιφέρειν*, *to add*) His bonds were already an *affliction*: they were adding affliction to the afflicted.

17. *Ἐξ ἀγάπης*, *from love*) towards Christ and me.—*εἰδότες*, *knowing*) An antithesis to *thinking*.—*εἰς ἀπολογία*, *for the defence*) not on my own account.—*κειμαι*, *I am laid, set*) in one place. Lying [laid aside in imprisonment], or running, Paul still made advancement, 2 Tim. ii. 9. He abode at Rome, as an ambassador does in any place on account of a somewhat lengthened negotiation.

18. *Τί γὰρ*, *what then?*) What does it matter? That is, I am helped [the cause I have at heart is *furthered*] either way, ver. 12.—*πλήν*, *yet*) nevertheless.—*προφάσει*, *in pretext*) Such

<sup>1</sup> *Τὸν λόγον*, *the word*) which, he says, I preach.—V. g.

<sup>2</sup> The Germ. Vers. places the 17th verse before this clause of the 16th, following the marg. of the 2d Ed. rather than the larger Ed.—E. B.

ABD(Δ)G Vulg. place *οἱ μὲν ἐξ ἀγάπης—κειμαι* before *οἱ δὲ ἐξ ἐριθ.—μον*. The Rec. Text order is supported by none of the very old authorities except the later Syr.—ED.

men, says he, make the name of Christ a pretext: they really design to excite against me ill-will.—ἀληθεία, *in truth*) from the heart, seriously.

19. γὰρ, *for*) [aetiologia]. The reason assigned, why he *should rejoice*.—τοῦτό μοι ἀποβήσεται εἰς σωτηρίαν, *this shall turn to my salvation*) So evidently the LXX., Job xiii. 16, with whom, in that one book, the verb ἀποβαίνω is of frequent occurrence; and in the same passage, Job. xiii. 15, 16, the question relates to *sincerity*, which is purity (ἀγνῶς) with Paul, ver. 16.—εἰς σωτηρίαν, *to salvation*) not only not to *affliction*, ver. 16.—δεήσεως, *prayer*) ascending to heaven.—ἐπιχορηγίας, *supply*) coming down from heaven; ἐπι indicates the relation.

20. Ἐν οὐδενὶ αἰσχυνθήσομαι, ἀλλ' ἐν πάσῃ παρρησίᾳ μεγαλυνηθήσεται Χριστός, *in nothing shall I be ashamed, but in all boldness Christ shall be magnified*) He removes the ignominy from himself: he ascribes the boldness to himself, the glory to Christ.—σώματι, *in my body*) in bonds.—εἴτε διὰ ζωῆς, εἴτε διὰ θανάτου, *whether by life or by death*) The disjunction follows, ver. 21, 22. In what way soever it shall fall out, says he, it will be well. I cannot lose. Paul himself was ignorant what would be the issue; for the apostles were not omniscient, but rather in what referred to themselves they were exercised [disciplined] by faith and patience.

21. Ἐμοί) *to me*, at the beginning of a section, means, *so far as I am concerned*; for he treated in the preceding verse of what regarded Christ.—τὸ ζῆν, Χριστός, *to live is Christ*) The article denotes the subject, as again in the next clause. Whatever may be the life I live (in the natural life), its principle and end is Christ.<sup>1</sup> [*While I live in the world I consider the cause of Christ to be my own.*—V. g.]—τὸ ἀποθανεῖν κέρδος, *to die is gain*) Although in dying I seem to suffer the *loss* of all things.

22. Εἰ δὲ, *but if*) Here he begins to discuss the first member of the period: the second at ch. ii. 17, *yea, and if I am offered*. Moreover, he uses δὲ, *but*, because, from the disjunction [two alternatives] laid down in the preceding verse, he now assumes the one; and on this assumption, presently, as if repenting, he begins to doubt, in such a way, however, as not to avoid assuming it in the meantime.—τὸ ζῆν, viz. ἐστὶ μοι) *if living is to me*:

<sup>1</sup> Literally, *I live Christ*, “Christum vivo.”

if I am to live.—*ἐν σαρκί*) This is a limitation; for even they who die, live.—*καρπὸς ἔργου, the fruit of my labour*) I derive this fruit from it [from living], that I may thereby do the more work; a noble work, ch. ii. 30; desirable fruit, Rom. i. 13. Another seeks fruit from [by means of] his labour; Paul regards the labour itself as the fruit. This living is the fruit of my labour. The expression, *καρπὸς ἔργου, the fruit of labour* [= the labour (is) my fruit]; as, *the river of the Rhine, the virtue of liberality* [for the river Rhine; the virtue, liberality]. The price of the labour is its immediate result.<sup>1</sup> Cicero says, “*I propose to myself as the fruit of friendship, friendship itself, than which nothing is more abundant.*”—*αἰρήσομαι, I shall choose*) He supposes the condition, viz. if the power of choosing were given to him. This is the reason of [the ground on which he uses] the Future. [*The lot of the Christian is truly an excellent one. It is only of things that are good that the choice can be made, so as to perplex or put his mind in a strait with hesitation. He never can be disappointed.*—V. g.]—*ὃν γινώσκω*) I do not explain, viz. to myself; i.e. I do not determine.

23. *Συνέχομαι, I am in a strait* [I am perplexed]) He suitably expresses this *hesitation*, when he dwells upon this deliberation.—*δέ, but* [for]) He hereby declares the cause of his doubt.—*ἔχων, having*) The participle, expressive of the feelings of the mind, for the indicative.—*εἰς τὸ ἀναλῦσαι*) to depart from bonds, from the flesh, and from the world. There is no need to seek for metaphor. The use of this word is of wide extent [application], Luke xii. 36; 2 Tim. iv. 6.—*σὺν Χριστῷ, with Christ*) there, whither Christ has gone before him. Paul takes it for granted as a certainty, that, after his martyrdom, he will be immediately with Christ, and that his condition will be greatly superior to what it was in the flesh. [*How delightful it is to rejoice in this hope! Reader, dost thou love Christ? Think then what will be the feeling of thy mind, if, after an interval of some months or days, thou shalt be with Christ. If that were indeed sure in thy case, what wouldst thou think should be done? See then that thou art doing this very thing at the present time.*—V. g.]—*πολλῷ μᾶλλον κρεῖσσον, far the more preferable* [far better]) This short clause is

<sup>1</sup> The reward which the labour itself affords is an immediate result, independent of its future rewards.—ED.

to be referred to the verb *to be*, not *to depart*, whether we take it as a predicate, or rather understand it absolutely, by supplying *δν*, in this sense, *since that is much better*. For the comparative is cumulative; comp. 2 Cor. vii. 13, note. *To depart* is better than to remain in the flesh; *to be with Christ is far far better*. The Vulgate alone, so far as I know, has rightly, *multo magis melius, much more better* [preferable]. *To depart* was always a thing wished for by the saints, but *to be with Christ* is in accordance with the New Testament [a privilege peculiar to the New Testament]; comp. Heb. xii. 24.

24. Ἐπιμένειν, *to abide longer*)—ἀναγκαϊότερον, *more necessary*) It appertains more to me [I feel it more desirable], he says, even with a view to the perception of my love [on your part]; more than even the access to blessedness just now mentioned. The Philippians might have said, *This man is necessary to us*. Egotism has ceased in the mind of Paul; he therefore acknowledges that circumstance [the personal gain it would be to him to depart]; comp. ch. ii. 25. He however adds this also: *It is more important for me to be serviceable to you, than a little sooner to enjoy heaven. Heaven will not fail to be mine* [at last, notwithstanding the delay].

25. Καὶ τοῦτο, *and this*) While he was writing these things, he had a prophetic suggestion in his mind concerning his continuance among them.—πεποιθῶς οἶδα, *I confidently know*) He knew by spiritual confidence; he did not yet know from the report of men, ver. 17, ch. ii. 23.—μενῶ, *that I shall continue*) in life.—συμπαραμενῶ, *remain with you*) I shall remain for a considerable length of time with you. Ps. lxxii. 5, the LXX., συμπαραμενεῖ τῷ ἡλίῳ, *He shall continue along with [as long as] the sun*. There is no doubt that Paul returned from his first captivity into that country, Philem. ver. 22; Heb. xiii. 19.

26. τὸ καύχημα ὑμῶν, *your glorying* [rejoicing]) concerning my restoration to you, who were praying for that very thing. It is correlative to the words, *to my rejoicing* [glorying over you], ii. 16. *Glory is joy*, proceeding from virtue; *glorying* is the expression of joy, an affection full of joy: from virtue, either true or false; whence glorying is also true or false; comp. Is. lvii. 12, where *righteousness* is called, though it is falsely so called, *righteousness*.

27. Μόνον, *only*) Make this one thing your care; nothing else.



[— — — *whatever happens as to my arrival. By supposing this or that event, not a few persuade themselves, that they will be at last such as it is proper for them to be; but it is better always to perform present duty, without evasions.*—V. g.]—*τοῦ εὐαγγελίου, the Gospel*) For the sake of propagating which I delight [feel it desirable] to remain. [*There is plainly taught in this very passage all that is worthy of a Christian man, who desires to be called evangelical. Faith is mentioned, ver. 27, hope, ver. 28, love, ch. ii. 2.*—V. g.]—*ἰδὼν—ἀκούσω, seeing—I may hear*) Comp. ver. 30.—*ἀκούσω*) I may hear and know; for *ἀκούσω* is to be referred also to *coming and seeing you.*—*ἐν ἐνὶ πνεύματι, in one spirit*) one among you.—*μὴ ψυχῆ, with one soul [mind]*) There is sometimes a certain natural antipathy among saints, but this feeling is overcome, when there is not only unity of spirit but also of soul.—*συναθλοῦντες*) *striving along with me.* Paul was struggling in a conflict, ver. 30.

28. *Μὴ πτυρόμενοι, not terrified*) with a great and sudden terror; for *πτύρω* is properly said of horses.—*ἧτις, which*) *the striving.*—*αὐτοῖς*) *to them.*—*ἐνδείξις, an evident token*) 2 Thess. i. 5.

29. "Ὅτι, *because*) The force of the declaration falls upon the word *ἐχαρίσθη, God bestowed it of grace.* The gift of grace is a *sign of salvation.*—*τὸ ὑπὲρ*) It is repeated after the intervening clause, *τὸ ὑπὲρ αὐτοῦ πάσχειν.*—*πιστεύειν πάσχειν, to believe—to suffer*) ver. 27, at the end.

30. *Ἐχοντες, having*) construed with *ye stand fast, in nothing terrified,* ver. 27, 28.—*εἶδετε, you have seen*) Acts. xvi. 12, 19, 20.—*ἐν ἐμοί, in me*) who am not terrified.

---

## CHAPTER II.

1. *Εἴ τις*) If it be thought preferable that this word be read four times, we may thus explain it: *if therefore exhortation<sup>1</sup> in Christ*

<sup>1</sup> The Greek word *παράκλησις* signifies either *exhortation* or *consolation.* The Engl. Vers. has taken the latter, Bengel the former

be any (joy), if the comfort of love be any<sup>1</sup> (joy), if the fellowship of the Spirit be any (joy), if bowels and mercies be any (joy), fulfil ye my joy; so that the predicate supplied four times may be joined with the subject expressed. See on a similar ellipse, Mark xv. 8, note. Certainly Paul's joy was most present and vivid; even with the common reading, <sup>2</sup> εἴ τις—εἴ τινα, if any—if any, the joy is still by implication denoted, being about to be fulfilled by harmony, etc.—οὖν, therefore) This corresponds to ch. i. 27, in one spirit, with one mind.—παράκλησις ἐν Χριστῷ, exhortation [consolation] in Christ) This has as its adjunct, comfort of love; and fellowship of the Spirit has as adjuncts, bowels and mercies. The four fruits correspond to these four influencing motives in the same order, that, etc., in the following verse, as even the mention of love, put twice [viz. both in ver. 1 and ver. 2], in the second place indicates; and the opposites of each pair are put away [as unworthy of Christians] in ver. 3 and 4. All things are derived from Christ and the Holy Spirit.

2. Τὸ αὐτὸ φρονῆτε, be like-minded) The participle that follows depends on this.—σύμψυχοι, of one mind) viz. that ye be. On this the following participle also depends.—τὸ ἐν, the one thing) The previous, that ye be like-minded, implies that the feeling of the mind ought to tend to the same things: the latter expression, being of one mind, implies that the feeling of the mind itself ought to be the same.

3. Μηδὲν, nothing) viz. mind or think, do.—ἔριθειαν, strife) which has no anxiety to please others.—κενοδοξίαν, desire of vain-glory) which is too anxious to please others.—ὑπερέχοντας, superior) in point of right and in endowments. That may be done not only externally, but by true humility, ταπεινοφροσύνην, when a man, in the exercise of self-denial, turns away his eyes from his own privileges and rights, and studiously contemplates the endowments of another, in which he is his superior.

<sup>1</sup> ABCGfg Vulg. and Rec. Text read εἴ τι παραμύθιον. Only D(Δ) corrected reads τις.—ED.

<sup>2</sup> Which both the margin of each Ed. and the Germ. Vers. seem to prefer.—E. B.

ABCD(Δ)G read εἴ τις σπλάγχνα. And so Lachm. Vulg. has "Siquid (siquis) viscera." fg Rec. Text and Tisch. with less authority, read εἴ τινα σπλάγχνα.—ED.

4. Μὴ τὰ ἑαυτῶν) *not merely your own interest, nor on your own account:* comp. ver. 21.—μὴ τὰ—τὸ) *Perverted usefulness is manifold; true usefulness is simple and one.*<sup>1</sup> This is the difference between τὰ and τὸ.<sup>2</sup>

5. Φρονεῖσθε, *let the mind be*) He does not say φρονεῖτε, *think ye*, but φρονεῖσθε, *cherish this mind*.—ἐν Χριστῷ Ἰησοῦ, *in Christ Jesus*) Paul also was one who had regard to what belonged to others, not merely what belonged to himself: ch. i. 24: and this circumstance furnished him with the occasion of this admonition. He does not, however, propose himself, but Christ, as an example, who did not seek His own, but humbled Himself. [*Even the very order of the words, as the name Christ is put first, indicates the immense weight of this example.*—V. g.]

6. "Ος) *inasmuch as being one who*.—ἐν μορφῇ Θεοῦ ὑπάρχων, *subsisting in the form of God*) The name *God*, in this and the following clause, does not denote God the Father, but is put indefinitely. *The form of God* does not imply the *Deity*, or Divine nature itself, but something emanating from it; and yet again it does not denote *the being on an equality with God*, but something prior, viz. *the appearance* [outward manifestation] *of God*, i.e. the form shining forth from the very glory of the Invisible Deity, John i. 14. The Divine nature had infinite beauty in itself, even without any creature contemplating that beauty. That beauty was the μορφή Θεοῦ, *form of God*, as in man beauty shines forth from the sound constitution and elegant symmetry of his body, whether it has or has not any one to look at it. Man himself is seen by his *form*; so God and His glorious Majesty. This passage furnishes an excellent proof of the Divinity of Christ from this very fact; for as *the form of a servant* does not signify the human nature itself—for the form of a servant was not perpetual, but the human nature is to continue

<sup>1</sup> Therefore the plural, τὰ, is used in the former case; the singular, τὸ, in the latter: a distinction lost in the reading of the Engl. Vers.—Ed

<sup>2</sup> The margin of the older Ed., which has the suffrage of the Germ. Vers., prefers the reading μὴ τὰ—καὶ τὸ, but the margin of the 2d Ed. declares the reading τὸ, I know not whether at the beginning or end of the verse, not quite certain.—E. B.

None but inferior uncial MSS. read τὸ in the second position. ABC Vulg. and Rec. Text read καὶ τὰ. D corrected Gfj read τὰ τῶν.—Ed.

for ever—yet nevertheless it takes for granted the existence of the human nature: so the *form of God* is not the Divine nature, nor is the *being on an equality with God* the Divine nature; but yet He, who *was subsisting* in the form of God, and who might have been on an *equality with God*, is God. Moreover the *form of God* is used rather than the *form of the Lord*, as presently after *on an equality with God*: because *God* is more an absolute word, *Lord* involves a relation to inferiors. The Son of God *subsisted* in that form of God from eternity: and when He came in the flesh He did not cease to be in that form, but rather, so far as the human nature is concerned, He began to *subsist* in it: and when He was in that form, by His own peculiar pre-eminence itself as Lord, it was entirely in His power, even according to His human nature, so soon as He assumed it, to be *on an equality with God*, to adopt a mode of life and outward distinctions, which would correspond to His dignity, that He might be received and treated by all creatures as their Lord; but He acted differently.—*οὐχ ἀρπαγμὸν ἠγήσατο*, *He did not regard it a thing to be eagerly caught at as a prey) as a spoil*. Those, to whom any opportunity of sudden advantage is presented, are usually eager in other cases to fly upon it and quickly to lay hold of it, without having any respect to others, and determinately to use and enjoy it. Hence *ἀρπαλέα*, with Eustathius, means, *τὰ πάνυ περισπούδαστα*, *the things which a man may with all eagerness snatch for his own use, and may claim as his own*: and the phrases occur, *ἄρπαγμα*, *ἀρπαγμὸν*, *ἔρμαιον*, *εὐρημα*, *νομίζειν*, *ποιεῖσθαι*, *ἠγεῖσθαι*, *ἀρπάζειν*. E. Schmidius and G. Raphelius have collected examples from Heliodorus and Polybius. But Christ, though He might have been *on an equality with God*, did not snatch at it, did not regard it as spoil.<sup>1</sup> He did not suddenly

<sup>1</sup> Many think rightly, from a passage of Plutarch, quoted by Wetstein, that *ἀρπαγμὸς* signifies the *act* by which anything is greedily seized, and the *desire* which leads to it; but that *ἀρπάγμα*, having a neuter ending, indicates the *object* desired, the *thing* seized, the *prey*. Drusius, in Crit. S.S., Lond., tries to show that *ἀρπαγμὸς*, as well as *ἀρπάγμα*, though both strictly signifying an *act*, may signify the thing which is the *object* of the act. Wahl renders *ἀρπαγμὸς*, “*res cupidè arripienda et necessario usurpanda.*” So Neander, “*Conscious of Divinity, He did not eagerly retain equality with God for the mere exhibition of it, but emptied Himself of the outward attributes and glory of it.*” The antithesis favours this view. However, there

use that power ; compare Ps. lxi. 5 ; Gen. iii. 5, etc. This *feeling* on His part is at the same time indicated by the verb *ἡγεῖσθαι*, *to regard, to treat it as*. It would not have been *robbery* (*rapina*), if He had used His own right ; but He abstained from doing so, just as if it had been *robbery*. A similar phrase at 2 Cor. xi. 8, where see the note, may be compared with it.—τὸ εἶναι ἴσα Θεῷ) ἴσα, the accusative used adverbially, as happens often in Job, *on an equality with* and in a manner suitable to God. *To be on an equality with God*, implies His *fulness* and *exaltation*, as is evident from the double antithesis, ver. 7, 8, *He emptied and humbled Himself*. The article, without which *μορφὴν* is put, makes now an emphatic addition [Epitasis]. It is not therefore wonderful, that He never called Himself *God*, rather rarely *the Son of God*, generally the *Son of man*.

7. 'Αλλ', *but*) To this word the two clauses refer : *He emptied Himself*, to which the *form of a servant* belongs ; and *He humbled Himself*, on which His *obedience* depends. The former is opposed privatively, the latter also in direct contrariety to *being equal with God* ; wherefore these two words are used in the way of gradation, and *He humbled* is put before *Himself*.<sup>1</sup> (Comp. James ii. 18, note). For, to take an example, when Philip V. ceased to be King of Spain, whose doings were agitating the public mind while we were engaged in these meditations, he so far *emptied himself*, yet he did not equally *humble himself* : he laid down the government of a kingdom, but he did not become a subject.—*ἑαυτὸν ἐκένωσε*, *He emptied Himself*) הוֹחֵסִי,

seems no very valid argument against *ἀρπαγμός* being taken in the *strict* sense, as Engl. V., '*thought*' the being on an equality with God no act of '*robbery*,' or arrogation of what did not belong to Him. It is true the antithesis, as Olshausen argues, *ἀλλ' ἐκένωσεν*, may seem to suit better Wahl's rendering. But *ἀρπαγμός*, in the only passage where it occurs, Plut. de puer. educ., 120, means *raptus* or *actio rapiendi*, not *res rapta*. It is only by metonymy it can be made even *res rapienda*. As to the antithesis, *ἀλλ'* plainly means, *And yet* : Though having been in the form of God, etc., yet, etc.—ED.

<sup>1</sup> *ἑαυτὸν ἐκένωσεν* (the *ἑαυτὸν* coming *first*, because HIMSELF, viewed in respect to what He had heretofore been, is the emphatic word and thought) ; but *ἐταπείνωσεν ἑαυτὸν* (the *ἑαυτὸν* coming *second*, and *ἐταπείνωσεν* first, because the emphatic word is *ἐταπείνωσεν*, which forms a climax to the previous *ἐκένωσεν*, He not only *emptied Himself* of what He was and had, but submitted to *positive humiliation*).—F. D.

LXX., κενὸν ποιῆσαι, Is. xxxii. 6, where the matter discussed is indeed quite different, but yet Paul, when he uses ἐκένωσεν, translates by it the verb רָחַק, Ps. viii. 5, with which comp. Heb. ii. 7. Wherever there is *emptying*, there is a thing containing and a thing contained. The thing containing, in the *emptying* of Christ, is *Himself*; the thing contained was that *fulness*, which He received in His exaltation. He remained *full*, John i. 14: and yet He bore Himself in the same way as if He were *empty*; for He avoided the observation, so far as it was expedient, of men and angels, nay, even of His own self: Rom. xv. 3: and therefore not only avoided observation, but also denied Himself, and abstained from His rights.—μορφῆν, *form*) These three words, μορφῆ, ὁμοίωμα, σχῆμα,<sup>1</sup> *form, likeness, fashion*, are not synonymous, nor even can they be interchanged the one for the other; but yet they are closely related: *form* signifies something absolute; *likeness* denotes a relation to other things of the same condition; *fashion* is to be referred to the sight and sense.—λαβὼν, *having taken*) The act of *emptying* carries with it [contains in it] His *taking the form of a servant*. Moreover He was able to *take it*, because *He was in the likeness of men*.—ὁμοιώματι ἀνθρώπων, *in the likeness of men*) He was made like men, a true man.

8. Καὶ σχήματι, *and in fashion*) a distinct and lower degree of *emptying*. The antitheses are, the *form of God*, and the *form of a servant*. Yet such a division of the parts of the sentence remains as joins the two words, *emptied, humbled*, by *and*, without an asyndeton.<sup>2</sup> Ἀλλὰ, *but*, ver. 7, divides into its two distinct parts the whole antithesis, which, after the ὅς, *who*, in the former part, has two clauses; more clauses in the second.—σχήματι εὑρεθείς ὡς ἄνθρωπος, *being found in fashion as a man*) σχῆμα, *fashion, dress, clothing, food, gesture, words and actions*.—εὑρεθείς, *being found*) showing Himself such, and bearing Himself so in reality.—ὡς ἄνθρωπος) *as a man, a common man, as if He were nothing else*

<sup>1</sup> The word σχῆμα, *habitus* (Th. σχῶ habeo), ‘condition,’ ‘appearance,’ ‘bearing,’ has a wider application than μορφῆ, *forma*. Ὁμοιότης is the *similarity* itself: Ὁμοίωσις the *image* or *likeness* according to which anything is conformed: Ὁμοίωμα the *thing itself* so conformed or made like.—ED.

<sup>2</sup> So Lachm. rightly punctuates with comma after ἀνθρώπων γενόμενος, and καὶ σχήματι—ἔταπείνωσεν ἑαυτὸν, without asyndeton. But Tisch. joins γενόμενος and εὑρεθείς by καὶ, putting the comma after ἄνθρωπος, so that there is an asyndeton between ἐκένωσεν and ἔταπείνωσεν.—ED.

besides, and as if He did not excel other men; He assumed to Himself nothing extraordinary.—ἐταπείνωσεν ἑαυτὸν, *He humbled Himself* [Engl. Vers. *made Himself of no reputation*]) The state of emptying gradually becomes deeper.—γενόμενος ὑπήκοος) *became obedient*, Heb. v. 8, viz. *to God*. This ellipsis expresses εὐλάβειαν, *the dutiful condescension* of Jesus Christ; *obedience* becomes a slave.—μέχρι, *even to* [as far as to]) construed with *humbled*, also with *obedient*. There is the greatest *humiliation* in death; ch. iii. 21; Acts viii. 33; Ps. xc. 3, LXX.; and the greatest *obedience*, John x. 18.—σταυροῦ, *of the cross*) which was the usual punishment of *slaves* [servants, whose form He took upon Him].

9. Διὸ καὶ, *wherefore also*) The most appropriate reward of emptying is exaltation; Luke xxiv. 26; John x. 17. That result could not but follow it; John xvi. 15. Whatever belongs to the Father belongs to the Son. Those things could not so belong to the Father, as that they should not belong to the Son; John xvii. 5. Paul elegantly leaves the fact to be supplied, that they also will be exalted who humble themselves according to the example of Christ; nay, he expresses it, ch. iii. 21.—ὁ Θεός, *God*) Christ emptied Christ; God exalted Christ, comp. 1 Pet. v. 6, and made Him to be *equal with God*.—ὑπερέψωσε, *highly exalted*) It was thus the *humiliation* was compensated. A lofty compound.—καὶ ἔχαρίσατο, *and hath given*) It was thus the *emptying* was compensated, to which also the *fulness* is more expressly opposed, Eph. i. 23, iv. 10. By the verb χαρίζεσθαι, *to give*, is denoted, how acceptable *the emptying* of Christ was to God, and with how lowly a mind Christ, after He had gone through all that state of *servitude*, received this *gift*.—ὄνομα) *a name* along with the thing, *i.e.* dignity and praise.—ὑπὲρ πᾶν ὄνομα, *above every name*) Eph. i. 21, not merely above every name among mankind.

10. Πᾶν γόνυ—πᾶσα γλῶσσα, *every knee—every tongue*) A Synecdoche; <sup>1</sup> *i.e.* that in every way they may worship and acknowledge Him as *Lord*; comp. Rev. v. 13.—κάμψῃ) *may bow*, viz. *itself*, either with [in token of] applause or with trembling.—ἐπουρανίων [supracælestium], *of the beings dwelling in the upper*

<sup>1</sup> *Bowing the knee*, the part put for every kind of worship, the whole.  
—ED.

heaven) The heavenly inhabitants bow their knees, for Christ the Lord has taken *heaven*.—*ἐπιγείων*, of things on earth) For He dwelt upon the earth.—*καταχθονίων*, of beings under the earth) See Mark iii. 11; Job xxvi. 5 [Eph. iv. 9; Rev. v. 13.—V. g.] Afterwards He also presented Himself to them. This division goes further into the height and depth than that, Ex. xx. 4.

11. Ἐξομολογήσεται, *should confess*) expressly.—*Κύριος*, Lord) no longer in the form of a servant.—*εἰς*, in) That Jesus Christ is Lord, inasmuch as He is in the glory of God the Father [not as Engl. Vers. “to the glory”]. So *εἰς*, John i. 18 [*εἰς τὸν κόλπον*, “in the bosom,” not *into* or *to* the bosom, etc.].—*Θεοῦ Πατρὸς*, of God the Father) The Son acknowledges, and those who see the glory of the Son also acknowledge, that the Son has this glory with the Father, and from the Father; comp. 1 Cor. xv. 28.

12. Ὡστε, *therefore*) He sets Christ before us as an example, and infers, that we should maintain the salvation which Christ has procured for us.—*ὑπηκούσατε*, ye have obeyed) me, exhorting you to *salvation*, and have obeyed God Himself; comp. *obedient*, ver. 8.—*μετὰ φόβου καὶ τρόμου*, with fear and trembling) You ought to be ‘servants,’ according to the example of Christ; ver. 8: moreover *fear* and *trembling* become a servant; Eph. vi. 5, *i.e.* humility; comp. Rom. xi. 20. *Joh. Jac. Wolfius* has observed, in his MS. exegesis of the Ep. to the Phil., Paul, though filled with joy, still writes seriously.—*ἑαυτῶν*, your own) In this department, indeed, *look each of you at his own things*; comp. ver. 4, *your own*, he says; because I cannot be present with you, be you therefore the more careful of yourselves.—*σωτηρίαν*, salvation) that which is in *Jesus*.—*κατεργάζεσθε*, work out) even to the end.

13. Ὁ Θεὸς γὰρ, *for God*) God alone; He is present with you even in my absence. You want nothing, only be not wanting to yourselves; comp. 2 Pet. i. 5, 3. [You can do nothing of yourselves; avoid security. Some, trusting too much to their exalted condition, think that they may hold the grace of GOD on the same footing as the Israelites held the food sent down from heaven, Num. xi. 8, and therefore that it is at their own will either to struggle against it or anew to grant it admission.—V. g.]—*τὸ θέλειν*, to will) that you have willed salvation in my presence, and still will it.—*τὸ ἐνεργεῖν*, to do) even now in my absence.—



ὑπὲρ τῆς εὐδοκίας, of His good pleasure) To this refer, to will; and to do, to, who worketh.

14. Ποιεῖτε, do) with His good pleasure. Sons ought to imitate their father, ver. 15.—χωρὶς γογγυσμῶν, without murmurings) in respect of others. To this refer ἄμεμπτοι, blameless. Not only brawlings and clamours, from which the Philippians had now withdrawn, are opposed to love, but also murmurings. Doubting is joined to these, as well as wrath, 1 Tim. ii. 8. [A man may either cherish both in himself or rouse them in others.—V. g.] Inquire or accuse in my presence; do not murmur behind my back or in secret.—καὶ διαλογισμῶν, and doubtings, disputings) in respect of yourselves. To this refer ἀκέραιοι, ‘indelicati,’ ver. 15, unimpaired [Engl. Vers. harmless], viz. in the faith [ver. 17]. Many words of this sort are both active and passive at the same time; comp. Rom. xvi. 19, note. Ἀκέραιοι is applied to a patrimony, that is uninjured, unimpaired, in Chrys. de Sacerd. § 17.

15. Θεοῦ, of God) who is good.—σκολιᾶς) crooked.—φαινεσθε) ye shine, namely, by having kept this exhortation. Of life follows, as the mention of light and life is frequently joined.—ἐν κόσμῳ, in the world) among the human race, of whom many are yet to be converted, others are to be reprovèd.

16. Λόγον ζωῆς, the word of life) which I have preached to you. There is frequent mention of life in this epistle, ch. iv. 3.—ἐπέχοντες) holding fast, upholding,<sup>1</sup> lest you should give way to the world.—εἰς καύχημα, for a source of glorying to me) Construe with holding fast.—εἰς ἡμέραν, in [against] the day) The Philippians thought the day of Christ so near, that the life of Paul might be lengthened out even till that day. Paul did not consider it necessary to confute this.—ὄχι εἰς κενόν, not in vain) with your fruit.

17. Ἄλλ’ εἰ καὶ, but if even) Look back at i. 22, note.—εἰ καὶ σπένδομαι ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ, Engl. Vers. if I am even offered upon the sacrifice and service; Bengel gives, if I am poured out on the victim and sacrifice) The Philippians, as well as the other nations converted to the faith, were the oblation; Paul was the minister [not here primarily, the offering, or obla-

<sup>1</sup> But Engl. V. Holding forth, referring to the metaphor in Φωστῆρες, lighthouses, which hold forth a beacon-light to warn the unwary.—ED.

tion, as Engl. Vers. implies], Rom. xv. 16 ; and as at the holo-causts, a libation of wine was usually made, and it was poured out at the base of the altar, so Paul rejoices that his blood should be poured out. The future accomplishment of the sacrifice was matter of joy to both. Here is the superior excellence of martyrdom. The phrase is in consonance with the punishment of the sword, which awaited Paul.—*θυσία*, *the victim, the sacrifice*) To this refer, *I rejoice with you, rejoice ye.*—*λειτουργία*, *service*) To this refer, *I rejoice, and rejoice ye with me.*

18. Συγχαίρετε μοι) *rejoice with me, congratulate me, on being poured out as a libation.*

19. Δὲ) *but*: although I have no grounds at present for writing categorically about my death.—*ὑμῖν*) *to [for] you*: This [*“for you,” i.e. for your good, to your satisfaction*] is more expressive, than if it had been the accusative with the preposition εἰς [which would be merely *“to you”*].—*καὶ γὰρ*) *I also*; that not only you [may be of good comfort], upon your knowing [receiving information as to] my affairs, ver. 23.—*εὖ ψυχῶν*, *may be of good mind [comfort]*) He is anxious about the Philippians; and yet he has good hope.

20. Οὐδένα, *no one*) None other, him alone [He is the only like-minded one I have]. *Who depends on him, as the antecedent, understood.*—*ισόψυχον*, *like-minded*) Paul's second self, viz. Timothy: So Ps. lv. 14, ואתה אנוש כערכי, *but thou, O man like-minded (ισόψυχε)*; Deut. xiii. 7 (6), אשר כנפשי, *who is like-minded with thee (ὁ ἴσος τῆ ψυχῆ σου)*. [*Where Timothy is, says Paul, there you may consider that I myself am present.*—V. g.]—*γνησίως*, *Sincerely, like a brother, [Engl. Vers. naturally]*) ver. 22; 1 Tim. i. 2.<sup>1</sup>—*μεριμνήσει*) *will care [will be solicitous in all that concerns you]*, whilst among you: and will give an accurate report to me.

21. Οἱ πάντες, *they all [the whole mass of men]*) If at that time, so distinguished as it was, Paul quite approved of only one out of, as it were, his own band (ch. i. 14, 17), speaking of those who were then present, ch. iv. 21, and that too writing at such a distance to the church of the Philippians, how many

<sup>1</sup> γνησίῳ τέκνῳ, a genuine son: Engl. V. “my own son.” So here, in the genuine spirit of a brother.—ED.

do we suppose in our times approve themselves unto God? [*This fact may be put to the test, when a man ought to have given his assistance to a laudable undertaking, either near or at a distance, which either he has not under his charge, or which he does not perceive will be of advantage to him, Judg. v. 23, viii. 6. Nay, even it sometimes happens, that he who possesses some extraordinary gift or endowment, if in any way he has found an opportunity of refusing the benefit of it to others, derives much self-gratification from this very fact. O Christians, unworthy of the name!—V. g.*] It was a very nice *αἰσθησις*, *sense*, by which Paul perceived this.—*τὰ ἑαυτῶν*, *their own*) ver. 4. O how many are godly on their own account! although they are not *enemies*, iii. 18.—*ζητοῦσι*, *seek*) A godly intimation may be given to godly hearers as to the character of these or those ministers.—*οὐ τὰ<sup>1</sup> Χριστοῦ Ἰησοῦ*, *not the things which are Jesus Christ's*) They experience this, who from their heart seek to promote the common edification. They find few to assist them, Judg. v. 17, 23, viii. 6, 8. They are abandoned, when there is no obligation close in view, no hope of reward or fame. When the advantage of the kingdom of Christ is consulted by most persons, it is generally done in the way of a safe or secure expediency.<sup>2</sup> When some sacrifice must be made, the man does not fight, but flees, and excuses himself with the hope of fighting at another time.

22. *Δε, but*) This marks the antithesis between, ver. 21, *all*, and *of him*. Rare praise, Neh. vii. 2.—*γινώσκετε*) *ye know*; comp. Acts xvi. i. 12.—*τέκνον σὺν*, *as a son with*) He speaks with great elegance, partly as of a son, partly as of a colleague: so in ch. iii. 17, he presents himself as the type [*τύπον*; “an ensample,” Engl. V.], and yet he commands them to be *συμμιμητάς*, *followers with him*, not merely *followers* [just as here he makes Timothy *a son* following him as a father, and yet also a colleague *with him*].

<sup>1</sup> The marg. of both Ed., and also the Germ. Vers., give their decision in favour of the reading *Ἰησοῦ Χριστοῦ* in this passage.—E. B.

*Ἰησοῦ Χριστοῦ* is the reading of ACD(Δ)Gfg Amiat. MS. of Vulg. But *Χριστοῦ Ἰησοῦ*, B (judging from silence) Memph. and later Syr. Ed.—Ed.

<sup>2</sup> *i.e.* Where consulting Christ's advantage is consistent with consulting their own, so as to be free from hurt or loss: “per modum innoxie utilitatis.”—Ed

23. Ὡς ἂν ἀπίδω) ἀπιδέν,<sup>1</sup> to carry off or acquire, to obtain information.—ἐξαυτῆς, presently) The relative force implied in the αὐτῆς of the compound has regard to the phrase, I shall have obtained the information (of your state).

25. Ἐπαφρόδιτον, Epaphroditus) iv. 18.—συστρατιώτην, a fellow-soldier) ch. i. 27, 30.—ὑμῶν δὲ ἀπόστολον, and your deputy or messenger) The Philippians had deputed him as a messenger to Paul [iv. 18].—λειτουργὸν τῆς χρείας μου, the minister to my necessity) To this also refer your [viz. your minister, the one sent by you to minister to my necessity]; for he had been serviceable to Paul in the name of the Philippians. Also see how highly even external ministration is estimated: ver. 30.—πέμψαι, to send) He says, to send, not to send back; for he had come to Paul for the purpose of remaining with him: ver. 30.

26. Ἐδδημονῶν) Hesychius has, ἀδδημονῶν, ἀγωνιῶν ἀδδημονῶ, ἀκηδιῶ, ἀγωνιῶ. Ἀκηδιῶν, worn out with grief. Acedia, languor in spiritual things.—ἠκούσατε, ye have heard) and on that account have been anxious.

27. Παραπλήσιον, near) He speaks (at first) rather mildly, lest he should at once terrify the Philippians: then ver. 30, he says, ἤγγισεν, he drew (was) nigh unto, and by this verb greater danger is indicated.—αὐτὸν ἤλεησεν, had mercy on him) by restoring health and life.—καὶ ἐμὲ, and on me) The saints were allowed to consider all things as given to them.—λύπην, sorrow) for the death of Epaphroditus—sorrow, opposed to the 'joy,' of which the whole epistle treats.—ἐπὶ λύπῃ, on sorrow) for the sickness of Epaphroditus, for his own bonds, etc.

28. Σπουδαιότερως, the more earnestly, anxiously [carefully]) sooner than Timothy, ver. 19.—χαρῆτε, ye may rejoice) Godly men may receive joy from all things.—ἄλυπότερος ᾧ, I may be the less sorrowful) when I know, that you rejoice.

30. Μέχρι θανάτου, even unto death) This appertains to the comparison of duties [to the question of the prior claim among comparative duties]. To minister to Paul, seems in itself to be

<sup>1</sup> Wahl, *Clavis*, translates, "Simulac *cognovero* rerum mearum eventum."—ED.

<sup>2</sup> Ἐπιποθῶν, longing for) Something of nature may have been mixed up with this; but when grace is the predominant element, all things are estimated by love.—V. g.

a matter of somewhat less importance than the danger to the life of Epaphroditus, who however most rightly purchased by this disadvantage [the danger to his life] that important benefit [the glad reception at Philippi, ver. 29, and the love and prayers of Paul, ver. 27, 28]: 2 Tim. i. 16, 17.—*ἤγγισε, drew nigh*) Epaphroditus, when setting out from Philippi, does not seem to have been aware that he would become sick; but yet, inasmuch as he undertook the arduous journey, not shrinking back through fear of whatever might happen to him either from the enemies of Paul or from any other cause, the sickness, although unforeseen, is attributed to him as if it were undergone out of kindness to Paul.—*παραβουλευσάμενος τῇ ψυχῇ) τῇ ψυχῇ, the dative. Hesychius: παραβουλευσάμενος, εἰς θάνατον ἑαυτὸν ἐκδούς, exposing one's self to death. παραβουλεύομαι properly signifies, I take counsel, or rather, I form a design contrary to my interests. It is a Paronomasia [the signification of a word changed by a slight alteration of letters] on the word παραβάλλομαι, I rashly dare, I cast myself recklessly into danger, which the apostle seems to have skillfully avoided, comp. iii. 2, at the end, note.—τὸ ὑμῶν ὑστέρημα, your deficiency [Engl. V. lack of service]) This deficiency existed not so much in the estimate of Paul, as in the feeling of the Philippians themselves, on account of the love which they bore to him, ch. iv. 10, 11.*

---

### CHAPTER III.

1. *Τὸ λοιπὸν, Furthermore*) a phrase used in continuing a discourse, 1 Thess. iv. 1. So *λοιπὸν* and *τοῦ λοιποῦ* are used.—<sup>1</sup>*τὰ αὐτὰ, the same things*) concerning joy. [*The proper principle on which to rest our rejoicing is presently presented, namely, to be in communion with Christ.—V. g.*]*—οὐκ ὀκνηρὸν, is not troublesome*) For it is pleasant for a person who feels joy to write: *rejoice*. The contrary is found at Gal. vi. 17.—*ὑμῶν δὲ ἀσφαλές,*

<sup>1</sup> *Χαίρετε ἐν Κυρίῳ, rejoice in the Lord*) dost thou thyself rejoice with all diligence (earnestness) and constancy in the Lord Jesus Christ? ch. iv. 4.—V. g.

but for you it is safe) Spiritual joy produces the best *safety* against errors, especially Jewish errors, ver. 2.

2. Βλέπετε, *see*) A vehement Anaphora,<sup>1</sup> *See*, and you will avoid; a metonymy of the antecedent for the consequent.<sup>2</sup> The antithesis is σκοπεῖτε, *observe, mark*,<sup>3</sup> ver. 17; for ver. 17 returns to this topic, wonderfully tempered by reproof and exhortation.—τοὺς κύνας, *the dogs*) Undoubtedly he used this appellation *often* in their presence, ver. 18, and he now brought it to the recollection of the Philip- pians; and hence they would more easily understand it than we. Comp. 2 Thess. ii. 5. The three members of the following verse correspond, by a retrograde gradation (descending climax), to the three clauses of this verse; so that the *dogs* are the false apostles and carnal men, who do not trust in Christ, but in the flesh, and are slaves to foul lusts [*utter strangers to true holiness, although exulting in the name of Jews.*—V. g.], ver. 19. So the term *dogs* is applied to ἐβδελυγμένοις, *those to be abominated*, Rev. xxii. 15; comp. Rev. xxi. 8; or in other words, *the abominable*, impure (βδελυκτοί, μεμιαμμένοις), Tit. i. 16, 15, strangers to holiness, Matt. vii. 6; quite different from Paul, living and dying; for in life they abound to overflowing in the vices of dogs, in filthiness, unchastity, snarling, 2 Pet. ii. 22; Deut. xxiii. 19 (18); Ps. lix. 7, 16; and they are most of all the ene- mies of the cross of Christ, ver. 18; comp. Ps. xxii. 17, 21: and in death they are *dead dogs* (by which proverb something of the vilest sort is denoted): comp. ver. 19. That saying is appli- cable to these, which is commonly used, *Take care of the dog*.<sup>4</sup> The Jews considered the Gentiles as dogs; see at Matt. xv. 26; they are now called dogs, who are unwilling to be the Israel of God.—τοὺς κακοὺς ἐργάτας, *evil workers*) who do not serve God; comp. 2 Cor. xi. 13.—τὴν κατατομήν, *the concision*) A Parano- masia [See Append.]; for he claims for Christians the glorious

<sup>1</sup> Repetition of the same word at the beginnings of several clauses.—ED.

<sup>2</sup> *See*, instead of *avoid*, which is its consequence.—ED.

<sup>3</sup> So as to *follow*; not as here, *See* so as to *avoid*.—ED.

<sup>4</sup> Εἰλαβοῦ τὴν κύνα, *cave canem*, used to be written near the door of ancient houses to guard strangers against the dog kept in the ostium or janua. At Pompeii, “in the house of the tragic poet,” there is wrought in the Mosaic pavement, “Cave canem,” and the figure of a fierce dog. See Gell’s *Pomp.*—ED

name of *the circumcision* (περιτομῆς) in the following verse. The circumcision of the body was now useless, nay hurtful. See *κατατέμνω* on the prohibition of cutting the flesh, Lev. xxi. 5; 1 Kings xviii. 28. He speaks not without indignation.

3. Γὰρ, *for*) This gives the reason why in ver. 2 he separates and banishes the others to such a distance, [*and also why he calls the external circumcision of the flesh only concision.*—V.g.]—*ἡ περιτομή, the circumcision*) The abstract for the concrete; *the true people.*—*πνεύματι, in the spirit*) not in the letter, Rom. ii. 29.—*πνεύματι Θεῷ λατρεύοντες, serving God in the spirit*) So Rom. i. 9.<sup>1</sup>—*καυχώμενοι, glorying, rejoicing*) This is more than *πεποιθότες, trusting, having confidence.*

4. Καίπερ ἐγὼ, *although I*) The singular is included in the preceding plural: *we glory, and I glory, although I, etc.*; but because the discourse proceeds from the plural to the singular, *I* is interposed and is added, because the Philippians had been Gentiles. Paul was of the circumcision. Comp. Rev. xvii. 8, note.—*ἔχων, having*) for the construction depends on those things which go before<sup>2</sup>: *Having, not using.*—*εἴτις ἄλλος, if any other*) a word of universal comprehension: *other* is sweetly redundant; comp. note ad Gregorii Neocæs. Paneg. p. 195.—*ἐγὼ μᾶλλον, I more*) *i.e. ἐγὼ μᾶλλον πέποιθα, I have more ground for being confident.* He speaks of his former feeling with a Mimesis<sup>3</sup> of those who gloried in such outward carnalities; see the following verse.

5. Περιτομῆ ὀκταήμερος,<sup>4</sup> *circumcision on the eighth day*) These heads [of carnal glorying], counted very briefly as it were on the fingers, render the discourse very plain. Moreover, for the sake of brevity, he puts together the abstract and concrete—*circumcision, a Hebrew*: as in Col. iii. 11.—*ὀκταήμερος, on the eighth day*) not putting it off until full age.—*Βενιαμὴν, Ben-*

<sup>1</sup> Οὐκ ἐν σαρκί, *not in the flesh*) in carnal circumcision and origin (stock), ver. 5.—V. g.

<sup>2</sup> ἐγὼ being included in the *ἡμεῖς—οἱ—πεποιθότες*, constructed with the verb *ἴσμεν.*—ED.

<sup>3</sup> An allusion. in the way of *imitation. to his opponents' mode* of stating their grounds of confidence.—ED.

<sup>4</sup> The oldest authorities have *περιτομῆ, i.e. Being an eighth day person in respect to my circumcision.* So *fg* Lucif. "circumcicione:" Vulg. "circumciscus octavo die."—ED.

*jamin*) son of Rachel, not of the maid-servant.—ἐξ Ἑβραίων, *of the Hebrews*) not a proselyte, and neither the one parent nor the other being of the Gentiles.—Φαρισαῖος, a *Pharisee*) of the most rigid description [“of the strictest sect,” Acts xxvi. 5].

6. Διώκων, *persecuting*) He formerly thought that he was acting most meritoriously.

7. Ἄτινα, *those things which*) Referring to the things just now enumerated.—κέρδη, *gains*) A very comprehensive plural.—ἡγημαί, *I counted*) A most *Christian* profession respecting the past, present, and future; extending as far as the 14th verse.—διὰ τὸν Χριστὸν, *for the sake of Christ*) To these words are to be referred the words following in ver. 8, 9, ἴνα, κ.τ.λ., *that*, etc.—ζημίαν) *loss*.

8. Μενοῦν, *yea*) There is an amplification of the language, namely, in the employment of this particle, and then by the emphatic addition [*Epitasis*. Append.] of synonymous terms; also in the fuller appellation of Christ Himself.—καὶ ἡγοῦμαι, *even I count*) καὶ, *even*, intensifies the force of the present tense in ἡγοῦμαι, *I count*. Righteousness, not only at first, but always throughout the whole career of the saints, is of faith.—πάντα, *all things*) not only those which I have now mentioned, but *all things*.—διὰ—γνώσεως, κ.τ.λ., *for—of the knowledge*, etc.) Construed with *I count*<sup>1</sup>, and refer to this, ver. 10, 11, τοῦ γνῶναι, *that I may know*.—τὸ ὑπερέχον τῆς γνώσεως, *the excellency of the knowledge*) *Excellency* properly belongs to Christ; but when He is known, the *knowledge of Him* likewise obtains *excellency*.—τοῦ Κυρίου μου, *of my Lord*) *The appropriation of the* [Saviour by the] *believer*.—ἐζημιώθη) not only *I counted them loss*, but in reality *I cast them away*.—σκόβαλα) There is an amplification here in regard to the believer's self-denial as to all things: *ζημία*, *loss*, is incurred with equanimity; *σκόβαλα* are hastily thrown away, as things not afterwards to be considered worthy either to be touched or looked at. The Hebrew word, עָרַב, contains an Antanaclasis<sup>2</sup> in relation to *the Pharisees*;<sup>3</sup> see P.

<sup>1</sup> On account of the excellency, etc., I count all things loss: not with εἶναι *ζημίαν*, to be loss on account of the excellency of the knowledge.—Ed.

<sup>2</sup> The same word, in the same context, used in a double sense. See Append.—Ed.

<sup>3</sup> Of whom Paul, ver. 5, had said he was one, a *Pharisee*, Th. *Pharash*, in the



Zornii, T. ii. Opusc. sacr. p. 514. Gataker says: “σκύβαλον marks out any worthless thing, that is to be cast away, such as the excrements of animals, the dregs and grounds of liquors, the dross of metals, what falls from plants, the refuse of the crops, the bran of meal, the crumbs of the table, the wipings of the hands, which are destined for the dogs.<sup>1</sup> See this very fully in Adversar. misc. posth. cap. 43.”—*ἴνα, that*) The two things are incompatible, both to retain other things and to win (obtain) Christ.—*κερδήσω καὶ εὐρεθῶ, that I may win and be found*) Each of the two is antithetical to *ζημίαν, loss*. He who loses all things, not even excepting himself, wins Christ, and is won in Christ. Christ is his, and he is Christ's. More still, Paul speaks as if he had not yet won.

9. *Εὐρεθῶ ἐν αὐτῷ*) viz. ὧν.—*μὴ ἔχων, not having*) The words, *to suffer loss, to win, to be found, to have*, are figurative. The immediate consequence of being, and being found, in Christ, is to have righteousness by faith in Christ. The book מִתְּוֹר, the collection of prayers for the Jews, has אֲנִי מִמַּעֲשֵׂים שׁוֹל וְעֵרוֹם וְצַדִּיקָהּ, *i.e. In regard to works I am quite empty and bare, and Thy righteousness alone is my clothing*.—*ἐμὴν, my own*) The antithesis is, *that* (the righteousness) *which is of* (from) *God*; but *ἐμὴν* without the article serves to indicate oblivion of the past.<sup>2</sup>—*τῆν ἐκ νόμου, that which is of the law*) ver. 6; comp. of, Rom. iv. 14. The antithesis is, *that which is by faith*.—*διὰ πίστεως Χριστοῦ*) *by the faith of Christ*, viz. in Christ.—*ἐπι τῇ πίστει*) [which rests] *upon faith*.

10. *Τοῦ γινῶναι, that I may know*) The genitive, *τοῦ*, is connected with *πίστει, faith*; and resumes the mention of *τῆς γνῶσεως, knowledge*, made at ver. 8, and now to be more fully explained.—*αὐτὸν*) *Him*.—*δύναμιν, the power*) Rom. i. 4.—*τῆς ἀναστάσεως αὐτοῦ*) It is consonant to the order of the discourse that the verbal noun *ἀνάστασις* should be taken, not for the resurrection from the dead, which is expressed in ver. 11 with a

sense *separate*: and yet one who counted all else but Christ מְרַבֵּ, in the sense *dung*.—ED.

<sup>1</sup> According to the derivation assigned to *σκύβαλον, εἰς κυνας βάλλειν, as σκορακίζω, from εἰς κόρακας*.—ED.

<sup>2</sup> *i.e.* A wish to forget his former kind of righteousness, as if *not his at all*.—ED

change of the word [ἔξανάστασιν], but of the *rising* of Christ, Heb. vii. 14 [The Lord *sprung* out of Juda], as the verb ἀναστῆσαι is used in Acts xiii. 32, where see the note [ἀνάστησας Ἰησοῦν—"quum suscitavit et nobis *præsentem exhibuit*;" adding that this absolute 'suscitatio' is distinct from the "suscitatio e mortuis"]. For ἀνάστασις is not always put for the resurrection of the dead, Luke ii. 34 [ἀνάστασιν πολλῶν ἐν τῷ Ἰσραὴλ, the spiritual *rising again*, etc., not their actual resurrection], (vii. 16); Lam. iii. 63; Zeph. iii. 8; and truly the very rising or coming of the Messiah has its own *power*, on the knowledge of which believers depend, 2 Pet. i. 16.—τὴν κοινωνίαν, the *fellowship*) Gal. ii. 20.—συμμορφούμενος, *being conformed* ["made conformable"]) The nominative case after the infinitive is frequent with the Greeks, although here it may be construed with the following finite verb [καταντήσω]. Believers are *conformed* by faith. Imitation is not excluded, but most assuredly follows after [conformation by faith], Gal. iii. 1, note; comp. σύμμορφον, *conformed, fashioned like*, ver. 21.

11. Ἐἴπωσ, *if by any means, in any way*) This denotes the struggle of Paul's faith; so, εἰ, *if*, ver. 12.—καταντήσω, *I may attain*) He gradually passes from the figure of *loss and gain* to that of *a race*. Καταντῆν is *to come up to*, the very act of attaining and gaining possession.—ἔξανάστασιν τῶν νεκρῶν) *i.e.* ἀνάστασιν (Χριστοῦ) ἐκ τῶν νεκρῶν, *the resurrection* (of Christ) *from the dead*; comp. Rom. i. 4, note [2 Tim. ii. 11]; for the style of Paul ascribes ἀνάστασιν to Christ; ἔξανάστασιν to Christians.<sup>2</sup> But the resurrection of Christ and our resurrection are

<sup>1</sup> Τὴν ἐκ is read by ABD(Δ)fg Vulg., Iren. 309, Lucif. 166. Τῶν ἐκ is read by G. Τῶν by Memph. and Rec. Text.—Ed.

The Germ. Vers., following the decision of the 2d Ed., adopts the reading τὴν ἐκ νεκρῶν, which was reckoned among those not to be approved in the larger Ed.—E. B.

<sup>2</sup> This fact ought to have led Beng. to take ἀναστάσεως above of the *resurrection*, not the mere appearing of Christ. The phrase, "power of His resurrection," expresses a parallel idea to Eph. i. 19, 20, "The exceeding greatness of His *power* to usward who *believe*, according to the working of His mighty power, which He wrought in Christ when He *raised Him from the dead*." Comp. Col. ii. 12, iii. 1; Rom. vi. 5. The same power is needed to quicken the soul as was needed to raise Jesus from the dead. To have that power (the Holy Spirit) in us, is a pledge of our

considered as one resurrection, by reason of the *κοινωνία*, *fellowship*. After the mention of the resurrection, he brings in some things suited to his own present state, and interweaves the rest [of the discussion of the resurrection] at ver. 20, 21.

12. Οὐχ' ὅτι, *not that, not as though*) In his highest fervour, the apostle does not let go his spiritual sobriety.—ἐλαβον, *I had received* [attained]) the prize.—τετελείωμαι) τέλειος and τετελειωμένος differ. The former is applied to the man fully fit for running, ver. 15, 16; the latter to him who is nearest to the prize, at the very point of receiving [attaining] it.<sup>1</sup>—καὶ καταλάβω) Καί, *even*, is intensive; for καταλαμβάνω, *to apprehend* (comprehendere), is more than λαμβάνω, *to take hold of* (prehendere): λαμβάνειν, *to take hold of*, is done at the moment when the last step has been made; καταλαμβάνειν, *to apprehend*, is done when the man is in full possession. There is an example of one “on the very point of receiving” [attaining] at 2 Tim. iv. 7, 8 [Ps. lxxiii. 23, 28].—ἐφ' ᾧ, *since* [but Engl. Vers. *that for which*]) The perception of the power of Christ influences the Christian.—καὶ κατελήφθην, *I have been also apprehended*) by a heavenly calling, ver. 14; Acts [ix. 6] xxvi. 14, 19; 2 Cor. v. 14. Christ, the *author* and *finisher* [consummator], when He consummated His own ‘race’ of faith, also consummates His people, Heb. xii. 2; where the very appellation, ἀρχηγῶν, *prince* (*author*), implies His relation to His followers. Καί, *also*, is again intensive, so that the force of the first aorist [“I am apprehended”] may be observed denoting the present state of the apostle.

13. Ἀδελφοί, *brethren*) He makes his confession in a familiar manner.—ἐγὼ, *I*) Others might easily think this of Paul.—οὐ λογίζομαι, *I count not*) It is proper for the saints, and conducive to their activity, to consider themselves inferior to what they really are.

hereafter attaining the ἐξανάστασις, Rom. viii. 11. This word probably implies the rising of the saints first *out of* the rest of the dead, 1 Cor. xv. 23; Rev. xx. 5. Ἐξανάστασις is nowhere else found in N. T.—Ed.

<sup>1</sup> Τέλειος means often not *absolutely perfect*, but one having attained the *full limit of stature, strength*, etc., which constitute the man's τέλος, opposed to νεοί or παῖδες, youths or children. See 1 Cor. ii. 6. So Paul here, ver. 15, claims to be τέλειος, fully established in the things of God, no longer a babe in Christ. Yet in ver. 12 he denies that he is as yet τετελειωμένος (a race-course expression), *i.e. crowned* with the garland of victory, his course *completed*, and *perfection absolutely reached*. See Trench Syn.—Ed.

14. "Ev, *one thing*) viz. *I do*.—τὰ ὀπίσω, *the things that are behind*) even the very part of the course that has been finished.—ἐπεκτεινόμενος) that is literally, *extending myself over*. The eye goes before (outstrips) and draws on the hand, the hand goes before (outstrips) and draws on the foot.—κατὰ σκοπὸν, *along, after* [towards] *the mark*) straightforward.—διώκω, *I follow* [I press]) It is used as a neuter verb, as in Luke xvii. 23.—βραβεῖον, *the prize*) the crown of life.—ἄνω, [high] *above*) ver. 20.

15. Τέλειοι, *perfect*) ver. 12, note.—τούτο) *this one thing*, ver. 14.—ἑτέρως) *otherwise* than perfect (for the person is changed, *let us be minded, ye are minded*). He does not, however, say ἕτερον or ἄλλο [φρονεῖτε; which would mean *difference* or *disagreement* of mind]: nor does he mean aught of "minding earthly things," ver. 19. Comp. also Gal. v. 10.—καὶ τοῦτο) *even this*, which we, that are perfect, mind, expressed in ver. 14.—ὁ Θεός, *God*) even though I do not write it.—ὑμῖν, *to you*) striving at perfection.—ἀποκαλύψει, *will reveal*) Eph. i. 17.

16. Πλήν, *nevertheless*) The expectation of a new revelation should not make you yield the position which you now firmly hold.—εἰς ὃ) in that, *to which* we have attained.—ἐφθάσαμεν, *we have attained*) at a greater or less distance. They are admonished in order that the others should act with them that are perfect.—στοιχεῖν, *to walk*) The infinitive, mildly for the imperative; Rom. xii. 15.—κανόνι)<sup>1</sup> *Al. Boern. Clar. Colb. 7. Copt.* both the *Hilarys*,<sup>2</sup> leave out this word; *Facundus* too, or, by comparing Pelagius, even *Sedulius*. The clauses thus correspond, τῷ αὐτῷ στοιχεῖν, and τὸ αὐτὸ φρονεῖν. Nor even do we follow the Latin Vulgate copies, which transpose the clauses, Covelianus 2 following them in this, since ἐφθάσαμεν and στοιχεῖν more nearly cohere with one another, and στοιχεῖν, which is metaphorical, is explained by the φρονεῖν which follows after. The word κανόνι seems evidently to have been brought hither from Gal. vi. 16.—τὸ) There is here an *Asyndeton*.—τὸ αὐτὸ φρονεῖν, *to mind the same thing*) He returns to this topic, ch. iv. 2.

<sup>1</sup> AB Memph. Theb. read only τῷ αὐτῷ στοιχεῖν: Hilar. 1097, "in ipso ingrediamur." DGgf ('convenire,' for στοιχεῖν) read τὸ αὐτὸ φρονεῖν, τῷ αὐτῷ στοιχεῖν. Vulg., with Rec. Text, retains κανόνι, but transposes the order. Rec. Text has τῷ αὐτῷ στοιχεῖν κανόνι τὸ αὐτὸ φρονεῖν.—ED.

<sup>2</sup> Viz., Hilary the deacon, and Hilary of Poitiers.—ED.

17. Συμμιμηταί, *imitators* [*followers*] together with) Paul himself was an imitator [*follower*] of *Christ*; the Philippians, therefore, were to be *imitators* [*followers*] together with him.—σκοπεῖτε, *regard* [*mark*]) with unanimity.—οὕτως, *so*) The inferior examples of friends of the Cross of Christ ought to be tried by the standard of those that are superior and nearer to perfection.

18. <sup>1</sup>Περιπατοῦσιν, *walk*) before your eyes.—πολλάκις, *often*) There ought to be a constant demonstration.—κλαίω, *weeping*) We may suppose that Paul added this word, after he had moistened the epistle with his tears; in joy, there is still sorrow, Rom. ix. 2.—τοὺς ἐχθροὺς τοῦ σταυροῦ, *the enemies of the Cross*) Gal. vi. 12, 14.

19. ὅν, *whose*) The nominative is implied; comp. οἷ, which presently after occurs and is dependent on περιπατοῦσιν, *walk*.—τὸ τέλος, *the end*) This statement is put before the others, that what follows may be read with the greater horror. It will be seen in the end. [*The end, to which the plans of every man tend, shows truly what is his condition.*—V. g.]—ἀπώλεια, *destruction*) The antithesis is σωτήρα, *Saviour*, ver. 20.—ὣν ὁ θεὸς ἡ κοιλία, *whose god is their belly*) Rom. xvi. 18. The antithesis is Κύριον, *Lord*, ver. 20; and τὸ σῶμα, *body*, ver. 21, as 1 Cor. vi. 13. Their belly is sleek, our body is wasted; the *fashion* [σχῆμα out of μετασχηματίζει] of both will be changed.—ἡ δόξα, *glory*) The previous, *God*, and *glory*, here are set down as parallel; and therefore δόξα, *glory*, in this passage denotes a *god*, or *glorying* concerning a god. Hos. iv. 7, LXX., τὴν δόξαν αὐτῶν εἰς ἀτιμίαν θησομαι, “I will turn their glory to dishonour.”—αἰσχύνη, *shame*) It corresponds to the Hebrew word נשב, for example, Hab. ii. 10. Comp. respecting this prophet, the note at Col. ii. 23; likewise נרע below, ἡ κοιλία, *the belly*. But at the same time the word alludes to an idol, to which נשב, *αἰσχύνη*, *shame*, corresponds. The LXX. have sometimes αἰσχύνη, *shame*, for נרע, *nakedness*; therefore in this passage Paul seems to denote τῆς κατατομῆς, *the concision*, to indicate, that the *circumcision* now was not *glorious*, but a subject for *shame*. So the *belly* and *shame* are closely allied. They worship that of which they ought to be ashamed, and they will be miserably ashamed of it at

<sup>1</sup> πολλοί, *many*) To follow many in the way of imitation is dangerous.—V. g.

the proper time, although even now they want frankness.<sup>1</sup>—οἱ τὰ ἐπίγεια φρονοῦντες, *who mind earthly things*) The antithesis is at the beginning of the following verse.

20. Ἡμῶν, *our*) whom you have as a type or example [ver. 17].—γὰρ, *for*) This gives the reason why the Philippians ought to imitate them.—τὸ πολίτευμα) *the community, country, city, or state* : for ὑπάρχει, *has its existence*, follows. Therefore it is the antecedent to ἐξ οὗ, *from which*.<sup>2</sup>—σωτῆρα, *the Saviour*) This furnishes the ground on which we rest our expectation, 2 Tim. iv. 18.—Κυρίου, *the Lord*) now exalted, ch. ii. 11. This furnishes the confirmation of this expectation.

21. Ὃς μετασχηματίζει, *who will transform*) not only will give *salvation*, but also *glory*; 2 Tim. ii. 10.—τῆς ταπεινώσεως, *of humiliation*) which is produced by the Cross, ver. 18, ch. iv. 12, ii. 17; 2 Cor. iv. 10. נצח is in the LXX., ταπεινώσεις, Ps. xc. 3.—κατὰ, *according to*) construe with *He will transform*. The work of the Lord's omnipotence.—τὴν ἐνέργειαν τοῦ δύνασθαι, *the working efficacy of His power* [Engl. Vers. *according to the working, whereby He is able*]) The Infinitive instead of the noun. [His] power will be brought forth into action.—καὶ) *even*; not merely to make our body conformed to His.—τὰ πάντα, *all things*) even death.

---

## CHAPTER IV.

1. Ὡστε, *therefore*) Such expectations being set before us.—ἀγαπητοὶ, *beloved*) This word is twice used with great sweetness; first as at the beginning of the period; and then, for strengthening the exhortation.—ἐπιπόθητοι, *yearned after, longed for*) so he speaks of them in their absence, ch. i. 8.—στέφανός μου, *my crown*) ii. 16.—οὔτω) *so, stand ye, as ye now stand*; comp. οὔτω, 1 Cor. ix. 24, note.—στήχετε, *stand*) i. 27.

<sup>1</sup> Beng. seems to mean, Even now they deprive themselves of that Gospel freedom which they who place no trust in carnal ordinances enjoy.—ED.

<sup>2</sup> τόπου, implied in οὐρανοῖς, might seem otherwise to be the word to which οὗ refers.—ED.

2. Παρακαλῶ, *I* [*beseech*, *exhort*) He uses this word twice, as if exhorting each of them apart face to face, and doing it with the utmost *impartiality* [implied by repeating the like word to each separately].

3. Καί, *yea*) an agreeable [conciliatory, affectionate] particle, Philem., ver. 20; Heb. כִּי. It is put, as it were, into the mouth of the man who is being besought, so that, upon merely pronouncing it, he may give his assent.—σὺ ζυγε γνήσιε, *true* [genuine] *yokefellow*, or *yokefellow without disguise*) ὁ καὶ ἡ σὺ ζυγος, persons *joined together*, properly in marriage, and then in other things; so, however, as that the word is applied to two, and denotes some degree of parity; γνήσιος also is of the common gender. Some say, that Paul had at one time *a wife*, but we are convinced, on good grounds, that he is here addressing a man. He had many συνεργούς, *fellow-workers*; not many συζύγους, *yokefellow*s, first Barnabas, afterwards Silas; and he seems to address the latter in this passage; for Silas had been his *yokefellow* among the Philippians themselves, Acts [xv. 40] xvi. 19. [*Or, as I am more inclined to think*, Epaphroditus.—V. g.] He was also [like Paul] at all events a minister, whom Paul here entertains.—συλλ. αμβάνου αὐταῖς, *assist those*) that thou mayest maintain harmony among them, by removing impediments.—αἴτινες, *who*) It is proper to afford help to a person who once stood well, even when he is wavering.—συνήθλησάν μοι, *laboured* (*wrestled*) *together with me*) They seem to have been involved in that danger, which is described at Acts xvi. 19.—μετὰ, *with*) This word depends on συνήθλησαν, *they have laboured together*.—Κλήμεντος, *Clement*) They had imitated the great men, among whom *Clement* was of distinguished excellence. The women were thus highly favoured and honoured.—τὰ ὀνόματα, *the names*) though not here mentioned. The allusion is to the victorious competitors in the public games, whose *names* were openly read and became famous.—ἐν βίβλῳ ζωῆς, *in the book of life*) viz. *are*, or, *I pray may be*. The optative must be often supplied, ver. 23. They seem to have been already by that time *dead*, for we generally follow such with earnest wishes<sup>1</sup> of that sort. Who would not help the surviving companions of these departed ones,

<sup>1</sup> *Wishes* that they may be found among the saved, not *prayers*, which are contrary to Scripture.—ED.

ζ'?'<sup>1</sup> Being associated with those who have died with honour, is to younger survivors a great recommendation to him who thus, as it were, stands in the middle place between those who are dead and those who are alive; for example, it formed a recommendation of Timothy to the Philippians, because he had been the intimate friend of Paul. [*Those have also excellent materials for concord, of whom some have good reason to think others (who have good reason to think of one another that they are) partakers of eternal life, 1 Pet. iii. 7.—V. g.*]

4. Χαίρετε ἐν Κυρίῳ πάντοτε, πάλιν ἐρῶ, χαίρετε, *rejoice in the Lord: again I say, always rejoice*) The particle, *again*, requires an Epitasis,<sup>2</sup> as in Gal. i. 9, where the Epitasis is in παρελάβετε, comp. ver. 8; so the Galatians are more strongly bound, because [not only Paul *preached*, ver. 8, but] they also *received* or *took up* the Gospel which was preached. Add Gal. v. 3, where *I testify* makes an Epitasis to λέγω, *I say*, ver. 2; and παντί, *to every man*, has an Epitasis to unto you, ver. 2; and ὀφειλέτης, *he is a debtor*, to *shall profit you nothing*, ver. 2: here the word, *always*, forms such an Epitasis with *rejoice ye*, repeated. At the beginning of the verse, it is said, *rejoice ye in the Lord*, as ch. iii. 1. Some join πάντοτε with the preceding words.

5. Τὸ ἐπιεικὲς, *your kindly spirit* [æquitas<sup>3</sup>]) Joy in the Lord produces true *kindliness* in regard to our neighbour, and proper unconcern [freedom from over-carefulness] about one's own affairs, ver. 6; likewise true candour towards *men* and *God* Himself: and this candour is expressed by the words, γνωσθήτω, *let it be known, i.e. in acts*, and, γνωρίζεσθω, *let (your requests) be made known, viz. by prayer*, ver. 6. Moroseness is the companion of sadness and care.—γνωσθήτω, *let be known*) from the thing itself. There are some who cherish gentleness (æquitas, *a yielding and*

<sup>1</sup> Buxtorf, de Abbrev. Hebr. p. 84, writes, “זָכוֹן לְבָרַכָהּ = זָכוֹן לְבָרַכָהּ *memoria ejus sit in benedictione* (may his memory be blessed). De pluribus זָכוֹן לְבָרַכָהּ *memoria ipsorum* (their memory): nomini piorum virorum defunctorum subjici solet: aut in genere sapientum vel Rabbinorum commemorationi.” The ז and ר are the initials used as the abbreviation for the whole words.—ED.

<sup>2</sup> See Append.

<sup>3</sup> Wahl, *Clavis*, N. 1, renders it ‘humanitas,’ *kindness and gentleness towards others*. He adds, others interpret it ‘modestia,’ *moderation*. Beng. has ‘æquitas,’ which includes both *fairness and kindliness* towards others, and *equanimity* in one's own mind. Th. εἶπα, *I yield*.—ED.



*kindly spirit*) in their mind, and wish no ill to the unkindly, but yet they conceal their benignity; these do not act rightly.—*πᾶσιν ἀνθρώποις, to all men*) good and bad, or the unkindly, ch. ii. 15, even that the wicked may be gained. No one is so harsh in spirit as not to show himself kindly to some one, from sympathy, fear, hope of gain, emulation, etc. The believer does this to all. [*But if, among all men, you know even one who has experienced the contrary conduct at your hand, see that even yet you show to him kindness.*—V. g.]—*ὁ Κύριος, the Lord*) Christ the Judge, favourable to you, but executing vengeance upon the wicked. This consideration produces *kindliness*; James v. 9.

6. *Μηδὲν μεριμνᾶτε, be careful for nothing*) When others do not treat you with *kindness*, when different things are pressing upon you, be not over-careful, rather pray. Care and prayer, [*and likewise care and joy.*—V. g.] are more opposed to one another than fire and water.—*ἐν παντί*) *in every thing.*—*μετὰ εὐχαριστίας, with thanksgiving*) This is the best characteristic of a soul freed from cares, and of prayer joined with resignation of the human will. Accordingly peace follows, ver. 7; and thanksgiving and peace are united together also in Col. iii. 15. All things are thereby safe and tranquil.—*τὰ αἰτήματα, requests*) *A thing sought, the subject δέσσεως, of supplication.*—*γνωρίζεσθω, be made known*) Those who veil, stifle, and restrain their desires, with preposterous shame and distrusting modesty, as if they were too small or too great, are tortured with cares. Those who lay them before God with a generous and filial confidence, are freed from difficulties. The Psalms abound in confessions of that sort.—*πρὸς τὸν Θεόν, to God*) Even though often men should be ignorant of them, and you should modestly conceal them from your fellowmen. Paul had not even asked aught from the Philippians. [*But the exercise of unaffected candour towards men, ver. 5, and here towards GOD, is perfectly consistent.*—V. g.]

7. *Ἡ εἰρήνη, the peace*) *Peace*, free from all anxiety [*the companion of joy*; comp. ver. 9.—V. g.]—*ἡ ὑπερέχουσα πάντα νοῦν*) *that exceedeth all understanding*, and therefore every request; Eph. iii. 20.—*φρουρήσει*) *will keep*; it will defend you against all inroads (assaults) and anxieties, and will correct whatever is wanting to the suitability (dexteritati, *to the spiritual skilfulness, happiness of expression*) of your desires, Rom. viii. 26, 27.

—καρδίας—νοήματα, hearts—thoughts) The heart is the seat of the thoughts.

8. Τὸ) The summing up. In ch. iii. 1, τὸ λοιπὸν concludes the particular admonition to joy; and here τὸ λοιπὸν concludes the general exhortation to every duty.—ὅσα, whatsoever things) in general. "Α, Those things which, ver. 9, specially in regard to Paul.—ἀληθῆ—ἔπαινος, true—praise) Eight nouns, in two rows of four members each, of which the one has regard to duty, the other to the commendation of it. If we compare both rows of nouns with one another, the first noun corresponds to the first, the second to the second, the third to the third, the fourth to the fourth. It is a manifold and elegant Chiasmus, comprehending the duties of children, parents, husbands, and wives, and the other (relative) duties.—ἀληθῆ, true) in words.—σεμνά, honest) in action.—δίκαια, just) towards others.—ἀγνά, [pure] chaste) in respect to yourselves.—προσφιλή, loveable, lovely) προσφιλή συναγωγῆ σεαυτὸν ποίει, make thyself a person to be loved by the synagogue, Sir. iv. 7.—ὁ σοφὸς ἐν λόγῳ ἑαυτὸν προσφιλή ποιήσει, the wise man will make himself a person to be loved in what he says, Sir. xx. 12 (13).—ὅσα εὐφημα, whatsoever things are of good report) προσφιλή, lovely or loveable, face to face: εὐφημα, of good report, is used with respect to the absent: comp. i. 27.—ἀρετή, virtue) Paul uses this word only in this passage. It refers to δίκαια, whatsoever things are just. For every virtue is included in righteousness, ἐν δὲ δικαιοσύνη συλλήβδην πᾶς ἀρετὴ ἐστι.—ἔπαινος, praise) even in those things which belong less to your neighbour than to yourselves.—ταῦτα λογίζεσθε, have respect or regard to these things) This refers to the things that are true, and which have been practised or are now practised even by others, that we may approve, remember, help forward, promote (advance), imitate such things. We should not only do them when they fall in our way, but also take care, beforehand, that they be done. Ταῦτα πράσσετε, do these things, follows with Asyndeton, which [the absence of a connecting particle between ταῦτα λογίζεσθε and ταῦτα πράσσετε] denotes that the one kind of good things [viz. those in ver. 8] does not differ from the other [those in ver. 9].

9. "Α και) Those things which also [But Engl. Vers. "which ye have both learned and," etc.] Και, also, connects this verse with the following words, not with the preceding words. He

makes a transition from what is general (*ἴσα, whatsoever*) to what regards Paul. There would have been place for the *καί, and*, before *ἃ, which* [*i.e.* but for the *Asyndeton*], the word *καί, also*, still remaining [*i.e.* in order to connect this ver. with what follows bearing on Paul in particular].—*ἠκούσατε, ye have heard*) although you have not yet sufficiently (*παρελάβετε*) received them.—*εἶδετε, ye have seen*) although ye have not as yet sufficiently learned them (*ἐμάθετε*).—<sup>1</sup>ὁ Θεὸς τῆς εἰρήνης, *the God of peace*) not only the peace of God, ver. 7, but God Himself.

10. Μεγάλως, *greatly*) This would scarcely have pleased a Stoic. Paul had large affections, but *in the Lord*.—*ἤδη ποτέ, now at length*) He shows that the gift of the Philippians had been expected by him; with what feeling of mind, see ver. 11, 17, *now*, not too late—*at length*, not too soon. The time was the *suitable* time. Heb. דענפּה פּניו.—*ἀνεθάλατε, ye have flourished again or revived*) as trees: comp. the same metaphor, ch. i. 11, *with fruit*: ἀναθάλλω is here a neuter verb, on which the infinitive φρονεῖν, *to think* [*your care*] depends, by supplying *κατὰ, in respect to*; *you have flourished again*, in the very fact of the exertion which you have made. The deputation from the Philippians seems to have been appointed in Spring, from which, accordingly, the metaphor is taken. The phrase, *you wanted opportunity* [referring to the past time] agrees with Winter.—τὸ ὑπὲρ ἐμοῦ) The accusative τὸ is governed by φρονεῖν; τὸ ὑπὲρ ἐμοῦ is said, as τὰ παρ' ὑμῶν, ver. 18.—*ἐφ' ᾧ, wherein*) *in proportion, or according to that which, according to the fact that*: ἐπιθεραπεία.<sup>2</sup>—*ἡκαιρεῖσθε*) *Καιρὸς*, by *Synecdoche*, denotes all ability and opportunity.

11. Καθ' ὑστέρησιν) *in respect of want*.—*ἐγὼ, I*) in so much adversity.—*ἔμαθον*) *I have learned*, from on high, Heb. v. 8. There is a direct Chiasmus in the four words, *I have learned, I know, I am instructed, I am able*. The phrase *I am instructed* is added (as an expansion of the idea) to *I have learned*; *I am able*, to *I know*. Often words referring to the understanding infer also power in the will.—*ἐν οἷς εἶμι*) *in what circumstances I am*, in my present state, Heb. xiii. 5.—*αὐτάρχης*) *content*.

<sup>1</sup> καὶ ὁ Θεὸς, *and the God*) This refers also to (*think on*) *have respect or regard to* (λογίζεσθε).

<sup>2</sup> See App. An after mitigation or qualification of the previous words by way of conciliating the readers.—ED.

12. Ταπεινοῦσθαι, *to be abased*) in dress and food.—περισσεύειν, *to abound*) even in relieving others. The order of the words is presently inverted, so that the transition from few to many, and from many to few, may be marked.—ἐν παντί, *in everything* [Engl. Ver. *everywhere*]) A Symperasma,<sup>1</sup> as *all things*, ver. 13.—ἐν πᾶσι, *in the case of all*) in respect of all men [Engl. Ver. *In all things*].—μεμύημαι *I am trained* (initiated) in a secret discipline unknown to the world.—καὶ χορτάζεσθαι, *both to be full*) construed with *I am initiated*.—χορτάζεσθαι καὶ πεινᾶν, *to be full and to be hungry*) for one day.—περισσεύειν καὶ ὑστερεῖσθαι, *to abound and to suffer need*) for a longer time. The repeated mention of the *abounding* is consonant with the condition of Paul, who then *abounded* in consequence of the liberality of the Philippians. *Abasement* had preceded, and *need* would perhaps follow. He who can *relieve* others has ample means and high position (*amplitudinem*), to which *abasement* is opposed.

14. Συκοινωνήσαντες) *since you have communicated* (imparted) to me in my affliction of your resources. It is indicated by the compound verb, that different persons also had *communicated* (κοινωνήσαντας) in a different way.<sup>2</sup>

15. Οἴδατε, *ye know*) He shows that he was mindful even of former kindnesses: *you know* signifies *remembrance* in respect of the Philippians; *knowledge*, in respect of other churches.—Φιλιππησίαι, *Philippians*) The proper name indicates an antithesis to the churches of other towns.—ἐν ἀρχῇ, *in the beginning*) of the Gospel preaching in your case. He had gone forth from them some time ago.—ὅτε, *when*) Join this with the following words, *no*, etc.—οὐδεμία, *no*) They might have said, *We will do it, if others have done it*: now their praise is greater on that account; that of the others, less.—ἐκκλησία, *church*) Therefore the church of Philippi sent to Paul in common.—εἰς λόγον, *as far as concerns*) This is a limitation.—δόσεως, *of giving, of what has been given*) on your part.—λήψεως, *of receiving, of what has been received*) on mine.—μόνοι, *alone*) in a manner worthy of praise. He hereby shows his need.

16. Καὶ ἅπαξ καὶ δις) Δίς, an ordinal member in this passage;

<sup>1</sup> See App. It is the comprehending in a brief summary what has been previously stated.

<sup>2</sup> ὁὖν implying they *joined together* in doing so.—ED.

*i.e.* not once and twice, which would be equivalent to *thrice*, but once and again, so that under *δῖς*, *twice*, *ἅπαξ*, *once*, is comprehended. So 1 Thess. ii. 18.

17. Οὐχ' ὅτι, *not that*) He explains why he uses many words. — ἐπιζητῶ, *I seek*) having welcomed your kindness.— εἰς λόγον ὑμῶν) [*to your account*] *in respect to you*.

18. Ἀπέχω) The apostle's receipt.<sup>1</sup>—περισσεύω, *I abound*) Behold the contented and grateful mind!—τὰ παρ' ὑμῶν, *the things (which came) from you*) They had sent money or clothes and what might be serviceable.—ὁσμὴν εὐωδίας, *the odour of a sweet smell*) He describes their conduct by a beautiful figure.—θυσίαν, *a sacrifice*) Heb. xiii. 16.

19. Ὁ δὲ Θεός μου, *but my God*) who will recompense what is given to His servant. In ver. 19 this particular statement regarding the liberality of the Philippians is concluded by the word *δὲ*, *but*; but in ver. 20 the conclusion of the whole of this joyous passage is made by *δὲ*, *but* [*'now.'*]—πληρώσει) may God supply, nay, He will fully supply. [*We may perceive that this act of kindness on the part of the Philippians was indeed excellently laid out, if even it only produced this prayer of the apostle.*—V. g.]—χρείαν, *need*) As you have supplied and relieved my need, what is empty of yours will not remain empty [it shall be filled, *πληρώσει Θεός*].—ἐν δόξῃ, *in glory*) This should be referred to the whole sentence. There are *riches in glory*, glorious riches, immediately at hand; then besides, God will *fully supply in glory*, *i.e.* gloriously.

20. Ἡ δόξα, *glory*) in return for His gift, 2 Cor. ix. 15. The doxology flows from the joy that pervades the whole epistle.

21. Πάντα ἁγίων, *every saint*) individually. So presently in ver. 22, *All the saints*. καὶ οἱ, *and the*, *viz. saints*, so called in a wide sense. Therefore, *brethren*, ver. 21, may rather be understood of *the Jews*, (comp. Acts xxviii. 21), and these too believers.

<sup>1</sup> 'Apocha' may either be his acknowledgment of having *received in full* the debt of kindness due to him from them, or else Beng. uses ἀποχή as Epictetus for *forbearance*, moderation in desires. In the 'apocha' there is a direct allusion to the ἀπέχω of the text.—ED.

# EPISTLE TO THE COLOSSIANS.

---

## CHAPTER I.

2. Ἐν Κολοσσαῖς, at *Colosse*) a city of Phrygia.—ἀγίοις, to the *saints*) This has the force of a substantive. It implies union with God: to the *faithful brethren*, implies union with Christian men. The word *brethren* suggests union. These were *believers*.

3. Εὐχαριστοῦμεν—ἀκούσαντες, we give thanks—since we heard) Comp. Eph. i. 15, 16. For the Epistle to the Colossians bears considerable resemblance to the two epistles to which it is subjoined: to the Epistle to the Ephesians, in its general subject (thesis) and mode of exhortation (paraclesis); to the Epistle to the Philippians, in its opposition to the false teachers, and in their refutation. More of these coincidences will be noticed in their proper places. The Epistles to the Ephesians and Colossians were sent at the same time by Tychicus, iv. 7; Eph. vi. 21.—πάντοτε, always) Construed with *praying*: Rom. i. 10; Phil. i. 4.

4. Πάντας, all) present and absent.

5. Διὰ, for) From [the greatness of the object of] hope, it is evident how great a cause of *thanksgiving* there is for the gift of faith and love; for (διὰ) is construed with *we give thanks*, ver. 3. [*Faith, hope, love*, ver. 4, 5, the sum of Christianity. Comp. ver. 9, 10, 11.—V. g.]—ἀποκειμένην, laid up) so as to be without danger [of its being lost].—ἣν, which) hope, comp. ver. 23.—

προηκούσατε) *ye have heard of*, before I wrote.—ἐν τῷ λόγῳ τῆς ἀληθείας, *in the word of the truth*) Eph. i. 13. The *truth* of ‘knowledge,’ ver. 6 [ye—knew—the grace of God], corresponds to the *truth* of preaching in this verse. Neither admits of artifice (being tricked out for show).

6. Εἰς) *εις* and ἐν here are parallel.—καὶ ἔστι, *and is*) After the participle, the form of expression here takes again the indicative mood; see ver. 26, ch. ii. 13, 14; [of the Gospel] *present, i.e. which is come to you,—and* (repeat *which* from the preceding clause) *is producing fruit.*—καρποφορούμενον,<sup>1</sup> *producing fruit*) viz. [supply] *in all the world.*—καθώς, *even as*) when travelling abroad they recognise with great joy the same fruits of the Gospel in every clime; and its fruits prove that it is the word of truth. Comp. presently after, *even as*, ver. 7. For there is an interchange,<sup>2</sup> and at length a movement or tendency [of Gospel fructification] towards the Colossians for the propagation of the word. [An inclination arises on the part of the Colossians in their turn to propagate the truth].—ἀφ’ ἧς, *from what*) construed with *in you.*—ἐν ἀληθείᾳ, *in truth*) *i.e.* in the truth of the Gospel testimony, and of faith flowing from the testimony and directed toward the testimony.

7. Καθώς, *even as*) Paul thus confirms and approves the doctrine of Epaphras, which perhaps some had despised. It was Paul’s duty to write rather than Epaphras.—ἡμῶν, *our*) Paul and Timothy.—ὑπὲρ ὑμῶν) *for you, on your account.*—ἀγάπην ἐν Πνεύματι, *love in the Spirit*) Love, the fruit of the Spirit. *spiritual love*; comp. ver. 9, at the end.

9. ἠκούσαμεν, *we have heard*) ver. 4.—προσευχόμενοι, *praying*)

<sup>1</sup> Καρποφορουμενον καὶ αὐξανόμενον, the fuller reading, is referred to those not quite certain on the margin of the older Ed., but is considered better established by the margin of the 2d Ed. and the Germ. Vers.—E. B.

ABCD(Δ) corrected, Gfg Vulg. read καὶ αὐξανόμενον. Rec. Text omits the words without any sanction of the oldest authorities.—Ed.

<sup>2</sup> “Permutatur enim et tandem ad Colossenses inclinatur, ad propagationem sermonis.” The Gospel has come to you, *even as* (καθώς) it has come to all the world, and brings forth fruit in all the world, *even as* (καθώς) it does also in you. Beng. seems to mean, There is that kind of interchange whereby the Gospel, being seen by the Colossians when travelling to bear fruit in all the world, reacts on the Colossians themselves by a reflex effect, tending thus to the propagation of the word.—Ed.

He made mention of prayers for them generally, ver. 3: he now states what he prays for.—*πληρωθῆτε*, *ye may be filled*) This verb, with its derivatives (conjugates), often occurs in this epistle, as far as ch. iv. 12, 17.—*τὴν ἐπίγνωσιν τοῦ θελήματος αὐτοῦ*, *with the knowledge of His will*) There is a gradation in the following verse, *in the knowledge of GOD*.—*τοῦ θελήματος*, *will*) Eph. v. 17, i. 9.—*σοφία*, *in wisdom*) a word often used in this epistle; that they may be led the more from false wisdom and philosophy, Eph. i. 8. [*There seems to have been a want of knowledge among the Colossians, who were otherwise of an excellent spirit; wherefore the apostle urges that point with so great earnestness throughout the whole epistle*, ver. 11, 28, ii. 2, 3, iii. 10, 16, iv. 5, 6.—V. g.] Knowledge is less recommended to the Corinthians, who were more apt to be puffed up. *Wisdom* denotes taste:<sup>1</sup> comp. Matt. xxiii. 34, note.—*συνέσει*, *understanding*) that you may discern what is consistent with, or opposed to the truth, and may not pass by what requires consideration. *Wisdom* (*σοφία*) is something more general; *σύνεσις* is a kind of sagacity. So that on every occasion, there may suggest itself something which is suited to the place and time. *σύνεσις* is in the understanding; *wisdom* is in the whole compass (complex) of the faculties of the soul.—*πνευματικῆ*, *spiritual*) not *natural*.

10. *Περιπατεῖσαι*) *that ye may walk*. Such walking is derived from the knowledge of the will of God.—*αἰξίως τοῦ Κυρίου*) *as it is worthy of Christ the Lord*, Eph. iv. 1.—*ἀρέσκειαν*, *the desire of pleasing*) on your part; so far as (even to that degree that) in reality you may please the Lord. *ἦ*, LXX., *ἀρέσκειαι*, Prov. xxxi. 30.—*καρποφοροῦντες*, *bearing fruit*) The participles, *bearing fruit, increasing, strengthened*, depend on the verb *πληρωθῆτε*, ver. 9, *that ye may be filled*.

11. *Δυνάμει*, *with might*) Eph. i. 19, iii. 16, vi. 10.—*δόξης*, *the power of His glory* [Engl. Vers. His glorious power]) Rom. vi. 4.—*μακροθυμίαν*, *long-suffering*) Eph. iv. 2.—*μετὰ χαρᾶς*, *with joy*) ver. 24.

12. *Εὐχαριστοῦντες*, *giving thanks*) *i.e.* and *we give thanks*. It depends on ver. 9 [we do not cease, etc.—giving thanks]: *Us* presently follows, and *you*, ver. 21. [*He gives thanks, namely, in*

<sup>1</sup> A relish for spiritual things. *Sapientia* is from *sapere*, to have taste.—ED.



*behalf* of the Israelites, ver. 12-20, *on account* of the Gentiles, ver. 21, etc. Comp. Eph. ii. 3, 11.—V. g.]—*τῶ ἰκανώσαντι*, *who hath made us meet*) For we had been formerly not meet. The same word is found at 2 Cor. iii. 6.—*εἰς*, *for*) *i.e.* that we might receive a part of the inheritance of the saints; comp. the following verse, and Eph. i. 11, or rather Acts xx. 32, xxvi. 18.—*μερίδα τοῦ κλήρου*) *a part given by allotment*, not for a price.—*ἐν*, *in*) construed with *a part*. *Light is the kingdom of God*, and believers enjoy a blessed *share* in this kingdom: *ἐν*, *in*, is, so to speak, a preposition of place. The opposite, Matt. iv. 16, should be compared, where *in* occurs twice.—*τῷ φωτι*, *in light*) an antithesis to *of darkness*, ver. 13. Comp. Eph. v. 8. It is the *light* of knowledge [recognition and perception] and joy.

13. "Ὁς, *who*) *the Father*.—*ἐξουσίας*, *from the power*) The antithesis is *kingdom*: *power* detains captives; *a kingdom* fosters willing citizens; comp. Eph. ii. 2, v. 5, vi. 12.—*σκότους*, *of darkness*) *the darkness* of blindness, of hatred, of misery.—*τοῦ Υἱοῦ τῆς ἀγάπης αὐτοῦ*, *the Son of His love*) [*His dear Son*, Engl. Vers.] John xvii. 26; Eph. i. 6. This is treated in the 15th and following verses.

14. "Ἐν ᾧ, *in Whom*) *the Son*, Eph. i. 7.—*τὴν ἀπολύτρωσιν*, *the redemption*) This is treated of, ver. 18 (from the middle) and in the following verse.

15. "Ὁς ἐστίν, *who is*) He describes the glory and excellence of Christ as even above the highest angels, and hereby scatters those seeds by which he will prove, next in order, the folly of the worshippers of angels. [*He teaches believers to make application to Christ Himself, as their Saviour, and at the same time the head of all*.—V. g.] Those, in short, obtain this full knowledge concerning Christ, who have experienced the mystery of redemption.—*εἰκὼν τοῦ Θεοῦ*, *the image of God*) 2 Cor. iv. 4, note.—*τοῦ ἀοράτου*, *of the invisible*) A most glorious epithet of God, 1 Tim. i. 17. The only begotten Son alone represents the invisible God, and is Himself *His image*, *invisible*, according to the Divine nature; *visible*, according to the human nature [John xiv. 9], *visible* even before the incarnation, inasmuch as the *invisible things of God* [Rom. i. 20] began *to be seen* from the creation, which was accomplished through Him [by Him as the instrument]. To this refer ver. 16, *things visible and invisible*.

—*πρωτότοκος πάσης κτίσεως, the first-begotten of every creature*) He was begotten; and that, too, before the creation of all things. The *πρὸ*, which is contained in *πρωτότοκος*, governs the genitive *κτίσεως*. Time is an accident of the *creature*. Therefore the origin of the Son of God precedes all time.

16. "Οτι, *because*) The second part of the 15th verse is hereby explained.—*ἐν, in*) *ἐν ᾧ* denotes something prior to *διὰ* and *εἰς*, which presently occur. There is here noticed the beginning, the progress, the end. The same is summarily repeated in the following verse.—*αὐτοῦ, by Him*) *He Himself*, often used here, signifies His great majesty, and excludes every creature.—*ἐκτίσθη, were created*) It is evident from the enumeration which immediately follows, that the discussion here relates to that creation which is described, Gen. i.; comp. ver. 23.—*τὰ ἐν τοῖς οὐρανοῖς, those things that are in the heavens*) and the heavens themselves. But those things which are in the heavens are rather named, because the inhabitants are more noble than their dwellings.—*τὰ ἰσπλά, the visible things*) There follows by gradation, *and invisible*, of which the species are subjoined. [*Since visible things, such as the sun, moon, stars, are named first, invisible things subsequently, in succession, it may not be unworthy of consideration, whether the visible things may not have been created during the period of the six days, and the invisible things on the seventh day?* Gen. ii. 1, 2; Exod. xxxi. 17.<sup>1</sup>—V. g.]—*εἴτε θρόνοι εἴτε κυριότητες, whether thrones or dominions*) The former greater than the latter. The abstract for the concrete.—*εἴτε ἀρχαὶ εἴτε ἐξουσίαι, whether principalities or powers*) The former stronger than the latter. Both of these two express an exercise of an office in respect of the creatures; but *thrones* and *dominions* seem rather to have their appellation in their exalted relation to God, in so far as they are *ὄχηματα, the chariots*, on which He displays His majesty, Eph. i. 21.

<sup>2</sup>17. "Ἔστι, *He is*) He does not say, *He was made*; nor, *He*

<sup>1</sup> The statement, that *God rested on the seventh day from ALL His work*, seems to oppose this notion; and still more, Job xxxviii. 7, and other passages, which recognise *angels* as existing at the time of the earth's creation. Perhaps Beng. means *invisible things*, strictly, not *invisible beings*.—ED.

<sup>2</sup> *Εἰς αὐτόν, to Him*) All things are referred to Him Himself. Not any thing was made without Him, John i. 3.—E. B.

was, of which the latter might, however, have been used in a dignified sense, comp. John i. 1; but *He is*, in the present; comp. John viii. 58.—*πρὸ πάντων*, before all things) even before time, i.e. from eternity.—*καὶ τὰ πάντα ἐν αὐτῷ συνέστηκε*) and all things in Him came together into one system [Engl. Vers. *By Him all things consist*, i.e. are maintained.] The universe found its completion in Him. LXX. *τὰ συστήματα τῶν ὑδάτων*, Gen. i. 10. He is the *first and the last*, Rev. xxii. 13. [Is. xli. 4, in regard to the origin: I the Lord am first, and I am with the last.—V. g.]

18. *καὶ*, and) He now comes down from the whole to the principal part, the Church, comp. Eph. i. 22, note.—*ὃς ἐστίν*, who is) The Anaphora [repetition of the same words in beginnings], comp. ver. 15, shows that there is here the beginning of a new paragraph, and its own *ὅτι*, because, is added to each member.—*ἀρχῆ*, beginning) This word corresponds to the Hebrew word *אֶרֶץ*, especially concerning Christ, Hos. ii. 2, and *אֶרֶץ*, concerning a first-begotten in particular, Deut. xxi. 17, but chiefly of Christ, Prov. viii. 22. *ἀπαρχῆ*, first fruits, is the term used, 1 Cor. xv. 23, the word being rather restricted to the resurrection of the dead: *ἀρχῆ*, beginning, more expressly denotes distinguished excellence; comp. ii. 10; Ps. lxxxix. 27. *ἀρχῆ* in the singular is antithetic to *ἀρχαί*, principalities, in the plural, ver. 16.—*πρωτότοκος ἐκ τῶν νεκρῶν*, the first-begotten from the dead) Christ, even before His resurrection from the dead, nay, before the creation of the world, was the first-begotten, ver. 15; but He is said to be *first-begotten from the dead*, because, for this reason, inasmuch as He was the Son of God, He could not but rise again, and because, in consequence of His resurrection, He is acknowledged [recognised] to be the Son of God; comp. Acts xiii. 33, note; and especially since there flows from His resurrection the life of many brethren.—*πᾶσιν*, in all things) In the neuter gender, ver. 17.—*αὐτὸς*, He) by Himself, without deputies or substitute.—*πρωτεύων*, holding the first place) for example, in His resurrection, ascension, etc., John iii. 13. Victorinus translates it, *primarius*, “the pre-eminent One.”

19.<sup>1</sup> *Εὐδόκησε*, He was well-pleased) viz. God [Engl. Vers. *the*

<sup>1</sup> *Ἐν αὐτῷ*, in Him) namely, the Son. The words regarding either the

*Father*]. This must be supplied, in accordance with the mind of Paul, who, while he mentions the benefit conferred by Christ, never fails to remember the Father. As to the Father's being well-pleased in the Son, comp. Matt. iii. 17: For εὐδοκῶ with the accusative and infinitive following, see 2 Macc. xiv. 35. Moreover, on εὐδόκησε, *He has been well-pleased*, depend to reconcile, and having made peace.—πᾶν τὸ πλήρωμα, *all the fulness*) ch. ii. 9, 10, 2, iv. 12, 17, i. 9, 25; Eph. i. 23, note. Who can fathom the depth of this subject?—κατοικῆσαι, *to dwell*) constantly, as in a temple, in which it [the fulness] is ready at hand for us. This indwelling is the foundation of the reconciliation.

20. Ἀποκαταλλάξαι, *to reconcile*) Eph. ii. 16.—τὰ πάντα, *all things*) Eph. i. 10.—εἰς αὐτὸν, *unto Himself*) i.e. unto God, ver. 22; 2 Cor. v. 19.—εἰρηνοποιήσας, *having made peace*) Eph. ii. 14, 17. The nominative depends on *He has been well-pleased*.—διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ) *by the blood shed on the cross*, and therefore by His death on the cross; or there is an apposition with a Metonymy [see Append.]: *by the blood*, that is, *His cross*. The effect of the crucifixion (although not of the crucifixion alone) is the shedding of blood.—δι' αὐτοῦ, *by Him*) This repetition both adds to the emphasis, and shows that the *all things* are straightway explained by it, *whether the things which*, etc. This phrase, *all things*, includes also the dead.—ἐπὶ τῆς γῆς, *on the earth*) It was *on the earth* that there had arisen the beginning of the enmities; therefore the earth is put first.—τὰ ἐν τοῖς οὐρανοῖς, *the things which are in the heavens*) Luke xix. 38. It is certain that the angels, the friends of God, were the enemies of men, when they were in a state of hostility against God.

21. Καὶ ὑμᾶς, *and you*) Eph. ii. 1, 12.—ἀπηλλοτριωμένους καὶ ἐχθρούς, *alienated and enemies*) Actual alienation makes habitual enemies.—τῇ διανοίᾳ) in the original and inmost force [*bias*, Vulg. 'sensu,' *in feeling*] of the mind, which draws after it the other faculties.—νῦν) *now*, when you have received that faith, by which you have been brought to the reconciliation made on the cross; i.e. you were formerly alienated, but now He has

*Father* or the *Son* must be carefully distinguished both in this and in the following chapter.—V. g.

reconciled you; although you were *enemies*, nevertheless He has reconciled you. The Apodosis is to be referred to the words immediately preceding, although they do not render the sentence complete.—ἀποκατήλλαξεν, *reconciled*) i.e. God hath.

22. Ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ, *by the body of His flesh*) By this appellation, taken as a whole, He is distinguished from the Church, which is called *the body of Christ*: and at the same time the *body* denotes the true and entire humanity of Christ, Rom. vii. 4. *Flesh* implies the capacity of suffering, and the suffering itself; Eph. ii. 15.—παραστῆσαι, *to present*) Eph. v. 27.—ἁγίους, *holy*) towards God.—ἁμώμους, *spotless*) in respect of yourselves.—ἀνεγκλήτους, *unreproveable*) in respect of your neighbour.

23. Ἐἴ γε, *if indeed*) This word depends on the finite verb, *He hath reconciled*, ver. 21, rather than on the infinitive παραστῆσαι [ver. 22]; and this παραστῆσαι, being the ultimate [final] object, is itself the most delightful fruit of *reconciliation*; whence it is not the truth of the reconciliation which has been accomplished, that is suspended [is made to depend] on the perseverance of the Colossians, but the most delightful fruit for the time to come, which is not to be obtained, unless the Colossians shall have persevered; comp. εἴ γε, Eph. iv. 21; εἰάνπερ, Heb. iii. 6.—τῇ πίστει) *in faith*, viz. in confidence; to which hope is usually joined.—τεθεμελιωμένοι) *secured to the foundation* [grounded]: ἰδραῖοι, *stable* [settled], firm within. The former is metaphorical, the latter less figurative; the one implies greater respect to the *foundation*, by which believers are supported; but ἰδραῖοι, *stable* (*settled*), suggests the idea of internal strength, which believers themselves possess; just as a building ought to lean (rest) uprightly and solidly on the foundation first of all, but afterwards to cohere securely, and firmly to stand together, even by its own mass [compact solidity of structure].—καὶ ἰδραῖοι καὶ, *and stable and*) 1 Cor. xv. 58, note; Eph. iii. 18.—τοῦ εὐαγγελίου, *of the Gospel*) by which reconciliation is declared.—πάσῃ, *to every*) ver. 20; Mark xvi. 15, note.—διάκονος, *minister*) ver. 25; Eph. iii. 7.

24. Νῦν, *now*) This is in antithesis to *from* (*since*) *the day that*, ver. 9.—καὶ, *and*) This is to be explained thus: *in my sufferings*,

in which I fill up in turn. And is used as *but*,<sup>1</sup> Eph. v. 27.—ἀνταναπληρῶ, I fill up in turn) The measure of sufferings was fixed, which the whole Church must endure. The more of them therefore that Paul endured (drained out), the less is left for himself and others; the communion of saints produces this effect. [While the measure of sufferings destined for Paul was filling up, the Gentiles attained to the full communion (participation) of the Gospel.—V. g.] Hence the Papists infer the doctrine of merit in behalf of others, as very many errors in their system have sprung from a subtle (nice and profound) truth, received without discrimination.—ὑπέρ, for) Eph. iii. 1, note.

25. Τὴν οἰκονομίαν τοῦ Θεοῦ, the dispensation of God) Thence Paul (was) a steward [1 Cor. iv. 1, one having dispensation] of the grace of God, Eph. iii. 2.—εἰς ὑμᾶς, to you) Gentiles, ver. 27.—πληρῶσαι) to fulfil, to bring it fully to all. Paul everywhere aims towards the farthest point; comp. Rom. xv. 19, πεπληρωκέναι [round about unto Illyricum I have fully preached]. The fulness of Christ and of the times required that.

26. Τὸ μυστήριον, the mystery) A Hendiadys: τὸν λόγον, τὸ μυστήριον, i.e. the word concerning the mystery. The mystery is declared in the following verse, Eph. i. 9, iii. 9. Glory is the object of the mystery.—ἀποκεκρυμμένον, concealed) So are concealed (ἀπόκρυφοι), ch. ii. 3.—ἀπὸ τῶν αἰώνων, from the ages) during which the silence had been greater.—ἀπὸ τῶν γενεῶν, from the generations) during which the revelation of other things was gradually made. The 'Ages' are to be referred to angels, the 'generations' to men.—ἐφανερώθη, has been manifested) the verb again after the participle.—τοῖς ἁγίοις, to His saints) Eph. iii. 8, note.

27. Οἷς) inasmuch as being persons, to whom. An explanation.—ἡθέλησεν, it was the will of God) most freely.—ὁ πλοῦτος, the riches) [descending] upon all men; see Eph. i. 7, note.—ὃς, who) for ὃ, which.—Χριστὸς ἐν ὑμῖν, Christ in you) The parallel expressions are, ἐν τοῖς ἔθνεσιν, and ἐν ὑμῖν, in the Gentiles, and in you. Christ in (among) the Gentiles was the greatest paradox at that time. Comp. in, Eph. iii. 8, (17); 1 Tim. iii. 16.<sup>2</sup>—ἡ ἐλπὶς τῆς

<sup>1</sup> Not having spot, etc.—BUT that it should be holy, for, but holy.—Ed.

<sup>2</sup> Bengel, therefore, not attending to mere emphasis, also acknowledged here the same signification of the word ἐν, which Ernesti approves, in

δόξης, *the hope of glory*) Christ in us is a most delightful thing in itself, but much more delightful in respect of those things which shall be revealed, ch. iii. 4; Eph. i. 18. So Rom. v. 2.

28. Ἡμεῖς, *we*) ver. 1 [I and Timothy].—πάντα ἄνθρωπον, *every man*) This expression, so often used, has the greatest δεινότης (*vehemence*) and force, and contains the reason why he writes even to them who are unknown to him, ch. ii. 1. The distribution of the *all* [“every man—every man—every man”] may be compared with ch. iii. 11.—καὶ διδάσκοντες) *and teaching*. νοουθετοῦνται (*they are admonished*) is said of those who have been already taught, as the Colossians; διδάσκονται (*are taught*) is said of the ignorant and uninstructed.—τέλειον) See Eph. iv. 13: *perfect*, without the elements of the world.

29. Ἀγωνιζόμενος, *striving*) In ch. ii. 1, the *conflict* (comp. iv. 12) refers to this word.—κατὰ, *according to*) Paul would not be able to strive in himself: he is only mighty, according as Christ works in him.—αὐτοῦ, *of Him*) of Christ.

---

## CHAPTER II.

1. Θέλω γὰρ, *for I would*) He explains, why he used the word *striving*, ch. i. 29, for, *conflict*, presently follows.—ἀγῶνα, *a conflict*) of anxiety, eager desire, prayers, with which I try to make amends for those things which I am unable in my absence to perform.—καὶ ὅσοι, *and as many*) Among these may be comprehended the Christians who were at Hierapolis, ch. iv. 13. Paul constituted himself a debtor to all the Gentiles.—οὐχ' ἰωράκασι, *have not seen*) For this reason Paul does not use the *familiar* titles, *brethren, beloved*, in this whole epistle, and in it alone. [Moreover, he writes to those churches which he had instructed face to face concerning their particular affairs, which were to be put to rights on his return to them; he suggests many things, and now

Attone Bibl. th. T. x. p. 130; but in the Germ. Vers., on the margin, he has not hesitated to intimate, that that maturer communion with Christ, which assuredly surpasses all human *reason*, is the delightful *consequence* of preaching among the Gentiles, by the quotation of Eph. iii. 17.—E. B.

and then uses a reproof, which savours of paternal authority. But to those places where he had not been personally present, he sent such letters as may be compared to persons preaching to strange hearers (Gastpredigten); presenting to them a compendious view of the whole doctrine of salvation. See that you have profited by both kinds of discussion.—V. g.]—τὸ πρόσωπόν μου, my face) Even the aspect of Paul had a power of comforting (παρακλήσις), ver. 2; Acts xx. 38.

2. Συμβιβασθέντων) The participle categorically affirming: they are united together (“knit together”), says Paul, in love; comp. ver. 5; the other things should be added. If you would read <sup>1</sup>συμβιβασθέντες, this will be the solution: ἵνα παρακληθῶσι ταῖς καρδίαις αὐτῶν, συμβιβασθέντες, that they, being knit together, may be comforted in their hearts. Comp. 1 Cor. vi. 16, note.—ἐν ἀγάπῃ) in the mutual love of God and believers.—καὶ even.—εἰς—εἰς, to—to) An Anaphora [repetition of the same words in beginnings; Append.], of which the second part explains the first in two clauses.—τοῦ Θεοῦ καὶ πατρὸς καὶ τοῦ Χριστοῦ, of God and the Father and of Christ) The article is accurately put. He here lays down a proposition regarding God and Christ, and discusses it at ver. 8, 9, 12, 13: for all the fulness of the Godhead is in Christ, ver. 9.

3. Ἐν ᾧ) in Whom, rather in which, viz. the mystery of God and the Father and of Christ. He who possesses this ought to ask for nothing more, so far as wisdom and other good things are concerned. Regarding Christ Himself, the question is taken up at ver. 9.—εἰσι, are) Construe: all hidden treasures are in that mystery [But Engl. Vers. makes ἀπόκρυφοὶ prædicate, In whom are hid, etc.]: ἀπόκρυφοι, without the article.—πάντες, all, corresponds to the all, ver. 2.—οὐ θησαυροὶ, treasures) Hence are derived πλοῦτος, the riches, ibid.—τῆς σοφίας, of wisdom) Hence comes the σύνεσις, understanding, ibid.—τῆς γνώσεως, of knowledge) Hence ἐπίγνωσις, the full knowledge,<sup>2</sup> ibid: comp. 1 Cor. xiii

<sup>1</sup> So indeed the margin of the 2d Ed., rather than the larger Ed., advises the adoption of this reading.—E. B.

Συμβιβασθέντες is read by ABCD corrected, (Δ). f Vulg. have ‘instructi. Hilar. 1025, ‘institutī.’ Συμβιβασθέντων has none of the oldest MSS. in its favour.—ED.

<sup>2</sup> Engl. Vers. acknowledgment. Επίγνωσις is more than γνώσις.—ED.



12, note.—ἀπόκρυφοι, *hidden*) for it is a *mystery*, *ibid*: comp. 1 Cor. ii. 7, 8.

4. Μή τις, *lest any man*) So ver. 8, 16, 18.—παραλογίζηται ἐν πιθανολογίᾳ, *beguile you with enticing or plausible words*) Comp. Rom. xvi. 19, with what goes before. That is, an enticing plausible speech, which, for example, makes a show of *humility*, ver. 18, 23. Some mixed together Judaism and the Eastern philosophy. See Budd. eccl. apost., pp. 466, 467.

5. Χαίρων καὶ βλέπων, *joying and beholding*) *i.e.* beholding with joy.—τάξιν, *order*) *lest anything should be out of joint* ('lame'), Heb. xii. 13. Both individuals and those who are joined together should maintain *order*. Paul looks to those joined together, that they be *knit together*, συμβιβασθέντες, ver. 2.—στερέωμα, *steadfastness*) that it may not easily lose *order*. *Stedfast faith* does not permit anything to be removed out of its order. This *steadfastness* is required in individuals, as the *full assurance* in ver. 2. *Order* is understood to belong to *love* Faith is *steadfastness* when it is itself *steadfast*.

6. Τὸν Κυρίου, *the Lord*) The article shows that they had received Christ *as the Lord*.—ἐν αὐτῷ περιπατεῖτε, *walk ye in Him*) This is the scope of the epistle. We give the following summary:—

### I. THE INSCRIPTION, i. 1-2.

II. THE DOCTRINE, by which the apostle pathetically explains the mystery of Christ, in the way of thanksgiving for the Colossians, ver. 3 seq., and prayer for the same, 9, 10, 12, 13, 15, 16, 21, 22 :

Along with a declaration of his affection for them, 24, 25 ;  
ii. 1, 2.

### III. THE EXHORTATION.

1) General, by which he stirs them up to perseverance in Christ, 6, 7 :

And admonishes them not to be deceived, 8.

Here again he describes the mystery of Christ, in order, 9, 10 :

And in the same order derives his admonitions from Christ, the Head, 16 :

And from His death, 20, et seqq. :

And from His exaltation, iii. 1-4.

2) Special.

1. That vices should be avoided, 5-9 :

And virtues practised, 10, 11 :

Especially love, 12, 13 :

And the study of the word of Christ, 16, 17.

2. That they should do their duty.

1. Wives and husbands, 18, 19.

2. Children and parents, 20, 21.

3. Servants and masters, 22, 23 ; iv. 1.

3) Final, To prayer, 2, 3.

To spiritual wisdom, 5, 6.

IV. CONCLUSION, 7, 8, 10, 11, 15, 16, 18.

7. Ἐρριζωμένοι, *rooted*) Eph. iii. 18. Time past instead of the commencement.<sup>1</sup>—ἑποικοδομούμενοι) The present, as being even still in progress, Acts xx. 32.—ἐν αὐτῷ, *in Him*) in Jesus Christ, as Lord. *In the faith* is the parallel, which presently follows.—ἐν εὐχαριστίᾳ, *with thanksgiving*) This constitutes and shows the lawful and joyful use of (external) things, which some burden with prohibitions, ver. 21 ; 1 Cor. x. 30 ; 1 Tim. iv. 3, 4.

8. Μὴ τις ἕσται) So, ἵνα ἕσται, Rev. xxii. 14.—συλαγωγῶν) who not only *makes spoil* out of you, but *makes yourselves a spoil*. Both to this word συλαγωγῶν, and to the word κενῆς, *vain*, are opposed *fulness, riches, treasures* [ver. 2, 3, 9].—διὰ, *by*) This expresses the instrument.—φιλοσοφίας καὶ κενῆς ἀπάτης, *philosophy and vain deceit*) a Hendiadys, as ver. 18. Philosophy is in itself a kind of thing *indifferent* (midway between good and bad) ; but its abuse, however, tending to deceit, is more easy [than its use for good], especially in that Jewish philosophy of which they at that time boasted, and which they endeavoured to accommodate to the purity of the faith ; for Paul does not say, that we are brought to Christ *by philosophy*. Paul maintains that what his opponents boasted to be philosophy and ‘wisdom,’

<sup>1</sup> *i.e.* Their faith was already long established, not merely beginning.—ED.

ver. 23, was *vain deceit*.—κατὰ, according to) This definitely points out what philosophy is intended, and restricts the general appellation to the Jewish philosophy. This is indicated in the discussion, ver. 11, 16, 20; wherefore the proposition in ver. 8 ought not to be more widely extended, as if also applying to the Gentile philosophy, although the Jews had taken their philosophy from the Gentiles; and, by parity of reasoning, this remark applies to all philosophy.—τῶν ἀνθρώπων, of men) The antithesis is, of the Godhead, ver. 9.—τὰ στοιχεῖα, the elements [rudiments]) The antithesis is, *bodily*, ver. 9, 17: comp. *elements*, Gal. iv. 3, note.—καὶ οὐ κατὰ Χριστὸν, and not according to Christ) He ought therefore peculiarly and solely to approve of the doctrine that is according to Christ.

9. Ὅτι) for, since. The reason is hereby given, why those alone should be attended to, who teach according to Christ.—ἐν αὐτῷ, in Him) John xiv. 10.—κατοικεῖ, dwells) ch. i. 19, note.—πᾶν τὸ πλήρωμα τῆς θεότητος, all the fulness of the Godhead) Believers are filled with [rather into, εἰς τὸ πλήρωμα, so as to enter into a living participation of] all the fulness of God; Eph. iii. 19. But all the fulness of the Godhead, i.e. the Godhead in its greatest fulness, dwells in Christ; not merely the Divine attributes, but the Divine nature itself; ch. i. 19. The abstract word is most significant.<sup>1</sup>—σωματικῶς, bodily) God is the head of Christ, 1 Cor. xi. 3, and Christ is the head of all, ver. 10; and Christ is related to God, as His body, the Church, is to Christ; but Christ could not with propriety be called the body of God. Therefore the language is varied. The Godhead itself, as it were the very entire substance (essence) of the Godhead, dwells in Christ, in a manner most immediate (vividly present) and most real. The type was God's glory dwelling in the temple of Solomon. Σῶμα, the body, does not always denote the body properly so called; ver. 11, 17

10. Καὶ) and therefore.—ἵστε) ye are.—πεπληρωμένοι, filled up, made full [complete]) John i. 16. The fulness of Christ redounds to the Church; Ps. cxxxiii. 2. Therefore His fulness is infinitely more abundant. He Himself is full; we are filled

<sup>1</sup> "Of the Godhead," in its essence · not merely θεϊότητος, of the godlike character.—ED.

[by and from Him] with wisdom and power.—*ἡ κεφαλὴ πάσης, the head of all*) Eph. i. 10.—*πάσης ἀρχῆς, of all principality*) Therefore we ought to present our petitions to *Christ*, not to *angels*.

11. *Καὶ*) also. Paul now enumerates the steps in the progress of those, who have become partakers of the *fulness* of Christ.—*περιετμήθητε, ye are circumcised*) As circumcision, so baptism, refers to initiation.—*περιτομῇ, with the circumcision*) of the heart.—*ἀχειροποιήτω, not made with hands*) An epithet very suitable for the New Testament; comp. Eph. ii. 11; Heb. ix. 11, 24.—*ἀπεκδύσει*) a word most significant; ver. 15.—*τοῦ σώματος, of the body*) This, as a whole, is opposed to the part, uncircumcision: *ἀπέκδυσις σώματος, the putting (stripping) off the body*, a mild definition of *death*. It is different therefore from baptism: it is the circumcision of the heart; it is *death* spiritual, in a good sense, whereas *baptism* is compared to *burial*. [*Communion with (joint participation in) the death and burial and resurrection of Christ is described in this and the following verse.*—V.g.]—*τῆς σαρκός, of the flesh*) There is an apposition between *the body of sins* and *the flesh* [not *the body of the sins of the flesh*, as Engl. Vers., but *the body of the sins*, that is to say, *the flesh*].—*ἐν τῇ περιτομῇ τοῦ Χριστοῦ*) by the *circumcision of Christ*, which accords with the New Testament; a circumcision, to which that of Moses, in the flesh, gives place.

12. *Βαπτίσματι, in baptism*) As death is before the resurrection, so in this third or middle term of the comparison, baptism naturally precedes matured (full-grown) faith.—*ἐν ᾧ, in which*) An Anaphora [the frequent repetition of the same words in the beginnings], comp. ver. 11.—*διὰ τῆς πίστεως τῆς ἐνεργείας τοῦ Θεοῦ*) A remarkable expression: *faith is of Divine operation*, and Divine working is in believers; Eph. i. 19, ii. 8; 1 Thess. ii. 13.

13. *Καὶ ὑμᾶς, and you*) The discourse, ver. 10–12, was indefinite under the form of the second person, whereas now he speaks strictly in the second person; and, indeed, there is a remarkable *Asyndeton* [want of the copulative conjunction], by which ver. 13, 14, 15, are connected.—*νεκρὸς ὄντας, being dead*) Eph. ii. 1, 2.—*τῇ ἀκροβυστία τῆς σαρκός, in the uncircumcision of the flesh*) An exquisite term for original sin.—*συνεζωοποίησε σὺν αὐτῷ*) *God hath quickened you together with Christ*; comp

Eph. ii. 4, 5. The words, *took away* (ἔηρκεν, ver. 14), and *made a show* (ἔδειγματίσεν, ver. 15), which have no copulative conjunction connecting them, either with one another or with συνεζωοποίησεν,<sup>1</sup> depend on this expression, along with the annexed participles, all of which (viz. both the verbs and the participles) are to be referred to God the Father.—*χαρισάμενος*) The aorist is determined by the tense of the verb, to which it is added. Now, I adopt this reading, *χαρισάμενος ὑμῖν*,<sup>2</sup> and connect this clause with the preceding words. In this view, ver. 13, along with those that precede it, addresses the Gentiles; and ver. 14 introduces the Jews speaking.—*παραπτώματα*, offences) from which death had arisen. Deliverance from the reproach of sin, ver. 14, and deliverance from the power of darkness, ver. 15, are united with this deliverance from sin.

14. Ἐξαλείψας, *having blotted out*) A word appropriate in regard to *writing*: join it with ἔηρκεν, *took away*.—*καθ' ἡμῶν*, against us) This verse brings in the Jews speaking. [*Not only was the law against us, καθ' ἡμῶν, by its demands, but also an adversary to us, ὑπενάντιον ἡμῖν* (Engl. Vers. *contrary to us*), *by its accusation*.—V. g.]—*χειρόγραφον*, handwriting) When a debt has been contracted, it generally follows, that the debtor by his handwriting acknowledges himself to be bound. The debt is *forgiven*: and then, and not till then, the handwriting is *blotted out*. Our sins were debts: our sins themselves were not the handwriting, but that which flowed from them as a consequence, the undeniable stain, the remembrance, the outcry (see Jer. xvii. 1, 2), not so much in our conscience, as in the presence of God, while the law in various ways accuses and condemns us. [All this constitutes the handwriting.] Heb. x. 3, 17: 1 Cor. xv. 56. To be *against* (καθ' ἡμῶν), and to be *our adversary* or *inimical* (ὑπενάντιον ἡμῖν), differ, as a state of war and an actual engagement. The handwriting was against us, but God blotted it out.

<sup>1</sup> For the *καί* before *αὐτὸ* qualifies it, and is not a copulative of the verbs, as the Engl. Vers. makes it.—Ed.

<sup>2</sup> For the reading *ὑμῖν*, in the larger Ed., is considered not so certain: whereas by the margin of 2d Ed., with the concurrence of the Germ. Vers., it is reckoned among those that are more certain.—E. B.

Ἡμῖν is read by ABCDgfg Hilar. 204, 773. Ὑμῖν is supported by Vulg. Hilar. 990, 1067, and according to Lachm. by B (but Tisch. claims B for ἡμῖν).—Ed.

The handwriting was an enemy to us, but God took it out of the way, Eph. ii. 15, seq.—*τοῖς δόγμασιν, by the decrees) the determinations of His good pleasure.* These are the decrees of grace. [But Engl. Vers. *the handwriting of ordinances, viz. the legal ordinances.*] The mention of the *writing* is included in that which was against us, not in that by which we were relieved.<sup>1</sup> *The letter killeth, 2 Cor. iii. 6.* See Ven. D. Hauberi tract. ad h. l.—*ὑπεναντίον, an adversary* [Engl. Vers. *contrary*]) *ὑπὸ* does not mean, *secretly, underhand*, in this compound, as is evident from the LXX.<sup>2</sup>—*καὶ αὐτὸ*) *it also.*<sup>3</sup>—*ἔρκεν ἐκ τοῦ μέσου*) So *καταργήσας, Eph. ii. 15.*—*προσηλώσας, having nailed it to*) The allusion is to the *nails* of the cross of Christ. The handwriting, being pierced through, is considered as abolished. It may be resolved into, *after He had nailed it to His cross*; for *ἔρκεν, He took away*, refers to the fruit of the resurrection. So also ver. 15, *after He had triumphed over them.* The full exercise of power over the vanquished is now the beginning of the *triumph*, when the vanquished are bound, and are made ready for becoming a show. *The triumph* takes for granted the victory, and follows it after an interval. It perhaps took place when Christ descended into hell.

15. Ἀπεκλυσάμενος, *having stripped off, having spoiled*) Matt. xii. 29.—*τὰς ἀρχὰς καὶ τὰς ἐξουσίας, principalities and powers*) Those, who worshipped good angels, at the same time feared the bad; neither with good reason: comp. ver. 10.—*ἐδειγμάτισεν, made a show*) This was done at His ascension, Eph. iv. 8.—*ἐν παρρησίᾳ, openly*) While both they themselves beheld it in their turn, and good angels, and then men, and God Himself. The nakedness of the vanquished enemy was manifest from the fact itself, and in the Gospel.—*αὐτοῦς, them*) The masculine refers to the angels.—*ἐν αὐτῷ, in Him*) in Christ. So *Hilarius* the deacon explains it. This (*ἐν αὐτῷ*) refers (belongs) to the whole para-

<sup>1</sup> i.e. No writing is mentioned in connection with the decrees of grace, as it is in the case of the law.—ED.

<sup>2</sup> Tittmann, however, says, Ὑπενάντιος and ἐναντίος certè sic differunt ut illud denotet adversarium, nullà manifestæ vis notionē, potius contrarium. somewhat contrary, having a latent opposition to us.—N. T. Syn.—ED.

<sup>3</sup> Not, as Engl. Vers., the καὶ joining συνεζωποίησεν and ἔρκεν: there is Asyndeton.—ED

graph, [*which treats of GOD down from ver. 12.—V. g.*] and which is here concluded. [*Evidently as Eph. i. 20, ii. 5.—V. g.*]

16. Οὖν, *therefore*) The *therefore* is deduced from ver. 8–15. See ver. 16 (comp. note on ver. 20), ch. iii. 1, 5, 12.—*κρινέτω*, *let no man judge*) A Metonymy of the antecedent for the consequent, *i.e.* attend to no one who attempts to judge you; so ver. 18.—*ἐν βρώσει*, *in meat*) He says less than he wishes to be understood (*Tapeinosis*).<sup>1</sup>—*ἐν μέρει ἰορτῆς*, [*in part or partly*] *in respect of a holiday*) The expression, [*in part or partly*] *in respect*, here seems to have the power of separating. One might disturb believers on the subject of meat and drink (ver. 21), another again about holidays. The *holiday* is yearly; the *new moon*, monthly; the *sabbaths*, weekly. Comp. Gal. iv. 10, note.—*ἡ σαββάτων*, *or of sabbaths*) The plural for the singular, Matt. xii. 1: but it is used here significantly [*with express design*]; for the several days of the week are called *Sabbaths*, Matt. xxviii. 1 [*ὁ ψῆ δὲ σαββάτων*. See Gnom. there]; therefore Paul intimates here that all distinction of days is taken away; for he never wrote more openly concerning the Sabbath. Christ, after that He Himself, the Lord of the Sabbath, had come, or else before His suffering, in no obscure language taught the liberty of the Sabbath; but He asserted it more openly by Paul after His resurrection. Nor has it yet been expressly defined what degree of obligation is to be assigned to the Sabbath, what to the Lord's day; but this has been left to the *measure* of every one's *faith*. The Sabbath is not cited as authoritative [*laudatur*], is not commanded; the Lord's day is mentioned, not enjoined. An appointed [*a definite and fixed*] day is useful and necessary to those who are rather deeply immersed and engrossed in the concerns of the world. They who always sabbatize [*they who keep a continual Sabbath*], enjoy greater liberty. The Sabbath is a type even of eternal things, Heb. iv. 3, 4; but yet its obligation does not on that account continue in the New Testament, otherwise the new moons should be retained, Is. lxvi. 23.<sup>2</sup>

17. Σκιά, *a shadow*) Heb. viii. 5, x. 1. *A shadow*, without life.—*σῶμα*, *the body*) the very truth shadowed forth by the old

<sup>1</sup> See App.

<sup>2</sup> For there we find in a future state an antitype to *the new moons* as well as to *the Sabbath*, which would prove too much.—ED.

ceremonies. *The body*, as well as *the shadow*, to which it is opposed, is the predicate ; and therefore it may be thus resolved : *meat, drink, etc.*, are the *shadow of things to come* ; but the *body of Christ* is the *body* [the substantial thing], or, in other words, *that which belongs to Christ is the body*. Allusion is made to the very body of Christ, but Christianity is understood ; τὸ τοῦ Χριστοῦ ἐστὶ σῶμα. If you suppose that ‘*body*’ is to be supplied in the subject, it will be a Ploce.<sup>1</sup>

18. Μηδεὶς ὑμᾶς καταβραβεύετω, *let no man assume the office of umpire to dictate to you* [let no man beguile you of your reward<sup>2</sup>]) A word closely connected with *judging* (κρινέτω), and *establishing ordinances or dogmas* (δογματίζεσθε), ver. 16, 20 ; for βραβεύω, *I guide or regulate* [‘moderor ;’ Engl. Vers. *rule*], see iii. 15, note ; from which καταβραβεύω differs, as καταχράομαι [abuse] differs from χράομαι [use] ; and the verb itself, which is compounded with κατὰ, governs the accusative, ὑμᾶς, *you*, for the preposition κατὰ would require the genitive : Hesychius has καταβράβεται (read καταβραβεύεται) κατακρίνεται, καταγωνίζεται. Therefore Paul means to say, Let no one, usurping the authority of judge [arbitrator] of the prizes, and accordingly abusing it, guide and regulate you in the race which you are running, and mislead you by prescribing what you, about to receive the prize, should follow, what you should avoid. A French interpreter has skilfully used the word *maitriser*, “to domineer ;” for the apostle is not speaking of a rival snatching the prize of the race before you, but of an odious, perverse, insolent judge (umpire). On this verb depend four participles, through as many sentences, of which the first and third, the second and fourth, have respect to each other. The manifold advantage of this Chiasmus, now noticed, will by and by appear.—θέλων ἐν

<sup>1</sup> See App. A word put twice, once in the meaning of the simple word, then to express an attribute of it. The *body of Christ* is *the body*, i.e. the *substance, the essential thing*.—ED.

<sup>2</sup> This is the Engl. Vers. Bengel translates it, *let no one treat you according to his own whim* (pro arbitrio). The verb καταβραβεύω signifies to *decide* against any one in adjudging the prizes at the public games. It appears, from a passage in Demosthenes, to imply fraud and injustice in the decision.

Wahl, Clavis N. T., renders the verb, *palma or præmio fraudo*. “Properly it means, to be umpire in a contest to the detriment of some one.”—ED.



ταπεινοφροσύνη) Often ἤσπ, with ζ following it, is expressed by the word θέλω, ἐθέλω, εὐδοκῶ, βούλομαι ἐν τινί, for example, 1 Sam. xviii. 22, 25; comp. the compound ἐθελοθηρησκεία, ver. 23: *θέλων, one who does something with his will* [with inclination: a volunteer in doing]. Comp. Mark xii. 38, note.—ταπεινοφροσύνη καὶ θρησκεία τῶν ἀγγέλων, *with humility of feeling (sentiment) and worshipping of angels*) A Hendiadys. They worship angels under pretext of humility and modesty, as if they dared not immediately and directly address themselves to God and Christ. “This error,” says Alexander Morus, “had driven its roots so deep into the earth, that not even after three centuries could it be pulled out; for the 35th canon of the Council of Laodicea was framed against it; and this city was the metropolis of Phrygia, where *Colosse* also was. That canon condemns the *Angelici*, for so they were called.” “The *Angelici*,” says Augustine Haeres. 39, “are those inclined to the worship of angels.” By this authority, the invocation of saints and intercourse with spirits, how plausible soever they may be, are entirely taken away.—*ἃ μὴ εἴωρακεν, ἐμβατεύων*) Heinsius observes, *This language is similar in principle to that of the Greek tragedians, Κεῖν' ἐμβατεύων, ὅσα μὴ βλέπειν θέμις, intruding into those things at which it is unlawful to look. 'Εἴωρακεν, saw with the eyes, and ἐμβατεύων, intruding with the feet, are spoken metaphorically of the mind. The foot should not get before the eyes: ἐμβατεύω, I go in, I enter in, I pass through (penetrate). It is used concerning a hostile invasion, 1 Macc. xii. 25. It is figuratively applied to the understanding, and signifies, I pry into or search, I handle, Chrys. de Sac. For how should Christ, ὁ τὰς ἀπάντων ἐμβατεύων καρδίας, who searches the hearts of all, ask for the sake of learning?* On this passage we have made several observations, T. I. p. 376. Moreover, there is a compound, *κενεμβατεῖν*, said of *the vain study of abstruse subjects*, on which see Suicer's Thesaurus; and the same Al. Morus proves by the examples taken from Damascius, that this word was used by Plato. And there is little doubt, that Paul himself had in his mind the word of Plato, when he was refuting those who held the same opinion as Plato concerning angels; comp. *κενηῆς*, ver. 8. But yet, when he might have said, *ἃ μὴ εἴωρα κενεμβατεύων*, he yet does not say so (for the things into which the

καταβραβεύων intrudes, are not in themselves utterly *κενὰ, vain*, but only *not seen* by him); but he lays down something even more weighty, since the *ἐμβατεύειν* rather expresses the haughtiness of the *καταβραβεύων*. On the opposite side, the *κρατεῖν, to hold the Head*, corresponds, which is not done *in vain*, but tends to *increase*.—*φυσιοῦμενος, puffed up*) The antithesis is, *humility of sentiment* (*ταπεινοφροσύνη*); and yet these two are joined together.

19. Οὐ κρατῶν, *not holding*) He who does not hold Christ solely and above all others, does not hold Him at all.—*τὴν κεφαλὴν, the Head*) Here faith has a foundation whereon it may be fixed. The opposite is, ἅ μὴ ἰώρακεν, *ἐμβατεύων*, he who *flies beyond things placed in the middle* (*within reach*), and *tries to catch those that escape his grasp*.—*ἐξ οὗ, from which*) [*not from which Head, but from which hold*] *from holding the head*; or else, *from whom, viz. Christ, the Head*.—*διὰ τῶν ἀφῶν*) *by the joints* (ties),<sup>1</sup> *viz. of faith*, Eph. iv. 16. It is to this word that *ἐπιχορηγούμενον* refers.—*καὶ συνδέσμων*) and *bonds* (bands) of ‘love’ and ‘peace,’ Eph. iv. 3. It is to this that *συμβιβάζόμενον* refers; comp. ver 2.—*ἐπιχορηγούμενον*) receiving *ἐπιχορηγίαν*, *ministration to it* (being ministered to); so 3 Macc. vi. 38, *πανθ' ὑπὸ τοῦ βασιλέως χορηγούμενοι, supplied with all things by the king*.

20. Εἰ, *if*) The inference, begun at ver. 16, is continued; and at ch. iii. 1, a new inference follows.—*ἀπεθάνετε ἀπὸ, ye are dead from*) An abbreviated expression, *i.e. dead*, and so set free from the elements, etc.—*ἀπὸ τῶν στοιχείων, from the elements*) ver. 8.—*δογματίζεσθε*) in the Middle voice, *you receive* (take up) *dogmas, ordinances*.

21. Μὴ, *not*) Thus the dogmatists commonly spoke.—*ἅψῃ, touch*) The genus; the species are, *to taste* (*γέυσει*) with the tongue, and *to handle* (*θίγησι*) with the hand.

22. ἅ ἐστι, *which are*) Those things, namely, which are *touched, tasted, etc.*—*εἰς φθορὰν, [are to end in destruction] to perish*) and which therefore do not defile; 1 Cor. vi. 13; the middle of Matt. xv. 17.—*τῇ ἀποχρήσει*) *in the using up* (entire consumption), not strictly so called [*not the abuse*], but so far as it denotes the *use*, which is natural, civil, external, truly indifferent,

<sup>1</sup> Beng. here translates ἀφῶν, *nexus*; but see the somewhat different explanation in Gnom., Eph. iv. 16.—ED.

and removed from superstitious fear and severity (rigour).—*κατὰ, according to* as the commandments of men *are wont to be*.—*τὰ ἐντάλματα καὶ διδασκαλίας, the commandments and doctrines*) Matt. xv. 9, note.

23. " *Ἅτινα, which*) An Anaphora [repetition of the same word in beginnings]: comp. *ἃ, which*, ver. 22.—*ἔστι, are*) Construe, *are—for, to the satisfying* (*ἔστιν—πρὸς πλησμονὴν*), as ver. 22, *are for perishing* (*ἔστιν—εἰς φθορὰν*); therefore resolve *ἔχοντα* into *though* (whereas) *they have*, that it may form a clause: *ἔστι, are*, and *πρὸς, to*, being disjoined, the sentence becomes appropriately (appositely) suspended.—*λόγον*) a name and a plausible appearance.—*μὲν, indeed*) The force of the particle *δὲ, but*, which makes an Apodosis, is concealed in the finite verb *ἔστι, are*.<sup>1</sup>—*ἰελοθρησκεία, will-worship*) *ἰελοθρησκεία*, as well as *humility of sentiment* (*ταπεινοφροσύνη*), has a plausible appearance. For this word, as E. Schmidius well shows, denotes worship (whether right or wrong), performed willingly and with ready inclination: such *εὐπέθεια, ready promptness* or *obsequiousness*, has the *appearance of wisdom*: comp. James iii. 17; for it seems to be removed from obstinacy, as *humility of sentiment* (*ταπεινοφροσύνη*) seems to be removed from pride.—*ταπεινοφροσύνη, humility of sentiment*) ver. 18, note.—*καὶ ἀφειδία σώματος, [Engl. Vers., neglecting of, etc.] and with severe treatment of [not sparing] the body*) which is the case when many things are withheld from the body, which might be afforded to it, ver. 21; nay, the body itself is purposely worn down [mortified]. This also looks plausible, for it becomes saints, 1 Cor. ix. 27; although *ἀφειδία* expresses something more odious, than *τὸ ὑπωπιάζειν καὶ δουλαγωγεῖν*, in the passage quoted from first Corinthians. These three things, plausible in appearance, involve a threefold relation: to God, to angels, to one's own self; and therefore they have, when joined together, a perfect appearance.—*οὐκ ἐν τιμῇ τιμ, not in any price or estimation [honour]*) This clause closely coheres with the preceding; and the latter, *ἐν, in*, is opposed to the preceding *ἐν, in*. The LXX. *ἀνευ τιμῆς, i.e. without price, for nothing*, Is. lv. 1; Ps. xliv. 13; Job xxxi. 39. It becomes the man who is ennobled

<sup>1</sup> Which, though having *indeed* (*μὲν*) a name of wisdom, etc., *yet* (*δὲ* understood and implied in *ἔστι*) are to the mere satisfying of the flesh.—ED.

ly faith, to have a just estimation of himself, not in himself, but in his Lord Jesus Christ alone, whereby he is not unworthily to degrade himself, inasmuch as having been redeemed at such a price, and striving for such a great reward, for example, through the appearance of ἰθελοθρησκείας, *will-worship*: Acts xiii. 46; Rom. ii. 7; 1 Cor. vi. 15, iii. 21 vii. 23; 1 Thess. iv. 4. This estimation produces holy φιλοτιμίαν, *ambition* (φιλοτιμοῦμεν, *we labour with ambition*), 2 Cor. v. 9; but it is restrained by true self-denial, and again is tarnished by the commandments of men [ver. 20, 21], which, because they bring to us *nothing worth while, nothing worthy of estimation* [nothing ἐν τιμῇ τινί], comp. Heb. xiii. 9, have an entirely empty and vain appearance of wisdom and every good thing: comp. by all means, εἰκῆ, *vainly*, ver. 18. This passage is in consonance with Phil. iii. 19, where see the note; and both accord with Hab. ii. 16, ΠΑΗΣΜΟΝΗΝ ΑΤΙΜΙΑΣ ἐκ δόξης, κ.τ.λ., *Thou hast filled thyself with shame for glory; drink thou therefore also, and let thy foreskin be uncovered*. But true τιμή, *price or estimation* [‘honour’], is theirs who see *the glory of the Lord*, Ib., ver. 14. — πρὸς πλησμονὴν τῆς σαρκὸς) *to the satisfying of the flesh*: πλησμονή, *satisfying to the full, satiety*, generally denotes excess: σὰρξ, *flesh*, does not signify the body, but is put as at ver. 18.<sup>1</sup> Hilarius the deacon, whose commentary on the thirteen epistles of Paul is found among the works of *Ambrose*, on this passage, says: “Sagina carnalis sensus, traditio humana est,” *human tradition is the overloading (surfeiting) of the carnal sense or appetite*. A golden sentence. Tradition puffs up; it clogs the sense of heaven (the perception of heavenly things). ἰθελοθρησκεία, κ.τ.λ., and πλησμονὴ τῆς σαρκὸς, are therefore in antithesis, and yet joined together. They put away true τιμὴν, *price, value, or estimation* [‘honour’], that they may satisfy to the full the flesh; πρὸς denotes that which is regarded as the important concern, or the end, for the sake of which the other things (practices) are assumed (adopted).

<sup>1</sup> τοῦ νοῦς τῆς σαρκὸς αὐτοῦ, *of his fleshly mind*: i.e. *flesh*, not literally, but in the spiritual application *carnality*.—ED.

## CHAPTER III.

1. Τὰ ἄνω ζητεῖτε, *seek the things that are above*) Christ, after the resurrection, immediately directed His eager thoughts towards heaven, John xx. 17, note.<sup>1</sup> So also believers, Eph. ii. 6.

2. Φρονεῖτε, *Have a relish for, set your mind, or affections*) They who truly *seek the things that are above*, cannot but *relish or set their affections on the things that are above*. The apostle says, *relish* in the second place, not *seek*; for there is an anti-thesis to *earthly things* (τὰ ἐπὶ τῆς γῆς), which we are said to *relish or set our affections upon, to care for*, but which we could not properly be said to *seek*, because they are present with us.

3. Ἀπεθάνετε, *ye are dead*) to the earth and to the world, spiritually, ch. ii. 20.—ἡ ζωὴ ὑμῶν κέκρυπται, *your life is hid*) An abbreviated expression in this sense: *ye are dead* to the world, that ye may live to God; but that *life is* as yet *hid*.—κέκρυπται σὺν τῷ Χριστῷ, *is hid with Christ*) The world knows neither Christ nor Christians, and Christians do not even know distinctly themselves, i.e. one another.

4. Ὅταν, *when*) This word, used absolutely, strikes (flashes upon) the whole mind of the reader, as if he had been un-mindful of the preceding words, with a sudden light, so that it is doubtful whether *and* or *but* should be supplied.—φανερωθῆ, *shall be manifested*) in glory, 1 Pet. iv. 13.—ἡ ζωὴ ὑμῶν, *your life*) This expresses the aspect (in relation to you), under which He will be manifested.—τότε, *then*) We should not demand it sooner.—καὶ ὑμεῖς, *ye also*) This hope draws men off from the earth.—ἐν δόξῃ, *in glory*) a glorious life.

5. Νεκρώσατε, *Mortify*<sup>2</sup>) [*not knowing to spare*.<sup>3</sup>—V. g.]—τὰ

<sup>1</sup> Comp. note, Luke ix. 51. Jesus ever kept His eye fixed on the goal to which He was hastening. So, in John xx. 17, He says, as if a present thing, *I ascend*, not, *I will ascend*: He hastened in feeling over the intermediate forty days to His actual entering heaven.—ED.

<sup>2</sup> Lit. *Punish* with every kind of death.

<sup>3</sup> Strangers to all tender-heartedness, such as would lead you to spare the flesh.—ED.

μέλη, *your members*) of which united the body of sin consists, ch. ii. 11. [*Here all impurity, without exception, is repelled and excluded.*—V. g.]—ἐπὶ τῆς γῆς, *upon the earth*) where they find their support. These things are presently enumerated.—πορνείαν, κ.τ.λ., *fornication, etc.*) Eph. v. 3, 4.—πάθος, *passion* [*inordinate affection*]) the disorder of lust within.—ἐπιθυμίαν, *concupiscence*) the disorder of the external senses.—τὴν πλεονεξίαν, *covetousness*) The article has the effect of Epitasis [*an emphatic addition*], and includes the whole genus of vice, which is different from the genus of the species just now enumerated. *Avarice* most of all makes men cling to the earth.

6. Δι' αὐτῶν, *for which things*) Eph. v. 6.

7. Ἐξ ἧς, *in which ye lived*) as if in your essential first principle, origin, [*i.e. these sins were the very air which you breathed from your birth, they were your*] native element. Comp. Gal. v. 25, on the spiritual life.

8. Καὶ ὑμεῖς, *ye also*) This answers to the *ye also*, ver. 7. In ver. 7 it was, *ye also*, as well as the other "children of unbelief" ('disobedience'). In ver. 8 it is, *ye also*, as well as other believers.—τὰ πάντα, *all old things, especially anger, etc.* So in the antithesis, *above all*, ver. 14.—ὀργὴν, θυμὸν, *anger, harshness or cruelty* [Beng. translates *θυμὸν, savitia, Engl. Vers., wrath*]) Eph. iv. 31 [where also *θυμὸν* is *savitia, harshness*].—κακίαν, *faults* connected with the mind [*evil-disposition*]; for example, suspicion, perversity, impatience [Engl. Vers. renders it *malice*].—βλασφημίαν, αἰσχρολογίαν, *blasphemy, filthy communication*) The words, *Out of your mouth*, have respect to these two.

9. Μὴ ψεύδεσθε, *Lie not*) Eph. iv. 25.—εἰς, *to, or against*. See History of Susanna, ver. 55, 59, ἐψεύσω εἰς τὴν σκευῶν κεφαλὴν, *thou hast lied against thy own head.*—ἀπεκδυσάμενοι, *having put off*) Eph. iv. 22.

10. Τὸν νέον τὸν ἀνακαινούμενον, *the new man renewed*) Ib., ver 24, note.—εἰς ἐπίγνωσιν, *to* [or *in*] *knowledge*) of the truth (ch. i. 6, 9, 10), by which all love of lying is destroyed.—κατ' εἰκόνα, *according to the image*) This image consists in perfect truth.—τοῦ κτίσαντος αὐτόν, *of Him that created him* [viz. *the new man*]) *i.e.* of God, Eph. iv. 24: compare *ib.*, ch. ii. 10. Regeneration is indicated by the word 'creation,' from which the *image* results.

11. Ὃπου, *where, i.e. in whom, or in which thing.*—οὐκ ἔνι, *there*

*is not present*) In the estimation of God and of believers there is present neither Jew, etc.—Ἑλλην καὶ Ἰουδαῖος, *Greek and Jew*) The concrete for the abstract, as afterwards also *Christ* is used : for *circumcision and uncircumcision*, which occur presently, are abstract nouns.—ἀκροβυστία, *uncircumcision*) Even the Greek might have been circumcised. Therefore the mention of *uncircumcision* renders the expression more distinct.—Βάρβαρος, Σκύθης, *Barbarian, Scythian*) These two words, put by *Asyndeton* without a conjunction, make equally a pair (συζυγίαν) as *bond, free*. The *Greeks* were on the west, the *Jews* on the east ; the *Barbarians* on the south (for *Scaliger* shows that the term *Barbarians* is an Arabic word properly applied to the Numidians), the *Scythians* on the north, more barbarous than the barbarians (properly so-called). And with this impression *Anacharsis*, as *Galen* relates, was reproached by, I know not whom, ὅτι βάρβαρος εἶη καὶ Σκύθης, *that he was a barbarian, and* [what is tantamount to] *barbarous, a Scythian*. Every nation, as it prefers some one other nation to itself, so again, under whatever pretext, prefers itself to all the rest. Therefore the *Barbarian*, as occupying the middle place between the *Greeks* and *Scythians*, gave the palm to the *Greek*, but at the same time considered himself superior to the *Scythian*. Faith takes away this distinction. Perhaps at *Colosse* there were one or two *Scythian Christians*.—τὰ πάντα καὶ ἐν πᾶσι Χριστός, *Christ is all and in all*) The apposition is Χριστός (ὦν) τὰ πάντα καὶ ἐν πᾶσι. A *Scythian* is not a *Scythian*, but *Christ's*. A *barbarian* is not a *barbarian*, but *Christ's*. *Christ* is *all*, and that too *in all*, who believe. The new creature is in *Christ*, ver. 10 ; Gal. vi. 15.

12. Ἐκλεκτοί, *elect*) This is equivalent to a substantive ; its epithets are, *holy* and *beloved*. He calls them the *elect of God*, as Rom. viii. 33. The order of the words admirably corresponds to the order of the things [‘*elect*’ before ‘*holy*,’ and ‘*holy*’ before ‘*beloved*’] : eternal *election* precedes *sanctification* in time. The ‘*sanctified*’ feel the *love* of *God*, and then in consequence afterwards imitate it.—σπλάγχνα, *bowels*) Eph. iv. 32.—ταπεινοφροσύνην, *humility of feeling, humbleness of mind*) ib. iv. 2 [ταπεινοφροσύνης, “with all lowliness”]. These virtues are kept in exercise by ‘*forbearing*’ and ‘*forgiving*.’ [See next ver.]

13. Ἀνεχόμενοι, *forbearing*) in regard to present offences.—

χαριζόμενοι, *forgiving*) past offences. On these depends the clause, *so also ye* [*i.e.* the ἡμεῖς is construed with ἀνεχόμενοι].—ὁ Χριστός, *Christ*) who had the greatest cause of complaint against us.

14. Ἐπι, *above*) Here the climax reaches its highest point; love, superior to all things, 1 Pet. iv. 8.—τὴν ἀγάπην, *love*) viz. put on.—σύνδεσμος, *the bond*) Love comprehends the whole range of the virtues (graces), 2 Pet. i. 7.—τελειότητος, *of perfection*) Πη, τελειότης, Judg. ix. 16; Prov. xi. 3. He who has love, wants nothing: he is not kept bound by the elements of the world. Particular duties are also derived from this source, ver. 19, 21.

15. Καὶ) *and*, so. The connection may be inferred from Eph. iv. 3.<sup>1</sup>—ἡ εἰρήνη τοῦ Θεοῦ, *the peace of God*) Phil. iv. 7.—βραβεύτω) a remarkable word. Hesychius has, βραβεύτω, μιστεύτω, μηνυσάτω, ιδυνέστω, Wisd. x. 12: *Wisdom [gave Jacob the victory, Eng Vers.] was the guide and director of Jacob in a sore conflict*: therefore βραβεύειν, is to regulate or direct a person running, until he reaches the goal. *Keep in safety* (φρουρήσει), Phil. iv. 7, is nearly akin to it. *Give yourselves up to the peace of God, that directs and regulates all things.* An imperative after an imperative involves the signification of a future indicative.<sup>2</sup> Antithetical to βραβεύειν here, is καταβραβεύειν, ch. ii. 18 (where see the note), having in it the notion of excess.—ἐκλήθητε, *you have been called*) Eph. iv. 4.—εὐχάριστοι, *thankful*) for that calling. This stands as a statement of subject (Propositio) in relation to what follows. The same duty is commanded, Eph. v. 4.

16. Ὁ λόγος, *the word*) by which ye have been called.—ἐνοικίτω, *have its indwelling in you*) as in a temple, for ever.—ἐν ὑμῖν, *in you*) in your inner man; comp. *full*, Rom. xv. 14.—πλουσίως, *richly*) The distribution follows: *in all wisdom*<sup>3</sup>—one

<sup>1</sup> Where “forbearing one another in love” is followed by “endeavouring to keep the unity of the Spirit in the bond of peace,” as the consequence.—ED.

<sup>2</sup> “Put on charity, and let the peace of God regulate:” equivalent to, “put on charity, and then the peace of God shall regulate,” or, *be the regulator*.—ED.

<sup>3</sup> Engl. Vers. loses this ‘distribution’ of the rich indwelling of the word of Christ, by putting a semicolon after *wisdom*, “Let the word of Christ



another [ἐαυτοὺς, admonishing yourselves]: with grace—in <sup>1</sup> your heart, i.e. mutually and apart. In wisdom, with grace, occur again, ch. iv. 5, 6.—ἐν πάσῃ σοφίᾳ διδάσκοντες, teaching in all wisdom) So it must be construed, comp. ch. i. 28. The nominative, by Syllepsis,<sup>2</sup> depends on ἐνοικεῖτω, “let the peace dwell in you,” i.e. have ye it dwelling in you [and therefore διδάσκοντες, agreeing with ὑμεῖς, is put]; and this construction is the more suitable on this account, that γίνεσθε, be ye, which occurs a little before, has possession of the reader’s mind.—ἐαυτοὺς, yourselves) ἀλλήλους, one another. There are parallel expressions at ver. 13.—ψαλμοῖς, in Psalms) Eph. v. 19.—ἐν χάριτι, with grace) χάρις, ἦ, Ps. xlv. 3.

17. Ποιῆτε, ye do) The word is used in a wide sense, so as also to include the act of speaking.—πάντα, all things) viz. do ye.—ἐν ὀνόματι, in the name) so that it may be just the same as if Christ were doing it, ver. 11; or at least that you may be able to prove all things to Christ [to do all things so as to gain His approval]. The man who can say, *O Jesus Christ, I have done this in Thy name*, certainly proves his conduct to Christ. *In the name of Christ*, i.e. for the sake of Christ: comp. the following verses.—δι’ αὐτοῦ, by Him) not by angels.—Theodorus.

18.—Chap. iv. 1. Αἱ γυναῖκες, κ.τ.λ., wives, etc.) Eph. v. 22—vi. 9.—ἐν Κυρίῳ, in the Lord) These words are construed with ὑποτάσσεσθε, submit yourselves; comp. Eph. vi. 1: or else with ὡς ἀνῆκεν, as it is fit; comp. in this view ver. 20, unless ὑπακούετε, obey, ver. 20, be there likewise construed with ἐν Κυρίῳ. It may be construed either way.

dwell in you richly in all wisdom;” Lachm. rightly puts (ὁ λογος τοῦ Χριστου ἐνοικεῖτω ἐν ὑμῖν πλουσίως) in a parenthesis, and thus ἐν πάσῃ σοφίᾳ διδάσκοντες, etc., is joined with the previous ἐν χάριστοι γίνεσθε.—ED.

<sup>1</sup> The 2d Ed. prefers, and the Germ. Vers. distinctly expresses the plural, ἐν ταῖς καρδίαις, which is not approved in the margin of the older Ed.—E. B.

ABCD(Λ)Gfg Vulg. read ταῖς καρδίαις. So Lachm. Tisch., without any of the oldest authorities, reads as Rec. Text, τῇ καρδίᾳ.—ED.

<sup>2</sup> Where the concord of the parts of speech is regulated not by strict syntax, but by the meaning in the mind, as here, ἐν ὑμῖν—διδάσκοντες, for διδάσκουσιν. But Lachmann’s punctuation makes this needless. See my note above.—ED.

19. Μὴ πικραίνεσθε, *be not bitter*) Πικρία, hateful conduct (offensive behaviour) mixed with love. Many, who are polite to all abroad, notwithstanding without scruple treat their wives and children at home with covert bitterness, because they do not fear them; and when this feeling is vanquished, it affords a specimen of great softening of natural ruggedness of temper.

21. ἵνα μὴ ἀθυμῶσιν, *lest they be discouraged*) ἀθυμία, despondency (a broken-down spirit), the bane of youth.

22. Θεὸν, *God*) who knows the heart.

23. Ὅτι εἰάν ποιῆτε, *whatsoever ye do*) in your service.—ὁ εἰάν τι, Eph. vi. 8.

24. Τῆς κληρονομίας, *of the inheritance*) Although you have no inheritance in the world, but are part of an inheritance passing from your Master to His children.—Χριστῷ, *Christ*) who rewards them that serve Him.—δουλεύετε, *ye serve*) while you thus serve.

25. Ἀδικῶν, *he that doeth wrong*) In actual deed and from the heart.—οὐκ ἔστι προσωποληψία, *there is no respect of persons*) Men of low rank and poor circumstances often think that they should be spared on account of their humble condition. That is denied.

---

## CHAPTER IV.

1. Τὸ δίκαιον καὶ τὴν ἰσότητα, *justice and equity*) Comp. τὰ αὐτὰ, [ye masters do] *the same things* [unto them], Eph. vi. 9, note.

2. Τῇ προσευχῇ, *in prayer*) Eph. vi. 18.

3. Ἡμῶν, *for us*) Ch. i. 1.—ἀνοίξῃ θύραν τοῦ λόγου, *would open the* [but Engl. Vers. not of *the mouth*; therefore, “a door”] *door of utterance*) i.e. *the mouth*, Eph. vi. 19; Mic. vii. 5. A great opportunity is elsewhere called a *door* [and so Engl. Vers. *here*], 1 Cor. xvi. 9.—δέδεμαι, ἵνα φανερώσω, *I am in bonds, that I may make it manifest*<sup>2</sup>) a paradox; as in 2 Tim. ii. 9; Phil. i. 12, 13.

<sup>1</sup> Οἱ πατέρες, *the fathers*) The husband is the head of the wife; wherefore power is principally attributed to the *fathers*.—V. g.

<sup>2</sup> But Engl. Vers. puts a colon after *bonds*; so that ἵνα is thus connected with προσευχόμενοι, not δέδεμαι.—ED.

4. Ὡς, as) This depends on λαλῆσαι, to speak, ver. 3.

5. Ἐν σοφίᾳ, in wisdom) Eph. v. 15, note.

6. Πάντοτε, always) Supply ἦτω, let it be.—ἐν χάριτι) joined with spiritual grace, Eph. iv. 29.—ἄλατι) with the salt of wisdom. [Lest there should be anything corrupt and tainted under it.—V. g.]—εἰδέναι) [by your knowing how]. The infinitive used as an ablative case.

7. Τὰ κατ' ἐμὲ, the things concerning me) Eph. vi. 21.

8. Γνωτὸν τὰ περὶ ὑμῶν) γνῶτε τὰ περὶ ἡμῶν is found in Al. Colb. 7, etc. It has been transferred to this place from Eph. vi. 22. See App. Crit. Ed. ii.<sup>1</sup> on this passage. The two epistles [Ephesians and Colossians] truly have many points of resemblance to one another, but yet so as that the things that need to be changed are changed in each respectively (mutatis mutandis). And generally in parallelisms of this sort, which the officiousness of transcribers has mixed together [blending the parallel readings of two epistles into one], one reading in the one place, and another in the other, is the genuine reading. Tychicus, and through Tychicus (as it appears) Paul, was to learn the state of the Colossians (whence, instead of γνωτὸν [third person, viz. Tychicus], γνῶ [first person, viz. Paul] may be also read), just as he learned the state of the Thessalonians through Timothy; that of the Corinthians through Titus; that of the Philippians through Epaphroditus; and more especially did Paul wish to learn that of the Colossians, because he had a great 'conflict' on their account [ch. ii. 1]. Moreover the knowledge of the Colossians concerning Paul is sufficiently indicated (marked), not only by the preceding words, as in the Epistle to the Ephesians, but also by those following, which are peculiar to this Epistle to the Colossians: πάντα ὑμῶν γνωριῶσι εἰς ὧδε.<sup>2</sup>

10. Συναιχμαλώτως μου, my fellow-prisoner) This was the state of Aristarchus (viz. that of a prisoner), not so Epaphras, ver. 12: but it is Epaphras, not Aristarchus, that is spoken of as his 'fellow-prisoner' in Philem. ver. 23, 24. Perhaps Epaphras, when he came to Rome, was imprisoned, and presently after

<sup>1</sup> Γνῶτε τὰ περὶ ἡμῶν is the reading of ABD corrected, (Δ), Gfy, and so Jachm. But γνῶ—ὑμῶν in C Vulg. and Rec. Text, and so Tisch.—Ed.

<sup>2</sup> Therefore Beng. rejects the reading γνωτὸν τὰ περὶ ἡμῶν.—Ed.

liberated. Paul might have so called Aristarchus, because he had been formerly imprisoned.—ὁ ἀνεψιὸς Βαρνάβα, [*sister's son*, Engl. Vers.] *kinsman to Barnabas*) Barnabas was better known than Mark; therefore the latter is designated from the former.—περὶ οὗ, *concerning whom*) namely Mark; the οὗ refers to the nominative, not to the oblique case, of *Barnabas* [though Βαρνάβα immediately precedes].—ἐλάβετε) *ye have received*. Tychicus and Onesimus seem to have borne these *commandments* to the Colossians, along with this epistle. *Ye have received*, he says, not, *you will receive*; for the ancients suited their language to the time when the epistle was read, not to the time when it was written, as we should do. Thus, *I have written*, for *I write*, Philem. ver. 19.—ἐντολάς, *commandments*) These are put in antithesis to the writing.—ἐάν, *if*) This is the sum of those *commandments*.

11. Οἱ ὄντες, *who are*) namely, Aristarchus, Marcus, Jesus.—μόνοι, *alone*) of the circumcision.—παρηγορία) The propriety of the word should be observed; what παραμυθία is in domestic sorrow, παρηγορία is in forensic danger.<sup>1</sup>

12. Τέλειοι καὶ πεπληρωμένοι, *perfect and complete*) This is introduced from the former discussion.<sup>2</sup>—ἐν παντί, *in all*) Construe with, *ye may stand*.

13. Ἐὰρ, *for*) The reason (*ætiologia*: see Append.) is properly in, *he hath*. The verb, *I bear him record*, is modal.<sup>3</sup>—ζῆλον, *zeal*) lest you should be seduced, ch. ii. 4: comp. 2 Cor. xi. 2.

14. Ὁ ἰατρὸς, *the physician*) He is so called, either because he had practised, or was practising, medicine. He calls him Luke, as being sufficiently known to Timothy by his name alone, in 2 Tim. iv. 11. He calls him the physician here, as being unknown to the Colossians.—Δημάς, *Demas*) He alone is put without any descriptive epithet; comp. 2 Tim. iv. 10: but perhaps the reason for this was, that Demas wrote the epistle under the dictation of Paul.

15. Νυμφᾶν, *Nymphas*) of Laodicea, as may be collected from

<sup>1</sup> Inasmuch as Παραμυθία comes from μύθος, word of advice: Παρηγορία, from ἀγόρα, the forum, ἀγορεύω.—ED.

<sup>2</sup> Ch. i. 28, ii. 2, iii. 14.—ED.

<sup>3</sup> Expression of feeling; opposed to categorical. See Append. on 'modus,' 'modalis.'—ED.

this passage. The house of Philemon was open to the congregations of believing Colossians, Philem. ver. 2.

16. Ἀναγνώσθη, *shall be read*) publicly, *in the church*. Comp. 1 Thess. v. 27; Rev. i. 3; Deut. xxxi. 11.—ἡ ἐπιστολή, *the epistle*) this very one.—ποιήσατε, *cause*) So also 1 Thess. as above.—τὴν ἐκ Λαοδικείας, *the one from Laodicea*) Mill is of opinion that the Epistle to the Ephesians is intended, which was to be got from Laodicea, and to be brought to Colosse. It is certainly not without a reason that Paul mentions the town *from* which the epistle was to be procured, rather than those *to* whom he sent it.

17. Εἰπατε, *say*) Speak ye, in my name, as witnesses. This was more affecting than if he had addressed Archippus himself. And perhaps Archippus, a minister, was prevented from going to the public assembly by weak health or old age. For that he was near the end of his career, may be inferred from the word *fulfil*, Philem. ver. 2. Moreover it is not the different overseers of the Church, but the Church itself, which is commanded to speak to *Archippus*. Therefore the epistle was directed to the Church, although its subject is very sublime. [*Why then are laymen, as they are called, to be prevented from reading the Scriptures?—V. g.*]—ἣν παρέλαβες, *which thou hast received*) by a mediate calling [*i.e.* through the mediate instrumentality of men, who ordained him]; for there does not follow, *from the Lord*, but *in the Lord*.

18. Ὁ ἀσπασμός, *the salutation*) Paul adds this verse with his own hand, acknowledging that all which goes before, proceeded from himself.—μνημονεύετε, *be mindful*) especially in prayer, ver. 3.

ON THE FIRST

EPISTLE TO THE THESSALONIANS.

---

CHAPTER I.

1. Παῦλος, *Paul*) Paul, in this epistle, which was the first of all that he wrote, uses neither the title of an apostle, nor any other, because he writes most familiarly to the godly Thessalonians, who did not require a preface regarding his apostolic authority, ch. ii. 6.

The divisions of the epistle are as follows :—

I. THE INSCRIPTION, i. 1.

II. In the course of the discussion, he celebrates (makes honourable mention of) the grace of God towards the Thessalonians, ver. 2, *et seqq.*; adding a notice of the sincerity of himself and his colleagues, ii. 1; and of the obedience of the Thessalonians, . . . 13, 14

III. He then declares,

- |  |              |
|--|--------------|
| 1. His desire, . . . . .               | ii. 17       |
| 2. His solicitude, . . . . .           | iii. 1       |
| 3. His joy, with his prayer, . . . . . | 6, 7, 10, 11 |

## IV. He exhorts them to progress,

1. In holiness, . . . . . iv. 1, 2
2. In brotherly love, combined with prudence, . . . . . 9, 10, 11, 12

## V. He teaches and exhorts them,

1. Concerning them that are asleep, . . . . . 13, 14
2. Concerning the times, . . . . . v. 1, 2

## VI. He adds miscellaneous exhortations, v. 12, 13,

- 14, 15; with prayer and consolation, . . . . . 23, 24

## VII. CONCLUSION,

. . . . . 25, 26, 27, 28

There is a kind of unmingled sweetness in this epistle, which, by a reader not accustomed to the expression of sweet affections, is less relished than the others, that act upon the palate with a certain degree of harshness. The expectation of the coming of Christ among the Thessalonians was unclouded. So exalted was their condition, and so clear of impediments and encumbrances (unencumbered) was the state of Christianity among them, that they were able hourly to look for the Lord Jesus. The epistles to them were written before the others; afterwards various evils crept into the churches.—*Θεσσαλονικέων, of the Thessalonians*) Jac. Mehrningius says, “In the memory of our fathers, there were two Greeks, first among the Moravian brethren, afterwards in Belgium, who asserted, that even now both of St Paul’s epistles to the Thessalonians are well preserved by them in autograph.”—Hist. baptismi, A. 1647, Germanice edita, p. 739.—*ἐν, in*) Union with God is indicated.

2. *Μνεΐαν—ἀδιαλείπτως, mention—unceasingly*) Comp. Rom. i. 9; 2 Tim. i. 3.

3. *ῥμῶν, your*) This depends on *τῆς πίστεως, of faith, etc.*—*ἔργου—κίπου—ὑπομονῆς, work—labour—patience*) These have the force of epithets, joined to ‘faith’, ‘love,’ ‘hope.’ *Work* is opposed to *mere empty words* [*ἐν λόγῳ μόνον, in word only, ver. 5*], and in the singular signifies something lasting and efficacious, which faith has in itself, exercising itself in the very fact of be-

lieving, not proceeding merely from love.—<sup>1</sup>κόπου, labour) in spiritual and external acts of kindness. Those who evade all exertion that gives them trouble, in consideration of their own interest and quiet, love little. [*Some one may say, Who will procure for me leisure to undertake this labour? Nay, but beware of losing time in the indulgence of sloth, in protracting social entertainments longer than is proper, and in vain conversation; and you will find abundance of time for performing the labour of love.*

—V. g.]—τοῦ Κυρίου, of our Lord) Construe this with patience [but Engl. Vers. hope in our Lord Jesus, etc.], as at 2 Thess. iii. 5 [ὑπομονὴν τοῦ Χριστοῦ, the patience of Christ]: as I might say, the heavenly devotion of sighs [meaning, The heavenly devotion expressed by sighs: so the patience of our Lord, i.e. Patient] Perseverance for the name of Christ.—ἔμπροσθεν, in the sight) This is construed with μνημονεύοντες, remembering.

4. Εἰδότες, [we] knowing) Construed with we give thanks, ver. 2.—ἀδελφοὶ ἠγαπήμενοι ὑπὸ Θεοῦ, brethren beloved by God) Comp. 2 Thess. ii. 13.—ἐκλογὴν, election) 1 Cor. i. 27, note.

5. Ὅτι, because) This because extends its power beyond this verse.—εἰς ὑμᾶς) so far as you are concerned [in your case].—ἐν, in) These words refer both to the teachers, as appears by comparing the end of this verse, and to the Thessalonians, by comparing the following verse.—ἐν δυνάμει, in power) for example, in reference to (having the effect of producing) faith.—ἐν Πνεύματι Ἁγίῳ) in the Holy Ghost, and His saving operation, for example, having the effect of producing love; also in His miraculous operation.—ἐν πληροφορίᾳ, borne along in full course (pleno latu) [in full assurance] for example, in reference to (producing) hope, ver. 3.—οἶδατε, ye know) Εἰδότες, knowing, in ver. 4, corresponds to οἶδατε here. Both [Paul, Sylvanus, and Timothy, on one hand, and the Thessalonians on the other] knew.—οἶοι, what sort of persons) imparting to you the word with joy.—δι' ὑμᾶς, for your sakes) that we might gain you.

6. Μιμηταί, imitators [followers]) Imitators [Followers] become τύποι, types, patterns [ensamples], ver. 7.—τοῦ Κυρίου, of the Lord) Christ, who acted as the apostle<sup>2</sup> of the Father, brought

<sup>1</sup> πίστεως—ἀγάπης—ἐλπίδος, of faith—of love—of hope) ch. v. 8; 2 Thess. i. 3, 4.—V. g.

<sup>2</sup> Heb. iii 1.—ED.



the word from heaven, and taught it under adversities.—μετά, *with*) Construe this with *having received* (δεξάμενοι).

7. Τύπους,<sup>1</sup> *types, patterns*) Ensamples of *faith*; see presently, and in the following verse.

8. Γάρ, *for*) The intensive particle.—ἐξήχηται *was given* (*spread*) *abroad* with a clear sound.—τοῦ Κυρίου, *of the Lord*) Christ.—ὥστε, *so that*) It is lawful to speak where the subject is the conversion of souls. Paul takes this for granted; and he himself would have taken also the subject of his remarks from the conversion of the Thessalonians, had not others known the fact already before, and spoken about it.—λαλεῖν τι, *to speak anything*) concerning your faith, ver. 9.

9. Περὶ ἡμῶν, *concerning us*) both teachers and believers [both us who taught, and you who believed].—δουλεύειν Θεῷ, *to serve God*) The Thessalonians are thus distinguished from the Gentiles; so also from the Jews, in the following verse.—καὶ ἀληθινῶ, *and true*) This denotes the truth of [His] nature.

10. Καὶ ἀναμένειν, *and to wait for*) The compound, ἀναμένειν, is applied to Him who has so gone away, as that He is about to come [again], John xiv. 3, note; Acts i. 11, note. I do not altogether deny the *return*, but I say that the *coming* is elegantly used for His *return*, because the glorious *coming* has very many things altogether new connected with it. [*To be waiting for* [Him], *is the most certain characteristic of the true Christian.*—V. g.]—ὃν ἤγειρεν ἐκ νεκρῶν, *whom He raised from the dead*) The pre-eminent (palmarium) argument is here brought in, from which [viz. His resurrection] it is evident, that *Jesus is the Son of God.*—ῥυόμενον, *Who delivers*) Christ once ἐλυτρώσατο, *hath redeemed us*, He alway ῥύεται, *delivers us.*—ἀπὸ τῆς ὀργῆς τῆς ἐρχομένης, *from the wrath to come*) The wrath comes at the last judgment, ch. v. 9.

<sup>1</sup> The Germ. Vers. expresses τυπὸν in the singular; a reading which, by the margin of both Ed., is held of equal authority with the plural.—E. B.

BD(Δ) corrected, *df* Vulg. Memph. Theb. read τύπον. So Lachm. and Tisch. ACGg, Later Syr., and Rec. Text. have τύπους.—ED.

## CHAPTER II.

1. γὰρ, *for*) This refers to ch. i. 5, 6; for what was there laid down as the proposition, is now taken up again to be discussed, and that, too, regarding Paul and his companions, ver. 1-12; regarding the Thessalonians, ver. 13-16.—ὄν κενή, *not vain*) but full of power.

2. Προπαθόντες, *having suffered before*) that which might have deterred others from preaching.

3. γὰρ, *for*) *For* occurs again, ver. 5. There is a double reason assigned (*Ætiologia*), α, in the thesis, concerning their (his and his companions') regular and constant practice; β, in the hypothesis, how they behaved (proceeded) among the Thessalonians, ver. 5 and the following verses; comp. with 2 Cor. i. 12, concerning his general and special mode of proceeding towards others.—παράκλησις, *exhortation*) The whole preaching of the Gospel is so called, seasoned as it is with the sweetness of sufferings; see ver. 2, with which comp. 2 Cor. i. 3, *et seqq.* Παράκλησις, *Zuspruch*, has an extensive meaning; when he rouses the slothful, it is *exhortation* (παράκλησις): when he applies balm to sorrow, it is *comfort* or *consolation* (παραμύθιον); comp. ver. 11, note.—οὐκ—οὐδέ—οὔτε, *not—nor—nor*) He disavows evil intentions, in relation to God, himself, and others. The antithesis to this is similarly universal, in the following verse, which should be compared with ver. 10 [where see the note on the similar threefold relation].—οὐκ ἐκ πλάνης, *not from [of] deceit*) namely, *is*; comp. *we speak*, in the present, ver. 4.—οὐδέ ἐξ ἀκαθαρσίας, *nor from [of] uncleanness*) This uncleanness is when the fruit of the flesh is sought after: comp. Phil. i. 16. The fruit of the flesh is somewhat subtle: *Eigenheit*, *self-seeking* (seeking one's own honour or gain), *peculiarity*.<sup>1</sup> Concerning its antithesis, *purity*, see Acts xv. 9.

<sup>1</sup> Beng., I conceive, contrasts *purity*, in the sense of *singleness of aim* for God's glory and Christ's, Matt. v. 8, with carnal *seeking of self*, the want of a pure intention, οὐχ ἀγνῶς, *not purely*, Phil. i. 16. Comp. James iv. 8, *Purify* your hearts, *ye double-minded*.—ED

4. Δεδοκιμάσμεθα, *we have been proved [approved]*) Refer to this word, δοκιμάζοντι, *who proveth and trieth*, which presently occurs.—ἀρέσκοντες) *careful to please*.

5. Ἐν λόγῳ κολακείας, *in flattering words*) The antithesis is in ver. 7, 8; even as a *cloak of covetousness* has its antithesis in ver. 9; and the word *glory*, ver. 6, has its antithesis in ver. 10.—κολακείας, *of flattery*) which they chiefly use who *are anxious to please men*.—καθὼς οἴδατε—Θεὸς μάρτυς, *even as ye know—God is witness*) These two clauses [*neither—ye know; nor—witness*] correspond to each other, just as the double confirmation of the third member of the sentence [*nor of men sought we glory*], which is placed in the next verse, follows in the same ver. 10. He appeals to men, as the witnesses of a matter generally known; to God, as the witness of a matter which is concealed in the heart; to men and God, as the witnesses of a matter in part generally known, and partly concealed.—προφάσει) with the specious *pretext* (cloak), under which we might cover avarice.

6. Ἐκ ἄλλων, *from others*) those, to wit, who would have admired us, if we had treated you more haughtily.—δυνάμενοι) *when we might have*, although we might have.—ἐν βάρει εἶναι, [*Engl. Vers. been burdensome*] *been in honour and authority*) כבד *βάρως, weight, dignity, authority*; the splendour which the majesty of the Lord communicates to His *ambassador*. Δόξα, *glory*, in the preceding verse, is nearly akin to it; comp. βάρως δόξης, 2 Cor. iv. 17. Brightness produces a *weighty* or *powerful effect* (*gravis*) on the sight, as a weight upon the sense of touch, and a loud sound on the hearing; and hence such things are said to be *borne* or not to be *borne*,<sup>1</sup> Heb. xii. 20. The conjugate, ἐπιβαρῆσαι, presently occurs, ver. 9. Both ideas, *weight* [*authority*], and *a burden*, must be included. But the apostles refrained from both.

7. Ἡπιοί, *gentle*) A very sweet word, which is wont to be applied chiefly to parents and physicians. It is opposed to *flattery* [ver. 5]: for he is called ἡπιός, who has true gentleness.—ἐν μέσῳ ὑμῶν, *in the midst of you*) like a hen surrounded by her chickens. They did not act as if from the chair (*ex cathedrâ*, from the authoritative chair), which is said to belong to Peter, and which calls

<sup>1</sup> οὐκ ἔφερον, *they were not able to bear*, properly said of a *weight*.—ED.

the style of its court apostolical.—*τροφός*) a *mother*, and at the same time a *nurse*. Weigh well the expression, *her own*. The spiritual are analogous to the natural affections, ver. 11; 1 Tim. v. 1, 2.

8. Οὕτως, *ἡμεිරόμενοι ὑμῶν, εὐδοκοῦμεν*) and *seeing that it was so, i.e. inasmuch as we felt the strongest affection for you, we were ready, etc.* The text has been at once suited for (pronunciationem) correct delivery, whilst in the marks of punctuation a more careful stopping of the sentence is equivalent to a note. The same word, *ἡμεிரονται*, is found in Job iii. 21. *Εὐδοκοῦμεν*, even without the augment, may still be the imperfect tense: in the whole<sup>1</sup> of Paul's statement all the facts proceed in the preterite, which the versions here also retain.—*ψυχάς*, *souls*) Our soul desired as it were to enter into your soul.

10.<sup>2</sup> Ὡς ὁσίως καὶ δικαίως καὶ ἀμέμπτως, *how holily and justly and unblameably*) Those who seek no glory from men attain to this character, that they conduct themselves *holily* in divine things, *justly* towards men, *unblameably* in respect of themselves.—*τοῖς πιστεύουσιν*, *among* [in the eyes of, towards] *you that believe*) although we might not appear to others to be so.

11. Ὡς ἕνα ἕκαστον, *how every one*) They do not act in this way who seek [their own] glory, ver. 6.—ὡς πατήρ, *as a father*) Mild gravity is the characteristic of fathers.—*παρακαλοῦντες*, *exhorting*) This depends on *ἐγενήθημεν*, *we became* (*behaved*), ver. 10. *Παράκλησις*, *exhortation*, rouses one to do something willingly; *παραμύθιον*, *consolation*, to do it joyfully; *τὸ μαρτυρεῖσθαι*, *earnest entreaty, testifying* [*charging*], to do it with awe.

12. Βασιλείαν καὶ δόξαν, *His kingdom and glory*) A magnificent combination.

13. Διὰ τοῦτο, *for this cause*) *i.e.* because you have had such teachers.—*εὐχαριστοῦμεν*, *we give thanks*) The naked and categorical sentence would be, *You have received* [the word of God].

<sup>1</sup> In the last Ed. of the Gnomon, published at Berlin, and in the Tübingen Ed., 1773, I find *nota* instead of *tota*: the translation in that case would be, *in a well-known narrative*. *Tota* seems to suit the sense here.—TR.

Totà is the reading of Ed. 2, quarto, A.D. 1752, and is doubtless the true reading.—ED.

<sup>2</sup> Ὑμεῖς μάρτυρες καὶ ὁ Θεός) *ye are witnesses, and what is of much more*

Affection has rendered the language modal<sup>1</sup> by adding thanksgiving.—*παραλαβόντες*) *παραλαμβάνω* signifies *simply receiving*; *δέχομαι*, includes also in the signification, *pleasure and inclination in receiving*.<sup>2</sup>—*οὐ λόγον ἀνθρώπων*, *not the word of man*) This is an explanation of what he just now said, “the word of God.” *Ye have received* it, namely, *not the word of men*, etc.—*ὅς*, *who*) viz. God,<sup>3</sup> who thereby shows [viz. by its effectual working in you] that the word is truly the word of God, ch. iv. 8, 9; Acts xiv. 3.—*ἐνεργεῖται*, *works effectually*) Gal. iii. 5. [*It, for instance, worketh in you patient endurance*, ver. 14.—V. g.]

14. *ἄρ*, *for*) Divine *working* is most of all seen and felt in affliction.—*ἐν τῇ Ἰουδαίᾳ*, *in Judea*) The Jewish churches were distinguished examples to all the others.—*τὰ αὐτὰ*, *the same things*) So, *αὐτὸν*, *the same* [conflict], Phil. i. 30. The sameness of the fruit, the sameness of the afflictions, the sameness of the experimental proofs and characteristics of believers, in all places and at all times, afford an excellent criterion of the truth of the Gospel.—*ἰδίῳν*, *your own*) Matt. x. 36; Luke xiii. 33, at the end.—*συμφυλετῶν*, *fellow-countrymen*) [liter. “persons of the same tribe.”] These were Thessalonians, Jews and Gentiles. Acts xvii. 5.

15. *Ἀποκτενάντων*, *who have killed*) This is indeed the sin of the whole people, their greatest sin, and one not yet acknowledged.—*προφήτας*, *the prophets*) This word is construed with *who have killed*. That former guilt of theirs [in killing *the prophets*] woke up in all its strength then especially, when they slew the Lord Himself.—*ἡμεῖς*, *us*) the apostles.—*ἐκδιωζάντων*, *who have cast out by persecution*) Luke xi. 49, note.—*μὴ ἀρεσκόντων*) *not seeking to please*.—*ἐναντίῳν*, *and are adverse* [contrary]) The Jews regarded the Gentiles with aversion, and were unwilling at that time that the word should be preached to them.

16. *λαλῆσαι*, *to speak*) Less is said than he wishes to be consequence, *God* is witness. The language is not inconsistent with *propriety*, as the Jews falsely represent it to be. See Josh. xxii. 22; 1 Sam. xii. 5, as showing whence it is derived.—V. g.

<sup>1</sup> See App. under the title, “Modalis Sermo.”

<sup>2</sup> “When ye received the word—ye welcomed it.” The distinction of the verbs is lost in Engl. Vers.—ED.

<sup>3</sup> But Engl. Vers. makes the antecedent of *ὅς*, not *Θεός*, but *λόγος*: *which effectually worketh*—ED.

understood by *Ταπεινώσις*.—*εἰς τὸ ἀναπληρῶσαι*, *that they may fill up*) Obstinacy against receiving the word above all fills up the measure of sins.—*αὐτῶν*, *their*) the sins of the Jews.—*πάντοτε*) as *always*, so now also.—*εἰς τέλος*, [*tending*] *to the end*) A sad closing catastrophe [*Engl. Vers. to the uttermost*]. The same phrase occurs at Luke xviii. 5. Under Herod Agrippa the Jewish state had begun again to flourish, but after his death, Acts xii. 23, the Roman procurators returned. Cumanus and Felix, and their successors, more and more harassed the Jews. This epistle was written in the year of our Lord 48, and about that time a tumult arose at Jerusalem during the feast of the passover, and an immense multitude were slain: some say, more than thirty thousand. The *wrath* of God closely pursued these miserable men, and *εἰς τέλος*, [*at the last*] *at length*, destroyed their city and temple.

17. Ἀδελφοί, *brethren*) He begins a new division of the epistle.—*ἀπορφανισθέντες*, *having been bereft of you*) as parents, in the absence of their children.—*πρὸς καιρὸν ὥρας*, [*lit. for the space of an hour*] *for a brief space*) *καιρὸς* means time indefinitely; *ὥρα*, a definite period, Ex. xiii. 10, *πρωῖμῳ*; LXX., *κατὰ καιροὺς ὥρῶν*.—*ἰδεῖν*, *to see*) 2 Tim. i. 4.

18. Ἀπαξ καὶ δις) So the LXX. Neh. xiii. 20.—ὁ σατανᾶς, *Satan*) Paul wisely considered that there lurked beneath this the first cause of evil—a cause, of which we should have had no suspicion otherwise, when reading the history in Acts xvii. 13, 14. Satan acted by means of wicked men.

19. Τίς γάρ) So, τίς γάρ, LXX., 1 Sam. xi. 12.—ἐλπὶς, κ.τ.λ.) our *hope*, etc.: comp. the end of this verse. It is great praise.—*στήφανος καυχῆσεως*, *a crown of [rejoicing] glorying*) So LXX., Prov. xvi. 31.—*καὶ ὑμεῖς*, *even ye*) He does not exclude others: he chiefly reckons these among the number.—*ἐν*, *in*) Regarding this particle, comp. ch. iii. 13; Rom. ii. 16, note [*In the day* expresses something more than *against the day*]. So far is hope extended! [*So far does his hope reach! even to the day of Christ.*]

## CHAPTER III.

1. Διὸ μηκέτι στέγοντες, *wherefore no longer being able to forbear*) This is resumed at ver. 5, as if after a parenthesis.—μόνοι, *alone*) Observe how highly Timothy was esteemed, since at Timothy's departure Paul and Silas seemed to themselves to be alone, inasmuch as in a city altogether estranged from God. Comp. Ord. temp., p. 278 [Ed. 2, p. 239].

2. Ἐπέμψαμεν, *we sent*) I and Sylvanus sent.

3. Σαίνεσθαι) [that no man should be *moved*,—seduced and cajoled out of his faith]: σαίνω from σείω, *to move*. Eustathius shows, that it is properly applied to dogs, when they fawn by wagging the tail;<sup>1</sup> by metaphor εἰς τοὺς ὑπόουλους καὶ κολακικῶδες, *applied to those that are deceitful at heart and prone to flatter*; and this is obviously the idea here. For in afflictions, relatives and opponents, and the heart itself, mingle their flatteries, and when these are overcome, believers are confirmed.—ταύταις, *in these* (present) afflictions) The present time.—κείμεθα, *we lie*, *i.e. are set, are appointed unto this*) An argument from our calling: comp. ch. v. 9, God ἔθετο, *hath appointed us*.

5. Ὁ πειράζων, *the tempter*) *i.e.* Satan, ch. ii. 18. The expression contains an Euphemism. Often this enemy is near [ lurks underneath ] when one would not think that he is. Comp. at Matt. iv. 3.

6. Ἄρτι, *now*) Immediately after the arrival of Timothy, he writes these things with fresh joy and the most tender affection. Consonant with this is the εὐαγγελισαμένου, a striking participle.—ἐπιποθοῦντες, *desiring greatly* [having a yearning desire]) This is the sign of a good conscience.

7. Διὰ τῆς—πίστεως, *by—faith*) Construe this with παρεκλήθημεν, *we were comforted*.

8. Νῦν ζῶμεν, *now we live*) now we feel that we are alive. The form of testifying the highest joy; comp. Ps. lxiii. 4.

<sup>1</sup> So Latin *cerevo* in Persius; Th. *cieo*, *to move or shake*, as σαίνω from σείω, *σειώ*.—ED.

10. *Νυκτός, night*) Alluding to his holy thoughts during the night, 2 Tim. i. 3.—*τὰ ὑστερήματα, the things which are wanting*) [the deficiency, that which is lacking]. Even the Thessalonians had points in which they were in need of improvement.

11. *Ἐαυτὸς, Himself*) Both epistles to the Thessalonians have almost all the several chapters singly sealed and distinguished by single breathings of prayer [each chapter sealed with its own prayer], ch. v. 23; 2 Thess. i. 11, ii. 16, iii. 5, 16.—*Ἰησοῦς, Jesus*) Prayers and vows are also addressed to Jesus Christ; for the word *κατευθύναί, direct*, extends both to Him [as the subject] and to the Father: comp. 2 Thess. ii. 16, 17.

12. *Ἐγὼ, you*) whether we come or not.—*πλεονάσαι καὶ περισσεύσαι*) On the difference between these two words, comp. 2 Cor. iv. 15, note.<sup>1</sup>—*καὶ ἡμεῖς, even we*) namely, even as we are full of love [towards you].

13. *Μετὰ, with*) Construe with *ἐν τῇ παρουσίᾳ, at the coming*; comp. 2 Thess. i. 7.—*πάντων τῶν ἁγίων, with all the saints*) This phrase comprehends angels and the elect of the earth.—*αὐτοῦ, His*) Christ's, Acts ix. 13.

---

## CHAPTER IV.

1. *Ἀρέσκειν, to please, to show yourselves pleasing, acceptable*) to the Lord.

2. *Παραγγελίας, commandments*) Paul uses this word at this very early time, when writing to the Thessalonians, whose piety took it in the right spirit, as did also the piety of Timothy, to whom he gives his commands with the greatest sternness. The same word occurs, ver. 11, 2 Thess. iii. 4, 6, 10, 12. In addressing other churches subsequently, when his authority was established, he uses it very seldom.

3. *Θέλημα, a will*) [a thing which God wills]. So ch. v. 18, without the article. There are many *wills*, Acts xiii. 22.—*ὁ*)

<sup>1</sup> *πλεονάζω* has a positive force: *περισσεύω*, the force of a comparative: The Lord *make you full and even abound*.—En.



The mark of the subject.—*ἀγιασμός ὑμῶν, your sanctification*) The word, *your* [*i.e. present sanctification, as contrasted with the past*], recalls to the memory of the Thessalonians their former profane condition. *Sanctification* especially includes chastity.—*ἀπὸ τῆς πορνείας, from fornication*) Exalted Christians as they were, yet they required to be admonished respecting this sin; for the Gentiles had no scruples as to carnal lewdness.

4. *Εἰδέναι, should know*) *οἶδα, I know*, not only denotes knowledge, but power of mind [mental self-control so as to], Phil. iv. 12: comp. [husbands, dwell with your wives] *according to knowledge*, 1 Pet. iii. 7. Both are certainly required for matrimonial chastity.—*σκεῦος, vessel*) his body, 1 Sam. xxi. 5; 1 Cor. vi. 18.—*κτᾶσθαι, to possess*, is illustrated from Luke xxi. 19.—*καὶ τιμῆ, and in honour*) The contrary is *ἀτιμία*, disgrace, Rom. i. 26, 24 [*πάθη ἀτιμίας, affections of dishonour, i.e. vile; ἀτιμάζεσθαι σώματα, to dishonour their bodies*].

5. *Μὴ ἐν πάθει ἐπιθυμίας, not in the lust of concupiscence*) As concupiscence gains the mastery, it at length waxes strong, so as to become a wretched passion and disease, 2 Sam. xiii. 4.—*τὰ ἔθνη, the Gentiles*) These are also denoted at ver. 12, 13, by different periphrases [“them that are without,” ver. 11: ‘others,’ *οἱ λοιποί*, ver. 13].—*τὰ μὴ εἰδόμενα, who know not*) Ignorance is the origin of unchastity, Rom. i. 24. [*Look at the serenity of heaven, and thou wilt conceive a loathing of impurity.*—V. g.]

6. *Τὸ μὴ ὑπερβαίνειν καὶ πλεονεκτεῖν*) The article *τὸ* makes an emphatic addition [Epitasis], which falls upon the verb *ὑπερβαίνειν*. Eustathius explains *ὑπερβῆναι* as, *τὸ καθ' ὑπερβολὴν ἀστοχῆσαι τοῦ ὀέοντος, to miss the mark as to what is in the highest degree necessary*. Therefore Paul does not seem to be speaking here of *avarice*, which however is joined to sins of impurity in Eph. v. 5 and Col. iii. 5 (whence also the article makes an Epitasis or emphatic addition), and which, as being a capital transgression, is called *idolatry*; but of the deceptions and arts of adulterers, Heb. xiii. 4; for the Asyndeton [no copula between *εἰδέναι*, ver. 4, and *τὸ μὴ ὑπερβαίνειν*, ver. 6] indicates that the same subject is continued; and he is speaking of a ‘matter’ of such a kind, as that the blame attached to it is greater than that attached to theft, Prov. vi. 30: and in ver. 7 he returns to the mention of

impurity and holiness alone. It is by a Euphemism that the apostle does not call it *adultery*.—ἐν τῷ πράγματι, *in the matter or business*) The article points out the particular business in hand at this or that time, 2 Cor. vii. 11.—ἀδελφόν, *brother*) The reason assigned (*Ætiology*) for avoiding *the transgression* [τὸ ὑπερβαίνειν, *viz. adultery*].—ἑκδικος, *avenger*) Heb. xiii. 4, note.—ὁ Κύριος, *the Lord*) Christ, the Judge.

7. Ἐν ἁγιασμῷ, *in sanctification*) ἐπι, *for, on account of*, rather expresses the end; ἐν, *in*, the nature or character of the thing [*viz. of our calling*].

8. Ὁ ἀθετῶν *he who despiseth* this thing.—τὸν καὶ δόντα, *Who has also given*) The word *also* intimates that a new importance is here added to what immediately precedes.—τὸ Πνεῦμα αὐτοῦ τὸ ἅγιον εἰς ὑμᾶς, *His Holy Spirit to you*) Eph. iv. 30.<sup>1</sup>

9. Οὐ χρείαν ἔχομεν, *we have no need*) Heb. viii. 11.<sup>2</sup>—θεοδιδασκτοι, *taught of God*) God imbues [*not teaches, strictly*] us with love by regeneration; therefore the word *taught* has a Catachresis [*an application of a word not in its strictly regular sense*], that it may be opposed to the *writing* [γράφειν ὑμῶν].—εἰς τὸ ἀγαπᾶν, *with respect to loving*) The force of Divine doctrine flows into (has its confluence in) love.

11. Φιλοτιμεῖσθαι ἡσυχάζειν *that you study (be ambitious) to be quiet*) An Oxymoron.<sup>3</sup> Political ambition is ashamed *to be quiet*. Its opposite is περιεργάζεσθαι [*to be busybodies, opposed to, with quietness—work*], 2 Thess. iii. 11, 12. It is therefore added here, πράσσειν τὰ ἴδια, *to do your own business*. There is, however, a strict propriety imparted to the word φιλοτιμεῖσθαι from ver. 12, at the end.<sup>4</sup>—ἐργάζεσθαι, *to labour*) It was necessary to mention this to men who had acquired a taste for heaven. Men im-

<sup>1</sup> Ὑμᾶς is the reading of BDGfg: "in vobis" is that of g and Vulg.; but ἡμᾶς of A and Rec. Text.—ED.

<sup>2</sup> B (εἴχομεν) D corrected, G Vulg., later Syr. fg, support the *first person* plural. The MS. Amiatinus of Vulg., like B, has the past tense, 'habuimus.' ἔχομεν is Lachmann's reading. But Tisch., as Rec. Text, ἔχετε, with Syr. and Memph.—ED.

<sup>3</sup> See App. The figure by which things contrary (as here *ambition and quiet*) are acutely and wisely joined together.

<sup>4</sup> *i.e.* "Having nothing which you need" to solicit *ambitiously* from others.—ED.

mersed in the world labour of their own accord. The admonition increases in force at 2 Thess. iii. 6, 7.

12. *Εὐσχημόνως, becomingly*) Lest men should be able to say that Christianity leads to sloth and poverty. The opposite is *the disorderly* (unruly), v. 14; 2 Thess. iii. 6.—*μηδενός*) of *nothing*, which you require to solicit from those without. This is the highest degree of *εὐπορία, i.e.* freedom from entanglement in matters of property, and is to be desired by a Christian, on account of the liberty which it bestows.

13.<sup>1</sup> *Ἦνα μὴ λυπησθε, that ye sorrow not*) for those who have lately died, being in the faith; for hope in regard to them is well-grounded [is a valid hope]. The efficacy of the Christian religion is even in an especial degree evident from this circumstance, that it does not take away or embitter, but sweetly soothes (modifies), regret for the dead; the finest of the affections, whether their death has taken place recently or in former times.<sup>2</sup>

14. *Γὰρ, for*) The Scripture, from among so many topics of consolation in regard to death, generally brings forward this one concerning the resurrection, as principal and pre-eminent.—*ἀπέθανε, died*) This word is usually applied to Christ; whereas *to fall asleep* is applied to believers, 1 Cor. xv. 3, 6, 18, 20, 51.—*οὕτω*) in like manner, as Jesus Himself rose, so we believe that we shall be conducted alive by the path of death.—*διὰ τοῦ Ἰησοῦ, in Jesus*) This is construed with *κοιμηθέντας,*<sup>3</sup> *who have fallen asleep*. For the verb, *will lead* [*bring*], which follows, has accordingly the *with Him* standing in apposition, and answering to the words, *διὰ τοῦ Ἰησοῦ, in Jesus*.

15. *Ἐμῖν*) To you, who are worthy of knowing this.—*λέγομεν ἐν λόγῳ Κυρίου, we say by the word of the Lord*) The Lord, the Christ, has spoken to us; we have spoken to you: comp. 1 Kings xx. 35, *ברבר יהוה, ἐν λόγῳ Κυρίου, by the word of the Lord*. Phrases such as these are used in respect of a matter which is now for the first time opened up (disclosed). [*Many*

<sup>1</sup> *Περὶ τῶν κοιμημένων, concerning those who have fallen asleep*) This is consolation offered in a case of recent grief,—not for those who have been long dead.—*Not. Crit.*

<sup>2</sup> *Ἐλπίδα, hope*) and joy.—V. g.

<sup>3</sup> *Lit. Those lulled to sleep by Jesus*.—Ed.

matters connected with an altogether extraordinary subject, which would be in vain sought for elsewhere, are here discussed.—V. g.] —*ἡμεῖς, we*) The saints, by speaking thus in their own age, have greatly added to the obligation resting on those of following ages to look for the Lord. The *we* is presently explained by the following words, *who are alive*, and further on, *who remain*.—*οἱ ζῶντες οἱ περιλειπόμενοι, who live, who remain* [*who live, surviving*]) So also ver. 17. This is equivalent to an apposition. *Who live*, is an antithesis to, *who sleep*. There is at the same time intimated the small number of those who live, compared with the multitude of the dead; likewise the good condition of those who are asleep, so that the living may desire to be gathered to them. Men of all ages conjointly have a lively anticipation of [realize to themselves the immediate fulfilment of] some one thing;<sup>1</sup> and so believers, who are now long waiting, and who regard themselves in the light of persons who are to live at the coming of the Lord, have spoken in accordance with this their character (spake in the manner that became the character they represented, viz. those who shall be alive at the Lord's coming). Those *who live*, and *those who remain till the coming of the Lord*, are the same, and these are denoted by the pronoun *we*. Each generation, which lives at this or that time, occupies, during that period of their life, the place of those who are to live at the time of the coming of the Lord.<sup>2</sup> So the *we* is put here, as elsewhere the names *Cajus* and *Titius*,<sup>3</sup> and that, too, with the greater propriety, because believers of that age [*i.e.* of each successive past age] have not yet been allowed distinctly to know the vast period of time to elapse till

<sup>1</sup> Or 'representant' means, Men of different ages aiming conjointly at some one object (for instance, the House of Commons in successive ages seeking civil liberty and good government) *are joint representatives of* that one idea: and so the men of each particular age might regard themselves as the representatives of it in their particular age.—ED.

<sup>2</sup> That is, they are called on to live in daily and hourly expectation of the Lord's coming in their time, since the time of His coming was left uncertain for that very purpose, Matt. xxv. 13. Such 'watchers' in each generation are representatives of those who shall actually be found alive when He comes.—ED.

<sup>3</sup> Imaginary persons put in law as representatives to exemplify some principle.—ED.

the end of the world. The present tense in both participles is in reference to [*i.e.* in order to suit] the coming of the Lord itself, as in Acts x. 42 [*παρήγγειλεν κηρῦξαι ὅτι αὐτός ἐστιν*], and elsewhere frequently. Hence Paul has not hereby asserted that the day of Christ is so near; see 2 Thess. ii. 2, 3. A similar phrase is found at Rom. xiii. 11; 1 Cor. xv. 51; James v. 9; 1 Pet. iv. 5, 6; Matt. xxiv. 42, note.—*τοῦ Κυρίου*, of the Lord) Jesus Christ.—*οὐ μὴ φθάσωμεν*, we shall not [*prevent*] get before or anticipate) This assurance sweetly counteracts the fear of the survivors regarding the dead, and reckons the advantage of the former, including himself, not to be greater than that of those who are asleep.

16. *Αὐτός*, Himself) A word of high import.—*ἐν κελύσματι, ἐν φωνῇ ἀρχαγγέλου, καὶ ἐν σάλπιγγι Θεοῦ*, with a shout, with the voice of the archangel, and with the trumpet of God) A gradation (ascending climax), comprehending three things.—*κέλευσμα* is applied, when a multitude is ordered to do something, for example, by a herald. It is not used by the LXX.—*ἀρχαγγέλου*, the archangel) Michael, or some other. The article is not inserted.—*ἐν σάλπιγγι Θεοῦ*, with the trumpet of God) and therefore great.—*πρῶτον*) previously.<sup>1</sup>

17. "Αμα) Ammonious, ἅμα μὲν ἐστὶ χρονικὸν ἐπιρρήμα· ὁμοῦ δέ, τοπικόν, "ἅμα is an adverb of time, ὁμοῦ of place." You see here the propriety of the apostle's language.—*εἰς ἄερα*, in, or rather, [caught up] into the air) The ungodly will remain on the earth. The godly, having been acquitted, will be made assessors in the judgment.—*καὶ οὕτω*, and so) When Paul has written what needed to be written for consolation, he treats of [lit. he wraps up] the most important matters in this brief style.—*πάντοτε*, [ever] always) without any separation.—*σὺν Κυρίῳ*, with the Lord) not only in the air, but in heaven, whence He came.—*ἐσόμεθα*, we shall be) both [the living and those raised from the dead].

18. *Παρακαλεῖτε ἀλλήλους*, comfort one another) in your grief. Comp. also ver. 11.

<sup>1</sup> Previously to the act of the living along with the dead saints being caught up. Not, "the dead in Christ shall rise before the other dead," as it is often explained.—ED.

## CHAPTER V.

1. Περὶ τῶν χρόνων, *of the times*) When these things shall happen, which I have mentioned. Καιροί, *seasons*, are parts χρόνων, *of the times*.<sup>1</sup>—οὐ χρειάν ἔχετε, *ye have no need*) Those who watch do not require to be told when the hour will come; for they are always ready.

2. Ὡς κλέπτῃς, *as a thief*) 2 Pet. iii. 10. A usual expression with the apostles, agreeing with the parable of the Lord, Matt. xxiv. 43.—ἐν νυκτὶ, *in the night*) Refer those words to *a thief*, just now mentioned [not, *the day of the Lord cometh in the night*; but, *as a thief cometh in the night*]. The *night* is there, where there is unconcern and quiet; comp. however, Matt. xxv. 6.<sup>2</sup>—οὕτως) *so*, as we shall describe in the following verse. Comp. *so* after<sup>3</sup> *for*, Matt. i. 18, ["The birth of Christ was *so*; for when His mother Mary was espoused," etc.: οὕτως ἦν. μνηστευθείσης γάρ, etc.]—ἔρχεται, *comes*) The present expressing a sudden event with great emphasis. So ver. 3, *Sudden* destruction cometh; comp. Luke xxi. 34.

3. Λέγωσιν, *they say*) *all the others* (the rest, οἱ λοιποί), *who* are *of darkness*, ver. 5, 6 [ch. iv. 13].—εἰρήνη καὶ ἀσφάλεια, *peace and safety*) They will regard it as an established fact, that the world is eternal.

<sup>1</sup> Χρόνος gives the notion of indefinite time; Καίρος, *the time*, the opportune point of time, when a thing should be done. Ammonius says well, ὁ καιρός indicates *quality* (ποιότητα) of time; and χρόνος, *quantity* (ποσότητα).—ED.

<sup>2</sup> "At *midnight* there was a cry made, Behold the Bridegroom cometh;" which seems to imply that it shall not be merely in a figurative, but in a literal sense, that the Lord shall come in the night.—ED.

<sup>3</sup> Here, however, γάρ, *for*, is thought to be better omitted by the margin of both Ed. The Germ. Vers., for the sake of connection, puts *nemlich*.—E. B.

AGſſ, Iren. 329, Cypr. 326, and Syr. Version, omit γάρ, and so Tisch. Lachm. reads δὲ, with BD(Δ), Memph. and later Syr. Rec. Text reads γάρ, with Vulg.—ED.

<sup>1</sup> 6. Καὶ νήφωμεν, *and let us be sober*) This denotes the state, ἀνανήφω, ἐκνήφω, the act, 2 Tim. ii. 26; 1 Cor. xv. 34.—νήφω is a milder term.

7. Μεθύσκοιμενοι—μεθύουσιν, *those who are drunken, are drunken*) Μεθύσκομαι denotes the act, μεθύω, the state or habit; so in καθεύδοντες—καθεύδουσι, the Ploce<sup>2</sup> is apparent. For first, καθεύδοντες has the inchoative power, *falling into sleep*; then καθεύδουσι expresses continuance, *they go on in sleep*.—νυκτὸς) *in the night time*, for the most part. Even constant somnolency and drunkenness render the very night worse. Such persons are averse (shrink) from the day.

8. Ἐλπίδα σωτηρίας, *the hope of salvation*) Refer to this the next verse.

9. Ἔθετο, *hath appointed*) So the LXX., Ps. lxvi. 9, τοῦ θεμένου τὴν ψυχὴν μου εἰς ζωὴν, *who hath placed (holdeth) my soul in life*; Judg. i. 28, ἔθετο τὸν Χαναναῖον εἰς φόρον, *put the Canaanite to tribute*; where indeed the Vatican reading has ἐποίησε, but ἔθετο was a phraseology certainly not unusual with the transcriber.—περιποίησιν σωτηρίας) *Salvation of that sort is intended, by which they who are saved are taken out (excepted) from the multitude of those that perish.*<sup>3</sup>

10. Ἀποθανόντος, *who hath died*) That appointment for a peculiar preservation (περιποίησιν σωτηρίας), consisted in the death of Christ itself.—εἴτε καθεύδωμεν, *whether we sleep*) as to the body, in natural sleep or in death.—ἅμα) *at the same time* as the coming takes place. Or are we rather to take it, *together* with Him, *in the same place* where, and *in the same manner* as, He lives? I cannot think so. The whole subject is “concerning the times” (ver. 1), and at the end of the discussion the discourse returns to those things with which it began. They had always set before themselves the coming of Christ as a thing near at hand. So also does *Lubinus* explain it.

<sup>1</sup> Καὶ οὐ μὴ ἐκδύγῃσι, *and they shall not escape*) how anxiously soever they might desire it.—V. g.

<sup>2</sup> The figure by which the same word is twice put, once in the simple sense, next to express an attribute of it. Append.—ED.

<sup>3</sup> See note on Eph. i. 14, as to the meaning of περιποίησις. It is said of that which remains, when all else is lost. So here of the elect saved, when all others are lost.—ED

12. Ἐρωτῶμεν, *we pray or beseech*) Paul beseeches, making the cause of those labouring in the word as it were his own: another verb follows, viz. παρακαλοῦμεν, *we exhort*, ver. 14.—εἰδέναι) *to know*, to have respect and a regard for; a metonymy of the antecedent for the consequent.—κοπιῶντας, *labouring*) Sometimes one and the same person may labour, προϊστασθαι, *be over or preside*, νουθετεῖν, *admonish*; sometimes different persons, according to the variety of gifts. *To labour* is not only the genus, but it denotes different functions, which are not comprehended under *presiding* and *admonishing*; for example, Rom. xvi. 2. Phæbe was προϊστάτις, a *superintendent*; on the contrary, ver. 12, Tryphæna and Tryphosa had indeed *laboured*, but they had not been προϊστάτιδες, they did not *preside* or act as *superintendents*. *Acting as superintendent* implies authority; νουθετεῖν, *to admonish*, denotes zeal and skill, which one exercises more than another.

13. Ἐν ἑαυτοῖς, *among yourselves*) Mutually.

14. Τοὺς ἀτάκτους, *the disorderly [unruly]*) Such persons were not wanting, how flourishing soever that church might be. And ἀταξία, *disorder*, presently increased, 2 Thess. iii. 6, 11.—ἀντίχεσθε) *pay attention to*, ἴδω, *ἀντίχεσθαι*, *to have regard to*, Prov. iv. 6.—πρὸς πάντας, *to all*) There is no believer to whom *long-suffering* (μακροθυμία, implied in μακροθυμεῖτε) may not be shown; none, to whom a believer ought not to show it. Many show it more to strangers than to their own families, more to the powerful than to the more humble; but it should be shown towards *all*.

15. Ὁρᾶτε, *see*) Let every man watch over himself and the other (his neighbour). A person who has received an injury, and is in a passion, sees too much; his neighbours therefore ought to see (for him).

18. Ἐν παντί, *in every thing*) although it may seem adverse; [and that, too, not only generally, but, like David, in particular cases.—V. g.]—τοῦτο, *this*) that ye should give thanks.—θέλημα, *will*) which is always good, always keeping in view your salvation in *Christ Jesus*.

19. Τὸ πνεῦμα) *the Spirit, i.e. spiritual gifts*. A Metonymy.—μὴ σβέννυτε, *quench not*) Where the Spirit is, He burns; therefore He ought not to be quenched, either in ourselves or in the case of others.



20. Προφητείας, *prophesyings*) Which should be exercised more than the other gifts; 1 Cor. xiv. 1, 39.—*μὴ ἐξουβενεῖτε*, *do not despise*) The other gifts were more showy.

21. Πάντα<sup>1</sup>) *all things*, viz. spiritual things, which, without any carelessness and undue curiosity, you may be liable to consider as in any way belonging to you, and as not exceeding your ability.

22. Ἀπὸ παντὸς εἴδους πονηροῦ, *from every bad species or kind of thought, act, or word*) *Species*, in the sense, “appearance of evil” [as Engl. Vers.], would be εἶδος τοῦ πονηροῦ, with the article, which τὸ καλὸν, *that which is good*, has, ver. 21. But εἶδος πονηρὸν is a *bad kind or species*: εἶδος, *species*, Germ. *Gattung*; LXX., Jer. xv. 3 [“I will appoint over them four *kinds*—the sword—the dogs—the fowls—the beasts”]; Sir. xxiii. 21 (16), xxv. (2) 3. We ought to abstain from every species of evil [evil species of thing], lest we be deceived. The whole *genus* of good is simple, belonging to the “spirit, soul, and body,” [ver. 23]; the species or kinds of evil are many, 2 Cor. vii. 1; comp. the antithesis in the following verse.

23. Αὐτός) [*The very*] *Himself*. You will be defended, says Paul, not by my zeal, but by the Divine protection.—ὁ Θεὸς τῆς εἰρήνης, *the God of peace*) who gives all that is good, and takes away all that is evil: εἰρήνη and ὀλοσελής, in the Hebrew עָלֶם, are conjugates. [*Therefore the following prayer shows what this title implies* (involves in it).—V. g.]—ὀλοσελεῖς—ὀλόκληρον) He wishes that *collectively* (ὀλοσελεῖς) and as *individuals* (ὀλόκληρον) they should be claimed for God [as His], and being so claimed, should abide in Him: *collectively*, all the Thessalonians without exception, so that no one should fail; *individually*, every one of them, with “spirit, soul, and body.” The exposition of this verse will perhaps be more matured in course of time. There might be supposed an elegant Chiasmus, and if ὀλόκληρον were taken adverbially, it would cast new light on the exposition.<sup>2</sup> If we

<sup>1</sup> The Germ. Vers., following the decision of the 2d Ed., subjoins the word δὲ.—E. B.

Lachm. adds δὲ, with BD(Δ)Gfg Vulg. and later Syr. But Tisch. omits it, with A, Orig. 4,289c (3,825c).—Ed.

<sup>2</sup> The Chiasmus would make ὀλόκληρον answer to σῶμα, and πνεῦμα to ψυχὴ: meaning, May your body be wholly preserved, as also your spirit and soul!—Ed.

give the passage another sense, *ὀλόκληρον ὑμῶν*, would constitute the genus and the whole; the three following words (*πνεῦμα, σῶμα, ψυχή*) would be the parts.—*ὑμῶν τὸ πνεῦμα καὶ ἡ ψυχή καὶ τὸ σῶμα, your spirit and soul and body*) *You*; he just before has called them universally: and the same persons he now denominates from their spiritual condition, my wish being, saith he, that *your spirit* (Gal. vi. 18) may be preserved *ὀλόκληρον*, whole and entire; then from their natural condition, *and soul and body*, for the nature of the whole man absolutely consists of these two parts, my wish is, that it may be preserved *blameless*.<sup>1</sup> The mention of the *body* agrees with the preceding discussion, iv. 4, note 16.

24. <sup>2</sup> *Ὁ καλῶν ὑμᾶς*) *He, who has called you*, so that He will not even now change His [purpose of grace in] calling you This verse exhibits much of a triumphant spirit.—*ποιήσει, will do it*) *will preserve you*, ver. 23. So that His calling of you may attain its designed end, Phil. i. 6; 1 Pet. v. 10; Rom. viii. 30.

25. *Περί ἡμῶν, for us*) as we for you, ver. 23. [*Paul begs the same thing in the second epistle to the Thessalonians, also in the epistle to the Romans, Ephesian, Colossians, and Philemon, and*

<sup>1</sup> The Germ. Vers. exhibits on the marg. this periphrasis of the passage:—"May your Spirit, *i.e.* you yourselves be most fully preserved according to your spiritual state, which you have attained in respect both of soul and body." In accordance with this view, I may observe, is the fact, that *πνεῦμα* is a heavenly principle—the life from above—linking us to a higher order of beings, and imparted by "the second Adam," who, in 1 Cor. xv. 47, is called *ζωοποιῶν πνεῦμα*, "a quickening Spirit." Hence *πνεῦμα* is seldom if ever found associated with unbelievers. Passages are found where this word is used of good and bad alike "yielding up the Ghost." But these mean rather "breathed their last," *πνεῦμα* being used simply of the *breath*. *Ψυχή, anima*, on the other hand, is the inferior principle, common to bad and good, linking us to the first Adam, the *ζῶσα ψυχή, living soul*; from which we derive the *σῶμα ψυχικόν, the natural or animal body*—a body animated by the *ψυχή*, as contrasted with the *σῶμα πνευματικόν, body animated with the Spirit, spiritual*, which shall be given to the believer hereafter, 1 Cor. xv. 44-47. Comp. Rom. viii. 11; Jude 19, *ψυχικοί*.—Ed.

<sup>2</sup> *πιστός, faithful*) In this short clause the whole summary of consolation is included. If you will enjoy your calling, rejoice in the faithfulness of Him who will do it.—V. g.

*in passing, in the second epistle to the Corinthians, as well as to the Philippians. He does not make this request in the epistle to Timothy and Titus, because he either addressed them as sons or was sure of their spontaneous intercessions. He did not indeed ask this of the Corinthians in his first epistle, nor of the Galatians; for he required to rebuke them in the exercise of his paternal authority.—V. g.]*

27. Ὁρκίζω ὑμᾶς, *I adjure you*) In the Old Testament Moses and the prophets were publicly read. In the New Testament this epistle, as being the first of all that Paul wrote, is, as a sample of what they should do in the case of the others, recommended to be publicly read, as afterward the Apocalypse, ch. i. 3. This was the very important reason, why Paul so adjured the Thessalonians [*and these too so greatly beloved by him.—V. g.*]; and there had been some danger, lest they should think, that the epistle should be concealed on account of the praises given to themselves.—τὸν Κύριον, *the Lord*) Christ. The divine worship of invocation is presented to Him, Ps. lxiii. 12 (11).—πᾶσι, *to all*) at Thessalonica, or even in the whole of Macedonia.—ἀδελφοί, *the brethren*) The dative, in the strict force of it. The epistle was to be read, whilst *all* gave ear to it [in the hearing of all], especially those, who could not read it themselves; women and children not being excluded. Comp. Deut. xxxi. 12; Josh. viii. 33, 34. *What Paul commands with an adjuration, Rome forbids under a curse. [Those who stealthily take away the Scripture, and render the reading of the word of God so difficult to the common people, beyond all doubt deal unfairly, in their own treatment of it (they must themselves in their mode of handling it evade its meaning by subterfuges and perversions); they therefore are shunners of the light. But how sadly will they be struck dumb, when the Judge shall inquire, Why have you so violently forbidden others to read My word? Why did you take it from those, who would have used it better than yourselves? "It would be desirable (and this is the remark of a Wittenberg divine of high character) that in many places, and those too of a more exalted condition, instead of the sacred prayers, which seem to be often more numerous than was suitable, the reading of certain chapters of sacred Scripture should be appointed in the Church, and should be a solemn and regular*

usage," etc., *Franz. de Interpret.*, p. 47. *That would be indeed quite right. At present it is so much the more our duty to lament, that many esteem the dignity of the public assemblies of the Church to be greater only in proportion as the regard paid to Scripture is the less.—V. g.]*



ON THE SECOND

EPISTLE TO THE THESSALONIANS.

---

CHAPTER I.

3. 'Οφείλομεν, *we are bound*) Urged by exultation of mind on grounds so manifest. So also ch. ii. 13. [*There is herein shown a generous sense of a debt of that kind.—V. g.*]—ἄξιον, *worthy, meet, befitting*) On account of the magnitude of the fact. Comp. 1 Cor. xvi. 4. [*Are the proofs of thy Christianity 'worthy' of thanks being given to God on account of them by those who know thee?—V. g.*]—ἡ πίστις· ἡ ἀγάπη, *faith; love*) Of hope, ver. 4, 5. For these three graces are usually joined.

4. 'Ημᾶς αὐτοὺς, *we ourselves*) Paul himself, with Silvanus and Timothy, gloried, as being a witness; he not merely heard of the fact from witnesses.—ὑπὲρ, *for*) construed with εὐχαριστεῖν, *to render thanks*, ver. 3. Hence at the end of ver. 3 we must put a comma; comp. Col. i. 5, note. The parallelism [the clauses and words in ver. 3, 4, standing parallel to one another] gives force.—καὶ πίστεως, *and faith*) Faith here denotes faithful constancy in confession of the truth.

5. Ἐνδεύματα) namely, ὄν [*It being a token, etc.*] The Accusative absolute; comp. Acts xxvi. 3, note. The fact of your ἀνίχεσθαι, *enduring*, ver. 4, is a *proof* or *token*.—δικαίας, *just, righteous*) What is stated as a Proposition in this clause is dis-

cussed at ver. 6, 7.—εις τὸ καταξιωθῆναι, that you may be counted worthy) This clause is connected (coheres) with ye endure.—ὑπὲρ ἧς) for which. The suffering (πάσχετε) makes them worthy of the kingdom.

6. Παρὰ Θεῶν, with God) Although good and bad men do not estimate the injuries done by the latter, and the sufferings endured by the former, as of so great importance.—θλίβουσιν—θλίψιν, affliction [tribulation]—to them that afflict [trouble]) The lex talionis [compensation in kind]. To this refer ver 8, 9.

7. Καὶ ὑμῶν, and to you) To this refer ver. 10, 11.—τοῖς θλιβομένοις, who are afflicted) In the middle voice, who endure affliction; comp. ver. 4, at the end.—ἄνεσιν, rest) θλίψις, affliction, and ἄνεσις, rest, are opposed to each other with great propriety, 2 Cor. vii. 5, viii. 13. Moreover rest includes also abundance of good things, ver. 10.—μεθ' ἡμῶν) with us, i.e. with the saints of Israel, ver. 10, note. Comp. 1 Thess. ii. 14.—μετ' ἀγγέλων δυνάμεως, with angels of might, mighty angels) The angels serve Christ in the putting forth of His power.

8. Ἐν πυρὶ φλογός) Others read ἐν φλογὶ πυρός.<sup>1</sup> The same variety occurs, Acts vii. 30 : ἐν φλογὶ πυρός, LXX., Is. lxvi. 15.—τοῖς μὴ εἰδόσι Θεὸν) to those who are living in heathen ignorance of God, 1 Thess. iv. 5; Ps. lxxix. 6. So Job xviii. 21, לֹא יָדָעוּ, τῶν μὴ εἰδότων τὸν Κύριον, of those<sup>2</sup> who know not the Lord.—μὴ ὑπακούουσι, who do not obey) chiefly by the Jews, to whom the Gospel concerning Christ<sup>3</sup> had been preached.

9. Ἀπὸ, from) It is a judicial procedure from the Divine presence itself, that will inflict punishment upon them. ἵνα, from the face. Devils will not be the tormentors; for even in this life bad men are not punished by devils, but rather by good angels: and in Ps. lxxviii. 49, the phrase, angels of (bringing) evil,

<sup>1</sup> Lachm. reads ἐν φλογὶ πυρός with BD(Δ)Gg Vulg., Iren. 273, 265. Tisch. reads ἐν πυρὶ φλογός with Af and Rec. Text.—Ed.

<sup>2</sup> The Hebrew is sing., of him that knoweth not God.—Tr.

<sup>3</sup> It is considered, however, by the margin of the 2d Ed., that the name of Christ should rather be omitted in this verse, and therefore the Germ. Vers. has rejected it.—E. B.

BD(Δ) omit Χριστοῦ, and so Tisch. But AGfg Vulg., Iren. 265, and Rec. Text, support it. Lachm. therefore retains it, but in brackets.—Ed.

may even denote good angels.<sup>1</sup> Ex. xii. 23 ; 2 Sam. xxiv. 16. —*προσώπου, the face*) This face will be intolerable to them ; they shall not see it, but they shall be made to feel it. *Face* and *glory* are generally parallel.—*ισχύος, of His might*) Lay aside your fierceness (haughty confidence of ‘might’) ye wicked men !

10. Ἐν, *in*) Saints and believers shall not only behold Him, but by them the admirable glory of Christ will put itself forth in its fulness. See the following verses.—*ἀγίοις, the saints*) The mention of *glory*, and *the saints*, is sweetly joined, as is also the mention of *admiration* (Christ coming “to be admired”), and, *believers* (“them that believe”).—*πᾶσι, all*) This word, not added to, *the saints*, but to *them that believe*, intimates, that the term *believers* [“them that believe”] has a somewhat wider signification than *saints*. See Acts xx. 32, note. So *all*, Phil. i. 9,<sup>2</sup> note. ‘Saints’ are those of the circumcision ; ‘believers’ are they of the Gentiles, among whom were also the Thessalonians [*who, when the testimony of the Apostles had reached also them, received it with praise-worthy firmness of mind.*—V. g.]. Comp. the two expressions<sup>3</sup> standing in antithesis to these, ver. 8, note.—*ὄτι, because*) The motive of ‘admiration’ [which shall prompt them to “admire Christ”] will be, that the testimony of the Apostles concerning Christ, having obtained faith among the Thessalonians, proves to be what it professed [stands forth unshaken] *in that day*, on which truth alone stands firm. Comp. Phil. ii. 16 ; 1 Thess. ii. 19.—*ἐπιστεύθη*) πισθῶ, πιστόν, stood forth as *faithful* [was proved to be *trustworthy* and *steadfast*], and as such was received [credited] by you, upon whom it (the testimony) had come.—*ἐφ’ ὑμᾶς* [*among you, i.e.*] even to you) coming as far as to you, in the west.—*ἐν τῇ*) construe with ἔλθῃ,

<sup>1</sup> “He cast upon them the fierceness of His anger—by sending evil angels among them.” LXX. δι’ ἀγγέλων πονηρῶν.—ED.

<sup>2</sup> “I pray that your love may abound—in knowledge and in *all* judgment:” where the *all* is prefixed before ‘judgment’ as being the more general term ; but not before knowledge as being more special and limited. So here, *all* before “them that believe,” but not before the more restricted term, “the saints.”—ED.

<sup>3</sup> Viz. τοῖς μὴ εἰδόσι Θεόν, “them that know not God,” namely, *Gentiles* ; and τοῖς μὴ ὑπακούουσιν, “them that obey not, namely, *the Jews* who refused to believe, though the Gospel was preached to them.—ED.



When He shall *come* [not with *ἐπιστεῖσθῆναι*, *was believed or accounted faithful*].

11. *Εἰς ὃ*, for which object) We strive for this in prayer.—*ἀξιώσῃ*, would make you worthy) There is no dignity in us before we are called, 2 Tim. i. 9. It is not until afterwards conferred upon us in that way, which is presently described.—*ὁ Θεὸς ἡμῶν*) our God, whom we serve.—*εὐδοκίαν*, good pleasure) on the part of God.—*πίστεως*, of faith) on your part.

12. *τὸ ὄνομα*, the name) We confer nothing on the Lord, whereas the Lord really confers upon us salvation; and hence His name is glorified in us; and we ourselves moreover in Him.—*χάριν*, grace) with this grace in view, he mentioned *ἀγαθωσύνης*, of goodness, ver. 11.

---

## CHAPTER II.

1. *Ἐρωτῶμεν*, we beseech) There are five divisions of the epistle, of which the principal one begins here.

I. THE INSCRIPTION, i. 1, 2.

II. THANKSGIVING FOR THE THESSALONIANS, 3, 4.  
With prayer, 11, 12.

III. THE DOCTRINE CONCERNING THE MAN OF SIN, who is to come before Christ, ii. 1, 2, 3, 4.  
Whence he comforts the saints against that calamity, 9, 10, 13, 14.  
With the addition of exhortation and prayer, 15, 16, 17.

IV. AN EXHORTATION TO PRAYER, accompanied also with a prayer for them, iii. 1, 2.  
And an exhortation to reduce to order the brethren who are walking disorderly, with a prayer also for them subjoined, 6, 7, 16.

V. CONCLUSION, 17, 18.

—*ὑπέρ*) with respect to [not *by*, as Engl. Vers.]. The particle is intended for clearly indicating the subject in hand, not for adjuration; although the subject under discussion ought in itself to rouse the Thessalonians: comp. *ὑπέρ*, 2 Cor. v. 20.<sup>1</sup>—*ἐπισυναγωγῆς*, (*final*) *gathering together*) which will take place at the time of the *coming* of Jesus: care must be taken lest any falls away. Believers are already gathered in to the Lord; but that gathering together then at last will be the complete and crowning one. This is the force of the double compound when it is broken into its component parts: comp. Heb. x. 25, note.

2. *Σαλευθῆναι*,<sup>2</sup> *be moved*) in mind.—*θροεῖσθαι*, *be troubled*) in your affections or emotions. That readily occurs in the case of those who are too eager to know future events.—*πνεύματος*) *πνεῦμα*, a prophesying *spirit*.—*λόγου*—*ἐπιστολῆς*, *word*—*letter*) ver. 15.—*ὡς δι' ἡμῶν*) *as coming through us*. This was the ground on which the Thessalonians might be moved. A genuine epistle of Paul might indeed be wrongly explained; but there might also be fraudulently imposed on them a letter written by another person; ch. iii. 17.—*ὡς ὅτι ἐνέσθηκεν*, *as if it were immediately at hand*) This word signifies to be exceedingly near; for *ἐνεστώς* means *present*. It is therefore declared that the day of Christ is not so immediately near. The epistles to the Thessalonians are the oldest of the apostolic epistles. Hence it is evident that the apostles, in speaking of the nearness of the day of Christ, were not in error, but spoke with full knowledge.—*τοῦ Χριστοῦ*, *of Christ*) to Whom *Antichrist* is opposed, in a sense of the word long used in the Church.<sup>3</sup>

3. *Κατὰ μὴδὲνα τρόπον*, *by no means*) He indicates three means in which they might be deceived, ver. 2.—*ὅτι*, *because*) Supply from what goes before, the negative particle with the substantive verb, *it does not come to pass* (that day shall not come), *unless*, etc. But this ellipsis shows *εὐλάβεια*, *pious, reverent caution*.

<sup>1</sup> "We are ambassadors *for* Christ," *i.e.* with respect to Him. He and His Gospel are the foundation of our mission.—ED.

<sup>2</sup> Literally, *tossed, agitated as persons on the sea*, *σάλος*.—ED.

<sup>3</sup> The Germ. Vers., however, prefers the reading *Κυρίου*, following the margin of both Ed.—E. B.

ABD(Δ) corrected, Gfg Vulg., Orig. 1,668b, read *Κυρίου*. Rec. Text, without good authority, *Χριστοῦ*.—ED.

He is εὐλαβῆς, *reverently cautious*, who comprehends well, and receives in a right spirit, the matter set before him, not with an unseasonable and foolhardy rashness, *sachte, scheu*, etc. Εὐλάβεια is shown in the fact, that Paul does not expressly say: *The day of Christ does not come, unless*, etc. He speaks mildly (moderately); he abstains from words to which the lover of the coming of Christ would not willingly listen.—ἐὰν μὴ, *unless*) What we read in ver. 3-8 demands a fuller consideration. And, first, we shall look closely into this paragraph by itself; then we shall compare the Apocalypse with it. *The former aspect of it comprehends something like the following positions:—*

I. *The object of Paul is to admonish the Thessalonians not to think the day of Christ nearer than it really is.*—The expectation of future events, which is supposed to rest upon Divine testimony, and which after all is discovered in the end to be false, occasions great offence (raises a great stumblingblock in the way of religion). Such an expectation of the day of Christ might occasion very great offence: wherefore Paul anxiously obviates it. The Thessalonians had been prepared to receive the Lord with joy, ch. i. 11; 1 Thess. i. 10: and indeed a desire of that sort presupposes hope and faith; but yet this very desire may be out of due order. It is therefore reduced to order.

II. *Paul especially teaches, that some great evil will first come.*—Paul does not enumerate all the events which were to intervene between that age and the day of Christ; but he points out a certain one thing, especially remarkable, the explicit declaration of which was even already at that time seasonable and salutary to the Thessalonians. He therefore describes the *apostasy, the Man of Sin*, etc.

III. *Not only does the apostle point out the evil, but also the check upon it.*—*He who hindereth or checketh, ὁ κατέχων*, is made mention of, the person who *checks* or *holds back* the Man of Sin. That check is in some measure prior to the evil itself, and therefore the announcement of it appertains much (in a great degree) to the design of the apostle, which is, that the time may be defined, though with a proper latitude, when the adversary is to be revealed.

IV. *The evil extends itself from the times of Paul, even up to*

*the appearance of the coming of Jesus Christ.*—That evil is not only most widely extended, ver. 4, 10, 12, but also very long continued; and although it rises up by various degrees, yet it is also continuous from its first beginnings (staminibus, *threads* in weaving the web) even to its end. *Now already*, says the apostle, *the mystery of iniquity is working.* It already wrought in the time of the apostles, but more after their death, most of all after the death of the men who were the contemporaries and immediate successors of the apostles (*i.e.* the apostolic fathers). They do not arrive at the best and wisest conclusion, who entertain the opinion, that the ideal and rule of the Church lie in the ancient practice (the antiquity) of some of the earliest ages, rather than in the truth itself, seeing that those ages merely rebuke the greater declension of posterity [and do not, by the fact of their antiquity, establish their own complete coincidence with the truth].

V. *There was also a check in the time of Paul, and that check then, and not till then, ceases to exist in the way, when the evil breaks out in all its force.*—*He who now holdeth* (the evil) back ["letteth," Old Engl.], says Paul, *until he be taken out of the way.* Hence it is evident, that the restraining check was not the preaching of the Gospel, either universal or apostolical. The check remained even after the time of the apostles, who finished their course long before the check ceased to act as a check; but the preaching of the Gospel is never wholly taken from among men ["out of the way"].

VI. *The evil is described first in the abstract, then in the concrete.*—*The mystery of iniquity is said to be now already working;* but after an interval, that *Iniquitous one* (*Wicked*) himself<sup>1</sup> shall be revealed. The event turned out corresponding with this order. Not dissimilar is the fact, that in ver. 3, previously, the appellation given is first *apostasy*, then the *Man of Sin*. In preaching of Christ, it was said first, in the abstract, *the kingdom of heaven is at hand*; then Christ Himself, with His glory, was more openly manifested. So, on the opposite side, the testimony is similarly framed concerning [the coming] evil. The

<sup>1</sup> ὁ ἀνομος, ver. 8, the embodiment and incarnation of the previous ἀνομία.—ED.

vicious humour is drawn together, and breaks out at length in one abscess.

VII. *The apostasy and the mystery of iniquity are a great evil.*—The description of the evil in the abstract and concrete has different parts, and these mutually explain each other. *Apostasy is a falling away* from the faith, and is clearly described, 1 Tim. iv. 1. This apostasy is not determined in its extent by any particular place;—as widely as the faith extended, so widely, for the most part, does the apostasy extend;—yet it prevailed in the greatest degree among the Jews. There is also the apostasy of those to whom faith had been offered, although they did not receive it. Some of those who had received it *'drew back* [*“departing from the living God”*]: comp. Heb. iii. 12. The people is treated as equivalent to one man, whether regard is had to the Divine grace, which offers itself, or to man’s refusal of it, under whatever circumstances. It was *apostasy* in the people who refused to enter into the promised land, LXX. Num. xiv. 31. The bitterness of the Jews was excessive, especially at *Thessalonica*, Acts xvii. 5, 11, 13; and *Judaism* at Rome occasioned great damage to Christianity. In like manner, *iniquity*, the mystery of which was then already working, is not iniquity of any kind whatever, although it be manifold, Matt. xxiv. 12, but that from which the *Iniquitous one* (‘Wicked’: ἄνομος) himself is denominated, ver. 8, with which comp. ver. 3, 4. *The mystery* of this iniquity was then already working (comp. Deut. xxxi. 21, 27), and was so concealed, that it crept in among men almost without themselves being conscious of it, and went on increasing for many ages. But even yet it is working, until the working of Satan shall bring forth the *Iniquitous one* himself (“that wicked”): ver. 9. *Judaism*, infecting Christianity, is the fuel; the mystery of iniquity is the spark.

VIII. *The Iniquitous one (‘Wicked’) himself is the greatest evil.*—He is *the Man of Sin, the son of perdition, opposed to and exalted above all that is called God, or that is worshipped; so that he sits himself as God in the temple of God, and declares himself to be God* (a god). He is *the very Iniquitous (‘Wicked’) one*,

<sup>1</sup> Perhaps the italicised *resilierunt* of Beng. refers to the ὑποστειληται and ὑποστολή of Heb. x. 38, 39, which see; also Psalm lxxviii. 57.—ED.

whose coming is according to the working of Satan, etc. These points we shall afterwards consider one by one.

IX. The *check* is used indifferently in the masculine and neuter gender [*ὁ κατέχων* and *τὸ κατέχον*]: unless the neuter be put first in the text for this purpose, namely, in order that *ὁ κατέχων*, *He who holdeth back* ('letteth,' viz. the evil), may be afterwards opposed to the adversary, who is described in the singular [ver. 8].—HE WHO NOW holdeth back ('letteth'), says he, will cease to be in the way (to be among men); and a little before, *Now ye know THAT WHICH withholdeth* (holds back), so as that he may be revealed in HIS TIME [and not sooner; but for *τὸ κατέχον*, he would be revealed sooner than the proper time].

X. That *check*, whatever it is, does not restrain the apostasy and the mystery of iniquity—but the Man of Sin himself, that iniquitous, or wicked one.—The mystery of iniquity, and he who holdeth back ('letteth'), fall upon one and the same time [are coincident in time]; but, when he who holdeth back, and that which holdeth back ('withholdeth'), have ceased to be in the way, then the Iniquitous one (Wicked) is revealed.

XI. At length out of the apostasy arises the Man of Sin; moreover, the political power of Rome, as a check, holds this very person back.—We clearly see, from the mutual comparison of the evil and the check upon it, and of the qualities of each, what both are. That *Iniquitous one* ('Wicked'), besides marks of falsehood, has also a certain degree of *majesty*, set off under a spiritual disguise, as if he were a god. The civil authority acts as a check upon him; and this authority was assuredly in the hands of the Romans in the time of Paul, and comprehended Jerusalem, Rome, and Corinth, from which he was writing, as also Thessalonica, to which he was writing, etc.

XII. The date of this epistle in no small degree helps the interpretation.—It was written in the time of Claudius; comp. Acts xviii. 2, 5, with 1 Thess. iii. 1, 6: and this very circumstance utterly refutes Grotius' attempt to interpret the prophecy of Paul concerning Caligula. The ancients were of opinion, that Claudius himself was absolutely this check; for from this circumstance, as it appears, it came to pass, that they considered Nero, the successor of Claudius, to be the Man of Sin; and when the wickedness of Nero, how furious soever it might be, had

not, however, filled up that measure, they accounted *Domitian*, and the other emperors of a similar character, as a kind of complement to make up the full measure of the evil. They certainly did not by this interpretation exhaust the prophecy; but yet they attained to some part of the truth, namely, that *something connected with Rome* is here intended, whatever might be the mode of its exhibition.

Let us go a little closer. The check is something with which the Thessalonians were unacquainted when Paul had been with them not long before: and 'now,' when the same apostle wrote these things, they 'knew' it, from the fact of the beginnings of the events corresponding [to his words] more than many, a little before, would have thought. This is evident from the antithesis between the fifth and sixth verses. The epistle was written about the eighth year of Claudius, 48 of the Dion. æra, as we show in *Ordo temporum*, p. 278. At that period Claudius had expelled from Rome the Jews, whether believers or unbelievers, and this because the latter were constantly raising tumults; and in Judæa itself, too, Cumanus was grievously oppressing them. Therefore, in the provinces, the prefects and procurators, in Italy and at Rome the Emperor himself, was holding back the evil. It is a remarkable proof of this fact, that the Jews did not kill James until after the death of Festus, and before the arrival of Albinus. Whatever they did on that occasion, they would willingly have done on other occasions against Christ, but could not for the Romans. So Gallio held them back at Corinth, Claudius Lysias at Jerusalem, Acts xviii. 14, 21, 32. In the time of Paul, the Roman power certainly held back the evil; not immediately (directly): therefore it must have been mediately (indirectly). Moreover, the instrumentality or medium of holding it back was severity towards the Jews, who would have proceeded farther, if they had been permitted by the Romans. I shall willingly listen to an easier and simpler (I should be glad to hear a more ready and probable) interpretation.

XIII. *When the check ceased to be in the way, that Iniquitous one ['Wicked'] is revealed.*—This position agrees with the fifth, and yet it also differs from it. The former marks the long continuance of the check; the latter, the time of revealing the

Iniquitous one ['Wicked']. *The coming of the Iniquitous one* ['Wicked'] *is according to the working of Satan in all power, and signs, and lying wonders, etc.* This coming has not yet taken place, although its preludes are for a long time not wanting; therefore the check still exists. And it is evident from this most powerful argument, that the political power in the hands of the Romans is the check. For no other check, so powerful and so long-continued, will anywhere be found. This check, however, did not restrain the working of Satan, but the setting up of the dominion of the Iniquitous one ['Wicked']; and when it is removed, Satan lends his aid to the Iniquitous one ['Wicked'].

*We shall now take the assistance of the Apocalypse.*

XIV. *That Iniquitous one* ['Wicked'] *is the beast ascending out of the bottomless pit.*—So long and so continuous is the evil described by Paul, § iv., that it cannot but fall in at some period with the times of the apocalyptic beast; and the resemblance between the *Iniquitous one* ['Wicked'] and the beast is so great, the power so widely spread and so exalted, that they can only be one subject [they must be one and the same person or existence]. The *Iniquitous one* ['Wicked'] will not finally perish [his destruction will be deferred] until after the destruction of the beast; for in that battle, which is described in Rev. xix., the Lord's enemies are so completely destroyed, that the calamity described by Paul cannot be extended to a period farther on. Moreover also the *Iniquitous one* ['Wicked'] will not perish previously [before the destruction of the beast, etc., in Rev. xix.]: for he remains even till the appearing of the coming of the Lord, [2 Thess. ii. 8.]

XV. *Therefore the whole evil described by Paul is strictly and intimately connected with the Roman empire.*—What tie of relationship the apostasy and the Man of Sin himself had with the city Rome, could not be known by the Thessalonians, unless Paul taught them it face to face. The Apocalypse and the event teach us, and will teach posterity more and more fully. We then, according to our present ability, will institute a comparison.

XVI. *That Iniquitous one* ['Wicked'] *is yet to come.*—It is one and the same beast which ascends first from the sea, then



from the bottomless pit. That beast has very much to do with the woman, who is Babylon, Rome. Sometimes it carries the woman, at length it destroys her with the assistance of the ten horns [Rev. xvii. 16]. The beast out of the sea is the papacy of Hildebrand; but the beast from the bottomless pit, excepting the succession in the papacy (which does not take away the ancient tradition concerning the rise of Antichrist from *the Jews*, but leaves it in its own place [just as it finds it]), will have a quite new and singular character of wickedness, on account of which he is called the *Man of Sin*, etc. *All these observations are demonstrated in my German and Latin interpretation of the Apocalypse.* Antichrist, or the Man of Sin, as being about to come in the nineteenth century, could not be retarded by the Roman power of the first and following centuries, on which comp. Rev. viii. ix. Therefore the Roman Emperor will be among the ten kings; and when he, with the nine others, shall give his power to the beast, he will be taken out of the way, and will give place to the Man of Sin. The Roman power is the check even up to the time of the rising of the Iniquitous one ['Wicked'], who, after he has arisen, makes the whore desolate, with the assistance of the ten horns.

XVII. *Rome is, notwithstanding, the channel in which the apostasy and the mystery of iniquity have flowed for many ages.*—Claudius did not long exclude the Jews, and along with them the Christians, from Rome; a short time after, they returned, and with the good the evil also obtained abundant opportunity of being increased. The two parts of the evil are, the apostasy ["falling away"], and the mystery of iniquity. *Apostasy from the faith*, and *διχοστασίαι* or *divisions*, which lead men to forsake the *doctrine* of the apostles, are very closely connected; and the latter already at that time were arising *at Rome* on the part of some, who were under the influence of Satan; Rom. xvi. 17, with which comp. ver. 20. Moreover, apostasy from the faith, bringing in *doctrines* concerning the worship of *intermediate divinities* (intercessors),<sup>1</sup> concerning the avoiding of *marriage* under pretence of spiritual perfection, and abstinence from *meats*, only indeed some kinds of meat, 1 Tim. iv. 1, 3,

<sup>1</sup> Alluding to the "doctrines of δαίμονες," 1 Tim. iv. 1, not 'devils,' as Engl. Vers.; but *inferior divinities*, genii, etc.—ED.

is peculiarly applicable to Rome, although it was long untainted by other heresies. *The iniquity* [*ἀνομία*, ver. 7] chiefly consisted in the most deadly sin of pride, ver. 3, 4. *The beginning of man's pride was his apostatizing from God; since his heart withdrew itself from Him who made him. For pride is the beginning of all sin.*<sup>1</sup> Sir. x. 14, 15. The seeds and commencing fibres lay concealed in the elevation of human authority, in *Petrism* ["I am of Cephaz"]; 1 Cor. i. 12, note. Hence by degrees arose the primacy of the Bishop of Rome, and the whole system of the papacy.

XVIII. *Also, now and then, the Pope very closely approaches the characteristics of the Man of Sin himself.*—The Pope is in some respects the *Man of Sin*, while he eagerly promotes the transgression of the Divine law and the Divine commandments, and greatly impedes the observance of them, but defends with the utmost severity his own decrees: he is *the son of perdition*, in that (whilst) he has plunged innumerable souls into destruction, and has delivered to death immense multitudes of men either devoted to himself or in any way resisting him: he is *opposed* [ver. 4] to the majesty of Cæsar, formerly his master, and *is exalted above all that is called God or worshipped*, by the fact of his claiming as his right the highest authority, the highest worship, by his commanding angels, and subjecting the Emperor to himself. It is not merely once that the paroxysm of pontifical pride has broken out to such degree, that he called, or permitted himself to be called, *god* or *vice-god* [vicegerent of God]; and the solemn titles, *Most Holy Lord* (for *godhead* and *holiness* are synonymous in the language of Scripture), and, *Most Blessed Father*, have the same meaning: comp. Matt. xix. 17. Sometimes the Pope, as if he were the *divine image*<sup>2</sup> [or pageant representing God], is placed with his *chair* [comp.

<sup>1</sup> The Wisdom of Sirach, x. 12, 13; Ἀρχὴ ὑπερηφανίας, ἀνθρώπου ἀφισταμένου ἀπὸ Κυρίου, καὶ ἀπὸ τοῦ ποιήσαντος αὐτὸν ἀπίστη ἡ καρδία αὐτοῦ. Ὅτι ἀρχὴ ὑπερηφανίας ἀμαρτία.—ED.

<sup>2</sup> The Latin word is *ferculum*, one of whose meanings is, "bearing in the hands the images of the gods." Cæsar had a *ferculum* decreed to him, which implies, that his statue was to receive the same honour as those of the gods. If I understand this passage aright, it means, that the Pope, as the earthly image or representative of God, was to be placed on the altar of God, to receive the same honour as God —TRANSL.

*sitteth*, ver. 4] upon the altar [comp. *in the temple*, ver. 4], by princes acting as bearers. Their due praise remains undiminished to the first bishops of Rome; but yet in the progress of time, by gradual advances in spiritual and civil authority, according to the order in the text, the lineaments are to be seen of that form which will put itself forth before the world as palpably as possible in that Iniquitous one ['Wicked'] in its own time.

XIX. *First he who withholdeth, next that which withholdeth, ceases to be in the way.*—We have mentioned this circumstance already, § ix. : but here it comes to be repeated more strictly. *He who withholdeth*, is he who hath Rome under his sway; that is, heathen, or Christian emperors at Rome, or Constantinople, the kings of the Goths, and Lombards; again the Carlovigian and German emperors, from whom comes the wound of the sword, Rev. xiii. This is He that withholdeth, going far into the middle of the times of the beast that arose out of the sea. Those princes so held back the papacy, as even notwithstanding to give it help; they so helped it, as notwithstanding to hold it back also. In the last time *that which withholdeth* is the power of Rome itself, when the beast carries the woman, and itself is not [Rev. xvii. 8]. When that shall be removed out of the way, the Iniquitous one ['Wicked'] will be revealed.

XX. *The Iniquitous one ['Wicked'] is revealed, when he begins to act with open wickedness.*—Revelation is opposed to mystery, and the former is thrice mentioned, ver. 3, 6, 8. Therefore that is not called 'revelation' by which the Iniquitous one ['Wicked'] is convicted through the testimony of the truth; but that by which he himself, after the check is removed, acts with open wickedness, although few perceive (see through) the wickedness.

XXI. *The appearance of the coming of Jesus Christ, by which the Iniquitous one ['Wicked'] will be destroyed, will precede the actual coming itself, and the last day.*—This appearance, with the destruction of the beast, or the Iniquitous one ['Wicked'], is described, Rev. xix. 11, etc. : where these two, the beast and the false prophet, are cast alive into the lake of fire, that burns with brimstone; moreover the kings of the earth and their armies are slain, ver. 20, 21. Lastly, the captivity of Satan and the kingdom of the saints follow. For the Apocalypse clearly interposes

a thousand years between the destruction of the beast and the last day. *But how will these years be reconciled with the language of Paul?* *Ans.* Paul, looking back (referring here) to Daniel, as we shall afterwards see, at the same time implies those things, which are marked by the same prophet as about to happen between the destruction of the little horn and the end of the world, vii. 7, 9, 14, 22, 26, 27. Many things long prior to the destruction of the beast, as well as also the entrance of Jesus Christ through suffering into glory, are connected with His coming in the clouds; Matt. xxvi. 64; John xxi. 22, notes. Therefore the same coming might be connected with the destruction of the adversary, which is a matter of very great importance between the two comings of Christ. And as the end of the world admitted of being (was able to be) connected with the destruction of Jerusalem, because the revelation of the intermediate events was not yet mature; so Paul might connect the coming of Christ with the destruction of the adversary, because [the revelation of] the thousand years were reserved for (against the time of giving) the Apocalypse, which much more clearly explains these points, so that the prophecy of Daniel itself may obtain light from the Apocalypse subsequently given. However, Paul appropriately [skilfully] terms it, the *appearance of the coming*, not *the coming* itself. It was not yet the time for more special information, and yet the Spirit of truth dictated those words to Paul, that they might exactly agree with the very things, which were afterwards to be more particularly revealed. The prophecy proceeds gradually. The Apocalypse speaks more explicitly than Paul; and Paul in this passage speaks more explicitly than the Lord Himself, before He was glorified; Matt. xxiv. 29: where see the notes. *Moreover we ought to interpret the more ancient and more involved expressions by such as are most recent and most distinct, and not abuse the former for the purpose of weakening and eluding the latter.* Nay, even in actual fact the destruction of the adversary coheres (is connected) with the coming of Christ; for there are two things especially illustrious in the glory of Christ, namely, that He is the Son of God, and that He is coming to judgment. Concerning each of these the Scripture has a similar mode of speaking, which we should carefully observe. It alleges the

generation of the Son as a thing then *present* [then vividly realized], as often soever as anything very worthy of the only-begotten of the Father occurs; Acts xiii. 33, note. And thus it also *represents* [vividly presents to us] the glorious coming under the aspect of the judgments, which are altogether worthy of the Judge of the living and the dead; comp. Rom. ii. 16, note. The beast and the false prophet are first of all cast into the lake of fire *at the appearance of the coming* of the Lord Jesus; and when He actually *comes*, all who are not found written in the book of life are cast into the lake of fire. The first judgment is a prelude and altogether peculiar specimen of the second judgment; nay, it is in reality one and the same judgment, only separated by time, and out of the whole period [Rev. viii. 2—xi. 15], falling under that portion which is marked now by the trumpet of the seventh angel.

The principal points of the subject-matter have been, I think, cleared up; and we shall now proceed to illustrate what remains, viz. the phrases or particular expressions.—*ἡ ἀποστασία*, the *apostasy* [falling away]) The Greek article is frequent in this paragraph, *ἡ ἀποστασία—ὁ ἄνομος*, and it is to be referred (ascribed) either to what Paul had previously said, or to the prophecies of the Old Testament.—*ὁ ἄνθρωπος τῆς ἀμαρτίας*, the *Man of Sin*) who is the greatest enemy of true *righteousness*. Paul so describes him, as to allude by way of contrast to Jesus Christ, and especially to the passage, Zech. ix. 9, 10: for the King of Zion is, 1) *Righteous*; 2) Full of *salvation*; 3) *Meek*, and *riding on an ass*: in short, He is the *author of peace*. But His enemy is, 1) The *Man of Sin*; 2) The son of *perdition*; 3) He *opposes* and *exalts himself*: in short, he is the *Iniquitous one* [*Wicked*]. For where justice and *equity* [as opposed to the *Iniquitous one*: *nefarius, fas*] flourish, *peace* flourishes. The whole benefit derived from Christ is indicated by *peace*. But the *Iniquitous one* [*Wicked*] occasions all misery and calamity. The law is *holy* and *just* and *good*; the *ἄνομος*, on the other hand, is profane and unjust and evil. Moreover, what Paul principally declares elsewhere concerning Jesus, he declares the exact reverse concerning the enemy, ascribing to him *revelation* and *mystery*, *coming signs*, etc.—*ὁ υἱὸς τῆς ἀπωλείας*, that son of *perdition*) who will both consign as many as possible headlong

to destruction, and will himself go away to the deepest perdition, Rev. xvii. 8, 11.

4. 'Ο ἀντικείμενος, κ.τ.λ., *who opposeth*, etc.) The two preceding names correspond by direct antithesis to the name of *Jesus*. What follows correspond by antithesis to the majesty of *Christ*. So Dan. xi. 36, et seqq.: Καὶ ὑψωθήσεται καὶ μεγαλυνθήσεται ὁ βασιλεὺς ἐπὶ πάντα θεὸν καὶ ἐπὶ τὸν Θεὸν τῶν θεῶν, καὶ λαλήσει ὑπέρογκα, *And the king shall be exalted and be magnified above every god, and against the God of gods, and shall speak high-swelling words*. This then is what Paul means to say: The day of Christ does not come, unless the prediction of Daniel given in these words concerning *Antiochus* be so fulfilled (in the Man of Sin), that it shall ever be more applicable to the Man of Sin, who corresponds to *Antiochus*, and is worse than he; comp. on Rev. xiii. 1, Thes. vii. § *Non momentanea*, etc., "It was not by an instantaneous transformation that the Pope passed," etc., at the end. These two words, (ὁ) ἀντικείμενος καὶ ὑπεραιρόμενος ["who opposeth and exalteth himself"], stand under the one article: for it is for this reason he opposes himself, in order that he may exalt himself. He exalts himself in heart, tongue, style, and deeds, by himself and by his adherents.—ἐπὶ πάντα λεγόμενον θεὸν ἢ σέβασμα, *above all that is called god or is worshipped*) Angels are wont to be (sometimes) called gods, as are also men who possess great authority, 1 Cor. viii. 5. Above every such god, the Iniquitous one [Wicked] will exalt himself: σέβασμα is, *that which is worshipped*; and the Roman Emperor is distinguished by the peculiar title, ὁ Σεβαστός, *Augustus*, Acts xxv. 21. Therefore the majesty and power of Cæsar, which are most conspicuous at Rome, constitute the principal σέβασμα, *object of worship*, on the earth. Now the Iniquitous one [Wicked] exalts himself so, as that he not only arrogates to himself greater power and worship than any one who is called god or is worshipped possesses, but also so as that every one who is called god or is worshipped is forced to be subject to him, *i.e.* on the earth, or is feigned to be so, so far as the inhabitants of heaven are concerned. Clement VI., in his Bull concerning the jubilee, commanded the angels of paradise to introduce the souls of those that died on their journey, being entirely set free from purgatory, into the glory of paradise.—ὥστε, κ.τ.λ., *so that*, etc.) Comprehending the spiritual and

civil power, and in both cases the highest degree of power.—*εις τὸν ναὸν τοῦ Θεοῦ, in the temple of God*) in that temple of God which is mentioned, Rev. xi. 1. For in ver. 7 of that passage this adversary is the subject of discussion.—*καθίσει, sitteth*) by virtue of his authority.<sup>1</sup>—*ἀποδεικνύντα ἑαυτὸν, declaring himself* [“*showing himself*”]) *ἀποδείκνυμι, to mark out, to designate, to declare.* Herodian uses more than once the phrase, *ἀποδειξάι Καίσαρα, to name, or declare the Cæsar.*—*ὅτι ἔστι Θεός, that he is God*) The strong asseveration of the Iniquitous one [‘Wicked’] concerning himself is here expressed. He will not say, that he is very God, the Creator of heaven and earth, but still, that he is a god superior to any other that is called god.

5. *Οὐ μνημονεύετε; do ye not remember?*) The apostle intimates, that he neither contradicts himself, nor helps out his former statement by some sort of new declaration, as men under the influence of a fond imagination (conjecturers) are wont to do after being the cause of offence: that he had not said, the day of the Lord was near in such a sense, as that other important great events would not occur in the meantime.—*ἔτι, yet*) The Antithesis is *νῦν, now*, ver. 6.—*προς ὑμᾶς, with you*) In the present day Judaism greatly prevails at Thessalonica, and at the proper time the opportunity will be given of observing whether the Iniquitous one [‘Wicked’] is to have a great party, especially in that city. Some even of the *tribes* [*φυλῶν*; not as Engl. Vers. *kindreds*] of Israel, before the death and resurrection of the two witnesses, will stand by the beast, Rev. xi. 9, and after the ascension of the witnesses into heaven, and the earthquake, will repent. In my opinion, it may happen, that a concealed Jew may become Pope; comp. Thes. xvi., on ver. 3 above. I do not assert this positively.—*ἔλεγον ὑμῖν, I told you*) So, ver. 15, *ye have been taught.*

6. *Τὸ κατέχων, that which withholdeth, holdeth back*) Some interpret it of one *obtaining* authority; but *ὁ κατέχων* is not thus

<sup>1</sup> For the marg. of both Ed., as well as the Germ. Vers., intimate that the words *ὡς θεὸν* before *καθίσει* should not be considered as a various reading, but should be retained.—E. B.

ABD(Δ) corrected, *f* Vulg., Orig. 1,424*d*, 669*α*, Iren. Memph. and Theb. Versions, omit *ὡς θεὸν*; Rec. Text reads *ὡς θεὸν*, with Syr. and later Syr. Versions, and, according to Tisch., with G. But Lachm. quotes Gg for *ὡς θεὸν*.—ED.

used absolutely, much less τὸ κατέχον: κατέχει, is to *detain*, to *delay*, in LXX., Gen. xxiv. 56, μὴ κατέχετε με, *Hinder me not*. On κατέχον, εἰς τὸ— —, coming presently afterwards, depends. If there were not the τὸ κατέχον, the Wicked would be sooner revealed.—οἴδατε, *ye know*) They knew from the present information given to them in this epistle, and by adding a view of existing events. He speaks safely [with prudent caution], nor was it necessary to say anything more openly.—ἐν τῷ αὐτοῦ καιρῷ, *in his proper time*) not sooner.

7. Ἦν, *for*) Hereby is given the reason why he just before spoke of *the revelation as still future* [ver. 6]. For there is subjoined μυστήριον, *the mystery*, which is already present.<sup>1</sup>—<sup>2</sup>ἐνεργεῖται, *is at work*) The verb is in the middle voice (as Rom. vii. 5), with the personification, indicating the most secret conduct of the enemy.—μόνον, *only*) This word shows, not the short continuance of the person, or power, “who holdeth back” the evil, nor the speedy full realization of the event, but the fact of the person or power who holdeth it back being *the one and only* check to its development. ἕως, *until*, presently after, denotes delay. The subject is, *he, who now holdeth back* [‘letteth’]: the predicate is elliptical, *holdeth back*, or *continues to be in the way*, till *he be taken out of the way* or ceases to exist, so that he can nowhere be a hindrance to the Iniquitous one [‘Wicked’]. The power of *him that holdeth back*, as a whole, possessed of authority [an authoritative whole], has been successively divided into many parts: and yet the Withholding power or person is but one.

8. Τότε, *then*) immediately.—ὁ ἄνομος) This is the last and most weighty appellation, comprehending the force of the preceding ones. *That unjust, iniquitous, lawless one*, and (by a more nervous term used by Plautus and Nonius, ‘*illux*’) the *outlaw*. שֵׁר, LXX., ἀσεβής, *ungodly*, Isa. xi. 4: *He shall smite the earth with the word (rod) of His mouth (τοῦ στόματος αὐτοῦ), and with the breath of His lips shall He slay the ungodly (ἐν πνεύματι—ἀνελεῖ ἀσεβῆ).*—ὧν, *whom*) after having long enough acted

<sup>1</sup> Beng. means, The *revelation* of it is still future; *for* (γὰρ), though it is in a sense already present and at work, it works now only as a *mystery*, not as a thing revealed.—ED.

<sup>2</sup> Ἦν, *already*) It is the one and the same impurity, diffusing itself over many ages.—V. g.



the part of a man of violence.—ὁ Κύριος,<sup>1</sup> *the Lord*) *the Lord of lords*, Rev. xix. 16.—τῷ πνεύματι τοῦ στόματος αὐτοῦ, *by the breath* [or rather, *the Spirit*] *of His mouth*) There also proceeds out of this mouth a sword (ῥομφαία), Ib. ver. 15, 21.—τῇ ἐπιφανείᾳ τῆς παρουσίας αὐτοῦ, *with the appearance of His coming* [But Engl. Vers., *with the brightness of His coming*] In some places *appearance*, in others *coming* [παρουσία], is mentioned, the latter in ver. 1, both being used in the same sense; but here *the appearance of His coming* is before the *coming* itself, or at least (it expresses) the first dawn of the brightness of His actual coming, as ἐπιφάνεια τῆς ἡμέρας [expresses *the appearance* or *dawning of day*].

9. οὗ, *of whom*) viz. the Iniquitous one [Wicked]. Paul now subjoins a more lengthened description of the calamity, with the design that in the way of contrast he may console the Thessalonians; ver. 13.—τοῦ Σατανᾶ, *of Satan*) As Christ is related to God, so on the contrary is Antichrist to Satan, standing midway between Satan and lost men.—καὶ σημεῖοις, *and signs*) These signs will be shown by the false prophet, who serves the interest of the beast, and that too even before the ascent of the beast from the bottomless pit, Rev. xiii. 13.

10. Τῆς ἀληθείας, *of the truth*) which is in Christ Jesus.—οὐκ εἰδέξαντο, *they did not receive*) The Jews were mostly chargeable with this conduct, John v. 43; and that Iniquitous one [Wicked] will be particularly hurtful to the Jews. The remarks, which we a little before threw out concerning the *Jews* here and there in the positions laid down, refer to this point.

11. Πλάνης, *of error*) [Engl. Vers. ἐνέργειαν πλάνης, *strong delusion*,] which is in Antichrist.

<sup>2</sup>12. Πάντες, *all*) That error then is to exhibit extensive, long-continued, and violent prevalence.

<sup>1</sup> The 2d Ed. prefers the fuller reading ὁ Κύριος Ἰησοῦς; and the Germ. Vers. follows it.—E. B.

Tisch., with B (judging from silence), Rec. Text, Orig. 1,668*d*, reads ὁ Κύριος. But Lachm. better, with AD(Δ) corrected, Gfg Vulg., Orig. 4,321*b*, Iren. 182, 323, Hilary, reads ὁ Κύριος Ἰησοῦς. Orig. 1,424*e* has Κύριος ὁ Θεός.—ED.

<sup>2</sup> Εἰς τὸ, *that*) Endeavour therefore with all your might to believe the truth.—V. g.

13. *Ἡμεῖς δὲ*, but we) Comfort after the prediction of mournful events. So 2 Tim. ii. 19. It may be said, What need was there of comfort at that time to the Thessalonians? *Ans.* The mystery of iniquity was even then in operation; and instruction may be equally derived from the distant future, as from the remote past, 1 Cor. x. 1, et seqq.—*ὀφείλομεν*, we are bound) ch. i. 3.—*ὑπὸ Κυρίου*, by the Lord) Christ.—*εἴλετο—ἀπ' ἀρχῆς*) He does not say *ἐξελέξατο*, but in this one place, and on this subject, he uses *εἴλετο*. That effect was produced by the success of evangelical calling; and yet there is added, *from the beginning*, i.e. from eternity, comp. 1 John i. 1, because believers are fortified and claimed as such by the eternal decree, Eph. i. 4, in opposition to those who worship the Man of Sin, Rev. xiii. 8. Comp. Deut. vii. 7, x. 15, *προεἴλετο Κύριος ὑμᾶς καὶ ἐξελέξατο*, the Lord preferred and chose you, etc. Ibid. xxvi. 18, *ἠρτιματη*, has avouched (*εἴλετο*, has taken to Himself) thee this day to be His peculiar (*περιούσιον*) people. The decree is truly from eternity, as truly as the generation of the Son of God is from eternity: yet the decree is one thing, the generation is another.<sup>1</sup>—*ἐν ἀγιασμῷ Πνεύματος*, in sanctification of the Spirit) The Holy Spirit sanctifies us, and sanctification is the test of election, 1 Pet. i. 2.

14. *Εἰς ὃ*, Whereunto) The phrase, *to salvation*, is hereby explained.—*εἰς περιποίησιν*, [to the obtaining, Engl. V.] to the deliverance) *εἰς* is resumed the second time: supply, *namely*. There is no *περιποίησις*, or mere deliverance (*preservation*<sup>2</sup>), from the shipwreck of the world, but as it is conjoined with *glorification*, 2 Tim. ii. 10. *περιούσιον*, in Deut., cited above, is in consonance with this.—*τοῦ* [Κυρίου] construed with *περιποίησιν* [not with *δόξης*, as Engl. Vers.]

15. "Ἄρα οὖν, therefore then) The conclusion.—*κρατεῖτε*, hold) adding nothing, subtracting nothing.—*τὰς παραδόσεις*, the traditions) I wish that those who are most urgent on the subject of

<sup>1</sup> Just as God's decree and His eternal adoption of believers are distinct things.—ED.

<sup>2</sup> Beng. understands *περιποίησιν* of "that which remains when all else perishes." He translates it *conservationis* in Eph. i. 14, and distinguishes it from *redemption* by the blood of Christ. Here *liberatio*, viz. *final deliverance*, which is connected with *glory*, and which is to be the gift of our Lord Jesus.—ED.

*Traditions*, had also from this passage held, and would hold, the *traditions* which Paul has furnished in this chapter. *Tradition* is a very great benefit. God bestows traditions by means of the messengers of the Gospel. Paul taught many years before he began to write. Tradition is given either by speaking [comp. ver. 5] or by writing.—δι' ἐπιστολῆς, by letter) He had written on this subject, 1 Thess. iv. and v.

16. Ὁ Κύριος, *the Lord*) Refer to this the words, *through grace*.—ὁ Θεός, *God*) To this refer the words, *who loved*; 2 Cor. xiii. 13.—αἰώνιαν, *eternal*) Nothing then can destroy believers.

17. Παρακαλῆσαι, *comfort, console* ['*adhortetur*,' *liter. give consoling, comforting exhortation*]) This is deduced from *who hath given* (us) παράκλησιν, *consolation* [ver. 16].—στήριζαι, *establish*) This is deduced from *who hath given* (us) *good hope through grace*.—λόγῳ,<sup>1</sup> *in word*) by παράκλησι, *consolation*.—ἔργῳ, *work*) by στήριξιν, *establishment*, 1 Cor. xv. 58.

---

### CHAPTER III.

1. Τρεχῆ, *may run, have free course*) quickly; comp. Ps. cxlvii. 15; without impediment [liter. *without a drag on the wheels of its course*], 2 Tim. ii. 9.—δοξάζηται, *may be glorified*) Acts xiii. 48.

2. Ἀτόπων) ἄτοπος, *inept* [liter. *out of place*], unreasonable.—οὐ πάντων, *does not belong to all*) Tapeinosis,<sup>2</sup> *i.e.* of fear. The Thessalonians, who had believed with great readiness, might easily suppose that *all* would be equally ready. Paul declares, from his own experience of the very reverse, that it was quite otherwise.—ἡ πίστις, *faith*) viz. in God through Christ. It is this alone that takes away τὸ ἄτοπον καὶ πονηρὸν, what is *inept* [*unreasonable*] and *wicked*.

<sup>1</sup> The margin of both Ed. and the Germ. Vers. prefer the reading ἐργῳ καὶ λόγῳ in the inverse order.—E. B.

ABD(Δ) Vulg. read ἔργῳ καὶ λόγῳ. Gg and Rec. Text read λόγῳ καὶ ἔργῳ.—Ed.

<sup>2</sup> Less said, than is to be understood. Append.—Ed.

3. Πιστὸς δὲ, *but faithful*) After stating a very distressing fact, he immediately subjoins what may serve as a consolation; so ch. ii. 13. In opposition to the *unbelief* [*want of faith* on the part] of men, he praises the *faithfulness* of the Lord. So 2 Tim. ii. 13.—στηρίζει ὑμᾶς, *will establish you*) although all others may not even receive faith.—ἀπὸ τοῦ πονηροῦ) *from the wicked one* [Engl. Vers. *from evil*], from Satan; not merely from wicked men, by whom he assails faith.

4. Ἐν Κυρίῳ, *in the Lord*) Trust [“Have confidence in”] no man by himself.—παραγγέλλομεν, *we charge or command*) for example, that ye pray for us, that ye fortify yourselves. See ver. 1 [2, 3].

5. Κύριος, *the Lord*) Christ.—εἰς τὴν ἀγάπην τοῦ Θεοῦ, *into the love of God*) You will thus favour the running (free course) of the word of God, and will not be ἄστοιχοι, *unreasonable*.—εἰς ὑπομονὴν τοῦ Χριστοῦ, *to the patience of Christ*) It is thus you will endure the hatred of the *wicked* enemies of Christ. Each must be taken objectively: *love towards God, patience* shown on account of *Christ* [But Engl. Vers. *patient waiting for Christ*].

6. Στέλλεσθαι) This word is properly applied to sailors and travellers, *to be bound for some place, or to set out from some place*. Hence to *avoid*; comp. ver. 14. He keeps the Thessalonians in suspense, until at ver. 11 he brings out the matter, at which he was aiming. They seem to have given up labour on account of the near approach of the day of Christ. The admonitions of the first epistle were more gentle; in the second, there is now some degree of complaint, although that complaint regards a slip of that kind which only tempts minds of high (spiritual) attainments.—πάντος, *from every*) although he may be otherwise walking speciously [with a fair show].—ἀτάκτως, *disorderly*) Therefore the *Order* of Mendicants is not an order, but a *burden* [ver. 8, ἐπιβαρῆσαι] upon the republic, ver. 8. If the Thessalonians had bound themselves by a vow, what would Paul have said?

7. Πῶς) [‘how’] *in what manner* of living?

8. Ἐργαζόμενοι, *working*) This is construed with ἐράγομεν, *we ate*.—ἐπιβαρῆσαι, *to be a burden to*) Whilst waiving (yielding) his right, he expresses what might have been viewed as a matter of

justice (his just claim to maintenance) by a somewhat unfavourable term.

10. Ὅτε, *when*) They had already seen the necessity of this commandment among the Thessalonians.—*ἔι τις οὐ θέλει, if any will not* To be unwilling is a fault.—*μηδὲ ἐσθιέτω, let him not eat*) An Enthymeme.<sup>1</sup> Supply, But every man eats: therefore let every man labour. Paul does not mean, that such a man should have his food immediately withdrawn from him by others; but he proves from the necessity of eating the necessity of labouring, by throwing out this pleasantry, *let such a one show himself as an angel.*<sup>2</sup> There is a similar Enthymeme at 1 Cor. xi. 6.<sup>3</sup>

11. Ἀλλά, *but*) From a state of idleness, the disposition of men is naturally prone to pass to the indulgence of curiosity. For nature always seeks something to do.<sup>4</sup>—*περιεργαζομένους, busy-bodies [curiously-inquisitive]*) Opposed to *doing one's own business,*<sup>5</sup> 1 Thess. iv. 11.

12. Μετὰ ἡσυχίας, *with quietness*) Laying aside *curiosity [over-officiousness or inquisitiveness]*.—*ἑαυτῶν, their own*) not another's.

13. Καλοποιούντες, *doing well*) even with the industry of your hands.

14. Ὅτι τῆς ἐπιστολῆς τοῦτου σημειῶσθε, *note this man by (this letter)* This same epistle is meant; comp. 1 Thess. v. 27, where the article has the same demonstrative meaning: *σημειῶσθε, mark*, with a note of censure; using this epistle for the sake of admonishing him, and inculcating it upon him. Comp. כִּנְיָהוּ וְיִיחִי, *and they became a sign*, Num. xxvi. 10. The signification of the verb *παραδειγματίζειν* is akin to this. It may be done to others either

<sup>1</sup> This is the oratorical Enthymeme, wherein the argument is confirmed from its contrary. The logical Enthymeme is a covert syllogism.—ED.

<sup>2</sup> *i.e.* Let him do without food, as the angels do.—ED.

<sup>3</sup> "If the woman be not covered, let her also be shorn." (But she is not shorn; therefore let her be covered).—ED.

<sup>4</sup> And if not doing one's own business, a man for want of something to do meddles with his neighbour's business. For "Nature abhors a vacuum."—ED.

<sup>5</sup> The antithesis is conveyed by the very sound of the words in the original, *μηδὲν ἐργαζομένους, ἀλλὰ περιεργαζομένους*, doing none of their own business, and yet over-officious in the business of others.—ED.

<sup>6</sup> Ἐφ' λόγῳ ἡμῶν, *our word*) already spoken, ver. 10.—V. g.

by letters, if they are in a foreign land, or face to face, if present. This diversity of circumstances does not alter the meaning.—*ἵνα ἐντραπή*) that, having seen the judgment of others (respecting him), he may humble himself [*be ashamed*, Engl. Vers.]. נכנעו they humbled themselves, 2 Chron. xii. 7.

15. Καὶ μὴ, and yet do not) Caution is given us on all sides, lest we fall into extremes.—*νοθετεῖτε*, admonish) It is not enough not to keep company with a person: ver. 14; the man ought to know [ought to be made sensible] why it is so done.

16. Ὁ Κύριος τῆς εἰρήνης, the Lord of peace) Christ.—*τὴν εἰρήνην*, peace) with the brethren.—*ἐν παντὶ τρόπῳ*) [“by all means”] in every mode (way) of living, even as to what concerns the doing of work; comp. ch. ii. 3, *κατὰ μηδένα τρόπον*, by no means. Paul uses *παντὶ τρόπῳ* without *ἐν*, Phil. i. 18.

17. Τῇ ἐμῇ χειρὶ, with my own hand) Therefore the greater part of the epistle had been written by another hand.—*σημεῖον*, token) We have reason to believe that Paul [*with a view to guard against fraud of every kind*, ch. ii. 2.—V. g.] distinguished, by a peculiar and inimitable painting (tracing) and formation of the letters, the words of the salutation, *grace*, etc., ver. 18.—*ἐν πάσῃ ἐπιστολῇ*, in every epistle) He had at that time, therefore, already written more.—*οὕτω*, so) not otherwise. He hereby meets any doubt.



ON THE

FIRST EPISTLE TO TIMOTHY.

---

CHAPTER I.

1. Ἀπόστολος, *an apostle*) This title serves to confirm Timothy. Familiarity must be laid aside, where the cause of God is concerned.—κατ' ἐπιταγήν, *according to the commandment*) So Rom. xvi. 26 ; comp. 1 Cor. i. 1, note.—σωτήρος ἡμῶν, *our Saviour*) So God the Father is also called, ch. ii. 3, iv. 10 ; Tit. i. 3, ii. 10, iii. 4 ; Jude ver. 25 ; Luke i. 47. The reason [for the Father being so called] is explained, 2 Tim. i. 9.—τῆς ἐλπίδος ἡμῶν, who is *our Hope*) Synonymous with σωτήρος, *our Saviour*.

2. Τιμοθέω, *to Timothy*) The epistles sent to Timothy, Titus, and Philemon, as being addressed to individuals, have some things which are rather sealed, than explicitly set forth, for example ver. 18. If there were no epistle to Timothy extant, we should have particularly wished that there was one, in order that we might see what Paul would chiefly recommend to Timothy ; now, since there are two, we ought the more earnestly to turn them to use.—τέκνω, *son*) Acts xvi. 12.—χάρις, εἰρήνη, *grace, mercy, peace*) Paul, when addressing the churches, writes, *grace to you and peace*. When writing to Timothy, he adds *mercy* in this passage, and many years after, in 2 Tim. i. 2 : comp. Jer. xvi. 5 ; Gal. vi. 16. *Mercy* implies grace, as it were, of a more tender kind towards the miserable, and the experience of this divine mercy produces fitness for the Gospel ministry ; ver. 13, 16 : 2 Cor. iv. 1 ; 1 Cor. vii. 25 : comp. Heb.



ii. 17.—Χριστοῦ Ἰησοῦ, *Christ Jesus*<sup>1</sup>) Paul often, especially when writing to Timothy, puts the surname *Christ* before the name *Jesus*, in respect of [as having a view to] the promises of the Old Testament concerning the *Messiah*, which were fulfilled in Jesus and were well known to Timothy, 2 Tim. iii. 15.

3. Καθώς, *even as*) The Protasis; the Apodosis is at ver. 18. [*In the meantime Paul refutes those who taught other doctrine, by the very striking example of his own conversion.—V. g.*]

There are three divisions of this epistle :

### I. THE INSCRIPTION, i. 1, 2.

### II. THE INSTRUCTION OF TIMOTHY in regard to the holy administration of the church affairs at Ephesus in the absence of Paul: where

1) In general, he commits to him a charge to be delivered to those who erroneously taught the law, the sum of the Gospel being established and confirmed by his own example, ver. 3, 4, 8, 9, 11, 12, 18, 19.

2) In particular,

1) He prescribes the order of prayer, ch. ii. 1, 2, chiefly to men, ver. 8; moreover to women good works, ver. 9, 10, with modesty, ver. 11, 12.

2) He enumerates the requisite qualifications of a bishop, iii. 1, 2.

And also the duties of deacons and women, ver. 8, 9, 11, 12, 13.

3) He explains what Timothy ought to teach, after he had very weightily set forth the most momentous points, ver. 14—iv. 3; in 4 and 5, also what he ought to avoid, and what he ought to follow, 7, 8, 12, 13:

Then how he should deal with men and women, v. 1, 2;

With widows, 3, 4, 9, 10, 11, 12, 16;

<sup>1</sup> So the order of Χριστοῦ Ἰησοῦ stands in AD(Δ)Gfg Vulg. But other MSS. of Vulg., Orig. 2,739b, and Rec. Text, read Ἰησοῦ Χριστοῦ.—ED.

With elders, ver. 17, 18;  
 With offenders, ver. 20, 21;  
 With Timothy himself, ver. 22, 23;  
 With those of whom he is in doubt, ver. 24, 25;  
 With servants, vi. 1, 2.

- 4) THOSE WHO TEACH OTHERWISE are reproved, ver. 3, 4, 6, 7; but Timothy is admonished and incited forward, ver. 11, 12, and a charge is given to him, ver. 13, 14; and precepts are prescribed to be enforced upon the rich, ver. 17, 18.

### III. THE CONCLUSION.

—*προσμεῖναι*, to abide) The same word occurs in Acts xviii. 18. The presence of good men is a restraint upon the wicked. Timothy at Ephesus, Titus at Crete, were not bishops, but were directors of the bishops, and, so to speak, Vicars Apostolic.—*μη̄ ἐτεροδιδασκαλεῖν*, to teach no other doctrine) than that which I have taught. Let them not substitute anything else for it, let them not add [liter. impart by rubbing, ‘affricent’] ought to it. Comp. the address of Paul to these same Ephesians, Acts xx. 28, 29, 30. The same word occurs, ch. vi. 3, where those things which are contrary [to wholesome doctrine] are condemned, just as at the beginning of the epistle, the things which are good are commended. Even the things which seem to be only *different* (“other doctrine”), carry with them something which is positively *contrary* [to the true doctrine]. They taught the law, in opposition to the Gospel, ver. 7, 11.

4. *Μη̄ δὲ προσέχειν*, nor give heed) in teaching.—*μύθοις και γενεαλογίαις*, to fables and genealogies) A Hendiadys. Comp. on fables, ch. iv. 7; 2 Tim. iv. 4; Tit. i. 14; on genealogies, *ib.* ch. iii. 9. And because these two things are joined together, and because those who taught such doctrines boasted of the law, it is evident that the apostle is not speaking of the genealogies of the Jewish families, but of the genealogies of the *æons*, against which Irenæus and Tertullian quote this very passage. Nay, even Paul opposes to them the true consideration of the *æons*, ver. 17 [*τῷ βασιλεῖ τῶν αἰώνων—δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων*, “to the King

of the æons (ages)—be glory, throughout the æons of æons”]. But if there be any doubt, whether those who taught *another doctrine* used the word *æons* already at that time, the *wisdom* of God [“the only *wise* God,” ver. 17] should be the more admired, which confutes (by anticipation) *words* not yet framed; comp. note to Matt. xxvi. 27. γενεὰ and αἰῶν are kindred words. The more inquisitive Jews had at that time very much mixed themselves up with the Gentiles. Paul casts no reproach on civil *genealogies*: he puts *fables* before this word; a fact quite inconsistent with his meaning the *genealogies* of families, which were evidently not *fabulous*. At least Paul would not have cared whether they were true or false. There was on the part of those men a certain degree of boasting, that they can search more deeply than others into the mysteries contained in the law—a circumstance which greatly impeded the power of the Gospel, especially around Ephesus.—ζητήσεις, *questions*) Questions to be terminated by no decision, nothing at all desirable; pure truth is profitable. Comp. on these, and on “strifes about words,” ch. vi. 4; 2 Tim. ii. 14, 23, 24; and presently after, ver. 6, 7; Tit. iii. 9.—οἰκονομίαν Θεοῦ [*godly edifying*]. Οἰκονομία, in this passage, implies the act, not the state; moreover, the constant act [‘edifying’]. Where time is wasted in useless *questions*, there the necessary and salutary *functions* in the *house*<sup>1</sup> of God are neglected.

5. Τὸ τέλος, *the end*) to which all things tend. The article denotes the subject. Whoever rightly looks to the *end*, cannot suffer his energies to be diffused on other things. Paul does not, even to Timothy, write about profound mysteries in particular, in order that he may the rather rebuke the Gentiles; the governor of a church ought to look to the things which are necessary, not to such as are sublime (too high-flown), in discharging the duties of his office.—τῆς παραγγελίας, *of the commandment*) which you ought to urge upon men at Ephesus, ver. 3, 18.—ἀγάπη, *love*) The foundation is *faith*, ver. 4: the end is *love*, ver. 14; Tit. iii. 15. *Contentions* are unfavourable to this love.—καθαρῶς, *pure*) 2 Tim. ii. 22; Tit. i. 15.—συνειδήσεως ἀγαθῆς, *a good conscience*) ch. iii. 9; 2 Tim. i. 3; 1 John iii.

<sup>1</sup> In allusion to the derivation of οἰκονομία from οἶκος and νέμω. So ædificatio, *edification*, from ædes facere.—ED.

19, note.<sup>1</sup> Here, with Paul, *conscience* is in the understanding; the *heart* is the seat of *love*. The former would be in the *idea*, the latter in the *desire*; comp. Matt. xxii. 37, note.<sup>2</sup>—πίστεως, of faith) Faith towards God becomes stronger when the heart is purified in respect of our neighbour, and when the conscience is cleansed (rectified) in respect of one's self; wherefore *faith* is put in the third place. Pure faith and a good conscience are also treated of conjointly, in ver. 19, and ch. iv. 1, 2.

6. ὦν, from which) a pure heart, etc.—ἀστοχῆσαντες) The same word is found at ch. vi. 21; 2 Tim. ii. 18. ἀστοχῆν is said of him who misses the point at which he aimed, who does not obtain his *end*.—ἐξετράπησαν, have turned away) Not only did they not become better, but worse. A false and preposterous elevation and extent of knowledge renders its possessor more estranged from the faith, and from the sense of good and evil, etc., than is any illiterate person.—εἰς ματαιολογίαν, unto vain jangling) Tit. i. 10, iii. 9. He comprehends in this one term the *empty* (vain) babblings and *oppositions*, ch. vi. 20. It is the greatest vanity where Divine things are not truthfully discussed; Rom. i. 21.

7. Θέλοντες, desiring) rashly.—μήτε—μήτε, neither—nor) A good teacher ought to be intelligent, and at the same time well-informed. Paul says, both of these qualities are wanting to those of whom he is here speaking.—ἃ) those things, which: περὶ τίνων, concerning what things [whereof]. ὅς and τίς differ.—μήτε ἃ λέγουσι, neither what they say) Thence arise the *profane vanities of words* ["vain babblings"], ch. vi. 20.—μήτε περὶ τίνων διαβεβαιῶνται, nor whereof they affirm) Thence arise the *oppositions of science, falsely so called*, ch. vi. 20. βέβαιος and θέσις, firm and position, accord with one another.<sup>3</sup>—διαβεβαιῶνται, affirm) Tit. iii. 8.

8. Ὁ νόμος—νομίμως) Conjugate terms: νομίμως, according to what is agreeable to the law. They used to "strive about the

<sup>1</sup> Peter and Paul alone use the term *συνείδησις*, conscience. John uses *καρδία* instead.—ED. •

<sup>2</sup> Joh. Jam. Sirbius says, "there are three foundations of all that is found in man, *Idea, Desire, Motion*."

<sup>3</sup> i.e. The βέβαιος in διαβεβαιῶνται here, answers to the θέσις in the ἀντιθέσις, ch. vi. 20.—ED.

law," Tit. iii. 9.—*χρῆται*) Sophocles has the phrase, νόμῳ χρῆσθαι, which is explained as equivalent to νομοθετεῖν by the Scholiast; and so Paul is speaking in this passage, not of the hearer of the law, but of the teacher.

9. *Εἰδώς*, *knowing*) construed with *χρῆται*, *use*.—*δικαίῳ*, *for a righteous man*) Many things which follow are put in antithesis to this one word. Therefore *righteousness* is widely spread.—*οὐ κείραι*) *is not in force, doth not exist among us, in its application is not intended* ["*is not made*"]. Therefore a true teacher ought not to use the law against a righteous person, Gal. v. 23. The antithesis is *ἀντίκειται*, in the following verse.—*ἀνόμοις*, *for the [lawless] unrighteous*) Paul here names the unrighteous according to the order of the Decalogue; from which it is evident that the commandment, *Honour thy father*, is fourth, not third.<sup>1</sup>—*ἀνόμοις καὶ ἀνοποτάκτοις*, *lawless and disobedient*) Referring to the first commandment, the foundation of the law, the foundation of all obedience.—*ἀσεβέσι καὶ ἁμαρτωλοῖς*, *for the ungodly and sinners*) not reverencing the 'name' of God, and thereby involved in great guilt,<sup>2</sup> Ex. xx. 7.—*ἀνοσίοις καὶ βεβήλοισι*, *for unholy and profane*) despising the true worship of God with a profane mind.<sup>3</sup> Such were those very persons whom Paul notices; comp. iv. 7. *Βέβηλος* is compounded of the inseparable preposition, *βε*, Lat. *ve*, and *βηλός*, a *threshold*, especially a sacred threshold: whence *βέβηλοι τόποι*, *οἱ βατοὶ καὶ τοῖς τυχοῦσι*, *places accessible to the common people*. See *E. Schmid*. on Matt. xii., and *Eustathius*.

10. *Ἀνδραποδισταῖς*) who make free men *ἀνδράποδα*, *slaves*, by violence. They do not differ far from these, who do not levy (legally enlist) soldiers, but take them away by allurements, fraud, violence.—*ἕτερον*, *any other thing*) inconsistent with the ninth and tenth commandment.<sup>4</sup>—*τῇ ὑγιαινούσῃ διδασκαλίᾳ*, *to sound doctrine*) So 2 Tim. iv. 3; Tit. i. 9, ii. 1; and *wholesome*

<sup>1</sup> The Church of Rome suppresses the second commandment, and divides the tenth into two. So Beng. also. Thus our *fifth* is his *fourth*. To make our *fifth* into *third*, their *third* and *fourth* must be joined and made *second*.—ED.

<sup>2</sup> Referring to the *third* commandment, as we divide them.—ED.

<sup>3</sup> This will answer to our *fourth* commandment.—ED.

<sup>4</sup> *i.e.* Our *tenth* divided into two, *ninth* and *tenth*. The *ἐπιόρκους* and *ψεύστας* answer to our *ninth*, Bengel's eighth.—ED.

words, ch. vi. 3; 2 Tim. i. 13; and to be sound in regard to believers, Tit. i. 13, ii. 2. The contrary is, νοσῶν, morbid ["doting"], ch. vi. 4; a canker, 2 Tim. ii. 17.

11. Κατὰ, according to) This is construed with sound doctrine, ver. 10. Paul hereby establishes the authority of his own 'commandment.' Those who know the glory of God from the Gospel, vehemently detest all kinds of profligacy. The law is thus established by faith. Or else κατὰ is construed with χρῆται, if a man use it, ver. 8; although I know not whether it can be said, that we must use the law according to the Gospel; or with πίστεως, from faith, ver. 5.—τῆς δόξης, of the glory) Glory redounds to the Gospel from the Divine blessedness, and thence there results 'soundness' of doctrine.—τοῦ μακαρίου, of the blessed) The same epithet is applied to God, ch. vi. 15. A peculiar phrase, indicating immortality and supreme happiness, which most powerfully move men to confess the Gospel. The highest pinnacle of praise is blessedness; comp. notes on Chrysostom de Sacerdotio, p. 371. The Blessed blesses: thence He is called the Saviour, ver. 1.—ὃ ἐπιστεύθην ἐγώ, with which I was entrusted) Tit. i. 3. This sets forth the peculiar and extraordinary privilege of Paul, Rom. xv. 16; Eph. iii. 8; Col. i. 25.

12. χάριν ἔχω, I thank) A modal expression. [See Append. on Sermo Modalis.] These are correlatives: Christ entrusted Paul with the Gospel: Paul, being "accounted faithful," 'thanks' Christ. He thanks Him at ver. 17; and in all his epistles and in their introductions.—ἐνδυναμώσαντι, who hath endowed me with power) True conversion and calling confer power, Rom. v. 6.—πιστὸν με ἡγήσατο, counted me faithful) A Metonymy of the antecedent for the consequent; i.e. He hath entrusted to me the office of the Gospel ministry: θέμενος, while he put (in that He put me), denotes the very act. The fact that He entrusted the ministry to me, is the moral aspect: the fact that He put me into it, is as it were the physical aspect of His act. In the phrase, He counted me faithful, we have an example of ἀνθρωποπάθεια (the actions of men attributed to God). For if I count any one faithful, and trust him, this is a kind of thing opposite of actual knowledge.<sup>1</sup> But the Divine judgment con-

<sup>1</sup> That is to say, Trust in the faithfulness of a man can only strictly exist on the part of man. God knows all that is in man, and what he is

cerning Paul, that he would be faithful, is infallible. God sees and knows all things. Therefore, in the active sense, *πίστις* does not properly apply to Him. *Faith* and *vision* are things antithetic. I wished to convey all this idea by the expression, *Metonymy*, which I used above.

13. Βλάσφημον, a blasphemer) against God.—διώκτην, a persecutor) against holy men, lest others should be converted.—ὕβριστήν, despiser) [Engl. Vers., injurious], in rejecting my own salvation. This threefold relation to God, his neighbour, and himself, is frequent in this epistle especially, and in that to Titus; see presently at ver. 14, which forms an antithesis to this verse: likewise ver. 5, 9. Tit. ii. 12, where the word εὐσεβῶς, godly, is opposed to ἀσεβεία, ungodliness, and yet the two words, soberly, and righteously, are opposed to worldly lusts. So here love (ver. 14) alone has a threefold relation: it is love towards God, of which the opposite is a blasphemer; it is love towards the Church, of which the opposite is a persecutor; it is love towards himself, of which the opposite is a despiser.—ἡλεήθην, I obtained mercy) This word is resumed, as if after a parenthesis, in ver. 16. This sense of mercy was perpetual in the mind of the apostle, ver. 2, note.—ὄτι, because) Ignorance does not deserve pardon in itself; but in classifying the reasons which might impel a man to reject salvation, it is opposed to pride and every higher degree of wickedness.

14. Ὑπερεπλήθυνασε δὲ, and was exceeding abundant) He explains how he obtained mercy, namely, with faith, etc. The epistles to Timothy, in a peculiar degree, breathe this 'abundance.'—ἡ χάρις, grace) by which I obtained mercy, ver. 13.—Κυρίου, of the Lord) Jesus.—μετὰ πίστεως, with faith) Its opposite is, in unbelief, ver. 13.—καὶ ἀγάπης, and love) Its opposite, as we have said, are the three, a blasphemer, a persecutor, a despiser. The words, mercy and grace (in ver. 13, 14), correspond to each other. Unbelief and faith are opposed.

15. Πιστός, faithful) A very solemn form of preface. Paul knows what he says, and whereof he affirms (ver. 7), and refutes the false teachers by the very simplicity of his language, treating, but with great beauty, of common topics, so much the about to do. Therefore trust in a man's faithfulness only applies to God by ἀνθρώποπαθεία.—ED.

rather, as others affected to treat of those which are more abstruse. So also Tit. ii. 1.—πάσης, *all*) Even *faith* is a kind of *acceptation*. This statement deserves *all acceptation* by all the faculties of the whole soul: ἀποδοχή (from δέχεσθαι, Luke viii. 13), is when I am thankful, and speak of a thing as a *good deed* (a boon conferred on me): comp. the correlative, ἀποδεκτόν, *acceptable*, ch. ii. 3.—Χριστός Ἰησοῦς) *Christ*, viz. as promised: *Jesus*, as manifested. Franckius, in Homil. on this passage, shows that in this sense the name *Christ* here is put first, and *Jesus* after it; comp. 2 Tim. i. 9, note.—κόσμον, *world*) which was full of sin, John i. 29; Rom. v. 12; 1 John ii. 2.—ἁμαρτωλοῦς, *sinner*) great and notable sinners. He saves also those whose sins have been not so aggravated; but it is much more remarkable that He saves so great sinners. It can scarcely happen, but that they who themselves have tasted the grace of God, should taste its universality, and, in like manner, from it entertain favour towards all men. Paul draws the conclusion from his own individual case to all men.—πρῶτος, *first*) This is repeated with great force in the following verse [a force which is lost by the Engl. Vers., *chief*]. The example of Paul is *incomparable*, whether we consider sin or mercy. [There had been then no such example from the ascension of the Lord.—V. g.]

<sup>1</sup>16. Ἀλλὰ, *but*) Although I am the first (foremost and chief) of sinners.—διὰ τοῦτο) *for this very cause*.—τή, πᾶσαν μακροθυμίαν) *all long-suffering*; whereas even a less proportion (of long-suffering), so to speak, may restore such as are not so great sinners; comp. Ex. xxxiii. 19, that expression כל טובי, *all the goodness* of the Lord, in respect of a people exceedingly guilty.—πρός ὑποτύπωσιν, *for a pattern*) that others might so ὑποτυπούσθαι, *be conformed to the pattern*, or might revolve it in their mind, and make it the subject of their serious consideration. If you believe, as Paul did, you will be saved as Paul was. [In like manner, David also desired to be an example, Ps. xxxii. 6.—V. g.] The same word occurs, 2 Tim. i. 13.—ἐπ' Αὐτῷ) *on Him*, on God.—εἰς, *to*) This may be construed with *pattern*.

17. τῷ δὲ) The doxology flows from a sense of grace.—Βασιλεῖ τῶν αἰώνων, *to the King of æons or ages* [eternal]) A frequent

<sup>1</sup> Εἰμι, *I am*) *I am*, he says, not *I was*, including the very moment of writing.—V. g.



phrase with the Hebrews. The thought of eternity is particularly delightful to those assured of grace, while it miserably terrifies others.—ἀοράτω, *invisible*) This attribute is given Him in the way of praise. See how perverse they are who affirm that there is no God, because they do not see Him.—μόνῳ Θεῷ, *the only God*) So, the *only Potentate*, ch. vi. 15; comp. Ps. lxxxvi. 10; John v. 44; Jude 25. [*A magnificent reading!*<sup>1</sup>—Not. Crit.]—τιμῇ, δόξα, *honour, glory*) Such an Asyndeton is commonly used, where circumstances and feelings would tend to render the words much accumulated (tend to produce somewhat of an accumulation of words): for example, *honour and glory and strength*, etc.; and where nevertheless he leaves them to be supplied in the mind of the hearer. Such an Asyndeton is very suitable to the ardour of the apostle in doxologies, ch. vi. 16; 1 Pet. v. 11; although the transcribers have very generally inserted καί. The omission of this particle in so many passages is not accidental; but its addition is due to the over-busy officiousness of transcribers.<sup>2</sup>

18. Παρατίθειμαί σοι, *I commit to thee*) to lay before thy hearers, ver. 3. [*Its sum is indicated in ver. 5.—V. g.*]—πραγαύουσα, *that went before*) When hands were laid on Timothy, the spirit of prophecy showed that many things of great importance were about to be entrusted to Timothy, ch. iv. 14.—προφητείας) *Divine predictions* (Acts xi. 27), given forth regarding thee by many witnesses, ch. vi. 12.—στρατεύη, *mightest war*) A comparison taken from military concerns. In the following verse the comparison is from naval concerns.—αὐταῖς) *προφητείας*, viz. *the predictions*.—τὴν καλὴν στρατείαν) *that good warfare*.

19. ἔχων, *having*) Whilst the warfare has to be maintained.—πίστιν, *faith*) *Faith* is like a very precious liquor; a *good conscience* is like clean or pure glass.—ἣν, *which*) *good conscience*.—ἀπωσάμενοι, *having thrust away*) It withdraws unwillingly; it always says, *Do not injure me*. He who retains it, does not

<sup>1</sup> So AD(Δ) corrected, Gfg Vulg. But Rec. Text adds σοφῶ to μόνῳ, with later Syr. *He who alone is God* gives a more striking sense than *the only wise God*.—ED.

<sup>2</sup> Unfortunately for Bengel's argument, the best authorities, which Lachm. and Tisch. follow, read the καί. However, many secondary authorities omit it.—ED.

easily make shipwreck of his faith.—*ἐνανάγησαν, have made shipwreck*) Therefore they had entered on the voyage of faith. Hesychius explains *ἐνανάγησαν* as *ἐκινδύνευσαν*.

20. Ὑμέναιος καὶ Ἀλέξανδρος, *Hymenæus and Alexander*) A reproof, with the names expressed: comp. on Hymenæus and Alexander, 2 Tim. ii. 16, 17, iv. 14, 15.—*οὓς, whom*) though absent. They were at Ephesus; Paul was at Rome. This was the part of an apostle; it was the part of Timothy merely to avoid them and to be on his guard.—*παρέδωκα, I have delivered*) for [or to] the destruction of the flesh [1 Cor. v. 5].—*μὴ βλασφημεῖν*) lest they should fall into blasphemy, and wholly complete their guilt by becoming more hurtful to themselves and others. [*The danger of blasphemy is near at hand to the man who has made shipwreck of his faith. Satan might harass them: he could not force them to blaspheme.*—V. g.]

---

## CHAPTER II.

1. Παρακαλῶ, *I exhort*) In this chapter he describes public worship: I. In regard to prayers; II. In regard to doctrine, ver. 11, 12.—*οὖν, therefore*) This exhortation flows from that sense of grace [spoken of, last chap., ver. 14]. Paul intimates not only what he himself wishes, but what Timothy ought to inculcate.—*πρῶτον πάντων ποιησθαι, first of all to make*) The highest duty. [*The apostle here furnishes sufficient employment to prevent any ἀλλοτριοεπισκοπίας, curious investigation into irrelevant questions, ch. i. 4.*—V. g.]—*δεήσεις, προσευχάς, ἐντεύξεις, εὐχαριστίας*) The plural number indicates force: *δεήσεις* (from *δεῖ*) is the imploring of grace in any special necessity: *προσευχή, prayer*, is exercised, when on any occasion we offer our wishes and desires to God: *ἐντευξις* is *earnest intercession* for other men or creatures, ch. iv. 5, even if they cannot pray for themselves: *εὐχαριστίας, giving of thanks*, is becoming to be made also for all men, because, for example, God wishes all men to be saved, and Christ is the Mediator of all.—*ὑπέρ, for*) This is connected with

*applications—thanksgivings. All, at separate times, have special necessities.—πάντων, for all) ver. 4, 6.*

2. Ὑπὲρ βασιλείων, *for kings*) on whom other men depend, [*and who frequently enjoy less opportunity of arriving at the knowledge of saving truth.—V. g.]—πάντων, all*) Often the humblest magistrates, even in villages, do much harm, or else are of much benefit.—ἐν ὑπεροχῇ, *in eminent stations, authority*) as for instance the counsellors of kings, or, where there is no king, other magistrates.—ἵνα, *that*) The reason, why we must pray for kings.—ἡρεμον, *quiet*) free, aliens being removed out of the country. Chrysostom, for example, applies ἡρεμίαν to the *Holy of Holies* in the temple; and the word agrees with ἔρημος, *lonely*, by Metathesis.—ἡσύχιον, *peaceable*) free; those who are aliens, if allowed to reside, at least giving us no disturbance.—εὐσεβεία, *in godliness*) piety towards God. The word is frequently used in the epistles to Timothy and Titus. [*Luke uses the same word in the Acts, and Peter in his second epistle. It may be mentioned among the vile rabble of a most perverse world as a remarkable stratagem, contrary to the kingdom of God and advantageous to the aims of Satan, that piety, in name at least never hitherto lightly esteemed, has at length been converted into a term of reproach, 'Pietist,' by an anonymous person of the worst character, whose death, as we are informed, was shocking. Nor even does the termination itself involve anything bad in itself, as it corresponds to the words, Statist, Copyist, Linguist. But if the intention is to distinguish by a peculiar name fanatics and men assuming the appearance of holiness (in which case it ought to be made certain, that a blow is not dealt at those really innocent), why, pray, is piety hereby virtually punished? A serious matter is at stake. Experience cries out in witness of the fact; in conversations and social meetings, when a man, having said not as much as a word for the cause of religion, has conducted himself somewhat more modestly, he is easily assailed by this title, of which not even the pronunciation is in some instances well known to the common people. It can scarcely be told, what a number of sparks of piety have been quenched by the use of the scoffing term, pietist. GOD will execute judgment for all this, Jude, ver. 15.—V. g.]—σεμνότητι, [*honesty*] propriety) on the part of men towards one another.*

3. Τοῦτο γὰρ, *for this*) The reason, why we must pray for all. It may be asked, why are not more converted? We do not sufficiently pray. It is a religious duty, that in behalf of ourselves, and in behalf of others, we should meet the will of God, which is favourable to us.—καὶ) *and*, therefore.—τοῦ Σωτῆρος ἡμῶν, *our Saviour*) who has actually saved us that believe. The antithesis is in the following verse: *Who wishes that all, even including those who do not believe, should be saved*: comp. ch. iv 10. It is strange if a soul, having found in reality the salvation of God, can deny the universality of grace.

4. Πάντας) *all*, not merely a part, much less a very small part; ver. 3, note.—ἀνθρώπους, *men*) lost in themselves.—θέλει, [*'wills'*] *wishes*) in serious earnestness of wish: *ibid.*—σωθῆναι, *to be saved*) This is treated of, at ver. 5, 6.—καὶ εἰς, *and unto*) This is treated of, at ver. 6, 7.—ἀληθείας) of saving *truth*.—ἐλθεῖν, *to come*) They are not forced.

5. Ἐἷς) *one*, common to all. They who have not this one God, by one Mediator, have none, [*—and therefore they are not saved. Yet GOD wishes all men to be saved by the saving knowledge of God and the Mediator; but there is a legitimate and most holy order in the exercise of that will, wherewith men ought to receive it. All mankind constitute as it were one man before God; wherefore it is right, that they who have obtained salvation should intercede for those who are farther distant from it. If that were done, how much better would be the condition of the human race! Let him pray, I request, who knows how to pray.*—V. g.]—γὰρ, *for*) ver. 4 is proved from ver. 5; ver. 1 from ver. 4. The whole is universal. Comp. Isa. xlv. 22.—εἷς καὶ, *one also*) [*who is Mediator.*] He does not say, *also one*; therefore the stress of the voice does not so much fall upon the adjective, *one*, as upon the substantives. We could not rejoice that there is a God, if we did not rejoice *also* in the Man Mediator.—εἷς—εἷς, *one—one*) Mark xii. 29, 32; 1 Cor. viii. 6; Eph. iv. 5, 6.—μεσίτης, *Mediator*) This is as it were an epithet of the noun, *man*; and the word, *one*, coheres at the same time with both of these.—ἄνθρωπος, *man*) The Saviour, not without reason, is here called *man*, rather than God; that the reason may be marked, why all men should be converted to this Mediator, who [*i.e. inasmuch as He, a man*] has given Himself for all [*men*]: comp. Rom. v. 15, note.

The article is not added. Again, in turn, he calls Him *God*, ch. iii. 16.

6. Τὸ μαρτύριον, *the testimony*) The accusative absolute, as ἐνδειγμα, 2 Thess. i. 5. A word suited to the character which Paul and Timothy sustained; for they were witnesses. The testimony of universal redemption is intended.—καιροῖς ἰδίοις, *in its own due times*, or *His own due times*) ch. vi. 15, note.

7. Κήρυξ) [Eng. Vers. *preacher*] a *herald* solemnly appointed, sent by God. A word of large import, as 2 Cor. v. 20; 1 Thess. ii. 6, at the end.—ἀπόστολος, *an apostle*) of Christ.—ἀλήθειαν λέγω, *I speak the truth*, οὐ ψεύδομαι, *I lie not*) This affirmation belongs to the preceding clause; for there are added to the subsequent clause the parallel words, ἐν πίστει καὶ ἀληθείᾳ, *in faith and truth*; [*i.e.* parallel to ἀληθ. λέγω, and οὐ ψευδ.]

8. Βούλομαι οὖν, *I will therefore*) The *apostolic* authority is represented in this expression; ch. v. 14: comp. presently ver. 12, *I suffer not*. The particle *therefore* takes up again, ver. 1.—προσεύχεσθαι τοὺς ἄνδρας, *that men pray*) So also in 1 Pet. iii. 7, prayers are assigned to *men*, in a certain particular point of view. He is speaking here of public prayers, in which the heart of the people follows close after the language of him who prays: comp. the next verse concerning *women*.—ἐν παντὶ τόπῳ, *in every place*) construed with ἄνδρας, *men*. Paul also appeals elsewhere on this subject to a similar practice in all the churches. Wherever men are, there are those by whom and for whom prayers are to be made.—ἐπαίροντας, *lifting up*) They turned up the palms of their hands to heaven, as those asking for help are wont to do.—ἁγίους χεῖρας, *holy hands*) *Wrath* and *doubting* are in the soul: but the *hands* also ought to be holy. The contrary is found at Is. i. 15, at the end. The word ἁγίους is especially used in the propriety of the Greek idiom for freedom from all violence.—ὀργῆς, *wrath*) which [*molesting men especially*.—V. g.] is the reverse of *love* (comp. 1 Pet. iii. 7, at the end), and the mother of *doubting*.—διαλογισμοῦ, *doubting*) which is opposed to *faith*. Christianity consists of *faith* and *love*, and comprises *grace* and *truth*: it therefore ought to form the principal object of our desires, that we may both pray, and live and die, without *doubting* and *wrath*. The exercise of prayer, and of the whole

of Christianity, is at once either true or vain.<sup>1</sup> Grace cherishes *faith*; truth, *love*, Eph. iv. 15.

9. Καταστολῆ) A well-chosen word.<sup>2</sup> Women are delighted with elegant clothing; and to this the apostle alludes in this passage. They were rich at Ephesus, ch. vi. 17.—κοσμίως, *elegant, becoming, ornamental* [modest, Engl. Vers.] spiritually, as it is presently described at ver. 10.—αἰδοῦς, *shamefacedness*) ver. 11, 12.—σωφροσύνης, *sobriety*) A word of frequent occurrence in the epistles to Timothy and Titus. This virtue governs the whole of private life.—<sup>3</sup>μη) οὐ denies, μη forbids, in a discourse of this kind. There is a great difference between οὐ and μη. Οὐ indeed might even here be used, because there is not here a finite verb; and so in the case of participles. But otherwise the particles cannot be exchanged.

10. Ἐπαγγελλομένης) *promising* (engaging to follow), professing. The same word is at ch. vi. 21.—δι' ἔργων, *with works*) construed with *adorn*; *with works*, without speaking, which is competent for (the province belonging to) men, ver. 8, 11, 12; 1 Pet. iii. 1. There is a very frequent mention of *works* in the epistles to Timothy and Titus, and those are adorned with the appellation of *good works*, which come to be performed in the ordinary affairs of human life.

11. Μανθανέτω, *let the woman learn*) The antithesis of *to teach*, ver. 12.—ὑποταγῆ, *in subjection*) The antithesis is to the phrase, *to use* (usurp) *authority*, ver. 12.

12. Οὐκ ἐπιτρέπω) *I do not commit to the charge* of the woman [*suffer*]; *i.e.* I cannot commit or entrust it. Litotes (see Append.).—αὐθεντεῖν ἀνδρός) *to use authority* in respect to [*over*] *the man*, viz. by teaching, by speaking, for example, in prayer.—ἀνδρός, *in respect to* [*over*] *the man*) This implies not merely a husband, but the whole race of men.

13. Ἀδάμ γάρ, *for Adam*) The reason which applies to the first man, holds good for all men; and that which applies to Eve,

<sup>1</sup> That is, Prayer and the whole sum of Christianity stand or fall together. If one is true, both are true; if one is false, both are false.—ED.

<sup>2</sup> Plutarch uses it of *moderation* or *simplicity in dress*.—ED.

<sup>3</sup> Κοσμεῖν ἑαυτοῦς, *to adorn themselves*) construed with δι' ἔργων ἀγαθῶν, ver. 10.—V. g.

holds good for all women. Again, what is said of the salvability [safety] of the woman, ver. 15, is also appropriate to be understood of the first woman.—*πρῶτος*) *first*; so that the woman was created for him, 1 Cor. xi. 8. 9.

14. Οὐκ ἠπατήθη, *was not deceived*) The Serpent deceived the woman; the woman did not deceive the man, but persuaded him: Gen. iii. 17, *thou hast hearkened to the voice of thy wife*. In the preceding verse, we are taught why the woman ought not to exercise authority, now, why she ought not to teach; more easily deceived, she more easily deceives; comp. Eccl. vii. 29. *Deceiving* indicates less strength in the understanding; and this is the strong ground on which a woman is not allowed to teach.—*ἀπατηθεῖσα ἐν παραβάσει γέγονε*, *being deceived, fell into<sup>1</sup> the transgression*) *i.e.* *is guilty of falling into the deception* (Gen. iii. 13, ὁ ὄφις ἠπάτησέ με), and so she began to be in the transgression. It is not said, ἐν παραβάσει γενοῦσα ἠπατήθη, *having come to be in the transgression, she was deceived*. Therefore γέγονε does not apply to the very origin of the woman; for the deception followed not until after that; but γέγονε closely agrees with ἐν παραβάσει, which has the meaning of a noun; see Acts xxii. 17 [ἐν ἑκστάσει, *in a state of trance*]; and comp. note on John i. 15. The state of *transgression* which quickly followed the *deception*, once for all admitted, is here intended. A phrase very like this is found at Num. xxvi. 10, ἐγενήθησαν ἐν σημείῳ.

15. Σωθήσεται δὲ, *but she shall be saved*) She shall be rescued from that offence (and from its consequences).—διὰ τῆς τεκνογονίας, *in child-bearing*) The part of the woman is here described, in antithesis to the duty of teaching and governing: τεκνογονία, *bringing forth and training children*. He is not speaking here as to the properly-called cause of salvation; for many who bring forth children nevertheless perish: many, who do not bear children, are saved; but the state or condition is denoted, in which a woman may be likely to obtain salvation, although she be not mixed up with the duty that belongs to the man. Wherefore the *if* has a stronger force here than διὰ, *in*: and the *continuing* takes for granted the *standing* in faith, etc.—μείνωσιν,

<sup>1</sup> "Was in," Engl. Vers.; rather, "*Came to be in.*" For it is γέγονε, not ἔν.—ED.

if they *continue*) Namely, *the women*. A Syllepsis<sup>1</sup> of the number. For sobriety, which is presently praised, is competent for (a grace peculiarly becoming in) women: comp. ver. 9. Let them *remain* within these bounds.—πίσται καὶ ἀγάπη, *in faith and love*) General divisions.—ἀγιασμῶ μετὰ σωφροσύνης) *in holiness with sobriety*. A special part of *sanctification* is *modesty* or *moderation*, a grace which regulates man in respect of himself, as *faith* in respect of God, *love* in respect of our neighbour: ἀγιασμοὺς, *holiness*, especially *chastity*: σωφροσύνη, *moderation*, *self-control*. ver. 9, 11

---

### CHAPTER III.

1. Πιστὸς ὁ λόγος, *this is a faithful saying*) This preface is used, because it does not seem so to the world.—ὑρέγεται—ἐπιθυμεῖ) There is here great propriety in the words: ὑρέγω, *to stretch out*, thence ὑρέγομαι, *to ask eagerly with outstretched hand, to grasp*: ἐπιθυμία of the mind, seeking τὸ καλόν, *a good thing*, produces ὀρεξίν; again ὀρεξις indicates ἐπιθυμίαν: ὑρέγεσθαι, φεύγειν, are opposed to each other: see Arist. 1, Rhet. 10, n. 12. In human affairs, those things are more agreeable, which a man confers or performs of his own accord, than when he is asked: how much more in the affairs of religion? 1 Cor. xvi. 15, at the end. But away with sacrilegious solicitation of favour and interest. There were not wanting persons who wished to obtain it, James iii. 1. Paul does not altogether reject their desire, but he reduces it to order.—καλοῦ) *an honourable good*, excellent, demanding noble virtues. To this is to be referred the *then* or *therefore* (οὖν) in the following verse.—ἔργου, *work*) It is a work, a business, not ease; Acts xv. 38; Phil. ii. 30.

2. Δεῖ, *must*) Paul shows what Timothy ought to look to in the appointment of bishops, ver. 15; wherefore he so in particular describes the virtues as they meet the eye.—οὖν, *therefore*)

<sup>1</sup> A figure whereby ἡ γυνή, the singular, is here *expressed*, whilst the plural is *meant*. And accordingly the plural verb μείνασιν is put, agreeing with γυναῖκες, *women*, understood.—ED.



A good office must be entrusted to good men.—τὸν ἐπίσκοπον, *the bishop*) Deacons are directly opposed to bishops, ver. 8; therefore the presbyter is included in the bishop; Acts xx. 28, note.—ἀνεπίληπτον, *blameless*) without crime, bad report, and just suspicion; comp. Tit. i. 6.—εἶναι, *be*) not only during the time of discharging his duty, but at the time when he is being appointed: ver. 10. The order of the virtues, which follow, should be attended to.—μῦς γυναικὸς ἄνδρα, *the husband of one wife*) So ver. 12, ch. v. 9; Tit. i. 6. This element of the blameless man's character is put in the first place. It is the ancient nature of marriage, that one man should have one woman. *The husband (man) of one wife (woman)* is therefore a simple periphrasis of husband; ch. v. 9, note. The opinion as to successive polygamy<sup>1</sup> being forbidden here to bishops, seems formerly to have been drawn from "the Canons of the Apostles;"<sup>2</sup> since the 17th Canon runs thus: "Whosoever after baptism enters into a second marriage<sup>3</sup> or keeps a concubine, he is disqualified from being a bishop." Some have understood it, as if second marriages were forbidden, and certainly the old translation gives this meaning: *'If any one after baptism is joined in wedlock for the second time, etc.;* whence the unfavourable interpretation of the Canon was easily transferred to Paul. But of what importance is it, whether a man has for his help one woman during twenty years, for example, or two after a term of widowhood? But why does Paul, rather taking for granted than requiring that the bishop should have one wife, not add ἢ ἄγαμον, *or be unmarried?* Unmarried persons were then rare, nor does he exclude the latter from the sacred office, but yet he assumes that the father of a family was somewhat better fitted for the discharge of these duties: and that, of two candidates, if they be equal in other respects, he who has a wife and virtuous family, is to be preferred to a bachelor, who has less testimony from actual practice (experience), ver. 4, 5; for he who is himself bound to discharge the domestic

<sup>1</sup> That is, the marrying a second time after the death of the first wife, which was forbidden by the subsequent canons of the Church in less pure ages.—ED.

<sup>2</sup> A work of later ages, wrongly so called.—ED.

<sup>3</sup> ὁ δὲ πρὸς γάμοις συμπλακεῖς.

<sup>4</sup> Si quis post baptismum secundis fuerit nuptiis copulatus.

duties, which are here so frequently mentioned, is likely to be more attractive to those who are in like manner attached by ties to the world, and is of advantage to the community by a more popular example: ver. 4. It is to be added to this, that indiscriminate celibacy has rendered many open to blame. The Jews also teach, that a priest should be neither unmarried nor childless, lest he should be unmerciful.—*νηφάλιον*) *vigilant* in mind; so ver. 11 [*νηφαλίους*, which Engl. Vers. renders *sober*]; Tit. ii. 2; for *νήφω* is to *watch*. See on Chrys. de Sacerd., p. 428. This is opposed to slumbering and sloth, which are sins in defect. *Νήφω*, when it is used alone, denotes both *watchfulness* and *sobriety*, and by Metonymy the one is put for the other (comp. 1 Thess. v. 8, *Let us be sober, νήφωμεν*); but when *γρηγορέω* and *νήφω* are joined (as at 1 Thess. v. 6), the latter verb has the strict signification, *to be sober*, and is opposed to *μεθύσκεσθαι*, *to be drunk*.—*σώφρονα*) *of sound mind* [*'sober'*,] under self-control. It is opposed to vehemence (impetuosity) of mind, which sins in excess. The derivatives, *σωφρονῶ*, *σωφροσύνη*, *κ.τ.λ.*, have a consonant signification. Comp. Tit. i. 7, 8, where *παρόνος* (which in Greek implies a bold and rash man, such as drunkards usually are) and *σώφρων* are opposed to each other.—*κόσμιον*, *decorous*, *orderly* [*of good behaviour*]) What the *σώφρων* is within, the *κόσμιος* is without. Hesychius defines *κοσμίους* as *ἀνεπιλήπτους*; Plato, *κόσμιοι καὶ εὐκόλοι*, *men moderate and good-natured*. The new man bears somewhat of a sacred-festival character, and is at variance with every species of pollution, confusion, disorder, excess, violence, laxity, assumption, harshness, depravity, mutilation, meanness; he sparingly and in private obeys the necessity of nature, and of the material food, which is put in motion by ingestion, digestion, and egestion, and keeps all the traces of the corruptible body concealed; Phil. iv. 8.—*φιλόξενον*, *hospitable*) to strangers, especially to the needy and exiles, whom many treat with disdain.—*διδασκικόν*, *apt to teach*) See 2 Tim. ii. 24, note.

3. *Μὴ πάρονον*, *not given to wine*) *'Ἄλλ' ἐπιεικῆ*, *but patient, lenient, reasonable*, is to be referred to this expression. For *παρονία* here, as everywhere else, not only signifies *drunkenness*, comp. ver. 8; Tit. ii. 3, but also the violent and unreasonable conduct towards others, proceeding from it.—*μὴ πλήκτην*, *no*

striker) with the tongue or the hand. For there is nothing to prevent this word from being taken in its proper sense, 2 Cor. xi. 20, note.<sup>1</sup> Refer to it ἀλλ' ἄμαχον, *but no brawler, not using the fists*; comp. 2 Tim. ii. 24.

4. Τοῦ ἰδίου οἴκου, *his own house*) Many men, for instance, are mild abroad, but are the less disposed to restrain their passion at home, which they direct against their wives, etc.—καλῶς προϊστάμενον, *one who ruleth well*) To this ἀφιλαργυρία chiefly refers.—μετὰ πάσης σεμνότητος, *with all gravity* [propriety] so that there may be no *luxury* [ἀσωτία, *riotous living*]: Tit. i. 6.

5. Οὐκ ἴδει, *if a man does not know*) Paul intimates that the man who rightly rules his own house will have well-behaved children.—πῶς, *how*) It requires higher qualifications to rule the Church, than a family.

6. Μὴ νεόφωτον) *not a man recently converted* from heathenism. Such persons might be more easily and more safely set over others who have also been newly converted, Acts xiv. 23, than over old and experienced Christians, who were numerous, and among whom the number of candidates was greater. It is a metaphor taken from plants; John xv. 2, note, [Rom. vi. 5, 11, 17, 18; 1 Cor. iii. 6, 7.] *The young plants* generally exhibit a luxuriant verdure; *the newly converted man* has not yet been macerated by the cross.<sup>2</sup> The antithesis is *an aged disciple*, Acts xxi. 16 [Mnason of Cyprus, ἀρχαίῳ μαθητῇ].—τυφωθείς, *lifted up with pride*) The same word occurs, ch. vi. 4, note; 2 Tim. iii. 4.—τύφω is *καίω*, *to burn*: τῦφος, a smoking heat without flame: whence they are said τυφοῦσθαι, *whom wine*, as well as those whom a high opinion of their knowledge and pride [haughtiness], render no longer masters of themselves, and affect with giddiness [puffed up, having the head turned with conceit]: see Is. xxviii. 7, Lutheran version.—εἰς κρίμα, *into condemnation*) *i.e.* into the same condemnation into which the devil fell, *being*

<sup>1</sup> "If any strike you on the face," under the plea of divine zeal; Isa. lviii. 4; 1 Kings xxii. 24; Neh. xiii. 25; Acts xxiii. 2.—Ed.

<sup>2</sup> In every kind of life, it may be observed, that those who immediately begin at the highest point of elevation can hardly adopt wise measures for their own advantage, scarcely condescend to inferiors, cannot be affected by the condition of the afflicted, and cannot rule themselves, and maintain moderation in all things; but all these qualities particularly apply to the office of a bishop.—V. g.

*lifted up*, at the very beginning of his most blessed (brilliant) state, like a novice; comp. Job xxxviii. 15 [the high arm shall be broken], concerning the proud (*ὑπερηφάνων*, LXX.). "He seems to have been raised and exalted more than the other angels, to the government of many angels, though he was younger than many of them; and this very circumstance became the occasion of pride to him."—Artem. ad init. Joh. præf., p. 23. The words of Paul do not bear out the whole of this statement. The *condemnation* here is taken passively; and yet *ὀνειδισμὸς*, *reproach*, in the following verse, is active; for *condemnation* corresponds to the internal condition of the soul: *reproach* is opposed to "a good report from those that are without;" and the devil may bring a *reproach* upon men, he cannot bring them into *condemnation*; for he does not judge, but is judged.

7. *Καὶ μαρτυρίαν*, also a good report) Not even former life should be open to any reproach. Mere report is not sufficient; but there ought to be a good report along with the practice of the virtues, nay, a good testimony. Paul wishes that the character of Christians should be in high esteem; comp. ch. v. 14, note.—*ἀπὸ τῶν ἔξωθεν*, from those that are without) that they may be more easily gained over, and the glory of God be promoted.—*ὀνειδισμὸν*, reproach) Comp. ch. v. 14. The devil may occasion the greatest trouble to the minister who is subjected to bad reports, by himself (the devil), and by means of the calumnies of men.—*καὶ παγίδα*, and a snare) Comp. Matt. xxii. 15.

8. *Διακόνους*, the deacons) Supply *it behoves to be*.—*μὴ διλόγους*, not double-tongued) saying some things to some men, and other things to others. The deacons might take occasion to commit such sins, in performing the duties of their office. The deacons should not be *double-tongued*, nor the deaconesses *calumniators*, ver. 11 [slanderers]: it seems the deacons visited more houses than the deaconesses.—*μὴ οἶνον*, not to wine) The danger of drunkenness threatens those who in the way of duty visit many houses.

9. *Τῆς πίστεως*, of the faith) The deacons were often speaking of the Christian faith, as opportunity offered, in the discharge of their duty; and even though they should not speak, still they were bound to attend to the duties of their office, and go

to the church with a holy mind, and with the desire to show a good example.

10. Καὶ οὗτοι δὲ, *and these also*) The bishop was bound to have more and greater virtues (qualifications) conspicuous, and he was of greater dignity; wherefore in his case no further *scrutiny* ('proving') is required; but the deacons were bound to give proof of what they were, in performing the duties of the deaconship, before that they be fully admitted into the office.

11. Γυναῖκας, *wives*) This depends on ἔχοντας, *having*, ver. 9.—ὡσαύτως, *in like manner*) This refers to ver. 8.—μὴ διαβόλους, *not slanderers*) especially among *those that are without*.—πιστὰς, *faithful*) This refers to ver. 9.

13. Βαθμὸν) *a degree*, from the humble deaconship to the higher offices in the church. He who is faithful in an inferior degree, is promoted to a higher station.—ἑαυτοῖς, *to themselves*) They do not merely promote the interests of others.—πολλὴν παρρησίαν) *great boldness* with regard to God and man, from being well exercised.—ἐν πίστει, *in the faith*) that they may perceive that they are made most richly partakers of His faith and benefits.

14. Ταῦτα, *these things*) The whole epistle.—ἐλπίζων, *hoping*) Paul, however, did not put off necessary admonitions.—ἐλθεῖν, *to come*) ch. iv. 13.

15. Ἐὰν δὲ βραδύνα, *but if I tarry long*) Comp. ch. iv. 13, at the beginning.—ἴνα, *that*) The scope of the epistle.—πῶς δεῖ, *how it is becoming*) comp. ch. iv. 11.—ἐν οἴκῳ Θεοῦ, *in the house of God*) God is ὁ δεσπότης, *the Master*, 2 Tim. ii. 12.—ἧτις, *which*) It indicates the universal Church, not universally, but so far as a part of it was then at Ephesus, committed to Timothy.—ἐκκλησία Θεοῦ, *the Church of God*) the community of those *who are the Lord's*; 2 Tim. ii. 19.—ζῶντος, *of the living*) The Church of the living God is opposed to the temple of Diana of the Ephesians. *The life of God*, the foundation of our *hope* ('trust'), ch. iv. 10, and the fountain of *truth*, in this passage. The epithet is not added, in the first instance, to the same name (*God*;—*the living God*)—it is afterwards added for the sake of Epitasis (see Append.), as in 2 Cor. vi. 16.—Στόλος καὶ ἰδραίωμα τῆς ἀληθείας καὶ ὁμολογουμένως μέγα, κ.τ.λ.) Jac. Cappellus, in his Observations on this passage, says, *That this was the original reading of this place, was the opinion of the distinguished men, my*

*beloved colleagues, Andrew Melvin, John Cameron, John Fabricius; and not without good reason.* Respecting the same reading or the pointing of the words, I have made some slight observations in the Apparatus, p. 709, 710 [Ed. ii. p. 399, sq.], which I would wish to be carefully noticed; but I have reserved further remarks for the Gnomon here. At ver. 14, 15, the apostle evidently concludes the former paragraph, which began at ver. 1, and was brought down to this point, and he now commences a new paragraph, which is continued in ch. iv. 1 in so close connection, that the old interpreters, according to R. Stephanus and others, reckoned a seventh chapter of this epistle from iii. 16, inclusive, to ch. iv. 7. The *almost universal* opinion of interpreters in the present day, among Protestants, fixes the commencement of the period at the word *στόλος*. I have quoted a great number of them in the Apparatus; G. G. Zeltnerus and J. C. Herzogius are added. Certainly this clause, *στόλος και ἑδραίωμα τῆς ἀληθείας*, is not at all advantageously connected with the preceding words, although Lightfoot says that the great Sanhedrim was everywhere dignified with this title; but this same clause is much more inconveniently separated from what follows. For the particle *και*, *και ὁμολογουμένως*, is unsuitable at the beginning of a new paragraph. Suppose *ὁμολογουμένως* to have been written without *και*, then indeed one might acknowledge it to be a suitable commencement of the new division; comp. ver. 1 and ch. iv. 9, in which passages, for very much the same reason, the sentence is begun thus, *πιστὸς ὁ λόγος*, without *και*. Now, when *και* is in the way (occurs), the words between which it is placed are connected by it: *στόλος και ἑδραίωμα τῆς ἀληθείας και ὁμολογουμένως μέγα, κ.τ.λ.* The Rabbinical phrases, which are not dissimilar, are usually brought forward, in which the strength and gravity of the subject which comes to be discussed are declared; but the phraseology of the apostle should be considered in the first place. For in this epistle, which is intended to confirm and rouse Timothy, the form of a preface is frequent, by which Paul commends some topic about to be presently discussed by him, *as true and good, solid and salutary, and to be laid hold of by all the force of the understanding and the will* [the desires]: *πιστὸς ὁ λόγος και πάσης ἀποδοχῆς ἄξιος, κ.τ.λ.*, ch. i. 15, iv. 9, 6, where *πίστεως*

[iv. 6] agrees with πιστὸς [ver. 9], καλῆς [ver. 6], with ἀποδοχῆς ἄξιος [ver. 9]. He expresses that formula, consisting of two members, in this by far the most magnificent passage, through the medium of loftier words, which are to be met with in the writings of the Hebrews; for example, R. Levi of Barcelona gives this reason, why so many memorial signs of the deliverance of the Israelites from Egyptian bondage are appointed in the fifteen precepts bearing upon the Passover, *because that is the great foundation and strong pillar of the law, as well as of the Jewish religion.* And Maimonides says, *This is the foundation of the foundation, and the pillar of wisdom, that we may know,* etc. Therefore Paul says: στύλος καὶ ἰδραίωμα τῆς ἀληθείας, καὶ ὁμολογουμένως μέγα ἐστὶ τὸ τῆς εὐσεβείας μυστήριον: *i.e. This mystery of godliness is the pillar and groundwork of the truth* (equivalent to πιστὸν), *and is something confessedly great* (equivalent to ἀποδεκτόν). Let us examine the words one by one. These two terms, στύλος καὶ ἰδραίωμα, are equivalent to one word, expressing something very solid, by which is denoted the mystery, *exceedingly high* (whence στύλος, from στάω) and *exceedingly deep* (whence ἰδραίωμα, from ἔζω), Iren. i. 3, c. 11. *The Gospel is the pillar and ground of the Church.* In Hebrew, מַסָּכָה, truth, and מַסָּכָה, πισטון, faithful, are conjugates. In like manner, ὁμολογία (whence ὁμολογουμένως) and ἀποδοχή, each referring to the heart and the lips, are equivalent; comp. 2 Tim. ii. 19; Heb. iii. 1; John xx. 28. Hence also πάσης ἀποδοχῆς ἄξιον and ὁμολογουμένως μέγα are equivalent; μέγα is not an epithet which is to be construed with ἰδραίωμα, or with μυστήριον, but is put absolutely, μέγα, *a great thing*, as in 1 Cor. ix. 11; 2 Cor. xi. 15; in the same way as ἀγαπητός, our beloved, Philem. ver. 1, is used absolutely. The mystery is a thing great in itself; a thing to be with the greatest earnestness confessed, and embraced with all the force of confession; is a thing, the magnitude of which, in regard to the great salvation, all the sons of truth experimentally know and confess. Paul did not mention τὸ ἀποδεκτόν without τὸ πιστόν in this passage, but he praised both; just as τὸ πιστόν καὶ τὸ καλὸν are commended together. *The mystery of godliness* is the subject; the remaining words are the predicate. And *godliness* is joined with *truth*, as in Tit. i. 1. The Gentiles also had their mysteries, but they

were distinguished by ungodliness and error. *Departure from the faith, lying, and fables*, are opposed to *the truth* (iii. 16), a thing which is most especially to be noticed, ch. iv. 1 (the particle  $\delta\epsilon$  being interposed in ver. 1): in ver. 1, 2, 7, *the hypocrisy of those who speak lies, and have their consciences seared*, is opposed to *confession* [ $\acute{\omicron}\mu\omicron\lambda\omicron\gamma\omicron\upsilon\mu\acute{\epsilon}\nu\omega\varsigma$ , *confessedly*, iii. 16], in ver. 2: *the dotage of old women* [ver. 7,  $\gamma\rho\alpha\acute{\omega}\delta\epsilon\iota\varsigma\ \mu\acute{\upsilon}\theta\omicron\upsilon\varsigma$ , *old wives' fables*] to that which is *great* [ $\mu\acute{\epsilon}\gamma\alpha$ , iii. 16], and *profanity to godliness* [iii. 16], ver. 7 [ch. vi. 3]. Finally, there is a remarkable Oxymoron [see Append.]:  $\acute{\omicron}\mu\omicron\lambda\omicron\gamma\omicron\upsilon\mu\acute{\epsilon}\nu\omega\varsigma$  and  $\mu\upsilon\sigma\tau\acute{\eta}\rho\iota\omicron\nu$ , *confession* and yet *mystery*. This doctrine of godliness is celebrated in the whole Church, but in the Church alone. Now, reader, read again the text, if you are at leisure, from iii. 14 to iv. 7, 8; and consider the subject with an unbiassed and religious judgment.

16.  $\Theta\epsilon\acute{\omicron}\varsigma$ , *God*) He had called Him *Man*, ch. ii. 5. He now compensates for what might there seem to have been derogatory to Him, calling Him here *God*.<sup>1</sup> (See however *Apparat.*, p. 710, s.) [Ed. II., p. 400, seqq.]; for even the *greatness* of the mystery depends especially (even most of all) on the greatness of the subject, *God*. Paul, writing to Timothy and Titus, whose faith was greatly advanced, calls the Father *Saviour*, and in turn the Son *God*; and he subjoins *three pairs* of predicates, in which the whole economy of Christ, from His departure to His return or assumption, is summarily comprehended. The sum of these predicates, viz. *He was taken up in (to) glory*, is ascribed to the same Subject, *God*, in Ps. xlvii. 5, 6; and this one place compensates for the ambiguity in the

<sup>1</sup>  $\Theta\epsilon\acute{\omicron}\varsigma$  of the Rec. Text has none of the oldest MSS. in its favour, no version as early as the seventh century; and as to the fathers, ex. gr. Cyril of Alex. and Chrysostom, quoted for  $\Theta\epsilon\acute{\omicron}\varsigma$ , see Tregelles on the printed text of N. T., in which he shows these fathers are misquoted. Theodore, however, does support it. Liberatus, Victor Tununensis (both of 6th cent.), affirm that Macedonius, under the Emperor Anastasius, changed  $\acute{\omicron}\varsigma$  into  $\Theta\epsilon\acute{\omicron}\varsigma$  in order to support Nestorianism. AC corrected, G, read  $\acute{\omicron}\varsigma$ . So Memph. and Theb. The old Latin *fg* and Vulg. have *quod*, referring to  $\mu\upsilon\sigma\tau\acute{\eta}\rho\iota\omicron\nu$ , taken as a personal designation for the antecedent. The Syr. Peschito, and in fact all the versions older than the seventh cent., have the relative, not  $\Theta\epsilon\acute{\omicron}\varsigma$ . D( $\Delta$ ) corrected, alone of the uncials, favours  $\acute{\omicron}$ . The *silence* of the fathers of the fourth cent., though  $\Theta\epsilon\acute{\omicron}\varsigma$  would have furnished them with a strong *argument*, is conclusive against it.—Ed



reading of Paul, if any such there be, in this passage.—ἐφανερώθη ἐν σαρκί, *was manifested in the flesh*) The same verb occurs, 1 John i. 2; the same noun, John i. 14. This manifestation applies to the whole economy of Christ, who was at one time conspicuous (visible) to the eyes of mortal men.—ἐδικαιώθη ἐν πνεύματι, *was justified in the spirit*) Christ, while He was *manifest in the flesh*, walked among sinners and men subject to death. He was thought to be just such a one as any of themselves, and in reality bore their *sins*; but afterwards, by His death which He endured in the flesh, He abolished sin, that had been laid upon Him, and claimed for Himself and His people eternal *righteousness*, with the entire approbation of the Father, withdrawing from the sight of men, and entering into the *spiritual* and glorious state, which was suitable to His righteousness, by His resurrection and ascension. See respecting the notion of *flesh* and *spirit*, Rom. i. 3, 4; 1 Pet. iii. 18, note.<sup>1</sup> He was in this sense justified in the spirit. At the most precious and actual moment of His death, He ceased to be mortal, and to be burdened with the sin of the world. Comp. on the *righteousness* and *justification* of Christ, Matt. iii. 15; Luke vii. 35; John xix. 30, xvi. 10; Acts xxii. 14; Rom. vi. 10, 7; Heb. ix. 28; Isa. l. 8; 1 John ii. 1. And He Himself, going in spirit to the spirits in prison, preached that righteousness, and from that time powerfully put it forth into exercise (operation): comp. Rom. iv. 25. This clause accords with the passage of Peter already quoted; as the expression, *He was preached among the Gentiles*, with 1 Pet. iv. 6.—ὤφθη ἀγγέλοις) *He was seen*, chiefly after the resurrection, *by angels*, good or even bad; of whom the former were at the same time made acquainted with His dispensation [the plan of redemption by Him], the latter were struck with terror, Eph. iii. 10; in which passage the mention of angels, properly so called, is in consonance with this summary of Paul here.—ἐκηρύχθη, *was preached*) This elegantly follows. The angels enjoyed the most immediate admission to Christ (“the Lord of angels”); the Gentiles, in their admission, were the furthest removed (in the greatest degree

<sup>1</sup> *Flesh* and *Spirit* do not denote strictly the human and divine nature of Christ respectively; but either of the two, according as it is His state of life among men, or as it is His glorified state with God.—Ed.

“afar off,” Eph. ii. 17). And the foundations of this preaching, and of the faith existing in the world, were laid before Christ was taken up (“received up”) into heaven; John xvii. 18. The preachers and first believers were as it were the seed of the rest.—ἐπιστεύθη) *He was believed on.*—ἐν κόσμῳ) *in the world, i.e. the whole world.* [A circumstance calculated to fill us with astonishment.—V. g.] *The world, or globe, is opposed to heaven, into which He, being God, was taken up. He fills all things.*—ἀελήφθη ἐν δόξῃ) *was taken up in glory* [“received up into glory,” Engl. Vers.] Supply, *And He is now in glory, and comes in glory. The first thing is, manifest in the flesh; the last, He was received up in glory. These things even, especially refer to the greatness of the mystery. Even this single expression, He was taken, or received up, confutes what Artemonius has on this passage, Pref. p. 27.*

---

## CHAPTER IV.

1. Δὲ, [now] but) The antithesis is between ἰδραίωμα, *the ground*, ch. iii. 15, and ἀποστήσονται, *shall depart or fall away*; as also between “the mystery of godliness,” and “the mystery of iniquity,” of which the apostle speaks here by description, and by name at 2 Thess. ii. 7.—ῥητῶς) *expressly*, as of a thing of great importance, which will speedily come to pass, *in a set form of words.*—λέγει, *speakech*) by the prophets in the time of Paul, or by Paul himself, who also was a prophet; hence he says, “This know,” 2 Tim. iii. 1.—ἐν ὑστέροις καιροῖς, *in the last times*) Paul shows that these *times*, following after the ascension of the Lord, ch. iii. 16, were then already in existence, inasmuch as he uses a present remedy for the then existing evil, ver. 5, 6; comp. 2 Tim. iii. 1, et seqq. ὑστέρος is used comparatively (*latter*), for ὕστατος expresses a different idea (*the last times* of all).—ἀποστήσονται τινες τῆς πίστεως, *some shall depart, or fall away, from the faith*) Comp. 2 Tim. ii. 18; *shall depart*, viz. by denying what is true and adding what is false.—τινές) *some, i.e. many,*

and gradually more; Rom. iii. 3, note.<sup>1</sup> Their names are not mentioned. There are not wanting those who suspect the person meant to be Apollonius Tyanæus, who came to Ephesus in the lifetime of Timothy. They do not deserve well at the hands of the truth, who too much extenuate the heretical doctrines of the first century.—τῆς πίστεως, *from the faith*) which in all its exactness maintains Divine revelation, ver. 6, [*and of which the foundation was a little ago described* (iii. 15, 16).—V. g.]—πνεύμασι πλάνοις καὶ διδασκαλίαις δαιμονίων, *seducing spirits and doctrines of demons*) *Seducing spirits* are those who speak by false prophets, and are called *spirits*, not only in respect of their own nature, but because they inspire<sup>2</sup> (with their deceit) these false prophets; therefore the word *spirits* is parallel to *doctrines* [not to *demons*]. Δαιμονίων, *of demons*, is the genitive of the cause (the source from which the *doctrines* flow). Δαιμόνιον is often taken in a good sense by the Greeks; for example, by the Athenians, Acts xvii. 18: but with the LXX. interpreters and the apostles, it always denotes evil spirits.

2. Ἐν ὑποκρίσει ψευδολόγων, [Engl. Vers. *speaking lies in hypocrisy*] *through the hypocrisy of liars*) This is construed with *they shall fall away, or depart*. That *hypocrisy*, which is the characteristic of *liars*, shall carry them away. Τινές, *some, viz. they*, are the seduced; the *liars* are the seducers. Ψευδολόγων, the genitive, depends solely on ὑποκρίσει. The expression, *of liars*, implies a relation to others, and therefore the antithesis is in ἰδίαν, *their own conscience*.—κεκαυτηριασμένων τὴν ἰδίαν συνείδησιν, *having their own conscience seared with a hot iron*) As faith and a good conscience are joined in ch. i. 5 (where see the note<sup>3</sup>), so, *hypocrisy* (*i.e. unbelief*, Matt. xxiv. 51, note<sup>4</sup>) and a depraved conscience in this passage; where, on the contrary, ‘faith’ and “the know-

<sup>1</sup> *Some, for many.* An Euphemism. And moreover unbelievers, though they be many, are spoken of as *some*, indefinitely, because they are not much taken into account.—ED.

<sup>2</sup> The use of *spirant* in connection with *spiritus*, cannot be imitated in a translation.—TRANSL.

<sup>3</sup> *Faith* is as the precious liquor, a *good conscience* as clean glass. Faith is towards God; conscience, towards one’s self.—ED.

<sup>4</sup> In Matt. xxiv. 5, “Shall appoint him his portion with the *hypocrites*,” in Luke xii. 46, “with the *unbelievers*.” The two are therefore akin.—ED.

ledge of the truth," and 'thanksgiving' (ver. 3, 6), are presently after commended. The medical use of cauterizing is for the purpose of curing; here, therefore, a different use is denoted, it is for the purpose of branding men as infamous. Those who are *αὐτοκατάκριτοι*, *condemned of themselves*, are here intended, Tit. iii. 11; *those who are infamous of themselves in their own conscience, which is branded with spots (scars) of deceit*; having a conscience not good and pure, because they have cast it from them, but *μειμασμένην*, *polluted*. For so, in Tit. i. 15, those *seared as with a hot iron* here, are described by the expression, *their conscience is defiled*; just as *liars* (*ψευδόλογοι*) here, are described by the words there, *their mind is defiled*. *Καυτήρ*, a *branding iron*, denotes the same thing, in a bad sense, as *σφραγίς*, a *seal*, in a good sense, 2 Tim. ii. 19; although Macarius uses both words in a good sense, concerning the flock of Christ, Homil. xii. § 13. Plato, in Gorgias, speaks of "the soul marked with stripes (*διαμεμαστιγωμένην*) and covered with scars (*οὐλῶν μεστήν*), in consequence of perjury and iniquity, which every man's own conduct has deeply impressed (*ἐξωμόρξατο*) upon his soul." Claudian says, "Why do you foolishly deny what is manifest? lo! branded spots disfigure the breast."<sup>1</sup>—*τὴν ἰδίαν*, *their own*) while, however, they urge others.

3. *Κωλύόντων γαμεῖν, ἀπέχεσθαι βρωμάτων*, *forbidding to marry—to abstain from meats*) The hypocritical appearance of false doctrines, very austere and plausible, which gains a show for all the rest of their dogmas (giving colour to them in the eyes of the dupes), is here expressed: comp. Col. ii. 23. Explain the sense by analysis thus, *commanding, not to marry, to abstain from meats*. *Κωλύω* is the same as *I command, that not, not to*. *To marry* and *to abstain* are construed with *commanding*; the negative belongs only to the expression, *to marry*. Pricæus has pointed out examples of this Zeugma, of which examples that of Chrysostom corresponds most nearly to the present instance: *Ταῦτα λέγω, οὐ κηδεύειν κωλύων, ἀλλὰ μετὰ συμμετρίας τοῦτο ποιεῖν*, "I mention these things, not forbidding you to take care, but desiring you to do this only in due measure." Paul refutes the more specious error respecting *meats*. He considers it enough

<sup>1</sup> "Quid demens manifesta negas? En pectus inustæ

Deformant maculæ."

here merely to mention that respecting *marriage* (unless the  $\alpha$ , *which*, that follows, is to be referred to this also), and he refutes it also below, ch. v. 14.—βρωμάτων, *meats*) They shall not forbid all kinds of meats (therefore the article is not added); for who would listen to such prohibitions? therefore it is only some kinds that they forbid. Also it is implied here, that he who forbids even one kind does a wrong to his Creator and to believers. The old heresies are chiefly denoted; but their remains, however, have come down to those who pride themselves on antiquity.—τοῖς) the Dative, as the Hebrew  $\text{ל}$ , signifies, *so far as concerns believers*. For God *hath created* meats, even for those who are without faith and do not give thanks. Paul turns away from them who are without faith and the knowledge of the truth, and leaves them, as it were, to themselves; he declares that he is speaking of believers.—πιστοῖς καὶ ἐπεγνωκόσι, *to them who believe and have known*) The words are synonymous. The second synonym, *knowing the truth*, gives occasion for presently declaring the truth, ὅτι πᾶν, κ.τ.λ., and forms a more express antithesis to *lying*, ψεῦδος, which is contained in ψευδολόγων, ver. 2.—τὴν ἀλήθειαν, *the truth*) This is explained in the following verse.

4. Καλὸν, *good*) Gen. i.—καὶ, *and*) The particle connects the two propositions, of which the second has this subject, *every thing which is received with thanksgiving*; the predicate, *is not to be refused*.—μετὰ εὐχαριστίας, *with thanksgiving*) This includes a good conscience. Rom. xiv. 6, “He that eateth, eateth to the Lord, for he giveth God thanks.”

5. Ἀγιάζεται, *is sanctified*) Lev. xix. 24.—διὰ λόγου Θεοῦ, *by the word of God*) The word of God enters into all *thanksgiving*, nay, also into the *creation* and *granting* of meats.—καὶ ἐντελέξειως, *and intercessory [or consecratory] prayer*) It is the duty of the children of God to *offer intercessory* [ch. ii. 1; or *consecratory*] *prayer* for the creatures which they use. It is a high dignity. Not only Christians, but also Jews and Heathens, consecrated the table with prayer.

6. Ὑποτιθέμενος) *bringing under the notice, suggesting mildly*. Eustathius says, νοεῖν on the one hand implies *perceiving at once and spontaneously*; ὑποθέσθαι, on the other, *to cause to perceive, by admonition*.—καλὸς διάκονος, *a good minister*) 2 Tim. ii. 15.—ἐντρεφόμενος) The present combined with reference to the preterite,

nourished up, 2 Tim. i. 5, iii. 15. Continued nourishment.—τῆς πίστεως, of the faith) in thy behalf [for thine own good].—τῆς καλῆς διδασκαλίας, of good doctrine) in behalf of others [for the good of others].—ἡ παρεκλούθηκας) which thou hast commenced (undertaken) to follow up (i.e. in all its details). Concerning this word, see Luke i. 3, note.

7. Βεβήλους, profane) The antithesis presently follows, godliness. Whatever is not profitable to this godliness, though specious, is profane, 2 Tim. ii. 16.—<sup>1</sup>μύθους, fables) The antithesis is faithful, ver. 9.—παραίτου) refuse, reject them, so as not to suggest them to the brethren.—γυμναζε δὲ σεαυτὸν, but exercise thyself) A rare expression (as 1 John v. 21<sup>2</sup>) for γυμνάζου; comp. Notes on Chrys. de Sacerd., p. 393. Paul had been accustomed to 'exercise' Timothy when present with him; he now commands Timothy to be a Paul to himself.

8. Ἡ σωματικὴ γυμνασία, bodily exercise) and that, whether violent or pleasant.—πρὸς ὀλίγον, is profitable to but a short extent) viz. its benefit extends only to the private fortune, to one's reputation, to one's enjoyment, to the promotion of long life; and therefore it is terminated in this life of the body. Timothy, as a young man, seems to have sometimes used some bodily exercise [ch. v. 23], which Paul does not so much forbid as not praise. He mixes up a similar admonition, salutary to a young man, with the same argument against profane doctrines, 2 Tim. ii. 22.—πρὸς πάντα, unto all things) in the case of body and soul.—ἐπαγγελίαν, promise) on which hope ('trust') is brought to bear, ver. 10. Whatever does not serve this purpose is scarcely profitable.—ζωῆς τῆς νῦν, of the life that now is) the advantage of which they who exercise the body seem in other respects to consult.

9. Πιστός, faithful) The following verse is joined to this short preface by the for, as in 2 Tim. ii. 11. Godly men appear often to suffer loss with respect to the enjoyment of the present life. Paul refutes this notion.

10. Εἰς τοῦτο, it is with a view to this, that) on this account,

<sup>1</sup> Καὶ γράσσεις, and old wives') Both old wives' fables and youthful lusts are equally to be avoided, 2 Tim. ii. 22.—V. g.

<sup>2</sup> The active verb with the reciprocal pronoun (φυλάξατε ἑαυτοὺς, keep yourselves from idols), is elegantly used as expressing more than φυλάξασθε, Be on your guard.—Ed.

for this end, with this hope.—καὶ κοπιῶμεν καὶ ὀνειδιζόμεθα, *we both labour and suffer reproach*) despising the advantages and aids (safeguards against suffering) of this life: ὀνειδιζόμεθα, in the Middle voice [we suffer ourselves to be reproached].—ἡλπικαμεν, *we have hoped*) *we have placed* (rested) our *hope*, viz. for the future, despising present things.—ζῶντι, *living*) who will also give life to us, ver 8; 2 Tim. ii. 18.—πάντων ἀνθρώπων, μάλιστα πιστῶν, *of all men, especially of those that believe*) Paul shows that he, and men like him, hope for a double salvation from God: *salvation* [or *safety*] *in this life*, for God saves [or else *preserves*] all men (nay, even He wishes all men to have salvation for ever): as also, what is of *greater consequence*, in the *life that is to come*, for He *especially* saves [or *preserves*] them that believe, who even in this life also experience greater protection, on account of their greater temptation.—μάλιστα, *most of all*) There lies hid beneath this word the strength of the argument from the less to the greater.<sup>1</sup>

<sup>2</sup>11. Ταῦτα) *these things*, dismissing all other things.

12. Μηδεὶς, *no man*) Conduct thyself so, that no one can despise thee on the ground of being a young man. Worthless old men are glad to do so.—τύπος, *a type, an example*) The way of obtaining true authority.—ἐν λόγῳ, *in word*) public and private.—ἐν ἀναστροφῇ) *in daily intercourse or conversation*.—ἐν ἀγάπῃ—ἐν πνεύματι, *in love—in the Spirit*) 2 Cor. vi. 6, note.<sup>3</sup>—ἐν πίστει, *in faith*) Faith, considered apart from its office in justification, enters often into the middle of an enumeration of this kind, and denotes sincerity of the mind trusting in God, in prosperity and adversity: ch. vi. 11; 2 Tim. ii. 22: comp. Gal. v. 22, which passage has *faith* likewise in the middle of the enumeration.—ἐν ἀγνείᾳ, *in purity*) ch. v. 2.

13. Τῇ ἀναγνώσει, *to reading*) of the Sacred Scripture in the Church. To this are added two principal genera: *exhortation*, which refers to conduct; and *doctrine*, which refers to knowledge; ch. vi. 2, at the end; Rom. xii. 7, 8.

<sup>1</sup> If God saves, in a sense, even the ungodly; a fortiori, the godly.—ED.

<sup>2</sup> Πιστῶν, *of believers*) who place their hope in the living GOD.—V. g.

<sup>3</sup> "By the Holy Ghost; by love unfeigned." *Love* follows immediately after mention of the *Spirit*, as being its principal fruit, and that which governs the use of *spiritual* gifts.—ED.

14. Μὴ ἀμέλει, *do not neglect*) *They neglect*, who do not exercise the gift, and who think that they cannot fall away.—*χαρισματος, the gift*) 2 Tim. i. 6.—*διὰ προφητείας μετὰ ἐπιθέσεως τῶν χειρῶν τοῦ πρεσβυτερίου, by prophecy, with the laying on of the hands* [viz. by prophecy] *of the presbytery*) *Construe the prophecy of the presbytery.* For Paul laid his hands on Timothy, 2 Tim. i. 6; *i.e.* the presbytery consisted of Paul himself (comp. 2 John 1; 1 Pet. v. 1) and Silas, or others also. Many Latin copies have *presbyteri*, “of the presbyter.” The imposition of the hand is properly done by one person, and that, too, a person more dignified. But prophecy was also exercised by equals, viz. by more than one, who, while Paul was laying his hands on Timothy, were offering congratulations, and augured every good thing; perhaps even in the absence of Timothy. This is an energetic young man, they said; God will do much good by him.

15. Μελέτα, *meditate*) *Μελετᾶν* is also applied to the gymnastic exercises; comp. ver. 7, *γύμναζε σεαυτόν.* Let this, he says, be thy *study.* He directed Timothy to *continue* in the same study when he was further advanced in life, Ep. 2, ch. iii. 14, etc. Who would not desire to be engrossed with the same study as long as he lives? There are vicissitudes in all other studies; some are the fashion to-day, others will be the custom to-morrow. The one study which is devoted to (bestowed upon) Sacred Scripture never seems to be very conspicuous, but at the same time it alone never becomes obsolete. It has an everlasting kingdom, without tyranny and superstitious fascination, a solid reward, an use which will cause no regret.—*ἐν τούτοις ἴσθι, give thyself wholly to them*) He who gives himself wholly to them, will be less in worldly boon-companionships (convivialities); he will less engage in the study of other things, in collecting books, shells, coins, in which many pastors, unawares, waste a considerable part of their life.—*προκοπή, profiting*) which is maintained by exercise.

16. Ἐπεχε, *take heed*) Hesychius has the following: *ἔπειε, ἐπίκεισο, πρόσεχε, κάτεχε, ἐπίμενε*; Job xviii. 2, *יִבְרַח, ἐπίσχεε, give heed, ‘mark;’* and so, often the son of Sirach.—*αὐτοῖς, to them*) Refer this to *ταῦτα, these things*, ver. 15; or to what follows (*τοὺς ἀκούοντας σου*), *i.e.* (continually attend) to *them that hear*



*thee*.—σώσεις, *thou shalt save*) viz. so as not to be seduced, ver. 1.—  
τοὺς ἀκούοντάς, *them that hear*) with obedience.

---

## CHAPTER V.

1. Πρεσβυτέρω, *an elder*) The word here denotes age.—μὴ ἐπιπλήξῃς, *do not rebuke*) This belongs also to the words which follow.—ὡς ἀδελφούς, *as brethren*) So an old man ought to exhort the young men *as children*.

2. Ὡς ἀδελφάς, *as sisters*) Such respectful treatment is well fitted to promote *purity*.

3. Χήρας, *widows*) Chrysostom speaks at great length of widows, de Sacerd., p. 166, et seqq.—τίμα, *honour*) by acts of kindness, ver. 17, 18.—ὄντως χήρας, *widows indeed*) Ploce;<sup>1</sup> the word *indeed* excludes those who have children or live luxuriously (ver. 6).

4. Μανθανέτωσαν, *let them learn*) *i.e.* let the sons learn; and rather the grandsons, for in the correlative *progenitors* (τοῖς προγόνοις) alone are mentioned. There is an elegant Metonymy of the antecedent for the consequent; the consequent is, that the widows should remain with their relations (viz. their sons or grandchildren).—πρῶτον τὸν ἴδιον, *first their own*) before they are put into any public office (duty).—οἶκον εὐσεβεῖν, *to treat their family with dutiful affection*) We have the same word with the accusative, Acts xvii. 23. The reason (ground) for the dutiful conduct enjoined, is evident from the end of the verse.—ἀμοιβὰς ἀποδιδόναι τοῖς προγόνοις, *to requite their progenitors* [*parents*, Engl. Vers.]) Some think that the duty of widows who have families, is here intended; and Pricæus compares with this passage that of Augustine regarding his mother Monica, *She had requited her parents, she had treated her family with pious affection*, l. 9, Confess. c. 9. That saying of the Roman censors in reference to old bachelors is quite in accordance with this: *Nature writes in*

<sup>1</sup> A word put twice, first in the simple sense, afterwards to express an attribute of the simple word. *Widows*, in the second instance here, means one who realizes the description given in ver. 5.—Eð.

you the law, as of being born, so also of begetting; and your parents, by supporting you, have bound you, if you have any shame, to pay the debt of bringing up grandchildren (for them).—Val. Max., l. 2, c. 4. But the word *μανθανέτωσαν*, let them learn, and its plural number, shows that the matter under discussion, is the duty of children and grandchildren. Therefore the widow in ver. 5, who has no children, is opposed to the widow who has children, because the former has no one from whom she can receive requital, and she therefore has her hopes placed solely in God.

5. *Μεμονωμένη*) desolate (reduced to desolation). The idea of the word *χήρα*, signifying orbity [bereavement], is here unfolded.—*ἤλπικεν*, hath put her trust) The antithesis is in ver. 4.—*προσμένει ταῖς δεήσεσι*, continueth instant in supplications) The antithesis is in ver. 6.

6. *Σπαταλῶσα*) She that liveth in pleasure (luxuriously). James v. 5, *ἐτρύφησατε καὶ ἐσπαταλήσατε*. Hesychius explains *σπαταλῶ*, as *τρυφῶ*.—*ζῶσα τέθνηκε*, though living, she is dead) This remark may be applied to any ungodly man, although he may be actively engaged in the business of life, but especially to a widow devoted to pleasure. Although she seems to her own self still to enjoy life, yet she is dead while she lives, because she is now no longer of benefit (profitable or serviceable), either naturally or spiritually, and therefore she deserves no honour (ver. 3, i.e. no share in the public maintenance).

7. *Ταῦτα*, these things) which have been just now spoken.—*ᾧων*, may be) viz. true widows.

8. *Ἰδίων*, his own) even out of his house.—*τῶν οἰκείων*, those of his own house) Such even especially as the mother or lonely (helpless) widow, at home, ver. 4. Many parents make this an excuse for their avarice; but this passage chiefly treats of the duty of grandchildren, which ought to flow from love, not to be opposed to faith.—*οὐ προνοεῖ*, does not provide) with food and necessary clothing.—*τὴν πίστιν ἕρνηται*, has denied the faith) Paul hopes that there will be no one among Christians who does not provide for his mother. Faith does not set aside natural duties, but perfects and strengthens them.—*ἀπίστου*, an infidel) whom even nature teaches this, although he has never embraced the faith.

9. *Καταλεγέσθαι*) let not a widow be taken into the number.—

μη ἔλαττον ἐτῶν ἐξήκοντα) The genitive here does not depend on the comparative, for in that case it would have been written ἔλαττων,<sup>1</sup> but on χήρα; ἔλαττον (for κατὰ ἔλαττον, as Lat. *summum*, *minimum*, for *ad summum*, *ad minimum*, *at most*, *at least*) is used adverbially. So Plato, τάλαντα οὐκ ἔλαττον ἑκατόν (*at least a hundred talents*; literally, *a hundred talents—not less*).—ἐτῶν ἐξήκοντα, *of sixty years*) The antithesis is in ver. 11. Even virgins of this age might be reckoned among widows. But the apostle would by no means praise those who would thrust their younger daughters into monasteries, where they may remain from their youth up to their death.—ἐνός, *of one*) *i.e.* who has been lawfully married, or has had one husband, or one and afterwards a second.

10. Ἔργοις καλοῖς, *good works*) These are presently enumerated, among which is also this species, παντὶ ἔργῳ ἀγαθῷ ἐπακολουθεῖν, where ἀγαθός is more than καλός.—ἐτεκνοτρόφησεν) if she *have* rightly *brought up children*, either her own, or those of others, for the benefit of the Church.—ἐξενόδοχησεν, *lodged strangers*) that she may be worthy of being publicly compensated by the Church for the benefits which she has conferred on its members.—πόδας ἔνιψεν, *has washed the feet*) A Synecdoche of the part, for every kind of humble offices.—θλιβομένοις, *the straitened* [*the afflicted*]) with poverty.—<sup>2</sup> ἐπηκολούθησε, *has followed up*) It is the part of ministers and men *to take the lead in good works*, Tit. iii. 8, 14 (*προϊστασθαι*, not as Engl. Vers. *to maintain*, but *to take the lead in good works*); of women *to follow up*, by assisting so far as they are able. The glosses in Pricæus are, ἐπηκολούθησεν, ἐκοινωνήσεν, ὑπηρέτησεν.

<sup>1</sup> A widow having attained the age of sixty years—not less.—ED.

<sup>2</sup> Παντὶ ἔργῳ ἀγαθῷ, *every good work*) Wherever any good springs forth, either near or at a distance, it is a sacred duty for us to go to its support. If it was the duty of widows, who subsequently were glad to enjoy the assistance of others, how much more does it become men, and those, too, appointed to offices? Many pay attention to their sons perhaps, their relatives, neighbours, or countrymen. But, indeed, they consider it altogether alien to them (an uncalled for act) to bestow anything on persons unknown and on strangers; or if any case occur seeming to be rather unconnected with them, or a little more remote, to attempt anything in its behalf; 1 Sam. xxv. 10. Whoever has attempted a good work will experience the truth of this.—V. g.

11. Παραίτου, *refuse*) Do not take up their case. The same word occurs, Tit. iii. 10 (*reject*, παραίτου).—ὅταν γὰρ καταστρηνιάσωσι τοῦ Χριστοῦ) *when they have begun to wax wanton (to indulge in luxury) against Christ*, viz. with regard to ecclesiastical benefits. The genitive is governed by κατὰ; what στρῆνος is, see Rev. xviii. 3 (“The abundance,” or “power,” of her *delicacies*, στρῆνους). Extravagance (wantonness) and Christ are by no means compatible.—τοῦ Χριστοῦ, *Christ*) to whom they had entirely devoted themselves.—θέλουσιν, *they will*) the matter being no longer undecided.

12. ἔχουσαι, *having*) for certain, by this time.—ὅτι) *because*.—τὴν πρώτην πίστιν ἠθέτησαν) *πίστιν ἀθετεῖν*, as Raphelius shows from Polybius, is *not to keep the faith*; comp. ver. 8. It is called πρώτη πίστις, their *first faith*, the faith of their early life, which they had before they were enrolled among the widows. Their *second vows* break this faith, and are opposed to it; comp. “*thy first love*,” Rev. ii. 4.

13. Μανθάνουσι περιερχόμεναι, *they learn going about*) This participle is not put for the infinitive, but the genus, ‘learning,’ is reprehended: the species follows, *they learn the things which are learned by going about from house to house*, i.e. they curiously pry into the state of families. The Mimesis<sup>1</sup> lies in this, that the expression used is, *they learn*. For elsewhere those things are only said *to be learned* which are good. But these women learn by *going about*, they search out all things; and thence their progress is progress in the wrong direction.—τὰς οἰκίας, *houses*) 2 Tim. iii. 6.—φλύαροι, [tattlers] *triflers*) in respect to words.—περίεργοι, *busybodies*) in respect to deeds.—λαλοῦσαι, *speaking*) This word is construed with *they learn*. They speak out all that they have learned.—τὰ μὴ δέοντα) ἃ μὴ δεῖ, Tit. i. 11.

14. Νεωτέρας, *the younger women*) He does not add, *widows*, for the widow in this passage is properly she who remains a widow. And this arrangement (mode of acting), which the apostle mentions, equally applies to the unmarried and to

<sup>1</sup> A figure, whereby the word which the party reprehended would use is alluded to; as here these young widows would call their inquiries by the favourable term, *learning*. They *learn* (the genus), says Paul; but the species of learning they learn is what is to be learnt by going about visiting houses.—ED

widows under sixty years. The monastic system regarding nuns is quite inconsistent with the whole meaning of the apostle; and Paul does not write to Timothy about the government of any company of monks, for there were none such in existence.—*γαμεῖν, τεκνογονεῖν, οἰκοδεσποτεῖν, to marry, to bear children, rule their family [guide the house]*) Three successive steps in domestic society. So they shall have full employment, without idleness or curiosity.—*τῷ ἀντικειμένῳ, to the adversary*) The word *ἄντι*, Symmachus, in Ps. xxxviii. (20) 21, has translated by the word *ἀντικειμαι*, and in the following verse mention is made of Satan: yet the word *ἀντικείμενος, adversary*, may be in this place understood of wicked men; comp. ch. vi. 1; Tit. ii. 8, 10.—*λοιδορίας χάριν, for the sake of calumny [by way of reproach]*) which is eager to exaggerate the vices of a few, and to impute them to the whole Church and its doctrines.

15. "Ἡδη, *already*) A particle used for the purpose of appealing to experience.—*τινές, some*) rashly professing widowhood.—*ἐξετράπησαν, have been turned aside*) and thereby have given occasion to *calumny*.—*ὀπίσω τοῦ Σατανᾶ, after Satan*) who turned them aside from Christ.

16. *Ἐπαρκείτω, let him (or her) relieve them*) ver. 10 [*θλιβομένοις ἐπήρκεσεν, "relieved the afflicted"*].—*ἡ ἐκκλησία, the Church*) in relieving the widows.—*ἐπαρέσθη, in order that it may have enough for relieving*) viz. the Church.

17. *Διπλῆς, double*) On account of their being older, and on account of their office. The *eldership* involves of itself veneration on account of age. Even Peter opposes the *elders to the younger men* (*νεωτέρους*), and yet he speaks as concerning an office, 1 Pet. v. 5, 1, etc. *Double, i.e. large*, Rev. xviii. 6.—*μάλιστα, especially*) Some then were able to rule, and to rule well, although they were not employed in *word and doctrine*, viz. in sacred studies, and in the instruction of others. But those who had been so *employed* (*κοπιῶντες*), were less at leisure for working, and for acquiring fortune, and were worthy of compensation.

18. *Καί, ἄξιός, and, worthy*) The apostle quotes this, either as *Scripture*, or as a proverb approved of by the Lord, Matt. x. 10; Luke x. 7.

19. Πρεσβυτέρου, *an elder*) ver. 17.—κατηγορίαν, *accusation*) According to the law of Moses, a private person might be summoned, but not condemned, when there was only one witness: Paul directs that an elder should not even be summoned; for both his character as an innocent person stands higher, and he is more exposed to envy and calumny.—μη παραδέχου, *do not receive*) Timothy had therefore the power of judging in the Church, ver. 21, 24.

20. Τοὺς ἀμαρτάνοντάς) *them that sin*, the elders convicted by witnesses. *The others* are contradistinguished from those.—οἱ λοιποὶ) *the others* in the flock, who have either committed the same sin, or lest they should commit it.—φόβον, *fear*) suitable to those who are prepared to sin.

21. Ἐνώπιον, *before*) Paul presents vividly to Timothy the last judgment, in which God will be revealed, and Christ will be seen face to face with His angels; comp. 2 Tim. iv. 1. And yet the words, *face to face*, do not shut out reference to the present time, ver. 4 (ἐνώπιον τοῦ Θεοῦ); 2 Cor. viii. 21. See ch. vi. 13, etc.—καὶ Κυρίου, *and the Lord*) The article is not added, though it is immediately added with respect to the angels. Therefore the appellations, *God* and *Lord*, refer to one subject [before Him who is at once God and Lord, Jesus Christ];<sup>1</sup> comp., however, 2 Tim. iv. 1.<sup>2</sup> The old reading has not Κυρίου.<sup>3</sup> —ἐκλεκτῶν) An epithet, which sharpens the reverence of Timothy; ἐκλεκτός, *choice*, 1 Pet. ii. 6.—χωρὶς προκρίματος) *χωρὶς τοῦ προπετώσ καὶ δίχα κεκριμένης βουλῆς πρᾶξαι σε τί.*<sup>4</sup> Glos. ap. Pricæum.—προκρίμα, *prejudice (prejudging)*, is the failing of him who *determines, before* the matter fully opens itself out; ver. 22,

<sup>1</sup> This is a principle laid down by Bishop Middleton, that where the one article precedes two *appellatives*, they must refer to one and the same person; a most important canon against Socinians. See Tit. ii. 13.—Ed.

<sup>2</sup> ἐνώπιον τοῦ Θεοῦ, καὶ Χριστοῦ Ἰησοῦ. But Middleton's canon does not apply there; for Χριστοῦ Ἰησοῦ are used as *proper names*, not *appellatives*. So here, too, if the Κυρίου be not read. Therefore Θεοῦ is *God the Father*.—Ed.

<sup>3</sup> Wherefore it is omitted in the Germ. Vers., which follows the margin of both Ed.—E. B.

AD(Δ) corrected, Gfg Vulg., Hilar. 328, Lucif. omit Κυρίου. Rec. Text has no good authority for it.—Ed.

<sup>4</sup> *i.e. Without thy doing aught precipitately and apart from decided deliberation or counsel.*

note. There ought to be *judgment*, not *prejudice* (*prejudging*) ; ver. 24.—κατὰ πρόσκλησιν) The glosses by the same writer are, κατὰ πρόσκλησιν, κατὰ χάριν, προσπάθειαν, ἢ ἑτερομέρειαν, In short, *prejudice* through hatred, *partiality* through favour. [Often a man is hurried headlong by some impulse, and treats this or that person either well or ill accordingly ; but we should act considerately, and think, what is suitable to the Divine will.—V. g.]

22. Χεῖρας, *hands*) It was the duty of Timothy to lay his hands on the presbyters.—ταχύως, *hastily*) without previous examination.—μηδὲ κοινῶναι, *nor be partaker*) They do so, who do anything *hastily*. [And indeed, in this passage, the sudden imposition of hands is that upon which a check is placed. But certainly, in the other departments of life, the participation of other men's sins is very frequent. That happens either before or after the act, in our thoughts, affection, gestures, words, writings, works ; by doing, omitting to do ; in regard to superiors, equals, inferiors, ministers, subjects ; while a greater or less portion of the fault falls sometimes on the one side, sometimes on the other.—V. g.] Ver. 24, 25, show that waiting for a time is salutary, and an admonition is introduced parenthetically (“keep thyself—*infirmities*”), which young Timothy was meanwhile carefully to observe.

23. Σεαυτὸν, *thyself*) The antithesis is, *other men's*. Timothy is admonished, in passing, how he should regulate his own conduct, while he is engaged in regulating the conduct of others ; and this *parenthesis* very elegantly imitates the delay that ought to be allowed to *intervene* in such matters.—μηκέτι, *no longer*) A safe admonition, always keeping in view the precept, *keep thyself pure*.

24. Τινῶν, *of some*) Not only is the aspect of the sins which are committed [*i.e* the footing on which they stand, the point of view from which they are to be regarded] different, but also of the men, though committing the same sins.—αἱ ἁμαρτίαι, *the sins*) their evil deeds, and their evil habits to be known from the former.—πρόδηλοι) *manifest* before any inquiry is made, or anything determined concerning the men.—προάγουσαι) *going before*, preceding him that commits them, so that he is immediately seen to be unworthy of the imposition of hands. The

antithesis is, *follow after*.—εις κρίσιν) [Engl. Vers. *to judgment*] *so far as concerns the judgment* to be formed of the men.—τισί) That is more emphatic than if he had repeated τινῶν; *some* also their own sins follow.—ἐπακαλουθοῦσι, *follow after*) Meanwhile we must wait patiently, till the matter fully discloses itself, and we must not inquire too harshly. God, however, directs His faithful servant to do and say what is seasonable. The preposition ἐπι implies no long interval.

25. Τὰ ἄλλως ἔχοντα, *the works that are otherwise*) Those which are not *beforehand manifest*. The saying, which is found at Eccl. viii. 14, is remarkable, and should in the present day be especially attended to.—κρυβῆναι, *be hid*) long.—οὐ δύναται, *cannot*) although they who do them may often wish to keep them concealed.

---

## CHAPTER VI.

1. Ὑπὸ ζυγόν) *under the yoke*, viz. of heathen masters. The antithesis is, *but*, ver. 2. Service therefore, in the case of believers, is not a yoke.—ιδίους, *their own*) Let them not turn from them, and attach themselves to others. Confusion [confounding of the existing order of things] is forbidden.—τιμῆς, *honour*) although they are without, *i.e.* not Christians. The opposite, *despise*, occurs presently.—ἄξιους, *worthy*) although they be without virtue [any remarkable merit].—ἠγαπήσαν, *let them count*) with affection, and in their actual conduct.—ἵνα μὴ, *that not*) For the *masters* would say, that this was the cause of their contumacious disrespect; comp. Tit. ii. 5.

2. Ἀδελφοί, *brethren*) and in that respect equal.—εἶσιν, *are*) viz. the *masters*. Servants (slaves) might seek a pretext for refusing obedience, whether they had believing or unbelieving masters. Both sins are met (counteracted).—δουλεύετωσαν, *let them do service*) let them remain in the household.—πιστοὶ εἰσι καὶ ἀγαπητοί, *are faithful and beloved*) Supply, the *masters, beloved*, having experienced the Divine love, and then in consequence showing love to their servants (slaves).—οἱ τῆς εὐεργεσίας



ἀντιλαμβάνομενοι, [Eng. Vers. *partakers of the benefit*, but Bengel] *sub-serving the* [divine] *beneficence*) *Beneficence* is the *beneficence* of God, as *the word, the name, the Spirit, the wrath*, stand for *the word of God, the name of God*, etc. Believing masters, as being *benefactors* [ἐνεργέται, taken out of ἐνεργεσίας], *subserve* this *beneficence*. Believers experience the heavenly *beneficence* towards men, and *subserve* it; for example, masters towards their household, and through their household towards others. This by implication teaches also believing masters their duty: ver. 17 also teaches it.

3. Ἐτεροδιδασκαλεῖ, *teach otherwise*) The antithesis is, *teach*, in ver. 2. The conclusion thus corresponding to the beginning of the discussion, ch. i. 3.—μη προσέρχεται, *accede* [consent] *not*) Seneca has, “*accedere opinioni*,” to *accede* or *consent to an opinion*: and so others, as we find in Pricæus.

4. Τετύφωμαι, μηδὲν ἐπιστάμενος) Harpocration: τετύφωμαι, ἀντι τοῦ ἐμβεβρόντημαι, ἕξω τῶν φρενῶν γέγονα, κ.τ.λ. τετύφωμαι for ἐμβεβρόντημαι, *I am gone out of my senses*. Compare Raphelius ad Polyb.—μηδὲν ἐπιστάμενος, *knowing nothing*) although he claims *knowledge* to himself: comp. ch. i. 7.—νοσῶν περι, *sick* [‘*doting*’], or *morbid*, *about*) The antithesis is *wholesome*, ver. 3. Plut.: νοσεῖν περι δόξαν, περι σφραγίδια πολυτελεῆ, *to be sick for glory, for expensive seals* (signets).—λογομαχίας, *strifes of words*) 2 Tim. ii. 14, note.<sup>1</sup>—ἕξ ὧν γίνεται, *from which cometh*) Ib. ver. 23.—ἔρις, *contention*) Tit. iii. 9.—ὑπόνοιαι πονηραὶ, *evil surmisings*) by which those who do not at once agree to all things, are regarded as enemies (objects of odium).

5. Διαπαρατριβαὶ) διατριβή, *a scholastic disputation or treatise*. The insertion of παρὰ renders it significant of something *perverse*, as κατατομή for περιτομή, Phil. iii. 2. It is opposed to *accede* (consent), ver. 3.—διαπαρατριβαὶ διεφθαρμένων ἀνθρώπων) *perverse disputings*, which only become *men of corrupt minds*, 2 Tim. iii. 8: *men corrupted in mind*.—νομιζόντων, *thinking*) *i.e.* inasmuch as they think, for there is no *and* put before it; comp. Rom. ii. 18, 20; 2 Tim. ii. 21; Heb. vi. 6, where the use of the participles is the same.—πορισμὸν) *a gain*<sup>2</sup> (means of

<sup>1</sup> Not as Engl. Vers. of 2 Tim. ii. 14, “*Strifes about words*,” but “*strifes in* (*i.e.* by means of) *words about*” most momentous subjects.—Ed.

<sup>2</sup> The article before εὐσέβειαν, and not before πορισμὸν, show the construc-

making gain), a thing given for the sake of procuring property.

6. Ἔστι δέ, *but is*) He does not wish altogether to deny that *godliness is a gain*.—πορισμὸς) a ready and sure ('expedita') mode of providing a living.<sup>1</sup>—μέγας, great) for it produces αὐτάρκειαν, a mind contented with its lot, unknown to all others.—μετὰ αὐταρκείας, with contentment) This is the companion of godliness.

7. Οὐδέν, *nothing*) A man, when he is born, consists of soul and body: all other things are to him foreign and external.—εἰσηνήκαμεν, we have brought in) Supply, and yet we have obtained life (including a livelihood); see Matt. vi. 25.—δῆλον ὅτι) to wit [Engl. Vers. and it is certain that]; a form of declaring.—οὐδὲ ἐξενεγκεῖν, nor carry out) Why then do we heap up much wealth? The only object to be aimed at is that we may have πόρον, an unembarrassed journey, till we reach our true country.

8. ἔχοντες, *having*) It is by implication affirmed, that we shall have them.—διατροφάς) food (means of sustenance), by which we may in the meantime be nourished. This is the meaning of διά.—σκεπάσματα, clothing) also a covering or shelter.—τούτοις) with these, although money be wanting, ver. 10.—ἄρκεσθῆσόμεθα) we shall have enough in fact: why then not also in feeling?

9. Βουλόμενοι, *wishing*) This wish is the enemy of a mind contented with its lot; it is not the wealth itself (that is the enemy of contentment): rich men are not therefore commanded to cast away their wealth, ver. 17, 18.—πλουτεῖν, to be rich) to have more than food and clothing.—εμπύπτουσι—βυθίζουσι, fall into—drown) A sad gradation.—πειρασμὸν) There is a Paronomasia [the signification of a word changed by a slight change of the letters]: πορισμὸς, πειρασμὸς. Temptation is opposed to 'food,' likewise to faith: a snare is opposed to 'clothing' and to righteousness: 'lusts' are opposed to "a contented mind."—παγίδα, a snare) Therefore they do not find πόρον, true gain.—ἔλεθρον, destruction) of the body.—ἀπώλειαν, perdition) also of the soul: comp. of all, ver. 10. This is opposed to that expression, great gain, ver. 6.

tion to be, "that godliness is a gain," a way to advance one's worldly interest: not as Engl. Vers., "that gain is godliness."—ED.

<sup>1</sup> Πορισμός is strictly the act of providing a living, means of gain: πόρισμα, the living thus gained, gain.—ED.

10. Πάντων τῶν κακῶν, *of all evils*) For it destroys faith, the root of all that is good: at first sight, the love of money seems to take away the nutriment or food that supports many crimes, as luxury, wantonness, etc.; but it is in reality the root of all evils. All evils in ver. 9 are comprehended under *temptation, a snare, lusts, destruction, perdition*; although the article τῶν does not precisely relate to those evils, but is added to πάντων, according to custom, for the purpose of amplifying or heightening the effect, without its relative power.—φιλαργυρία, *the love of money*) When money is loved for itself, it is not used for procuring “food and raiment.”—ἤς) φιλαργυρίας, viz. ἀργύρου.—τινές) *some*: the Ephesians, ch. v. 15.—ἔρεγόμενοι, *having coveted*) ch. iii. 1, note [having grasped at].—ἰδύνας πολλάς, *with many sorrows*) of the conscience, producing remorse for property badly acquired; also of the mind, urging to the laying up of more. The remedy of these sorrows is *faith*.

11. Ὁ ἄνθρωπος τοῦ Θεοῦ) *O man of God*. So the LXX. for the Hebrew, *man of God*, i.e. a prophet, a mediating messenger of God to men, one removed from earthly things.—ταῦτα φεῦγε, *flee these things*) He resumes, after the parenthesis, the words which he had spoken at the end of ver. 5. Therefore the expression, *these things*, is to be referred to ver. 4, 5: for both enumerations form an evident antithesis [to what follows in ver. 11]: to this antithesis *flee, follow*, belong.—δικαιοσύνην, *righteousness*) This comprehends all the other things, and is again put in the first place, 2 Tim. ii. 22.—εὐσέβειαν, *godliness*) The antithesis is the abuse of *godliness*, ver. 5.—πίστιν, ἀγάπην, *faith, love*) Their antitheses are *envy, strife*, ver. 4.—ὑπομονήν, *patience*) by which even *calumnious railings* are endured, *ibid.*—πραΐτητα, *meekness*) by which *evil surmisings* are overcome, *ibid.*

12. Τὸν καλὸν ἀγῶνα, *the good fight*) In antithesis to *strifes of words*, ver. 4.—ἐπιλαβοῦ, *lay hold of*) as something that is within reach and near at hand. Leave to others their own *questions*, *ibid.* A Metonymy of the consequent for the antecedent, with the argument drawn from what is easy [*laying hold of eternal life* is easy as contrasted with the *questions and strifes* in ver. 4]. The same expression is found at ver. 19. It is a simile taken from the race-course and the prizes; comp. 2 Tim. iv. 7, etc.—ἐκλήθης καὶ ὡμολόγησας, *thou hast been called and hast professed*)

The divine calling and profession of believers are correlatives. Both take place in baptism. [*If at any time thou hast made a promise to GOD, He Himself deems that thou art bound to Him; and that is remarkable good-will on His part.*—V. g.]—τὴν καλὴν ἡμολογίαν) that [not a, as Engl. Vers.] good profession, [viz. that concerning the kingdom of Christ, ver. 13.—V. g.] So also in the following verse [“Christ Jesus, that witnessed—that good profession”]. But the words differ: Thou hast *professed*, accompanied with the assent of witnesses: He *witnessed*, though Pontius Pilate did not assent.—ἐνώπιον πολλῶν μαρτύρων, before many witnesses) who would testify against thee, if thou wert to fall away.

13. Παραγγέλλω, I give thee charge) See how important is the office of preaching the Gospel; 2 Tim. iv. 1.—τοῦ ζωοποιούντος τὰ πάντα, who quickeneth all things) LXX., Neh. ix. 6 [σὺ ἐποίησας—καὶ σὺ ζωοποιεῖς τὰ πάντα]. Here the creation of all things, which is there mentioned, is taken for granted. Part of the hymn is expressed, the whole hymn is implied. The power of God quickens (gives life to) thee also, O Timothy, in the discharge of thy duty, and will raise thee up to everlasting life.—τοῦ μαρτυρήσαντος, who witnessed) The confession of Christ quickens [gives life to] all confessions (professions, ver. 12). To witness a confession was the part of the Lord; to confess a confession (profession, ver. 12) belonged to Timothy.—ἐπὶ Ποντίου Πιλάτου, before Pontius Pilate) A well-known chronological era.—τὴν) that which all Christians know was made by Him, viz. that concerning His kingdom, ver. 15.

14. Τὴν) this.—ἄσπιλον, ἀνεπίληπτον, without spot, unrebukeable) in the masculine gender.<sup>1</sup>—μέχρι, until) Believers, in regulating their practice, used in that day to set before themselves the day of Christ as near at hand: we are accustomed to set before us the hour of death.—ἐπιφανείας, the appearing) This word often occurs in the second Epistle to Timothy and in the Epistle to Titus.

15. Καιροῦς ἰδίους, in His own fitting times) The plural number is to be noticed, which does not much abridge (does not confine within very narrow limits) the shortness of the times: His own, viz.

<sup>1</sup> i. e. Agreeing with σε, not with τὴν ἐντολήν.—Ed.

of which the reason (the regulating principle), power, knowledge, and revelation, is in His own hand. So ἴδιος, ch. ii. 6; 2 Tim. i. 9; Tit. i. 3. A divine reservation.—δείξει, *He shall show*) *To be shown* is an expression used of what formerly existed. God will show Him (Acts iii. 20), of whom a most magnificent panegyric follows, involving in it the glory of Christ itself [as well as that of God the Father].—ὁ μακάριος καὶ μόνος δυνάστης, *the blessed and only Potentate*) These are two predicates: <sup>1</sup> the first, with the addition also of *only*, is treated of in ver. 16 [“who only hath immortality”]; for the word μακάριος and ἀκήρατος<sup>2</sup> have the same derivation, and signify *immortal*; and hence *honour* (ver. 16) is due to Him: the second is treated of presently after in this verse, and hence *power everlasting* (ver. 16) is due to Him. This is the reason why *men in power*, and *death* threatened by them, should not be feared in the confession of the Gospel. So *eternal power* is mentioned at Rom. i. 20.—τῶν βασιλευόντων—κυριευόντων, *of those reigning—of those ruling*) Spiritually and politically.

16. Μόνος, *only*) This word *only* was properly put off in being treated of till now, because another similar phrase follows, “Whom *no man* hath seen, *nor* can see.”—ἔχων) *having*, and therefore about to give to us.—ἀθάνατον, *immortality*) The adjective ἀθάνατος, *immortal*, is not found in the New Testament, but ἀφθαρτος, *incorruptible*. The LXX. has neither ἀθάνατος nor ἀθανασία. The Book of Wisdom, which never existed but in Greek, has both.—φῶς, *light*) After *life*, mention is immediately made of *light*.—ἀπρόσιτον) *inaccessible* to creatures, unless in as far as they are both admitted by Him and He goes forth to them.—οὐδεὶς ἀνθρώπων, *no man*) So Exod. xxxiii. 20: That which is denied to mere *men*, John i. 18; 1 John iv. 12, will be vouchsafed to the saints; Matt. v. 8; 1 Cor. xiii. 12; 1 John iii. 2; Rev. xxii. 4.

17. Τοῖς πλουσίοις, *the rich*) There were many rich men at

<sup>1</sup> Who is the blessed and only Potentate. ὁ δυνάστης is not the subject of δείξει, but a predicate of its subject.—ED.

<sup>2</sup> Bengel derives μακάριος from μὴ, and κῆρ, *death*; and so ἀκήρατος from α *privative*, and κῆρ, *death*. The derivation of ἀκήρατος is rather from α and κεράννυμι: and μακάριος is of dubious etymon. Some give χαίρω (?).—ED.

Ephesus. This forms the Appendix (*the Postscript*) of the epistle, which is of great importance.—*ἠλπικίεναι*, to have trust) This bad 'trust,' which nerves the grasp with which they cling to riches, checks the enjoyment (*ἀπόλαυσιν*), which Paul presently mentions.—*ἀδηλόγητι*, uncertain) [lit. *the uncertainty of riches*]. We ought for this reason not to trust in wealth, because it is most uncertain, as regards the time to come (*εἰς τὸ μέλλον*, ver. 19).—*ἐπι τῷ Θεῷ*, upon, or in God) *Al. Aug. 6, Boerner. Clar. Colb. 7*, even more than these have *ἐπί*. So the antithesis is more expressly marked to the words, *ἐπι πλούτου ἀδηλόγητι*. *Trust*, when leaning upon God, is strong. The common reading has *ἐν*, subjoining *τῷ Θεῷ τῷ ζῶντι*, taken from ch. iv. 10, as I think; for *Al. Boern. Colb. 7, Rae. 2, Aeth. Lat. in M.S., Reutling, Gildas, Haimo*, have not *τῷ ζῶντι*.<sup>1</sup>—*πλουσίως*, richly) otherwise no one would be *πλούσιος*, rich.—*εἰς ἀπόλαυσιν*, to enjoy) *Enjoyment* consists in giving, not in holding fast. Inactivity (*i.e.* the state of non-employment) should be far removed, as from man, so also from his resources: James v. 2, 3.

18. *Ἀγαθοεργεῖν*) to aim to do good. To be rich in good works follows as the consequence of this diligence: *ἀγαθὸν* and *καλὸν* differ; *ἀγαθὸς* involves at the sametime the idea of (divine) blessedness (comp. Mark x. 18, note): *καλὸς* includes in its notion, *beauty*.—*εὐμεταδότους*, ["ready to distribute"] liberal) in imparting, viz. individually.—*κοινωνικὸς*, willing to communicate) by lending, by contributing for the common good, viz. along with many. In ordinary cases [*i.e.* where the grace of God does not change them], the rich are chiefly delighted with a *division* [*i.e.* individual monopoly, as opposed to communicating] in proceedings, plans, and properties, and are imperious and insolent.

19. *Ἀποθησαυρίζοντας ἑαυτοῖς*, laying up in store for themselves) The best kind of property which is laid up "against the time to come." The antithesis is *κοινωνικὸς*, willing to communicate. So Tob. iv. 10, *μὴ φοβοῦ ποιεῖν ἐλεημοσύνην θεῷα ἄρ ἀγαθὸν θησαυρίσεις σεαυτῷ εἰς ἡμέραν ἀνάγκης*: "be not afraid to perform works

<sup>1</sup> *Ἐπι* is the reading of Lachm., with AD(Δ) corrected, G Orig. 1,709b cod. Tisch., with less authority, viz. *f* Vulg. Orig. cod., and Rec. Text, reads *ἐν*. These latter, except Vulg. (best MSS.), add *τῷ ζῶντι* to *Θεῷ*; and so also D(Δ) and both Syr. Versions. But AG Orig. cod., *g* Vulg. (Amiat.) Memph. and Theb. omit *τῷ ζῶντι*.—Ed.

of charity, for thou wilt lay up for thyself a good deposit for the day of necessity." Otherwise the rich do not collect treasures for themselves, but for others. *To collect by giving*, forms a pleasant Oxymoron [see Append.] The preposition ἀπὸ has admirable force in ἀποθησαυρίζοντας, *apart* [in store] *for a distant time*.—θεμέλιον καλόν, *a good foundation*) An elliptical apposition, *i.e.* ἀποθησαυρίζοντας θησαυρὸν, namely, θέμιον καλόν. The metaphor is cumulative, as in Ps. xxxvii. 5 (6), with the explanation of Gejer. He calls works of beneficence *a good foundation*, to which is opposed *the uncertainty of riches*.—θεμέλιος, ἡρῶν, that on which we depend as a security (a bond), a pledge. [*It is commonly called a basis (fundum)*.—V. g.]—εἰς τὸ μέλλον, *for the time to come*) The antithesis is, *in the present world* (ἐν τῷ νῦν αἰῶνι), ver. 17; comp. ch. iv. 8.—ἐπιλάβονται, *may lay hold*) as persons emerging from shipwreck. The merchant saved from shipwreck [in this case, as contrasted with all other cases of shipwreck], finds his treasures sent home before him. In ver. 12 mention is made of a *fight*: the expression is the same, but the figure is different.—τῆς ὄντως ζωῆς) Comp. ὄντως, ch. v. 3, 5, 16. *True life* [*that which is life indeed*] from the living God.

20. ὦ Τιμόθεε, *O Timothy*) He calls him familiarly his son, ch. i. 18, with gravity and affection. What comes last in ver. 20, 21, corresponds to the beginning of the epistle, and is to be explained from it.—τὴν παραθήκην, *what is committed*) i. 18. So the *commandment*, ver. 14; 2 Tim. i. 14, note. The opposite in this passage is *vain babblings*, emptiness of words.—τὰς βεβήλους κενοφωνίας, *profane and vain babblings*) LXX., τοὺς κενολογούντας for ΒΕΒΗΣΜΗ, Is. viii. 19. Barbarous words were formerly used by the Magi, which are said to have a secret power, though they have in reality none, and are altogether *vain*. Paul seems to have had respect to this circumstance, as he has substituted the more significant term; for φωνή, *a voice, an utterance*, expresses vehemence; comp. 2 Tim. ii. 15, 16, note, [where τὸν λόγον τῆς ἀληθείας

<sup>1</sup> This reading, to which the larger Ed. had given rather little countenance, is preferred to the reading αἰωνίου, by the margin of the 2d Ed., with the concurrence of the Germ. Vers.—E. B.

AD(Δ) corrected, G<sup>ff</sup> Vulg. read τῆς ὄντως. Rec. Text has τοῦ αἰωνίου, with only inferior uncial MSS.—ED.

is opposed to *κενοφωνίας*; the *φωνή*, implying *vehemence of voice*, being opposed to temperate *speech or word*, *λόγος*]. Moreover, the word *γνώσις* agrees with the Hebrew *יִנְיָר*, a *wizard*, in the passage quoted above, which the Greeks, in the books of Samuel and Kings at least, have interpreted *γνώστην* [as we use the term, “a wise man,” of a dealer in magic, a wizard]. And in this way, Paul calls the false teachers by the terms signifying magi and magic, to show how much he held them in abomination: comp. *γόητες*, 2 Tim. iii. 13. Clemens Al., l. 2, Strom. f. 280, puts under these words of Paul the following: *ὑπὸ ταύτης ἐλεγχομένοι τῆς φωνῆς οἱ ἀπὸ τῶν αἱρέσεων, τὰς πρὸς Τιμόθεον ἀθετοῦσιν ἐπιστολάς*, “the heretics being reprov’d by this word (voice), reject the Epistles to Timothy.”—*καὶ ἀντιθέσεις*, and *oppositions*) A false *γνώσις*, *knowledge*, curiously set forth (puffed off) various *oppositions* taken from philosophy, pretending that there are two Gods opposed to each other as rivals (*ἀντιτέχνους*), the one good and the other bad; and in both, that there are wonderful *ἀντιστοιχίας*, *corresponding oppositions*. Paul notices these *oppositions*, and at the same time severely ridicules them by a play on the words; because their teachers *oppose* themselves to the truth, and their *θέσεις*, *positions* [taken out of *ἀντιθέσεις*, *oppositions*], are *contrary* to the ‘foundation’ already laid. See the conjugates, *ἀντιδιατιθεμένους* and *θεμέλιος*, 2 Tim. ii. 25, 19. On the other hand, Paul himself, in his epistles, especially to Timothy, handles most wise *oppositions* or *ἀντιθέσεις*: for example, 1 Tim. i. 7, 8; iii. 16; iv. 1, 6, 7, vi. 2, 3, 5, 6, 10, 11, where we have expressly, *But thou* [marking an antithesis]. Moreover 2 Tim. ii. 15–23, in which again the phrase, *But thou*, is frequent; ch. iii. 10, 14, iv. 5.—*Ψευδανήμου γνώσεως*, of *science falsely so called*) which in ver. 21 is to be referred to *science*, by separating it from its epithet. The *Gnostics*, who are here denoted by a Metonymy of the abstract for the concrete, boasted of and applied the name *science* to their teaching; but Paul says that it was so named falsely; they are without understanding, ch. i. 7.

21. *Περὶ τὴν πίστιν ἡστόχησαν*, *they have erred concerning the faith*) Although they attempt to appropriate to themselves *ἐπιστήμην*, *science*, and *γῶσιν*, *knowledge*, ver. 4, 20, and its *ἕστοχίαν*, *accurate reasoning* [hitting the mark, opposed to *ἀστοχίαν*,



*I miss the mark, err]* and sagacity, yet they have lost the true sagacity, which is connected with *faith*, not comprehending what is *to be believed*, and what it is to *believe*; comp. 2 Tim. iii. 7, 8.—*ἡ χάρις, grace*) not unknown to thee. He briefly indicates it.—*μετὰ σοῦ, with thee*) No salutations to others are here added, for the epistle was not to be read in public.

ON THE  
SECOND EPISTLE TO TIMOTHY.

---

CHAPTER I.

I. Παῦλος, *Paul*) This epistle has three divisions.

I. THE INSCRIPTION, i. 1, 2.

II. AN INVITATION, COME TO ME IN PRISON, variously hinted at.

1. He expresses his affection for Timothy, 3, 4,

And kindly exhorts him: BE NOT ASHAMED OF ME, ver. 6, 7; to which are subjoined sad instances of abandonment, ver. 15, and blessed examples of attachment, 16, 17.

2. The twofold proposition, BE STRONG, and COMMIT thy office to faithful men, ch. ii. 1, 2. The first part is treated, ver. 3–13; the second, ver. 14, with an exhortation to Timothy to behave himself as a man of God before his journey, 15, 16; iii. 1, 2; iv. 1, 2.

3. COME QUICKLY, ver. 9. Here Paul—

1. Mentions his solitary state, 10, 11.

2. He orders his books to be brought, 13.

3. He admonishes him concerning the adversary, 14, 15.

4. He points out the inconstancy of men, and proclaims the faithfulness of God, 16, 17.

4. COME BEFORE WINTER. This invitation is encompassed with salutations, 19, 20.

### III. THE PRAYER, 22.

Paul wished Timothy to come to him in prison without fear, and he was about to deliver up to him before his decease the lamp (torch-light)<sup>1</sup> of the evangelical office, ch. iv. 5, 6. This epistle is the testament and last words ["*cygnea cantio*," *swan like death-song*] of Paul. It was written long after the first Epistle to Timothy, and yet the tone of both is very much alike. —κατ' ἐπαγγελίαν, according to the promise) Paul subserves the fulfilment of this promise in the discharge of his office. So κατὰ, according to, in accordance with, John ii. 6: comp. on the particle and on the truth itself, Tit. i. 1, 2.—ζωῆς, of life) prepared both for me and thee and the elect. This is the secret spring of the power, which he exhibits in exhorting Timothy, ver. 10; ii. 8. [In fact the journey which he wishes to be undertaken by Timothy did not seem to be without risk of life.—V. g.]

2. Ἀγαπητῆ, dearly beloved) An appropriate epithet; for the strongest declaration of love follows. In the first epistle he had written, *my genuine* [γνησίῳ]: that is compensated for here in ver. 5 [by the expression, τῆς ἐν σοὶ ἀνυποκρίτου πίστεως, the unfeigned faith that is in thee, which corresponds to it].

3. Χάριν ἔχω, I feel thankful) Drawing very near to his martyrdom, still he gives thanks. Paul feels thankful to God for the faith bestowed on Timothy, ver. 5. Therefore from ὡς ἀδιάλειπτον, as [not that, as Engl. Vers.] without ceasing, to χαρᾶς πληρωθῶ, I might be filled with joy, is put as a parenthesis, to explain those things which follow, ὑπόμνησιν λαμβάνων, calling to (or rather, receiving a) remembrance, etc.: for ὡς, even as, inasmuch as, is an explanatory particle.—ᾧ λατρεύω, whom I serve) Rom. i. 9, note.—ἀπὸ προγόνων, from the [our] [not my, as Engl. Vers.] forefathers) Paul means the forefathers; not Abraham, etc., whom he calls τοὺς πατέρας, the fathers [Rom. ix. 5], never προγόνους, forefathers or ancestors, but the immediate progenitors; and signifies their long continuance in the true religion all along from an earlier age

<sup>1</sup> Alluding to the ancient torch-races of the λαμπαδήφοροι, in which the torch was handed by the runners from hand to hand.—ED.

of mankind, whether Paul's ancestors were themselves godly men, which is highly probable, or not; for he does not add, *my*. The memory of those who have gone before, and to whom he is being [*i.e.* about to be] gathered, delights him, now that he is prepared to die. He even calls to remembrance Timothy's grand mother and mother, ver. 5. This epistle especially has something of the ripeness of old age, mild and good-natured [*conciliatory*].

4. Ἐπιποθῶν σε ἰδεῖν, *earnestly desiring to see thee*) He begins his invitation to Timothy at first gradually.—μεμνημένος σου τῶν δακρύων, *remembering thy tears*) He seems not merely to speak of the former tears of Timothy shed at bidding Paul farewell (for tears are usually elicited at parting, comp. Acts xx. 37), but of his habitual tears under the influence of pious feeling. In this respect also he had him *like-minded* [Phil. ii. 20] with himself: Acts xx. 19, note. Tears, the flower of the heart, indicate either the greatest hypocrisy or the utmost sincerity. Turning tears into ridicule is a proof of the depravity of our age.—ἵνα, *in order that*) Construe with ἰδεῖν, *to see thee* [not with μεμνημένος—δακρύων].

5. Ἑπόμνησιν λαμβάνων, *receiving a remembrance*) [a reminiscence *reminding me*] Some external occasion, or a message from Timothy, had brought his faith to Paul's remembrance [not as Engl. Vers. "When I call to remembrance"]. Ammonius says, "ἀνάμνησις is, when a man comes to the remembrance of things past—ἐπόμνησις, when they are suggested to him by another [whether person, or thing].<sup>1</sup>—πίστεως, *of faith*) Among all the virtues of Timothy, *faith* is most to the purpose which Paul has in view.—ἐνώκησε, *dwelt in*) This word conveys the idea of continuance [had its fixed dwelling in].—πρῶτον) *first*, perhaps before the birth of Timothy. So far the remembrance of Paul reaches. What the condition of the parents of Lois was, is not mentioned.—μάμμη, *grandmother*) The remembrance of the dead is pleasant to intimate friends, especially to those whose death is at hand, and to the posterity of the dead.—μητρι, *mother*) She had married a Greek.—Εὐνείκη, *Eunice*) That name is found in

<sup>1</sup> They differ as the German *Andenken* and *Erinnerung*: *μνήμη* and *μνήμα*: *memory* or recalling to mind, and the act of *putting in mind* or the *being reminded*. See Tittm. Syn. and Wahl Lex.—Ed.

Hesiod's Theogony. Lois seems to have been the mother of Eunice, and both were dead.

6. Δι' ἣν αἰτίαν, *for which cause*) namely, because *I have been reminded*, ὑπεμνήσθην [referring to ver. 5, ὑπόμνησιν λαμβάνων].—ἀναμιμνήσκω, *I put thee in remembrance*) Being reminded himself, he puts others [sc. Timothy] in mind.—ἀναζωπυρέειν) *to stir up*.<sup>1</sup> The same word occurs, Gen. xlv. 27, 1 Macc. xiii. 7 : ζωπυρέω, *of raising the dead*, 2 Kings viii. 1, 5. The opposite σβενύειν, *to extinguish*; Matt. xxv. 8 : 1 Thess. v. 19. Timothy, being long without Paul, seems to have become somewhat remiss; comp. note to ch. ii. 22 : at least he is now stirred up to greater exertions.—τὸ χάρισμα, *the gift*) which is joined with faith, ver. 5 : and is energetic and lively, ver. 7.

7. Πνεῦμα, *spirit*) That is, the spirit which God has given us is not the spirit of fear, but of power, etc. Hence arises the testimony which believers give, spoken of in the following verse and in John xv. 26, 27 [*ye also shall bear witness, etc.*].—δειλιάς) Eustathius says, δειλὸς ὁ δεδιώς τὰς ἴλας, *one that is afraid of troops of soldiers*;<sup>2</sup> comp. Sir. xxxvii. (11) 12. This derivation is quite in consonance with the sense here; comp. ch. ii. 3. The *fear* meant is that, of which the causes are in the mind, rather than from without. This *fear within* in too great a degree exaggerates the causes which are *without*. The act of fear always has its cause in the mind, but a courageous disposition repels and overcomes external causes.—δυνάμεις) *of power*. Δυνάμις, *power, strength*, is opposed to *fear*. Divine *power* in us, not our own, is intended; see ver. 8; and so of *love* and *sober-mindedness*. [They also, the ἀγάπη and σωφρονισμὸς (which Engl. Vers. renders *a sound mind*) meant, are not our own, but are created by God in us]. All these operate in us, and animate us to the discharge of our duties towards God, the saints, and ourselves. *Power* [*strength*] and *sober-mindedness* are the two extremes, but these in a good sense; *love* is in the middle, and is the bond, and as it were the check upon both, taking away [counteracting the liability to] the two bad extremes, timidity and rashness. Concerning *strength* or *power*, see ver. 8, etc.; concerning *love*, ch.

<sup>1</sup> Lit. *to rekindle* or *revive the spark of*; Th. ἀνά ζῶν πῦρ.—ED.

<sup>2</sup> This is one of the fanciful etymologies of Scholiasts. The —λος is simply a common adjectival termination; the root is of course δεῖδω.—ED.

ii. 14, etc. ; concerning *sober-mindedness*, ch. iii. 1, etc. [*These gifts are preferable to any miraculous powers whatever.*—V. g.]—*καὶ ἀγάπης*, and of love) Moreover love embraces even those who are prisoners [in a spirit of bondage], by driving out fear ; comp. 1 John iv. 18.—*καὶ σωφροτισμοῦ*, and of sober-mindedness) This is a verbal noun [*the being sober-minded*]. The duty of young men is *σωφρονίζεσθαι*, to act with sober-mindedness, Tit. ii. 4, 6 : and Timothy was a young man, ch. ii. 22 ; 1 Tim. iv. 12. He is therefore admonished to give up all the advantages and pleasures of life, ch. ii. 4, and to remove the ‘thorns,’ by which he may be entangled ; Luke viii. 14. The Spirit teaches this lesson ; and he who learns it, is delivered from fear, and heartily embraces the *testimony* of his Lord.

8. *Μὴ οὖν ἐπαισχυνθῆς*, be not thou therefore ashamed) Shame is the companion of fear ; if fear be overcome, false shame flees away. Comp. ver. 12, 16, where Paul proposes his own example and that of Onesiphorus, adding, in conjunction with this, examples of a contrary character in ver. 15.—*τοῦ Κυρίου ἡμῶν*, of our Lord) A rare *Antonomasia*.<sup>1</sup> Elsewhere Paul either omits *our*, or adds the name of *Jesus Christ*. Now, when he says *our Lord*, he places Him in opposition to Cæsar, whom his courtiers so called.—*μηδὲ ἐμὲ*, nor of me) The cause of the servants of God cannot be separated from the cause of God.—*τὸν δέσμιον*, His prisoner) Men are easily ashamed of those that are in prison, especially at Rome.—*συγκακοπαθήσῃς*, but be thou partaker of the afflictions) Suffer afflictions [Endure hardness], ch. ii. 3, 4, 5 : and that too *together with me* and *with the Gospel*.—*δύναμιν*, power) This, which is far above all things beside, is nervously described, ver. 9, 10 ; and at the same time the previous exhortation, ver. 8, is deduced from the subject itself, and derives its strength from the following description, ver. 9, 10.—*Θεοῦ*, of God) Jesus Christ and the Holy Spirit are mentioned, ver. 13, 14.

9. *Σώσαντος*, who has saved) by conversion ; Acts ii. 47. There is here an excellent description of the love of the Father, of the grace of the Saviour, and of the whole economy of salvation, for the propagation of which it is worth while to suffer and die.

<sup>1</sup> A common or general designation, used instead of a proper name : *Κυρίου* for *Ἰησοῦ*. Append.—ED.

This *salvation* is not merely a thing to be acquired (*acquisitiva*), but a thing to be applied (*applicativa*), for this very reason, that it is so closely connected with the *calling*. All the things which are placed, ver. 9, under *κατὰ*, in actual fact [in the very act] precede *salvation* and *calling*. *Salvation* and *calling*, in point of fact, follow. If a man comes into the state of *being called*, this is already the beginning of his whole *salvation*; and in this sense *calling* is a part of *salvation*: *salvation* is the whole, but both are very closely connected. The anxiety itself of the Shepherd is prior to the actual time of the little sheep hearing the voice of the Shepherd.—*κλήσει ἁγία*, with a *holy calling*) which is entirely from God, and claims us entirely for God. The holiness and Divine origin of this calling is afterwards more fully described, especially as the epithet *ἰδίαν*, *His own*, excludes our own works.—*ἰδίαν*, *His own*) Rom. ix. 11; Eph. ii. 8; 1 Tim. vi. 15, note.—*τὴν δοθεῖσαν*, *given to us*) Before we existed, it was given to us, the Mediator even already at that time receiving it.—*ἐν Χριστῷ Ἰησοῦ—διὰ—Ἰησοῦ Χριστοῦ*, in *Christ Jesus—by—of Christ Jesus*) The name *Christ* is very skilfully put first when the old economy is mentioned; the name *Jesus*, when the new economy is mentioned.—*πρὸ χρόνων αἰωνίων*, *before eternal ages*) Tit. i. 2; Rom. xvi. 25, note.

10. *Φανερωθεῖσαν*, *manifested*) Those remarkable words, *τῆς ἐπιφανείας*, *the appearing*, and *φωτίσαντος*, *bringing to light*, agree with this expression.—*ἐπιφανείας*, *appearing*) in the flesh. It does not merely mean here the very act of His coming, but the whole time of the abode of Christ among men.—*τὸν θάνατον*, *death*) The article is used here emphatically and designedly. Paul in this passage, as it were, directly abolishes death.<sup>1</sup> Hence the soldier of Christ ought now no longer to fear death.—*φωτίσαντος*, *bringing to light* [exposing to the light]) An abbreviated expression: implying, and has procured for us (that should be supplied from the antithetic word *καταργήσαντος*, *who has abolished*) and has brought to light by the Gospel; comp. Eph. ii. 17.—*ζωὴν καὶ ἀφάρσιναν*) A Hendiadys.—*διὰ τοῦ*) *Schoettgenius* construes this with *καλέσαντος*, ver. 9. We may construe thus:

<sup>1</sup> The article is often used to express a thing in the abstract. *Death*, not merely in some particular instance, but in all its aspects and bearings, and in its very essence, being, and idea, is abolished.—ED.

φανερωθεῖσαν διὰ τῆς—(καὶ) διὰ τοῦ εὐαγγελίου, *made manifest by His appearing—(and) by the Gospel.*

11. Ἐθνῶν, *of the Gentiles*) Construe this not only with *teacher*, but also with *preacher and apostle*. There are three designations, *preacher, apostle, teacher*. I. A public *preacher* is one who may discharge his office even in one and the same place. II. An *apostle* goes about everywhere; but he would have fully satisfied the requirements of his apostolic office, if he had once for all declared his message. III. *Teacher*. Here we have in addition diligence and perseverance in teaching; from which arose *suffering*.

12. Ταῦτα πάσχω, *I suffer these things*) These adversities happen to me.—γὰρ, *for*) Confidence as to the future drives away shame.—ᾧ) He says ᾧ, not τίνι. I know *Him, in whom*<sup>1</sup> I have placed my faith, although the world knows Him not.—πεπίστευκα) *I have believed*, and committed to Him my deposit. Here the *faithfulness* of God is intended; comp. ch. ii. 13: His *power* also is presently afterwards mentioned [He is *able*].—πέπεισμαι, *I am persuaded*) Rom. viii. 38.—δυνατὸς, *able*) against so many enemies.—τὴν παραθήκην, *my deposit*) There is one deposit which, committed to us by God, we ought to keep, ver. 13; comp. ch. ii. 2, παράθου, *commit*: there is another which, committed to God by us, and mentioned in this verse, He keeps; and this is indeed our soul, 1 Pet. iv. 19; comp. Luke xxiii. 46, that is, ourselves and our heavenly portion. Paul, with death immediately before him, had two deposits, one to be committed to the Lord, and another to Timothy.—φυλάξαι, *to keep*) even in death.—ἔχειν, *that*) ver. 18, ch. iv. 8.

13. Ἐποστύπωσιν<sup>2</sup>) Ἐποστύπωμα, *I revolve in the mind*. Therefore Paul wishes that those things which Timothy had once heard, should be always kept in view, and should remain impressed on

<sup>1</sup> Not τίνι, *Who the person is, in whom*: τίνι.—ED.

<sup>2</sup> Engl. Vers. translates *the form*. Beng. takes it, *a lively and lasting mental impression*.—ED.

However Wahl, *Clavis*, translates it, *delineatio, forma*, “a delineation,” “a form,” from ἐποστύπωμα, *adumbro, delineo*, Poll. xxii. 13, 6, “I give an outline or sketch of.” If any *particular* form of sound words were meant, τὴν would have been prefixed. The Engl. Vers., without warrant, gives the article. The absence of it makes Bengel’s interpretation likely.—ED.



his mind. It is from this that an outward profession must derive its strength. Paul placed before Timothy faith and love: let Timothy 'express' and 'represent' in turn [alluding to ὑποσώψεις, τήσως] faith and love.—ἔχε) *hold*: a word suited to the context, which is respecting a deposit. He uses ἔχε, not ἔχεις. Nor was it the intention of Paul to give as a teacher information to Timothy about the sum of sound words [a verbal summary of the plan of salvation].—παρ' ἐμοῦ ἤκουσας, which (*from me thou hast heard*) Comp. ii. 2, where *thou hast heard of me*, occurs in a different order of the words. Here indeed, ver. 13, the authority of Paul is urged as a reason, why he should hold it the more on that account; hence *from me* is put first. But ch. ii. 2, *thou hast heard*, and *commit*, are the words in antithesis; hence *thou hast heard* is put first.—ἐν, *in*) Construed with ἔχε, *hold*; comp. 1 Tim. iii. 9.

14. Τὴν καλὴν παραθήκην, *this good deposit*) namely, *the sound words* [words of salvation] which I have committed to thee; comp. ch. ii. 2.—διὰ Πνεύματος Ἁγίου, *by the Holy Spirit*) He is the earnest of the heavenly deposit, which he who keeps, also keeps the deposit committed to him; whence *His indwelling* is pressed upon our notice.

15. Ἀπεστράφησαν με, *have turned away from me*) at Rome, ch. iv. 16.—ἐν τῇ Ἀσίᾳ, *in Asia*) They therefore returned thither. Not so Timothy, although he was also in Asia at Ephesus.—Φύγελλος καὶ Ἑρμογένης, *Phygellus and Hermogenes*) One might perhaps have thought, that these would have been more steady than the others.

16. Δῶν, *give*) He does not make use of any imprecations against those who had been unfaithful to him, ver. 15. He offers the most excellent prayer for those who had stood fast. The categorical or absolute sentence implied is this; Onesiphorus was beautifully consistent. The feeling forms a modal discourse [gives the sentence its modal form. See Append., "Sermo modalis"].—ἔλεος, *mercy*) Onesiphorus had abounded in works of *mercy*.—ὁ Κύριος, *the Lord*) Christ.—τῷ Ὀνησιφόρῳ ἰκῶ, *the house of Onesiphorus*) at Ephesus, ver. 18, ch. iv. 19. Onesiphorus himself was absent, or was already then dead. Paul therefore honours the survivors by his wish, nay,

also himself,<sup>1</sup> ver. 18.—πολλάκις, *often*) at Ephesus and Rome.

17. Καὶ εὑρε, *and found*) by Divine aid. A great thing in so great a city, where not many would care for Paul a prisoner. The word, *find*, in ver. 18, corresponds to this expression. He found me in so great a crowd: may he find mercy in that day of the general assembly of all men. A similar allusion occurs twice, ch. ii. 9, note.

18. Δῶν, *give*) A pathetic Anaphora [the frequent repetition of a word in beginnings of sections. See ver. 16, "The Lord give."]—αὐτῷ, *to himself*) An antithesis to *his house*.—ὁ Κύριος, *the Lord*) Christ, for whom he so acted [to whom he rendered that service, Matt. xxv. 45].—παρὰ Κυρίου, *from the Lord*) The same Christ, who shall reward him. The noun for the reciprocal pronoun, with emphasis, as Luke xi. 17, note; 2 Thess. iii. 5.—διηκόνησε, *ministered*) even after my departure; 1 Tim. i. 3.—βέλτιον) *better* than I [not as Engl. Vers. *very well*].

---

## CHAPTER II.

1. Σὺ, *thou*) The exhortation is intensified; ver. 3, ch. iii. 10, note [in antithesis to the previously mentioned backsliders, ch. i. 15].—τέκνον μου, *my son*) An argument why Timothy should imitate Paul, viz. from his spiritual relationship.—ἐνδυναμοῦ) i. 7, *be strong*, and show thyself to be so. [*This is treated of* in ver. 3–13.—V. g.]—ἐν τῇ χάριτι, *in the grace*) Common grace incites and strengthens us even for extraordinary duties. It is an incentive and stimulus.

2. Διὰ, *by*) *before*, 1 Tim. vi. 12.—παράθου, *commit*) *before* thou comest thence to me.—πιστοῖς, *to faithful men*) This is to be the distinguishing grace to be sought for in those to whom

<sup>1</sup> That Onesiphorus was dead is a gratuitous assumption. The fact that Paul *nowhere else* prays for the dead, is fatal to the notion here. Beng., by the word 'voto,' *wish*, probably implies that Paul does not here *pray*, but *wish*, that in that day it may be found Onesiphorus is among those who are to obtain mercy.—ED.

thou committest this trust or deposit. [*This is treated of in ver. 14-21.—V. g.*]—ἔσονται, *shall be*) after thy departure.

3. Σὺ οὖν, *thou then*) An Anaphora;<sup>1</sup> comp. ver. 1. Timothy is here, ver. 3, called to higher duties; comp. ver. 2.

4. Οὐδεὶς, *no man*) The word *abstain* (abstinence) is recommended in this verse: *sustain*<sup>2</sup> (endurance) is added to the recommendation in the next.—στρατευόμενος, *warring*) Do with all thy might what thou art doing.—πραγματείας, *with the affairs* [matters of business] *of this life*) in which merchants and workmen are involved.—ἀρέσῃ, *may please*) being entirely devoted to the duties of a soldier.

7. Νόει) *attend to, consider*, what I say: σύνεσις, *understanding*, is of the divine gift; νοεῖν, *to consider*, is the part of a well-minded man. Paul says this, if you compare ver. 6 with ver. 5. If the husbandman (Timothy) hath (or *shall have*) laboured, then first he ought (he is entitled) to partake of the fruits (in which the resurrection of Christ abounds, ver. 8, 11, 12); but if this were the whole meaning of Paul, he would have said, τὸν μεταληψόμενον δεῖ κοπιᾶν. Therefore from this seventh verse we may gather that a thought rather different is involved in this expression, which amounts to this:—Paul trained the mind of Timothy, i. 6; therefore fruits are chiefly due to him from Timothy. In this view, Paul does not openly require, as is necessary in addressing dull men, but by amphibology and enigma, that Timothy should ingenuously acknowledge and perform the duty; and this he does by three comparisons taken from the employment of the soldier, the wrestler, the husbandman.—δὲν γὰρ σοι, *for may the Lord give to thee*) The meaning is, *He will give*; there is thus a connection between *consider* and *for*; but affection adds the modus or ἡθος [see Append. on “*Modalis Sermo.*” Here the imperative mood expresses the *feeling*].—ὁ Κύριος, *the Lord*) Christ.—ἐν πᾶσι, *in all things*) *He had already given him understanding in many things*: this being taken for granted, Paul says, *May He give it in all things.*

8. Μνημόνευε) *remember*, so that thou mayest follow. Paul,

<sup>1</sup> Frequent repetition of the same word in beginnings. Append.—Ed.

<sup>2</sup> It is here in the sense of withstand. It was thought right to use it to give the reader an idea of the antithesis in the original.—Tr.

as usual, quickens (gives life to) his own example by the example of Christ.—ἐγγηγεργμένον ἐκ νεκρῶν) An abbreviated expression, *i.e.* *Who died and was raised from the dead*; so we [if we are to share His resurrection, must share His death], ver. 11. Κατὰ, *according to*, depends on these words.—ἐκ σπέρματος Δαυιδ, *of the seed of David*) He wishes Timothy to attend to this one *genealogy* [as opposed to the other ‘genealogies,’ 1 Tim. i. 4], which serves as a proof that Jesus is the Christ.

9. Ἐν ᾧ, *in which*) viz. in the Gospel.—κακοπαθῶ, *I suffer* [*trouble*] κακοῦργος, *an evil-doer*, is the conjugate. The evil of suffering [is my portion], as if the evil of doing had preceded it [on my part].—δεσμῶν, *bonds*) Οὐ δεδεσται, *is not bound*, is the conjugate.—ὡς κακοῦργος, *as an evil-doer*) attended with danger of life and with disgrace.—οὐ δεδεσται) *is not bound, i.e.* makes progress without hindrance.

10. Διὰ τοῦτο, *for this cause*) because the Gospel runs forward, while I am bound.—σωτηρία—μετὰ δόξης, *salvation—with glory*) There is an exquisite propriety in the words: *σωτηρία*, *salvation*, viz. the deliverance from evil, is the privilege of those receiving faith: *δόξα*, *glory*, viz. the abundance of good things, is the privilege of those reaching the goal, Acts ii. 47; Rom. viii. 24, 21: [comp. Ps. lxxiv. 12.]

11. Συναπεθάνομεν) The σύν occurs thrice in the compound verbs here: viz. *with Christ*: συναπεθάνομεν, in the sense of the preterite, having respect to them that hope for life.

12. Ὑπομένομεν, *we endure*) The present and something more significant, and reaching further than *to die*; therefore also there is a further reward than *life*, viz. the *kingdom*.—εἰ ἀρνούμεθα, *if we deny*) with the mouth. *If we do not believe*, viz. with the heart, follows in the next verse. The denial is put first, for it extinguishes *the faith* which had previously existed.—καὶ κείνος, *He also*) Christ.

13. Πιστὸς μένει, *remains faithful*) This expression, by comparing with it, *He will deny*, most sweetly affects beyond his expectation the faithful (believing) reader,<sup>1</sup> who is not to be denied: *He remains faithful* to Himself, viz. towards [in relation to] us, who are unlike Him. [*It is therefore our own fault*,

<sup>1</sup> Comforts him by the implied promise coming in unexpectedly in the midst of threats.—Ed.

*if we fall away.*—V. g.] Thus the subsequent axiom corresponds to it, *He cannot deny*, etc. So in Deut. vii. 9, 10, He is praised as *the faithful God*, ὁ Θεὸς ὁ πιστὸς, who both rewards the godly and takes vengeance on them that hate Him.—οὐ δύναται, *He cannot*) This *impossibility* is worthy of our praise: Jer. xlv. 22.

14. Ταῦτα) *of these things*, which thou hast heard of me, ver. 2.—ὑπομίμνησθε, *put in remembrance*) them, over whom thou presidest; Tit. iii. 1.—ἐνώπιον τοῦ Κυρίου, *before the Lord*) Comp. 1 Tim. v. 21, note [referring to the last judgment, but including also the present time].—μὴ λογομαχεῖν) *Logomachy* here does not mean a battle *about words*, but a battle which is engaged in *by words*, ver. 23, 24, *about the most important matters*, ver. 17, 18. Comp. Acts xviii. 15.—χρήσιμον, *useful*) viz. ὅν [“which tends to nothing useful—to no profit”<sup>1</sup>]. The accusative absolute, as in Luke xxiv. 47. Εὐχρηστον, *admirably useful* [“meet for the Master’s use”], ver. 21, corresponds to it.—ἐπι, *tending to, or resulting in*) They are not only not profitable, but they are also injurious and subvert. Ἐπι expresses the consequence, as in 1 Thess. iv. 7, οὐκ ἐπι ἀκαθαρσίᾳ, *not to uncleanness*. *Subversion* is opposed to *edification*.

15. Σπουδάσον, *be diligent [study]*) A word suited to the character of the whole epistle.—σεαυτὸν, *thyself*) An antithesis to the *work* [ver. 21], of which *workman* is the conjugate.—δόκιμον) *approved unto God*; not *reprobate unto every good work*, Tit. i. 16, but having his *work perfect*, James i. 4. Hesychius: δόκιμον, χρήσιμον, τέλειον.—ἐργάτην ἀνεπαίσχυντον, *a workman not ashamed*) to whom *thy own* conscience can occasion no shame. The Scholiast quoted by Pricæus explains ἀνεπαίσχυντον by παρῆρησιαζόμενον; comp. Phil. i. 20. ὀρθοτομοῦντα follows, viz. one who will extend the word of truth among *all others*.—ὀρθοτομοῦντα) Here many are of opinion that the idea of *cutting* is implied; but the Vulgate translates it, “*recte tractantem*,” *rightly treating or handling*: an excellent rendering; comp. LXX., Prov. iii. 6, xi. 5, ὀρθοτομεῖν ὁδὸς, the same as in Latin, *secare viam*, “*to travel a road*,” *to make one’s way*.<sup>2</sup> Nor do κενотоμία, κερτομία,

<sup>1</sup> Or, perhaps, Bengel construes it rather, “Which is useful for nothing,” χρήσιμον εἰς οὐδέν.—ED.

<sup>2</sup> In which the idea of *cutting* does not enter; so τέμνειν ὁδόν.—ED.

mean *cutting* in the literal sense (καρ, the heart is *cut*, metaphorically, by κερτομίαν), nor καινοτομέω, ῥυμοτομέω ἰθύτομος οἶμος. The literal meaning and force of the ὀρθός is rather to be retained in ὀρθοτομοῦντα: for in the passages quoted [where ὀρθοτομεῖν is in the LXX.] we find the Hebrew word רָצַח, and this form of the verb might have been expressed by the same Greek verb in 2 Chron. xxxii. 30, concerning a water-course, and Ps. cxix. 128, concerning the Divine *word* itself. Therefore the meaning of Paul is, that Timothy may *prepare a right course* (may make ready a straight way) for the word of truth, and may himself walk straight forward according to this line, turning neither to the right nor to the left hand, *teaching no other doctrine*, 1 Tim. i. 3; and in this view the antithesis of the word, *will go forward*,<sup>1</sup> which presently occurs, ver. 16, is more clearly perceived.—τὸν λόγον τῆς ἀληθείας, *the word of truth*) The antithesis occurs presently after, κενοφανίας, of which the first part of the compound, signifying *empty*, is opposed to *truth* (ἀληθείας); the last part, involving vehemence of voice, is opposed to the temperate *word* (τὸν λόγον).

16. Τὰς δὲ) So ver. 21, 22, by Anaphora [The frequent repetition of words at beginnings. Append.]. Therefore *profane vain babblings*, which maintain great errors, differ from *questions* (1 Tim. vi. 4) about things not worth a straw; the former are pernicious, the latter useless (unprofitable), Tit. iii. 9.—περίστασο) The same word, *ibid.*: in which περί elegantly means the same thing, as in περιγίνομαι; but περιγίνομαι [I am over and above, I overcome, I get the better of another] denotes the act of separating and overcoming; περίσταμαι, the state. Timothy had never entangled himself; therefore Paul exhorts him to continued steadfastness: *remain thou separate*.—ἐπὶ πλεῖον ἀσεβείας) *to a greater degree of ungodliness*. So ἐπὶ πλεῖον κακίας προβαίνειν, *to advance more in vice*.—Diodorus Siculus quoted by Pricæus.—προκόψουσι, *they shall go forward*) namely, those who give utterance to such *vain babblings*. To this subject ('those') we also are to refer the word *their*, ver. 17. There is in it a Mimesis,<sup>2</sup>

<sup>1</sup> Προκόψουσιν, Engl. Vers., "will increase." The metaphor is from pioneers clearing the way *before* an army, by *cutting down* all obstacles: πρό and κόπτω; hence, *to make progress*, *to advance*.—ED.

<sup>2</sup> An allusion to the language which those seducers used. They no

as afterwards in the phrase *νομήν ἔξει*, *will have pasture, will eat*. These men think they *are going forward* in sacred things. The future is used in its strict sense; for it is a prediction, as in *will have pasture* (will eat) in the next verse; comp. iii. 1.

17. Ἑμέναιος, *Hymenæus*) who continued pertinacious; comp. 1 Tim. i. 20.—καὶ Φίλητος, *and Philetus*) who assented to Hymenæus.

18. Τὴν ἀνάστασιν, *the resurrection*) Perhaps these Ephesians had laid hold of a pretext taken from Paul's own Epistle to the Ephesians, Eph. ii. 6. Clemens Al. says, that the defamers of marriage interpreted the resurrection [wherein "they neither marry nor are given in marriage"], Luke xx. 35, concerning this life. [*So the hope of eternal life was taken away.*—V. g.]—ἀνατρέπουσι, *subvert*) The figure is derived from a *foundation, a house*; see the following verses.

19. Ὁ μέντοι στερῶς [*'nevertheless,'* Engl. Vers.], *indeed sure*) The antithesis is, *they subvert*, ver. 18: add by all means the note on 1 Tim. iii. 15. *Indeed* (μέντοι) has its Apodosis in the δέ, *but*, ver. 20.—θεμέλιος τοῦ Θεοῦ, *the foundation of God*) Hebr. קרנן, *foundation*, that is, the subject which is the point at issue (the matter in question); for example, in a contract [the subject-matter, which is the foundation on which the contract rests], as Sam. Petitus observes, Var. Lect. c. 10. *The foundation of God*, on which they who are His depend, so that they cannot be overthrown, is the immoveable faithfulness of God.—ἕστηκεν, *hath stood and stands*) It is said to *stand*, for to *remain unmoved* as a *sentence, a decree*, is said to *stand* [to be fixed]. The word *desist*, presently occurring, corresponds to it [Ἀποστήτω and ἕστηκεν are conjugates]. Paul expresses the meaning of ἰσχυρὰ to be *firm, sure*.—σφραγίδα, *the seal*) Sentences in former times were wont to be engraven on *seals*.—ταύτην, *this*) to which the whole remaining part of this verse is to be referred.—ἔγνω Κύριος, *the Lord knows*) ἐπέσκαεπται καὶ ἐπέγνω ὁ Θεὸς τοὺς ὄντας αὐτοῦ, καὶ τοὺς ἀγίους προσηγάγετο πρὸς ἑαυτὸν, *God has looked upon and knows them that are His, and draws His saints near to Him*, Num. xvi. 5. *He knows* His own in love, nor ceases to know them, but always doubt flattered themselves they were *going forward* (προκόπτειν), and had *spiritual pasturage* or *eating* (νομήν ἔξει). To this Paul replies by allusion, using the words in a bad sense.—ED.

preserves them as His; and that fact  $\gamma\tau\iota$  *He will make known*, *ibid.*—*καὶ, and*) *Observe*, says Petitus, according to Paul, that some words were written on both sides on the round surface of the seal; for on the one face of the seal these words are read, *the Lord knows*, etc., but on the other, *let him desist*, etc.—*ἀποστήτω ἀπὸ ἀδικίας*, *let him desist from iniquity*) *Ibid.*, ver. 26: *ἀποσχίσθητε ἀπὸ τῶν σκηνῶν τῶν ἀνθρώπων τῶν σκληρῶν τούτων*, *be separated from the tents of these wicked men*. Paul uses the abstract, *iniquity*, for the concrete; comp. ver. 21 (note), *if a man by purging himself shall go forth from these*; and at the same time he has regard to that passage of Is. lii. 11, *ΑΠΟΣΤΗΤΕ*, etc., “DEPART YE, DEPART YE, touch no UNCLEAN THING (ΑΚΑΘΑΡΤΟΥ); be ye clean that bear the VESSELS (ΣΚΕΤΗ) of the Lord.” The Imperative, *let him desist*, pronounced in the name of God, implies power to depart; and also implies the blessedness of those who depart.—*πᾶς ὁ ὀνομάζων*) *every one that names the name of Christ*, as his Lord: comp. Acts xix. 13, note. That is done by preaching, Jer. xx. 9, and by celebrating His name, Ps. xx. 7.—*τὸ ὄνομα*, *the name*) Concerning the name of the Lord, concerning the Lord knowing none save His own, concerning unrighteousness, comp. Matt. vii. 22, 23.

20. *Μεγάλη*, *great*) Such is the Church.—*χρυσᾶ καὶ ἀργυρᾶ*, *of gold and of silver*) of precious materials, hard, able to endure fire.—*ξύλινα καὶ ὀστράκινα*, *of wood and earth*) of viler materials, fragile, and fearing the fire.—*καὶ ἃ μὲν—ἃ δὲ*) *and the former indeed*, viz. those of gold, to honour; but the latter, viz. those of wood, to quite a different purpose. Even the gold vessel may be applied to dishonourable purposes; that of wood, to such as are honourable; but that does not easily happen in a well regulated household. Members of the Church inferior in point of gifts and degrees of faith and sanctification are not vessels for dishonour, nor ought any one *ἐκκαθαίρειν*, *to purge himself from these*.

21. *Ἐὰν οὖν τις*, *if a man therefore*) for example, Timothy.—*ἐκκαθάρη ἑαυτὸν ἀπὸ τούτων*) *by purging himself, shall go forth from the number of these vessels*, to dishonour. The active voice with the reciprocal pronoun indicates the utmost freedom of power on the part of believers.—*ἡγιασμένον*, *sanctified*) The peculiar property of God, and entirely devoted to Him.—*καὶ, and*) *εἰς τιμὴν*—*ἡτοιμασμένον*, *for honour*—*prepared*, forms four clauses; or



which the first is explained by the second, the third by the fourth. Therefore *and* connects these two pairs. Comp. iii. 17, ἄριστος—ἐξηρητισμένος.—τῷ δεσπότῃ, truly-serviceable to the Master) viz. God, whose house Paul in his epistles to Timothy calls the church.—πᾶν ἔργον ἀγαθόν, every good work) ch. iii. 17; Tit. i. 16.

22. Νεωτερικᾶς, youthful) in which young men indulge; 1 John ii. 16, note; and which are hurtful to the *purity of heart*, spoken of presently in this ver. and ver. 21. Paul had formerly warned Timothy against *old wives'* fables and against the drinking of *water*, 1 Tim. iv. 7, v. 23: now he warns him against the other extreme, *youthful lusts*.—δικαιοσύνην, righteousness) This is put in the first place, in opposition to *iniquity*, ver. 19.—μετὰ, with) Construed with *peace*.<sup>1</sup> Zeal for party, where that party is holy, is holy zeal; Rom. xii. 9; 3 John 11.—τῶν ἐπικαλουμένων, them that call upon) Comp. note on ver. 19 (*Every one that nameth*, etc.), Acts ix. 14.—τὸν Κύριον, the Lord) Christ.—καθαρᾶς, pure) ver. 21, ἐκκαθάρη. Lusts are hostile to this purity; its attendants are righteousness, faith, love, peace.

23. Μωρᾶς καὶ ἀπαιδεύτους, foolish and unlearned) For thou oughtest παιδεύειν, to instruct, ver. 25, and to be wise, iii. 15; comp. foolish, Tit. iii. 9.—μάχας, strifes) Ibidem.

24. Οὐ δεῖ μάχεσθαι, ought not to strive) ought not to be a bitter controversialist.—ἥπιον, διδακτικὸν ἀνεξίκακον, παιδεύοντα, mild, apt to teach: patient, instructing) A Chiasmus. In respect of *all*, the servant of the Lord ought to be *mild*, so he will be apt to *teach*: in respect of adversaries, he should be *patient*, so he will be able to *instruct*.<sup>2</sup> He ought neither to attack, nor resist: he ought to be *mild*, lest he should be the occasion of evils: and *patient*, so that he may endure evils.—διδακτικὸν, teaching) i.e. apt to teach. This implies not only solidity and ease in teaching, but even especially patience and assiduity. For we must ἀντέχεσθαι, hold fast, Tit. i. 9, note, and that too with gentleness, James iii. (17), and perseverance, Acts xx. 31, in all long-suffering and doctrine, below, ch. iv. 2.—ἀνεξίκακον) enduring

<sup>1</sup> "Peace with them who call on the Lord." Not as Engl. Vers., putting a comma after *peace*; i.e. "Along with them who call, etc., follow peace."—Ed.

<sup>2</sup> Διδάσκω implies *teaching, imparting knowledge*. Παιδεύω implies *training, disciplining, tutoring*.—Ed.

evils. There is sometimes need of zeal, always of gentleness.

25. Μήποτε) μὴ interrogative: *with this expectation, if at any time, etc.*—δὲ αὐτοῖς ὁ Θεὸς, *God may give to them*) For it does not belong to human power. A motive for patience. [*He who attempts to use violence, so much the less accomplishes aught: nor, yet, should he give way to sluggishness.*—V. g.]—μετάνοιαν, *repentance*) This is antecedent to *knowledge* or *acknowledgment*.—εἰς, *to or for*) So εἰς in the following verse.

26. Καὶ) *and so.*—ἀνανήψωσιν) This depends on *if at any time: if they may awake*, and shake off sleep.—ἐκ τῆς—παγίδος, *from the snare*) There are here two evils, *captivity* and *sleep*; and there are two good things, *awaking* and *deliverance*. An abbreviated expression.—ἐζωγγρημένοι) Luke v. 10; *taken captive willingly.*—ἐπ' αὐτοῦ, *by him*<sup>1</sup>) by the servant of the Lord. Where *God* goes before, ver. 25, *the work* of His *servant* (ver. 24) is successful. *God* rouses: His *servant* draws them out of the snare.—εἰς τὸ) Construed with, *if at any time they may awake*. Ἐξ marks the terminus from which they set out, εἰς that to which they are to go. The former terminus is, *oppose themselves*, ver. 25, and *the snare of the devil*, ver. 26: the latter is *the acknowledgment of the truth* and *the will of God.*—ἐξείνου, *of Him*<sup>2</sup>) *God.*—θέλημα, *will*) which is entirely free, and gives freedom; 1 Pet. iv. 2. The opposite is, *from the snare*. Paul himself was awakened to conversion, so that he might “*know the will of God;*” Acts xxii. 14.

<sup>1</sup> Not, *by the devil*, as in the Engl. Vers. They are *taken* so as to be *saved alive*, as ἐζωγγρημένοι literally means. So our Lord uses the same word, and of the same thing, to Peter, Luke v. 10.—ED.

<sup>2</sup> Ἐξείνου being evidently distinct from αὐτοῦ; the latter referring to the *servant of God*, the former to *God*. Not as Engl. Vers., both referring to the devil.—ED.

## CHAPTER III.

1. Τοῦτο δὲ γίνωσκε, *but know this*) The apostle's statement is quite distinct, 1 Tim. iv. 1.—ἐν ἑσχάταις ἡμέραις, *in the last days*) which had at that time begun to be, ver. 5, at the end. A similar expression is found at 2 Pet. iii. 3; Jude ver. 18.—ἐνσῆσονται) *shall come unexpectedly*. The future, in respect of prophecies that had gone before.—καιροὶ χαλεποὶ, *perilous times*) when it will be difficult to discover what should be done.

2. Ἔσονται οἱ ἄνθρωποι, *men shall be*) *Such shall be* of higher rank and of greater number in the Church than ever formerly: ver. 5. They shall be worse even than those who had abused the light of nature alone, Rom. i. 29, etc.: where we explain many things in the notes, which are here repeated.—φιλάυτοι, *lovers of their own selves*) The first root of evil.—φιλάργυροι, *lovers of money*) The second root.—γονεῦσιν ἀπειθεῖς, *disobedient to parents*) The character of the times is to be gathered even especially from the manners of the young.—ἀχάριστοί, *ungrateful*) The obligation of a grateful mind is next to that of filial duty.

3. Ἀκρατεῖς, ἀνήμεροι, *incontinent, fierce*) at once both soft (yielding as to self-indulgence) and hard.—ἀφιλάγαθοι, *haters of those that are good*) Its contrary is a *lover of good*, Tit. i. 7, note 3.

4. Προπετεῖς) *rash*, those who are headstrong [Engl. Vers. *heady*] in acting, etc.—τετυφωμένοι, [*high-minded*] *puffed up*) 1 Tim. vi. 4, note; as if a person should be so suffocated with *smoke* (τύφω), that he has no longer power over his mind. Such is the condition to which pride brings men.—φιλήδονοι, *lovers of pleasure*) An epithet of the Epicureans. Pleasure destroys the love and sense of God. Such are our Epicureans.

5. Μάρφωσιν) the outward *appearance*, not without some internal rudiment of godliness.—ἀποτρέπου) Τρέπεται is said of one who, when he is forced, flees: ἀποτρέπεται, of one who ἀναχωρεῖ, withdraws, and spontaneously shuns any one.—Eustath.

6. Ἐκ τούτων, *of these*) See the preceding verse, *these* (*suck*).

The expression is clearly demonstrative.—*οἱ ἐνδύοντες*, *they who creep in*) privately.—*γυναικάρια*) *silly women*, who are presently described as like those (in ver. 5).—*ἐπιθυμίαις ποικίλαις*, *with various or divers lusts*) of the mind and of the flesh : iv. 3. Even this *variety* is a source of delight.

7. *Μανθάνοντα*, *learning*) for the indulgence of curiosity.—*μηδέποτε*, *never*) Whence they are easily *led captive*, ver. 6.

8. *Ἰανῆς καὶ Ἰαμβρῆς*, *Jannes and Jambres*) Euseb., i. 9, Præp. Evang., quotes the following passage from Numenius : “Jannes and Jambres, understood to be Egyptian *sacred scribes* (*ιερογραμματεῖς*, a lower order of priests in Egypt), men of no small skill in magical operations, at the time when the Jews were driven out of the land of Egypt,” etc. Jannes and Jambres were names very well known in Paul’s time ; for they were very often mentioned in the ancient books of the Hebrews, as two of the principal magicians among the Egyptians. The very acute Hillerus, according to the Abyssinian language, interprets *Jannes*, a *jester or trickster*, and *Jambres*, a *juggler* ; for he is of opinion, that the appellatives were changed into proper names in the lapse of time.—Onom. S., p. 671, 843. Certainly, if they were entirely proper names, we may believe that they were formerly *μίσα* (terms intermediate between appellatives and proper names), which indicated the profession of the art itself (as well as the person) ; comp. Acts xiii. 8.—*ἀντίστησαν Μωσῆ*, *withstood Moses*) by rivalling to some extent his wonders.—*ἀντίστανται*, *resist*) The opposite is, *shall suffer persecution*, ver. 12.—*ἀδοκίμοι*) *reprobate, having no power to approve* : comp. Rom. i. 28.

9. *Ὁὐ προκόψουσιν ἐπὶ πλεόν*, *they shall proceed no further*) not so as to seduce others, although they themselves, and those like them, *shall proceed* (*προκόψουσιν*) *to worse and worse*, ver. 13. Often malice proceeds deeper down when it cannot extend itself.—*ἄνοια*, *folly*) though they may think themselves *wise*.—*ἐκδηλος*) *brought from (ἐκ) concealment into open day*.—*ἡ ἐκείνων*, *theirs*) Ex. vii. 12, viii. 18, ix. 11. A very severe punishment is denoted by the moderate expression, used by the apostle in reference to a well-known fact.

10. *Σὺ δὲ*, *but thou*) An antithesis : so again after new descriptions of evils, ver. 14, ch. iv. 5.—*παρηκολούθηκας*, *thou hast fol-*

lowed out) [*fully followed up, traced out and known*]. Timothy became the companion of Paul after the persecutions mentioned in this place, Acts xiii. 50, xiv. 5, 19, xvi. 3. This is therefore a well chosen word to employ here, as in Luke i. 3. So Antiochus concerning his son: "I am persuaded that he, *understanding my mind* (*παρακολουθῶντα*, following up my mode of thinking); 2 Macc. ix. 27.—*τῆ ἀγωγῆ*) *ἀγωγή, mode of life, Fr. conduite*.—*τῆ προθέσει, purpose*) His purpose for the future follows close after his (present) *mode of life*; comp. Acts xi. 23, note; and *long-suffering* follows close after *faith*, as in Heb. vi. 12: *patience* follows close after *love*, as in 2 Thess. iii. 5.

11. Ἐν Ἀντιοχείᾳ, ἐν Ἰκονίῳ, ἐν Λύστροις, at Antioch, Iconium, Lystra) Acts xiii. 14, 51, xiv. 6.—*ὄσα* ὄτος shows the weightiness of the matter in hand: 1 Macc. v. 56, "*he heard the valiant and warlike deeds, ὄσα ἐποίησαν, how great were the acts which they did*."—*ὄτους διωγμούς, how great persecutions*) The noun repeated after the interposition of another adds perspicuity and weight to what is said. *Διωγμός* and *πάθημα* are species and genus: *persecution* is properly, when they drive a man from one city to another, or when they attempt to apprehend him in his flight; but *suffering* is any calamity in general, for example, when Paul was stoned, etc.—*ὑπήνεγκα, I endured*) The mark of an apostle.—*ἐρρύσατο, delivered*) Another mark, to be miraculously preserved; Ps. xxxiv. (xxxiii.) 17, *ἐκ πασῶν τῶν θλίψεων αὐτῶν ἐρρύσατο αὐτούς, He delivered them out of all their afflictions*.—ὁ Κύριος, the Lord) Christ.

12. Καὶ πάντες δὲ, *yea and all*) *all*, and they alone. The third mark, to have persecutors; so far should persecution be from being a stumbling-block to any one. At the beginning of *persecution*, it does not yet appear that that is the mark of an apostle: it at length appears from the *help* that is afforded, and from the *endurance* of them. In this, however, is the third mark of an apostle: *ὑπομονή, patience*, is a great thing in the eyes of the apostle; he prefers it to all the others. All other things may be taken from a man, so that he may suffer their utter loss and he himself fall away; but when he has *ὑπομονή*, all things are preserved. Hence Timothy might at the same time gather that he would also suffer persecution. There is a similar transition from Paul to all godly men, ch. iv. 8.—

οἱ θέλοντες, *those wishing or willing*) Consider therefore whether you are willing; comp. the word *wishing* (intending), Luke xiv. 28. Even a persevering will has a beginning.—εὐσεβῶς ζῆν) *to live godly*; the whole energy of their life being devoted to Christian piety, Phil. i. 21.—ζῆν, *to live*) to pass life, Gal. ii. 14.—ἐν Χριστῷ, *in Christ*) There is no *godliness* out of Christ Jesus. [*And indeed the world easily wears that mask of religion which depends on itself; but the piety which flourishes directly from Jesus Christ is very hateful, as it was to the old Jews, so to the modern Christians, who are without any token of good.*—V. g.]—διωχθήσονται, *shall suffer persecution*) Nor will they indeed refuse it, Gal. v. 11. *They shall proceed to worse and worse*, ver. 13, stands in opposition to this future.

13. Πονηροί, *evil men*) The antithesis is *godly*, ver. 12. These are πλανώμενοι, with a middle signification, *who permit themselves to be seduced*.—γόητες) *seducers, enchanters*, like those of Egypt, ver. 8. These are πλανῶντες, *seducers*.—προκόψουσιν, *shall proceed to*) so that no one will persecute them, but they will persecute the godly.—πλανῶντες καὶ πλανώμενοι, *deceiving and being deceived*) He who has once begun to deceive others, is the less easily able to recover himself from error, and the more easily embraces in turn the errors of others.

14. Σὺ δέ, *but thou*) Whatever they may do. He takes up again what he began to say at ver. 10.—ἐπιστώθης) πίστω, I make sure a thing on the mind: ἐν ᾗ ἐπιστώθης, *in which thou hast been rendered πιστός, faithful and firm* (thou hast been assured) [*out of the Scripture*, ver. 15.—V. g.] Comp. LXX., Ps. lxxviii. 8, 37, where πιστοῦσθαι corresponds to יָדַעַתְּ.—εἰδὼς—καὶ ὅτι οἶδας, *knowing—and because thou hast known*) A double Ætiology [assigning of a reason; see Append.], of which the first part is to be referred to *in those things which thou hast learned*, the second to *thou hast been rendered faithful* (assured). A similar construction, διὰ—καὶ ὅτι, occurs, John ii. 24, 25: also ἐπιγινώσκεις—καὶ ὅτι, Acts xxii. 29.—παρὰ τίνος, *from whom*) from Paul, an approved teacher, ver. 10, 11.

15. Καὶ, *and*) Even after the death of Paul, Timothy is the more bound to the Scripture. Paul does not bind Timothy to himself alone, but enjoins him who, however grown up, was his son in the faith, to use the Scriptures. They ought to

consider this, who are so devoted to their teachers, under whose training they have been once for all brought up, that they admit nothing beyond their circle which is afterwards presented to them from Scripture. Sometimes slothful over-fulness of the mind and αὐθάδεια, *self-complacency*, creep over men under the name of steadfastness (steadiness) and sobriety.—ἀπὸ βρέφους, *from childhood* [a child]) Tender age is best adapted for πιστοῦσθαι, *being made faithful* (assured), so that faith may be impressed upon it, diffusing firmness throughout the whole life.—τὰ ἱερὰ γράμματα, *the sacred Scriptures*) the books of Moses and the prophets. For these existed when Timothy was a child.—οἶδας, *thou hast known*) by the instructions of thy mother, ch. i. 5.—τὰ δυνάμενα, *which were able*) The force of a preterite redounds from *thou hast known*, to the participle. This *ability* (of Scripture) expresses (its) sufficiency and perfection.—σεῖ, *thee*) in such a way as if they were written for thee alone.—σοφίσαι, *to make wise*) A grand expression. The antithesis is ἀνοια, *folly*, ver. 9.—εἰς σωτηρίαν, *to salvation*) thy own and that of others.—διὰ πίστεως, *through faith*) He who does not believe, does not receive wisdom and salvation. *Through* is construed with *salvation*.

16. Πᾶσα γραφή, *all Scripture*) The sacred Scripture, in all its parts. All the latest epistles of Paul as much as possible recommend the Scripture.—θεόπνευστος, *given by inspiration of God*) This is a part, not of the subject (for what Scripture or class of *writings* [as Scripture means] Paul intends, is evident in itself, as elsewhere, so in this passage), but of the predicate. *It was divinely inspired*, not merely while it was written, God breathing through the writers; but also, whilst it is being read, God breathing through the Scripture, and the Scripture breathing Him [He being their very breath]. Hence it is so *profitable*.—πρὸς διδασκαλίαν, *for doctrine*) *Doctrine* instructs the ignorant; *reproof* convinces also those who are labouring under error and under prejudice; *correction* recalls a man from wrong (obliquity) to right (rectitude): *training* [‘eruditio,’ Engl. Vers. instruction] *in righteousness* positively instructs; ch. ii. 24; Sir. xviii. 13.

17. Ἄριστος ᾗ, *may be perfect*) in his duty.—ὁ τοῦ Θεοῦ ἄνθρωπος, *the man of God*) 1 Tim. vi. 11, note.—πρὸς πᾶν, *for every good work*) These kinds of such works are enumerated, ver. 16. For the *man of God* ought to *teach, reprove, correct, train* or

instruct; comp. iv. 2.—ἐξηρτισμένοις, *thoroughly fitted or perfected* [furnished]) by Scripture. He ought ἐξαπρίζεσθαι, *to be thoroughly perfected*, then he will be ἄριος, *perfect*. *To become and to be differ.*

---

## CHAPTER IV.

1. Οὖν, *therefore*) This is deduced from the whole of ch. iii.—ἐγὼ, *I*) whom thou hast known, ch. iii. 14.—ζῶντας καὶ νεκρούς, *the living and the dead*) Paul's death was at hand, while Timothy was to survive.—κατὰ) then when He shall appear; κατὰ refers to time, Heb. i. 10 [κατ' ἀρχάς].—ἐπιφάνειαν) ἐπιφάνεια καὶ βασιλεία is a Hendiadys: ἐπιφάνεια is the *revelation* and rise of the *kingdom*, 1 Tim. vi. 14, 15.

2. Ἐπίστηθι) *be instant*, be urgent.—εὐκαιρῶς, ἀκαιρῶς) Pricæus understands the word as it were proverbially, for *assiduously*, or *at every time*; and brings in support of his view the examples which follow:—Nicetus Choniates: παιδαγωγῶ ἔμβριθεῖ ἑοικώς, εὐκαιρῶς ἀκαιρῶς ἀπέπλησεν, “like a severe schoolmaster, he was always beating, in and out of season.” Such is that expression of the Tragic writer Seneca: *Incipe quicquid potes, Medea, quicquid non potes*, “Medea, attempt whatsoever thou canst do and whatsoever thou canst not do;” *i.e.* anything whatever. Of Plautus: *qui comedit quod fuit, quod non fuit*, “one who eats up what there was, what there was not;” *i.e.* who devours everything. Of Terence: *cum milite isto præsens absens ut sies*, “that whether present or absent, thou mayest be with that soldier.” Of Catullus: *Hoc facias, sive id non pote, sive potest*, “Do this, whether it be impossible or possible;” *i.e.* it must be done. Of Julian: ἐπορεύετο ἐπὶ τὰς τῶν φίλων οἰκίας ἄκλητος, κεκλημένος, διαλλάσων τοὺς οἰκειοτάτους ἀλλήλοις, “he went to the houses of his friends, whether invited or not, reconciling those most nearly related to one another.” Of Aristophanes: δικαίως καὶ ἀδίκως, “justly and unjustly,” where the Scholia say, “for *in every way*.” Of Virgil: *digna, indigna pati*, “to suffer things, worthy and unworthy;” where Servius says, *it is a proverbial*



*expression for all things.* Of Terence: *justa injusta*, "things just or unjust;" where Donatus says, *expressions of this kind are proverbial*—"fanda nefanda," right or wrong; "*digna indigna*," worthy or unworthy. Pricæus has collected these examples, and more, all of which do not rest on the same footing as the example in the text. This is the meaning of the apostle: Be instant at ordinary and proper times, and beyond these, whether it be convenient for thyself and thy hearers or not, night and day; Acts xx. 31.—ἐλεγξον, ἐπιτίμησον, *reprove, rebuke*) The want of the conjunction is here appropriate. All these things do no violence to *long-suffering* [ch. iii. 10, ii. 24, 25], but require it.—διδασχῆ, *in doctrine*) ch. ii. 24, note.

3. Ἔσται *will be*, and now is, ch. iii. 1.—διδασκαλία, *doctrine*) The concrete follows, *teachers*. He who despises sound doctrine, leaves sound teachers; they seek instructors like themselves.<sup>1</sup>—ἐπιθυμία, *carnal lusts*, in the indulgence of which they are unwillingly interrupted by true teachers, and the seasoning of which they seek in the sweetness of softer (laxer) doctrine.—ἐπισωρεύουσιν, *they shall heap up*) A weighty compound, denoting abundance. Variety delights those who have itching ears.

4. Τὴν ἀκοήν, *their hearing*) The ear of man does not brook teachers who are opposed to the lusts of the heart.

5. Νῆφε ἐν πᾶσι, *watch in all things*) in all circumstances, so as never to fall asleep. So περὶ πάντα, Tit. ii. 7.—ἔργον, *the work*) 1 Tim. iii. 1.—ποιήσον, *do*) The journey to Paul is chiefly included.—εὐαγγελιστοῦ, *of an evangelist*) A magnificent term.—πληροφύρησον, *fulfil*) by resisting those (followers of their own lusts), and coming to me. The same word occurs, ver. 17.

6. Ἐγὼ γὰρ, *for I*) A cause which should influence Timothy to the discharge of his duty,—the departure and final blessedness of Paul. *The end crowns the work.*—ἤδη, *now by this time*) As the time was indicated to Peter, 2 Pet. i. 14, so also to Paul.—σπένδομαι, *I am poured out as a libation* [*I am ready to be offered*]) Phil. ii. 17, note [His converts were the *sacrifice* or offering, he the *minister* officiating; and his blood the *libation* to be poured on the sacrifice].—ἀναλύσεως, *of my departure*) Ibid., ch. i. 23, note.

7. Τὸν ἀγῶνα καλὸν *that good fight*. Comp. 1 Tim. vi. 12,

<sup>1</sup> "Similes labra lactucas quærunt." Our proverb is, "like teacher, like pupil," or "like priest, like people."—Tr.

note.—*τῆς πίστεως, the faith*) The real thing, twice expressed by metaphor, is now in this the third instance expressed without a figure.—*τετήρηκα, I have kept*) to the end, Rev. ii. 10.

8. *Δοιπὸν, Henceforth*) How delightful is this particle!—the decisive moment. Paul, in accordance with the actual moment of his departure, looks to his three states: 1. the past, *I have fought*; 2. the immediately present, *there is laid up*; 3. the future, *the Lord shall give*.—*ἀπόκειται, there is laid up*) after all hardship and danger have been for ever overcome.—*δικαιοσύνης*) of righteousness, for which I have contended. *The righteous* refers to this.—*στέφανος, a crown*) The crown used to be bestowed after wrestling, running, fighting.—*ἀποδώσει, will award*) The word *righteous* accords with this, 2 Thess. i. 6, 7.—*ὁ Κύριος, the Lord*) Christ. Of whom also, ver. 1, 14, 17, 18, 22, speak.—*ἐν ἐκείνῃ τῇ ἡμέρᾳ, in that day*) Whether or not Paul knew of the first resurrection, and claimed any such thing for himself, I do not know. *That day* is the last—the day of the universal judgment. A great part of the glory will then, and not till then, be added to the elect, 2 Cor. v. 10; a passage which ought to be understood universally. There is nothing to prevent the partakers of the first resurrection from receiving a *crown* also at the last day, and from obtaining in that general assembly of all men an entirely new award of praise. The number of the *brethren*, Matt. xxv. 40, will be far less than that of the others who conferred benefits upon them. Therefore the favourable sentence passed upon those ‘brethren’ is taken for granted as already awarded.<sup>1</sup>—*ἐμοί, to me*) Individual application.—*πᾶσι, to all*) This is a great additional source of joy to Paul; it is calculated to sharpen Timothy. Paul had gained many of these.—*ἠγαπήκισι, who love and have loved*) This has a higher signification in the preterite, than *ἀγαπήσας*, ver. 10; where see a mournful antithesis. This desire of the appearing of the Lord presupposes in the individuals the whole state of sincere Christianity, especially faith. A Metonymy of the consequent for the antecedent.—*ἐπιφάνειαν, His appearance*) viz. the first and the second.

9. *Σπούδασον, do thy diligence*) This word is repeated, ver. 21.—*ἐλθεῖν πρὸς με, to come to me*) That which Paul handled hitherto

<sup>1</sup> The ‘brethren’ are supposed as already having had glory awarded to them, and as sitting beside the Judge as His assessors in judgment.—ED.

somewhat covertly, he at length, in the epilogue of the epistle, states openly, ver. 21. Timothy was both about to be a comfort to Paul the martyr, and about to be strengthened by him, and afterwards was about to carry on the work of the Gospel, perhaps, for some little time at Rome. He is reported to have become a martyr at Ephesus.

10. <sup>1</sup>Εἰς Θεσσαλονίκην) *The Scholiast M.S. in the Medic. Library, καὶ ἐκεῖ (at Thessalonica) ἱερεὺς εἰδώλων γενόμενος, "and (Demas) became there (at Thessalonica) an idolatrous priest;" of which I have read nowhere else: Pricæus.—Γαλατίαν, Galatia)* This reading seems to have crept in here owing to the rhythm it forms to Δαλματίαν. Adequate authorities have Γαλλίαν;<sup>2</sup> and some who retain Γαλατίαν, refer it to Western or European Galatia, i.e. Gaul. See Pregizeri Suevia Sacra, page 499, seq. ex P. de Marca.—Τίτος, Titus) He therefore departed from Crete, after the affairs of the churches were "set in order" there, Tit. i. 5. These persons had either attended or visited Paul.

11. Λουκᾶς, Luke) Luke has not brought down the history of the Acts of the Apostles to this period.—μόνος, alone) He is speaking of his companions; for he had many other friends present: ver. 21.—εὐχρηστος, profitable) more than formerly, Acts xiii. 13, xv. 38: comp. Philem. 11. Demas apostatizes: Mark recovers himself: but he (viz. Mark), who had gone away in the case of an easier undertaking, ought now to be present in a time of more serious difficulties.

12. Τυχιῶν, Tychicus) whom Timothy might set over the Church [in his own absence when going to Paul]; but Paul leaves this to himself [without even suggesting that he should do so]: comp. Tit. iii. 12.

13. Τὸν φαλόνην, the cloak) Some take it for a book-case; but it would not be called a case apart from the books.—ἀπέλιπον, I left) The cloak, perhaps, when they first laid violent hands on Paul, might have been taken from him at Rome, if he had brought it with him. Now when Timothy is desired to bring

<sup>1</sup> γὰρ, for) Paul is almost left alone.—V. g.

<sup>2</sup> Hence the margin of the 2d Ed. raises the reading Γαλλίαν, formerly marked ε, to γ, and the Germ. Vers. has entirely adopted it.—E. B.

AD(Δ)Gfg Vulg., Iren., and Rec. Text, read Γαλατίαν. C is the only very old MS. which supports Γαλλίαν: so Epiphanius and Jerome.—ED.

it, personal security is not obscurely promised to him.—*παρὰ Κάρπου, with Carpus*) The man must have been very faithful, to whom the apostle would entrust this most precious deposit.

14. Ἐνεδείξατο, *exhibited towards or occasioned me* [did me]) at Ephesus, or even at Rome.—*ἀποδοψη, reward*) The apostle knew that he would not be unavenged; he therefore [does not hereby indulge in revenge, but] expresses his acquiescence in the judgment of the Lord.—*λίαν, greatly*) Therefore he will not discontinue.—*ἡμετέροις, our*) Believers have a common cause and interest: and Timothy already at that time was the companion of Paul. This adversary was there, where Timothy was, and where Paul had been, viz. at Ephesus, and Timothy *must* therefore *be on his guard* against him.

16. Πρώτη, *in the first* (*defence*). It was now therefore the second; and at it he wishes Timothy to be present with him, and is confident that the Lord will stand by him, that he may overcome.—*συμπαρεγένετο*) The *σύν* indicates that they were in no great danger.—*ἔγκατέλιπον, forsook*) from fear.—*μὴ αὐτοῖς λογισθεῖν, may it not be laid to their charge*) The greatness of the sin is hereby implied, as well as the wish of Paul: the *αὐτοῖς, to them* (to their charge), as being put before the verb, intimates, that it will be *laid to the charge* of those who had deterred the godly from standing by him.<sup>2</sup>

17. Ὁ δὲ Κύριος, *but the Lord*) the more on this account.—*παρίστη, stood by me*) This is more than *παραγίνεσθαι, to be present*.—*ἐνεδυνάμωσε, strengthened me*) The opposite is, *forsook*.—*ἵνα δι' ἐμοῦ, that by me*) One single occasion is often of the greatest moment.—*πάντα τὰ ἔθνη, all the Gentiles*) of whom Rome was the capital.—*ἔρρύσθη ἐκ στόματος λέοντος, I was delivered out of the mouth of the lion*) Ps. xxii. 22, *ὠσόν με ἐκ στόματος λέοντος*. We may suppose that Paul had seen a vision under the form of a lion. The lion signifies either Nero, or some one who threatened danger. It is at all events a figurative expression; for he would have said, *from the mouth of the lions*, if he intended

<sup>1</sup> Πάντες, *all*) Lamentable to hear.—V. g.

<sup>2</sup> That is to say, the *αὐτοῖς* is emphatic, being put first, "May it not be laid to *their* charge," to the charge of the godly who were intimidated: implying, that will be sure to be laid to the charge of those who intimidated them.—ED.

beasts without a figure. *I was delivered*, he says, not *He delivered me*, because, *that the Lord had done it*, was not outwardly apparent.

18. *Και, and*) Hope draws its conclusions from the past to the future.—*ῥύσεταιί με, shall deliver me*) Paul understands (views) all things on the side of salvation. Does he live? He has been delivered. Shall he be beheaded? He will be delivered; the Lord being his deliverer.—*ἔργου πονηροῦ*) The antithesis is *αὐτοῦ, His.—και, and*) A sweet conjunction. He is the Lord, and the Deliverer, 1 Thess. i. 10; and Saviour, Phil. iii. 20. He takes away evil; He confers good things.—*σώσει, will preserve*) This word was in Paul's mind from the Psalm quoted above.—*βασιλείαν, kingdom*) better than that of Nero.—*ᾧ ἡ δόξα, to whom be the glory*) The very hope produces a doxology: how much greater will be the doxology, which the actual enjoyment will produce!

20. *Ἐραστός—Τρόφιμον, Erastus—Trophimus*) The reason why these do not send salutations, is by implication indicated.—*ἔμεινεν, remained*) while I was prosecuting my journey. The second imprisonment of Paul was not long; for he wrote these things a short time after his journey, a little before his death.—*ἐν Κορίνθῳ, at Corinth*) his native country, Rom. xvi. 23.—*ἐν Μιλήτῳ, at Miletus*) Miletus was near Ephesus. Whether Timothy knew of the sickness of Trophimus or was ignorant of it, still Paul might have mentioned it. And perhaps Trophimus accompanied Timothy afterwards to Rome. The Scholiast on this passage in Pricæus says: "Trophimus, Aristarchus, and Pudens, after they had suffered severely with the apostle in the persecutions, were at last beheaded along with him."

21. *Πρὸ χειμῶνος, before winter*) In former times, during the actual winter, there was almost no sailing; and the martyrdom of Paul was at hand.—*ἔλθεῖν, to come*) He is invited by the mention of *Eubulus*, etc., who were with Paul, and were notwithstanding alive [therefore Timothy need not be afraid of his life in coming].—*καὶ Λίνος, and Linus*) He is put third in order; he was not yet a bishop.

22. *Μεθ' ὑμῶν) with you*, ver. 19.

<sup>1</sup> Ἀπέλιπον, *I left*) Therefore Paul had returned from Asia to Rome not very long before.—V. g.

ON THE

EPISTLE TO TITUS

---

CHAPTER I.

1-3. Παυλος, *Paul*) A title suitable to the character of Paul, and to the office of Titus.—κατὰ, *according to*) Comp. κατὰ, ver. 4, 9; 2 Tim. i. 1, note. It is the duty of an apostle to propagate the faith, Rom. i. 5.—πίστιν, *faith*) *faith—hope* are the sum of Christianity; and these things Titus ought to regard in all his teaching, and avoid everything else; comp. 1 Tim. i. 5, iii. 15, 16, iv. 1, 3, 10.—ἐκλεκτῶν Θεοῦ, *the elect of God*) for whose sake we ought to do and endure all things, 2 Tim. ii. 10. *The elect* were from among Jews and Gentiles; and their faith was *common*, ver. 4; 2 Pet. i. 1: of the former was Paul; of the latter, Titus.

2. Ἐλπιδι ζωῆς αἰωνίου, *in the hope of eternal life*) ch. iii. 7. *Hope* has reference to *the promise*.—ἣν, *which*) *life*.—ἀψευδῆς, *who cannot lie*) The foundation of our confidence.—πρὸ χρόνων αἰώνων, *before eternal ages, before the world began*) *The promise* of eternal life is already contained in the appellation, *the God of Abraham*, etc. [Luke xx. 37]. There is here implied an explicit promise to men. See Gen. iii., etc. The χρόνοι αἰωνιοὶ *followed* the creation and the fall.

3. Καιροῖς) χρόνοι were longer than these.

4. Κοινήν, *common*) Otherwise Titus, who was born of Gentile parents, would fall short of it.

5. *Τούτου χάριν, for this cause*) The divisions of the epistle are four.

I. THE INSCRIPTION, i. 1, 2.

II. THE INSTRUCTIONS given to Titus, to this effect :

- 1) Ordain good presbyters, 5, 6.
- 2) Such are needful among the wicked Cretans, 10, 11.
- 3) Rebuke them sharply and admonish them, 13, 14.
- 4) Teach old men and women, and young men, showing thyself an example of good works, ch. ii. 1, 2 ; and also teach servants, ver. 9, 10 ; where an excellent motive from the very marrow of the Gospel is introduced, 11-14, 15.
- 5) Admonish them to obey magistrates, and to show gentleness to all men ; wherein the same motive is repeated, iii. 1-7.
- 6) Good works should be performed, foolish questions avoided ; one that is a heretic should without hesitation be left to himself, 8-11.

III. AN INVITATION to Titus to come to Nicopolis ; and an admonition to attend to some necessary directions, 12, 13.

IV. CONCLUSION, 15.

<sup>1</sup>—*τὰ λείποντα, the things that are wanting*) the things which I could not accomplish when I was there, in consequence of the shortness of my time.—*ἐπιδιορθώση*) Paul *διορθώσατο* (set in order), Titus *ἐπιδιορθούται* (*completes* the setting in order).—*ὡς, as*) Paul had stated the qualifications which the presbyters ought to have ; he now repeats them.

6. *Πιστὰ, faithful*) For he who could not bring his children to the faith, how shall he bring others ?—*ἀσωτίας, of luxury, of riot*) which would be wrongfully supported at the expense of the church.

<sup>1</sup> *Ἐν Κρήτῃ, in Crete*) which is now called Candia, a populous island.—  
V. g.

7. Ὡς Θεοῦ οἰκονόμου, *as the steward of God*) The greater that the Master is, the greater virtues should be in His servant. Paul calls the ministers of the Gospel the *stewards of God*, 1 Cor. iv. 1, note. The power, therefore, of a bishop is indeed circumscribed, but he has still some authority. He is a *steward*, and the *steward of God*; but a steward has at least some authority and power, something is entrusted to his fidelity and skill; he does not merely use the power of locomotion, he is not an instrument or a machine: the steward of God is not the slave of men, not a drudge or a sutler; only let him be a true steward. This remark needs to be made in opposition to the false politicians, who desire that the ministers of Christ, and the princes, whose name they abuse, and believers and all things, should belong, not to God, not to believers, but to themselves.—*μη ἀυθάδη, not harsh or self-willed*) The antithesis is in ver. 8, *a lover of hospitality*; for *αυθάδης*, a man *harsh, inflexible*, neglects humble guests, as Nabal did, 1 Sam. xxv.; he cares for himself alone, and whatever is connected with himself: others also he bids to keep their own affairs and anxieties to themselves.—*μη ὀργίλον, not soon angry*) The antithesis is *a lover of good*.—*μη πάρονον, not given to wine*) The antithesis is *sober*.—*μη πλήκτην, no striker*) The antithesis is *just*, who decides by reason and equity, not by violence.—*μη αίσχροκερδῆ, not covetous of filthy lucre*) Base gain (filthy lucre) might be acquired in a matter honourable in itself, as in the work-shop, in bargains and merchandise, in the office of a bishop; ver. 11; 1 Tim. vi. 5; 2 Cor. xi. 12, 20; Phil. iii. 19; 1 Pet. v. 2; 2 Pet. ii. 3. The antithesis is *ὅσιον, holy*.

8. Ἐγκρατῆ, *temperate*) Ἐγκρατῆς and ἀκρατῆς are sometimes taken in a wider sense; comp. Matt. xxiii. 25 (*ἀκρασίας, excess*), note. The opposite, ἀκρατῆς, is clear, so that it was not necessary to express it; and ἀκρασία, so far as it is opposed to τῆ παροιμία, would not come so much under the eye of Titus.

9. Ἀντεχόμενον) *one who will hold fast*, defend, zealously urge. By this word the LXX. mostly translate the Hebrew verb נִסַּח.—*κατὰ ὁ κατὰ τὴν διδασχῆν λόγος* [Engl. Vers. *the word as he has been taught*], *the word appertaining to doctrine*.—*πιστὸς, firm, sure* [lit. to be relied on], from which *exhortation* and power to convict (*παρακαλεῖν, ἐλέγχειν*) receive their strength.—*καὶ—καὶ*) *both—and*.



10. Ματαιολόγοι καὶ φρεναπάται, *vain-talkers and deceivers*) Two nouns, of which the epithet is ἀνυπότακτοι, *unruly*. As to who are *vain-talkers*, see 1 Tim. i. 6, 7. φρεναπάται, *those who deceive men's minds*: ἀνυπότακτοι, *unruly*; like horses, that hold the bit with their teeth, they are unwilling to submit to the obedience of the faith.

11. Ἐπιστομίξειν) *to stop the mouth*; to reduce to silence by the power of the Spirit, as the *unruly* deserve.—ὅλους οἴκους, *whole houses*) A great loss to Paul. [*But in the present day what takes place as regards whole streets? What is done regarding country hamlets and cities?*—V. g.]—ἀνατρέπουσι, *they subvert*) as *deceivers*.—διδάσκοντες ἃ μὴ δεῖ, *teaching things which they ought not*) as *vain-talkers*.—αἰσχροῦ κέρδους χάριν, *for the sake of filthy lucre*) Construed with, *they subvert*. Baseness is seen most of all in (*vile*) *contemptible* gain; Ez. xiii. 19. [1 Tim. vi. 5.]

12. Εἰπέ τις, *one said*) Those who are too much devoted to the study of profane writers ought not to applaud themselves because Paul quotes from Menander, Aratus, Epimenides; for he does not even mention their names: Acts xvii. 28; 1 Cor. xv. 33.—ἐξ αὐτῶν ἴδιος αὐτῶν, *of their own*) in origin and condition. That circumstance increases the authority of the witness. Testimonies of the wickedness of the Cilicians were also brought forward, but by others [not by one of themselves, as in the case of the Cretans]; therefore Paul, a Cilician, might quote this without reproach.—προφήτης, *a prophet*) Epimenides, according to the statement of Diogenes Laertius, uttered many predictions; and he acted in the character of a *prophet* when he spoke these things which Paul quotes.—ἀεὶ, *always*) Every natural man is at times guilty of lying, but *always* is a more heinous matter.—ψεῦσαι, *liars*) unlike God, ver. 2; liars also in their doctrine concerning God, since they love *fables*, ver. 14. The Cretans had the sepulchre of Jupiter; therefore they were called *liars* by the poets.—κακὰ θηρία, *evil beasts*) Crete was considered a χώρα ἄθηρος, *a country without wild beasts*; whether that be true or false, Al. Morus considers Epimenides (in this line of his) drew the point of his pleasantry from the fact.—γαστέρες ἀργαί) Pasor is of opinion that ἀργός is here used by Apharesis for μαργός, *voracious*; comp. ch. ii. 2-6. But the

common idea is satisfactory : bellies are *slow* which are useful to nobody.

13. Ἀληθής, *true*) Although it comes from a Cretan.—ἐλεγχε, *rebuke*) The chief part of the *rebuke* follows.

14. Μύθοις, *fables*) The antithesis is *truth*.

15. Πάντα μὲν, *all things indeed*) The defenders of fables and of the commandments of men used this pretext, which Paul sweeps away.—τοῖς καθαρῶς, *to the pure*) Supply, *and to the faithful*, taken from the antithesis (unto the *unbelieving*) ; 1 Tim. iv. 3 ; Acts xv. 9 ; Rom. xiv. 23. All outward things are pure to those who are pure within.—μειμιασμένοις, *to them that are defiled*) This is discussed presently.—ἀπίστοις, *to the unbelieving*) This is discussed in ver. 16.—οὐδὲν) *nothing*, either within, or consequently without.—νοῦς, *their intelligence, mind*) Rom. xiv. 5.—συνείδησις, *conscience*) concerning things which are to be done, or that have been done ; 1 Cor. viii. 7.

16. Θεόν, *God*) Whom to know is the highest wisdom.—ὁμολογοῦσι εἰδέναι) *profess*, and by profession claim to themselves *knowledge* ; 1 Tim. vi. 20.—ἀρνοῦνται) *deny God*.—βδελυκτοὶ) *abominable*. This agrees with the LXX., Prov. xvii. 15 : ἀκαθάartos καὶ βδελυκτός, *unclean and abominable*.—ἀδόκιμοι) This may here be taken actively for those who are not fit for anything, because they cannot approve what is good either in themselves or in others.

---

## CHAPTER II.

1. Ἄλλει, *speak*) with unrestrained lips ; carefully, vigorously, freely.

2. Πρεσβύτεας, *aged men*) Supply *exhort* from ver. 6.—νηφελίους, *watchful*) in feeling.—σεμνούς, *grave*) in actions.—σώφρονας, *sober*) in their mode of living.—τῇ ὑπομονῇ, *in patience*) A virtue chiefly becoming old men.

3. Ἐν καταστάματι ἱεροπρεπεῖ) *observant of sacred*

† The larger Ed. had preferred the plural ἱεροπρεπεῖς, but the marg. of VOL. IV.

decorum.—κατάστημα, *behaviour, dress* [‘habitus’ *exterior*], is used here of the ornament of the virtues, which are presently enumerated.—κατάστημα is used in a large sense, as we find in the Greek Lexicon formerly printed at Basle in fol.—δεδουλωμένας, *enslaved, under slavery to*) It is indeed slavery not to overcome the appetite; 2 Pet. ii. 19.—καλοδιδασκάλους) *teachers of good things*, as follows.

4. Σωφρονίζωσι τὰς νέας, *that they may teach the young women to be sober*) Titus is enjoined to treat the Cretan women with somewhat greater severity than Timothy was to treat the women of Ephesus, 1 Tim. v. 2. He himself was to admonish the latter; Titus is to admonish the former, by means of the women who were more advanced in age.

17. Περὶ πάντα) *in all things*.—σεαυτὸν, *thyself*) Even thou, Titus, though *rather young* thyself.—ἐν τῇ διδασκαλίᾳ, *in doctrine*) Public doctrine or teaching is intended, to which λόγος, *the word*, in daily practice is presently opposed. In the case of the former, ἀφθόρια and σεμνότης are required, to which the epithets ὑγιῆ and ἀκατάγνωστον correspond in the case of the latter, so that the subject-matter and the form may be rightly framed in the case of both.—ἀφθόριαν) *viz. παρεχόμενος*: here we must not repeat σεαυτόν.

8. Ἐντραπή, *may be confounded*) The great force of truth and innocence.

9. Δούλους, *servants*) namely, *exhort*, ver. 6.

10. Ἀγαθὴν, *good*) in things not evil.—κοσμῶσιν, *may adorn*) The lower the condition of servants, the more beautifully is their piety described. [*Even such as they should not cast themselves away, as if it were of no importance what sort of persons they were.*—V. g.]

11. Ἐπεφάνη γὰρ ἡ χάρις, *for the grace has appeared*) There is a double *appearance*, *viz.* that of *grace* and that of *glory*, ver. 13.—σωτήριος, *that bringeth salvation*) as the very name, *Jesus*, indicates [comp. ver. 10].—πᾶσιν, *to all*) [*of whom so many* the 2d Ed. refers ἱεροπρεπεῖ to the more certain readings, which the Germ. Vers., corresponding to the Gnomon, imitates.—E. B.

AD(Δ)GH Rec. Text read ἱεροπρεπεῖς. But Cfg Vulg. read ἱεροπρεπεῖ.—Ed.

<sup>1</sup> οἰκουροῦς) ver. 5, properly, those who keep the house, Prov. vii. 11.—V. g

*different classes are mentioned, ver. 2-9.—V. g.] even to servants, even to the Gentiles; comp. ch. iii. 2.*

12. Τὴν ἀσέβειαν, *ungodliness*) In antithesis to εὐσεβῶς, *godly.—τὰς κοσμικὰς, worldly*) which prevent men from living *soberly and righteously.—σωφρόνως καὶ δικαίως καὶ εὐσεβῶς, soberly and righteously and godly*) The three cardinal virtues, from which, either single or united, all the others spring.

13. Προσδεχόμενοι, *looking for*) with joy.—ἐλπίδα—Θεοῦ, *hope—of God*) This may be referred to Christ.<sup>1</sup>—σωτήρος, *Saviour*) ch. iii. 4, 6, where the mention of the Father and of the Son is made in very close connection, as here, ch. ii. 11, 13. [Hope corresponds to the name of Saviour; the appearance of the glory, to that of God.—V. g.]

14. Ἴνα λυτρώσῃται, *that He might redeem*) An allusion to redemption from slavery.<sup>2</sup>—λαὸν περιούσιον, *a peculiar people*) The adjective would be translated into Latin by *superfactum*. Columella writes, *villica debet separare, quæ consumenda sunt, et quæ superfieri possunt, custodire*, “a farmer’s wife should separate what is to be consumed, and keep what may be left over and above.” Comp. περιποίησις, 1 Pet. ii. 9, note. [The περι in composition often expresses something *remaining over and above*. So περιποίησις, in Peter, something which God reserves to Himself out of all. And περιούσιος, a people *peculiarly God’s own above all nations*, Ex. xix. 5, 6; LXX.]

15. Μηδεις, *let no one*) 1 Tim. iv. 12, note.—περιφρονεῖτω, *despise*) The minister of the Divine word, defenceless, unwarlike, is certainly despised by those who do not submit themselves to the word of God, but think that it is only political defences that are of any avail. But perverse hearers much more despise him who teaches somewhat slowly: they ought to be made to feel ἐπιταγήν, *i.e. what is inculcated*, as coming from authority; not to draw it to themselves [to wrest the authority from the minister and draw it to themselves].

<sup>1</sup> See my note on 1 Tim. v. 21. This *must* refer to Christ; for ἐπιφρονεῖα is never applied to God the Father, but always to the Son. And when two compatible attributives joined by a copula are thus preceded by but one article, they must refer to the one and the same person: of Him who is at once the great God and our Saviour: τοῦ, viz. ὄντος μεγ. Θεοῦ καὶ σωτ. —ED.

<sup>2</sup> He had been speaking of *slaves or servants*, ver. 9.—ED.

## CHAPTER III.

1. Ἀρχαῖς καὶ ἐξουσίαις, *to principalities and powers*) Crete was a Roman province.—ὑποτάσσεσθαι, πειθαρχεῖν, *to be subject, to obey*) The words, ἀνόητοι, *foolish* (comp. Ps. xxxii. 9), ἀπειθεῖς, *disobedient*, ver. 3, are opposed to them.

2. Ἀμάχους, *no brawlers*) Such as do not attack.—ἡπιεικέες, *gentle*) Such as yield to any one attacking them.—πάντας, *all*) Crete was an island much frequented by men engaged in mercantile transactions); and they were generally such as are described, ver. 3.

3. Γὰρ, *for*) As God has treated us, so we ought to treat our neighbour.—καὶ ἡμεῖς, *we also*) Eph. ii. 3.—ἀνόητοι, *foolish*) We have not come to the knowledge of God of our own accord (of ourselves). [*This is the very exact image of human life without grace. Grace, and grace alone, is the remedy even for foolishness. Some, which may appear wonderful, though they excel in some things by singular skill and sagacity, yet in other things, when godliness or even mere natural equity is the point at issue, make the most wretched blunders, and permit themselves to be imposed upon, and their authority to be basely exercised.*—V. g.]—ἀπειθεῖς, *disobedient*) We did not obey God when revealing Himself.—ἡδοναῖς, *pleasures*) which consist even in evil speaking, not merely in the taste of the tongue (*i.e.* the pleasures of the palate).—ποικιλαῖς, *various, divers*) 2 Tim. iii. 6. A remarkable epithet. Variety delights.

4. Ἡ χρηστότης καὶ φιλανθρωπία, *kindness and love to men*) Human vices of a quite contrary character are enumerated, ver. 3.—σωτήρος, *our Saviour*) The conjugate, ἔσωσεν, *He saved*, occurs ver. 5.

5. Οὐκ ἐξ ἔργων, *not of [by] works*) The negative belongs to the whole sentence: we had not been in a state of righteousness; we had not done works in righteousness; we had no works by which we could be saved. So Moses to Israel, Deut. ix. 5.—

'διὰ λουτροῦ παλιγγενεσίας καὶ ἀνακαινώσεως Πνεύματος Ἁγίου, *by the washing of regeneration and renewing of the Holy Ghost*) The *renewing* is immediately construed with *by*; for as *washing and regeneration*, so *renewing and He shed on us*, are closely connected. Two things are mentioned: *the washing of regeneration*, which is a periphrasis for baptism into Christ; and *the renewing of the Holy Spirit*. Comp. Heb. ii. 4, note. For in both places the benefits are praised, which have come to us by Christ and by the Holy Spirit. So it is called the work of divine grace, not only in respect of individuals, but in respect of the very abundant economy of the New Testament. This *regeneration and renewing* takes away all the death and the old state, under which we so wretchedly lay, and which is described, ver. 3: 2 Cor. v. 17.

6. Οὖ) Πνεύματος Ἁγίου.—διὰ, *through*) This depends on *He saved*, etc., ver. 5; as the conjugates *saved* and *Saviour* prove. [*Through Jesus our Saviour* is not to be connected, as in Engl. Vers., with *He shed on us*.]

7. Ἰνα, *that*) This depends on *He saved*.—δικαιωθέντες, *being justified*) For formerly we were without *righteousness*, ver. 5.—ἐκείνου, *His*) God's, ver. 4, 5. ἐκεῖνος, *He*, or *that person*, points often to something remote. That which is more remote (as expressed by ἐκεῖνος) is estimated from the position of the words, not exactly from the thought itself. The *grace of God* is an ordinary phrase; and it is of that grace that the *kindness and love to men* have appeared, to which all things are here attributed. God is supremely good, we are exceedingly evil.—χάριτι, *by grace*) An antithesis to *works*.—κατ' ἐλπίδα, *according to the hope*) which we did not formerly possess. [*This hope truly softens the mind*, 1 Pet. iii. 9.—V. g.]—ζωῆς, *of life*) Construed with *heirs*.

8. Πιστὸς, *faithful*) The reference is to what goes before.—περὶ τούτων, *concerning these things*) not concerning things frivolous: 1 Tim. i. 7, at the end.—φροντίζωσι, *that they be careful*) no longer *foolish*, ver. 3. [*Diligence is necessary*.—V. g.]—καλὰ, *good*) entirely and substantially so. The antithesis is, *vain*, in the next verse.—ὠφέλιμα, *profitable*) The antithesis is, *unprofitable*, *ibid*.

<sup>1</sup> Ἐσώσεν ἡμᾶς, *He saved us*) Christianity itself, as opposed to former misery (ver. 3), brings a most real and present salvation.—V. g.

10. Αἰρετικὸν, *a heretic*) one following, according to his own will, the things which are found fault with at ver. 9.—παραιτοῦ, *reject*) cease to admonish him, for of what advantage is it? We should be labouring in vain.<sup>1</sup> Matt. vii. 6.

11. Ἐξέστραπται) It is thus the LXX. translate the Hebrew 𐤇𐤑𐤇, Deut. xxxii. 20.—ἀμαρτάνει, *sins*) Whatever he does and thinks, he is wrong.—ὦν αὐτοκατάκριτος) κρίσις ἑαυτοῦ, *his own judgment*, accompanies *sin* (ἀμαρτίαν), and κατάκρισις, *condemnation*, follows close after; Rom. xiv. 22, 23.

12. Ἀρτεμιᾶν ἢ Τυχικὸν, *Artemas or Tychicus*) into whose hands Titus might deliver the lamp of the Gospel.—ἔλθεῖν πρὸς με, *to come to me*) when affairs in Crete shall have been more fully set in order.—ἐκεῖ) *there*) He does not say *here*. Paul was not yet at Nicopolis.

13. Ἴνα μὴδὲν, *that nothing*) Titus therefore had the means. They did not go empty.

14. Μανθανέτωσαν, *let them learn*) by thy admonition and example.—καὶ οἱ ἡμέτεροι, *ours also*) not only we, but also ours, whom we have gained at Crete. These seem not to have given sufficient assistance to Zenas and Apollos, when they ought to have done so. [*It is not proper that some should ever and anon devolve the business in hand from themselves upon others.*—V. g.] Zenas and Apollos were already in Crete with Titus; for this is the reason why he distinguishes them from Artemas and Tychicus, who were not until afterwards to be sent.—εἰς τὰς ἀναγκείας χρείας, *for necessary uses*) even as *spiritual necessity* [*i.e.* the *tie* which *necessarily* binds saints to help one another] requires; so χρεία, Acts vi. 3. *Spiritual necessity* [*'necessitudo,'* tie of necessary obligation or relationship] lays the foundation of obligations, so that one cannot withdraw from another [*so as not to help him*].

<sup>1</sup> The proverb is, *we should be washing a brick.*

ON THE

EPISTLE TO PHILEMON.

---

1. Παῦλος, *Paul*) A familiar and exceedingly courteous (*ἀστεῖος, urbane*) epistle, concerning a private affair, is inserted among the books of the New Testament, intended to afford a specimen of the highest wisdom, as to the manner in which Christians should manage civil (social) affairs on more exalted principles. Frankius says: *The single epistle to Philemon very far surpasses all the wisdom of the world.* Præf. N. T. Gr., p. 26, 27.—δέσμιος, *a prisoner*) and therefore one to whom why should Philemon refuse his request? ver. 9.—Τιμόθεος, *Timothy*) This epistle (ver. 22) was written before the second Epistle to Timothy.

2. Ἀπφία, *to Apphia*) the wife of Philemon, who had something to do with the business of Onesimus.—οἶκόν σου, *thy house*) viz. Philemon's.

5. Ἀκούων, *hearing*) Paul had gained over Philemon, ver. 19, and here he praises his consistent character. From Onesimus himself he might hear of his love and faith.—ἀγάπην—πίστιν—πρὸς—Ἰησοῦν καὶ εἰς—ἁγίους, *love—faith—to—Jesus and unto—saints*) So Eph. i. 15: but in this passage there is a Chiasmus in regard to Philemon. The first is connected with the fourth, the second with the third; but *love* is put in the first place, because



it is to a specimen of *love* that he is exhorting Philemon, to whom the order of faith and love had been long known. Paul gives thanks to God for this blessed state of Philemon.

6. "Ὅπως, *that*) This depends on *thou hast*, ver. 5.—*ἡ κοινωνία τῆς πίστεώς σου, the communion [the communication] of thy faith*) *i.e.* thy faith, which thou hast in common with us and exercisest.—*ἐνεργῆς γίνηται, may become effectual*) Paul speaks at first indefinitely.—*ἐν ἐπιγνώσει παντὸς ἀγαθοῦ, in [by] the acknowledging of every good thing*) *Every good thing* is all the riches which JESUS procured for us by His poverty, when he lived as a *poor man* upon the earth. He briefly intimates to his friend what he lays down more expressly in 2 Cor. viii. 9, where there is also, *ye know*. JESUS ought in turn to enjoy (in *His own people*) those benefits which He has conferred upon us. An elegant circle. *ἀγαθὸν, good or benefit*, occurs presently afterwards, ver. 14.—*εἰς, into*) Construed with *may become*. The good shown to us ought to redound unto Christ.

7. Χαράν—καὶ παράκλησιν, *joy—and consolation*) These words are usually put together [a customary Syntheton]: 2 Cor. vii. 4, and *I rejoice*, says he, for *thanksgiving*, 1 Cor. xvi. 17, note. [Paul, in respect of God, *returns thanks*, when he might have said, *I rejoice*: but when he writes to men, instead of, *I return thanks*, he says, *I rejoice*.]—*τῶν ἁγίων, of the saints*) The house of Philemon was open to them, ver. 2.

8. Διὸ, *wherefore*) *I exhort* depends on this particle.—*ἐπιτάσσειν, to command*) Implying great authority, of which the foundation is the obligation of Philemon, ver. 19, requiring *obedience*, ver. 21.

9. Ἀγάπην, *love*) Mine to thee, thine to Onesimus. Philemon's love to Paul was previously mentioned. Paul asks lovingly one who loves him.—*μᾶλλον, rather*) He does not say, if you refuse *you will incur my indignation and that of Peter*, according to the style of the Roman court, a style which is by no means apostolical.—*παρακαλῶ, I beseech*).

There are three divisions of the epistle :

### I. THE INSCRIPTION, 1-3.

### II. Having mentioned the flourishing condition of Philemon

in spiritual things, ver. 4, etc., HE BEGS him to receive Onesimus, a runaway slave, 12-17.

And desires him to provide a lodging for himself, 22

### III. CONCLUSION, 23-25.

—*τοιούτος, such*) He lays down three arguments why he would rather affectionately exhort and ask him, than issue a command: his own (Paul's) natural disposition, long ago well known to Philemon, his old age, and his imprisonment. Old age renders men mild: comp. Luke v. 39: but even before old age, Paul was still Paul; he formerly depended on the kindness of others, and now, in no respect happier abroad, he still depends upon it. The graceful courtesy in this epistle is mixed with gravity.

10. *Παρακαλῶ, I beseech*) This word is repeated with great force, as if after a parenthesis.—*περὶ τοῦ ἐμοῦ τέκνου, concerning my son*) Besides other things, he puts first a favourable description of the person, having suspended the sense till he mentions the hated (offensive) name of *Onesimus*. And the whole epistle savours of the recent joy for *Onesimus*, who had been gained as a convert, and from whom it seems he concealed the circumstance that he was writing so kindly about him.—*ἐγέννησα, I have begotten*) He was the son of Paul's old age.—*Ὀνήσιμον, Onesimus*) He alludes pleasantly to this name in the following verse.

11. *ἄχρηστον, unprofitable*) A Litotes [see Append.] for he was guilty of injury. In like manner there is a mild expression in the use of the word, *was separated [departed]*, ver. 15; likewise ver. 18, *but if—he oweth.*—*σοὶ καὶ ἐμοί, to thee and me*) He courteously puts Philemon before himself. He treats of himself, ver. 13, 14; of him, ver. 15, 16. Chiasmus [see Append.]—*ἔχρηστον, truly profitable*) The allusion is to the name of *Onesimus*; so *ὀναίμην*, ver. 20. Not even does a servant do his duty without godliness. With godliness any man is profitable.—*ἀνέπεμψα, I have sent back*) *Onesimus* even before he had attained true profitableness, had however thought well of Paul, and fled to him on the occasion of his own crime.

12. *τὰ ἐμὰ σπλάγχνα, my bowels*) An example *στοργῆς*, of

spiritual affection, ver. 17.—προσλαβοῦ, *receive*) A mild word, occurring again in the same verse (17).

13. "Ὁν, *whom*) He shows that Onesimus was now worthy to be trusted.—ὑπὲρ σοῦ, *for thee*) on thy account [in thy stead].

14. Ὡς, *as it were*) A mitigating particle; for although Philemon had not been compelled, yet his willingness would not have so much appeared [had Paul kept Onesimus without formally asking Philemon's leave].—ἀνάγκην, *necessity*) for Philemon could not have resisted.

15. Τάχα, *perhaps*) The apostle speaks thus after the manner of men, as 1 Cor. i. 16. *Because the judgments of God are concealed*; see Hieron. on this passage.—ἐχωρίσθη, *departed*) [was separated]. A mild expression.—αἰώνιον, *for ever*) in this life, Ex. xxi. 6, and in heaven. A very elegant amphibology, quite true in both cases. The whole time of the absence of Onesimus was but a short *hour* compared with that lengthened duration.—ἀπέχης) *thou shouldst have him for thyself*.

16. Οὐκέτι ὡς δούλον, *no longer as a servant*) He had been a servant.—ὑπὲρ δούλου, *above a servant*) This is equivalent to an epithet. *But* is connected with a *brother*: *above a servant* from whom thou art about to derive greater benefit than from a servant. Ἐπερδουλος is a compound word according to Apollonius, l. 4, de Syntaxi, c. 3; but what it means, or whether it has any relation to the matter before us, I do not know.—ἀδελφόν, *brother*) He does not add ὡς, *as* [which he had used before *servant*]. He evidently recommends him for a (true) brother.—ἀγαπητὸν, *beloved*) Love is borne to a brother and a friend, not to a servant.—μάλιστα ἐμοί) *especially to me*, before all others, who are however not excluded.—σοί) *to thee*, ever before me: *to me and thee* are construed with a *brother beloved*. In the flesh he is ὑπὲρ δούλον, *above a servant*, a freedman (comp. ὑπὲρ, ver. 21); in the Lord, a brother.

17. Ἐχεις) *thou hast*, without a figure [but Engl. Vers., *If thou count*]; for *receive* comes in after it.—κοινωνόν, *a partner*) that what is thine may be mine, and mine thine.

18. Εἰ δέ τι, *but if anything*) A gentle expression. Onesimus had confessed to Paul what he had done.—ἢ ὀφείλει, *or owes*) A milder synonym is put after the verb *wronged*.—ἐλλόγει) Hesychius, ἐλλόγει, *i.e. καταλόγησαι*. Consider me the debtor.

19. Ἐγὼ Παῦλος, *I Paul*) It was his handwriting.—ἐγὼ ἀποτίσω, *I will repay*) as a parent is wont to pay the debt of his son. The prisoner writes in good earnest, and with confidence that he would not want the power [of fulfilling his engagement]. But yet he promises conditionally, viz. if Philemon would exact it, ver. 21.—σεαυτὸν, *thyself*) It cannot be told how great is the obligation which is owed to those who have won souls. External property is due for spiritual benefits, but not by political obligation.—προσοφείλεις, *thou even owest*) This refers to *owes*, ver. 18. It is not only fitting that the pardon of Onesimus be granted to me, but thou *even owest* me thyself.

20. Ἐγὼ, *I*) Thou shouldst have had profit from Onesimus, I should now have it from thee.—ὀναίμην, *let me profit*) An allusion to the name of Onesimus.—ἀνάπαυσον, *refresh*) by receiving Onesimus.

21. Ποίσεις, *thou wilt do*) towards Onesimus.

22. Ξενίαν, *a lodging*) where others may come to visit me. See the power of hope. Paul, a prisoner, makes this arrangement (appointment) at so great a distance.

23. Συναιχμάλωτος, *my fellow-prisoner*) On this very account Epaphras is placed before the others.

24. Λουκᾶς, *Luke*) He, who was most closely connected with Paul, is named after the others. There is a note in two Greek copies, in the possession of Mill and Kuster, intimating, that the blessed Onesimus died a martyr at Rome, having suffered the punishment of breaking the legs.



ON THE

EPISTLE TO THE HEBREWS.

---

MANY anonymous writers, though unknown, endeavour to be useful to their readers ; but the writer of this Divine Epistle shows, that he was known to those to whom he writes : xiii. 19. And the Apostle *Paul* is said to be the writer of the epistle, with the general consent of antiquity. Above all, Peter, writing to the elect strangers scattered through Pontus, Galatia, Cappadocia, Asia, and Bithynia, praises the letters of Paul, which he wrote to them also. But the other epistles of Paul were sent to Gentile converts ; this one alone to the *Hebrews*, although he himself does not call them *Hebrews* ; and in the title, no doubt old, but not prefixed by the hand of Paul, they are with less propriety called *Hebrews*, instead of *Judaico-Hellenistic Christians*, to whom we have observed below that he wrote, ch. vi. 10. Moreover the method and style of Paul may be easily recognised : for he puts the proposition and division before the discussion, ch. ii. 17. He distinctly and separately subjoins the practical to the doctrinal part : he puts the practical part at greater length at the end of the epistle. He quotes the same words of the Old Testament which he does elsewhere, ch. ii. 8, x. 30, 38 ; also, i. 6 : he uses the same ideas and expressions. See note on ch. i. 3, 6 ; ii. 2, 5, 8, 9, 10, 14, 15 ; iii. 1, 6, 12, 16 ; iv. 9, 16 ; v. 6, 11, etc. ; vi. 1, 9, 10, 11, 12 ; vii. 2,

5, 18, 19, 22, 25, 26, 28; viii. 1, 6, 11, 13; ix. 1, 10, 11, 15, 28; x. 5, 39; xi. 7, 11, 13, 19, 35, 37; xii. 1, 4, 10, 12, 22, 23, 27; xiii. 1, 5, 9, 10, 14, 18, 20, 21, 23, 25. In former times, some thought that *Barnabas*, or *Luke*, or *Clemens Romanus* was the author: in fact, because every one of them had this epistle without the author's name in his hands, each of them was considered as the author himself. But why did not Paul prefix to this one epistle his name, which, from ch. xiii. 19, was evidently dear to those to whom he was writing? He did not prefix it, because he did not use an inscription; for men in former times did not always use it in accordance with primitive simplicity. Comp. 2 Kings v. 6, x. 2, 6, where the word *לְאָמֵר*, placed before them, scarcely permits us to believe that excerpts are given rather than the epistles themselves. And also the ardour of spirit in this epistle, alike as in the First Epistle of John, bursting forth at once into the subject, the more effectively strikes the hearers: but he compensates at the conclusion of the epistle for the absence of salutation and thanksgiving, which were usually placed by Paul at the beginning of the other epistles. This epistle of Paul, and the two of Peter (to which may be added those of James and Jude, which are very similar), were written to the same believing Israelites, scattered abroad in Pontus, Galatia, Cappadocia, Asia, and Bithynia, and much about the same time. Three years before the destruction of Jerusalem, Paul and Peter were put to death at Rome; therefore this epistle was also written to them when the temple was standing, ch. viii. 5. Peter wrote both of his epistles a little before his martyrdom; and in the second, praises the epistles of Paul—this one by name (expressly), which was then new (recently sent), many of the first *hearers* of the Lord being by this time dead; Heb. ii. 3.

As Peter, James, Jude, wrote in Greek, not in Hebrew, so Paul did the same here; for he quotes the *Greek* translation of Moses and the Psalms, where the reading is different from that of the Hebrew, ch. i. 6, x. 5. He comprehends in one *Greek* word, *κατάπαυσις*, the meaning of the two Hebrew words, *שבת* and *מנוחה*, ch. iv. 4, 5. He translates the Hebrew words into *Greek*, ch. vii. 2; and insists upon the proper idea attached to the *Greek* word *διαθήκη*, ch. ix. 16.

The whole application of the discourse is, *to confirm the faith* of the brethren in Jesus Christ, ch. xiii. 8, 9. Moreover, he confirms it, by demonstrating His *glory*. He calls this the *sum* (the principal point), ch. viii. 1. Hence all the divisions of the epistle, abounding in the sharpest admonitions, and the most powerful incitements, are set forth in one and the same form of discourse; and doctrine and practice are everywhere connected by the word, *therefore*.

This is the SUM :—

The glory of Jesus Christ shines forth—

I. From a PREVIOUS comparison with the PROPHETS and ANGELS, i. 1–14;

THEREFORE we ought to give heed to what He says, ii. 1–4.

II. [His glory shines forth] PRINCIPALLY from a comparison of His SUFFERING and His CONSUMMATION. We must here observe—

1. The proposition and sum from Ps. viii., 5–9.

2. The discussion : We have the Author of salvation and glory PERFECTED [*consummated*]; who SUFFERED first for OUR sakes, that He might become (1) a MERCIFUL, and (2) FAITHFUL (3) HIGH PRIEST, 10–18. These three things are one by one explained, being most suitably from time to time interwoven with His PASSION and His CONSUMMATION.

A. He has the virtues of the priesthood :—

I. He is FAITHFUL :

THEREFORE be ye not UNFAITHFUL, iii. 1, 2,  
7–iv. 13.

II. He is MERCIFUL :

THEREFORE let us draw near with CONFIDENCE,  
14; v. 3.

B. He IS called of God a PRIEST. Here—

I. The SUM (of His priesthood) is set forth from Ps. ii. and cx., and from His actual performance of the duties of the office, 4–10;



And hence the hearers are **SUMMARILY ROUSED TO ACTION**, ii.—vi. 20.

II. The fact itself is copiously

(1.) Explained. He is to us

α. A **GREAT HIGH PRIEST**,

I. Such as Psalm cx. describes,

1. According to the order of **MELCHISEDEK**, vii. 1–19 :

2. With an **OATH**, 20–22 :

3. **FOR EVER**, 23, 24, 26–28.

II. And therefore peculiarly excellent ;

1. A **HEAVENLY Priest**, viii. 1–6 :

2. And that of the **NEW Covenant** or Testament, 7–13.

β. The **ENTRANCE INTO THE SANCTUARY**, ix. 1–x. 18.

(2.) It is turned to a practical exhortation. **THEREFORE**

I. Evince your faith, hope, love, x. 19–39.

These three things are urged more at large :—

α. **FAITH** with persevering endurance, which is to be exercised according to the example of the **OLD saints**, xi. 1–40 ; xii. 1 :

And of **JESUS Himself**, 2, 3 ;

And it ought to be exercised, 4–11—

**CHEERFULLY, PEACEFULLY, HOLILY**, 12–17

β. **HOPE**, 18–29.

γ. **LOVE**, xiii. 1–6.

II. For improvement in these graces, call to remembrance your former **MINISTERS**, 7–16 :

And make use of the watchfulness of your present **MINISTERS**, 17–19.

The **PRAYER**, the **DOXOLOGY**, and the calm **CONCLUSION** are suitable to this paragraph, and to the whole epistle, 20–25.

The *addresses* to those to whom he writes—for example, *Brethren*—are not inconsiderately used, but indicate either a new division of the epistle, or an outburst of affection. Therefore the apostle for the first time addresses them in ch. iii. 1, 12 : and says, *holy brethren, partakers of the heavenly calling*,

and simply, *brethren*: and so again not until ch. x. 19. For two principal and special exhortations begin at these passages. Besides, he calls them *brethren* at the Conclusion, ch. xiii. 22; and *beloved*, after that sharp admonition, ch. vi. 9. He who will weigh well, in this Synopsis of the epistle, these addresses, and the *Divisions* marked by them, ch. ii. 17, x. 19–21—the one of which is followed immediately by its own discussion in the text, whilst the other is preceded by it,—and also the particle *therefore*, will readily perceive that this very Synopsis is not a thing of our invention, but is drawn from the epistle itself; and he will derive profit from it.

In the same Synopsis we have noticed some *comparisons*; but the epistle itself has many more, which, however, may be generally referred to two heads. I. There are great prophets, angels, Moses, Joshua, Aaron, etc.; but Jesus infinitely greater. The opinion of the old Hebrews is,—*King Messiah is greater than Abraham and the patriarchs, than Moses and the ministering angels*. This opinion is quoted in this connection by Schoettgenius, whose ‘*Horæ*’ on this epistle is an especially profitable work. II. The condition of the ancient believers was good, but the condition of *Christians* is better; and this second fact is chiefly treated of in ch. xi. But everywhere bad and wretched examples also are interspersed among those that are good and blessed. We find, then, in this epistle the recapitulation of the whole of the Old Testament, and at the same time the setting aside of Judaism as obsolete, and the promulgation of the New Testament carried to its ἀκμῆ and utmost height, at the very boundary of the fourth and fifth thousandth year. See Ord. temp., p. 288. [Ed. ii., p. 247, 248.]

---

## CHAPTER I.

1. Πολυμερῶς καὶ πολυτρόπως) GOD spoke *πολυμερῶς*, in many portions. The creation was revealed in the time of Adam; the last judgment in the time of Enoch; and so from time to time knowledge was given more fully unfolded. He also spoke *πολυτρόπως*, in divers modes of revelation, in dreams and visions.

Therefore πολυμερῶς refers to the matter, πολυτρόπως to the form. In both there is an antithesis to one total and most perfect communication of GOD to us in Jesus Christ. The very *multitude* of prophets shows, that they “prophesied *in part*,” therefore, says he, you ought not to be frightened at the novelty of Christianity.—πάλαι, *in time past*) For a very considerable space of time there had arisen no prophets, in order that the Son might be the more an object of expectation. [*Malachi, the last of the prophets of the Old Testament, prophesied at the interval of some ages before the birth of Christ.*—V. g.]—ὁ Θεός, *God*) The apostle treats of GOD in this passage; of *Christ*, ch. ii. 3; of the Holy Ghost, ch. iii. 7.—λαλήσας, *having spoken*) A Synecdoche<sup>1</sup> for every sort of communication, as Ps. ii. 5. So רַב רָבָה רִמָּא, *a word*, is used in a wide sense.—ἐν, *in*) [Not as Engl. Vers. *by*] Therefore God Himself was *in the prophets*, as also especially *in the Son*. A mortal king speaks *by* his ambassador, not, however, *in* his ambassador. If the apostle had not used the ἐν, *in*, with a view to what follows, in order that it might apply to the *Son*, he would doubtless have put διὰ τῶν προφητῶν, *by the prophets*. For this reason it is not inconsistent to urge the use of the ἐν, *in*.—ἐν τοῖς προφήταις, *in the prophets*) Artemonius, Part I., cap. 43, contends that Luke wrote ἐν τοῖς ἀγγέλοις; for he is of opinion, that Luke wrote this epistle, p. 98; and this opinion is not inconsistent with Clem. Alex. adumbr. on 1 Pet. v. 13, where *Luke is said to have translated the Epistle of Paul to the Hebrews*, although we have proved above that it was written in Greek by Paul himself. All the copies<sup>2</sup> have ἐν τοῖς προφήταις; and the epistle, showing the excellence of Christ by using so many comparisons, certainly prefers Him to the *prophets* also, and to them all: Matt. xi. 13, xii. 41; John viii. 53. But it prefers Him to the prophets, if not in this passage, then nowhere else; and here, indeed, it touches upon it, as it were by the way, at the very beginning, as this comparison is immediately after swallowed up by others more illustrious. In the mean time, this mention of *the prophets* summarily, made at the very

<sup>1</sup> A part for the whole. See Append.

<sup>2</sup> The original word, *monumenta*, does not only refer to the MS. copies of this Epistle, but to any writing in after times, in which this passage may be quoted.—Tr.

beginning of the epistle, admirably anticipates objections, and presents a conciliatory argument; so that the apostle hereby declares, that he embraces the whole *scripture of the Old Testament*, and asserts nothing contrary to it. Wolfius has more on this passage.

Moses occupies the first place among the prophets, of whom Paul afterwards speaks separately. The antithesis of *the prophets* and *the Son* is the same as in Matt. xxi. 34, 37, and the very appellation, *Son*, indicates His excellence above the prophets: and whatever is presently said of the angels [as to their inferiority to the Son] is intended to be understood as holding good much more of the prophets.—ἐπ' ἐσχάτου τῶν ἡμερῶν τούτων, *in the last of these days*) There is a similar expression in Num. xxiv. 14, באחרית הימים, LXX., ἐπ' ἐσχάτου τῶν ἡμερῶν; in like manner, 1 Pet. i. 5, 20, and in a different sense 2 Tim. iii. 1, note. The antithesis is πάλαι, *in time past*. The apostle intimates, that no further speaking was afterwards to be expected. This whole epistle, concerning which comp. 2 Pet. iii. 15, sets before us the end of all things as at hand: ch. ii. 8, ix. 26, 28, x. 13, 25, 37, xi. 40, xii. 23, xiii. 4.—ἐλάλησεν, *hath spoken*) all things, in one most perfect way [as contrasted with the *many* ways of revealing Himself formerly].—ἡμῖν, *to us*) The antithesis is τοῖς πατέρας, *unto the fathers*.—ἐν Υἱῷ, *in the Son*) Ἐν often denotes *by*, but here it has a higher meaning; comp. John xiv. 10. How great a *prophet* is the very *Son* of God! The name, *Son*, is put here by Antonomasia,<sup>1</sup> as equivalent to a proper name; but a proper name in Hebrew is without the article; and so in the present case the article is omitted. It is also omitted in ver. 5, iii. 6, v. 8, vii. 28. So בַּר, Ps. ii. 12. God hath spoken to us *in the Son* alone. The apostles were also spoken to; who themselves also are considered in the light of persons to whom the word was spoken, before that they could speak the word to others: they were ὑπηρέται τοῦ λόγου, *ministers of the word*; but the apostles taught nothing new after Christ, and as the Father spoke in the Son, so the Son spoke in the apostles. The Son also spoke by the prophets in the Old Testament: but in a different manner. The majesty of this Son is SET FORTH,

<sup>1</sup> See Append.

I. *Absolutely*,—α) by the very name of *Son*, ver. 1; β) by three glorious predicates, expressed by as many finite verbs along with the pronoun *who*: *Whom He has appointed, by Whom He made, Who sat down*; and in this way His course, as it were, is described from the beginning of all things till He reached the goal, ver. 2, 3. II. *In comparison* with the angels, ver. 4. The CONFIRMATION presently after corresponds to this proposition, and the very name of *Son* is presently proved at ver. 5; as also *the inheritance*, at ver. 6–9; *the making of the worlds*, ver. 10–12; *the sitting on the right hand*, at ver. 13, 14. Let us consider them one by one.

2. "Ὁν ἔθηκε κληρονόμον πάντων, *whom He appointed heir of all things*) Immediately following the name of *Son*, mention is appropriately made of the *inheritance* or *heirship*; and God really appointed Him heir, before that He made the worlds, Eph. iii. 11; Prov. viii. 22, 23; hence in the text the making of the worlds follows after the heirship. As the *Son*, He is the first-begotten: as the *Heir*, He is the heir of the whole universe, ver. 6.—δι' οὗ καὶ ἐποίησε τοὺς αἰῶνας) This is the ancient order of the words: *by whom also He made the worlds*. The emphasis of the particle *καὶ*, *also*, falls on the verb *made* in this sense: He not only appointed the *Son* heir of all things before creation, but *also made* the worlds by Him.<sup>1</sup> The particle *διὰ*, *by*, takes away nothing from the majesty of the *Son*. On the fact, see ver. 10; and on the particle, comp. ch. ii. 10. By the *Son* He made *the worlds*, and all things that are therein; ch. xi. 3. Therefore the *Son* was before all worlds; and His glory is evident, looking backwards to anterior times, although it is not until these last days that God has spoken to us in Him. Indeed in this way He has conferred on these last days complete salvation.

3. "Ὁς—ὑψηλοῦς, *who—on high*) This is the third of those glorious predicates, *He sat down on the right hand of the Majesty on high*. Again, three points of importance are introduced into

<sup>1</sup> Therefore in the Germ. Vers., which has put the word *gemacht* last, we must compensate by pronunciation for what the author has here conceded to convenience of arrangement.—E. B.

ABD(Δ) corrected, *f* Vulg. Memph. Syr. read the order as Bengel does. But Rec. Text, without any very old authority, save Orig. 4, 60c, and later Syr., read τοὺς αἰῶνας ὄρασαν.—ED.

this predicate, by the three participles. Paul mentions these points in the same order, Col. i. 15, 17, 20. The first participle and likewise the second, from the finite verb ἐκάθισεν, *sat down*, being the aorist, have the meaning of an imperfect tense, and may be resolved into *because*, ὧν, φέρων τε, *because* (inasmuch as) *He was*, *because* (inasmuch as) *He was upholding* (comp. ὧν, ch. v. 8); but the third, as being without the particle τε, and, cohering more closely with the same finite verb, is to be resolved into *after that*: ποιησάμενος, *after that He made*.—ὧν—φέρων τε, *because* [inasmuch as] *He was—and upheld*) That glory, on which the Son entered when He was exalted to the right hand of the Father, no angel was capable of taking, but the Son took it; for He also had it formerly in respect of God, whose *glory shines refulgently* in Him, and in respect of *all things*, which He *upholds*; John vi. 62; Rev. i. 18.—ἀπαύγασμα, *the brightness*) Wisd. vii. 25, 26: *For she (wisdom) is the breath of the power of God, and a pure influence flowing from the GLORY (ΔΟΞΗΣ) of the Almighty: therefore no defiled thing falls into her. For she is the BRIGHTNESS (ΑΠΑΥΓΑΣΜΑ) of the everlasting light, and the unspotted mirror of the power of God, and the image of His goodness.* Ἄπὸ has in this compound word an intensive power—as in ἀποστίλβω, ἀποκυύω, ἀποτίκτω, ἀπέχω,—not the power of diminishing. It does not imply less or greater, but propagation [extension of the Father's glory].—τῆς δόξης, *of the glory*) *Glory* denotes the nature of God revealed in His brightness, the same as *His eternal power and Godhead*, Rom. i. 20.—*χαράκτηρ*, *the impress, the express image*) Whatever the *hypostasis* (personal essence) of the Father has, that is represented in the *Son*, as *His express image*.—ὑπόστασις, *of His hypostasis*) [of His personal essence]. If we gather from the LXX. the meaning of this word, variously used by them—never however concerning GOD—it denotes here the immoveable everlastingness of the Divine life and power; comp. ver. 11. Therefore the parallels are δόξα, *the glory*, always undefiled [‘incorruptible’], Rom. i. 23, and ὑπόστασις, the *hypostasis* or *personal essence*, which always holds as it were the same place. It was with this feeling that the old Rabbins, as it would seem, called God מקום, *Place*, or rather *State*.—τὰ πάντα, *all things*) [*the universe*]. The article is to be referred to πάντων, *of all things*, ver. 2.

τῷ ῥήματι, *by the word*) The Son of GOD is a person; for He has the word.—αὐτοῦ) The same as *ἑαυτοῦ* in the next clause.—*δι' ἑαυτοῦ*) *by Himself*, i.e. without the external Levitical instrumentality or covenant. This power of His shines forth from the titles already given.—καθαρισμὸν, *purification*) There lies hidden here an anticipation.<sup>1</sup> When Christ lived in the flesh, it did not appear that so majestic things should be predicated of Him; but the apostle replies, that His sojourn in the weakness of the flesh was only for a time, for the purging of our sins. In this chapter he describes the glory of Christ, in that light chiefly, as He is the Son of GOD; then subsequently he describes the glory of Christ as man, ch. ii. 6. He mentions the actual glory of the Son of GOD before His humiliation in a summary manner; but His glory after His exaltation, most fully; for it was from this exaltation in particular, and not before, that the glory which He had from eternity began to be most clearly seen. And *the purging of our sins*, and subsequent *sitting on the right hand of the Majesty*, are most fully treated of in ch. vii., etc.—ἐκάθισεν, *He sat down*) by the will of the Father; comp. ἔθηκε, *He appointed*, ver. 2. On this sitting, see ver. 13, 14. The ministering priests *stood*; the *sitting* therefore denotes the accomplishment of the sacrifice, and the glorious kingdom begun. By this finite verb, *sat down*, after the participles, is implied the scope, subject, *sum* of the epistle; comp. viii. 1.—τῆς μεγαλοσύνης) *of the Majesty*, i.e. of GOD.—ἐν ὑψηλοῖς, *on high*) in the heavens, viii. 1.

4. Τοσούτῳ, *so much*) This verse has two clauses, of which, by Chiasmus, the second is discussed in ver. 5, but the first in ver. 13; and the Interrogation gives a point to both. The Chiasmus,<sup>2</sup> σχῆμα χιασμῶν, *oratio decussata*, is so frequent in this epistle, that the observation of this figure alone contributes very much to the explanation of the epistle. See ver 9, ch. ii. 9, 12, 17, iii. 1, 8, iv. 14, 15, 16, v. 7, vi. 7, vii. 6, viii. 4, 10, ix. 1, x. 20, 23, 33, 38, xi. 1, 33, xii. 22, 23, 24, xiii. 10, with the annott. It may be asked, *Why, in this one epistle, does that figure occur in every chapter?* *Ans.* It is shown, at some of those passages which I

<sup>1</sup> 'Occupatio.' An anticipation of an objection that might be raised, and which is therefore answered beforehand. See Append.—ED.

<sup>2</sup> See Appendix

have just now quoted, that *Paul* uses the Chiasmus even elsewhere, but more frequently to the *Jews*; and Surenhusius shows, in the *βιβλος καταλλαγῆς*, p. 78, etc., 607, 608, that their teachers greatly delight in this figure of speech in their writings. Therefore the apostle, who became all things to all men, has adapted his style to the Hebrews; and these men, who were guided by the Spirit, had quite ready at their command all the forms of discourse, in a greater degree than the most practised rhetoricians.—*κρείττων γενόμενος*, *being made better*) by His exaltation, ver. 3, 13. The antithesis is *ἡλαττωμένον*, *made lower or less*, ch. ii. 9. This may be compared with Mark x. 18, note, [where Jesus, in His voluntary humiliation, saith, “Why callest thou Me good?” etc.] *κρείττων*, *better*, more excellent, more powerful: *οἱ κρείττονες*, the gods, among the ancient heathens.—*τῶν ἀγγέλων*, *than the angels*) whose excellence is elsewhere spoken of as great.—*παρ’ αὐτοῦς*) *παρὰ* denotes great pre-eminence above [as compared with] others. Comp. *παρὰ*, ver. 9, ch. iii. 3. Angels are excluded in part explicitly, ver. 5, 13, and in part by implication; for while none of them has taken this name, *the Son of GOD*, from that very circumstance they are not the *heirs* of this name, and therefore not *the heirs of all things*; but they are a portion, no doubt a distinguished one, of the inheritance of the Son, whom they *worship* as Lord, ver. 6: nor were the *worlds* created by them, but rather they themselves were created, ver. 7.—*κεκληρονόμηκεν ὄνομα*, *He hath inherited a name*) The name of Son is proper for the Son, because He is the Son; and in this name principally the *inheritance* consists. *All things* are an addition to the inheritance, ver. 2. *The inheritance of the name* is more ancient than the worlds themselves. *The inheritance of all things* is as old as all things themselves.

5. *Τίμι γὰρ*, *for to which* [whom]) A frequent argument in this epistle is derived from the silence of Scripture: ver. 13, ch. ii. 16, vii. 3, 14.—*τῶν ἀγγέλων*, *of the angels*) For none of them took [was capable of taking] this glory.—*Υἱός*, *the Son*) Acts xiii. 33.—*ἐγὼ—Υἱόν*) So the LXX., 2 Sam. vii. 14. That promise, *I will be to Him a Father, and He shall be to Me a Son*, had regard to Solomon, but much more, considering how august the promise is, to the Messiah; otherwise Solomon also



would be greater than the angels. *The seed of David*, or the *Son of David*, is one name, under which, according to the nature (relation) of the predicate, sometimes Solomon, sometimes Christ—sometimes Solomon, and at the same time, in a higher sense, Christ—is intended; an ambiguity well suited to the times of expectation, Ps. lxxxix. 27, 28. The apostles are the true interpreters of the Divine words, even though we should not have arrived at such an idea (such a mode of interpretation) as this without them [had it not been for their interpreting Scripture so].

6. Ὅταν δὲ πάλιν εἰσαγάγῃ τὸν πρωτότοκον εἰς τὴν οἰκουμένην, and again, when He brings His First-begotten into the world) Comp. with ὅταν, when, ὅταν in James i. 2, joined with the 2d Aor. subj. The particle δὲ, but, intimates that something more important is to follow. Not only is the Son greater than angels, but He is worshipped by angels. ἡ οἰκουμένη, is the world subject to Christ, ch. ii. 5, as the First-begotten; see the psalm last quoted, and presently about to be quoted. This introduction implies something more than a mission, or mere sending. Both, however, take for granted τὴν προὔπαρξιν, the pre-existence of the Son of GOD; and His entrance into the world corresponds to that pre-existence: ch. x. 5. He entered, by the will of GOD, when He presented Himself to do the will of GOD, ch. x. 5; with which comp. ch. ix. 11; when He came into the world, as He is everywhere said to have done. Πάλιν, again, is brought in, corresponding to the common word, likewise, where scripture upon scripture is quoted, ver. 5, ch. ii. 13, x. 30; but the meaning of this particle is more clearly seen when it is enclosed in a parenthesis, the verb, I say, or some other of that kind, being supplied, in this manner: *But when* (I shall again state what GOD says concerning His Son) *He brings in His First-begotten*. So John xii. 39, *They could not believe, because* (I shall again quote Isaiah) *the same prophet says, He has blinded*, etc. Matt. v. 33, *Ye have heard* (I shall again bring forward an example) *that it was said to the ancients*. For the forms of quotation are somewhat freely introduced into a speech; ch. viii. 5, ὅρα γὰρ φησι, instead of *For, He says, See*.

The appellation, *First-begotten*, includes the appellation, *Son*, and further shows the force of its signification. For it involves

the rights of *primogeniture*, which the Only-begotten most eminently possesses. *Paul* also uses similar language, Rom. viii. 29; Col. i. 15, 18. In this passage, the appellation, *First-begotten*, includes the description of the subject of Whom the Psalm is treating, with the *Ætiology*<sup>1</sup> or reason given for the predicate, viz. *He is brought in, for He is the First-begotten*.—*λέγει, He says*) An abbreviated mode of expression. When the bringing in was predicted, the word was given; when the bringing in was accomplished, the same word was fulfilled. *He says*, viz. GOD; comp ver. 5. Therefore the word *αὐτῷ, Him*, presently after, refers to the Son.—*καὶ προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι Θεοῦ, and let all the angels of GOD worship Him*) LXX., Deut. xxxii., before ver. 43, has these words: *εὐφράνθητε οὐρανοὶ ἅμα αὐτῷ καὶ προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι Θεοῦ*, which are wanting in the Hebrew text and in the Chaldee Paraphrase. Mill is of opinion that the omission was occasioned long ago by the recurrence of the verb *הרנינו*. Then [after the words in the LXX. at the beginning of ver. 43] there follows in Moses, *εὐφράνθητε ἔθνη μετὰ τοῦ λαοῦ αὐτοῦ, עמו גויים הרנינו* (where *ג* after *ו* is wanting), which *Paul*, Rom. xv. 10, also refers to the times of the Messiah. Moses, especially in the Song, wrote of Christ. Nevertheless, Ps. xvii. 7 has, *προσκυνήσατε αὐτῷ πάντες οἱ ἄγγελοι αὐτοῦ*; and *Paul* refers to this psalm, for *the bringing in of the First-begotten into the world*, in this passage, corresponds to the inscription of the psalm in the LXX., *τῷ Δαβίδ, ὅτε ἡ γῆ αὐτοῦ καθίσταται*, that is, *of David, when the land is brought under his authority*, as *Oederus* has observed.

7. *πρὸς, unto*) [Engl. Vers. of, i.e. in reference to] “*He saith to the angels,*” by an indirect speech; comp *πρὸς, to*, xi. 18, note, [“*In reference to whom it was said, In Isaac shall thy seed be called.*”] The apostle seems also to have had in his mind ver. 20 of 103d Psalm, which immediately precedes the passage, Ps. civ. 4.—*λέγει, He saith*) viz. GOD, by the prophet.—*ὁ ποιῶν—φλόγα*) LXX., in exactly as many letters, Ps. civ. 4. *Πνεύματα, spirits*, and *πυρὸς φλόγα, a flame of fire*, signify not only the office of angels, but their very nature, which is no doubt of surpassing excellence, as the metaphor is taken from things the most effica-

<sup>1</sup> *Ætiologia*. See Append.

cious and the most subtile, but yet very far inferior to the majesty of the Son. Therefore the expression, ποιῶν, *who maketh*, intimates that the angels are creatures, made by His command; but the Son is eternal, ver. 8, and the Creator, ver. 10. The subject, viz. ἄγγελοι, *angels*, and λειτουργοί, *ministers*, as is proved by their being put with the article,<sup>1</sup> has its antithesis in ver. 8, 9. Moreover, the antithesis of *Who makes*, intimating the creation of the angels, is found in ver. 10, 11. I consider it to be the predicate of the Father; comp. ver. 8.

8. Πρὸς τὸν υἱὸν *to the Son*) by a direct speech. Comp. πρὸς, *to*, ver. 7.—ὁ θρόνος—μετόχους σου) So again, the LXX. say distinctly, Ps. xlv. 7, 8, *Thy throne, O GOD, is for ever and ever: the sceptre (rod) of thy kingdom is a sceptre (rod) of righteousness. Thou hast loved righteousness, and hast hated iniquity; therefore GOD, even thy GOD, has anointed thee with the oil of gladness above thy fellows.* Concerning the *Throne*, comp. Lam. v. 19. [*Government over all is indicated.*—V. g.]—ὁ Θεός, *O God*) The vocative case with the article is in the highest degree emphatic. They clearly do violence to the text, who hold the opinion, that it is the nominative case in this passage, as Artemonius does, Part. ii. c. 2. The *Throne* and the *Sceptre* are joined; nor did God say, *I will be thy throne*, but, *I will establish the throne of the son of David*; Ps. lxxxix. 5, 30, 37.—αἰῶνα· εὐδότητος, *for ever: of righteousness*) *Eternity* and *righteousness* are attributes very closely connected, Ps. lxxxix. 15, where the words כִּסֵּא and יְקָרָתוֹ should be well considered. See also ver. 3 of this Ps. xlv., where לְעֹלָם may be taken into consideration.

9. Διὰ τοῦτο, *therefore*) From the love of righteousness, in which Christ excels, there is deduced here not so much His anointing, as the duration of the office for which He was anointed. This discourse has four parts: *the throne—the sceptre—thou lovest—therefore*. Of these the first and fourth, the second and third, are parallel by Chiasmus; for the former describe the supreme happiness of the King; the latter, His virtue.—ὁ Θεός, ὁ Θεός σου) It may be resolved thus: *God, who is thy God*. Comp. Ps. xliii. 4, lxvii. 7: but the Son Himself is called

<sup>1</sup> The article always distinguishes the subject from the predicate: therefore we cannot translate, “Who maketh winds His angels, or messengers, and a flame of fire His ministers.”—Ed.

GOD, as in the preceding verse.—*ἔλαιον ἀγαλλιᾶσεως*) the oil of gladness, and everlasting joy, is the Holy Spirit.—*παρα τοῦ μετοχου σου*, above [as compared with] thy fellows) These fellows may seem to some the angels; for even the angels have the name of gods, sons of God, morning stars, although in a far lower signification; and the name of Angel is wont to be given to the Son of GOD, although with a more majestic meaning. And indeed the Son of God has the angels as His companions, Gen. xviii. 2; Job xxxiii. 23; Ps. lxxviii. 18; 1 Tim. iii. 16; Matt. xxv. 31: and it might have seemed proper that He should rather assume [take to Himself as associates] angels than the seed of Abraham, if a different economy [dispensation] had not demanded something different, ch. ii. 16; and that very humiliation, of which *Ibid.*, ver. 7, takes for granted intercourse with them. In short, the 45th Psalm itself addresses Christ as *God* in this very verse, and a little before as *נבון*, *brave, strong*, ver. 4; a term applied to the angels, Ps. ciii. 20. Therefore the angels may appear to be called the fellows of Christ, especially since Paul refers all the sayings here quoted to the superiority of Christ above the angels. Nevertheless the peculiar relationship of Christ to men leads us to conclude, that *men* are here meant by “His fellows,” ch. ii. 11, etc. For the Bridegroom has His companions, as the Bride has hers, Ps. xlv. 14: and there is the same comparison, *ibid.* ver. 2, *Thou art fairer than the sons of MEN*.

10. *Καί, and*) This particle connects the testimonies.—*ὃ κατ’ ἀρχᾶς—οὐκ ἐκλείψουσι*) Ps. cii. 26–28; LXX. *κατ’ ἀρχᾶς σὺ, Κύριε, τὴν γῆν*, etc., the remainder in the same words. The time of the creation is intimated, to which the end of the world is opposed; and by this very fact, Dissertation iii. of Artemonius is done away with.—*σὺ, Thou*) The same to whom the discourse is directed in the preceding ver.—*Κύριε, O Lord*) The LXX. have repeated that from ver. 23 of the same psalm. Christ is preached (proclaimed) even in those passages, where many might contend that the writer was principally speaking of the Father.—*γῆν, the earth: οὐρανοί, the heavens*) A gradation. There is no reason why the angels may not be included in the word *heavens*, as the creation of man is included under the word *earth*, which passes away.

11. *Αὐτοί, they*) the earth and heaven.—*ἀπολούνται, shall*

*perish*) There is the same word at Luke v. 37; James i. 11; 1 Pet. i. 7; 2 Pet. iii. 6.

12. Ἀλλάξεις, *Thou shalt change*.—ἀλλαγῆσονται, *they shall be changed*) Many read for ἀλλάξεις, ἐλίξεις: but there is the one verb ἦν twice in the Hebrew, which the LXX. often translate ἀλλάσσω, never by ἐλίσω.<sup>1</sup>—ὁ αὐτός) Ἰη, *the same*, never another (anything different), without old age and change. See Hiller, *Onom.*, p. 71, 262. So 1 Sam. ii. 10 יהי, LXX. Αὐτός.

13. Δεῖ, *but*) An Epitasis. [See Append.]

14. Πάντες, *all*) although distinguished into various orders by various names, implying even some *dominion*: Eph. i. 21.—λειτουργικά—ἀποστελλόμενα, *who minister—who are sent*) *They minister* before God [*are employed in praises*.—V. g.]; *are sent*, viz. abroad, to men [*in order that they may execute the commandments of GOD concerning other created things*.—V. g.] Both are opposed to *sitting at the right hand*. Comp. Luke i. 19.—τοὺς μέλλοντας κληρονομεῖν, *those who shall receive the inheritance of*) i.e. the elect, and them who believe or who are about to believe. A sweet periphrasis.—σωτηρίαν, *salvation*) from so many and so great dangers.

## CHAPTER II.

1. Δεῖ) Elsewhere he uses the verb ὀφείλειν, *to owe*; here δεῖ, *it behoves*. The former implies *obligation*; the latter *urgent danger*, ver. 3. Now the discourse is verging towards exhortation, point by point corresponding to the preceding chapter,

<sup>1</sup> It must be observed, however, that the marg. of the 2d Ed., differing from the larger Ed., does not assign a greater value to the reading ἀλλάξεις than to ἐλίξεις. Umwenden, which is read in the Germ. Vers., accords with this. Therefore the latter views of Bengel are not refuted but confirmed by the decision which Ernesti gives, *Bibl. th.*, T. vi., p. 6. But the same learned man, T. v., p. 216, reminds us that ἀλλάξεις and ἐλίξεις, in the idiom found in Hebraizing Greek, are the same as, *Thou shalt abolish, shalt reduce to nothing*. Let them so consider who can.—E. B.

AB and the oldest MS. of Vulg. Amiat. have ἐλίξεις. D(Δ) corrected, f, and Victor's Vulg. have ἀλλάξεις.—ED.

concerning Christ the prophet, the king, the priest : concerning Him as *the prophet*, for it is said, *He hath spoken*, ver. 2 : concerning Him as *king*, for it is said, *Thy throne*, ver. 8 : concerning Him as *priest*, for it is said, *He hath made purification*, ver. 3. And so ch. ii., concerning Him as *prophet*, presently in ver. 1, etc. : concerning Him as *king*, *Thou hast crowned*, ver. 7 : concerning Him as *priest*, everywhere. The exhortation begins in the first person ; then becomes stronger in the second, ch. iii. 1. — *περισσότερως*, *the more abundantly*) The comparative in the strict sense ; comp. the following verses : it is construed with *δεῖ, it behoves*. — *προσέχειν*, *to attend, to give heed*) by obedience ; comp. ver. 2, note. — *τοῖς ἀκουσθεῖσι, to the things which we have heard*) The reference is to ch. i. 1, at the end : and comp. below ver. 3, ch. v. 11. The part (office) of speaking and hearing is, therefore, superior to that of writing and reading. — *μήποτε παραρῦνῶμεν*) 2d Aorist pass. with an act. signification, from *ρέω, I flow*, and *I pour out*: *lest at any time, he says, we should [let them slip, Engl. Vers.] flow past (them) ; i.e. allow them to flow away with extreme levity of mind ; comp. Gen. xlix. 4. The apostle had respect to the LXX., Prov. iii. 21, *νῆ, μὴ παραρῦῃς, do not flow or slip by them, my son, let them not depart from thine eyes ; where also, ver. 20, we read, *νέφη ἐρῦνη δρόσῳ, the clouds dropped with dew, in an active sense ; and so everywhere. Zosimus, I. 2 : ἡ Ῥωμαίων ἀρχὴ ὑπερῖβη κατὰ βραχὺ, the empire of the Romans gradually failed. Greg. : ἵνα μὴ ἐξίτηλα τῷ χρόνῳ γένηται τὰ καλὰ καὶ μὴ παραρῦῃ, that what is beautiful should not be effaced by time and should not slip away. This word frequently occurs in a metaphorical sense. Hesychius : παραρῦνῶμεν, ἐξολισθῶμεν. The punishment of the slothful is expressed by a similar word, *εἰτάκησαν, they wasted away, or were consumed, Wisd. i. 16. The word stands : the slothful man slips away.****

2. *Δι' ἀγγέλων, by angels*) *Διὰ, by*, is taken in the strict sense, as in the following verse, comparing the words of *Paul*, Gal. iii. 19: Otherwise the apostle's argument from angels to the Lord would not hold good, ver. 5. GOD therefore spoke by angels, Ex. xx. 1, [*in such a way, however, as that it was the very sound of GOD'S voice*, xii. 26.—V. g.] In the New Testament God spoke by the Lord.—*ἐγένετο βέβαιος, was made steadfast*) its authority being established by the penalties incurred

on the part of those who were guilty of its violation.—*πάσα, every*) without respect of persons.—*παράβασις και παρακοή) παράβασις, transgression, by doing evil: παρακοή, disobedience, by neglecting to do good.* The Metonymy of the abstract for the concrete, viz. for the transgressor and disobedient, who properly *receive the recompense of reward.* The antithesis in the concrete is, *we neglecting* [if we neglect], ver. 3; the antithesis to which in the abstract is, ver. 1, *προέχριν τοῖς ἀκουσθεῖσι, to give heed to those things which have been heard.* Δεῖ has the accusative with the infinitive. Thence the sentiment: *We* (the subject) *ought to give heed to those things which are heard* (the predicate). This predicate has the antithesis in the abstract.—*ἔλαβεν, received*) not only in the sanction, but in the execution.

3. Πῶς ἡμεῖς ἐκφευξόμεθα) *how shall we escape the just and severe retribution?* So xii. 25, *They did not escape; (therefore) we shall not escape.*—*σωτηρίας) salvation, in the world to come, joined with glory, ver. 5, 10, notes.* The term *salvation*, which is repeated in the tenth verse, is akin to the name *Jesus*, which resounds in the gospel of *salvation.*—*ἀρχήν, beginning*) Formerly there had not been preached so great a salvation, and by so august an interpreter [exponent or mediator of it].—*λαλεῖσθαι, to be spoken*) from His baptism up to His ascension, Acts i. 2.—*διὰ τοῦ Κυρίου, by the Lord*) A majestic appellation; comp. ch. iii. 4, and the following verses; Ps. cx. 1. He does not say here, *by our Lord*; for he intimates that He is also *Lord of the angels*, whom the angels themselves call *Lord*: Luke ii. 11; Matt. xxviii. 6. [*Whatever is mentioned, ch. i., and afterwards, ver. 7-10, is included in this appellation.*—V. g.] The antithesis is, *by angels, ver. 2.* Comp. ver. 5, and the following.—*ὑπὸ τῶν ἀκουσάντων) by those who had heard it face to face from the Lord Himself.* They also had been *eye-witnesses* and ministers, Luke i. 2: but the apostle mentions their having *heard* Him here, agreeably to what he began with, ver. 1, 2. The apostle has regard not only to the evangelical history in general, but even to particular heads of it, for example, that concerning the supplication in the garden, etc., ch. v. 7, note. Paul, writing to the churches of the Gentiles generally, speaks much of his calling, and of the fruits of his labour; but here, when he writes to the brethren of the circumcision, he most

especially appeals to the apostles who had been long with the Lord; comp. Acts i. 21, x. 41, xiii. 31, note; and he only appeals to the testimony of those apostles in a general way, in order that he may bring the Hebrews to the Lord alone.—*εἰς ἡμᾶς*, to us) This denotes that age then present.—*ἐβεβαιώθη*, has been confirmed) not by penalties, but by spiritual gifts. This word corresponds to *βεβαιος*, firm, steadfast, ver. 2.

4. *Συνεπιμαρτυροῦντος*) A double compound. It is the office of Christ to testify, it belongs to God to *superadd testimony*: and He did so, both when Christ was walking upon the earth, by signs and wonders, and when He was taken up into heaven, by divers miracles, Acts ii. 22, 33. The whole of that testimony refers to the Lord Jesus Christ, Acts ii. 36, x. 36, 42; Rom. xiv. 10; 1 Cor. xii. 3; Phil. ii. 11. If any one should be inclined to refer the *divers miracles* also to Christ, whilst He was still upon the earth, I have no objection. The parallelism mentioned in the following note, if I am not mistaken, has led me [to refer the *divers miracles* to the apostles after the ascension].—*ποικίλαις*, by various or divers) The parallel is *μερισμοῖς*, divisions, distributions [Engl. Vers., gifts]; comp. 1 Cor. xii. 11.—*κατὰ τὴν αὐτοῦ θέλησιν*, according to His will) most freely, most abundantly, most mercifully, not according to the will (caprice) of them who receive them. Whence it is evident that the gift is quite supernatural, αὐτοῦ, of God Himself. *ἡσγ*, LXX., θέλησις.

5. *Ὁὐ γὰρ ἀγγέλοις*, for not to angels) The Ætiology [assigning of a reason; Append.], referring to ver. 3, where the terms *salvation* and *Lord* are skilfully introduced, serves the purpose of beginning a new paragraph. The greater the *salvation*, and the more glorious the *Lord*, that are despised, the more aggravated is the offence of them who despise them. God subjected both angels and all things, not to the angels, of whom nothing was written to that effect [implying any such intention], but to man, or the Son of Man, Jesus Christ. The angels had more to do in the Old Testament; but in the New Testament, when human nature was exalted by Christ, the angels are our fellow-servants. I ventured to say, *more to do*; and it may be also supposed from the antithesis, that greater reverence was due to the angels in the Old Testament than in the New Testa-



ment, where they are now our *fellow-servants*. And from this very circumstance, that they are *our fellow-servants*, we understand that they are not inactive under the New Testament, but merely that they act under a different relation from that under which they acted under the Old Testament. As in this passage angels are opposed to the *Lord*, so ver. 16, they are opposed to the *brethren* [ver. 11, 12]. The apostle couples believers alone with Christ alone.—*ὑπέταξέ, subjected*) This verb is now brought forward at once from the eighth verse. God *subjected*; for the language refers to ch. i. 1.—*τὴν οἰκουμένην τὴν μέλλουσαν, the world to come*) There is but one *earth*, *οἰκουμένη*, belonging to all times, ch. i. 6. Therefore the expression, *the world to come*, is used as we say *to-morrow's sun*, although there is but the one sun of all days.  $\aleph\aleph\eta$  in Hebrew is expressed by *μέλλουσα* in Greek. *The world* is one (and the same world), under grace and under glory; the epithet, *to come*, is added to it, not because it is not already existing, but because it was formerly predicted. The newness which was introduced by Christ in the New Testament is considered of so much importance in Scripture, that there arises from it a twofold division (*dichotomia*), viz. between the times of the Old and those of the New Testament, with one and the same eternity depending upon them. These latter taken together are called *ἡ οἰκουμένη ἡ μέλλουσα, the world to come*. They are ever and anon *μέλλουσα, about to come*, when regarded from the Old Testament point of view, which prophetically looks forward to the New Testament; but in the New Testament they are present Good things, obtained by Christ; which commence while the world to come is in the course of being subjected to Him, at the time when first He was crowned with glory and honour. Concerning this expression of Paul, comp. note at Rom. iii. 30. Although, even in reference to the time of this epistle, *it is to come, μέλλουσα*, in its own way, viz. at the time when all things shall be made subject to Christ, even including death, 1 Cor. xv. 24, 25. Consider the *not yet*, ver. 8, and the actual description of “the world to come,” ch. xii. 26, etc. The noun, *world*, is of very wide meaning. See the psalm which is presently quoted. *Πατὴρ τοῦ ΜΕΛΛΟΝΤΟΣ αἰῶνος*, *Pater futuri seculi*, Is. ix. 6, in the Greek and Latin versions; *the Father of the world to come*;

in our translation, "the everlasting Father."—περὶ ἧς λαλοῦμεν, *of which we speak*) *We speak*, we teachers, ch. v. 11, note. By this clause the force of a proposition is obtained for [is imparted to] this short verse. And the proposition is, *all things shall be subjected to Jesus Christ*.

6. Διemaρτύρατο δὲ που τις, *but one in a certain place testified*) *one*, viz. *a witness*. David did not here speak of himself; wherefore it was not necessary to introduce his name. Nor should we stop short with the intermediate messengers, but should look to the word of GOD, when it has *testified* once for all. David testified in Ps. viii., to which this chapter often refers, even from the tenth verse, as we shall see. Δὲ, *but*, forms an antithesis between the *angels* and *Him* to whom the psalm testifies that all things are subjected.—τί ἐστίν—ποδῶν αὐτοῦ) So altogether the LXX., Ps. viii. 5-7. That clause, *and Thou hast set Him over the works of Thy hands*, the apostle does not assume, at least in his reasoning, but deduces the "all things" from what goes before and follows in the psalm. There are mentioned in that clause *the works of GOD's hands*, i.e. heaven, the moon and stars. (The *sun* is wanting, either because, as the slavery and deliverance of his seed was shown to Abraham in *the night time*, Gen. xv. 12; so the humiliation and exaltation of the Messiah were shown to David and sung by him *during the night*; as also the word of the Lord seems to have come to Job by night, Job xxxviii. 7, 31, 32; or because Messiah, when forsaken on the cross, *saw the moon and stars* after that the *sun* was darkened.) But the authority of Christ continues beyond the duration of these.—τί ἐστίν ἄνθρωπος) *what is man* with respect to the works of GOD, the heaven, etc.; but what is man with respect to God Himself? The expression is thus more humble than if he had said: Who am I? *A man*, ἄνθρωπος, without the article, as one of many. ὄντας, *a man*, παθητὸς, *subject to sufferings and death*.—ὅτι μνησθήσῃ αὐτοῦ, *that Thou art mindful of him*) Such is the description of the Messiah's condition, in which He might seem to have passed away from the remembrance and care of God. Whence, with wonderful humility, He is astonished Himself at this very thing, the *remembrance* of Him: how much more at so great glory prepared for Him? It could not be *otherwise*, Acts ii. 24; but He prays

as if it could scarcely be *so*.—*ה*, or) בן אדם, *the son of man*, in this passage, conveys the notion of something more insignificant than אדם, *man*.—*υἱὸς ἀνθρώπου*) בן אדם, comp. Ps. xlix. 3.<sup>1</sup> Again without the article.—*ἐπισκέπτῃ αὐτὸν*, *takest account of him, visitest him*) An increase in the force of the expression; for *remembrance* refers even to the absent; *ἐπισκέπτεσθαι*, *to visit or look after*, denotes the care of one present.

7. Βραχύ τι, *a very short time*) The same word occurs at Luke xxii. 58.—*παρ' ἀγγέλους*) In Ps. viii. 6, the Hebrew וַתַּחַסְרֵהוּ מֵעַל מַאֲלֵהִים has this meaning: *Thou hast made the Son of Man to be a little less than God*, that is, than Himself. The beautiful paraphrase of Christopher Corner is as follows: *Christ having become man, humbled Himself under the cross, and abased Himself BELOW GOD, when the Divine nature remaining quiescent, and not exerting its power, God Himself and the Lord of Glory was crucified and put to death*.—Expos. Psalm, p. 24. This is the force of Mem prefixed, 2 Chron. xv. 16; Is. lii. 14. See Nold. Concord. on this particle, § 21. Mem following מחסר itself, Eccl. iv. 8. This mode of expression we find in another of Paul's phrases: *μὴ ὡν Ἰσαθεῖν* and *κενώσας ἑαυτὸν*; Phil. ii. 6, 7, note. But Paul retains the interpretation of the LXX interpreters as suited to his purpose; for the homonymy<sup>2</sup> of the Hebrew word אלהים signifies an invisible nature, and therefore, whether angelic or divine, superior to the human nature; and He, who was made lower than the angels, was certainly made lower than GOD: but He as it were anew supplies the appellation, GOD, in ch. iii. 4. For so the apostle is accustomed to use appropriately to his purpose the words of the LXX interpreters, and to bring before the reader anew the force of the Hebrew words, when they are more to his purpose; ch. x. 8, xii. 6, notes.

<sup>3</sup>8. Πάντα ὑπέταξας) See 1 Cor. xv. 27, and what goes before with the annot.—*γὰρ*, *for*) The apostle shows the reason *why he quoted* this passage, namely, because we are taught in it that it was *Jesus* to whom all things were subjected, and therefore

<sup>1</sup> See the Hebrew אָדָם בֶּן אָדָם. Also Ps. cxliv. 3.—ED.

<sup>2</sup> Things differing in nature called by one name by analogy. Append.—ED.

<sup>3</sup> Τὰ ἔργα τῶν χειρῶν σου, *the works of Thy hands*) The sun, moon, stars, etc., Ps. viii. 4.—V. g.

the world to come, ver. 5. Often γὰρ, *for*, is useful for the Ætiology of [assigning a reason for] what is said; ch. vii. 14, ix. 24; and so Paul, Rom. iii. 28.—αὐτῷ, αὐτῷ) *under Him, under Him*, the man of whom he is speaking, the Son of Man. This is explained in the middle of ver. 9, concerning *Jesus*, the application to Him having been most suitably put off till that place.—τὰ πάντα) τὰ in the second and third place has the force of a relative to the πάντα, *all things*, which precedes. The same force of the article may be found at John xix. 5, 7; Gal. v. 13, vi. 14.—οὐδέν, *nothing*) not even angels; ver. 5, ch. i. 6.—ἀφῆκεν, *left*) in the language of the psalm, to which the events partly correspond, partly will correspond.—νῦν δὲ οὖπω, *but now not yet*) Nῦν, *now*, serves the purpose of an Anthypophora;<sup>1</sup> for the time is denoted in οὖπω, *not yet*, and the latter is construed with ὁρῶμεν, *we see*, in antithesis to the present βλέπομεν, *we perceive*.<sup>2</sup> More things are already subjected to Christ than we see; and all things will be entirely subjected to Him at the proper time, and we shall behold it; Eph. i. 22; 1 Cor. xv. 27, 28. But why *not yet all things*? Because both His body, the Church, is in distress, and He Himself is not acknowledged, at least is not seen. The verb βλέπω, *I look, I perceive*, denotes something more definite; ὁράω, *I see*, something more extensive and more august.

9. Δὲ, *but*) The antithesis is between that in the psalm, which we *do not yet see*, and that which we already *perceive* fulfilled in Jesus. But what do we perceive? We perceive, as regards Jesus, *who* was made a little lower than the angels, *that* He, on account of the suffering of death, has been crowned with glory and honour. In this paragraph, ἡλαττωμένον (διὰ—ἑστεφανωμένον) ὁπως, κ.τ.λ., is a Chiasmus, such as Paul has, Gal. iv. 4, 5; and in the present clause, διὰ, κ.τ.λ. (which clause requires no point before δόξης), that *for* (*on account of*) which Jesus was crowned, namely, the *suffering of death*, is mentioned according to the natural order of the subject, and not without emphasis, before

<sup>1</sup> Part of a refutation of an objection that might be made by anticipation. Append.

<sup>2</sup> Βλέπειν, *to look*, to use the eyes, whether seeing something or not. Ὁρᾶν, *to see* something; and is never used absolutely. Thus the Greeks never used ὁρᾶν, but always βλέπειν, of the situation of a region. Tittm. Syn.—ED

the actual crowning. The apostle takes away from the Jews the offensive scandal (stumbling-block) of the cross: and so refutes the argument, which might be drawn from the sufferings of Christ against His glory, and that glory the source of glory to us also, as that he even inverts it [turns it into an argument *for*, instead of *against* Christ]. He shows that the suffering of death is so far from obstructing the glory and honour of the Messiah, that it rather confirms them to us. Whence he infers, that the fact of Jesus being "made lower than the angels," which was only for a little, did not refer to the circumstance that He should continue under the power of death, but that, after He had once suffered death to the utmost, He should have *everything* made subject to Him. It is Jesus to whom the humbling and crowning, as described in the psalm, apply. It is therefore the same Person, to whom also the power over *all* appropriately belongs, which (power) follows close after, in the gradation of the psalm.—βραχύ τι, *for some little time* [a little]) Some hours on the cross, days of suffering, years of toils, how little are they all, when compared with eternity!—παρ' ἀγγέλους, *than the angels*) who are incapable of suffering and dying.—ἡλαττωμένον) *made lower*, less, a worm: comp. Luke xxii. 43. The *participle* implies, that Jesus of Himself, and for His own sake, might have entered upon glory without suffering; but the good of His brethren was likewise to be regarded.—βλέπομεν, *we perceive*) The act of *looking*, saith he, *speaks* (of itself). The same word occurs, ch. iii. 19, x. 25. The fact and the issue agree with the faith of the previous testimony; ver. 6, at the beginning.—τὸ πάθημα τοῦ θανάτου, *the suffering of death*) The *suffering of death* is the main feature [in His sufferings, and so is put for all the rest]: ch. v. 7.—δόξῃ καὶ τιμῇ, *with glory and honour*) becoming the Son of God. [Glory *presupposes* death; honour, *suffering*.—V. g.]—ἐστεφανωμένον, *crowned*) after *death*.—ὅπως, *that*) This ought to be connected with *being made lower*, and therefore denotes the end (the final cause).—χάριτι Θεοῦ, *by the grace of God*) Some formerly read χωρὶς<sup>1</sup> Θεοῦ, *except God*. Both readings give a good sense; let us look at each. The clause with *χωρὶς*, *except*, stands thus:

<sup>1</sup> ABCD(Δ) f Vulg. read *χάριτι*. Orig. 4,41c, 392b, 393c, 450b, reads *χωρὶς*; but in the two first places quoted he mentions the reading *χάριτι*, but evidently not as the generally received one.—ED.

*Christ tasted death for every one except God.* This sentence is to be explained by its members. I.) Πάντος, as the πάντα, occurring five times in ver. 8, 10, is neuter, which is acknowledged by *Orig. Theod. Ambros.*, quoted in Estius; for in the masculine it is wont to be plural, ὑπὲρ πάντων, 2 Cor. v. 15; 1 Tim. ii. 6: and the plural, πάντων and πᾶσι, is generally masc., sometimes neuter; but παντός, παντι, put without a substantive or a participle, are always neut. [but Engl. Vers. "for every man"]. See above, at 2 Cor. xi. 6; Mark ix. 49. The apostle shows the glory of Christ from the eighth Psalm, and especially from the clause, *Thou hast put לב, everything, under His feet*; and he supplies the emphasis of the singular number (*He put everything*), which is contained in that significant syllable לב, and was omitted by the LXX. transl., when he says, and only in this place, which is the leading strength (sinew) of his argument, παντός. For παντός, neut., without the article, is good Greek, since it is used by Hesiod, πλέον ἡμισυ παντος, *the half* (obtained by fair means) *is more than the whole* (obtained unfairly). This πᾶν, this *all*, to which οὐδέν, *nothing*, likewise in the neuter, is opposed, ver. 8, and in which *all*, in the masc., are included, John iii. 35, 36, chiefly comprehends *angels*, than whom Christ had been made a little (or *for a little*) lower; and thus the Prothesis and Apodosis correspond to each other, *We do not yet see all things subject to Him, but yet that for which He tasted death is ALL (πᾶν), 'Omne.'* II.) *To taste death*, implies the reality, and yet in this place also the shortness, of death; as *Chrysostom, Sedulius, Haymo, Flacius*, on this passage, acknowledge. III.) Hence we at length gather the meaning of ὑπὲρ, *for all* (παντός, omni); Germ. *um alles*, not *für alle*: ὑπὲρ denotes here the thing to be obtained, as in John xi. 4; 2 Cor. i. 6, xii. 8, 19; 2 Thess. i. 5. *He tasted death for all* (omni), that He might claim *all* ('omne') for Himself, that He might obtain power over all things: or in other words, *for this*, that what was written might be fulfilled to Him, *Thou hast put ALL (OMNE) under His feet.* IV.) That All has a very manifest and proper exception. Paul, 1 Cor. xv. 27, treating of the same psalm, the same verse, and the same word, לב, *all*, adds, *it is manifest that He is excepted, who put all things under Him.* The same exception therefore is made in this place, χωρὶς Θεοῦ ὑπὲρ παντός,

all, but God, is subject to Christ : *χωρίς* is used to express an exception. So Epiphanius, *διὰ παντός, χωρίς πεντηκοστῆς*, at all times except Pentecost : hæres. lxxv. Thomas Magister writes, *τὸ πλὴν καὶ τὸ ἐκτός, τὸ χωρίς δηλοῦσι ; χωρίς is explained by πλὴν and ἐκτός, except.* Theodoritus acknowledges that *χωρίς* in this passage expresses an exception ; and the parallelism of the psalm shows us what the exception is. And the exception itself very significantly, and yet, lest the discourse should be interrupted, very briefly, points out the vast extent of the things subject to Christ, which are *absolutely all but God* ; and the exception is properly put before the subject, from which the exception is made. The same clause, if *χάριτι*, by grace, be retained, will be thus explained : *that by the grace of GOD He might taste death for everything.* By the grace of GOD in regard to us, Gal. ii. 21 ; Rom. v. 8, and to Jesus Himself. His enemies thought that Jesus suffered and died in consequence of the wrath of GOD, Ps. xxii. 8, 9, lxix. 27 ; Isa. liii. 4 ; John xix. 7. But it was altogether by the grace of God, that He suffered and died, of which grace the gift is honour and glory : Phil. ii. 9, *ἐχαρίσατο*, "God hath given Him," etc. ; Luke ii. 40, 52 ; Rom. v. 15. And this noun, *χάριτι*, expresses the same idea as the verbs, *μνησέσθω, ἐπισκέπτεται*, rememberest ("art mindful"), *visitest*, ver. 6, from that eighth Psalm. In this interpretation, *ὑπὲρ παντός* might be equivalent to *for all* (men), Germ. *für alle*, so far as the preposition is concerned, but the neuter, *παντός*, is an objection [therefore it must be *for everything* : in order that everything may be subject to Him]. We now inquire which reading is genuine. I am not ignorant that *χάριτι* is more favourably received than *χωρίς*, and I would be disposed, without any trouble, to dismiss the latter and adopt the former. But when the question concerns the word of GOD, even one little word of GOD, we ought to settle nothing merely to gain time. The over-officiousness of the transcribers, which seeks after all things plain, more easily changed *χωρίς* into *χάριτι*, than *χάριτι* into *χωρίς* ; and yet *χωρίς* remains in ancient, numerous, and important documents. The list is given in App. Crit. To them may be added the book of the Abbot Anastasius against the Jews, who flourished in Palestine in the eighth century, directly exhibiting this reading. Nor will any one, I hope, call in question

this reading, nor the interpretation which has been here proposed by us; yet it is open to the reader to consider the matter more fully. La Croze, lib. iii., de Christianismo Indico, c. 3, § 64, shows the consistency (unanimous agreement) of the Syriac copies in joining both readings.—γεύσῃται, *might taste*) The *reality* of death is implied in this phrase, as everywhere else; and here, as we have said, at the same time *the shortness* (τὸ βραχύ) of its duration, for denoting which the gen. θανάτου is well fitted; comp. ch. vi. 4, note. To taste a part of death is one thing; a part or the shortness of the time, in which the whole of death is tasted, is another.<sup>1</sup> Matt. xvi. 28 does not present any objection to the signification of shortness of duration; for there the expression is negative, as in Luke xiv. 24. Moreover, Ps. xxxiv. (8) 9, gives weight to this view, γεύσασθε καὶ ἴδετε, *i.e. Only taste and you will see*; otherwise *taste* would not be put before *sight*.

10. Ἐπρέπει, *it became*) So Ps. viii. 2 (1), קָדַם, LXX., ἡ μεγαλοπρέπεια σου, “*Thy becoming—magnificence (to which it became here alludes) is set above the heavens.*” Moreover (for the rest) in the whole of this verse 10, the proposition, which in verses 8, 9, was clothed in the words of the same psalm, is now set forth in words more nearly accommodated to the purpose of the apostle; but with this difference, that ver. 8, 9, treat more expressly of *glory*, (taken) from what goes before, ver. 7; whereas ver. 10 treats more expressly of His *sufferings*, thereby preparing us for the transition to what follows. The predicate of the proposition is, *It became Him, on account of whom all things, and by whom all things exist*: The subject follows, *to make perfect, or consummate, through sufferings the Captain of their salvation, who thereby brings many sons to glory.*<sup>2</sup> Ἀγαγόντα might be resolved into ἵνα ἀγαγῶν τελειώσῃ. But this is the construction, ἀγαγόντα τὸν ἀρχηγόν, that *the first Leader or Captain of salvation* may be also the *One bringing unto glory*. Ἀρχηγός is

<sup>1</sup> It is the latter, not the former, that is true of Jesus; for He tasted the whole of death, though its duration was short.—ED.

<sup>2</sup> Or, perhaps, Beng. takes τελειῶσαι thus: *that the Captain of their salvation, in bringing (ἀγαγόντα) many sons to glory, should make consummation (viz. of His own work and glory, and so of theirs) through His sufferings.* Heb. xii. 2 favours this.—ED.



compounded of ἀρχή and ἄγω; and ἀρχή looks forward in the text to τελειῶσαι (comp. ch. xii. 2), but ἄγω looks back to ἀγαγόντα. Therefore the proposition comprehends a number of important sentiments, which may thus be unfolded:—

1. Jesus is the Captain of *salvation*.
2. It was necessary to procure salvation by suffering.
3. He was *perfected* (consummated) by suffering.
4. The *glory* of the sons was united with that consummation.
5. The sons are *many*.
6. This whole plan was highly *becoming* God, though unbelief considers it a *disgrace*.
7. It became God, that Jesus should suffer and save the sons; because *for Him are all things*.

8. It became God, that Jesus should be made perfect (consummated), and sons brought to glory; for *by Him are all things*.

We set down four of these points, marked by as many letters, at the same time observing the order of the text:—

A.	B.
The glory of the sons :	The Captain suffering .
C.	D.
The salvation of the sons :	The consummation of the Captain.

These points are referred to God, *for whom and by whom all things exist, i.e.* to whom are to be attributed the beginnings and ends of all things. B and C refer to the beginnings of things, D and A to the ends of things. But the same four points are transposed in the text by Chiasmus, so that the discourse proceeds in most beautiful order from the end, A, to those intermediate, which are included in B C D.—ἀντὶ) *Him*, God the Father, who is mentioned in ver. 9, and is to be understood in ver. 5.—δι' ὧν δι' ὧν, *for whom : by whom*) Paul generally accumulates prepositions by a nice and elegant discrimination.—πολλοὺς, *many*) as many as possible, whence ἐκκλησία, *the general assembly*, in ver. 12.—υἱὸς, *sons*) In the style of writing usual in the Old Testament, they are called παῖδια, *children*; comp. ver. 13, 14, note: in the style of the New Testament they are υἱοί, *sons*, whose condition is opposed to *slavery* or *bondage*, ver. 15; as with *Paul*, Rom. viii. 15; Gal. iv. 6. Jesus Himself is the Son; He makes us *sons* of God, He con-

siders us as His own *offspring*:  $\text{נִסְיָאֵי}$ ,  $\text{παιδία}$  (soboles), *offspring*, are synonymous. Comp. Ps. xxii. 31; Is. liii. 10.— $\text{εἰς δόξαν}$ , *unto glory*) This glory consists in this very circumstance, that they are sons, and are treated as sons; Rom. viii. 21. Examine John xvii. 10, 22, and that whole prayer; and comp. ver. 7 of this second chapter. *Glory* and *holiness*, *bringing unto glory* and *sanctification*, have a very closely connected meaning; ver. 11.— $\text{τῆς σωτηρίας αὐτῶν}$ , *of their salvation*) This word presupposes *destruction*; and that we might be delivered from it, Christ must *suffer*.  $\text{Δόξα}$ , *glory*, follows *salvation*, in the style of *Paul*,<sup>1</sup> 2 Tim. ii. 10, note.— $\text{τελειῶσαι}$ , *to make perfect, to consummate*) Bringing to the end of troubles, and to the goal full of glory, ch. v. 9, is included in this word. A metaphor derived from the contests in the public games. For  $\text{τελειοῦσθαι}$ ,  $\text{τέλειος}$ ,  $\text{τελειότης}$ ,  $\text{τελείωσις}$ ,  $\text{τελειωτής}$ , regarding Christ and Christians, are frequent in this epistle. This *perfecting by sufferings* includes two points: I. *The glory* of Christ, inasmuch as *all things are subjected to Him, now that He has been made perfect*. II. His previous sufferings. He presently afterwards treats directly of *His sufferings*, ver. 11–18, although he has slightly referred to them in the preceding part of the chapter. He has put the discussion concerning *Glory* in this very passage first, for the purpose of sharpening (giving the more point to) his exhortation, and meeting beforehand the scandal attached to His suffering and death. But he has interwoven a fuller consideration of both points with the following discussion respecting the Priesthood, which is brought forward at ver. 17. And indeed, as regards His *Sufferings*, the fact is evident (*openly* stated): but he describes the *Glory* (by *implication*), while he mentions, at convenient places, that *Jesus was consummated or made perfect, that He is in heaven, that He is made higher than the heavens, that He sits at the right hand of God, that He will be seen a second time, that His enemies will be made His footstool*: in this verse, and ch. iv. 14, v. 9, vii. 26, 28, viii. 1, 2, ix. 24, 28, x. 12, 13, xii. 2.

11.  $\text{Γὰρ}$ , *for*) The closest relationship was the reason why it was becoming that Jesus should not be *made perfect* (consum-

<sup>1</sup> Note once for all—the frequent Italicising of *Paul's* name in such cases, is to show that *his* style accords with that of the writer of this Epistle: a proof that *Paul* was the writer.—ED.

mated) without us.—ὁ ἁγιάζων, *He that sanctifieth*) Christ, ch. xiii. 12. Christ is called *He that sanctifieth*, on account of that whole benefit, viz. that He by Himself makes us *holy, i.e. divine* [belonging to God].—οἱ ἁγιαζόμενοι, *they who are sanctified*) the people, ch. x. 10, 14, 29. *To sanctify, to bring to God, to be sanctified, to be brought to God, to draw near, to have access*, are synonymous. *He who sanctifies* was begotten by the Father, and appointed the Sanctifier; *they who are sanctified*, are those created by God and appointed to receive sanctification; comp. ἔδωκεν, “The children whom God *hath given me*,” ver. 13. This is the origin of His brotherhood (with us), and of His communion with flesh and blood (ver. 14).—ἓξ ἑνός, *of one*) that εἷς, *one*, is Abraham, as Mal. ii. 15; Is. li. 2; Ezek. xxxiii. 24. All men are of one, Adam; all the descendants of Abraham are of one, Abraham. In this whole passage, Paul, writing to the descendants of Abraham, accommodates his discourse to them apart, ver. 16, 17, ch. xiii. 12; as also in Ps. xxii., which is here quoted, ver. 12, the writer is speaking of Israel, ver. 22, etc., but of the Gentiles, ver. 25–31; and the whole of the subsequent discussion respecting the priesthood and sacrifices is chiefly suited to the comprehension of the Hebrews. Wherefore, this epistle will at some time contribute much to the salvation of Israel. If this *one* meant God, the angels should be included, who are put away at ver. 16.—πάντες, *all*) This is construed with ἁγιαζόμενοι, *who are sanctified*; for he says πάντες, *all*; he would have said *both*, if he intended to include *Him that sanctifies* in the πάντες, *all*.—οὐκ ἐπαισχύνεται) *He is not ashamed*, whereas, but for this *cause* (that they are of *Abraham*, who is considered not as a sinner, as in need of salvation, but as the common ancestor, as he who had received the promise), there might have been many things for which he might be ashamed [to call them brethren]; for, far from being holy, we had been exceedingly guilty, ver. 14, 15: yet He is not ashamed; nay, He accounts it a glorious thing to Himself, because of the holiness and glory unto which He has brought us. *It becomes God* to have such *sons* restored to Him. Christ is not ashamed of such *brethren*; comp. “*God is not ashamed*,” ch. xi. 16, note.—καλεῖν) *to call, to declare by calling*.

12. Δεγων, *saying*) Here three things are quoted from the

Old Testament, by which the preceding discourse of the apostle is admirably confirmed, by Chiasmus, in retrograde order. For

the apostle mentions	Christ says, in the words of the Old Testament,
Ver. 10, <i>Sons.</i>	Ver. 13, at the end, <i>I and the children.</i>
Ibid., <i>The perfecting, or consummation by sufferings.</i>	Ver. 13, at the beginning, <i>I will put My trust.</i>
Ver. 11, <i>The relationship of Him who sanctifies, and of those who are sanctified.</i>	Ver. 12, <i>Unto My brethren.</i>

And again, ver. 14–17, in inverted order, the *children*, and the *successful* work of Christ, and *brethren*, are mentioned. The two chains of quotations, ch. i. on the Glory of Christ, ch. ii. on Redemption, most sweetly correspond to one another.—ἀπαγγελῶ—ὑμνήσω σε) Ps. xxii. 23, LXX., διηγῆσομαι: as to the rest, the words are the same. Messiah declares the *name* of the good Lord, which was unknown to His brethren, that the brethren may also praise Him. Ps. already quoted, ver. 24.—ὑμνήσω, *I will sing*) as the leader of the choir: comp. Ps. viii. 3.

13. Ἐγὼ ἔσομαι πεποιθὼς ἐπ' αὐτῷ, *I will put my trust in Him*) LXX. καὶ πεποιθὼς ἔσομαι ἐπ' αὐτῷ, in Isaiah immediately before the place from ch. viii., which will be afterwards quoted: πεποιθὼς ἔσομαι ἐπ' αὐτῷ, 2 Sam. xxii. 3, which the Church imitates, Is. xii. 2. The filial confidence of the Messiah is indicated, fleeing from *His sufferings* to the Father [and *by no means disappointed*: comp. ver. 10, at the end.—V. g.], ch. v. 7: comp. 2 Sam. xxii. 4, etc. A small portion is quoted; the whole passage is intended by the apostle. Our Theologians rightly blame the Schoolmen, who are of opinion, that the atonement of Christ was not simply and in itself condign or meritorious. See Calov. Matæol. pass. in Dedic. But yet the most fragrant part of this atonement is the exceedingly pure confidence by which *solely He was supported* in His approach to the Father; Ps. xxii. 10; Matt. xxvii. 43. For He did not show His merits, but rather confessed the sins that were laid upon Him, Ps. lxix. 6. As He therefore by Himself confidently (by faith) trusted in the Father,

so we confidently (by faith) put our trust in Christ, and through Christ in the Father. The argument is very important against the merit of men's works. But Christ exhibited this confidence not for Himself, for He and the Father are one, but for His own people, ver. 16. Every instance of present assistance gave assurance of assistance for the future (comp. Phil. i. 6), until He obtained a complete victory over death and the devil.—*ιδού—ὁ Θεός*) Is. viii. 18, LXX., in the same words. He calls them *παιδιά* ילדים, *children, sons*, using an expression well becoming the *First-begotten*, who intimates that the same are both His *brethren and His inferiors* (juniors); and *He presents* all these, *to be glorified* alike with Himself, before God, who *has given* them to Him *to be saved*.

14. Ἐπει οὖν τὰ παιδιά, *forasmuch then as the children*) The children here, τὰ παιδιά, is not a noun denoting a natural age, but is brought down from ver. 13. The Messiah here could not be suitably placed in the company of the children according to the flesh; He is speaking of His spiritual sons; οὖν, *therefore*, is an inference from ver. 10, etc.—*κεκοινώνηκεν αἵματος καὶ σαρκός, were partakers of flesh and blood*) The past, in respect of the greater part, who had already lived at the time of the testimony given in the psalm. He mentions *brethren* in the psalm, *children* in Isaiah: in relation to that time in which David and Isaiah prophesied, many of the *brethren and children* were then living, and had lived, whom He was to reconcile unto God. These are not excluded but included. Κοινωνέω, with the genitive, Prov. i. 11, where also, ver. 18, μετέχω is used with the same meaning: κοινωνήσας ὁδοῦ, Job. xxxiv. 8. In this passage, however, the change of the words is elegant; so that μετέσχε may express the likeness of one to the rest [here, of Jesus to those whose nature He took part of]; κοινωνεῖν, to the likeness of many among one another. Σὰρξ καὶ αἷμα are sometimes used by metonymy for man, Gal. i. 16; but here they are more properly taken in the abstract, as in 1 Cor. xv. 50: although in that passage of Paul to the Corinthians σὰρξ καὶ αἷμα include the notion of the oldness of the corrupt nature. Elsewhere, as we have just now seen, σὰρξ καὶ αἷμα is the expression used (is the order of the words), the principal part, viz. *flesh*, being put first, which is also sometimes written alone: here αἷμα καὶ σὰρξ (although some have

transposed the words) is the order of the words, just as in Eph. vi. 12, πρὸς αἷμα καὶ σάρκα. Whether the expressions are used indiscriminately, or αἷμα is put first sometimes for a certain definite reason (which may be sought for in this passage from those who write on Physics), I dare not determine. Although my commentary does not descend to such things, yet it with difficulty avoids the stigma of too curious refinement, in the estimation of those who generously weigh heavenly words.—αὐτὸς) Close after this, there sweetly follows τῶν αὐτῶν.—παραπλησίως, in like manner) παρὰ in παραπλήσιος sometimes, like the Latin *sub*, diminishes the signification of the compound, just as in πάρεγγυς; but here it is almost the same as presently κατὰ πάντα, in all things, ver. 17: ch. iv. 15. Therefore παραπλησίως, in like manner, serves the purpose of the apostle, as he enters upon this discussion, in the way of reverent caution (εὐλάβειαν), that he may gradually speak what he thinks; comp. Phil. ii. 27, note: and the particle that is less significant<sup>1</sup> is the more convenient on this account, that the expression, without sin, is not yet added in this place. Therefore the reality of the participation remains, which is asserted by Raphelius in his annot. on Herodotus.—τῶν αὐτῶν) This is not a mere relative, as the article shows: τὰ αὐτὰ, the same things, which happen to the brethren labouring under flesh and blood, without even excepting death.—ἴνα, that) Here the subject is briefly noticed: it is more fully explained, ch. v. 7, 8, 9. It will be of advantage to compare both passages together, ch. v. and ii., and seriously meditate upon them, till it be perceived how both terminate in a eulogium on the great High Priest.—διὰ τοῦ θανάτου, through death) A paradox. Jesus suffered and overcame death; the devil, wielding death in his hand, succumbed. Jesus in turn imparts to us life through His flesh and blood; John vi. He assumed our nature, that His body might be delivered up, and His blood poured out. Therefore the delivering up of the body and the pouring out of the blood are the facts which are chiefly had regard to: John vi. 51.—καταργήσῃ, might destroy) This is an inference from the verb ὑπέταξας, thou hast subjected, ver. 8:

<sup>1</sup> Παραπλησίως, expressing that He took part of flesh and blood in a somewhat similar manner as the children partake of flesh and blood—not in an altogether similar manner for He was without sin.—Ep.

comp. 1 Cor. xv. 27 with the preceding, where *Paul* uses the same synonyms, καταργεῖν, ὑποτάσσειν. So Ps. viii. 3, תובשׁתׁהּ תֹּוֹכַת־אֲדָמָה, that thou mightest still the enemy and the avenger.—τὸ κράτος, power) great indeed, Matt. xii. 26, 29.—ἔχοντα) having [who had] by a certain law [right], namely, in so far as no injury was thereby done to the captives : comp. דַּיָּט, Is. xlix. 24, where the devil does not seem to be called *just*, morally, but a *mighty* tyrant, who had ἐξουσίαν, authority, over the captives ; Col. i. 13 ; 2 Pet. ii. 19, at the end : although here it is called *power* in a restricted sense, not *authority*. Death was the executioner and minister of the devil as a cruel master, delivering up men to him whom he led away in sin : but Jesus dying made them dying His own, Rom. xiv. 9.—τοῦ θανάτου, of death) by sin.—τουτέστι, that is) His *power* was manifest : who it was that lurked beneath this power as wielding it, escaped the notice of mortal men.

15. Ἀπαλλάξῃ) might deliver from the devil, who had the power of death.—τούτους, these) A demonstrative with relation to what precedes.—φόβῳ, through fear) even before they experienced the power itself, for that followed ; concerning *fear*, comp. ch. xii. 19, 20 ; Ex. xix. 21, 22 ; 2 Sam. vi. 9.—θανάτου, of death) Sudden deaths were inflicted, in the time of Moses and afterwards, even on unwary transgressors.—διὰ παντός, through all) This is an antithesis to *for a little*, ver. 9. There are many ages, and these coming one after another, of the *brethren*.—τοῦ ζῆν, life) That kind of life was not life.—δουλείας, to bondage) The antithesis is, *sons unto glory*. *Paul* brings out the same antithesis, Rom. viii. 15, 16. Politicians define *liberty* to be τὸ ζῆν ὡς βούλεται τις, living as we choose ; *slavery* to be τὸ ζῆν μὴ ὡς βούλεται, to live not as we choose.

16. Δήπου) [you will grant, we may suppose]. A particle expressive of courtesy, and implying some degree of *conjecture*, στοχασμὸν ; but by the οὐκ being added, promoting βεβαιώσων, confirmation [ver. 3, assurance]. The whole verse has a wonderful power of explanation ; comp. πρόδηλον, ch. vii. 14. Not angels, therefore *us* ; there is no third party.—ἀγγέλων, of angels) without the article. That is, they are not angels without flesh and blood, of whom He lays hold.—ἐπιλαμβάνεται) Christ *lays hold of*, or *takes*, in the words quoted ; about to bring assistance, about to deliver, ver. 15, 10, 11. The same word occurs, ch. viii. 9 ;

Matt. xiv. 31. If the apostle were speaking of the very incarnation of the Son of GOD, there would be in the antithesis the singular number ἀγγέλου, an *angel*, or the angelic nature; as it is, since ἀγγέλων occurs in the plural, σπέρματος, *seed*, is taken as a collective noun.<sup>1</sup>—σπέρματος Ἀβραάμ, *seed of Abraham*) So he calls the whole human race, but by Synecdoche, because the reference is to Genesis; and there the promise is found which was given to Abraham, and which belonged especially to his descendants: and Christ was born of the race of Abraham. It is to be added to these observations, that the apostle is writing here to the descendants of Abraham, and it was not suitable to say, σπέρματος Ἀδάμ, *of the seed of Adam*, because the first and second Adam are opposed. And yet the Gentiles are not excluded; for “the seed of Abraham” is not opposed to them, but to “the angels;” and all believers are the seed of Abraham. [See ver. 12, respecting “the great congregation;” comp. Ps. xxii. 23, 26, 28.—V. g.] I think the omission of the article before σπέρματος corresponds to the construct state of the Hebrew. The omission of the article would not so much include the Gentiles, as exclude the carnal Jews.

17. ὁθεν) The particle ὅθεν occurs six times in this epistle, but never in the epistles to which the apostle has affixed his name; and yet it occurs in Paul’s speech, Acts xxvi. 19.—ἠφείλε, *it behoved Him*) A grand expression, ch. v. 3. *It behoved Him* from the relationship of consanguinity, and because He had undertaken it in the Old Testament, ver. 12, 13. He now exhibits greater confidence in the tone of his speaking; comp. ver. 11, *He is not ashamed*.—κατὰ πάντα, *in all things*) in all sufferings and temptations.—τοῖς ἀδελφοῖς, *to His brethren*) ver. 11.—ὁμοιωθῆναι, *to be made like*) This is a recapitulation of those things which precede. The sum of those which follow is immediately added.—ἵνα, *that*) The apostle thrice glances at the High Priesthood, till he comes to its full discussion, ch. vii. He touches upon it in three successive steps. I. He ought to be made like to His brethren, THAT *He might* BECOME a *merciful*

<sup>1</sup> Σπέρματος, as a collective noun, expresses not the *seed* or nature which He assumed, but the whole race which He, as it were, *takes by the hand* to help. Thus σπέρματος, collective, is a just antithesis to the plural, ἀγγέλων.  
—ED.



and faithful *High Priest*, in the passage before us. II. HE WAS CALLED a *High Priest* at the time when He was made perfect; ch. v. 10. III. He was MADE High Priest when He entered into that which is within the veil; ch. vi. 20; and when this entrance was made once for all, He always, as a Priest for us, presents Himself before the face of God; ch. ix. 24.—*ἐλεήμων*, *merciful*) This word, as well as *πιστός*, *faithful*, is construed with *ἀρχιερεύς*, *high priest*; ch. iv. 15, v. 2. He was made *merciful* to the people labouring under sins: *πιστός*, *faithful*, so far as GOD is concerned. There is a Chiasmus here.<sup>1</sup> We have the *Priest* and the *High Priest*, who has the right of drawing near and of bringing men to GOD. The word *faithful* is treated of, ch. iii. 2, with the addition of the practical application: the word *ἐλεήμων*, *merciful*, ch. iv. 14, etc., with the practical application also added: the word *ἀρχιερεύς*, *High Priest*, is treated of, ch. v. 4, 5, vii. 1, 2, with the practical application added, ch. x. 19. The proposition or statement of many things at Rom. i. 16 (where see the note), very much resembles this. Of these three points, one, *ἐλεήμων*, *merciful*, is put before *γένηται*, that *He might become*, because it is deduced from what was previously said. The other two are properly connected together, because they come to be treated of afterwards along with the first. But the word *merciful*, and, conjointly with it, *faithful High Priest*, elegantly have in this proposition a rather absolute signification, because again (in turn) the subsequent discussion contemplates *faithfulness* without the *priesthood* in the case of Moses, and *mercy* with the *priesthood* in the case of Aaron. First, Jesus is *merciful*. No one can suppose that Jesus had more mercy before He suffered, and that now He has more severity. Only let us now flee (escape) from the wrath of the Lamb, which is even yet to come.—*Ἀρχιερεύς*) *High Priest*. The Latin *Pontifex* was so called from the fact, that he *built a bridge* at Rome, or *sacrificed* on a *bridge*; and the *pontifex*, *ιερεύς*, was either alone or with others; but the *ἀρχιερεύς*, *high priest* (*pontifex maximus*), was exalted above the others, over whom he presided. In the Evangelists and Acts, where the Jewish *high priests* are frequently men-

<sup>1</sup> *Ελεήμων* (1) referring to *λαοῦ* (4): and *πιστός* (2) to *Θεοῦ* (3).—ED.

tioned, the term *pontiff* (*pontifex*), used by the Vulgate and other translations, will not, I think, offend any one; but in this epistle, in which Christ is the principal subject, I do not know whether that term may be as well suited to the style of Paul as to the institutions of Numa. At least Seb. Schmidius uses it with reluctance, and occasionally substitutes for it *chief priest* (*princeps sacerdos*); but a single word is better, especially when other epithets are added, as here *merciful* and *faithful*; for we cannot conveniently say, ch. iv. 14, *a great chief* (greatest) *pontiff* (*pontificem maximum magnum*). *High priest* (*archisacerdos*) is the most convenient term which the learned have long used, and which sounds as well as *archigubernus*, in the writings of Jabolenus, *archiflamen*, *archipræsul*, *archipontifex*, and various other terms, which Vossius stigmatizes in his work, *De vitiis Latini Sermonis*, p. 371, and some other writers. With respect to the subject now before us, this glorious title of *High Priest* occurs presently again, ch. iii. 1. But nowhere, except in the 110th Psalm, and Zech. vi. 13, and in this epistle, is Christ expressly called a *Priest*; and it is only in this epistle that the priesthood of Christ is professedly discussed. Whence it is evident, how extraordinary in its character, and how necessary, is this book of the New Testament. However, in all these passages, which are even of the Old Testament, there is added the mention of the *kingdom*, which is oftener spoken of elsewhere without the priesthood. Nay, on the Cross, on which this Priest offered His sacrifice, He had the title (inscription) of *King*. The priesthood, as well as the kingdom, is appropriate (belongs fittingly) to this First-begotten.—τὰ πρὸς τὸν Θεόν, *towards God*) So ch. v. 1.—εἰς τὸ ἱλάσκεισθαι) *to make atonement or reconciliation*.—τὰς ἀμαρτίας, *the sins*) which bring death and the fear of it.—τοῦ λαοῦ, *of the people*) *the people*, whom he called the *seed of Abraham*, ver. 16. He Himself knew no sin. He made atonement for the sins of the *people*, Isa. liii. 8.

18. Ἐν ᾧ, *in that*) This is like an adverb; Rom. ii. 1.—δύναται, *He is able*) This ability of mind (viz. His power to sympathize) is treated of, ch. iv. 15, v. 2.—βοηθῆσαι, *to succour*) Hence Paul infers the *βοήθειαν*, *help*, ch. iv. 16.

## CHAPTER III.

1. "ὅθεν, whence) An urgent particle. From those very things which have been said in ch. ii., *consideration* ought to flow.—ἀδελφοί, brethren) He now for the first time addresses those to whom he is writing. And the title, *brethren*, from ch. ii. 11, has in it the idea of *sanctity*.—ἅγιοι, holy) There is a Chiasmus in this verse.—κλήσεως ἐπουρανίου, of the heavenly calling) made by the Lord from heaven, and bringing them on to that place, whence it was made, ch. xii. 25, of the calling of God from above (τῆς ἄνω κλήσεως), as Paul says, Phil. iii. 14. The correlative of calling is ἰμολογία, confession; concerning which the writer treats presently: so Paul in 1 Tim. vi. 12.—μέτοχοι, partakers) There is the same word, ver. 14, ch. vi. 4, i. 9, xii. 8.—τὸν ἀπόστολον, the apostle) the Ambassador of God the Father; Him who pleads the cause of God with us. Thence we are said to be *partakers of the heavenly calling*.—καὶ ἄρχιερέα, and High Priest) who pleads our cause with GOD. On this account we are called *holy*. This *Apostleship* and *High Priesthood* are included in the one term *Mediator*. He compares Jesus as an *apostle* to Moses, and as a *priest* (and this appellation is taken up again, iv. 14) to Aaron, and at the same time prefers Him to both; He alone holds both dignities united, and in a more eminent degree, which those two brothers [the duumvirate of brothers] held apart. Here He is called in a relative sense πιστός, faithful, as ἀληθής, true, John v. 31, unverwerflich, a testimony which cannot be refused.—τῆς ἰμολογίας, of our confession or profession) The confession or profession is intended, not that which is made to men, but that which is made to GOD. This word admirably expresses the nature of faith, which is borne with a ready response towards (in respect to) the promise: GOD, who sent His Son and gave Him as a priest to us, λέγει, speaks: man ἰμολογεῖ, declares his agreement, assents, subscribes. So ch. iv. 14, x. 23. They did that most solemnly in baptism. The opposite is ἀντιλογία, contradiction, ch. xii. 3.

2. Πιστον ὄντα, *who is faithful*) Num. xii. 7, at the end, עבדי הויה בכל ביתי נאמן הוא, כושה בכל, LXX., ὁ θεράπων μου (comp. presently afterwards, ver. 5) Μωϋσῆς ἐν ὄλῳ τῷ οἴκῳ μου πιστός ἐστι. He calls him *faithful*, who is both himself so, and is acknowledged to be so by GOD, and is praised on that account. From this flows faithfulness in office, and the faith of the hearers without exception, for this very reason that Moses is נאמן; comp. Num. same chap., ver. 8, likewise at the end.—τῷ ποιήσαντι αὐτὸν, *to Him that appointed Him*) His heavenly Father *made* or *appointed* Jesus Christ to be both His *Apostle* and *High Priest*, ch. v. 5; where τὸ γενηθῆναι, *to be made*, viz. by the word of the Lord, corresponds to τῷ ποιήσαντι. Add Acts ii. 36. And this rouses us to the exercise of *faith*. There is an expression which very much resembles this in 1 Sam. xii. 6, 8: “It is *the Lord who made* [Engl. Vers., *advanced*] (LXX., ὁ ποιήσας) and sent *Moses and Aaron*.”—ὡς καὶ Μωϋσῆς, *as also Moses*) So Deut. xviii. 15. He praises Moses, and thus conciliates the Jews, before that he prefers Christ to him; although he has prepared their minds for hearing it, by his preferring the same Jesus even to angels.—οἴκῳ, *in His house*) A rare appellation in the time of Moses.—αὐτοῦ, *His, of Him*) of GOD, ver. 6, note.

3. Πλείονος, *of more*) Christ, a prophet as Moses, Acts iii. 22, note (whereas the other prophets only explained Moses); and yet He was different from Moses, ch. viii. 9; John i. 17. He is greater than Moses according to this passage.—γάρ, *for*) The reason assigned (*Ætiology*) has relation to κατανοήσατε, *consider*.—δόξης, *glory*) Presently afterwards, τιμὴν, *honour*: τιμὴ here rather denotes something internal; δόξα follows it.—τοῦ οἴκου) The genitive is governed by πλείονα, the comparative; for it is an Enthymeme [a covert syllogism, wherein one or other premiss needs to be supplied], as follows: Christ is greater than the house (for the house is being prepared [‘built,’ κατασκευάζεται]); Christ hath prepared [‘built’] the house and all things, and so Christ is God): therefore Christ is greater than Moses. The reason is: for Moses is less than the house, as a minister and as in some measure a portion of the house; comp. Matt. xii. 6, note.

4. Ὁ δὲ, *but He*) Christ. The article points out the subject, and also possesses in this passage a relative meaning, as in ch.

vii. 6. Θεός, GOD, is the predicate.—Θεός, GOD) absolutely. Moses was a 'god' to Aaron, but he was not GOD absolutely.

5. Καί, and) Another reason for the superiority of Christ to Moses.—θεράπων, servant) So the LXX., Num. xii. 7. This intimates the excellence of Moses in comparison with all other prophets; but again it speaks of Moses as inferior to Christ the Lord.—εἰς, for) He was a servant, in order that testimony should be given by him.—τῶν λαληθησομένων, of those things which were to be spoken) which Moses was to speak (ch. ix. 19), chiefly of Christ; and subsequently Christ Himself was about to speak. In ch. ix. 19, there is a verbal parallelism, which however at the same time infers a like reason, viz. what Moses, in accordance with the time, Num. xii., both had spoken and was about to speak. Miriam did not assail the authority of Moses respecting the past; but she wished to claim just as much for herself for the future, on account of certain past specimens (of God speaking by her and Aaron).

6. Χριστός δέ, but Christ) Moses yields to Him. An ambassador, in the absence of the king, is very highly distinguished—in the presence of the king, he falls back among the multitude. Here also supply πιστός ἐστι, is faithful. The Son shows His faithfulness in all that belongs to His Father and in all that is His own.—ἐπι, over) This ἐπι, ἐπ, over, shows His surpassing power: ἐν, in, is applied to Moses, ver. 5.—αὐτοῦ, His, of Him) of GOD, ch. x. 21.—ὅς) This reading is very old.<sup>1</sup> Some read οὗ, from its alliteration with αὐτοῦ. In this case Paul should have written οὗ ὁ οἶκος, as Erasmus showed at the beginning. For we say, οὗ τὸ πτόνον, ἧς ὁ ἀδελφος, ὧν τὸ σόμα, ὧν τὰ ἰνόματα, οὗ ἡ πληγὴ, ὧν τὰ κῶλα, οὗ ἡ φωνή, οὗ ἡ οἰκία. The question here is not, *Whose house is it?* for that very point is just now denoted by the αὐτοῦ, His; but, *What is the house?* as distinguished from that of which Moses was a portion.—ἐάν, if) The same sentiment is found at ver. 14. An abbreviated expression: *the house are we*, since we have confidence: *the house we shall be*,

<sup>1</sup> The Gnomon here agrees with the 2d Ed. and the Germ. Vers., having changed the decision of the older Ed., which had given the preference to the reading οὗ.—E. B.

Οὗ is the reading of ABC and Rec. Text; ὅς of D(Δ) corrected, f Vulg. Lucif.—Ed

if we retain our confidence. There is an expression of Paul's very similar, Col. i. 23, note.—*τὴν παρρησίαν*) A word of frequent occurrence in this epistle: *παρρησία*, ch. iv. 16, x. 19, 35; and *ἐλπὶς*, ch. vi. 11, 18, vii. 19, x. 23, in like manner *πληροφορία*, *ὑπόστασις*, *παρρησίαν*, *confidence*, viz. towards GOD: *καύχημα*, *glorying*, with respect to enemies.—*κατάσχωμεν*, *if we hold fast*) So ver. 14; ch. x. 23. So *κρατεῖν*, iv. 14, vi. 18.

7. Διὸ, *wherefore*) A choice inference, and the strength of this whole passage. Jesus is *πιστὸς*, *faithful*: be not ye *ἄπιστοι*, *unfaithful*, ver. 2, 12.—<sup>1</sup>*λέγει τὸ Πνεῦμα τὸ Ἅγιον, the Holy Ghost saith*) So ch. ix. 8, x. 15.—*σήμερον*—*τεσσαράκοντα ἔτη διδὸς προσώχθισα*—*καὶ εἴπα, ἀεὶ*) Ps. xcvi. 7, at the end; LXX., *σήμερον*—*τεσσαράκοντα ἔτη προσώχθισα*. The word *σήμερον*, *to-day*, is an expression of David's, and is opposed to *that day*, which was in the time of Moses, ver. 8.—*ἐὰν, if*) *If you will obediently hear His voice*. Under this hearing, there is included any sort of hearing whatever, ver. 16, ch. iv. 2. The force of this clause (hemistich) is joined in the Hebrew with what goes before, and thence it rounds upon what follows.—*φωνῆς, voice*) which is full of grace, in these words of the prophet, to be heard on that very account.

8. Παραπικρασμῶ—πειρασμοῦ, *in the provocation—in the temptation*) By Chiasmus, in ver. 9, as compared with ver. 8, *temptation* is first treated, then *provocation*; ὕστερον πρότερον ἰβραϊδὸν, as Franc. Junius says, when he observed the same figure occurring several times in this epistle. Both refer to the History, Ex. xvii. 7, as the first offence; comp. below ver. 16, *they that came (went) out*. The first offence ought to be guarded against; for more very easily spring up from it, and the first is wont to be most severely reprov'd.—*κατὰ, according to*) that is, *as in the day*. So the Hebrew text.—*ἐν τῇ ἐρήμῳ, in the wilderness*) the theatre of very great events.

9. Οὐ) viz. *πειρασμοῦ*, Attic for *ῶ*.—*ἐπειράσαν Με, they tempted Me* [to try] whether I was able or willing.—*οἱ πατέρες ὑμῶν, your fathers*) whose hardness of heart is very often mentioned. Therefore the authority of the *ancients* is not conclusive.—*ἰδοκίμασαν, proved*) i.e. *searched out, put Me to the test*; not *approved*. Weigh well what follows.—*εἶδον, they saw*) evidently,

<sup>1</sup> Καθὼς, *even as*) The Apodosis is at ver. 12. —*Not. Crit.*

but without improvement.—τὰ ἔργα μου, *my works*) most glorious in affording help, partly also in executing vengeance.—τεσσαράκοντα ἔτη, *forty years*) This is joined with προσώχθισα in the LXX. and in the Hebrew, and below ver. 17. At the same time the people both saw the  $\text{לעב}$ , work of GOD, and offended GOD, until they filled up the full measure of their guilt. Here it is joined with εἶδον, *they saw*; and therefore the hard heart of the people is implied.

10. Διό, *wherefore*) This particle is not in the Hebrew, nor in the LXX.—προσώχθισα) A word of very frequent occurrence in the LXX., but scarcely to be met with anywhere else. Eustathius has ἄχθος (or ὄχθη, in general a *high place*; in particular, a *bank*): παρὰ τὸ ἕξειν, i.e. ἐξέξειν, *to be high, to be prominent*. It denotes τοπικὸν ἐπανάστημα, a *local eminence*: thence ὀχθέω and ὀχθίζω, applied to the mind, signifies *I am roused*,—προσώχθισα, *I was displeased with them*, so that they should not enter into the land, when they wished too late to do so. The phrase, *to walk contrary*, Lev. xxvi. 24, 28, is closely connected with it.—τῇ γενεᾷ ἐκείνῃ) ἐκείνῃ, *with that*, has the meaning of removal and alienation; <sup>1</sup> Heb.  $\text{דָּרַךְ}$  absolutely, with the same meaning.—καὶ εἶπα, *and I said*) I declared with *m̄y lips the displeasure of my soul*. Observe the subsequent gradation: first *displeasure* with those who *sinned* made Him *say*; then *anger*, more severe than that displeasure, viz. towards those who did not *believe*, made him *swear*; comp. ver. 17, 18. The first temptation, Ex. xvii., was presently the cause why God *was grieved* or *displeased*. The complaint regarding the erring of their heart, then anger (wrath) and the oath followed. So the *displeasure* and *anger*, the *complaint* and the *oath*, respectively, are the better distinguished.—αὐτοὶ, *they*)  $\text{הוּא}$  in Heb. is repeated with great force. The accents [in the Hebrew] here begin the hemistich of this clause. Therefore it is not included under εἶπον, *I said*, but this is the meaning: they perceived that I was displeased with them; αὐτοὶ δὲ, *and yet they, the same persons*, did not a whit the more wish to know My ways. There is a similar antithesis, *they* and *I*, ch. viii. 9;

<sup>1</sup> The margin of both Ed. prefers the reading ταύτη, and the Germ. Vers. follows it. Therefore the explanation of the pronoun ἐκείνῃ is at least hypothetical.—E. B.

<sup>2</sup> Ἐκείνῃ is the reading of C and Rec. Text. But ταύτη is read by ABD(Δ) corrected and Vulg.—Ed

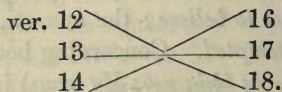
comp. ver. 10. So *but they*, Ps. cvi. 43 ; comp. also Luke vii. 5 ; Is. liii. 7, in the Hebrew.—οὐκ ἔγνωσαν, *they have not known*) This is the ἀπίθεια, *not to believe* ; the ἁμαρτία, *sin*, is described, ver. 9, ἐπίρασαν, *they tempted*. Concerning both, again, ver. 12, 13, and ver. 17, 18.—τὰς ὁδοὺς μου, *My ways*) in which I wished to lead them as My flock into a place of rest.

11. Ὡς ὤμοσα, *as [so] I sware*) The oath preceded the forty years.—εἰ, *if*) The Apodosis omits something for the sake of euphemism, which has the force of the oath itself: εἰ here is negative, as ἦ μὴν is affirmative, ch. vi. 14.—εἰσελεύσονται, *they shall enter*) by My ways.—εἰς τὴν κατάπαυσίν μου, *into My rest*) in the promised land. The people, the sheep ; Ps. xcv. 7. πῶπον, *rest*, is their benefit [their peculiar privilege], Ps. xxiii. 2.

12. Βλέπετε) This word depends on διὸ, *wherefore*, ver. 7 : the Apodosis here to ver. 7 [where see the note] not incorrectly also brings in the word *brethren* ; 1 Thess. iii. 7. The same word is found at ch. xii. 25. We must not trust to the *heart* ; Jer. xvii. 9.—μὴ ποτε—ἀπιστίας, *lest—of unbelief*) Observe the connection. Christ is πιστός, *faithful*, ver. 2 ; therefore we ought to be πιστοὶ, *faithful* to Him, not *unfaithful* (unbelievers), as our fathers were in regard to Moses ; ver. 18, 19, ch. iv. 2, 3, vi. 12. In like manner *Paul* places in opposition the faithfulness of God and the *faithlessness* of men, Rom. iii. 2, 3 ; 2 Tim. ii. 13.—ἔσαι, *lest there should be*) Care must also be extended to the future on account of the greatness of the danger. He uses the fut. indic. in preference to the pres. subj.—πονηρὰ, *evil*) Ἄπιστος, *unbelieving* people ; ὄν an *evil* nation and unhappy ; comp. κακοὺς κακῶς, Matth. xxi. 41.—ἐν τῷ ἀποστῆναι, *in departing*) The antithesis is προσερχώμεθα, *let us come unto*, ch. iv. 16, and ὑποστασεως, *substance* [i.e. solid confidence], presently at ver. 14 ; comp. Jer. vi. 8, μὴ ἀποστῇ ἡ ψυχὴ μου ἀπὸ σοῦ, *let not my soul depart from thee*. This whole passage of the apostle agrees with Jer. xvii. 5, 6: ΕΠΙΚΑΤΑΡΑΤΟΣ ὁ ἄνθρωπος, ὃς τὴν ΕΛΠΙΔΑ ἔχει ἐπ' ἄνθρωπον—καὶ ΑΠΟ ΚΥΡΙΟΥ ΑΠΟΣΤΗ ἡ καρδία αὐτοῦ—οὐκ ὄψεται ὅταν ἔλθῃ τὰ ΑΓΑΘΑ. *CURSED is the man who TRUSTETH in man, and whose heart DEPARTETH from the LORD: he shall not see when GOOD cometh.*—ἀπὸ Θεοῦ ζῶντος, *from the living God*) *The life of GOD* most powerfully and effectually animates our *faith*. *The living God* is also praised, ch. ix. 14, x. 31, xii. 22.



He who revolts from Christ, revolts from GOD; ch. iii. 12-19.  
Chiasmus.



13. 'Εαυτοῦς, *yourselves*) Let every one exhort himself and another; so far ought you to be from instigating and provoking one another [to unbelief].—*ἡμέραν, σήμερον, daily, to-day*) Conjugates; ch. iv. 7.—*ἄχρις οὗ, whilst*) as long as. This *to-day* will not continue for ever.—*τὸ* the relative.—*καλεῖται, is called*) while that psalm is heard and read.—*ἵνα μὴ σκληρυνθῇ τις, that no one be hardened*) This is repeated from ver. 8.—*ἀπάτη, through the deceitfulness*) This corresponds to *πλανῶνται, they err*, ver. 10.—*τῆς ἁμαρτίας, of sin*) ἀπιστία, ἁμαρτία, *unbelief and sin*, which are much the same thing, John xvi. 9; Neh. vi. 13: where ἀπιστία and ἁμαρτία are mentioned together, they differ as species and genus; and *unbelief*, as the principal species of *sin*, has in its nature something more sad and destructive. But if *sin* be put by itself, the genus ἁμαρτία is contracted into this particular species, namely, *unbelief*: as ἁμαρτία is properly, when the main aim is missed, which is a result produced in the greatest degree through *unbelief*, ἀπιστιαν, in consequence of the grace of God having been neglected.

14. Μέτοχοι Χριστοῦ, *partakers of Christ*) ver. 1, 6. So μέτοχοι, "*partakers of the Holy Ghost*," ch. vi. 4.—*ἀρχὴν—μέχρι τέλους, the beginning—to the end*) comp. ch. vi. 11, xii. 2. A Christian, so long as he is not *made perfect*, considers himself as a *beginner*.—*τῆς ὑποστάσεως, of our solid confidence*) [lit. *substance*], xi. 1; 2 Cor. ix. 4, note.—*βεβαίαν, steadfast*) A word of frequent occurrence in this epistle, with its synonyms, ἀκλινῆς, ἀμετάβητος, ἀσφαλῆς, ἰσχυρός.

15. Ἐν τῷ λέγεσθαι, *while it is said*) The connection is with ver. 13, in reference to παρακαλεῖτε. Even in the psalm the Divine exhortation (*paraclesis*) precedes, viz. *O come ye*. Comp. Π17, Ps. xc. 7, taking into consideration the preceding Athnach, which is a subdistinctive of the latter hemistich [in the Hebrew]; i.e. it entirely depends on you that this may not only be a mere invitation and offer, in the first instance, but

also [the source of] real enjoyment, in the second. So ἐν τῷ λέγειν, *in that He saith*, ch. viii. 13.—ὡς ἐν τῷ παραπικρασμῷ, *as in the Provocation*) כמריבה; it is taken as a proper name, with its signification.

16. Τίνες, *who*) Many write τινές, *some*; but the argument of the apostle is thus rendered somewhat feeble: τινές, ἀλλ' οὐ πάντες, *some, but not all*, is rather a general expression concerning the Provocation, ch. iv. 6; Ex. xvii. 2. Τίνες is plainly interrogative, as ch. i. 5, 13, and at the same time a very weighty Anaphora,<sup>1</sup> τίνες, τίσι, τίσι, ver. 16, 17, 18; and there are brought under our notice in these three verses, 1. The beginning of the Provocation, soon after the departure *from Egypt*; 2. The forty troublesome years in the *wilderness*; 3. The refusal of the entrance *into the land of rest*. 'Αλλ' οὐ is used, ver. 16, as εἰ μὴ, ver. 18; for neither is properly interrogative, but both stand under the interrogative word, τίνες. That the power of the particle may be more clearly seen, suppose some one to say, ἦσαν ἄνθρωποι παραπικραίνοντες, ἀλλ' οὐχ οὗτοι οἱ ἐξεληθόντες, *There were men who provoked, but not those that went out*. The apostle denies that, and therefore says, τίνες ἦσαν, ἀλλ' οὐχ οὗτοι; *who were they, but these?*—i.e. *these were the very persons*. There are similar particles in Luke, τίς, ἀλλ' οὐχί, xvii. 7, 8; and in Paul, τίς, ἢ οὐχί καί, κ.τ.λ., 1 Thess. ii. 19. Πάντες, in this passage, is *none else but, merely those*, a meaning of the word πᾶς which Raphelius, at James i. 17, beautifully explains, ex Ariano. Germ.: *Diejenige, die eine Erbitterung angerichtet haben, wer waren sie? es waren lauter solche Leute, die von Egypten ausgegangen waren durch Mosen*. These are not in this passage said to have been *led out*, but to have *come out*. They had already the pledge of Divine assistance, and had followed the Divine guidance; but their future progress did not correspond to that excellent beginning (comp. ver. 14). Chrysostom evidently reads τίνες: τίνων μέμνηται φησι σκληρυνθέντων; *who, says he, have been mentioned as being hardened*; where σκληρυνθέντες (comp. ver. 15) are the same as παραπικράναντες.—ἀκούσαντες, after *having heard*) ver. 15.—παρεπίκραναν, *provoked*) the Lord, namely, by chiding with Moses, Ex. xvii. 2.—διὰ Μωϋσέως, *by Moses*) whose words, when they heard them, they should have obeyed.

<sup>1</sup> The frequent repetition of the same word in beginnings.—ED.

17. Ὡν, whose) The event proves the fact. So also ver. 19. —ὧν τὰ κῶλα ἔπεσεν ἐν τῇ ἐρήμῳ) Num. xiv. 29, LXX., ἐν τῇ ἐρήμῳ ταύτῃ πεσεῖται τὰ κῶλα ἡμῶν. This appellation, כַּוְלָא, κῶλα, *carcases, mere bodies, subject to decay*, always indicates indignation. Κῶλα, limbs, properly feet, according to Eustathius. If the forty years be resolved into days, and the average number of those that died daily be computed, every day had forty deaths of men. A great cause for writing the 90th Psalm!

19. Οὐκ ἠδυνήθησαν, they were not able) though they afterwards had wished it.

---

## CHAPTER IV.

1. Φοβηθῶμεν, let us fear) Since many have fallen, there is cause for fear.—καταλειπομένης ἐπαγγελίας) Since a promise has been left and reserved for us, after the others have neglected it. The same word is found, in the same sense, Rom. xi. 4. A kindred verb is ἀπολείπεται, is left, remains, ver. 6, 9, ch. x. 26. This expression, interwoven with the exhortation, is a proposition which is proved, ver. 3. The verb ἐπαγγέλλομαι, I promise, is very often found in this epistle, as well as the noun, ἐπαγγελία, a promise. In this chapter the apostle is speaking of the rest of eternal life; for to-day still continues, when (since) there remains the danger of falling, if we give way to hardness of heart. To-day, well improved, terminates in rest. Rest is that which, once obtained, is not again lost. We now (comp. ch. ii. 5, note) are urged to look still further. Foretaste in this life is not denied: full rest is. All foretastes of rest are evidently small, when compared with things above.—δοκῆ τις, any one should seem) Euphemism. Every man should so run, that it may be said of him, without any appearance of the contrary, *This man runs*. Δοκεῖν, in this passage, ὑπόδειγμα, an example, ver. 11, and ἐνδείκνυσθαι, to show, ch. vi. 11, are conjugates: δείκω, pret. mid. δέδοκα, thence δοκέω, and the ideas agree; for he who shows a desire does not seem to remain; he who seems to remain is an example of obstinacy.—ὑστερηκέαι, to have failed) to have come short.

The same word occurs, xii. 15. The examples, xii. 17; Num. xiv. 40; Luke xiii. 25 : ὑστερεῖν ποιῆσαι τὸ πάσχα, *to fail to keep the passover*, Num. ix. 13. Ὑστερεῖν, with Plato, at the beginning of the Gorgias, is *to come after the festival is ended*.

2. γὰρ, *for*) This refers to φοβηθῶμεν, *let us fear*.—εὐηγγελισμένοι, *to us was the Gospel preached* [we have had the Gospel preached to us]) We should think that this expression is spoken especially to us, who are called *Evangelical*: ver. 6.—καὶ αὐτοῖς [as well as they], *as well as to them*) The promise of the land of Canaan had been proclaimed to *those men* of old, ver. 6.—οὐκ ὠφέλησεν, *did not profit*) There is less said here than is intended (*Meiosis*). On the contrary [so far was it from profiting them], the unbelievers incurred the greatest guilt and punishment. Supply, nor will it be profitable to us without faith.—μὴ συγκεκραμένους, *not being mixed with*) The word is entirely mixed with and insinuated into the believing soul; and when it is thus mingled, it makes its way wonderfully, as a health-giving draught, and something more powerful even than that, ver. 12, 13.—τῇ πίστει) *with faith*, the dative.—τοῖς ἀκούσασιν) So far as concerns *them that heard it*. Comp. Rom. iv. 12, note. To these are opposed οἱ πιστεύσαντες, *those who believed*, in the following verse.

3. γὰρ) This word refers to the expression, *a promise being left*, ver. 1.—καθὼς, *as*) *Unbelief* alone acts as a hinderance.—καίτοι, *although*) The Protasis is, *although the works were finished from the beginning of the world*. The Apodosis is, *yet He said, I have sworn*. But because the Apodosis in the text comes first, yet is omitted. The proposition is, a rest remains to us. This proposition, ver. 3–11, is proved thus. Rest is mentioned in the psalm; and yet there *it* does not signify, I. the rest of God from creation; for this was long before the times of Moses. Therefore another rest was to be expected in the times of Moses, of which those during the same period, who had heard, evidently came short. Nor yet, II., does that rest which they obtained by Joshua, support the title to this rest; for it was not until afterwards that the Psalmist sung of it. Therefore, III., he sung of a rest more recent than all these kinds of rest, viz. a rest which would be enjoyed in heaven.—τῶν ἔργων ἀπὸ καταβολῆς κόσμου γενηθέντων) The genitive absolute, *i.e. although the works of the Creator were finished and perfected from the foundation of the world*.

4. Εἶρηκε, *He said*) viz. GOD, who also speaks in ver. 5, 7.—ἐβδόμης) viz. ἡμέρας.—καὶ κατέπαυσεν ὁ Θεὸς ἐν τῇ, κ.τ.λ.) Gen. ii. 2, LXX., καὶ κατέπαυσε τῇ ἡμέρᾳ τῇ ἐβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ, ὧν ἔποιεσε, *He rested*, He withdrew Himself, so to speak, to His eternal tranquillity. It is remarkable that Moses has mentioned the end of the former days, but not of the seventh: Heb. *from His work*. It was one work, comprehending many works. The single term κατέπαυσεν corresponds to the Heb. נחם and נחש, by most suitably connecting the two passages Ps. xciv. and Gen. ii.

5. Ἐν τούτῳ) *in this*, viz. saying of the psalm. So ἐν ἑτέρῳ, *in another*, ch. v. 6.

6. Ἐπεὶ οὖν, *seeing therefore*) GOD does not wish that His rest should be empty (not filled with guests): Luke xiv. 23.—πρότερον, *first*) in the time of Moses.—εὐαγγελισθέντες) A rare use of the word applied to the men of old. He is no doubt speaking of the promise of the land of Canaan, but with a view to the *Gospel-preaching* of eternal life.

7. Πάλιν, *again*) Who would have thought that there is a sermon so important and so solemn in the 95th Psalm? Let us highly value the words of GOD; comp. ch. x. 8, note.—ὀρίξει, *He limits*) viz. GOD.—ἡμέραν, *a day*) This is deduced from the quotation, σήμερον, *to-day*, which is presently brought forward. See how beautifully he lays stress on the word, הַיּוֹם, *a day*, and single words in the same manner often, ch. ii. 8, 11, 12, vii. 11, 21, viii. 13, x. 9, xii. 5, 27: *the day*, viz. that of striving for the heavenly rest: ver. 8.—ἐν, *in*) So ch. i. 1.—ποσοῦτον χρόνον) *so long a time*, more than four hundred years from Moses and Joshua to David, who sung this psalm.—καθὼς προεῖρηται, *as it was before said*) The apostle refers his hearers to the whole text, as repeated above from the psalm.

8. Ἰησοῦς) *Joshua*.—οὐκ ἄν) There is a similar mode of reasoning, ch. vii. 11, viii. 4, 7, xi. 15.—περὶ ἄλλης ἡμέρας, *of another day*) By observing which an access would be opened also to another rest.

9. Ἄρα, *therefore*) For this reason, because He speaks of another day.—σαββατισμὸς, *sabbatism, rest*) The word is changed for κατάπαυσις, *rest*; comp. the following verse. In time there are many sabbaths; but then, there will be a *sabbatism*, the

enjoyment of rest, one, perfect, eternal. The verbal noun is extremely emphatic : it is not met with in the LXX. There will be no elementary sabbath in heaven ; because earthly labour shall have passed away : but the rest will be perpetual, which, however, itself will again have its own various modes (ways, divisions), according to the different state of the priests and of the rest of the blessed in their resurrection bodies (*carnis beatæ*), and according to the intervals of the heavenly times to which the new moons and Jewish Sabbath corresponded : Isa. lxvi. 21, 23.—τῶ λαῶ τοῦ Θεοῦ, *to the people of GOD*) He had said absolutely, *of the people*, ch. ii. 17, when he was treating of reconciliation : but now, when he is treating of eternal rest, he says, *to the people of God*, that is, *to the Israel of God*, as Paul speaks, Gal. vi. 16. He therefore specially intends the Israelites (inasmuch as he is writing to the *Hebrews*), and them, too, believers.

10. ῥά, *for*) Verse 9 is proved thus : He who has entered into the rest of God, rests from his labours ; but the people of GOD do not yet rest : therefore they have not yet entered in. It remains, that they enter in.—ἀπὸ τῶν ἔργων αὐτοῦ) *from his works*, even from those that were good and suitable to the time of doing work. Labour precedes rest ; and that would have doubtless been the case, even in paradise, Gen. ii. 15.—ἄσπερ, *as*) The work and rest of GOD are that archetype to which we ought to be conformed.

11. Ἐξείνην, *that*) future, great.—ἐν τῷ αὐτῷ) *in, or after the same*, as those men of former times.—ὑποδείγματι, *example*) The same word is found at viii. 5, ix. 23. He who falls through *unbelief*, is an example to others, who then say, Behold, ὁ δεῖνα, *that man*, has in like manner fallen.—πέσει) *fall*, with the soul, not merely with the body : ch. iii. 17. Moses speaks without reference to the ruin of souls, when he recounts the destruction of the people in the wilderness.

12. Ζῶν γάρ, *for quick, lively*) The efficacy of the word of GOD and the omniscience of GOD Himself is described as saving to those in the case of whom the word of GOD is mixed with faith on their part [ver. 2], but as terrible to those who are obstinate : comp. 2 Cor. ii. 15.—ὁ λόγος τοῦ Θεοῦ) *the word of GOD* that is preached, ver. 2, and which is the Gospel-

word, *ib.*, and is joined with threatening, ver. 3. For Christ, the hypostatic Word, is not said to be a *sword*, but to have a *sword* (comp. Jos. v. 13, to which passage this passage, relating to Joshua, ver. 8, seems also to refer); nor is He called *κριτικὸς*, *judicial*; but *κριτῆς*, *the Judge*. The appellation of *Sword*, given to God, Deut. xxxiii. 29, is suitable to the song, not to the ordinary style of epistolary writing.—*τομώτερος*) *more cutting, sharper*.—*διεικνύμενος ἄχρι μερισμοῦ*, *piercing even to the dividing*) Its parallel presently, *κριτικὸς*, *judicial, judging, discerning*.—*ψυχῆς τε καὶ πνεύματος*, *of soul and spirit*) Hence it is evident that soul and spirit are not synonymous, but the spirit is in the soul. Man, contemplated according to his nature, consists of soul and body, Matt. x. 28: but when he has in him the working of GOD'S word, he consists of spirit, soul, and body. The inmost parts, and the recesses in the spirit, soul, and body of man, are called by Synecdoche<sup>1</sup> *ἄρμοι καὶ μυελοὶ*, *joints and marrow* (marrows). Moses forms the soul, Christ the spirit, 2 Cor. iii. 6. The soul attracts (draws with it) the body, the spirit both, 1 Thess. v. 23. The spirit is divided from the soul by the efficacy of the word of GOD, when the former is claimed for GOD; the latter is left to itself, in so far as it either does not attain to, or does not follow the spirit. And as the *joints* are not only divided from the *marrow*, but the *joints and marrow* respectively are divided into their own parts: nor are the *intentions* only distinguished from the *thoughts*, but the *intentions* themselves, as well as the *thoughts* themselves, are discerned [decided upon]: so, not only is the *soul* divided from the *spirit*, but as it were a part of the *spirit* is divided from part of the *spirit*, a part of the soul from part of the soul: Luke ii. 35. *Flesh* and *spirit* are also separated: 1 Pet. iv. 6, note.—*ἐνθυμήσεων καὶ ἐνοιῶν*, *of the intentions and thoughts*) He comes from the greater parts as *soul and spirit*, and from the less as *joints and marrow*, to the faculties of the mind. *Ἐνθυμήσις*, *intention*, involves feeling; there follows by gradation *ἐννοία*, *thought*, which expresses something simpler, previously existing and internal. Both nourish and foster either good or evil. *Θυμὸς* from *θύω*, *ἰρμῶν νόος* from *νέω*, *κινῶμαι*.

<sup>1</sup> A part for the whole. Append.—ED.

13. *κρίσις*, a creature) A word quite general: presently afterwards we find *πάντα*, *all things*.—*ἐνώπιον αὐτοῦ*, *in His sight*) *His*, GOD'S, ver. 12. The analysis of the statement will be easy, if both of its parts are put in the nominative case: It is GOD, whose word is quick or living: it is GOD, before whom there is no creature that is not manifest. So, in ch. xi. 23, the nominative case is to be understood: By faith the *parents* of Moses concealed Moses. Ibid., ver. 30: By faith the *Israelites* went round the walls of Jericho, that they might fall down. The omniscience of GOD is laid open to men by the word; and those who have not the word still feel that omniscient power in their consciences. A remarkable argument for the truth of religion from its efficacy.—*τετραχλισμένα*) *τραχηλίζω*, *I throw one on his back*, is used in Greek and Latin for *I lay open*. Bodies which lie on the belly are scarcely considered naked, for they cover themselves: those *lying on their back* are laid open to the view in all their noblest and most distinguishing parts. Show, O man, *shame and fear* towards thy GOD; for no veil, no twisting, bending, colouring, or disguise, can cover *faithlessness*.—*αὐτοῦ*, *of Him*) This again is to be referred to GOD.—*πρὸς ὃν ἡμεῖς ὁ λόγος*, *with whom we have to do*) We have to do *with Him, with God*, with such a one as is described, ver. 12, 13, [*whose face and judgment we cannot escape*.—V. g.] We have therefore need of *earnestness* [ver. 11, *σπουδάσωμεν*]. The relative *ὃν*, *whom*, has the power of the demonstrative pronoun: *λόγος*, *רַבִּי*, *concern, business*. So the LXX., Judg. xviii. 28, *λόγος οὐκ ἔστιν αὐτοῖς μετὰ ἀνθρώπου*, *they had no business with any man*; 2 Kings ix. 5, *λόγος μοι πρὸς σε*; comp. Acts xix. 38. There is the same expression in Chrysostom, *περὶ ἱερως.*, p. 336, *αἱ θυγατέρες τῶν ἱερέων, αἷς οὐδεὶς πρὸς τὴν ἱερωσύνην λόγος*, *the daughters of the priests, who have nothing to do with the priesthood*.

14. *ἔχοντες*, *having*) The exhortation begins in the same way, ch. x. 19, xii. 1.—*οὖν*, *therefore*) He resumes the proposition which he had laid down, ch. ii. 17.—*μέγαν*, *great*) for He is the *Son of GOD*, higher than the heavens. He is called absolutely in Hebrew phraseology, *a High Priest*, ch. x. 21: but here *the Great High Priest*, greater than the Levitical *high priest*.—*διελθούσα*) *who has passed into*, not merely has entered the heavens: ch. vii. 26.—*κρατῶμεν*, *let us hold fast*) From. ch. iii. 1



to ch. v. 3, there are four points explained by Chiasmus, inasmuch as they contain the doctrine and practical application, the practical application and the doctrine. Look back again, I request, at the summary view (Synopsis) of the epistle.

15. *Ὁὐ, not*) The apostle institutes, by Chiasmus, a comparison between the Levitical high priest and Christ, 1) So far as qualities are concerned: 2) So far as calling is concerned. In the first there are an Apodosis and a Protasis; in the second, a Protasis and an Apodosis: ch. iv. 15, 16, v. 1, 2, 4, 5.—*συμπαθεῖσαι, to be touched with a fellow-feeling*) He is touched with a fellow-feeling, as having suffered the same things, Is. l. 6, 4: *mercy* is a cognate noun, ver. 16. The reference is to ch. ii. 17.—*ταῖς ἀσθενείαις, with our infirmities*) A suitable expression: ch. v. 2. The idea of sin, in respect of us, is included; in respect of Christ, is excluded. The words, *without sin*, presently after follow.—*καθ' ὁμοίότητα, in the likeness*) Inasmuch as He was made like us; ch. ii. 17.—*χωρὶς ἁμαρτίας, without sin*) So ch. ix. 28: but how can one, tempted *without sin*, be capable of sympathising with those who are tempted *with sin*? With respect to the understanding, the mind of the Saviour much more acutely perceived the forms of temptation than we who are weak; with respect to the will, He as quickly repressed their assault as the fire represses a drop of water cast into it. He therefore experienced what power was necessary to overcome temptations. He is capable of sympathising, for He was both tempted without sin, and yet He was truly tempted.

16. *Προσερχώμεθα, let us draw near*) The same word occurs, ch. vii. 25, x. 1, 22, xi. 6, xii. 18, 22: in like manner, *ἐγγίξειν*, ch. vii. 19: *εἰσέρχεται*, ch. vi. 19: *εἴσοδος*, ch. x. 19. So *Paul* also, Rom. v. 2, *προσαγωγή*.—*τῷ θρόνῳ, to the throne*) ch. viii. 1, xii. 2; Is. xvi. 5.—*τῆς χάριτος, of grace*) This word is also of frequent occurrence in this epistle.—*λάβωμεν, κ.τ.λ.*) The mercy of Christ being shown, *is obtained* (is taken, *λάβωμεν*): and further, the grace of God *is found* (*εὕρωμεν*). The appropriate verb is put before the one noun, and put after the other: Chiasmus.<sup>1</sup>—*ἔλεον, mercy*) This refers to *touched with a fellow-feeling*.—*χάριν, grace*) This refers to *of grace*.—*εὐκαιρον, in the needful time, seasonable*) Believers do not feel at once the pre-

<sup>1</sup> See Append.

parations of grace made for a long time to come;<sup>1</sup> but when the time comes, they find it present with them; and this seasonableness especially falls on the times of the New Testament, Rom. iii. 26, v. 6, and under it on the times of persecution (the cross).—βοήθειαν, *help*) ch. ii. 18.

## CHAPTER V.

1. Πᾶς) *Every* priest of the house of Levi. An antithesis to Christ; for the apostle is speaking of the Levitical priesthood, ver. 1-3: and the Apodosis is not added, because it is included (contained virtually) in the *antecedent observations*. But in ver. 4, there is a Protasis in a new part of the comparison with the Apodosis *subsequently following it*. This is the sum. Whatever is excellent in the Levitical priests, that is in Christ, and indeed in a more eminent degree; whatever is defective in them, that however is also in Christ.—ἐξ ἀνθρώπων λαμβανόμενος, *taken from among men*) A part of the predicate. Before they were taken, they were evidently of the same condition.—ὑπέρ, *for*) *from among men, for men*, an elegant (neat) expression.—καθίσταται, *is ordained*) The present; *is usually ordained*.—τὰ πρὸς τὸν Θεόν, *in things pertaining to God*) So the LXX., Deut. xxxi. 27.—δῶρα, *gifts*) *referring to things without life*.—θυσίας ὑπὲρ ἁμαρτιῶν, *sacrifices for sin*) consisting of animals.

2. Μετριοπαθεῖν, *To have a feeling of moderation* [*have compassion*]) Hesychius, μετριοπαθής, μικρὰ πάσχων ἢ συγγινώσκων ἐπιεικῶς. Τὸ μέτρον, *moderation* is opposed to severity and rigour, which are shown towards none but the obstinate; ch. x. 28.—δυνάμενος, *who is able*) who does not please Himself; comp. Rom. xv. 3.—ἀγνοοῦσι καὶ πλανωμένοις, *to the ignorant and them that are out of the way* [*in error*]) those that sin through ignorance and error: ἠγνοῦν, LXX., ἀγνοεῖν, *to be ignorant*. Simple ignorance is merely want of attention and memory; but *error* (being out of

<sup>1</sup> A supply of grace is in store for believers against all future needs: but believers are not permitted to know and feel it all at once, but only according as the need arises.—ED.

the way) interchanges [confounds] good and evil, truth and falsehood.—ἀσθενείαν, *infirmity*) which is sinful and to be expiated by sacrifices.

3. Διὰ ταύτην, *on account of this*) Supply *infirmity*: or ταύτην, *this*, is put for the neuter, as in Matt. xxi. 42.

4. Καί, *and*) The apostle here commences a discussion on the actual (very) priesthood of Christ.—τις, *any*) Levitical priest.—τήν τιμήν, *honour*) The priesthood is an honour. Its synonym is δόξα, *glory*, ver. 5.—Αάρων, *Aaron*) received it by being called.

5. Ἀρχιερέα, *High Priest*) So Christ is often called; and yet at the same time often, and presently at ver. 6, He is termed a *priest* (simply). He is a *priest* absolutely, because He stands alone in that character without an equal. He is *High Priest* in respect of the Aaronic type, and in respect of us, whom He has made priests by His access to God and guidance of us.—ὁ λαλήσας πρὸς αὐτόν, *He who spoke to Him*) אֱלֹהֵי הָיְהוָה, Ps. ii. 7.—ἰός μου, *my Son*) The apostle does not mean that the Father conferred the honour of the priesthood on the Son *at the time*, when the Father said, *Thou art my Son*; for the *generation* of the Son is certainly prior to His *priesthood*: but declares, that the Son, who can do nothing of Himself, and who is always under the authority of the Father and does only what the Father wills, and receives only what the Father gives, has also received from the Father the *honour of the priesthood*, of which none but the Son Himself was capable. Hence the connection, καθὼς, *as*, in the following verse. In this manner David had (treated) his *sons* (as) *priests* [Engl. Vers., *chief rulers*], *i.e.* admitted to terms of closest intimacy. 2 Sam. viii. 18, with the Scholia of Michaelis: and the name of *Son* and *Priest*, quoted from the Psalms in ver. 5, 6, is presently afterwards repeated ver. 8, and ch. vii. 3, 28.

6. Ἐν ἑτέρῳ, *in another*) So *Paul* also, Acts xiii. 35.—λέγει, *He says*) GOD.—ὁ) Ps. cx. 4, where the LXX. have it in as many words.—Μελχισεδεκ, *Melchisedec*) It is of no importance to know in other respects who Melchisedec was, beyond what is mentioned of him; nay, the very silence respecting the other parts of his history contains mysteries. He was certainly a king and priest at that time, and of the human race.

7. "Ὁς, *who*) namely *Christ, the Son of God, the Priest*. This is not said, but *who*, with great significance in the relative pronoun; for the subsequent discourse corresponds to the names given in ver. 5, 6. A summary of those things, which are to be discussed in ch. vii. and the following chapters, is contained in ver. 7-10, and introduced with a remarkable anticipatory caution<sup>1</sup> and preparation, ver. 11, 12. And there is most exquisitely comprehended in this summary the onward progress of His passion, with its most secret (inmost) causes, from Gethsemane even to Golgotha, and the expressions used here are the same as those used by the evangelists: comp. also Ps. xxii. 3, 20, etc., 25, lxix. 4, 11, cix. 22.—ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ, *in the days of His flesh*) in those days, the two especially, during which He suffered those things, and in order to suffer them, He assumed *flesh* like to that, which was sinful and mortal: ch. ii. 14, x. 20; Matt. xxvi. 41, at the end: when by reason of weakness He seemed to be a mere man, John xix. 5.—δέησεις τε καὶ ἱκετηρίας, *both prayers and also supplications*) plural; for in Gethsemane He prayed thrice. The particle τε, *both*, indicates that the words are not mere synonyms in this passage: *prayers* refer to the mind; *supplications*, also to the body, as the origin of the word, ἱκετεύω, *I supplicate* shows, in Eustathius. Regarding both see Matt. xxvi. 39.—πρὸς τὸν δυνάμενον σώζειν αὐτὸν ἐκ θανάτου, *to Him that was able to save Him from death*) Abba Father, says *He*, all things are POSSIBLE to Thee; let this cup pass from Me. Mark xiv. 36: comp. John xii. 27. This possibility of all things to God is opposed to the weakness of Christ's flesh.—σώζειν, *to save*) σώζειν, and presently σωτηρίας, are conjugates, *to save, salvation*.—ἐκ) Presently; afterwards ἀπὸ. The two words, in other respects, equivalent, agree here with the difference of the subject: *out of death, from terror*. He, however, in obedience to the will of the Father underwent the death, *out of* (ἐκ) which the Father might have delivered Him, so that He should not have died: He was altogether delivered *from* (ἀπὸ) its horror, in that He was heard.—μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρύων, *with strong crying and tears*) On the cross, He is said to have *cried*, not to have *shed tears*. Both of these particulars, as

<sup>1</sup> See Append. on προθεσπία.

the series of the events shows, refer to Gethsemane. *κράζειν* and *κραυγή*, in the LXX. correspond to the verbs קָרַע, and קָצַע, and קָטַע, and denote a cry from the depths of the soul, or vehement desire; *ἐκτενέστερον*, *more earnestly*, Luke xxii. 44; *with a most willing spirit*, Matt. xxvi. 41, whatever may be the words uttered: these occur very often in the Psalms, as אָמַר, *to speak, to say*, signifies also thought. Indeed, the cry of the mind, while the lips are closed, is more suitable to tears and sorrow; and yet there is no doubt, that Jesus added to His *prayers* in Gethsemane an incitement by uttering at intervals short *cries*, as well as to His *supplications* by *tears* (observe the *Chiasmus*) which were drawn forth not only from the eyes, but from the whole face and body, during that extreme *heat* [*agony*]. See Luke as quoted above: comp. with Rev vii. 17, 16. *καῦμα, δάκρυον*, *heat, tears*. The *sweat* and *blood* of Christ were poured out like *water*. During the whole of His passion He alternately cried and was silent. Matt. xxvi. 37, etc.; Ps. xxii. 2, 3, 15, lxix. 2, etc., cix. 21, etc., where *silence* is an intimation of a *wounded heart*.—*καὶ εἰσακουθεῖς*, *and being heard*) וַיִּשְׁמָעוּ לXX. *εἰσακοῦειν*, Ps. lv. 17; וַיִּשְׁמָעוּ in like manner, 2 Chron. xviii. 31: therefore in this passage σώζειν and εἰσακοῦειν, *to save*, and *to hearken to*, are very nearly the same. The *agony* and its issue are here referred to, ἤρξατο λυπεῖσθαι καὶ ἀθροῦναι, *He began to be sorrowful and very heavy*.—*ἕως θανάτου*, *unto death*, Matt. xxvi. 37, 38.—*ἐκθαμβεῖσθαι*, Mark xiv. 33: Luke xxii. 44 mentions the *agony* and *sweat*. When the cup was presented, there was also presented to the soul of the Saviour the horrible image of death, which was joined with sorrow, ignominy, and cursing, and was of a lingering nature, and He was moved to pray for the removal of the cup. But the purity of filial affection in the Saviour with the exercise of holy reason and moderation instantly softened that horror, and subsequently absorbed it completely, as the serenity of His mind returned. And *He was heard*, not that He should not drink the cup, but that He should now drink it without any horror; whence also He was strengthened by an angel. The fear was a something more horrible than death itself; when the feeling of horror was taken away before the coming of His enemies, He lays it down as a fixed principle, that the cup which he had wished conditionally not to drink, now cannot but be drunk.

John xviii. 11.—ἀπό) An abbreviated expression, εἰσακουσθεὶς ἀπὸ, as ἔρραντισμένοι ἀπὸ, ch. x. 22. So Ps. cxviii. (cxvii.) 5, וַיִּנְחַם בְּפַחַד עִבְיָהוּ עִבְיָהוּ עִבְיָהוּ עִבְיָהוּ—ἀπὸ τῆς εὐλαβείας [not as Eng. Ver. *in that He feared*] *from horror*). The Greek word here has singular elegance and denotes something wore subtle than if one were to say *fear*. No Latin word more suitable than *horror* occurs to us. Comp. εὐλαβηθεὶς, ch. xi. 7. He had lately used θανάτου, without the article; now he has τῆς εὐλαβείας with the article, of which the relative power indicates that the signification of εὐλαβείας is included in the mention made of *death*, which was *horrible* in its assault.

8. Καίπερ ὧν υἱός, *though He was a Son*) This paragraph, *in the days*, etc. has two parts. The first is, *in the days—obedience by the things which He suffered*; the second, *and being made perfect—of eternal*. The first part speaks of things very humble; *for death and to be in horror*, and, although the horror of it be removed, *to die*, and *to learn obedience* from such suffering, may appear somewhat *servile*: wherefore, by this clause, *although He was a Son*, precaution is taken, that nothing said in that part, before and after, should be a stumbling-block to any. The second part is altogether joyful and glorious, and he insinuates (implies) that we must repeat from ver. 5, *because He was the Son*: comp. ch. vii. 28, at the end. In His agony in Gethsemane He so sweetly, so frequently, appealed to the *Father*, Matt. xxvi. 39, etc.: and from this fact we have the clearest confirmation of the truth that Jesus was not the Son of God merely because He rose from the dead, and not previously.—ἐμαθεν, *He learned*) The word *learning* put before the word *suffering*, elegantly points to Christ *learning* with the utmost readiness and willingness. *He learned* obedience whilst He began to suffer, whilst He set Himself to drink the cup. The word *to learn* implies a kind of *beginning*, and the *making perfect* corresponds to this *beginning*, of which we shall afterwards speak. There is a pleasant paronomasia<sup>1</sup> in ἐμαθεν ἀφ' ὧν ἔπαθε. He also had experience of the adage, παθήματα μαθήματα [sufferings, the means of learning]. Christ alone fortified [secured] the path of obedience in a way consonant to the will of the Father *Obe-*

<sup>1</sup> See Append.

*dience* may be performed without *prayers*.<sup>1</sup>—ἀφ' ὧν) So μαθεῖν ἀπὸ, Matt. xxiv. 32.—τὴν ὑπακοήν, *obedience*) That kind of humble obedience which is shown in suffering and dying. Phil. ii. 8, note. He says to the Father, *as Thou wilt*.—εἰσακουσθεῖς, and ὑπακοήν, are conjugates. The Father *hearkened* to the Son, and the Son to the Father. In like manner Christ *obeyed* the Father;<sup>2</sup> we *obey* Christ: see the following verse.

9. Καὶ τελειωθείς, *and being made perfect*) by sufferings, ch. ii. 10.—τοῖς ὑπακούουσιν αὐτῷ, *to them that obey Him*) 2 Cor. x. 5. We must obey likewise through sufferings and death [*as Christ obeyed the Father*.—V. g.] and chiefly by faith, ch. xi. 8.—πᾶσιν, *to all*) Great power, ch. ii. 10, 11, 15.—αἴτιος σωτηρίας αἰωνίου, *the author of eternal salvation*) Dessen habe der liebe Herr Jesu Dank von uns in Ewigkeit. "For which the beloved Lord Jesus may have thanks from us in eternity." E. Schmidius, piously. Moreover αἴτιος is a word extremely worthy of Him and (comp. 1 Sam. xxii. 22, αἴτιος ψυχῶν) one by which it is intimated, that Christ, being made perfect, pleads the cause of the brethren, from this circumstance, because it now evidently belongs to Him to *accomplish* [to make good] their salvation; for He is able: comp. δυνάμενον, *who was able*, ver. 7, ch. vii. 25: and *ought* (it behoved Him) to do so, comp. ὄφειλε, *He ought*, ch. ii. 17. [Der für Etwas stehet, an der man sich halten kann. He stands for something to which one can cling.—V. g.] We must also observe the epithet, *eternal salvation*, which is opposed to the shortness of the days of Jesus' flesh, and flows (is derived) from ver. 6, *for ever*. Concerning this *salvation*, look back to ch. ii. 10, 14, etc. The *eternity of salvation* is mentioned, Is. xlv. 17. Ἰσραὴλ σώζεται ὑπὸ Κυρίου σωτηρίαν αἰώνιον, *Israel is saved by the Lord with an eternal salvation*.

10. Προσαγορευθεὶς) *called*. His name was the *Son of God*; His surname, His appellation was *Priest*: προσηγορία, *His being called* a priest, not only followed the perfecting of Jesus, but also preceded His passion at the period mentioned in Ps. cx. 4. The same word occurs 2 Macc. xiv. 37, where it is said that Razis was *called* (προσαγορευόμενος) the father of the Jews.

<sup>1</sup> But Christ joined both *prayers* and *obedience*: and this is the Father's will.—ED.

<sup>2</sup> Equivalent to hearkened to, so as to obey, *obedio*, Th. *ob audio*.—ED.

11. Περὶ οὗ, of whom) οὗ, masc., comp. ὅς, who, ver. 7. He now enters upon that very long anticipatory or precautionary<sup>1</sup> preface or preparation, which consists of rebuke, admonition, exhortation, and consolation. The Rhetoricians call it the *securing* (Captatio) of the kindly feeling of the reader or hearer. The preparation of the heart [of the hearer by the teacher], to which the doctrine is committed, often requires greater exertion than the teaching of the doctrine itself.—πολύς) כר, much, i.e. too much :<sup>2</sup> comp. ch. xiii. 22.—ἡμῖν, to us) Paul includes, as usual, Timothy or others : comp. ch. vi. 1, 3, 9, 11, ii. 5, xiii. 18.—δυσεξημενυτος, hard to interpret) not from any fault in the writer, but in yourselves.—λέγειν) a correlative to ἀποκρίσ. Λέγειν is not redundant, *speaking* is opposed to *writing*, as ch. xiii. 22. Hard to be uttered, harder to be written, and yet the more necessary to be written on that account.—νωθροί) ch. vi. 12. The root implies στέρησιν τοῦ θεῖν, the negation of running<sup>3</sup>) verlegen “to loiter” on the road.—γεγύνατε, ye have become) The state of the Jews needed to be noticed, as well in so far as it was good, as also in so far as it was bad, v. 12, vi. 10, x. 25, 32, 33, xii. 4, 5, 12.

12. Διδάσκαλοι, teachers) A term not of office, but of ability in this passage. The antithesis is τοῦ διδάσκειν ἡμᾶς, that one should teach you.—διὰ τὸν χρόνον) by reason of the length of time. So Arist. l. 7, Polit. c. 9, uses this phrase. The antithesis is διὰ τὴν ἔξιν, by reason of the matured faculty [habitual use], ver. 14. Time or age is used here either in the abstract for years; or in the concrete for strength. Age either brings vigour with time, or is impeded by it.—πάλιν χρεῖαν ἔχετε, ye again have need) Γεγύνατε χρεῖαν ἔχοντες, ye have need, follows. The former has respect to the doctrinal articles of the Old Testament, the latter to those of New Testament.—τίνα) You must not only be taught the very elements, but also (τίνα) what they are. They are therefore enumerated, ch. vi. 1, 2.—στοιχεῖα) elements. A word used by Paul, Gal. iv. 9. And this passage to the end of the chapter plainly abounds in expressions peculiar to Paul. Letters, Buchstaben, elements, first (primary), simple. The

<sup>1</sup> See Append. on προθεραπεία.—ED.

<sup>2</sup> More than it would be expedient now to say.—ED.

<sup>3</sup> An improbable derivation. Rather akin to νωθός and νόθος.—ED.



articles of the Old Testament are to the perfection of the doctrines of the New Testament, as letters are to further learning. But yet *letters*, *Buchstaben*, denote by a trope the principles of learning, which are called rudiments. So every kind of learning has its own *elements*, and the title *elements* is often given to a system by no means subtle. Comp. the end of the note on 2 Pet. iii. 10.—*τῆς ἀρχῆς*, of the beginning) *first principles*, ch. iii. 14, where the one phrase illustrates the other: although the one refers to theory, the other to practice. The antithesis, by the introduction of a resemblance from meats, is explained at the beginning of ch. vi., where the same word again occurs.—*τῶν λογίων τοῦ Θεοῦ*, of the oracles of God) Rom. iii. 2.—*γάλακτος*, of milk) *Milk* is here the doctrine brought from the Old Testament; 1 Cor. iii. 2.—*καὶ*) and so. To this refer *γὰρ*, for, in the following verse.

13. Ὁ μετέχων, *he that partakes*) Even strong men feed on milk, but not on milk chiefly, much less on milk alone. Therefore they are intended in this passage, who, in short, either take or seek nothing but milk.—*ἄπειρος*, unskilful) not expert, without strength and practice.—*λόγου δικαιοσύνης*, in the word of righteousness) *Δίκαιον* from *δίχα*: comp. *διάκρισις*, discernment, in the following verse. For *δικαιοσύνη*, righteousness, is such perfection (דַּיְקָה Jos. xxiv. 14, LXX.) as after having put away evil from it, attains to the just (proper) degree of good: *γεγυμνασμένα* (ver. 14), exercised, is in consonance with it; comp. xii. 11, where in like manner *exercise* and *righteousness* are joined. Such a word of righteousness is the doctrine of Christ in the New Testament. Righteousness of faith and of life is understood, and each on either side, according as circumstances have arisen.—*νήπιος*, a babe) The antithesis is *τελείων*, of them that are perfect: comp. Eph. iv. 13, 14.

14. *Τελείων*, of them that are perfect) *τελειότητα*, perfection, ch. vi. 1, is the conjugate term. *Τέλειοι καὶ μανθάνοντες* are opposed to each other, 1 Chron. xxv. 8, מְבַרְכִים וְעֹמְדִים.—*ἔστιν*, is [belongeth to]) They who are perfect both desire and take solid meat.—*διὰ*) by reason of.—*τὴν ἔξιν*, habitual strength of understanding<sup>1</sup> [‘use’]) The LXX. use this word, Judg. xiv. 9; 1 Sam. xvi. 7; Dan. vii.

<sup>1</sup> Latin *habitum*, Th. *habeo*: as *ἔξις* from *ἔχω*.—ED.

15; and also Wisd. xxx. 14. It is said of a whole, in which the parts *have* themselves and are *had* in turn, hold and are held in turn; and here it denotes the *strength of the faculty of perception* (discernment) *arising from the maturity of the spiritual age.* not *habit* acquired by *practice*, διὰ τὴν ἔξιν, *because they are possessed of more habitual strength of understanding.* Exercise follows *habit* (habitual faculty); and *strength* makes a man put his faculty in *exercise* with alacrity, dexterity, profit, without affectation or the perverse imitation of others.—τὰ αἰσθητήρια) properly *the organs of the senses*, for example, the tongue, the organ of tasting: comp. αἰσθήσει, in *perception, sense*, Phil. i. 9, note.

---

## CHAPTER VI.

1. Διὸ, *wherefore*) It might be thought that we should say δὲ, *but*: but the particle διὸ, *wherefore*, is better fitted to rouse. So Paul also, Rom. ii. 1, note.<sup>1</sup>—ἀφίετε, *leaving*) in this discussion. In other respects these heads of doctrine are not thrown away, but are taken for granted. The apostle speaks, in his own name and in the name of the other teachers, in the *plural* number.—τὸν λόγον, *the doctrine, the word*) ch. v. 11 [ὁ λόγος].—τῆς ἀρχῆς τοῦ Χριστοῦ, *of the principles of Christ*) Three pairs of particulars (heads), which are enumerated in this and the following verse, were of that kind, that a Jew, well instructed among his countrymen out of the Old Testament, ought to have applied them for the most part to *Christianity*. Regarding *repentance, the resurrection, and the judgment*, the point is clear; for inasmuch as *eternal life* is only mentioned by implication among these, and expressly in the antithesis, ver. 5, it also agrees with the system of both testaments: as also the apostle speaks of *faith* toward God, not toward the *Lord Jesus*; comp. Acts xi. 21, note. He speaks of *baptisms* in the plural, of which the Jews had various kinds for the purpose of initiation; and the *imposition of hands*

<sup>1</sup> The illative particle, as being the stronger, absorbs the transitive particle.—ED.

(Num. xxvii. 18, 23) was very much practised among them. Whosoever was well acquainted with these two, quickly comprehended the doctrine of Christian *baptism* and of the *imposition of hands* by the apostles; and this is the very reason why these two particulars are interwoven with other points more fundamental; namely, because the gift of the *Holy Spirit* corresponds to these in the antithesis, of which each refers to perfection, not to initiation. Therefore these six particulars were the *principles of the oracles of God*, ch. v. 12; likewise the ἡ ἀρχὴ τοῦ Χριστοῦ, *principles of the doctrine of Christ*, viz. among those learning Christ; for *Christ* is often used by *Paul*, by Metonymy of the concrete for the abstract, for *Christianity*: Gal. iv. 19; Phil. i. 21, “*my life, or abiding in the flesh, is Christ*,” that is, *is the work of Christ*. Add Col. iii. 11, note. These particulars had been, if we may say so, the *Christian Catechism* of the Old Testament; and such Jews, who had begun to recognise Jesus as the Christ immediately upon the new light being brought to bear (being shed) on these *fundamental* heads, were accounted as having the *principle of the doctrine of Christ*. *Perfection*—i.e. the perfect doctrine concerning Christ Himself—is opposed to this *beginning principle* (ἡ ἀρχὴ) [ver. 4, 5].—φερώμεθα, *let us go on, or be carried forward*) A word implying active exertion. He properly puts this subjunctive before the indicative, ποιήσομεν, *we will do*, ver. 3.—πάλιν, *again*) *Again*, ver. 6, accords with this.—θεμέλιον, *foundation*) A synonym of ἀρχῆς, *of the beginning principle*.—καταβαλλόμενοι, *laying*) An architectural term.—μετανοίας, κ.τ.λ., *of repentance, etc.*) He might have said, *concerning GOD and faith in Him, concerning sin and repentance*; or at least, *concerning repentance from dead works, concerning faith in GOD*; but he forthwith says, *the foundation of repentance, etc.* Therefore we ought not to delay in the consideration of sin, but to begin with active *repentance*. Therefore we ought to connect *faith* with the first mention of GOD. Therefore Theology is practical.—ἀπὸ νεκρῶν ἔργων, *from dead works*) So ch. ix. 14. This term implies a loathing of sin.

2. Βαπτισμῶν διδαχῆς) Καὶ is not put before βαπτισμῶν; for three pairs of chief particulars (heads) are enumerated, and the second particular (head) in every pair has the conjunction; but only the third pair is similarly connected: from which it is also

evident, that βαπτισμῶν and διδαχῆς must not be separated. Βαπτισμοὶ διδαχῆς<sup>1</sup> were baptisms which were received by those who devoted themselves to the sacred doctrine of the Jews; therefore, by the addition of διδαχῆς, they are distinguished from the other Levitical washings; ch. ix. 10.—κρίματος αἰωνίου) of eternal judgment. See Mark iii. 29, note.

3. Τοῦτο, this) The reference is to φερώμεθα, let us go on.—ἰάν περ, if indeed) For, in the following verse, refers to this. Without the Divine blessing, the cultivation of the ground does not succeed; ver. 7.

4. Ἀδύνατον) it is impossible for men, however qualified.—ἅπαξ, once for all) The adverb does not extenuate the matter, but renders the expression precise.—φωτισθέντας, enlightened) Christianity is the Whole, into which men get an entrance through the Gospel received by faith, and through baptism. There follow here the three parts in respect of the three principal benefits in the New Testament, proceeding from the Son of God, from the Holy Spirit, from GOD. So, enlightened (illuminated), ch. x. 32. Whence the use of this word is very frequent in the writings of the Fathers concerning baptism. Life and light are often mentioned conjointly; the one is often observed to be included in the notion of the other. Therefore, as regeneration is said to take place in baptism, so also enlightening. And this phrase is particularly suited to the Israelites, who had not been without life by faith, according to the Old Testament, when they abstained from dead works, ver. 1; but yet afterwards they were bathed in the new light of the New Testament.—γευσάμενους τε τῆς δωρεᾶς τῆς ἐπουρανίου, who have tasted the heavenly gift) The enjoyment of light is in vision: now to vision is added taste, by which believers, being allured, ought to be always retained. Ἡ δωρεὰ ἡ ἐπουράνιος, the heavenly gift, is the Son of GOD, as it is expressed, ver. 6,—Christ, who is tasted by faith, and also in His own sacred Supper; 1 Pet. ii. 3; and this taste involves more than repentance from dead works, and faith toward GOD. The participle, γευσάμενους, although the genitive [ver. 4] and accusative [ver. 5] are often used promiscuously, seems, however, in this passage to carry with it a difference in the

<sup>1</sup> Bengel evidently understands these words, baptisms of or into doctrine, not as Engl. Vers., the doctrine of baptisms.—ED.

cases. The one (Genitive) denotes a *part*; for we do not exhaust the tasting [enjoy the *whole* fulness, but only a *part*] of Christ, *the heavenly gift*, in this life: the other (Accusative) expresses more, inasmuch as the *whole* tasting of the *Word of GOD* preached belongs to this life, although the powers of the world to come are joined to this Word.—μετόχους, *partakers*) This *partaking*, as we have observed at ver. 1, involves more than the *doctrines of baptism* and *the imposition of hands*. In this clause the word *taste* is not used, because the Holy Spirit here is considered as rather producing the taste, than as its object.—Πνεύματος Ἁγίου, *of the Holy Ghost*) He is often mentioned in connection with Christ; Acts ii. 38.

5. Γευσάμενους, *who have tasted*) A new taste, likewise involving more than the knowledge of the *resurrection of the dead* and of *eternal judgment*.—καλὸν ῥῆμα, *the good word*) Jer. xxxiii. 14, אֵת הַדְּבָרִים הַטּוֹבִים, *the Gospel*.—δυνάμεις, *powers*) of the *most exquisite taste*. The plural is highly significant. The same word occurs, ch. ii. 4; comp. xi. 34. Both passages show the emphasis of the word, δυνάμεις.—μέλλοντος αἰῶνος, *of the world to come*) Eternal glory is principally intended; comp. ver. 2, at the end; as *the city to come* is spoken of, ch. xiii. 14; but the present time is not excluded under the New Testament, for in this sense *things to come* are also mentioned, ch. ix. 11, x. 1, ii. 5, note.

6. Καὶ παραπεσόντας, *and who have fallen away*) A word of weighty import, suddenly occurring, strikes us with just terror. It is thus the LXX. translate the Hebrew כָּעַל. He does not merely speak of those *relapsing* into their former condition, but of those *falling away* (præterlapsos, *lapsing aside*) from that *entire state of highest glory*, and at the same time from *faith, hope, and love*, into a new species of ruin, ver. 10, etc.; and that, too, of their own accord; ch. x. 26. A fall such as this may be separated from the blasphemy against the Holy Ghost, but yet the bitter state of their soul is nearly the same; comp. ch. x. 29, note. The apostle does not say, that they to whom he is writing are such as these, but he hints that they may become so. The egg which held and lost the stamina of the chicken is not even fit to be eaten: the man who has lost his faith is in a more deplorable condition than he who never believed.—

πάλιν ἀνακαινίζειν, to form anew [renew] again) A renewal (a forming anew) had been already made; therefore πάλιν, again, is added, and it corresponds to the ἅπαξ, once, ver. 4. But we must particularly observe, that ἀνακαινίζειν, to make anew or renew, is used in the active voice; it is impossible for men, not for GOD. Therefore the apostle undertook the doing of this which he is doing, on this very condition, if GOD permit; ver. 3, note; Matt. xix. 26. [There is a similar admonition, x. 26.—V. g.] Men, ministers, have already done for such persons what they could; Tit. iii. 11. Ministers have a certain measure, and those obstinate persons have gone beyond it in their opposition: it remains for ministers to leave them to GOD, and (whether they in the meantime admonish them more or less, and entertain hopes concerning them) to wait what GOD will give, 2 Tim. ii. 25, by means of special afflictions and operations. The Græco-Latin copy, *Claromontanus*, has in this place ἀδύνατον, ‘difficile.’<sup>1</sup>—εἰς μετάνοιαν, unto repentance) He appropriately mentions that, which is first in the foundation, ver. 1. But the other things are left to be supplied, considered either by themselves or in their effect.—ἀνασταυροῦντας, since they crucify afresh) He has described the subject by former participles: he now subjoins the reason (Ætiology, Append.) of that impossibility. The preposition in ἀνασταυροῦντας signifies upwards in Herodian, but in this passage again, for it is the echo of ἀνά in ἀνακαινίζειν. ἑαυτοῖς, to themselves, which is added, makes an antithesis to παραδειγματίζοντας, making an open showing, viz. to others: see σταυρώω with the same case, Gal. vi. 14. From which it is manifest, that he is speaking of those who scoff at Christ from hatred and bitterness of spirit, for the sake of indulging their humour (deliberately and intentionally): truly, if these men had it in their power, they would do to Christ what the Jews did under Pontius Pilate. Those who deny the efficacy of the cross of Christ, which has been already endured, or think that He was justly crucified by the Jews, do the same as if they were to say, that He must still be crucified; Rom. x. 6, 7.

7. Γῆ, the earth) This is figurative.—πιῦσα, drinking) not merely on the surface.—ἐπ’ αὐτῆς, upon it) This is more signi-

<sup>1</sup> Vulg. has “impossibile.”—ED.

ficant than if it had been ἐπ' αὐτήν, *over it*; for it denotes the *unceasing* (continuous) bounty of heaven.—πολλάκις, *often*) Hence the ἅπαξ, *once*, is softened, ver. 4.—ἐρχόμενον, *coming*) spontaneously.—τίπουσα, *which bringeth forth*) by the regular mode of generating. The antithesis is ἐκφέρουσα, *that which beareth*, without law and order, in the following verse. The LXX. transl. also use ἐκφέρω in a good sense; but here the force of the particle δὲ, *but*, falls upon ἐκφέρουσα, *that which beareth*.—εὕθετον, *meet*) The antithesis is ἀδόκιμος, *rejected*.—δι' οὗς) *for the sake of whom*.—καί, *also*) This particle gives an intensive power to the present tense of the verb γεωργεῖται, *is constantly dressed: cultivation, blessing; cursing, burning*, are opposed by Chiasmus (*i.e.* the first to the fourth, the second to the third).—μεταλαμβάνει, *is partaker of*) The antithesis is, *nigh*. The Divine blessing on good land is lasting: the Divine curse follows bad land. Concerning both, comp. Jer. xvii. 5, 7.—ἀπὸ τοῦ Θεοῦ, *from God*) It is not merely cultivated by men.

8. Ἐκφέρουσα, *bearing*) This also coheres with πιούσα, *drinking*.—ἀκάνθας καὶ τριβόλους, *thorns and briars*) entirely, or at least chiefly.—ἀδόκιμος, *rejected*) so that it may be left uncultivated.—κατάρως ἐγγύς, *nigh to cursing*) so that it may be overwhelmed with all evil.—ἧς) *viz. γῆς, of which land*.—εἰς καῦσιν, *for burning*) These words in this passage are expressive of great ἀποτομία, *severity*. Supply βλέπει or ἔρχεται; comp. LXX., Prov. xiv. 12, 13, xvi. 25; or ἐστὶ, comp. LXX., Isa. xliv. 15, ἵνα ἡ ἀνθρώπος εἰς καῦσιν. The same ellipse is found at ver. 16, πέρασ εἰς βεβαίωσιν. *Fire is the punishment of the Jews*, Matt. xxii. 7, and of their *land*. A prophetic stricture a very few years before that the city Jerusalem was *burnt*. Those of the Jews were the most desperate, who resisted the faith in the city and around it.

9. Πεισίσμεθα—ἀγαπητοί, *we are persuaded—beloved*) 1 Cor. xiii. 7. In this one place he calls them *beloved*, namely, for the sake of exhortation. For Paul often gives exhortations without this title, but he never uses it except for the purpose of exhortation. So in the epistle to the Romans, in like manner once, *viz.* ch. xii. 19, but oftener to the Corinthians and Philippians.—δὲ, *but*) A remarkable Epithet<sup>1</sup> and softening of what

<sup>1</sup> See App. An *after mitigation* of what has been said.

might have appeared harsh.—*περὶ ὑμῶν, of you*) An antithesis, in the hypothesis, to those, who are stigmatized in the thesis, ver. 6, 7, 8.—*τὰ κρείσσονα, better things*) more consistent with godliness, ver. 10.—*ἔχόμενα σωτηρίας, which [accompany] are near to salvation*) An admirable expression. GOD, conferring upon us salvation, *ἔχει, holds us*: we, leaning upon Him by faith, *are held, ἐχόμεθα*; in which way we say *ἔχουσαι ἀγκύρας, to hold one's self resting on the anchor*: comp. ver. 19. Salvation itself will retain [hold safe] good men.

10. *Ὁὐ γὰρ ἄδικος, for God is not unrighteous*) i.e. He is entirely just and good.—*ἀγάπης, of love*) He is treating of hope, ver. 11: of faith, ver. 12: of love in this verse. So Paul, 1 Cor. xiii. 13, and elsewhere often; likewise below, ch. x. 22, 23, 24. He lays hold of their love, as an occasion for sharpening their faith and hope.—*ἐνεδείξασθε, you have shown*) Even where hope is somewhat small, from whatever cause, in present circumstances, the past is often calculated to be of great advantage: Rev. iii. 10. Paul uses the same word, 2 Cor. viii. 24.—*εἰς τὸ ὄνομα αὐτοῦ, toward His name*) In like manner the Hebrews use *בשׁוׁ*. Comp. 3 John 7; Matt. x. 41. The name of GOD excites true love.—*διακονήσαντες τοῖς ἁγίοις, in that ye have ministered to the saints*) This is the phraseology of Paul, Rom. xv. 25; 1 Cor. xvi. 15. It was to the poor saints at Jerusalem that the ministry of beneficence was afforded: it was the brethren in Greece and Asia who afforded it. See the passages quoted. It thus frequently happens with Paul, that although he be speaking to Jews and Gentiles indiscriminately, he nevertheless employs those motives which affected either party in particular.

11. *Ἐπιθυμοῦμεν δὲ, moreover we desire*) therefore we thus speak.—*ἕκαστον, every one*) not merely as you have hitherto done, in common [jointly, but also individually].—*τὴν αὐτὴν, the same* in hope and faith, as in love. This epistle rather held the necessity of urging faith; that of James, works: ch. x. 36, xiii. 7.—*ἐνδείκνυσθαι, to show*) The verb is repeated from ver. 10.—*πρὸς*) i.e. as far as concerns.—*τὴν πληροφορίαν τῆς ἐλπίδος, the full assurance of hope*) Long-suffering is closely connected with it, ver. 12. So *ἐν πληροφορίᾳ πίστεως, in full assurance of faith*, ch. x. 22: and Paul often, for example, Rom. iv. 21. *Πληροφορία, as it were, a full march*, implies fulness either of employment,



2 Tim. iv. 5, 17, or [full persuasion] of the mind, 1 Thess. i. 5, and in this passage; Eccl. viii. 11, LXX.—*ἄχρι, even unto*) Construed with *ἐνδείκνυσθαι, to show*.

12. *Νωθροί, slothful*) There follows presently after the antithesis, *διὰ πίστεως, by faith*, etc. They were *νωθροί ταῖς ἀκοαῖς, dull of hearing*, ch. v. 11: he now cautions them, not to become *slothful* absolutely, viz. also in *mind*.—*διὰ πίστεως καὶ μακροθυμίας, through faith and patience*) So Paul, 2 Tim. iii. 10, and James v. 8. There is the *patience or long-suffering of love*, 1 Cor. xiii. 4: there is also the *long-suffering of faith*, ver. 15.—*κληρονομοῦντων*) The participle of the imperfect tense; comp. ver. 15: for *Abraham* is referred to.—*ἐπαγγελίας, promises*) By this very word their confidence is roused; and *ἐπαγγειλάμενος, having promised*, presently follows.

13. *Κατ' οὐδενός, by none*) This epistle abounds in comparisons: here we are informed that no comparison [none to be compared with God] was to be found.—*ἔμοσε, He swore*) He now affords consolation by the oath of God's grace, to those whom, in ch. iii. and iv., he had admonished by the oath of God's wrath, although indeed the oath of His wrath did not extend its force beyond the wilderness for ever; for David and Paul bring down nothing of that oath to their own times: but the oath of grace is in force for ever.

14. Ἡ μὴν) 'ב, Gen. xxii. 17, LXX., *κατ' ἑμαυτοῦ ἔμοσα, λέγει Κύριος, ἡ μὴν εὐλογῶν εὐλογήσω σέ, κ.τ.λ., "I have sworn by Myself, saith the Lord, that blessing I will bless thee,"* etc. So ἡ μὴν, Gen. xlii. 16. *Devarius*, when he had collected examples of the particle ἡ μὴν, infers that *this word is used merely by the way of ornament, when it is applied to a promise or an oath: it is quite different in simple affirmations, in which it is necessarily (not merely ornamentally) used*. But it may be resolved thus: ἡ, *let there be*, whatever shall happen, *i.e.* occur what may, *μὴν, yet this shall be done*.

15. *Μακροθυμήσας, after he had patiently endured*) This is evident from the life of Abraham.—*ἐπέτυχε τῆς ἐπαγγελίας, he obtained the promise*) he got what was promised; ver. 14.

16. *Κατὰ τοῦ μείζονος, by the greater*) generally by GOD Himself.—*καὶ, and*) and so, on account of the authority of the greater, which is appealed to.—*ἀντιλογίας πέραις εἰς βεβαίωσιν, an end of contradiction, or strife, unto confirmation*) by which a con-



forerunner has those who follow him. He is elsewhere called the *first*, the *first fruits*, the *first-begotten*.—κατὰ, according to) is put at the beginning of the clause for the sake of emphasis.

## CHAPTER VII.

1. Οὗτος) The subject, namely, *This* man, who is mentioned ch. vi. 20 from the psalm, and the same who is mentioned in Genesis. The Predicate is, ver. 3, ἀπάτωρ—εἰς τὸ διηνεκές, *without father—for ever*. The summary of this chapter is: Christ, as is shown by the type Melchisedec, who was greater than Abraham himself, from whom Levi is descended, has a priesthood truly excellent, new, perfect, steadfast, everlasting.—βασιλεὺς—ιερεὺς, *king—priest*) Christ is also both.—ιερεὺς τοῦ Θεοῦ ὑψίστου) So the LXX., Gen. xiv. 18; that is, *Priest of the Most High God*.—ὁ συναντήσας Ἀβραάμ ὑποστρέφοντι ἀπὸ τῆς κοπῆς) The LXX., *ibid.* ver. 17, ἐξῆλθε δὲ βασιλεὺς Σοδὸμων εἰς συνάντησιν αὐτῷ μετὰ τὸ ὑποστρέψαι αὐτὸν ἀπὸ τῆς κοπῆς, κ.τ.λ. In the *Ordo Temporum*, p. 176, I have taken τὴν κοπὴν, in the strict sense, for the *slaughter* and destruction of the kings; but the meaning, *flight*, is also one consistent with the word תַּבַּח (LXX. κοπή), Gen. xiv. 17; comp. ver. 15. Therefore this passage does not prevent us from believing that Arioch, king of Ellasar, lived and reigned after the disaster. There I did not venture to affirm that Arioch is the same as Arius, and I am less disposed to do so now. To such a degree is the antiquity of the Assyrians uncertain abroad, which L. Offerhaus speciously discusses in the second book of his *Spicilegia*.—εὐλογήσας) LXX. εὐλόγησε.

2. Δεκάτην ἀπὸ πάντων—4. ἔδωκεν) LXX. ἔδωκεν αὐτῷ δεκάτην ἀπὸ πάντων.—πρῶτον, *first*) from his own name: ἔπειτα, *then*, from the name of the place. There are often mysteries even in the proper names of men and places.—δικαιοσύνης· εἰρήνης) So *righteousness* and *peace* are often mentioned together by *Paul*, Rom. v. 1.—δὲ καὶ) viz. ὢν: for ὃ ἐστὶ corresponds to ἐρμηνευόμενος.

3. Ἀπάτωρ, ἀμήτωρ, ἀγενεαλόγητος, *without father, without mother, without genealogy* [*descent*]) The parents, ancestors, children,

posterity of Melchisedec are not descended from Levi, as was required to be the case with the Levites, ver. 6, and they are not even mentioned by Moses; and this silence is full of mystery, which is immediately unfolded. There are even few of the Levitical priests whose *mothers* are mentioned in Scripture; but yet their Levitical sanctity (as to their wives) is universally enjoined, Lev. xxi. 13, 14; and, at all events, the wife of Aaron, from whom all the priests are descended, is mentioned, Ex. vi. 23: and Sarah, the wife of Abraham himself, Is. li. 2.—*μῆτε ἀρχὴν, nor beginning*) *The eternity of the Son of God* is intimated.—*ἔχων, having*) with Moses, who nevertheless relates the death of Aaron.—*ἡμερῶν, of days*) It was not so suitable to say, *the beginning of life or the end of days*, ver. 16, where *power* is mentioned along with *life*.—*ἀφωμοιωμένος δὲ τῷ Υἱῷ τοῦ Θεοῦ, but made like to the Son of God*) δὲ, *but*, properly has respect to the opposition between the negatives, which precede, and the positive, which follows, and takes the former for granted. The *likeness* of Melchisedec to the *Son of God* refers both to the former and the latter; but it is also more directly connected with the latter, because it has more reference to the purpose in hand. The *Son of God* is not said to be made like to Melchisedec, but the contrary (*vice versa*); for the *Son of God* is more ancient, and is the archetype; comp. viii. 5, [*where in like manner heavenly things are set forth as more ancient than the things belonging to the Levitical priesthood.*—V. g.]—*μένει, remains*) The positive for the negative in respect of Melchisedec: he *remains* and *lives*, ver. 8: *i.e.* nothing is mentioned of his decease or succession. But it holds good in its strict meaning from Christ.

4. Θεωρεῖτε) *you see*; comp. Acts xxv. 24, note; or rather *see, consider*. For Paul begins to teach in this passage, and at the same time excites our admiration: οὗτος, *this man*, accords with this view.—*ᾧ, to whom*) as greater, and as a priest.—*καὶ*) *even*. The greatness of Melchisedec is described in all those things which precede and follow this clause; but the principal thing is receiving the *tithes*. For this is the privilege of a superior.—*ἐκ τῶν ἀκροθινίων*) of the spoils, which had properly belonged to Abraham as the conqueror. Hesychius explains: ἀκροθινίον, ἀπαρχὴ καρπῶν, ἢ σκύλα, λαφύρων ἀπαρχαί. Ἄκροθινίον, ἀπαρχὴ τῶν θινῶν, θίνες δὲ εἰσιν οἱ σωροὶ τῶν πυρῶν ἢ κριθῶν ἢ πᾶσα ἀπαρχή:

“ἀκροθινίον is *first fruits*, or arms, clothes, the first fruits of spoils: ἀκροθινίον, the first fruits of θίνες, and θίνες are heaps of wheat or barley; or any first fruits whatever.”—ὁ πατριάρχης, the patriarch) He highly praises Abraham, that Melchisedec may be made the greater. The patriarch is even greater than a king, as being the progenitor of kings.

5. Τὸν λαόν, the people) An abbreviated expression, to be resolved into a subject and predicate consisting each of two members. The priests (and Levites) *tithe* (the Levites and) the people, Num. xviii. 21, 26; Neh. x. 38. So the style of Paul admits, Rom. v. 16, note.—κατὰ τὸν νόμον) according to or in the law, ch. ix. 19.—ἀδελφούς, brethren) with whom they are of the same natural condition. To these, however, are preferred the Levites; to these latter, the priests; to these again, Abraham: to Abraham is preferred Melchisedec.

6. Ἐξ αὐτῶν) from them, as he was more ancient even than they.—καί, and) This verse has two propositions, of which the explanation precedes the first, follows the second: Chiasmus. And at the same time this second point—the superiority of Melchisedec to Abraham—namely, the blessing, is conveniently connected with the former point concerning tithes, because its description is afterwards completed.—τὸν ἔχοντα, who had) This both increases Abraham's dignity, and intimates that even the posterity, who had been then already promised to Abraham, would yield the superiority to Melchisedec.—τὰς ἐπαγγελίας, the promises) plural. Where Christ is the subject, it is called the promise: promises refer to other things. Already GOD had twice promised to Abraham, Gen. xii. 2, xiii. 15, before the blessing of Melchisedec.—εὐλόγηκε, blessed) The blessing which the priests pronounced on the people, is also by implication contained in the Protasis concerning the Levitical priests.

7. Εὐλογεῖται, receives the blessing) namely, if the blessing be given, for instance, with sacerdotal authority.

8. Μαρτυρούμενος) He of whom it is witnessed (Who was honoured with the testimony).—ὅτι ζῆ, that He liveth) The death of Melchisedec is not mentioned in the Old Testament. That circumstance is positively expressed by the term, *life*, for the sake of the Apodosis, respecting Christ.

9. Ὡς ἕπος εἶπειν) When, in the explanation of any subject

something of the highest importance must be unexpectedly said after the other parts, which had been and might be treated of, where the particule *denique* is an apt expression in Latin, this courteous phrase, ὡς ἔπος εἶπεν, or ὡς εἶπεν, not to be met with elsewhere in the New Testament, has been generally used by the Greeks to avoid hyperbole and the prolixity of a somewhat precise discourse, or for the sake of anticipatory mitigation<sup>1</sup> and softening the expression, by which it was intimated that the matter can scarcely be told unless it be expressed in the present words, and yet that it must be told. See Not. ad Chrys. de Sacerd., p. 494.—Λεὐί, *Levi*) the progenitor of the priests.—λαμβάνων, *who receiveth*) ver. 5.

10. Ἔτι, *still*) He says, *still*, not *already now*. The offspring, after withdrawing from the power of the parent, become their own guardian; but while they are under the power of the parent, nay, in his loins, they follow his condition. It may be said, Was not Christ Himself, according to the flesh, as well as Levi, in the loins of Abraham? Comp. Acts ii. 30. *Ans.* Christ is expressly set forth by the psalm as a priest after the order of Melchisedec, and that too in such a way that Melchisedec is made like to the Son of GOD, not the Son of GOD to Melchisedec: nor is Christ subjected to Abraham, but stands in opposition to the sons of Levi. And Abraham, when Melchisedec blessed him, Gen. xiv. 19, already had the promises, Heb. vii. 6; namely, those in which were included both the blessing expressed more generally and the natural seed, and so also Levi, Gen. xii. 3, 7, xiii. 15, 16: but those promises under which Christ was comprehended, followed Abraham's meeting with Melchisedec, as well as the faith of Abraham, which was in the highest degree commended, Gen. xv. 1, etc., where we have the remarkable beginning, *After these things*.

11. Εἰ μὲν οὖν, *if then*) Now, the apostle, by referring to the 110th Psalm, shows that the Levitical priesthood yields to the priesthood of Jesus Christ: because Melchisedec, according to whose order and likeness Jesus Christ is a priest, (1.) is opposed to Aaron, ver. 11–14; (2.) has no end of life, ver. 15–19.—τελειώσις, *perfection*) The LXX. put this word for the Hebrew

<sup>1</sup> Προθεραπεία. Append.

דִּבְרֵי, Ex. xxix. 22, etc.; Lev. vii. 37, viii. 22, 28, 29, 31, 33, where the writer is treating of *Levitical* perfection; but here *τελείωσις τελεία*, *absolute perfection*, is intended: comp. ver. 19. The article is not added, and therefore Paul increases the force of the negative expression.—ἦν) *if—were*. So ἦν, ch. viii. 7.—ὁ λαὸς γὰρ, *for the people*) The conjunction γὰρ put after the noun, as in ver. 28, intimates that the noun *people* is here emphatic—the whole people of GOD. It at the same time shows why any one might perhaps ascribe *perfection* to the Levitical priesthood, and why it is necessary that that opinion should be confuted: comp. γὰρ, *for*, which is likewise subjoined to the word *ei, if*, ch. viii. 7, 8.—ἐπ' αὐτῆ, *under, or in connection with it*) Under the Levitical priesthood. Ἐπι with the dative, *on, upon, concerning, in the case of*, etc., often denotes the object, and that too having the force either of cause or effect, ch. viii. 1, 6, ix. 10, 17, xi. 4.—νενομοθέτητο, *had received the law*) The Pluperfect, because a time intervened before the 110th Psalm was given. As תורה is νόμος, *the law*, ver. 12, so the LXX. translate the verb הורה νομοθετεῖν τινα, *to instruct any one*: Ps. xxv. 8, xxvii. 11, cxix. 33, 102. The people were only instructed about the Levitical priesthood, with which the whole law is occupied, and speaks of no other priesthood, ver. 5; but the 110th Psalm introduces a different system of instruction, namely, because God has changed the priesthood.—τίς ἔτι, *what any longer now*) This *now any longer* is very urgent.—χρεία, *necessity*) for GOD does nothing in vain.—ἕτερον, *another*) Comp. the epithets, *new, second*, ch. viii. 13, x. 9.—ἀνίστασθαι) *should arise anew*, ver. 15. The antithesis is λέγεσθαι, *should be called*, according to the old form of instruction.—λέγεσθαι, *should not be called*) in the psalm, at the time of which *Aaron, i.e. the order of Aaron*, flourished.

12. Μετατιθεμένης, *being transferred or changed*) from order to order, from tribe to tribe.—γὰρ, *for*) He shows why, in ver. 11, he presses the words of the psalm concerning the order of Melchisedec, because it follows from this, that the law was also changed along with the priesthood, and that both are brought to Christ.—νόμου, *of the law*) ver. 5, 16, 19, 28; ch. viii. 4. Τάξις, *order* (not νόμος), is the expression used of Christ.

13. Ἐφ' ᾧ) He, *respecting whom* these things are spoken by the Psalmist.—μετέσχικεν, *belonged to, had part in*) We have

the same verb, ch. ii. 14.—*τῷ θυσιαστηρίῳ, at the altar*) Levitical.

14. *Πρόδηλον*) it is *manifest*. Therefore, at that time the genealogy of Jesus Christ laboured under no difficulty; and this very circumstance entirely sweeps away the difficulties that afterwards arose. It is both evident and sufficient, that this point was formerly clear.—*ἐξ Ἰούδα, from Judah*) See Luke i. 27, 39, note, and ch. ii. 4, 5. For the *Tribe* is what is particularly referred to; not, however, to the exclusion of the city where our Lord was born, *Bethlehem-Judah*; nay, even there is reference to Hebron, *a city of Judah*, where Lightfoot says, in Chron. N. T. Part I. sect. 3 and 4, and in Harmon. evangel. on Luke i. 39, that it is very probable He was conceived.—*ὅτι ἀνατίταλκεν, that our Lord sprang*) as the *Branch* (*ἀνατολή*) of Righteousness.—*εἰς ἣν*) in respect of which. So *εἰς*, Eph. v. 32; 1 Pet. i. 11.

15. *Κατάδηλόν ἐστι*) it is *evident*, namely, that which is asserted, ver. 11, [*that there was no perfection realized by the Levitical priesthood—V. g.*].—*εἰ, if*) An elegant particle for *ὅτε, when*, in reference to those to whom this point might seem to be either new or doubtful; as Acts xxvi. 23.—*ὁμοίότησα, similitude*) which is included in *τάξις, order*, and is called similitude, because here the discourse is designed to show the *everlasting vigour and freshness* of the priesthood in the following verse, from the phrase, *εἰς τὸν αἰῶνα, for ever*, ver. 17.

16. "Ὁς γέγονεν) *who is made a priest*. *Κατὰ, according to*, is construed with the word, *priest*.—*νόμον ἐντολῆς σαρκικῆς, the law of a carnal commandment*) *Power* is presently opposed to *the law*; *life to commandment*; *endless to carnal*. *Commandment* occurs again, ver. 18; *law*, ver. 19. Concerning the *flesh*, comp. ch. ix. 10.—*δύναμιν ζωῆς, the power of life*) Both words occur again, ver. 25.

18. Ἀθέτησις, *a disannulling*) So *ἀναίρει, takes away*, ch. x. 9.—*γίνεται, takes place*) in the psalm.—*προαγοῦσης ἐντολῆς, of the commandment going before*) This commandment is denoted in the abstract, ver. 16, and in the concrete, in conjunction with men, ver. 28; in the same manner as the *first testament or covenant*, ch. viii. 7, 8.—*ἀσθενές καὶ ἀνωφελές, weakness and unprofitableness*) So *Paul* uses the term, *weak elements*, Gal. iv.



9; and he also often desires and has regard to that which is 'profitable,' ch. xiii. 9; comp. Epistles to Timothy and Titus.

19. Οὐδὲν ἐτελείωσεν ὁ νόμος, *the law made nothing perfect*) Paul speaks much in the same way of the *powerlessness* (τὸ ἀδύνατον) of the law, in that it was weak through the flesh, Rom. viii. 3.—ἐπεισαγωγή) properly, *the bringing in afterwards* [superintroduction]. It is construed with γίνεται, *takes place*, ver. 18, [—in the psalm, to wit.—V. g.] The antithesis is manifest: a *disannulling indeed, but the bringing in*. Ἐπ' in ἐπεισαγωγή is opposed to the πρὸ in προαγούσης, and is the same as μετὰ, *after*, ver. 28.—κρείττονος, *of a better*) that is, *not weak and unprofitable*. The epithet, κρείττων, often occurs in this epistle, as well as αἰώνιος, ἀληθινός, δεύτερος, διαφορώτερος, ἕτερος, ζῶν, καινός, μέλλον, νέος, πρόσφατος, τέλειος.—ἐγγίζομεν, *we draw near*) This is true τελείωσις, *perfection*.

20. Καθ' ὅσον, *inasmuch as*) Supply from what follows, *He was made a priest*. The Apodosis is in ver. 22, κατὰ τοσοῦτον, *by so much*.—ὀρκωμοσίας) A magnificent compound.

21. Διὰ τοῦ λέγοντος πρὸς αὐτὸν, *by Him that said to Him*) On other occasions, he who receives the office swears; here, He who conferred the priesthood swore. There is nothing about this oath in Moses, but in the psalm. See how great authority belongs even to the Psalms! ver. 28.—ᾧμοσε Κύριος καὶ οὐ μεταμεληθήσεται, *the Lord hath sworn and will not repent*) So LXX. It is intimated by the oath itself that the decree is one ἀμεταμέλητον, *not to be disannulled by any repentance*.

22. Κρείττονος, *of a better*) testament or covenant, not to be repented of, eternal, ch. xiii. 20.—διαθήκης, *testament*) After this passage this word is of frequent occurrence, ch. viii., ix., x.; likewise ch. xii. 24, xiii. 20. Paul also uses it often in other places. It denotes a divine appointment, comprising the relations and bearings, partly of a covenant, partly of a testament.—ἔγγυος, *surety*) Hesychius, ἔγγυος, ἀνάδοχος. Its synonym is μεσίτης, *mediator*, ch. viii. 6.

23. Πλείονες, *many*) one after another.—παραμένειν) *to remain together on earth*. The antithesis is μένειν, *to remain absolutely in heaven*, ver. 24.

24. Μένειν, because that He *continueth*) in life and in the priesthood.—αὐτὸν) because *He Himself* continues: σὺ, *Thou*

art a *Priest*, in the singular.—ἀπαράβατον, *not passing away*) into the hands of successors.

25. ὅθεν, *whence*) From this, that He *remains*.—καὶ, *also*) He not only remains, but also saves.—σώζειν, *to save*) by His own name, *Jesus*, ver. 22.—εἰς τὸ παντελές, *to the uttermost*) So Luke xiii. 11. The meaning of παντελῶς is, *in all ways*, 1, 2 Macc. often. It is construed with δύναται, *He is able*; as πάντοτε, *always*, with ζῶν, *living*.—τούς προσερχομένους, *those that come near*) by faith, ch. iv. 16, x. 22.—δι' αὐτοῦ, *by Him*) as by a priest.—τῷ Θεῷ, *to GOD*) ch. xi. 6, xii. 22, 23.—πάντοτε ζῶν, *ever living*) Because He always lives, therefore *He is able* to the uttermost. He is not prevented by death; comp. ver. 23.—εἰς, *to*) that is, even so as that He intercedes for them. The gradation may be compared in a passage of *Paul's* very like this, Rom. viii. 34, and εἰς τὸ below, ch. xi. 3. There was but one offering, ver. 27; but ἑντευξίς, *intercession*, for our salvation is continued in the *heavens*, ver. 26. Whence it results, that we can never be separated from the love of GOD in Christ. See again Rom. viii. 34, 38, 39.

26. Τοιοῦτος, *such*) From what goes before, great exultation and holy boasting are diffused into this and the following verse.—ἐπεπεν ἡμῖν, *became us*) who were by no means *godly*, etc. Thus the verb, *became*, renders the expression a paradox, such as *Paul* loves, when he kindles into applause. The same word occurs, ch. ii. 10.—ἅγιος, *pious*) with respect to GOD.—ἄκακος, *harmless*, *without a fault*) with respect to *Himself*. עַמִּיט, LXX., ἄκακος.—ἀμίαντος) *undefiled*, *deriving no stain* from other men. The same word is found at ch. xiii. 4. All these predicates conjointly make the periphrasis of the word, ἅγιος, *holy*, and are illustrated by the preparation of the Levitical high priest for the feast of expiation, when he also was bound to remain in *solitude*, and in the *high place* [as *Jesus* was *separate* and made *higher*, ver. 26]. Our High Priest must be entirely free from sin, and, after He had tasted death once for all, also from death.—κεχωρισμένος ἀπὸ τῶν ἀμαρτωλῶν) not only free from sin, but also separate from sinners. He was separated when He left the world. Examine the following clause, and John xvi. 10; 1 John ii. 1.—ὑψηλότερος τῶν οὐρανῶν) *higher than the heavens*, and therefore than the inhabitants of the heavens. [*He is therefore the true GOD* :

comp. Job xxii. 12 ; Ps. lvii. 6 ; Prov. xxx. 4.—V. g.] Eph. i. 21, iv. 10.—*γένομενος*, *made*) Christ both was formerly higher than the heavens, and was made so afterwards ; comp. *γένομενος*, *being made*, ch. i. 4. We have the same force in the participle, *τετελειωμένον*, *made perfect*, at ver. 28.

27. Οὐ, *not*) The Negation has a double force, and is thus to be explained : He has no necessity to offer, 1. daily : 2. for His own sins also. Not *daily*, for He has done that *once for all*. Not for *His own sins*, for He offered Himself, a holy sacrifice. There is besides in it an inverted Chiasmus. The first follows from the second, the second is confirmed by the 28th verse. Often in Scripture two positions (theses) are laid down, and are proved by the *γάρ*, *for*, twice following them.—*καθ' ἡμέραν*, *daily*) *κατ' ἐνιαυτὸν*, *year by year*, properly, ch. x. 3. The Hebrews speak of the *day*, instead of *the day of expiation* ; whence some translate *καθ' ἡμέραν*, *on every day of expiation* : but it retains here its usual meaning, so that there is as it were a kind of indignant hyperbole (such as at ch. x. 1, *εἰς τὸ διηνεκές*, *for ever*), intimating that the high priest was of no more avail by offering *yearly* on a stated *day*, than if he had offered *daily* with the common priests, ch. ix. 6, 7.—*τούτου*) *this* is simply to be referred to His *offering*, not to His offering also for Himself.—*ἐφάπαξ*, *once*) Rom. vi. 10, note ; so below ch. ix. 12, x. 10.

28. Ὁ νόμος γὰρ ὁ λόγος δὲ, *for the law : but the word*) The antithesis is very express, as the conjunction is put after the nouns.—*ὁ λόγος*, *the word*) rendered as strong as possible in consequence of the oath.—*τῆς μετὰ τὸν νόμον*) Not only the word, but the oath of God, is said to have been given after the law (comp. v. 18) in the time of David, and that too by David, as GOD very often swears by the mouth of the prophets. Comp. Acts ii. 30, where Peter speaks of the kingdom of Christ sanctioned by an oath in that same age. *Paul* is reasoning from the order of revelations, as Gal. iii. 17, note. Below, ch. x. 7, 16.—*Υἱὸν*) *Son of GOD*. The antithesis is, *men having infirmity*.—*εἰς τὸν αἰῶνα*, *for ever*) It is thus resolved : The Son (once made perfect) was constituted a priest for ever, ch. v. 9, 10, note. Absolute eternity is here intended. Jesus continues a priest for ever. His work being finished, His state remains.

## CHAPTER VIII.

1. Κεφάλαιον, *the head, the sum*) The Accusative absolute, which Paul uses, 1 Tim. ii. 6, note. The *head*, that is, the principal point.—ἐπι τοῖς λεγομένοις) *while these things are being spoken of*, while we are treating of this object, while we are stating all these things concerning our High Priest, the sum of the whole discourse, as the arrangement so requires it, comes now to be mentioned: comp. ἐπι, ver. 6, ch. ix. 10, 15, 17, x. 28. The force of the Greek prepositions ought sometimes to be taken by itself, nor does it admit of an adequate Latin or German periphrasis. See note 3 on ver. 15, ch. ix. I did not quote that verse at ch. vii. 11, note 5; wherefore the words of this note 5 are not to be extended to ch. ix. 15. Ἐπι also applies to concomitancy, which is expressed by *while*.—τοιούτου, *such*) The *capital* proposition standing out very prominent. For, after having finished the explanation of the *type* in Melchisedec, he begins *simply* (without type) to discuss the excellence of the priesthood of Christ above the Levitical priesthood.—ἐκάθισεν, *sat down*) after having presented His *oblation*. [*This is the very sum of the whole discussion, says the Apostle, that Christ, sitting in heaven, performs His office of priest, ch. x. 12.—V. g.*]—τῆς μεγαλωσύνης, *of the majesty*) i.e. τοῦ Θεοῦ, of GOD, ch. xii. 2, at the end.

2. τῶν ἁγίων, *of the holy things*) the *sanctuary*, so called absolutely, the *true*, not made with hands, ch. ix. 8, 12, x. 19.—λειτουργίας) namely, ὦν: so λειτουργία, ver. 6. We may say in Latin, but in a very solemn sense, *officialis, officium*.—τῆς σκηνῆς, *of the tabernacle*) ch. ix. 11, note.—τῆς ἀληθινῆς, *of the true*) ch. ix. 24.—ἔπηξεν, *pitched, fixed*) firmly.—οὐκ ἄνθρωπος, *not man*) as Moses, ver. 5.

3. γὰρ, *for*) The reason why he called Him λειτουργόν, ver. 2.—ἀναγκαῖον, *necessary*) viz. *was*; for the aorist follows, προσενέγκη, *should offer*.

4. γὰρ, *for*) The reason why he said ἐν τοῖς οὐρανοῖς, *in the heavens*, ver. 1: a Chiasmus: comp. ver. 2, 3.—ἐπι γῆς) *If our Priest were a priest upon the earth, if His priesthood terminated*

on the earth, He would not even be [in the true sense] a priest at all. Christ, whilst He discharged the duties of the priesthood, entered into heaven.—ὄντων) *inasmuch as there were* already at the time priests existing.

5. Ὑποδείγματι καὶ σκιᾷ) A Hendyadys. The latter is added, lest the former should be understood in too august a sense: each is repeated apart, chap. ix. 23, x. 1. But it is the ablative in this passage, *after the example and shadow*. So ὑποδείγματι, ch. iv. 11.—λατρεύουσι, *serve*) The same verb, ch. ix., often; x. 2, xiii. 10. He speaks in the present tense, as the temple was not yet destroyed, ch. ix. 6, xiii. 11.—τῶν ἐπουρανίων, *of heavenly things*) which are both more ancient in design and more far-reaching in the finishing. Comp. Rev. xi. 19. The mentioning of the *mount* accords with *heaven*.—κεχρημάτισται) *he was commanded by God*.—ὄρα, γὰρ φησι, ποιήσης πάντα κατὰ τὸν τύπον τὸν δειχθέντα σοι ἐν τῷ ὄρει) Ex. xxv. 40, LXX., is the same as the above, with the exception of τὸν δεδειγμένον instead of τὸν δειχθέντα, and so *ibid.* ver. 9, xxvi. 30, xxvii. 8.

6. Νυνὶ, *now*) This is opposed to the εἰ, *if*, ver. 4.—<sup>1</sup>τέτευχε) The same phrase is found, 3 Mac. v. 32, βοηθείας τετευχότες.—ὅσῳ, *by how much*) The character of the duty [of Christ as our mediating Priest] follows the nature of the testament, viz. that the promises, which it contains, may come to their accomplishment.—διαθήκης μεσίτης—ἐπαγγελίαις νενομοθέτηται) These are all *Paul's* expressions, 1 Tim. ii. 5; Rom. ix. 4.—ἐπαγγελίαις, *on promises*) which are enumerated, ver. 10, 11. The *old* promises, considered in precise strictness, referred to the things of this life, and they were exactly fulfilled, so that the people, being satiated with them, might then the more eagerly embrace the heavenly promises.—νενομοθέτηται) By an elegant difference in the words it is said of the Old Testament, ὁ λαὸς νενομοθέτητο, *the people was established in the law*, ch. vii. 11; but the New Testament *itself* νενομοθέτηται, *has been established on the law*. Man violates it: God keeps it.<sup>2</sup> The Greek word, νενομοθέτηται, does not admit the particle, *as if*; and yet the meaning is *durch ein Gesetz*, or *durch Gesetze*, ver. 10, νόμος, *a law, a thing established*.

<sup>1</sup> Διαφορωτέρας, *more excellent*) heavenly.—V. g.

<sup>2</sup> This is the reason of the difference in the wording here and ch. vii. 11.

7. Ἡ πρώτη, *the first*) A Metonymy; for *blame* (finding fault) does not fall upon a divine institution, but upon a real and personal object. αὐτοῖς, *with them*, is said ver. 8; from which it is plain, that not only the New Testament itself was *faultless*, but also its people.—ἐκείνη, *that*) The pronoun adapted to a past event.—ἐζητεῖτο, *should have been sought*) A suitable expression: that first covenant would have anticipated all.

8. Μεμρόμενος) A choice expression, as ἄμεμπτος in the last verse. Annonius: Μεμψις, ἀμελοῦντος κατηγορία, *Blame is an accusation against a careless person*; and ἀμέλεια, *disregard, carelessness*, was the fault of the ancient people. There was active (practical) *carelessness* or *disregard*, on the part of the people, which provoked God *not to care for* or *regard* them; ver. 9 (ἠμέλιστα αὐτῶν), note.—αὐτοῖς) finding fault with *them* who were under the Old Testament: μέμφομαι governs the dative.—ἰδοῦ, *behold*) Jer. xxxi. 31-34. We shall point out where the LXX. differ.—λέγει) LXX., φησί; and so ver. 9, 10: for the very solemn phrase, *saieth the Lord*, is used thrice.—συντελέσω) LXX., διαθήσομαι, the Heb. וכתב; for which word the LXX. give συντελεῖν, Jer. xxxiv. 8, 15. The expression is suited to this passage, *I will perfect*; comp. with the antithesis at the end of ver. 9, and with the promise at the end of ver. 10.—ἐπι) LXX., τῷ οἴκῳ Ἰσραὴλ καὶ τῷ οἴκῳ Ἰούδα: Heb. תש, *with*. The dative is retained, ver. 9, as to the Old Testament; but the preposition ἐπι, *concerning, with respect to* (super), is more significant in respect of the New Testament.—Ἰσραὴλ—Ἰούδα, *Israel—Judah*) Therefore the Ten Tribes, as well as Judah, are partakers of this covenant.

9. Ἐποίησα, *I made*) LXX., διεθέμην, *I have arranged or disposed*. *To perfect* is more than *to make* and *dispose*.—ἡμέρα, *in the day*) *Days*, in the plural, are opposed to this one *day*, ver. 8. These many days are the days that intervened between the day of the Exodus and the New Testament.—ἐπιλαβομένου μου τῆς χειρὸς αὐτῶν, *when I took them by the hand*) Whilst their sense of the Divine help and power was recent, these men in old times obeyed; but they were wont soon to revolt and turn God from them. This was their custom; comp. presently after, they *continued not*. It was not merely one singular act.—ἐκ γῆς Αἰγύπτου, *out of the land of Egypt*) There are three periods:

—1. That of the promise ; 2. That of instruction (*pædagogia*) ; 3. That of fulfilment. The instruction (as children) began at the time of the departure from Egypt, with that which was destined to become old (ver. 13).—*αὐτοὶ οὐκ ἐνέμειναν ἐν τῇ διαθήκῃ μου, κἀγὼ ἠμέλησα αὐτῶν*, *they did not continue in My covenant, and I did not regard (care for) them*) Correlatives, as ver. 10, from the opposite, *I will be to them a GOD, and they shall be to Me a people* ; but the method of proceeding is now reversed : the people had begun first to put an end to the covenant : God both begins and perfects all things in the new covenant, ver. 10, 11.—*κἀγὼ ἠμέλησα αὐτῶν* LXX., *καὶ ἐγὼ ἠμέλησα αὐτῶν*, *and I did not regard them*. *בַּמָּוֶלֶתִי בָעָמִי*, *and I ruled over them* ; although some claim for the verb *בַּעַב*, the meaning *לְעַב*, *disregard*, from the Arabic idiom. God's *ruling* and *disregard* may, in some measure, be reconciled in this view : *I treated them as if they were not Mine* ; Hos. i. 9 : *nor was I propitious to their sins* ; Deut. xxix. 19, xxxi. 16, etc. They are not *regarded* over whom such *lordly rule* is exercised ; they do not rejoice in (are not privileged with) that access, in which *those who are in covenant* or *in friendship* rejoice ; John xv. 15 : but they are treated as *slaves* ; nor are they held in great consideration, whatever may befall them ; Ezek. xxiv. 6, at the end ; Jer. xv. 1, 2. The passages, Jer. iii. 14, Ezek. xx. 33, 37, express a somewhat similar idea : but in both places there is rather a promise than a threatening ; nay, even in the present, Jer. xxxi. 32. The Hebrew Masters, as Surenhusius shows, in *βιβλῆ καταλλαγῆς*, p. 628, understand the word *בַּעַבְתִּי* to apply to *the dominion of love and good pleasure* ; and it is not, save by an error in writing, that they turn it into the contrary, *בַּחֲלֵתִי*, *I have disdained* or *disregarded* (*fastidivi*). The LXX. seem evidently to have read *בַּמָּוֶלֶתִי בָעָמִי*, which very word Jeremiah uses, ch. xiv. 19, *μη ἀπό Σιών ἀπέστη (ἠγένη) ἡ ψυχὴ σου* ; *hath thy soul loathed Sion?*

10. *Διαθήκη*) *διαθήκη μου*, LXX.—*Ἰσραήλ*, *Israel*) Here *Judah* is to be understood. A new union together of the people. There were two houses in the Old Testament, ver. 8 : they become one house in the New.—*διδούς*) The participle for the verb ; 2 Pet. i. 17 : *διδούς δάσω*, LXX. So *διδούς*, Is. xl. 29. There are four sentences arranged by Chiasmus. The first, *I will give*

(put) ; the second, *and I will be* ; the third, *and not* ; the fourth, *because (for) all*. The second explains the first ; the fourth, the third.—νόμους μου) Heb. אֵת תּוֹרַתִי, *my law*. We have the sum of these laws presently, *I will be to them a GOD, and they shall be to Me a people*.—εἰς τὴν διάνοιαν αὐτῶν) בְּקֶרֶב בָּם, *into the midst of them*, that they may obey willingly (from the heart).—ἐπι καρδίας) Genitive, ch. x. 16.—ἐπιγράψω αὐτοὺς) LXX., γράψω αὐτοὺς, καὶ ὄψομαι αὐτούς.

11. Οὐ μὴ διδάξωσιν, *they shall not teach*) A Metonymy of the consequent for the antecedent : *i.e.* All will be taught by GOD Himself especially the love, which is the sum of the law. The exertions of brethren in teaching are not absolutely denied ; for men must first be taught, whilst the covenant itself is being promulgated to them ; Acts iii. 25 ; Is. ii. 3 : then the instruction of brethren is plainly no longer necessary, at least to those who attain to the very power of the covenant in the remission of sins, and in the knowledge of the Lord. *We have no need to write, nor you to be written to*, says Paul, 1 Thess. iv. 9, v. 1. There will be a very full accomplishment of these promises when *that which is perfect* has come, even eternal life. But on the way to it every man should certainly *teach and exhort* himself and his brother ; xiii. 22, Jude 3. In short, even the doctrine, which is either solid meat or milk for the strong and for the weak, both alike being godly, delights the godly ; Heb. v. 12, 13, xiii. 7 : nay, these very persons now at last, and not till now, fully comprehend *doctrine* ('teaching') ; 1 Cor. ii. 6, iii. 1 ; and the apostle himself, both here and in the whole of his office, *teaches*. That precept of highest importance, *Know the Lord*, is learned from the Lord. One proclaims to another every doctrine (every kind of *teaching*) that is agreeable to this one, which stands highest : and admonition has the principal place ; 2 Pet. i. 12. In the mean time the doctrine is not difficult and forced, because grace renders all very teachable ; for it is no longer the ministry of the letter, but of the spirit ; 2 Cor. iii. 6, note. Nor does the *firmness* of believers depend on the *authority* of human *teachers*. This is also the reason why the scripture of the New Testament is shorter, and why some things are not so clearly decided. GOD Himself teaches His people.—τὸν ἀδελφόν, *his brother*) This implies a closer relation than a



neighbour or fellow-citizen.<sup>1</sup>—<sup>2</sup> ἀπὸ μικροῦ, from a little one [the least]) *He that is feeble among them shall be as David, Zech. xii. 8.*

12. Ὅτι, because) The forgiveness of sins, the root of all benefits and of all knowledge of the Lord.—ταῖς ἀδικίαις αὐτῶν, to their unrighteousnesses) The abstract for the concrete: sin is abolished; sinners obtain grace or favour.—καὶ τῶν ἀνομιῶν αὐτῶν, and their iniquities) This is not found in the Hebrew nor in the LXX.; but the apostle adds it for the sake of giving to the discourse greater weight; ch. x. 17: comp. *ibid.* ver. 8, 5.—οὐ μὴ μνησθῶ ἔτι, I will remember no more) *Comp.* x. 3.

13. Ἐν in. The time is hereby denoted, wherein the prophecy was spoken by Jeremiah.—πεπαλαίωκε, *He hath made old*) For place cannot be found at the same time for both. The employment of the preterite of the verb πεπαλαίωκε implies that it was become old at the time when He spoke by Jeremiah. The *New covenant* was only once promised in the *Old Testament* under this very appellation. And yet the apostle urges this appellation very much: of so great importance are the very words of the prophets.—τὸ παλαιούμενον, *that which is made old or antiquated*) by the declaration of GOD. So also in 2 Cor. iii. 14, *Paul* calls it the *old testament*.—καὶ γηράσκον, *and that which becomes old*) by the revolt of the people. Παλαιός and καινός are opposed: so also γέρον and νέος; thence διαθήκη νέα, ch. xii. 24: for there is a *new life*, ch. x. 20; 2 Cor. v. 17, 15.—ἐγγύς, *near*) Jeremiah uttered these prophecies in the time of the *Babylonish captivity*, almost in the last age of the prophets, at a long interval [*i.e.* of 899 years.—V. g.] after the departure from Egypt, not very long [*namely, about 627 years*] before the coming of the *Messiah*, whose propinquity (nearness) was being proved by this very circumstance.

<sup>1</sup> A citizen, he says: for the reading πολίτην is preferred to that of πλησίον on the margin of both Ed., and is translated in the Germ. Vers. by the word Mitbürger.—E. B.

ABD(Δ), and almost all the oldest authorities, read πολίτην. But Vulg. reads, as Rec. Text, πλησίον.—ED.

<sup>2</sup> Εἰδήσουσί με, *they shall know Me*) from the utmost experience of My grace; Jer. ix. 24.—V. g.

## CHAPTER IX.

1. Ἡ πρώτη, *the first*) Supply διαθήκη, *testament or covenant*; not σκηνή, *tabernacle*. For the tabernacle itself was the *worldly sanctuary*, which we shall presently see. By a very elegant ellipsis, the word διαθήκη is left out, because it is rather appropriate to the New Testament; whence also, ver. 15, it is called διαθήκης καινῆς, the substantive being put before the adjective. [*We have here an admirable description of Christ's entrance into the true sanctuary, as far as to ch. x. 18.—V. g.*]—δικαιώματα, *regular duties, or ordinances*) those by which the duties of the sacred office were fulfilled [ver. 6]. The same word occurs, ver. 10.—λατρείας, *of worship*) external.—ἄγιον κοσμικόν, *the worldly (mundiale) sanctuary*) An Oxymoron. That sanctuary was worldly (which word [mundiale] of Sidonius is well fitted to express the idea 'material'), or *mundane* [mundanum] (as Paul speaks of the *elements of the world*, Gal. iv. 3), and *carnal*, ch. vii. 16. It consisted of precious materials, but still it was material. This verse may be thus divided: first, the *duties* are set before us (as the Proposition), then *the sanctuary*; there follows the discussion, first, concerning the *sanctuary*, ver. 2–5, next concerning the *duties*, ver. 6, etc. (Paul has a very similar Chiasmus, 1 Cor. ix. 1, note): the antithesis to both is in ver. 11, 12.

2. Ἡ πρώτη, *the first*) the anterior tabernacle.—ἡ τε λυχνία καὶ ἡ τράπεζα, *the candlestick and the table*) A type of light and life.—ἡ πρόθεσις τῶν ἄρτων, *the setting forth of bread*) A Metonymy of the abstract for the concrete, *i.e.* the loaves which were set forth.—ἅγια) The accent is on the first syllable;<sup>1</sup> and the feminine ἡτις, is no objection to this construction, for we have a similar phrase presently, ἡ λεγομένη ἅγια ἁγίων. Τὰ ἅγια often in this epistle signifies *the holy of holies*; but here ἅγια without the article de-

<sup>1</sup> That is, in other words, the last syllable is short, and it is therefore the neuter plural: not long, which would make it feminine singular.—ED.

notes *the holy place* or *sanctuary*, in antithesis to *ἅγια ἁγίων*, *the holy of holies*. Some have *ἁγία* in this place.<sup>1</sup>

3. Ἡ λεγομένη, *which is called*) So ver. 2, λέγεται, *is called*. The opposite is τῶν ἀληθινῶν, *of the true*, ver. 24.

4. Χρυσοῦν, *golden*) The apostle uses such words as signify something precious and glorious, as δόξης, *of glory*, ver. 5.—θυμιατήριον) *censer*. So the LXX. express כַּקֶּטֶר, *a censer for frankincense*; not the ALTAR of *incense*, which had no more need to be mentioned than the altar of whole burnt-offering, which is not mentioned. But the censer alone, along with the ark of the covenant, is named in this verse, because it was the principal part of the furniture which the high priest used on the day of expiation; and although it was on that day alone that he both carried in and again carried out the censer, yet the participle ἔχουσα, *having*, is consonant with the fact.<sup>2</sup> Further, this is put first, because a description of the *ark* follows at greater length.—ἐν ᾗ, *in which*) namely, κιβωτῶν, *the ark*; for to it also is to be referred αὐτῆς, *over it*, ver. 5.—στάμνος χρυσοῦ ἔχουσα τὸ μάννα, *the golden pot that had manna*) μάννα, *manna*, has the article, not στάμνος, *the pot*; for the thing contained was of more importance than the golden vessel which contained it. Ex. xvi. 33, צַנְנָנָה אֶחָדָה; LXX. στάμνον χρυσοῦν ἓνα. Some suspect that this pot and rod of Aaron, two most remarkable memorials, which were furnished with a perpetual miracle, had been taken out of the ark before the building of the temple; others, that they were put in not until afterwards, because in 1 Kings viii. 9 mention is only made of the tables laid up in the ark. But in the same passage it is distinctly affirmed, that Solomon acted according to the example of Moses; and the apostle refers to the times of Moses, ver. 6, at the beginning; ch. viii. 5: comp. ch. xiii. 11, where there is no mention made of *the city*, as here none of *the temple*. What then shall we say? The tables were alone in the ark itself, but the pot and the rod לפני העדות, *before the testimony*, and therefore before the ark, Ex. xvi. 34; Num. xvii. 25, in the Hebr., very

<sup>1</sup> Lachm. reads ἅγια ἁγίων, with AD(Δ) corrected *f*. B reads τὰ ἅγια; Vulg. 'sancta'; Tisch. and Elzev. Rec. Text, ἅγια: but Stephens' Rec. Text ἁγία.—ED.

<sup>2</sup> The Holy of Holies *continually had* the censer; though it was only on the day of atonement that the high priest used it.—ED.

near the ark, as appendages to it; in the same way that the book of the law and the deposits of the Philistines [the five golden emeralds and mice] were put on the side of the ark: Deut. xxxi. 26; 1 Sam. vi. 8. Therefore *ἐν* in this passage is used with some latitude, as Luke ix. 31, etc.—τὸ μάννα, *the manna*) A memorial of God's providential care of Israel.—ἡ ῥάβδος, *the rod*) A memorial of a lawful priesthood, Num. xvii. 16, etc., in the Hebr.—αἱ πλάκες τῆς διαθήκης, *the tables of the covenant*) Deut. ix. 9. These are put in the last place by gradation.

5. Χερουβιμ, *the Cherubim*) Ex. xxv. 20, xxxvii. 9.—δόξης, *of glory*) They were formed of the most precious materials, and represented the Glory of GOD riding upon the Cherubim; Ezek. x. 4.—κατασιάζοντα) LXX., *συσιάζοντες*, in the passages quoted above.—περὶ ᾧ, *concerning which*) The pronoun relates to the whole enumeration, from ver. 2.—οὐκ ἔστι νῦν λέγειν, *we cannot now speak*) The apostle had determined to treat, not so much of the sanctuary and its furniture, as of the sacrifices; and he does not say, *we cannot afterwards*, but *we cannot now*, implying, that each of these things also might be profitably discussed.

6. Εἰσίσαι) *enter*, in the present. So ver. 7, 13, 22, 25, ch. x. 1.

7. Ἄπαξ τοῦ ἐνιαυτοῦ) So LXX., Lev. xvi. 34, *once every year*; on one day of the year, and on that same day but once. See A. A. Hochstetteri Ex. de Ingressu Summi Pontificis in Sanctum Sanctorum, pp. 19-24.—ὑπὲρ ἑαυτοῦ) *for himself*. The Vulgate has *pro sua*, for *his own*, viz. error of ignorance; I do not think, however, that ὑπὲρ τῶν ἑαυτοῦ was in the Greek copy from which it was translated. Although the priest was exempt from the errors or ignorance of the people, yet he was not without sin, and therefore stood in need of sacrifices, ch. vii. 27.—ἄγνοημάτων, *ignorance, errors*) This term has a very extensive meaning, as, on the contrary, ἐπίγνωσις, *knowledge*. See Num. xv. 22-31.

8. Δηλοῦντος, *signifying*) as it were a thing which would have otherwise remained concealed from us; so δηλοῦ, *showeth* or *signifieth*, ch. xii. 27.—τῶν ἁγίων, *the holy place* or *sanctuary*) [viz. the heavenly *sanctuary*]. The plural in the Greek corresponds to the singular in the Hebrew. As the *holy* place was

to the holy of holies, so the whole Levitical tabernacle was to the heavenly sanctuary; then, as the holy place prevented the people from having access to the holy of holies, so the whole tabernacle prevented an entrance into the heavenly sanctuary. Therefore *πρώτης*, *first*, which immediately follows, has a parabolic amphibology: if we understand it of *place*, it denotes the anterior part of the tabernacle, as opposed to the holy of holies; but if of *time*, it denotes the whole Levitical tabernacle, as opposed to heaven.—*ὁδὸν*, *the way*) much less *εἴσοδον*, *entrance*; comp. ch. x. 19, 20.—*ἔχουσης στάσιν*, *having as yet a standing*) A suitable phrase. *ἱερόν*, LXX., *στάσις*. When Paul was writing, the temple, or first tabernacle, was not yet destroyed; but still it had no *standing* (or *status*) any longer, from the time that the veil had been rent; and when its standing was broken up, the tabernacle itself soon after was utterly destroyed.

9. *Ἦτις παραβολή*, *which is a figure*) *ἤτις* for *ὅ*, before the feminine, *παραβολή*. This relative has regard to the three preceding verses.—*ἔνιστηκότα*) *present*, in respect of that *standing*. *The standing*, emphatically as such, now no longer *existed*, although *ἡ σκηνή*, *the tabernacle*, was not yet *broken up*, was not yet *destroyed*, was not yet *razed to the foundation*. The antithesis is, *μελλόντων*, of *things to come*, ver. 11.—*δῶρά τε καὶ θυσίαι μὴ δυνάμεναι*, *κ.τ.λ.*, *gifts and sacrifices not able*, etc.) *The victims* (*sacrifices*) might seem to be more efficacious than the other *gifts*: therefore with great elegance the efficacy is more expressly withheld from the sacrifices [by *δυνάμεναι* being made agree with *θυσίαι*, not *δῶρα*].—*συνείδησιν*, *conscience*) The same word occurs, ch. x. 2, 22. The antithesis is *σαρκὸς*, of *the flesh*, ver. 10, as ver. 13, 14 [1 Pet. iii. 21].—*τὸν λατρεύοντα*, *him that did the service*) the priest, who offered for himself; or the Israelite, for whom the priest offered.

10. *μόνον*, *only*) The commandments concerning *meats* are as it were an appendage to the commandments concerning *sacrifices*; and this particle lessens the weight of that appendage. *Sacrifices* do not purge the *conscience*; *meats* have respect to the *flesh*. Concerning both, comp. ch. xiii. 9, etc. *Paul* often puts *μόνον*, *only*, absolutely; 1 Cor. vii. 39; Gal. ii. 10, v. 13; Phil. i. 27; 2 Thess. ii. 7.—*ἐπί*, *on*) *ἐπί*, with the Dative, implies something concurrent, as we have already remarked

regarding the *appendage*; comp. ver. 15, 17, 26. *Sacrifices* concur in *public worship*, and *meats* also in *daily life*; while the same ceremonial law treats of both, and is wholly occupied with these and similar matters.—βρώμασι, *in meats*) of which some have never been allowed to any, others not to all, and not always, nor everywhere.—πώμασι, *in drinks*) Lev. xi. 34; Num. vi. 3.—διαφόροις βαπτισμοῖς, *in different washings*) These were manifold, of the priests, of the Levites, of other men.—δικαιώματα) The apposition of the nominative and an oblique case, as Luke xxii. 20, where see the note.—διορθώσεως, *of reformation*) דִּיּוּרָה, LXX., διορθῶν, Jer. vii. 3, 5; therefore the verbal διορθώσις, *reformation*, corresponds to the adjective κρείττων, *better*, ver. 23.—ἐπικειμένα, *imposed, lying upon*) as a burden, without intermission.

11. Χριστός—ἀρχιερεὺς, *Christ—High Priest*) So Lev. iv. 5, ὁ ἱερεὺς ὁ χριστός, *the priest that is anointed*. Paul also here has respect to Christ as the Priest, but with Moses χριστός, *anointed*, is an epithet.—παραγενόμενος, *being made present, being come*) He then said suddenly, *Withdraw, ye sons of Levi*, ch. x. 5, 7.—τῶν μελλόντων ἀγαθῶν, *of good things to come*) So ch. x. 1. Those good things are described at the end of ver. 15.—διὰ, *by*) Construed with εἰσῆλθεν, *entered*, ver. 12.—μείζονος) which was *greater* and more noble. So, πλείονα, *a more excellent*, ch. xi. 4.—σκηνῆς, *tabernacle*) That was His own Body, ch. x. 5, 20; comp. John ii. 21. His body is opposed to the tabernacle, as His blood to the blood of goats, etc., ver. 12. Schomerus says correctly, in exig. on this passage, p. 33, *the tabernacle is here taken for the way to the inner sanctuary*. For the subsequent appellation, κτίσεως, of this *institution* or *building*, proves an abstract notion of that sort; so that, not the Tabernacle itself is denoted, but the *building* or *institution*, die Anstalt (*establishment* or *arrangement*). Therefore the *Body*, or *Flesh* (for flesh is *inseparable* from the body), is the veil, and the sanctuary is Heaven. Thus, as I hope, the matter is distinctly explained.—οὐ χειροποιήτου, *not made with hands*) Therefore this was *greater*, ver. 24. So, Paul, Col. ii. 11.—οὐ ταύτης, *not of that*) The Tabernacle, through which Christ entered, was not of *that* workmanship or structure.

12 Τράγων καὶ μόσχων, *of goats and calves*) One goat and one

bullock was sacrificed at one time, Lev. xvi. 9, 3: but that particular animal was not by itself better than all the animals of the same species; therefore it is here put in the plural number. An additional reason besides, for the plural, was the annual repetition of the sacrifices.  $\Gamma\text{P}$ , LXX.,  $\mu\acute{o}\sigma\chi\omicron\varsigma$ , Lev. xvi. 9, 3, and elsewhere.— $\epsilon\iota\varsigma\ \tau\acute{\alpha}\ \acute{\alpha}\gamma\iota\alpha$ , into the holy place) into heaven, ver. 24.  $\alpha\iota\omega\acute{\nu}\iota\alpha\upsilon$ , eternal) not merely for a day or a year.— $\epsilon\acute{\upsilon}\rho\acute{\alpha}\mu\epsilon\omicron\varsigma$ , having found or obtained) So, *I have found a ransom*, Job xxxiii. 24. The zeal of Him who *has found or obtained*, as also His fidelity and wisdom, are denoted: the newness and joyousness of the *finding* or *thing found*, ch. x. 20. The access of Christ to the Father was arduous; ch. v. 7. No one previously had trodden the way of life; Acts ii. 28; John iii. 13. Christ could not but *find*: but yet *to seek* was a matter of labour and difficulty.

13.  $\Gamma\acute{\alpha}\rho$ , for) He confirms the fact, that the power of the one sacrifice of Christ is as great as he intimated at ver. 12.— $\tau\acute{\alpha}\upsilon\upsilon\rho\omega\upsilon$  και  $\tau\rho\acute{\alpha}\gamma\omega\upsilon$ ) of bulls and goats, which are mere brutes. Extenuation.<sup>1</sup>— $\delta\alpha\mu\acute{\alpha}\lambda\epsilon\omega\varsigma$ , of a heifer) which was to be red, Num. xix. Andr. Christ. Zellerus has enlarged the treatise of Maimonides on this subject, and compares with it this passage of the apostle, p. 504. It is a tradition among the Jews, that nine heifers of that sort were sacrificed from the time of Moses to the destruction of the second temple; see *ibid.*, pp. 416, 417.— $\tau\omicron\upsilon\delta\epsilon\ \kappa\epsilon\kappa\omicron\iota\omega\mu\acute{\epsilon}\nu\omicron\upsilon\varsigma$ , those defiled or made unclean) A participle [defiled on some particular occasion]: less strong than  $\kappa\omicron\iota\omega\upsilon\delta\epsilon\varsigma$ , [habitually] common or defiled. Construe with  $\acute{\alpha}\gamma\iota\acute{\alpha}\lambda\epsilon\iota$ , sanctifies; compare what follows.— $\kappa\alpha\theta\acute{\alpha}\rho\acute{o}\tau\eta\tau\alpha$ , cleanness or purifying) Purifying was performed by sprinkling, not by washing; but washing followed by inseparable connection: Num. xix. 19. This fact is exceedingly useful for making a distinction between justification and renewing.

14.  $\tau\omicron\delta\ \alpha\dot{\iota}\mu\alpha$ ) The blood, and death: see the following verses.— $\delta\acute{\iota}\alpha\ \Pi\acute{\nu}\epsilon\upsilon\mu\alpha\tau\omicron\varsigma\ \alpha\iota\omega\acute{\nu}\iota\omicron\upsilon$ , by the eternal Spirit) See Luke iv. 18: and comp. Rom. i. 4, xv. 16. The Spirit is opposed to the condition of irrational animals, ver. 13. The epithet *eternal* is understood from ver. 12, 15, ch. vii. 16, and is opposed to the *heifer*

<sup>1</sup> See App. The same as Litotes. *The blood of bulls*, etc., a less forcible expression than is the meaning, viz. *sacrifices*.—ED.

reduced to ashes [ashes of a heifer].—ἄμωμον, without spot) Superior as contrasted with every Levitical victim.—καθαριεῖ, shall purge) It corresponds to καθαρότητα, purifying, ver. 13. So ver. 22, 23, ch. x. 23, i. 3. It is put in the future as an antithesis to the present, ἀγιάζει, sanctifies, Levitically, ver. 13.—ἀπὸ ἀπὸ, εἰς, from, to, denote things contrary.—νεκρῶν ἔργων, from dead works) Things dead most of all defile. The antithesis is ζῶντι, living. The power of sin and death was abolished by the blood of Christ.—εἰς τὸ λατρεύειν, to serve) for ever, in a manner most blessed and truly sacerdotal, [ver. 12; Rev. xxii. 3.—V. g.]

15. Διαθήκης καινῆς, of the new testament) Here the testament is rather urged, than the newness of the testament: comp. ver. 16.—θανάτου γενομένου, by means of death that took place) that is, at the time when the death had taken place. The moment of this (His) death properly divides the Old Testament from the New.—εἰς ἀπολύτρωσιν τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ παραβάσεων, for the redemption of the transgressions, that were under the first testament) There is a passage of Paul very like this in Rom. iii. 24, 25. The preposition ἐπὶ, under, not merely denotes the time, but intimates that the first testament had no power of redemption, and that the people of old were more on account of it transgressors. Ἀπολύτρωσις, the compound, occurs here: λύτρωσις, the simple word, occurs, ver. 12.—ἐπαγγελίαν, the promise) given to Abraham.—λάβωσιν, might receive) for formerly they could not.—οἱ κεκλημένοι) those called, named heirs (ch. iii. 1).—κληρονομίας, of the inheritance) An apposite appellation; for there is an allegory: testament, death, inheritance.

16. Διαθήκη) testament. This is the peculiar force of the Greek word, as compared with (above, præ) the Hebrew בְּרִית. The article ἡ omitted agrees with the general sentiment expressed, as in Gal. iii. 15.—φέρεσθαι) be shown, or made good, fulfilled (præstari). The Greek words, φέρεσθαι, προσφέρεσθαι, ver. 14, allude to each other.—τοῦ διαθεμένου, of the testator) Christ is the testator in respect of us. This agrees with the words of the Lord before His death; Luke xxii. 29.

17. Ἐπὶ νεκροῖς, over [super] the dead) briefly expressed, instead of this expression, over or upon the death of the testators. So LXX. Lev. xxi. 5, ἐπὶ νεκρῶ, over the dead [upon the death of a



relative].—*μήποτε*) This particle plainly implies an interrogation;<sup>1</sup> moreover, *ἔπει*, with an interrogation, has great force, Rom. iii. 6; 1 Cor. xiv. 16, xv. 29. See Not. ad Chrys. de Sacerd., p. 424.

18. "ὅθεν, *whence*) The two words ברית and διαθήκη differ; but yet they signify the same thing, in so far as both denote an agreement or an arrangement of that sort, which is ratified by blood. Where the agreement is ratified by the blood of another, viz. of animals, which cannot make a covenant, much less testify or make a testament, it is not properly διαθήκη, a testament; but yet ברית, a covenant, is not very much different from the character (nature) of a testament, on account of the victims slain. Where the arrangement is ratified by the blood of him that makes the arrangement, i.e. by his death, it is properly διαθήκη, testament, which is also expressed by the Hebrew word ברית, having (taken in) a wider signification. The particle ὅθεν, *whence*, ought not to be pressed too far, as if the Old Testament were also consecrated by the blood or death of the testator: but still it has its own proper force, in so far as it is intimated, that the New Testament, and therefore also the Old, needed to be dedicated with blood.—*ἐγκεκαίνισται, was dedicated or initiated*) So the LXX. express the Hebrew word חַג. On the very day of initiation or dedication, the Old Testament most properly began, and it continued till the night and day when the Lord was betrayed and died.

19. Δαληθείσης, *having been recited or spoken*) Ex. xxiv. 16, etc.—*πάσης ἐντολῆς κατὰ νόμον, every precept according to the law*) Moses had recited or read those commandments which occur in Ex. xx., and perhaps also those which occur in the following chapters. And the brief indication of the written book was tantamount to a recapitulation of all that was recited.—*τῶν μόσχων και τράγων, of calves and goats*) In Ex. xxiv. 5 they are expressly called *μοσχάρια, little calves*: the word *ὀλοκαυτώματα* in that passage implies the *τράγους*, spoken of here.—*μετὰ ὕδατος και ἐρίου κοκκίνου και ὑσσώπου, with water and scarlet wool and hyssop*) These are not found in the passage quoted, but are taken for granted as already well known from other passages in the writings of Moses, Lev. xiv. 5, 6. The scarlet wool corre-

<sup>1</sup> See Lachm. rightly has an interrogation marked at ὁ διαθέμενος;—ED.

sponds to the Hebrew עָשָׂה תְּעָלָה שְׁנֵי. The LXX. translate תְּעָלָה כֶּסֶף κινον, ἄψ κλωστὸν διπλοῦν, *double spun (twined)*, from its form: the apostle terms it from its material (wool); *scarlet* colour, viz. as being like *blood*.—βιβλίον) Many, and the Latins too from the Vulgate, construe this word with ἐβράντισε, *he sprinkled*; but it should evidently be construed with λαβὼν, *having taken*, as Ex. xxiv. 7, καὶ λαβὼν τὸ βιβλίον τῆς διαθήκης, *and having taken the book of the covenant*. There is an elegance in the conjunction, τὸ αἷμα αὐτό τε τὸ βιβλίον, as appears by comparing those words, τοῦτο τὸ αἷμα τῆς διαθήκης; that in this ceremony the blood may be shown by itself; the testament, by the showing of the book; and that ἐγκαινισμὸς, *the dedication*, may be perfected by that double exhibition (showing): αὐτό, *itself*, is added, because the testament described in the book, was of more importance than that blood. τε does not always refer to the following καὶ, ver. 1; John ii. 15, where the τε connects the discourse rather with what goes before, than with what follows: *also the sheep and the oxen*: comp. moreover Acts xxvi. 11; wherefore it is not necessary here to construe αὐτό τε τὸ βιβλίον καὶ πάντα τὸν λαὸν ἐβράντισε. The other things which are here mentioned by the apostle, and yet are not found in the 24th chap. of Exod., may be derived from other passages; but respecting the sprinkling of *the book*, which notwithstanding, if true, would constitute a very large portion of that ceremony, we find nothing in all the books of Moses. Furthermore, if the book had been sprinkled, and if the apostle had spoken of that sprinkling, he would have joined it, not with the sprinkling of the people, but with the sprinkling of the tabernacle and the vessels, and therefore of the altar; comp. *Van Hœcke*, p. 190. See, however, *Jun.* I. 1209, l. 54. But indeed it was not befitting that the book itself should be even sprinkled, for *the book, containing the word of GOD, represented there GOD Himself*, as Flacius in Gloss. says; where, however, he is of opinion that the book was also sprinkled. No doubt the tabernacle along with the vessels [*the tabernacle being at that very time adapted to the altar*, Ex. xxiv. 6–8, xxv. 8.—V. g.] needed purification, ver. 21; Lev. xvi. 16, 19, 20, 33; 2 Chron. xxix. 21; but the book, or the word of GOD, did not need it. And since these things are so, yet καὶ before πάντα is not only no disadvantage, but has much elegance. For the sentence is copulative: ΚΑΙ πάντα τὸν λαὸν

ἐβράντισε, “Moses sprinkled all the people,” on the one side; **ΚΑΙ** τὴν σκηνὴν δὲ—ἐβράντισεν (ver. 21), “and the tabernacle indeed—he the same sprinkled,” on the other. The Latins say, *et, et vero, both, and indeed*, or, *non modo, verum etiam, not only, but also*. So οὔτε—καὶ οὐ, Rev. ix. 20, 21.—πάντα τὸν λαὸν ἐβράντισε) LXX., κατεσκέδασε τοῦ λαοῦ, in the place quoted above. But elsewhere they often put βραῖνω, βραντίζω, κ.τ.λ.

20. Τοῦτο τὸ αἷμα τῆς διαθήκης, ἧς ἐνετείλατο πρὸς ὑμᾶς ὁ Θεός) LXX., ἰδοὺ τὸ αἷμα τῆς διαθήκης, ἧς διέτετο Κύριος πρὸς ὑμᾶς περὶ πάντων τῶν λόγων τούτων.—ἐνετείλατο πρὸς ὑμᾶς) *commanded me to bring to you.*

21. Τὰ σκεύη, *the vessels*) also the garments.—ἐβράντισε) LXX., τὸ ἥμισυ τοῦ αἵματος προσέχρει πρὸς τὸ θυσιαστήριον.

22. Σχεδὸν, *almost*) [with blood for the most part]. The force of this restrictive particle does not fall upon πάντα, *all things*; for it admits of no exception: but upon the next word, *with blood*; because other material things besides the blood were also used, ver. 19.—χωρὶς αἱματεκχυσίας, οὐ γίνεται ἄφεσις, *there is no remission, without shedding of blood*) This axiom is found in so many words in Tr. Talmudico Joma. See especially Lev. xvii. 11.—ἄφεσις, *remission*) Levitical.

23. Οὖν, *therefore*) The particle intimates that the execution of those things which were mentioned at ver. 18 is comprehended in this passage.—κρείττοσι θυσίαις, *with better victims or sacrifices*) The plural, corresponding to the Levitical plural, is used for the singular, on account of the excellence of the one sacrifice of Christ, which was perfect in all its parts. If a Jew asks, What are your sacrifices? We answer: Our sacrifices consist in the one matchless sacrifice of Him who was crucified. In this Apodosis, the word καθαρίζεσθαι, *to be purified*, which is to be supplied, makes a Hypallage;<sup>1</sup> for the *heavenly things* are pure in themselves, but we needed to be purified in order that we might enjoy them, ver. 14. So ἀγιάζεται, *is sanctified*, 1 Tim. iv. 5, 4, *i.e.* the use is rendered holy in respect of us. Comp. Lev. xvi. 16, 19; Num. xviii. 1.

24. Οὐ, *not*) Jesus never went into the inmost recesses of the

<sup>1</sup> See Append. A change, whereby a thing is attributed to one subject which ought to be attributed to another. Here purification is attributed to *the heavenly things*, which really applies to ourselves.—Ed.

temple at Jerusalem ; never caused a sacrifice to be offered for Himself, during the whole period that elapsed between His baptism and the offering up of Himself.—ἀντίτυπα τῶν ἀληθινῶν, *the figures of the true*) The true were the more ancient : those made with hands were imitations of them ; viii. 5.—εἰς αὐτὸν τὸν οὐρανόν, *into heaven itself*) and there is nothing beyond it.—νῦν, *now*) So ver. 26.—ἐμφανισθῆναι, *to present Himself, to appear*) An appropriate word in respect to GOD : in respect to us, πεφανέρωται, *He hath been manifested*, ver. 26, and ὀφθήσεται, *He shall be seen*, ver. 28 [The Engl. Vers. loses the distinction, translating all alike, *appear*].—τῷ προσώπῳ τοῦ Θεοῦ, *before the face* [in the presence] *of God*) More than Aaron in the tabernacle before the ark.

25. Οὐδ' ἦα) He did *not* enter for this purpose, viz. *that*.

26. Ἐπεὶ εἶδει, *for then it would have been necessary*) Here it is taken for granted that Christ suffered for the sins committed from the beginning of the world : ver. 15. Christ in the beginning already was He who is according to the divine nature.<sup>1</sup> Philo shows that the high priest of the Hebrews offered sacrifices for the whole human race, de mon., p. 637.—παθεῖν, *that He should often have suffered*) Therefore the offering is not (there can be no oblation) without suffering.—ἅπαξ, *once*) This *once* is absolute, being shadowed forth in the *once*, relative, which was Levitical : ver. 7.—ἐπὶ συντελείᾳ, *at the consummation*) when sin had reached its height ; comp. note to John i. 10.—τῶν αἰώνων, *of ages*) The beginning of these ages is not to be computed from the time of Moses, but from the *foundation of the world* : comp. ch. i. 2, note : and therefore the *consummation* here is not the end of the Old Testament, but of the world. Ἡ συντέλεια τοῦ αἰῶνος, is the very *consummation of the world* or *age* (seculi), a phrase which we often find in Matthew : ἡ συντέλεια τῶν αἰώνων in this passage includes times nearer our own, as being in the plural number. The sacrifice of Christ divides the age of the world into two portions, of which the first is certainly not shorter than the second.—ἁμαρτίας, *of sin*) The singular,

<sup>1</sup> Beng. seems to mean, that Christ from the very beginning sustained His character as *the WORD OF GOD*, John i. 1—a title implying *His divine nature*, at the same time implying also His coming into the world, as sent by the Father, to be its Saviour.—ED.

with great force.<sup>1</sup>—πεφανέρωται, *has been manifested*) in the world.

27. Καθ' ὅσον, *inasmuch as*) This expression has the force of comparison, and of giving intensity to the Apodosis.—ἀπόμεναι, *it is appointed, it is reserved*) by Divine sanction.—ἅπαξ, *once*) The *once* in the following verse is to be referred to this.—ἀποθανεῖν, *to die*) The verb for the noun; *death* and its condition.—μετὰ δὲ τοῦτο, *and after this*) *Death* and *judgment* are immediately conjoined, because the intermediate state of man is uniform.<sup>2</sup>—κρίσις, *judgment*) at the time when *Christ shall be seen* (appear); and comp. with this the same ver. (28), and also Matt. vii. 22, note.

28. Οὕτω, *so*) *i.e.* Christ hath delivered us from death and judgment, notwithstanding that, as death, so also judgment remains, as far as the name is concerned.—προσενεχθεῖς εἰς τὸ ἀνενεγκεῖν, *having been offered to bear*) There is a difference between the words; comp. 1 Pet. ii. 24, τὰς ἁμαρτίας ἀνήνεγκεν, *He bore our sins*: Our sins were laid on Him by the Father: while therefore He was lifted up on the cross, He bore (took) up our sins along with Him. The LXX. use the same expression, Num. xiv. 33, ἀνοίσουσι τὴν πορνείαν ὑμῶν, *they shall bear your whoredoms*. In other places they are put indiscriminately: ch. vii. 27.—πολλῶν, *of many*) A pleasant antithesis: *once*; *of many*, who lived during so many ages. Isa. liii. 12, in the LXX. version, καὶ αὐτὸς ἁμαρτίας πολλῶν ἀνήνεγκε, *and He bore the sins (sin, Heb.) of many*. Thus the absolute power of the one sacrifice of Christ is very clearly evinced. The word *again*, John xiv. 3, accords with *a second time*, here. Both places treat of His coming, regarded as to itself (*secundum se*). But His coming, for the first time in the flesh, was in the strange form of a servant: His second coming is in His own glory. In the eyes of all, who had not formerly seen, [not only so] but had

<sup>1</sup> All the sins of all men of every age are regarded as *one mass* laid on Christ. *Sin* is here put in the abstract, to express that He destroyed *sin itself*, as well as atoned for *actual sins*.—ED.

<sup>2</sup> Beng. probably does not mean to deny a difference in the intermediate state of bad and good: see Gnomon on Luke xvi. 23: but only that the term *ἄδης* is applied to all alike in that state. The definite separation to *heaven* and *hell* (Gehenna) is not till after the judgment.—ED.

not either acknowledged Him, He is at that time *Coming* (ὁ ἐρχόμενος, The Comer). Let us suppose the arrival of a guest, the intimate friend of the father of the family, but unknown to the family. The father of the family will think, *A brother RETURNS*, whereas in the family it will be said, *A guest IS COMING*.—ὀφθήσεται, *He will be seen*) in His glory.—ἀπεκδεχομένοις, *to them that look for Him*) The dative of advantage. The unrighteous also will see Him, but not for salvation. *To them that look for Him*, He will be the *Saviour*, Phil. iii. 20.—εἰς σωτηρίαν, *unto salvation*) and therefore to set us free from *condemnation*.

---

## CHAPTER X.

1. Σκιάν, *shadow*) The antithesis is εἰκόνα, *image*.—αὐτὴν τὴν εἰκόνα, *the very image*) the archetype, the original and solid image, ch. ix. 24, note. The *shadow*,<sup>1</sup> although it was the prelude of future events, did not however precede, as in a picture, but followed a little after. See by all means ch. viii. 5.—κατ' ἐνιαυτὸν, *yearly*) This refers to the whole sentence to the end of the verse.—ταῖς αὐταῖς, *with the same*) *the same*, not in the number, but in the kind of sacrifices.—ἄς προσφέρουσιν εἰς τὸ διηνεκές, *which they offer continually*) *offer*, viz. those who offer, who draw near and perform the service. *They offer for ever*; that is, they do not cease to offer, nor will they cease, unless they be compelled.—οὐδέποτε δύναται, *never can*) So. ver. 11.

2. Ἐπεὶ) So, altogether, ἐπεὶ, with an interrogation, in ch. ix. 17, note.

3. Ἐν αὐταῖς, *in those*) sacrifices.—ἀνάμνησις, *a remembrance*) public; comp. ver. 17.—ἁμαρτιῶν, *of sins*) viz. those of the last year, and of all years. The day of expiation was not on that day on which Christ was crucified, but on the tenth day of Tisri, of which see *Ord. Temp.*, p. 22. The *forgetting* [the "remembering no more"] of *sins* is opposed to this *admonitory re-*

<sup>1</sup> Used here of the first outline or sketch drawn, preparatory to a painting.—Ed.

*membrance*: ver. 17.—κατ' ἐνιαυτὸν, *yearly*) An Epanalepsis;<sup>1</sup> comp. ver. 1. He is speaking chiefly of the *solemn yearly sacrifices*.

4. Ἀφαιρεῖν, *to take away*) περιελεῖν,<sup>2</sup> *to remove entirely*; ver. 11. In the writings of Moses, great effects are ascribed to these elementary ordinances of worship, in order that it might appear that it is not in themselves that these have so great efficacy.

5. Εἰσερχόμενος εἰς τὸν κόσμον, *when He comes into the world*) In the 40th Psalm, the entrance of the Messiah into the world is set before us. The tabernacle itself was part of the world, ch. ix. 1; and it is here called the world, because the sacrifice of the Messiah extends much more widely than the Levitical sacrifices, reaching, as through all times, so through all the world, which is claimed for Him as His, Ps. xl. 10, because He is its heir. The word, εἰσερχόμενος, *entering*, is elicited from ἦκω, *I am come*, and is represented by it, ver. 7.—θυσίαν—οὐκ εὐδόκησας.—τοῦ ποιῆσαι, ὁ Θεός, τὸ θέλημά σου) LXX., in the psalm now quoted, θυσίαν—οὐκ ἐζήτησας—τοῦ ποιῆσαι τὸ θέλημά σου, ὁ Θεός μου, ἡβουλήθην, καὶ τὸν νόμον σου ἐν μέσῳ τῆς κοιλίας μου. The apostle joins those words, τοῦ ποιῆσαι, ὁ Θεός, τὸ θέλημά σου, which had been separated from those following, with those going before, which relate to the same thing, as the words, “*forty years, in the wilderness,*” ch. iii. 9.—σῶμα δὲ κατηρτίσω μοι) Heb., *thou hast bored my ears* (comp. Exod. xxi. 6), namely, that I may subserve Thy will with perfect love; comp. Is. l. 5. The slave, whose ears were bored, was claimed by the master whom he loved with his whole body as his property. Sam. Petitus, in var. lect. c. 28, ascribes the Greek translation of the Prophets and Psalms to the Essenes, and he ascribes to the Essenes this phrase, *Thou hast fitted or prepared for me a body*; for he says, that among the Essenes there was no *slave*, but that they had *bodies* or colleges, whose members served and obeyed one another. The favourers of liberty, however strong in that cause, might still retain the reading, *ears*; but the apostle maintains the proper

<sup>1</sup> See Append. The same word in beginning of the preceding and in the end of the following member: or antecedent repeated after a parenthesis.—Ed.

<sup>2</sup> Περιαιρεῖν is *to remove on every side* (περὶ) and in every respect: prorsus tollere. Ἀφαιρεῖν, *to take off or away*.—Ed.

(strict) acceptation of the term, *body*. *The ears* are a part of the *body*, as a whole, follows the example of their obedience. *Thou hast prepared for me a body*, viz. for the offering; ver. 10. The mentioning of *the whole* here is very suitable. There is an expression of *Paul*, concerning the *body* of Christ, very similar to this, Rom. vii. 4.

7. *Τότε, then*) We shall speak of this particle at ver. 8. The parallels are, *then*; *I am come*; *in the book*: and corresponding, *I said*; *of Me*; *it has been written*.—*ἤκω, I am here at hand, I am come*) It corresponds to the Hebrew preterite, *וָתִּבְנִי*.<sup>1</sup> The verb, *ἤκω*, is treated of at Rev. ii. 25.—*ἐν κεφαλίδι βιβλίου γέγραπται περὶ ἐμοῦ, in the volume of the book it is written of Me*) מִגִּלְתָּא לִפְנֵי, LXX., *κεφαλὴς βιβλίου* here, and Ezek. ii. 9. מִגִּלְתָּא is rendered by the same translators *κεφαλὴς*, Ezek. iii. 1, 2, Ezra vi. 2. This phrase (nomenclature) cannot be understood of any particular part of the Pentateuch (for, except it, no other prophetic writings, to which the psalm might seem to refer, existed in the time of David), for many, nay, all the parts, treat of Christ; nor can it be understood of the *whole* Pentateuch, for although the whole volume of the law is often quoted, yet it never receives this appellation. Moreover, the sacrifices in this passage are called τὸ πρῶτον, *the first*, ver. 9: wherefore *the volume of the book* does not denote the book which contained the very account also of the sacrifices heretofore offered. Also, the Divine

<sup>1</sup> *I come*, or rather, *I have come*, was the creed (symbolum), as it were, of the Lord Jesus. *I am come*, says He, *to fulfil the law*, Matt. v. 17: *to preach*, Mark i. 38: *to call sinners to repentance*, Luke v. 32: *to send a sword, and to set men at variance*, Matt. x. 34, 35: *I have come down from heaven to do the will of Him that sent Me*, John vi. 38, 39. These are the very words of the fortieth Psalm. *I am sent to the lost sheep of the house of Israel*, Matt. xv. 24: *I am come into this world for judgment*, John ix. 39: *I have come that they may have life, and may have it more abundantly*, John x. 10: *to save what had been lost*, Matt. xviii. 11: *to save men's lives*, Luke ix. 56: *to send fire on the earth*, Luke xii. 49: *to minister*, Matt. xx. 28: *to seek and to save that which was lost*, Luke xix. 10, comp. with 1 Tim. i. 15: *I am come into the world the Light*, John xii. 46, etc.: *to bear witness to the truth*, ch. xviii. 37. See, Reader, that thy Saviour obtain what He aimed at in thy case. But do thou, for thy part, say why thou art come here. Dost thou, then, also do the will of God? from what time? and in what way?—V. g.



rejection of sacrifices (*Thou wouldest not*), and the Messiah's exhibition of Himself to do the will of GOD, came after the perpetual offering of them, and not previously. What, then, is the *volume of the book*? We do not require to go far to learn; it is the very page on which this very psalm was written. There are these two parallels: *I have said, lo! I come*; and, *in the volume of the book it is written* לְבַי, *concerning Me, of Me: by this very writing I undertake to do Thy will*. The Messiah places Himself as surety by both expressions; and hence the presence, in the highest degree, of the Spirit of prophecy is perceived. David had before his eyes, and in his hand, the book in which the psalm was written, and shows this very book as the *written contract* of the Messiah; comp. Neh. x. 1. From that very day when this psalm was written, *it became incumbent* on Christ, by some new way, to do the will of GOD. It is consistent with all this, that it is not said, *in Thy book*, or *in the book of the Lord*, as in Ps. cxxxix. 16, and Is. xxxiv. 16, but simply, *in the book*. Comp. note on the following verse. Augustine understands "*the volume of the book*," here, of the beginning of the book of Psalms; but at that time the Psalms had not yet been collected into one volume. Others have understood it of the whole Scripture; but even the writings of the Old Testament which then existed, had not been so collected into one, as to be called one book.—τὸ θέλημα σου, *Thy will*) That GOD *wills* and has pleasure in something different from the legal sacrifices, was evident from this very fact, that the flesh of oxen and the blood of goats did not afford Him satisfaction; but what His will is, we deduce from the very preparing of the Messiah's body, by which, when it was offered, we were to be sanctified; ver. 10. Christ, in the Psalms, acknowledges and embraces this as the will of GOD.

8, 9. Ἀνώτερον λέγων—τότε εἶρηκεν, *Above, when He said—then said He*) Paul urges the order of the words of the psalm which depends on the particle, ἰσ, τότε, *then*, showing that it falls on that very time when the prophet sang the psalm in the character of Christ, and on that very point of time when, immediately after the words, θυσίαν, κ.τ.λ., *sacrifice*, etc., placed ἀνώτερον, *above*, in the psalm, there sprang up the words, ἰδοὺ, ἦκω, *lo! I come*. Therefore ἰσ is altogether demonstrative of the present (comp. ἰσ, τότε, *then*, Ps. lxix. 5), with an antithesis between

the things concerned, from which the wisdom of the apostle infers the *first* and *second*, ἰς, (ver. 9); comp. μετὰ, *after*, ch. vii. 28, note. Let this ἰς be the terminus (the point of boundary between the Old and New Testament). Paul also puts, in the first place, the general word of the LXX., εἶπον, then one more significant, εἶρηκεν; whence it is evident, that λέγων, *saying*, is of the imperfect tense [*when He said, or was saying*]. But observe how great authority the *Psalms* possess. The oath of Jehovah was given at the very time when Ps. cx. was written. The solemn invitation was issued to the people when Psalm xcvi. was written; ch. iv. 7; Heb. vii. 28, note. The declaration of the Son was made when Ps. ii. was written; Acts xiii. 33, note. So, the Messiah promised to GOD that He would do His will, at the time when Ps. xl. was written. This hand-writing, which David executed, is opposed to the *law* written by Moses; ver. 8, at the end. Wherefore Christ always appealed with the greatest force to the Scriptures, and especially at the beginning of His passion.—κατὰ τὸν νόμον, *according to the law*) The strong argument by which that very point which is asserted in ver. 1 is proved from the psalm.

9. Ἴνα) A powerful particle; *that* He may forthwith and in consequence establish the second.—στήσῃ, *may establish*) with the highest authority, as it were, by His own hand-writing. From ἴστημι comes στάσις, ch. ix. 8, with the same idea.

10. Ἐν ᾧ θελήματι) *in or by which will of GOD*, which has been accomplished and fully satisfied by Christ and His sacrifice. Does not this well deserve to be called a *satisfaction* or *atonement*?—ἁγιασμένοι, *sanctified*) The same word occurs, ver. 14, 29, ch. xiii. 12, ii. 11.—σώματος, *of the body*) ver. 5.

<sup>1</sup> 12. Οὗτος) So ch. iii. 3. Others read αὐτός by an easy alliteration.<sup>2</sup>—μίαν, *one*) The antithesis is, *the same sacrifices often*, ver. 11.—εἰς τὸ διηνεκές, *continually*) The offering of Christ, once for all made, will continue the one and only oblation for ever: no other will supersede it.—ἐκάθισεν, *sat down*) The antithesis is

<sup>1</sup> Ver. 11. πᾶς ἱερεὺς, *every priest*) especially every high priest.—V. g.

<sup>2</sup> The older Ed. had preferred αὐτός, but the margin of the 2d Ed. and the Germ. Vers. agree with the Gnomon.—E. B.

ACD(Δ) corrected *f* Vulg. read οὗτος; and so Lachm. Tisch., with no good authority, reads αὐτός, as Rec. Text.—ED.

ἔστηκε, *is wont to stand or standeth*, ver. 11. The sacrifice of the mass is inconsistent with sitting at the right hand of GOD: for the sacrifice of Christ is neither continued nor repeated in the mass. The apostle not only urges the identity, but also the word ἅπαξ, *once, once for all*, concerning the sacrifice of Christ, in antithesis to the Levitical sacrifices, *often* offered, although they were the *same*. A sacrifice which is often repeated, although it be the same, does not satisfy or make atonement to GOD. Not only is the body of Christ one, but also His offering is one, and that too inseparable from His passion: ch. ix. 26. Every later oblation shows that the former is of no value; every former one proves that the later one is superfluous: ch. x. 2, 18.

13. Ἐκδεχόμενος, *expecting*) By this word the knowledge of our exalted Lord is not denied, Rev. i. 1: comp. Mark xiii. 32: but His subjection to the Father is intimated; Acts iii. 20. *Sitting and at rest, He expects*.—οἱ ἐχθροὶ αὐτοῦ, *His enemies*) whose strength consists in *sin*.

14. Μιᾷ γὰρ προσφορᾷ, *for by one offering*) Or should we rather read μία γὰρ προσφορά, *for one offering*?<sup>1</sup> For the language is framed (moves on) in the abstract also in ver. 11; and with the same verb τελειοῦν, *to perfect*, which here sustains the Apodosis, it was similarly framed, ch. vii. 19, ix. 9, x. 1.—γὰρ, *for*) The assigning of a reason (Ætiology, Append.) is to be referred to (has reference to) ver. 12.—τοὺς ἀγιαζομένους, *those who were sanctified*) A participle of the imperfect tense. For this sanctification was accomplished in the very act of offering the sacrifice, ver. 10.

15. Καὶ) *also*. There is added, not a testimony to the arguments; for the testimonies even preceded the latter; but μαρτυρῶν τοὺς μαρτυροῦντας [the Holy Ghost *witnessing* in addition to those who *bear witness*]. Paul had given the testimony of the Father to the priesthood of Christ, ch. v. 10, and of the Son, ch. x. 5; now also that of the Holy Spirit: the testimony of each everywhere carrying with it the same conclusion; ver. 18. Look back to the *General View* (Synopsis) of the epistle. And he presently afterwards repeats in his admonition this reference to the Holy Trinity, ver. 29, note.—μετὰ, *after*) The verb

<sup>1</sup> The Germ. Vers., following the reasons assigned by the Gnomon, prefers this reading, which was considered of equal authority by the margin of both Ed.—E. B.

φησιν, says He, is swallowed up in the clause, λέγει Κύριος, saith the Lord, in the following verse. But this μετὰ, after, shows that the forgiveness of sins belongs to the New Testament. Therefore the intermediate words of Jeremiah are not repeated here. The passage in Jer. is quoted Heb. viii., on account of the word καινήν, and ch. x. on account of ἄφεσιν. The appellation of the Spirit of grace is consonant with this: ver. 29.

16. Αὐτη, this) See ch. viii. 10, 12.

18. Ἄφεσις, forgiveness) This is evident from ver. 17.

19. Ἐχοντες, having) The exhortation is derived from those things which have been treated of from ch. v. 4, beginning at the recapitulation.—εἰσοδον—ιερέα μέγαν, entrance—High Priest) ver. 21. The apostle treated of the High Priest from ch. v. 4, 5; of the entrance from ch. ix. 1, 12. Now he makes mention (in reverse order), by Chiasmus, of the entrance in this verse, and of the High Priest, ver. 21, at the commencement of his exhortation. There is the same, both sentiment and figure, at ch. vi. 20: comp. the following chapters.

20. Ἡν) namely, εἰσοδον, for there follows ὁδον, which is as it were synonymous. They are not, however, simply synonymous, but in as far as ἡ ὁδος, the way, extends to (reaches) the goal, THROUGH the veil.—ἐνεκαίωσε, hath consecrated) The same verb occurs, ch. ix. 18. It is intimated by this verb, that it is our duty to follow in that way by which Christ has gone.—πρόσφατον) The LXX. often use this word. Πρόσφατον is properly applied to an animal recently killed as a victim.—πρόσφατον και ζῶσαν, new and living) The way, as being secured by the shed blood and death of Christ, is a new, and it is a living way. It is opposed to a thing old and lifeless. Life is ascribed to the way by personification, from the very life of Christ, who is the way. It denotes the vigour of the New Testament as a living hope. It stands in opposition to dead works. It is as it were an Oxymoron, because πρόσφατος (recently killed) and living are conjoined. As soon as Christ had passed the point of death, unmixed power and life were at hand.—τῆς σαρκὸς αὐτοῦ, His flesh) which was likewise rent like the veil.

21. Ἱερέα μέγαν, the High Priest) ch. vii.—ἐπι τὸν οἶκον τοῦ Θεοῦ, over the house of God) ch. iii. 6.

22. Προσερχώμεθα, let us draw near) by that way.—ἀληθινῆς) which (heart) has thoroughly imbibed the truth, ver. 26.—πίσ-

τεως, of faith) *Hope* and *love* are added, ver. 23, 24. These three remain. *Faith* and *hope* often stand on the same footing (have the same aspect or relation): wherefore they are here also closely united, and coalesce in the following passages: ch. xi. 1 [xii. 18, xiii. 1], etc.—ἐβράντισμένοι, being sprinkled) So ch. xii. 24, ix. 13, 19, 21; 1 Pet. i. 2.—τὰς καρδίας, hearts) Both the *hearts* and the *body*, ver. 23, are cleansed. It is not necessary to supply κατὰ; for as it is said, διδάσκω τὸν υἱόν, *I teach my son*, so, διδάσκομαι τὸν υἱόν, *I take care that my son should be taught*, and so βαντίζομαι τὴν καρδίαν, *I take care that my heart be sprinkled and my body washed*.—ἀπό, from) An abbreviated expression, to which the necessary word is easily supplied, *sprinkled* and (supply) *delivered from an evil conscience*.—συνειδήσεως, conscience) ch. ix. 9, note.

23. Καὶ λειουμένοι, and being washed) Single verbs and single participles cohere in ver. 22—24,<sup>1</sup> and the particle καὶ, and, divides the members of the sentence. But the order is, verb, participle; participle, verb; verb, participle, by Chiasmus.—τὸ σῶμα, the body) The allusion is to the Levitical washings; and yet he does not say *the flesh*, but the *body*, by which the whole substance of the man is denoted by Synecdoche. The *body* also had been formerly polluted by sin, but it is washed, that it may be fitted, after the example of the holy body of Christ, ver. 10, for an oblation: Rom. xii. 1; 1 Cor. vi. 13, 20.—ὕδατι καθαρῷ, with pure water) Ezek. xxxvi. 25; John xix. 34; 1 Cor. vi. 11; Tit. iii. 5; 1 John v. 6.—<sup>2</sup>τὴν ὁμολογίαν, confession) *Confession* was taken up at baptism, and ought to be retained [held fast].

24. Κατανοῶμεν, let us consider) So ἐπισκοποῦντες, looking diligently, ch. xii. 15.—εἰς το.—παροξυσμὸν ἀγάπης, to provoke unto love) to which the contrary is, to provoke to hatred.

25. Τὴν ἐπισυναγωγὴν ἑαυτῶν, the assembling of ourselves together) The modern Greek version interprets ἐπισυναγωγὴν, συχνοῦσάξιν; but the apostle alludes to the Jewish synagogue, while the preposition, ἐπι, somewhat changes the signification of the word. The meaning is: you ought not only to frequent the synagogue (synagogam) as Jews, which you willingly do, but also the ad-

<sup>1</sup> Beng. thus makes καὶ, in ver. 23, join προσερχόμεθα and κατέχωμεν, not ἐβράντισμένοι and λειουμένοι.—ED.

Καθαρῷ—τῆς ἐλπίδος, with clean—of hope) In like manner cleansing is joined with hope, 1 John iii. 3.—V. g.

ditional assembly (episynagogam) as Christians: and yet we are not to understand this expression as if it exclusively applied to assembling in one *place*, or to associating for promoting one *faith*; but it should be taken in a middle sense, as the mutual meeting together *in love*, and as the public and private interchange of Christian duties, in which brother does not withdraw himself from brother, but one stimulates the other, and is stimulated by the other. For even spiritual warmth and ardour separate things that are heterogeneous, and bring together those that are homogeneous. This interpretation affords all that seems necessary for the order of the discourse, in which, next to faith towards GOD, *love* to the saints is commended; and all that is necessary for explaining the verbal substantive ἐπισυναγωγὴν, and the fact that it is in the singular number; and for explaining the pronoun, which is αὐτῶν, *of ourselves*, not *our*; and for explaining the complaint, *as the manner of some is*; and for explaining the antithesis, *exhorting*.—τισίν, *some*) who were perhaps afraid of the Jews.—παρακαλοῦντες, *exhorting*) The power of exhorting, which is required, includes the peculiar ardour of every individual.—καὶ τοσούτῳ μᾶλλον, *and so much the more*) This refers to the whole exhortation from ver. 22: comp. ver. 37.—βλέπετε, *ye see*) from the signs of the times, and from the very sacrifice for sin having been perfected: ver. 13.—τὴν ἡμέραν, *the day*) the day of Christ. After Christ had come in the flesh, who was the object of expectation during *so many* ages of the world, His glorious coming is thought to be now immediately at hand; comp. ver. 27, 30, 35, etc.

26. Ἐκουσίως, *wilfully*) For after the truth has been *acknowledged*, the excuse of ignorance is taken away.—ἀμαρτανόντων, *if we sin*) *To sin* here means entire revolt or apostasy from GOD, ver. 29, ch. iii. 12, 2 Kings xxi. 16; and the violation, not of the law, ver. 28, but of the whole economy of the New Testament, ver. 29. Comp. ἀθετήσας, *rejected, despised*, ver. 28, note.—μετὰ τὸ λαβεῖν, *after we have received*) This does not so much refer to individuals as to the state of believers of the New Testament: whence, however, the conclusion holds good to individuals, ver. 29.—τῆς ἀληθείας, *of the truth*) *The truth*, here, and *grace*, ver. 29, are expressions applied to the New Testament. *The Spirit of grace*, *ibid.*, is called *the Spirit of truth* in John

xiv. 17.—*οὐκέτι, no more*) The fruit of the sacrifice of Christ is always evident to them who do not reject it, but those who reject it have nothing else.—*περὶ ἁμαρτιῶν, for sins*) refers to *ἁμαρτανόντων, if we sin*.

27. Φοβερὰ, *fearful*) A very bad hope.—*ἐλδοχλή, looking for*) quite different from what is described, ver. 13.—*πυρὸς—τοῦς ὑπεναντίους*) Is. lxiv. 1 (rather 2), LXX., *κατακαύσει πῦρ ὑπεναντίους, fire will consume the adversaries*. We must not seek any particular meaning in *ὑπὸ, under*, [as if the meaning were, *under-hand* enemies]: in Ex. xv. 7, *ὑπεναντίοι* is applied to the most open enemies.—*πυρὸς, of fire*) Deut. xxxii. 22; comp. Ps. cvi. 18.—*ζήλος, zeal*) *indignation*, Deut. xxix. 20.—*ἐσθίειν, to devour*) ch. xii. 29; Is. xxvi. 11.

28. Ἀθετήσας, *he that despised*) not by any slight error, but by an enormous violation, in opposition to the whole law—a delinquency to be punished with death. *Few* so violated the law, as to be capitally punished.—*χωρὶς οἰκτιρμῶν, without mercy*) without any mitigation or delay of the prescribed punishment.

29. Χείρονος) which is *worse* and more horrible than any punishment of the body.—*ὁ*) *i.e.* he who most atrociously sins against GOD, whose *Son* is the Priest, ch. v. 5, and against the *Son*, whose own blood is the blood of the New Testament, and against the *Holy Spirit*, who is the Spirit of grace. A man of this sort retracts the whole form and confession of his baptism, and rejects the whole economy of the New Testament; comp. vi. 6, note.—*καταπατήσας, who has trodden*) whereas he ought to adore. But he who sins spontaneously, treads under foot, as it is described at ver. 26.—*τῆς διαθήκης*) *of the testament*, that is, the better testament or covenant which GOD has made.—*κοινὸν, common*) as if it were the blood of a mere man, common or even guilty. The antithesis is, *he was sanctified*.—*ἡγησάμενος, and has counted*) without discernment; comp. 1 Cor. xi. 29.—*ἐν ᾧ ἡγιασθη, by which he was sanctified*) Therefore Christ died even for such a man as this. The same word is used concerning the redeemed, ver. 10, 14, ch. ii. 11 (where they are distinguished from the Redeemer, who *sanctifies*); ch. xiii. 12, where mention is likewise made of the *blood*.—*τῆς χάριτος, of grace*) See note on ver. 26.—*ἐνυβρίσας, and has treated insultingly, [and hath done despite to]*) by repelling Him. *Insult* or *despite* is done by

deeds; *blasphemy* is vented by words: comp. 1 Tim. i. 13, note. Where *blasphemy* is added, the guilt is in the very worst degree aggravated; Mark iii. 29.

30. Τὸν εἰπόντα, *Him, who hath said*) GOD, who does not threaten in vain.—ἐμοί, *to me*) See Rom. xii. 19, note, from Deut. xxxii. 35.—πάλιν, *again*) after a few words intervening in the same song of Moses.—Κύριος κρινεῖ τὸν λαὸν αὐτοῦ, *the Lord will judge His people*) Deut. xxxii. 36, LXX., κρινεῖ Κύριος τὸν λαὸν αὐτοῦ. This epistle has very often a reference to the song of Moses and to Deuteronomy, a book which is well explained by it. *He will judge*, in grace and in anger, according as He shall find each individual.

31. Τὸ ἐμπεσεῖν, *to fall*) It is a good thing to *fall into* God's hands with faith, 2 Sam. xxiv. 14: it is a terrible thing to fall rashly into His hands, ver. 27; comp. Sir. viii. 1.

32. Ἀναμιμνήσασθε, *remember*) The Imperative. He subjoins consolation.—φωτισθέντες, *being enlightened*) *i.e.* immediately after φωτισμὸν, *i.e.* Christian baptism, ch. vi. 4. In *baptism*, Christ is put on: Christ is the light; therefore the light is put on in baptism. *Enlightening* denotes that further accession to the force and power of the Spirit, pre-existing for us from the Old Testament, which is gained from the vigour of the New, in the case of those who were baptized. This was the first entrance into Christianity: baptism was the means of salvation in the case of those who were properly fitted for it. I am of opinion, that these divine ordinances, even in theory, are not so highly esteemed as they ought to be. In the very *baptism* of Christ, His holy human nature was magnificently *enlightened*. He was previously the Son of God; and yet the power of the Divine testimony to His Sonship, at His baptism, long affected Him in a lively manner. But, as man consists of body and soul, so divine ordinances have this double relation. We must, therefore, make no separation [between the ordinances and the grace], nor [on the other hand] is the glass to be taken for the liquor which it contains, nor should the sheath be grasped instead of the sword.

33. Τοῦτο· τοῦτο) A pronoun with an adverbial meaning. Two heads are set before us, which are explained in inverse order by Chiasmus, ver. 34.



34. Δεσμίοις, *those in bonds*) The persons in bonds are mentioned at ch. xiii. 3 : and Timothy had been also among them, *ibid.* ver. 23 : wherefore Paul is speaking not of himself, or at least not of himself alone ; comp. ch. vi. 10. Some, however, have δεσμοῖς, and moreover δεσμοῖς μου,<sup>1</sup> a reading that arose from the rhythm ὀνειδισμοῖς (ver. 33), or from the frequent mention of Paul's *bonds* in other places.—ὑπαρχόντων, *of goods*) The word ὑπαρξιν, *substance*, among the Greeks, is the conjugate word.—προσεδέξασθε, *ye welcomed, ye took*) An elegant Oxymoron, as is seen by comparing the word *spoiling* or *plunder* with it.—γινώσκοντες, *knowing*) determining with confidence.—ἔχειν ἑαυτοῖς, *that ye have to (for) yourselves*<sup>2</sup>) The Dative signifying property, as ch. v. 4, *to take to himself*. So the Latins say, *tibi habe*. The goods peculiarly our property are described, Luke xvi. 12 (xii. 33).—κρείττονα, *a better*) viz. heavenly ; comp. ch. xi. 16.—καὶ μένουσαν) exposed to no spoiling.

35. Μὴ ἀποβάλητε, *cast not away*) Liberty of speech, boldness, confidence, where once it finds a place, only withdraws, when it is driven out ; but it is driven out and cast away, as if it were something vile, by those who do not persevere.—ἔχει, *has*) The 37th verse is to be referred [has reference] to this present.—μισθαποδοσίαν, *a recompence of reward*) So ch. ii. 2, xi. 26 ; and μισθαποδότης, *he who bestows the reward*, *ibid.* ver. 6.

36. Ὑπομονῆς) The apostle, from this to ver. 38, gradually brings in the prophet, Hab. ii. 3, 4, where the LXX. have Ἐὰν (δρασις) ὑστερήσῃ, ὙΠΟΜΕΙΝΟΝ αὐτὸν, “if (the vision) tarry, WAIT for it,” ὅτι ἐρχόμενος ἤξει καὶ οὐ μὴ χρονίσῃ. ἐὰν ὑποστειλῆται, οὐκ εὐδοκεῖ ἡ ψυχὴ μου ἐν αὐτῷ· ὁ δὲ δίκαιός μου ἐκ πίστεως ζήσεται.—τὸ θέλημα, *the will*) ch. xiii. 21.—ποιήσαντες) that *whereas you have done* the will of God hitherto, ver. 32, 33, you now also may show *patience*, and therefore *obtain the promised* reward of obedience. Comp. ch. vi. 10-12. We must both do and suffer.

<sup>1</sup> But the margin of the 2d Ed. has raised the reading δεσμοῖς, formerly on an equal footing with the other, to the mark β, and hence the Germ. Vers. interprets it, *mit den Gebundenen*.—E. B.

AD(Δ) corrected Vulg. Memph. and both Syr. Versions read δεσμίοις. Orig. 1,303b reads δεσμοῖς. Rec. Text adds μου. *f* adds ‘eorum.’—ED.

<sup>2</sup> D reads ἑαυτοῖς ; and so Tisch. A reads ἑαυτοῦς : similarly *f* and Vulg., ‘vos :’ and Origen ὅτι ἔχετε. Rec. Text, without good authority, has ἐἰ ἑαυτοῖς.—ED.

1 Pet. iv. 19. The apostle evidently takes his arguments from the past, and recounts the proofs of their having done the will of God, ver. 32, 33. Nevertheless, *doing the will of God* for the present and future is not excluded. This *doing of the will of God* is taken for granted in all the *virtues* of believers, which are reckoned up in the 11th chapter: otherwise the things which there receive praise, for example, ver. 33, would have been vain; comp. Matt. vii. 21, etc.—*κομισήσθε, ye may carry off, obtain, receive) the promise, i.e. life eternal, which believers of the Old and New Testament will conjointly receive at the coming of Christ. See the following verse. The promise, life eternal, is found at ch. iv. 1, ix. 15, xi. 13, xii. 26. Individual blessedness is judicially refused to none, but the great consummation, as yet future, is difficult. There will be a great βελτίωσις, amelioration, in the future day, which ought to be esteemed much more highly than it is. Even the present flourishing condition of faith, which many so largely experience, cannot be compared with it.—τὴν ἐπαγγελίαν, the promise) ׀׀׀, Hab., quoted above.*

37. Μικρὸν ὅσον ὅσον) *yet a little while.* So LXX., Is. xxvi. 20. The word μικρὸν, with the addition of ὅσον ὅσον, takes the diminutive, but at the same time the indefinite form, and therefore accords very well with this passage: see Gen. xxvii. 30: ἦν, ἐγένετο ὅσον ἐξῆλθεν, *was only just gone out.*—ὁ ἐρχόμενος, *He that cometh*) The apostle, by the addition of the article, elegantly turns the words of the prophet to Christ.—ἥξει) *will come.*

38. Ὁ δὲ) The apostle transposes the halves of the verse, and so, by adding the following verse, makes a very suitable Chiasmus. For the things opposed to each other are repeated: *faith unto life, drawing back: drawing back, faith unto life*, ver. 38, 39. The particle δὲ, *but*, forms an antithesis to the slothful.—*δίκαιος, just*) See Rom. i. 17, note.—*ἐκ πίστεως, by faith*) LXX., ἐκ πίστεως μου, or in the same sense, μου ἐκ πίστεως, *by my faith.* Comp. the pronoun in like manner prefixed, 1 Cor. xi. 24; John vi. 54, ix. 10; Heb. *in the faith of Him, namely, who was Seen, i.e. of Christ, who will not fail* (disappoint<sup>1</sup>): an elegant antithesis. I refer the text of the New Testament to the Heb.

<sup>1</sup> Referring to the Ἐὰν ὑστερήσῃ, said of the *vision* in Hab. ii. 3, 4.  
—ED.

as far as it can be done.—και) *and*; for *but*. Elegantly: for both halves of the verse flow from the same holy affection (feeling).—ἐὰν ὑποστείληται) The Heb., I think, may be thus interpreted: *Lo, if a soul draw itself back, the soul of that man (of him, namely, who draws himself back) is not right (nor pleasing) with regard to Him (namely, who was seen [the subject of the prophet's vision] or promised); but the just, in the faith of that (viz. promise), shall live.* Comp. Mark xvi. 16. The word הַלָּט is a metaphor, taken from those who hide themselves in dark caves. See Sam. Petiti var. lect., c. 13.

39. Οὐκ ἐσμὲν, *we are not*) A polite expression, according to the style of Paul, Rom. viii. 12, note.—ὑποστολή) corresponds to ὑποστείληται, ver. 38.—εἰς ἀπώλειαν, *unto destruction*) They perish, who do not approve their souls unto GOD.—εἰς περιποίησιν ψυχῆς, *unto the saving of the soul*) It corresponds to, *shall live.* ver. 38.

---

## CHAPTER XI.

1. Ἔστι δὲ πίστις, *now faith is*) This is resumed from ch. x. 39. And the apostle gives in this passage that definition of faith, which is most suitable to his purpose of confirming the minds of the brethren.—ἐπιζομένων ὑπόστασις, πραγμάτων ἔλεγχος οὐ βλεπομένων, *the substance of those things which are hoped for, the proof of things which are not seen*) *Things which are hoped for*, are the species; *things which are not seen*, are the genus: for the former are merely future and pleasant to us; the latter also are past or present, and either pleasant or painful to ourselves or others, ver. 3, 7, 8, 27, 29. Whence the two clauses of this verse, in which there is an Asyndeton (absence of the copulative conjunction), have a gradation. Moreover, *as the things which are not seen are to the things which are hoped for*, so is *the proof of the things to the substance*; and therefore faith is the *substance* by which the future things, that are hoped for, are represented (vividly realized), or are set before us as present: and the same (faith) is the *proof* of the things, by which those

things which are not seen are set before us as solid realities (*πράγματα*). That which is absent is opposed to *substance*; a non-entity, a dream, is opposed to the *proof* or *evidence of things*. Whence it is clear how closely the two words *πραγμάτων ἔλεγχος* cohere, so that they form, as it were, a compound word, *πραγμάτων-ἔλεγχος*; and why the word, *things*, is put in the last, and not also in the first clause. Ἰπόστασις, *substance*, is opposed to τῆ ὑποστολῆ, *drawing back*, which was lately repudiated, ch. x., at the end; for the metaphor is taken from a pillar *standing under* a heavy weight, and denotes *patience and constancy*, καρτερίαν; comp. ver. 27. Ἰπόστασις in the Vulgate is translated *substantia*, which is correct; for *substance* is opposed to *opinion*, l. 10, § 1, Digest. *de diversis temporalibus præscriptionibus, et de accessionibus possessionum*, and elsewhere. *Substance* then has reference to a thing which is certain, and therefore also to a thing which is *present*. Things future are represented (vividly realized) by faith: ἔλεγχος is *evidence* or *proof* also in the peculiar language of philosophers. Ἰπόστασις, *substance*, is put first; and then *πραγμάτων ἔλεγχος*, the *proof*, or *evidence of things*; but the examples, which follow, relate in the first instance to the *proof of the things*, ver. 3, etc., and in the second place, to the *substance of those things which are hoped for*, ver. 6, etc. Chiasmus.

2. Ἐν ταύτῃ, *in it* in faith, i.e. by faith, in the following verses: κατὰ πίστιν, *according to (in) faith*; διὰ πίστιν, *through faith*, ver. 13, 33.—γάρ, *for*) Paul shows the nature of faith from the examples of men in the times of old. Many things, which they hoped for and did not see, subsequently came to pass and were conspicuously seen, the event confirming faith.—ἐμαρτυρήθησαν, *obtained a good report*) This word is very full of meaning. GOD not only gave His testimony *concerning them*, but also partly *to them*. They RECEIVED THE TESTIMONY, an equivalent to the things themselves; comp. ver. 4, 5, 39. From this circumstance, they also became *witnesses*; so that they themselves *might testify* to others, and that others *might testify* concerning them; ch. xii. 1.—οἱ πρεσβύτεροι) *the elders*, who lived both formerly and for a long time. He does not say, οἱ ἀρχαῖοι, *the ancients*, but *the elders*, as it were by personification, inasmuch as they still give their powerful testimony, as

if they were present ; comp. ch. xii. 1. This is an excellent summary of the Old Testament, in which the apostle, by a remarkable gradation, comprehends the pursuits of those men of former times—their labours, journeyings, expectations, temptations, martyrdoms ; and shows how we ought to seek, in all its fulness, under the veil of history, the substance of doctrine sometimes briefly indicated. Those of them who were earlier, had the exercise of their patience most chiefly during a long period of life ; those who were later, in the midst of sharper afflictions.

3. Πίστει, *by faith*) To a certain extent also without faith, Rom. i. 20 ; but much more by faith, which, for example, is put (has scope for exercise), in ch. i. of Genesis.—*νοοῦμεν, we understand*) The *Elders*, of whom mention is on that account previously made in the second verse, also *understood* it. Adam also, who was created after all the rest, understood what he did not see done, but believed to have been done ; but concerning his faith, Moses maintains a very mysterious silence ; and the apostle follows Moses, except that, in mentioning these things before the sacrifice of Abel, he virtually recognises the faith of those who were first created. Adam is only brought into view as the root of our misery ; keeping out of view the other things which might have been said of him.—*κατηρτίσθαι, were framed*) *καταρτισμὸς, the framing* (the *putting together*), *consolidation* of the whole world, includes the creation of single parts, and a continual providence throughout all ages, in wonderful harmony.—*τοὺς αἰῶνας*) *the worlds, the ages*. A grand plural, in which is intimated the course onward to the goal of the heaven and the earth, and all things which are in them, visible and invisible, and, subsequently, their everlasting condition when their course is terminated ; and whatever change may at length take place, accompanying the termination. And as creation is the foundation and exhibition (a specimen) of the whole Divine economy, so faith in creation is the foundation and exhibition (a specimen) of all faith.—*ῥήματι, by the word*) by the command, by the power, without matter or instrument. This accords with what immediately follows.—*εἰς τὸ*) *so that*. Comp. *εἰς τὸ*, 2 Cor. vii. 3. *Οἱ αἰῶνες, the ages*, embrace many things which are not seen ; and we may be less disposed to wonder at

our only understanding by faith, that they were produced by the word of GOD; but that the creation of these things which are seen was *thus* effected, we best understand by faith alone; —a fact which shows much more the wonderful power of faith. There is an amplification of τὸ κατηρτίσθαι, *were framed*, by means of this clause.—μὴ ἐκ φαινομένων τὰ βλεπόμενα γεγονέναι) The distinction of the words must be especially noticed. Φαίνομαι, I appear, *begin to be seen*, with the idea of commencement: βλέπομαι, I am seen, I am before the eyes. Τὰ βλεπόμενα, *the things which are seen*, exist, and in our days are the light, the sky, the earth, the stars, etc.; but the same things were *appearing*, or *beginning to be seen* (φαινόμενα), at the time when they were made ἐξ οὐκ ὄντων, out of things not existing, 2 Macc. vii. 28, and were ordered to come forth: and so indeed it might be said, ἐκ φαινομένων τὰ βλεπόμενα γεγονέναι, namely, as to (in) themselves; that is, that the things which are seen to-day, were appearing (commencing to be seen) at the beginning; they were not from eternity, but began to appear and to be conspicuous at some particular time, whereas they formerly did not exist; comp. ἐκ, *from*, Rom. vi. 13. But in respect of us, the apostle, by putting *not* before it, expresses a *different* meaning, and declares μὴ ἐκ φαινομένων, κ.τ.λ., *that the things which are seen were not made of the things which do appear [of things beginning to be seen, viz. by us, in the act of their creation]*. For it was when the world was already produced, that both the first man was created and we are born. We were not spectators of the creation. Let that Question of the Creator, Job xxxviii. 4, etc., be considered. By faith, therefore, we perceive the creation; faith has, both backwards and forwards, scope for its exercise (materials on which it may be exercised). Hence it is evident, that the particles, μὴ ἐκ, *not from*, should be explained in their order; although sometimes οὐ or μὴ, *not*, with a preposition, is transposed for the sake of softening the expression [imparting ἡθος and courtesy to the language], without in general affecting the sense, as 1 Chron. xv. 13, οὐκ ἐν τῷ πρότερον ὑμᾶς εἶναι, *in your not being formerly employed for this service, i.e. before you were employed*.

4. Πλείονα) *a more excellent, preferable*, and on that account more highly esteemed. Each of the brothers followed his own

mode of life in offering the sacrifice. But Abel conducted himself more righteously in the kind of sacrifice which he offered. The husbandman, Cain, brought an offering of the *fruits of the earth*: Abel, a pastor of sheep, brought of their *firstlings and fat*. Here, then, the latter took the best which he had,—a thing which the former is not said to have done. At the same time the offering of Cain merely implied a confession of obligation; the sacrifice (victima) of Abel, a confession of sin and a desire of atonement. This was quite consonant with *faith*.—παρὰ Κάϊν, than Cain) who was defective in faith, and therefore without the Divine testimony.—δι' ἧς, by which) He obtained by faith both righteousness and the testimony of righteousness, ver. 7.—μαρτυροῦντος, testifying) For ἐπεὶ δὲ, God looked upon, had respect to, Gen. iv. 4, by a certain sign, which was also seen by Cain.<sup>1</sup>—δι' αὐτῆς, by it) faith; construed with ἀποθανῶν, being dead [having died in it. But Engl. Vers. construes it with speaketh]; comp. ver. 13; for διὰ has the same meaning as κατὰ or ἐν; 1 Tim. ii. 15.—λαλεῖ, speaks) speaks of himself, and those like himself, against the followers of Cain; ch. xii. 24.

5. Μετετέθη, was translated) Wherefore was he translated? Our faith waits for this. Gen. v. 22, 24, LXX., εὐηρέστησε δὲ Ἐνώχ τῷ Θεῷ—καὶ εὐηρέστησε Ἐνώχ τῷ Θεῷ, καὶ οὐχ' εὐρίσκειτο, ὅτι μετέθηκεν αὐτὸν ὁ Θεός.—μή, not) He was therefore translated from mortality without death to immortality.—πρὸ, before) Construed with εὐηρέστησεν, to have pleased [He had the testimony that he pleased God before his translation].—εὐηρέστησεν, to have pleased) Instead of to walk with GOD, before GOD, the LXX. have εὐαρεστεῖν, also Gen. vi. 9, xvii. 1, xxiv. 40, xlviii. 15; Ps. cxvi. 9. Comp. Ps. xxvi. 3, xxxv. 14 [Heb. I walked]. It not only signifies to please, in a passive sense, but implies the desire of pleasing. Therefore Gen. xxxix. 4, ἦσεν is εὐαρεστεῖν: comp. ἀρέσαι, Rom. viii. 8, notes.

6. Χωρίς, without) He proves by the event the faith of Enoch.—εὐαρεστῆσαι) to please, to show one's self pleasing to. The parallel presently occurs, προσέρχασθαι τῷ Θεῷ, to come to GOD, to walk with God. Therefore the apostle, with skilful design, joins the Hebrew and Greek text.—πιστεῦσαι, believe) Enoch had been

<sup>1</sup> This probably refers to the consuming of Abel's sacrifice by fire from heaven, which was not extended to Cain's.—Tr.

favoured with no divine appearance, as we may gather from this passage; so neither had Moses before he left Egypt, ver. 27. The position (thesis), *that he is*, etc., was strongly felt by Enoch, and is asserted from the faith of Enoch. The faith of *Enoch*, which is described in a manner so singular, seems to have had not very many perspicuous Data. Otherwise his faith would not be, as it is, reduced in Paul's description exclusively to this point.—δειξ, *must*) The inference which is found in this passage, is intended to be *necessary* and strong.—τῷ Θεῷ, *to GOD*) inasmuch as He is invisible, ver. 27.—ὅτι ἴστι) *that He is*. Hence ἰ ΩΝ is used absolutely, Wisd. xiii. 1; comp. πραγμάτων, *of things*, note, ver. 1. He who walks *with God*, acknowledges Him to be God. This is opposed to antediluvian atheism.—καὶ) This word also depends on ὅτι.—τοῖς) of them, not of others.—ἐκζητοῦσαν, *who earnestly seek*) without seeing Him. A grand compound [*seek out*].—μισθαποδότης, *rewarder*) for example, of Enoch, whom He translated.—γίνεσθαι, *that He will be*) The future bestowing of the reward is intended. The reward is He himself, who is *earnestly sought* [*sought out*]. WITH GOD, says Moses, and signifies thereby *communion* (with God: “Enoch walked *with God*”).

7. Χρηματισθεῖς, *being warned by God*) A prophetic revelation does not take away faith, ver. 20, etc.—περὶ) of the deluge, that was to come; construed with the foregoing participle.—ἐύλαβηθεῖς, *moved with fear*) The same participle occurs, Acts xxiii. 10. On the other hand, the world, *not believing*, did not *fear*, and did not use any means of repentance or escape. It despised and laughed in security.—κιβωτὸν, *an ark*) The omission of the article is agreeable to that extraordinary building.—δι ἧς) *by which*, viz. faith, ver. 4.—κατέκρινε) *condemned*, by a remarkable testimony.—τὸν κόσμον, *the world*) which was very unlike Noah.—τῆς κατὰ πίστιν δικαιοσύνης, *of the righteousness which is according to faith*) So Paul, Rom. i. 17: κατὰ is used in the same way, Tit. i. 1. Noah קַיִן צַדִּיק, *ἄνθρωπος δίκαιος*, a *righteous man*, Gen. vi. 9; δικαιοσύνης κήρυξ, a *preacher of righteousness*, 2 Pet. ii. 5.—κληρονόμος, *heir*) in the succession of the patriarchs, of whom there was always some one at the head of them who believed the promise, and from whom they were sprung. The word is appropriate here, and therefore of frequent occurrence, ver. 8, 9, in



the same way as *ἐπαγγελία*, *the promise*, ver. 9, 11, 13, 17, 33, 39.

8. Ἀβραάμ, *Abraham*) Rom. iv. 1, 16, etc.—ὑπήκουσεν ἐξελθεῖν, *και ἐξῆλθε*, *obeyed so as that he should go out, and went out*) A gradation [but Engl. Vers. joins ἐξελθεῖν with *καλούμενος*]; comp. 2 Cor. viii. ver. 10, at the end, and ver. 11.—ἔμελλε) A word adapted to *future* events. So ver. 20; with which comp. ver. 1.—μὴ ἐπιστάμενος, *not knowing*) Comp. Acts vii. 3, at the end.

9. Παρώκησεν) *He went to dwell as a stranger in*, ver. 13, note.—τῆς ἐπαγγελίας, *of the promise*) It had been promised immediately, Gen. xii. 7.—ἐν σκηναῖς, *in tabernacles*) Gen. xii. 8: *πάροικοι*, *strangers* (new-comers, sojourners) use tents. The antithesis is πόλις, *a city*, ver. 10.—μετὰ, *with*) The same mode of living, a proof of the same faith. It is construed with *παρώκησεν*, *was a stranger*.—και Ἰακώβ, *and Jacob*) He was fifteen years old at the death of Abraham.—τῶν συγκληροῦμων, *joint-heirs*) In no other place are sons called joint-heirs with their parents, but merely heirs. Isaac did not acknowledge himself indebted for the inheritance to Abraham, nor Jacob to Isaac, but they received it severally from God Himself. This expression, *the heirs of the promise*, and ἐπέτυχε τῆς ἐπαγγελίας, *he obtained THE promise*, vi. 17, 12, 15, are said *of the very thing promised*; but both phrases in this chap. ver. 9, 33, the *joint-heirs of the promise*, and ἐπέτυχον ἐπαγγελιῶν (without the article τῶν), *obtained promises*, and in like manner, ver. 17, ὁ τὰς ἐπαγγελίας ἀναδεξάμενος, *he who received the promises*, are said *of the promise of something future*: and believers are said *to receive, to obtain*, λαμβάνειν, κομιζέσθαι, *the very thing promised*, especially in this same chapter, ver. 13, 39. The difference of expressions is suitable to the different scope of ch. vi. and xi.; for in ch. vi. the condition itself of men in former times is commended, and proposed as an example; but in ch. xi. the condition of New Testament believers is celebrated above the other (viz. that of Old Testament believers).

10. Τοὺς θεμελίους, *the foundations*) which the tents had not. Of these foundations, see Rev xxi. 14.—πόλιν, *a city*) which is not removed (as a tent is): v. 16.—ἥς, *whose*) which is worthy of GOD, its founder.—τεχνίτης και δημιουργός, [*builder and maker*] *contriver and founder*) The synonymous terms intimate, that the

whole city was founded and completed by Him alone: He not only made it, but also found it [ch. ix. 12, *εὐράμενος*].

11. Καὶ αὐτὴ) *even herself*, the weaker vessel.—σπέρματος, *seed*) by her aged husband.—παρὰ καιρὸν ἡλικίας, *past age, past the time of life*) Paul has a similar passage, Rom. iv. 19.—πιστὸν ἠγήσατο, *she judged Him faithful*) Otherwise she would not have laughed. The laughter argued a mixture of distrust; but yet more of *faith*, especially after the reproof.

12. Ἀφ' ἐνός, *from one*) from Abraham, by Sarah.—ἐγεννήθησαν) *sprung*, namely, sons.

13. Κατὰ πίστιν, *according to or in faith*) He does not say here, *πίστει*, *by faith*, for *κατὰ πίστιν*, *in faith*, accords better with the word, ἀπέθανον, *they died*. Comp. *κατὰ*, Matt. i. 20.—ἀπέθανον, *died*) Faith becomes very strong at the hour of death; ver. 20, etc.: and at that period hope with respect to things invisible and future is most resplendent.—οὗτοι, *these*) The pronoun is to be referred to the persons who are mentioned from ver. 8, being those who obtained more distinct promises.—τὰς ἐπαγγελίας, *the promises*) *i.e.* the things which had been promised, ver. 39: good, nay, heavenly things, ver. 13, at the end.—ιδόντες καὶ ἀσπασάμενο, *having seen and embraced them*) This expression makes an Oxymoron with *πύρρῳθεν*, *afar off*, in which Paul delights; for Eustathius explains *ἀσπάσσειν*, *to clasp or draw a person to one's self by grasping his hand, and to embrace him*; and this is the custom of friends when they meet. The faith of the ancients is thus exquisitely described; and the passage seems plainly to refer to John viii. 56, *Abraham saw Christ's day, and was glad*.—ὁμολογήσαντες, *having confessed*) willingly. The confession of being strangers arises from their embracing heavenly things.—ξένοι καὶ παρεπίδημοι) Gen. xxiii. 4, *παροικὸς καὶ παρεπίδημος ἐγὼ εἰμι*: *ibid.* xlvi. 9, *αἱ ἡμέραι ἃς παροικῶ—ἃς ἡμέρας παρήκωσαν*: *παρὰ* in *παραπίδημοι*, diminishes the signification. Worldly men hold fast the world; believers scarcely cling to it in any part, either in deed, or at least with their heart.—ἐπὶ τῆς γῆς, *upon the earth*) An antithesis to *ἐπουρανίου*, *heavenly*, ver. 16.

14. Ἐμφανίζουσιν, *show*) A remarkable word. Is. iii. 9, *וְכַח לֹא, they did not deny, they declared*.—ἐπιζητοῦσιν, *they seek*) Citizens of the world (*Cosmopolitæ*) do not call themselves *strangers in the world* (*Cosmoxeni*).

15. Ἐμνημόνευον, *they had remembered*) They had forgotten, by faith.—καιρὸν, *a time*) *an opportunity*, during so many years.

16. Οὐκ ἐπαισχύνεται) *God is not ashamed*, although they are inhabitants of the earth, and strangers: *He is not ashamed*, because He has bestowed on them great blessedness, such as it becomes God to confer, and has fulfilled the promises which were made to them; therefore, not only *is He not ashamed*, but derives praise from it [glories in it]. A Meiosis. Or also, *He is not ashamed*, because *they eagerly grasp at it* (ἰρέγονται); provided that it does not seem (only it must not be thought) as if God's *good pleasure* (in them) was the meritorious consequence of their obedience.—ἐπικαλεῖσθαι, *to be called*) [to have Himself called.] A verb in the middle voice. First, He called Himself, then they so called Him: *the GOD of Abraham*, etc.—πόλιν, *a city*) in which He Himself reigns. [*How great may we suppose the splendour to be that must belong to it, since it is God Himself who shows it!*—V. g.]

17. Προσενήνοχεν, *offered*) as far as it depended upon him.—τὸν μονογενῆ, *only-begotten*) in respect of his wife Sarah, and of the promises. Abraham sent away his other sons.—ὁ) This word augments the subject, as ὁ, ch. vii. 4.—ἀναδεξάμενος, *he who embraced*) likewise by faith.

18. Πρὸς ὃν, *as to whom*) The pronoun is to be referred to the *only-begotten*; nay, this verse gives a definition of the *only-begotten*. Πρὸς, *so far as concerns*, has the force of limitation (determining the sense). The word had been spoken to Abraham, but referred to Isaac; comp. πρὸς, *unto, in reference to*, Luke xix. 9.

19. Καὶ ἐκ νεκρῶν ἐγείρειν δυνατὸς, *was able to raise him even from the dead*) although no example had hitherto occurred of the dead being raised. In like manner *Paul* commends the faith of Abraham, Rom. iv. 17, 21. He reckoned (was firmly assured) that, if Isaac had been sacrificed, who had not yet wife nor children, he could notwithstanding be raised from the dead, and thus the promises would be fulfilled in him.—ὅθεν, *whence*) [*wherefore.*] An illative particle [not, *from which state, i.e. from the dead*].—καὶ ἐν παραβολῇ ἐχομίσατο, *also he in a parable* [or *figure*] bore<sup>1</sup> [*'tulit'*] him) ἐν παραβολῇ, namely, ὧν. There is an

<sup>1</sup> Wahl explains ἐχομίσατο the middle: *He received* his son recovered from death as a *reward* of his faith.—Ed.

expression very like this in Num. xxvi. 10, *ἐγενήθησαν ἐν σημείῳ, they became a sign*. Abraham not only bore ['received'] his son, as he had previously conducted him to the mountain, but he also himself became a *parable* [figure], and so *obtained a good report*, ver. 2. For all posterity celebrates the *faith* of Abraham, who offered his *only-begotten son*: so *παραβολή*, Hab. ii. 6, and elsewhere often.

20-22. Πίστει, *by faith*) There are more specimens of faith in Isaac, Jacob, and Joseph; but the apostle considers it enough to give a single instance, in the case of each of them, concerning things mostly future.—*εὐλόγησεν, blessed*) assigning to both his sons things future, as if they were present.

21. Ἀποθνήσκων, *when dying*) near death; Gen. xlvii. 29.—*τῶν υἱῶν Ἰωσήφ, the sons of Joseph*) He also blessed his own sons, Gen. xlix., and divided the land of Canaan among them, as if it had been already in their possession; but the blessing of the sons of Joseph, on *both* of whom he laid his hands, had many things extraordinary; for he knew his own sons long ago; whereas he could not distinguish the sons of Joseph by sight, and yet he distinguished them by faith, Gen. xlviii. 10; and, from being grand-children, he declared them to be his sons, when he had transferred the right of primogeniture to Joseph, and had adopted his two children.—*καὶ προσεκύνησεν*) and *worshipped* the Lord; Gen. xlvii. 31. The apostle has respect to that very thing which Moses mentioned as having been done by Israel, when the oath of Joseph gave him the assurance that he would be buried in the Land of Promise; comp. ver. 22: whence the mind and body of the godly old man were raised.—*ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ*) So plainly the LXX., in the passage quoted above, *on the top of his staff*. They read *בְּרֹאשׁ הַמִּטָּה* for that which is read in the Hebrew *בְּרֹאשׁ הַמִּטָּה, τῆς κλίνης, of the bed*; as we find it also in the Chaldee Paraphrast, Aquila, and Symmachus. Jacob's *bed* is also mentioned immediately after, Gen. xlviii. 2, and xlix. 33; and yet we may suppose that even then Jacob had a *staff* at his hand, for that is usual in the case of weak old men. *Homborgkius* compares Homer, who brings in his heroes speaking, and commonly uses the expression, *σκήπτρω ἐρείσάμενος, leaning on his staff or sceptre*; but the same individual afterwards translates the word *προσεκύνησεν, bent himself*,

which weakens the sense. Moses does not mention Jacob *speaking*, much less standing, during that act of worship. There was greater reason for Moses mentioning both the *bed* and the *head of the bed*, than for his mentioning the *rod* and the *top of the rod*. For in like manner, in 1 Kings i. 47, *King David worshipped on his bed*: and Jacob, having slightly changed that position of body in which, reclining, he had received the oath of Joseph, sworn on his thigh [Gen. xlvii. 29], and having turned his face from the other part of the bed and towards the *top*, where the bolster is (ὄρη ἄκρον, the top of a mountain, of a wall, etc.), seems on his knees, and with collected strength to have worshipped, as in Gen. xlviii. 2. However he might on the *bed* itself support his side or arm with a *staff*. "Thus some writers of both the Old and New Testament are accustomed to supply what has been omitted by others, and, as opportunity offers, to insert some things from the tradition of their ancestors, which were not much known in the course of ages."—Surenhusius. Whether the apostle knew, from divine or human evidence, that the circumstance concerning the *staff* also was true, or considered that it made no difference in the main facts, he rightly retains the reading of the LXX., as afterwards at ver. 23.

22. Ἐμνημόνευσε, [made mention of] *remembered*) He mentioned, what he had never forgotten, the promise made to their fathers, and as it were renewed it for the future.—περὶ τῶν ὀστέων, *concerning his bones*) so that even though dead he might leave Egypt, and come into the Land of Promise. Those who are without faith, either take no care, or a vain and foolish concern about their bones.

23. Πίστει, *by faith*) It is not the faith of Moses that is referred to in this verse, but that of *his parents*; as in ver. 30 it is not the faith of the citizens of *Jericho*, but that of the Israelites.—πατέρων, *of his fathers*) In Exod. ii. 2, the LXX. relate the fact as follows: *and seeing that he was a goodly (ἀστέον) child, they [not she, as in the Hebrew] hid him three months; and when they could no longer hide him, the mother took to him an ark or wicker-basket*. In the Hebrew, the whole is ascribed to the mother; by the apostle, to *the fathers*. By the term, *fathers*, the Syrians understand father and mother; but we can scarcely prove that this was the case

among the Hebrews and Greeks. Chrys. on this passage remarks, ἀρχεται ἀπὸ τῶν γονέων τοῦ Μωϋσέως, ἀσήμεων τινῶν ΑΝΔΡΩΝ: *he begins with the parents (γονεῖς) of Moses, some undistinguished MEN.* Hesychius explains πατέρες as πλούσιοι ἢ πρόγονοι, *wealthy [men of note], or ancestors.* So πατέρες, i. 1, iii. 9, viii. 9; Eph. vi. 4, note. The LXX. never use γονεῖς for ΠΑΤΕΡ, nor will it be found in the New Testament that πατέρας can be appropriately substituted for the word γονεῖς, which so often occurs. Moses was concealed by his *fathers*, that is, by his father (*Amram*) and by his grandfather, not the maternal grandfather, who was Levi himself, but by the paternal grandfather, who was (*Kohath*) *Kahath*. Therefore *Kahath* (*Kohath*) was alive when Moses was born. We find great advantage in the right explanation of this passage with respect to sacred chronology. See *Ord. Temp.*, p. 68 [Ed. ii. p. 58].—εἶδον, *they saw*) with a kind of presage of great events.—ἀσμεῖον, *beautiful*) Acts vii. 20, note.—οὐκ ἐφοβήθησαν, *they were not afraid*) The mental feeling is put for the effect, ver. 27, note.

24. Πίστει Μωϋσῆς, *by faith, Moses*) So far from faith being opposed to Moses, he was an eminent example of it. The name of Moses is repeated, because in ver. 23 the apostle is speaking of the faith of his parents, here of his own. Concerning the use of this observation, look, if you are at leisure, at the *Apparatus*, p. 725 [Ed. ii. p. 418].—μέγας γενόμενος) So the LXX., Ex. ii. 11.—ἠρνήσατο, *refused*) An instance of great *self-denial*.

25. Ἐλόμενος) Resolve it into, *and he chose*; but ἠγησάμενος, *because he esteemed*, ver. 26.—συγκακουχεῖσθαι, *to suffer affliction with*) The people had been oppressed. The antithesis is ἀπόλαυσιν, *enjoyment*.—πρόσκαιρον, *for a season*) It is opposed to *faith* expecting *future* things: it is therefore put emphatically before ἔχειν, *to have*.—ἀμαρτίας, *of sin*) in which he would have been involved in the court of Egypt, which was given to idolatry. At the same time the concrete, *sinner*, i.e. Egyptian sinner, is intended by the abstract. The antithesis is τοῦ Θεοῦ, *of God*.

26. Τὸν ὀνειδισμὸν τοῦ Χριστοῦ, *the reproach of Christ*) So ch. xiii. 13. The expectation of Christ, which Moses had in so great a degree, was the centre of all the things on account of which both the Egyptians and all the Gentiles despised Israel, especially circumcision, of which the opposite, uncircumcision, is

called the *reproach of Egypt*, where circumcision was unknown, Josh. v. 9: and yet Moses did not for that reason desert the people.—ἀπέβλεπε) *he looked far forward*.—τὴν μισθωποδοσίαν, *to the recompence of reward*) which follows the *reproach of Christ*, is more magnificent than the treasures of Egypt, and to be expected by Moses and all the saints. A grand expression.

27. Μὴ φοβηθεῖς, *not dreading*) He was indeed *afraid*, Ex. ii. 14; and yet he did not *dread*. Either of these is distinctly known by its effect. *He was afraid*, and fled: *he did not dread*, and entirely disregarded, the view which the king might take either of the slaughter of the Egyptian or of his own flight. This was the attribute of faith, which afterwards enabled him firmly to withstand the king.—τὸν ἀόρατον) *the invisible One, GOD*.—ἐκαρτέρησε, *he endured*) steadily, with expectation, by the strength of faith. Hesychius: ἐκαραδόκουν, ἐκαρτέρουν, ἐπετήρουν.

28. Πιρσχοσιν, *sprinkling*) פרו is often translated by the LXX. by προχέω. In Ex. xii. that word is not found.—ὁ ἰλοθρεύων, *the Destroyer*) So LXX., Ex. xii. 23. He was undoubtedly a good angel. Comp. Acts xii. 23, note.

29. Διέβησαν, *they passed through*) Moses and Israel.—ἐρυθρὰν, *red*) The Sea of Edom: דרס, *red*.—πειραν λαβόντες, *attempting*) Rashness is denoted without *faith*. [*By a daring not unlike this many rush into eternity*.—V. g.] When two do the same thing, it is not the same thing. So far does the apostle draw his examples out of the writings of Moses, and his Genesis and Exodus: in what follows, examples are derived from the earlier and later *prophets*.

30. Κυκλωθέντα) *compassed about*, without machines, LXX., Josh. vi. 6 (7). The faith of Joshua is virtually praised in this passage; and yet the miraculous arresting of the sun in his course is not mentioned, because there was to be nothing else like it in any future period: Josh. x. 12, 14.—ἐπι ἑπτὰ ἡμέρας) *for seven days*. In other places many sieges lasted many years.

31. Ἡ πόρνη, *the harlot*) הנהגה, LXX. γυνή πορνή, *a woman a harlot*, Josh. ii. 1. This ground, on which Rahab was accustomed to receive strangers, even adds to our wonder that she was afterwards preserved.

32. Περὶ, *concerning*) Συναθροισμὸς and a remarkable congeries,<sup>1</sup> first Subjects, then Predicates.—Γεδεὼν, κ.τ.λ.) The order of time is *Barak, Gideon, Jephthah, Samson, Samuel, David, the prophets*; and the reason of the change may be gathered from the note on the following verse. The Greek orthography is the same as in the LXX., Πῆλ, Ἰεφθάε, ε for χ, as in Νῶε.—Σαμουήλ, *Samuel*) The mention of *the prophets* is properly put after Samuel. David was also a prophet; but Samuel was a prophet, not a king.—τῶν προφητῶν, *of the prophets*) Elijah, Isaiah, etc. Other believers are also intended, who were in any way connected with the prophets.

33, 34. Οἱ—ἀλλοτρίων, *who—of aliens*) After he had just enumerated seven Subjects, he adds nine Predicates, and the verbs weightily (forcibly) begin the clauses. For it is of *David* especially that those words are used, *κατηγωνίσαντο βασιλείας, they subdued kingdoms*; 2 Sam. viii. 1, etc. Of *Samuel*, *εἰργάσαντο δικαιοσύνην, they wrought righteousness*; 1 Sam. viii. 9, xii. 3, etc., 23, xv. 33. Finally, of the *prophets* generally, *ἐπέτυχον ἐπαγγελιῶν, they obtained promises*: for it was to them properly speaking that this was vouchsafed, that the *promises*, afterwards to be fulfilled in Christ, were put forth by them: for example, Dan. ix. 21. Here the meaning of the phrase agrees with the word, *prophets*. So we say in the present day, *to obtain a diploma*: comp. note on ver. 9. It is likewise said of the prophets, *ἔφραξαν στόματα λεόντων, ἔσβεσαν δύναμιν πυρός, they shut the mouths of lions, quenched the violence of fire*, Dan. vi. 22 (where the LXX. have the same phrase), iii. 27: which are the last miracles mentioned in the Old Testament, and that too in the *Hagiographa*. And in this passage, what is ascribed to GOD and His angel in the passage quoted, is predicated of believers themselves. In short, to these examples, from which faith more manifestly shines forth, those more ancient examples are subjoined which receive evidence from them, by the figure Chiasmus (such as we find at Matt. xxii. 46: comp. ver. 41, 29), and in retrograde order;<sup>2</sup> for it is

<sup>1</sup> Congeries, when several words, signifying things differing in species, are brought together in one heap or accumulation. See Append. on Symperasma.—ED.

<sup>2</sup> The critical notes [App. Crit. Ed. ii, P. iv., N. xiv., p. 918] show this order according to the following plan:—



said especially of *Jephthah*, ἔφυγον στόμα μαχαίρας, *they escaped the edge of the sword*, Judg. xii. 3: of *Samson*, ἐνεδυναμώθησαν ἀπὸ ἀσθενείας, *out of weakness were made strong*, Judg. xv. 19, xvi. 28, 29: of *Barak*, ἐγενήθησαν ἰσχυροὶ ἐν πολέμῳ, *became valiant in fight*, Judg. iv. 14, 15: of *Gideon*, παρεμβολὰς ἔκλιναν ἀλλοτρίων, *turned to flight the armies (the camp) of the aliens*, Judg. vii. 21: so that these four predicates, comp. ver. 32, correspond individually (severally, respectively) to as many subjects in retrograde order, including the gradation. Thus faith animates the greatest, nay, heroic deeds, both civil and military. Finally, observe that the authority of the earlier and later prophets is summarily approved by this group (congeries) of subjects and predicates.

34. "Ἐκλιναν, *drove back*) by putting the enemy to flight, and by their slaughter of one another.—ἀλλοτρίων, *of aliens*) i.e. of enemies.

35. "Ἐλαβον, *women received*) They as it were snatched them (rescued them).—γυναῖκες, *women*) that were believers, naturally weak.—ἐξ ἀναστάσεως, *out of or from the resurrection*) He says, *from*, not *by*. They anticipated a future resurrection.—νεκρῶς) *dead sons*, 1 Kings xvii. 22; 2 Kings iv. 35.—ἄλλοι δὲ, *and others*) He comes from them that act to them that suffer (although Abel, ver. 4, was already long ago an example of one both acting and suffering); and the particle δὲ, *but*, makes an emphatic addition (Epitasis). The ἄλλοι, *others*, distinguishes these genera; the word ἕτεροι, *others*, ver. 36, distinguishes the species of sufferers. *Paul* observes the same distinction, 1 Cor. xii. 8, 9.—ἐτυμπανίσθησαν) τύμπανον, a drum-stick, then a  *cudgel* with which men were beaten to death; French, *bastonnade*; ἐτυμπανίσθησαν. *they were beaten with clubs*. Hesychius: ἐτυμπανίσθησαν, ἐκρεμάσθησαν, ἐσφαιρίσθησαν. The Vulgate, *they were distended* (distenti sunt): for as in a drum the parchment or skin is distended, so in this kind of punishment the bodies were distended, that they

1. Γεδεών	.	.	παραμβολὰς ἔκλιναν ἀλλοτρίων.
2. Βαράκ	.	.	ἐγενήθησαν ἰσχυροὶ ἐν πολέμῳ.
3. Σαμψών	.	.	ἐνεδυναμώθησαν ἀπὸ ἀσθενείας.
4. Ἰεφθάε	.	.	ἔφυγον στόμα μαχαίρας.
5. Δαυὶδ	.	.	κατηγωνίσαντο βασιλείας.
6. Σαμουὴλ	.	.	εἰργάσαντο δικαιοσύνην.
7. Προφητῶν	.	.	ἐπέτυχον ἐπαγγελιῶν,
			ἔφραξαν στόματα λέόντων,
			ἔσβησαν δύναμιν πυρός.

might more readily receive the blow. The apostle refers to Eleazar in the persecution of Antiochus, 2 Macc. vi., of whom at ver. 20 we have the following account: *he came of his own accord to the torture* (ἐπὶ τὸ τύμπανον); again at ver. 28: and at ver. 30, *but when he was at the point of death by the blows, he groaned, and said, It is manifest to the Lord, who has the holy knowledge, that though I might have been delivered* (ἀπολυθῆναι) *from death, I endure these severe pains in my body, being beaten, etc.* Furthermore, as τυμπανίζω is to beat with clubs, so ἀποτυμπανίζειν, is to kill with clubs; and the apostle uses the simple verb, because after τυμπάνων πείραν (comp. ver. 36), after they had made trial of this species of torture, they might, if they were disposed to break their faith, have even still accepted of deliverance (ἀπολύτρωσιν). See Suicer's Thesaurus, which also proves the fact from Gataker, that this word is frequently used to express any violent death. I fancy the reason is, because clubs are a kind of arms most generally met with in all tumults and in a concourse of people: at least in this very passage the apostle seems to point to all kinds of death caused by tumults and inflicted by clubs (in which is included the mode adopted by Antiochus [the tympanum], and mentioned as surpassing the other instruments of torture), and in the following verse he comes to more exquisite punishments [punishments more refined in cruelty]. But the passive form has the middle signification: *They suffered themselves to be beaten with clubs.* So also ver. 37, comp. ver. 36.—τὴν ἀπολύτρωσιν, *deliverance*) Eleazar, as we have already seen, used the word ἀπολυθῆναι. The writer of the second book of Maccabees took care to make it appear, that he stood in need of some indulgence; he pleads his excuse, ii. 24—31—33: but yet the history of the Jewish people from the building of the second temple to the beginning of the New Testament is exceedingly valuable.—κρίττονος, *better*) This resurrection is *better* than that which restores mortal life. There is a reference to the beginning of this verse. The antithesis is plain: *Women* received their dead and recovered them from the resurrection (resuscitation) to a temporal life; [in antithesis to]: *Martyrs*, who were subjected to death, set before their minds a *better resurrection*, not to temporal but to eternal life. Comp. 2 Macc. vii. 9, 11, 14, 29, 36.

36. Ἐμπαιγμῶν καὶ μαστίγων) The same words occur, 2 Macc. vii. 7, 1.—πειραν ἔλαβον, *had trial*) This phrase increases the praise of constancy. The bitterness of *experience* showed many their weakness, who thought themselves strong. The same form of expression occurs at Deut. xxviii. 56. The delicate and refined (the prosperous) are unacquainted with this *experience*, only let them not (it is well if they do not) flee from it.—ἔτι δέ, *yea, moreover*) An increment in force (αὐξήσεις, *advancing from weaker to stronger expressions*); comp. Luke xiv. 26.—δεσμῶν, κ.τ.λ., *of bonds, etc.*) The apostle here seems to descend to recent examples, although these are also found in the canonical books.

37. Ἐπίσθησαν) *The Jews have an unquestioned tradition, that Isaiah was sawn asunder, by command of Manasseh, with a wooden saw; whence the most of our Christian writers apply the phrase, were sawn asunder, which is used in the Epistle to the Hebrews concerning the sufferings of the saints, to the suffering of Isaiah; Jerome, lib. xv., comm. on Isaiah. If the story told of Isaiah be fabulous, as Tostatus and others think, it really happened to other persons.—ἐπειράσθησαν, they were tempted*) The passage has four parts: the first is various, *of mockings, etc.*; the second various, *they were stoned, they were sawn asunder*; the third simple, *they were tempted*; the fourth simple, *they were slain by the sword*. The third corresponds to the first (πειραν, ἐπειράσθησαν, *trial or temptation, they were tempted*), the fourth to the second, and the murders are alternately mixed with tortures: *they were tempted*, in every way (the same word occurs, ver. 17, ch. ii. 18), with threatenings, reproaches, tortures, of which the variety and novelty exceeds our vocabulary; again, with caresses (1 Thess. iii. 3, note), which are often not less harassing (disturbing to faith), and by promises and benefits; comp. once more 2 Macc. vi. 21, 22, vii. 24.—ἐν φόνῳ μαχαίρας ἀπέθανον, *they were slain with the sword*) לִפְיִ הַחֶרֶב, which the LXX. not in one place alone translate, ἐν φόνῳ μαχαίρας. The sword is the last of the punishments mentioned by Paul, Rom. viii. 35, note.—ἐν μηλωταῖς, *in sheep's skins*) as Elijah, LXX., 1 Kings xix. 13. Nevertheless, false prophets imitated Elijah in his external dress; Zech. xiii. 4.

38. Ὡν οὐκ ἦν ἄξιος ὁ κόσμος, *of whom the world was not worthy*)

The saints, although few and wretched, are of more value than all the world besides. So Prov. viii. 11, πᾶν τίμιον οὐκ ἄξιον αὐτῆς ἐστίν, *no precious thing is to be compared with it (wisdom)*. The clause is construed with *they went about*; and yet it is in this passage in particular that it is put, on account of the antithesis between the spacious *world* and *the dens and caves of the earth*.—πλανώμενοι, *wandering*) shut out by wicked men.—σπηλαίοις, *caves*) 1 Kings xviii. 4, 13.—καὶ ταῦς) The article makes an emphatic addition (Epitasis), and *so therefore*; comp. annot. on Chrysost. de Sacerd. p. 493.

39. Καὶ οὗτοι πάντες, *and all these*) A pathetic Symperasma (Summary. See Append.)—μαρτυρηθέντες, *having obtained a good report*) ver. 2, note.—τὴν ἐπαγγελίαν, *the promise*) i.e. the promise of the heavenly inheritance, ch. x. 36, note. Flacius says: "It is probable, that some degree, so to speak, or accumulation of blessedness was added to holy souls, when Christ came and fulfilled all things; even as at His burial the evangelists testify that many rose from the dead, who beyond all doubt ascended into heaven with Him." Even Christ Himself was altogether *made perfect* in the death of Christ, ch. ii. 10; and the living and the dead have *obtained this perfection*, ch. x. 14, and the *perfecting* of individual believers takes place at their death, ch. xii. 23; but the universal and final *perfecting* of believers will take place at the coming of the Lord, of which the passage here speaks.

40. Κρεῖττόν τι, *some better thing*) This *better thing* is the clearer revelation of the promised salvation; its confirmation on higher testimony; a nearer expectation, by Christ having been exhibited to us; and at last salvation itself and glory.—προβλεψαμένου, *having provided*) A word of exquisite meaning. GOD *provides (foresees)* what faith does not yet *see*; Gen. xxii. 8, 14; John vi. 6. From this *provision* (foresight) flowed the whole economy of ages, and the *testimony of GOD* to the men of old.—χωρὶς ἡμῶν, *without us*) Meiosis: not only not without us were they perfected, but they are rather perfected with us, than we with them. He does not say, that *we not without them*, but that *they not without us*. We should carefully hold this fast: for not merely is our being gathered to them intimated, but our condition superior to theirs, who were *waiting* for His appearance.

## CHAPTER XII

1. Περικείμενον) properly, *lying around*. The Greeks often use the verb, κείμεναι, and its compounds, as presently at ver. 2, and in various senses; wherefore the word, *lie*, here, must not be too closely pressed. But the preposition, περι, very emphatically implies a *cloud almost surrounding us, pressing close upon us*: περι in εὐπερίστατον, on the opposite side, accords with it.—νέφος) The word, *cloud*, is used on account of the great multitude, and the holy velocity with which they go upwards. Clemens Alex. has called it, νέφος ἅγιον καὶ διειδές, a *holy and pellucid cloud*, lib. iv. Strom.—μαρτύρων of witnesses) ch. xi. 39, note.—ὄγκον) ὄγκος (from ἔγκω, ἐνέγκω), *weight*; and when it is applied to the mind, *haughtiness, pride*. Themistius, Or. iv., says, αὐτοὶ μὲν μέτριοι φύσει εἰσίν, ἐγὼ δὲ αὐτοὺς ὄγκου ἐμπύπλημι καὶ χαυνότητος, “They are naturally modest, but I fill them with pride and vain conceit.” Hesychius: ὄγκος, φύσημα, ὑπερφηανία, ἔπαρσις, μέγεθος. Such ὄγκος as this is most unfavourable to spiritual moderation, and is very nearly allied to madness.—τὴν εὐπερίστατον) περίστασις, τὸ περιεστηκός; thence, by Synecdoche of the species, τὸ δύσκολον, *danger, disadvantage*: hence εὐπερίστατος. Hesychius: τὴν εὐπερίστατον, τὴν εὐκολον, i.e. *very easily putting difficulties in the way, and placing in danger*. ἡρῶθη γύρω, Gen. iv. 7, *Sin is around thee (lieth at the door)*. On the other hand, ἀπερίστατον ἔλκος, in Galen, *an ulcer unattended with danger*: ἡ ἁμαρτία, *sin*, the genus; ἡ εὐπερίστατος ἁμαρτία, *unbelief*, the species, because its danger is immediate, and because this sin, if it be committed, incurs the greatest risk of destruction; ch. iii. 12, etc.; Neh. vi. 13.—δι’ ὑπομονῆς, *with patience*) This refers to ch. x. 36. To this patience ὄγκος is opposed in respect to excess; and ἡ εὐπερίστατος ἁμαρτία, in respect to defect. Both of these spiritual diseases are characteristic of the Jews. ὀλιγωρεῖν, to *despise*, corresponds to the former; ἐκλίθεσθαι, to *faint*, to the latter; ver. 5, note.—τρέχωμεν, *let us run*) *let us finish the race*, in which we are contesting for the prize. So Paul, 1 Cor. ix. 24, 25.

2. Ἀφορῶντες) ἀπὸ denotes *afar*, as in ἀπέβλεπε, ch. xi. 26. He, says the apostle, sits at the right hand of the throne of GOD. — εἰς τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειωτὴν, *to the prince and finisher of our faith*) By this appellation Jesus is distinguished from all those who are enumerated in ch. xi. He Himself is the only matchless example, the only rule and standard of our faith. He is called the *Prince and Finisher of faith*, because He Himself showed faith in the Father from the beginning to the end: ch. ii. 13. Our faith, first and last, has respect to Him: it is drawn from Him to its necessary consequence (following Him), and is confirmed: believers, from the first to the last, have looked and still look to Him: ch. xi. 26, xiii. 8.—ἀντι, *for*) The faith of Jesus is hereby denoted. *For* the joy set before Him, namely, that joy which He was presently to experience, Acts ii. 28. With equal willingness, He meanwhile endured the cross. [— — — For the joy, *i.e. that He might obtain the joy.*—V. g.] Christ had not such a mind as that the cross should not seem to be a matter of *joy*; comp. ver. 11. Thus προκείμενον and προκειμένης correspond to one another.—σταυρὸν, *the cross*) Now at last, Paul, after he had strengthened the faith of those to whom he is writing, expresses the name of the cross, which was hateful to many. — αἰσχύνης, *the shame*) which was very great in connection with the cross. Comp. xiii. 13; 1 Pet. ii. 24, note; Matt. xxvii. 35. — καταφρονήσας, *despising*) although it was a source of pain and grief: Ps. lxi. 20, 21.—ἐν δεξιᾷ τε, *and at the right hand*) after He was made perfect. At that *Right hand* there is *joy*, Ps. xvi. 11, and *glory*. *Joy* and the *cross* are opposed to each other, and so also are *ignominy* (“the shame”) and *sitting at the right hand of the throne of GOD*.

3. Ἀναλογισάσθε) *consider*, by instituting a *comparison*. The Lord has suffered so much; how *much more* should His servants encounter some suffering? It is, so to speak, a modal expression (an appeal to their feeling); for it very rarely happens that γὰρ is added to the imperative;—it is the same as if he had said: *for* the Lord has endured so great *contradiction*, and you ought to remember it. The force of the *Ætiology* (assigning of the reason by γὰρ) falls upon the other verb, which is put beside it; comp. ὑπομεμενηκόσα, here, and also ὑπέμεινε, ver. 2.—ὑπὸ τῶν ἁμαρτωλῶν, *by sinners*) It is said of us, *against sin*, ver. 4: comp.

ver. 1. Sin itself, by which others are led away and we are tempted, assails us; not sin, but sinners, *contradicted* Christ.—*ἀντιλογία*) LXX. *ἀντιλογία* for *רָבַד*, Ps. lxxx. 7: for *רָבַד*, often. *Contradiction* involves striving against, John xix. 12; Acts xxviii. 19, and mostly denotes the natural disposition of *infidelity* or *unbelief*, as *confession* follows *faith*.—*ἵνα μὴ κάμνητε τοαῖς ψυχαις ὑμῶν*) LXX. *κάμνων τῇ ψυχῇ μου*, Job x. 1. For in other places *κάμνειν* refers to the body; but *ἐκλύμενοι* is put absolutely, as ver. 5.—*ἐκλύμενοι*) ver. 5. He who *ἐκλύεται*, actually *fails* or *faints*, *κάμνει*, is habitually *wearied out*.

4. *Ὅπω*, not *yet*) A spirited *Asyndeton*.—*μέχρις αἵματος*, even unto blood) unto wounds and death. The writer goes from the race to the pugilistic contest, as *Paul* does in the passages formerly quoted. You have, says he, spent your wealth, you have not shed your blood: x. 34. Set before your minds more important trials, [*namely, such as you have not hitherto experienced*; 1 Cor. x. 13.—V. g.]—*ἀντικατέστητε*, you have resisted) Because *contradiction* is taken in a bad sense, he uses the word, *ἀντικαταστήναι*, to resist, in a good sense. See the LXX. in a passage which is presently to be quoted.—*πρὸς*) Construed with *ἀντικατέστητε*. Deut. xxxi. 21, *καὶ ἀντικαταστήσεται ἡ ψῆδὴ αὐτῆ ΚΑΤΑ πρόσωπον αὐτῶν μαρτυροῦσα*, and *this song will answer against them as a witness*.—*ἀνταγωνιζόμενοι*, striving against) Sin excites a strife: it is our duty to *strive against it*.

5. *Καὶ*) And nevertheless already.—*ἐκλέλησθε*, you have forgotten) You have dismissed from your memory and from your mind. So *to remember* is used both of the memory and of the mind generally.—*τῆς παρακλήσεως*, the exhortation) An illustrious testimony to the authority of the books of Solomon. Comp. 1 Pet. iii. 6, iv. 8, 18, notes; and ch. v. 5; 2 Pet. ii. 22. This exhortation should have more influence with you, than all the words of *exhorters* with those who are striving in the world.—*ὡς υἱοῦς*, as to sons) For it is said, *υἱέ μου*, my son, most affectionately.—*υἱέ μου*, my son) Prov. iii. 11, 12, LXX. *υἱέ*; the rest, as far as *παραδέχεται*, in the same words: and they usually translate *רָבַד*, *υἱέ*. For thus Solomon frequently calls him, whom in the Proverbs he instructs in the name of GOD.—*μὴ ὀλιγώρει*<sup>1</sup>) *ὀλιγώρει* (comp.

<sup>1</sup> *ὀλιγώρει*—*ἐκλύου*) two extremes: *ὀλιγώρειν* refers to a contumacious mind *ἐκλύεσθαι*, to one that is broken down and weak. The former is

דנא, Is. viii. 6), *i.e.* do not despise with contumacious mind.

Υποταγή, *subjection*, is enjoined, ver. 9, in respect of *chastening* or *discipline* (παιδείας), which is of a gentler character.—μηδὲ ἐκλύου) ἵκη λη (comp. ἵκη, Is. vii. 16), *do not flee back with a faint or weak mind.* Ὑπομονή, *patience*, ver. 7, is commanded in respect ἐλέγχου, *of rebuke, wherewith one is more severely rebuked.*

6. Μαστιγοῦ δέ, *and moreover scourgeth*) Heb. מַסְבִּיב, and (supply *the Lord* יי, *will chasten*) as a father his son, whom He shall hold acceptable or pleasing to Him. The LXX. read מַסְבִּיב, μαστιγοῦ δέ, *and He scourges.* The apostle retained it, although elsewhere it does not denote paternal chastisement. Blood is drawn by the lash, ver. 4. And he himself insinuates the meaning of the Hebrew reading in the following verses. It is the part of a prudent teacher, not openly to blame a version before a number, and yet to give a taste of the meaning of the originals to those who are ignorant.

7. *Ei, if*) The necessity of discipline is asserted here, and in the following verse; but the duty of those who receive discipline at ver. 9, etc. Therefore in ver. 7, *discipline* is rather regarded than *patience.* In ver. 7 and 9, *discipline* at the same time comprehends *rebuke*; but in ver. 5, *discipline* is distinguished from *rebuke.*—υἱοῖς) not merely τέκνοις. The condition of *sons* is most glorious.—προσφέρεται) *shows Himself* in the very act of chastising.—τίς γάρ, *for who*) It is taken for granted, that all need chastisement for a fault.

8. *Ei δὲ χωρὶς ἐστέ*) *If ye are and wish to be, etc.*; χωρὶς, *without*, a melancholy particle.—μέτοχοι, *partakers*) A favourable word.—πάντες, *all*) all sons, ver. 7: all the *witnesses*, ver. 1.—ἄρα νόθοι ἐστέ καὶ οὐχ' υἱοί, *in that case ye are bastards and not sons*) An Enthymeme (covert Syllogism), in which this may be understood: but we do not wish to be bastards but sons; therefore we shall receive the discipline.

9. *Eἴτα*) *then.* A particle, which follows the argument that had been laid down, and urges still further the hearer. See note on Chrysost. *περὶ ἱερως.*, p. 462.—τοὺς μὲν τῆς σαρκὸς ἡμῶν πατέρας, *the fathers indeed of our flesh*) An antithesis to τῷ πατρι

called ὄγκος, ver. 1; the latter ἡ ἀμαρτία, not in general, but ἡ εὐπερίστατος ἀμαρτία in particular, *i.e.* ἀπιστία, ch. iii. 12.—*Not. Crit.*



τῶν πνευμάτων, *to the Father of spirits*. Generation by men is carnal; by GOD, is spiritual. Here the propagation of the soul by parents is not denied, even as by mentioning *spirits* it is not denied that our *flesh*, *i.e.* our nature, is formed by GOD.—εἴχομεν) *we had*, we endured with equanimity, in early life.—καὶ ἐνετρεπόμεθα) The fruit of discipline is to be *turned to virtue and practice*. Eustathius observes in Homer, ἐντρέπεσθαι, τὸ ἐπιστρέφεσθαι, μεταβάλλεσθαι; but also the LXX. have ἐντρέπεσθαι for עָנָנ, 2 Chron. vii. 14, xii. 7, 12, xxx. 11, xxxvi. 12, etc.—τῷ Πατρὶ τῶν πνευμάτων, *to the Father of spirits*) An exquisite title; comp. πνεύμασι, *to the spirits*, ver. 23. So LXX. Κύριος ὁ Θεὸς τῶν πνευμάτων, *the Lord God of the spirits*, Num. xxvii. 16, also Num. xvi. 22.—καὶ ζήσομεν, *and we shall live*) in the spiritual and everlasting life. This is explained in the following verse. Often *spirit* and *life* are mentioned together: καὶ, *and*, has the consecutive (consequential) power (*and therefore, and so*), as just before καὶ ἐνετρεπόμεθα, *and we revered*.

10. Πρὸς ὀλίγας ἡμέρας) *for a few days*, of which our life consists in the flesh. Those days are not only denoted, *during* which the discipline lasts, but those [viz. all the days of the present life] *to* which the fruit of discipline appertains. The εἰς corresponds to this πρὸς at the end of the verse: comp. ch. ix. 13, 14. In like manner Paul joins these prepositions, Eph. iv. 12, where see note.—κατὰ τὸ δοκοῦν αὐτοῖς, *as they themselves thought fit*) Such is indeed the case. Our fathers of the flesh commit great faults in respect of discipline, both in indulgence and in severity; nor do they so much chastise, as think that they chastise us. But the Father of our spirits altogether chastens us *for our advantage*: αὐτοῖς, *to themselves*, includes an antithesis to those who are chastened by the fathers of the flesh. So δοκοῦν and δοκεῖν, in the following verse, correspond.—εἰς τὸ μεταλαβεῖν τῆς ἀγιότητος αὐτοῦ, *that we may become partakers of His holiness*) ἀγιωσύνη, *sanctimony*: ἀγιασμός, *sanctification*: ver. 14; but ἀγιότης, *sanctity or holiness*.<sup>1</sup> *The holiness of GOD: i.e.* GOD, who is holy, whom men do not attain to unless they be sanctified; and they who attain to Him, shall obtain the enjoyment of the spiritual life for ever. [*It is a religious obligation to pursue*

<sup>1</sup> See note, Rom. i. 4, on this distinction.

this Holiness with filial reverence; and yet we are not allowed to come near to it.—V. g.] An abstract appellation, as ἡ μεγαλοσύνη, *Majesty*, i. 3; ἡ δόξα αὐτοῦ, *His glory*, Jude, ver. 24; ἡ μεγαλοπρεπὴς δόξα, *the excellent glory*, 2 Pet. i. 17. And this expression, ἵνα γένησθε θείας κοινωνοὶ φύσεως, *that you become partakers of the Divine nature, i.e. of GOD*, 2 Pet. i. 4, accords in a singular manner with the passage before us.

11. Πᾶσα, *all*) which is applied by both fathers of the flesh and the Father of spirits.—δέ, *but*) This is the figure Occupatio.<sup>1</sup>—δοκεῖ, *seems*) For a feeling of pain and sorrow often prevents a sound judgment.—λύπη, *a matter of grief*) Those who chasten, seem to have for their object the *grief* or *pain* of those who are chastened; but this is not the case: 2 Cor. i. 24, vii. 8.—εἰρηικὸν—δικαιοσύνης) LXX., καὶ ἔσται τὰ ἔργα τῆς δικαιοσύνης εἰρήνη, Is. xxxii. 17. Εἰρηικὸν, *peaceful*, Heb. בָּלָשׁ, LXX. εἰρηικὸς, Gen. xxxvii. 4, etc.: an antithesis to δοκεῖ, *seems*. He who chastens, shows that he has acted faithfully: he who is chastened, acknowledges that, and feels grateful; and hence *peace*.—γεγυμνασμένοις, *to those who are exercised*) Such as these have both a lighter burden, and whatever burden they have, they bear it with greater ease. They acquire experience by exercise.—ἀποδίδωσι) *yields*, viz. the fruit, which had been formerly kept back.—δικαιοσύνης, *of righteousness*) This explanation, after the language (the sentence) had kept the reader in suspense, is sweetly added at the end: the peaceable fruit, namely, *of righteousness*, with which a man being endued, approaches with joy to the Holiness of GOD.

12. Διὸ, *wherefore*) The exhortation is resumed from ver. 1.—τὰς παρειμένας χεῖρας καὶ τὰ παραλελυμένα γόνατα ἀνορθώσατε) Is. xxxv. 3, LXX., ἰσχύσατε χεῖρες ἀνειμέναι καὶ γόνατα παραλελυμένα. The same also at Deut. xxxii. 36, εἶδε γὰρ αὐτούς, κ.τ.λ. So Sir. xxv. 25. This exhortation has three parts, as it has respect to ourselves, to others, and to GOD; and *Paul* has often reference to this threefold division, for example, 1 Cor. vi. 11. The first part begins with τὰς παρειμένας, *that hang down*; the second with εἰρήνην, *peace*; the third with καὶ τὸν ἁγιασμὸν, *and holiness*: and the first is referred to by these words, μὴ τις ὑστερῶν, *lest any one*

<sup>1</sup> See App. Anticipation and refutation of an objection which may be raised.

fail (ver. 15); the second is referred to by the words, *μη τις ρίζα πικρίας*, lest there be any root of bitterness; the third is referred to by *μη τις πόρνος ἢ βέβηλος*, lest there be any fornicator or profane person (ver. 16). The Anaphora<sup>1</sup> proves this by putting *μη τις*, lest any one, thrice.—*χεῖρας*, hands) your, comp. ver. 13, and the hands of the brethren, ver. 15; Is. xxxv. 4: and so *γόνατα*, knees, and *ποσίν*, feet, [have of you and of the brethren understood.]

13. *Καὶ τροχιᾶς*) paths, tracks, which are conspicuous. A Hexameter verse, very appropriate. Prov. iv. 26, *ὀρθὰς τροχιὰς ποίει σοῖς ποσίν*, make straight paths for thy feet.—<sup>2</sup>*τοῖς ποσίν*, for the feet) The dative suitably answering to the Hebrew genitive in Prov., quoted above. The feet, because they are lame, require help, not less than the hands and knees.—*τὸ χωλόν*) This, in the case of the feet, is what *πάρεσις*, hanging down, is in the case of the hands. Cease to halt between Judaism and Christianity. Comp. 1 Kings xviii. 21, and Is. already quoted, ver. 6.—*ἐκτραπή*, be turned out of the way) to the right or left hand from the straight path; Prov. already quoted, ver. 27. *τὸ ἐκτρέπεσθαι* adds a new defect to lameness.—*ἰαθῆ*, be healed) Proper exercise of itself contributes to health.

14. *Μετὰ*, with) Construed with *εἰρήνην*, peace; comp. *πολλοί*, many, ver. 15.—*καὶ τὸν*) The article makes an emphatic addition (Epitasis), ch. xi. 38.—*ἀγιασμὸν*, sanctification) of which the principal parts are chastity and sobriety: comp. ver. 16.—*οὐδεὶς ᾔψεται*, no one shall see) as a priest; Rev. xxii. 3, 4, or as a son; comp. 2 Sam. xiv. 24.—*τὸν Κύριον*, the Lord) Who is holy, pure.

15. *Μὴ τις ὑστερῶν*, lest any one should fail) through sloth in running.—*μη τις ρίζα πικρίας ἄνω φύουσα ἐνοχλή*, lest any root of bitterness springing above [upwards] trouble you) Deut. xxix. 18, LXX., lest any root of bitterness be in you, springing up in gall and bitterness. But the apostle wrote for *ἐν χολῇ* (in gall), *ἐνοχλή*, in exactly as many letters (though transposed). *Ἐνοχλή* may even formerly have been introduced in the LXX.: or the apostle first may have thus written. At all events, the expression has been thus appropriately inflected, to the recommendation

<sup>1</sup> The repetition of the same words at beginnings.

<sup>2</sup> *Ὁρθὰς*, straight) leading by a straight road to joy and grace, ver. 1, 2, 15.—V. g.

of the study of peace. The apostle did not write ἐν χολῇ, as the transposition of the πικρίας [ρίζα πικρίας, instead of ρίζα--ἐν--πικρία in Deut.] shows. In the Hebrew, the man who thinks very wickedly is himself called שרש, a *root*, which also agrees with the context of the apostle. Sweet *peace* is utterly destroyed by *bitterness*. The adverb *above* (upwards) is opposed to *root*, which is below; comp. Is. xxxvii. 31.—πολλοί, *many*) Deut. xxix. 19, “to add *the drunken to* (with) *the thirsty*,” namely, soil or ground, [answering to *root*, which is metaphorical. *Wet and thirsty land* answers to *drunkenness and thirst*.]

16. Πόρνος, *fornicator*) ch. xiii. 4; 1 Cor. x. 8.—ἢ, *or*) *Lust and intemperance in eating* are closely connected.—βέβηλος, *profane*) casting away a spiritual privilege for the enjoyments of the *palate*; see Gen. xxv. 34: *Esau both ate and drank, and rose and went away*. A graphic representation of a profane mind.—ὡς Ἡσαῦ, *as Esau*) An example well fitted to excite horror, which was needed to be struck into the sons of *Jacob* according to the flesh.—μιάς, *one*) This increases the fault, does not deserve (so far is it from being a ground for claiming) *mercy*; comp. Gen. iii. 6. Sometimes *one single* action has the greatest force on both sides (for good or for evil). This is also evident from the example of *Reuben and Saul*; and again, on the other hand, of *Abraham and Phinehas*, etc.—τὰ πρωτοτόκια, *the rights of the first-born*) which were very precious. The right of primogeniture belonged also to the *Hebrews*, to whom he is writing, before the *Gentiles*, ver. 23, note.—αὐτοῦ, *his*) He had therefore really possessed it. Holy sobriety and temperance become those who partake of spiritual primogeniture.

17. Ἰστε γὰρ, *for ye know*) The reason of the admonition from Gen. xxvii. 30, etc.—καὶ μετέπειτα, *even afterwards*) *He who has not, loses*, Luke viii. 18.—θέλων, *when he would*) Rom. ix. 16.—ἀπεδοκιμάσθη, *was rejected*) He did not fall from every blessing, ch. xi. 20: but only from that which would have followed primogeniture.—μετανοίας τόπον, *a place for repentance*) There is said to have been no *μετανοία, repentance*; which is not with respect to *Isaac*; not that the case itself (the circumstances) opposes this explanation, for in fact to such a degree did he not change his opinion, that he said of *Jacob*, *I have blessed him, and he shall be blessed*, Gen. xxvii. 33, but because with the LXX. and others

τὸ μετανοεῖν, or even μετάνοια, means *repentance*, by which a man changes any opinion, whatever it be,—in short, a change of mind: whereas in the New Testament it always implies that by which the sinner entirely repents. Nor is it said, that no repentance was in the power of Esau; who, although he no doubt gave up the rights of the first-born, yet never the blessing, will not be said to have sought a *change of purpose* (if even μετάνοια ever so much denoted this). What remains is, that distress (anxiety or labour) of mind in Esau demanding the blessing afterwards (anew, *back again*), is called μετάνοια; the term referring to the Apodosis [*i.e.* to the spiritual Esau, rather than to Esau himself literally] (comp. notes on Matt. xviii. 13; Gal. iv. 29) concerning *profane* despisers, who spontaneously cast away *grace*, ver. 15, 16. They will indeed seek repentance *afterwards* (hereafter), but in vain, ch. vi. 6; Matt. xxv. 10, 11. The same expression occurs, Wisd. xii. 10, κρίνων δὲ καταβραχύ, ἐδίδους τῶτον μετανοίας, *but executing judgment upon them by little and little, thou gavest a place for repentance*. Μετάνοια is put as it were impersonally, as θέλημα, *will*, 1 Cor. xvi. 12. *Es wollt bey Esau nicht mehr seyn. Esau would have it no more*. The nature of the thing did not admit of it.—μετὰ δακρύων, *with tears*) He might have had it formerly without tears; afterwards, though weeping, he was rejected. [Tears sometimes spring from the eyes of men of the hardest nature, 1 Sam. xxiv. 17. *Things which are not done at the time, are done with difficulty afterwards*.—V. g.] Let us improve the time! Luke xiii. 28.—αὐτήν, *it*) the blessing. It has been thus expressly written, Gen. xxvii. 38. And the Synonyms here are, *when he would have inherited, though he earnestly sought*.

18. οὐ γὰρ) The reason why they ought to obey this whole exhortation, which has been derived from the priesthood of Christ, because the salvation is more immediately at hand and the vengeance is more nearly at hand. Comp. ch. ii. 1, etc.—προσεληλύθατε) Deut. iv. 11, LXX., καὶ προσήλθετε καὶ ἔστητε ὑπὸ τὸ ὄρος, καὶ τὸ ὄρος ἐκαίετο πυρὶ ἕως τοῦ οὐρανοῦ· σκύτος, γνόφος, θέλλα.—ψηλαφωμένῳ) *which was touched*, by God, so that the whole was put in commotion (was shaken by an earthquake), ver. 26; Ps. civ. 32, cxliv. 5, and was to be touched meanwhile by no man or brute, ver. 20. So ψηλαφῶν, to *touch*, is used in Judg. xvi.

26. The mountain was touched at that one time; but GOD'S eternal habitation is described in ver. 22.—*ἔρει, to the mount*) The name of *Sinai* is elegantly passed over in silence, whereas *Sion* is mentioned.—*κακαυμένῳ πυρὶ, to the fire which burned*) [But Engl. Vers., *that burned with fire*].—*καὶ γνόφῳ καὶ σκότῳ, and to mist [blackness] and darkness*) Ephraim Syrus, f. 85, ed. Oxon., says, “There is no light without fire, nor *darkness* (*σκότος*) without blackness or *mist* (*γνόφος*).” Whence the strict meaning of the words is evident.<sup>1</sup> We have already seen that the LXX. use the same expressions: *ζόφος* is a synonym of *γνόφος*.

19. *Καὶ σάλπιγγος ἤχη, and the sound of the trumpet*) Ex. xix. 16, LXX., *φωνὴ τῆς σάλπιγγος ἤχει μέγα*. The trumpet rouses hearers to listen to what is said.—*καὶ φωνῶν ῥημάτων, and to the voice of words*) So the LXX., Deut. iv. 12: moreover the ten commandments are intended. The Decalogue, ib. ver. 13, pronounced with a *loud voice*, ib. ch. v. 19 (22).—*ἤς*) Construed with *ἀκούσαντες*.—*παρητήσαντο*) *implored*, that not a word more should be spoken, Ex. xx. 16 (19).—*μὴ προστεθῆναι, that there should be no more added*) Deut. v. 19 (22), in LXX., *These words the Lord spake—and He added (προσέθηκε) no more*: for the rest were subsequently committed to Moses.

20. *Τὸ διαστυλλόμενον, the interdict, that which was forbidden*) that very command, *Even if a beast*, etc. The participle for the noun, as in the following verse.—*καὶ ἄν θηρίον θίγῃ τοῦ ὄρους, λιθοβοληθήσεται, if a beast should touch the mountain, he shall be stoned*) The full text of Moses concerning the mountain is, “There shall not a hand touch it, for he shall surely be stoned or shot through with a dart; whether it be man or beast, he shall not live,” Ex. xix. 13. Here we have a twofold proclamation, that the *beast* is to be put to death by a dart, man by *stoning*. The apostle, studying brevity, expresses the subject out of the one sentence, the predicate out of the other, and leaves the rest to be supplied from these very words which are expressed. The expression is elliptical almost in the same way as at ch. vii. 5; Acts vii. 16,

<sup>1</sup> *Γνόφος* is the Germ. *dunkelheit*, gloom, or *mist*. It is related to *σκότος*, *darkness*, Germ. *finsterniss*, as fire is to the light. *Γνόφος* or *ζόφος*, *mist*, is the cause or embodiment of the *σκότος*. So *ζόφος τοῦ σκότους*, *mist of darkness*, 2 Pet. ii. 17.—ED.

notes. It may be called a *Semiduplex Oratio*,<sup>1</sup> of which there are many examples in the *Ordo tempor.*, p. 83, 88, 213 [Ed. ii. p. 73, 77, 187, 188]. The transcriber, not at all ancient, who added from the LXX. ἡ βολίδι κατατοξευθήσεται,<sup>2</sup> did not consider that with equal justice he might have added from the LXX., λίθοις, *with stones*, which would correspond to a *dart*; but with greater justice he might have supplied κἂν ἄνθρωπος, *and if a man*: for *stoning* was properly applicable to a *man*, when guilty, rather than to a *beast*: *shooting with a dart* was properly applicable to a *beast*, rather than to a *man*.

21. Τὸ φανταζόμενον, *the sight*) A most real *sight* is meant. Herodian, εἴτε ἀληθῶς ἐφαντάσθη τισίν, ἢ, κ.τ.λ., whether it was really seen by some, or, etc.—Μωϋσῆς, *Moses*) who however was the only one admitted very near, and therefore saw and felt more than the rest. He indeed acted as the messenger between God and the people; but while the very words of the Ten Commandments were pronounced, he stood by as one of the hearers; Ex. xix. 25, xx. 16 (19).—ἐκφοβός εἰμι καὶ ἔντρομος) *I am struck with fear of mind, and trembling of body*. The words differ: 1 Cor. ii. 3, notes. In Deut. ix. 19, for יררתי, “*I was afraid*,” the LXX. have ἐκφοβός εἰμι, in the present. The apostle adopts that version, and supplies, καὶ ἔντρομος. Thereby Moses shows his fear and trembling for the anger of God, which had been kindled by the misconduct of the people after the giving of the law: but the *sight* itself presented to the eyes of Moses, who was previously also reckoned one of the people, Ex. xix. 23, in the word, בנּו; ch. xxxiv. 27, rendered his fear the greater on account of the misconduct of the people, while the *burning of the mountain* still continued; Deut. ix. 15.

22. Ἄλλᾶ, *but*) A sevenfold opposition. Let us see the several points:

- I. The *mountain* which was *Mount Zion*.  
touched:
- II. The fire that burned:      The city of the living *GOD*.

<sup>1</sup> See App.

<sup>2</sup> Not a single uncial MS. supports this addition. ACDF Vulg. have simply λιθοβοληθήσεται.—ED.

- |                                  |   |
|----------------------------------|---|
| III. Blackness or mist :         | Ten thousands (an innumerable company) of angels and of the first-born. |
| IV. Darkness :                   | GOD, the Judge of all.  |
| V. Tempest :                     | The spirits of just men made perfect.                                   |
| VI. The sound of a trumpet :     | Jesus, the Mediator of the New Testament                                |
| VII. The <i>voice</i> of words : | The blood of sprinkling <i>speaking</i> what is very good.              |

In Articles I. and VII. there is an obvious opposition; there is no doubt but that there is an opposition also in the intermediate points, the number of which also the apostle adapts to one another. *Access*, in the Old Testament, was of that kind, that the people was kept back; in the access of the New Testament, all things are laid open [to all, people and ministers alike].—*προσεληλύθατε, ye have come, ye have access to*) having received the faith of the New Testament. And from this beginning, they who partake of Christ more and more reap the benefit of this access, till their perfection at death, and till the judgment, and unto eternal life. For this is not spoken of the coming (access) to the church militant, since others came (added themselves) rather to Israel, than the Israelites to others; but there is described here the highly exalted state of believers under the New Testament, in consequence of communion with the Church made perfect, and with Christ and GOD Himself. This access, too, not less than the former, ver. 18, 19, was joined with the faculty of *hearing*, and that too in this life, ver. 24, etc., although our *approach* is much more obvious to heavenly eyes than to ours, that are still veiled; and brings along with it the best *hopes* for the future. The apostle here brings forward an excellent knowledge of the heavenly economy, worthy of what *Paul* heard and saw, when he was blessed by being caught up into the third heaven; 2 Cor. xii. 2, 4.—*Σιών ὄρει, Mount Zion*) This is the seat of the dispensation of Christ; [and therefore comprehends the spirits of just men made perfect.—V. g.] Rev. xiv. 1; John xii. 15; 1 Pet. ii. 6.—*καὶ πόλις Θεοῦ ζῶντος, and to the city of the living GOD*) The seat of the dispensation of GOD, ver. 23,



[*comprehending ten thousands of angels and of the first-born.—V. g.*] For it is a Chiasmus: 1. *Zion.* 2. *The city of God.* 3. *God the Judge.* 4. *Jesus the Mediator.* The first and fourth, the second and third agree.—Ἱεροσολῆμ ἐπουρανίῳ, *the heavenly Jerusalem*) Rev. xxi. 2.—Μυριάσιν, *ten thousands*) These are spoken of absolutely, as in the prophecy of Enoch, Jude 14: comp. Deut. xxxiii. 2; Dan. vii. 10.—ἀγγέλων, *of angels*) We cannot construe καὶ μυριάσιν ἀγγέλων, πανηγύρει καὶ ἐκκλησίᾳ, κ.τ.λ.: for both the polysyndeton must be retained, and *the general assembly* no doubt belongs to one party; *the church* to another; for who would *join* the synonyms, *general assembly* and *Church*? *The church consists of the first-born; the general assembly, therefore, of angels.* But the *ten thousands* consist not only of the *general assembly of angels*, but also of the *church of the first-born.* For the expression, *ten thousands*, is applicable to both, and the dative *μυριάσιν* is suited to both. The things which are presently about to be mentioned, may be added. In the meantime we must here observe the Chiasmus of the genitive and dative [the genitives being first and fourth; the datives, second and third], ἀγγέλων πανηγύρει and ἐκκλησίᾳ πρωτοτόκων.—πανηγύρει, *general assembly*) This word, and presently afterwards, *church* and *Judge*, indicate solemnity; which is even now in heaven, and will be at its height at the revelation of Jesus from heaven. Consider the expression—*all angels, all nations*, Matt. xxv. 31, 32.

23. Καὶ ἐκκλησίᾳ πρωτοτόκων ἐν οὐρανοῖς ἀπογεγραμμένων, *and to the church of the first-born that are written in heaven*) The sons of GOD, of the ages that preceded the first coming of Christ, and the believing Israelites, come under the denomination of the *first-born*; Ex. iv. 22; Jer. xxxi. 9; Eph. i. 12; especially the patriarchs, Matt. viii. 11, and those who first attended Him who rose *as the First-born from the dead*, Matt. xxvii. 53, as well as also the rest, so to say, of the ordinary flock. The *church* or assembly consists of these, as the *general assembly* consists of the angels.<sup>1</sup> The first-born in the time of Moses were *written* (in a roll), Num. iii. 40; but these, of whom the apostle speaks, are written in *heaven*, because they are citizens of the heavenly city: comp. ἀπογράφεσθαι, *to be enrolled* (written in a roll), Luke

<sup>1</sup> Or else, For there is a church or assembly of them, as there is a general assembly of angels.—Ed.

ii. 1. Hence it is plain, that it does not follow on this account that they themselves are not in heaven, because they are written in heaven. They are, however, also written [as well as *being actually in heaven*], that their names may be at some future period publicly read over : Rev. xx. 12, xxi. 27. The antithesis, *made perfect*, is a sweet antithesis to these *first-born* ; for the van of the host of the blessed is led by the one, the rear is brought up (is closed) by the other. Finally, it is remarkable that these first-born in the Gradation are more nearly connected with the mention of GOD, than the angels ; comp. James i. 18.—*καὶ κριτῇ Θεῷ πάντων*, and to God the Judge of all) He is the GOD of all, Eph. iv. 6 : your *Judge*, favourable to you, opposed to His enemies.—*καὶ πνεύμασι δικαίων τετελειωμένων*, and to the spirits of just men made perfect) In this last place, the apostle enumerates the things which more gently affect and refresh the eyes of travellers, dazzled with the splendour of the economy of God, and which are derived from the economy of Christ. *The spirits*, souls in the separate state, 1 Pet. iii. 19. The three young men [Ananias, Azarias, Misael], in their song, exclaim : “ O ye *spirits* and *souls* of the righteous, bless ye the Lord.” *The just made perfect* are New Testament believers, who enjoy, after their death, the full benefit of the *perfection* which was consummated by the death of Christ, and of the *righteousness* derived from it : comp. ch. xi. 40, note. The number of these was still imperfect ; and for this reason also they have been separated from the *ten thousands*, and therefore from the *first-born*. Why *the first-born*, and *the spirits of just men made perfect*, are separated in the description, will be evident from the train of thought which will be presently unfolded. While Paul himself is alive, he declares that he is not perfect, Phil. iii. 12 : for the verb, *τετέλεκα*, has one reference, 2 Tim. iv. 7 ; the verb, *τελειοῦμαι*, has another. The former refers to the office, the latter to the person. *Τελειοῦμαι* does not apply so long as a man has yet even one step before him, although now (at this point) he may make no more progress in his internal perfection. Christ Himself was *τελειωθείς*, made perfect, at death : Heb. v. 9. In the 2d to Timothy, Paul congratulates himself on having finished his course. In the Epistle to the Philippians, he urges them to engage with alacrity in the race ; and with that object before

him, he makes himself one who is yet far from the goal: comp. Heb. iii. 14, note.

24. Διαθήκης νέας, of the new covenant) It is elsewhere called *καινή*, *νέα* here: *νέος* denotes the newness of that which is *native* or *born*, or even that *which is living*: comp. ch. viii. 13, note,<sup>1</sup> and ch. x. 20; Is. xliii. 19.—Μεσίτη, to the Mediator) Formerly *Moses*, himself *the mediating messenger, feared and trembled*: now access has been granted to the Mediator of the New Testament.—*αἵματι ψαντισμοῦ*, to the blood of sprinkling) A remarkable connection to *Jesus the Mediator of the new covenant*, AND to the blood of sprinkling. The blood is looked upon in this passage, as it is in heaven, in the same way as the *Mediator* is looked upon, and *God*, and *the ten thousands*, etc. Attend, reader, to what is now to be said, by distinct positions.

§ 1. *The blood of Jesus Christ was most abundantly shed in His suffering and after His death.*

In the sacrifices of the Old Testament, *αιματεκχυσία*, the *shedding of blood*, was requisite; and the blood was to be entirely poured out, so that nothing should remain in the veins and vessels of the bodies. This was accomplished also in the one oblation of the New Testament—the oblation of the body of Jesus. Shedding of this most precious blood in every way then took place: in the garden, by sweat; in the palace, by scourging; on the cross, by the nails; and after death, by the spear. Thus Christ was manifestly *put to death* in the flesh, 1 Pet. iii. 18. I do not know whether he who has duly weighed the words of Ps. xxii. 15, 16, can say, that even a drop of the whole mass of blood remained in His most holy body: *I am poured out like WATER. My strength IS DRIED UP as a potsherd, and my tongue has cleaved to my jaws; and Thou hast brought me unto THE DUST of death.* Truly the Lamb of God *εσφάγη*, was *sacrificed*. It does not mean, that one part of His blood was shed, another part not shed: but, as His whole body was delivered up, so His whole blood was shed: Matt. xxvi. 28. *The shedding of the*

<sup>1</sup> *Νέος*, the opposite of *γέρον*; as *καινός* is of *πάλαιος*. *Νέος*, *recent* or *lately originated*, *young*. *Καινός*, *new*, that which comes in place of what was formerly. So *καινή διαθήκη*, the *New Testament*, as opposed to the *Old* covenant or Testament: but *νέα διαθήκη*, the *recently established* covenant, of which the Jews were now partakers.—

*blood and the death of Christ* are concomitant: the one is not the cause of the other. He truly laid down His blood and His life; but not for natural causes, on account of which ordinarily they die, who perish by a violent death. This arises from the surpassing excellence of the Subject.

§ 2. *The state of the shed blood followed the actual shedding of that blood.*

The actual shedding of the blood was, *while* it was being shed; we call the *state* of the shed blood the whole period of its continuance out of the body of the Lord, whether that be short or long.

§ 3. *That blood, even in its state of being shed, was free from all corruption.*

*We were redeemed NOT WITH CORRUPTIBLE THINGS, such as silver or gold, but with the PRECIOUS blood of Christ, as of a Lamb without blemish and without spot; 1 Pet. i. 18, 19.* The preciousness of that blood excludes all *corruption*. This remains firm and sure; nor do we in any way approve of the unworthy opinions of some respecting the shed blood of Christ, whom Hoepfner expressly confutes, especially in Tract. de S. C., p. 55.

§ 4. *It cannot be affirmed, that the blood, which was shed, was again put into the veins of our Lord's body.*

Human reason comprehends nothing but what refers to this life: wherefore we only put our trust in Scripture, which very often refers to the shedding of the blood and to the death of Jesus Christ; and it too does not less celebrate His resurrection and eternal life. But it gives no direct intimation of the putting of the blood again into the body; nor is that fact to be deduced from Scripture by fair inference. Certainly this mode of reasoning makes a large leap: *The blood of Christ is incorruptible; therefore it returned into His veins.* If the body without the blood, and the blood out of the body, were uncorrupted during the three days of His death, each of them remains also more uncorrupted, after death was fully accomplished, without the other. Let us hear what Scripture suggests.

§ 5. *At the time of the ascension the blood separated from the body was carried into heaven.*

The entrance of the Priest of the New Testament into the true

sanctuary was His Ascension into heaven ; and indeed, at the death of Christ, the veil of the earthly temple was rent asunder, and then the true sanctuary, heaven, was opened ; but the entrance itself was made by ascending into heaven. The resurrection took place on the third day after His death ; His ascension, forty days after the resurrection. Moreover Christ entered into the sanctuary *by His own blood* ; not merely *after* the blood was shed, and *by the force* of its being shed, nor *with* the blood taken back into the body, but *BY* the blood : therefore this Priest Himself carried into the sanctuary His own blood separately from His body (Scherzerus, in Syst., p. 390, accuses one of rashness, who thought that the particles of Christ's blood which adhered to the lash, to the crown of thorns, and to the nails, and the drops of blood shed, were miraculously preserved on the earth, and were multiplied in the Eucharist) ; and at the very time of His entrance or ascension Christ had His blood separate from His body. His body was bloodless ; yet not lifeless, but alive. The blood in His body would not have agreed with the type of the priest under the Old Testament, who entered into the sanctuary with the blood of animals. See ch. ix. 7, 25, and especially ver. 12, where *δὲ* and *διὰ* entirely correspond to each other with the same meaning. Witsius, in Diss. de sacerdotio Aaronis et Christi, T. I. Misc., p. 510, where he treats of the passage Heb. xiii. 11, acknowledges, that *the analogy between the type and the antitype should be preserved* ; but he at the same time interprets the *blood* of Christ to be His soul, not correctly : for *blood*, properly so called, is denoted, as in the type, so in the antitype. Comp. Exx. in Symb. ap., p. 171. Moreover there is a still weaker explanation given by Sibrandus Lubbertus, lib. ii. c. Socin. de J. C. Servatore, c. 21 : " We read concerning the annual sacrifice, Lev. xvi., that its blood was carried into the most holy place ; but there is a great difference between this blood and the blood of Christ. For the material blood, that was shed when the animal victim was slain, was carried into the sanctuary ; but the material blood of Christ, which was shed when He was slain for us, was NOT carried into heaven. What then was done ? As the priest under the law appeared in the Levitical sanctuary with the blood of the victim slain for himself and the people, so Christ appears for us in heaven, not with the material blood that

was shed, but by the power and efficacy of the blood shed for us." The apostle does not say, the *power and efficacy* of the blood, but Christ's *own* (proper) blood (ch. ix. 12), *by* which an entrance was made into the sanctuary: nor does he call it MATERIAL blood, but the *blood* of Him, *who through the eternal Spirit offered Himself without spot unto God*. The discourses of excellent interpreters and commentators often imitate this emphasis, which is given to this subject by the apostle. Chrysost. Hom. 33, on Heb. xiii.: "The actual economy of the suffering was without—I say, without; but the blood was carried up INTO heaven. You observe, that we are partakers of the blood that was carried into the sanctuary—the true sanctuary—the blood of the sacrifice in which He alone, the High Priest, delighted." Some refer certain words of this passage to one thing, others to another; but all agree in giving the same meaning to ἀλλ' εἰς τὸν, κ.τ.λ. The above translation is that which I am inclined to adopt. Conr. Pellicanus on Heb. ix.: "Christ brought the price of His blood for redeeming us to the Father, into heaven." Calvin on Heb. x.: "Since the blood of cattle became soon corrupted, it could not long retain its efficacy; but the blood of Christ, which has no foul corruption, but always flows with untainted colour, will be sufficient for us to the end of the world. We cannot wonder, if the sacrifices of cattle that had been slain had no power to give life, as they were dead; but Christ, who rose from the dead, to confer life upon us, diffuses His own life into us. This consecration of the way is perpetual, because the blood of Christ is always in a manner dropping before the Father's face for the purpose of bedewing heaven and earth." And on ch. xiii.: "Christ carried His own blood INTO the heavenly sanctuary, to make atonement for the sins of the world." Again: "The apostle (Heb. xiii. 20) seems to me to mean, that Christ so rose from the dead, that His death notwithstanding is not effaced, but retains eternal freshness and efficacy; as if he had said, God raised His Son, but in such a way, that the blood which He shed once for all in His death, for the ratification of the eternal covenant, still retains its efficacy (vigour) after the resurrection, and brings forth its own fruit, as if it were continually flowing." Hunnius on Heb. xiii.: "Christ carried His own blood into the Holy of Holies." Dorscheus, P. I.

Theol. Zach., p. 51, etc., says on Zech. ix. 11: "The blood is considered under that aspect of *profusion* and *effusion*, but not as it is in its natural state and within its ordinary vessels. 1. Because the manner (nature) of the type requires this: for the blood, under the Old Testament or Covenant, was considered as extravasated and shed, and by this very circumstance it was the shadow of the *profusion* and *effusion* of blood which was to take place under the New Testament. 2. Because the nature of the Divine covenant requires this, which demands *shedding of blood*. 3. Because in this aspect of the blood [*i.e.* by the effusion of the blood] an act of satisfactory obedience due to God for sin is performed, etc." Sal. Deylingius: "Christ having ascended into heaven, and sitting at the right hand of GOD, commits our affairs to GOD, and shows to the Father His blood that was shed for us, and His wounds." Again, quoting Rappoltus, he says: "He presents (shows) to His Father His own blood as the ransom and price of redemption for us, and teaches that by the shedding of it Divine justice has been satisfied." Observ. Miscell., pp. 571, 572. I do not maintain that these interpreters show the present condition of the blood that has been shed; but I say, that their statements, if such a condition be kept in mind, are more consistent with the texts of which they treat.

§ 6. *The blood of Jesus Christ always remains blood shed.*

If the return of the blood of Jesus Christ into His body ever could or should have happened, it could or should have happened at least at the very moment of the resurrection, and not later. But that this did not happen before the ascension is evident from the preceding section. Therefore it did not happen at the resurrection; and therefore no time can be found, to which we may ascribe that return. The condition of the blood shed is perpetual. Jesus Himself is in heaven, and His body is also there: so too is His blood in heaven; but His blood is not for that reason now in His body. I am not inclined to refer to this the *vision* in Rev. i. 14, concerning the *whiteness* of the head of Jesus Christ, as if it were bloodless; for it has respect to the *hair white as snow*; but the *face* is compared to the exceeding brightness of the sun in his greatest strength, *ibid.* v. 16. Nor do we allege what is found at Luke xxiv. 39, which has been alleged by Augustine, as bearing on this point; for the *blood*,

although it be in the body, is less felt and seen than the *flesh* and *bones*. There are other indications given of the blood being separate from the body. The sacred writings present the body and blood under the aspect of things divided, not only in the sufferings and death of our Lord, **but** also in the supper instituted in remembrance of His death. Examine ch. xiii. 9, etc., x. 10, 29; 1 Cor. xi. 24, 25. The mode of predicating follows the mode of existence; for this very reason the body and blood of Christ are considered as quite distinct, because there is a distinction or separation existing in respect (on the part) of the subject. Therefore the blood, as shed, is still in heaven before the eyes of God; it still speaks for us; it is still the blood of sprinkling: 1 Pet. i. 2. The blood of Abel, which the earth, having opened its mouth, drank from the hand of Cain, cried out *apart* from the body; so the blood of Jesus Christ speaks, likewise *apart*, in heaven, with greater power and benignity. For this reason mention is here properly made of the blood of sprinkling *apart* from Jesus Himself, as in ch. x. 19, 21, the entrance into the sanctuary in the blood of Jesus, and this same High Priest, are praised (spoken of) *apart*; and ch. xiii. 12, the *blood of Jesus* is considered *apart* from His *body* (comp. ver. 11); and ch. xiii. 20, the very raising of the great Shepherd of the sheep from the dead is said to have been accomplished through the *blood* of the *eternal covenant*. Comp. Rev. Riegeri. Hist. Frr. Boh., vol. ii., p. 68, etc., where, following the footsteps of Pfaffius, a very wide field of old and more recent opinions is so spread out before us, that this single opinion, which he skilfully states, comes forth without any of the disadvantages attending on the rest. The blood itself shed, not the shedding of the blood, is the *ransom*, the *price of eternal redemption*. That price, paid to God, remains paid, without being restored to the body of the Redeemer. The redemption is eternal; the value of the price is eternal, just as if the Redeemer hung on the cross daily and expired daily for us. In His death there was the power of a life that was not to be dissolved. In His life there is the value of His death, which is perpetual. The death of the Lord itself swept away the weakness of His life in the world, in which (weakness), for the sake of undergoing death, He became a partaker of flesh and blood, ch. ii. 14: and so the same death, as a



passage to a glorious life, had something *forthwith* suited to a glorious life. Comp. 1 Tim. iii. 16, note. Hence *the annunciation* ("showing forth") of the Lord's death comprises His whole history, even that of His burial and resurrection (with which latter the burial is closely connected, 1 Cor. xv. 4), that of His ascension, that of His sitting at the right hand of God *until He come*: 1 Cor. xi. 26. The great Shepherd of the sheep was brought from the dead, but the covenant, in the blood of which He was brought, is *eternal*, ch. xiii. 20. From this it is plain, that John has described with great propriety the Lamb, seen by him in His life and glory, *as slain*.

§ 7. *This same fact was acknowledged by the ancient Doctors of the Church.*

The fathers generally agreed, that the body of the Lord is now *bloodless*, nay, even *aërial*: see Magnif. Pfaffii diss. c. Roger, p. 50; and from this point some have descended even to too great subtlety. The author of the questions among the works of Athanasius, T. ii., f. 433, qu. 128, says, "The men of old themselves, and the ancient prophets, were baptized with that blood and water which flowed from the side of Christ. And how? Listen: Since the human body consists of four elements, it is again resolved into the same after death. So it happened also with Christ: because His holy side gave forth its blood and water, they were resolved, as those of the prophets were resolved, namely, into elements; and He thus baptized these (the elements of the prophets, etc.) when found, etc. *Theodorus Abucaras* has furnished a paraphrase to this philosophic observation, to whom alone Ittigius ascribes it in the *Exercitation*, in which he both publishes and refutes the little work of Abucaras. *To be resolved into elements*,—what is that, but to be subjected to corruption? But away with any thought of this kind concerning the blood of the Lord. These writers would not have fallen into this mistake, if they had learned from older authors, that the blood was put into His body when He rose from the dead. I know not whether this restoration of the blood was even acknowledged by the fathers (the proof [onus probandi] lies with him who maintains the acknowledgment), or at least that it is to be found brought forward before that communion in one kind (at length in the 13th and 14th cent.) began to prevail; to the de-

fenders of which dogma, the Schoolmen, the excuse of concomitancy was convenient. The restoration of the blood was not universally maintained even in the age of *Gerson*, as is evident from his sermons on the day of the Lord's circumcision, and from the *Josephini*, dist. 8. After the Reformation many admitted and propagated that opinion without any controversy, and therefore, as it happens usually, without any doubt. But the grounds on which they rest, evince that the blood of the Lord remained free from corruption, and that His remains (relics), accompanied with miracles, do not continue in the earth; both of which we heartily acknowledge; but by these same arguments it is not positively defined what is the present condition of that precious blood. Sec. I. Gerhard's dispp., p. 789, 1426, seq.; J. Meisneri. exam. catech. Pal., p. 596, etc. It will be thy duty, Christian reader, to compare together the several opinions on this subject, and decide on them according to the rule of sacred Scripture.

§ 8. *The personal union and the state of the shed blood well agree* (are quite compatible with one another).

These two are not at variance with each other during the three days of His death: and much less is there any opposition ever afterwards. This whole consideration admits nothing Nestorian, nothing Eutychian.

§ 9. *The resurrection and glorious life of Jesus Christ does not set aside the state of the shed blood.*

If any one were to suppose that a small quantity of blood remained in the body of the Saviour even after His side was pierced, the restoration of the blood shed to the body might seem on that account the less necessary to the natural reason. But the whole blood was indeed shed, and yet it was not again restored; for the natural or animal life consists in the blood and its circulation, and is supported by bread; but the word of God without bread feeds the bodies of the saints. See concerning Moses, Ex. xxiv. 18, xxxiv. 28; also concerning Elias, 1 Kings xix. 8; but chiefly concerning Jesus Christ, Matt. iv. 2, 4. For His whole *mode of living* is known to have exceeded in purity that of all men even from the suitableness of his raiment, John xix. 23, note. But if the power of God effects that on the earth, how much more is that done and will be done

in heaven? Matt. xxii. 29 (and for this reason the reader should by the way, but seriously, be reminded, that blood newly produced in the place of that which was shed, was never even dreamt of being ascribed by us to the risen Redeemer): His glorified life does not require the circulation of the blood. The whole is of God, Rom. vi. 4, 10; 1 Cor. vi. 13, xv. 44, 50. Our body, our blood, are subject to corruption. What will happen in regard to our blood, I know not; (even in the animal life itself we consider a very great loss of blood, provided life be not endangered, as a matter of less importance than the maiming of a finger or a joint:) The Saviour will certainly make the body conformable to His glorious body. Comp. *Samml. von A. und N.* 1739; I. Beytr. art. 8; *Vales. philos. sacr.*, p. 81; *Melch. I.* 712. "We think it quite clear, that the battle fought by *Michael*, Rev. xii., did not take place immediately after Christ's ascension into heaven, whither THE BLOOD OF THE LAMB being introduced, took away the dragon's right to accuse." *Pfaff. Syst. germ.*, p. 307; *Heding. ad Hebr.* ix. 24, x. 14; *Kraft Nachr. I. Band*, p. 878. The hole in the side (such as a deadly wound would be in the natural body) is the never-failing proof and ornament of His glorified life: Ezek. xxxvii. 6, 8. The *veins* are not mentioned, but נִירִים are *nerves* or *muscles*.

§ 10. *The state of the shed blood very strongly confirms communion in both kinds.*

The defenders of communion in one kind have no more specious pretence than the *concomitancy* of the body and blood. But the relation of the body and of the blood of the Lord in the sacred Supper is most distinct [the footing or aspect of the one is quite distinct from that of the other]. First, He says, *This is My body*: then next, *This is My blood*. Therefore the body is not exhibited by the blood, but by itself; the blood is not exhibited by the body, but by itself. Lightfoot, in *Chron. of the Old Testament*, compares Gen. ix. 4 with this passage. But the language of Dannhawerus is much to the purpose, who writes as follows: "The blood of Jesus Christ, shed for His disciples and for many, is a heavenly thing, as it is drunk in the sacred Eucharist, and because it is incorruptible, it still exists, 1 Pet. i. 19, and was carried by Christ into the sanctuary not made with hands; and yet (the blood spiritually received in the Eucharist)

it is the very blood shed in the time of His passion. We must not enter here into scholastic disputes, truly scholastic and trifling, about the remains of Christ's blood, and its being taken back, concerning which Baron. should be consulted, etc." Hodos. p. 1202. At the death of Christ the blood was drawn out of the body: the "showing forth" of that death (1 Cor. xi. 26) demands that the bread, after having been blessed, should be eaten in remembrance of the Lord, and that the cup, after having been blessed, should be drunk in like manner in remembrance of the Lord; 1 Cor. xi. 24, 25. *Thomas Bromley* has a profound Answer, published in ten treatises, on the *different* nature of enjoying the body and blood of Christ.

§ 11. *The same cause [reason] admirably supports our faith.*

The same Bromley, in the Revelation of Paradise, writes thus: "The blood of the eternal covenant is sprinkled in the sanctuary, which was in a peculiar manner performed once for all by the Lord Jesus after His ascension, according to Heb. ix. 12, *By His own blood He entered once into the sanctuary, after He had obtained eternal redemption.* But that is still continued at certain times by our great High Priest, for the purpose of allaying the wrath of God occasioned by sin; and it is therefore called the *blood of sprinkling*, on account of its use, which is continued in heaven, and in the consciences of the saints upon the earth." Heb. ix. 14. They who are strong in spiritual judgment may decide such matters as these. Truly, believers, in the whole exercise of their faith, and especially in the sacred Supper, as much enjoy the efficacy of the blood of Jesus Christ, as if they had been established (placed) at the moment at which His blood was shed.

§ 12. *This circumstance demands more ample consideration from the lovers of Christ.*

We may transfer to the present discussion what Andreas Adamus Hochstetterus, P. M., has written in his Exercitation on the entrance of the High Priest into the Holy of Holies. "We do not doubt that the reader will perceive, from the discussion of an argument so perplexed, and omitted by even great interpreters, how much is still left to our own investigation (*searching of the Scriptures*), and will apply to the glory of the Saviour the labour which we have taken in searching out the hidden

truth," pp. 20, 21. I confess, I find this field but little cultivated, and on such a subject few in general are brought to stop and direct their attention to its consideration. But he who will not straightway shrink from that which seems at first a paradox (something contrary to what would be thought), will soon after taste its sweetness with the progress of faith. Notwithstanding, I obtrude nothing on any man; I merely ask the wise to condescend religiously to examine the whole subject, not according to the rule of human, but Divine judgment. Carnal curiosity has no place here, but the desire of knowing the Redeemer, so far as He has chosen to make known His glory by the rays of the apostolic testimony to them who love Him.

In commentaries and systems, indeed, this subject is not found to be well or fully treated; it is only slightly touched upon; and this perhaps arises from the following reasons: 1. In the passages concerning *applicatory grace* [*applying to us redemption*], it is said: *The operating cause terminatively<sup>1</sup> is the Holy Spirit*, which is true; but the mention of Christ and His merits is only made in relation to the question respecting the *external impulsive cause*. It so happens that the *efficacious operation of Christ and His blood* cannot come into consideration either in the one place or the other. 2. The *proper* (strict) consideration of Christ's blood is sparingly introduced, and many have straightway recourse to a *figure*, whereby they understand under this word, *blood*, either the whole merit of Christ or His *life*, i.e. the *living principle* or *soul*. 3. In serious treatises, the writers directly refer rather to the holy and blessed fruits, than to the mode of the operations themselves, from which these fruits take their rise; comp., for example, the writing of an Anonymous author, *die reinigende Kraft des Gottes—Blutes Jesu Christi* (ed. A. 1745, Prenzl.), p. 49. When I was young, I anxiously meditated a solid disquisition on the bearing of the merit of Christ on our salvation; but after much thinking, I never proceeded so far as to write a special treatise on that subject. *May the Lord Jesus, for His own name's sake, now and henceforth bestow upon us the bright ray of His own light. Amen.*

1. A double benefit becomes ours by the blood of Christ,

<sup>1</sup> As opposed to the *external impulsive cause*.

namely, I. *Deliverance* from the guilt of sin; II. *The gift* of the new powers of life, which are subsequently exerted (put themselves forth into exercise) in good works. The former is called *justification* by the blood of Jesus Christ: and the latter is obtained by the man who eats the flesh of Christ, and drinks His blood, John vi.

2. But because the blood of Christ is the *blood of sprinkling*, the question is, whether that blood, *as such*, becomes the property of believers in both the ways now mentioned, or only in the former of these ways.

3. In the Old Testament there were many *sprinklings*, whether those be considered who performed the sprinkling, or the matter with which the sprinkling was performed, or the men and things for whom and on whom the sprinkling was made, or the object of the sprinkling—for dedication, consecration, etc. The whole of the people were sprinkled, Ex. xxiv. 8, and Ex. xxix. 21; Lev. viii. 23, etc. Aaron and his sons, in both cases, at first for the purpose of initiation; and therefore, as they say, *once for all*. In like manner there was an initiation, in the case of lepers, for holding intercourse with the other Israelites, from whom they had been long excluded. There was always a particular sprinkling at the *altar*; but the Israelites were on their part kept in communion with God, by eating the sacrifices.

4. In the New Testament there is a sprinkling, which is performed by the *blood* of Christ Jesus; and because this is the *only* New Testament sprinkling, whereas moreover all the Levitical rites had relation to Christ, all the Levitical sprinklings must have been mere types of this sprinkling; as indeed the blood of Christ is celebrated for its spiritual excellence, not only in opposition to the blood of *bulls* and of *goats*, but also in opposition to the *ashes of a heifer*, in the water of sprinkling, ch. ix. 13, 14.

5. *The sprinkling of blood* is mentioned, 1 Pet. i. 2; and again the *blood of sprinkling*, in this passage under our consideration. We are said also to have *our hearts sprinkled*, and to be delivered by sprinkling *from an evil conscience*, by which we may have *a true heart in full assurance of faith*, Heb. x. 22. Nothing more occurs in the New Testament of New Testament sprink-

ling. But Esaias prophesied, lii. 15, *So shall He* (Christ, the great Minister of Jehovah) *sprinkle many nations; the kings shall shut their mouths at Him*, etc.; where we once for all see who He is that sprinkles, and who they are that are sprinkled; in what way that sprinkling may be the consequence of His Sufferings; and that the obedience of faith follows from it, as Peter joins together *obedience* and the *sprinkling of the blood* of Jesus Christ.

6. The Levitical sprinklings did not purify *physically*, but *morally*. For, 1. It was not exclusively (precisely) the hand, or any other part of the body, which had accidentally contracted uncleanness, or even the whole body, that was sprinkled, but the sprinkling was performed in a general way, namely, wherever the blood or water of sprinkling might fall. 2. The sprinkling was analogous to the blood of the passover, Ex. xii. 7, 13, which was not sprinkled on their bodies, but on their gates; and yet it was profitable to the Israelites. 3. After a man was sprinkled, it was his duty then, and not till then, to wash his body and his clothes. Consequently the *sprinkling* had a *moral*, and the *washing* a *physical* effect.

7. The *washing* is analogous to this *washing* in the New Testament which is attributed to pure water, (and) to the Holy Spirit, 1 Cor. vi. 11; Heb. x. 23; also to the blood of Jesus Christ: *He has washed us from our sins in His own blood*, Rev. i. 5: *They have washed their robes, and made them white in the blood of the Lamb*, Rev. vii. 14.

8. But *sprinkling* has a *moral* power. *Dorscheus* says: "That sprinkling is not effected in ANY OTHER WAY THAN through the communication of the meritorious power, or rather of the atonement and redemption, of Jesus Christ, which have been acquired or effected by Him."—Part i., Theol. Zachar., p. 53.

9. That passage, John vi., concerning the *eating* of Christ's flesh and the *drinking* of His blood, is very emphatic; we must not however stretch the meaning of the words too far. For Jesus there (as He sometimes did against harsh gainsayers) used a metaphorical mode of expression quite extraordinary, which He did not use to His disciples either before or after. The word *truly* must be explained from John xv. 1, *I am*

*the true vine*: where the metaphor however remains, and that too in the predicate. In that sentence, *My flesh is truly meat*, the word *truly* does not affect the predicate, but the copula *is*; so that the fact may be established (asserted) in opposition to the contradiction. From the beginning and at the end of the conversation, *the eating* of Christ's flesh and the *drinking* of His blood (as John iii. the new birth) are resolved into *Faith*. By such representations the precaution is used, that no one may understand faith in too weak and shallow (slight) a sense; and we are taught by the phrases concerning *faith*, that the harshness of these representations (the difficulty in the images used to represent it) does not exceed what is just and proper.

10. In the midst of all these things, it is clear and certain that by the *eating* of Christ's flesh and the *drinking* of His blood, or by faith, 1. Christians are intimately united with Christ; 2. that they are indebted for that union to His flesh and blood, because they eat the one and drink the other; 3. that the flesh and blood of Christ have in them a close and efficacious operation, and impart to them eternal life.

11. Wherever in any other passage *cleansing* from sin is ascribed to the blood of Christ, it should be taken, according to the exigency (the bearing or relation) of the context, either *morally* or *physically*, or in both ways; for example, Heb. i. 3; 1 John i. 7. And the same remark applies to the *victory*, Rev. xii. 11.

12. All these things transcend nature, and it is absolutely necessary to guard ourselves against the sweet fallacy of the senses. Comp. *Closterbergische Sammlung*, P. ii., p. 138, and the following pages, where the homily of Lavius, on the *virtue of the blood* of Christ, is commended, and admonitions are given against deviations from it. If at any time, for example, the joy of the Spirit be diffused in the soul, or even in the body, it ought not to be repressed. We do not arrive at faith by sense (*Gefühl*), although faith may draw *after* itself something that may be felt; which however we are far from calling either *heat* or any other physical quality. Let us receive with humble thanksgiving, and keep without vain boasting, whatever sensations present themselves without affectation. Let no man, however, obtrude himself upon others as a model or example, nor let him propose others to himself as objects of imitation in the same way



Otherwise many are forced into an eager and violent activity, so that they think it necessary to wring from themselves similar experiences and sensations; and in the case of endeavours of this kind, nature is worn out, so as at length to render itself tranquil by that which itself accomplishes, either unconsciously or in a dream.

13. In short, the precious blood of Christ is applied to us in sprinkling, in washing, in drinking, on account of the personal union, in a *manner real*, yet supernatural, and therefore quite incomprehensible. "That (saying respecting the blood of Jesus Christ, 1 John i. 7) is to be understood, not only of the MERIT of the blood of Christ perfected once for all upon the cross, but John there treats of that subject, because in the business of justification, not merely the divine nature in Christ, but also His blood, in the way of EFFICACY, is to cleanse us from all sin. Thus the flesh of Christ is life-giving food."—Form. Conc., Art. 8, de Persona Christi, p. 776.

14. In like manner, on our part, *faith* not only has a *moral* power, but also in its *own way* a certain physical efficacy and operation for our justification and salvation.

15. I shall indeed rejoice, if, by means of the things which I have stated, any occasion (handle) will be afforded for increasing the love and knowledge of our Redeemer, who has paid the price of His blood for us. The capability of our heart for receiving holy mysteries is enlarged, not so much by the exercise of the understanding, as by the growth of the new man.

16. *Jesus can save to the uttermost them that come to God by Him, ever living to make intercession for them.*

—*κρείττον*) So the more approved copies.<sup>1</sup> Some of the more recent have *κρείττονα*.—*λαλοῦντι*, *that speaketh*) not *that crieth*.—*παρὰ τὸν Ἄβελ*, *than Abel*) The blood of Abel, shed in the first parricide (fratricide), is put by Synecdoche for all the blood shed on the *earth* and crying for vengeance towards heaven, and greatly increasing the other cries raised by sin in the world; and the open and calm *speaking* of the blood of Christ *in heaven* for

<sup>1</sup> Hence the margin of Ed. 2 more openly prefers the reading *κρείττον* than the larger Ed., and the Germ. Vers. has *besser*.—E. B.

ACD(Δ)*f* Vulg. read *κρείττον*. None of the oldest authorities support *κρείττονα* of Rec. Text.—Ed.

us, and from heaven to us, overcomes this violent *cry* of the blood concealed by Cain. Comp. *κρείττερα*, *better things*, ch. vi. 9.

Now let us take a general survey of the persons, places, and things, to which Christians have come.

There is A. Mount *Zion*,

B. And the city of the living GOD, *the heavenly Jerusalem*.

C. a. And ten thousands ;

a. The general assembly of *angels*,

β. And the church of the *first-born* written in heaven :

b. And GOD the Judge of all :

D. c. And the *spirits* of just men made perfect :

d. And *Jesus* the Mediator of the New Testament,

e. And the *blood* of sprinkling speaking a better thing than Abel.

This enumeration is not only not confused, but its arrangement has been well considered. A and D, B and C, refer to each other by Chiasmus. In B and C the economy of GOD, more widely extended, is described, and that too in such a way in particular as will most gloriously appear at the last day, which is now present to our faith, ver. 26, ch. xi. 1 ; and so it is considered by *Paul*, Rom. ii. 16, note : in A and D, the internal economy of Christ, belonging to the New Testament, so far as it meantime prevails, as *Paul* testifies, 1 Cor. xv. 24. On the difference and connection of each economy, comp. annot. ult. Exeg. Germ. ad Rev. xiv. 10. A is put before B in the natural order, because, in Rev. xiv. and xxi., Mount Zion is seen before the new Jerusalem ; hence D and C, and the particular points in D and C, come to be considered in retrograde order (on which comp. ch. xi. 33, note).

25. Βλέπετε, *see*) An admonition which is sharpened by the omission of the particle, οὖν, *then*.—μὴ παραστήσησθε, *that ye refuse not*) through unbelief.—τὸν λαλοῦντα, *Him that speaketh*) namely, GOD ; whose word, now present, is of such a kind that it is (as to be) the prelude of the last ‘shaking’ of all things (ver. 27)

The same word, which is heard in the gospel from *heaven*, will shake *heaven* and earth. The blood *speaks* to God, ver. 24; but in ver. 25 there is a *speaking*, which is made to us: λαλοῦντι, ver. 24, is neuter, agreeing with αἷμα; λαλοῦντα is masculine. The apostle returns to that with which he set out, ch. i. 1.—οὐκ ἔφυγον, *they did not escape*) They could not withdraw themselves from hearing, nay, they rushed on their punishment.—παραιτησάμενοι, *who refused*) ver. 19.—χρηματίζοντα, *Him who spake oracles, warnings, precepts*) He means God Himself: ver. 26 at the beginning.—πολλῷ μᾶλλον ἡμεῖς, *much more we*) namely, *shall not escape*.—τὸν ἀπὸ οὐρανῶν) namely, χρηματίζοντα, *Him who gives oracles, etc., from the heavens*. Mount Sinai on *earth* reached to the lowest region of heaven; but from *the heavens*, and therefore from the very heaven of glory, has the Son brought both His blessedness and His preaching, in consequence of which very frequent mention of *the kingdom of the heavens* is made in His discourses: and to all this the Father has superadded His testimony: and now in His word (speaking) He represents (presents vividly to us) the shaking of heaven, of which ver. 26.—ἀποστρέφόμενοι, *if we turn away*) This word signifies greater obstinacy than παραιτησάμενοι, *they who refused*.

26. ὃς ἡ φωνή) as being One *whose voice*. Hereby is explained what kind of speaking that was on earth, and what kind of speaking of oracles, χρηματισμοὺς, this is from the heavens. Therefore the article τὸν in ver. 25 does not prevent it from being one and the same person who spoke on earth and who now speaks from heaven. There is however a Mimesis,<sup>1</sup> and the feelings of those are expressed who do not acknowledge *Him that speaketh*.—τὴν γῆν) γῆ ἐσεισθη, *the earth was shaken*, Ps. lxxviii. 9, ηἰσῆγ, and Haggai uses this same word. The psalm mentions, that even the *heavens* dropped at that time, namely, those near to the mountain; but Haggai speaks of the whole created (made) heavens.—νῦν, *now*) The apostle shows not only what GOD *now* has promised, but what He is doing (is to do).—ἐπηγγέλται) *He hath promised*. It is a promise intended to excite the *hope* of the saints, although the ungodly are terrified at it: therefore this passage contains an admonition entirely evangelical: comp.

<sup>1</sup> See Append.

ch. ii. 3.—*ἔτι ἅπαξ ἐγὼ σείσω οὐ μόνον τὴν γῆν, ἀλλὰ καὶ τὸν οὐρανὸν, yet once more I will shake not only the earth, but also heaven)* עַד אַחַת מֵעַתָּה וְהֵאָנִי מְרַעִישׁ וְנִי לXX. *ἔτι ἅπαξ, κ.τ.λ., and ver. 21, ἐγὼ σείω, κ.τ.λ., yet once I will shake the heaven and the earth and the sea and the dry land, etc. ; and ver. 21, I shake the heaven and the earth and the sea and the dry land.* The apostle brings the two verses into one, by which he shows that it was one and the same shaking, of which the one verse of Haggai denotes the beginning, the other the end. For that shaking began at the first coming of the Messiah ; it will be finished at the second : concerning the former, comp. Matt. iii. 17, xxvii. 51, xxviii. 2 ; Acts ii. 2, iv. 31 : concerning the latter, Matt. xxiv. 7 ; Rev. xvi. 20, xx. 11. There is an illustrious testimony given by Sir Isaac Newton on Daniel, p. 94 : “ And there is scarcely any prophecy concerning Christ in the whole of the Old Testament, which does not, to some extent at least, refer to His second coming.”—*σειίω, I will shake*) Others read *σειώ*. The LXX. have both, as we have now seen ; but *σειίω, I will shake*, expresses the *promise*.<sup>1</sup>

27. *Τῶν σαλευομένων, of those things that are shaken*) the heaven and the earth.—*τὴν μετάρθεσον, the removing*) The same word occurs at vii. 12. The antithesis is *μείνη, should remain*. It will be said : When the earth was formerly shaken, no removal took place ; how then is a removal now connected with the shaking of the heaven and the earth ? *Ans.* This shaking is *total* ; is *final* ; is *promised*, and there is therefore an intimation, that better things will succeed,—that is, those things which are not removed, but are immovable, will succeed those things which are removed. The first was the prelude of the second.—*ὡς πεποιημένων, as of those things that are made*) The reason why those things, which are said to be shaken, fall under *removal*, for they are things *made* formerly by creation, and *so made*, that they would not remain of themselves, but would be removed ; and that subsequently those should only remain which are not removed. So *Paul* speaks, 2 Cor. v. 1.—*ἵνα μείνη*) *that they should*

<sup>1</sup> And that reading in the larger Ed. is not reckoned among those to be approved ; on the marg. of the 2d Ed. it is equal to the reading *σειώ*, and is decidedly preferred in the Germ. Vers.—E. B.

AC Vulg. Memph. and Theb. read *σειίω*. But Df and Rec. Text *σειώ*, with less authority.—ED.

remain. For he says *μείνη*, not *μένη*. The imperfect depends on the preterite *πεποιημένων*, *made*. *Μένω*, *I remain*, is often said of a thing which is left remaining (surviving) when others pass away; and hence also *μόνος* comes from *μένω*; 1 Cor. xiii. 13.—*τὰ μὴ σαλευόμενα*, *the things which are not shaken*) the city of the living GOD, ver. 22: the new heaven and the new earth, Rev. xxi. 1, note.

28. *Βασιλείαν*) a kingdom more magnificent than the present heaven and earth.—*παραλαμβάνοντες*, *receiving*) receiving a promise from GOD, *accepting* with the *willingness* of faith.—*ἔχωμεν χάριν*, *let us have grace*) *χάριν ἔχειν*, *is to have grace* [to feel gratitude], *to be grateful*, Luke xvii. 9, and often. It also means *to be acceptable to*, Acts ii. 47; and in much the same sense, 2 Cor. i. 15. *To have grace*, passively, is to be *under the power of grace*; also in much the same sense in this passage. *To find grace* is an act; *to have grace* is a state, conjoined with the will (willingness on the part) of believers.—*λατρεύομεν*,<sup>1</sup> *we may serve*) as royal priests.—*μετὰ αἰδοῦς*, *with reverence*) from the perception of our own unworthiness, lest we should offend the eyes of GOD.<sup>2</sup> —*καὶ εὐλαβείας*, *and fear*) from the perception of the divine majesty, lest we should bring destruction upon ourselves. Hesychius explains *εὐλαβεῖσθαι*, as *φυλάττεσθαι*, *φοβεῖσθαι*. *Hope* is tempered (mingled) with *reverence* and *fear*, lest it should degenerate into petulant boldness: comp. the following ver. with ch. x. 27.

29. *Καὶ γὰρ*, *for*) A very important Epiphonema.<sup>3</sup>—*ὁ Θεὸς ἡμῶν πῦρ καταναλίσκον*, *our God is a consuming fire*) Deut. above, at ver. 18, 19, several times quoted, in ch. iv. 24, LXX., *ὅτι Κύριος ὁ Θεὸς σου πῦρ καταναλίσκον ἐστίν*, *Θεὸς ζηλωτής*; comp. *ibid.* ch. ix. 3. *Our God*, in whom *we hope*, is at the same time to be feared.

<sup>1</sup> The margin of both Ed. prefers the Indicative, *λατρεύομεν*.—E. B.

The Indic. *λατρεύομεν* has none of the oldest authorities on its side. They all have *λατρεύομεν*.—ED.

<sup>2</sup> Who is “of purer eyes than to behold iniquity.”—ED.

<sup>3</sup> An exclamation appended after a weighty demonstration.—ED.

## CHAPTER XIII.

1. Ἡ φιλαδελφία, *brotherly love*) The parts of this virtue are unfolded in the sequel. *Paul* uses the same word elsewhere.—*μηνέτω*) *continue*, although old things have passed away: it does 'abide' or *continue* (the word of *Paul*) in itself (as far as concerns itself): 1 Cor. xiii. 8, 13: *let it also continue* with you (in your case, as far as concerns you).

2. Μὴ ἐπιλανθάνεσθε, *do not forget*) although you have been spoiled of your goods. It is easy to forget such a duty, ver. 16: *so μνησθεσθε, μνημονεύετε, remember*, ver. 3, 7.—*ἔλαθον ξενίσαντες, have entertained unawares*) for *λαθόντες ἐξένισαν*. A Hypallage<sup>1</sup> frequent with the Greeks. Comp. Chrysost. de Sacerd., p. 427. Hereby he obviates the distrust usually felt towards *unknown* strangers.—*τινές, some*) Abraham, Lot: Gen. xviii. 2, xix. 1.—*αγγέλους, angels*) So an unknown guest is often more worthy than he appears, and has angels for his attendants, although they are not seen. Actions are estimated according to what a man does, not merely according to what he thinks he does. Matt. xxv. 40, 45.

3. Μνησθεσθε, *remember*) in your prayers and in your acts of kindness.—*ὡς συνδεδεμένοι, as bound with them*) on account of the unity of the body under the one head, Christ.—*ἐν σώματι, in the body*) in the natural body, which is not yet withdrawn from *adversities*, and the dangers which have befallen them. One man experiences great adversity during the whole period of his life, as Jacob: another in youth, as Joseph: another in manhood, as Job: another, finally, in old age; and this admonition is of especial advantage against such an event.

4. Τίμιος) viz. ἔστω, comp. ver. 5, *i.e. let it be honoured*. It is an antithesis to *whoremongers*. He exhorts the unmarried, who are in great danger of falling into fornication, to marry, acknowledging it as something *precious* [so *τίμιος* often means], and

<sup>1</sup> See Append. A transposition of words, whereby we say of one what ought to be said of another.—Ed.

worthily to use the good which it confers: comp. 1 Thess. iv. 4.—γάμος) *marriage*.—ἐν πᾶσι) *in all*. There is obviously greater danger of fornication than of adultery; comp. 1 Cor. vii. 2, ἕκαστος, *every one* [“To avoid fornication, let *every man* have his own wife”]; and all ought to value marriage highly, so that if a man does not enter into that state himself, he *should not prevent* others from doing so, 1 Tim. iv. 3.—ἡ κοίτη) *the bed, the couch, the state and use of marriage*. *Marriage—the bed—whoremongers—adulterers*: a Chiasmus.—ἁμίαντος, *undefiled*) Supply again, *let—be*. An antithesis to *adulterers*.—κρινεῖ ὁ Θεός, *GOD will judge*) By far the greatest number of whoremongers and adulterers escape the notice of human tribunals. As such intrigues are not made known in the way in which they formerly were, Num. v. 20, 21, a great number, although their conduct is well known, yet escape civil punishment and ecclesiastical discipline, or are made to feel it very slightly. [*Sometimes, indeed, judges themselves are whoremongers and adulterers, men that are placed in the highest ecclesiastical and political offices: and therefore they know how to take measures for their own impunity; but they also take measures for the impunity of others like themselves, when the case admits of it (or when a case occurs). Very many acts of this sort remain entirely concealed in the world, or are extenuated by various devices, or are upheld by violence.—V. g.*] *God will judge*: [*A thing dreadful to be spoken! ch. x. 30, 31.—V. g.*]—He most of all punishes them, whom man does not punish. Comp. 2 Sam. iii. 39. The apostle speaks of the judgment as near. [*At that greatest of all days, what deeds, I pray you, will be brought to light! Then indeed execrable crimes will no longer be reckoned as a mark of polished manners.—V. g.*]

5. Ὁ τρόπος) *daily life*.—ἀρκοῦμενοι) The participle for the imperative: just as the ellipsis (ver. 4), for the sake of politeness, of the verb, *let—be*, so there is a similar ellipsis of the verb, *be ye* (in this verse).—τοῖς παροῦσιν, *with present things*) *the present state*. So Paul, speaking of himself, Phil. iv. 11.—αὐτὸς) *He*.—εἶρηκεν, *has said*) What was said to Jacob, to Joshua and the people, and to Solomon, extends also to us.—οὐ μὴ σε ἀνῶ οὐδ' οὐ μὴ σε ἐγκαταλίπω) *I will never leave thee nor forsake thee*, Gen. xxviii. 15; the LXX. omit the first clause, and have only, *I will not forsake thee*; Deut. xxxi. 6, *He will not fail (leave) thee*

nor forsake thee: so also ver. 8; Josh. i. 5, *I will not forsake thee nor overlook (ὑπερέψομαι) thee*; 1 Chron. xxviii. 20, *He will not fail thee nor forsake thee*. It is therefore like a Divine adage. He will neither withdraw His assistance nor His presence.

6. Κύριος ἐμοί, κ.τ.λ.) So the LXX., Ps. cxviii. 6, and so for the most part Ps. lvi. 5, 12.

7. Ἠγουμένων) *them who have the rule*, ver. 17, 24. The use of this word is very extensive; it is applied to a prince, to a teacher, etc.; it is presently explained in this passage, *who have spoken to you the word of GOD*. He therefore intends teachers, who were among the first witnesses and apostles of Christ, or their disciples and companions, who *had died* a little before, or were now almost at the point of death.—ἀναθεώρουντες, *looking to, considering) i.e.* when you look to with remembrance. The same grand expression occurs at Acts xvii. 23. “Magnam ἀναθεώρησιν res habet,” Cic. ep. to Atticus, lib. xiv. ep. 15; and again, “Quanta est ἀναθεώρησις,” ep. xvi.—τὴν ἔκβασιν, *the end*) blessed, wished for.—τῆς ἀναστροφῆς, *of their conversation*) in the faith, consistent.—μιμηθεῖτε, *imitate*) The imperative. We more easily contemplate and admire the happy death of godly men, than imitate the faith by which they have attained to it.—τὴν πίστιν, *the faith*) chiefly shown *at the end*.

8. Ἰησοῦς Χριστός, *Jesus Christ*) A solemn appellation: The sum of the Gospel, which is to be held by faith. Not only the doctrine concerning Christ is intended, but *Jesus Christ Himself*, of whom the doctrine of faith treats. Those who have gone before us in the path of salvation died in that faith, which is supported by the word of GOD.—χθές καὶ σήμερον, *yesterday and to-day*) χθές καὶ σήμερον, *yesterday and to-day*, occur in their proper (strict) signification, without a figure, in 1 Sam. xx. 27: but the apostle speaks in a larger (nobler) sense. Jesus Christ, who was yesterday, is the same to-day; *yesterday*, before His sufferings and death; *to-day*, in glory; comp. ch. i. 3; Rev. i. 18. As night comes between *yesterday* and *to-day*, and yet night itself is swallowed up by *yesterday* and *to-day*, so the suffering did not so interrupt the glory of Jesus Christ which was of *yesterday*, so to speak, and that glory which is of *to-day*, that it did not continue to be the same. These expressions have



the force of a proverb, *yesterday, yesterday and the day before, yesterday and to-day, yesterday and to-morrow*: Is. xxx. 33; Deut. iv. 42; 2 Sam. xv. 20; Sir. xxxviii. 23; and in this general sense of the apostle, *yesterday* and *to-day* resemble a proverb, so as to denote any *past* and *present time*, which was denoted especially in the discussion brought to this point. Jesus Christ is the same, *yesterday*—before He came into the world, before His passion, before His ascension—and *to-day*, in heaven; *yesterday and to-day* in the former and latter (second) part of this exhortation: *yesterday* in the time of our earlier and later predecessors, and *to-day* in our own age. In whatever way it may be understood, Artemonius, p. 347, cannot join together a short *yesterday* and long *ages* (αἰῶνας).—ὁ αὐτός) Some place a comma before it, but improperly. This is the sentiment of the apostle: *Jesus Christ is always the same*; He who was *yesterday*, is the SAME TO-DAY, nay, *for ever* (to all AGES): [*Always the same Saviour and the same Teacher.*—V. g.] Also, the true doctrine, delivered to you by your *teachers*, is always the same, not *variable*, ver. 7, 9. He Himself is always the same: ch. i. 12, *Thou art the same*: The same in the Old and New Testament; ch. xii. 2, note. See also 1 Cor. iii. 11; Phil. iii. 16. He is unchangeable, and never dies, although teachers die.—καὶ εἰς τοὺς αἰῶνας) and *for ever*, ver. 20, ch. vii. 3, 16, 24, 25.

9. Διδαχαῖς, *with doctrines*) So Paul, Eph. iv. 14.—ποικίλαις, *various*) which differ from the one faith in the one and the same Jesus Christ. There was variety in the Levitical worship; ch. ix. 10.—ξέναις, *strange*) which differ from the faith of your *ministers* (τῶν ἡγουμένων). The Levitical rites were now also *strange* to their present faith, ver. 9–14; and the apostle was now forgetful of their *oldness* (The *Old Testament*). He does not therefore call them *old*, but *strange*.—μὴ παραφέρεσθε) *be not carried away* [*Neben hin.*—Not. Crit.] So παρὰ in composition, ch. ii. 1. The antithesis, βεβαιοῦσθαι, *to be established*, 1 Sam. xxi. 13 (14), ללחתי, LXX. καὶ παρεφέρετο. Eccl. i. 17, תללתי Theodotion translates παραφοράς.—καλὸν γὰρ χάριτι βεβαιοῦσθαι τὴν καρδίαν, *for it is good for the heart to be established with grace*) A categorical sentence: χάριτι βεβαιούμεθα (κατὰ) τὴν καρδίαν, *we have the heart established by grace*; to which the antithesis cor-

responds, *not with meats*; but the modal expression, *good*, is added from the feeling of the apostle, to give a point to the admonition. So *Paul*, Rom. vi. 17, note. *καλόν*, *good*, beautiful (becoming), salutary: also pleasant, without *strange variety*; and *profitable*. The antithesis, *have not profited*.—*χάριτι*, with *grace*) grace, which becomes ours through Christ, who offered His body.—*βεβαιωῦσθαι*) *to be established*. *στηριχθῆναι*, *to be supported*, is a kindred word, just as the *heart*, according to the Hebrew phraseology, is supported by *bread* or the *staff of bread*; Judg. xix. 5; Is. iii. 1; Ps. civ. 15, etc. That is here denied of *meats*, and is claimed for *grace*.—*ὄν*, *not*) Judaism and Christianity do not agree.—*βρώμασιν*, with *meats*) An Extenuation,<sup>1</sup> as ch. ix. 10. Those meats are also denoted which were eaten in the holy place. The antithesis is, *to eat*, ver. 10. The Jews have their own meat; and we have ours, which is most healthful to us.—*ἐν ᾗ*, *in which*) Construed with *περιπατήσαντες*.—*οὐκ ὠφελήθησαν*) comp. *ἀνωφελές*, ch. vii. 18.—*οἱ περιπατήσαντες*, *they who have walked*) long and much.

10. *ἔχομεν*, *we have*) This verse has two clauses: on the first, ver. 15 and 16 depend; on the second, the verses that intervene. Chiasmus.—*θυσιαστήριον*, *an altar*) *the Cross of Christ*, on which His body was sacrificed.—*ἐξ ᾧ*) *of (from) which*. They are partakers also of this altar who eat the sacrifice offered upon it, not on the other: comp. 1 Cor. x. 18.—*φαγεῖν*, *to eat*) The meat, the flesh of Christ given for us. It is an antithesis to ceremonial meats. It is chiefly eaten in the Sacred Supper, where His body is set forth as given up for us, and His blood shed for us, in that single *sacrifice* of the cross.—*οὐκ*, *not*) Gal. v. 2, etc.—*τῆ σκηνῆς*, *the tabernacle*) A parabolic Amphibology, such as we find at ch. ix. 8, note. For the tabernacle, if we consider the Protasis, expressed at ver. 11, denotes the anterior part of the sanctuary; but if we consider the Apodosis, which is found at ver. 12, it implies the whole Levitical worship. There is also a point in the fact, that he says, *τῆ σκηνῆς*, not *ἐν τῇ σκηνῇ*, “who serve *the tabernacle*,” not *in the tabernacle*. In like manner *Paul*, Rom. vii. 6, note.

11. *Ὡν γὰρ εἰσφέρεται*) Lev. vi. 23 (30), *And no sin-offering, whereof any of the blood εἰσενεχθήσῃ*, *is brought into the tabernacle*

<sup>1</sup> See App. The same as Litotes.

of the testimony, to reconcile withal in the holy place, shall be eaten; it shall be burnt in the fire.—ζώων, of the animals) ch. ix. 12, 13.—αἷμα· σώματα, blood; bodies) which were the shadows of the blood and of the body of Christ.—ἔξω τῆς παρεμβολῆς) without the camp, in which were the tabernacle, and the Levitical priests, and as many of them as adhered to that worship. So the LXX., Lev. iv. 12, 21, etc., xvi. 27.

12. ἵνα ἀγιάσῃ) that He might sanctify, might cleanse from sins, might lead (bring) from the world to GOD. This corresponds to ἅγια, ver. 11.—ιδίου, His own) An antithesis to, of animals.—αἵματος, blood) The mention of the body is implied in the verb, He suffered; and accordingly the 11th verse, respecting the blood of animals and their bodies, has its Apodosis here, in the 12th verse.—τὸν λαόν, the people) ch. ii. 17.—ἔξω τῆς πύλης, without the gate) as if He had been deemed unworthy of the companionship of men; Matt. xxvii. 32. Comp. Lev. xxiv. 13. He suffered without the gate of the city (although the apostle purposely (skilfully) abstains from the use of the word, city), which city itself was like the camp in the wilderness, and had the temple, as the camp had the tabernacle.—ἔπαθε, He suffered) The type of the passion was the burning of the victims. The passion, properly, is that on the cross, without the gate.

13. τοίνυν) The particle, put at the beginning (Is. v. 13, xxvii. 4, xxxiii. 23) in this passage, breathes the deliberate fortitude of believers. So τοιγαροῦν, at the beginning of chap. xii.—ἔξω τῆς παρεμβολῆς, without the camp) ver. 11. The camp denotes Judaism.—τὸν ὀνειδισμὸν αὐτοῦ, His reproach) i.e. the cross, ch. xii. 2.—φέροντες, bearing) as Simon of Cyrene; Matt. in the passage quoted above.

14. γὰρ, for) The reason why he uses the expression, the camp, not the city, ver. 13. Faith considers Jerusalem itself as a camp [not a city].—μένουσαν, μέλλουσαν) A Paranomasia. At the same time not continuing is an allusion to the devastation of Jerusalem, which was then at hand. He does not condescend to name the city, which does not continue. We do not continue here; nor does the city itself continue at all.—πόλιν, a city) ch. xi. 10, note. In like manner Paul, Phil. iii. 20.—μέλλουσαν, one to come) ch. ii. 5, note.

15. δι' αὐτοῦ, by Him) 1 Pet. ii. 5.—θυσίαν, the sacrifice) The

*Altar* is mentioned, ver. 10; now the *sacrifices* are enumerated: *of praise* here, of *well-doing*, ver. 16.—*αἰνέσεως*, *of praise*) for the salvation made sure.—*διαπαντός*, *continually*) A *continual sacrifice*. Nothing of the Mass. *Forget not*, which follows, ver. 16, corresponds to this word, *continually*.—*καρπὸν χειλέων*, *the fruit of the lips*) So the LXX., Hos. xiv. 3; also Is. lvii. 19: but the Hebrew in the former is פְּתִינִי פְּרִים, in the latter, גִּבּוֹר (גִּיב) שְׂפָתַיִם.—*ὁμολογούντων*, *confessing*) in faith, while they despise all the reproach of the world, ver. 13.

16. *Εὐποιίας*, *doing good*) to the needy.—*κοινωνίας*, *communicating*) with the deserving: Gal. vi. 6; comp. presently after, ver. 17.—*τοιαύταις*, *with such*) There is a reference also to the preceding verse: *with these, such as these*, not with the blood of quadrupeds.—*εὐαρεστοῦμαι*, *δυσαρεστοῦμαι*, with the ablative, signify, *I am pleased, displeased with this*.—*δυσαρεστούμενος*, *ill at ease*, as men generally are, when they are threatened with some distemper. Diogenes Laertius in Arcesilaus, καὶ τινος μὴ εὐαρεστουμένου τῇ διατριβῇ αὐτοῦ, *when a certain man was not willingly stopping with him*.

17. *Πείθεσθε*, *obey*) Evince (have) *remembrance* towards your deceased teachers, ver. 7; *obedience* towards them that are still alive.—*ὑπέκειτε*, *submit*) This is more than to obey. *Obey* in those things which they command you to do as salutary: *submit*, even when they seem to demand a little more. "Ἰνα, *that*, depends on this verb.—*αὐτοί*, *they*) As *they* are zealously careful, so, when they wish you to be careful, you ought to *submit*.—*ὡς λόγον ἀποδώσοντες*, *as they that are to give an account*) Truly this consideration both causes a man to be watchful, and to avoid any abuse of authority. The soul of Chrysostom was always struck with these words, as he himself confesses at the beginning of the 6th Book de Sacerdotio, on which passage we have made some observations, p. 490.—*μετὰ χαρᾶς*, *with joy*) if they see you respond to their vigilance.—*τοῦτο*, *this*) This *τοῦτο* does not refer to *they who are to give an account*, but to *they watch*. Disciples ought to *obey* and *submit* to their teachers, *so that with joy*, etc. It would be not a joyous (*μετὰ χαρᾶς*) thing for the teachers themselves to *give in their account with sorrow* [therefore *τοῦτο* does not refer to the *giving in the account*]: on the contrary, *to watch with sorrow*, is not hurtful to the teachers, it is "unprofitable" to the

hearers.—καὶ μὴ, *and not*) He is not a good minister who does not either *rejoice* or *grieve*, or do both.—σενάζοντες, *with grief*) The groans of other creatures are heard; how much more of pastors?—ἀλυσιτελείς, *unprofitable*) Sorrow, opposed to *joy*, from which *griefs* (*groans*, implied in σενάζοντες) are derived, greatly weakens the teachers; and their *sighs* are *not profitable*, nay, are very injurious to the disciples.

18. Προσεύχεσθε περὶ ἡμῶν, *pray for us*) So *Paul* is wont, and especially at the conclusion, to ask those to whom he writes: Rom. xv. 30.—πεποιθάμεν) *we trust*, that we ourselves shall be heard and delivered.—γὰρ, *for*) the force of the *Ætiology* properly falls on ver. 19.—ὅτι) that is, *because*; for, *we trust*, is used absolutely, as *we are confident*, 2 Cor. v. 8. Conscience produces confidence: 1 John iii. 21; 2 Cor. i. 12.—καλῶν, καλῶς, *good, in a good way [well]*) Conjugates.—πᾶσι, *in all things*) Neuter: see note on 2 Cor. xi. 6.—θέλοντες, *willing*) The conscience follows the will.

19. Περισσοτέρως, *more abundantly [the rather]*) Construed with ποιῆσαι, *to do*.—παρακαλῶ, *I entreat*) *Paul* for the first time writes something of himself alone, in this passage of this epistle.—τάχιον) *the sooner*.

20. Ὁ δὲ Θεός, *now the God*) He desired the brethren to pray for him, ver. 18; he now prays for them.—τῆς εἰρήνης, *of peace*) *Paul* often calls Him the *God of peace*, Rom. xv. 33. Here the verb καταρτίσαι, *join you together in perfect harmony*, accords with it, ver. 21.—ὁ ἀναγαγὼν ἐκ νεκρῶν, *who brought again from the dead*) God brought the Shepherd; the Shepherd brings the flock. He brought Him from the depths, and set Him on high, where He may be seen by all. The apostle does not conclude, before he made mention of the *resurrection* of Christ.—τὸν ποιμένα τῶν προβάτων τὸν μέγαν, *the great Shepherd of the sheep*) An appropriate appellation. You have, says he, many ministers, ver. 17; but He is the *Minister* of all. I am absent from you, ver. 19; but GOD is not absent, nor will He be wanting to you. The allusion is to Is. lxiii. 11 [*whence a various reading, ἐκ τῆς γῆς for ἐκ νεκρῶν, has started up in this passage.—Not. Crit.*], and by this allusion, the apostle at the very end of the epistle again and again prefers Christ to Moses, of whom Isaiah is speaking in the passage quoted above.—ἐν) *in*, significantly. It is construed with

ὁ ἀναγαγὼν, *who brought again*; comp. ch. ii. 9, διὰ, *for, on account of*; likewise John x. 17, 18; Phil. ii. 9.—αἰωνίου, *everlasting*) An august epithet. This eternity of the covenant infers the necessity of a resurrection: Acts xiii. 34, note, from Isaiah.

21. Καταρτίσαι, *fit or join you perfectly together*) 1 Cor. i. 10, note [the antithesis of σχίσματα, *divisions*].—ποιῆσαι, ποιῶν) *God doing, we will do*. [God fits us for doing; nay, indeed He rather does Himself, 2 Pet. i. 3.—V. g.]—τὸ θέλημα, *the will*) Comp. Is. liiii. 10 on the resurrection of Christ and progress of the Divine will.—διὰ, *through*) Construed with ποιῶν, *doing, working*, Phil. i. 11.—ᾧ, *to whom*) viz. to GOD, ver. 20; Rom. xvi. 27, note; Gal. i. 5, note. Then, and then only, can glory be given to God, if we subject ourselves to His salutary will. Comp. concerning Christ, 2 Pet. iii. 18.—δόξα, *glory*) They to whom he wrote had not afforded any occasion for a joyful exordium or commencement, in which thanks might be given; Paul therefore uses in this passage the Doxology, as at Gal. i. 5, 6, note.

22. Παρακαλῶ· παρακλήσεως, *I exhort: of exhortation*) Conjugates, sweetly used.—τοῦ λόγου, *the word*) with which your ministers abundantly exhort you face to face. The antithesis is, ἐπέστειλα, *I have sent, I have written*: comp. Acts xv. 27, 32.—διὰ βραχέων) *in few words*, considering that the subject was copious.—ἐπέστειλα, *I have sent*) namely, this epistle, which abounds in παράκλησις, or exhortation.

23. Γνώσκετέ) *know ye, with joy*.—τὸν ἀδελφόν, *our brother*) So Timothy is called by Paul: see note on 1 Cor. iv. 17.—ἀπολελυμένον, *set at liberty*) He had therefore been in prison.—ἔρχητα, *if he come*) to me. Therefore they had been in different places.

24. Πάντας τοὺς ἡγουμένους ὑμῶν, *all them that have the rule over you*) They laboured under dulness of apprehension; but this epistle has solid food for them that are perfect. Therefore if any epistle needed to have been withdrawn from the general multitude, this certainly was that epistle. And yet this epistle too is directed to the general multitude, rather than to the ministers, to whom it was less necessary. [So the discourse is addressed to women, children, servants, young men, etc., Eph. v. 22, etc.; 1 John ii. 18; 2 John 1: and to all together, 1 Pet. iii. 8; v. 5. Paul gives an injunction to Archippus through the Colossians, iv.

17.—V. g.] The writings of the apostles were read in the public assembly, as those of the prophets formerly were: how much more ought it so to be left free to every individual to read them in private, as much as is requisite, so that it should not be granted only by a dispensation from the Pope! For it is more profitable often to read, what it is safe once to hear. Paul elsewhere mentions the *bishops* and *deacons*: Phil. i. 1. Here he only names ἡγουμένων, *them that rule—the ministers*: comp. 1 Thess. v. 12; 1 Tim. v. 17. He sends salutations to them *all*; for those to whom he writes were in many places.—πάντας τοὺς ἁγίους, *all the saints*) believers, especially Israelites.

25. Ἡ χάρις, *grace*) A small clause peculiar to *Paul*.

END OF VOL. IV.

G N O M O N  
OF  
THE NEW TESTAMENT

BY  
JOHN ALBERT BENGEL.

ACCORDING TO THE EDITION ORIGINALLY BROUGHT OUT BY HIS SON,

M. ERNEST BENGEL;

AND SUBSEQUENTLY COMPLETED BY

J. C. F. STEUDEL.

WITH CORRECTIONS AND ADDITIONS FROM THE ED. SECUNDA OF 1759.

VOLUME V.

CONTAINING THE COMMENTARY ON THE  
EPISTLES OF JAMES, I. PETER, II. PETER, I. JOHN, II. JOHN,  
III. JOHN, JUDE, AND THE APOCALYPSE.

TRANSLATED BY

THE REV. WILLIAM FLETCHER, D.D.,  
HEAD MASTER OF QUEEN ELIZABETH'S SCHOOL, WIMBORNE, DORSET,  
AND LATE FELLOW OF BRASE-NOSE COLLEGE, OXFORD.

SEVENTH EDITION.

EDINBURGH:  
T. & T. CLARK, 38, GEORGE STREET.

MDCCCLXXIII.





## EDITOR'S PREFACE

TO

VOLS. II., IV., AND V.

---

IN the name of my fellow-translators and myself, I desire to thank the literary and religious public for the favourable reception which they have given to the two volumes of the Translation of Bengel's Gnomon already published. In sending forth to the world the three remaining volumes, it is only necessary to repeat, that no pains have been spared to make the Translation throughout worthy of the well-deserved reputation of the original.

Of course it is not possible to reproduce in our more diffuse English language the terse brevity of Bengel's Latin; but this loss is in some measure counterbalanced by the greater gain in clearness, which the Translation in many passages will be found to possess, when compared with the original Latin. Many readers of ordinary scholarship, often meet in the Latin Gnomon sentences, which, in order to be understood, require more patience and thought than they have time to bestow. They will be tempted to pass by such passages, and say, "Si non vis intelligi, debes negligi." Bengel's friend Marthius warned him of this tendency to obscurity through the excessive brevity of his style; "Let me beg of you," wrote Marthius to Bengel, "not to give your critical annotations too concisely, under the idea that your readers will take the trouble to *think out* all the meaning, which you intend to convey in some two or three words." I have tried to make such passages intelligible to the reader by brief explanations, sometimes inserted in the text in brackets, sometimes appended as footnotes. There are also explained in the notes of this Translation allusions of Bengel to remote facts, usages, and persons, which to many readers would otherwise be obscure. The quotations from the Hebrew and LXX. Old Testament have been carefully collated, and corrected where it was necessary.

Bengel, in the main, laid hold of the true principle for the restoration of the genuine text, namely, that the preference should be given to the oldest MSS. and Versions, though few, rather than to the more recent ones, however numerous. But those oldest MSS. and Versions had not been so well collated as they have been more recently: and we have the advantage of other ancient authorities, lately brought to light, which Bengel had not. The results of modern textual criticism are briefly, but fully, given in my notes; so that the reader can at a glance see the authorities for, and those against, every important reading. This, I venture to think, much enhances the value of this Translation.

No subject is of more importance as regards exegetical criticism, than to rightly distinguish synonyms, so as to mark exactly the delicate shades of meaning. I have therefore supplied the reader with many helps in this department, for which I am indebted chiefly to Tittmann, Wahl, and Trench.

Occasionally, typographical mistakes occur in the Latin of modern editions of the Gnomon. These must perplex the reader, as they did myself for a time. In this Translation no such difficulty will arise.

Some reviewers have objected to the retention of the technical terms. Bengel, in his Preface, has by anticipation answered these objectors: these technical terms of figures of speech, often recurring, are not a pedantic display of learning, calculated to confuse the English reader, but are in fact *abbreviated notes*, thrown into this form to save frequent repetition, and clearly intelligible, partly from the context, and the brief explanations which I have inserted in brackets or footnotes, and more fully from the Appendix.

In many cases the convenience of the reader is consulted by texts being given in full, which are only referred to by Bengel; and the emphatic part of each such text is marked in such a way that the intention of Bengel in referring to it, which might not be at once obvious, is made apparent.

May the great Head of the Church bless this work to His own glory and the extension of His kingdom! May it be the means, under Him, of leading many in this country, as it has already on the Continent, to an accurate, devout, and reverential study of the Sacred Word!

ANDREW ROBERT FAUSSET.

BISHOP-MIDDLEHAM CURACY.

April 1858.

# SKETCH

OF THE

## LIFE AND WRITINGS OF J. A. BENDEL.

BY

REV. A. R. FAUSSET.

---

JOHN ALBERT BENDEL was born at Winnenden, in Würtemberg, on the 24th of June 1687. His father, Albert Bendel, assistant parochial minister of that town, was his first instructor; and the son gratefully makes mention, in after life, of his father's "easy and pleasant manner of instructing him." This parent died in the year 1693: but the providence of God raised him up, in D. W. Spindler, one who acted to him as a second father, and who, as tutor in the High School of Stuttgart, along with Seb. Kneer, completed the boy's first elementary education. The French invasion in Suabia, under Louis XIV., had caused him the loss of his father's library; but even this was made by him into a subject of thankfulness in after life, that the providence of God had removed from him the temptation of reading too great a variety of books. At the age of thirteen he was promoted into the Upper School, where, under Hochstetter, Erhard, and others, he made considerable proficiency in ancient and modern branches of knowledge. His mother, in 1703, married J. Alb. Glöckler, steward of the Theological Seminary of Maulbronn; and it was by the kindness of this excellent man that he was enabled to become a member of the Theological College of Tübingen. Besides his other studies here, he chose for more private study Aristotle and Spinoza, in which latter author's metaphysics he attained to such proficiency, that Professor Jäger set him to arrange materials for a treatise, "De Spinocismo," which the Professor afterwards published. He also made researches preparatory to a Church History, about to be composed by the same author: and to Jäger's employment of him at this time in such works, Bendel was no doubt indebted for that clearness of arrangement and expression, so observable in the writings of both. His attention to metaphysics and mathematics also tended to give him perspicuity of thought for analyzing the language of Scripture. Professor Hochstetter was another who was of great service to Bendel during his University

career and subsequently. On the occasion of the latter taking his degree of M.A., and the former of D.D., it was Bengel's privilege, as respondent, to defend Hochstetter's final disputation, "De pretio Redemptionis." He, with Hochstetter, subsequently superintended the correction of a new edition of the German Bible, more conformed to the accentuated Hebrew, as far as could be done, consistently with not altering Luther's own renderings. This formed a useful preparative to his critical labours in the New Testament, and also led to his writing an essay on the Hebrew accents, wherein he wishes to show, that, though there is a general uniformity in the accentuation of all the prophetic books, yet each book has besides a distinct accentuation of its own, and that therefore the Hebrew accents, though not of equal authority with the text, are closely connected with its true interpretation.

After leaving the University, Bengel, immediately upon ordination in 1706, became curate in the City Church of Tübingen, under Hochstetter. He next entered on the parochial charge of Metzingen-under-Urach. In his own memoir he observes, "My first fortnight's residence, as curate of Metzingen, convinced me at once what a variety of qualifications a young clergyman ought to have for such an office. How totally different is it from the notions one had formed of it at the University!"

Before a year had passed he was called to the office of junior divinity tutor at Tübingen. This was not without its benefit to him. He observes, "After one has spent some time among people out of doors, and acquired a *gustum plebeium et popularem*, it is useful to return for a while to College again, to undergo a second theological education. Thus, upon afterwards coming out, one is likely to labour with more experience and success."

From 1711 to 1713 he served a curacy at Stuttgart. It was about this period he composed a Latin treatise, "Syntagma de Sanctitate Dei," in which he shows, by parallel passages of Scripture, that all the attributes of God are implied in the Hebrew קדוֹשׁ *holy*, rendered ἅγιος or ὁσιος in the LXX. : in fact, that the Divine holiness comprehends all His supreme excellence.

In 1713 he was promoted to the head-tutorship of a theological seminary newly set up by Government at Denkendorf. Before entering on it, he took a tour, at the expense of Government, to qualify him the better for his important post. This literary journey was of much use to him as to his future labours. At Heidelberg he became acquainted with the critical *Canons* of Gerhardt of Maastricht, which he refutes in the Preface of the *Gnomon*. In Halle, too, his attention was drawn by Lang to Vitringa's "Anacrisis ad Apocalypsin," which, as well as his conversations with Lang, who was a disciple of Spener, led his mind into that train of thought, the fruit of which appears in his Expositions of the Apocalypse.

From his earliest years Bengel had felt the dawns of spiritual

life ; and he mentions that the texts inscribed on the church walls of his native town, concerning death, sin, righteousness, the crucifixion, etc., produced in him, as a mere child, "emotions of great joy and peace, and left on him profitable and lasting impressions." The work of the Spirit of God within him was cherished by the religious advantages which he enjoyed externally, in the pious lessons of his parents. His favourite books in his early life were such works as Arndt's "True Christianity," Southon's "Golden Jewel," Gerhardt's "Sacred Meditations" (in Latin), "Franke's and Schade's "Introduction to the Holy Scriptures." But the Bible was the book he loved above every other. Not that he was exempt from the suggestions of youthful levity at times, as he confesses himself, but he was mercifully preserved from any serious wandering from his Heavenly Father. Like most earnest thinkers, he was not without doubts assailing his understanding, but they only drove him to draw the closer to God in child-like prayer ; and, on his first attendance at the Lord's table, he experienced such inward peace, that he felt "a hearty desire of departing to be with Christ." His doubts, too, gave him the greater power to sympathize with others in doubt, instead of repelling them by harshness. A remark of his own is well worthy of note, though a seeming paradox : "Conversion easily leads to heterodoxy." The unconverted man finds no difficulties, for he is indifferent to the whole question. But he who has found the pearl of great price examines it with anxious care ; and, as truth is not to be reached without struggles, in the course of "proving all things," doubts will start up, never thought of before : but care and prayer will at last prevail, and faith will be only the more firmly rooted by the storms which agitated it in its early growth.

The variations in the Oxford Edition of the Greek Testament, which at first caused him scruples, were overruled to good, in leading him to prayer, and to the more careful pondering over every nice peculiarity of the Word of God. "The most important of all controversies," says he, "are those which we experience within us ; of which there is no end, till the whole man has undergone a change, and struggled into renovation. When this is done, a host of casuistical scruples disappear at once." In writing subsequently to his pupil Reuss, he remarks, as to the *various readings* of the Greek Testament, "Take and eat in simplicity the bread as you have it before you, and be not disturbed if you find in it now and then a grit from the millstone. If the sacred volume, considering the fallibility of its many transcribers, had been preserved from every seeming defect, this preservation would have been so great a miracle, that faith in the Written Word could be no longer faith. I only wonder that there are not more of these readings than there are, and that none in the least affect the foundation of our faith."<sup>1</sup>

<sup>1</sup> Twenty thousand various readings, for example, have been noticed in the six comedies of Terence.

On the subject of inspiration he writes, "The apostles themselves have drawn the most important inferences from Scripture terms of the utmost brevity, as in Heb. ii. 8, xii. 17, vii. 3, 14; Gal. iii. 16. As to the *general* inspiration of *all* Scripture, I am satisfied with this position, *The whole Sacred Volume is in most beautiful harmony with itself* (omnia se quadrant). As we cannot contemplate a globe without observing how round and complete it is, so to an attentive observer are the Scriptures."

His spiritual life was benefited too by his connection with a society formed of Christian students in Tübingen, for the promotion of vital godliness among themselves and their friends. A severe sickness, which he had in 1705, brought him to the verge of death: but in the height of it he felt the secret assurance of the Psalmist, Ps. cxviii. 17, "I shall not die, but live, and declare the works of the Lord." The effect of this discipline was to lead him to resolve, through God's help, "to devote entirely to God's service this renewed grant of temporal life." His tour through Germany, by bringing him in contact with pious men of very different views, gave his religious character a catholicity of spirit, alike removed from cold formalism and sectarian fanaticism.

In opening the institution at Denkendorf, Hochstetter, as president, delivered the inauguration speech: Zeller, as senior tutor, delivered a similar speech; and Bengel, as junior tutor, took, as the subject of his Latin speech, which was the third delivered, "The diligent pursuit of piety the surest method of attaining true learning:" adopting Aristotle's position, that the three chief requisites for sound learning are *natural abilities, instruction, and application*, he proceeded to show that fervent piety is the life and soul of these requisites. He drew up for the pupils a plan *raisonné* of study, entitled "The Denkendorf 'Dic cur hic,'" in which he stedfastly kept in view the ONE OBJECT which in EVERY thing should be our influencing motive, the glory of God, a good conscience, and the public good; that the object of *education* should be, not so much to *inform*, as to *form*, the pupil. So successful was he in winning the affections of the pupils, whilst directing them towards the highest aims, that many of them corresponded with him during the rest of their lives and his: for instance, J. F. Reuss, afterwards Chancellor of the University; C. F. Cöttinger, afterwards prelate of Murrhardt, etc. From his twenty-sixth to his fifty-fourth year he continued his arduous duties as a tutor: Being called to the dignity of Prelate of Herbrechtingen, on the 24th of April 1741 he closed his duties, as he had begun them twenty-eight years before, with a Latin speech on "The beneficial influence of piety upon the studies of the rising generation."

As a preacher he soon became very ready: his maxim was to "think much and write little;" yet to the end of his life he composed a sketch of every sermon. He held it as an axiom, that "grace begins where natural means can go no farther;" "that it was only

for *extraordinary*, not for *common* occasions, that the apostles themselves were told, 'Be not careful what ye shall speak;' and that, when a preacher forbears to do that for which he has natural ability, because he wishes to preach Christ more clearly, such a man will find an abundant blessing in his work." He took great pains about the close of a sermon; for he considered that a preacher who can come to a close when and how he pleases, is able to preach the whole sermon with much greater ease. Rhetorical flourishes, and aiming at popularity, he regarded as sinful, and quaint low sayings objectionable. He desired throughout to maintain that gravity (*σεμνότης*) which Holy Scripture enjoins. He advises the young minister to "make a beginning for preaching the next sermon immediately after preaching the last, whilst your spirit is still warm and stirred within you." As to spiritual qualification, he remarks, that "every candidate for the ministry ought to be able to exhibit the credentials of his spiritual birth, because an unconverted minister, being not a man of prayer, must be as inefficient as a bird with one wing."

As to the need of a duly ordained ministry he says, "The awakening which is wrought by the power of the Divine Word in individuals, without the instrumentality of the regular ministry, is one thing, but whether, without such instrumentality, we are to expect a whole church to be planted, is another. To be ever so true a believer, is insufficient of itself to confer a right to all the offices of the Church of God. Ordination is needed. This is the declared will of the Lord, and the practice of His apostles in all the churches. Our separatists consider themselves experienced Christians, and we must put up with it. There is, however, in the greater part of them, much self-will and pugnacity. If, as a body, they had some good thing among them at first, the good was intermixed with so much alloy, as gradually to have disappeared. The righteous among them are chiefly to be sought in the first generation: children and children's children commonly degenerate. God, however, uses separation as a standing protest against the corruptions in our Church. Still ministers and people may serve God with a pure conscience in the very heart of our degenerate Church; and I find a larger number of such pious persons in it than among our separatists. At the same time, as a minister of a parish, I would live and teach so as to give none any occasion of stumbling; I would warn my people to use no harsh language against them, and not to judge them; I would try to show them that blameless persons can still be found in the Church, and can conscientiously remain in it."

In his latter years honours were conferred on him, which he had never ambitiously sought. His chief care had always been to do faithfully whatever his hand found to do. "We *may*, and *ought*," said he, "to offer ourselves to God for any commission, with which He may be pleased to entrust us; only we must wait, until He *send* us: the less we mingle with *His* work what is merely *ours*—i.e.



the more immediately we depend for our sufficiency upon God Himself—the more direct is our progress towards its fulfilment. If even a converted man act merely by a will of his own, if he vainly imagine it is himself that must support the ark of God, he mars his undertaking at once.”

His appointment to the prelacy of Herbrechtingen brought with it a change from a life of incessant toil and action, intercourse with students and scholars, to a life of ease and comparative quiet. His literary labours were almost completed: the Gnomon had received its *imprimatur* on the very day of his new appointment. However, he soon found in his new sphere fresh fields of usefulness. He commenced regular meetings for edification, like those which he had held at Denkendorf, and he now expounded throughout the four Gospels, and subsequently the Apocalypse: and it was from notes of his expositions of the latter, taken by his hearers, and afterwards corrected by himself, that his well-known “Sixty Practical Addresses” on Revelation were put together. In 1749 he was elected Councillor of Consistory and Prelate of Alpirsbach, which obliged him to leave Herbrechtingen, and reside at Stuttgart. “I enter on my new and unsought office,” said he, “trusting in the Divine mercy. My call to it gives me joy in one respect, but shames me in another, as knowing what I am in myself, and how hard it is to answer even the moderate expectations which men may form of me. However I shall thus become less and less in my own eyes, and more desirous of attaining the everlasting rest.” Henceforth it became his official business to assist in directing the public affairs of the Church.

“To form a proper notion of the Church (says he), we must not set before us the primitive Church as a model. The apostles, in speaking of the Church, intend not so much the Church as it then existed, but rather the Church in the abstract, or what it was designed of God to become hereafter. Christianity has never yet attained that perfect form which it is to have by virtue of the Old Testament promises.” “The Israelites, with all their corruption, were still the people of God, and were called such, because God had His own ordinances among them. We must not then be too eager to adopt every objection brought against our mother Church, worldly as her children so generally are; neither must we forget the privileges we retain in those common public prayers and songs of praise, which she gives us so many opportunities of enjoying. It is to her, under God, that we owe the preservation of the Scriptures, and our familiarity with their contents: without her, the whole history of Christ would long ago have been regarded as fabulous.”

On forms of prayer he observes, “Good forms are valuable; but when the heart has been put in tune by them, it is better they should give place to extemporaneous petition. Still prescribed

forms may be prayed with the heart, so as to come out from the heart. Persons who are for praying always from 'the heart,' as they call it, may, and do, come insensibly to use what amounts to forms." As to church music, he says, "When not plain and simple, it may delight the ear and imagination, but it obstructs the true melody of the heart."

On the divisions between Lutherans and Calvinists he writes, "Were Paul himself to descend from Paradise upon a mission to Protestant Christendom, he would find far other work to do, than that of effecting a *civil* coalescence between them. A unity of the *Spirit* cannot be wrought out among so many, while so few of them have the Spirit. The division itself I regard as a fatherly rebuke, not without its beneficial effects. For whereas we Lutherans reject the notion of absolute, unconditional decrees, we constrain its advocates to hold out representations more moderate, and more conducive to their own experimental piety; but, on the other hand, if ever the doctrine of decrees in general should fall into disregard among ourselves, the majority of us will decline into what is no better than mere rationalism, having by and by lost all belief in God's universal grace."

AS A WRITER, his works were numerous, including, besides his *Editions* of various ancient authors, about thirty *original* publications of his own. Yet he held it as a principle, that "we ought to be very careful about composing new books;" for that "every book should add something to the reader's information, or at least to the improvement of his heart." He had a remarkable power of condensation, which was by no means characteristic of writers of his day or his nation. "It has long been my rule (he said) to write nothing, which at my dying hour I might have to repent of." What most pained him was, that in the case of some of his works, he had to endure not only the attacks of the worldly, but also the suspicions of the really spiritual. "It is well (said he) to be conscious on such occasions, that the countenance of fallible men was not the thing we had reckoned on, and to be able to say, 'All is under God's direction.'"

The earliest of his larger publications was a new EDITION OF CICERO'S EPISTLES *ad Familiares* (Stuttgart, 1719). Conscientious attendance to apparent minutiae, as leading to most important exegetical results, characterized him in his classical, as in his theological writings. He closed his Ed. of Cic. Epistles with an Appendix on the advantages of studying this work, and the right uses to be made of it. In this he warns against the danger to personal Christianity of undue devotedness to philological study. "Even Scriptural researches may, without needful discretion, occasion in learned men indifference to true godliness, instead of nourishing it. Mercury is as much opposed to Christ, as is Plutus or Mammon. The spirit of heathen wisdom ever was, and ever must be, a spirit of presumption, vanity, worldliness, selfishness, and sensuality; yet there is in it something

uncommonly catching to intellectual persons, who are not established in personal religion." He had prepared materials for editing Ovid's *Tristia* and *Persius*, but was prevented publishing them by being called to undertake works of a more congenial kind. "Daily relish (said he) for the sweet language of Divine inspiration had now superseded with me that of all other dainties, though I was not insensible of their charms." In the midst of his classical occupations in 1717 he confessed, that he often "found his spiritual strength at a very low ebb among the dead heathen."

His next work was an Edition of GREGORY'S PANEGYRIC ON ORIGEN, for the use of his pupils (Greek and Latin), 1772. His reason for selecting it was because Gregory has shown, by his own example, that an inquiring youth can find no solid satisfaction in all the heathen philosophical systems, but is compelled, by a sense of his needs, to seek refuge in the substantial truths of Christianity.

In 1725 he published his Edition of CHRYSOSTOM DE SACERDOTIO, Gr. and Lat., at Stuttgart. He pronounces that work decidedly the best production of Chrysostom's pen. To it he added a *PRODROMUS NOV. TEST. GRÆCI rectè cautèque adornandi*, i.e. a prospectus of a new critical edition of the Greek Testament. Besides, he wrote "ANNOTATIONS UPON MACARIUS;" also on "EPHREM SYRUS."

Bengel, as has been already said, even whilst yet a student, had felt an intense interest about the various readings of the New Testament. Before the publication of Mill, the believer had to content himself with the axiom, that the Providence of God would not have allowed any such corruptions of the Sacred Record, as would endanger the essential truths of our faith. Bengel now desired to put the question on such a footing, that the Christian henceforth might not only believe, but see, that such was the case. After having collated numerous printed editions and MSS. (24 in all, besides Latin ones) and versions, he published, in 1734, as he had previously announced in his *Prodromus*, his GREEK NEW TESTAMENT, in two forms, the one quarto, and the other octavo subsequently;<sup>1</sup> and simultaneously with the former, his APPARATUS CRITICUS, in which he unfolds the true principles of criticism, the value of his authorities, and the various readings in order. In the readings of his Greek text he did not admit a single expression that had not been embodied in the existing printed editions, excepting a few readings in the Apocalypse, a book peculiarly circumstanced; but in the margin he inserted some readings heretofore confined to MSS. Research had convinced him, that any reading not found in any former printed Edition was of minor importance, and if introduced, might only cause offence to the weak. His cardinal four-worded canon was, "Proclivi lectioni præstat ardua," THE DIF-

<sup>1</sup> The Quarto Ed., which came first, was published at Tubingen, 1734; the octavo later in the same year, at Stuttgart. The former is called in this transl. *notes*, "the Larger Ed.;" the latter, "the Smaller Ed."

DIFFICULT IS PREFERABLE TO THE EASY READING ; for the obvious reason, that the interpolator or transcriber would be much more likely to substitute an easy reading for the more difficult one, than *vice versa*. In the Preface of the Smaller Greek Text, he gives this admirable rule for searching Scripture with profit,—

“ Te totum applica ad Textum ;  
Rem totam applica ad te.”

*Apply thyself wholly to the Text ;  
Apply the subject wholly to thyself.*

Among the passages especially discussed in the Apparatus, as to the true reading, are Matt. vi. 13 ; John i. 1, viii. 1–11 ; 1 Tim. iii. 16 ; 1 John v. 7. Lastly, in the same work is given an *Introduction to the Apocalypse*, a book subjected to more various readings than any book of the New Testament, though it exists in fewer MSS. Bengel's exertions had brought to light several MSS. in which it is found.

These critical works of his were warmly received by many ; but others, both Protestants and Roman Catholics, assailed him as a dangerous innovator. Among these opponents, the most prominent were the authors of a publication, named “ Early Gathered Fruits” (No. 4 of the year 1738) : J. G. Hager, M.A., probably wrote the article in which Bengel is accused of “ unprecedented audacity.” An opposite kind of objection was raised in an article of the *Bibliothèque Raisonnée* of Amsterdam, known to have been written by Wetstein, viz. that Bengel had not gone far enough ; that he was too timid in not inserting in the text, and not merely in the margin, readings supported by the best MSS., though never before printed in the Editions ; that the right of using our critical resources was an undoubted one ; that cautious as Editors had been, they could not escape persecution : that Erasmus had been rewarded with the reputation of an Arian, and Robert Stephens was obliged to fly to Geneva to escape burning at the stake ; that Bengel himself had been obliged to abandon his favourite caution in editing the Apocalypse ; that therefore it would have been better had he adopted in the text, whether from print or MS., whatever reading he thought the best ; but he ends with confessing that *Bengel's Edition of the New Testament was the best ever yet published.*

Bengel in reply wrote “ A Defence of the Greek Testament,” edited at Tübingen, in 1734. This he inserted in his “ Harmony of the Four Gospels,” published in 1736. Besides the answers implied in what has been written above, he notices what is most important, namely, that the notion (Wetstein's), that the correctness of the reading should be determined by a *majority* of MSS., is an unsound one : To ascertain the authority of a MS., we must consider its *origin*, a thing which often gives preponderance to one beyond a hundred others.

He also replied to the “ Early Gathered Fruits,” through a jour-

nal called "New Literary Notices from Tübingen." As to the changes made by him in the Received Text of the Apocalypse, on which his reviewer had dwelt most severely, Bengel showed that Erasmus so hurried it to press, that he had actually substituted for the original Greek of the concluding part, a translation of his own into Greek from the Latin Vulgate! As to his Greek text supplying infidels with weapons, he shows that, on the contrary, if we restrict the liberty of proper revision, we leave the sacred text exposed to every presumptuous judgment; that infidels cannot be ignorant of the existence of various readings, which, instead of finding increased by his revision, they would find fewer for objecting against than ever; that whereas one party accused him of undue *caution*, but the other of *temerity*, it was evident he had kept the middle, and therefore the right way.

The Romanist party, headed by Rev. T. A. Berghauer, attacked Bengel, in a publication entitled *Bibliomachia*, in which the writer threatens such "heretics, who have their flaming pride lighted up by the Bible, with the strong arm and spiritual and temporal sword of the Catholic Church." Bengel, in his "Practical Addresses" on the Apocalypse, Append. on 58th-60th of his "Practical Addresses on the Apocalypse" (to be found also in Ed. 2 of the Appar. Crit., p. 748), replied, meekly showing that he had done no more than what Cardinal Ximenes and the Editors of the Complutensian Bible, with their patron Leo X., had done, viz. set a high value upon sound criticism: that the author had appropriately entitled his pamphlet "*Bibliomachia*," *War with the Bible*; for that it was a congeries of blasphemy against the word of God in all Bibles, Catholic and Protestant: that the threat of persecution only showed that many prophecies in the Apocalypse must now be on the point of fulfilment, and "well may we arm ourselves with the patience and faith of the saints. The children of peace cannot love contention: it is painful to them to be obliged to contend even for the truth itself."

J. L. Hug, in his *Introduction to New Testament*, 2d Ed., vol. i. p. 313, remarks, that Bengel was the first who classified MSS. according to the incidental agreements in their general features, and in their particular lections. He marked two classes, the African and the Asiatic; and the general principles, elicited by this simplification of the question, set in motion the present march of criticism, which will now proceed, even supposing his own editorial works could ever be forgotten.

In 1742, J. Gambold published Bengel's Greek Testament at Oxford; and, in 1745, Bengel's text was taken as the standard for revising the authorized Danish Version. A second edition of the "Appar. Criticus" was published in 1763 by P. D. Burk, containing later corrections of the Author, supplementary criticism on the New Testament, and collations of another MS. of the Apocalypse, of which a copy was given him by J. L. Mosheim.

Bengel had announced in his *Prodromus*, in *Chrysostom de Sacerdotio*, his intention to follow up his critical works with a Commentary on the New Testament. His labours at Denkendorf had thoroughly prepared him for this task. Accordingly it appeared under the title, GNOMON NOVI TESTAMENTI, at Tübingen in 1742, 4to (New Ed. 1759, 1773 : Ed. Steudel, 1835). The designation was meant to imply that the work is an *Index* or *Pointer*, "to indicate what lies within the compass of the sacred text; for Scripture is its own best and safest interpreter;" less for the purpose of exhausting the text for the reader, than to give suggestive hints. The title-page expresses at full his design, to set forth the majestic *simplicity* of the Word of God; its unsearchable *depth*; its felicitous *concinnity*; and its *adaptation to all practical uses*. "My annotations," says he, "are so far from being intended to preclude the reader from increased research, that I wish rather to put him upon investigation of the text itself, by merely showing him how to set about it. My design is also to refute those expositors who put upon *isolated* passages of Scripture their own forced (mystical) construction, in order to grasp at impressiveness. Instead of this, I mean to insist upon the full and comprehensive force of Scripture in its whole connection."

Separate thoughts of each writer must be determined as to their sense according to grammatical and historical laws, but this in constant reference to the totality of the faith, and to revelation as a whole. "Put nothing *into* the Scriptures, but draw everything *from* them, and suffer nothing to remain hidden, that is really *in* them." "Though each inspired writer has his own manner and style, one and the same Spirit breathes through all, one grand idea pervades all." "Every Divine communication carries (like the diamond) its own light with it, thus showing whence it comes; no touchstone is required to discriminate it." "The true commentator will fasten his primary attention on the *letter* (literal meaning), but never forget that the *Spirit* must equally accompany him; at the same time we must never devise a more spiritual meaning for Scripture passages than the Holy Spirit intended." "The *historical* matters of Scripture, both narrative and prophecy, constitute as it were the *bones* of its system; whereas the *spiritual* matters are as its muscles, blood-vessels, and nerves. As the *bones* are necessary to the human system, so Scripture *must* have its *historical* matters. The expositor who nullifies the *historical* ground-work of Scripture for the sake of finding only spiritual truths everywhere, brings death on all correct interpretation. Those expositions are the safest which keep closest to the text."

Such are Bengel's principles of interpretation, as stated in his "Essay on the Right Way of Handling Divine Subjects," prefixed to a volume of sermons by J. C. Storr, 1750. Luther and Hedinger were his favourite expositors; but dearer to him than either was Scripture itself. "The Word of God," says he, "is always

savoury in its own pure form; but when saturated with human explanations, it is apt to cloy." He used frequent prayer to fit him for the work: and when the Gnomon was sent him completed from the Tübingen press, the 28th of March 1742, he sang that evening the well-known hymn:—

" O Thou, who our best works hast wrought,  
And thus far helped me to success,  
Attune my soul to grateful thought,  
Thy great and holy Name to bless;  
That I to Thee anew may live,  
And to Thy grace the glory give," etc.

Not to mention Rosenmüller in his *Scholæ*, Michaelis in his *New Testament*, and other German borrowers from the Gnomon, in our own country John Wesley, in his "Expository Notes on the New Testament," Lond. 1755, largely draws from it, acknowledging that he should "much better serve the interests of religion by translating from the Gnomon of *that great luminary of the Christian world*, than by writing many volumes of his own notes."

As early as 1706 Bengel had begun collecting *Annotations* upon Hederiger's Greek Testament. Since 1713 he had gone every two years with his pupils through the Greek Testament. At length, in 1722, he determined on publishing a Commentary on it: he completed it within two years: yet he kept it by him eighteen years more before he gave it to the public. So also as to the German Translation or Version; he could not bring himself to undertake the translation at all until December 1741, after he had just finished his preface to the Gnomon; and he wrote the preface to it only a few days before his death. His reason for delay as to the Gnomon was, that he considered sound criticism what was most wanted, and therefore wished previously to send out his *Apparatus Criticus*. His reason as to the German Version, was his desire not to offend the strong prejudices which existed against the publication of any new vernacular translation; especially as the Lutheran Version was in the main correct: He moreover hoped some one else, better qualified than himself, might undertake the task; but as none did so, and as he felt convinced of the erroneousness of many of Luther's renderings, he at last thought it his duty to publish it.

*The Evangelical Church Chronicle* (vol. ii. p. 228), edited by Hengstenberg, well says of the Gnomon, "It is a rare performance, concise, original, vigorous, eloquent, and sprightly: it is an erudite exposition delivered in the spirit of fervent Christian love. It evinces the deepest reverence for the sacred text, and a most profound acquaintance with its contents. With remarkable simplicity and humility, it follows the drift of the inspired meaning, and induces the soul to open itself, even to the softest of those breathings of the Holy Ghost, which pervade the written word." Haman (vol. iii. p. 15) likewise remarks, "It is an Exegesis altogether sui

*generis*. No expositors, or very few, have caught the *full* import, impressiveness, and spirit of Holy Scripture. In this respect Bengel's Commentary is one of the best." The Second Edition was published, 1759, under the revision of his son-in-law, the Rev. P. D. Burk, Dean of Kircheim. This Edition contained numerous exegetical and critical additions, from notes left by Bengel, never before published. E. Bengel, in the Third Edition, 1773, retained the *exegetical* portion of these additional notes, but transferred the *critical* portion of them to the "Apparatus," a Second Edition of which was now called for.

In the preface to his Germ. Version, he states it not to be his wish to prejudice Luther's Version; that the Church has need of multiplied versions, and that their multiplication is sanctioned by the practice of the earliest times; that he had been sparing of remarks exclusively practical, because the Scriptures themselves supply every want of that kind. Should any one feel disappointed at not meeting with more edifying matter in the preface, he would observe, that "a servant waiting upon guests at a great supper, who duly trims the lamps furnished by the master of the house, that they may burn the brighter, performs a more acceptable service to the guests, than if he kindled any single taper of his own to add to the light." Even to the present time, Bengel's Version continues to be used in many private devotional circles throughout the kingdom of Würtemberg.

His first expository publications were his Tracts on the Apocalypse, in various theological journals: next, in 1736, his "Harmony of the Gospels:" in 1740, his "Exposition of the Revelation of S. John:" his "Ordo Temporum," in 1741: his Gnomon, in 1742: his Cyclus, in 1745: his "Age of the World," in 1746: his "Sixty Practical Addresses on the Apocalypse," in 1747: his "Testimony of Truth," in 1748: his "German New Testament," at Stuttgart, in 1753; and his "Vindication of the Holy Scriptures," in 1755.

The object of his "Ordo Temporum" was "to exhibit the whole line of chronology which pervades the historical and prophetic books of the Old and New Testament, from its commencement to its termination; and thus to cumulate proof that the Scriptures form one beautifully connected and credible whole." He showed, that as the many numerical specifications in Scripture have a claim to our attention, because they belong to Divine revelation, so they have a mutual connection, which conducts us on to the great final point—the day of Christ's appearing: that he presumed not to foretell the last day, though many of his investigations seemed to touch upon it: that we ought not to think it is useless and dangerous to attempt determining anything about futurity, for that such a notion savoured too much of judging Holy Scripture by our own presumptions: that the reader should discriminate between what he stated as



*possible*, and what as *certain*: and that he should not spend too much time in endeavouring to digest the tough corticating threads of the chronology, but should enjoy the delicious kernel enveloped in them. He thinks the commencement of time answered to our autumn: the pre-Adamite theory is refuted by Gen. i. 26, ii. 7, v. 1: Man's state of innocence lasted for but a short time: the Israelitish day of atonement (the tenth of the seventh month) is probably the anniversary of the fall of man.

By Gen. v. he reckons from the creation to the flood,	1656	years.
„ Gen. xi. from the flood to the birth of Abraham,	290	„
„ Gen. xxi. 5, from the birth of Abraham to that of Isaac,	100	„
„ Gen. xxv. 26, from that to the birth of Jacob,	60	„
„ Gen. xli. 46, xlv. 6, xlvii. 28. From that to the birth of Joseph,	90	„
„ Gen. l. 26, from the birth of Joseph to his death,	110	„
Thence to the Exodus: comp. Gen. xv. 13 with Judith v. 8, and Acts vii. 8,	140	„
From Adam to the Exodus,	2446	„
From the Exodus to the completion of the temple,	487	„
Conclusion of Solomon's reign of forty years,	2963	A. M.
(See 1 Kings xi. 42, and 2 Chron. ix. 30.)		
The years of the kings of Judah to the burning of Jerusalem by Nebuchadnezzar,	393	years.
Thence to the Christian Era,	587	„
From Adam to the vulgar Christian Era,	3943	„

But the Lord's nativity really took place three full years before this: probably on the 25th of December.

Bengel refutes the notion, that we are forbidden in Scripture to attempt fixing future dates. In Mark xiii. 32, Matt. xxiv. 36, the stress is on the *present* tense, "No man *knoweth* the day nor the hour." In those days NO man *did* know, not even the Son; but He *afterwards* knew it, for He revealed it in the Apocalypse. So in Acts i. 6, 7, the stress lies on *you*; but further disclosures would be made subsequently to others: we are not moreover in it precluded from *all* knowledge of the future, but only from knowing those seasons, which the Father hath reserved in His own power. Noah was forewarned of the very year in which the flood came. The four hundred years of sojourn of Abraham and his seed in a strange land were revealed beforehand to him. Surely then the twenty prophetic periods of time in the Apocalypse have not been specified for nothing. God gives a promise for believers to depend upon, and they are to persevere through all difficulties until its fulfilment. The glorious issue of Christ's coming has ever been Revelation's grand object:

but intermediate events were to the patriarchs a mass of confused imagery. The succeeding prophets saw them more clearly; still more so the apostles, and most of all the last of them, S. John. From Heb. ix. 26, 1 Cor. x. 11, 1 Pet. i. 20, iv. 7, Habak. iii. 2, Bengel thought the New Testament will not be so long as that of the Old. Being then less than 3943 years, the whole period of the world at farthest will be not more than 7880 years: and in his time (1740) 5690 years had elapsed; and still the 2000 years of Rev. xx. were yet to come; there *could* be only 200 years before the prophecy of that chapter begins to be fulfilled. Now, supposing, by a common analogy, the duration of the world is involved in the number *seven*, i.e. that it is 7777 years, there can be only 97 years left before the 2000 years, and these would transpire by the year 1837. With this agreed the interpretation of the Apocalypse, based on the number of the Beast 666, synchronous with the 42 months.

The most important point maintained in his "Harmony of the Gospels" is, that *there could have been but three Passovers between the Lord's baptism and crucifixion*. The Lord adapted His discourses to the portions of Scripture read publicly on the Sabbaths and festivals. Whilst keeping aloof from arbitrary ways of reconciling discrepancies, he established the important principle, that *each Evangelist did not intend to relate every event in chronological order*. In 1765, "A History of the Life, etc., of our Lord, compiled from Bengel's Harmony," was published anonymously at Leipsic. G. C. Storr added Bengel's *Table of the Harmony* to an Ed. of the Lutheran Bible, published in 1793.

B. remarks, that an Expositor of the Apocalypse, who concerns himself only with the *events*, and not also with the *dates*, is a useless one: for that God has connected the two together, and "what God hath joined together, let not man put asunder." In preparing a sermon for the first Sunday in Advent 1724, his thoughts were led to the 21st ch. of Revelation. Suddenly the idea forcibly struck him, that the 42 months of the Beast's blasphemy (ch. xiii. 5, 6), and likewise the number of his name 666, denote a precise period of TIME, and that these two denote one and the same period. From that moment he set about tracing the line of Scripture chronology both backwards and forwards. As to the *prophetic day*, he makes it a *mean* between the literal day and the year (the length assigned by most expositors to the prophetic day), i.e. about half a common year. In ch. xiii. 8,  $\psi\eta\rho\iota\sigma\acute{\alpha}\tau\omega$ , "let him calculate," implies, *there must be at least two numbers for our calculation*. That other number besides the 666 (ver. 18), is the 42 months (ver. 5). Thus  $42 : 666 :: 1 : x$ : giving a period of  $15\frac{6}{7}$  years for one prophetic month; and thus each prophetic day is about half a year. He makes a  $\kappa\alpha\iota\rho\acute{\omicron}\varsigma$   $222\frac{2}{3}$  years; a  $\chi\rho\acute{\omicron}\nu\omicron\varsigma$ ,  $1111\frac{1}{3}$  years (ch. vi. 11): an  $\alpha\iota\omega\acute{\nu}$ .  $2222\frac{2}{3}$  years (ch. xiv. 6). The 666 years were between 1074 and 1740, the beginning of the reign of Hildebrand to the death of

Clement XII. ; or else from Celestine II., elected without the voice of the people, to a time when the Pope's relation to Rome shall be changed [Napoleon's decree abolishing the Pope's jurisdiction, 17th of May 1809], 1143 to 1809. This last conjecture has proved in the event to be strikingly correct. His assigning 1836 as the year of the conflict of the Beast out of the Bottomless pit with the people of God (ch. xix. 11-21), has proved a mistake. But he has made some remarkable fore-announcements of facts. For instance, having from ch. x. 6, 11, fixed the rise of the Germanic Roman Empire under Charlemagne in 800 A.D. (*letting*, 2 Thess. ii. 6, 7, *i.e.* standing in the way of Antichrist), he anticipated its fall shortly after 1800 (an event which came to pass in 1806) : also the increase of the Russian power, which we have already seen in our age partly fulfilled. "See whether the King of France does not yet become Emperor (the very letters of the Greek number of the Beast form the words, Γαλλος Καισαρ, a Gallic Emperor) ; an anticipation remarkably fulfilled in the person of Napoleon.

B. observes that the *Beast* in ch. xiii. has a twofold rise ; first out of the *sea* ; then out of the *bottomless pit*. In the former he is a secular power with spiritual pretensions, rising not very long after the end of the second woe, evidently the Papal Hierarchy : But his last form, which is out of the bottomless pit, will survive the desolation of the city of the seven hills. The Beast, considered as to his seven heads, is the papal power transmitted through a succession of Popes : but when "the last head," and the Beast himself as "the eighth," shall rage, he is become a personal individual. The *horns* are ten kings of this *last* period : At the time of Antichrist's coming, five heads are fallen, the sixth stands, but in weakness. The seventh when he comes proves to be the eighth, on account of the *additional character* he acquires by rising out of the bottomless pit as "the Man of Sin," the very Antichrist, and as such continues  $3\frac{1}{2}$  years : he will be an *individual*, and perhaps, as tradition represents, a *Jew*. The Dragon opposes the special glory of God the Father ; the Beast, that of the Lord Jesus ; the False Prophet, that of the Holy Ghost. Bengel's warning against Popery was seasonable ; for even in his age a dangerous latitudinarianism as to it had begun to show itself in the Protestant Church.

B. supposes a double thousand years to be implied in Rev. xx. : the first thousand, *on earth*, during Satan's imprisonment, in which there will be much happiness, but wherein the saints will still have to walk by faith, not by sight : the second, a distinct thousand, of the risen saints *in heaven*, extending to the *general resurrection*.

Many of his descriptions of the characteristic features of the age, which he anticipated, have been accurately verified in the state of morals and religion which prevailed during the French Revolution and subsequently : that sins against the sixth commandment would be prevalent ; that the spirit of the age, as expressed in the journals,

would be scepticism and naturalism; that the powers of nature and reason would be so exalted, as to make it difficult to know what was really supernatural; that books of thrilling adventure, whether truth or fiction, would be most sought after,—those containing anything of religion would have to present it in a lively form, more to amuse the fancy, than to improve the heart: the doctrine of the inner word will yet produce great mischief; for philosophers will require a kernel without a shell, a Christ without a Bible, and from the most refined subtleties pass into the coarsest materialism: that it need not surprise any if men devoid of the truth take refuge in Popery: Socinianism and the Papacy, now seemingly widely apart, will by and by flow together, and bring everything to a crisis. “When events have arrived just at the finishing of the mystery of God, we shall hear the striking of that clock, which has so long been silent. One important advantage of contemplating God’s general economy in all ages is, that hereby we lose sight of our own petty self-interests: for we are occupied with things of superior interest, observing how God’s universal purposes are advancing to their accomplishment. It also helps against the natural dread we have of death. Moreover, whilst careering in thought over the billows of departed ages, borne in thought on the current of time from century to century, the doings not only of private individuals, but even of the greatest monarchs, have seemed to me as the mere passing of a wave in the great ocean scene.” “God has often given a promise for His believing people to feed upon, and yet interposed many circumstances apparently adverse to its fulfilment; the fulfilment has nevertheless been brought to pass, suddenly, and when least expected. So now as to the coming of Christ: Our business is to go on, living upon the promise of His coming. Upon our so doing depends the exercise of every Christian virtue.” “All the prophecies, even of the Old Testament, had Christ for their chief object; and contained some points of reference to events more remote than that of His *first coming*.”

Dr John Robertson, an English physician, published a valuable volume of Extracts from Bengel’s Exposition of the Apocalypse, and from the Notes of the Gnomon upon it, London, 1757. Bengel in his *Cyclus* attempted to show that there was a real coherence in his progressive scale of Apocalyptic periods. However it was based on the erroneous opinion of astronomers in his day, that the mean tropical year consisted of 365 days, 5 hours, 49 minutes, and 12 seconds; from which he inferred, that after 252 Apocalyptic *periods*, *i.e.* 252 times  $111\frac{1}{3}$  years, or 280,000 years, a cycle of the solar system would be completed, and the planets would have returned to the same relative positions to one another and to the fixed stars, from which they set out at creation. But recent astronomers have found the mean tropical year is 365 days, 5 hours, 48 minutes, and 44 seconds [but Herschel, 49·7 seconds]: so that Bengel’s cycle can be no longer maintained. It was however only a *subsidiary* argu-

ment for his Apocalyptical chronology, by no means *necessary* to it.

His "Age of the World" is a following up of the argument of the "Ordo Temporum." The dates in Scripture, looked at merely apart, may seem at first sight like something we could dispense with: but, if we trace them by the clew which Scripture furnishes, we find a connected series of proportionate periods, conducting us towards their ultimate object, the day of Christ. It is thus only that we perceive why many an important event has no date affixed to it, while others of less importance are accurately dated. All this was from design, viz. to continue the line of chronology. The pervading appearance of this line is one noble proof of the internal and indivisible connection of the Old and New Testaments,—a proof which especially may be adduced in refutation of Jewish infidelity. He also in it distinguishes true from false millennarianism: and replies to the strictures of Dean Kohlreiff.

His "Confirmed Testimony to the Truth" was a rejoinder to Kohlreiff's reply. He in it also answers objections of Baumgarten to his view of Daniel's 70 weeks, as, according to his Apocalyptical Key, equal to 555 $\frac{2}{3}$  years: Ezek. xl. 5 affords an analogous case of a measure somewhat larger than the ordinary one being used for prophetic notation.

Many of his thoughts on Scriptural subjects, set down in the course of his expository researches, are worthy of note, and can only be glanced at cursorily in this sketch. "The Apostles' Creed," says he, "consists of two parts: the *first* treats of the Trinity; the *second*, of the Church." "Godhead and Divinity have not the same meaning: Godhead signifies the Divine essence; Divinity, the glory and dignity belonging to it. The word 'holy' means *separated* or *set apart*: when applied to God, it denotes his incommunicable essence: His holiness is therefore synonymous with His *majesty*. When holiness and glory are joined together, then the former expresses God's hidden and unsearchable excellence; the latter, the revelation of His holiness to His rational creatures." "The word *Person* answers to  $\text{פְּנִיָּה}$ , *Panim*, and the Greek  $\text{πρόσωπον}$ . Even the Jews called the Messiah, *Maldch Panim*, the Angel of the Presence. In speaking of the Trinity we must use some such term. Defective as it is, we have none more suitable, and we have no reason to think that God is displeased at our using it. In what condescending language God addresses Himself to our capacities! The very Scriptures themselves will in the heavenly world appear to have been worded to our comprehension after the manner of a little child's first book."

"The expression, 'The Son of man,' always denotes the *visible* condition of Christ, whether in His humiliation or exaltation: So St Stephen, in Acts vii. 56." "The faith which apprehends *the grace of God in Christ* saves and makes us happy: the faith which apprehends only *the eternal power of the Godhead* does not."

“The types of the Messiah were not for human use alone. God Himself did as it were ‘rest’ in the gracious purpose, that His Son should *restore* all things. Hence, in the midst of awful prophecies of destruction, we abruptly meet with some promise of the Messiah.”

“The prophecies and types mutually compose a perfect system of *promise*; a system in which the prophecies, from the beginning of Genesis to the close of Malachi, swell in number and particularity, and in which the body of types apart may be regarded as a chamber of imagery.”

“The promises grew more definite and full as time advanced. The manner of prophetic foreshowing in the Old Testament is like a landscape, in which objects in the foreground are distinctly delineated, but in its background you descry long ridges of hills, and beyond them chains of mountains all diminutive, so that many objects appear grouped narrowly together which, in the reality of nature, are widely distant from each other; so by the prophets things immediate are described clearly and definitely, but those far distant in futurity are adumbrated briefly and in perspective masses.”

“Much has been said about the word *satisfaction* not occurring in Scripture, relative to Christ’s atonement. But in the 40th Psalm, Messiah testifies what surely can mean nothing less, ‘In sacrifice and offering for sin Thou hast had no pleasure: then said I, Lo, I come to do Thy will, O God.’”

“We derive from the death of Christ not only deliverance from the guilt of sin, but also a communication of *new vital powers*; which evince their efficacy by good works. The former is called *justification* by His blood: the latter is obtained by those who eat the flesh of Christ and drink His blood (John vi.). Hereby all believers become most intimately one with Him. The life-blood shed at His death as a *satisfaction* for sin, was spiritually carried by Him into the Holy of Holies at His Ascension; that it might warrant and impart *cleansing* and *perfection* to every true believer’s conscience, and that such might enjoy the *application* of these benefits, especially in the Eucharist” (See Gnomon on Heb. xii.).

“In the parable of the ten virgins, the fire of the lamps represents the light, warmth, and purification which we passively receive of the Spirit of God; but the oil is what must be obtained by diligent prayer, and in faithful obedience, in the way of *nourishing* and *increasing* this light, warmth, and purification: 2 Pet. i. 3, 4 corresponds to the fire of the lamps; and verses 5, 6 express what the recipient of that preventing grace is expected to add to it.”

“As from every point in the circumference of a circle we may imagine straight lines converging to the centre, not one of which is exactly coincident with another, so is each individual drawn towards God in communion, by a way more or less peculiar to that individual.”

“Sin, as *plaintiff*, is defeated by the advocacy of Christ; but this hinders not its continuing to act against us as *defendant*.” “Our

*conflicts* with sin are preferable to the carnal security of those who dream that they have overcome all; especially as such conflicts do not shake our confidence in the grace of God."

"Good works are such as a believer practises *in the order of God*" (our will being in harmony with the will of God). "It becomes us to present ourselves before God as empty vessels, that require to be continually replenished, and put to use by the indwelling power of Christ. A soul, possessed of true faith, learns to care so supremely for *Him*, as to be ever secretly longing to depart and be with *Him*."

"To pray is to be engaged in a kind of *audience*, as well as *converse* with God, 1 John v. 15. It is more than an utterance of our requests; it includes a waiting for His answers. Let us be inwardly retired, self-observant, and waiting upon *Him*; and though we hear no voice, we shall experience a plain, certain, and consoling reply. God makes this reply not vocally, but by those acts of His providence and influences of His grace, whereby He relieves our necessities. When we listen to the petitions of the needy, we do it, not for the sake of hearing them talk, but for the sake of rendering them some help."

"I consider it to be more than a mere permission that a pastor should 'be the husband of one wife:' to me it seems all but a matter of necessity. God often teaches us more by our domestic experiences, family illnesses, deaths of children, and the like, than we can learn by any independent speculations, however spiritual they seem. A pious family may be compared to a cheerful hive of bees; but a monastery or nunnery full of unmarried persons, to a gloomy nest of wasps."

"Worship more consists in *affiance* than *affection*. Affiance in uncertain riches, rather than in the living God, characterizes the lover of money. He who commits other sins, commits them chiefly in single acts; but covetousness engages the *whole man*. Therefore covetousness is peculiarly called *idolatry*."

"Friendship is not a topic of practical divinity, but brotherly love *is*; which both includes friendship and gives it additional charms."

"Traces of sacred history occurring in pagan writers as to the Deluge, Joshua, and other incidents, are far *less pure* than the accounts of the inspired historians. Otherwise it might have been suggested, that these pagan writers had *borrowed* from Scripture; whereas now it is plain, that the facts reached them by independent and very ancient traditions, which in process of time had become more corrupt and fabulous."

"The day of atonement was not a festival. It was a day for calling sin to remembrance, and was perhaps the anniversary of the fall of man; for no particular national sin of Israel is expressly named upon it: it was therefore a day of solemn remembrance for sin in general, the sin of mankind."

"God's general treatment of His people was that of a Father. He led them step by step. He might have announced to them the manna *before* they fell a murmuring, but that their *heart* was to be

made manifest. Their first offences were rebuked gently with words alone; but after the delivery of the law on Sinai, where they had sworn allegiance, their transgressions no longer were, nor could be, so mildly dealt with. Deuteronomy, addressed to the new generation, treats much of the kindness *and love of God*, whose righteous severity had been manifested towards their fathers."

"Israel possessed Canaan under Jehovah as His feudatories; hence they were annually to present to Him of their cattle and fruits, by way of homage and quit-rent."

"Balaam was a sort of *civil prophet*, and not *sent* to the children of Israel. Samuel offered sacrifice, though he was no priest, but only a Levite. Moses did the same; for they both, because of their extraordinary commission from God, ranked *above* the priests. With Samuel begins a new period. *Before* him, the nation had no prophet except Moses; but *after* him, there was a numerous succession of prophets."

"Nadab and Abihu offered strange fire (Lev. x. 2), probably under the influence of wine. Therefore, ver. 9, wine was instantly prohibited to officiating priests."

"One would have thought David's errors much greater than those of Saul, but his heart was steadfast to the Lord. Saul's great guilt was not his persecution of David, but his unbelief towards God. As a swan, plying equally both feet, gains upon the water, however turbulent, so David's spirit, with all his faults, struggled through every difficulty in one general direction. This consoles me about many a disaster, yea, and fault of God's true servants at present."

"1 Sam. xvii. 36.—Upon sectarian principles, Old Testament believers ought not to have acted as they did. They ought to have said, 'What is all this multitude of unconverted people to me? Goliath is serving them right. They are an ungodly mass. Their very king is a worthless character. Shall God work a miracle to save such a people as this?'"

"The Hebrew תודה, *todah* (*praise*, literally acknowledgment or *confession*), is beautifully emphatic. In praising a fellow-creature, we may easily surpass the truth; but in praising God, we have only to go on *confessing* what He really is to us. Here it is *impossible* to exceed the truth, and here is *genuine* praise."

"It is good to have to pass through humiliations and a lowly condition, and that our course in life should be like that of a homeward bound ship, direct for the haven, and leaving behind it no track of its pathway in the waves."

1 John iv. 2, 3, 15.—"*Confessing* (Christ) means a decided and entire abandonment of ourselves to that which we have made up our minds to; that therein rests our total complacency and delight."

As Scripture was given principally for believers, it speaks of *their* resurrection *expressly*, and of the resurrection of the unjust only *by the way*.

Bengel's "Sketch of the Church of the United Brethren" appeared



in 1751, Stuttgart. Count N. L. von Zinzendorf in 1722 granted a settlement on his estate at Berthelsdorf to a few pious refugees from the persecuted church of Moravia. The settlement was named Herrnhut, *The watch of the Lord*; and from it, as the parent scion, have emanated the various branches of Moravianism, which have proved such a blessing in different parts of the world. Z. desired that his community should be considered in union with the Evangelical Church at Würtemberg, though still retaining its own discipline, as it had existed for three centuries among them. The Theological Faculty of Würtemberg gave a favourable reply to his application in 1733, being not at the time aware, that the Herrnhut community varied at the time from the doctrinal system of the Protestant Church. But subsequently, having learnt from the Moravian publications (their Hymn-book, and "The present form of the kingdom of the cross"), that the Brethren represented the doctrine of the Trinity in a form offensive to orthodox Lutherans, they (including Bengel) requested Z. in 1747 to furnish a full account of the doctrine and discipline of the Brethren, so as to do away the offence taken at their questionable mode and form of Christian teaching.

Z. considered the Lutheran Church to be past recovery, and that it was the duty of her few pious members to withdraw from her and form themselves into a new community. B., on the contrary, looked for no perfect community in the present dispensation; and rather anticipated that God would, in His own good time, out of the surviving remnant of true believers, constitute a renovated Church. B. also intimated, that as it was insufficient to strengthen the Church against the grand apostasy, singly to hold forth that chief essential doctrine, the atonement by the blood of the cross, so to invest it with an isolated favouritism, to the neglect of other truths, comes short of the respect due to the whole tenor of Scripture: we thereby rob ourselves of many other helps to godliness. B. at the same time said, "There is a precious thing among them, it is their love to one another and to all men: as individuals, they are excellent, they only want to be conducted right as a community. The sickly wish of seceders has always been to adjust every single hair. It offends me, that the Brethren so frequently omit the name of the Father as our Creator and God, and insist too little on Christ's resurrection, the moral law, and the value of Biblical knowledge. Z. thinks no part of a clock so useful as the dial-hand: the kingdom of heaven is not so limited to *them*, that every one who has been converted by others must be deemed behind-hand, until he is incorporated with themselves: Their enterprise is like a forcing of plants in a hot-house, where a few certainly may be brought to perfection before their season; but it is the open garden that yields the abundance and the sweetest of them, only a little later: Only in proportion to their abiding in humility would the Brethren prove a blessing to the Protestant Church and heathen world, whereby it might serve as an

oasis to many, though it might not be able to diffuse just its own verdure through the whole of Christendom." The result of Bengel's "Sketch" was gratifying. Zinz. gave no answer to it: gradually he modified many of his objectionable expressions; and in course of time the Church of the Brethren gave in its adherence to the Augsburg Confession.

Among Bengel's lesser writings were, in 1721, Contributions for the "Life of Flacius;" Hymns for S. Urlsperger's "Instructions for the Sick;" Contributions to the Notes of the Berleburg Bible; Notices of Gmelin; "Christ's manner of conversing with His disciples." Amidst all his labours his feeling was, "All I do, appears to me more and more poor and defective; and it becomes the settled desire of my mind, entirely to sink into the free mercy of God." One of his last works was his Preface to his son-in-law Burk's Gnomon on the Twelve Minor Prophets. In it he remarks, "The Scriptures support the Church: the Church guards the Scriptures. When the Church flourishes, the Scriptures are had in honour; and when the Church becomes sickly, the Scriptures suffer by it. Whatever be the condition of the Church at any period, the Scriptures are treated accordingly."

His correspondence with his friends is interesting. Marthius of Presburg candidly told him as to his Apocalyptic System, "Periods *thus defined* have no effect in increasing my spiritual vigilance; they are either too *obscure* for me, or too *remote*. The cry in Matt. xxv. 6 arouses me more. Surely, my dear friend, your own precious time may be far more advantageously employed in what is of greater certainty and importance. Let me also beg of you not to give your critical annotations too concisely, under the idea that your readers will take the trouble to *think out* all the meaning which you intend to convey in some two or three words." Bengel replied, "What I have set down will partly, I think, turn out to be correct, and partly serve to prepare the way for further manifestation of the truth, when everything in Providence shall by and by be matured for that purpose. We ought not to pursue such inquiries further than as the written word gives us data; but is it not equally wrong to let any such data remain unexamined?"

Bengel had twelve children born to him, half of whom died in infancy. His daughter, Sophia Elisabeth, married Dr Reuss, afterwards physician to the Duke of Würtemberg: Joanna Rosina married C. G. Williardts, counsellor to the Emperor Francis I.: Maria Barbara married Rev. P. D. Burk, afterwards Dean of Kirchheim: Catharine Margaret married Rev. E. F. Helwag, afterwards Dean of Göppingen. Victor, his eldest son, a student in medicine, survived his father only seven years. The younger, Ernest, became Dean of Tübingen. He felt keenly the loss of those who died in infancy, but comforted himself with the thought, that "if a vacancy had been made in his family circle, another vacancy had been filled up in heaven."

His manner with children was decided, but kind : " Much patience and forbearance," says he, " are necessary, lest we prune our young nursery trees too closely, which would only injure them." In writing to Ernest, he says, " Pray diligently : give to no one just cause to oppose you : learn to yield obligingly to others, but not so as to be a partaker of other men's sins. Never utter anything which might not be safely repeated after you." To his daughter on a sick-bed, he writes, " We belong to God, and His Son Jesus Christ. Had we the power to choose concerning things future in this world, we ought to be willing to give it back into His hands : for even with our eyes shut, we may safely trust Him, that He will do all things well. It is good to be thoroughly convinced what a poor scheme of happiness it must be at the best, which we are eager enough to form, in a variety of ways, out of our earthly allotments."

His remarks of a personal kind are characteristic : " If my usual style has any peculiarity, it is that of omitting all needless words and things. Here I have somewhat imitated the ancients. Constant reading of the classics has given me quite a liking of their simplicity." " Retirement secures me from too much of this world's din. Thus I get leisure for building myself up in a recollected consciousness of God ; without which we are liable to pass away our term of life we know not how." " All I am and have, both in principle and practice, is to be summed up in this one expression—*the Lord's property*." " If it be said to me, ' Surely you too, as one of God's children, must have had your share of trial,' I reply, *My* chief suffering was of a spiritual and secret kind. It came on slowly, and continued long. An unaccountable pang would surprise me at the thought of an approaching eternity : not that I had any perplexing dread of misery, though I was not able cheerfully to look forward to the happiness of a future state. God's great design is at present not to delight us with pleasant experiences, but to *exercise* us as His faithful people. Let me, therefore, trust God for the pleasant things as realities laid up in reversion : for I know they will come in all their fulness by and by, with eternity. As little children give their sweetmeats to their parents to keep for them, so my pleasant things are safer in God's keeping than in that of my own treacherous heart. Forgetting the past, and not taking thought for the morrow, I stand before God to-day as His daily pensioner." 1 Kings xviii. 15. " Busy memory often gives me disquietude. If I have uttered an unbecoming word, or taken an unadvised step, though many years ago, the thing recurs to me, and by little and little gains within a troublesome ascendancy. But this makes me better acquainted with myself, and humbles me often into such submission to God, as to be willing that my most secret faults should be published by Him in the presence of all His creatures."

He said, " That if he desired the most perfect intimacy with real Christians on one account rather than another, it was for the sake

of learning how they manage in secret to keep up their communion with God."

Bengel did not consider theology to be a mere knowledge of the art of dying: "The Christian's most important business is to emerge from a state of sin to a confirmed state of grace, and herein to wait, not for death, but for the appearing of our Lord Jesus Christ." For he regarded "death as only a thing by the way, and not properly a part of God's arrangement for man, because not originally such." When seriously ill in 1735 he said, "Neither bliss nor perdition are in my thoughts, and yet the impression grows so awful that my mind is at length pained by it." "I commit myself to my faithful Creator, my intimate Redeemer, my tried and approved Comforter. I know not where to find anything comparable to my Saviour. Only let *me* be made no account of, when I am gone: I wish my spiritual experience no more obtruded upon the world after my death, than it has been during my life. As 'man's judgment' can neither benefit nor hurt me, so things will appear in quite a different light at the great day. 'Judge nothing before the time.' Is it not better that it should be said to me in that day, 'Art thou also here?' than that it should be said, 'Where is such and such a renowned saint?' Let nothing be made of my expressions that I may happen to utter upon my death-bed. Jesus, with His apostles and martyrs, is light sufficient for all that survive me. I am no light."

He prayed that God would not permit him to continue in the world *out of season*. He said to Cœtinger, "Illnesses serve to quicken and enlarge us in spirit, after we have been dwindling, as a bud slow in bursting into blossom. When our spiritual lamp burns dimly, it is often because its wick needs retrenching." On recovery, he said, "I find myself awakened to circumspection much more by considering that I may have a little longer to live, than by thinking I may be just going to have done with this life. For what have I to do in the latter case, except to fall at once into the arms of Divine mercy? But in the former case, I have still the duties of a steward."

During one illness he sent for a student in the Institution, and requested him to impart a word of consolation. The youth replied, "Sir, I am but a pupil, a mere learner; I don't know what to say to a teacher like *you*." "What!" said Bengel, "a divinity student, and not able to communicate a word of Scriptural comfort!" The student, abashed, contrived to utter the text "The blood of Christ, the Son of God, cleanseth us from all sin." "That is the very word I want," said Bengel, "it is quite enough;" and taking him affectionately by the hand, dismissed him.

In 1746 he said, "I feel in a manner satiated of this life. O if my faithful God grant me only with this feeling a spirit of entire self-renunciation, all will be well. Probably I shall soon be ripe." And in 1749, "The nearer my advancing years bring me to the gate of eternity, the more gladly do I turn away from the exterior

to the central matter. The presence of God is to me more than all the learned world."

His final illness began with his sixty-sixth year, June 24, 1752. Calm, serene, and silent, his soul reposed on God. Though he felt bound to utter from his heart whatever might occur to it, as likely to be of service to his friends around, yet he desired to use brevity, that there might be less room for anything objectionable mingling with that quietness of spirit which is in the sight of God of great price. On the day before his death he partook of the Lord's Supper with twelve of his nearest relatives, his children, grandchildren, and sons-in-law. When all were assembled, Bengel, who at other times could scarcely speak, to the surprise of all, poured forth such a full confession of his faith, accompanied with expressions of humiliation and prayer, as occupied half an hour; and all present were deeply moved, and repeated a fervent Amen at the close. Then the hymn was sung which begins, "O Jesu Christ, my purest light," etc. (Württemberg. Church Hymn B. No. 161.) He then became silent again as before, except that he remarked, "We have not earned a stock of grace, but it is given out for our use as we want it. As for those who think they earn it, God is able to make them often feel very empty; and He means them no harm by it." At the point of his departure, these words were pronounced over him, "Lord Jesus, to Thee I live; to Thee I suffer; to Thee I die: THINE I AM, in death and in life; save and bless me O Saviour, for ever and ever. Amen." Upon hearing the words, *Thine I am*, he laid his right hand upon his heart, to signify his full assent; and so fell asleep in Jesus on Thursday, the 2d of November 1752.

Œtinger remarks, "Bengel did not wish to die in spiritual parade, but in the ordinary way; like a person called out to the street door from the midst of business: so much so, that he was occupied with the correction of his proof-sheets at his dying season, as at other times. What he said of himself was, 'that he should for a while be forgotten, but afterwards come into remembrance.'" The funeral sermon was preached by Tafinger, from Heb. vii. 24, 25, "This man, because He continueth ever, hath an unchangeable priesthood: Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." This text was selected because Bengel on his death-bed had said, "The ground I feel under me is this, that by the power of the Holy Ghost, I confide in Jesus as an everlasting High Priest, in Whom I have all and abound."

For further particulars of Bengel's life and writings, the compiler of this Sketch refers the reader to the full and interesting "Memoir" by the Rev. J. C. F. Burk, translated from the German by R. F. Walker. London: W. Ball, 1837. See also for autobiographical notices given by his son Ernest, the Ed. of Steudel, 1835.

ON THE

## EPISTLE OF JAMES.

---

### CHAPTER I.

1. Ἰάκωβος, *James*) *Peter*, *John*, and *James* were the apostles of the circumcision ; Gal. ii. *James* was especially employed at Jerusalem and in Palestine and Syria ; *Peter*, at Babylon and in other parts of the East ; *John*, at Ephesus and in Asia. Of the twelve apostles, these and *Jude* have left us seven Epistles, which are called *General Epistles*, a title given to them all in ancient times, though not adapted to all alike, since some of them are addressed to individuals ; they are also called the *Seven Canonical Epistles*, to distinguish them from the *Canonical Epistles* of St Paul. *John* wrote from Ephesus to the Parthians, as ancient tradition affirms ; *Peter*, from Babylon to the *dispersed Jews* of Pontus, Galatia, Cappadocia, Asia, and Bithynia ; *Jude* (from what place is unknown), to the same persons as his brother *James* ; *James* wrote from Jerusalem to the *twelve tribes scattered abroad*. This *James* is an apostle : respecting him, see on Acts xv. 23.

The Epistle has three parts.

I. THE INSCRIPTION, ch. i. ver. 1.

II. AN EXHORTATION,

1. To *Patience*, that the brethren endure outward, ver. 2-12.  
overcome inward temptations, ver. 13-15.

2. That, having regard to the goodness of God, ver. 16-18 ;  
Every one be swift to HEAR, slow to SPEAK, slow to WRATH.

And these three subjects

a) Are proposed, ver. 19-21 ;

b) Are discussed :

I. That HEARING be joined with doing, ver. 22-25 ;

(And in particular with bridling the tongue, ver. 26 ;

With compassion and purity, ver. 27 ;

Without respect of persons, ch. ii. ver. 1-13.)

And, moreover, that faith be joined in all cases with works, ver. 14-26.

II. That the SPEECH be modest, ch. iii. ver. 1-12.

III. That WRATH, together with the other proud (inflated) passions, be restrained, ver. 13-iv. 10, 11, 12, 13-17.

3. A second exhortation to Patience, which

a) Derives weight from the COMING of the Judge, in which draws near—

I. The calamity of the wicked, ch. v. ver. 1-6 ;

II. The deliverance of the righteous, ver. 7-12.

b) Is nourished by PRAYER, ver. 13-18.

III. THE CONCLUSION, by Apodioxsis,<sup>1</sup> ver. 19, 20.

—Κυρίου Ἰησοῦ Χριστοῦ, of the Lord Jesus Christ) The apostle does not again introduce the name of *Jesus Christ* in this Epistle, except ch. ii. 1 ; nor at all in his speeches, Acts xv. 14, 15, and xxi. 20, 21. If he had often used the name of *Jesus*, it might have been supposed that he was influenced by vanity, because he was the brother of the Lord ; and therefore he less knew Christ after the flesh : 2 Cor. v. 16. He makes no mention of Abraham, of Isaac (except incidentally, ch. ii. 21), of Jacob, or Moses ; he says nothing about Judea, Jerusalem, and the temple. Christianity, so recently introduced, is the source from which the whole Epistle is derived.—

<sup>1</sup> See Append. on APODIOXIS.

δώδεκα φυλαῖς, to the twelve tribes) of Israel.—διασπορᾶ, in their dispersion) 1 Pet. i. 1; Acts viii. 1; (Septuagint) Deut. xxviii. 25, xxx. 4.—χαίρειν, to rejoice) A word of frequent use in salutations, and especially adapted to this passage. Χαράν, “joy,” in the next verse. The design of the apostle is, amidst the distress of those times, to exhort to *patience*, (ὑπομονήν), and to check their Jewish *pride* (inflation), which was aggravated by the abuse of Christian faith: in fewer words, to commend moderation, or, if the expression is preferred, a spiritual calmness of soul. See notes on ver. 19: comp. Heb. xii. 1. For in many particulars the Epistle of James corresponds with the Epistle to the Hebrews, and also with the First Epistle of Peter. We will point out the agreement at the passages in question. Oft-times have prophets and apostles, apart from each other, used the same sentiments and expressions, to confirm the minds of their hearers.<sup>1</sup>

2. Πᾶσαν χαράν, all joy) The meaning is, *Every trial ought to be esteemed a joy*. Hence the word “all” is transferred from the subject to the predicate, while this meaning is retained. A trial ought not to be esteemed otherwise than a joy.<sup>2</sup> Comp. Heb. xii. 11. So 1 Pet. v. 10, πάσης χάριτος, of all grace; Is. lx. 21, ὁ λαός σου πᾶς δίκαιος, “Thy people (shall be) all righteous.” So Num. xiii. 2, 3; Dan. xii. 1, compared with the Apocalypse, xx. 15. The other degrees of patience are contained in joy, which is the highest.—ἀδελφοί, brethren) James frequently uses this address, especially at the beginning of a new section.—πειρασμοῖς ποικίλοις, various temptations) So ver. 12; 1 Pet. i. 6; various of soul and body; for instance, diseases: ch. v. 16.—περιπέσητε, ye fall into) The same word is used Luke x. 30, compared with 36.

3. Τὸ δοκίμιον ὑμῶν) your proving, or trial. So τὸ δοκίμιον ὑμῶν τῆς πίστεως, the trial of your faith, 1 Pet. i. 7; Prov. xxvii. 21 (Septuagint), δοκίμιον ἀργυρίου, καὶ χρυσῶ πύρωσις ἀνὴρ δὲ δοκιμάζεται διὰ

<sup>1</sup> St James makes frequent use of the figure Anadiplosis, which properly signifies the use of the same word at the end of one sentence and at the beginning of the next. When used, as here, in a wider sense, it denotes the using of cognate words in the same way; for instance, χαίρειν at the end of this verse, and χαράν at the beginning of the next verse: and so in the word ὑπομονήν, ver. 3, 4; λειπόμενοι, ver. 4, 5; διακρινόμενος, twice, ver. 6. Add ver. 13, etc., 19, 20, 21, 22, 23, 26, 27.

<sup>2</sup> Thus Luther: eitel Freude (all joy, nothing but joy); and ch. iii. 16, eitel böse Ding, a completely bad thing. (Thus also *omnis* is sometimes used for *merus*. See note on ver. 17.—T.)

“Every evil work,” for “every work flowing from thence is evil;” the *every* being transferred from the subject to the predicate.—E.



στόματος ἐγκωμιαζόντων αὐτόν, “*The firing-pot for silver, and the furnace for gold; and so a man has his character tested by the mouth of those who praise him.*” Herodian, δοκίμιον στρατιωτῶν (adde χριστιανῶν) κάματος, ἀλλ’ οὐ τρυφή, “*The test of (Christian) soldiers is not luxury, but toil.*” Zosimus, εὐνοίας δοκίμια παρασχόμενος, “*Affording proofs of good-will.*” The meaning of the word δοκίμιον is therefore *trial patiently undergone*. Were I not withheld by the parallelism in Peter,<sup>1</sup> I should more readily embrace in James the reading τῆς πίστεως, *of your faith*, supported as it is by so many witnesses.<sup>2</sup> As it is, *trial*, spoken of in general terms, embraces the trial of faith, love, and hope. And though there is no special mention of *faith* in this verse, yet James, as well as other apostles, esteems *faith* as all in all. See ver. 6, and v. 15. And *the trial of faith*, in particular, is firmly established, on the authority of Peter.—κατεργάζεται ὑπομονήν, *worketh patience*) The same expression is used, Rom. v. 3, with the addition, ἡ δὲ ὑπομονὴ δοκιμὴν, *and patience (worketh) experience*. See below, ver. 12.—ὑπομονήν, *patience*) See ver. 12, and the note on Luke viii. 15. So Psalm lxii. 6 (Septuagint), ὅτι παρ’ αὐτοῦ ἡ ὑπομονὴ μου, “*for my patient expectation is from Him.*”

4. Ἔργον τέλειον, *perfect work*) This is followed by τέλειος, “*a perfect man.*” The man himself is characterised (as τέλειος, *perfect*) from his actions, and the work in which he is engaged. For the attainment of this character, there is need of *joy*. Τέλειος is equivalent to δόκιμος in ver. 12. Compare the note on 2 Tim. ii. 15.—ἔχεται, *let it have*) He uses exhortation as in ver. 2, “*COUNT it all joy.*” The patience which rejoices is perfect.—τέλειοι καὶ ὀλόκληροι, *perfect and entire*) This expression denotes something absolute: ἐν μηδενὶ λειπομενοί, “*wanting nothing,*” is a relative expression; for the word λείπεσθαι, “*to be in want,*” is opposed to πλεονεκεῖν, “*to abound.*”<sup>3</sup>

5. Εἰ, *if*) The connection of the subjects mentioned in the first and following verses, and in the first and following verses of ch.

<sup>1</sup> From whom it *may* have been interpolated here.—E.

<sup>2</sup> And indeed Beng. preferred this fuller reading afterwards in the margin of the Ed. 2; and it is expressly given in the Germ. Vers.—E. B.

B and later Syr. support the omission of τῆς πίστεως; and so Tisch. But AC Vulg. support the words; and so Lachm. and Rec. Text.—E.

<sup>3</sup> Men of the world, or even men of letters, if at any time they desire to honour any one with the greatest praise, adorn him with the praise of a perfect (*omnibus numeris absoluti*) or accomplished man. We may see from the passage itself with what sort of characters this description truly corresponds: *probation* is required, and *perfect work*. That which is *complete* in the eyes of the world is *nothing* in the sight of God, in the absence of *faith*.—*German Version.*

iv., will be evident to him, who, while he suffers wrongfully, directs his attention to this passage. For the good and the bad affections are alternately and variously brought forward according as the train of thought suggests.—*δε, but*) There is an antithesis between the preceding clause and this: “*wanting nothing,*” and “*if any man lack*” (want).—*σοφίας, wisdom*) by means of which we understand whence and why temptation comes, and how it is to be borne, and how, for example, *sickness* (ch. v. 14) is to be met. Patience is more in the power of a good man than wisdom; the former is to be exercised, the latter to be asked for. The highest wisdom, which governs patience in the trial of poverty and riches, is described in ver. 9 and 10.—*αἰτείτω, let him ask*) James strongly urges *the prayer of faith*. Comp. ch. v. 13, and following verses.—*πᾶσιν, to all*) who ask aright.—*ἀπλῶς, simply*) To be taken with the sentence “*who gives to all.*” Divine *simplicity* is an admirable excellence. He gives simply, to the more and the less worthy, whether they are about to make a good or a bad use of His gift. To this simplicity that of the faithful answers, not that of the *double-minded* (*διψυχῶν*).—*μὴ ἀνειδίζοντες, who upbraideth not*) He gives no repulse: when He gives good things, He neither upbraids us with our past folly and unworthiness, nor with future abuse of His goodness.

6. Πίστει, *in faith*) James also begins and ends with “*faith.*” Comp. ch. v. 15. In the middle of the Epistle he merely removes the hindrances to faith, [and shows its true character.—V. g.]—*ἕοικε, is like*) The same word occurs in ver. 23.—*κλύδωνι θαλάσσης, a wave of the sea*) Such is the man who is destitute of wisdom, not obtained by prayer.—*ἀνεμιζομένῳ, which is driven by the wind*) from without.—*ῥιπιζομένῳ, which is tossed*) from within, by its own instability.

7. Μὴ γὰρ οἴεσθω, *for let not that man think*) Faith does not entertain mere *opinions*.<sup>1</sup> He who *thinks* as the double-minded man (*διψυχος*), *thinks* in vain.

8. Ἀνὴρ διψυχος, *a double-minded man*) The same word (*διψυχος*) is applied, ch. iv. 8, to those who have not a heart pure and *simply* given up to God. The word does not occur elsewhere in the New Testament, or in the Septuagint. It may be translated “*having two souls,*” as we speak of “*a double-tongued*”<sup>2</sup> man. Hesychius, *διψυχία ἀπορία*, “*a state of doubt or perplexity.*” It is therefore connected in meaning with the word *οιακρινόμενος*, “*the wavering.*”

<sup>1</sup> *οἴεσθω*, as the Latin *opinari*, denotes the mere holding of an opinion or supposition, and expresses a condition of doubt as opposed to faith.—T.

<sup>2</sup> Both these meanings are contained in the German *falsch*

Such a man has, as it were, two souls, of which the one holds one opinion, the other holds another. Ecclesiasticus ii. 12, *ὄλαι καρδίας δειλαῖς, καὶ χερεὶ παρειμέναις, καὶ ἁμαρτωλῶ ἐπιβαίνοντι ἐπὶ δύο τριβούς*: “*Woe be to fearful hearts, and faint hands, and the sinner that goeth two ways!*”—ἀκατάστατος, *unstable*) For he does not obtain Divine direction by prayer: and being destitute of *wisdom*, he is at variance with himself and with others. Comp. ch. iii. 16.

9. *Καυχᾶσθω δὲ, but let him glory*) The best remedy against double-mindedness (*διψυχίαν*) or a *divided soul*. The word “*glorying*” occurs also, ch. ii. 13, iii. 14, iv. 16.—ὁ ἀδελφός, *the brother*) James thinks it befitting to apply this title to the lowly rather than the rich.—ὁ ταπεινός, *of low degree*) poor and tempted.—ὑψεῖ, *in his exaltation*) The apostle proposes to speak of the lowly and the rich: he shortly afterwards treats of the rich, ver. 11; and then of the lowly, ver. 12: being about to treat of each subject more fully in ch. v. The design of the whole Epistle is, to reduce all things to an equable footing. Comp. ch. ii. 1, v. 13. ἱψος, *blessedness, the crown of life, that fadeth not away.*

10. Πλούσιος, *the rich*) A Synecdoche for every one that is flourishing and gay.—ἐν τῇ ταπεινώσει, *in that he is brought low*) This is strictly construed with *καυχᾶσθω, let the rich man rejoice.* Compare 2 Cor. xii. 9; 2 Sam. vi. 22. Ταπεινώσις does not denote the *fading away* of the rich man, but the lowliness of mind which arises from the sight of that fading away.—ὅτι ὡς, *because as*) “*As the flower of the field—the fashion of it perisheth; the Protasis: “so shall the rich man fade away,”* ver. 11; the Apodosis.—ἄνθος χόρτου, *the flower of the grass*) That part of the grass which is most pleasant to the sight, the flower, 1 Pet. i. 24.

11. Ἀνέτειλε—ἀπόλωτο, *the sun is risen—it perisheth*) Here are four circumstances (turning points): the first is the cause of the second, the third of the fourth.—καύσωνι) the mid-day “*heat*” and parching wind, which follows the “*rising*” of the sun. A gradation.—ἡ εὐπρέπεια, *the comeliness*) which is in the flower.—πορείαις, *his goings*) In other places εὐπορία, “*abundance of resources*” [success in one’s ways or goings], is attributed to the rich; but the apostle uses the simple word, and that too in the plural number, on account of the burdensome greatness (extent) of his undertakings. Πορεία, a journey, from πορεύομαι, “*I go,*” as βασιλεία from βασιλεύω. I attribute no weight to the reading *πορίαις*.<sup>1</sup>—μαρανθήσεται, *shall fade away*) in death.

<sup>1</sup> It was necessary to bring forward this reading in the Appar. p. 728, because

12. Μακάριος, *blessed*) μακάριος is derived from μᾶ, and κήρ, “*immortal*.” This word, and the crown of life, are opposed to the word μαρνανθήσεται, “*shall fade away*.”—ὑπομμενῆ, *shall endure*) See ver. 3 and 4; 1 Pet. ii. 20. See App. Crit.,<sup>1</sup> 2d Edition, on this passage.—ἐπηγγείλατο, *promised*) See ch. ii. 5.—ἀγαπᾶσιν, *who love Him*) Love produces *patience*. [He knows how to account all temptations in the light in which it is right to account them: Rom. viii. 28.—V. g.]

13. Μηδεις πειραζόμενος, *no man, who is tempted*) Now there follows another section on the subject of temptations. The strength of patience mainly consists in our knowing the source of the evil which tries us.—λεγέτω, *say*) either in heart, or by word.—αὐτός, *He*) The meaning is, Neither do any sins of ours tempt God from without, to entice us to worse things; nor in truth does He tempt any man of His own accord. This very thing is also characteristic of the Divine *simplicity*, ver. 5. The word αὐτός often gives the idea of something spontaneous; wherefore the word βουληθεῖς, “*of His own will*,” in the opposite part of the antithesis (ver. 18), agrees with this.

14. Ἐκαστος, *every man*) Antithetical to οὐδένα, “*no man*,” ver. 13.—ὑπό, *by*) Lust is, as it were, the harlot; human nature, the man.—ιδίας, *his own*) We ought therefore to seek the cause of sin in ourselves, and not without us. Even the suggestions of the devil do not occasion danger, before they are made *our own* (ιδία). Every one has his own *peculiar lust*, arising from *his own* peculiar disposition, habit, and temperament.—ἐξελκόμενος, *drawn away*) in the beginning of the temptation, *which draws him away from truth and virtue*. A passive participle.—δελαιζόμενος, *enticed*) in its further progress, admitting the allurements to evil (allowing himself to be enticed). A middle participle.

15. Συλλαβοῦσα, *when it hath conceived*) Sin arising from man's will.—ἀμαρτίαν, *sin*) The act of sin. It does not therefore follow that concupiscence of itself is not sin. He that begets man, is himself man.—ἀποτελεσθεῖσα, *when it is finished*) having attained its full-grown strength: and this quickly comes to pass.—θάνατον, *death*) Sin from its birth is big with death.

Mill speaks obscurely respecting some *Manuscripts* which have this reading, and is silent respecting *Estius* quoting *Gaignæus*.

A reads πορίαις. But the weight of authorities is for πορείαις; Vulg. *itineribus*.—E.

<sup>1</sup> More recent MSS. read ὑπομμενῆ. But the older MSS. AB, etc., and all the Versions, read ὑπομμενῆ, Vulg. *suffert*. So Lachm. and Tisch.—E.

16. <sup>1</sup> Μὴ πλανᾶσθε, *do not err*) It is a great error to attribute to God the evils which we receive, and not the goods. It is the part of *love*, to lead us away from this error. A faithful admonition. Comp. ch. v. 19.

17. Πᾶσα, *every*<sup>2</sup>) The connection of the discourse is evident, when thus resolved: δόσις, a “*gift*” (a *giving*), which is altogether good; δῶρημα, a *boon*, which is altogether perfect. No evil things come from above, but only things good and perfect. The words “*good*” and “*perfect*” form the predicate of the sentence; “*gift*” and “*boon*” are the subject.<sup>3</sup> “*Every*,” in both clauses, if the meaning is considered, belongs to the subject.<sup>4</sup> Comp. “*all*,” ver. 2, note.—δόσις, a *giving*, a *gift*) A “*good gift*,” as opposed to “*sin*,” denotes those things which, from the beginning and by daily increase, tend to righteousness and piety. A “*perfect boon*,” as opposed to “*when it is finished*” and “*death*,” denotes those things which relate to perfection of character and a happy life: comp. 2 Pet. i. 3.—ἀναθὲν ἐστὶ καταβαίνον) *is that which descends from above*. Comp. “*descending*,” iii. 15.—ἀπὸ, *from*) namely, “*from the Father of lights*.” The expression, *from above*, is hereby explained.—τοῦ Πατρὸς τῶν φῶτων, *the Father of lights*) The title of *Father* is here used with great propriety. There follows, in the next verse, ἀπέκλυσεν, “*He begat us*.” He stands in the place of father and mother. He is the Father even of spiritual lights in the kingdom of grace and glory. Much more then is He Himself “*Light*” 1 John i. 5. Immediately on mention of “*light*,” there is added, as usual, mention of *life*, by regeneration, ver. 18.—πάρ ᾧ οὐκ ἔνι παραλλαγή ἢ τροπῆς ἀποσκίασμα, *with whom is no variableness, or shadow of turning*) Παραλλαγή denotes a change in the understanding (see 2 Kings ix. 20,<sup>5</sup> Septuagint); τροπή, a

<sup>1</sup> Μὴ οὖν is the reading of the Alexandr. and the Lat. Vers. This one example will show that I do not attribute too much weight to the agreement of these two, when unsupported by other evidence; for I have not wished to indicate this various reading in the margin of the text.

Vulg. has “*Nolite itaque errare*.”—E.

<sup>2</sup> πᾶσα seems to be used like the Latin *merus*, in the sense of *nothing but*. See Raphelius on the passage.—T.

<sup>3</sup> By δόσις, we may understand the gift or act of giving; by δῶρημα, the fulness of the benefit bestowed.—T.

Δόσις, the *act of giving*, the gift in its *initiatory act*: δῶρημα, the *thing given*, the *boon* when *perfected*.—E.

<sup>4</sup> “The giving and gift that comes from above is all perfect;” not as Engl. Vers.—E.

<sup>5</sup> ἐν παραλλαγῇ ἐγένετο, is used to denote the violence of Jehu’s driving.—T.

change in the will. In each word there is a metaphor taken from the stars, and used with singular propriety in this passage, where mention is made of *lights*. Παραλλαγή and τροπή occur in nature (see τροπᾶς in Job xxxviii. 33), which has a daily vicissitude of day and night, and has at one time a greater length of day, at another time a greater length of night; but there is nothing of this kind in God. He is pure, unsullied [nothing but] Light. Παραλλαγή and τροπή, *variation and change*, if they take place at all, take place in us, and not in the Father of lights. Ἀποσκίασμα sometimes has the meaning of ὁμοίωμα, *likeness*: for so Hesychius explains it; whence Gregory of Nazianzus uses as synonyms, τὸ εἴης ἀληθείας ἰνδαλμα καὶ ἀποσκίασμα, *the appearance and likeness of the truth*; and in Cicero, as Budæus observes, *the outline of an object* is opposed to *its perfection*. But in this passage it is opposed to *lights*, and is therefore used more correctly; so that ἀποσκίασμα τροπῆς is *the first casting of a shadow, which is accompanied by a revolution*. The same Hebraistic use of the genitive occurs shortly after in ver. 21, *superfluity of naughtiness*, from which we may infer, that there is an opposition between the words *variableness* and *good gift*; just as *shadow of turning* is opposed to the expression, *perfect boon*. Παραλλαγή denotes something greater: hence there is a gradation in the negative sentence: *not even the shadow of turning*. This at length [this, and this only] makes up *perfection*; the former is *good*. He is *more perfect* who has not even the shadow of turning.

18. Βουλῆθεις, *of His own will*) with an inclination most loving, most free, most pure, most fruitful. In Hebrew בָּרָא, from הִבְרָא, *he willed*: comp. John i. 13. "Ἐλεος, *mercy*, 1 Pet. i. 3, corresponds with this. There is an antithesis in the words, *Lust, when it hath conceived*.—ἀπεκύσεν) *begat He*. Antithetical to ἀποκύει, *bringeth forth* (begetteth), ver. 15.—ἡμᾶς, *us*) who believe, especially of Israel. A twofold generation is spoken of, the one opposed to the other; and that which is in evil is described by abstract terms, that which is in good by concrete.—ἀληθείας, *of truth*) the Gospel.—ἀπαρχὴν τινα τῶν αὐτοῦ κτισμάτων, *a kind of first fruits of His creatures*) We are of God by creation and generation; *His workmanship*, Eph. ii. 10; and *offspring*, Acts xvii. 29. Of all His visible creatures, and they are many and great, the faithful are the *first fruits*, the chief and noblest part, more holy than the rest and sanctifying the rest; and it is on this account that they (the faithful) are exercised with temptations. *A kind of*: There is modesty in this expression, for strictly and absolutely Christ alone is *the first fruits*.

19. Ὡστε, *wherefore*) The Summing up<sup>1</sup> or Conclusion, and also a Statement of those things which follow, in three divisions. Excess in words and the affections of *the tongue* and *the heart*, ver. 26, is unfavourable to hearing with profit.—πᾶς, *every man*) This is opposed to *no man*, ver. 13; for this 19th verse has reference to that, and not merely to the preceding verse.—ταχύς εἰς τὸ ἀκοῦσαι, *swift to hear*) The true method of hearing (*receive ye*), together with the obedience and right disposition of the hearers, is treated of in verses 21-27, and the whole of ch. ii.—βραδύς εἰς τὸ λαλῆσαι, *slow to speak*) This is treated of in ver. 26, and in ch. iii. *Slow to speak*; so that he speaks nothing against God, ch. i. 13; nor anything improperly concerning God, ch. iii. 1-13.—βραδύς εἰς ὀργήν, *slow to wrath*) This is treated of, ch. iii. 13 and following verse, ch. iv. 5. *Slow to wrath*, or impatience, towards God, and proneness to anger as it respects his neighbour. He who is *slow* to anger will readily forbear all anger, and assuredly all evil anger. Hastiness drives to sin.

20. Ὀργή *wrath*). A most powerful passion.—ἀνδρὲς, *of man*) The male sex especially cherishes wrath, 1 Tim. ii. 8; and its actions, whether just or unjust, are more widely exposed to view. The wrath here intimated is that of nature, without grace.—δικαιοσύνην Θεοῦ, *the righteousness of God*) All duties which are divinely enjoined and pleasing to God.—ὃ κατεργάζεται, *worketh not*) That is, altogether hinders the righteousness of God; although it seems to itself, while inflamed, especially to work that (righteousness); [and therefore it constitutes the principal part of these three-membered sentences.—V. g.] Purer effects are produced without anger.

21. Ἀποθέμενοι πᾶσαν βυπαρίαν, *laying aside all filthiness*) A metaphor from a garment; ch. ii. 2. Ὑπαρία, *defilement*, which is cleansed away by hearing the word: John xv. 3.—περισσεῖαν κακίας) *abundance, excess, which is usually faulty, especially in speaking* (Matt. v. 37). [In thoughts, words, gestures, and works, excess is not without fault.—V. g.] Κακία does not mean *malice* or *craftiness*; but *badness* or *vice* (faultiness), as opposed to virtue; and the genitive κακίας has here the force of an epithet [*faulty excess*; not as Engl. Vers.]—ἐν πραΰτητι, *with meekness*) This is opposed to *wrath*, and is shown in all things. Comp. 1 Pet. ii. 1, 2. Anger and sudden impetuosity of mind is a hindrance to hearing: therefore meekness is required.—δέξασθε, *receive*) with your mind, with your ears, and in action. [Act the part of ready hearers.—V. g.]—τὸν ἑαυτοῦ, *en-*

<sup>1</sup> See on SYMPERASMA, Append.

grafted) by regeneration, ver. 18, and by habit [which you have acquired from your earliest years.—V. g.], Heb. v. 14; and also by custom derived from their ancestors, who were Israelites [namely, the people of GOD.—V. g.], ver. 1. Comp. 2 Tim. i. 5. It is engrafted, and therefore most intimately connected with the faithful, and nigh unto them; Rom. x. 8: therefore it is to be received with meekness.—*λόγον, the word*) the Gospel: 1 Pet. i. 23, etc.—*τὸν δυνάμενον, which is able*) with great efficacy.—*σῶσαι, to save*) The hope of salvation nourishes meekness; and this in turn supports that.

[22. Παραλογιζόμενοι ἑαυτοῦς, *deceiving their* ["your"] *own selves*) Pleasing themselves in their hearing.—V. g.]

23. Ὅτι, *because*) The false reasoning, self-deceit, of careless hearers is explained.—*γενέσεως, of nature*) Comp. ch. iii. 6.—*ἐν ἐσόπτρῳ, in a mirror*) The truth of Scripture is proved from this, that it presents to a man a most accurate portrait of his soul.

24. [Κατενόησε, *he hath contemplated himself*) It can hardly happen that no knowledge whatever of one's self is imparted by the hearing of the word: 1 Cor. xiv. 24.—V. g.]—*εὐθέως, straightway*) turning away to other subjects. The repetition of *καὶ* has great force in expressing this hastiness joined with levity. Gen. xxv. 34 (Septuagint).—*ἐπελάθετο, he forgetteth*) Forgetfulness is no excuse: ver. 25; 2 Pet. i. 9.

25. Παρακύψας, *whoso looketh into*) This answers to ver. 24, *he beholdeth himself*. The word *παρακύπτω* gives the idea of such a search after an object which is concealed as does not confine itself to the surface of the mirror, but penetrates to that which is within. Eccus. xiv. 23, Ὁ παρακύπτων διὰ τῶν θυρίδων τῆς σοφίας, *he that prieth in at the windows of wisdom*. A blessed curiosity, if it is efficacious in bearing fruit.—*εἰς νόμον τέλειον τὸν τῆς ἐλευθερίας, into the perfect law of liberty*) He applies this appellation to the law, inasmuch as [in so far as] it is established by faith: Rom. iii. 31. Comp. the notes on ch. ii. 12 and 8. St James takes care that no one should abuse the peculiar expressions employed by St Paul respecting the bondage and yoke of the law. He who keeps the law is free: John viii. 31 and 32. Man ought to agree with the perfection of the law, in the perfection of his knowledge and obedience; otherwise he is not free, but guilty. Comp. ii. 10.—*καὶ παραμείνας, and continueth*) This is antithetical to *goeth his way*, ver. 24.—*οὗτος—οὗτος*) *this man—this man*, I say. The words here inserted express the reason of the assertion (of the predicate), and the repetition has weight.

26. Ἐἴ τις, *if any man*) He now adds examples of *doing the*



*work.*—*θρησκός, religious*) A worshipper of God, in private and in public. Hesychius, *θρησκός, ἐτερόδοξος, εὐγενής*: that is, one who has more knowledge than others, and is endued with a nobler mind. The commentary of *Œcumenius* agrees with this; for with him *θρησκός* is one who knows the secret things of the law, and diligently observes them.<sup>1</sup>—*μὴ χαλιναγωγῶν, not bridling*) A most appropriate metaphor. Comp. ch. iii. 2, 3.—*γλῶσσαν, his tongue*) and heart also.—*καρδίαν, his heart*) and tongue also. The one leads and follows the other. The tongue has its faculty of speech, and the heart its affections;<sup>2</sup> ver. 19.

27. *Θρησκεία, religion*) It is only when a man succours the wretched, and avoids those plunged in the gaiety of the world, that the whole of the worship which he pays to God can be right.—*καθαρὰ καὶ ἀμίαντος, pure and undefiled*) proceeding from pure love, and removed from the defilement of the world.—*ἐπισκέπτεσθαι, to visit*) with advice, comfort, kind offices, and of his own accord.—*ὄρφανούς καὶ χήρας, the fatherless and widows*) that is, the afflicted, even those who are not related to us, who are neglected by many. Synecdoche.<sup>3</sup>—*ἐν τῇ θλίψει, in their affliction*) For if it is done for other reasons, that is not *religion*.—*ἄσπιλον ἑαυτὸν, himself unspotted*) That effect is produced, if we abstain from intercourse with those who are of no benefit to us, nor we to them.—*τηρεῖν, to guard*) with anxious care.

## CHAPTER II.

1. *Ἀδελφοί μου, my brethren*) The equality of Christians, as indicated by the name of *brethren*, is the basis of this admonition.—*ἐν*) The phrases, *ἐν προσωποληψίαις ἔχειν*, and *ἐν ἐπιγνώσει ἔχειν*, Rom. i. 28, are similar.—*προσωποληψίας, receivings of persons*) The one

<sup>1</sup> γνώστης τῶν ἐν τῷ νόμῳ ἀποβήτων καὶ ἀκριβῆς φύλαξ.

<sup>2</sup> These two things are joined together in a similar way, Eccles. v. 1, 2: "Be not rash with thy mouth, and let not thy heart be hasty to utter anything before God." And that Book of Solomon agrees with this Epistle of James in this respect especially, that they both urge moderation in all things. Compare Matt. xii. 34, "Out of the abundance of the heart the mouth speaketh." The tongue sins in reproaches, perjuries, lying, jesting, false promises, murmuring, etc.—V. g.

<sup>3</sup> See Append. on SYNECDOCHE.

(manner of receiving) has reference to the rich who are strangers to the faith; the other, which is widely different, has reference to the poor who are Christians.—τὴν πίστιν, *faith*) in which the poor abound.—τῆς δόξης, *of glory*) The pronoun *our* seems to show, that this (*of glory*) does not depend upon the word *Lord*. It is therefore put in apposition, so that Christ Himself is called ἡ δόξα, *the Glory*. Comp. Luke ii. 32; Is. xl. 5; Eph. i. 17; 1 Pet. iv. 14. *The Glory* is Christ Himself. Thus James both declares Him to be the Son of God, and publishes His resurrection from the dead, as it becomes an apostle. Christ is *Glory*; and therefore faith in Him is glorious, and the faithful are glorious. This glory of the faithful is far above all worldly honour; no respecter of persons acknowledges it.

2. Εἰσέλθῃ, *shall enter*) as an unknown stranger.—συναγωγὴν) *assembly*, and *that a sacred one*; for he adds, *your*. The name of synagogue is transferred from Jews to Christians.—ἀνὴρ χρυσοδακτύλιος, *a man with a golden ring*) The use of rings was formerly much more uncommon than now. The antithesis is simply *a poor man*.—λαμπρῆ, *splendid*) bright and new, of whatever colour it may be.

3. Ἐπιβλέψητε, *ye look upon*) with admiration.—τὸν φοροῦντα, *him that weareth*) although you are ignorant who he is; when perhaps he may be a heathen.—σὺ—σὺ, *thou—thou*) This has here the force of a proper name.—κάθου ὧδε, *sit here*) The antithesis is, *stand there*.—καλῶς) כָּבוֹד; Septuagint, *καλῶς*, *honourably*.—ἐκεῖ, *there*) at a distance from us.

4. Καὶ οὐ, *nor*) *If*, of ver. 2, has its Apodosis in this verse: καὶ οὐ, καὶ, “*both ye do not discriminate aright, and.*”—οὐ διακρίθητε) Though you make that difference (*discrimination*) between the rich and the poor, “*you do not discriminate*” with just hesitation, consideration, and weighing, that which should have been given to the poor man, rather, or at any rate not less, than to the rich. Διακρίθη occurs in an active sense also in Rom. iv. 20. Διακρίνεσθαι is used in this passage of James in a good sense. [But Engl. Vers. takes it in a bad sense, and with an interrogation, “*Are ye not partial?*”] To this compound word the simple *κριταὶ* is opposed, which word denotes those who *settle* any subject definitely. Διακρίσεις (*discrimination*) ought to precede κρίσεις (*judgment*); whereas you omit the former and exercise the latter.—κριταὶ διαλογισμῶν πονηρῶν) *judges, approvers of evil thoughts*: that is, of the rich, who have outward splendour, but abound with evil thoughts. They

who honour the rich man in preference to the poor, do not expressly desire to approve of his *evil thoughts*; but James puts this interpretation upon their conduct, and lays it to their charge, because the rich man in his pomp is full of evil thoughts. The more common sentiment is presupposed as well known.

5. Ἀκούσατε, *hearken*) By this address he *brings to trial* and restrains rash judges, showing that the presumption ought to be in favour of the poor, rather than the rich.—ὁ Θεός, *God*) Our judgment ought to be in conformity with the judgment of God, even in ceremonies and outward gestures.—ἐξέλεξατο τοὺς πτωχοὺς, *chose the poor*) They who are chosen, are needy. This description does not include all the poor, nor is it confined to the poor only; for poverty and riches of themselves do not render any man good or evil; and yet the poor are in various places pronounced happy in preference to the rich: ch. v. 1. And the terms, *wicked and rich, righteous and poor*, are generally synonymous. Is. liii. 9; Amos ii. 6, v. 12. The rich man, if he is good, renounces his riches; the poor man, if he is wicked, neglects that which is the advantage of poverty. Many Christians were of the poor, few from among the rich; especially at Jerusalem, and among those to whom James writes. Comp. the notes on ch. v. 1 and following verses. So also, 1 Cor. i. 27, *God hath chosen*, etc.—πλουσίους ἐν πίστει, καὶ κληρονόμους, *rich in faith, and heirs*) Beza thus explains it: *He chose the poor, that they might become rich in faith, and heirs*, etc. E. Schmid thus takes it: *He chose the poor, who are however rich in faith, to be also heirs*, etc. The latter puts asunder two points which are most intimately connected, *rich and heirs*. The former, contrary to the design of the apostle, places *faith and love* after *election*. For James treats concerning the order of election, faith, and love, just as that order becomes known to us: and moreover he thus furnishes us with a rule for forming a right judgment respecting the poor; in which point of view not only faith, but also love, precedes election in the order of our knowledge. The meaning of the apostle is this: *God chose the poor, who are rich in faith, and who are also heirs*, etc. Whence this argument is derived: “Whoever are rich in faith and heirs, them we ought to acknowledge and treat as chosen by God; but the poor are rich in faith,” etc. Thus election is so far from preceding faith, that even the inheritance precedes election; and if we duly consider the antithesis between *He chose*, and *ye have despised*, this conclusion presents itself. Both God highly esteems, and we ought to have highly esteemed.

those who are rich in faith, and heirs of the kingdom.—*ἐν πίστει, in faith*) which has for its object the Lord of glory. To this *faith* are assigned as a consequence the *riches* of heaven and of the world to come, even as the *inheritance* is assigned to *love*.—*κληρονόμους, heirs*) because sons.—*τῆς βασιλείας, of the kingdom*) The highest dignity.

6. Ἠτιμάσατε, *ye have despised*) while ye held the poor in too little esteem. A most expressive word.—*οὐχ οἱ πλοῦσοι, do not the rich*) Not all the rich, but many of them, and none but they; for the poor have not the power, even if they wished. The apostle mentions this, not to excite the godly to envy, but to show the unworthiness of the rich.—*αὐτοί, these*) The demonstrative pronoun, as in ver. 7. In Hebrew, עֵה. These are they who act both with open violence, and yet with the appearance of justice.—*ἔλκουσιν ὑμᾶς, drag you*) with unreasonable violence.

7. Βλασφημοῦσι, *blaspheme*) Prov. xxx. 9. The apostle is speaking chiefly of rich heathens. Comp. 1 Pet. iv. 14, ii. 12. For there were not many rich men among the Jews, at any rate at Jerusalem.—*τὸ καλὸν ὄνομα, the good name*) עֵה, the name of God, to be praised above all things, כִּי טוֹב, *since it is good*, and His *good name*.—*τὸ ἐπικληθὲν ἐφ' ὑμᾶς, which is invoked over you*) from which ye are called *the people of God*. There is a similar expression, Gen. xlviii. 16; Is. iv. 1.

8. Νόμον βασιλικὸν, *the royal law*) which does not allow itself to be *enslaved* at the will of man; but is itself the law of *liberty*, ver. 12, and the sum of the (ten) commandments, ordering, as it does, that all shall love, and be loved—the greatest *law* of the Supreme *King*, who is Love, with whom there is no *accepting of persons*, and who exalts all His people to liberty and a kingdom, who orders them to avoid the accepting of persons, and has power to punish transgressors. Comp. note on Chrysost. de Sacerdotio, p. 443, respecting the epithet βασιλικός, royal.—*τελεῖτε, ye fulfil*) even by avoiding the *respecting of persons*.—*κατὰ, according to*) This word particularises: the law is the whole; that Scripture, *thou shalt love*, etc., is a part. Comp. ver. 10 and 11.—*ἀγαπήσεις, thou shalt love*) even in paying honour. The royal law is a law of love:<sup>1</sup> comp. 2 Cor. ii. 8, note.—*τὸν πλησίον σου, thy neighbour*) even though poor.—*καλῶς*) *excellently*, rather than in the sense which is noticed in ver. 3 [*sit in an honourable place*]: comp. ver. 19 and 7.

<sup>1</sup> Thus Luther: die Liebe ist Kayserin.—*Love is supreme*.

9. Προσωποληπτεῖτε, *ye have respect to persons*) The respecting of persons does not love all alike.—ἀμαρτίαν ἐργάζεσθε, *ye commit sin*) Your whole proceeding is sin. *For*, in ver. 10, has reference to this.—ἐλεγχόμενοι, *convinced, convicted*) on account of your having respect to persons, and thus incurring conviction.

10. Πταίσει, *shall offend*) especially in some important matter. Πταῖσεν is used of an offence of daily occurrence, ch. iii. 2.

11. Ὁ γὰρ εἰπὼν, *for He who said*) It is one and the same Being who gave the whole law; and they who violate His will in one point, violate it altogether.

12. Οὕτως λαλεῖτε, *so speak ye*) Be such in speech. In this summing up, he refers to ch. i. 26.—διὰ νόμου ἐλευθερίας, *by the law of liberty*) See note at ch. i. 25. The law abhors slavery, and therefore also the having respect to persons.

13. Ἡ γὰρ κρίσις, *for the judgment*) That judgment of God respecting us, which no one shall escape, will be such towards every one, as every one shall have been: *without mercy* to him who hath showed no *mercy*.—ἐλεος, *mercy*) This is synonymous with *love*, ver. 8; one common misery being presupposed.—κατακαυχᾶται, *rejoiceth against*) An important word, and a memorable sentence. Judgment itself willingly bears this *rejoicing*. The apostles frequently omit the connecting particles. A proof of this is the great variety of particles which the copyists supply; as in this passage, some prefix καί, while others append δέ. The shorter reading, which stands midway between the two as their common starting point, is the genuine one. See App. Crit., Editio II., on this passage.<sup>1</sup>—ἐλεος, *mercy*) Divine mercy, answering to that on the part of man.

14. Τί, *what*) From ch. i. 22, the apostle has been using exhortation to practice: now he meets the case of those who seek to avoid practice, by sheltering themselves under the pretence of faith. Moreover, St Paul taught to this effect:—*Righteousness and salvation are of faith, and not of works*. But even then pretended Christians had abused this doctrine, as the perversity of man is accustomed to abuse every thing, and had employed the words of St Paul in a sense opposite to that intended by St Paul. Wherefore James (repeating in this place [ver. 23, 21, 25] the same phrases, testimonies, and examples, which St Paul used, Rom. iv. 3; Heb. xi.

<sup>1</sup> A, Vulg. and later Syr. read δέ. Rec. Text, without any very old authority, prefixes και. C omits both; and so Lachm. and Tisch. B reads either κατακαυχᾶτε, or κατακαυχᾶτε, according as the Uncial letters, which flow on without divisions, are divided.—E.

17, 31) refutes, in ver. 24, 14, not the doctrine of St Paul, but the error of those who abuse that doctrine,—an error which endeavours to escape notice by sheltering itself behind the words of St Paul. Sometimes the use of expressions which are good in themselves is checked, while many abuse them: comp. Jer. xxiii. 33 with Hab. i. 1 and Mal. i. 1. The character of St Paul, as every one will admit, was very different to that of St James; and some traces of this difference may be perceived in this very chapter: comp. note on Gal. ii. 9. It must not, however, be supposed that they are at variance with each other, as any one might suppose, who should attach himself either to St Paul or St James, apart from the other. We ought rather to receive, with the greatest reverence and simplicity, without any reserve or wresting of words, the doctrine of each as apostolical, and as proceeding from Christ and His Spirit. They both wrote the truth, and in a suitable manner, but in different ways, as those who had to deal with different kinds of men. Moreover, James himself had maintained the cause of faith on another stage, Acts xv. 13–21; and subsequently, Paul himself strenuously urged works, especially in the Epistles written at the close of his life, when men were now abusing the doctrine of faith. But now in this instance they both use the same words, though not altogether in the same sense, as we shall presently see. Moreover this short verse is a summary of three divisions. Ver. 15–17 have reference to *What doth it profit?* Ver. 18 and 19 reply to *If any man say. Can faith save him?* is explained in ver. 20–26. Faith is introduced three times, as being *dead* without works, viz. at the end of the first part, just before the end of the second, and at the end of the third, in ver. 17, 20, 26.—*ἐὰν πίστιν λέγῃ τις ἔχειν, if any man say that he hath faith*) He does not say, *if any man has*, but, *if any thinks and gives out that he has*. St James, therefore, here speaks of faith in the same sense in which St Paul so frequently does, in the sense of a true and living faith; and thus also in ver. 22, 18 at the end, where he treats of the good man who is under its influence; but afterwards, in this verse, and in the rest of the argument, under the name of *faith*, in the way of Mimesis<sup>1</sup> [imitation of his supposed opponent's words], through his love of conciseness, and speaking after the manner of men, he means the faith of the hypocrite, which rests on a fallacy (*self-deceit*): ch. i. 22. He does not teach, that faith can

<sup>1</sup> Mimesis is used when we bring forward or allude to the words of another, for the sake of expressing our disapprobation, or for their refutation.

exist without works, but rather, that faith cannot exist without works. He does not oppose faith and works; but he opposes the empty name of boasted faith, and the faith which is true and firm in itself, and which produces abundant fruit.—*ἡ πίστις, that faith*) The article has the force of a pronoun,—*that* which you speak of, and pretend to, that which is called *faith*: in the same manner, *that* which *liars* boast of is called *wisdom*, ch. iii. 15.—*αὐτὸν, himself*) Such a faith neither confers any advantage on another, nor saves the man *himself*.

15. 'Εὰν δέ, *but if*) A comparison (the Protasis of which, even by itself, conveys a suitable admonition, and one not foreign to the subject): hence the Epanalepsis,<sup>1</sup> *what doth it profit?* ver. 14, 16.

16. 'Εξ ὑμῶν, *of you*) This tacit appeal to the judgment of his readers makes the Apodosis more forcible.—*ὑπάγετε ἐν εἰρήνῃ, Go in peace*) A form of repulse even now in use: *God help you*, that is, *expect no help from me*.—*θερμαίνεσθε καὶ χορτάζεσθε, be ye warm and filled*) This is good and courteous advice, if it were realised, so that there were at hand clothing to warm, and food to satisfy.

17. 'Εὰν μὴ ἔργα ἔχῃ, *if it hath not works*) If the works which living faith produces in other cases have no existence, it is a *proof* that faith *itself* (this is the meaning of *καθ' ἑαυτὴν*) has no existence, or that that, which any one boasts of as faith, is dead.—*νεκρά ἐστι, is dead*) As the mere saying, *Take food and drink and a garment*, is not meat and drink that satisfies, nor a garment that warms, so the saying, *I have faith*, is not real *faith*, which profits his neighbour, and is salutary to the speaker himself. The title *dead* strikes us with horror. Though the abstract word is used, the concrete is meant. Faith is dead; that is, the man who says that he has faith, has not that life, which is faith itself. A similar <sup>2</sup> change in the attribution of words occurs, ch. iii. 4. See the note.—*καθ' ἑαυτὴν, in respect to [by] itself*) And when it has works it is *alive*, and is discerned to be so, not *in respect to [by] the works*, but *in respect to [by] itself*. It does not derive its life from works.

18. 'Αλλ' ἐρεῖ τις, *but some one will say*) entertaining more correct sentiments than the other *person*, mentioned in ver. 14, and asserting the true nature of faith and works.—*δείξόν μοι show me thy faith*

<sup>1</sup> The figure Epanalepsis is the putting of the same word, or words, at the beginning of a preceding clause and at the end of a subsequent clause or member of a sentence. Thus verse 14th begins, and verse 16th ends, with the same words, "What doth it profit?"

<sup>2</sup> See Append. on HYPALLAGE.

*without thy works* (show, if thou canst; that is, thou canst not); and *I will show thee by my works*, of which I know that I cannot be destitute, *my faith*. There are two sayings, the former of which <sup>1</sup>speaks of faith before works, the latter of works before faith, and this for the sake of emphasis; the former has reference to the clause, *Thou hast faith*; the latter to the clause, *and I have works*. See Appar. Crit., Ed. ii., on this passage.<sup>2</sup> [The *χωρίς* gives point to the challenge, *δειξόν, κ.τ.λ.*—Not. Crit.]

19. *Σὺ πιστεύεις thou believest*) There is a forcible repetition in the word *thou* by the figure Anaphora;<sup>3</sup> for this verse also is contained under the words, *a man will say* (ver. 18).—*ὁ Θεὸς εἷς, One God*) That fundamental article, which has always distinguished the faithful from unbelievers, is put prominently forward.—*πιστεύουσι, believe*) The word *believe* is here used in a very wide sense; for the devils perceive, and understand, and remember, that there is a God, and one only.—*καὶ φρίσσοσι, and tremble*) in fearful expectation of eternal torments. So far is such a faith as that from justifying or saving its possessor; and yet it has some efficacy, but in an opposite direction. This, added as it is, contrary to the expectation of the reader, has great force.

20. *Θέλεις, Art thou willing?*) A question full of character (marked by courtesy); for *vain* men are in fact unwilling to know, and do not suffer themselves to observe.—*κενὴ, vain man*) uttering *vain and empty* words.—*χωρίς τῶν ἔργων νεκρά ἐστίν, without works is dead*) This is both illustrated and proved in the following verse.—*νεκρὰ,<sup>4</sup> dead*) without life and strength to justify and save.

21. *Ἀβραάμ ὁ πατὴρ ἡμῶν, Abraham our father*) So St Paul, Rom. iv. 1.—*ἐξ ἔργων ἐδικαιώθη, was justified by works*) St James recognises the inward and peculiar power of faith, which is previous to works, and distinct from works and from their influence, which reacts upon faith (ver. 22): but hypocrites are ignorant of this; speaking

<sup>1</sup> Thus also verse 22. See the note on Luke xi. 36.

<sup>2</sup> ABC Vulg. have *χωρίς*. But Stephens' Rec. Text (not Engl. Vers.) has *ἐκ*, with later authorities.—E.

<sup>3</sup> See Append. under the title ANAPHORA.

<sup>4</sup> *νεκρὰ*. *Ἀργή* is the reading of Cov. 4, Gen. and many Latin copies. Baumgarten asserts that this variation of reading ought not to have been numbered among those worthy of mention. I have mentioned it in the margin, which perhaps I should not have done, had not the Vulgate read *otiosa*. Yet I have added *ε*. Moreover in the smaller edition I have erased it.

*Ἀργή* is the reading of BC corrected, Vulg. (*otiosa*). But *νεκρὰ*, of A Memph. inferior MSS. of Vulg. Tisch. and Lachm. read *ἀργή*.—E.



more readily in flattering terms of works, of which they themselves are destitute. Therefore James employs an argument *ad hominem*; and that he may convince them, he especially mentions works, while in mentioning them, he understands (as lying underneath the works) the active principle of faith. Nor does James use the word *δικαιοῦσθαι*, *to be justified*, in a different sense from that in which St Paul uses it; in which sense *righteousness* is most intimately connected with salvation, ver. 14. But that sense is a very pregnant one; so that the term *righteousness* is co-extensive in its meaning on the opposite side with *sin* (see especially the note, Rom. iii. 20); and as sin includes both *guilt* (reatus) and the *taint* (vitium) of our nature, so does *righteousness* denote the whole process, by which a man is *righteous*, and is judged and pronounced to be so; that is, one with whom God is no longer angry on account of his guilt, but reconciled to him: and one who on his part is no longer an enemy to God, but a *friend*, ver. 23. Comp. Rom. viii. 7 with what precedes and follows. Now both St James and St Paul use this word, *δικαιοῦν*, *to justify*, in one and the same sense, though St Paul in a more restricted, and St James in a wider application; and for this reason, that St Paul is accustomed to speak of the act of justification, which chiefly consists in the remission of sins; whereas St James, which is especially to be observed, speaks of the state resulting from the same justification (which is incorrectly but frequently termed a second justification), when a man continues in the righteousness which is of faith, and makes progress in that which is of works. Hence it is that St Paul, from Gen. xv. 6, brings forward Abraham as believing; St James, from Gen. xxii. 10, as even offering his son upon the altar, long afterwards. The former simply adduces the saying, *It was counted to him*; the latter also this, *He was called friend*, which was afterwards added. The former says, *God justifies*, and *justifies the ungodly*, and *we are justified*; the latter simply says, *A man is justified*. The former makes mention of faith only, and not of works, although they proceed from faith; the latter makes mention of faith and works.—ἐπι τὸ θυσιαστήριον, *upon the altar*) He designs to show, that the work of Abraham was undertaken altogether in earnest.

22. Ὅτι, *that*) Here are two clauses; and if emphasis is laid on the word *faith* in the former clause, and on *works* in the latter, the sense will be plainly seen, by which the bearing of the one part upon the other is clearly expressed.—ἡ πίστις, *faith*) It was by faith

that Abraham offered his son, Heb. xi. 17.—*συνήργει*, wrought with) Therefore faith has one kind of efficacy and operation (*ἐνέργειαν*), works another: and indeed faith before works and with them. Works do not give life to faith; but faith produces works, and works make perfect faith.—*ἐτελειώθη*, was made perfect) He does not say, was made alive. That which faith derives from works is not its reality and truth, for it has a true existence before works, but its perfection and its attaining to the Divine friendship; ver. 23. Comp. John xv. 10. The vigour of faith, which produces works, is increased, excited, and strengthened by the very act of producing them, just as the natural heat of the body is promoted by the exercise which it first stimulates. See 1 John iii. 22. Abraham returned from that sacrifice much more perfect in faith than he had gone to it. The same word, *τελειοῦσθαι*, is used by Alexander Aphrodisiensis, in his 2d Book, respecting the soul, Chapter III., *τρίτος δὲ ἐστι*, when he describes the intellect as increased by the knowledge of things situated beyond [external to] itself. Faith itself is made perfect, that is, is shown to be true, by works.

23. *Ἐπληρώθη ἡ γραφή*, the Scripture was fulfilled) The sense is here anticipated by Prolepsis,<sup>1</sup> for it was fulfilled before it was written: but at what part of Abraham's time was it fulfilled? When he first believed, or afterwards, when he offered his son? At both times: but James especially refers to the time of the offering, since he is speaking of the state of Abraham after his justification: and to this the expression, *he was called the friend of God*, has reference; but from this he proves justification by works; from the former expression, justification by faith.—*δέ*) I have found this particle in two Latin MSS. I mention this circumstance, lest other versions should increase the doubt respecting the genuine reading of the word.—*καὶ φίλος Θεοῦ ἐκλήθη*, and he was called the friend of God) This is the second part of the whole verse; for it has no reference in its connection to the verb *was fulfilled*. Abraham had already been the friend of God, before his death; and after his death he was so called by his posterity, 2 Chron. xx. 7; and by God Himself, Is. xli. 8. He was the friend, in an active sense, the lover of God, which has a reference to works; and in a passive sense, loved by God, which has a reference to justification by works. Both these senses, united together by the force of the relatives, are found also in John xv. 14. In

<sup>1</sup> See, under the title ΑΜΡΙΑΤΙΟ, Append.

Hebrew it is עַבְדִּי, which, in the passages cited, has an active sound, but a passive signification. At least the parallel words in Isaiah are, *servant, elect, and friend*; and in the Septuagint, ὃν ἠγάπησα, *whom I loved*, as in the passage quoted from 2 Chron. it is τῷ ἠγαπημένῳ σου, *beloved by Thee*. On which place also the Halle reviewers<sup>1</sup> remark, that Abraham is called by the Arabs as it were by a proper name, *Alchalil*, that is, the friend of God. So also Judith viii. 22, *Abraham amicus Dei effectus est*, though these words are not found in the Greek text.

24. Ὁρᾶτε, *ye see*) So βλέπεις, *seest thou*, ver. 22.—ἐξ ἔργων δικαιοῦνται, *is justified by works*) See ver. 21, note.—ἄνθρωπος, *a man*) whether Jew or Greek.—μόνον, *only*) The Scripture has foreseen and marked out here the error of those gospel-bearing Cyclopians, as Erasmus terms them, and degenerate disciples of Luther, who have for their banner faith *only*, not as taught by St Paul, but apart (*desolatam, separated*) from works.

25. Καὶ Ραὰβ, *and Rahab*) Having made mention of an illustrious man, Abraham, the father of the Jewish nation, he brings forward a woman (for he addresses men and women; ch. iv. 4), and one who was a Gentile, and had led an abandoned life, that no one may require works from Jews only.

26. Γὰρ, *for*) *For* is used in the place of *therefore*, as Rom. iii. 28, note.—τὸ σῶμα χωρὶς πνεύματος, *the body without a spirit*) πνεῦμα often denotes πνοήν, *the breath*, which is the sign of life; but when it is opposed to *the body*, it denotes the spirit or soul: nor is that sense foreign to the meaning of this passage. Faith without works resembles a lifeless body; but it does not therefore follow that living faith derives its life from works. It has been already explained, at ver. 21, why James has mentioned works rather than the peculiar energy of faith. Vain pretenders have the *form*, but not the *power of godliness*. 2 Tim. iii. 5; Tit. i. 16.

<sup>1</sup> Halle reviewers. The reference is to the "Memoirs of a Library at Halle," a periodical publication under the superintendence of Baumgarten, printed in the years 1748—1751. It contains valuable information on the various editions of the New Testament. See Michaelis' Introduction by Bp. Marsh.—T.

CHAPTER III.

1. Μη πολλοί, *not many*) A rightly governed tongue is rarely found. Ver. 2, *all*. There ought therefore to be few teachers. Comp. Rom. xv. 18. In accordance with this principle also, he who acts as teacher ought not to be too *much* given to speaking.—γίνεσθε, *be*) of your own accord.—μειζιον κρίμα, *greater condemnation*) on account of more numerous offences. Comp. Wisdom vi. 5. [For we shall have to render an account of all our words.—V. g.]

2. Πολλά) *in many* and various circumstances and *ways*.—ἅπαντες, *all*) The apostles do not even except themselves; 1 John i. 8.—εν λόγῳ, *in word*) viz. in a single word. Opposed to *many* things. The tongue does not always answer to the feeling.—πταίει, *offend*) This word is properly used of any fault or slip of the tongue.—ὄτος) *he* indeed.—δυνατὸς—σῶμα, *able to bridle the whole body*) The description of a perfect man.—τὸ σῶμα, *the body*) that is, the man himself. Antithetical to the tongue, which is a member; ver. 5. Comp. *body*, ver. 3, 6.

3. Ἰδέ) I have thus edited on the best authority:<sup>1</sup> ἰδοῦ, Erasmus. There are very few MSS. remaining of which we can with confidence determine that they read ἰδοῦ. The interjection, ἴδε, is from an active verb; ἰδοῦ follows the Middle Voice. If there is any difference, ἴδε gives the idea of reflection; ἰδοῦ is more impassioned. Therefore James in this first passage uses ἴδε; afterwards, he often uses ἰδοῦ, as he advances in strength. And one writer at least, in another place, uses both ἰδοῦ and ἴδε, and that too in the short compass of a conversation; John xii. 15, 19, xvi. 29, 32.<sup>2</sup> Not to enlarge further upon a matter of slight importance, I am satisfied with the reasons already alleged for the preference given by me to ἴδε.—

<sup>1</sup> Εἰ δὲ is the reading of AB Vulg. Memph. So Lachm. and Tisch. In this case the Apodosis to εἰ is virtually given in ver. 5, "Seeing that we put bits," etc.; so also the tongue, etc. C reads ἴδε. Rec. Text ἰδοῦ, without very old authority. Later Syr. and Theb. have ecce. Syr. has ecce enim.—E.

<sup>2</sup> ἴδε. This is a middle reading; from which some few have made ἰδοῦ, and many, long since (and perhaps also Cant. 2, which Mill refers to on ver. 4, and Baumgarten with him), εἰ δὲ, or εἰδὲ, with the difference only of one or two letters; and this difference is less apparent in the Greek MSS. than in the Arabic and Coptic. In the Latin it is *si autem*.

τῶν ἵππων, of the horses) This is emphatically put at the beginning of the sentence.—στόματα, mouths) This is an appropriate word; for the tongue is in the mouth.—μετάγομεν) we turn about.<sup>1</sup>

4. Καί) even. Not only animals, but even ships.—σκληρῶν) σκληροίς, vehement. There is a twofold impulse (momentum): the bulk of the ships, and the force of the winds.—πηδαλίου, with a helm) An elegant simile, as applied to the tongue. The phrases, very small, and a small member, answer to each other. The same may be applied to the pen, which is the substitute for the tongue amongst the absent.—ἡ ὄρμη, the impetus) The force moving, and turning, and directing to its place. The feeling which moves the tongue corresponds with this.—βούληται, listeth) An instance of Hypallage:<sup>2</sup> equivalent to, wherever he wishes, who has the command; for the moving force is under his control.

5. Μεγαλαυχεῖ) boasts itself greatly: makes great pretensions, both respecting the past, and with a view to the future. There is often great importance in those things which the careless think small. The idea of greatness is also conveyed by the words, world, the course of nature, and hell, ver. 6.—ἰδοῦ, behold) The word behold, used for the third time, is prefixed to the third comparison.—ὀλίγον) So just before, μικρόν, a little. The Alex. MS. reads ἡλίκον,<sup>3</sup> with which the Latin version, and not that alone, plainly agrees: and yet I have with good reason removed this various reading from my margin: (1st) because it is plainly an alliteration with ἡλίκην which follows: (2d) because even Latin writers retain the word modicum. This is sufficient for maintaining the received reading.

6. Ὁ κόσμος, the world) This is part of the subject, with the addition of the article (as ἡ σπιλοῦσα, which follows), showing why the tongue is called fire: namely, because it is a world (in the Vulgate universitas, a universe) of iniquity. The words, how great a matter, and the world, refer to each other. As the little world of man is an image of the universe,<sup>4</sup> so the tongue is an image of the little world of man, exciting it altogether. There is a frequent metaphor

<sup>1</sup> αὐτῶν) Baumgarten says, Omittit Hunt. 2, nec est in Barb. 2, etc. But the 1st Edition of Mill, "Omittit Hunt. 1, nec est in B. 2 (id est in Bas. 2), etc." No injury is done to this celebrated man, but it is right that others should know that he has not gained an accurate knowledge of the Manuscripts.

<sup>2</sup> See Append. of Techn. Terms.

<sup>3</sup> Ἠλίκον is the reading of BC corrected and Vulg. So Lachm. and Tisch. Ὀλίγον is the reading of Rec. Text, with A corrected and later authorities.

<sup>4</sup> The term macrocosmus (macrocosm) is applied to the universe at large; and microcosmus (microcosm) to the little world of man. Thus Manilius:—

from the universe to the lesser world : Ps. cxxxix. 15 ; Eccles. xii. 2 ; and not only to man : there is a reference to the whale, Jonah ii. 3, 6, 7. James employs this figure. *The world* has its higher and its lower parts : these are, in a better point of view, the heaven and the earth ; in a worse, the earth and hell. And as in the world, heaven or hell is with reference to the earth ; so in man, the heart, of which the tongue is the instrument, is with reference to the whole *body* or nature. For in the case of the good, heaven, and in the case of the wicked, hell, has its veins in the heart : from which source so many wonders are diffused to *the course of nature* (nativitatis). We may learn from Psalm lxxvii. 18, what is meant by this *course*. Φωνή τῆς βροντῆς σου ἐν τῷ τροχῷ, ἔφαναν αἱ ἀστραπαὶ σου τῇ οἰκουμένῃ. *The voice of Thy thunder was in the heaven, Thy lightnings lightened the world* : for as in that passage ἄστρα, τροχός, as opposed to ἄστρα, τῇ οἰκουμένῃ, denotes the celestial or aerial sphere, so in this place τροχός τῆς γενέσεως, *the course of nature*, as opposed to τῇ γένεσιν, *hell*, or the heart, denotes the higher parts of the earth, or the entire nature of man, which holds a middle place between heaven and hell ; and thus it denotes the *body* with its entire temperament. Comp. ver. 15, *from above, earthly, devilish*.—γένεσις, the natural constitution ; i. 23 ; and life ; Judith xii. 18.—πάσας τὰς ἡμέρας τῆς γενέσεώς μου, *all the days since I was born*. The metaphor is taken from a *round wheel*, and is very appropriate : for as a wheel is turned about with great velocity ; so it is with the sphere of heaven, and the nature of man ; and this being set on fire while it revolves, soon breaks out into a blaze in every part, so that the fire seems not only to be borne in a circle, but also to be a circle. Respecting *the flaming wheels* of the Divine throne, see Dan. vii. 9.—οὕτως, so) This word not read in the African copies, has been introduced into this place from the beginning of the fifth verse.<sup>1</sup> If the apostle had intended to use it a second time in this comparison, he would have used it at the beginning, and not in the middle of the Apodosis, οὕτω καὶ ἡ γλῶσσα πῦρ. A few copies, but those of great authority, omit οὕτως. Isidorus of

“ Quid mirum, noscere mundum

Si possunt homines, quibus est et mundus in ipsis

Exemplumque Dei quisque est in imagine parvâ?”

And Shakespeare :—

*Coriolanus*.—“ If you see this in the map of my microcosm.”—T.

<sup>1</sup> ABC Vulg. both Syr. Versions, Memph. Theb. omit οὕτως before ἡ γλῶσσα καθίσταται. Rec. Text supports it without very old authority.—E.

Pelusium in particular joining them. There are three comparisons beginning with ἴδε, ἰδοῦ, ἰδοῦ (ver. 3, 4, 5). The third comparison has its Protasis in the middle of ver. 5: ἰδοῦ ὀλίγον πῦρ ἡλίκην ὕλην ἀνάπτει the Apodosis begins at the beginning of ver. 6, and consists of two declarations, the former of which is as follows: καὶ ἡ γλῶσσα πῦρ, ὁ κόσμος τῆς ἀδικίας (supply ἐστίν): the other is ἡ γλῶσσα καθίσταται ἐν τοῖς μέλεσιν ἡμῶν ἡ σπιλοῦσα ὅλον τὸ σῶμα. In this second declaration ἡ γλῶσσα, *the tongue*, is as it were the Subject, and is repeated a second time by way of Anaphora<sup>1</sup> and emphasis, as far as the particle οὕτως the predicate is καθίσταται—τὸ σῶμα, in this easy sense; *the tongue is that which defiles the whole body*. Between these two clauses οὕτως seems to be out of place; so far is the sense from being *impaired* by the removal of οὕτως. This is followed by the explanation, *inasmuch as being that which both inflames and is itself inflamed*, etc.; where, by a metaphor from the universe (the macrocosm) to man (the microcosm), the *wheel*, or higher sphere (comp. Ps. lxxvii. 18), is man's rational *nature* itself; but *hell* is the lower part, the heart. *The tongue*, situated in the middle, is inflamed by the lower parts, and inflames the higher, being itself a *world*, or orb of iniquity. Thus I hope that those things which Wolf has remarked on this passage, will be explained; and I am quite willing that the things which I have said should be compared with *the interpretation of Baumgarten*.—καθίσταται) The same word occurs ch. iv. 4.—σπιλοῦσα, *defiling*) as fire, by smoke.—καὶ φλογίζουσα καὶ φλογιζομένη) *inasmuch as being that which both inflames and is inflamed*. The passive is put after the active form; for the man who sins with his tongue, departs more and more out of his own power.

7. Γαρ, *for*) Nothing is more violent than fire.—φύσις θηρίων, *the nature of beasts*) A Periphrasis, for θήρια, *beasts*.—δαμάζεται καὶ δεδάμασται, *is tamed*, in a passive sense; and *has been tamed* [has suffered itself to be tamed], in a middle sense.—τῇ φουσει [in obedience] *to the nature of man*) The dative case denotes the obedience of those things which are tamed.

8. Οὐδεὶς, ἀνθρώπων, *no one of men*) The antithesis is, *of man*, ver. 7.—οὐδεὶς, *no other*; scarcely each individual himself.—ἀκατάσχετον κακὸν) *an unruly evil*. Phocylides, λαός τοι καὶ ὕδωρ καὶ πῦρ, ἀκατάσχετα πάντα. So πῦρ, ver. 6.—μεστή, *full*) The nominative, after the parenthesis, compared with ver. 6. Then

<sup>1</sup> See Append. The frequent repetition of the same word in beginnings.

especially the evil is not to be restrained, *when*<sup>1</sup> it swells with deadly poison.

9. Ἐν αὐτῇ—καὶ ἐν αὐτῇ, *with this itself—and with this itself*) A very expressive phrase.—Θεὸν) *God*. Κύριον, *Lord*<sup>2</sup>) is the reading of the Alexandrian, Colbertinus 7, and Syriac texts. Baumgarten acknowledges the error; for *God and Father* is a common title, but not *Lord and Father*; but he adds the ancient *Vulgate* or *Italian Version*. In the Reutling. M.S. it is so read; for the copyists frequently use the name of *God* and *Lord*, without distinction; but the other *Latin Manuscripts*, with one consent, read *God* (wherefore many of them also omit the particle *et*, which immediately follows), and thus *Cassiodorus*, in his *Complexiones*, and more fully in the preface to his *Commentary on the Psalms*.—καὶ πατέρα) Baumgarten remarks, on the authority of *Mill*, δὲ is wanting in the *Arabic and Æthiopic Versions*.—γεγονότας) The *Alexandrian* and *Colbertinus 7*, read γεγεννημένους;<sup>3</sup> and, in addition, notice that δὲ is to be read for καὶ. *Mill* also reads καὶ: *Kuster*, δὲ. The latter also reads γεγεννημένους with a single ν.—καθ' ὁμοίωσιν Θεοῦ, *after the likeness of God*) We have lost the likeness of *God*: there remains however from that source a nobleness which cannot be destroyed, and this we ought to reverence both in ourselves and in others. Moreover, we have remained men, capable, by the *Divine blessing*, of being formed again after that likeness, to which the likeness of man ought to be conformed. They who curse, hinder that effect. Absalom has fallen from the favour of his father, but the people still recognise him to be the king's son.

10. Ἐκ τοῦ αὐτοῦ στόματος ἐξέρχεται εὐλογία καὶ κατάρα, *out of the same mouth proceedeth blessing and cursing*) Ps. lxxii. 4. (Septuagint) τῷ στόματι αὐτῶν εὐλόγουν, καὶ τῇ καρδίᾳ αὐτῶν κατηρῶντο, *they blessed with their mouth, but in their heart they cursed*.—οὐ χρῆ, *there is no need*) that is, it is by no means becoming.—ταῦτα οὕτω, *these things so*) these good things, with the evils mixed up with them *in such a manner*.

11. Πηγή, *a fountain*) The heart resembles this.—ὀπής, *an aperture*) the mouth resembles this.

12. Μὴ δύναται, *is it possible?*) He now prepares a transition from the mouth to the heart. He had said with regard to the former, *There is no need* [it is not becoming]; he says respecting the latter,

<sup>1</sup> So Beng. seems to take μιστή, *when it is full*, etc.—E.

<sup>2</sup> ABC Vulg. Syr. Memph. read Κύριον. Rec. Text reads θεὸν with MSS. of Vulg. and later Syr., but no other very old authority.—E.

<sup>3</sup> But BC read γεγονότας.—E.



*it is impossible.*—*οὕτως οὐδὲ ἄλυκόν γλυκὺ ποιῆσαι ὕδωρ, so neither can a salt spring produce sweet water*) viz. *δύναται* (to be supplied). Thus the most weighty authorities, *Colbert. 7; Cov. 4; Gen.; Æth.; Copt.; Lat.,* and the *Syr.* The *Alexand.* reads *οὔτε ἄλυκόν.* *Baumgarten* has a long dissertation in favour of the more generally received reading: *Exam., p. xxxii.* You will see my reply in *App. Crit., Ed. ii.,* on this passage.<sup>1</sup> The apostle had said in ver. 11, that it is not befitting that two contraries should proceed from one source; he now says, that nothing can proceed from any source whatever, unless it be of the same kind. *Salt* (water), in the nominative case, has the force of a substantive, as just before, *sweet* and *bitter.* In *Hesychius* *άλυκή, ἡ θάλασσα,* the sea. In *James,* *άλυκόν* has a wider meaning, *a lake or spring of salt, pouring forth water.*—*οὕτως, thus,* is used before the word *salt,* now in particular, because this resemblance, already represented in the 11th verse, puts on here a more strict propriety,<sup>2</sup> and in this place contains the Apodosis itself, which is about to be added immediately, in plain (unfigurative) words.

13. *Τίς, who?*) All wish to appear wise; though all are not so: see *App. Crit.* on this passage.<sup>3</sup>—*δείξάτω, let him show*) by deed, rather than by words.—*καλῆς ἀναστροφῆς, a good conversation*) The opposite is found in ver. 16. This *good conversation* itself is described, ver. 17 and 18, compared with 1 *Pet. ii. 12.*—*ἐν πραύτητι σοφίας, with meekness,* with which true *wisdom* is connected.

14. *Ζῆλον πικρὸν, bitter emulation*) Emulation is not condemned, when exercised with kindness; nor anger, accompanied with kindness, and proceeding from faithfulness and love.—*μῆ, do not*) They boast and lie against the truth, who, when they have bitter emulation, still give out that they themselves have wisdom.—*μῆ κατακαυχᾶσθε*) The *Alex.* and others read *μὴ καυχᾶσθε.*<sup>4</sup> See *App. Crit., Ed. ii.*

15. [*Ἀνωθεν, from above*) ch. i. 17.—*V. g.*]—*ἐπίγειος, earthly*) not heavenly, such as descends from the Father.—*ψυχικῆ, animal*) not spiritual, which is from the Holy Spirit. *Comp. animal, 1 Cor. ii. 14; Jude 19.* This is a middle term between *earthly* and *devilish.*

<sup>1</sup> ABC corrected and later *Syr.* omit *οὕτως,* which *Rec. Text* prefixes without very old authority. *ABC Vulg. Memph. Syr.* read *οὔτε ἄλυκόν γλυκὺ.* But *Rec. Text* without any old authority except later *Syr.,* reads *οὐδέμια πηγὴ ἄλυκόν καὶ γλυκὺ.*—E.

<sup>2</sup> *i. e.* It is more strictly in accordance with the simile that *άλυκόν* should be supposed to send forth *γλυκὺ, sweet water,* than that a *πηγὴ,* as in ver. 11, should send it forth.—E.

<sup>3</sup> Inferior authorities read *εἴ τις.*—E.

<sup>4</sup> *Κατακαυχᾶσθε* is the reading of BC. *Καυχᾶσθε,* of A.—E.

—δαμονιώδης, *devilish*) such as even devils have: ii. 19: not that which Christ gives.

16. Ἐκτ' ἀπατασασια, *there [is] confusion*) contrary to *peace*, ver. 17. What is the character of that wisdom, is known by the effect. James thinks it unworthy of the name of *fruit*. Comp. ver. 17 and 18.—πᾶν φαῦλον πρᾶγμα, *every evil work*) The force of the word *every*, is plain, if the sentence is thus put: *Every work* which arises from that source is evil. The antithesis is, *full of mercy and of good fruits*, etc.

17. Πρῶτον μὲν ἀγνή ἐστιν, *first of all is pure*) Pure from earthly, animal, and devilish defilements. He here anticipates, as it were. Being about to commend *peace*, he first removes that *unholy peace* with the world, which collects together and cements in one indiscriminate mass everything that comes in its way: i. 27, at the end, and iv. 4 throughout. Thus also, *cleanse your hands*, etc.: iv. 8; 1 Pet. i. 22.—μὲν, *indeed*) in ver. 18, δέ, *but*, follows.—εἰρηνική, *peaceable*) The whole; the parts follow.—ἐπιεικής) *gentle* (indulgent), lenient, not harsh in cases where the question is as to the duties of a neighbour (the duties which a neighbour owes to us).—εὐπειθής) *tractable*, easy, not morose, where the question is as to the fault of a neighbour.—μεστὴ ἐλέους, *full of mercy*) where the question is as to the misery of a neighbour.—καρπῶν ἀγαθῶν, *of good fruits*) There follow two more distinguished fruits, and worthy of special commendation to those whom he addresses: *not judging and without pretence*.—ἀδιάκριτος, *not judging*) It does not make a *difference* (discrimination or distinction) where it is not necessary; for instance, between the great and the humble. Hesychius ἀδιάφορον, ἀδιάκριτον. It embraces all things which are good and just: it rejects all things which are evil. It acts without any difference (partiality), not harshly esteeming one in preference to others.—ἀνυπόκριτος, *without pretence*) removed from pretence and flattery, which is exercised directly towards the powerful, indirectly towards the humble, by harshness.

18. Καρπὸς δὲ δικαιοσύνης ἐν εἰρήνῃ, *but the fruit of righteousness [is] in peace*) So Heb. xii. 11, note. The fruit of righteousness is most abundant; although that fruitfulness does not immediately appear at the beginning. *Righteousness* is peaceable; *peace* is fruitful.—ἐν εἰρήνῃ σπείρεται, *is sown in peace*) The expression, *is sown*, is in accordance with the word, *fruit*. *Peace* is described, ver. 17. Respecting *the sowing* and the *righteous*, see Ps. xcvi. 11, in the Hebrew.—τοῖς ποιοῦσιν εἰρήνην, *for them that make peace*) The dative expressing an advantage, with the force of limitation. See the opposite, iv. 1, 2.

—ποιεῖν εἰρήνην, to put forth peace; as ποιῆσαι ὕδωρ, to send forth water; ver. 12.

## CHAPTER IV.

1. Πόθεν, whence?) James hints, that many persons often seek the causes of contentions, though they are evident.—πόλεμοι καὶ μάχαι, wars and fightings) opposed to “peace;” on which he treats in ch. iii. Fighting is the active carrying on of war. There follows shortly afterwards in ver. 2, ye fight and war. An inverted Chiasmus. Καὶ μάχαι ἐν ὑμῖν, but the Alexandrian MS. in the lesser Oxf. edit., ἐν ὑμῖν, καὶ πόθεν μάχαι for Mill, as usual, does not notice the order of the words. Πόθεν is also inserted before μάχαι in L. and N. 1. There may be something remarkable in this variety.<sup>1</sup>—ἐντεῦθεν, hence) The reference is to pleasures (ἡδονῶν), of which mention is expressly made immediately (comp. ver. 3), and is implied in ch. iii.—στρατευομένων, which war) The same word occurs, 1 Pet. ii. 11.—μέλεσιν, in the members) The body is the first seat of war: thence there follows the war of man with man, of king with king, of nation with nation.

2. Ἐπιθυμεῖτε, ye desire) A kind of Anaphora<sup>2</sup> whereby the sentiment is repeated with increased force. Ye desire, with disposition towards an object; ye kill and envy, with the action and disposition of individuals against individuals; ye fight and war, with the action of many against many.—φονεύετε καὶ ζηλοῦτε, ye kill and envy) Ye kill through hatred and envy. One sentiment is expressed by two words. The same verb occurs, ch. v. 6. He who covets any object, desires that the former possessor may be removed out of the way. He speaks of murderers, as in ver. 4 of adulterers. Comp. 1 John iii. 15. Thus, φονεύετε, do ye murder? Ps. lxii. 3 (Septuagint), יָהַרְהַר for this Hebrew reading, holding a middle place between the others, is<sup>3</sup> well supported by the Halle reviewers. And the tenor of the whole Epistle of James has a very close resemblance to the whole of this Psalm. See notes at ver. 7, 12, 14, i. 3, iii. 10. See also Ps. x. 8.

<sup>1</sup> ABC support the second πόθεν, as do also Memph. and later Syr. But Rec. Text omits it with Vulg. BC Vulg. place ἐν ὑμῖν after μάχαι. But A before καὶ πόθεν.—E.

<sup>2</sup> See Append. on ANAPHORA.

<sup>3</sup> See note on chapter ii. 23.

—οὐκ ἔχετε δέ) See App. Crit., Ed. ii., on this passage.<sup>1</sup>—διὰ, on account of) This agrees (coheres) with the threefold clause, and ye have not; and ye cannot obtain; but ye have not.—μὴ αἰτεῖσθαι, your not asking) For the lustful, the murderer, and the contentious man, cannot pray.

3. Καὶ οὐ λαμβάνετε, and ye receive not) He does not here say, ye have not. To ask and to receive are relative terms.—αἰτεῖσθε, ye ask) Now he refutes others who wish to appear somewhat better than these.

4. Μοιχοὶ καὶ μοιχάλιδες, ye adulterers and adulteresses) Men and women are involved in such a war, and break the promise which they have made to God.—ἡ φιλία τοῦ κόσμου, the friendship of this world) The way of the world is pleasure, ver. 3.—ἔχθρα, enmity) 1 John ii. 15. Ἐχθρά (the adjective, hostile) is the reading of Steph. i. Lat. I have passed this by, as it injures the sense: for ἔχθρα and φιλία (hatred and friendship) are opposed to each other.<sup>2</sup>—ὅς ἂν οὖν, whosoever therefore) In this second clause, something is added over and above to the former sentence, by the introduction of the words βουληθῆ, shall wish, and καθίσταται, becomes.—ἔχθρῶς, an enemy) who will obtain nothing by prayer.—καθίσταται) a middle verb, that is, renders himself.

5. Κενῶς) in vain, without effect, so that it matters nothing to guilt or to salvation. Whatever things the Scripture says are serious. We ought to reverence every word.—λέγει, saith) not λαλεῖ, speaks, saith the things which follow.—πρὸς φθόνον) against envy. This noun (φθόνος) does not occur in the Septuagint, and it does not seem probable that James should have wished to make so great a change in this verse, and yet, in ver. 6, have made an exact quotation from another passage. We may infer from this, that the quotation here is from the Scriptures of the New Testament: for the writings of the New Testament, as well as the Old, are reckoned in the Scriptures; 2 Pet. iii. 16. Some refer it to Gen. vi. 5, 3; or to Num. xi. 29; or to Prov. xxi. 10; or to some lost book. But the words of James are near enough to Gal. v. 17, and following verses; where φθόνοι, envyings, are placed among the works of the flesh, and the spirit is said to have desires contrary to the flesh, and they who are led by this spirit are not under the law, but under grace. But this passage agrees especially with 1 Pet. ii. 1, 2, 5. Laying

<sup>1</sup> AB Vulg. omit δέ. Rec. Text retains it without any very old authority.—E.

<sup>2</sup> Lachm. with Vulg. accents it ἐχθρά, inimical. But Tisch., with G and many versions, ἔχθρα.—E.

aside—ENVYINGS, DESIRE *the milk of the word*—a SPIRITUAL HOUSE. And that which here follows. But He *giveth more grace*, agrees with that, *the Lord is gracious*, ver. 3. He who has this passage of St Peter well impressed upon his mind, will altogether recognise the reference of St James to it. Nor does the chronological order of the epistles stand in the way. Thus James not only concurs with St Peter, but also with St Paul.—φθόνον) The friendship of the world necessarily produces *envy*: the Spirit, which has taken up His dwelling in us, does not bear *envy*.—τὸ πνεῦμα) *The Spirit of grace* and love.—κατάρκησεν) *takes up His dwelling*.—ἐν ἡμῶν, *in us*) Sons, of the New Testament.

6. Μείζονα) So much the *greater* the farther you depart from *envy*.—δίδωσι, *He giveth*) God.—λέγει, *it saith*) *the Scripture*, ver. 5. James confirms the authority of Solomon, whom he quotes with great propriety, when he would dissuade us from the hinderances to *wisdom*.—ὁ Θεὸς—χάριν) Prov. iii. 34. Septuagint has Κύριος—the rest in the same words. James altogether agrees with Peter: see 1 Pet. v. 5.—ὑπερηφάνους, *the proud*) Pride is the mother of *envy*, respecting which see ver. 5. The Hebrew is סוֹפְרִים, *scoffers*, such are they who think that the Scripture speaks in vain.—ἀντιτάσσεται, *resists*) In the Hebrew יִלְלֵהוּ, He will laugh at. The humble are of such a spirit, that if it were possible for God to require the service of any one, they would afford it; but the proud endeavour to resist Him, as Pharaoh did; therefore He repays each according to their own deservings. He resists the proud, but He gives grace to the lowly.—χάρις, *grace*) He, to whom God gives *grace*, learns to lay aside all *envy*.

7. Ὑποτάγητε οὖν τῷ Θεῷ) *Submit yourselves therefore to God*: Ps. lxii. 5. Septuagint, πλὴν τῷ Θεῷ ὑποτάγηθι ἡ ψυχὴ μου, *but, my soul, submit thyself to God*. This exhortation, *submit yourselves*, agrees with *the lowly*, ver. 6; and after an intermediate explanation of this submission, it is brought to a close in ver. 10: comp. 1 Pet. v. 6.—ἀντιστήτε—ἀφ' ὑμῶν, *resist—from you*) The opposite follows, *Draw nigh—to you*. Comp. *resist*, 1 Pet. v. 9.—τῷ διαβόλῳ, *the devil*) who is proud, and especially tempts men by pride; the enemy, under whose banner pride and envy are enlisted in the world.—φεύξεσθαι, *will flee*) as overcome. A word of joy, 1. John v. 18.

8. Ἐγγίσατε, *draw near*) The flight of the devil is followed, in the order of nature rather than of time, by an approach to God, in holy prayer, ver. 2, 3.—ἐγγιεῖ, *He will draw near*) as propitious. A most joyous word.—καθαρίσατε, *cleanse*) That you may be able to put to

flight the devil.—ἀγνίσαστε, *purify*) that ye may be able to approach God, having laid aside adultery of soul.—διψυχοι, *ye double-minded*) who give yourselves both to God and to the world, ver. 4. The form of address varies in this Epistle; and at one time they are addressed as holy brethren, at another time as sinners, at another time as waverers. *The double-minded man is at fault in heart; the sinner, in his hands* likewise.

9. Ταλαιπωρήσατε, *be afflicted*) that ye may be weaned and estranged from the world. This is a blessed affliction. He does not here add, *howl*, as ch. v. 1.<sup>1</sup>

11. Μὴ καταλαλιῆτε, *speak not evil*) He now notices other excesses of a restless soul; having in ch. iii. spoken of rest, and in the beginning of ch. iv. of confusion.—τὸν ἀδελφόν, *his brother*) The article is here used, though not with ἀδελφοῦ. The equality of brothers is violated by evil-speaking, but *more* so by judging.—κρίνει νόμον, *judges the law*) For he acts, just as though the law itself could not perform that office, which a man of this kind pounces (flies) upon.—εἰ δέ, *but if*) *If you judge, you are a judge.* The figure *Ploce*.<sup>2</sup>—νόμου, *of the law*) After this passage, the *Law* is not expressly mentioned in the volume of the New Testament, since it does not occur in the Epistles of Peter, John, and Jude, or in the Apocalypse.

12. Ὁ νομοθέτης) *There is one, namely, the Lawgiver, God, who is able, etc.* The *Alex.* and *Lat.* add καὶ κριτῆς, and many and weighty authorities confirm this reading; but I formerly preferred the received reading to this fuller one.<sup>3</sup> Baumgarten often asserts, that I am not consistent with myself. But it is commendable to change one's opinion for the better; though at the same time he has never proved that I am at variance with myself. Consult App. Crit. Ed. ii. on this passage.—ὁ δυνάμενος, *who is able*) It is not ours to judge, especially when we are not *able* to carry into execution.—σωσαι) Ps. lxii. 1: παρ' αὐτοῦ γὰρ τὸ σωτήριόν μου, "for from Him is my salvation:" and the same psalm, ver. 3, 7, 8. The *Lat.* ["perdere et liberare"], inverts the order of the words, as the Scripture often does: *to kill and to make alive, to wound and to heal, to cause sadness and to com-*

<sup>1</sup> εἰς κατήφειαν, *into heaviness* [falling] of countenance) The same phrase as the German *Kopfhängen*. Comp. 1 Kings xxi. 29; Is. lviii. 5; Mic. vi. 8. They who carp at others on this ground, are generally themselves such as have need above other men *to let fall the countenance*.—V. g.

<sup>2</sup> The figure *Ploce* is, when a word is used twice, so that in one place the word itself is meant, and in the other its property or attribute. See Append.

<sup>3</sup> AB Vulg. add καὶ κριτῆς. Rec. Text, without any very old authority, omits these words.—E.

fort. See App. Crit. Ed. ii.—σὺ δὲ) The Greeks alone, and but few of these, read σὺ:<sup>1</sup> and these *Baumgarten* would not endeavour to extend into a great number, did he not place too great confidence in the critics who revise the manuscripts according to the text of Erasmus. Comp. again App. Crit. Ed. ii. In criticism, this rule has great weight: *That which is wanting cannot be numbered*, Eccl. i. 15.—τίς, *who*) A feeble person.—τὸν ἕτερον) Many read ὁ κρίνων τὸν πλησίον,<sup>2</sup> and thus the Syr. plainly reads: comp. ch. ii. 8. The Greek word ἕτερος is usually translated by another word, which means a *companion*, not a *neighbour*.

13. "Αγε νῦν, *come now*) The interjection used to excite attention, ch. v. 1.—λέγοντες, *ye who say*) In plain terms, ye who boast: ver. 16.—σήμερον ἢ αὔριον, *to-day or to-morrow*) One says, *to-day*; the same, or some other person, says, *to-morrow*, as it suits his convenience; as though he had a free choice. ἢ αὔριον, *Beza*; and my note in the Gnomon was formerly in accordance with this reading; afterwards, in the course of inquiry, I preferred καὶ αὔριον.<sup>3</sup> See App. Crit. Ed. ii.—πορευσώμεθα, κ.τ.λ., *we will go*, etc.) The Subjunctive [*let us go*] makes the language modal,<sup>4</sup> and suggests urgent reasons for actions.—τήνδε) This is put instead of a proper name, as ὁ δεῖνα.—καί, *and*) The repetition of the conjunction, *and*, expresses the will of a mind at ease.—ἐνιαυτὸν ἓνα, *one year*) They thus speak, as though presently after about to deliberate also respecting years to come.

14. Οὐκ ἐπίστασθε, *ye know not*) Prov. iii. 28.—τὸ τῆς<sup>5</sup>) See App. Crit. Ποῖα, Ps. lxii. 10.—ἡ ζωὴ) *life*, on which the action of to-morrow is suspended.—ἀτμίς, *a vapour*) A diminutive.—γάρ, *for*) From the question the particle is repeated in the answer: this gives force.—ἔσται, *shall be*<sup>6</sup>) See App. Crit. Ed. ii. The expression τὸ αὔριον, *to-morrow*, confirms the probability of the sense in the future,

<sup>1</sup> AB Vulg. support δέ. Rec. Text omits it, without any very old authority save that of Theb. Version.—E.

<sup>2</sup> AB Vulg. read πλησίον. Rec. Text, without very old authority, ἕτερον. "The margin of both Ed. as well as the Germ. Vers. of Beng. prefer πλησίον."—E. B.—E.

<sup>3</sup> B Vulg. and Elzev. Rec. Text have ἢ; and so Lachm. A and later Syr. have καί; and so Tisch. and Stephens' Rec. Text.—E.

<sup>4</sup> See Append. on SERMO MODALIS.—E.

<sup>5</sup> A and later Syr. have τῆς; and so Lachm. Tisch. with more modern authorities, τὸ. Vulg. has *in crastinum* or *in crastino*. B omits the word.—E.

<sup>6</sup> B and later Syr. have γάρ ἐσσι: so Tisch. and Lachm. But A has ἔσται. Rec. Text, γάρ ἐστιν: so Vulg.; but no other very old authority.—E.

ἔσται, and so does the whole discourse concerning future time: ver. 13, 15.

15. Ἄντι τοῦ λέγειν ἡμᾶς, *whereas ye ought to say*) referring to *ye that say*, ver. 13. An Imperative is here implied, *rather say thus*.—καὶ, and) *If the Lord will, we shall BOTH live AND act*. We shall both live, is part of the Apodosis;<sup>1</sup> for, if it were part of the Protasis, and would not be placed before *we shall act*. Καὶ ζήσωμεν is expressed in Latin by *si vixerimus*, where the *si* is incorrectly added, and the καὶ which follows, incorrectly omitted; for καὶ ζήσωμεν (*i. e. vivemus*) belongs, as we have said, to the Apodosis: and the boasting man so speaks as though he had in his own power, (1.) the particular kind of action, (2.) the action, and (3.) life; whereas (1.) the life of men, (2.) action, and (3.) the particular kind of action, depend entirely on the will of the Lord. See again App. Crit. Ed. ii.—ζήσωμεν<sup>2</sup> ποιήσωμεν) The Subjunctive gives to the discourse an expression of modesty.<sup>3</sup>

16. Καυχᾶσθε ἐν ταῖς ἀλαζονείαις, *ye boast in your arrogant pretensions*) Their *arrogance* is expressed in the words, *we will go—we will get gain*; their *boasting* is implied in their presuming upon the time.—πονηρὰ, *evil*) The opposite is *good*, ver. 17.

17. Εἰδότες, *to him who knows*) A brief conclusion, leaving the haughty to themselves.—μή, *not*) A sin of omission.

## CHAPTER V.

1. Οἱ πλούσιοι, *ye rich men*) [*who have neglected the true enjoyment of riches in doing good*, ver. 2, 3.—V. g.] In the writings of the prophets, foreign nations are often addressed by apostrophe, although the prophecy would not come into their hands, but to the Jews. Under the same figure, the apostle speaks of the rich, though he does not so much write to the rich themselves, who are destitute of faith, as to the saints, that they may be induced to bear with pa-

<sup>1</sup> This is the punctuation also of Lachm. But Vulg. “Si Dominus voluerit et (Amiat. omits Si, which other MSS. here insert) vixerimus, faciemus hoc aut illud.” So Tisch.—E.

<sup>2</sup> AB read ζήσομεν καὶ ποιήσομεν; Rec. Text, without very old authority ζήσωμεν and ποιήσωμεν.—E.

<sup>3</sup> As making the future *contingent*.—E.



tience the violence of the rich, ver. 7.—*ταλαιπωρίαις, miseries*) This was written a few years before the siege of Jerusalem.—*ἐπερχομέναις, coming upon you*) unexpectedly and swiftly.

2 *Σέσηπε, are corrupted*) The grasping avarice of the rich is set forth.—*σητόβρωτα, moth-eaten*) Job xiii. 28, *ἱμάτιον σητόβρωτον, a garment that is moth-eaten.*

3. *Ὁ ἰὸς αὐτῶν, the rust of them*) Synecdoche. Even the rust of their riches and garments will be a proof of the bondage in which their possessions were so held, that they were of no profit to any, but lay unemployed, without any return.—*ἰμῶν, to you*) against you.—*φάγεται, shall eat*) with death.—*σάρκας, your flesh*) while yet alive: he does not say *κρέα*.—*ὡς πῦρ, as fire*) A proverbial expression, respecting swift and total consumption; whereas the process of rusting was before slow and partial.—*ἐν ἐσχάταις ἡμέραις, in the last days*) Men are accustomed to lay up treasures for the time to come: ye have collected it too late; you will not enjoy it. The same phrase occurs, 2 Tim. iii. 1, where see the note. The apostle here sets forth the coming of the Lord for the terror of the wicked; in the 7th and following verses, for the comfort of the holy.

4. *Ἰκράζει, crieth*) A cry ascends to heaven respecting those sins in particular, about which men are silent,<sup>2</sup> as unchastity and injustice.<sup>3</sup> Both *the hire* (of the labourers) *kept back*, and *the labourers themselves* send forth that cry. A double cry.—*εἰσεληλύθασι, have entered*) The antecedent is here put by Metonymy for the consequent. The meaning is, Now the Lord comes as Avenger.

5. *Ἐτρυφήσατε, ye have lived in pleasure*) with specious delights, which you have supported from that very hire.—*ἐπὶ τῆς γῆς, on the earth*) now about to be laid waste.—*καὶ ἐσπαταλήσατε, and ye have been wanton*) with luxury, sordid and mad, and wasting yourselves. Luxury (*τρυφή*) produces wantonness (*σπατάλη*); and wantonness is closely joined to slaughter (*τῆ σφαγῆ*). James describes together the pleasure and the cruelty of the rich, as is suitable to the grada-

<sup>1</sup> *τῶν ἀμνηστῶν, who have reaped*) It is remarkable, that though so great variety of injustice exists, Job xxii. 6-9, xxiv. 2-12, xxxi. 7, 13, that particular one of *harvest-reaping* should be the only one specified here.—V. g.

<sup>2</sup> Or those sins which have a way of escape open to them in violence, so as that they may not pay the penalty in this world.—V. g.

<sup>3</sup> In our days, on account of the want of *ecclesiastical discipline*, the whole life and conversation of all Christians, who are so called, constitutes almost, so to speak, *one crying sin*. In which respect the fault lies with, not merely the daringly wicked, but also those who, when they discharge public functions, are too cold and inert in action.—V. g.

tion.—ὡς ἐν ἡμέρᾳ σφαγῆς, as in the day of slaughter) An adage. *The slaughter* here intended is not that of the rich, but of oxen and sheep, etc., for banquets. The Æthiop. omits it;<sup>1</sup> *Mill* approves of the omission. Baumgarten blames me for not refuting that approbation; but I have sufficiently refuted such matters, Appar. p. 443 (Ed. ii. p. 78).

6. Κατεδικάσατε, ἐφρονέσατε, ye have condemned, ye have killed) The omission of the conjunction expresses haste.<sup>2</sup> Compare again App. Crit. Ed. ii. I feel grateful to Baumgarten; for while he brings forward no reading more worthy of remark, as omitted by me, he remarkably confirms the fulness of my choice.—τὸν δίκαιον, the Just) A distributive meaning in the singular number is admissible, denoting any just person, as the wicked get each into their power; but especially Christ Himself, the Just One, Acts iii. 14, who was slain by Jews and Gentiles; and afterwards James, the writer of this Epistle, who was surnamed by the Hebrews the Just, whose slaughter is here divinely foretold. The present tense is suitable, *He doth not resist you*; by which clause, following as it does without a conjunction, it is likewise intimated that by the very patience of the Just One the wicked goad themselves to slaughter. Comp. Wisdom ii. 10-20.

7. Οὐν, therefore) Whatever the wicked may do in the meantime.—παρουσίας, the coming) ver. 8, 9, 12.—τοῦ Κυρίου, of the Lord) Jesus Christ.—ἐκδέχεται, waiteth for) obtains by waiting, at the harvest. ἔσθ' ἔσθ', shall reap, Septuagint, ἐκδέξεται, Hos. viii. 7.—τίμιον, precious) the reward of labour and patience.—ἕως, until) To be taken with— and hath long patience. He does not cease before (he receives it).—ἄν) See App. Crit.<sup>3</sup>—λάβῃ) he receive, from heaven.—πρώϊμον) the early rain, after sowing.—ὑψιμον) the latter rain, when harvest is now near.

8. Ἡ παρουσία, the coming) which will also bear precious fruit.—ἤγγικε, is come nigh) The apostles said this with truth: although those times intervene which are spoken of, 2 Thess. ii. and in the Apocalypse. Comp. the note, Acts ii. 39.

9. Μὴ στενάζετε, do not groan) through impatience.—ἵνα μὴ κριθῆτε, that ye be not judged) by the Judge at His coming. Groans are injurious, both to those by whom, and those against whom, they are

<sup>1</sup> AB Vulg. Memph. omit ὡς, but support ἐν ἡμέρᾳ (ἡμέραις) σφαγῆς. Rec. Text prefixes the ὡς without good authority. Æthiop. Vers. omits all the words.—E.

<sup>2</sup> Cod. Amiat. of Vulg. puts an "et" before "non resistit."—E.

<sup>3</sup> B supports ἄν (judging from the silence of collators). A, Theb. and later Syr omit ἄν.—E.

uttered: see App. Crit. Ed. ii.<sup>1</sup>—ὁ Κριτῆς, *the Judge*) that is, Christ, whose office they usurp, who unbecomingly groan, and anticipate the time of judgment. If *Baumgarten* shall show by any mark that the article was not read by Stephanus, I shall affirm that the article did not fall out by accident at the beginning of the line.<sup>2</sup>—θυρῶν, *the doors*) A very close approach: Matt. xxiv. 33.—ἔστηκεν, *has placed Himself*) stands, always hearing everything.

10. Ἀδελφοί μου, τῆς κακοπαθείας) The vindication of this reading is to be found, App. Crit. Ed. ii. on this passage.<sup>3</sup>—τῆς κακοπαθείας, *the enduring of evils*) lest you should think that any strange thing has happened to you. The word κακοπαθεῖ occurs, ver. 13.—τοὺς προφῆτας, *the prophets*) who were singularly persecuted in their time, and therefore blessed: Matt. v. 12.—ἐλάλησαν, *have spoken*) How great was the violence of the world, and the patient endurance of the prophets, is here intimated.—τῷ ὀνόματι, *in the name*) The obedience of the prophets in praising the name of the Lord is intended: ἐν is understood, as at Matt. vii. 22; Lev. xix. 12, Septuagint.

11. Ἰδοὺ) See App. Crit. on the passage.—τοὺς ὑπομείναντας, *those who have endured*) in preference to those who have lived luxuriously. The *Alexandrian Codex* and *Euthalius* give weight to those which read ὑπομείναντας.<sup>4</sup>—ὑπομονήν, *endurance, patience*) James returns to the subject with which he began: comp. ch. i. 3, note. ἡρη, Septuagint, ὑπομονή, in Job xiv. 19. It here marks constancy attaining to the desired object.—τὸ τέλος Κυρίου) *the end*, which *the Lord* gave to Job.—εἶδετε, *ye have seen*) There is the same use of the word, with respect to a transaction long ago past, Heb. iii. 19. *Patience* and *its end* are in consonance, ch. i. 4; Matt. xxiv. 13. James is not silent respecting the end of the patience of Job.—ὅτι, [“that”] *since*) This depends upon the words immediately preceding. It is a continued sentence. *Patience* is twice mentioned, and *the Lord* is twice men-

<sup>1</sup> AB Vulg. and all the Versions read κριθῆτε; Rec. Text, with very inferior authority, κατακριθῆτε.—E.

<sup>2</sup> AB read the ὁ. But Stephens' Rec. Text omits it, which perhaps was not “by accident,” as Beng. thinks, since some few cursive, and therefore inferior, MSS. omit it.—E.

<sup>3</sup> AB Vulg. omit μου. Rec. Text omits it, with Syr. and Memph. Also AB and most Versions put ἀδελφοί before κακοπαθείας. Rec. Text puts it after κακοπ. without good authority.—E.

<sup>4</sup> AB Vulg. and both Syr. Versions read ὑπομείναντας. So Lachm. rightly Rec. Text, with Memph. and Theb. Versions and inferior Uncial MSS., reads ὑπομείνοντας; so Tisch. But this does not suit the connection so well, which plainly refers to those who had in former times endured.—E.

tioned. Eccus. ii. 11, οἰκτίρων καὶ ἐλεήμων, μακρόθυμος καὶ πολυέλεος, *full of compassion and mercy, long-suffering and very pitiful*.—πολύσπλαγχνος, *very pitiful*) He does not lay upon the *patient* more than he is able to bear.—οἰκτίρων) *He mercifully gives a happy issue*. The figure Chiasmus: οἰκτίρων, from εἶπω, *to yield*, denotes a tender affection even without respect to calamity or misery, as David says to the Lord, γρηγας, Ps. xviii. 2.

12. Μὴ ὀμνύετε, *do not swear*) for instance, through impatience. The proper use of the tongue in adversity is set forth by way of contrast in ver. 13.—μήτε τὸν οὐρανὸν, *neither by heaven*) Matt. v. 34 and 35.—ὁμῶν τὸ ναὶ, ναὶ, *let your yea be yea*) Let your *yea* be the same in word as it is in deed [reality].—ὑπὸ κρίσιν, *under judgment*) Comp. ver. 9. This, as I have said in the Apparatus, is in agreement with the tenor of the whole Epistle.<sup>1</sup> In *Baumgarten, Nec* has crept in, instead of *Hoc*. I mention this, lest he should seem to be at variance with himself.

13. Προσευχέσθω ψαλλέτω, *let him pray; let him sing psalms*) It is allowable also to sing psalms in adversity, and to pray in prosperity: but in adversity the mind in general is less able to endure *the singing of psalms*; and that which the mind endures ought rather to be done. They were especially accustomed to do this in public in the assembly of the faithful; as the antithesis shows, *let him call for*, as applied to the sick: ver. 14.

14. Πρεσβυτέρους, *the elders*) For while they pray, it is much the same as though the whole *Church* should pray.—ἀλείψαντες αὐτὸν ἑλαίῳ, *anointing him with oil*) That which Christ had committed to the apostles, Mark vi. 13, was afterwards continued in the Church, even after the times of the apostles: and this very gift, remarkably simple, conspicuous, and serviceable, was of longer continuance than any other. See an instance in the works of *Macarius*, p. 272. And Ephraim Syrus has a remarkable testimony, συμβουλ. οστ. : Ἐὰν οἰκονομίαν πληρῶν ἀλείψης ἑλαίῳ τὸν κάμοντα, κ.τ.λ. : *If in discharge of thy office, thou anointest the sick with oil*. It even seems to have been given by God with this intent, that it might always remain in the Church, as a specimen of the other gifts: just as the portion of Manna laid up in the ark was a proof of the ancient miracle. It is clear that James assigns the administration of this oil to the *presbyters*, who were the ordinary ministers. This was

<sup>1</sup> AB Vulg. both Syr. Memph. Memph. Theb. read ὑπο κρίσιν; and so Elzev. Rec. Text. But Stephens' Rec. Text has εἰς ὑποκρίσιν, with inferior authorities.—E.

the highest Faculty of Medicine in the Church, as in 1 Cor. vi. we have its highest Judicial order. O happy simplicity! interrupted or lost through unbelief (*ἀπιστίαν*). For inasmuch as the Latin Church has its *extreme unction*,<sup>1</sup> and the Greek Church its *εὐχέλαιον*, from the force of experience, they assign much less efficacy for the restoring of health to this mystery (*μυστηρίῳ*), or sacrament, as they term it, than James does to the apostolic usage. Whitaker says with great force against Duræus, *Let them use oil, who are able by their prayers to obtain recovery for the sick: let those who are not able to do this, abstain from the use of the empty sign.* For the only design of that *anointing* originally was miraculous healing: and in the failure of this result, it is nothing but an *empty sign*. But the *laying on of hands* is also a holy outward rite, although it does not by the mere act confer the Holy Spirit. For not even in the beginning was it always used with this one design.—*ἐν, in*) This is certainly not less connected with the verb, *let them pray*, than with the participle, *anointing*; whence there follows (ver. 15), *the prayer of faith*.—*τοῦ Κυρίου, the Lord*) Jesus Christ.

15. 'H εὐχὴ τῆς πίστεως, *the prayer of faith*) [*He does not say the oil shall save.*—V. g.] When some of the faithful pray, the whole power of faith is spread and exercised through the whole body of the Church. James would have complained that he was greatly misrepresented, if any one were to say, that he attributed the remission of sins to works.—*καὶ, and if*) It may happen that a man is sick, even though he has not committed [*special*] sins.—*ἀφεθήσεται, it shall be forgiven him*) the *having committed sins*.

16. 'Ἐξομολογήσθε, *confess*) The sick man, and whoever has committed an offence, is ordered to confess: the injured party, to pray. The things to be confessed are those which especially burden the conscience: he to whom the confession is made, knows better how he ought to pray, and is more stirred up to prayer.—*ἀλλήλοις, to one another, mutually*) Confession may be made to any one who is able to pray.—*ὡς ἰαθήτε, that ye may be healed*) Diseases therefore were prevalent.—*πολύ, much*) even to the restoration of health.—*ἰσχύει, avails*) even

<sup>1</sup> *εὐχέλαιον*. This word (as its derivation shows) appears at first to have denoted the prayers which were used at the consecration of the oil with which the sick were to be anointed, but it has generally been applied to the act of extreme unction. For a full account of the word, see Suicer's Thesaurus.

The Greek Church practises the rite of extreme unction, though its usage in this respect does not entirely correspond with that of the Church of Rome. See Riddle's *Christian Antiquities*, and Willetts' *Synopsis Papismi*.—T.

for another.—δικαίου, *of the just*) who is not himself involved in any fall (lapse into sin).—ἐνεργουμένη, *having efficacy*) *Efficacy* is followed by a favourable hearing: it is by this that prayer *avails*. There are therefore *three* things: (1.) *efficacy* of prayer; (2.) *a favourable hearing*; (3.) τὸ ἰσχύειν, *the availing*. This at length follows from the two former. The first is internal in the mind of him who prays: the third produces effects even on outward things.

17. Ἠλίας, *Elias*) The whole effect of prayer is supernatural, and so far miraculous, though it does not appear so externally.—ὁμοιοπαθής, *subject to like passions*) The same word is used, Acts xiv. 15: having the same πάθη, *passions*, the same *afflictions* of mind and body, which might not seem capable of such *efficacy* (ἐνέργεια).—<sup>1</sup>προσευχῇ προσήξατο, *he prayed with prayer*) While the idolatry of Baal flourished, he used prayer only, but that earnest: employing no other instrumentality for the production of this result. The Hebrew phrase itself, in which a verb is joined with a substantive or a quasi-substantive, always denotes something vehement: for instance, *dying thou shalt die*: shalt so die, that it may deserve to be called death.

18. Πάλιν προσήξατο, *he prayed again*) when the idolatry had been abolished. His gesture in prayer is described, 1 Kings xviii. 42.—καὶ ἡ γῆ, *and the earth*) καὶ, *and so*.—αὐτῆς, *her or its*) though a little before it had not been able to produce it.

19. Ἀδελφοί, *brethren*) James, under the guidance of the Holy Spirit, avoiding a multitude of words, brings the Epistle to an end. I, he says in this Epistle, seek your salvation; let every one face to face [not absent as I] seek the salvation of his neighbour. Comp. Heb. xiii. 22.—τις, *any one, any one*) *Every one* ought to seek the salvation of *every one*.—πλανηθῆν, *shall be led aside*) through sin.—τις, *any one*) whoever it shall be [that converts him], that [soul so converted] shall be his gain. An appropriate ending of the Epistle.

20. Γινωσκέτω, *let him know*) both the one who converts another, that he may be more intent upon it, and the one who is converted, that he may be led to grateful obedience.—σώσει, *he shall save*) The Future: it shall hereafter be evident.—ψυχὴν αὐτοῦ, *his soul*) the sinner's. A great work.—ἐκ θανάτου, *from death*) which will destroy (swallow up) the sinners. The connection is: not only in *diseases*

<sup>1</sup> προσευχῇ προσήξατο. Thus also Luke xxii. 15: ἐπιθυμία ἐπιθύμησα, *With desire I have desired; i.e. earnestly desired*. John iii. 29: χαροῦ χαίρει, *rejoiceth with joy; i.e. greatly rejoiceth*. Also 1 Thess. iii. 9.—T.

of the body, ver. 14, do you succour one another, but also drive away *the death* of the soul.—καλῶς ψεῖ, *shall hide*) impelled by that same *love*, under the influence of which he recalled him when in error; 1 Pet. iv. 8, note.<sup>1</sup>—πληθος ἁμαρτιῶν, *a multitude of sins*) either the sins which the person in error had committed, and which are known to him who converts him, or those which he was about to commit.<sup>2</sup> Steph. and Æthiop. read, *of his sins*. I know not why Steph. is inserted by Baumgarten. James concludes as though it were an ordinary book and not a letter.

<sup>1</sup> Shall in love *charitably hide*, not reveal to others, but intercede with God for, the sins of his neighbour whom he converts.—E.

<sup>2</sup> And also the sins which either had been committed, or might still hereafter be committed, by the converter or others.—V. g.

ON THE

FIRST EPISTLE OF PETER.

---

CHAPTER I.

1. Πέτρος, *Peter*) There is a wonderful weightiness and liveliness in the style of Peter, which most agreeably arrests the attention of the reader. The design of each Epistle is, *to stir up by way of remembrance the pure mind of the faithful*, 2 Pet. iii. 1, and to guard them not only against error, but even against doubt, ch. v. 12. This he does by reminding them of that Gospel grace, by which believers, being anointed, are inflamed to bring forth the fruits of faith, hope, love, and patience, in every duty and affliction. The first Epistle contains three parts.

I. THE INSCRIPTION, ch. i. 1, 2.

II. THE STIRRING UP OF A PURE FEELING. He excites the elect—

a) As those Born again of God. Here he mentions as well the benefits of GOD towards believers, as also the duties of believers towards God; and he interweaves these things one with another, by three powerful motives, to which weight is added from the mystery of CHRIST.

A) God has regenerated us to a lively HOPE, to an inheritance of glory and salvation, ver 3-12.

Therefore HOPE “to the end” (*perfectly*), 13.

B) As obedient sons, bring forth to your heavenly Father the fruit of FAITH, 14-21



- C) Being PURIFIED by the Spirit, LOVE with a PURE heart, without fault, 22, ii. 10.
- b) As strangers in the world, he calls upon them to ABSTAIN from fleshly lusts, ver. 11, and to maintain—
- A) A good CONVERSATION, ver. 12.
- 1) In particular,
    1. Subjects, 13–17.
    2. Servants, after the example of Christ, 18–25.
    3. Wives, iii. 1–6,
    4. Husbands, 7.
  - 2) In general, all, 8–15.
- B) A good PROFESSION :
1. By their readiness to defend their faith, and by shunning evil company, 15–22, iv. 1–6.  
(The whole course of Christ, from His passion to His coming to judgment, gives weight to this part.)
  2. By their virtues, and a good administration of their gifts, 7–11.
- e) As fellow-partakers of future glory, he calls upon them to SUSTAIN adversity. Let every one do this—
1. In general, as a Christian, 12–19.
  2. In his own particular condition, v. 1–11.  
(The title *ἀγαπητοί*, *beloved*, twice made use of, separates the second part from the first, ii. 11, and the third part from the second, iv. 12. The state even of *the elders* is looked upon as a state full of troubles in this life, and there ought to be a wholesome looking forward from it to *glory*, v. 1–4; and the word, *submit yourselves*, v. 5, also introduces suffering and *endurance* notwithstanding; and this seems to be the particular reason why the apostle separates these two conditions, v. 1–11, from those which he mentions ii. 12 and following verses.)

### III. THE CONCLUSION.

—Ἐκλεκτοῖς, *elect*) in heaven; *elect* out of the whole people, out of mankind. Comp. this and ver. 5, with Matt. xxiv. 24.—παρεπιδημοῖς, *strangers*) on the earth, [with reference to their heavenly country.—V. g.]—διασπορᾶς Πόντου, *of the dispersion of Pontus*) He addresses the dispersed Jews, James i. 1; although he afterwards addresses believers of the Gentiles, who are mixed with them, ch. ii. 10, note, iv. 3. He mentions five provinces in the order in which they presented themselves to him, writing from the East: ch. v. 13. *Cappadocia, Pontus, and Asia*, is the order in which they are mentioned, Acts ii. 9. The Epistles of Peter were formerly placed before those of John, James, and Jude: and from this circumstance all of them appear to have been called “Catholic” (*General*) Epistles, because that title is especially applicable to the first. It is not agreed upon whether Peter first sent this Epistle into Pontus, or to Jerusalem, where the Jews flocked together.

2. Κατὰ πρόγνωσιν, *according to the foreknowledge*) This depends upon *elect*. Foreknowledge is also praised (referred to), ver. 20. It includes also good-will and love.—Θεοῦ, *of God*) The mystery of the Trinity, and the economy of our salvation, are intimated in this verse, and indeed these constitute the sum of the Epistle.<sup>1</sup>—Πατρός, *Father*) even our Father.—ἐν ἀγιασμῷ Πνεύματος, *in sanctification of the Spirit*) 2 Thess. ii. 13, note.—εἰς ὑπακοήν, *to obedience*) That *obedience* is meant which is rendered through faith; ver. 22, note. St Paul undoubtedly joins together, in the passage quoted above, *sanctification of the Spirit* and *faith*. Observe also the particles, κατὰ, ἐν, εἰς; by means of which the bearing of the three cardinal benefits upon election, and their mutual order, is indicated. Comp. Apocalypse i. 4, 5, 6.—καὶ ῥαντισμὸν, *and sprinkling*) The obedient are sprinkled to the remission of their sins: 1 John i. 7. But here *the sprinkling* is passive, by means of which the sprinkling is *obediently* received. On the subject of *obedience*, see again ver. 14; on *the blood* of sprinkling, ver. 19.—πληθυνθεῖν, *be multiplied*) to a further extent. The same word occurs, 2 Pet. i. 2. So Dan. vi. 25, εἰρήνη ὑμῶν πληθυνθεῖη, *peace be multiplied unto you*.

3. Εὐλογητός, *blessed*) The sentiment is, God has regenerated us. The Mode<sup>2</sup> (expression of feeling) is added, that is to say, an expression of thanks.—Πατὴρ, *the Father*) The whole of this Epistle closely agrees with *the Lord's prayer*, and especially with its earlier

<sup>1</sup> He treats of the Father in verses 3, 15, 17, 21, 23; of Christ, in verses 3, 7, 11, 13, 19, ii. 3; of the Spirit, in verses 11, 12, 22.—V. G.

<sup>2</sup> See Append. of Techn. Terms on SERMO MODALIS.

clauses. Let the sentiments be compared with one another, in their proper order.

<i>Father ;</i>	Ch. i. 3, 14, 17, 23, ii. 2.
<i>Our ;</i>	i. 4, at the end.
<i>In heaven ;</i>	The same.
<i>Hallowed be thy name.</i>	i. 15, 16, iii. 15.
<i>Thy kingdom come.</i>	ii. 9.
<i>Thy will be done.</i>	ii. 15, iii. 17, iv. 2, 19.
<i>Daily bread.</i>	v. 7.
<i>Forgiveness of sins.</i>	iv. 8, 1.
<i>Temptation.</i>	iv. 12.
<i>Deliverance.</i>	iv. 18.

And Peter expressly makes many references to prayer itself, ch. iii. 7, iv. 7.—*κατὰ ἔλεος*, according to *His mercy*) We had been in a wretched state : Eph. ii. 1, 2.—*ἀναγενήσας*, who has regenerated us) ver. 23, ii. 2. [*From this place to ii. 10, St Peter recounts the things which GOD has done for our benefit ; and from that provision for our salvation he derives most efficacious admonitions to hope, i. 3–13 ; to sanctification and fear in believing, 14–21 ; to love, 22–ii. 10 ; introducing now and then most sweetly doctrine concerning Christ. —V. g.]—εις, to* A remarkable Anaphora [repetition in beginnings. Append.] : *to hope, to an inheritance, to salvation.—εις ἐλπίδα ζῶσαν, to a living hope*) This *hope* is a heavenly inheritance, ver. 4 : and it is termed *living*, because it springs forth and flourishes from the resurrection of Christ. Peter frequently uses the epithet *living*, ver. 28, ii. 4, 5 ; and he makes mention of *hope*, ver. 13, 21, iii. 5, 15. Comp. the epithets in the following verse. To hope, moreover, he joins faith and love, ver. 8, 21, 22.—*δι' ἀναστάσεως*, by the resurrection) This depends upon the word *living*. Comp. ver. 21.

4. *Κληρονομίαν, an inheritance*) They who are sons by regeneration, are heirs. He treats of this *inheritance* also, ch. iii. 7, 9.—*ἄφθαρτον, incorruptible*) For it is a *divine* inheritance.—*ἄμιαντον, undefiled*<sup>1</sup>) For no impure person, however closely related, is a joint-heir.—*ἀμάραντον, free from decay*) For the heirs themselves are not subject

<sup>1</sup> No defiled person, though of the number of those who are *akin* to the Lord as to external privileges (as the Jews were), is a co-heir. The "*Proximi*" are here opposed to the "*filiū, regenti,*" who are *ipso facto* "pure and undefiled."—T.

to decay, they do not die. Peter delights to accumulate synonymous words; ver. 7, 8, 19, v. 10.—*τηρηρημένην, kept*) from the beginning. Comp. ver. 10. The same word occurs, John xvii. 12. Comp. also John ii. 10.—*ἐν οὐρανοῖς, in heaven*) In the power of God.—*εἰς ὑμᾶς, unto or for you*) who are alive at this time.

5. *Ἐν δυνάμει Θεοῦ, by the power of God*) He Himself does it, and will do it entirely: ch. v. 10. Comp. 2 Pet. i. 3.<sup>1</sup> No one can propose to himself, in what way he may wish to arrive at the goal. It is the power of God which gives us safety against our enemies; it is the long-suffering of the Lord which gives us safety against ourselves: 2 Pet. iii. 15. The apostles themselves are a proof of this.—*φρουρουμένους, who are guarded*) The inheritance is *kept in safety*; the heirs are *guarded*. Neither shall it be wanting to them, nor they to it. A remarkable *confirmation* [sample of how the word of God *strengthens* and *guards* believers] occurs, 2 Pet. iii. 17.—*διὰ πίστεως, by faith*) It is by faith that salvation is both received and kept.—*ἑτοίμην ἀποκαλυφθῆναι, ready to be revealed*) *The revelation* takes place at the last day: the preparations for it began to be made when Christ came.—*ἀποκαλυφθῆναι, to be revealed*) A frequent word in this Epistle: ver. 7, 12, 13, iv. 13, v. 1.—*ἐν καιρῷ ἰσχάτῳ, in the last time*) Peter considers the whole of the time, from the beginning of the New Testament to the coming of Christ in glory, as one time, and that short, in comparison with the times of the Old Testament. Comp. note on Acts i. 11. Therefore *in* depends upon *ready*.<sup>2</sup>

6. *Ἐν ᾧ*) *in which circumstance*.—*ἀγαλλιᾶσθε, ye rejoice*) The present, ver. 8. Augustine, *gaudete*, imperative: *rejoice ye*.<sup>3</sup> Comp. James i. 2.—*ὀλίγον, for a little time*) This is spoken with reference to the whole Church, ch. v. 10. Comp. iv. 7.—*εἰ δέον ἐστὶ, if it be needful*) *If* (since) has here the force of an affirmation: so in ver. 17.

7 *Δοκίμιον, the trial*) That is, *your faith*, which is thus *tried*; for it is compared with gold.—*πολυτιμώτερον, much more precious*) The epithet belongs to the subject.—*τοῦ ἀπολλυμένου, which perisheth*) Gold perishes with the world, ver. 18; nor will it then profit any

<sup>1</sup> 1 Thess. v. 24; Matt. xix. 26. If deprived of this protection, how could we continue steadfast in the presence of the adversary? 1 Pet. v. 8.—V. g.

<sup>2</sup> Not as Engl. Vers. upon "revealed." The *preparations* for its being "revealed" take place *in* this present, *i.e. the last time*.—E.

<sup>3</sup> Vulg. "exultatis." Other MSS. of Vulg. "exultabitis." So Orig. 1,300b has ἀγαλλιᾶσθε. But ABC, Rec. Text, ἀγαλλιᾶσθε.—E.

one. The same participle occurs, John vi. 27.—*δέ, but*<sup>1</sup>) Faith is compared with gold, not with reference to the perishing of gold, *but* with reference to its being tried by fire.—*εὑρεθῆ, may be found*) For it does not now appear; but it will appear when other things *shall perish*.—*ἔπαινον, praise*) in words.—*τιμῆν, honour*) in deeds.—*δόξαν, glory*) in the award bestowed at the judgment.—*ἀποκαλύψει, at the revelation*) ver. 13.

8. Οὐκ εἰδότες ἀγαπᾶτε) *Ye love, although ye know Him not* in person. A paradox: for in other cases it is knowledge which produces love. This is said respecting love: Peter afterwards asserts the same respecting *faith*. *Whom and in whom*: the absence of the copula resembles Anaphora.<sup>2</sup>—*εἰς ὃν, in whom*) The word *in* properly belongs to *believing*, as does also *now*.—*μὴ ἰρῶντες, not seeing*) The present: that is, although you see Him not as yet in glory. The apostles, who had seen Him themselves, thought that their faith was not so great as that of others.—*ἀνεκλαλήτω, unspeakable*) even now: 1 Cor. ii. 9.—*καὶ δεδοξασμένη, and glorified*) This joy is glorified in itself, and glorified by witnesses. Comp. ver. 10. In other respects it is unspeakable.

9. Κομιζόμενοι, receiving) now, at present.—*τῆς πίστεως, of faith*) ver. 8.—*ψυχῶν, of your souls*) It is *the soul* especially which is saved: the body shares in the resurrection.

10. Περὶ ἧς σωτηρίας, of which salvation) A great argument for the truth arises from the prophecies and eagerness of the prophets.—*ἐξεζήτησαν καὶ ἐξηρένησαν, inquired and searched diligently*) There is great emphasis in the two compound words, *ἐκζητεῖν, to seek out*, to attain to by seeking: *ἐξερευνᾶν, to search through*, to attain to by searching. The simple word *ἐρευνῶντες, searching*, occurs in ver. 11. What they attained to by inquiring and searching, is expressed and defined in ver. 12. *Ἐρευνῶντες, searching*, refers to the first and principal searching respecting Christ Himself: *ἐξεζήτησαν καὶ ἐξηρένησαν, they inquired and searched diligently*, to a further and more advanced searching respecting Christians.—*προφῆται, prophets*) with the other righteous men: Matt. xiii. 17; John viii. 56. The omission of the article gives weight to the sentence, as is often the case with the Germans: for it has the effect of calling away the

<sup>1</sup> The *δέ* is held a good reading in the judgment of Ed. 2, rather than according to the larger Ed., although it is not given in the Germ. Vers.

ABC Rec. Text have *διὰ πυρός δὲ δοκιμαζομένου*. Vulg. omits *ἀπολλυμένου*, and therefore also *δέ*. Orig. has *καὶ διὰ πυρός δεδοκιμασμένου*.—E.

<sup>2</sup> See Append.

attention of the hearer from the particular consideration of individuals to the genus itself. So ver. 12, *angels*. A gradual rise of subject.—*εις υμας, unto you*) who live in this age.—*χαριτος, grace*) The grace of the New Testament, ver. 13. *True grace, ch. v. 12. Comp. John i. 17.*

11. *Εις τινα η ποιον, to what, or what manner of*) The disjunctive particle expresses the great eagerness of the prophets: (to know) whether those things were about to happen in their time or afterwards: ver. 12. *What (τινα) denotes the time absolutely, so to speak, an era marked out by its own numbers: what manner of (ποιον) speaks of the time to be known from various events. Dan. ix. 2.—Πνευμα Χριστου, the Spirit of Christ) testifying of Christ; Rev. xix. 10. The Spirit of God, Gen. i. 2, is called the Spirit of Messiah in the work entitled Baal Hatturim.—τα παθηματα, the sufferings) Hence comes salvation.—τα εις Χριστον παθηματα) the sufferings about to happen to Christ.—μετα ταυτα) after these sufferings.—δοξας, glories) In the plural. The glory of His resurrection; the glory of His ascension; the glory of the last judgment and of the kingdom of heaven.*

12. *Οις, to whom) searching.—οτι) that.—ουχ ιαυτοις, not to themselves) Matt. xiii. 17; Ps. cii. 19; Dan. xii. 13.—ημιν, to us) The times defined by the seventy weeks of Daniel exactly extend to the time of Christ's appearance on earth, and to the faithful then living: this is the force of unto us. And these weeks came to an end during the time of Peter. See Ord. Temp. p. 366 (Edit. ii. 314).—αυτα) those things: for prophets is understood with ministered, as is evident from the answering clause, not to themselves. Compare διακονειω with an accusative, ch. iv. 10. "A and εις α have reference to αυτα.—νυν, now) The Latin expression is hodie, to-day.—εν, with or in) The Evangelists were infallible witnesses.—απ ουρανου, from heaven) that is, from God.—επιθυμουσιν, desire) It was not so soon revealed to angels; at any rate, not to all. A well-regulated curiosity is a virtue, not only in prophets, ver. 10, but also in angels.—αγγελοι, angels) The revelation from heaven increases in weight.<sup>1</sup> Prophets, and righteous men, and kings, desired to see and hear the things which Christ spake and did, Matt. xiii.: but angels desire to look into the things which the Comforter teaches concerning Christ.—παρακλιψαι, to look into) It became known to us by hearing, to angels by sight,*

<sup>1</sup> Here reaches its climax, viz. in the fact of its being the object of angels' curiosity.—E.

which is greater: 1 Tim. iii. 16. And yet it affects us more intimately: it is for angels παρακύπτειν, to take a side-glance at; the force of παρά is to be noticed.

13. Διὸ, *wherefore*) An exhortation is now derived from those things which have been said.—ἀναζωσάμενοι, *girding up*) to collect the strength. Comp. the expression, *to stir up*, 2 Pet. i. 13.—τὰς ὀσφύας, *the loins*) A similar phrase occurs, Job xxxviii. 3.—νήφροντες) *sober*: ch. v. 8.—τελείως ἐλπύσατε, *hope* [Engl. Vers. “*to the end*”], *hope perfectly*) have that hope which may grasp *the end* (τέλος) placed before it, ver. 9. *Hope* is repeated from ver. 3.—φερομένην) *which is afforded* and held forth. The same word is used, Heb. ix. 16. Grace is given to us *in perfect measure*, and with that our hope ought *perfectly* to correspond. They are correlatives.—ἐν ἀποκαλύψει, *at the revelation*) There is but one revelation, which takes place through the whole time of the New Testament, by the two appearances of Christ: Tit. ii. 11, 13.

14. Τέκνα, *children*) See ver. 17, at the beginning.—ὕπακοῆς, *of obedience*) *Obedience* is paid either to the Divine truth, ver. 22, or to the Divine command. The latter is the fruit of faith; the former is *faith* itself. Therefore Peter expressly stirs them up to *hope* in 3d and following verses (making mention of *hope* itself, ver. 3, 13); to *faith* in the 14th and following verses (using the word *faith* twice in ver. 21); to *love*, ver. 22, but in such a manner that he attempts faith with hope, in 7th and following verses; and again hope with faith, ver. 21, and faith with love, ver. 22, and ch. ii. 6 and following verse.—μὴ συσχηματίζόμενοι<sup>1</sup>) Supply γενήθητε, ver. 15, *be ye not conformed*.—ἀγνοία, *in your ignorance*) Their former state, even as Jews, before their *calling*.

15. Κατὰ, *according to*) The highest example.—καλέσαντα, *who hath called you*) Peter often brings forward this *calling*, ch. ii. 9, 21, iii. 9, v. 10; 2 Pet. i. 3, 10.—ἀναστροφῆ, *in conversation*) ver. 17, 18.

17. Ἐπικαλεῖσθε, *ye call upon*) and are called by His name.—

<sup>1</sup> σχῆμα and its compounds are used to denote that which is fleeting and changeable, as 1 Cor. vii. 13, τὸ σχῆμα τοῦ κόσμου τούτου, “the fashion of this world;” Rom. xii. 2, μὴ συσχηματίζεσθε τῷ αἰῶνι τούτῳ, “be not conformed to this world.” The word μορφή appears to be contrasted with σχῆμα, as that which is essential, as opposed to that which is outward and accidental.

See an excellent article by Mr Lightfoot in the “Journal of Classical and Sacred Philology,” vol. 3, p. 114.—T.

See note. on Rom. xii. 2. Μορφή, *the form*, denotes something deeper and more perfect than σχῆμα, *the outward fashion*.—E.

ἀπροσωπολήπτως, *without respect of persons*) whether any one is a Hebrew or a Greek.—ἀπροσωπολήπτως—ἐν φόβῳ) Comp. 2 Chron. xix. 7.—ἔργον, *work*) The singular. The work of one man is one, whether it be good or evil.—ἐν φόβῳ, *in fear*) Fear is joined to hope, each flowing from the same source. Fear prevents us from falling away from hope.—παροικίας, *of sojourning*) He calls them *strangers*, because they are in the world, ch. ii. 11; not however without an allusion to the διασπορά, *the dispersion* in Asia, ver. 1.

18. Οὐ φθαρτοῖς, *not with corruptible things*) ver. 23.—ματαίας, *vain*) A vain course of life, which leaves no fruit behind, when the time has passed away.—πατροπαραδότου, *received from the fathers*) There is only one *Father* to be imitated, ver. 17. There is the same antithesis, Matt. xxiii. 9. In religion men too willingly and pertinaciously tread in the footsteps of their fathers, and the Jews in particular.

19. Τιμίῳ, *precious*) The blood of Christ is *incorruptible*, ver. 18.—ὡς, *as*) This explains the reason<sup>1</sup> for his use of the word *precious*.—ἀμώμου, *without blemish*) Jesus Christ had *in Himself* (ἀμώμου) no taint of evil.—ἀσπίλου, *without spot*) Nor did He contract any stain *from without* (ἀσπίλου).

20. Προεγνωσμένου, *who was fore-ordained*) Acts ii. 23.—πρὸ, *before*) Therefore all the good pleasure of God is fulfilled in Christ.—φανερωθέντος δι, *but manifested*) *The foreknowledge* was in God alone.—χρόνων) *times*, viz. of the world.

21. Δι' αὐτοῦ, *by Him*) *by Christ*, in whose resurrection all the argument and efficacy of faith and hope centre.—[πιστεύοντας, *who believe*) by the power of that manifestation.—V. g.]—ὡστε) *that so*.—πίστιν ὑμῶν καὶ ἐλπίδα, *your faith and hope*) These two are most intimately joined together, and yet they differ with respect to the present and the future. [*Faith is derived from the resurrection of Christ: hope from His glorification.*—V. g.]—εἰς Θεόν, *in God*) alone, ch. iii. 5, who hath exalted Jesus, and prepared an anchor for us; Heb. vi. 19; Rom. viii. 34; whereas, apart from Christ, we could but have feared Him. Now we clearly believe and hope.

22. Τὰς ψυχὰς, *your souls*) Without the copula, as ver. 14 and 15.—ἡγνικότες, *ye who have purified*) who have undergone purification of your souls. Hence follows presently καθαρᾶς, *pure*. The word ἀγνίζειν denotes both *chastity* and all other purity. See Sep-

<sup>1</sup> This is an instance of the figure *Ætiologia*, which is used to express the reason why we make use of any particular proposition or assertion.



tuagint.—ὕπακοῦν, *in obedience*) This is faith, to which love is accustomed to be joined: for Peter attributes purification to faith, Acts xv. 9.—τῆς ἀληθείας, *of the truth*) revealed in Christ.—διὰ Πνεύματος, *by the Spirit*) The Holy Spirit bestows that obedience and purity. Comp. ch. i. 2.—εἰς φιλαδελφίαν—ἀγαπήσατε, *unto love of the brethren—love ye*) These are two steps: comp. 2 Pet. i. 7; from which the statements concerning the graces which go before [these two steps of *love*], here in the 22d verse, and there in 5th and 6th, may in like manner be compared.—ἀνυπόκριτον, *unfeigned*) For it flows from the truth. Comp. ch. ii. 1, 2.—ἀγαπήσατε, *love ye*) The sentiments agree, ch. ii. 3, 10.—ἐκτενῶς, *earnestly*) ch. iv. 8.

23. Ἀναγεγεννημένοι, *being born again*) Hence their brotherhood.—ἐκ σπορᾶς, *of sowing*) The Word of God is *the seed*, σπόρος: the preaching of the Word of God, the *sowing*, σπορά. Therefore *of* is not afterwards repeated, but the phrase, *by the Word*, is used.—ζῶντος καὶ μένοντος, *living and abiding*) This is connected with *the Word*, ver. 25. The Gospel bears *incorruptible fruits*, and not dead works; because it is in itself *incorruptible*. *The living Word* is full of efficacy; *abiding for ever*, it is free from all corruption.

24. Πᾶσα σὰρξ, *all flesh*) Is. xl. 6—8. *Flesh*, that is, man by old descent.—ὡς χόρτος, *as grass*) The Septuagint does not contain ὡς, *as*,<sup>1</sup> nor αὐτοῦ, *its*, in the next clause.—δόξα, *glory*) The wisdom, strength, riches, and righteousness of man.—ἐξηράνθη, *is dried up*) from the roots.—ὁ χόρτος, *the grass*) that is, *the flesh*.—ἄνθος, *the flower*) that is, *its glory*.—ἐξέπιεσε, *is wont to fall away*) in the highest degree.

25. Κυρίου, *the Lord*) The Septuagint has τοῦ Θεοῦ ἡμῶν.—εὐαγγελισθὲν, *preached in the Gospel*) ver. 12.—εἰς ὑμᾶς, *unto you*) in whom immortality is thereby implanted.

<sup>1</sup> Hence the omission of the word ὡς in this place is both approved of in the margin of the 2 Ed. as the better reading, and is noticed in the Germ. Vers. In like manner presently, the reading αὐτῆς is preferred to the reading ἀνθρώπου, which was held in more esteem by the larger Ed., in the margin of Ed. 2, and in the Germ. Vers.—E. B.

Lachm. omits ὡς, with AC (but Tisch. claims C in favour of ὡς) and MSS. of Vulg. both Syr. Versions, and Origen. Tisch. inserts ὡς, with B (judging from silence of collators), C (according to Tisch.), MSS. of Vulg. and Memph. and Orig. 1, 226a. Also αὐτῆς is read by ABC Vulg. both Syr. Memph. Orig. Ἀνθρώπου is read by Rec. Text, with inferior authority. Also αὐτοῦ is added after ἄνθος by C Vulg. Memph. But AB, the best MS. of Vulg. (Amiat.), both Syr. Versions, and Origen, omit it.—E.

## CHAPTER II.

1. Πᾶσαν κακίαν, *all vice*) Πᾶσαν, πάντα, πάσας : he points out three kinds. Κακίαν, a faulty state of mind, as opposed to virtue.—πάντα δόλον και ὑποκρίσεις και φθόνους, *all guile, and hypocrisies, and envyings*) in actions. *Guile* wrongs; *hypocrisy* deceives; *envy* assails a neighbour : all these things are injurious to *love*, on which see ch. i. 22.—πάσας καταλαλίας, *all detractions*) in conversation.

2. Ὡς ἀρτιγέννητα, *as new-born*) who do nothing else, but only desire. The first age of the Church of the New Testament is marked out.—βρέφη, *babes*) who are free from all guile.—λογικόν) Derived from λόγος, *the Word*, ch. i. 23. *The milk of the Word* is a periphrasis for *the Word* itself. Comp. Rom. xii. 1, note.—ἄδολον, *without guile*) The antithesis to guile in ver. 1.—γάλα, *milk*) This is the same as that which is before called *seed*, ch. i. 23.—ἵνα ἐν αὐτῷ αὐξηθῆτε εἰς σωτηρίαν, *that ye may grow thereby unto salvation*) *We are born again unto salvation*, ch. i. 3, 5, 9; and *we grow unto salvation*, in this passage. The copies of greatest authority have long read, <sup>1</sup>εἰς σωτηρίαν : in the more recent ones, an hiatus has been introduced, the eye of one or two copyists having glided from εἰς to εἴτερον in the next verse. Peter had in his mind Ps. xxxiv., which in ver. 8, under those words which Peter repeats, holds out to us σωτηρίαν, *salvation*. Γεύσασθε και ἴδετε, ὅτι χρηστός ὁ Κύριος. ΜΑΚΑΡΙΟΣ ἀνὴρ, ὃς ἐλπίζει ἐπ' αὐτόν. *O taste and see that the Lord is good : Blessed is the man that trusteth in Him*. The first tastes of the goodness of God are afterwards followed by more full and happy experiences.

3. Ἐγεύσασθε, *ye have tasted*) A taste excites the appetite.<sup>2</sup>—ὅτι, *that*) Ps. xxxiv. 8. Peter quotes the same Psalm in the next chapter.—χρηστός, *good*) Therefore they, who are born again, are and ought to be like Him.—ὁ Κύριος, *the Lord*) ἡμεῖς, Christ, ver. 4 : Ps. xlvii. 6.

4. Ὡν, *whom*) Apposition : *whom*, that is, *the Lord, the Stone*.—προσερχόμενοι, *approaching*) of your own accord, through faith.—λίθον, *stone*) In what manner He is regarded both by believers and unbelievers, is declared, ver. 6, 7. The name given to *Peter* by the

<sup>1</sup> ABC Vulg. and almost all Versions, read εἰς σωτηρίαν. Rec. Text, with inferior authorities, omits the words - E.

<sup>2</sup> Comp. Mal. iii. 10.—V. g.

Lord remained fixed in his mind: hence he alludes to it in various ways, not only under the name of *Stone*, Acts, iv. 11, but also under the repeated mention of *firmness* [*stedfastness*, 1 Pet. v. 9].—ζῶντα, *living*) *living* from the beginning, 1 John i. 1, and raised from the dead, Rev. i. 18, after that He had been rejected by *men*, both Jews and Gentiles.—ἀποδοκιμασμένον, *disallowed*) especially before His death: ver. 7, note.—ἐκλεκτὸν, *elect*) ver. 6.

5. Καὶ) *even*.—αὐτοὶ) *yourselves*, partakers of the same name (*Stone*).—λίθοι, *stones*) Many names, which belong to Christ in the singular, are assigned to Christians in the plural. Christ is the Living Stone; Christians are living stones. From Him they also are called sons, priests, kings, lambs, etc. So the Shulamite is called from Solomon.—ζῶντες, *living*) Such persons, living stones, may be at once both a house and a priesthood.—οικοδομηθεῖσθε, *are built up*) The indicative, as Eph. ii. 22.—οἶκος, *a house*) a temple.—ιεράτευμα, *a priesthood*) a multitude of priests. This is presently afterwards explained, and (the contrary having been premised in ver. 8) in ver. 9 and 10.—ἅγιον, *holy*) as belonging to God.—θυσίας, *sacrifices*) of praise, ver. 9.—εὐπροσδέκτους, *acceptable*) Is. lvi. 7, αἱ θυσίαι αὐτῶν ἔσονται δεκταὶ ἐπὶ τὸ θυσιαστήριόν μου. *Their sacrifices shall be accepted on My altar*.—διὰ, *by*) Christ is both *precious* in Himself, and makes us accepted; for He is the altar. See Is. as quoted above.

6. Περιέχει, *it is contained*) Used here as an impersonal verb.—ἰδοῦ, *behold*) See Rom. ix. 33, note.—ἐκλεκτὸν, ἔντιμον, *elect, precious*) *Elect*, has special reference to the stone; *precious*, to the chief corner-stone. In Hebrew אבן, *a stone* מוסר מוסר יקרת פנת פנת יקרת מוסר of searching out, *a corner-stone of preciousness, most firmly laid*. The term *elect* is also used of believers, ver. 9. From the word *precious* is derived the word ἡ τιμὴ, *the preciousness, the price*, ver. 7.—ὁ πιστεύων, *he that believeth*) From this is derived the word *believing* [unto you *who believe*], ver. 7.—οὐ μὴ κατασχυνθῆ, *shall not be put to shame*) He shall experience that the preciousness of Christ abounds towards him (whilst) believing.

7. Ἡ τιμὴ, *the preciousness or price*) Supply *ἔστιν, exists*, is well known; that is, He is precious towards (in the estimation of) you. Ἡ, *that*, refers to *precious*, ver. 6, note. The abstract, *preciousness or price*, expresses the view in which the faithful regard Christ.—λίθον—γωνίας, *a stone—of the corner*) See Matt. xxi. 42, note. Peter had quoted the same saying, Acts iv. 11; and in this place he quotes it most appropriately. Λίθον, κ.τ.λ. The Syriac translator, or Greek

copyist, before him, passing from λίθον to λίθος, omitted the intermediate words, as sometimes happens. But these plainly belong to the subject. Peter quotes three sayings in ver. 6, 7: the first from Isaiah, the second from the Psalms, the third again from Isaiah. He makes allusion to the third in ver. 8; but he alluded to the second and the first in ver. 4, even then revolving them both in his mind. Therefore the words, ἀποδοκιμασμένον, *rejected*, and ἀπεδοκίμασαν, *they rejected*, in ver. 4, 7, have reference to each other. The dative, ἀπειθοῦσι, *to them that are disobedient*, as just before ὑμῖν τοῖς πιστεύουσιν, *to you that believe*, accords with the Hebrew prefix ה, with this meaning, *as relates to those that believe not*; and the remaining part of this verse coheres with this dative, and the construction is easy: ἐγενήθη εἰς κεφαλὴν γωνίας καὶ λίθος προσκόμματος, κ.τ.λ., *was made the head of the corner and a stone of stumbling*, etc.; the conjoining of the two sayings (Dicta) softening the disparity of the accusative and the nominative case, εἰς κεφαλὴν—λίθος. The saying of the Psalm has a twofold agreement with this. For 1st, They who ἀπεδοκίμασαν, *rejected* the stone, were truly ἀπειθοῦντες, *disobedient*. 2d, The same persons, while they rejected the stone, were unconsciously contributing to its becoming κεφαλὴ γωνίας, *the head of the corner*; nor can they now prevent this, however much they may be grieved [lit. *snarl* at it], and they shall experience, to their great misery, that He is the head of the corner: Matt. xxi. 44. —κεφαλὴν, *the head*) Christ is the *head of the corner*, especially with reference to believers, who are built upon Him; yet unbelievers experience this in another way.

8. Οἱ προσκόπτουσι, τῷ λόγῳ ἀπειθοῦντες, *who stumble, not believing the word*) In ver. 7, he expressed the different judgments of believers and unbelievers respecting Christ; now he sets forth the difference itself between believers and unbelievers. Many construct προσκόπτουσι τῷ λόγῳ, *stumble at the word*. But προσκόπτουσι, put absolutely (as in John xi. 9), is derived from προσκόμματος, the word quoted from Isaiah; and the declaration follows, τῷ λόγῳ ἀπειθοῦντες, *not believing the word*, as ch. iv. 17, Τὸ τέλος τῶν ἀπειθούντων τῷ τοῦ Θεοῦ εὐαγγελίῳ; *What shall be the end of those who obey not the Gospel of God?* and certainly ch. iii. 1, εἴ τινες ἀπειθοῦσι τῷ λόγῳ: *If any obey not the word*. It is in the Gospel-word that *the preciousness* of Christ is set forth: they who do not believe the word, despise Christ, and stumble at Him.—εἰς ᾧ καὶ ἐτέθησαν, *to which also they were appointed*) *Which* refers to *stumble*: they who do not believe, stumble; they who stumble are also appointed for stumbling. This

*appointment* follows unbelief and stumbling, as even the intensive particle, *also*, and the order of this clause which is placed last, signify. And yet *stumble* is present. *They were appointed* has the force of a past tense; by which it is implied, that by a most just judgment of God, unbelievers stumble more and more from day to day. *Are appointed* answers to *I lay* (or *appoint*), ver. 6; but with some difference: for God is said, in the active, to *appoint* Christ and the elect: unbelievers, in the passive, are said to *be appointed*. Comp. Rom. ix. 22, note.

9. ἤμεῖς δὲ, *but ye*) Supply *are*. After the mention of a subject so sorrowful he consoles the pious; as 2 Thess. ii. 13.—γένος—εἰς περιποίησιν, *a generation—for a peculiar possession*) He twice mentions two remarkable sentences, which signify the relation of believers, as towards their Father and towards their God: Is. xliii. 20, 21, Septuagint, τὸ γένος μου τὸ ἐκλεκτὸν λαόν μου ὃν περιποιήσαμην, τὰς ἀρετὰς μου διηγέσθαι: *My nation* [“*people*”], *My chosen*: *My people whom I have reserved as a possession* [“*formed*”] *for Myself*, to “*show forth My praises.*” Ex. xix. 5, 6, λαὸς περιούσιος ἀπὸ πάντων τῶν ἐθνῶν, βασιλεῖον ἱεράτευμα, καὶ ἔθνος ἅγιον: *a peculiar people from all the nations, a royal priesthood, and a holy nation.* Περὶ in composition often denotes *something surviving*: as περιγίνεσθαι, to conquer, the enemy being driven back; περιποιεῖσθαι, to reserve something, when you give up the rest; περιβιοῦν, not to put to death; περιόντες, יִרְיָו, the surviving, Job xxvii. 15. And thus for הגִּלְגָּל the Septuagint has περιούσιος, Exodus, as quoted above, etc.; περιουσιασμός and περιποίησις, Mal. iii. 17. Peter does not add, ἀπὸ πάντων τῶν ἐθνῶν, *from all the nations*; because he honours the Gentiles also with this title: ver. 10.—ἐκλεκτὸν) *chosen*, excellent.—βασιλεῖον ἱεράτευμα, ἔθνος ἅγιον, λαὸς εἰς περιποίησιν, *a royal priesthood, a holy nation, a people for a peculiar possession*) *A kingdom of priests* is a Hebrew expression. God is a king; His priests are the faithful: Rev. i. 6. Comp. 2 Sam. viii. 18 with 1 Chron. xviii. 17. *A holy nation*, the property of God. Περιποίησις in the abstract is the same as περιούσιος in the concrete, in the Septuagint. Comp. Eph. i. 14, note.—τὰς ἀρετὰς, *His excellencies*) His wonderful glory in this verse, His mercy in the following verse, His goodness in ver. 3.<sup>1</sup> St Paul only once uses the word ἀρετῆ, Phil. iv. 8, of the righteous: St Peter, in this one passage only of this Epistle, of God: in the second Epistle, ch. i. 3, he employs it a second time of God, and in ver. 5 (of the same chapter) he uses it of the faithful. The Hebrew is תְּהִלָּת in the passage already quoted; which word in Is. xlii. 8, 12, lxiii. 7, the

<sup>1</sup> Comp. Num. xiv. 17.—V. g.

Septuagint translates by ἀρετάς, just as they put ἀρετὴ for γρη, Hab. iii. 3; Zech. vi. 13. Eustathius on Hom. Odys. Σ., ἀρετὴν οὐ μίαν τινὰ λέγει, ἀλλὰ τὸ εὐδαιμον τῆς ζωῆς καὶ μακαριστὸν, ἢ καὶ πᾶσαν δεξιότητα, οὐ μόνον τὴν κατὰ φρένας, ἀλλὰ καὶ τὴν κατὰ ἔργα καὶ οἰκονομίαν καὶ ὅσα τοιαῦτα: *he does not speak of any one excellency, but of the happiness and blessedness of life, or even all cleverness, not only in mind, but in deed and in management, and things of this kind.* And so he says everywhere.—ἐξαγγείλητε, *should show forth or declare*) The sense is, that ye acknowledge and declare. Septuagint, Is. xlii. 12, τὰς ἀρετάς αὐτοῦ ἐν ταῖς νήσοις ἀναγγελοῦσι, *they shall declare His praises in the islands.* Ἐξ in ἐξαγγείλητε expresses the ignorance of many, to whom the faithful ought to declare the excellencies of God.—τοῦ) of God: 2 Pet. i. 3, note.

10. Οἱ ποτὲ, *who in time past*) See Rom. ix. 25, note; and with “*in time past*,” comp. presently after, “*ye were*,” ver. 25. The quotation from Hosea is a kind of enigma. In Hosea, if taken literally, it has reference to the Jews; for, according to the context, as an axiom it is only applied to a particular subject (*hypothesis*<sup>1</sup>); but there may be a more general question (*thesis*) in the mind of the speaker, and then it may be applied to other subjects. *I will call them My people, who were not (My) people*, is applicable to Jews and Gentiles. Thus care is taken that the sense of the text may not necessarily appear to be twofold.—οὐ λαὸς, *not a people*) Rom. x. 19, note: not even a people, much less the people of God. The former half of the verse has special reference to the Gentiles; the latter to the Jews. Concerning the latter, see Tit. iii. 4, and the context: concerning the former, Acts xv. 14.

11. Ἀγαπητοί, *dearly beloved*) A friendly and well-disposed exhortation.—παρακαλῶ, *I beseech you*) So ch. v. 1. [A great exhortation, of which the former part begins here; the second part in the middle of ver. 15, ch. iii. Both parts have ἵνα ἐν ᾧ, κ.τ.λ., ch. ii. 12, and iii. 16.—*Not. Crit.*]—παροίκους καὶ παρεπιδήμους, *strangers and foreigners*) A gradation: ye are not only as in a strange house, but even as in a foreign city, ye who believe of the Jews and Gentiles. The reason why ye should *abstain*. Lev. xxv. 23, Septuagint, προσήλυτοι καὶ πάροικοι ὑμεῖς ἐστέ ἐναντίον ἐμοῦ, *ye are strangers and sojourners before*

<sup>1</sup> Hypothesis is a particular definite question: thesis, where the subject of inquiry is general and unlimited. Cic. in Top.: Quæstionum duo sunt genera, alterum infinitum, alterum definitum; definitum est, quod ὑπόθεσιν Græci, nos causam; infinitum, quod θέσιν illi appellant, nos propositum possumus nominare.—T.

*Me.* Ps. xxxix. 12, ὅτι πάροικος ἐγὼ εἰμι ἐν τῇ γῆ καὶ παρεπίδημος, καθὼς πάντες οἱ πατέρες μου, *for I am a stranger on the earth and a sojourner, as all my fathers were.* Comp. Heb. xi. 13, note.—ἀπέχεσθε, *abstain*) The Imperative,<sup>1</sup> as ch. v. 1, 2, *I exhort—feed.* Thus cohere the words, *having your conversation, etc.,* ver. 12, and ch. iii. 7, 8, 9, and the word *ready* [ἔτοιμοι coming after the previous Imperative, as ἔχοντες here], ch. iii. 15.—σαρκικῶν, *carnal*) 2 Pet. ii. 10, 18.—στρατεύονται, *war*) Not only do they hinder, but attack. A fine word.

12. Τὴν ἀναστροφὴν, *your conversation*) There are two things in which strangers and foreigners ought to conduct themselves well: *The conversation*, which is prescribed in excellent terms for subjects, ver. 13; for servants, ver. 18; for wives, ch. iii. 1; for husbands, ch. iii. 7; for all, ver. 8: and *confession*, ch. iii. 15, 16, which passage has a manifest reference to this. Each passage is derived from *the will of God*: ch. ii. 15, iii. 17.—καταλαλοῦσιν, *speak against you*) That was common even then, ver 15, ch. iii. 16, iv. 4, 14.—ὡς κακοποιῶν, *as evil-doers*) As though ye were not obedient to authorities and magistrates and good laws: ver. 13, 14.—ἐκ, *from*) Constructed with *they may glorify.*—καλῶν ἔργων, *good works*) Hence well-doing, ver. 14 and 15. This is true *submission.*—ἐποπτεύσαντες, *closely inspecting*) The same word occurs, ch. iii. 2. Other men narrowly look into the actions of the righteous.—δοξάσωσι τὸν Θεόν, *they may glorify God*) God, who has children like unto Himself.—ἐν ἡμέρᾳ ἐπισκοπῆς, *in the day of visitation*) ἡμέρα, *in the day*, used indefinitely. [The note in the Germ. Vers. interprets it of the last day.—E. B.] There is an allusion to the divine *visitation*, when God brings to light the innocence of the righteous, which has long been hidden: and He often brings about this result by means of even hostile magistrates, during the process of inquiry, and he often converts adversaries themselves. Thus Septuagint, ἐν τῇ ἡμέρᾳ τῆς ἐπισκοπῆς, *in the day of visitation*, Is. x. 3; ἐν καιρῷ ἐπισκοπῆς, *at the season of visitation*, Jer. vi. 15. Until such a day arrives, there is need of patience.

13. Πάσῃ ἀνθρωπίνῃ κτίσει, *to every creation of man*) A king or Cæsar is called a creation, and so are governors sent by him; the abstract being put by Metonymia for the concrete, as in political language the phrase, *eine Creatur, to create a magistrate*, is often

<sup>1</sup> Not the Infinitive ἀπέχεσθαι, as B Vulg. and Rec. Text. But ἀπέχεσθε in AC, both Syr. Versions, Memph. and Cyprian.—E.

used (comp. *κτίσις*, a building, Heb. ix. 11) : hence the word *every* is divided by the words, *whether, or*. And they are called *creations of man*, because they govern the affairs of men, after the manner of men : which saying savours of the heavenly perception (sense) of the apostle, raised above all human things. And under this very name, they who have attained to the nobility of faith, might look down upon the whole of that *creation*. Peter guards against this, and orders them to submit themselves, *for the sake of the Lord Christ*, who once became subject, though all things are subject to Him.—*διὰ, on account of*) The highest obligation, by the name of Jesus Christ, whose honour is at stake.—*βασιλεῖ, to the king*) Cæsar. For they were Roman provinces into which Peter was sending. The Jewish zealots refused obedience.—*ὑπερέχοντι, supreme*) Among the French, *Souverain*.

14. Ἀγαθοποιῶν, *those that do well*) A word of frequent occurrence in this Epistle.

15. Φιμοῦν, *to stop*) to put to silence.—*ἄγνοσίαν, the ignorance*) for instance, respecting the integrity of Christians. This word contains the reason why Christians ought to pity the heathen.

16. Ὡς ἐλεύθεροι, *as free*) without *maliciousness*. This depends on ver. 13. Concerning liberty, comp. ver. 9.—*κακίας*) *maliciousness*, the vice of a slave.

17. Πάντας, *all*) to whom honour is due : Rom. xiii. 7.—*τιμήσατε, honour*) They who are unconnected with us, are to be treated with courtesy ; brethren, with familiarity. This Aorist is followed by three Presents. The king must be honoured in such a way, that the love of the brotherhood, and the fear of God, be not violated.—*τὸν ἀδελφότητα, the brotherhood*) The abstract, ch. v. 9. Brethren are to be loved, because they are brethren.—*τὸν Θεόν, God*) Prov. xxiv. 21, Septuagint, φοβοῦ τὸν Θεόν, υἱέ, καὶ βασιλέα, "Fear God, my son, and the king."—*τὸν βασιλέα, the king*) ver. 13.—*τιμᾶτε, honour*) in action also, and not in feeling only.

18. Οἱ οἰκέται, *servants*) He prescribes duties to these, and not to masters, the greater part of whom were heathens.—*ὑποτασσόμενοι, subject*) The participle, for the imperative, depending upon *ὑποτάγητε*, ver. 13 ; from which the form of the imperative ought to be repeated by Zeugma. So also ch. iii. 1.—*οὐ μόνον, not only*) Gentleness obtains obedience more easily than harshness.—*ἀγαθοῦς, to the good*) who inflict no injury.—*ἐπιεικέσιν, the gentle or indulgent*) who readily pardon errors.—*σκολιοῦς, the froward*) who without cause have recourse to *severity, blows, and reproaches*.



19. Χάρις [“thank-worthy”], *favour*) with God: ver. 20.—διὰ συνείδησιν Θεοῦ, *for conscience toward God*) On account of the consciousness of a mind which does things good and pleasing to God, even though they please no man (let the force of κλέος, which presently follows, be considered).<sup>1</sup>—ἀδίκως, *unjustly*) that is, suffering those things, which are unjustly inflicted. 𐤇𐤍𐤏, ἀδίκως, Septuagint, Prov. i. 11, 17.

20. Κλέος, *glory*) Κλέος denotes *praise*, not so much from many, as from the good; and here proceeding from God Himself, in return for insults.—κολαφιζόμενοι, *beaten with blows*) The punishment of slaves, and that instantaneous.—πάσχοντες, *suffering*) afflicted with deliberate evils.—χάρις [“acceptable,” thank-worthy], *favour*) Peter imitates the phrase which he himself, when a recent disciple, had heard from the Lord. Luke vi. 32, and following verses.

21. Εἰς τοῦτο, *to this*) to the imitation of Christ; who condescends to propose His own example to servants, as He Himself was formerly esteemed as a servant.—ἐκλήθητε, *ye were called*) with a heavenly calling, whereas it found you in a state of slavery.—ἵπολιμπάνων, *leaving*) on His departure to the Father.<sup>2</sup>—ἵπογραμμὸν, *an example*) Ἰπογραμμὸς, *a copy, a lesson for imitation*, is adapted to the capacity of a tiro, learning to paint. Thus Peter in this passage plainly paints before the eyes of servants the example of Christ, expressing those features which are especially adapted to the case of servants.—ἰχνεῖσιν, *footsteps*) of innocence and patience. The same word occurs, Rom. iv. 12; see note.

22. Ὃς ἀμαρτίαν οὐκ ἐποίησεν, οὐδὲ εὐρέθη δόλος, κ.τ.λ., *who did no sin, neither was guile found, etc.*) Is. liii. 9, Septuagint, ὅτι ἀνομίαν οὐκ ἐποίησεν, οὐδὲ δόλον ἐν τῷ στόματι αὐτοῦ, that is, *He committed neither open nor secret sin*. Words most suitable for the admonition of servants, who easily fall into sins and deceits, reproaches towards their fellow-servants, and threats, arising from anger without strength.

23. Οὐκ ἀντελοιδοῦρει, *He reviled not again*) Is. liii. 7.—οὐκ ἠπειλεῖ, *He threatened not*) although, as Lord, He might have done so.<sup>3</sup>

<sup>1</sup> When a just man is not approved of by men, though doing what is good, and when he does not acquire, either before or afterwards, either their assent, support, or the intimation of a grateful mind, nay, rather experiences everything of an opposite kind, he may possibly be affected with no small chagrin and sorrow. But, if his conscience can only have God propitious, nothing but an un-mixed feeling of delight remains.—V. g.

<sup>2</sup> Into glory, V. g.; in contrast to the previous “shame.”

<sup>3</sup> And although He openly declared His coming again, Matt. xxvi. 64.—V. g.

The more befitting is it that servants should exercise patience.<sup>1</sup>—*παρεδίδου δὲ, but committed*) viz. the *judgment*.—*δικαίως, righteously*) The righteousness of God is the foundation of tranquility to the afflicted.

24. "Ὁς, *who*) Peter infers, that we are able, and ought to follow the footsteps of Christ.—*αὐτὸς ἀνήνεγκεν, Himself bare*) *αὐτουργία, personal exertion*, becomes a servant, so that *he himself* should do what is to be done. [*Er muss selber daran*.—Not. Crit.] Jesus Christ Himself undertook the part of others: He did not substitute others for Himself, as they do at the present day, who assign [locant, *let out*] *Canonical Hours* to others. Peter agrees with Is. liii. 11, Septuagint, *καὶ τὰς ἁμαρτίας αὐτῶν αὐτὸς ἀνοίσει, And He Himself shall bear their sins*. Comp. Heb. ix. 28, note.—*ἐν τῷ σώματι αὐτοῦ, in His own body*) which was most afflicted.—*ἐπὶ τὸ ξύλον, upon the tree*) Slaves were accustomed to be punished with the tree the cross, the fork.<sup>2</sup>—*ἴνα, that*) This word, *that*, declares that the expiation of sins, properly so called, was made on the cross of Christ: inasmuch as the fruit of it, and of it alone, was our deliverance from the slavery of sin.—*ἀπογενόμενοι, being dead*) This expression appositely describes our deliverance from the slavery of sin: for a slave is said *to become the property of any one, γενέσθαι τινός*. 'Απὸ signifies separation; as Job xv. 4, Septuagint, *ἀπεποιήσω φόβον, thou castest off fear*: German, ohne werden. The opposite term is *προσγενέσθαι* in the Septuagint. The Body of Christ *ἀπεγένετο, was presently taken away* from that tree to which He had borne our sins: so ought we to be removed from sin.—*τῇ δικαιοσύνῃ, to righteousness*) Righteousness is altogether one; sin is manifold, *to sins*. Respecting righteousness, comp. Is. liii. 11.—*ζήσωμεν, we may live*) in a free service.

25. Ὁς τῷ μῶλωπι αὐτοῦ *ιάθητε ἤτε γὰρ ὡς πρόβατα πλανώμενα, by whose stripe ye were healed; for ye were as sheep going astray*) Is. liii. 5, 6, Septuagint, *τῷ μῶλωπι αὐτοῦ ἡμεῖς ἰάθημεν πάντες ὡς πρόβατα ἐπλανήθημεν*. A paradox of the apostle: *Ye were healed with a stripe*. But *μῶλωψ, a weal*, is common on the person of a slave: Sirach xxiii. 10.—*ποιμένα καὶ ἐπίσκοπον, shepherd and bishop*) whom you are bound to obey. Synonymous words. Comp. ch v. 2.

<sup>1</sup> It is in fact arms of this sort which are often used by those who are feeble: such as slaves especially were, who might therefore be readily disposed to threaten their masters with the Divine judgment.—V. g.

<sup>2</sup> The furca consisted of two pieces of wood in the shape of the letter V, which pressed upon the neck and back, while the hands were bound to the two ends. A slave thus punished was called *furcifer*.—T.

## CHAPTER III.

1. Ἰποτασσόμενοι, *subject*) In the progress of the discourse, by a change of construction which is full of character, the participle is put for the imperative: ver. 7, 8.—καὶ εἴ τις, *even if any*) Peter speaks with mildness.—λόγῳ λόγου, *the word: word*) Used in a double sense by the figure <sup>1</sup>Antanacsis: in the former place, *the Gospel* is signified; in the latter, *discourse*. The *conversation* itself breathes the force of the doctrine.—κερδηθήσονται) The future Subjunctive, of rare occurrence. So καυθήσωμαι, 1 Cor. xiii. 3; ἐμβληθήσεται, Dan. iii. 11, vi. 7. It is a more remote future, as in Latin, *lucraturus eris, you will be about to gain*.

2. Ἐν φόβῳ, *in fear*) This is to be referred to ἀγνήν, *chaste*; not to ἀναστροφὴν, *conversation*. *Fear* is something general, commended by the apostle to all Christians, but especially commended to women, that their *conversation* be *chaste*.

3. Ὡς ἴστα, *whose let it be*) A graphic painting of the inward character by the outward gestures.<sup>2</sup> Women themselves are thus to resolve: we claim for ourselves, we regard as our own, not outward ornament, but the inner man, etc.—οὐχ ὁ—κόσμος, *not—adorning*) Although they use such *adorning*, as the occasion permits, yet they do not consider it as *adorning*.—ἐμπλοκῆς· περιθέσεως· ἐνδύσεως, *of plaiting; of wearing; of putting on*) The verbals imply the labour bestowed on dress, which consumes much time.

4. Ἄλλ' ὁ κρυπτός, *but the hidden*) The *inner* is opposed to the *outward*: but instead of the inner it is called the *hidden*; by which a just desire of concealing itself is included in the idea.—ἄνθρωπος, *man*) Eph. iii. 16, note.—ἐν, *in*) Understand ὧν, *which is*. This hidden man is not the ornament itself, but is adorned by the ornament: the ornament itself is that which is incorruptible, etc., whence those women are so adorned whose hidden man rejoices in such a spirit.—ἀφθάρτου, *incorruptible*) Eph. vi. 24, note. This is opposed to outward *adorning*, which *is corrupted*. Concerning *gold*, comp. ch. i. 18. *Meekness* and *quietness* ought to be *incorruptible*. Moreover the *corruption* of this spirit is *turbulent obstinacy* (contumacy) and *fear*.—πραΐος καὶ ἡσυχίῳ, *of a meek and quiet spirit*) The *meek* is he

<sup>1</sup> ANTANACLSIS. See Append.

\* See Append. on ETHOPOEIA.—E.

who does not create disturbance; *the quiet*, who bears with tranquillity the disturbances caused by others, whether superiors, inferiors, or equals: to the former the end of ver. 5 has reference; to the latter, the end of ver. 6. Moreover *the meek* is shown by his affections; *the quiet*, in words, countenance, and mode of acting.—*ἡ, which*) *The incorruptible*.—*ἐνώπιον τοῦ Θεοῦ, in the sight of God*) who looks to inward, and not outward things: whom the righteous strive to please.

5. *Αἱ ἅγιαι γυναῖκες, the holy women*) most worthy of imitation.—*αἱ ἐλπίζουσαι, who hoped*) Hope in God is true holiness. This epithet is a part of the subject.—*ὑποτασσόμεναι, being in subjection*) The adorning of the matrons in the old time is explained by the words, *being in subjection* (of which *subjection* Sara is an example), *doing well, and not fearing*, etc.

6. *Ὡς, even as*) The particle used in bringing forward an example.—*ὑπήκουσε, obeyed*) Gen. xviii. 6.—*κύριον, lord*) Gen. xviii. 12, Septuagint, *ὁ δὲ κύριός μου*. Also 1 Sam. i. 8: *καὶ εἶπεν αὐτῇ Ἐλκανᾶ ὁ ἀνὴρ αὐτῆς, Ἄννα· καὶ εἶπεν, ἰδοὺ ἐγὼ κύριε· καὶ εἶπεν αὐτῇ, τί ἐστὶ σοι ὅτι κλαίεις; And Elkanah her husband said to her, Hannah! and she said, Here am I, my lord: and he said, why weepest thou?—αὐτὸν, him*) although he was born of the same father: Gen. xx. 12.—*ἐγενήθητε, ye have become*) he says; not *ye are* [as Engl. Vers.] He addresses those that believe even of the Gentiles.—*τέκνα, daughters*) Daughters ought to imitate their mother, as the sons Abraham.—*ἀγαθοποιῶσαι, doing well*) This also depends upon *adorned* [ver. 5; Engl. Vers. differently].—*καὶ μὴ, and not*) Comp. ver. 13, 16, 15. You need fear no man in doing what is right.—*φοβούμεναι, fearing*) Anger assails men, fear women.—*πτύσιν, [fluttering] terror*) coming upon them from without; ver. 14, note. Prov. iii. 25, Septuagint: *καὶ οὐ φοβηθήσῃ πτύσιν ἐπελθοῦσαν*. *And thou shalt not be afraid of sudden terror*.

7. *Ὁμοίως, in like manner*) The likeness does not refer to special duties, some of which belong to the wife, and others to the husband; but to the foundation of love: thus, *in like manner*, ch. v. 5.—*γνώσιν, knowledge*) The master shows *gentleness*, ch. ii. 18; the husband *γνώσιν*. *Γνώσις*, which has regard to *the weaker vessel*, implies *moderation*, and produces *γνώμην* [*judgment, kindly judiciousness, friendly advice*]; respecting which word, see 1 Cor. vii. 25, note. Therefore it excludes all violence, by which the weaker are struck with *terror* [ver. 6], especially that caused by anger. Adam furnished a remarkable example of the dominion exercised by a husband tempered with moderation, who himself gave name to his wife, and gave her the power of naming her children.—*ὡς, as*) It is twice used here: in the

former place it refers to *γνώσιν*, moderation; in the other, to *τιμὴν*, honour. The weakness of the vessel requires moderation; the inheritance enjoins honour (which implies more).—*ἀσθενεστέρῳ*, to the weaker) The comparative: even the man has weakness.—*σκεύει*, vessel) This denotes the sex and entire disposition and temperament of woman.—*τῷ γυναικείῳ*) Τὸ γυναικεῖον, absolutely: that is, women.—*ἀπονέμοντες τιμὴν*, giving honour) This is said in accordance with the command, that women should be in *subjection*. Comp. ch. ii. 17.—*τιμὴν*, honour) viz. that of a just opinion respecting them, of kindness, and of a chaste conversation. Comp. *in honour*, 1 Thess. iv. 4.—*συγκληρονόμοι*) Others read *συγκληρονόμοις*:<sup>1</sup> but the apostle is prescribing to husbands their duties towards their wives of whatever character, even towards those who do not believe the word. Comp. ver. 1. See App. Crit. Ed. ii. on this passage.—*συγκληρονόμοι*, joint-heirs) Heirs together with other believers. The reason why the husband ought to show *moderation* towards the wife, is derived from *the weakness of the wife*; the reason why the husband ought to give *honour* to the wife, is derived from the fact, that God also gives *honour* to the man, as to an heir. The hope of eternal glory makes men noble-minded and mild. There is a similar argument shortly afterwards in ver. 9, *Bless, inasmuch as ye are called* to inherit a blessing. The nominative case, *joint-heirs*, elegantly corresponds with the word *dwelling together* with them. Husbands are said to be *joint-heirs*, not with their wives, but with all the faithful. Comp. *συνεκλεκτῇ*, elected together with you, ch. v. 13.—*ἐγκόπτεσθαι*) Some few read *ἐκκόπτεσθαι*.<sup>2</sup> The Hebrew phrases in Schoettgenius agree with both the Greek words: and indeed קרע with the word *ἐκκόπτεσθαι*, where *barrenness* is treated of, through which children fail, who otherwise arise in succession to their parents *through prayer*: כב and עבר with the word *ἐγκόπτεσθαι*, where *sins* which are a hindrance to prayers are treated of. This therefore is the better reading. For the apostle wishes that the prayers of husbands should not even be hindered or interrupted. But they are interrupted by intemperance and wrath, 1 Cor. vii. 5; and there is no time in which the recollection of injuries occurs to one more, than when engaged in

<sup>1</sup> Tisch. and Elzev. Rec. Text read *συγκληρονόμοις*, with Vulg. and Syr. and inferior MSS. The reading of B is doubtful. But the weightiest authorities, AC later Syr. and Stephens' Rec. Text have *συγκληρονόμοι*: and so rightly Lachm.—E.

<sup>2</sup> AB read *ἐγκόπτεσθαι*: so Lachm.: and so Vulg. Memph. "impediatur." None of the oldest authorities, except both Syr. Versions, support *ἐκκόπτεσθαι*, which is the reading of Rec. Text and Tisch.—E.

prayer:<sup>1</sup> and to those who do not forgive, our heavenly Father does not forgive, although they pray.—προσευχάς, *prayers*) by which you gain that inheritance, and seek the salvation of your wives. Comp. note on 1 Tim. ii. 8.

8. Πάντες, *all*) Before this, from ch. ii. 18, he has been describing particular duties.—ὁμόφρονες, *unanimous*) in mind. The three parts of ver. 8 and 9, by the figure Chiasmus,<sup>2</sup> in inverted order answer to the psalm which is repeated in ver. 10 and 11, by three clauses (members).<sup>3</sup>—συμπαθεῖς, *having the same feelings with, sympathising*) in prosperity and adversity. Raphelius proves from Polybius the wide sense in which the word is used: Θάρσος ἐμβαλεῖν καὶ συμπαθεῖς ποιῆσαι τοὺς παρακαλουμένους, *to inspire confidence, and make those who are exhorted entertain the same feelings with himself*.—φιλᾶδελφοί, *having brotherly love*) towards the saints.—εὐσπλαγχοί, *pitiful*) towards the afflicted.

9. Κακὸν, *evil*) in deed.—λοιδορίαν, *railing*) in words.—τοῦναντίον, *on the contrary*) This has reference to *railing*. For evil is the opposite to those things which occur in the preceding verse.—ὅτι, *because*) No *railing* can injure you. Comp. ver. 13. You ought to imitate God, who *blesses* you.—εἰς τοῦτο, *unto this*) So, *for this purpose, that*, ch. iv. 6.—εὐλογίαν, *a blessing*) for eternity, the first-fruits of which are enjoyed by the righteous even now. See next verse.

10. Ὁ γὰρ θέλων ζῶν ἀγαπᾶν καὶ ἰδεῖν ἡμέρας ἀγαθὰς, *he who wishes to love life and to see good days*) If you wish, says Peter, to taste of that inheritance, you must abstain from evil in speaking and in practice. Ps. xxxiv. 12-16, Septuagint: Τίς ἐστὶν ἄνθρωπος ὁ θέλων ζῶν, ἀγαπᾶν ἡμέρας ἰδεῖν ἀγαθὰς; *What man is there who wishes life, loving to see good days?* And thus the Hebrew has it in that passage, and the Syriac Version in this. Peter, without altering the sense, imparts to it fresh vivacity: θέλων ζῶν ἀγαπᾶν, *who wishes so to live, that he may not be wearied of life*. Opposed to this is ἐμίσησα τὴν ζῶν, Eccles. ii. 17; that is, *I became weary of life*. And so Gen. xxvii. 46; Num. xi. 15.—παυσάτω τὴν γλῶσσαν αὐτοῦ, *let him refrain his tongue*) The Septuagint has παῦσον τὴν γλῶσάν σου, *refrain thy tongue*,

<sup>1</sup> It not seldom happens that, at the time when a quarrel has broken out among friends, neighbours, colleagues, and the learned, so as to take possession of the mind day and night, prayer ceases altogether.—V. g.

<sup>2</sup> See Append. on CHIASMUS.

<sup>3</sup> Therefore the expression τὸ δὲ τέλος refers not to the conclusion of the whole Epistle, but to the exhortation to maintain a conversation such as is right, ver. 11.—V. g.

and the remainder of the passage in the second person, as far as the words *δίωζον αὐτήν*, *ensue it*.

12. "Ὅτι οἱ ὀφθαλμοὶ) *because the eyes*. The Septuagint has *ὀφθαλμοὶ*—the remainder is in the same words, as far as *κακά*.—*ἐπὶ δικαίους*, *over the just*) who have from that source life and good days.—*πρόσωπον*, *the countenance*) with anger : comp. 2 Sam. xxii. 28. Anger excites the whole *countenance* of a man ; *love* affects the eyes.

13. *Καὶ τίς*, *and who?*) *And* has the force of drawing an inference, and of maintaining an assertion.—*τίς ὁ κακώσων*, *who is he that will harm you?*) that is, often a matter is much more easy than is supposed. Opposed to *that which is good*. Isa. l. 9, יְיָ יִשְׁרָאֵל הֵן הַיּוֹשֵׁעַ, Septuagint, *τίς κακώσει με* ; *who shall do me harm?*—*τοῦ ἀγαθοῦ ἠμιμηταί*, *followers of good*) *Follow good* (in the neuter gender), says St John, 3d Epistle, ver. 11. And thus Peter also in this passage. Satan is called *ὁ πονηρὸς*, *the evil one* : whereas God is good. But this epithet is not accustomed to be put (by Antonomasia<sup>2</sup>) for a proper name.

14. *Πάσχετε*, *ye suffer*) A milder word than *κακοῦσθαι*, *to be afflicted*.—*μακάριοι*, *happy*) ch. iv. 14. Not even does this deprive you of a happy life ; it rather increases it. A remarkable manner of treating the subject of the cross.—*τὸν δὲ φόβον αὐτῶν μὴ φοβηθῆτε*, *μηδὲ παραχθῆτε* *Κύριον δὲ τὸν Θεὸν ἀγιάσατε ἐν ταῖς καρδίαις ὑμῶν*, *Be not afraid of their terror, neither be troubled ; but sanctify the Lord God in your hearts*) He teaches how adversities are to be borne, in order that happiness may not be diminished. Isa. viii. 12, 13, Septuagint, *τὸν δὲ φόβον αὐτοῦ (τοῦ λαοῦ) οὐ μὴ φοβηθῆτε, οὐδὲ μὴ παραχθῆτε. Τὸν Κύριον τῶν δυνάμεων αὐτὸν ἀγιάσατε, καὶ αὐτὸς ἔσται σου φόβος*. *Ye shall not fear their fear, nor shall ye be afraid. Sanctify the Lord of Hosts Himself, and He shall be thy fear*. Do not fear that fear, which the wicked both themselves entertain, and endeavour to excite in you. *Φοβεῖσθαι φόβον* is said, as *χαίρειν χαρὰν*, *to rejoice with joy*. There is one only who is to be feared, even *the Lord* : who is sanctified with pure fear, and truly honoured as *God*, the feelings of the pious answering to the Divine omnipotence [Isa. viii. 13].

15. "Ἐτοιμοὶ δὲ, *but prepared*) The word *prepared* gives the idea of boldness ; *δὲ* has force. Not only ought *the conversation* to be good,

<sup>1</sup> The reading *ζηλωταί*, which was left an open question by the margin of both Editions, seems to be preferred by the Germ. Vers.—E. B.

ABC Vulg. ("æmulatores") read *ζηλωταί*: so Lachm. But Rec. Text and Tisch., with very inferior authorities, *μιμηταί*.—E.

<sup>2</sup> See Append. on this figure.—E.

on which point see ch. ii. 12, note, *but* every one also ought to be prepared to make *confession*.—τῷ αἰτοῦντι, *to him that asketh*) Among the Gentiles some were openly wicked, ver. 16; others were in doubt. To these latter believers are ordered to give a kind answer.—ἐλπῖδος, *of the hope*) which they confess, who say that they are *strangers* in the world, and avoid its lusts, ch. ii. 11. Comp. Heb. xi. 13, and following verses. *The hope* of Christians has often excited others to inquiry.—μετὰ, *with*) Twells, P. I. p. 125, joins this with *every man that asketh*; but it depends upon *prepared to give an answer*. There is need of *meekness* with regard to ourselves; of *fear*, with respect to others; of a *good conscience* towards God.—φόβου, *fear*) In common language, *respect*. They who have a good conscience, when accused, are more easily provoked, and less easily preserve *meekness and fear*, than the guilty. Therefore they are here admonished, to unite with a *good conscience, meekness and fear*, and thus to gain a complete victory. *Meekness* avails especially, when we have to do with inferiors; *fear*, when we have to do with superiors.

16. ἔχοντες, *having*) This is added to the word *prepared* without a copula.—ἐπιηρέάζοντες ὑμῶν—ἀναστροφῆν, *who falsely accuse your—conversation*) An abbreviated form of speech: that is, who falsely accuse you on account of your good conversation.

17. κρεῖττον, *better*) happier, in innumerable ways.—εἰ, *if*) And this will is recognised from those things which befall us.—τὸ θέλημα, *the will*) which is kind.—τοῦ Θεοῦ, *of God*) For our inclination does not wish it. Comp. the words of Christ to *Peter*, John xxi. 18.

18. Ὅτι, *because*) That is *better*, by means of which we are rendered more like to Christ, in death and in life: for His passion brought *the best* issue (result) to Himself, and the best fruit to us.—Χριστός, *Christ*) The Holy One of the holy. These are neatly turned expressions: *Christ for sins, the just for the unjust*.—ἄπαξ, *once only*) never again to suffer hereafter. It is *better* for us also to suffer once with Christ, than for ever without Christ.—περὶ ἁμαρτιῶν, *for sins*) just as though He Himself had committed them.—ἔπαθε, *suffered*) and that too in such a way, that His enemies slew Him on account of His *confession*. But His preaching was not thereby hindered; for He discharged that office, both before the day of His death, and on the day of His death, and immediately after His death.—δικαίος, *the Just*) [Who has accomplished good for us in a most pre-eminent way, ver. 17.—V. g.] Why should we not suffer on account of



justice? ver. 14.—*ἵνα ἡμῶς προσαγάγη, that He might bring us*) that He Himself, *when He departed* to the Father, might justify us, who had been alienated from God, and *might bring us* to heaven (ver. 22) together with Himself, by the same steps of humiliation and exaltation which He Himself passed through. From this word as far as ch. iv. 6, Peter closely connects together the path or progress of Christ and the faithful (by which path he himself also *was following* his Lord, according to His prediction, John xiii. 36), intertwining therewith the unbelief and punishment of the many.—*τῷ Θεῷ, to God*) who willed it. More is signified by the Dative than if he had used a Preposition [*πρὸς Θεῷ*], *unto God*.—*θανατωθεὶς, being slain by death*) as though He now had no existence. Peter shows us how our *προσαγωγή, access to God*, was effected.—*σαρκί, in the flesh*) *The flesh and the spirit* do not properly denote the human and divine nature of Christ: comp. ch. iv. 6; but either of them, so far as it is the principle and fixed condition of life, and of the working which is in conformity with it, whether it be among mortals, of however righteous a character it may be; or with God, even that which is in glory: Rom. i. 4, note. To the former state the soul in the body is more adapted; to the latter, the soul either out of the body, or when united with the glorified and *spiritual* body: 1 Cor. xv. 44.—*ζωοποιηθεὶς, quickened*) This process of *quickening* ought to be explained as antithetical to *that of being put to death*. As to the rest, Christ having life in Himself, and being Himself the life, neither ceased, nor a second time began, to live in spirit: but no sooner had He by the process of death been released from the infirmity which encompassed Him in the flesh, than *immediately* (as illustrious divines acknowledge) the energy of His imperishable life began to exert itself in new and most prompt modes of action. Wisely therefore does *Hauber* refer the burial of our Redeemer in some way to His exaltation, in the *Contemplations about the Burial of Jesus Christ*, p. 8. Comp. the dissertation of *Essenius*, p. 10. This quickening, and in connection with it His going and preaching to the spirits, was of necessity quickly followed by *the raising* of His body from the dead, and His *resurrection* from the tomb, ver. 21. Christ liveth unto God, Rom. vi. 10. Comp. the phrase *according to God*, ch. iv. 6. The discourse of our Lord, John vi., which Peter had received in a becoming manner, ver. 68, had been fixed in the heart of Peter; and with that portion, and especially ver. 51, 53, 62, 63, may be compared that which Peter writes, ch. i. 2, 19, iii. 18, 22, iv. 1.

18, 19. Πνεύματι πνεύμασι, *in spirit; to the spirits*) These expressions are adapted to each other.

19. Ἐν ᾧ) *in which spirit*. Christ had to do with the living, in the flesh; with spirits, in spirit. He Himself has efficacy with the living and the dead. There are wonders in that invisible world. In a subject full of mystery, we ought not to dismiss from it the proper signification of the language employed, because it has no parallel passages. For they, to whom each mystery has first been revealed, have most nobly believed the word of God even without parallel passages. For instance, our Saviour only once said, *This is My body*. The mystery respecting the change of those who shall be alive at the coming of the Lord, is only once written.—τοῖς—πνεύμασι, *to the spirits*) Peter does not say that all the spirits were in that place of confinement, for many might have been in a more gloomy place; but he means, that Christ preached to all who were in confinement.—ἐν φυλακῇ, *in guard*) The guilty are punished in prison; they are kept *in guard*, until they experience what the Judge is about to do. The expression about the state of those living under the Old Testament, Gal. iii. 23, bears some analogy to this.—πνεύμασι, *to the spirits*) of the dead. Comp. Heb. xii. 23. He does not call them *souls*, as in the next verse.—πορευθεῖς, *going*) namely, to those spirits. The same word is used in ver. 22. Those spirits were not in the tomb of Jesus: He went to them.—ἐκήρυξεν, *He preached*) By this preaching, which followed close upon His being quickened, Christ showed Himself both *alive*, even then, and *righteous*. Peter would not say, *ἐδηγγελίσατο, He preached the Gospel*, if even ever so much the preaching of grace only were here designed: for the hearers had fallen asleep before the times of the *Gospel*; therefore he uses a word of wider meaning, *He preached* (or *published*). Noah, a *preacher* of righteousness, was despised, 2 Pet. ii. 5; but Christ was a more powerful *preacher*, who, when quickened in spirit, vindicated His own righteousness, which was not believed by them of former times, and openly refuted their unbelief, 1 Tim. iii. 16. If he were speaking of preaching by Noah, the word *sometime* would either be altogether omitted, or be joined with the word *preached*. This preaching was a prelude to the general judgment; comp. ch. iv. 5; and the term “preaching” itself is to be taken in its wider sense, that it may be understood to have been to some a preaching of the Gospel, as Hutter says, to their consolation, which is more peculiarly the office of Christ; to others, and perhaps the greater part, a publishing of the law, for their

terror. For if the judgment itself shall be a cause of joy to some, assuredly this preaching was not a subject of dread to all. The author of the Adumbrations, which are assigned to Clement of Alexandria and to Cassiodorus, says, *They saw not His form, but heard the sound of His voice.* Calvin, in his Institutes, 2d Book, ch. xvi. 9, says, *For the context also leads to this conclusion, that the faithful, who had died before that time, were sharers of the same grace with us: because it enhances the power of His death from this circumstance, that it penetrated even to the dead; while the souls of the righteous obtained an immediate view of that visitation, which they had anxiously expected, on the contrary, it was more plainly revealed to the lost, that they are altogether excluded from salvation. And though Peter does not speak with such distinctness, it must not thus be understood as though he mixed together the righteous and the wicked without any difference, but he only wishes to teach, that a perception of the death of Christ was common to both.*

20. Ἀπειθήσασι, who had been unbelieving) who in their life had not believed the patriarchs, when they admonished them in the name of God.—ποτέ, sometime) This sometime (used in ver. 5 also with reference to a long time [ago]), and this long-suffering, of which he speaks immediately after, have reference to all ages of the Old Testament previously to the death of Christ. It is called *forbearance*, Rom. iii. 26. Long-suffering preceded the first coming of Christ, as here shown, and His second coming, 2 Pet. iii. 9, note.—ὅτε, when) The weak reading, ὅτι, is rightly refuted by Wolf. A certain edition, which has ὅτι, is very corrupt, even in this very word. Some copies have ὅτι, according to Erasmus, even in his first edition; but the *Basileensis II.* is the only one which is found, from which Erasmus rarely deviated, though he did in this instance, and with reason.—ἀπεξεδέχετο<sup>1</sup>) Other copies have ἀπαξ ἐδέχετο; but very few have this reading, ε being first corrupted into α, as is often the case; nor does the simple verb δέχεσθαι agree with the passage. See App. Crit. on this place. Ἀπεξεδέχετο, that is, God continued waiting, that men might believe. But there is greater force in the Greek double compound: *He continued waiting on, until there was an end of His waiting, in the death of the men.*—ἐν, in) Understand ὅλον: that is, *for instance [to wit], in the days of Noah.* The most remarkable species is subjoined to the genus, for these reasons: 1) On no occasion did a greater number perish together than at the

<sup>1</sup> So ABC Vulg. Orig. 2,553d and 4,135a. Rec. Text has ἀπαξ ἐδέχετο, with no authority except Orig. 4,135a in a MS.

deluge. 2) By mention of *water*, Peter conveniently passes to the subject of baptism. 3) The destruction of the world by water is a prelude to its destruction by fire, 2 Pet. iii. 6, 7, in conjunction with the last judgment, ch. iv. 5. Nor is it matter of surprise that the word *sometime* is used in a wider meaning than *the days of Noah*; since also the days of Noah altogether were many more than *the days of the building of the ark*; but these, however, are immediately added. Compare with this the definite marking of time, which gradually becomes more particular, in Mark xiv. 30; Luke iv. 25; Deut. xxxi. 10. O what ample (noble) preaching!—κατασκευαζομένης κιβωτοῦ, *while an [not the] ark was in preparation*) κιβωτοῦ without the article: Heb. xi. 7. The expression is adapted to the mind of the unbelieving spectators. This building occupied a long season, for it is not probable that many assisted Noah in his work. During the whole of that time especially the long-suffering of God waited.—εἰς ἣν, *into which*) Having entered into the ark by faith, they sought and found safety.—ὀλίγοι, *a few*) It is the more probable that some out of so great a multitude repented, when the rain came; and though they had not believed while God was waiting, and while the ark was building, afterwards, when the ark was completed, and punishment assailed them, began to believe; and to these, and to all like them, Christ afterwards presented Himself as a preacher of grace. Luther attributed less weight to this interpretation in his homilies on 1st Peter, published in A.D. 1523; but shortly before his death he more decidedly embraced it. There is a well-known passage in his Comm. on Gen. vii. 1, and his Exposition of Hosea agrees with it, published in the year 1545, in which, ch. vi. 2, he referred *the two days* (spoken of by the prophet) to the descent into hell; and quoting this passage of Peter, he says; *Here Peter plainly says, not only that Christ appeared to the fathers and patriarchs who were dead, some of whom undoubtedly Christ, on His resurrection, raised with Himself to eternal life, but also preached to some who in the time of Noah did not believe, and waited for the patience of God, that is, who hoped that God would not deal so severely with all flesh, in order that they might recognise that THEIR sins were FORGIVEN through the sacrifice of Christ.* In accordance with this are the comments of *L. Osiander* on this passage, of *Hutter*, in *Expl. Concordiæ*, p. 993; and also of *Peter Martyr*, T. I. LL. CC., col. 783.—ὀκτώ, *eight*) Ham, who was about to incur the curse, being taken from this number, there were seven, a sacred number.—δι' ὕδατος, *through water*) διὰ, *through*; an appro-

prate particle, denoting *passage*, without consideration either of the peril which threatened from the waters in themselves, or of the safety afforded in their being borne above them in the ark. Thus the following verse accords with this.

21. "Ὁ καὶ ἡμᾶς ἀντίτυπον) The relative *ὃ*, which, stands in the place of ὕδωρ, *water*; and has ἀντίτυπον added to it as an epithet; but the substantives, *baptism* and *asking* ["*answer*"], are put in apposition to it.—*νῦν*, *now*) at this time, which is in other respects an evil time.—σώζει, *saves*) brings us forth from the destruction of the whole world, and of the Jewish people. There is a reference to *were saved*, ver.

20. Peter shows that, as in former times there were some who perished through unbelief, and others who were saved through faith, so altogether in the New Testament there are some who are saved (as in this passage), others, on the contrary, who perish: ch. iv. 4-6: that they both experience, although in different ways, the efficacy (power) of Christ: which very thing has special force to bring forth the godly from the wicked, and to confirm them in patience.—ὁ σαρκός, *not of the flesh*) He declares why and how far baptism has so salutary an effect. There were baptisms also among the Jews; but they were such only as purified the flesh, and to this their efficacy was limited: even now the flesh is washed in baptism, but the washing of the flesh is not that in which baptism really consists, nor does it (baptism) save, so far as it is [*i.e.* in respect of its being] *done by the hand*: comp. Eph. ii. 11: but so far as it is *the asking* ["*answer*"] of a good conscience. The word σαρκός, *of the flesh*, is emphatically put first, and *the putting away of impurity* is ascribed to *the flesh* [*i.e.* "the flesh's putting away of impurity"] (accordingly it is not said, *the putting away of the filth of the flesh* [as Engl. Vers.]); and *the conscience* is opposed to *the flesh*.—συνειδήσεως ἀγαθῆς ἐπερώτημα,<sup>1</sup> *the asking of a good conscience*) Dan. iv. 14, שאלתא (parallel to which is פתומא, *a judicial decree*, Heb. דבר), in the Septuagint, ἐπερώτημα, in this one passage. But שאל and דבר are oftener rendered by the same by the word ἐπερωτάω. The Greek Scholia have this: ἐπερώτημα, σουτίσιν, ἀράβων, ἐνέχυρον, ἀπόδειξις, *an earnest, a pledge, a proof*. There is no doubt but that the apostle had reference to the Hebrew

<sup>1</sup> ἐπερώτημα. The word seems to denote the promises made in baptism. St Luke ii. 46, uses the word ἐπερωτάω for questioning, where he speaks of the child Jesus as being found in the temple, sitting in the midst of the doctors, both hearing them and asking them questions. The word appears to comprehend, as referred to baptism, the mutual questions and answers which make up the process of teaching on one side, and the stipulation on the other.—T. See Quarterly Review, vol. 71, p. 332.

הַשֵּׂא. It is the part of the godly to *ask*, to consult, to address God with confidence; but it is the part of the ungodly not to ask Him, or to ask idols: Judges xx. 18, 23, 27; 1 Sam. x. 22, xxiii. 2, 4; Isa. xxx. 2; Hosea iv. 12; in all which places the Septuagint has ἐπερωτᾶν. Therefore it is *the asking of a good conscience* which saves us; that is, the asking, in which we address God with a good conscience, our sins being forgiven and laid aside. Comp. ver. 16; Heb. x. 22. This asking is given in baptism; and it is exercised in all acts of faith, of prayers, and of Christian life; and God always regards it as worthy of an answer. Comp. Deut. xxvi. 17, 18, תָּבָרַךְ יְהוָה יְהוָה אֱלֹהֵינוּ, τὸν Θεὸν εἰλου, *thou hast chosen God*: וַיִּבְרָךְ יְהוָה אֱלֹהֵינוּ, καὶ Κύριος εἰλετό σε, *and the Lord hath chosen thee*: Isa. xix. 21.—δι' ἀναστάσεως, *by the resurrection*) Constructed with *saves*. Comp. ch. i. 3, 21.

22. Ὁς ἐστὶν ἐν δεξιᾷ τοῦ Θεοῦ, καταπιὼν τὸν θάνατον, ἵνα ζωῆς αἰωνίου κληρονόμοι γενώμεθα) Such is the reading of the version which is by far the most ancient of all. *Who is on the right hand of God, after having swallowed up death, that we might be made the heirs of eternal life.*<sup>1</sup> This reading is followed by Augustine, Cassiodorus, Fulgentius, Beda, and, as Mill affirms, by all the Latin writers. See App. Crit. Ed. ii. on this passage. Peter derives special uses from the sufferings of Christ, from His death, from His return to life, from His resurrection, from His going into heaven, from His judging the quick and dead; but from His sitting at the right hand of God he either derives no use, or that which is still read in the *Latin Version*. By His death, Christ altogether destroyed death: but His sitting *on the right hand of God* presupposes that this death has been once for all exhausted, that He may claim life for us; and it involves a STATE of LIFE which is glorious, eternal, and salutary for us. Acts ii. 28; Rom. vi. 9, 10; Heb. vii. 16, 24, 25; 1 Cor. xv. 54; John xiv. 19. The signification of past time in καταπιὼν ought especially to be considered.—πορευθεὶς) *after that He had gone*.—ἀγγέλων, *angels*) To Him angels are subject, and that too of *all ranks*, whether good or evil; and so also are men.

<sup>1</sup> "Qui est in dexterâ Dei, [deglutiens mortem, ut vitæ æternæ hæredes efficeremur.]" Vulgate in Amiat. and other oldest MSS. Fuldensis MS., however, and others, omit the words in brackets; and they are not supported by Greek MSS.—E.

## CHAPTER IV.

1. Χριστοῦ, *Christ*) who is the Lord of glory.—σαρτι, *with the flesh*) Shortly afterwards, ἐν σαρτι, *in the flesh*.—ἰπλίσασθε) *arm yourselves*, against enemies.—ὅτι) *because*. This is that continual *subject of reflection*. Altogether, comp. Rom. vi. 6-11.—πέπαυται) *has obtained a cessation, freedom*.

2. Εἰς τὸ, *that he may live*) for it is connected with the words, *He has obtained cessation*. There is a connection between the word *in the flesh*, ver. 1, and *in the flesh*, ver. 2. *Sin*, ver. 1, shows itself in *the desires* [lusts], and *suffering in the flesh* reminds the man that *the rest of his time in the flesh* is at length about to have an end.—ἀνθρώπων, *of men*) those of yourselves and others.—ἐπιθυμίαις, *lusts or desires*) of various kinds: but the will of God is perfect. There is the same antithesis, 1 John ii. 17.—βιώσαι) *to live*. An appropriate word. It is not used of the brute creation.

3. Ἄρκετος, *sufficeth*) A lowering of expression [MEIOSIS. See Append.]: for not even ought the past times to have been wasted in sins. At the same time a loathing of sin is expressed on the part of those who repent.—κατεργάσασθαι, *to have wrought*) namely, *for you*<sup>2</sup> to have wrought. This is shortly afterwards explained.—πεπορευμένους, *when ye walked*) advanced madly. The antithesis to this word is *πορευθεὶς, He went and, is gone and*, ch. iii. 19, 22.—οἶνοφλυγίαις, κώμοις, πότοις, *in excess of wine, revellings, and banquetings*) Those before mentioned are practised by individuals, these by clubs.—ἀθεμίτοις, *in abominations*) by which the most sacred law of God is violated: Rom. i. 23, 24.—εἰδωλολατρείαις, *idolatries*) of various kinds. So, in the antithesis, the word *manifold or various*, ver. 10.

4. Ἐν ᾧ, *in which*) while you determine that it is sufficient to have lived badly [in past time].—συντρέχόντων, *running together with them*) in a troop, eagerly.—τὴν αὐτὴν) *the same* as they do up to this day, and as you did formerly with them.—ἀνάχυσιν, *confusion*) This is described in ver. 3.—βλασφημοῦντες, *speaking evil of you*) uttering against you reproaches, of pride, singularity, secret impiety, etc.

<sup>1</sup> τὴν αὐτὴν ἔνοιαν, *the same mind*) viz. of suffering with willingness.—V. g.

<sup>2</sup> Rec. Text reads ἡμῖν after ἀρκετός γάρ, with C alone of the oldest authorities. But AB Vulg. and both Syr. omit ἡμῖν. So Beng. *understands* the “*you*.”—E.

5. Ἀποδώσουσι λόγον, *shall give account*) in particular of their evil speaking: Jude ver. 15.—τῷ) to Christ.—εὐθύμως ἔχοντι, *who is ready*) The apostles, when they do not professedly treat of the time of Christ's coming, set forth that coming as close at hand to their expectation and piety: hence it is that Peter comprehends those who then reviled under *the living*, as though shortly about to be judged.

6. γὰρ, *for*) The particle connects *ready* and *is at hand*, ver. 5, 7. The Judge is ready; for now that the Gospel is preached, nothing but the end remains.—καὶ νεκροῖς, *even to the dead*) Peter calls those dead who lived through the whole period of the New Testament, from the time that *the Gospel* was preached by the apostles after the ascension of Christ, especially concerning Christ *the Judge*, Acts x. 42, and those whom the Judge, who is at any moment about to come, will find *dead*, and will restore to life, ver. 5. The Gospel is preached also to *the living*; but he mentions *the dead*, because the saying, *that they might be judged*, etc., is especially accomplished in death. And from this very thing it is plain that the preaching of the Gospel which is meant, is before that death, and not subsequent to it. When the body is put off in death, the condition of the soul is altogether fixed, either for evil or for good. The Gospel is preached to no one after death. Christ Himself preached to those who had formerly lived, ch. iii. 20. In the New Testament there is preaching in abundance to those who are alive. The Lord sees respecting those to whom that preaching does not come in their life.—ἐνηγγελίσθη) *He, that is, Christ, was declared in the Gospel*. While they were alive, He caused Himself to be preached to them by the Gospel. The Gospel is always preached at the present day: but Peter speaks in past time, for [*i.e.* having respect to] the time of judgment [*in relation to which the preaching will have been past*]; which, as we have said, he sees as it were close at hand.—ἴνα, *that*) The end and efficacy of the Gospel is, that men may be made like Christ in death and in life, ch. iii. 18. The way of salvation through Christ is both secured and made known to all: they who have believed are saved, and ought to be objects of imitation, not of reproach, to others; they who have not believed, nay, have even used reproaches, are justly punished.—κριθῶσι. ζῶσι, *might be judged: might live*) They who receive the Gospel become like the death of Christ through repentance; and successively through (by means of) all adversities, even until the death of the body. That death is called *a judgment*, with reference to the old man; and to this judgment, distinguishing evil



things from good, the faithful themselves readily subscribe : nor will they be liable to the dreadful universal judgment : ver. 5, 17, 18 ; 1 Cor. xi. 32. But the same also *live* with Christ : and they are said *to live*, not *to be made alive* ; because they have been made alive already together with Christ : ch. iii. 18, compared with Eph. ii. 5. Respecting this judgment and life, comp. ver. 1, 2, 3 ; for the faithful, while they are engaged in the flesh, already receive the beginning of these things.—κατὰ ἀνθρώπους) *as far as relates to men* ; for they are exempted from human affairs.—κατὰ Θεὸν) *as far as relates to God* ; for they live to God.—πνεύματι, *in spirit*) See ch. iii. 18, note.

7. Πάντων) *of all things* ; and therefore also of the arrogance of the wicked, and of the sufferings of the righteous.—τέλος, *the end*) when the number of the dead and living shall be complete : [in the last judgment.—V. g.]—οὖν, *therefore*) He returns to exhortation ; and in ver. 7-11 duties are opposed to the sins enumerated in ver. 3. For luxuries are opposed to *the being sober and watchful* ; desires (“lusts”), to *love* ; excesses in wine, revellings, banquetings, to *hospitality* ; abominable idolatries, to *the lawful ministering* of heavenly gifts to the glory of the true God.—καὶ νήψατε, *and watch*) Temperance assists watchfulness, and each of them assists prayers : they who are removed from temperance are sleepy ; and the sleepy are slothful as to prayer, even on this account, that they do not willingly take any time from their labour and the ordinary pursuits of life.—προσευχὰς, *prayers*) which are necessary at the last time.

8. Τὴν—ἀγάπην, *love*) Love is already presupposed to exist : the injunction is, that it be more vehement.—ὅτι ἀγάπη καλύπτει πλῆθος ἁμαρτιῶν, *because love covers a multitude of sins*) Prov. x. 12, Septuagint, πάντας δὲ τοὺς μὴ φιλονεικοῦντας καλύψει φιλία, *friendship shall cover all that are not contentious*. Comp. Prov. xvii. 9. He who greatly loves, covers the faults of him whom he loves, as many as they are : he turns away his own eyes from them, and, as far as is lawful, blinds others respecting them, and makes them the subject of prayer to God. And the Divine love attends such a love as this with aid and approbation, and rewards with a like return him also who loves : Matt. vi. 14. Love also is especially necessary on this account, because the Judge is at hand : James v. 9. And they are blessed whom *the end of all things* finds without sins, except such as are covered.

9. Εἰς ἀλλήλους, *mutually*) This relates to those who dwelt in different cities or districts.—γογγυσμῶν, *murmurings*) These are avoided

by preserving an equality of duties, or by not nicely weighing their inequality.

10. Καθώς, *even as*) Understand shortly afterwards, *so*.—αὐτὸ, *that* (gift) *itself*) without striving after another.—ποικίλης, [*“ manifold ”*] *varied*) distributing *various* gifts, with reference to the speech, or ministering. See next verse.

11. Ὡς λόγια Θεοῦ, *as it were oracles*) that is, let him speak the things which God *supplies*, at the present time.—ὡς ἐξ ἰσχύος, *as out of the strength*) with activity.—ἐν πᾶσι, *in all things*) for all men and *all things* are of Him, and through Him, and to Him.—ᾧ, *to whom*) To God. There is a similar expression respecting Christ, 2 Pet. iii. 18.—ἡ δόξα, *the glory*) for instance, of wisdom, which utters the oracles.—τὸ κράτος, *the strength*) which gives *power* to the righteous. The same doxology occurs, ch. v. 11.

12. Ἀγαπητοὶ, μὴ ξενίζεσθε, *beloved, do not think it strange*) He exhorts them with love. A taste of the Divine power, which the preceding verses relate, forbids us *to be offended as by a strange thing*. For adversities to befall the saints is, in one point of view, something *strange*; for they are sons of God: in another, it is *not strange*; for it is adapted to them, for their purification [lit. *seasoning*].—πυρῶσει, *the burning*) ch. i. 7.—πρὸς πειρασμὸν) *which is not except for trial*.—ὑμῖν, *to you*) The dativus commodi.—γινομένη, *when it takes place*) by Divine counsel.—συμβαίνοντος, *happening*) accidentally.

13. Καθὼς, *even as*) Glory answers to the measure of sufferings, but much more abundantly.—κοινωνεῖτε, *ye are partakers*) willingly.—παθήμασι, *in the sufferings*) ver. 1.—χαίρετε, ἵνα, *rejoice, that*) *That*, here, is more than if he had said ὅτι, *because*. By joy and desire we attain to joy and gladness. Comp. ἵνα, *that*, John viii. 56. The reward of joyful patience is had regard to here.—ἀγαλλιώμενοι, *with exulting joy*) then free from all suffering.

14. Εἰ ὀνειδίξεσθε ἐν ὀνόματι Χριστοῦ, *if ye are reproached in the name of Christ*) The Gentiles thought it a reproach if they called any one a *Christian*: ver. 16.—τὸ τῆς δόξης καὶ τοῦ Θεοῦ Πνεῦμα, *the Spirit of glory and of God*) The same Spirit which was on Christ: Luke iv. 18. He is here called *the Spirit of glory*, overcoming all the reproaches of the world, and *the Spirit of God*, whose Son is Jesus Christ. The abstract, *glory*, is put for the concrete; as 2 Pet. i. 17, 3, 4. The article τὸ is with great force put twice, as Apocalypse xxi. 6. And *glory* may be taken so as to be ἐν διὰ δυοῖν, *Glory and God*, that is, *the God of glory*, or as an appellation of Christ (comp. ver. 16, *as a Christian*, and ver. 13; James ii. 1, note); and it may

be implied that the Spirit of Christ is also the Spirit of God the Father. The faithful, deeply feeling joy, experience the same Spirit sometimes as the Spirit of Glory and sometimes as the Spirit of God, in a different sense, the difference of which the Spirit itself reveals.—ἐφ' ὑμᾶς ἀναπαύεται, *rests upon you*) That spirit is upon the righteous even before they suffer reproaches; but then they are more confirmed on this very account, and receive more abundant consolations of the Spirit: Num. xi. 25, 26, ἐπανεπαύσατο ἐπ' αὐτοὺς τὸ πνεῦμα, *the spirit rested upon them*.—βλασφημεῖται, *He is evil spoken of*) namely, Christ.—δοξάζεται, *He is glorified*) in the midst of your reproaches, ver. 16. He writes from his own experience. Comp. Acts v. 41.

15. Μὴ γὰρ, *for not*) The particle *for* gives the reason why the Lord is glorified in those who suffer. For it presupposes that they have it as a settled principle in themselves, to wish to suffer in no other way than as Christians; and not to commit anything contrary to this, which is deserving of punishment. There is a similar imperative, ch. iii. 3.—ὡς φονεὺς, *as a murderer*) Disgraceful titles.—ἡ ὡς ἀλλοτριοεπίσκοπος, *as one who pries into the business of others*) The particle *as*, repeated here only, makes a wide separation between the man who pries into the business of others, and the classes of evil-doers (here mentioned); but still it also distinguishes him from the Christian. Such are they who thrust themselves into business, whether public or private, sacred or civil, with which they have no concern, as though they were impelled by great prudence and faithfulness, and hatred of the wickedness of the world. Men of this kind often incur ill will from the world, and more so than they deserve (especially from those in power, and who less readily endure just advisers and inspectors, than such as are like themselves); and thus they easily meet with *sufferings*. And this might especially happen in the case of heathen magistrates.

16. Μὴ αἰσχυνέσθω, *let him not be ashamed*) although the world is ashamed of shame.—δοξάζετω, *let him glorify*) Peter might have said, with the force of an antithesis, *let him esteem it an honour to himself*: but he teaches that the honour is to be resigned to God. Let him glorify God, who regards man as worthy of the honour of sufferings, and who at the same time bestows upon him a great benefit, together with an exemption from the punishments of the wicked, which are about to come upon them. There is a similar antithesis in Psalm lxxix. 12, 13, *Let our enemies be put to shame: let the Lord be*

glorified.—ἐν τῷ μέρει τούτῳ,<sup>1</sup> in this part) i.e. in respect of sufferings which are of a better kind. See next verse.

17. Ὁ καιρὸς, the time) that is, now is.—τοῦ ἄρξασθαι τὸ κρίμα, that judgment should begin) It is one and the same judgment from the time of the preaching of the Gospel by the apostles until the last judgment. Ἄρξασθαι, a middle verb.—ἀπὸ τοῦ οἴκου τοῦ Θεοῦ, from the house of God) that is, the Church, ch. ii. 5. Judgment begins from this with a mild beginning: Jer. xxv. 29, xlix. 12; Ezek. ix. 6.—τί τὸ τέλος, what shall be the end) The judgment, which is more tolerable at the beginning, gradually becomes more severe. The righteous, having gone through their part, behold with security the miseries of the wicked: the wicked, while they afflict the righteous, fill up their own measure, and learn what their own portion will be; but the righteous better know this, and therefore they are patient.

18. Καὶ εἰ ὁ δίκαιος—φανεῖται; and if the righteous—appear?) Prov. xi. 31, Septuagint, εἰ ὁ μὲν δίκαιος μόλις σώζεται, ὁ ἀσεβὴς καὶ ἀμαρτωλὸς ποῦ φανεῖται; Very heavy chastisements are inflicted upon the righteous, when they at any time meanwhile offend: how much heavier punishments shall the wicked suffer? The persecution of Nero preceded the calamity of the Jews by a few years. The righteous, the ungodly, and the sinner. A semi-double sentence.<sup>2</sup> A man is righteous with reference to his neighbour, ungodly with reference to God, a sinner with reference to himself. We must therefore supply, by the force of the opposites in the first proposition, εὐσεβῆς, godly; and ὁσίος, holy: in the second proposition, ἀδίκος, unjust.—μόλις) with difficulty [Comp. Matt. xxv. 5, 9]. This is softened, 2 Pet. i. 11, πλουσίως, abundantly.

19. Καὶ οἱ πάσχοντες, even those who suffer) Καὶ, even, with the force of a concession. Καὶ, even, with a participle, is the same as εἰ καὶ, and if [even though]; with a verb, εἰ καὶ πάσχετε, and if [even though] ye suffer, ch. iii. 14. We ought not to conceive distrust from suffering.—κατὰ τὸ θέλημα τοῦ Θεοῦ, according to the will of God) on account of doing the will of God in a different manner from evil-doers, who suffer according to the will of God, inasmuch as God

<sup>1</sup> The reading ἐν τῷ ὀνόματι τούτῳ, which had not been approved of by the larger Ed., is openly preferred by Ed. 2, and is confidently exhibited in the Germ. Vers.—E. B.

<sup>2</sup> Ὀνόματι is the reading of AB Vulg. Μέρει is read by Rec. Text on inferior authority.—E.

<sup>2</sup> See Append. on SEMIDUPLEX ORATIO.—E.

wills them to be punished : ver. 15. The will of God is in Christ.—πιστῶ κτίστη, *to a faithful Creator*) to Him to whom souls are safely committed, who does not even at the first [at the earliest time that He might in each instance] send upon us *sufferings* for our injury. Let the supra-Lapsarians see how they recognise a Creator faithful towards all.—παρατιθέσθωσαν, *let them commit*) as a deposit, not alarmed, but rather gladdened by sufferings, since they receive them to their advantage.—ψυχάς, *their souls*) although the body appears to perish.—ἐν ἀγαθοποιίᾳ, *in well-doing*) This should be the one and only care of those who suffer, both *to act well* and to suffer well : He will take care of the rest. To be taken with *let them commit*. Well-doing always has confidence united to it : ch. iii. 6 ; 1 John iii. 22.

---

## CHAPTER V.

1. Πρεσβυτέρους, *elders*) A title of office, in ver. 2 ; and of age, in ver. 5.—συμπρεσβύτερος, *a fellow-elder*) Mutual exhortation has great weight among equals and colleagues. With propriety and modesty does the first of the apostles thus speak of himself.—καὶ μάρτυς, *and a witness*) Peter had both witnessed the sufferings of the Lord Himself, and he was now enduring sufferings.—δόξης, *of glory*) ver. 4 ; 2 Pet. i. 16.—κοινωνός, *a partaker*) Apocalypse i. 9. An incentive to good shepherds.

2. Ποιμάνετε, *feed*) by discipline and doctrine.—τὸ ἐν ὑμῖν) *entrusted to you for your part*.—μὴ ἀναγκαστῶς, *not by constraint*) Necessity is laid upon them, 1 Cor. ix. 16, but willingness prevents it from being felt. This is efficacious both in undertaking and in discharging the office. Those pastors are not undeserving of censure, who, if it were in their power, would prefer to be anything else.—[ἀλλ'—ἀλλὰ, *but—but*) The motive and scope ought to be free from fault.—V. g.]—μηδὲ αἰσχροκερδῶς, *nor for the sake of dishonourable gain*) The receiving of pay is not forbidden, 1 Cor. ix. 14 ; but there ought to be the absence of all that is dishonourable, and the presence of a noble promptness.—προθύμως, *willingly*) So that the enjoyment consists in feeding the flock, and not in the pay.

3. Ὡς κατακυριεύοντες, *as being lords over*) who only give orders with a proud mind, and not with humility, and who oppress. In later times the presbyters took upon themselves to bear rule ; whence

the title *Signore*, especially in Italy, from *Senior*.—τῶν κληρῶν, *inheritances*) In the plural : *of the flock*, in the singular *The flock* is one, under one Chief Shepherd, Christ; but *the portions* (κληῆροι) are many, according to the number of places or overseers. But the style closely resembles a *Mimesis*:<sup>1</sup> for the congregation is not *the peculiar property* of the elder, but he who *lords it*, treats it as though it were his *lot or property*. Κληρος signifies *a lot*; then a portion of the Church which falls to an elder as his pastoral charge; then the pastor's office; then the pastors; then the other *clergy*. How great an alteration<sup>2</sup> is there, and a falling off in the meaning at the last! Comp. Note on Chrysostom de Sacerd., p. 504.—τύποι, *examples*) The purest obedience is obtained by example, [such as you will hardly see rendered by the most keen of pastors "for filthy lucre," or "lords."—V. g.] Such frank intercourse subdues the itching desire for rule.

4. Φανερωθέντος, *is manifested*) It is the part of faith to serve the Lord, though yet unseen.—ἀρχιποίμενος) *the Chief Shepherd*. Ἀρχιποίμην has the acute accent on the penultimate, as φιλοποίμην, βουποίμην.

5. Ὁμοίως, *in like manner*) The foundation of the exhortation which precedes and follows is humility.—ἀλλήλοις, *one to another*) even without regard to age.—ἐγκομβώσασθε, *put on*) Κόμβος, *a knot*, or band, by which the slaves were fastened, especially in the dress of slaves. Hesychius: κομβώσασθαι, στολίσασθαι, *to put on a dress*; and ἐγκομβωθείς, δεθείς, *bound*; and ἐγκεκόμβωται, ἐνείληται, *he is wrapped up in*.<sup>3</sup> Therefore ἐγκομβώσασθε is, *put on and wrap yourselves up in*: so that the covering of humility cannot be stripped off from you by any force.—ὁ Θεός, *God*) See James iv. 6, note.

6. Κραταιὰν χεῖρα, *the powerful hand*) The hand of God establishes different ranks; He depresses the proud, and exalts the humble. He who is subject to the ordinances of man for the Lord's sake, ch. ii. 13, submits himself also to the Lord Himself. Comp. Rom. xiii. 2.—ἐν καιρῷ, *in due time*) at the befitting time. Comp. δλίγον, ver. 10. Peter often looks to the day of judgment.

7. Πᾶσαν τὴν μέριμναν, *all your anxiety*) If the world depresses you, or if many things are wanting to you.—ἐπιρρίψαντες, *casting*) boldly. [Exemption from anxieties is pre-eminently accordant with humility.—V. g.] Ps. lv. 22, Septuagint, ἐπιρρίψον ἐπὶ Κύριον τὴν μέριμνάν σου, καὶ αὐτός σε διαθρέψει, *Cast thine anxiety upon the Lord, and He shall*

<sup>1</sup> See Append. on MIMESIS.—E.

<sup>2</sup> See Append. on METALEPSIS.—E.

<sup>3</sup> Thus Horace:—"Virtute me involvo."—T.

*sustain thee. Casting, watch.* There is a close agreement between these two duties, Luke xii. 22, 37; and Peter adds to each its own *because*. God provides: therefore do not be anxious. The devil seeks: therefore watch.—μέλει, *there is a care*) Not so strong a word as μέριμνα, *anxiety*.

8. Νήψατε, *watch*) Let this be your care. *Watch* with the soul.—γρηγορήσατε, *watch*) with the body.—ὁ ἀντίδικος—καταπίη, *the adversary—may devour*) He seeks the righteous at once by the appearance of justice and by violence: Apocalypse xii. 10.—ὤρῳμένος, *roaring*) with fury.—ζητῶν, *seeking*) with treachery.—τίνα, *whom*) especially of the faithful, Job i. 8.—καταπίη, *he may devour*) First with reference to the soul, and then with reference to the body. But he especially lays snares by means of the sorrow arising from cares, which is injurious to *faith*.

9. Τῇ πίστει, *through or by the faith*) Constructed with *resist* [not “stedfast in the faith,” as Engl. Vers.].—τὰ αὐτὰ τῶν παθημάτων, *the very same sufferings*) Not merely *like* sufferings, but *the very same*. *The same* governs the Dative ἀδελφότητι, *brotherhood*. Thus Lucretius: *eadem aliis sopitus quiete est*. Chrysost. de Sacerd., p. 202: εἰς τὴν αὐτὴν ἐκείνοις ἐκπίπτειν μανίαν, *to fall into the same madness with them*. The meaning of the apostle is: *the same sufferings which happen to your brethren are also undergone by you*. Comp. Matt. v. 12; 2 Cor. i. 6; Phil. i. 30. [Therefore it is not a bad sign in a person, if the devil harasses him with sufferings.—V. g.]—ἐν κόσμῳ) *in the whole of this world*, which lies in the evil one, *the devil*: ver. 8. It is antithetical to *the eternal glory of God*, ver. 10.—ὑμῶν ἀδελφότητι, *to your brotherhood*) of Jews and Gentiles.—ἐπιτελεῖσθαι, *are accomplished*) The measure of sufferings is gradually filled up.

10. Πάσης χάριτος) *of all and unmixed grace*, which begins and completes, which *calls* and *settles* (founds). [It is an act of grace, when GOD sends even sufferings upon us.—V. g.]—ἐν, *in*) Taken with *who hath called*.—ὀλίγον, *a little*) However great it seems, it is *little* and short in comparison with *eternal glory*.—παθόντας, *when you have suffered*) Some *sufferings* are to be endured, then *perfection* comes, etc.—αὐτὸς, *He Himself*) [without the aid of man]. Do you only watch, and resist the enemy: God will perform the rest. Comp. the I, Josh. xiii. 6, 1.—καταρτίσει, *will perfect*) so that no defect remain in you. The Doxology which follows agrees with the Indicative, rather than with the Optative, which some here read.<sup>1</sup> Comp.

<sup>1</sup> καταρτίσει, στήριξι, etc., in the Future, is the reading of AB and most Versions, except that, whilst many MSS. of Vulg. read “confirmabit,” Amiat. MS.

1 Tim. i. 17; 2 Tim. iv. 18.—στηρίξει, *will stablish*) so that nothing may cause you to waver.—σθενώσει, *will strengthen*) so that you may overcome all the violence of your adversaries. A saying worthy of Peter. He is strengthening his brethren.

11. Κράτος, *strength*) The effect of which is expressed in ver. 10.

12. Σιλουανού, *Silvanus*) Silvanus, or Silas, a companion of Paul, appears to have been sent by Paul to Peter. On this opportunity, Peter expresses his approval of the doctrine and acts of Paul. Comp. 2 Pet. iii. 16.—ὡς λογίζομαι, *as I think*) That Silvanus was a faithful brother was not known to Peter by revelation, but he *formed this opinion* in the judgment of prudent charity, not having had heretofore much intercourse with him; and therefore he entrusted him with the letter.—δὲ ἰλίγων ἔγραψα, *I have written shortly*) that is, in this very letter. An abbreviated expression: *I have written* (I have written and sent) *by Silvanus*. Comp. Acts xv. 23.—παρακαλῶν, *exhorting*) for the sake of brevity. *Instruction* (doctrine) requires more copious treatment than *exhortation*.—καὶ ἐπιμαρτυρῶν, *and moreover* [or *additionally*] *testifying*) A compound word. They had long since heard the *testimony* by Paul and Silas: Peter *gives additional testimony*: 1 John ii. 27.—ταύτην εἶναι ἀληθῆ χάριν) That *this grace*, now present, 2 Pet. i. 12, is that *true grace* formerly promised by the Prophets, and that no other is to be expected.—εἰς ἣν ἐσθήκατε, *in which ye stand*) Rom. v. 2, note. The grace in which we stand must be true, and our standing in it true also.

13. Ἐν Βαβυλωνίῳ, *in Babylon*) This was Babylon of the Chaldeans, which abounded with Jews. See Lightfoot, Hor. on 1 Cor., p. 269. From the prospect (point of view) afforded by this Babylon there follows the series of countries:<sup>1</sup> ch. i. 1, note.—συνεκλεκτῆ, *elect together with*) Thus he appears to speak of his wife; comp. ch. iii. 7; for she was a *sister*, 1 Cor. ix. 5; and the mention of his *son* Mark agrees with this.

14. Ἀγάπης) of *sacred love*.—εἰρήνη, *peace*)  $\text{D}\text{I}\text{P}\text{S}$ , that is, I pray for your *salvation*: farewell.

reads "confirmavit:" the latter, however, has "perficiet." Rec Text reads the optative, *καταρτίσαι, στηρίξαι*, etc.—E.

<sup>1</sup> The particular order in which the five provinces are enumerated by Peter, proves that it was from this Babylon he looked at them.—E



ON THE  
SECOND EPISTLE OF PETER.

---

CHAPTER I.

1. Συμεὼν Πέτρος, *Simon Peter*) At the beginning of his former Epistle he had only placed his surname: here he adds his name also; at the close of his life reminding himself of his former condition, before he had received his surname. The character of this Epistle agrees in a remarkable manner with the former Epistle of Peter, and with the speeches of the same apostle in the Acts. See note on ch. ii. 22, iii. 1. It contains three parts, as the former Epistle.

I. THE INSCRIPTION, i. 1, 2.

II. A RENEWED STIRRING UP OF A PURE FEELING; in which,—

1. He exhorts those who are partakers of the same faith that they increase in the divine gifts, and give all diligence to their growth in grace, and in the knowledge of Jesus Christ, 3–11.

2. He adds incitements:

1. From the firmness of true teachers, 12–21.

2. From the wickedness of false teachers, ii. 1–22

3. He guards them against scoffers:

1. He refutes their error, iii. 1–9.

2. He describes the last day, with suitable exhortations, 10–14.

## III. THE CONCLUSION ; in which

1. He declares the agreement between himself and St Paul, 15, 16.

2. He repeats the sum of the Epistle, 17, 18.

—δοῦλος καὶ ἀπόστολος, a servant and apostle) a servant, as of the Lord Jesus ; an apostle of the same, as Christ.—ισότημον, equally precious) Faith has its preciousness, inasmuch as it lays hold of precious promises ; ver. 4. The faith of those who have seen Jesus Christ, as Peter and the rest of the apostles, and of those who believe without having seen Him, is equally precious, flowing from Jesus Christ : it lays hold of the same righteousness and salvation ; 1 John i. 3 ; 1 Pet. i. 8.—ἡμῶν, with us) the apostles ; ver. 18.—λαχοῦσι, who have received) They did not acquire it for themselves.—ἐν δικαιοσύνῃ, through the righteousness) This is the ground of the expression, equally precious. It is this righteousness of God which is prior to faith ; for faith depends upon the righteousness. Respecting this righteousness of God, comp. Rom. i. 17, iii. 26, notes. The title of Saviour (σωτήρος) is appropriately added.

2. Ἐν ἐπιγνώσει τοῦ Κυρίου ἡμῶν, through the knowledge of our Lord) This short and simple reading seems to have been the original reading both of the Latin translator, and a little previously of the apostle himself. For this Epistle presupposes the knowledge of God ; ver. 3 ; but it particularly urges the knowledge of our Lord, namely, Jesus Christ ; ver. 8, ii. 20, iii. 18, where the conclusion answers to this beginning.<sup>1</sup>

3. Ὡς πάντα ἡμῶν, as all things to us) There is a wonderful cheerfulness in this exordium, beginning with the exhortation itself, add, etc., ver. 5. For this is the object of the Epistle ; ver. 13, iii. 1. All things, in this passage, and all, ver. 5, have reference to one another ; for as the Protasis is here, so is the Apodosis there. As has the effect of explaining, as 2 Cor. v. 20. Comp. altogether the parable of the ten virgins, Matt. xxv. The flame is that which is imparted to us by God and from God, without any labour on our part : but the oil is that which man ought to add by his own diligence and faithfulness, that the flame may be fed and increased. Thus the matter is set forth without a parable in this passage of Peter : in ver. 3 and 4, we have the flame ; but in ver. 5 and 6,

<sup>1</sup> BC read Ἰησοῦ before τοῦ Κυρίου ἡμῶν. A adds Χριστοῦ : so both Syr. Versions. Vulg. (Amiat. and other oldest MSS.) reads τοῦ Κυρίου ἡμῶν alone.—E.

and those which follow, we have that which man himself ought to add [lit. *to pour upon it*], the presence of Divine grace being presupposed.—τῆς θείας δυνάμεως αὐτοῦ, *the Divine power of Him*) of *Him*, that is, *God*: for this is to be repeated from the word *divine*. From the power of God proceeds all power to life and godliness.—τὰ πρὸς ζωὴν καὶ εὐσέβειαν) *those things which pertain unto life from God, and earnestness towards God*. Observe, it is plainly not by godliness that we obtain life. The Divine *glory* imparts *life* (comp. Rom. vi. 4, note); His *power, godliness*. To the one *corruption* is opposed, to the other *lust*; ver. 4.—δεδώρημένης, *has given*) Thus *δεδώρηται*, *He hath given*: used twice in an active sense. Thus Gen. xxx. 20, Septuagint, *δεδώρηται ὁ Θεὸς μοι δῶρον καλόν, God hath given me a goodly gift*.—τοῦ καλέσαντος, *of Him that called us*) To this refer the *calling* in ver. 10. The *calling* and *knowledge* are correlative terms. It is *the knowledge* of God which is meant; and to this God calls us.—ἰδίᾳ δόξῃ καὶ ἀρετῇ, *by His own glory and virtue*<sup>1</sup>) This is an explanation of what His *Divine power* is: so that the natural attributes of God have reference to His *glory*; those attributes which are called moral, have reference to His *virtue*. The two are closely united.

4. δι' ὧν, *by which*) that is, *by His glory and virtue*. His *glory* causes, that the *promises* are *very great*; His *virtue*, that they are *precious*.—ἡμῖν—γένησθε, *to us—ye might become*) He now gradually approaches to the exhortation. And the expression, *equally precious*, in ver. 1, supports the change from the first person to the second.—ἐπαγγέλματα δεδώρηται, *has given us promises*) The promise itself is a gift; then also that which follows it, the thing promised. Peter, both when speaking in the Acts, and when writing in his Epistles, with *great solemnity*, σεμνῶς, is accustomed to put substantives in the plural number.—ἵνα διὰ τούτων, *that by these*) that is, by the glory and virtue of Him. Communion itself with God was promised: wherefore Peter might have said *because*; but he says *that*, with greater force. For the promise is given, that being allured by it, we may obtain the thing promised, which is great and precious.—θείας κοινωνοὶ φύσεως, *partakers of the Divine nature*) *The Divine nature* is God Himself. Thus we have *Divine power*, ver. 3; *excellent glory*, ver. 17; *the holiness of God*, Heb. xii. 10, for *God Himself*. See Macarius, Homil. 39. In like manner, *the nature of man*, etc., is used, James iii. 7. As *escaping* is op-

<sup>1</sup> Connected with *δεδώρημένης*, not with *καλέσαντος*.—E.

posed to *partakers*, so *corruption through lust* is opposed to the *Divine nature*. Moreover *glory* and *corruption*, *virtue* and *lust*, are contraries. And thus the title, *the Divine nature*, includes *glory and virtue*; and the same is called *the Divine power*, inasmuch as it is the origin of all that is good; and *the Divine nature*, inasmuch as it admits us to itself. But there is a gradation; and these two things differ as a part and the whole, namely, to receive the gifts of the *Divine POWER* (δυνάμειος), and to be a partaker of the *Divine NATURE*, that is, to become holy; comp. Rom. i. 20.—ἀποφυγόντες, *escaping*) hastily and swiftly. Φεύγω, *I flee*; ἀποφευγω, *I flee from*, escape. This flight is here put, not so much for our duty, as for a Divine benefit, accompanying communion with God; comp. ch. ii. 18, 20.—τῆς ἐν κόσμῳ ἐν ἐπιθυμίᾳ φθορᾶς, *the corruption which is in the world through lust*) ch. ii. 20, 18, 19. The sentiment is: *In the world is corruption through lust*.

5. Καί, *even*) also.—αὐτὸ τοῦτο, *this very thing*<sup>1</sup>) The answer of the godly towards the Divine gifts is accurately expressed. Αὐτὸ τοῦτο is used as it were adverbially, for κατ' αὐτὸ τοῦτο, “according to this very thing.”—σπουδῆν, *diligence*) *Diligence* comprises many things; 2 Cor. vii. 11, note; and in Peter the things which follow—whence *give diligence*, ver. 10, refers to this; and so, *to endeavour*, ver. 15, iii. 14.—παρεισετέγκαντες, *introducing*) παρά, *by the way*, indicates modesty. God acts: we are diligent.—ἐπιχορηγήσατε, *supply, exhibit, minister additionally*) The corresponding word is, *shall be supplied or ministered*, ver. 11. Our diligence follows the gifts of God; an entrance into the kingdom follows our diligence.—ἐν τῇ πίστει, *in the faith*) This is called *knowledge*, ver. 3, by which grace and truth are recognised; and God *supplies* this to us, just as He does *life*. *Faith* is the gift of God; Eph. ii. 8: therefore we are not commanded to *minister additionally* faith, but in faith those fruits which are mentioned, to the number of seven, *faith* leading the band,<sup>2</sup> and *love* bringing up the rear.—ὑμῶν, *your*) Taken with *faith*; 1 Pet. i. 7, 9, 21.—τὴν ἀρετὴν, *virtue*) by which you may imitate the *virtue* of God, ver. 3, and actively perform all things which the spiritual life undertakes. Every present step

<sup>1</sup> But the reading αὐτοὶ δὲ τούτῳ (but to this very thing, etc.), both in the margin of both Editions, and in the Germ. Version, is preferred to the other.—E. B.

Αὐτοὶ δὲ is the reading of A and Vulg., “vos autem :” so Lachm. Αὐτὸ τοῦτο δὲ in B (judging from the silence of collators) and later Syr. : so Tisch.—E.

<sup>2</sup> The *Chorus*; referring to the Choragus in a Greek choir; ἐπιχορηγεῖν.—E

produces and renders easy that which follows : the following tempers and perfects the preceding. But this is the order of nature, rather than of time. Ἀρετή, *virtue*, [not in the common use of the term, but] a strenuous tone of mind and vigour ; 1 Pet. i. 13. This is the result of *faith* ; 2 Cor. iv. 13, 16, at the beginning. Next in order is [the fruit of *virtue*] γνώσις, *knowledge* or *moderation* ; comp. Rom. xv. 14, note. *Virtue* makes us active, watchful, circumspect, separate [or *discreet*], so as to consider what is to be done or avoided, for the sake of God, ourselves, and others ; and in what manner this is to be done, and where and when, etc. ; 1 Cor. xvi. 18, at the end. Next in order is ἐγκράτεια, *abstinence*. This is the result of γνώσις, since it is this which distinguishes evil from good, and teaches us to flee from evil. Next in order is ὑπομονή, *patience*. Incontinence weakens the mind ; *continence* banishes weakness, and adds strength. Next in order is εὐσέβεια, *godliness* : it sanctifies the natural affections towards parents and others, yea, even towards the Creator. *Patience* (ὑπομονή) removes all the hindrances to *godliness*. Next in order is φιλαδελφία, *brotherly affection*. He who has his natural affections sanctified, advances to στοργήν, a *natural affection*, that is purely spiritual. Ἀγάπη, *love* to all, completes this company (chorus) of graces ; Col. iii. 14, throughout. He who is rightly disposed towards his *brethren*, extends his love to those who are less nearly connected with him, and even to enemies. Hence it is evident how each present step produces and renders easy that which follows. Moreover, in what way each step which follows, tempers and perfects that which goes before, will readily appear, if this scheme be duly considered in a retrograde order. He who has *love*, will exercise *brotherly affection* without partiality. He who has *brotherly affection*, will perceive that *godliness* is altogether necessary. Εὐσεβής, *the godly*, will mix nothing stoical with τῇ ὑπομονῇ, his *patience*. To the *patient* man *abstinence* is easy. Ἐγκρατής, *the continent* man, with calmness of mind thoroughly weighs all things, and has γνώσιν. Γνώσις, *knowledge*, is on its guard, lest sudden impulse should carry away ἀρετήν, its *virtue*. The opposites are connected in a similar manner in the case of the wicked : *unbelief* produces *vice*, etc.—γνώσιν, *moderation*) 1 Pet. iii. 7, note.

6. Ἐγκράτειαν, *abstinence*) which avoids evil desires. *Abstain*.—ὑπομονήν, *patience*) by which adversities and adversaries are endured. *Sustain* [have endurance].—εὐσέβειαν, *godliness*) By which the faithful look to God above all things. Εὐσέβεια may be affection

towards relatives, parents, brothers, etc.; but it is a sanctified affection. Comp. 1 Tim. v. 4.

7. Φιλადελφίαν, *brotherly affection*) towards the saints who are united with you in God.—τὴν ἀγάπην, *love*) From *brotherly affection* is deduced *love*: 1 Pet. i. 22.

8. Ταῦτα, *these things*) *Virtue, moderation, etc.* A condition is involved: If you have these things, then indeed you have true knowledge. Comp. ver. 9, *for*.—ὑμῶν ὑπάρχοντα, *if they are in you*) in truth. The same phrase occurs, Acts iii. 6. The expression, *not barren*, refers to this.—καὶ πλεονάζοντα, *and abound*) copiously. Abundance quickly follows truth. The expression, *nor unfruitful*, refers to this: that is, you shall have the fruit, which the knowledge of Jesus Christ produces, in excellence and abundance: ch. i. 3.—καθίστησιν, *they render or establish*) at present.—εἰς, *in*) Comp. εἰς, *in, in respect to*, Rom. iv. 20.—εἰπίγνωσιν, *the acknowledging*) *the recognition*, united with *the cleansing from sins*.

9. Γὰρ, *for*) in its proper sense.—τυφλός ἐστι, κ.τ.λ., *he is blind*, etc.) The steps of his relapses are depicted by a choice retrogression or inversion of style. Such a man, 1) forgets that he was cleansed from his sins, *which are past*; 2) he is dim-sighted as to *present* privileges, ver. 12; 3) he is altogether blind as to those that are *future*, ver. 11. The *inversion* of the style consists in this, that the reference to *past* time in the text is put in the last place, whereas according to the nature of the subject it should be said, *past, present, future*.—μωπάζων, *dim-sighted*) Hesychius, μωπάζων, ὀφθαλμίων, *affected with ophthalmia*.—λήθην λαβών) *having obtained forgetfulness*. A most appropriate phrase, the participle *having obtained* expressing that which the man willingly undergoes; comp. note on Rom. v. 19. He who reflects how many are the old sins from which he has been cleansed, the more easily abstains.

10. Μᾶλλον, *the more*) They who have *diligence* ought to have more.—ἀδελφοί, *brethren*) Peter never employs this address in the former Epistle, he uses it once only in the latter: from which the weightiness of this passage is plainly seen.—βεβαίαν, *firm*) This confirmation takes place by means of *virtue, moderation, abstinence, etc.*; and therefore there follows immediately, *for if ye do these things*. Comp. Heb. vi. 10.—βεβαίαν ὑμῶν τὴν κλήσιν καὶ ἐκλογὴν, *your calling and election firm*) that is, yourselves firm in your calling and election. For *the confirmation* belongs to those to whom *the falling* would otherwise belong. The *calling* is put before the *election*, as far as relates to us.

11. Πλουσίως) *abundantly*; so that at any time, *without stumbling*, you may be able to enter, not as having escaped from a shipwreck, or from fire, but as it were in triumph; and that things past, things present, and things to come may profit you. Here Peter does not now say, *scarcely*, as in his first Epistle, iv. 8. This expression answers to *abound*, in ver. 8.

12. Διό, *wherefore*) He speaks from an anticipation of his own immediate *departure* and *entrance* into the kingdom; ver. 15, 11.—μελλήσω ὑμᾶς αἰεὶ ὑπομιμνήσκειν<sup>1</sup>) The force of this reading will scarcely be understood by those who are not adequately experienced in the usages of the Greek language, or at any rate by those who have not a nice perception of the beauties of the verb μέλλω. The more recent Greeks themselves have written οὐκ ἀμελήσω, *I will not be negligent*, from μελλήσω· μέλλειν, in German, *sollen, to owe*. Thus Gregory of Neocæsareia, ἀρετὰς ἔχειν ἔτι μέλλω, *I do not yet possess virtues*.—Panegyric on Origen, pp. 86, 203, ed. Stutgard. And it is commonly said, *he ought to come*; that is, *he is not yet come*. And thus Peter says, *I will regard you as always (needing) to be admonished*: I will never think how much I have admonished you; I will think this only, that you ought to be admonished by me. The present, μέλλω, conveys the notion of a future action; wherefore μελλήσω is an accumulated future; *I shall be about to admonish*. Hesychius, μελλήσω, σπουδάσω, *I will earnestly endeavour*. And this very synonym, σπουδάσω, follows shortly after in ver. 15, where the *earnestness* (σπουδή) of the apostle is also to be observed extending itself *by letters* even beyond (after) his decease; and thence the appropriate use of the word μνήμη (memory), with reference to his death. Ammonius, Μνήμη μὲν γίνεσθαι νεκροῦ· μνεῖα δὲ ζῶντος. μνήμη is said *with reference to the dead*, and μνεῖα, *with reference to the living*. See Eccles. i. 11, etc., Septuagint.—αἰεὶ, *always*) He gives the reason why he writes a second epistle so shortly after the first. Peter regards it as a fixed principle, that there is more and more need of admonition on account of the increasing corruption of wicked men: ch. ii. 2.—εἰδότας, *knowing*) the truth.—ἑστηριγμένους, *established*) Closely connected with this is the word διεγείρειν, *to stir up*, ver. 13. He wishes them to be both firm and as much on the alert as possible.—παρούση, *present*) Truth is present, as in the New Testament: 1 Pet. v. 12, note.

<sup>1</sup> Μελλήσω is read by ABC Vulg. Memph. Theb. But Rec. Text, without any of the oldest authorities, has οὐκ ἀμελήσω.—E.

13. Δὲ, *but*) A particle of explaining or declaring.—σκηνώματι, *tabernacle*) There is a reference to the immortality of the soul, and its brief abode in the mortal body, together with the easy departure of believers.

14. Ταχινή ἐστίν) *is sudden*. The present. They who are for a long time sick, are able as yet to feed others. The cross was not about to permit that to Peter. Therefore he first does that which he has to do.—ἀπὸθεοῖς, *the laying aside*) A violent process, but still wished for. Thus *departure*, ver. 15.—ἐδήλωσε, *hath disclosed or showed*) He had long ago showed this; John xxi. 18, 19, *When thou shalt be old*. The “old age” of Peter was now *close at hand*. It is possible that some other indication had afterwards been given him.

15. Σπουδάσω, *I will endeavour*) On this depends ἡμᾶς ἔχειν, *that you may have* [“be able”]. Thus also the Latins construct the verb *studeo*.—ἐκάστοτε, *at every time*) as often as there shall be occasion.—ἔχειν) An elegant phrase, ἔχω ποιεῖσθαι. But they were about to have it [in their power], since this very Epistle of Peter was left to them.

16. γὰρ, *for*) He shows that the subject was one, respecting which it was befitting that he should write, though even on the point of death; alleging the testimony of apostles, and the discourse of prophets.—σεσοφισμένοις) πλάστοις, ch. ii. 3, *cunningly devised*.—μύθοις) *fables*, such as the heathen had respecting their gods.—ἕξακαλοῦθησαντες) The ἕξ denotes error; ch. ii. 2, 15. There is no such error in this matter.—δύναμιν καὶ παρουσίαν, *the power and presence*) Hendiadys: that is, most present majesty. Δύναμις, *power*, is opposed to *fables*. Comp. 1 Cor. iv. 20, where *word* and *power* are opposed to each other. The Transfiguration on the Mount is a pattern of the revelation of glory at the last day; and the whole testimony of the apostles looks to this revelation: Acts x. 42.—ἐπόπται, *eye-witnesses*) Admitted to His innermost secrets; for instance, on the Mount.—ἐκείνου, *of Him*) Ἐκεῖνος, *He*, denotes something distant, and wonderful, and great.—μεγαλειότητος, *majesty*) As the name of *the Father* and *the Son* are correlative terms, so are *magnificent glory* and *majesty*. *Magnificent glory* in the text is ascribed to the Father; *majesty* (magnitudo) or μεγαλειότης (for the Greek word differs somewhat from the Latin), to the Son.

17. λαβὼν, *having received*) The participle is put for the indicative, *He received*, by the testimony of His Father.—τιμὴν καὶ δόξαν, *honour and glory*) divine. The word *glory* is immediately after



repeated.—φωνῆς ἐνεχθείσης, *when a voice was borne*) This is emphatically repeated in the next verse.—αὐτῷ) *to Him* alone.—τῆς μεγαλοπρεποῦς δόξης, *the magnificent Glory*) So God Himself is termed.

18. Ἡμεῖς, *we*) John also was still alive.—ἐξ οὐρανοῦ, *from heaven*) from God.—τῷ ἁγίῳ, *the holy*) The mountain was holy from that very circumstance; at any rate, at that very time.

19. Ἐχομεν βεβαιότερον, *we have a more firm*) He does not say, more clear, but *more firm*. Wherefore it is here unnecessary to inquire [or *discuss*] concerning the difference in the clearness of prophecy before and after its fulfilment. But, undoubtedly, the word of prophecy becomes *more firm* from its fulfilment: Rom. xv. 8. For the same reason the word spoken by prophets is not more firm than that spoken by apostles, either in itself or in relation to those to whom Peter writes: ver. 12, 16.<sup>1</sup> Even the word of prophecy was always firm of itself; but it became *more firm*, I will not say in the minds of the apostles, but at all events in the minds of their hearers (in whose name he says, *we*, not *ye have*), to whom the apostles were demonstrating the complete fulfilment which had already taken place in Jesus Christ, and were, moreover, drawing inferences from this as to its future fulfilment. The day when it dawns upon you, *confirms* the fact that you saw correctly, however indistinctly, the objects which you had already seen more faintly by the light of a lamp. See note on ver. 20, *does not become*.—τὸν προφητικὸν λόγον, *the word of prophecy*) The words of Moses, of Isaiah, and of all the prophets, make up one word, in every way consistent with itself. For Peter does not now bring forward individual sayings, but he embraces their whole testimony, as now laid open. Comp. Acts x. 43. Moses, too, had been with them on the mount.—καλῶς, *well*) Peter does not upbraid them for their dulness, in still attaching greater credit to the prophets than to himself and the rest of the apostles. Every one ought to praise that which is the support of his own faith, on which he especially rests. He calls them, however, to further objects.—προσεχόντες ὡς, *taking heed as*) The light of the day does not take away the beholding and looking upon the *lamp*, but yet it overpowers it. By the greater light, the lesser one is both ac-

<sup>1</sup> Nor is even the word of the prophets preferred either to the seeing or to the hearing of the apostles. The "*day*," in fact, is what prevails in the New Testament: and a choice beam of the day itself was the seeing and hearing on the holy mountain: so far is it from being the case, that the palm must be given to the "*lamp*."—V. g.

knowledged to be lesser, and is strengthened : by the lesser light, the excellence of the greater one is shown. [Grateful remembrance of it is inculcated ; comp. ch. iii. 2.—V. g.]—*λύχνον*, a lamp) which is used in the night. [But the lamp of prophecy even still benefits those now walking in the day.—V. g.]—*φαίνοντι*) which was shining, [but Engl. Vers., *present*, “that shineth.”] It is imperfect (as *ὄντες*, when we were, ver. 18) ; for there follows, *until the day should dawn*, etc., with the same force of time, not in the present, *διαυγάζει*, *ἀνατέλλει*, (may) dawn, rise.—*ἀσχυρῶ*, dark) where there is neither water nor light.—*τόπος*, place) Such a place is our heart.—*ἕως οὖν*, until) The use of Scripture is not altogether taken away in the case of the enlightened, especially in convincing others, as we learn from the example of Peter himself. Comp. *until*,<sup>1</sup> Matt. i. 25. And yet the enlightened now possess that very thing of which the prophets testify. Wherefore John, for instance, in his first Epistle, while he writes to such persons, and so often reminds us that he writes, never appeals to the prophetic, *It is written* ; he only adduces the testimony of the apostles : for the darkness was past, and the true light was now shining ; 1 John ii. 8. And so you may find that the phrase, *It is written*, is of much more frequent occurrence in the older books of the New Testament, than in those which were written afterwards.—*ἡμέρα*, the day) The full light of the New Testament. See how the light of a lamp differs from that of the day ! just so does the light of the Old Testament differ from that of the New. See the first Epistle of John ii. 8.—*διαυγάσει*, should dawn) Having burst through the darkness.—*φωσφόρος*, the morning star) Jesus Christ : Apocal. xxii. 16.

20. *Τοῦτο*, this) The reason of the phrase, *ye do well*, inasmuch as *ye know this*.—*πρῶτον*) before I speak : German, *vorhin*, before. Thus ch. iii. 3. In these Epistles, Peter does not teach, but reminds.—*προφητεία γραφῆς*) prophecy, which is contained in the body of Scripture.—*ἰδίας ἐπιλύσεως οὐ γίνεται*, does not become of private interpretation) *ἐπιλύσις* from *ἐπιλύω*, to explain ; Mark iv. 34 ; Acts xix. 39. פתח some Greek versions render *ἐπέλυσε*, Gen. xli. 12. As the sight of the apostles is opposed to *cunningly devised fables*, so *φορὰ*, the motion or inspiration of the prophets, is opposed to *private interpretation*. Therefore that is called *ἐπιλύσις*, or *interpretation*, by which the prophets themselves opened to mortals things which were

<sup>1</sup> Including the time fixed on as the limit. So here *until* does not exclude the time being, when the day was shining.—E.

before altogether shut up. *Prophecy* is not at first of man, *nor* does it ever so far depart from itself as to begin to be the word of *private*, that is, of human interpretation (*ἐπιλίσεως*), but it is altogether of Divine unfolding or revelation, and is known to be so in its results and issue; and it even becomes *more firm*. So *for*, ver. 21, agrees with this.—*οὐ γίνεται, does not become*) That which has once been truly spoken by the prophets, remains truth even to the present day. A lamp is not the day; but still it prevails over the darkness.

21. *Θελήματι, by the will*) the desire: Jer. xxiii. 26, Septuagint. Man often feigns by fables, or conceals by error, that which he *wishes*. Comp. *willingly*, ch. iii. 5.—*ἀνθρώπου*) of man, alone. There is an antithesis between this and *holy men of God*, the definition of the prophets.—*ἠνέχθη, was borne*) Thus ver. 17 and 18. Heb. נשׂו from נשׂו, to bear.—*ποτέ*) ever, at a remote or nearer time: hence *prophecy*, without the article, is used indefinitely.—*ἀλλ' ὑπὸ, but by*) Comp. John xi. 51.—*φερόμενοι, carried*) This has reference to *ἠνέχθη, was borne*. A most beautiful antithesis: they did not bear, but were borne: they were passive, not active instruments. That which is borne, is borne by no force of its own; it does not move and advance anything forward by its own labour. Comp. respecting the prophets, Ps. xlv. 2; Jer. xxxvi. 18. Shortly afterwards, the word *spake* denotes also the readiness with which they uttered prophecies.—*ἔλαλσαν, spake*) This has also reference to the *pen* of the written word. *They spake*: the past tense shows that Peter is speaking particularly of the prophets of the Old Testament. Comp. ch. ii. 1, note, and ch. iii. 2.—*ἁγιοι, holy*) Because they had *the Holy Spirit*.

---

## CHAPTER II.

1. *Ἐγένοντο δὲ καὶ ψευδοπροφῆται, But there were also false prophets*) An antithesis to the true prophets of the Old Testament, concerning whom see ch. i. 19. *καὶ, also*.—*λαῶ, among the people*) of Israel. He is writing to Israelites. An example of a false prophet is given, ver. 15.—*ἔσονται*) *there shall be*; and even at that time there had begun to be. A prophecy, already given, is now repeated, ch. iii. 2; Jude 4, 14.—*ψευδοδιδάσκαλοι, false teachers*) Antithetical

to the true teachers of the New Testament.—*παρεισάξουσιν*, shall privily bring in) *παρά*, beside the salutary doctrine respecting Christ.—*αίρέσεις ἀπωλείας*) heresies, not only bad, but of the worst character, ruinous or abandoned.—*καί*) even. The epithet *swift*, added to the word *perdition*, which is repeated, is suitable.—*τὸν ἀγοράσαντα αὐτοὺς*, Him who bought them) To the confession of whom they ought to have been devoted, even to death: ch. i. 16.—*δεσπότην*) whom the true doctrine testifies to be *Lord*.—*ἀρνούμενοι*, denying) in doctrine and works: Jude 4. They deny that He truly came in the flesh, and thus they take away altogether the mystery of *redemption*: 1 John iv. 2, 3.—*ἐπάγοντες*, bringing on) Man brings upon himself: God brings upon him, as an avenger: ver. 5.—*ταχινὴν*, swift) On account of the speedy coming of the Lord.

2. Πολλοί, many) How sad!—*ἀσελγείαις*) Others read *ἀπωλείαις*;<sup>1</sup> but *ἀσελγείαις* is read in Peter and other places in the plural, whereas *ἀπώλειαι* is not: and *wantonness* is that bait which draws many to follow them; Jude 4. That following is succeeded at length by destruction: whereas *wantonness*, not *perdition*, so meets the gaze [at once], that men are led to speak evil of the way of truth: and this also is the crime, by which the punishment mentioned in ver. 6 is incurred. In such a variation of readings it is easy to bring forward arguments for either of the two: but it is unnecessary to do so, since the decision ought to be made on the authority of manuscripts. See App. Crit., edit. ii., on this passage.—*δι' οὗς*, on account of whom) It refers to of them.—*ἡ ὁδὸς*, the way) ver. 15, 21. Gen. xxiv. 48, *דַּרְכֵּי הַיְשׁוּעָה*, ἐν ὁδῷ ἀληθείας (Septuagint), in the way of truth.—*βλασφημηθήσεται*, shall be evil spoken of) by those who are without, and know not how to distinguish between true and false Christians.

3. Πλεονεξία, covetousness, avarice) ver. 14.—*πλαστοῖς*, feigned) as dealers do.—*ὑμᾶς ἔμπορεύσονται*) The writers of the Septuagint put *ἔμπορεύεσθαι* with an accusative for the Hebrew *מְכַרְתֶּם*, Gen. xxxiv. 21; Prov. iii. 14; Ezek. xxvii. 21, ed. Vat. The meaning is, they shall make merchandise of you: they shall deceive; take money. Pliny says, respecting certain physicians, *Nor is it doubtful, that all these, hunting after reputation by some novelty, immediately make merchandise of our lives*.—Plin., book xxix., chapter 1.—*οἷς*, to whom) It tends to the consolation and protection of the righteous, that the

<sup>1</sup> ABC Vulg. read *ἀσελγείαις*. Rec. Text has *ἀπωλείαις*, without any very old authority.—E.

punishment of the ungodly is fully described before the mention of their wicked deeds.—ἐκπαλαι) as it were *from of old*, from the fall of the angels.—οὐκ ἀργεῖ) *is not inactive*; that is, is altogether vigorous. It is one and the same judgment which hangs over all sinners, and which is revolved in the mind of the Judge without intermission, until it breaks forth; and in the case of those who are mentioned in Scripture as being punished, it is shown what awaits others; although sinners think that it lingers, and they themselves *slumber*.—ἀπώλεια αὐτῶν, *their destruction*) *the destruction*, to which they will be adjudged. Thus also *judgment and destruction* are mentioned in connection, ch. iii. 7.—οὐ νυστάζει, *does not slumber*) The same word is used, Matt. xxv. 5 note. Compare *knoweth*, ver. 9.

4. *Ei, if*) The Apodosis is contained in ver. 9.—αγγελων, *angels*) The most noble of created beings: Rom. viii. 38, note.—οὐκ ἐφείσατο; *spared not*) Thus also ver. 5. A severe judgment is intimated against those, whom you might have supposed likely to escape.—σειραῖς) *σειρα*, a *twisted rope*, of twig, hemp, hair, etc. Thus *δεσμοῖς, in chains*, Jude 6.—ζόφου, *of darkness*) Darkness itself keeps them prisoners, and is as a chain. Wisdom xvii. 17, Septuagint, ἀλύσε σκοτους ἐδέθησαν, *they were bound with a chain of darkness*.—ταρταρώσας) The noun is ὁ καὶ ἡ τάρταρος, plural τάρταρα; the verb ταρταρώ: it does not occur elsewhere in the New Testament, nor in the Septuagint. Therefore the meaning must be sought for from other sources, from Homer, Hesiod, and Plato: according to whom *Tartarus* is the lowest place in nature; most dreadful with darkness and cold. Whence Hesychius: τάρταρος, ὁ ὑπὸ τῆν γῆν κατώτατος τόπος, *Tartarus, the lowest place beneath the earth*. Eustathius, on the *Iliad*, book vii., τάρταρος, ὅς φερωνύμως τετάραιται, ἀῆρ ὑπόγειος καὶ ἀνήλιος, καὶ διὰ τοῦτο καὶ ψυχρὸς, κ.τ.λ., *Tartarus, which, in accordance with its name, is in confusion* [deriving τάρταρος from ταραύω], *is a thick haze<sup>1</sup> under ground without the sun, and on this account is also cold*. And this idea is confirmed by the word ζόφου, *of darkness*, here used. Thence ταρταροῦν, from ταρταρώ, is *to sentence and consign to Tartarus, or darkness*. Similar forms are θανατώω, κατιώω, κυκλώω, πυρώω, σκοτώω, σταυρώω, ταπεινώω, φιμώω. But it is possible for slaves of Tartarus to dwell also on earth: Luke viii. 31; Eph. ii. 2; Apoc. ix. 11, 14; xii. 9, etc.: just as it is possible for one taken captive in war to

<sup>1</sup> The lower air or haze (ἀῆρ) is opposed to the pure upper air (αιθήρ). See Hom. II. xiv. 288.—T.

walk even beyond the place of his captivity. Step by step, therefore, the angels who have sinned, are given to Tartarus (*ταρταροῦνται*).—*παρέδωκεν*, *delivered*) them; just as the judge delivers the prisoner to the officers. Compare Apoc. xx. 2.—*εἰς κρίσιν τηρουμένους*, *reserved unto judgment*) the judgment of the great day, Jude 6.

5. Ἀρχαίου, *ancient*) antediluvian.—*ὄγδοον* Νῶε, *Noah the eighth person*) Noah and his family were *eight* in number. Raphaelius shows that this use of numerals prevailed among the Greeks. Compare 1 Pet. iii. 20. To the *eight* souls is opposed the *universe*, the densely peopled *world of the ungodly*.—*δικαιοσύνης κήρυκα*, *a preacher of righteousness*) Not only was he himself righteous, but he had also preached righteousness to the world.—*κατακλυσμὸν*, *the flood*) Although therefore the godly are saved, the wicked cannot hope that they shall be saved with them.

6. Πόλεις, *cities*) There were therefore sins of the same description in the neighbourhood of Sodom, Gomorrhah, etc.—*τεφρώσας καταστροφῆς*, *turning them into ashes with an overthrow*) The words *καταστρέφειν* and *καταστροφή* are thus used, Gen. xix. 25, 29, Septuagint.—*τεθεικώς*, *placing*) [rendering them]. It was an imperishable memorial of God and of the Divine judgment.

7. Δίκαιον, *righteous*) Gen. xix. 1, 7.—*ἀθέσμων*, *of the lawless or impious*) of those who sinned against nature.—*ἐν ἀσιελγείᾳ*, *in wantonness*) Gen. xix. 5.

8. Ὁ δίκαιος—*ψυχὴν δικαίαν*, *the righteous man—his righteous soul*) The reflex influence of grief is elegantly expressed. Lot tortured himself: and the guilty men of Sodom were his torment.—*ἡμέραν ἕξ ἡμέρας*, *from day to day*) Thus the Septuagint often renders יום יום.—*ἔργοις*) *by deeds*, spoken of.

9. Οἶδε) *knows*, and remembers: even when men know not any aid. The instances alleged show this. There is no doubt as to the *will* of the Lord.—*εὐσεβεῖς*, *the godly*) such as *Noah* and *Lot*, *godly* and *righteous* men.—*ῥύεσθαι*, *to rescue*) There are more examples, Jer. xxxix. 11, 18, xlv. 5.—*ἀδίκους*) *the unrighteous* and *ungodly*: such as many, who have been lately mentioned.—*κολαζομένους*) *to be punished*: a future event, and yet expressed in the present; because the punishment is certain and imminent.

10. Μάλιστα) *chiefly*. These will be especially punished.—*ὀπίσω*, *after*) The generic description is, *the walking after the flesh*: the specific, *the walking after the flesh in the lust of uncleanness*.—*καὶ*, *and*) There is a division, concerning impurity and blasphemy: *after* —, *and government* —. The latter subject is treated of imme-

diately : *presumptuous, etc.* ; the former, *pleasure, etc.*, ver. 13. Each of the two subjects discussed has a nominative case and finite verb. There is a further reference to the same two subjects (heads) at ver. 18 : *swelling : they entice*.—*χυρίστῆτος καταφρονούντας, despising government*) In this, which is the statement or proposition, he makes mention of *government* : shortly afterwards, in handling the subject, he speaks of *dignities* (*δόξας*), including the signification of the one in that of the other. Each of these, by an impressive Metonymia of the abstract for the concrete, seems to signify the angels, and those the fallen ones (although Horne on the Epistle of Jude takes it of the holy angels) : for while it is here asserted, ver. 11, that *railing judgment* is not to be brought by angels against *dignities*, Jude, ver. 9, to the same purport, but in more definite language, asserts that this same railing judgment was not brought by the archangel against *the devil*. By *government* seems to be meant *the prince of the fallen spirits* ; by *dignities*, *the other fallen spirits*. At least Jude also (ver. 8) retains the singular and the plural : *they despise government, but speak evil of dignities*. Each apostle shows that he is speaking of creatures whom the wicked *do not know or understand* (ver. 12). The angels who sinned, still, as the creatures of God, have a goodness, as Gerh. says on this passage, and in their exalted nature, which they received from the Creator, retain the indelible impress of majesty : comp. Luke x. 18, 19 ; Matt. xii. 26, 29 ; John xiv. 30 ; 2 Cor. iv. 4 ; and this we ought to regard with reverence, not on their account, but on account of God. Comp. James iii. 9, note. For this is the most august mystery of the Divine judgment, which is passed upon angels · and into this no angel, no man, ought by his own authority to thrust himself ; much less the wicked (Ecclus. xxi. 27, ἐν τῷ καταράσασθαι ἀσεβῆ τὸν Σατανᾶν, αὐτὸς καταράται τὴν ψυχὴν αὐτοῦ : *When the ungodly curseth Satan, he curseth his own soul*) : and yet somehow or other these men, whom Peter and Jude point out, endeavoured to do so, turning all spiritual things upside down : ver. 12 ; Jude 10, 19. See the dignity of the saints, who shall have the power of judging angels : 1 Cor. vi. 3. See on Sasbout, f. 472, 480.—*τολμηταί, presumptuous*) although Michael *did not presume*, Jude 9. The nominative case is followed immediately by the verb, *are not afraid*. Many put a comma in the sentence, *τολμηταί, ἀθάδαις* ; but there is no reason why the substantive and adjective should not be joined together. *Ἀθάδαια τολμάν, self-will produces presumption* : the words *οὐ τρέμουσι*, which follow presently, denote *presumption*.—*οὐ τρέμουσι, are not afraid*) although they

have so very insignificant *strength* and *power*.—βλασφημοῦντες, *speaking evil*) *Evil-speaking* is their first crime; the root of which is first mentioned, *presumption*, *pride*. So the other crime, *uncleanness*, ver. 14; the root of which is also first mentioned, *luxury*, ver. 13.

11. "Οπου) *where*, used for *when*. A particle suitable for reproof: 1 Cor. iii. 3.—ἄγγελοι, *angels*) and moreover the archangel. That which Peter had in mind, as either already known to his readers, or as not yet to be disclosed, Jude afterwards expressed. The Epistle of each is in a remarkable manner parallel with the other.—ισχύϊ) *Right* is defended by *strength*; and these are both in agreement with each other. Men are little [dwarfs] in both respects; angels are greater; God is best and greatest.—μείζονες, *greater*) A grave pleasantry: greater than mere petty men.—οὐ φέρουσι κατ' αὐτῶν, *do not bring against them*) that is, *do not assail dignities, etc.*, Jude 9.—παρὰ Κυρίῳ) *before the Lord*. They abstain from judgment, through reverence of the Judge and His presence.—βλάσφημον) That is sometimes *railing*, which is spoken against any one with truth, but in an unbecoming manner. Judgment belongs to God, not to angels.

12. "Αλογα ζῶα, *animals without reason*) This differs widely from angels, Ps. xlix. 21.—φυσικὰ γεγεννημένα) *born mere natural animals*, ignoble from their very birth, and acting in accordance with their origin, φυσικῶς, *naturally*, Jude 10; following the natural guidance of their senses, in food, etc., and not knowing anything superior to these things, anything beyond what is natural, anything spiritual. There follows, *in those things which they know not*.—εἰς ἄλωσιν καὶ φθορὰν, *for capture and destruction*) Antithetical to men, who ought to have aimed at *liberty* (ver. 19) and *heavenly glory*.—βλασφημοῦντες, *speaking evil*) There ought to be great caution in our language.—ἐν τῇ φθορᾷ αὐτῶν καταφθαρήσονται, *they shall utterly perish in their own corruption*) The *destruction* caused by iniquity, has for its just reward *destruction full of misery*. On another subject, the Septuagint has φθορᾷ καταφθαρήσῃ, *thou wilt wear away*, Ex. xviii. 18.

13. Κομιοῦμενοι, *bearing off* [being about to "receive"]) willingly.—ἡδονῇ) that *pleasure* which man ought chiefly to aim at.<sup>1</sup>—ἡγούμενοι, *esteeming*) A similar phrase occurs, ch. iii. 15.—ἐν ἡμέρᾳ) *in the day* of your love-feasts, whatever that day in each case may be, without any concern, whatever to-morrow may be about to bring with it.—

<sup>1</sup> And which contains all things else in it.—V. g. (Counting luxury the summum bonum.—E.)



σπίλοι και μῶμοι) They are *spots* in themselves; *disgraces*, which provoke others to blame the Church itself. As *spots* most shamefully disfigure the brightest objects, so do these men disgrace your love-feasts.—ἐντροφῶντες) *sporting themselves*, so that they indulge themselves, and mock at others. The verb has a middle sense. It is used in the Septuagint, followed by ἐν, Isa. lv. 2, lvii. 4.—ἀπάταις<sup>1</sup>) *deceivings*. Jude 12, ἐν ταῖς ἀγάπαις ὑμῶν, *in your feasts*: Peter, making an important alteration in the letters, ἐν ταῖς ἀπάταις αὐτῶν, *in their deceivings*. An anonymous writer in MS. Catena, praised by Mill: οὐ δ' ΑΓΑΠΗΝ και τὸ μεταλαβεῖν ἀλῶν, φησί, συνευωχῶνται ὑμῖν, ἀλλὰ διὰ τὸ καιρὸν εὐρίσκειν τῆς πρὸς γυναῖκας ΑΠΑΘΗΣ ἐπιτήδειον: *It is not, he says, for the sake of LOVE, and of sharing your salt, that they feast with you, but that they may find a convenient opportunity of deceit with regard to your wives*. At any rate, it is evident from this, that Peter alludes to the *love-feasts*; because each of them adds, *feasting with you*, and the one, *sporting themselves*, the other, *feeding themselves*:—συνευωχούμενοι ὑμῖν) *feasting with you*. Εὐωχία, a splendid feast, especially a sacred one; ἀπὸ τοῦ εὖ ἔχειν τοὺς συνιόντας εἰς εὐφροσύνην τιμῆ τοῦ θεοῦ, και εἰς ἄνεσιν ἑαυτοὺς καθίεναι: *from the fact, that those who assemble at a feast in honour of the god, have good cheer, and give themselves to indulgence*. See Eust., fol. 281, ed. Rom.

14. Μοιχαλίδος, of an adulteress) An adulteress has gained possession of their eyes, that is, alluring desire. The parallel word is, *from sin*.—δελεάζοντες, *enticing*) with those eyes to disgraceful deeds of the flesh.—καρδίαν, *the heart*) Besides the *eyes*, mention is also made of *the heart*: Ezek. vi. 9.—κατάρας, of cursing) not of blessing in Christ, 1 Pet. iii. 9. *Cursing* especially follows *covetousness*. See the following verses.

15. Ἐξακολουθήσαντες τῇ ἰδῶ τοῦ Βαλαάμ, *following the way of Balaam*) See note on Jude 8, from Isa. lvi.—Βοσὸρ, *Bosor*) This and *Beor* are synonyms. Hill. Onom., pp. 700, 763, 774. Lightfoot (Hor. in Act., p. 270) thinks that sigma was written by Peter among the Babylonians by a *Chaldaism* for ς.

16. Ἐποζύγιον ἄφωνον προφήτου, *a dumb beast: of the prophet*) A fine antithesis. So great was the madness of Balaam, that an ass must speak, rather than it should pass unproved.—ἄφωνον) *without a voice of man*.

<sup>1</sup> Ἀπάταις is supported by A corrected, C, Memph. and later Syr., and so Rec. Text and Tisch.; but ἀγάπαις by A later corrected, B Vulg. Theb. Syr.: and so Lachm.—E.

17. Οὗτοί εἰσι, *these are*) From ver. 10 to 16 the character of false teachers has been described; now their very plan of proceeding is described, which they use towards their disciples.—πηγαί, *wells*) A well and a cloud promise water: so these men boast *ὑπέρογκα*, *great swelling words*, as though they were the lights of the Church; comp. ver. 10, 19, at the beginning; but these *wells* and these *clouds* give no supply. Those *great swelling words* are of *vanity*.—νεφέλαι, <sup>1</sup> *clouds*) impostors.<sup>2</sup>—οἷς, *to whom*) This does not refer to *wells* and *clouds*, but to *these*. The definition is put for the thing defined, *ἀστέρες πλανῆται*, *wandering stars*. Comp. Jude 13, note.—ὁ ζόφος τοῦ σκότους, *the mist of darkness*) ζόφος is *the chilling horror* [horror algidus] with which darkness (σκότος) is attended. Comp. note on Heb. xii. 18.—τετήρηται, *is reserved*) For this reason especially, that they carry off to destruction so many souls. See the following verses.

18. Σαρκὸς ἀσελγείας) Σὰρξ ἀσελγείας is *most polluted flesh*. Many have written *ἀσελγείαις* instead of *ἀσελγείας*,<sup>3</sup> by an easy slip of the pen into rhythm after the word *ἐπιθυμίαις*.—τοὺς ὀλίγως ἀποφεύγοντας, *τοὺς ἐν πλάνῃ ἀναστρεφόμενους*, *those, who for a little time had escaped from them who live in error*) τοὺς repeated, is not put in apposition, but the word *ἀποφεύγοντας* (comp. ver. 20) governs the clause *τοὺς ἐν πλάνῃ ἀναστρεφόμενους*, to make it known what it is that they have escaped; and these *ἀναστρεφόμενοι* are either the same false teachers, or others. There is here an accusative case governing an accusative; as in Luke xviii. 9, *ἐξουθενοῦντας τοὺς λοιποὺς*, *despising others*. Instead of *ὀλίγως*, some read *ὄντως*.<sup>4</sup> The copyists with equal readiness hastily put either of these words for the other. The compound verb *ἀποφεύγειν* has of itself such force, that even without the adverb *ὄντως*, it denotes those who *truly escape*, ver. 20, i. 4; but *ὀλίγως*, for a short time, added to the verb, adds remarkably to the sense of the passage. *No sooner* have some escaped from those who live in error, than these wretched men are afresh ensnared by them.

<sup>1</sup> The reading *καὶ ὀμίχλαι* (*and mists*) is preferred by the margin of *both Editions*, and so also the Germ. Version.—E. B.

ABC Vulg. support *καὶ ὀμίχλαι*; but Rec. Text *νεφέλαι*, with Syr. Version and later Uncial MSS.—E.

<sup>2</sup> Nebulones, *dissipated impostors*.—T.

<sup>3</sup> AB(?)C Theb. read *ἀσελγείαις*; and so Rec. Text and Lachm. But Vulg. and both Syr. Versions, and inferior, viz. cursive, MSS. read *ἀσελγείας*; and so Tisch.—E.

<sup>4</sup> AB Vulg. read *ὀλίγως*: C and Rec. Text *ὄντως*, with less authority.—E.

Such haste is expressed in ver. 21 and 22, on account of which indeed the fool remains a fool, Prov. xxvi. 11, the dog a dog, the sow a sow. In the Critical Apparatus it has accidentally happened that I have given less weight to the reading, *ὀλίγως*, than the margin of the text and the arguments inclined me.

19. Ἐλευθερίαν, *liberty*) so as neither to be afraid of the devil, nor to loathe the flesh.—*ᾧ γάρ τις ἤττηται*) *for he by whom any one has permitted himself to be overcome, and has yielded himself vanquished.*—*τούτω και δεδούλωται*, *by him also is he held in bondage*) 1 Sam. xvii. 9. Theocr. Idyll. xxii. 71 :

Σὺς μὲν ἐγὼ, σὺ δ' ἐμὸς κεκλήσεαι, εἴκε κρατήσω

*I will be thine, and thou shalt be mine, if I gain the victory.*

20. Ἀποφυγόντες, *after they have escaped*) This is spoken of those who are enticed, as in ver. 18. And these are entangled in the calamity of those who ensnare them: *they are overcome.*—*μιάσματα*, *pollutions*) bringing *corruption.*—*τούτοις*) to these, the impure.—*δέ*, *but*) This particle marks the antithesis between two participles.—*χείρονα*, *worse*) Antithetical to *better*, ver. 21.

21. Ἡ ἐπιγνοῦσιν, *than when they have known it*) Understand it is, from it had been.—*παραδοθείσης*, *delivered to them*) Jude 3.

22. Δέ, *but*) You may wonder that they thus turn back: *but* there is little room for wonder; for they were before, and they still continue, dogs and swine.—*παροιμίας*, *proverb*) *לְבַב*, Septuagint, *παροιμίας Σολομώντος*, the Proverbs of Solomon, Prov. i. 1; also xxvi. 11, *ὡσπερ κύων ὅταν ἐπέλθῃ ἐπὶ τὴν ἑαυτοῦ ἕμετον, και μισητὸς γένηται, κ.τ.λ.*, *as a dog, when he returneth to his vomit, and becometh hateful, etc.* Peter had frequently quoted the Proverbs of Solomon in his former Epistle, i. 7, ii. 17, iv. 8, 18, and now he quotes them also in the other. This may be added to the other arguments, which show that both the Epistles are the production of one and the same writer.—*ἕξιραμα*, *vomit*) Animals which live among men more easily contract the stomach [which takes place in the act of vomiting] than those which are wild. It is a word which is rarely met with; and Gataker notices some traces of Iambic verse,—

Κύων ἐπιστρέψας ἐπ' ἴδιον ἕξιραμ',

Ἵς δ' ἡ λουσαμένη εἰς κύλισμα βορβόρου.

Who would not loathe the vomit of sin ?

## CHAPTER III.

1. Ἦδη, *now*) Therefore he had lately written the former Epistle. The seven Canonical Epistles were written by the apostles shortly before their death. While they still remained alive, they had judged that it was less needful for them to write.—αἱς, *in which*) (plural). Syllepsis.<sup>1</sup> The meaning is, in which (second Epistle), as in the former Epistle.—ἐν ὑπομνήσει, *by reminding you*) ch. i. 12. Ye already *know*, ver. 3; it is only needful that I should remind you: Jude 5.—εἰλικρινῆ, *sincere*) adulterated with no error.

2. Προφητῶν, *by prophets*) Jude 14.—τῶν ἀποστόλων, ἡμῶν, *of us, the apostles*) In apposition, as Acts x. 41. Others read, τῶν ἀποστόλων ὑμῶν,<sup>2</sup> *of your apostles*; who live among you at the present time, in antithesis to the ancient prophets. Comp. *the apostle of the Gentiles*, Rom. xi. 13.—τοῦ Κυρίου, *of the Lord*) This is to be taken with *the apostles*.

3. Πρῶτον, *first*) So ch. i. 20, note.—γινώσκοντες, *knowing*) The nominative case coheres with *that ye may be mindful*: comp. Acts xv. 23, note. The righteous already *knew* this from the word of the apostles, Jude 17 and 18.—ἐλεύσονται, *shall come*) in greater number and shamelessness. By which very thing they themselves confirm the truth of this prediction.—ἐμπαῖνται,<sup>3</sup> *mockers*) Thus the Septuagint renders Isa. iii. 4, עֲלִילֵיגַח, those who perform the most serious matters in the most trifling manner, even when they do not employ joke and laughter. [They are wholly given up to mocking, having no foundation besides for whatever they please to do.—V. g.]—ἐπιθυμίας,<sup>4</sup> *lusts*) This is the origin of error, the root of licentiousness.

4. Ποῦ ἔστιν, *where is?*) They think, either that it ought already to

<sup>1</sup> See Append. on this figure.

<sup>2</sup> ABC Vulg. read ὑμῶν: Rec. Text, with cursive MSS. of later date, ἡμῶν.—E.

<sup>3</sup> The fuller reading, ἐν ἐμπαίγμονῃ ἐμπαῖνται, is preferred both in the margin of both Editions and in the Germ. Vers., which has “lauter Spötter,” or rather, as it is read in the margin of the Germ. Vers. “Erz-Spötter.”—E. B.

ABC (C omitting ἐν) Vulg. add ἐν ἐμπαίγμονῃ. Rec. Text, with inferior authorities, omits these words.—E.

<sup>4</sup> κατὰ τὰς ἰδίαις—πορευόμενοι, *walking according to their own lusts*) This is an exact description of an abandoned man, that he does whatever is his own pleasure, and is not restrained by any reverence towards God.—V. g.

have taken place, or that it never will take place. This is also their meaning when they say, *all things continue as they were*.—*ἡ ἐπαγγελία*, the promise) Mockers thus term it, not in respect of themselves, but in mimicry,<sup>1</sup> because the righteous earnestly desire the fulfilment of the promise.—*αὐτοῦ*, of Him) Of the coming Lord, whom they disdain to mention by name.—*ἀπ' ἧς* (*ἡμέρας*), from the day in which.—*οἱ πατέρες*, the fathers) who rested their hopes on the promise.—*πάντα*, all things) the heaven, the water, the earth.—*οὕτω*, thus) An adverb of pregnant meaning; that is, thus continue, as they do continue.—*ἀπ' ἀρχῆς κτίσεως*, from the beginning of the creation) These mockers at any rate confess, that the world did not exist from eternity.

5. *Δαυθάνει γὰρ*, for it escapes their notice) This is the reason why they thus speak. Antithetical to, *let it not escape your notice*, ver. 8.—*τοῦτο*, this) The nominative case.—*θέλοντας*) willing it to be so. Their ignorance is voluntary. They obstinately neglect to consider the deluge.—*οὐρανοὶ—γῆ*, the heavens—the earth) The heavens and the earth before the deluge were very different in quality, though not in substance, from their present state.—*ἦσαν ἔκπαλαι*) had been, of old, just as they are now. The deluge, and the destruction of the world by fire, Peter says, might have appeared equally incredible: and yet the former event has taken place, and the latter will take place. Just as the mockers were arguing against the destruction of the world by fire, so before the deluge men might have argued against the deluge. But as the argument of these last was proved to be groundless by the testimony of the event, so also is the argument of the former. The urgency of the reasoning derived from the deluge destroys the force of the *thus, as they were* (*οὕτω*), of the mockers, ver. 4. The pluperfect has a backward reference from the time of the deluge to the time of the creation: and the word *then*, ver. 6, has also a reference to that.—*ἐξ ὕδατος; καὶ δι' ὕδατος*, out of the water and by the water) A gradual process. The water had covered the earth: the earth emerged *out of* the waters; and the water *was serviceable* for the stability of the earth, as the Creator formed and placed it. Water is in other cases lighter than earth, and earth seeks the lower parts, to such a degree, that all water in a straight line from the surface to the centre of this globe, or round system, always has earth beneath it: but on the surface itself, the earth everywhere rises above the water in a greater or less degree; and even this place the water yielded and left to the earth, as it

<sup>1</sup> See Append. on MIMESIS.—E.

were unwillingly, and when compelled by the most powerful command of God, Ex. xx. 4; Ps. xxiv. 2, civ. 5-8, cxxxvi. 6; Job xxxviii. 10, 11; 2 Esdras xvi. 59.—*συνεστῶσα*, *standing together*) that is, *was*. The joining together and lasting duration of the earth is pointed out: and thus *standing firmly*, answers to the word of *old*. Thomas Burnet, in his Theory of the Earth, ii. 5, applies the participle (which in the English Version is ambiguous, *standing*), not *only* to the earth, but also to the *heavens*. By paying attention to this error, you will avoid many things which Burnet has raised upon it.—*τῷ τοῦ Θεοῦ λόγῳ*, *by the word of God*) Gen. i. 6-9. This is constructed with *were* (*ἦσαν*), expressed, and *was* (*ἦν*), understood. The duration of all things is determined by the Word of God, so that it can be neither longer nor shorter.

6. *Δι ὧν*, *by means of which*) by means of the heavens and the earth; whence the water flowed together.—*ὁ τότε κόσμος*, *the world which then was*) that is, the human race: for *ἀπώλεια*, *destruction*, is not here attributed to the heaven and the earth, as Burnet understands it. Comp. the end of ver. 7 and ver. 10-13. The deluge was universal.—*ἀπώλετο*, *perished*) There follows an emphatic increase of the sense by the figure Epitasis<sup>1</sup> of judgment and perdition, ver. 7. With this corresponds the saying, *they shall perish, they shall be judged*, Rom. ii. 12. Before the deluge God said: *My Spirit shall not always pass sentence (judgment) upon man*, Gen. vi. 3. Judgment is reserved for the last day.

7. *Οἱ δὲ νῦν οὐρανοί*, *but the heavens which now are*) The heavens are the same and the earth is the same, as of old (although they appear to have undergone no slight change at the deluge): but the mockers speak as though they were not at all the same. The apostle expresses their feeling, *δὲ*, *but*, makes an antithesis: *by water*, and, *for or unto fire*. Fire shall refute the mockers. This verse also depends upon *that*, ver. 5.—*τῷ αὐτοῦ*) The article is rarely placed before *αὐτοῦ*;<sup>2</sup> but it is thus placed, Heb. ii. 4; James i. 18.—*τεθησαυρισμένοι*, *reserved*) Therefore it is that the heavens and the earth do not

<sup>1</sup> See Append. on this figure.—E.

<sup>2</sup> Nevertheless the reading *αὐτῷ*, which is set down by the margin of the larger Ed. among those not to be approved of, in the margin of Ed. 2 is put on a level with the reading *αὐτοῦ*; and the Germ. Vers. has "durch eben das Wort."—E. B.

*τῷ αὐτῷ* is read by AB (according to Lachm.) Vulg. Memph. and so Lachm. But *τῷ αὐτοῦ*, by B (according to Tisch.) C: and so Tisch. Stephens' Rec. Text omits *τῷ*; but not so the Elzev. Rec. Text.—E.

more quickly grow old.—*πυρι*, unto or for, fire) The Dative. Let those fiery meteors be thought of, which in our time often gleam from the lofty sky.—*τῶν ἀσεβῶν*, of the ungodly) these very persons, and the others.

8. “*Ἐν δὲ τούτῳ*) but this one thing; namely, that which pertains to this subject. This one thing only pertains to teaching in this epistle; which (epistle) in other respects admonishes, but does not teach.—*μὴ λανθανέτω*) do not suffer it to escape your notice.—*ὑμᾶς*, you) Antithetical to them, ver. 5. He does not so fully reply to the mockers, as he instructs the faithful.—*μία ἡμέρα παρὰ Κυρίου ὡς χίλια ἔτη, καὶ χίλια ἔτη ὡς ἡμέρα μία*, one day is with the Lord as a thousand years, and a thousand years as one day, Ps. xc. 4, Septuagint, *ὅτι χίλια ἔτη ἐν ὀφθαλμοῖς σου, Κύριε, ὡς ἡμέρα ἡ ἐχθὲς ἣτις διήλθε, καὶ φυλακὴ ἐν νυκτί*. for a thousand years, O Lord, are in Thy sight as yesterday, which is gone, and as a watch in the night. The preceding words convey this meaning: Thou art our refuge, Eternal God; and not we ourselves, frail weak men. The reason is added: for a thousand years, etc. Moses describes the eternity of God much more absolutely: Peter describes it in the relation which it bears to the last day, and to men looking for that day; so that His eternity may itself be perceived, by which in essence and in operation, He wonderfully exceeds all measure of time; and that His divine knowledge may also be included in the idea, that knowledge to which all future things are present: and His Power (may be recognised), which does not require long delays for the performance of its work; and His Long-suffering, from which all impatient expectation is absent and all eager haste. *With the Lord one day is as a thousand years* (Peter adds this to the saying of Moses): that is, He is equally blessed in one day, or in one moment, and in a thousand years and a whole age: He is able to perform the work of a thousand years in one day. Wherefore in the following verse it is added: *He is not slow*: It is always in His power to fulfil His promise. *And a thousand years are as one day* (thus Peter, while in this clause he re-echoes the former one, and accommodates both to the subject in hand, appropriately varies the words of Moses): that is, no delay happens which is long to God. As to a man of excessive wealth, a thousand guineas are as a single penny; so to the Eternal God a thousand years are as one day: wherefore in the next verse it is added: *but is long-suffering*: He gives us space for repentance without any annoyance to Himself. Comp. Ecclesiasticus xviii. 10, 11. The sum of Peter's words is, the age-measurer (so to speak) of God

differs from the *hour-reckoner* of mortals. His gnomon<sup>1</sup> shows at once all hours in the greatest activity and in the greatest repose. To Him the times pass away neither more slowly nor more quickly than is befitting to Him and to His economy. There is no reason why He should consider it needful either to delay or to hasten the end. How shall we understand this? If we were able to understand it, there would be no occasion for Moses and Peter to add, *with the Lord*.

9. Οὐ βραδύνει, *does not delay*) as though the time of His promised coming were already present, Heb. x. 37, note. Thus Ecclesiasticus xxxv. 17, 18, *καὶ κρινεῖ δικαίως (ὁ ἴσχυιστος) καὶ ποιήσει κρίσιν καὶ ὁ κύριος οὐ μὴ βραδύνῃ, οὐδὲ μὴ μακροθυμήσῃ ἐπ' αὐτοῖς, κ.τ.λ., the Most High shall judge righteously, and execute judgment; for the Lord will not be slack, neither will He be patient towards them, etc.* This passage of the Son of Sirach closely agrees with the passage of Peter's epistle.—*τῆς ἐπαγγελίας, His promise*) that is, *ἐνεκα, on account of*. The promise will be fulfilled, ver. 13, whatever these mockers may prate, ver. 4.—*μακροθυμεῖ, is long-suffering*) For this reason He waits, until the number of those who shall be saved shall be complete, ver. 15.—*τινᾶς, that any*) not even those, who are just spoken of, as *some men*.—*ἀπολέσθαι, should perish*) This would be the case, if He did not give space for repentance. Comp. 2 Esdras viii. 59.—*χωρῆσαι, may have recourse to*).

10. Ἡξει) *will be present*.—*οἱ οὐρανοὶ, the heavens*) which the mockers say shall continue as they are, ver. 4.—*βοιζήδον, with a great noise*) The word *βοῖζος* has letters resembling the sound of an arrow in its flight, the trickling of water, etc.—*στοιχεῖά, the elements*) that is, *the works which are in the heavens*, as the following words show. The sun, the moon, and the stars, are often called *στοιχεῖα*, by Theophilus of Antioch, p. 22, 148, 228, and by others, whom Wolf has brought together in his edition, and whom Suicer has noticed, and Menage on Diogenes Laertius, vi. 102, they are called *elementa* by Jerome. As at the creation, so at the destruction of the world, the sun, the moon, and the stars, are accustomed especially to be mentioned, Matt. xxiv. 29; and they are certainly contained in some part of Peter's representation, and especially in the word *elements*, rather than *fire, air, water, and earth*. For Peter makes mention of *the earth* separately, and under this he includes *water*, or even *air* (of which, however, the Scripture rarely makes mention, when speaking

<sup>1</sup> Gnomon properly denotes the pin of a sun-dial.—T.



of the nature of things); *fire* will be that, by which the elements shall melt away. The same word is used, Wisdom vii. 17. It is a most elegant metaphor. For as a letter on a parchment,<sup>1</sup> so is a star in the heaven.—*ἔργα*, the works of nature and art.

11. *Λυομένων*, since they are being dissolved) The present tense; as though it were now taking place: thus in ver. 12, *τήνεται*, are melting. On the fourth of the six days of creation, the stars also were made, Gen. i. 16. They also shall be dissolved together with the earth. They are mistaken, who restrict the history of the creation and the description of this destruction only to the earth and to the quarter of the heaven which is nearer to the earth, but feign that the stars are more ancient than the earth, and that they will survive the earth. It is not to the heaven only which surrounds the earth, but to the heavens, that both dissolution and restoration are ascribed, ver. 10 and 13.—*δεῖ*, ought you to be) This is the commandment mentioned in ver. 2. Others thus place the stops—*ἡμᾶς*;—*εὐσεβείαις προδοκῶντας*.<sup>2</sup>—*ἀναστροφᾶς*, in your conversations) [*i.e.* dealings and whole walk] as regards the affairs of men.—*εὐσεβείαις*, in all godliness) as regards divine things.

12. *τὴν παρουσίαν*, the coming) This depends upon looking for and hastening, taken together: when ye offer prayers for His speedy coming. He who eagerly desires anything, urges forward the matter itself, if he is able, to a speedy accomplishment. *Σπεύδω* is used with an Accusative, Septuagint; Esth. v. 5; Isa. xvi. 5. The participle includes the statement of the cause, as in ver. 14.—*τοῦ Θεοῦ*, of God) The expression, the day of God, is of rare occurrence. For *diei Dei* (the day of God), the Latin translator, or a very early copyist, wrote *diei Domini*<sup>3</sup> (the day of the Lord), probably for the sake of a more easy pronunciation. This reading was adopted in some Greek manuscripts, which everywhere follow the Latin readings. On the other hand, one Latin manuscript at Lovain has in the margin *diei Dei*. God grants to men many thousand days: one, and that the last, is the great day of God Himself.—*δι' ἣν*, on account of which) viz. coming. An instance of the figure Chiasmus, consisting of four parts: what manner of persons—looking for—on account of which—but new heavens. The first part is deduced from the third, and the second from the fourth.—*πυρούμενοι καυσόμενα*)

<sup>1</sup> Elementum was used of a letter of the Alphabet.—E.

<sup>2</sup> Tisch. and Lachm. read no interrogation.—E.

<sup>3</sup> AB Vulg., in some MSS. have Θεοῦ. But C and Amiat. MS. (the oldest) of Vulg. have κυρίου.—E

In other places, *πυροῦσθαι* applies rather to a dry body, *καυσοῦσθαι* to a moist one.

13. *Καινοῦς*, *new*) A great mystery, *new heavens and a new earth*. It is something external to God and external to man.<sup>1</sup>—*ἐπαγγελμα*, *promise*) ver. 4.—*ἐν ᾗ δίκαιοσύνη κατοικεῖ*, *in which dwelleth righteousness*) Therefore they shall not grow old. There will be a complete separation between good and evil, Matt. iii. 12, xiii. 30. The inhabitants who ought to be *righteous*, ver. 11, compared with 6 and 7. In the new world, which comprises the heaven and the earth, dwelleth righteousness. The new world is one whole: in it (the whole) dwelleth righteousness. That part, which had been polluted by unrighteousness, shall be freed from pollution.

14. *Προσδοκῶντες*, *expecting*) with trembling and with joy. This word has a wide meaning.—*αὐτοῦ*, *of Him*) God.

15. *Σωτηρίαν ἠγγείσατε*, *account as salvation*) although those mockers account it *slackness, slowness*, ver. 9.—*καθώς*, *even as*) This has reference to the whole subject treated of up to this time. Comp. *περὶ τούτων*, *respecting these things*, ver. 16.—*ὁ ἀγαπητὸς ἡμῶν ἀδελφός*, *our beloved brother*) Paul has not praised Peter; but yet Peter praises Paul, showing that he was not offended with him, although he was sometimes reproved by him, and was far surpassed by him in the work of the Lord: respecting *the love* of Paul towards Peter there could be no doubt.—*ὑμῖν*, *to you*) Hebrews. He intimates that there was the less need for him to write to them at length, and expresses his approval of the epistle of Paul. But Paul had written to this purport respecting the completion of the age, which was then nigh at hand, Heb. i. 1, ix. 26, x. 25, 37, and to the same effect in his other epistles.

16. *Ἐν πάσαις*, *in all*) Peter wrote this epistle very shortly before his own martyrdom and that of Paul. Therefore Paul had written nearly all his epistles long before, even the epistles to those to whom Peter writes. Peter therefore read all the epistles of Paul, which were perhaps sent to him by Paul himself: nor did he take it ill, that Paul had written respecting Peter in such terms as he had to the Galatians, ch. ii. Who can doubt, that the epistles of Paul were, at an early period, collected into one body?—*περὶ τούτων*, *concerning these things*) Concerning the coming of the Lord, which is delayed through His long-suffering, but yet is near and sudden,

<sup>1</sup> The promise is not merely of some new manifestation of God, or of some change in man, but of something *external*; not of that which is *subjective*, but *objective*.—T.

and the things which will happen at His coming and before it. When Paul appeared to delay the day of the Lord to a longer period than the other apostles, there were some who either doubted or denied His coming altogether.—ἐν οἷς, *in which things*)—δυσνόητα, *hard to be understood*. It is one thing to be hard to be understood, and another thing to be beyond the reach of the understanding.—τινὰ) *some things*, not all.—δ) *which things, which subjects*, and so even the *writings* of Paul. With this corresponds the expression which follows, “they wrest *the Scriptures*,” and so even the subjects mentioned in them. The one is to be understood as included with the other.—οἱ ἀμαθέις, *the unlearned*) who are without heavenly learning.—στρεβλοῦσιν) *twist*, whereas they are straight in themselves. There is an instance, 2 Tim. ii. 18.—τὰς λοιπὰς γραφὰς, *the other Scriptures*) It follows from this that the epistles of Paul already formed part of *the Scriptures*. Comp. *has written*, ver. 15.—προς, *to*) so that they seem to agree *with* the abandoned perception of the wicked.—ἰδίαν, *their own*) without any injury to St Paul.—ἀπώλειαν, *destruction*) ch. ii. 1.

17. ῥυμείς) *ye*, warned by the injury of others.—προγινώσκοντες) *knowing the danger beforehand*.—σηριγμοῦ, *from your defence*) [“Stedfastness”] Comp. ver. 16, i. 12. This *defence* is grace. Comp. Jude 21.

18. Αὐξάνετε, *increase*) the more; the more they decrease [ἐν χάριτι καὶ γνώσει, *in grace and knowledge*] ch. i. 3, 8.—V. g.]—ἡμέραν αἰῶνος, *the day of eternity*) This title agrees with that sense, in which the apostle employed it, through the whole of this chapter. *Eternity* is a *day*, without night, unmixed and perpetual.

ON THE  
FIRST EPISTLE OF JOHN.

---

CHAPTER I.

1. "Ὁ ἦν, *That which was*) John writes his Epistle [which is furnished with a most august exordium.—V. g.] in a simple style, without inscription or conclusion. He does not appear to have sent it abroad, but to have communicated it in person to his hearers. See ver. 4, compared with 2 John, ver. 12, at the end. He says, *That which was from the beginning*, for *He who was*, ch. ii. 13; because *that which* occurs again immediately. When speaking of God and Christ, the apostle frequently uses a common name for a proper one by the figure Antonomasia, as *He Himself*, *He*, *The Holy One*, *The True One*, and periphrasis, as *He who is from the beginning*, etc. In the first clause he marks out λόγον, *the Word*, Himself; and then the things which they have heard respecting Him.—ἦν, *was*) even before *He was manifested*. *He was* with the Father: see ver. 2.—ἀπ' ἀρχῆς, *from the beginning*) The phrase ἀπ' ἀρχῆς, *from the beginning*, of frequent occurrence in this epistle, is not to be taken in one and the same sense only, but to be explained from each passage which happens to be present: ch. ii. 7, 13, 14, iii. 8. In this first passage of the epistle, the phrase *from the beginning*, comprises the whole state of the Word of life, *with the Father*, ver. 2, which state preceded his manifestation. Compare the expression, *In the beginning*, John i. 1, note. Wherefore it is not an unsuitable flight of speech.—ὁ ἀκηκόαμεν, *that which we have heard*) *Hearing*, the sense by which we receive instruction, is put in the first place, *sight* follows

by gradation. Both are reassumed in ver. 3, where *I say* may be understood. John proclaims so great an amount of evidence of this *manifestation*, that it is not now necessary to adduce the prophets: Comp. 2 Pet. i. 19, note. He speaks in the plural number in his own name, and in the name of other *fathers*: ch. ii. 13. He appears to have written at a time, when many of the fathers were still alive.—ἰθεασάμεθα, *we beheld*) to a very great degree.—περὶ, *concerning*) They perceived the truth of His flesh, and in it the glory of the only begotten. The word *was* denotes the latter, *was manifested*, the former.—τοῦ λόγου τῆς ζωῆς, *the Word of life*) ὁ λόγος, *the Word* is used by itself, and *the Life* by itself: whence the Apposition, *The Word the Life*; then *the Word of Life*; *The Word in whom was life*: John i. 4; and *the Life*, that is *eternal*; and, *life eternal*: ver. 2. Thus that title, *the God of glory*, includes the simple title of *God*

2. Ἐφανερώθη, *was manifested*) gave Himself in the flesh to our eyes, ears, and hands: John i. 14. The same word is used of His coming in glory: ch. ii. 28.—καὶ μαρτυροῦμεν καὶ ἀπαγγέλλομεν, *and we testify and declare*) *Testimony* is the genus; there are two species, *declaration* and *writing*, ver. 3 and 4. *Declaration* lays the foundation, ver. 5-10; *writing* builds upon it, ver. 4, note.—ὑμῖν, *to you*) who have not seen.—τὴν ζωὴν τὴν αἰώνιον, *Life eternal*) In the beginning of the epistle mention is made of that *Life eternal*, which always existed, and afterwards appeared to us: at the end of the epistle mention is made of the same *Life eternal*, which we shall always enjoy This title of itself teaches, that the *goodness* of Jesus in its highest sense is not denied: Mark x. 18, note.—ἦν, *was*) A repetition by the figure *Epanodos*; comp. ver. 1, at the beginning.—πρὸς τὸν πατέρα, *with the Father*) So John i. 1, *with God*.

3. Ἀκηκόαμεν, *we have heard*) This is now put after sight, because the declaration is principally from hearing.—κοινωνίαν—μεθ' ἡμῶν, *communion—with us*) the same which we have *who have seen*.—κοινωνία) that is ἐστί. *Communion*, so that He Himself is ours; He in us, and we in Him.—μετὰ τοῦ πατρὸς, *with the Father*) who sent the Son, ver. 4-10.—μετὰ τοῦ υἱοῦ αὐτοῦ, *with His Son*) whom the Father sent: ch. ii. 1, 2. Respecting the Holy Spirit, see ch. iii. 24, note.

4. Ταῦτα, *these things*) From the emphatic singular he comes to the plural, for the sake of greater convenience of expression. *These things*, and no other: 2 Cor. i. 13, much less, smaller and more trifling things, as the defenders of traditions say.—γράφομεν ὑμῖν, *we write to you*) To this present the past, *I have written*, ch. v. 13,

answers. Comp. ch. ii. 1, 12, and following verses. *Writing* gives strong confirmation.—*ἴνα, that*) Fulness of joy arises from a full and abundant confirmation of soul in faith and love. To this, *declaration* and *writing* in conjunction especially tend: 2 John ver. 12.—*χαρά, joy*) Thus also John writes in his Gospel, ch. xv. 11, xvi. 22. There is the joy of faith, the joy of love, the joy of hope. In this place the joy of faith is first noticed; and the expression is abbreviated, *your joy*; that is, your faith, and the joy which springs from thence: but there is also intended the joy of love and of hope, flowing from thence.

5. 'Η ἀγγελία) Ch. iii. 11. *The declaration*, which relates to the main subject. Neither in the gospel nor in the epistles does John speak of *the Gospel* by name; but he terms it *the testimony, the word, the truth*; and here, by a closely resembling sound, ἀγγελίαν, the *declaration*. That which was in the mouth of Christ ἀγγελία, a *declaration*, the apostles ἀναγγέλλουσι, *declare*; for they in turn give forth and propagate ἀγγελίαν, the *declaration* received from Him. It is called *the word*, ch. ii. 7.—ἀπ' αὐτοῦ, *from Him*) from the Son of God: John i. 18.—φῶς) *The Light* of wisdom, love, and glory. What the light is to the natural eye, that God is to the spiritual eye. As he here calls God Light, so ch. ii. 8, he calls Christ Light.—σκοτία, *darkness*) The meaning of this is plain from the opposite.

6. 'Εάν ἐπωμεν, *if we say*) To say anything at variance with the fact, is fraud: ver. 8, 10. So *he that saith*, ch. ii. 4, 9; *if a man say*, ch. iv. 20. To say, is to persuade one's self and others, to think, to bear before one's self [to profess openly], to pretend.—κοινωνίαν, *fellowship*) ver. 3.—ἐν τῷ σκότει, *in darkness*) Comp. ch. ii. 8-11.—περιπατῶμεν, *we walk*) by internal and external action, wherever we turn ourselves.—ψευδόμεθα, *we lie*) A similar expression occurs, ch. ii. 4.—οὐ ποιοῦμεν τὴν ἀλήθειαν, *we do not the truth*) that is, the truth has no place with us in our very *action*.

7. 'Ὡς, *as*) Imitation of God is the test of fellowship with Him.—αὐτὸς, *He Himself*) God. So the Hebrews often say, *יהוה, He*, that is, God. So αὐτὸς, 1 Macc. iii. 22.—ἔστιν, *is*) This word is more inward, and more worthy of God, than *to walk*.—κοινωνίαν ἔχομεν, *we have fellowship*) that is, Then we truly say, that we have fellowship: for walking in the light certainly and immediately follows this.—μετ' ἀλλήλων) *mutual*, between us and you: ver. 3: for ἀλλήλων, *reciprocally*, does not appear an appropriate expression respecting God and men: comp. John xx. 17. It is however an abbreviated

expression : in ver. 6, *with Him*, understand from ver. 7, *and among ourselves* [and *one with another*] : in ver. 7, *among us* [one with another], understand from ver. 6, *with Him*. Comp. John xiv. 10, note.—*καὶ τὸ αἷμα*, and the blood) Fellowship with the Son of God is described. Respecting *the blood*, comp. ch. v. 6 ; John vi. 53-56 ; Apocal. i. 5.—*καθαρίζει ἡμᾶς*, cleanseth us) by remission and taking away : comp. ver. 9.—*πάσης*, all) original and actual.

8. Ἄμαρτιαν, sin) There is an opposition between those who say, *We have no sin*, and those who *confess their sins* (plural). He is therefore speaking of actual sins, which flow from original sin. In proportion as each person has contracted less or more, so he deems it necessary to confess less or more ; Prov. xxviii. 13 ; and that either respecting the past, ver. 10, or the present, ver. 8. John comprises in his discourses all to whom that *declaration* comes, both good and bad ; without distinction, according to their measure. But there were even then some who extenuated sin, and therefore also disparaged grace.—*ἡ ἀλήθεια*, the truth) John often comprises *faith* also together with the notion of *truth* : ch. ii. 4. ΠΝΣ and ΠΝΠΣ are conjugate words.—*οὐκ ἔστιν ἐν ἡμῖν*, is not in us) is not in our heart, and therefore not in our mouth. The fault is *in us* ; is ours : the glory belongs to God : ver. 9.

9. Ἐὰν ὁμολογᾶμεν τὰς ἁμαρτίας ἡμῶν, if we confess our sins) This verse is placed between two antithetical sentences, as ch. ii. 10. For it is antithetical to say, *I have no sin*, and, *I have not sinned*, ver. 8 and 10. The former is concerning the *guilt* of sin, which still remains ; the latter is concerning *the actual commission*. By the former, *we deceive ourselves* ; by the latter, *we make Him a liar*. It is the best plan *to confess* before God, who holds us guilty as sinners, ver. 10 ; and the universal necessity of this confession is here asserted : so that John not only says, that if we have sinned we must confess ; but that all have reason to say, *I have sin*, and *I have sinned*, and ought to confess that, although with different degrees : otherwise we should not need cleansing by the blood of Jesus Christ.—*πιστὸς*, faithful) He makes good all things, which we promise ourselves respecting the goodness of God.—*ἔστι*, is) so that we experience it, and do not make Him a liar.—*καὶ δίκαιος*, and just) so as to spare the sinner, and abolish the sins. Thus also Jesus Christ is called *the righteous*, ch. ii. 1.—*ἀφῆ*, to remit) while He takes away the guilt.—*καθαρίσῃ*, to cleanse) so that we sin no more.

10. Ψεύστην ποιῶμεν αὐτὸν, we make Him a liar) God says, Thou hast sinned ; to deny this is impious. Comp. ch. v. 10.—*ὁ λόγος αὐτοῦ*,

*His word*) which is true: ver. 8. The word accuses us with truth; and by contradiction it is driven from the heart.—ἐν ἡμῶν, *in us*) and therefore we are *liars*: ch. ii. 4.

---

## CHAPTER II.

1. Τεκνία μου, *my little children*) The diminutive, used as a mark of love. Now for the first time he names those to whom he writes.—ταῦτα, *these things*) which follow.—ἵνα μὴ ἀμάρτητε, *that ye sin not*) μὴ, *lest*, to be pronounced with emphasis. He fortifies their minds beforehand, lest they should abuse his discourse concerning reconciliation to a license for sinning. There is in this place προθεραπεία, *a precautionary warning*; and a similar ἐπιθεραπεία,<sup>1</sup> *an after-qualification* of his previous words, ch. v. 18, note. All the Divine purposes, words, and judgments, have for their aim to oppose sin, either to prevent its commission, or to destroy it.—ἐάν τις ἀμάρτη, *if any man sin*) and lose the confidence of asking for himself; respecting which, see John xvi. 26.—παράκλητον, *an advocate*) who pleads our cause, so that the Father may not turn away His love from us.—δίκαιον, *the righteous*) ver. 29. Jesus Christ, in the presence of the Father, at His right hand, chiefly from [owing to His] access to Him, having offered a sacrifice for sins, is called *The Righteous*, John xvi. 10. His *righteousness* takes away our *sin*: and it is not itself lessened from this circumstance, that He is the Advocate for sinners: Isa. liii. 11, 12.

2. Αὐτός, *He Himself*) This word forms an Epitasis [See Append. on this figure]: a most powerful Advocate, because He Himself is *the propitiation*.—ἰλασμός ἐστι, *is the propitiation*) The word ἰλασμός, and ἐξίλασμός, is of frequent occurrence in the Septuagint: it denotes *a propitiatory sacrifice*: ch. iv. 10; comp. 2 Cor. v. 21: that is, the Saviour Himself. There had been therefore enmity (offence) between God and sinners.—ἡμῶν, *of us*) the faithful. There is no reference here to the Jews; for he is not writing to the Jews: ch. v. 21.—περὶ ὅλου) *respecting* (for) the sins of the whole world. If he had said only, *of the world*, as ch. iv. 14, *the whole* must have been understood: now, since *of the whole* is expressed, who dares to put any

<sup>1</sup> See Append. on these figures.—E.



restriction upon it? ch. v. 19. The *propitiation* is as widely extended as sin.

3. Ἐν τούτῳ γινώσκομεν) *In this we know*; that is, it is thus, and thus only, that there is true *knowledge* in us. We know, that we know: a reflex knowledge. Spiritual marks of discernment [Gnomismata, characteristic marks] are often given in this Epistle: *manifest, we know*, ch. iii. 10, 14, 19. The *Gnostics* are refuted, who boasted of knowledge, but threw aside obedience.—ὅτι ἐγνώκαμεν αὐτὸν, *that we know Him*) as He is, *the Advocate, the righteous, the propitiation*. So ver. 4, 13, 14; Isa., the passage cited above.—ἐντολὰς, *precepts*) concerning faith and love.—τηρῶμεν, *we keep*) John viii. 51, note.

5. Αὐτοῦ τὸν λόγον, *His word*) the word of Jesus Christ respecting the Father: ch. i. 5. *The precepts* are many; *the word* is one.—ἀληθῶς, *in truth*) It is not a lie or vain boasting. This adverb has great force at the beginning of the clause.—ἡ ἀγάπη τοῦ Θεοῦ, *the love of God*) towards man, reconciled to us by Christ.—τετελειώται, *is made perfect*) Having obtained perfect rule, it is also perfectly known: ch. iv. 12.—ἐν τούτῳ, *in this*) There is a reference to the preceding words, *but whoso keepeth*, as ch. iv. 6, *from this*.—ἐν αὐτῷ ἐσμεν, *we are in Him*) Synonyms, with progressive gradation: *to know Him*; *to be in Him*; *to abide in Him*: ver. 6, knowledge; fellowship; constancy.

6. Μένειν, *that he abideth*) This word is of frequent occurrence in ch. ii. iii. and iv. It implies a condition which is lasting, without intermission and without end.—ὀφείλει, *he ought*) by the force of that Divine example. Thus, *we ought*, ch. iii. 16, iv. 11.—καθὼς ἐκεῖνος, *even as He*) *He*, whom we formerly saw. Thus, *as He*, etc., ch. iii. 3, 5, 7, 16, iv. 17. Believers readily supply the name; since they have a breast filled with the remembrance of the Lord.—περιεπάτησε, *walked*) while He was in the world.

7. Ἀπ' ἀρχῆς, *from the beginning*) the time when you first heard the Gospel of Christ: ver. 24, ch. iii. 11.—ὁ λόγος, *the word*) ver. 5.—ὃν ἠκούσατε, *which ye heard*) John did not deem it necessary to repeat this *word*, as already known. He frequently says, *ye have heard*, for *they had heard*, before even the apostles wrote.

8. Ἐντολὴν καινὴν, *a new precept*) which is now first written to you in this Epistle. This passage savours of the fulness of the Spirit in the apostle.—ὃ ἐστὶν ἀληθές, *that which is truth*) *Truth*, substantively, as in ver. 27, where *truth* and *a lie* are opposed to each other. Thence also ὃ is put for ἡ, that is, *the commandment* (ἐντολή). The sense is: *the commandment, or precept, is truth*; that is, the darkness truly passes away, etc. As in ver. 7, to the word *old*, so in this ver.,

to the word *new*, its definition is immediately subjoined, what is *the old*, and what is *the new*. The old is that which we had from the beginning: the new is that which is true in Jesus Christ and in us. The difference of time in the words, *ye had*, and *it is*, tends to this. In Christ all things are always true, and were so from that beginning; but in Christ and in us, conjointly, the precept is then truth, when we acknowledge the truth, which is in Him, and have the same flourishing in us. John praises the present state of those to whom he writes, as one even more highly favoured than that very state which they had had at the beginning of their hearing the Gospel, as Rom. xiii. 11, 12; whence also the old precept could with pleasantness be proposed to them under a new method.—*ὅτ* *because*. This is that precept, the love of a brother, from the light. Hence at the beginning of ver. 9 *therefore* is to be understood. Comp. ch. i. 5, 6.—*παράγεται*) He does not say *παράγει*, *passes by*, but *παράγεται*, *is caused to pass*, is changed, so that at length it is absorbed. The same word is used, ver. 17, where it is opposed to *abiding*. Thus Ezra ix. 2, Septuagint, *παρήχθη σπέρμα τὸ ἅγιον, the holy seed was transferred, or caused to pass to the nations*, and was mingled with them. Herodian: ὄνομα παραχθέν, *a name changed*, transferred from another, or to another.—Book I., ch. 16, and V. 7. The present is to be observed, as in *shineth*.—*τὸ φῶς τὸ ἀληθινόν, the true light*) Jesus Christ: John i. 9.—*ἔδη* *now*, with you; but it will shine the more for ever: ver. 28. Comp. *until now*, ver. 9.—*φαίνει, shineth*) On this account it was now less needful for John to bring forward the prophets in his Epistles than it was for Peter; whose 2d Epistle, i. 19, comp. respecting *the day and the morning star*. Peter, with his Epistles, stands about midway between the suffering of Christ and the close of the life of John.

9 Ἐν τῷ φωτι, *in the light*) as it were in his own element. Thus *in*, ver. 11.—*ἀδελφόν, a brother*) a believer: 3 John, 3, 5, 10. The very title contains the cause of love.

10. Σκάνδαλον ἐν αὐτῷ οὐκ ἔστιν, *there is no occasion of stumbling in him*) The contrary is in ver. 11, *has blinded*. But the notion of the one is supplied from the other: in him who loves, there is neither blindness nor *an occasion of stumbling*: in him who does not love, there is both *blindness* and an occasion of stumbling. He who hates his brother, is a stumbling-block to himself, and stumbles against himself and everything within and without: he who loves, has a path free from obstacles.

11. Ὁ δὲ μισῶν, *but he who hates*) A direct opposition. Where

there is not love, there is hatred; the heart is not empty.—*ποῦ, where*) and whither.—*ἐτύφλωσε, has blinded*) Darkness not only surrounds him, but has also blinded him.

12. "Ἐγραψα ὑμῖν, *τεκνία, I have written to you, my sons*) John, throughout the whole of the Epistle, and in this chapter, calls all to whom he writes, *τεκνία, sons*; but in ver. 13–27, he particularly divides them into *fathers, young men, and παιδία, or children*. Wherefore *τεκνία* and *παιδία* are not synonymous. Writing to *τεκνία, his sons, ch. ii. 1, he says, at the beginning of the paragraph, I write, ver. 1 (comp. ver. 7 and 8); and here, at the conclusion, he sub joins, I have written; not changing the things already mentioned, but confirming them again and again: ver. 12. Comp. 1 Pet. v. 12, I have written. Thence he suitably addresses three degrees of age, which are according to nature, but variously imbued with grace: and he addresses as fathers, those who had witnessed the time of Jesus Christ engaged on earth: as young men, those who, having overcome the wicked one, ought also boldly to have subdued the world lying in the wicked one, and the lust of the world: as παιδία, little children, those whom, after the departure of the fathers and the young men, the last hour was unexpectedly<sup>1</sup> coming upon, and in it Antichrist. This address has a proposition or statement, and a discussion of the subject. In the statement he says: I write to you, fathers: I write to you, young men: I write to you, παιδία, little children: ver. 13; but in the discussion of the subject, he says, I have written to you, fathers, ver. 14: I have written to you, young men, ver. 14–17: I have written to you, παιδία, little children, ver. 18–27; the word, I have written, being itself twice inserted at ver. 21 and 26. The method of these passages very closely resembles that of the beginning and conclusion of the Epistle: for ch. i. 4, he uses the verb, of writing, in the present tense; but in ch. v. 13 he says, I have written. Having ended the threefold address, he returns to them collectively, again addressing them as *τεκνία, beloved sons, ver. 28. From this division the various readings in 12th<sup>2</sup> and following verses, noticed in the Apparatus, are more easily refuted.—ὑμῖν, to you*) The doctrine of the remission of sins belongs to the fathers also, respecting whom we have just spoken.—ἀφείωνται, are remitted) The apostle*

<sup>1</sup> Occupo, like *φθάνω*, used in the sense of taking by surprise. He warns them that the last time, in which Antichrist should appear, was about to come. The last time was in a certain sense already come, but its decided development was to be after the death of the fathers and young men.—T.

<sup>2</sup> Inferior authorities read *παιδία* for *τεκνία* in ver. 13.—E.

puts this summing up of the things which he has hitherto treated of, proceeding to other things which are built upon the remission of sins as a foundation.—διὰ) *on account of*.—αὐτοῦ, *of Himself*) Jesus Christ.

13. "Ὅτι, *because*) Thus three times : comp. ver. 12 ; 1 Pet. v. 12, where the sense of *because* is explained by an accusative with an infinitive, which is more clear. He proposes three subjects, and will shortly treat of them ; and he here represents [gives at once] the summaries of those subjects, of which he is about to treat.—ἐγνώκατε, *ye have known*) a heavenly Father, in preference to fathers of flesh.—τὸν Πατέρα, *the Father*) and so all things, ver. 20.

14. "Ἐγραψα, *I have written*) In ver. 13 and 14, he passes from *I write* to *I have written* : and not without reason. For by transposing the verb *of writing* from the present to the past, he suggests a most strong admonition.—ὅτι) *because*.—ἐγνώκατε τὸν ἀπ' ἀρχῆς, *ye have known Him who is from the beginning*) *He who is from the beginning* is Jesus Christ. Ἀρχὴ is not the beginning of the Gospel, but the beginning of all things : ch. i. 1, note. Artemon objects, that God the Father might also be thus spoken of : Part ii. c. 13. I reply, Why not ? But the figure *Antonomasia* is frequently employed by John, when he speaks of Christ. Comp. ver. 20. *The fathers*, as well as the apostle, were already alive at that time, in which Jesus Christ had been conspicuous on earth : and some of them, as it is probable, had known Him both in person and by faith. Comp. ch. iii. 6, note ; 1 Cor. xv. 6 ; Matt. xiii. 16. Certainly all had known Him by faith, and had seen that golden age of the Church, to which the age of the younger men, who ought to avoid antichrists, is opposed. John repeats this clause from the preceding verse, without the addition of more words, subjoining to the statement a treatment of the subject equally brief, and using modesty towards *the fathers*, to whom it was not necessary that many things should be written. The knowledge of even these respecting Christ is very great, comprising all things. Knowledge is assigned to fathers and children ; strength to young men.—ισχυροί, *strong*) Other young men are strong in body ; you, in faith.—ὁ λόγος τοῦ Θεοῦ, *the Word of God*) from which is strength : ch. iv. 4.—ἐν ὑμῖν μένει, *abideth in you*) Nor can the Evil One tear it away from you, nor does Antichrist endanger you.—τὸν πονηρὸν, *the Evil One*) who especially lies in wait for youth. John appears to refer to a certain remarkable instance of virtue exhibited by the young men to whom he writes. Of this nature was their constancy in confession in the persecution of

Domitian; and also the return of that *young man*, whom the apostle, with the greatest gentleness, led back from robbery to repentance (although the apostle made that expedition not until he had returned from Patmos: comp. ver. 22, note), as it is most pleasantly described by *Clement of Alexandria*, in his treatise, *What rich man can be saved?* ch. 42; by *Eusebius*, *Eccle. Hist.*, Book iii. 20; and by *Chrysostom*, in his 1st Exhortation to the fallen Theodore, ch. 11

15. Μὴ ἀγαπᾶτε τὸν κόσμον, *love not the world*) This has special reference to you, young men. Follow up your *victory* against the *wicked one*, in whom *the world* lies: ch. v. 19.—οὐκ ἔστιν, *is not*) Contraries do not exist together.—ἡ ἀγάπη τοῦ Πατρὸς) *the love of the Father* towards His children, and filial love [of the children] towards the Father.

16. Πᾶν—ἡ ἐπιθυμία τῆς σαρκός, καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν, καὶ ἡ ἀλαζονεία τοῦ βίου, *all—the lust of the flesh, and the lust of the eyes, and the pride of life*) The world contains *all* these, and nothing besides them. *The lust of the flesh* means those things, on which the senses of enjoyment, as they are termed, viz. the taste and touch, feed. *The lust of the eyes* means those things, by which the senses of investigation, *the eye* or sight, hearing and smelling, are occupied. *Ἀλαζονεία* is *arrogant pomp*, when any one assumes too much to himself either in words or in actions. See Raphael. It is also comprised under the word, *lust*, in the next verse: and therefore *arrogance of life*, is that which leads forth *lust* abroad, and diffuses it more largely into the world, so that a man *wishes to be as great as possible in food*, in dress, in plate, in furniture, in buildings, in estates, in servants, in his retinue, in his equipage, in his offices, etc. Comp. Apocal. xviii. 12, 13. Chrysostom, in the passage referred to above, speaks of τὸν τύφον τὸν βιωτικόν, *the vanity of life*, and τὴν φαντασίαν τοῦ βίου, *the display of life*: where he relates a youthful example of such insolence overcome by sacred love. Either kind of *lust* is the little fire (spark); *arrogance* is the conflagration. Even those who do not love *arrogance of life*, may possibly pursue *the lust of the eyes*; and they who have overpowered this, yet frequently retain *the lust of the flesh*: for this prevails in the greatest degree, and to the widest extent, among the poor, the middle classes, and the powerful; even among those who appear to exercise self-denial: and again, unless it is overcome, a man easily advances from it to *the lust of the eyes*, where he has the means [materials for it]; and from this to *pride of life*, where he has the opportunity [resources]. The second

is included in the third, and the first in the second. The three cardinal vices, pleasure, avarice, and pride, do not coincide with these three; but yet they are comprised in them. Comp. Luke viii. 14; Deut. xvii. 16, 17; Matt. iv. 3, 6, 9. And *youth* is especially commanded to avoid these three, comp. 2 Tim. ii. 22, since it might abuse its great vigour. Eccles. xii.

17. *Kai, and*) An abbreviated expression: that is, *the world passeth away, and the lust thereof*, and he also who loves the world; but *God, and he who doeth*, etc.—*ποιῶν, doing*) as the love of the Father brings with it [requires of necessity].—*τὸ θέλημα, the will*) This will requires from us self-restraint, temperance, modesty, which are contrary to the world.—*μένει, abideth*) and has abiding goods, truly to be wished for, opposed to those three mentioned before; namely, riches, and glory, and life: Prov. xxii. 4.—*καθὼς καὶ ὁ Θεὸς μένει εἰς τὸν αἰῶνα, even as God also abideth for ever*) A various reading of great beauty, and undoubtedly true. It is found in Latin fathers of no mean authority.<sup>1</sup>

18. *Παιδιά, little children*) See on ver. 12. The doctrine respecting antichrist is not beyond the capacity of a more tender age: 2 John ver. 7, note. Whence also the eleventh *Catechesis*, or *Lecture to beginners*, of Cyril treats of antichrist.—*ἔσχάτη, the last*) not with respect to all times of the world, but in the antithesis of *children to fathers* and to *young men*.<sup>2</sup>—*καὶ καθὼς, and even as*) and it is so, *even as ye have heard*, namely, *that antichrist comes; and, indeed, already there are many*, etc. There is a similar ellipsis, ver. 27, note.—*ἠκούσατε, ye have heard*) ch. iv. 3.—*ὅτι, that*) The particle is not redundant. The language is more distinct by the use of *ὅτι, that*, appended to it.—*ὁ ἀντίχριστος, antichrist*) The Spirit had predicted the falling away of *many* from the truth of Christ Jesus the Son of God; but John does not use the word *antichrist* in the singular number except in the 1st Epistle, ii. 18, 22, iv. 3, in the 2d Epistle ver. 7: he does not introduce it at all in the 3d Epistle, in his Gospel,

<sup>1</sup> Nevertheless it is not marked either in the margin of the larger Ed., or in the context of the Germ. Version (but only in a note). In fact, it wants the authority of Greek MSS. and Editions in its support.—E. B.

Cypr. and Lucifer add the words, "Quomodo et Deus manet in æternum."—E.

<sup>2</sup> There were three hours or seasons in all, of which the one both began after the other, and conjointly with continuous career inclined towards the end. The hour of the fathers and also of the youths was immediately completed. Hence it is to the *little children* that John says, "It is the last hour." In this the last hour we all even still live.—V. g.

or in the Apocalypse; nor does any other writer of the New Testament use it. Whether the phraseology of the apostles or the language of the faithful led to the introduction of that word, John, about to cut off [guard against] the errors which might arise, wishes mention to be made not only of *antichrist*, but also of *antichrists*: and when he speaks of *antichrist*, or *the spirit of antichrist*, or *a deceiver and antichrist*, though he speaks in the singular number, he designs to point out all who are *deceivers* and enemies of the truth. The faithful had heard that the *spirit of antichrist*, and *antichrist himself*, should come. John acknowledges that, and adds, *that the spirit of antichrist is now already in the world, that now there had arisen many antichrists*. And as *Christ* is sometimes spoken of for *Christianity*, so *antichrist* is spoken of for *antichristianity*, or the doctrine and multitude of men opposed to Christ. There is in particular one remarkable adversary, who is called *the Horn speaking great things*, Dan. vii. 8, 20; *the man of sin*, etc., 2 Thess. ii. 3, 4; *a beast ascending out of the bottomless pit*, Apocal. xi. 7, xvii. 8; but he indeed appears to be called by the same name of *antichrist*, rather in accordance with ecclesiastical usage, ancient and modern, than in accordance with the sense of the apostle. Comp. *H. More's Synopsis of Prophecy*, Book 1st, ch. i. 4. John so admits that *antichrist* even then was come, as to teach, that not one only, but many antichrists had come; a matter which he considers of greater consequence and more disastrous. The whole class of those, who have any good or evil disposition, is often expressed in the singular number with the article. Ὁ ἀγαθὸς ἄνθρωπος, *the good man* [every man that is good], etc. Matt. xii. 35, xviii. 17; 1 Pet. iv. 18; Tit. ii. 8; John x. 10, 12; and so everywhere, especially in Proverbs, also 1 John iv. 2, 3, 6. Thus ὁ ψεύστης, ὁ πλάνος, ὁ ἀντίχριστος, *the liar, the deceiver, antichrist*, ch. ii. 22; 2 John ver. 7. Therefore *antichrist*, or *antichristianity*, has propagated itself from the close of John's life through the whole course of ages, and still remains until that great adversary arises.—ἔρχεται) *comes*, from another place. The antithesis is, "Many antichrists *have arisen*," viz. from us, ver. 19. Comp. Acts xx. 29, 30.—καὶ νῦν) *καὶ, and*: νῦν, Lat. *hodie, to-day*, Germ. *würklich, actually*. This is opposed to mere previous hearing [of antichrists].—ὅθεν—ἐστίν, *whence—it is*) Hence the necessity of the admonition follows.

19. Ἐξῆλθον, *they went out*) The antithesis is, *they would have remained*.—εἰ γὰρ, *for if*) One who is truly faithful does not easily fall away: ch. iii. 9, v. 18.—ἀλλ' ἵνα, *but that*) that is, *but they went out, that, etc.*

20. *Kal hmeis chrisma echete apō tou agiou, and ye have an unction from the Holy One*) An abbreviated expression (as John i. 18, xiv. 10, notes), with this meaning: *you have an anointing* (a *chrism*) from Christ; you have the Holy Spirit from *the Holy One*. But the title of *anointing* (*chrism*) has an allusion to the name of *antichrist*, in an opposite sense: ver. 18; *o chrisas, Theos, He who hath anointed us is God*, 2 Cor. i. 21; *Chριστος, Christ, the Anointed*, is the Son of God, Acts iv. 26, 27; *χρίσμα, the anointing*, is the Holy Spirit; Heb. i. 9. *Ta paidia, the little children*, have this spiritual anointing; for together with baptism, which they received, was joined the gift of the Holy Spirit; and for the sake of signifying this, it appears to have been a subsequently received practice, from this very passage, for the bodies of the baptized to be anointed with oil. See Suicer's Thesaurus on the word *χρίσμα*. He speaks respecting the Holy Spirit more plainly, ch. iii. 24, iv. 13, v. 6. For this is often the custom of John, to touch upon any subject immediately, intending to handle it more plainly and fully after some interval. Thus, *is born*, ver. 29, comp. with ch. iii. 9; thus, *liberty or confidence*, ch. iii. 21, comp. with ch. v. 14.—*apō tou agiou, from the Holy One*) the Righteous, ver. 1, 29; the Son of God, John x. 36. See respecting *the anointing of the most Holy*, Dan. ix. 24. Formerly there was a *sacred ointment* of a material nature, Ex. xxx. 25; now it is of a spiritual kind.—*και*) and from thence.—*παντα*) all things, which it is most needful for you to know. Seducers were to be repelled with this answer: just as a prudent man answers an importunate vender, *I want nothing*.

21. *Εγραψα, I have written*) He did that at the end of ver. 13.—*οτι, because*) Thus ver. 13, note. The address is very confirmatory: *Be assured that ye know*: comp. ver. 3.—*την αληθειαν*) the truth, respecting the Son, and so respecting the Father: the verse cited above.—*παν ψευδος, every lie*) The truth is altogether true, and nourishes no falsehood.

22. *Τις; who?*) Thus, *who?* ch. v. 5.—*o ψευστης*) *o* has a force relative to the abstract, *a lie*, ver. 21; that is, *who is guilty of that lie and imposture?*—*οτι, that*) The chief truth is, that Jesus is the Christ: John xx. 31. In the Acts, Paul continually demonstrated this main point; and in his Epistles he presupposed it. John often makes mention of this main point in his Gospel, and in this and the following Epistle. From which it may be inferred that these books were not written by him altogether at the close of his life.—*o αντιχριστος, antichrist*) ver. 18. The truth respecting Jesus, that He is



the Christ, that He is the Son of God and is come in the flesh, must be held in its integrity. He who denies one part respecting Jesus, does not hold both Him, in His completeness, and the Father at the same time. The spirit of antichrist, and antichrist has done and does this.—τὸν Πατέρα καὶ τὸν Υἱὸν, *the Father and the Son*) that is, the Son, and therefore the Father.

23. Πᾶς, *every one*) even though he does not think that he also denies the Father.—ἔχει, *has*) in acknowledgment and fellowship : 2 John ver. 9.

24. Ἰμεῖς, *you*) There is an antithesis in the pronoun : therefore a transposition is used, as in ver. 27.—ὅ *that which*, respecting the Father and the Son.—ἠκούσατε, *ye have heard*) This is to be pronounced with emphasis.—μένετω, *let it abide*) He uses exhortation. Wherefore, *if it abides*, has this meaning ; *If you shall be of the character of those in whom it abides*.—ὁ ἀπ' ἀρχῆς, *that which is from the beginning*) Now this is to be pronounced with emphasis.—καὶ ὑμεῖς, *ye also*) in your turn. Thus, *in you, in Him*, ver. 27.

25. Αὐτός, *He*) The Son : ver. 27, 28.—ἡμῖν *to us*, if we abide in Him.—τὴν ζωὴν, *life*) The construction follows the verb going before, *He hath promised*. The sense is, *the promise is life eternal*.

26. Ταῦτα ἔγραψα, *These things have I written*) *these things* from ver. 21. John, as his practice is, begins and concludes with the same form of words ; and having as it were ended his parenthesis, he continues the 20th verse in the 27th.—πλανώντων, *them who seduce*) that is, endeavour to seduce you.

27. Καὶ ὑμεῖς, *and ye*) On this depends *ye have no need* ; a befitting transposition.<sup>1</sup>—ἐλάβετε ἀπ' αὐτοῦ, *ye have received from Him*) John i. 16.—ἐν ὑμῖν μένει, *abides in you*) This indicative implies a very subtle exhortation (to be compared with 2 Tim. iii. 14), by which he makes the faithful, when harassed by deceivers, thus to answer them : *The anointing abideth in us : we do not need a teacher : it teaches us the truth : in that doctrine we will continue*. See how pleasant the transition is from this introduction of the language of another speaker<sup>2</sup> to the direct address, in the following verse. *Abides in you, ye shall abide in Him*, are correlative expressions.—καὶ *and* therefore.—ὅ χρείαν ἔχετε, *ye have no need*) A phrase indicative of character (or of *courtesy*), expressing the repulse of the faithful directed against deceivers. Αὐτάρκεια θεοδιδάκτων. *They who are taught of God have a*

<sup>1</sup> See Append. on HYPERBATON.—E.

<sup>2</sup> See Append. on SERMOCINATIO.—E.

*sufficiency in themselves.* God is sufficient for those who are taught by Him.—*τις*) *any one*, whoever he may be. By rejecting the whole class of seducers, individuals are the more easily ordered to be gone, although they wish to appear more excellent than others.—*διδάσκει*, *teach*) Heb. viii. 11, note.—*ὑμᾶς*, *you*) You are *παιδιά*, *little children*, but not however ignorant.—*ἀλλ' ὡς*, *but* [it is] *as*) The verb substantive is to be understood between the two particles, as between *but as*, and *as*, *not as*, in ver. 19, 18, and ch. iii. 12; 2 Cor. iii. 13. Nor are we to think that *as* in this passage has not its Apodosis until the *is*, or, *ye shall abide*.—*τὸ αὐτὸ*, *the same*) at all times; not one thing at one time, and another at another, but consistent with itself, and *the same* in the case of all who are holy.—*διδάσκει ὑμᾶς*, *teaches you*) The mutual communication is not set aside, but is approved of, in the case of those who are made partakers of the anointing in one body. *Teaches*, the present tense: from which arises the past, *hath taught*, with an eye to the future, *ye shall abide*.—*περὶ πάντων*, *concerning all things*) which you ought to know and to be taught. An antithesis to *one and the same*.—*καὶ οὐκ ἔστι ψεῦδος*, *and is no lie*) like that, which they boast of.—*ἐδίδαξεν*, *hath taught you*) the anointing.—*μενῆτε*, *ye shall abide*) The faithful are ordered to say, *As the anointing hath taught us*, abiding in that doctrine, *we shall abide in the Son*, and therefore in the Father also: ver. 24. This Future has the force of consolation and exhortation. The whole discourse brought down from ver. 18 to this verse, is most pleasantly adapted to young children, and in particular the mention of *teaching* and *anointing*.

28. *Τεκνία*,<sup>1</sup> *dear sons*) Having now finished his address to the three different ages, he returns to the whole.—*μένετε*, *abide*)—*ἐν αὐτῷ*, *in Him*) in Jesus Christ. For it is He who *shall be manifested*.—*παρρησίαν*) *confidence*, of having kept the truth (ch. iii. 21, iv. 17, v. 14).—*μὴ αἰσχυνθῶμεν*, *we may not be ashamed*) Oh! how great will then be your shame, ye Jews, Socinians, and all pretended Christians, and whomsoever He shall deny to be His!—*παρουσία*, *at His coming*) He places this object before the fathers, the young men, and children. It appears, therefore, that he wrote this Epistle before the Apocalypse, in which at length His coming is represented as put off to a greater distance. Tertullian supposes that the Epistle was subsequently written.

<sup>1</sup> The word *μου*, which was set down by the margin of both Editions among the readings not to be approved of, by some chance or other has crept into the Germ. Vers.—E. B.

29. Ἐὰν εἰδῆτε, *if ye know*) From the mention of the future *manifestation* of the Son and the sons of God, he derives a new discussion on sin and righteousness.—δικαίως ἐστί) *Jesus Christ is Righteous*: ver. 1, iii. 5 and 6.—γινώσκετε) *ye acknowledge*.—πᾶς) *every one*, and he alone.—γενένηται, *is born*) The righteous produces the righteous.

---

### CHAPTER III.

1. Δέδωκεν, *hath given*) not only hath destined and conferred, but also hath displayed.—τέκνα Θεοῦ, *sons of God*) What is greater than *God*? what relationship is nearer than *that of sons*?—κληθῶμεν, *should be called*) should be so, together with the title: which appears empty to the world.—διὰ τοῦτο, *on this account*) A consequence, as ver. 13. The word, *behold*, is to be opposed to the world, which despises the righteous.—ἡμεῖς, *us*) who are like God. [But if those who have no regard for God hold thee in any account, there is reason for thee to feel alarmed about thy state.—V. g.]

2. Ἀγαπητοί) *beloved by me*, because the Father loves us.—νῦν) *now*, at present. The antithesis is, *not yet*. In this verse it must be especially seen, what words are to be pronounced with a fuller sound: *now, not yet, what, like Him*.—τέκνα, *sons*) This is repeated from ver. 1.—τί ἐσόμεθα) *what we are about to be* further, by the power of this sonship. This *what*, by Epitasis [see Append.], suggests something unspeakable, contained in the likeness of God, which so exalts the sons of God, that they become *as it were gods*.—οἶδαμεν) *we know*, in general.—φανερωθῆ, *shall be manifested*) The same word occurs, ch. ii. 28.—ὅμοιοι αὐτῷ, *like Him*) God, whose *sons* we are.—ὅτι, *since*) From beholding comes resemblance, 2 Cor. iii. 18; as the whole body, the countenance, and especially the eyes of those who behold the sun, are sunned.—ὀψόμεθα, *we shall see*) Sight includes in its notion all the other kinds of senses.—αὐτὸν, *Him*) God.—καθώς ἐστί, *as He is*) that is, manifestly.

3. Τὴν ἐλπίδα, *hope*) He has treated of faith, and he will treat of it again: in the next place, he will treat of love; now he speaks of hope.—ἐν αὐτῷ, *in Him*) in God.—ἀγνίξει, *purifieth*) This mention of holiness is appropriate after speaking of *sight*, which is delighted with *purity*.—ἐκεῖνος, *He*) Jesus Christ: ver. 5.

4. Ὁ ποιῶν τὴν ἁμαρτίαν, *he that committeth sin*) There is an antithesis to this in, *he that doeth righteousness*, ver. 7. Ποιεῖν is *to do*, to exercise.—καὶ, *also*) by that very fact.—τὴν ἀνομίαν, *iniquity*) ἀνομία, *iniquity*, has a somewhat more dreadful sound, especially in the ears of those who greatly esteem the law and will of God, than ἁμαρτία, *sin*. From the law is the knowledge of sin. There is a kindred expression, ch. v. 17, *all unrighteousness is sin*. A crooked line is seen of itself; but it is more conspicuous when compared with the ruler. By this expression the *philosophical* [notion of] *sin* is most befittingly refuted.—καὶ, *and*) Nay indeed, not only is the nature (principle) of *sin* closely connected with that of *iniquity*, but it is the same. Thus καὶ, *and*, ch. v. 4, and γὰρ, *for*, ch. v. 3.—ἡ ἁμαρτία ἐστὶν ἡ ἀνομία, *sin is iniquity*) *Sin* is the subject, inasmuch as the whole discourse treats of it. The antithesis is, *He that doeth righteousness is righteous*: he that doeth righteousness, is not considered ἀνομος, *unrighteous*, but he has the testimony and praise of righteousness: ver. 7, comp. with Gal. v. 23; 1 Tim. i. 9.

5. Ἐφανερώθη, *was manifested*) in the flesh.—τὰς ἁμαρτίας ἡμῶν, *our sins*) inasmuch as they are especially displeasing to Him.—ἄρῃ, *He might take away*) John i. 29, note.—ἐν αὐτῷ, *in Him*) The sentence, *He is righteous*, ver. 7, has reference to this.

6. Οὐχ ἁμαρτάνει, *sinneth not*) In him the good of righteousness is not overcome by the evil of sin.—οὐχ ἑώρακεν αὐτὸν) *hath not seen Him* in spirit; although perhaps, as to personal appearance, *he hath seen Him* in the flesh: or even, though he hath seen Him in spirit, at the very moment of sin he becomes such, as though he had never seen Him in any way.—οὐδὲ ἔγνωκεν αὐτὸν, *nor known Him*) in truth; although perhaps *he hath* formerly *known Him* personally. Light and knowledge produce likeness to God: ver. 2.

7. Μηδεὶς πλανᾷ, *let no man lead you astray*) He deceives, who thinks that he can be accounted righteous without the deeds of righteousness.—[δικαίος ἐστὶ, *is righteous*] Deut. vi. 25.—V. g.]

8. Ἐκ τοῦ διαβόλου, *of the devil*) as a son: ver. 10. The word *born* is not however here employed, nor *seed*, but *works*. For from the devil there is not generation, but corruption.—ἀπ' ἀρχῆς, *from the beginning*) from the time when the devil is the devil. He seems to have kept his first estate but a very short time.—ἁμαρτάνει, *sins*) An abbreviated expression: that is, has sinned from the beginning, and is the cause of all sins, and still *goes on sinning*: *he sins* (with guilt becoming heavier from day to day), and induces others to sin: he

is never satiated.<sup>1</sup> The *because* in ver. 8 is in antithesis to the *because* in ver. 9.—εις τοῦτο, *for this purpose*) The devil does not make an end of sinning: to destroy sin, is the work of the Son of God.—τὰ ἔργα, *the works*) which are most contorted [perverse], and to unravel which, was an occasion worthy of the Son of God.

9. Ἀμαρτίαν οὐ ποιεῖ, *doth not commit sin*) The sentiment is immediately increased in weight: *and he cannot sin*. To each proposition its own *because* is added: to the one, in respect to the seed, or the regenerate man; to the other, on the part of God Himself.—σπέρμα αὐτοῦ ἐν αὐτῷ μένει, *his seed remaineth in him*) In him who is born of God, there remaineth the seed of God, that is, the word, with its peculiar efficacy, 1 Pet. i 23; James i. 18; although sin often endeavours, by a furious attack, to overthrow the regenerate. Or rather, it may be taken in this sense: *the seed of God*, that is, he who is born of God, *abideth* in God. Σπέρμα, *born*. Such persons are truly זרע אלהים, *the seed of God*, Mal. ii. 15.—οὐ δύναται, *he cannot*) The possibility of his sinning is not absolutely denied; but this is affirmed, that the new birth and sin *cannot* exist together. Thus, *how can he*, iv. 20, compared with Apocal. ii. 2; Acts iv. 20. The matter is, as in the case of an abstemious man, who cannot drink wine, and in various kinds of antipathy (*i.e.* natural aversion). Gataker has made this elegant paraphrase: *The regenerate man does not sin: he proposes to himself, as far as possible, a life free from sin; nor does he ever spontaneously give himself up to sin. And if at any time, contrary to the purpose of his mind, he shall have offended, he neither rushes headlong into sin, nor does he continue in it; but having acknowledged his error, he immediately returns in haste to his former course as soon as, and as far as, he is able.*—Posth., ch. 33; where he adds the similitude of the magnetic needle, which always points to the pole, is easily turned aside from this direction, but always reseeks the pole.—ἐκ τοῦ Θεοῦ γεγέννηται, *is born of God*) The former words, *of God*, have greater emphasis in the pronunciation; and this being observed, it is plain that the same thing is not proved by the same, the beginning of the verse being compared with the words here at the end of it.

10. Ἐν τούτῳ, *in this*) This is to be referred to the preceding words.—καὶ ὁ μὴ ἀγαπῶν, *and he who does not love*) A transition from the genus, or the whole to a part.

<sup>1</sup> But this the great sinner shall be shut up, in the abyss, as in a prison; then, in fine, punishment shall be inflicted on him in the fire.—V. g.

11. Ἀγγελία, *the announcement*) An appellation most characteristic of Gospel liberty [as contrasted with the bondage which the law gendereth]. He never applies this appellation to *the law*.

12. Οὐ καθὼς) *not as*. An ellipsis. See ch. ii. 27, note.—Κάιν, *Cain*) The Scripture speaks more mildly respecting Adam himself, than respecting Cain and persons like him.—ἐκ τοῦ πονηροῦ, *from the Evil One*) Afterwards πονηρὰ, *evil*. It is antithetical to, *of God*, ver. 10.

13. Ἀδελφοί μου, *my brethren*) In this one passage only he calls them *brethren*, in antithesis to *the world* without, and in his repeated mention of *the brethren*. At other times he says, *beloved, my dear children*, ch. ii. 7, i. 12.—μισεῖ, *has in hatred*) as Cain hated even his brother, [viz. with a murderous hatred: for its bad works are reprov'd by your righteous works.—V. g.]

14. Μεταβεβήκαμεν, *we have passed*) We had therefore been in death.—ἐκ τοῦ θανάτου, *from death*) spiritual.—εἰς τὴν ζωὴν, *into life*) spiritual, and also eternal: in the following verse. The language again is reciprocal: *we are in life*, and *life is in us*; ver. 15.—ὅτι, *because*) A judgment [a criterion drawn] from the effect.—μένει, *abides*) is as yet.

15. Ἀνθρωποκτόνος, *a murderer*) as Cain. All hatred is an attempt against life: but life [spiritual] does not assail life [physical]. He who hates his brother desires either that his brother or himself should not live. Hence *duels*.<sup>1</sup>—μένουσιν, *abiding*) Eternal life is in very deed in him who believes and loves.

16. Τὴν ἀγάπην, *love*) the nature of love.

17. Τὸν βίον τοῦ κόσμου, *the substance of the world*) An instance of the figure Litotes: in antithesis to *lives*, ver. 16.—κλείσει, *shall shut*) whether asked for aid, or not asked. The sight of the wretched at once knocks at the hearts of the spectators, or even opens them: then a man freely either closes his bowels of compassion, or opens them more fully. Comp. Deut. xv. 7.—τὰ σπλάγχνα, *his bowels*) Together with his bowels a man's substance is also closed or opened.—

<sup>1</sup> Whereas ver. 16 desires us to lay down our life *for* the brethren, duels require one (awful to say!) to risk *his own* life rather than not deprive *another* of his life. This is the part of desperate insanity, far removed from bravery. We may suppose that the devil himself wonders how men, bearing also the Christian name, can have fallen so low. It is to be lamented that the men of chief authority in the world, with all the power that has been entrusted to them by God, either are not able, or not willing, to suppress duels. One single atrocity of this kind has power to involve in the direst guilt before God the whole human race, the whole assembly of Christians, or a whole camp of soldiers.—V. g.

ἡ ἀγάπη τοῦ Θεοῦ) that is, *love towards God*: ch. iv. 20.—μένει, *abides*) He said that he loved God: but he does *not now* love: ver. 18.

18. Λόγῳ) *in idle word*: it is opposed to *in deed*.—γλώσση) *by a pretending tongue*: it is opposed to *in truth*.

19. Ἐν τούτῳ, *in this*) Hence depends *we know and shall tranquilize*; and to this refers, *since He is greater*, ver. 20.—ἐκ τῆς ἀληθείας, *of the truth*) *Of* expresses the beginning or origin: Rom. ii. 8. For the truth makes love also true: ver. 18.—ἔμπροσθεν αὐτοῦ) *before Him* who knows all things in truth, we shall tranquilize our hearts in prayer: ver. 22.—πέισομεν, *we shall tranquilize*) so that they shall cease to condemn. The same word is used, Matt. xxviii. 14.—τὰς καρδίας ἡμῶν, *our hearts*) The word *συνείδησις, conscience*, is used by Peter and Paul alone of the sacred writers: nor is it used in the Septuagint more than once, and that in another sense, Eccles. x. 20. For the Hebrew לב is rendered *καρδια, the heart*, for instance, 1 Kings ii. 44, viii. 38. And so John nowhere uses the word *συνείδησις, conscience*; but here he implies it, in making mention of *the heart*: for it is the conscience which is *tranquilized*, and which *condemns*. Comp. Apparatus,<sup>1</sup> p. 588.

20. Ὅτι ἐὰν) *whatever*: Col. iii. 23, note: nearly equivalent to *ὃ ἐὰν*, afterwards in ver. 22. *Whatever*, or in whatever things, our heart shall condemn us, that we shall be able to tranquilize. Or rather, if you prefer to take *ὅτι* and *ἐὰν* separately, you will have to repeat *because* after the sentence, understanding *I say*, as is very often done.—καταγινώσκη, *condemn*) not respecting our entire condition, but respecting one or two failures or errors. This word is to be pronounced with emphasis: but in the following verse the emphasis falls upon the word *heart*.—ὅτι μείζων, *because greater*) Conscience is weak, and knows something of ourselves only, not without trembling; nor has it the ability to pardon: but God is great, knows all our affairs, present, past, and future, and those of all men; and has the right and the will of pardoning. This by itself does not yet *tranquilize* our hearts; but while the righteous acknowledge this very thing, and confess their faults, and appeal from conscience to God, who is greater than it, and endeavour in no matter to withdraw themselves from the omniscience of God, they attain to tranquility, ch. i. 9. See examples, Ps. li. 8, with the context; Ps.

<sup>1</sup> Lachm. reads *γνωσόμεθα*, with ABC; Tisch. and Rec. Text, *γινάσκουμεν*, with Vulg. alone of the oldest authorities. C Vulg. have *τὰς καρδίας*: so Tisch. and Rec. Text. B and corrected A Syr. and Theb. have *τὴν καρδίαν*: so Lachm —E.

xxxii. 5, xix. 13, xc. 8.—*γινώσκει*, *knows*) nor however does He condemn (*καταγινώσκει*). In the Greek there is a pleasant change<sup>1</sup> of the word.

21. *Μὴ καταγινώσκη*, *does not condemn*) either as never injured, or as again appeased.—*παρήσσιαν*, *confidence*) in asking. This is repeated, ch. v. 14, 15. This *confidence* far excels that tranquility which is expressed by the verb *πείσομεν*, *we shall tranquilize*.

23. *Τῷ ἰνόματι*) *on the name*. Comp. Heb. vi. 10.—*καθώς*, *as*) This particle belongs to the verbs, *we should believe and love*.<sup>2</sup>

24. *Ἐκ τοῦ Πνεύματος*, *from or by the Spirit*) This is the first mention of the Holy Spirit in this Epistle, in accordance with the Divine economy here, as also in the Gospel of John, ch. xiv. 1-3, 26. And in this verse there is a kind of transition to the discussion respecting the Holy Spirit, which follows immediately in the beginning of ch. iv. It is given to us *by* the Spirit, and it is the Spirit which is given.

---

## CHAPTER IV.

1. *Παντι*) *every spirit*, which presents itself.—*πνεύματι*) *spirit*, by which any teacher is influenced.—*δοκιμάζετε*, *try*) according to the rule, which is given in ver. 2 and 3.—*πολλοί*) *many*, as at other times, so in that age also. A dreadful crop of heresies sprung up in those times. John zealously contends against them. If he were alive at this day, he would be called by some too severe.—*Ψευδοπροφῆται*, *false prophets*) 2 Pet. ii. 1; Matt. xxiv. 11, 24.—*ἔξελθούσασιν*, *have gone out*) from their places. They have entered into the world: 2 John, ver. 7.—*κόσμον*, *the world*) which is easy to be deceived: ver. 4 and 5.

2. *Γινώσκετε*,<sup>3</sup> *ye know*) Respecting the heresies of that age there

<sup>1</sup> An instance of the figure *Paregmenon*, by which cognate words, both simple and compound, are joined together. See Appendix.

<sup>2</sup> *ἡμῖν*, *to us*) This pronoun, though expressed in the Germ. Vers., is regarded by the margin of both Greek Editions as spurious.—E. B.

ABC Vulg. Memph. Lucif. add *ἡμῖν*: so Lachm. Tisch. omits it, with inferior authorities.—E.

<sup>3</sup> The reading *γινώσκειται* (is to be known), which in the margin of both Ed. is left to the decision of the reader, is preferred in the Germ. Vers.—E. B.

*Γινώσκειται* is read by Vulg. and Syr. of the oldest authorities; but *γινώσκετε*,



are recent and easily accessible writings : the Apostolic Church of Buddeus, and the Disputations of Lange, etc.—*πᾶν, every*) The discourse is respecting the spirits of that time : for at other times false prophets also impugned other heads of doctrine respecting Jesus Christ.—*πᾶν πνεῦμα, every spirit*) The Spirit of God is one only : but from Him every true teacher has his own peculiar inspiration, which is called *πνεῦμα, spirit*.—*ὁμολογεῖ, confesses*) with the assent of the heart and mouth. By this word the doctrine is presupposed as already ratified and confirmed.—*ἐν σαρκί, in the flesh*) He Himself, therefore, is something more than flesh. The heresies, which deny the truth of the flesh of Jesus Christ, presuppose, and by this very thing confirm, His *Deity*, since they were not able to reconcile with this His flesh, as worthy of it.—*ἐληλυθότα, who is come*) On this advent the whole doctrine respecting Christ depends ; for that advent partly presupposes, partly embraces, and partly draws after it, this doctrine : ver. 15, note.

3. *Τὸ*) that is, *πνεῦμα, the spirit*.—*καὶ νῦν, and now*) ch. ii. 18, note.

4. *Ἰμεῖς, ye*) who acknowledge Jesus Christ.—*ἠενικήκατε, ye have overcome*) ch. v. 4, 5.—*[αὐτοὺς, them*) the false prophets.—V. g.]—*ὁ ἐν ὑμῖν, who is in you*) God.—*ὁ ἐν τῷ κόσμῳ, who is in the world*) the spirit of antichrist, or the evil one.

5. *Αὐτοὶ*) *they themselves*.—*ἐκ τοῦ κόσμου λαλοῦσι, speak of the world*) They derive their language from the life and perception of the world.—*ἀκούει, heareth*) on account of its agreement with them.

6. *Ἔσμεν, we are*) Understand, on this account we speak from [of] God.—*ἐκ τούτου, from this*) which is stated in ver. 2-6.

7. *Ἀγαπῶμεν, let us love*) From that very doctrine, which he has just defended, he now derives an exhortation to love. See ver. 9. The love of God is shed abroad in our hearts by the Holy Spirit : ver. 2 ; Rom. v. 5.—*ἡ ἀγάπη, love*) All love is from God.

8. *Οὐκ ἔγνω, knoweth not*) Is not born of God, and knoweth not God.—*ὁ Θεὸς ἀγάπη ἐστίν, God is love*) *ἀγάπη*, without the article, as in ver. 16. This brief sentence imparted to John, even during the mere time which he took in writing it, more delight than the whole world can impart.

9. *Ἐν ἡμῖν, in us*) that is, the love of God, which is now *in us*, throughout our whole spiritual experience.—*ὅτι, because*) This motive of love is derived from ver. 3. From that which is said in ver. 3 respecting Jesus Christ, who is come in the flesh, mutual love is by ABC Memph. Theb. later Syr. Iren. and Lucifer, the weightest authorities.—E.

inferred, ver. 7: the consequence is proved from the love of God towards us, who sent His Son, that we might live. It is a *proof* of the love of God towards us: it is a  *motive*  to our mutual love.

10. Ἐστίν, *is*) This denotes something prior to His *manifestation*.—τὸν Θεόν, *God*) who is most worthy to be loved.—ἡμᾶς, *us*) who are most unworthy.

11. Ὁ Θεός, *God*) who owes nothing.

12. Ὁ Θεός, *God*) otherwise invisible. Comp. ver. 20.—ἐν ἡμῖν μένει, *dwelleth in us*) This is treated of in ver. 13-16.—τετελειωμένη ἐστίν, *is perfected*) accomplishes all things, which follow upon the expiation of sins. This is treated of, ver. 17-19.

13. Ὅτι ἐκ, *because of*) Where the Spirit of God is, there is God.

14. Καὶ ἡμεῖς) *and we ourselves*. Thus John xv. 27.—θεοάμεθα καὶ μαρτυροῦμεν, *have seen and do testify*) This is inferred from that which follows, *we have known and believed*, ver. 16. By the word, *we have known*, the first *knowledge* is marked, as it appears, as it is in the German *Kennen lernen*, to *become acquainted with*. For there is a kind of *knowledge* which is antecedent to *faith*: and *faith* is antecedent to *μαρτυρίαν*, *testimony*. But the word, *we have seen*, denotes the full *food of the eyes*, in beholding.—τὸν Υἱόν, *the Son*) There are two foundations and proofs [tests] of our dwelling in God, and God in us: the fellowship of the Spirit, and the acknowledging of the Son of God: ver. 13, 15.

15. Ὁ Υἱὸς τοῦ Θεοῦ, *the Son of God*) and therefore the *Saviour of the world*, ver. 14.

16. Καὶ ἡμεῖς, *and we*) A repetition [in beginning a fresh sentence], by the figure *Anaphora* [See *Append.*] Comp. ver. 14, note. There is also an increase of the force by *Epitasis* [See *Append.*]: wherefore ἐν ἡμῖν, shortly afterwards, properly means *in us* [not *to us*, as *Engl. Vers.*], as appears by a comparison with the end of the verse.—[ἐν τῇ ἀγαπῇ, *in love*) viz. the *Divine love*.—V. g.]

17. Μεθ' ἡμῶν, *with us*) The love of God in itself is always the same, and perfect: but *with us* τετελειώται, *it is brought to its consummation*, rising more and more from its descent to us.—ἵνα) *to such a degree that*.—παρρησίαν, *confidence*) The opposite term is *fear*.—ἐν, *in*) Thus, *in*, Rom. ii. 16, note.—ἡμέρα, *the day*) most terrible to others, more so than the day of death itself.—τῆς κρίσεως) *of the last judgment*.—ὅτι, *because*) The *because* has reference to τοῦτο, *this*.—ἐκεῖνός ἐστι, *He is*) Jesus Christ is love, in heaven; which is silently opposed to *the world*. By the words, *in heaven*, however, I suppose His previous dwelling in the world: the word *is*, on the other hand,

shows certainly the present state of Jesus Christ.—*ἡμεῖς ἐσμεν, we are*) who love God. See the next ver. ; John xv. 10.—*ἐν τῷ κόσμῳ τούτῳ, in this world*) which is void of love, and fears judgment. The mention of *the world* is an argument that the word *He* denotes Jesus Christ. Comp. ver. 9.

18. *Φόβος, fear*) which shrinks from God and the day of judgment. The condition of men is varied: without fear and love; with fear without love; with fear and love; without fear with love.—*ἀγάπη, love*) towards God.—*τελεία, perfect*) To this refers, *is brought to its consummation*.—*κόλασιν ἔχει, has torment*) For it distrusts: it imagines to itself and sets forth all things as unfriendly and opposed to it; it flees from and hates them.

19. *Ἀγαπῶμεν<sup>1</sup>*) *we love*, driving away fear.—*πρῶτος ἠγάπησεν, He was the first to embrace us with love*) How much the more hereafter? Therefore fear is cast out.

20. *Ὅν ἐώρακε, whom he hath seen*) In this life we are held enthralled by the external senses.—*πῶς δύναται, how can he*) A modal expression [See Append. on MODALIS SERMO]: *It is impossible that such a man should love God*, in the present.

21. *τὴν ἐντολὴν, the precept*) which must be kept by those who love God: Matt. xxii. 39. [He who loves not his brother, does not keep the commandment as to *φιλαδελφία*, and therefore does not love GOD.—V. g.]

---

## CHAPTER V.

1. *Πᾶς, every one*) The scope and design of this paragraph is plain from the conclusion, ver. 13.—*καὶ πᾶς, and every one*) He who does not love his brother, does not love God: ch. iv. 20. He who loves God, loves his brother also. With great elegance the apostle so places the mention of love in this part of the discussion, that faith, which is the beginning and end of the whole discussion, should be referred to (regard should be had to faith) at the close.—*καὶ also*.

<sup>1</sup> The omission of the pronoun *αὐτόν*, although expressed in the Germ. Vers., is reckoned among the more established readings by the margin of both Editions.—E. B.

AB omit *αὐτόν*. Vulg. in some MSS. has "Deum." Amiat. MS. has "invicem." Vulg. makes *ἀγαπῶμεν* *let us love*, *diligamus*: not *we love*. Rec. Text has *αὐτόν*, with inferior authorities.—E.

Στοργή, spiritual love, is great towards any brother. Where there is aversion, the new life is immediately injured.—τὸν γεγεννημένον, *him who is begotten*) An Enthymem, the conclusion of which is: He that believes delights in the love of all who love God; and in turn loves them: ver. 2.

2. Καί, and) ἐν διὰ δυοῖν. Comp. ver. 3.

3. Βαρῆται οὐκ εἰσὶν, *are not grievous*) to the regenerate, who love; and in themselves. In themselves they are pleasant: but the expression, *not grievous*, is in contradiction and opposition to those who think them *grievous*.

4. Πᾶν τὸ γεγεννημένον, *everything which is born*) John iii. 6, note.—τὸν κόσμον, *the world*) which is opposed to keeping the commandments of God and to the knowledge of Jesus Christ, and all things which the world presents in one's way to invite and terrify.—ἡ νίκη, *the victory*) The more faith grows strong in the heart, the more does the world yield.—ἡ πίστις, *faith*) See the efficacy of faith.

5. Τίς ἐστίν, *who is he?*) Every one that believeth, and none but he, overcomes. He esteems nothing in comparison with the Son of God.

6. Οὗτός ἐστιν, *this is He*) We shall presently see this verse in connection with those that follow.

7. Ὅτι τρεῖς εἰσὶν οἱ μαρτυροῦντες ἐπὶ τῆς γῆς—ἐν τῷ οὐρανῷ, ὁ Πατήρ καὶ ὁ λόγος (ὁ Υἱὸς) καὶ τὸ Πνεῦμα· καὶ οἱ τρεῖς ἐν εἰσὶν, *Because there are three who bear witness on earth—in heaven, the Father, and the Word (the Son), and the Spirit: and these three are one*) I have long ago explained the form employed in the margin of my edition, and blamed by some one, although the whole dissertation in the Apparatus itself was prepared for a true vindication of the passage. Now, since this most brilliant passage has again and again come under my consideration, I will first enter into a gleaning of *criticisms*, and will bring forward some chief points<sup>1</sup> from my Apparatus, according to

<sup>1</sup> These, indeed (although regularly inserted in the second Edition of the Appar. Crit. by Burk), I did not think fit to omit in this remarkable passage, as I did in the case of the other critical annotations. My doing so will, I am confident, be pardoned, or even welcomed, by those readers who are not possessed of the App. Crit.—E. B.

The only Greek MSS., in any form, which support the words from ἐν τῷ οὐρανῷ, ὁ Πατήρ, το μαρτυροῦντες ἐν τῇ γῆ, are—1. The Cod. Montfortianus at Dublin, palpably copied from the *modern* Latin Vulgate [as the fact, that the articles before πατήρ, λόγος, and πνεῦμα are clumsily omitted, shows], and brought forward as an authority to compel Erasmus to insert the words: Erasmus terms it Codex Britannicus. 2. Cod. Ravianus of Berlin, a transcript from the Complutensian Polyglot, imitating even its misprints. 3. A MS. at Naples, with the

the order of the subjects there discussed; by which critics may, if they please, be invited to a more full discussion of the matters of which we have there spoken, as the truth shall require: but the last of those subjects will lead us to a much more pleasing contemplation, that of *interpretation*.

I. Many persons confine their critical investigations within the limits of this one passage; or at any rate wish to commence them with this passage. They act as though any one should begin the study of Geometry with squaring the circle. Such persons scarcely find ground on which to stand; but he who has penetrated through other intricacies, will be able to find a way here also, and to set at rest the minds of others, as far as they are teachable. Here it is only by changing the course that the harbour is gained: the present passage requires a peculiar method of treatment.

II. Not a few of those, who rightly and religiously defend this very expression, are too eager in seeking out and employing supports even of such a kind as have no strength. That has occurred to a distinguished man, Leonard Twells, whose miscellaneous production Wolf has translated from English into Latin, and with a few corrections, has put forth on this passage, pp. 300–313. I read and attentively considered Twells before the publication of my Apparatus: Wherefore, when I proceeded with more of self-distrust than

words added in the margin by a recent hand. 4. Cod. Ottobonianus 298, in the Vatican, a Greek and Latin MS. of the 15th century, in which the Greek is a mere accompaniment of the Latin, and is quite peculiar (ex. gr. ἀπὸ τοῦ οὐρανοῦ). The words were first *edited* in Greek by the Complut. Editors, 1514, A.D.; and then by Erasmus, not until his third Ed., 1522, A.D. And so, through Stephens and the Elzevirs, the Rec. Text has adopted them. All the old Versions, as well as Greek MSS., reject them. The oldest copy of the Latin Vulg. containing them is Wizanburgensis, 99, of the 8th century: also the codex in the monastery of H. Trinity of Cava, near Naples, of the 8th century: also Cod. Toletanus: also Cod. Demidovianus of the 12th century. But Cod. Amiatinus and the *oldest* MSS. of the Vulg. omit them. All the Greek Fathers omit them.

A Scholium, quoted in Matthæi, seems to me to account for the origin of the words, which probably did not arise from fraud: οἱ τρεῖς δὲ εἶπεν ἀρσενικῶς, ὅτι σύμβολα ταῦτα τῆς τριάδος, "He uses *τρεῖς* in the *Masculine*, because these things (the Spirit, the water, and the blood) are symbols of the Trinity." This also is plainly the reference of Cyprian, 196, "De Patre et Filio et Spiritu Sancto Scriptum est, Et hi tres unum sunt." There is plainly in the *genuine* words, which use *τρεῖς* in the masc., though the antecedents to which it refers are neuter, some *mystery* or symbol; and that the Trinity was the truth meant, seems not an unnatural inference. The more recent Latin Vulg. embodied in the *text* what was probably a *marginal* comment, made not without reason.—E.

he did, I did not do so without good reason, and I would have the reader imagine that there is matter for deliberation. I am not aware that anything new needs particularly to be supplied: I will mention a few points, which bear upon the subject.

III. As the *Complutensian editors*, on the authority of Latin manuscripts, omitted in ch. ii. the former part of ver. 14, and in ch. v. the last clause of ver. 8, although they found them in Greek manuscripts, so they restored this very seventh verse, although not contained in the Greek manuscripts; thus they allowed themselves singular liberty in this Epistle. The undisguised confession of Stunica, respecting the Latin manuscripts here employed, is of more weight than all suspicion respecting two Greek Vatican manuscripts, one of which did not contain the passage, while the other suggested it to Stunica himself, or his colleagues. That the Spanish editors here followed the Vatican copy, Erasmus does not plainly assert, as Twells understands him; he only says, *if I am not mistaken*. If Amelotus afterwards read the sentence in the Vatican Manuscript, we must see that it does not in this instance Latinize.<sup>1</sup>

IV. Erasmus obtained from Britain, by the instrumentality of some one or other, a leaf. He himself distrusted it: he related the causes of his distrust, which were not unreasonable. Nothing but mere spontaneous credulity can make from this source an adequate (reliable) *British* manuscript. The Complutensian editors gave *one* Greek version of the sentence from Latin writers; the British writer brought forward by Erasmus gave *another*; the Greek translator of the Council of Lateran *another*; the interpolator of the Montfortian Manuscript *another*.

V. That the sentence was read by *the Stephens* in no Greek manuscript, the margin of the Latin Bible of Robert (Stephens) of itself proves.

It is altogether unnecessary to quote the editions of the Stephens and the others. All the rest followed Erasmus and the Complutensian edition in omitting or expressing the sentence.

VI. There is no great number of Greek manuscripts in which the epistles, for instance those of John, are contained: and of those which are now extant in considerable numbers, with very few exceptions none exceed the age of a thousand years; the rest are considerably, or even much more, recent. Therefore it is the less re-

<sup>1</sup> That is, Bengel suspects that the *Greek* of the Vatican MS., *if* indeed it contains, as Amelotus says, this passage as to the three heavenly witnesses, must be interpolated from the *Latin* MSS., and not from original Greek MSS.

markable, that the sentence in Greek is scarcely found at present in the Greek manuscripts; and I have ascertained that we must add to these the royal *Hafniensian* Manuscript, the *Ebnerian*, and all those of *Paris* (*Journal des Savans*, June 1720), and many, which the celebrated *La Croze* (in his *History of Christianity in India*, p. 316, 2d Edit. Germ.) says that he has seen. In the Florentine manuscripts, which that illustrious man, *John Lamius*, mentions in his book respecting the learning of the Apostles, ch. 13, there are found twelve which contain the General Epistles, and yet are without this clause; but all of them were written after the ninth century. We ought, on the other hand, to value the more highly the supplementary authority of that most ancient Version, *the Latin Vulgate*,<sup>1</sup> from which this sentence was read and quoted by many fathers in a continued series, and afterwards was introduced into the copies of other languages, and at the present time is extant in the Latin manuscripts of the New Testament.

It is conjectured, but without any reason, from his silence, that *Valla* had read the clause in his Greek manuscripts. *Valla* also passed over (without notice) a remarkable difference in ver. 6, where in the Greek copies the reading is τὸ Πνεῦμα (*the Spirit*), in the Latin, *Christus* (*Christ*). And in ch. ii., *Valla* had without doubt read in the Greek copies the former part of ver. 14, which is wanting in the Latin copies;<sup>2</sup> and yet he passes it over in silence [et tamen in pausâ est]. He has been very sparing in his notes on this Epistle.

The Council of *Lateran*, in that sentence, *as it is found in SOME copies*, does not refer to the whole of ver. 7, but to the clause of ver. 8, *and these three are one*: which clause, being met with in ALL the Greek copies, even of itself demonstrates that the Council is not speaking of Greek, but of Latin manuscripts, of which SOME only have the clause in question.

The *Montfortian*, or *Dublin*, or *Hibernian* copy, to which so much weight is attached in certain quarters on account of this clause, is new, and Latinizes; being written in the West, as is proved by the Latin division into chapters. That the *Berlin* Manuscript is of no weight apart from the *Complutensian* editors, the candour of the people of Berlin admits.

<sup>1</sup> In the absence of the oldest Greek MSS. we have a valuable substitute for them in the Vulgate.

<sup>2</sup> Some MSS. of Vulg. omit ἔγραψα ὑμ. πατ. το ἀρχῆς. In Beza's Latin, the last clause of the 13th ver., "scribo vobis, pueruli," etc., is the first clause of ver. 14.—E.

VIII. To the Greek Fathers, who did not read the clause, is to be added *Germanus* of Constantinople, as his View of Ecclesiastical Affairs shows. The negative argument, in such an inquiry, cannot be rejected. It is of no weight in the case of one or two ecclesiastical writers only; it is of weight in the case of a great number, when they omit a clause so remarkable, and so singularly adapted to decide controversies. If the Africans in such numbers quote it, how is it that the Asiatics in as many instances refrain from quoting it? The latter did not read it; the former did.

XIX. *John Lamius*, in the treatise already quoted, pp. 260, 266, 284, mentions the *Latin* copies of the Florentines which do or do not contain the sentence. Moreover, so great is the antiquity, and so great the authority of the Latin Version, wherever Tertullian, Cyprian, and a portion only, but these forming a continuous series, of the Fathers follow it, that we are fully justified in depending upon it, and are not compelled to remain in suspense, although it is not yet clearly ascertained, what the following ages read in different parts of the East. They who have at hand those more abstruse versions are easily led to disparage too much the *Latin* Version, which is too much extolled by the Romanists.

XXI. The Florentine Manuscript, and that Laurentian one [= Amiatinus] which we have quoted from Burnet, is the same, if I mistake not, with that which *John Lamius* describes in the book quoted, p. 265. Other Latin manuscripts of the Florentines are added, which have that *order* of the verses, pp. 258, 268, 285. A writer also of the eighth century, *Etherius*, Bishop of Axima in Spain, has it, who in his first book against Elipandus, reviewing a great part of this Epistle, thus sets forth the two verses: *Because there are three, who bear witness on earth, the water and the blood and the flesh; and these three are one: and there are three, who bear witness in heaven, the Father, the Word, and the Spirit; and these three are one in Christ Jesus.* *Cornelius Jansenius*, in his Commentary on the Harmony of the Gospels, chapter 144, has imitated those who follow this reading, whether manuscripts or Latin Fathers. *The seventh verse, in the judgment of Cameron, is to be enclosed in a parenthesis, and the sixth to be joined with the eighth.* There is no need of a parenthesis: the sixth verse is of itself connected with the eighth.

XXII. That Manuel Calecas, a DOMINICAN, and the Lectionary of the Greeks, in this place undoubtedly interpolated, edited by VENETIANS, follow the authority of the Vulgate translation, is



by no means surprising. The Armenians formerly did the same thing.

XXIII. That *Basil the Great* made use of rare (that is, having a few copies much resembling one another, which were peculiar in their class) manuscripts of the Epistles, is plain from the Apparatus, p. 690; and he lays open to us a trace of this dictum of John, when, in his fifth book against Eunomius, he says: *God and the Word and the Spirit, one Deity, and alone to be adored.* It is scarcely possible for more weight to be assigned to *the Dialogue*, which is attributed to *Maximus*, than is assigned to it in my Apparatus. That author undoubtedly owes his knowledge of the clause to the Latin copies of the Africans: whether he found it afterwards in Greek copies, is for the consideration of the learned.

Now I wish the reader attentively to compare together the *great number* of manuscripts, which Gerard of Maastricht brings together in his Notes on this passage, and *the fourteen Greek witnesses* which Twells enumerates in the 302d page of Wolf, and, on the other side, the things which I have supplied instead, in the 3d and subsequent paragraphs. You will say that an essential service will be rendered by him who shall prove, by any means whatever, that there are in existence even but *one* or two witnesses of Greek authority. He who shall bring forward credible witnesses from Greek antiquity, will deserve the gratitude of the Church.

XXV. They who defend the clause are not therefore necessarily bound to know, or to bring forward, the cause why it is wanting in so many copies. Let the cause of the omission be less certain: still the omission, and moreover the genuineness of the clause also, is certain. He who has lost and found a choice treasure, even though he knows not how it was lost, yet recognises and recovers it. The suspicion of an hiatus in this passage, arising from a similarity of ending, will, as I think, be slow in coming to an end. I frequently, throughout this work, notice what influence similarity of ending is accustomed to have in the production of hiatus; but that this cause cannot possibly avail in the present instance, I have, unless I am mistaken, proved in the Apparatus, p. 765 [Ed. ii. p. 474]. But another, and not unreasonable conjecture, as to the manner in which the clause came to be expunged, is subjoined in the same place. On the other hand, it can by no means be regarded as a patch stitched on by the Latin Fathers, who are, some wanting the clause itself, others rejoicing in it; some known, others unknown or lost; some of great antiquity, others more recent. Indulge sus-

picious in every way; but you will effect nothing. At so early a period, so seriously, so universally, through such a perpetual series of ages, do they bring it forward.

XXVIII. This last thesis leads us to the exigesis of this most precious passage, in which the 7th verse, when compared (1st) with the context of the whole Epistle, and especially (2d) with the 8th verse, is vindicated, upon the strongest grounds of internal probability.

(1.) There are some who think that it is not easy to ascertain the design and arrangement of this Epistle: but if we examine it with simplicity, this will be laid open to us without any violence. In this letter, or rather treatise (for a letter is sent to the absent; but here the writer seems to have been among those to whom he was writing), St John designs to confirm the happy and holy communion of the faithful with God and Jesus Christ, by showing the marks [*gnorismata*, by which they may be known] of their most blessed state.

There are three parts:—

THE EXORDIUM, ch. i. 1–4.

THE DISCUSSION, ch. i. 5–v. 12.

THE CONCLUSION, ch. v. 13–21.

Let the text itself be consulted.

In the Exordium the apostle establishes authority for his own preaching and writing from the appearance of the Word of Life; and clearly points out his design (*iva, that*, ver. 3, 4). The Conclusion (that we may at once clear out of the way this point) corresponds with the Exordium, more fully explaining the same design, a recapitulation of those Marks being made by the thrice-repeated *we know*, ch. v. 18, 19, 20.

The Discussion itself contains two parts, treating—

I. Separately,

a. Of communion with GOD, in the light, ch. i. 5–10:

b. Of communion with the SON, in the light, ch. ii. 1, 2, and 7, 8.

A special application being subjoined to fathers, young men, and little children, ch. ii. 13–27.

Here is interwoven an exhortation to ABIDE in Him, ch. ii. 28–iii. 24;

That the fruit arising from HIS MANIFESTATION in the flesh may extend to HIS MANIFESTATION in glory.

c. Of the confirmation and fruit of this abiding by the SPIRIT, ch. iv. throughout :

To which subject ch. iii. 24 prepares the way, to be compared with ch. iv. 13.

II. By a Summing up, or comprehensive statement (Congeries) of the testimony of the Father and Son and Spirit: on which depends faith on Jesus Christ, the being born of God, love towards God and His children, the keeping of His commandments, and victory over the world, ch. v. 1-12.

The parts often begin and end in a similar manner; just as the Conclusion answers to the Exordium. See above on ch. ii. 12. Sometimes there is a previous allusion in some preceding part, and a recapitulation in a subsequent part. Every part treats of the Divine benefit, and the duty of the faithful: and the duty is derived from the benefit by the most befitting inferences, of love towards God, of the imitation of Jesus Christ, of the love of the brethren: and although many things may appear to be repeated without order, yet these same inferences are formed in the most methodical manner, by regarding the subject in a different point of view from different causes.

The seventh verse therefore contains a recapitulation, which not only treats of the Father and the Son, but also of the Spirit. What the sun is in the universe, the needle in the mariner's compass, or the heart in the body, that is the 7th verse of chapter v. in this discussion. First take an edition without this verse, and then an edition which contains it; and you will easily perceive what is required by the whole tenor of John's discourse.

(2.) The connection of the verses is indissoluble, in this text: ver. 6. *This is He who came by water and blood, Jesus Christ, not in water only, but in water and blood: and it is the Spirit which beareth witness; because the Spirit is truth.* 7. *Because there are three that bear witness on earth, the spirit and the water and the blood; and these three agree in one.* 8. *And there are three that bear witness in heaven, the Father and the Word and the Spirit; and these three are one.* 9. *If we receive the witness of men, the witness of God is greater.*

Lest any confusion should arise, we remind the reader, that that which is spoken of by us in the further consideration of this passage,

as the 7th verse, is that which treats of those who bear witness on earth; and that the 8th verse is that which treats of those who bear witness in heaven. And we take for granted this 8th verse, partly as already confirmed by critical arguments in the Apparatus, and partly as about to be further confirmed by exegetical arguments.

6. Οὗτός ἐστιν) *This is He.* John sets forth the reason why he ascribes victory over the world to him who believes that Jesus is the Son of God: namely, because in truth that faith in Jesus as the Son of God has invincible strength, from the testimony of men, which is sufficiently strong, but much more from the testimony of God, which has complete strength.—ὁ ἐλθὼν, *who came*) He does not say, ὁ ἐρχόμενος, *coming*, in the present, but ὁ ἐλθὼν, in the aorist tense, having the force of the preterite: as ch. i. 2, ἐφανερώθη, *was manifested*; iv. 2, ἐληλυθότα; and below, ver. 20, ἦκει. For ἦκα, in the present, does not signify *I come*, but *I am come* (ver. 20, note): whence John adds in the same place, *and hath given*, in the preterite. Jesus is He who ought to have come, on account of the promises respecting Him; and who is truly come: and this the spirit, and the water, and the blood do testify and prove.—δι' ὕδατος καὶ αἵματος, *by water and blood*) *The water* signifies baptism, which John first administered, hence called the Baptist, and sent to baptize in water for this reason, that Jesus might be manifested as the Son of God: John i. 33, 34. Moreover baptism was also administered by the disciples of Jesus: John iv. 1, 2; Acts ii. 38, etc. *The blood* is certainly the blood of one, and that Jesus Christ, which was shed at His passion, and is drunk in the Lord's Supper.—Ἰησοῦς ὁ Χριστός, *Jesus the Christ*) Jesus, who came by water and blood, is by this very fact pointed out, as *the Christ*.—οὐκ ἐν τῷ ὕδατι μόνον, *not in water only*) He just before said, *by*; He now says, *in*. Each particle is opposed to χωρὶς, *apart from*: 1 Cor. xi. 11, 12; Heb. ix. 7, 12, 25. The apostle shows, that the words immediately preceding are used with due consideration. The article τῷ has the force of a relative. *By* seems to refer more particularly to *the water*, and *in* to *the blood*: for John, who baptized with water, preceded the coming of Jesus, and Jesus came *by* (through) water: but Jesus, when He had finished the work which the Father had given Him to do, bestowed the blood; therefore He had before come *in blood*.—ἀλλ' ἐν τῷ ὕδατι καὶ τῷ αἵματι, *but in water and blood*) He not only undertook, when He came to *baptism*, the task of fulfilling all righteousness, Matt. iii. 15, but He also completed it by pouring out *His blood*, John xix. 30; and when this was done, *blood and water*

came forth from the side of Jesus Christ, being dead on the cross. The same chapter, ver. 34.—*καὶ τὸ Πνεῦμά ἐστι τὸ μαρτυροῦν, and it is the Spirit that beareth witness*) *He beareth witness* of Jesus Christ: ver. 5, ii. 22; 2 John, ver. 9.—*ὅτι τὸ Πνεῦμά ἐστὶν ἡ ἀλήθεια, because the Spirit is the truth*) The apostle declares what he here means by the word *Spirit*, namely, *the truth*. But what does he mean by the word *truth*? There is no doubt but that, in this professed enumeration, he embraces in some way all things which appertain to the testimony concerning Jesus Christ, except the Divine testimony itself. We shall collect these testimonies from the writings of St John and others of the New Testament. The Scriptures testify of Jesus Christ, John v. 39, that is, Moses and the prophets, John v. 46, i. 46; Acts x. 43; John the Baptist testified, John i. 7. Afterwards the apostles bare testimony, John xv. 27; 1 John i. 2, iv. 14; Acts i. 8, ii. 32; and especially the writer of this Epistle, John xix. 35. Now when the apostle collects the testimonies concerning Jesus Christ, as concerning Him who is come, he by no means overlooked the Gospel. He indeed never calls it *the Gospel*; he generally calls it *the testimony*. But in this passage it would be inconvenient to say, *there are three that bear witness, the testimony, and the water, and the blood*; therefore, instead of testimony, he says *the truth*; the truth, namely, not only with respect to knowledge, but also with respect to its publication: and he distinguishes the truth by the name of the *Spirit*; with which subject the predicate, *to bear witness*, elegantly agrees. Let the name of *Spirit* be thoroughly weighed: ch. iv. 1, 2; 1 Cor. xiv. 12; Apoc. xix. 10; John vi. 63. In this Spirit the prophetic testimony also of the Old Testament is contained, together with its fulfilment and demonstration. The apostle says, *Jesus Christ came both by water and by blood*: he does not here say, *and the water and blood are they which bear witness*. Again he says, with remarkable emphasis, *ΚΑΙ τὸ Πνεῦμά ἐστι τὸ μαρτυροῦν, it is the Spirit which bears witness*: he does not say, *Jesus Christ came by the Spirit, or in the Spirit*; for the Spirit was bearing witness, even before the coming of Christ, through many ages: but the water and the blood were most intimately connected with His very coming. And the testimony is more properly ascribed to the Spirit, than to the water and the blood: inasmuch as the Spirit of itself has the power of bearing witness, and the water and blood obtain and exercise the same power, when the Spirit is added to them.

7. Ὅτι τρεῖς εἰσὶν οἱ μαρτυροῦντες, *because there are three bearing*

witness) The participle, *bearing witness*, used instead of the noun, *witnesses*, implies that the act of bearing witness, and the effect of the testimony, are always present. Before also he had spoken of the spirit, in the neuter gender, τὸ πνεῦμά ἐστι ΤΟ ΜΑΡΤΥΡΟΝ: now he speaks in the masculine gender, *there are three who bear witness*, of the spirit also; at the same saying, that the water and the blood bear witness, also in the masculine gender. Those feminines, *faith, hope, charity*, are said to be *three (tria)*, in the neuter gender, 1 Cor. xiii. 13; but here πνεῦμα, ὕδωρ, αἷμα, all of the neuter gender in Greek, that is, *the spirit, the water, and the blood*, are τρεῖς μαρτυροῦντες, in the masculine gender. *To be bearing witness* is properly applied to persons only: and the fact that three are described, by personification, as bearing witness on earth, just as though they were persons, is admirably adapted (subservient) to the personality of the three who bear witness in heaven; but yet neither the spirit (that is the truth of the Gospel), nor the water, nor the blood, are persons. Therefore the apostle, advancing from the preceding verse to the one now present, employs a trope, adapted to the brevity of the discourse, so as to say this: There are three classes of men (ver. 9, compared with John v. 34), who discharge the office of bearing witness on earth; (1st) that class of witnesses in general which is employed in preaching the Gospel; and, in particular, (2d) that class of witnesses, which administers baptism, as John the Baptist and the others; and also (3d) that class of witnesses, which beheld and puts on record the passion and death of the Lord. There is therefore a METALEPSIS,<sup>1</sup> and that of a most weighty kind: viz. one wherein (a) by a Synecdoche of number, instead of the whole class of witnesses, there is put one who witnesses; as though it were said, a *prophet, baptist, apostle*: for although these three functions might often meet in one man, yet of themselves they were divided: comp. Eph. iv. 11: and on that account the Metonymy is the more suitable, on which presently. The degrees of these three functions are found, Matt. xi. 9, 11, where however the word *prophet* is used in a more restricted sense. (b) By Metonymy of the abstract term, instead of those who bear witness, as ἀπόπται καὶ ὑπηρεταί (*eye-witnesses and ministers*), the spirit itself, the water, and the blood, are mentioned.—ἐν τῇ γῆ, *on earth*) See below.—τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα, *the spirit, and the water, and the blood*) The apostle changes the order: for where-

<sup>1</sup> A twofold or manifold trope. See Append. on the figure.—E.

as before he had put the spirit in the third place, he now puts it in the first place, according to the natural order. The spirit, as was before said, bore witness before the water and the blood; and the spirit bears witness even without the testimony of the water and the blood, but the water and the blood never bear witness without the spirit.—*καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν*, and these three agree in one [concur towards one end]) The Prophet, the Baptist, and the Apostle are equally of the same earthly nature of themselves (comp. *are one*, 1 Cor. iii. 8), and are ordained altogether to one end, to testify of Jesus Christ, as of Him who is come into the world. Comp. *εἶναι εἰς τὸ*, Luke v. 17. *Τὸ ἓν*, with the article, denotes not so much *one*, as *the same thing*.

Does this interpretation of the 7th verse seem somewhat weak? This *complaint* will presently be of service to our argument.

8. *Καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες*, and there are three that bear witness) The testimony of the spirit, and the water, and the blood, by a remarkable gradation and addition of strength (Epitasis), is corroborated by the additional testimony of three who give greater testimony. Comp. altogether John iii. 8, 11.—*ἐν τῷ οὐρανῷ*, in heaven) See below.—*ὁ Πατήρ*, the Father) Under this name the name of God is also understood; as under the name of *the Word* (respecting which, however, see what shortly follows), *the Son* is understood; according to the nature of the relatives. Comp. 1 Cor. xv. 28.—*ὁ Λόγος*, the Word) The name, *Word*, is remarkably adapted to the testimony. *The Word* testifies respecting Himself, as respecting the Son of God. Apocal. i. 5, xix. 13. Some of the Fathers in this place write *Filius* (*the Son*), according to the more frequent usage of Scripture. And even the *Florentine* and *Reutlingensian* Latin Manuscripts have this reading (*Filius*).—*τὸ Πνεῦμα*, the Spirit) In this passage, and everywhere throughout the Epistle, John, when speaking of the Holy Spirit, understands the epithet *Holy*. Jesus Christ, before His passion, spake openly of His own testimony and that of the Father: there is added, especially after His glorification, the testimony of the Holy Spirit: ch. ii. 27; John xv. 26; Acts v. 32; Rom. viii. 16. Wherefore, as before a pair of witnesses was urged, John viii. 17, 18, so now there is a Trinity.—*καὶ οὗτοι οἱ τρεῖς ἓν εἰσιν*, and these three are one) The preceding verse has, and these three agree in one: now it is said, these three are one. There is a carefully weighed difference of expression, although in other places *εἰς* is either inserted or omitted indifferently. These three are one: just as the two, the Father and the Son, are one. The Spirit is

inseparable from the Father and the Son: for unless the Spirit together with the Father and the Son were one, it would be right for us to say, that the Father and the Son, who are one, together with the Spirit, are two: but this would be opposed to the entire sum of the Divine revelation. They are one in essence, in knowledge, in will, and moreover in the agreement of their testimony: John x. 30, 38, xiv. 9, 10, 11. The three are not opposed conjointly to the other three, but separately, each to each, as though it were said, Not only does the Spirit testify, but the Father also, John v. 37: not only the water, but the Word also, John iii. 11, x. 41: not only the blood, but the Spirit also, John xv. 26, 27. Now it becomes evident how necessary is the reading of the 8th verse. It was impossible for John to think respecting the testimony of the spirit, and the water, and the blood, and add the testimony of God as greater, without thinking also of the testimony of the Son and of the Holy Spirit, and making mention of it in an enumeration so solemn; nor can any reason be imagined why, without the three who bear witness in heaven, he should mention those that bear witness on earth, and those as three. Enumerations of this kind are usually not single, but manifold, as Prov. xxx.; how much more so in this place? The 7th verse, of whatever importance it is, has a respective force, and tends to this object, that there should be a progressive advance from the 6th verse to the 8th; and here lies the advantage of the *complaint* above noticed. Whether the 7th verse, respecting the three that bear witness on earth, be compared with the preceding or with the following verse, the 8th is necessary. For the 6th verse and the 7th have some things the same, and some different. Those which are the same, are only repeated on this account, that they may be adapted to the 8th verse: those which are different, and either vary the expression, or add something more to the sentiment, have a still plainer reference to the 8th verse. For instance, in the absolute expression, the Spirit only is said to be bearing witness: in the respective (relative) expression, the water also and the blood are spoken of. In like manner the 7th and 8th verses have some words in common; in others, when the expression is changed, the sentiment itself introduces something different, as *in one*, and *one*. The Trinity of heaven, archetypal, fundamental, unchangeable, plainly supports the triad of witnesses on earth, in an accommodated sense. The apostle might either have fixed the number of those who bear witness on earth as greater; comp. ver. 9; or he might have referred [reduced] them all to [under] one spirit;



comp. ver. 6; but he reduces them to a triad, solely with reference to the three who bear witness in heaven. From the circumstance, that the Father, and the Word, and the Spirit, are properly three, and are bearing witness, and are one, the same things also are, by a trope, predicated of the spirit, and the water, and the blood; although it is evident of itself, that the things thus predicated are of themselves less applicable to the subjects spoken of: and this has been perceived by those who, in the verse respecting the spirit, and the water, and the blood, have changed the masculine (*tres*) into the neuter (*tria*).<sup>1</sup> See Apparatus, pp. 750, 755. If there is any relation between those who bear witness on earth and those who bear witness in heaven, the arrangement of the words, *the spirit, and the water, and the blood*, requires, that *the spirit* be referred to *the Father, the water to the Word, and the blood to the Spirit*: but this is confirmed only by the express reading of *the Father, and the Word, and the Spirit*: in the absence of which reading a variously fluctuating allegory has changed the order of the words. See Appar., pp. 757, 764. The apostle, in asserting that *the commandments* of God are not grievous, deduces their observance not only from the sacraments, but chiefly also from faith in the Sacred Trinity, as the Lord Himself does, Matt. xxviii. 19, 20. This whole paragraph shows, on the part of John, a perception derived from God, and a style worthy of this perception. They who do not admit the 8th verse, can give no suitable explanation of the 7th. They reduce the *Metalepsis*, which we noticed above, into an open *Catachresis*:<sup>2</sup> but the 8th verse being admitted, the *Metalepsis* is altogether softened down, and the order in which the spirit is placed, before the water and the blood, is explained, and an account is given of all the words. In short, there is an intimate connection between both verses, a complete rhythm, an inseparable parody (correspondence between the verses); and the one without the other is as a compound period, or a poetical strophe, where the half is wanting.

7, 8. Ἐν τῇ γῆ ἐν τῷ οὐρανῷ, *on earth: in heaven*) The testimony is not given in heaven, but on earth: but they who bear witness, are some on earth and some in heaven; that is, the former are of an earthly and human nature, the latter of a divine and glorious nature. Moreover, because they who are witnessing on earth, and

<sup>1</sup> Origen 4,143c says, "The disciple John has described the spirit, the water, and the blood, τὰ τρία (neuter) εἰς ἓν γινόμενα, the three things, as concurring in one."—E.

<sup>2</sup> See Append.

they who are witnessing in heaven, bear witness concerning Jesus Christ, and a true witness is present and not absent, not so much with reference to those to whom He witnesses, as with reference to the things which He witnesses : therefore they who are witnessing on earth, are said to witness concerning Jesus Christ in such a manner that their testimony chiefly has to do with the dwelling of Jesus on the earth, so that it may be testified that He is the Christ : whence He Himself is said *to have come* by water and blood, that is, to have come into the world ; though the state of His exaltation is not excluded from this testimony, especially during the life of the apostles. But they who are bearing witness in heaven, bear witness of the same Jesus Christ, so that their testimony is chiefly concerned with the heavenly glory of Jesus, the Son of God, exalted to the right hand of the Father, without excluding His state of humiliation. Undoubtedly the testimony of water (for instance), or of baptism, was chiefly administered by John before the death, or rather before the manifestation, of Jesus Christ, as He walked on the earth ; whereas the testimony of the Paraclete was reserved until the glorification of Jesus Christ. Whence the Lord had said respecting the apostles, μαρτυρεῖτε, *ye bear witness*, in the present ; but respecting the Paraclete, μαρτυρήσει, *He shall bear witness* : John xv. 27 [reading with the best authorities μαρτυρεῖτε, not as Engl. Vers., *Ye shall bear witness*], 26.

The seventh verse therefore, together with the sixth, contains a recapitulation of the whole economy of Jesus Christ, from His baptism until the day of Pentecost, Acts ii. The eighth verse contains a summary of the Divine economy from His exaltation and thenceforth : see John viii. 28, xiv. 20 ; Matt. xxvi. 64. Wherefore Christ, on His ascension, commanded to baptize in the name of the Father, and of the Son, and of the Holy Ghost : Matt. xxviii. 19 ; and the Apocalypse commences with announcing grace and peace from the Sacred Trinity.

Since these things are so, a new argument arises, that the arrangement of the verses, which first makes mention of the witnesses on earth and then of the witnesses in heaven [not *vice versâ*, as Engl. Vers.], is to be preferred, as containing a gradation most suitable to the subjects themselves.

9. *Ei, if*) From that which is undeniable, and yet of smaller consequence, he draws an inference to that which is greater.—τῶν ἀνθρώπων, *of men*) in the case of any business whatever, John viii. 17 ; and in administering the very testimony of the spirit, and the

water, and the blood. For although they do that by the Divine institution and command, yet they themselves continue men. John v. 34, iii. 31.—*ἡ μαρτυρία τοῦ Θεοῦ, the witness of God) the Father*: whose Son is Jesus. See the end of this ver. But, together with the testimony of the Father, that of the Son and of the Spirit is pointed out as divine and heavenly, because it is opposed to the testimony of *men*, in the plural. The testimony of the Father is, as it were, the basis of the testimony of the Word and the Holy Spirit, just as the testimony of the Spirit is, as it were, the basis of the testimony of the water and the blood.—*μείζων ἔστιν, is greater) [and therefore much more worthy of acceptance.—V. g.]* John v. 36.

*The sum* of the things which we have spoken is this: The Greek copies which contain the Epistles, including those of St John, are neither of such number, nor of such antiquity, that they ought to prevent the reception of the verse respecting the Three which bear witness in heaven, since it stands altogether upon a peculiar footing. This verse rests upon the authority of the Latin translator, and that almost alone; but he is an authority of the greatest antiquity and genuineness: and he is followed from the first by many fathers, through a continued series of ages, in Africa, Spain, Gaul, and Italy, accompanied with an appeal to the reading of the Arians, which concurs with it. In fine, the context itself confirms this verse as the centre and sum of the whole Epistle.—*αὕτη ἔστιν, this is) Is altogether engaged in [altogether turns upon] this.*

10. 'Εν ἑαυτῷ,<sup>1</sup> *in himself)* in the inner man.

12. 'Ο ἔχων) *he who has, in faith.—τὸν Υἱόν, the Son)* The verse has two clauses: in the former, the Son only is mentioned, without the addition, *of God*; for the faithful know *the Son*: in the other this addition is made, that unbelievers may know at length what a serious thing it is not to have Him.—*ἔχει, has)* In the former part of the sentence, the word *has* is to be pronounced with emphasis; in the second, the emphatic word is *life*.

13. Ταῦτα, *these things)* which are contained in this Epistle. The verb, *I write*, used in the exordium, ch. i. 4, now in the conclusion becomes the preterite, *I have written*.—*τοῖς<sup>2</sup> πιστεύουσιν εἰς τὸ ὄνομα*

<sup>1</sup> The reading *ἐν αὐτῷ* is preferred by the decision of Ed. 1 and 2. The sense remains the same.—E. B.

B (judging from silence of collators) and Rec. Text support *ἐν ἑαυτῷ*: so Lachm. A and (according to Lachm.) C support *αὐτῷ*: so Tisch.—E.

<sup>2</sup> This order of the words rests on the decision of the larger Ed.: the dif-

τοῦ Υἱοῦ τοῦ Θεοῦ, unto you *who believe in the name of the Son of God*) The sum of verses 5-10.—ἵνα εἰδῆτε ὅτι ζωὴν ἔχετε αἰώνιον, *that ye may know that ye may have eternal eternal life*) This is derived from ver. 11.—καὶ ἵνα πιστεύητε, *and that ye may believe*) namely, under the nearer hope of life. This is derived from ver. 12. We ought altogether to be in the faith.

14. Κατὰ τὸ θέλημα αὐτοῦ, *according to His will*) A most just condition, of very extensive application. [The pronoun αὐτοῦ has reference to God.—V. g.]

15. Ἐὰν οἴδαμεν *if we know*. Ἐὰν sometimes takes an indicative, of past time; and it does so here to give strength.—ἔχομεν, *we have*) even before the event itself (comp. 1 Sam. i. 17, 18); and we know that the event itself is not from chance, but obtained by prayers.

16. Ἐάν τις, *if any one*) The most important of all cases is added, that you are able to pray even for another, in a most serious matter: comp. ch. ii. 1.—ἴδῃ, *shall see*) This sin can therefore be known by the regenerate.—ἀμαρτάνοντα ἀμαρτίαν, μὴ πρὸς θάνατον, *sinning a sin, not unto death*) A sin of any kind, provided that it is not unto death.—μὴ, *not*) a form of excepting (Matt. xix. 9), has greater force than οὐ, *not*, ver. 17. As long as it is not evident that it is a sin unto death, it is lawful to pray.—θάνατον, *death*) Respecting the disease of which Lazarus died, but shortly afterwards was raised from the dead, it is said, *It is not unto death*, John xi. 4, note: but Hezekiah was sick *unto death*, Isa. xxxviii. 1, had he not recovered by a miracle. But John is here speaking of *death and life*, as ch. iii. 14. Moreover what is meant by *a sin unto death*, is declared from the opposite, in ver. 17, where the subject is, *all unrighteousness*; the predicate consists of two members, *sin, and that coming short of death*. Therefore any unrighteousness, which is committed in common life, is a sin not unto death. But sin unto death is not an ordinary or sudden sin, but a state of the soul, in which faith, and love, and hope, in short, the new life, is extinguished: when any one knowingly and willingly embraces *death*, not from the allurements of the flesh, but from the love of *sin, as sin*.

ferent order which occurs in the Germ. Vers. follows the decision of Ed. 2.—E. B.

The words after ὑμῖν, viz. τοῖς πιστεύουσιν down to τοῦ Θεοῦ, are omitted by AB Vulg. Memph. Theb. and both Syr. Versions. Rec. Text adds them after ὑμῖν, without any of the oldest authorities. Lower down Rec. Text has καὶ ἵνα πιστεύητε, with more recent authorities. But A Vulg. and almost all other Versions have οἱ πιστεύοντες. B has τοῖς πιστεύουσιν.—E.

It is a deliberate rejection of grace. A man puts from him life, while he commits this sin: how then can others procure for him life? Yet there is also set forth [there is such a thing as] *a sin that is to the death* of the body; for instance, in the case of the people, for whom the prophet thrice made entreaty, he is forbidden to make entreaty: Jer. vii. 16, xi. 14, xiv. 11, xv. 1, 2. Yea, even Moses himself committed *a sin unto death*, of this nature; unto death, not to be made the subject of entreaty: Deut. iii. 26; comp. 1 Sam. ii. 25, iii. 14, respecting the house of Eli; and, on the other hand, respecting the averting of sins and diseases by means of prayer, James v. 14–18.—*αἰτήσει, he shall ask*) namely, *ὁ παρήσιαστος, he who has confidence*.—*δώσει, He will give*) namely, God, when entreated.—*αὐτῷ, to him*) the brother.—*ζῶν, life*) Therefore he who sins unto death is in a state of death, and yet he sins further unto death.—*τοῦς*) ἡ, that is, as far as relates to those who sin not unto death.—*ἔστιν ἁμαρτία πρὸς θάνατον, there is a sin unto death*) The chief commandment is faith and love. Therefore the chief sin is that by which faith and love are destroyed. In the former case is life; in the latter, death. The sin, however, which is here pointed out, is not such as we call mortal, as are all the sins of the unregenerate, ch. iii. 14, and some sins of *the brethren* who relapse: and these alone properly need that life should be given to them.—*οὐ—λέγω, I do not—say*) for *I say—not*. An expression full of character, and Attic. God does not wish that the righteous should pray in vain: Deut. iii. 26. If, therefore, he who has committed sin unto death is brought back to life, that proceeds entirely from the mercy [the mere prerogative] of God.—*ἐκείνης, for it*) The word here has the force of removing.—*ἔρωτήσῃ*) He just before used the word *αἰτήσει*. There is a difference between the two words:<sup>1</sup> John xi. 22, note. Here we are enjoined not only not *αἰτεῖν*, but

<sup>1</sup> *Αἰτέω*, like 'peto,' is more submissive and suppliant, and expresses the seeking of the inferior from the superior. But *ἔρωτάω*, like 'rogo,' implies a certain equality or familiarity in the asker, with him from whom the favour is sought: therefore nowhere in the New Testament does it express the prayer of mere man to God; but is appropriated to Christ, who, on the other hand, never uses *αἰτούμαι*. Here 1 John v. 16 may seem an exception; but its change from *αἰτήσει* of the earlier clause to *ἔρωτήσῃ* is a strong confirmation of it: "If any man see his brother sin a sin not unto death, he shall *ask* or *beg*, *αἰτήσει*, and He (God) shall give him (the petitioner) life for them that sin not unto death. There is a sin unto death. I do not say that he shall *request* or *intercede* (authoritatively), *ἔρωτήσῃ*, for it." The Christian is not to assume the authority which would be implied in making request for a sinner who has sinned the sin unto death; Mark iii. 29· 1 Sam. xv. 35, xvi. 1. See Trench, Syn. N. T.—E.

not even ἐρωτᾶν. Ἐρωτήσῃ is as it were the generic word: αἰτεῖν is the species, as it were, of a more humble kind. Not only αἰτεῖν is removed, but also the genus. This species, αἰτεῖν, does not occur in the prayers of Christ. Αἰτεῖν is suitable to the case of one who is as it were conquered, and a criminal.

17. Πᾶσα ἀδικία) *all wickedness*. Instances of *sin not unto death* are of constant occurrence in life.—καί, *and*) and that too. The enunciation is this: *Every wickedness is sin, (but) not (necessarily sin) unto death*: but lest any one should interpret that too lightly, he prefaces it with the words, *is sin*.

18. Οἴδαμεν, *we know*) An instance of the figure Anaphora:<sup>1</sup> see the next verses.—ἅς, *that every one*) Now he takes care that no one abuse, **verses 16, 17**, to the purpose of (carnal) security.—γεγεννημένος) Shortly afterwards γεννηθείς. The Perfect has a loftier sound than the Aorist. An old lexicon says, ὠψωνηκότες, μέγα ὠψωνήσαντες δὲ, μικρόν. Not only does he who has made great advancement in regeneration, but any one who has been born again, keep himself.—ἡρεῖ ἑαυτὸν, *keepeth himself*) he is not wanting to himself from within.—οὐχ ἅπτεται, *toucheth him not*) The regenerate is not ruined from without. The wicked one approaches, as a fly does to the candle but he does not injure him, he does not even touch him. The antithesis is *lieth*, ver. 19.

19. Ἐκ, *from*) An abbreviated form of expression: *We are from God*, and we abide in God; *but the world* is from the wicked one, and *lies wholly in the wicked one*.—ἐν τῷ πονηρῷ κεῖται, *lies in the wicked one*) [Therefore the world can no more touch the sons of God, than the wicked one, in whom it lieth.—V. g.] *The wicked one*, comp. ver. 18, is opposed to *Him that is true*, ver. 20. The whole world [and this universally, comprehending the learned, the respectable, and all others, excepting those alone who have claimed themselves for God and for Christ.—V. g.] is not only touched by the wicked one, but altogether lies (Germ. *bleibt liegen, lies motionless*), by means of idolatry, blindness, deceit, violence, lasciviousness, impiety, and all wickedness, in the evil one, destitute both of life from God and of *διανοίας, understanding*: see 1 Cor. v. 10, xi. 32. The dreadful condition of the world is most vividly portrayed in this brief summary. No other commentary is needed than the world itself, and the actions, discourses, contracts, strifes, brotherhoods, etc., of worldly men. [That men of the world do not pepe-

<sup>1</sup> See Append. on this figure.—E.

trate worse things than the worst, is rather to be wondered at, than that they act in the worst way. They esteem themselves happy in their own wretchedness, and the sons of God as destitute of what is for their welfare.—V. g.] There is an antithesis in *abides*, as applied to God and the saints. Ye that are regenerate have what ye pray for: ch. ii. 2. [Ye have reason to desire to fly forth from the world to God.—V. g.]

20. ἤκει) *is come*. Thus, ἦκω, Mark viii. 3, note.—δέδωκεν, *has given*) that is, *God*: for in the preceding clause also the subject is by implication *God*, in this sense: *God sent his own Son*: and to this is referred αὐτοῦ, *of Him*, which presently follows.—διάνοιαν, *understanding*) not only knowledge, but the faculty of knowing.—τὸν ἀληθινόν, *the True One*) Understand, *His Son Jesus Christ*: as presently afterwards. Whence it is perceived with what great majesty the Son thus entitles Himself: Apocal. iii. 7.—οὗτος) *This*, the True One, the Son of God Jesus Christ: to whom the title of *Life eternal* is befitting.—ζωὴ αἰώνιος, *Life eternal*) The beginning and the end of the Epistle are in close agreement.

21. φυλάξατε ἑαυτοὺς, *keep yourselves*) in my absence, that no one deceive you. The elegance of the active verb with the reciprocal pronoun is more expressive than φυλάξασθε, *be on your guard*. See on Chrysostom de Sacerd. p. 423.—ἀπὸ τῶν εἰδώλων, *from idols*) and not only from their worship, but also from all communion and appearance of communion with them: Apocal. ii. 14, 20.

ON THE

SECOND EPISTLE OF JOHN.

---

1. 'Ο πρεσβύτερος, *The Elder*) An appropriate title for a familiar Epistle, such as this, and the one that follows. And indeed the gravity of the argument, and the familiarity of the little Epistle, are wonderfully combined and adjusted. The parts of the Epistle are three.

I. THE INSCRIPTION, ver. 1-3.

II. AN EXHORTATION to perseverance in true love and faith, ver. 4-11.

III. THE CONCLUSION, ver. 12, 13.

—ἐκλεκτῆ, *elect*) He calls her *elect*, from her spiritual condition : for that this name is appellative, is plain from the circumstance of its being attributed to her sister also, ver. 13 ; and if it had been a proper name, it would have been ἐκλέκτη, from ἔκλεκτος. They were either widows, or women of piety beyond their husbands. But Κυρία [answering to the Hebrew *Martha*.—V. g.], as in other places, so here, is a proper name, as the Pæcile of Heuman teaches, T. 2, Book iii. art. 13, and T. 3, Book i. art. 2. Nor can any one doubt it, unless he is ignorant of the style of the ancients, or does not bear it in mind. The appellative Κυρία, *a mistress*, independently of the relation to her slaves, could scarcely be given to a queen at that time without exciting envy. Proper names were usually employed of old,



even in addressing illustrious persons, in preference to appellatives. But *the Elder* elegantly interposes, between his own name and that of the lady, a word denoting the spiritual relationship, from which this short Epistle proceeded. The word *Κυρία* again occurs, ver. 5. The Syrian Version retains the proper name: and the Synopsis of Athanasius<sup>1</sup> says, *γράφει Κυρία, he writes to Cyria*, where he uses the proper name, but omits the epithet *ἐκλεκτή, elect*. But it frequently happens that proper names and appellatives are confused with one another. See Wesseling, *Probabil.*, p. 199, etc.—*οὗς, whom*) This refers to the mother and her children.—*ἐν ἀληθείᾳ, in truth*) Love is not only true love, but it rests on the truth of the Gospel: ver. 3, at the end.—*πάντες, all*) The communion of saints.

2. *Διὰ, on account of*) Construe with *ἀγαπῶ, I love*. They who love in truth, also love on account of truth.—*τὴν μένουσαν, which abides*) which still is. It is followed by the future, *shall be*. *τὴν μένουσαν—καὶ ἔσται*, resolve into, *WHICH abides, and shall be*: 1 Cor. vii. 37, note.

3. *Ἔσται, shall be*) יהי. A prayer, together with an affirmation.—*μεθ' ὑμῶν, with you*) See the App. Crit. Ed. ii. on this passage.<sup>3</sup> The *Latin* Version has *vobiscum, with you*: and this is properly consonant with the salutation. Comp. 3 John, ver. 2.—*χάρις, ἔλεος, εἰρήνη, grace, mercy, and peace*) *Grace* removes guilt; *mercy* removes misery; *peace* expresses a continuance in grace and mercy.—*εἰρήνη, peace*) even under the assaults of temptation.—*Κυρίου, Lord*) This is the only passage in which the Epistles of St John contain the title of *Lord*, which is well adapted to a salutation.<sup>3</sup> He usually calls Him *the Son of God*.—*ἐν ἀληθείᾳ καὶ ἀγάπῃ, in truth and love*) Respecting the former he speaks in ver. 4; respecting the latter, in ver. 5. St Paul is accustomed to use the appellations, *faith and love*, for *truth and faith* are synonymous: and the Hebrew נִכְנַח is constantly translated in the Septuagint by either word. Comp. 3 John, ver. 3, *the truth that is in thee*.

<sup>1</sup> The "Synopsis Sacræ Scripturæ" is included in the writings of Athanasius, but has no claim to be considered his. It is however a valuable relic of antiquity. See Dictionary of Greek and Roman Biography.—T.

<sup>2</sup> B (according to Lachm., not so Tisch.) Vulg. Elzev. Rec. Text, have *ἔσται μεθ' ὑμῶν*. But A and later Syr. omit the words. Stephens' Rec. Text has *ἡμῶν*.—E.

<sup>3</sup> But the margin of both Ed., even in this passage, prefers the omission of the word *Κυρίου*; and the Germ. Vers. omits it altogether.—E. B.

AB Vulg. Theb. Syr. omit it. Rec. Text supports it, with Memph. and later Syr. alone of the oldest authorities.—E.

4. Εὑρηκα, *I have found*) A thing rarely found at the present day, a joy rarely experienced.—ἐκ τῶν τέκνων σου, *of thy children*) Cyria had at the least four children. Comp. ver. 1 with 4. John had found these children in the house of their maternal aunt, ver. 13.—καθὼς, *even as*) The rule.

5. Οὐχ ὡς—καινήν, *not as—new*) Love performs both pages :<sup>1</sup> truth produces nothing else.

6. Αὐτοῦ, *of Him*) the Father, ver. 4.—ἐν αὐτῇ, *in it*) in love. This verse contains a very pleasing Epanodos.<sup>2</sup>—περιπατῆτε, *ye walk*) He had just before said, *that we walk*. Now the second person answers to the verb, *ye have heard*; that is, from us the apostles:

7. Ὅτι, *because*) The reason why he bids them keep the things which they have heard *from the beginning*.—πολλοί, *many*) 1 John ii. 18, iv. 1.—εἰσῆλθόν) *have entered*. The world is averse from God and Christ, busily intent upon its own husks: but to oppose God and Christ is of the leaven of Satan.—ἐρχόμενον, *who came*) Thus ἐρχομένων, 3 John, ver. 3. Comp. ἐληλυθότα, *who is come*, 1 John iv. 2.—οὗτός ἐστιν, *this is*) A gradation. This very person is the character of a great impostor and antichrist. No other of a more dreadful appearance is to be sought.—πλάνος, *a seducer*) opposed to God.—ἀντίχριστος, *antichrist*) opposed to Christ. The warning against antichrist belongs even to women and young men: ver. 4, 5. Antichrist denies the Father and the Son; and does not confess that Jesus Christ is come in the flesh.

8. Ἐαυτοῦς, *your own selves*) in my absence.—ἵνα μὴ ἀπολέσητε, κ.τ.λ.) I think that the apostle wrote: ἵνα μὴ ἀπολέσητε ἃ εἰργάσασθε, ἀλλὰ μισθὸν πλήρη ἀπολάβωμεν, *that ye lose not the things which ye have wrought, but that we receive a full reward*.<sup>3</sup> Whence some have put the whole admonitory sentence in the second person, others again, afterwards, in the first person.—ἀλλὰ, *but*) There is no half reward of the saints; it is either lost altogether, or received in full. There is a direct opposition. We must however consider the differ-

<sup>1</sup> The Old as well as the New Testament love to God, and love to our neighbour—E.

<sup>2</sup> Repetition of the same words in inverse order. See Append.—E.

<sup>3</sup> The margin of the 2d Ed. and also the Germ. Vers. are in consonance. But in respect to the second member, the Germ. Version is at variance with the opinion here given, for it retains the second person; and in this very particular confirms the observation of the Gnomon, which presently follows, on the word ἀλλά.—E. B.

AB Vulg. Iren. Lucif. read ἀπολέσητε and ἀπολάβετε: Rec. Text, with inferior authorities, ἀπολέσωμεν and ἀπολάβωμεν.—E.

ent degrees in glory.—πλήρη, *full*) In full communion with God : ver. 9.

9. Ὁ παραβαίων, *he who transgresseth*) from perfidy.—ἐν τῇ διδαχῇ τοῦ Χριστοῦ, *in the doctrine of Christ*) in the doctrine which teaches that Jesus is *the Christ*, the Son of God.—οὗτος) *he*, I say.

10. Ἔρχεται, *comes*) as a teacher or brother.—ταύτην) *this*, of Christ.—οὐ φέρει, *does not bring*) by a true profession.—καὶ) *and* moreover.—χαίρειν, *salutation*) Let him be to you as a heathen, to whom however a *salutation* is more safely addressed : 1 Cor. v. 10. He is speaking of a familiar greeting, and that of brethren and Christians. Salutations appear to have been more unusual of old among strangers and foreigners.

11. Γὰρ, *for*) Severity in love.—κοινωνεῖ, *he partakes*) For he declares him to be capable of joy and salvation, even in that antichristian state. [The bearings and relations of purer doctrine are of the nicest kind.—V. g.]—ἔργοις) *his works* : opposed to faith and love.—τοῖς πονηροῖς, *evil*) On the contrary, the partaking in good works brings a blessing.

12. Πολλὰ) *many things*, of a joyful character. This therefore, which the apostle writes, was especially necessary, and admitted of no delay.—οὐκ ἠβουλήθην, *I did not wish*) The very task of writing is not always pleasing to a heart full of sacred love.—διὰ χάρτου καὶ μέλανος, *with paper and ink*) Ταπεινώσις,<sup>1</sup> a lowering of the style. Put in antithesis to *face to face*. For this short Epistle, the apostle made use of *paper*, and not parchment.

13. Ἀσπάζεταί σε, *salute you*) The courteousness of the apostle is seen, who announces the salutation in the words of the children. [Most delightful fellowship between the apostle and his juniors.—V. g.]

<sup>1</sup> Ταπεινώσις, as *water* for baptism, Acts x. 47. —T.

ON THE

THIRD EPISTLE OF JOHN.

---

1. Ὁ πρεσβύτερος, *The Elder*) This Epistle also has three parts:—

I. THE INSCRIPTION, ver. 1–2.

II. THE COMMENDATION of those who practise hospitality:  
in which—

1. He approves of the former benefits of Caius, ver. 2–6.
2. He draws forth the commendation itself, introducing reasons and examples on both sides [of a good and of the opposite character], ver. 6–12.

III. THE CONCLUSION, ver. 13–15.

—Γαίω, *to Caius*) Caius of Corinth, who is mentioned Rom. xvi. 23, either closely resembled this Caius, the friend of John, in his hospitality, or he was the same person: if he were the same person, he either migrated from Achaia into Asia, or John sent this letter to Corinth.

2. Ἀγαπητὴ, *beloved*) This expression occurs three times, in ver. 2, 5, 11.—περὶ πάντων, *respecting all things*) that which relates to all parts [in all respects].—εὐδοῦσθαι, *to prosper*) in property, etc.—ὑγιαίνειν, *to be in health*) in body.—καθὼς, *even as*) Where the soul is in health, it is possible for all things to be in health.

3. Ἐχάρην, *I rejoiced*) This is enlarged upon in ver. 4.—γὰρ, *for*) A healthy state of the soul is known by the works; and the prayers of the righteous further this state.—καθὼς, *even as*) is explanatory.—σὺ) *thou*; opposed to *Diotrephes*, ver. 9.

4. Τοῦτων) *than these*, joys.

5. Πιστὸν ποιεῖς, *thou doest faithfully*) *thou doest* something, which I readily *promised* myself and the brethren from you. Thus *what-ever* harmonises.—ἐργάσῃ, *thou shalt do*) in the labour of love.—καὶ) *and*, that which is of the greatest consequence, *to strangers* in particular.

6. Ἐνώπιον ἐκκλησίας, *before the Church*) These examples were publicly mentioned, for encouragement, [in a very familiar method.—V. g.]—καλῶς ποιήσεις, *thou shalt do well*) A characteristic [polite] form of exhortation. Thus it is used in the past and the present time, to express approbation: *Thou hast spoken well—Thou hast done well*, etc., Luke xx. 39; Acts x. 33; Mark vii. 37; John iv. 17, xiii. 13; James ii. 8, 19; 2 Pet. i. 19.—προπέμψας, *bringing forward on their journey*) with provision for the way, Tit. iii. 13. Continue to afford benefits even to the end.—ἀξίως τοῦ Θεοῦ, *as is worthy of God*) He, who honours such as are described in the following verse, honours God.

7. Τοῦ ὀνόματος, *the name*) Understand, of God: Lev. xxiv. 11. Comp. James ii. 7.—[ἐξῆλθον, *they went forth*) either as exiles, or as preachers of the Gospel.—V. g.]—μηδὲν, *nothing*) They waived that to which they were justly entitled; and either received no reward for their labour, or submitted to the spoiling of their goods.—ἀπὸ, *from*) Construct this with *they went forth*.

8. Συνεργοί, *fellow-helpers*) that we may assist the truth, so that it may not be hindered.

9. Ἐγραψα, *I wrote*) concerning these things. That epistle is not extant.—τῇ ἐκκλησίᾳ, *to the church*) of that place from which they went forth: ver. 7. Here is the anticipation of an objection: lest Caius should say, Why do they come to us?—ὁ φιλοπρωτεύων αὐτῶν, *who wishes to be the first of them*) If even then, during the life of the apostle, Diotrephes exalted himself, what was not the case afterwards?—ἡμᾶς, *us*) who commend them, and those who are commended by us.

10. Ἐὰν ἔλθω, *if I shall come*) Ver. 14.—ὑπομνήσω, *I will remind him*) A Metonymy of the antecedent for the consequent: that is, *I will notice* (punish), *I will set a mark of censure upon*, so that he may feel.—λόγους πονηροῦς, *with malicious words*) by which he endeavours to

excuse himself.—*τοὺς βουλομένους, those that wish*) that is, *to receive us and them*.—*ἐκβάλλει, he casts out*) a great amount of insolence.

11. *Τὸ κακὸν, that which is evil*) in Diotrephes.—*τὸ ἀγαθόν, that which is good*) in Demetrius.—*ἐκ τοῦ Θεοῦ, from God*) who is good.—*ἔστιν, is*) as born from Him.

12. *Δημητρίῳ, Demetrius*) He seems to have been a minister who was a pattern of hospitality.—*ἡμεῖς, we*) I, and they who are with me.—*οὐδὲ, yet*: although Demetrius is already supplied with many testimonies.—*καὶ οἴδατε, and ye know*) for we do not deceive in anything.

15. *Φίλους, friends*) Compare John xv. 15. A title seldom found in the New Testament, since it is absorbed by the greater one of *brotherhood*. Philosophers are mistaken in supposing that friendship is not prepared (formed) by faith.—*κατ' ὄνομα, by name*) No less than if their names were written.

ON

## THE EPISTLE OF JUDE

---

1. Ἰούδας, *Jude*) The Epistle has three parts.

I. THE INSCRIPTION, ver. 1, 2.

II. THE DISCUSSION : in which he exhorts them to contend for the faith, 3 :

And, having described the destruction and character of the adversaries, 4-16,

He admonishes the righteous, 17, 18 ;

Confirms them, 19-21 ;

And instructs them in their duty towards others, 22, 23.

III. THE CONCLUSION, with a Doxology, 24, 25.

This Epistle closely agrees with the Second of Peter, which Jude appears to have had before his eyes. Comp. ver. 17, 18, with 2 Pet. iii. 3. Peter wrote that at the end of his life : from which it may be inferred, that St Jude lived longer, and saw, by that time, the great declension of all things in the Church, which had been foretold by St Peter. But he passes by some things mentioned by Peter, he expresses others with a different purpose and in different language, he adds others ; while the wisdom of the apostle plainly shines forth, and his severity increases. Thus Peter quotes and confirms Paul, and Jude quotes and confirms Peter.—ἀδελφός δὲ Ἰακώβου, *but the brother of James*) James was more widely known, being styled *the brother of the Lord* ; therefore Jude modestly calls himself *the brother of James*.—τοῦτος) A periphrasis, to which the anti-

thesis answers in ver. 4.—*ἠγαπημένοις*, *beloved*) The conclusion corresponds with the introduction: ver. 21.—*τετηρημένοις*, *preserved*) To be preserved uninjured for Christ, is a subject of joy: John xvii. 2, 11, 15; 2 Cor. xi. 2. The sources and completion of salvation are pointed out: and this passage has a kind of anticipatory precaution (*προβλεραπίαν*), lest the righteous should be alarmed by the mention of such dreadful evils.—*κλητοῖς*, *called*) *Calling* is altogether the prerogative of Divine bounty.

2. Ἐλεος, κ.τ.λ., *mercy*, etc.) in a time of wretchedness. Hence it is that *mercy* is put in the first place: *the mercy* of Jesus Christ, ver. 21; *peace*, in the Holy Spirit, comp. ver. 20; *love*, of God, ver. 21. Here is a testimony concerning the Holy Trinity.

3. Πᾶσαν σπουδὴν ποιούμενος) *when I gave all diligence*.—γράφειν—σωτηρίας, *to write—salvation*) Antithetical to *marked out before* (forewritten) *to judgment*: ver. 4.—περὶ, *concerning*) Here is the design of the Epistle: ver. 20, 21. There is a close agreement between the beginning and the end of the Epistle.—κοινῆς, *common*) by *equally* (“like”) *precious faith*: 2 Pet. i. 1. The ground of mutual exhortation.—σωτηρίας, *salvation*) Even severe admonitions tend to *salvation*.—ἀνάγκην ἔσχον) *I could not but*.—γράψαι ὑμῖν παρακαλῶν, *to write to you with exhortation*) Of all kinds of writing, Jude judged *exhortation* to be most salutary at that time. The word, *to write*, is in close connection with *exhorting*. *Exhortation* is introduced in ver. 17 and 18. This is the express design of the Epistle.—ἐπαγωνίζεσθαι, *that ye contend*) It is a double duty, *to fight earnestly* in behalf of the faith, against enemies; and to build one’s self up in the faith: ver. 20. Comp. Neh. iv. 16–18.—ἅπαξ, *once for all*) The particle expresses great urgency: no other faith will be given. Comp. *in the second instance* [subsequently, “afterward”], ver. 5.—παραδοθείση, *delivered*) from God.—τοῖς ἁγίοις) *to all the saints*, who are such (*i.e.* holy) by reason of their *most holy* faith: ver. 20. Construe this with *delivered*.—πίστει, *the faith*) by which we arrive at *salvation*: ver. 20, 21.

4. Παρεισέδυσαν, *have crept in unawares*) παρὰ, *under*, by the way.—οἱ πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρίμα, *who were of old forewritten for this judgment*) For their coming was predicted, ver. 17; and that they should undergo the judgment, which he is about to describe, is evident from the examples of punishments inflicted upon others of similar impurity—examples which have long been written. There is no reference to predestination; respecting which, however, there is a similar expression, οἱ γραφέντες εἰς ζωὴν, *they who are written unto life*,



Isa. iv. 3 ; but he is speaking of the prediction of Scripture. Πάλαι, *of old*, in the time of Enoch, ver. 14 ; and since he himself only spake it, and did not also write it, it must be regarded as an abbreviated expression, in this sense: They were *long ago* foretold by Enoch, and afterwards *marked out by the written word*. Therefore comp. the word ἀσεβεῖτε, *ungodly*, with ver. 15. The meaning of εἰς is *as far as relates to*. Τοῦτο, *this*, is forcibly demonstrative; the apostle already, as it were, seeing their punishment. The language used by Enoch comprises all the ungodly of the beginning and of the end of the world. The disposition and the punishment of all are alike.—ἡμῶν, *of us*) not of the ungodly.—χάριν, *the grace*) of the Gospel.—τὸν μόνον δεσπότην, *the only Master*) Ecclus. xviii. 33, in the Complutensian Edition: Κρείσσαν παρῆρσία ἐν δεσπότη μόνῳ, εἴπερ νεκρὰ καρδία νεκρῶ ἀντέχεται.—καὶ Κύριον, *and Lord*) St Jude shows that the impiety of those whom he censures, makes attacks both against God and against Christ: τὴν τοῦ ΘΕΟΥ ἡμῶν χάριν μετατιθέντες εἰς ἀσελγείαν, καὶ τὸν μόνον δεσπότην καὶ Κύριον ἡμῶν ΙΗΣΟΥΝ ΧΡΙΣΤΟΝ ἀρνούμενοι *who alter the grace of our GOD as relates to ["into"] lasciviousness, and deny our only Master, and Lord JESUS CHRIST*. This was not observed by those who inserted Θεὸν after δεσπότην.<sup>1</sup> A passage exactly parallel occurs, 2 Pet. ii. 1, τὸν ἀγοράσαντα αὐτοὺς δεσπότην ἀρνούμενοι, *denying the Lord that bought them*.—ἀρνούμενοι, *denying*) Let the portentous fictions (heresies) of the ancient heretics, as mentioned by the fathers, be thoroughly weighed.

5. Ὑπομνήσαι, *to remind*) In an active sense.—εἰδότας ὑμᾶς, *though you know*) The Accusative Absolute, as Acts xxvi. 3. The reason why he only admonishes or reminds them is, because they already know it, and have ascertained it once for all. This expression answers to that of Peter, *knowing this first*.—ἅπαξ) *once for all*: ver. 3, note.—σώσας, *having saved*) There is an antithesis in, *destroyed*.

6. Ἀγγέλους, *the angels*) 2 Pet. ii. 4, note.—μὴ τηρέσαντας, *that kept not*) They ought therefore to have kept it.—ἀρχὴν) *their dignity*; the state *once for all* assigned to them, under the Son of God: Col. i.—ἀπολιπόντας, *who left*) of their own accord.—ἴδιον, *their own*) befitting them.—οἰκητηρίον, *habitation*) bright and shining, opposed to ζόφον, *darkness*.—ἀίδιους, *everlasting*) A dreadful epithet, as here used. So ver. 7, αἰωνίου, *everlasting*.—τετήρηκεν, *He hath reserved*) determined to reserve.

<sup>1</sup> ABC Vulg. and most Versions omit Θεόν. Rec. Text inserts it, with more recent Uncial MSS., and with the two Syr. Versions alone of very ancient authorities.—E.

7. Τούτοις) [in a manner like] *to these*, the ungodly, who are doomed to undergo a like punishment.—ἐκπορνέυασαι) *giving themselves to fornication*. For the simple verb πορνεύω, ΠΠ, the Septuagint often has ἐκπορνέω. But here the word is peculiarly adapted to a lust still more abominable.—ἀπελθῶσαι—ἑτέρας, *going away after—(other) unnatural lusts*.—[πρόκεινται, *are set forth, lie before our eyes*) The cities therefore were situated, not in the Dead Sea, but upon the shore.—V. g.]—δεῖγμα—δίκην, *an example—punishment*) These are put in apposition; *the punishment*, which they endure, is *an example of eternal fire*, as Cassiodorus says: for the punishment of those cities is not itself eternal: Ezek. xvi. 53, 55. Comp. 2 Pet. ii. 6.

8. Μέντοι, *indeed*) A particle setting forth and comparing the impurity of such ungodly men with Sodom, whence the resemblance of punishment mentioned in ver. 7 is plainly seen.—ἐνυπνιαζόμενοι) *disturbed with impure and confused dreams*, and from their dreams conjecturing the future. The words, they *know not*, ver. 10, are equivalent: Isa. lvi. 10, 11, Septuagint, οὐκ ἔγνωσαν—ἐνυπνιαζόμενοι κοίτην.—οὐκ εἰδότες σύνεσι, πάντες ταῖς ὁδοῖς αὐτῶν ἐξηκολούθησαν. *They are ignorant—sleeping, lying down—they cannot understand—they all look to their own way.*<sup>1</sup>—κυριότητες, *dignities*) See 2 Pet. ii. 10, note.

9. Ὁ δὲ Μιχαήλ, *but Michael*) It matters not whether the apostle received the knowledge of this contention from revelation only, or from the tradition of the elders: it is sufficient that he writes true things, and even admitted to be true by the brethren. Comp. ver. 14, note. Δὲ answers to μέντοι.—ὁ ἀρχάγγελος, *the archangel*) Mention is made of the archangel in this place only, and 1 Thess. iv. 16 (where also a most important subject is treated of, the resurrection of the dead): there is no mention of it elsewhere; so that we cannot determine whether there is one archangel only, or more.—ὅτε, *when*) When this dispute arose, and on what day, is not expressed: it certainly happened after the death of Moses.—τῷ διαβόλῳ, *with the devil*) against whom it is especially befitting for Michael to contend, Apoc. xii.—διακρινόμενος διελέγετο, *disputing he contended*) It was therefore a judicial contest.—περὶ τοῦ Μωσέως σώματος, *concerning the*

<sup>1</sup> By the one word ἐνυπνιαζόμενοι the character of mere natural men is very graphically described. A man in dreaming seems to himself to be seeing and hearing many things, etc. His lusts are agitated by joy, distress, fear, and the other passions. But he is a stranger to self-control in such a state: but as is an image (phantom) arising out of an image, such is the condition of such men. Hence, though they bring into play all the sinews of reason, they cannot conceive that the sons of light, who are awake and in the daylight, enjoy true liberty.—V. g.

*body of Moses*) He is plainly speaking of the identical body of Moses, now lifeless. In a matter full of mystery, we ought not to alter that part of the language which is plain, according to our own convenience. The devil, who had the power of death, and therefore perhaps claimed the right of hindering the resurrection of Moses, made some attempt, whatever it was, against the body of Moses.<sup>1</sup>—οὐκ ἐτόλμησε, *did not dare*) Modesty is an angelic virtue. The greater was the victory at length given to Michael: Apoc. xii. 7.—The Synopsis of Sohar, p. 92, n. 6. *It is not permitted man ignominiously to rail at a race opposed to him; that is, evil spirits.*—Schœtgenius. οὐκ—ἀλλ' ὡς, Rom. ix. 32.—βλασφημίας, *of railing*) that is, βλάβοφρονον, railing, 2 Pet. ii. 11.—ἐπιτιμήσαι σοι, *punish thee*) An instance of the Divine reserve.—Κύριος, *the Lord*) and none but He. To His judgment the angel assents beforehand [in advance].

10. Ὅσα) *all things, which.*—οὐκ οἶδασι, *they are not acquainted with*) This is said of spiritual things, belonging to God and the saints.—φυσικῶς, *naturally*) by their natural faculties, respecting natural things, by a natural mode of knowledge, and a natural appetite. That which is *physical* is here opposed to that which is *spiritual*, ver. 19.—ἐπίστανται, *they know*) A more subtle knowledge is conveyed by the former expression, οἶδασι, *they are (not) acquainted with.*—φθείρονται, *they perish* [“corrupt themselves”]) Comp. the following verse.

11. Οὐαι, *woe!*) Jude alone of the apostles, and he in this passage only, threatens a *woe*, from a threefold reason, which follows immediately. To the same purport, Peter calls them *accursed children!*<sup>2</sup>—τοῦ Κάϊν, *of Cain*) the murderer of his brother.—τοῦ Βαλαάμ, *of Balaam*) the false prophet.—μισθοῦ) *for reward.*—ἐξεχύθησαν) *they have been poured forth*, like a torrent without a bank.—ἀντιλογία, *in the gainsaying*) כוֹרֵה, Septuagint, ἀντιλογία.—τοῦ Κορέ, *of Korah*) thrusting himself into the priesthood.

12. Ἐν ταῖς ἀγάπαις ὑμῶν, *in your agapæ* [love-feasts]) in your banquets by which brotherly love is nourished.—σπιλάδες) As there is a Paronomasia between Peter and Jude on the words ἀγάπαις and ἀπάταις, so there is an instance of Homonymia<sup>3</sup> between the same writers in the words σπῖλοι, 2 Pet. ii. 13, and σπιλάδες, in this passage: for σπιλάδες may be taken for “spots” (*maculæ*), as the Vulgate

<sup>1</sup> For a full discussion of the subject, see Michaelis' Introduction, by Bishop Marsh, vol. 6.—T.

<sup>2</sup> Accursed children—literally, sons of cursing, maledictionis filios.—T.

<sup>3</sup> For HOMONYMIA and PARONOMASIA, see Append.—E.

renders it: comp. ver. 23: whence Hesychius has *σπιλάδες, μεμιασμένοι*, *polluted*, at the same time showing a Metonymia<sup>1</sup> in this place. But he also says, *σπιλάδες, αἱ περιεχόμεναι τῇ θαλάσῃ πέτραι*, *the rocks which are surrounded by the sea*. Moreover *σπιλάς* also denotes a *storm*; and this very notion, of which we have remarked an example on Chrysostom, respecting the priesthood, p. 375, is approved by Œcumenius. Let the reader make his choice. This metaphor is followed by four others; from the air, the earth, the sea, the heaven.—*συνευωχούμενοι ἀφόβως*, *feasting themselves without fear*) Sacred *feasts* are to be celebrated *with fear*; [which is opposed to luxury.—V. g.] Feasting is not faulty in itself: therefore *without fear* ought to be connected with this verb.—*ἑαυτοῦς*, *themselves*) not the flock.—*δένδρα φθινοπωρινά*) *Φθίνων*, that is, *μὴν*, *the last part of the month*: thus *φθινόπωρον*, *the end of the autumn*: thence *δένδρον φθινοπωρινόν*, *a tree of such an appearance as that which presents itself at the end of the autumn, without leaves and fruit*. There is here a gradation, consisting of four members. The first, and flowing from it the second, has reference to the fruit: the third, and flowing from it the fourth, has reference to the tree itself.—*ἄκαρπα*, *without fruit*) trees which produce nothing serviceable for food.—*δις*) *twice*; that is, entirely: with reference to their former state, and their Christian state.—*ἐκρίζωθέντα*, *plucked up by the roots*) This is the last step in the process here mentioned.

13. *Ἐπαφρίζοντα*, *foaming out*) swollen through plenty: Isa. lvii. 20.—*ἀστέρες πλανῆται*, *wandering stars*) It has been ascertained in a more recent age, that *planets* are of themselves dark (opaque) bodies, shining with borrowed light. St Jude, even at that time, from his divine light, conveyed this meaning. For it is plain, from the subsequent mention of *darkness*, that the allusion is not merely to the etymological derivation of wandering stars [*πλανῆται*, Th. *πλανάομαι*, *I wander*] (although this is also suitable). Comp. 2 Pet. ii. 17. And the same reason shows that it is not to be understood of the *ignis fatuus*. Aristotle plainly distinguishes between *οἱ δοκοῦντες ἀστέρες διάττειν*, *the stars which appear to dart through the heavens*, shooting stars, and *οἱ πλανῆται ἀστέρες*, *the planets*. Book i. Meteor. ch. 4 and 6.—*οἷς*, *to whom*) As before, in the case of the clouds, trees, and waves, so now to the wandering stars, an appropriate description is added, with reference to the Apodosis.

14. *Προεφήτευσεν*) *acted as prophet*.—*καὶ τοῦτοις*, *even to these*) not

<sup>1</sup> See Append.

only respecting these, and not to the antediluvians only; for he says, *all*: ver. 15.—ἑβδομος, *the seventh*) The antiquity of the prophecy is shown, ver. 4; for it appears to have been the earliest respecting the coming of the Judge. There were only five fathers between Enoch and Adam: 1 Chron. i. 1; and the translation of Enoch took place earlier than A.M. 1000: and this very title is peculiar to Enoch, and of frequent use among the Hebrews. *The seventh from Adam*, is an expression not without mystery; for in him who is thus described, freedom from death and a sacred number are combined: for every seventh object is most highly valued. The Fragment of Enoch, indeed, relates a tenfold septenary: inasmuch as those ungodly men, who were overwhelmed with the deluge, δεθέντες ἐπὶ ἐβδομήκοντα γενεάς εἰς τὰςνάπας τῆς γῆς, shall be bound to dark valleys of the earth for seventy generations, even until the day of their judgment. See Heidan. de Orig. Err., p. 174.—ἀπὸ Ἀδάμ, *from Adam*) The first coming of Christ was foretold to Adam; the second to Enoch. The seventh from Adam prophesied the things which shall close the seventh age of the world.—Ἐνώχ, *Enoch*) Who shall determine, whether St Jude took this also from some ancient book, or from tradition, or from immediate revelation? If from a book, it is however judged to be different from that against which *Bangius* disputes, in his Treatises on the Origin of Letters, especially p. 94. Comp. Suicer's Thesaurus, P. i. col. 1131.—Κύριος, *the Lord*) The name of *Jehovah* was already known in the time of Enoch.—ἐν ἁγίαις μυριάσιν, *amidst holy myriads*) of angels: Matt. xxv. 31. A mysterious ellipsis<sup>1</sup> was suitable to those early times.

15. Κρίσις, *judgment*) Enoch looked forward beyond the deluge.—κατὰ πάντων, *against all men*) who have sinned. A general description (the genus).—ἐξελέγξαι,<sup>2</sup> *to convince*) The conviction, which there was even then, will be completed in the judgment. A process of *conviction* is employed against those who are unwilling to know.—πάντας τοὺς ἀσεβεῖς, *all the ungodly*) A particular description (the species).—ἐλάλησαν, *have spoken*) ver. 8, 10.—κατ' αὐτοῦ, *against Himself*) even though they had not thought that all their ungodly

<sup>1</sup> A mysterious ellipsis: *i.e.* an ellipsis intentionally hiding the details, not revealing that which we now know, that it shall be with holy myriads of angels.—T.

<sup>2</sup> However the simple ἐλέγξαι is considered preferable in the margin of both Ed.—E. B.

ABC Vulg. (“arguere”) read ἐλέγξαι: but Rec. Text, ἐξελέγξαι, with modern and cursive MSS.—E.

sayings [with which also the sons of the Lord and His servants are assailed, Job xlii. 7; Mal. iii. 13.—V. g.] were directed against Him.—*ἀμαρτωλοὶ ἀσεβεῖς*, *ungodly sinners*) A sinner is bad; *ἀσεβῆς*, one who sins *without fear*, is worse.

16. *Γογγυσταί*, *murmurers*) against men.—*μεμψίμοιροι*, *complainers*) against God.—*πορευόμενοι*, *walking*) with respect to themselves, ver. 18.—*θαυμάζοντες πρόσωπα*) *having men's persons in admiration*. So the Septuagint translates פניו פניו and פניו פניו, on either side [either in a bad or a good sense].

17. Ὑμεῖς δὲ, ἀγαπητοί, *but ye, beloved*) Thus also ver. 20.—*μνήσθητε*, *remember*) They therefore to whom Jude writes had also heard the other apostles.—*ἀποστόλων*, *apostles*) Jude does not exempt himself from the number of the apostles; for in the next verse he says, *to you, not, to us*.

19. Οὗτοι) *these*. He shows that the characters of these are such as have been foretold, ver. 18.—*οἱ ἀποδιορίζοντες*) *ἐαυτοὺς* is understood, though this also is added by some:<sup>1</sup> Isa. xlv. 24, Septuagint, *αἰσχυνθήσονται πάντες οἱ ἀφορίζοντες* (*διορίζοντες* is the reading of the Vatican edition) *αὐτοὺς*: *All that separate themselves shall be ashamed. They separate themselves from God, and from living communion with the Church; yet not from its outward fellowship, ver. 12, at the beginning. Comp. Hos. iv. 14, יפררו; [Prov. xviii. 1; Isa. lxvi. 5; Luke vi. 22.—V. g.]—ψυχικοί*, *animal*) who are influenced by the animal nature only, without the spirit.—*πνεῦμα μὴ ἔχοντες*, *not having spirit*) Therefore the spirit is not an essential part of man.

20. Δὲ, *but*) *Separating, and building yourselves up*, are opposite terms; also *animal, and in the Holy Spirit*.—*ἀγιωτάτη*, *most holy*) than which nothing can be more holy. The superlative singular, with great force of exhortation and urgency.—*ἐν Πνεύματι Ἁγίῳ προσευχόμενοι*, *praying in the Holy Spirit*) Eph. vi. 18; Zech. xii. 10; John iv. 24. Jude makes mention of the Father, the Son, and the Holy Spirit: he also makes mention of faith, of love and hope, in this and the following verses.—*προσευχόμενοι*, *praying*) The attention of the righteous is requisite, but much more their prayers, by which they obtain Divine assistance.

21. Ἐαυτοὺς, *yourselves*) He who defends himself first, is able then, and not till then, to preserve others. The following verses.—*προσ-*

<sup>1</sup> A Vulg. and Lucifer omit *ἐαυτοὺς*: and so Stephens' Rec. Text. But B (judging from the silence of collators) C and later Syr. add it: and so Elzev. Rec. Text.—E.

δεχόμενοι, *waiting for*) They, who build themselves up, are able to wait with confidence.—ἔλεος, *mercy*) Opposed to *fire*, ver. 23.—εἰς, *unto*) To be construed with *waiting for*.

22. Καί, *and*) He who has already taken measures to secure his own interests, may take measures for the interests of others.

22, 23. Οὓς μὲν ἐλέγχετε διακρινομένους· οὓς δὲ σώζετε ἐκ πυρὸς ἀρπάζοντες· οὓς δὲ ἐλεεῖτε ἐν φόβῳ,<sup>1</sup> *Some indeed, who are hesitating, convince; but save others, snatching them from the fire; but on others have pity with fear*) The apostle enumerates three descriptions of those, whose safety the righteous ought to consult: and the first class is deficient in understanding; the second in disposition, and that vehemently; the third in disposition, but in a less degree. Therefore, 1st, *conviction*, or a demonstration of good and evil, ought to be applied to those who are harassed with doubts, and hesitate in uncertainty and perplexity. 2d, Those whom *the fire* has already nearly seized upon, ought to be grasped by any part, with rapid effort, and thus *preserved*. 3d, They are to be treated *with mercy* and gentleness, who can be led back into the way by fear alone, and a kind pointing out of the danger. See App. Crit., Ed. ii., on this passage.—μισοῦντες, *holding in hatred*) This strictly coheres with ἐλεεῖτε, *pity*. He says, Wretched men must be rescued in one way from the fire, and in another way from the mud. It is sufficient for these last to be treated with mildness, fear only being applied: these, being almost untouched by you, may perceive from this very circumstance your *hatred* and loathing even of the mere surface of impurity.—καί, *even*) not only *the flesh* itself, which they pollute, ver. 8, but even the garment.—ἐσπιλωμένοι χιτῶνα, *the spotted tunic*) *The tunic* is the whole outward habit of life, in which we are affected by others. The phrase resembles a proverbial one.

24. Φυλάττει αὐτοὺς ἀπταιστούς, *to keep you<sup>2</sup> free from stumbling*) in

<sup>1</sup> Ἐλέγχετε is read by AB corrected, C (according to Lachm., but not so Tisch.), Vulg. Memph. B has ἐλεᾶτε: Rec. Text, ἐλεεῖτε, with inferior Uncial MSS. and later Syr.

Διακρινομένους is read by ABC Vulg. Syr. later Syr. Memph: but Rec. Text, διακρινομένοι, with inferior Uncial MSS.

Οὓς δὲ ἐλεεῖτε ἐν φόβῳ is the reading of AB Vulg. But Rec. Text omits these words, except that it inserts ἐν φόβῳ after οὓς δὲ and before ἐκ πυρὸς, in opposition to ABC Vulg., which omit these words in that place. C and both Syr. Versions, however, omit οὓς δὲ ἐλεεῖτε, and merely put ἐν φόβῳ after ἀρπάζοντες.—E.

<sup>2</sup> Why it is that both here and in the Germ. Vers. the pronoun αὐτοὺς has been translated by *you* ("each"), this very note of the Gnomon indicates: to

contradistinction to those ungodly men. Αὐτοῦς, for ἡμᾶς, refers to the preceding announcements, as Matt. xxiii. 37.—κατενώπιον τῆς δόξης αὐτοῦ, *before the presence of His glory*) before the presence of Himself, when He shall be revealed most gloriously.—ἀμώμους, *without fault*) in your own selves. This is antithetical to, *free from stumbling*.

25.<sup>1</sup> Δόξα και μεγαλωσύνη, *glory and majesty*) This refers to *the only God*.—κράτος και ἐξουσία, *might and power*) This refers to, *who is able*.

wit, the reading ἡμᾶς does not seem a probable one according to the decision of both Greek Ed.—E. B.

Αὐτοῦς is the reading of B (according to Tisch.) and Stephens' Rec. Text. Ἰμᾶς, in C Vulg. and Elezev. Rec. Text. A has ἡμᾶς.—E.

<sup>1</sup> The words, διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν, which immediately precede, have been received into the Germ. Version with the sanction of Ed. 2.—E. B.

ABC Vulg. support the words. Rec. Text with modern MSS. omit them.—E.



ON  
THE APOCALYPSE.

---

INTRODUCTION.

I have prepared two Commentaries on the Apocalypse at the same time ; the one in *German*, separately published,<sup>1</sup> for the sake of those who, although they are unacquainted with Latin, are yet searchers after the truth ; the other in *Latin*, which is this last part of the Gnomon of the New Testament. Do not imagine, Reader, that these differ only in language : there is a much greater difference between them, on account of which they may be *used together*, or rather, they ought to be so used. That treatise in German is full, regular, and without intermission ; but these annotations in Latin exhibit a kind of miscellaneous gleaning, which is also serviceable in its class. For I judged, that the testimonies of antiquity, the explanation of Greek phrases, critical supplements,<sup>2</sup> and the refutation of false opi-

<sup>1</sup> The first edition of this came from the press A. 1740 ; the second, without any change in the principal matters, and furnished with a new Prologue, A. 1746 : respecting the others, which were published after the death of my sainted father, as also respecting the Sacred Discourses on the Apocalypse which followed, A. 1747, 60 erbauliche Reden, of which likewise several editions are now published, there is no reason why I should speak. There is only one thing which I wish those unacquainted with it to know:—Es waren keine öffentliche Predigten (wie man sie schon genennet hat), sondern Vertrauliche Vorträge, die in sogenannten Erbauungs-Stunden gemacht worden.—E. B.

<sup>2</sup> These here, for the greatest part, on account of the reasons alleged in my Introduction, I have now removed : why I have not thought, however, that some, though inserted in the Apparatus, should be cut out, the matter speaks for itself —E. B.

mons, would be set forth more conveniently in Latin than in my vernacular language. Therefore the things which are there more diffusely explained, are here only touched upon: the things which were scarcely introduced there, are here more copiously treated. The two commentaries are altogether distinct: each is something complete in its own way.<sup>1</sup> He who shall use the two together, will say that they are like one work, but he will reap a double advantage.

2) But is *criticism*, you will say, inculcated here also? I am more weary of this kind of labour than I may appear to many. For when Robert Stephens divided the text of the Apocalypse into more than 400 verses, the mere *revision* of the Apocalypse before required from me a labour of perhaps as many days (if any one is not aware of the importance of this labour, let him pardon me). I am unwilling to exaggerate, by setting forth, in an ambitious manner, how protracted a task it is to compare the printed editions, and the most important of them word by word, to revise the edition of Kuster from that of Mill itself, to examine the Greek and Latin Manuscripts, to arrange the extracts of Manuscripts brought forward by others from various quarters, to consult the Versions, to search the Greek and Latin Fathers, to adjust the punctuation; and yet I thought that this very labour ought not here to be wholly concealed. For it is most properly required from those who would give a just opinion in a matter of this kind, that, in addition to their other qualifications, however excellent, they should be readily conversant with the reading and purport of the Manuscripts, Versions, and Fathers, and be thoroughly acquainted with the character of these witnesses, their number, their points of agreement and disagreement, and the weight due to their testimony, at one time greater, at another time less: and that they should not suppose that the passages on which they have fallen, can be explained separately by a hasty judgment, but that they should rather seek for the settlement of differences from the generally-agreeing results of the whole investigation. To this point the *Foundations of criticism on the Apocalypse*, in the Apparatus, from page 776 to 789 [Ed. ii. p. 487, and following], have a manifest reference, in which I have entered into a consideration of the Apocalypse *as a whole*, and that in no cursory manner; and have thus prepared light and strength for the critical examination of *separate* passages which follows in the same treatise. I have given a sum-

<sup>1</sup> *No one will on this account think that the whole of that German Commentary was to be set forth to the readers of the Gnomon, by that plan in which I inserted short notes upon the Vers. Germ.—E. B.*

mary of the Foundations in a second Defence;<sup>1</sup> and I will here repeat a part of that summary. “Erasmus, as he himself admits, had only one Greek Manuscript on the Apocalypse, by Jo. Capnio, and the commentary of Andreas of Cæsarea, with which the text (τὸ κείμενον) was interspersed. From that, he says, WE TOOK CARE that the words of the context should be written down. And since the book was mutilated, he supplied the text, in a hasty manner, from the Vulgate, which was not yet revised; and he did this without great care, since he did not very highly esteem this prophecy. Stephens, who was a man of learning, but overwhelmed with business as a printer, published, word for word, the text of the Apocalypse as given by Erasmus, though it was of such a character, especially in his last edition, which so many other editors have followed. This is evident to the eye. But before these two, that is before the Reformation, in the Complutensian edition, a text of the Apocalypse very remarkable, and of signal efficacy as to its testimony against the Papacy, and one which we ought by no means to disparage, came forth in the midst of Spain, and was spread far and wide in other countries of Europe. Afterwards the Oriental languages and Versions were studied: the most ancient Latin Version was restored, in which I gained a glean- ing similar to that which my Apparatus exhibits: and many Greek and Latin Fathers, and those too, Fathers who make copious and strong allusions to the Apocalypse, have been brought to light and examined. Greek Manuscripts of the Apocalypse, so rarely met with in former times, have been procured in considerable numbers and at different places; and of two, which came into my hands, one fortunately contained the same commentary of Andreas of Cæsarea; by the aid of which I more accurately perceived in what part Erasmus was correct, and in what he was at fault. And the Alexandrian Codex<sup>2</sup> (which is a matter of great importance) has been introduced into the West—a manuscript which is acknowledged by true critics to be incomparable, on account of its antiquity, and in the Apocalypse especially, on account of its purity and authority. And Erasmus and Stephens, if they were alive at the present day, would most gladly avail themselves of these aids furnished by God, and more readily so than the whole band of their followers; and they would with one mouth declare, that the text of the Apocalypse is presented

<sup>1</sup> App. Crit. Ed. ii. P. iv. N. ix.

<sup>2</sup> Marked usually as A. It was given to Charles I. by Cyril Lucar, Patriarch of Alexandria, and afterwards of Constantinople; now in the Brit. Museum. Edited fac-simile by Woide, 1786.—E.

to us in its purest state, not by those editions which they themselves published with such difficulty, and which others after them perpetuated with such scrupulous exactness, but by *both* classes of editions conjointly, and indeed by the whole of Christian *antiquity*, and the *Marrow* of its documents. These are all the foundations on which my criticism is based. In such a manner not only many passages of lesser, though undoubtedly of some, weight, but also some of the *greatest importance*, having reference to the Divine economy, are renewed afresh in the Apocalypse by the ROYAL PROCLAMATION of Jesus Christ to those who love His appearance. Many good souls now acknowledge this. They give thanks to God, and turn the matter to their own use." Since the matter comes to this point, I do not think it burdensome, and I consider it my duty, to note down by the way further observations, which, from time to time, of their own accord occur to me, perhaps more than to any other man, how ever learned, even when I am engaged on other business; and to add vindications of their truth, where there is occasion to do so.

3) To those resources, which I employed in the Apparatus, is now added a commentary upon the Apocalypse, attributed to *Apringius*, respecting whom it will be useful to make some remarks. *Apringius*, whom many call *Aprigius* (some use other slight variations of the name), was Bishop of Pax Julia, in Spain, about the year 540. His Commentary on the Apocalypse, quoted by *Isidorus* of Seville, and by others, was regarded by some as lost. But *Garsias Loaisa*, according to *Fabricius*, says, "*There is extant a great work in MS. on the Apocalypse.*" But when I had seen the Gothic Legionensian Codex, written in the thousand and eighth year, I perceived that no certain knowledge was to be gained from thence respecting the name of the author, but that the work was composed for the gratification of a certain *Æterius*. Moreover the author says in his preface, that he has collected his writings from the books of *Victorinus*, *Isidorus*, and *Aprigius*. Another copy on parchment, transcribed at *Barcinona*, in the year 1042, from another copy of greater antiquity (perhaps the Legionensian), was brought from Spain into Denmark in the preceding century. At *Arna*, in that country, by the permission of *Magnæus Islandus*, a professor at Copenhagen, the well-known abbot *I. L. Moshemius* formerly copied the book: and he informed me, that the original MSS. were destroyed in the fire at Copenhagen; he however obligingly sent me as a present his own copy, most accurately derived from them. In that MS. the name of *Apringius* occurs throughout: and this very treatise, at the begin-

ning and end, is attributed to the Bishop *Apringius*. However, it plainly appears that the work is interpolated. In one place, John is said to have written the Apocalypse during the reign of Claudius ; in another place, during that of Domitian. The number 666 (DCLXVI) is reduced to the word DICLUX, of which device *Ambrose Ansbert* professed himself the inventor, two or three centuries after *Apringius*. The *Commentary* of *Apringius* himself, in his own name, in one or two places is so intermingled with that of the rest, that the preceding parts must be assigned for that very reason to other authors. I am not at present concerned to say anything as to the character of that commentary : Moshemius, in accordance with the object which he then had in view, in most instances wrote out the text, interwoven with the commentary, in such a manner, that he expressed only the first and last words of the paragraphs ; but still the readings of many passages are brought to light, which here and there show the integrity of the *Vulgate* translator, and everywhere confirm my own opinions, formed before I had any knowledge of *Apringius*. Where I quote *Apringius* by name, the reader will remember that the readings of the Copenhagen copy are those meant by me, although the identical readings of *Apringius* can scarcely be distinguished from the rest : nor is it of great consequence, since the interpolations themselves are of sufficient antiquity, and some of them are taken from authors perhaps more ancient than *Apringius*, and agree either with the text of *Apringius* himself, or with that of other Latin copies of the New Testament. We can undoubtedly collect here and there the *Spanish* reading of the Latin Apocalypse, which is scarcely to be met with elsewhere.

4) Moreover, my edition of the New Testament with critical apparatus came into the hands of *John Christopher Wolf*, of pious memory, before he published his fourth volume of *Curæ* on the New Test. : therefore he especially paid attention to my annotations in the Apocalypse.

He would sometimes, as I believe, have arrived at a different judgment, if the haste, of which his excellent work bears traces at the close, had allowed more accurate consideration. He has indeed frequently confirmed my opinion by his own suffrage : and this agreement of a man most highly praised, ought to cause many to lay aside the prejudices which are so common in cases of this kind. In other places, he has expressed his disagreement with my opinions, or at any rate his doubt ; at the same time mentioning his reasons, with the courtesy of a theologian. I have thought that such things

ought to be declared by me again and again on this account, that I might contend with one who is dead, not more in arguments than in kindness. I do not now repeat, in one place, the explanations which I have given on that ground-work; they who have any interest in the matter may read them in my Apparatus. At each place separately, I have given such admonitions as were befitting: from which the attentive reader would not, as I hope, depart without profit. For respecting those passages, in which the controversy turns on the expression, I have not said much, but I have more carefully vindicated some *most important* readings.<sup>1</sup>

5) Nor however does this gleaning of *criticisms* overwhelm, much less exclude, *Exegesis*, which is the object at which I chiefly aim in this book. You may say that the treatise is composed of two threads. For I have made it my aim, that this part should not turn out too meagre, and that it might not be out of character with the weighty consideration of the other books of the New Testament in this *Gnomon*, the exegetical part of which has frequently been quoted in the critical *Apparatus* even on the Apocalypse. I have indicated by their titles only, forcibly and concisely, the principal subjects comprised in any portion of the prophecy. I have made my own treatise more clear, by examining in many places the opinions of a distinguished commentator, *D. Joachim Lange*. But you will remember that a fuller explanation of the arguments and emblems is to be sought for from my *German* commentary.

6) I introduce here, at the very threshold, a *Synopsis* of the whole Apocalypse, which is natural, as I hope, and serviceable.

The Apocalypse contains :—

I. The INTRODUCTION :		
1. The title of the Book,	.	Ch. i. 1-3
2. The inscription,	.	4-6
3. The sum and substance,	.	7, 8
4. A glorious vision, in which		
THE LORD JESUS		
a. instructs JOHN to write,	.	9-20
b. stirs up THE ANGELS OF THE		
SEVEN CHURCHES, at Ephesus and		

<sup>1</sup> Which readings are to be sought in the 2d Edition of this very App. Crit., as I have said.—E. B.

Smyrna and Pergamos, and at Thyatira and Sardis, and at Philadelphia and Laodicea, to prepare themselves in a befitting manner for His coming, promising future blessings "To him that overcometh."

Ch. ii. iii.

II. THE SHEWING of those things which shall come to pass. Here in one continued vision is set forth :

1. Generally and universally, all power in heaven and in earth, given by Him that sits on the throne to the Lamb, on the opening of the SEVEN SEALS of the sealed book, ch. iv. v. In the first four seals are comprised visible things, towards the east, and west, and south, and north : ch. vi. 1-8 : in the remaining three, invisible things ; ch. vi. 9. etc. The seventh, as being of greatest moment,

a. has a special preparation, . . . . . vii.

b. contains silence in heaven, seven angels with trumpets, and a great burning of incense, . . . . . viii. 1-6

2. A particular judgment, by which, under the SEVEN ANGELS AND THEIR TRUMPETS, the kingdom of the world is convulsed, until it becomes the kingdom of God and of Christ.

Here are to be considered,

A. The first four angels, with their trumpets, . . . . . viii. 7-12

B. The threeremaining angels, with their trumpets ; and the three woes, by means of the locusts, the horsemen, and the beast, viii. 13, ix. 1, etc.

- The trumpet of the seventh angel  
is the most ample : from which  
is to be noted,
- a. The oath of the angel concern-  
ing the consummation of the  
Divine mystery under the  
trumpet of the seventh angel ;  
and the approaching change  
of the great city, . . . Ch. x. xi.
  - b. The trumpet itself, and under it,
    - I. A summary and setting  
forth of events, . . . xi. 15
    - II. A previous giving of thanks  
on the part of the elders  
for the judgment, . . . 16-18
    - III. The judgment itself, . . . 19
    - Here are related—
      - a. The birth of the man-child,  
and the casting out of  
the original enemy from  
HEAVEN, . . . xii. 1-12
      - b. A delay on THE EARTH,  
the third horrible woe : in  
which,
        - 1. The woe itself is stirred  
up : 1. by the dragon, . . . xii. 12
        - 2. by the two beasts, . . . xiii.
        - 2. In the meantime men
          - 1. are admonished by three  
angels, . . . xiv. 6
          - 2. are gathered together by  
the harvest and vintage, . . . 14
          - 3. are afflicted by SEVEN  
plagues or VIALS, and  
invited to repentance, . . . xv. xvi.
        - 3. The great whore, together  
with the beast, suffers ac-  
cumulated calamity, . . . xvii.
  - c. A royal victory, in which those  
enemies are removed out of the  
way, in inverted order. For,



- |   |                 |
|---|-----------------|
| 1. The great whore is judged, and the kingdom of God prevails, . . . . .  | Ch. xviii. xix. |
| 2. The beast and the false prophet are cast into the lake of fire, . . . . .  | xix.            |
| 3. The devil is bound, . . . . .  | xx.             |
| d. The kingdom freed from all hindrances. For that kingdom, after the former steps, in succession before the trumpet of the seventh angel, ch. vii. 9, and especially after those mentioned under it, xiv. 1, 13, xv. 2, now altogether flourishes. |                 |
| 1. The nations are not led astray by Satan, but are fed by Christ, . . . . .  | xx. 3           |
| 2. Those who have a part in the first resurrection reign together with Christ, . . . . .  | 4               |
| 3. Gog and Magog are destroyed; and the devil, having been loosed for a short time (chronus), is cast into the lake of fire, . . . . .  | 7               |
| 4. The dead are judged, . . . . .   | 11              |
| 5. The new heaven, and new earth: the New Jerusalem, the kingdom which remaineth for ever and ever, . . . . .   | xxi. xxii.      |
| III. The CONCLUSION, exactly answering to the introduction of the Book, . . . . .   | xxii. 6-21      |

The well-known D. Joachim Lange has also prefixed a Table to his Commentary on the Apocalypse. Whether that of his, or mine, sets forth the genuine *connection* of the prophecy, I wish those to declare who understand the matter.

7) He who shall take the trouble to fix in his mind my *Table*,

and to take the more palatable *Notes*, apart from the critical, although they sometimes coalesce, and, though they are few, thoroughly to weigh their force, will certainly, as I confidently trust, derive some advantage, and will not only avoid the vague inventions of many, but will also acknowledge the assistance which it furnishes towards a true interpretation. We resolve the prophetic *times* into those in ordinary use at their respective places: but the demonstration of this fact (and it ought to be sufficient to have mentioned this once for all) is given especially at ch. xiii. 18.

---

## CHAPTER I.

1. Ἀποκάλυψις) The Latin Fathers term it the *Revelation*, and they do so with propriety: for matters before covered are revealed in this book. No prophecy in the Old Testament has this title: it was reserved for the *Revelation of Jesus Christ* in the New Testament, [and for it] alone. It is a *Manifesto*, as the term is, and that of the kingdom of Christ.—Ἰησοῦ Χριστοῦ, of Jesus Christ) The title is prefixed by [uninspired] men, Ἀποκάλυψις Ἰωάννου τοῦ Θεολόγου. This title is ancient indeed,<sup>1</sup> but it presupposes doubts respecting the writer of the Apocalypse, which arose a long time after the age of the apostles; it also presupposes the introduction into the Church of the surname, “the Divine,” and its being assigned to John; and it implies that there were other Apocalypses, from which this true one was to be distinguished. The surname, *Divine* [as attributed to John], almost supersedes that of *Apostle*. It is indeed *John*, the apostle, who wrote this book; but the Author<sup>2</sup> is *Jesus Christ*. By prefixing the name *John*, the ancients wished to distinguish the

<sup>1</sup> And therefore also not rejected in the title of Vers. Beng.—E. B.

<sup>2</sup> See Erkl. Offenb. Ed. II. p. 154, and the next, and comp., if you think fit, my Beleuchtung, etc., § 2, pp. 4–8, § 33, n. 4, p. 149, and the next. Nor is it so insane a thing to attribute special weight to this book, as indeed the celebrated Ernesti deems it, for instance, *Bibl. th. Noviss. T. T.* p. 689. For more exactly, for example, could either *Matthew* compensate for the loss of *Mark*, or one of the *Pauline Epistles* for the loss of another, than any book of the *New Testament* could supply the place of those things which were revealed at a later time in the Apocalypse.—E. B.

true Apocalypse from the many apocryphal books. Apocryphal gospels and epistles presuppose others that are canonical, and so apocryphal apocalypses presuppose a genuine Apocalypse. Artemon. de Init. Evang. Joh., p. 88, 140, and following, affirms, and not without reason, *that no one ever rejected the Apocalypse before Caius, a Roman presbyter, and the Alogi, but that it was received by all.* The Lord taught the apostles many things before His departure; but those which were unsuitable for present narration He brought together into the Apocalypse. On which account, in the Æthiopic New Testament, the Apocalypse is not inappropriately placed immediately after the four Evangelists.—*δείξαι, to show*) This verb again occurs, ch. xxii. 6. And thus the parts of this book everywhere have reference to one another. Altogether, the structure of this book throughout breathes a Divine art. And it is in a certain measure its peculiarity, that it comprises in a perfect compendium future things in great number, and in this number things widely differing; things close at hand, far distant, and intermediate; very great and very little; dreadful and salutary; things repeated from old prophecies and new; long and short; and those interwoven with each other, opposed to one another and in agreement, mutually involving and evolving one another; having reference to each other from a little or a great interval, and so at times as it were disappearing, broken off, suspended, and afterwards unexpectedly and most seasonably returning into sight; and to these things, which are the subject of the book, the structure of the book itself accurately corresponds. Therefore, in all its parts, it presents an admirable variety, and most beautiful involutions, and at the same time the greatest harmony, which is strikingly illustrated by the very irregularities, which appear to interrupt its course. And all this is done with such an amount of exactness, that in no book more than in this would the addition, or taking away, of even a single word or clause (ch. xxii. 18, 19), have the effect of marring the sense of the context and the comparison of passages together, and of turning aside the most sacred boundary lines of the book. And this is especially remarkable, that when it gives but a slight indication of the greatest things out of the ancient prophets, whereas it more copiously explains those that are new, it still keeps the most exact proportion. And since these things are so, a true and full analysis, whatever it is, will not fail to appear too ingenious, and therefore to incur the suspicion of those who love simplicity, and especially deserve to attain to the knowledge of the truth. But

in truth the Apocalypse proceeded from the mind of GOD, if one may use the expression ; and, amidst the greatest simplicity, it most worthily represents His *πολυποίκιλον*, *manifold* wisdom, in the economy of so many ages of the New Testament. And therefore he who wishes to reject an interpretation on account of the various matters which flow into that interpretation from the context, will violate that very simplicity, which is especially in accordance with the Scriptures. This is certainly to be guarded against, that the acuteness of man should not think this subject given to it as a field for its exercise, and should not, from observing the nice and accurate adjustment which exists in one or two points, reduce all things into a system pleasing to itself. We ought to keep to that which is written, to that alone, to that altogether ; and so to observe, as it is *shewn*.—*τοῖς δούλοις αὐτοῦ*, *to His servants*) He, who does not permit the things *which must come to pass* to be *shewn* to him, is wanting in the duty of a *servant*. Would that those holy men would think of this, who are so intent upon everything which is most excellent, that they regard the shewing of these things as a hindrance ; whereas it is able to advance the *servants of Jesus Christ* in every good work.—*ἃ δεῖ γενέσθαι*, *which must come to pass*) There are those, who acknowledge that some use in teaching or comforting may be derived from this book (which use not even Bossuet would deny), but so acknowledge it, that they proceed no further. They not only put aside *meanwhile a part of the special prophetic sense*, as the venerable D. Weisman has done, with the greatest sobriety, in his dissertation respecting *the excellent teaching of the Apocalypse as to faith and morals* (in the same way as Theological Systems cite the Apocalypse in every passage or article) ; but in reality they entirely reject the whole of the prophetic sense, and applaud themselves for so doing. And not only do they themselves fail to enter into the understanding of this book, but they also prohibit, deter, and jeer at those who are entering. But let them take care, lest they offend, or err from the very scope of the book. These things which have reference to teaching and exhortation are contained in other books ; but the Apocalypse especially shows *the things which must come to pass* ; and that too with such seriousness, that a very great oath is interposed, ch. x. We ought not to invert this scope : in short, we ought not to separate the things which God hath joined together, namely, the knowledge of future events, and therefore of future times, and repentance, watchfulness, etc. Holy men of all times, martyrs, etc., have had a perpetual succession of expectations arising out of the

Apocalypse; and although, in the particular hypothesis,<sup>1</sup> they were not then able to discern the times, yet in the general thesis they had a most real and present advantage from it, whilst their error was not injurious to them. Do others defend the general and fundamental truth set forth by Christ in the Gospel? They do well. But they ought not so to conduct themselves, as though the Apocalypse had not the same Author, throughout all parts of the book; and that too a glorified Author. No one of those who make a wholesome use of the rest of Scripture, pays respect to the Apocalypse without singular advantage: if he does not find that of which he was in search, he finds that which he was not seeking. The things which must *come to pass*, are shewn in this book. If any one, in reading this book, shall weigh (it may be by the use of Concordances) the usage of the verb γίνομαι (some tenses of which, for instance γενέσθαι in this passage, Sylburgius ad Clenard. p. 470, derives from the unused form γενέομαι), he will retire from the consideration, not without delight. *There come to pass* sorrowful things, *there come to pass* joyful things, great and many. This book represents *those things which come to pass*, absolutely; that is, the sums and series of events, through so many ages, to the very *coming* of Jesus Christ. To that event Daniel, to that John, extends his view, each from his own age.—ἐν τάχει, quickly) *A regard for Christianity brings with it a regard for the times also.*—Paulus Antonius, in the Antithetical College, p. 930. Respecting *quickness*, I would have you by all means see the note on ch. vi. 11: from which it will be evident, that the interpretation of the celebrated D. Lange, respecting the event of the seals, etc., as being about to be *quick*, after many ages have intervened [and not until then], is too weak.—Tom. i. Gl. Chr. Part i., or Comm. Apoc. fol. 22. *The final time itself is at hand*, ver. 3: and that approach gives quickness even to the advent and rise of the things nearer at hand, and not merely to their event and progress. The whole book ought to be taken as one word, pronounced in one moment. With the exception of definite times, which are of sufficient extent, all things are most truly done ἐν τάχει, *quickly*. Such a *quickness* is signified, ch. xi. 14; 2 Pet. i. 14, and in many places.—ἐσήμανεν, signified) The Apocalypse abounds with Hebraisms, in simple words, μάχαιρα, comp. Gen. xlix. 5, where now are mentioned מַכְרֶתֶת, ז.ט.ל., and in words entirely

<sup>1</sup> *Hypothesis* denotes a proposition which refers to an individual person or object; *thesis*, an indefinite position, without any mention of persons or things. See 1 Pet. ii. 10.—T.

Hebrew, as Ἄβαδδὼν, Σατανᾶς, Ἀρμαγεδῶν: also in construction, as ἀπὸ Ἰησοῦ Χριστοῦ, ὁ μάρτυς ὁ πιστός, κ.τ.λ., ἀπὸ ὃ ὦν, κ.τ.λ.; so that a proper name is put, in the Hebrew manner, undeclined (ἀκλιτον), and without the article. And here it is not said, ἀπέστειλε, but ἐσήμανεν ἀποστείλας, although the verb δεῖξαι preceded. And in this John seems to have in his mind the Hebrew מַדְבַּר, to which the Greek word δεῖξαι may answer: for he often joins Hebrew and Greek words. The LXX. use σημαίνειν to express a great sign of a great thing: Ezek. xxxiii. 3. See also John xii. 33.

2. "Ὅσα εἶδε, whatever things he saw) See App. Crit. on this passage, Ed. ii.<sup>1</sup> "Ὅσα εἶδε, whatever things he saw, John bare record of, since in this very book he bare record of *all things* which he saw, and *nothing but* what he saw. He does not, however, say that he bears record, but that he *bare record*: because at that time, when the book was read in Asia, he had now completed the writing of it. Lampe ought not, on account of the tense of the verb ἐμαρτύρησε, *bare record*, to have doubted whether John was the writer of ver. 1, 2, 3.—Medit. anecd. in Apoc., pp. 255, 257. Comp. ver. 9, note. The particle τὲ, which does not belong to this place, has influenced him and other interpreters, who refer the verb *bare record* to the Gospel and Epistles of John. Moreover, as in the Apocalypse *seeing* and *record (testimony)* are commensurate, so are *the measure of faith* and *prophecy* (Rom. xii. 3, 6), or, in other words, knowledge and interpretation, in the case of those who rightly handle this book. D. Antonius, in the same college, wisely discusses *the Last things*, especially from the Apocalypse, in such a manner as at once to check the *antiprophetical* disease, and the itching for *one's own interpretation of prophecy*.

3. Μακάριος, *blessed*) There are some who *wretchedly* handle this most sacred book with restless curiosity. And from this it comes to pass that others, running into the contrary extreme, are unwilling to hear even the name of the Apocalypse, by which they ought to be stirred up: and on account of the singular multitude of unfortunate interpretations and conjectures which are without accomplishment, they distrust the book itself. Thence, whereas they wish to know all things, they reject the only method of knowing those things which the Lord *shews as about to happen*. Hence they esteem the endeavour to investigate the truth in this book as useless labour; they consider sloth as moderation, silence as prudence, and they regard and

<sup>1</sup> ABC read ὅσα only. Rec. Text adds τὲ without good authority.—E.

inquire about anything in preference to this, just as though it had been written : *Blessed is he who does not read, and they who do not hear, etc.* Let them see that they do not, in devising every pretext for refusing the heavenly gift, show weariness towards God (Isa. vii. 12, 13), and that they be not found UNGRATEFUL towards Christ. But rather, *Blessed is he who reads, and they who hear and keep ;* especially in our times, which are not far distant from a great change of affairs, as we shall see. It is better, in inquiring into the times, if only faith, hope, and love have the chief place in our heart, to attempt as much as possible, and to incur ridicule (Gen. xxxvii. 19), than, with the brave spirits of the world, to despise admonitions which appear paradoxical, and to be crushed with the accomplishment of the events, Dan. ii. 34, 45, compared with Matt. xxii. 44, at the end ; or, after the manner of the Jews, to be repeatedly expecting events already long accomplished. The Jews *curse* those who reckon the times of the Messiah : the Apocalypse *blesse*s the good hearers of prophecy, which comprises the near approach of the time and the calculation of the intermediate times. The mournful variety of interpretations, it is true, increases daily : whence it happens that a kind of cloud is spread over the eyes of many, so that, although the truth is clearly placed before them, they admit it either less, or certainly not more, than they do specious inventions. And yet there are not wanting aids to understanding, in the case of all who rightly employ them, without throwing away the hope of understanding them.

I. The foundation of all is a pure text, restored from the best copies.

II. This book is most closely jointed : it arranges a multiplicity of subjects by means of seven epistles, seals, trumpets, and vials ; it divides each of these sets of seven into a set of four, and of three ; it interprets many things of itself, and declares what are *the seven stars ; the seven candlesticks ; the Lamb, and His seven horns and seven eyes ; the incense ; the dragon ; the three spirits, like frogs ; the heads and horns of the beast ; the waters, where the whore sits ; the fine linen ; the testimony of Jesus ; the second death ; the Lamb's wife.* It supplies us with most convenient formulæ : *the first woe is past, etc. ; the number of a man, the measure of a man, which is that of an angel, etc.*

III. The comparing of the ancient prophets is of service ; and the

evidence of the predictions of Jesus and the Apostles in the other books of the New Testament, and especially the evidence of the letter of the Apocalypse itself, and its own peculiar character, attuned with prophetic tropes. We will explain this particular point somewhat more fully.

1) The Lord Jesus has comprised in the Apocalypse the Remainder [Supplement] of *the old prophecy*, which belongs to the times subsequent to His Ascension and the coming of the Comforter, and the end of the Jewish system. And thus the book reaches from the old Jerusalem to the new Jerusalem, all things being reduced to one sum and to harmonious order; and it has great similarity to the ancient prophets. The beginning and the conclusion agree with *Daniel*; the description of the male child, and the promises given to Sion, agree with *Isaiah*; the judgment of Babylon, with *Jeremiah*; the fixing of the times, again, with *Daniel*, who followed *Jeremiah*; the architecture of the holy city, with *Ezekiel*, who followed *Isaiah*; the emblems of horses, of candlesticks, etc., with *Zechariah*. From these prophets many things more fully described by them are now repeated in a summary manner, and often in the same words. Therefore reference must be had to them. Nevertheless the Apocalypse has a kind of *αὐτάρκειαν* (*self-completeness*), and is of itself sufficient for its own interpretation, although you may not yet understand the old prophets, where they speak of the same things: in fact, this often supplies a clue for the understanding of those. Often also, under the agreement which there is between the Apocalypse and the old prophets, there lies concealed a certain difference; and the Apocalypse derives its stock from some ancient prophet, on which it inserts a new scion. Thus, for instance, *Zechariah* mentions two olive trees; *John* also has the same, but in a different meaning. *Daniel* has a beast with ten horns; *John* also has the same, but not altogether in the same sense. Here the difference in the words, the emblems, the circumstances, the times, ought studiously to be observed. But the plan of the Tabernacle erected and described by *Moses* is also of great value. For those heavenly things, unto the example and shadow of which the Levitical priests served, are accurately exhibited in the Apocalypse: Heb. viii. 5.

2) *The Lord* foretold many things before His passion; for instance, Matt. xiii. xxii., and those which follow; *John* xiv. xv.; but He did not foretell all things: for it was not yet the befitting time. Many things predicted by the Spirit of Christ are contained, in a scattered form, in the Epistles of *John* and the other apostles; namely, accord-



ing as the necessity of those primitive times required. Now the Lord comprises all in one short book, having reference to the earlier ones, presupposing them, explaining, continuing, and interweaving them. It is altogether right, therefore, that we should compare them; but not to bring into comparison the fulness of these with the brevity of those.

In the Evangelists Christ predicted the things which were about to happen before the dictation of the Apocalypse to John, and added a description of the Last things: in the Apocalypse he also mentioned intermediate events. From both, one whole as it were is made up.

3) In this book there is set forth to view, not only a summary and key of prophecy, both that which has long preceded and that which is recent, but also a supplement, the seals having been before closed. Therefore it cannot but contain many things now for the first time revealed, and not found in the remaining books of Scripture, as Gomarus and Cluverus admit. They therefore show little gratitude towards a revelation of such dignity as this, and reserved too for Christ's exalted state, who, if anything is for the first time revealed in it, or is described in more exact and definite terms, are on that account more slow to value it, and more cautious in receiving, or more bold in rejecting it. The importance of the argument, and the shortness of the book, prove that every word is of the greatest significance.

—ὁ ἀναγνώσκων καὶ οἱ ἀκούοντες, *he who reads and they who hear*) One person, and, in the first instance, he, by whom John sent the book from Patmos into Asia, used to read publicly in the churches and many used to hear. Scripture highly commends the public reading of itself: Deut. xxxi. 11; Neh. viii. 8; Jer. xxxvi. 6; Luke iv. 16; Acts xv. 21; Col. iv. 16; 1 Thess. v. 27; 1 Tim. iv. 13. There would be more edification, if teachers would speak less of themselves, or, at any rate, if Scripture were more fully read to the multitude who are unlearned.—τῆς προφητείας, *of the prophecy*) In relation to Jesus Christ, it is a *revelation*; it is a *prophecy* in relation to John; and it is not until he is mentioned that the word *prophecy* is introduced. *Prophecies* support their claims by their own, and therefore by Divine authority; this is especially the case with the Apocalypse, which, on this account, does not quote the old prophecies, unless in a summary way, and that once only: ch. x. 7. In the other books of the New Testament the prophecies of the Old Testament are quoted, and for this reason, that their fulfilment may be proved; in the Apocalypse they are not quoted. Hence it came to pass, that when Surenhusius, for instance, had deduced quotations

from the Old Testament, through each of the Evangelists, through the Acts of the Apostles, through the Pauline and General Epistles, he had nothing to bring forward as a quotation in the Apocalypse. In like manner Franc. Junius brought his Parallels to an end, thus writing at the conclusion : *There are indeed innumerable words, many sentiments, and not a few arguments throughout the whole book of the Apocalypse, which, with the greatest dignity, savour of the Old Testament ; but their interpretation does not appear to belong to the present subject ; both because the passages of Scripture ARE NOT ADDUCED BY NAME (expressly), or is any particular authority alleged, from which they are drawn, but, for the most part, two, three, or more passages are most skilfully and elegantly joined together ; and also because, if any one should attempt this, he must of necessity undertake the interpretation of the whole book of the Apocalypse.*

4. Ἄπὸ ὁ) Erasmus introduced ἀπὸ τοῦ ὁ.<sup>1</sup> This is the first of those passages in which the reviewer says, that I cannot at all be defended. And yet the reading approved of by me, ἀπὸ ὁ, is an early one. See App. Crit. Ed. ii. on the passage : *When I pray, will they be moved, who, in their ignorance, esteem the press of Stephens of more value than all the traces of John in Patmos?—ἀπὸ ὁ ὦν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, from Him, who is, and who was, and who cometh*) In this salutation, James Rhenferd, in his Dissertation respecting the cabalistic<sup>2</sup> style of the Apocalypse, seeks for a description of the Ten Sephiroth,<sup>3</sup> three superior, and seven inferior : and he has proved

<sup>1</sup> AC read ἀπὸ ὁ: Rec. Text, with inferior MSS., ἀπὸ τοῦ ὁ.

<sup>2</sup> The Cabalists were teachers of the Cabala, a tradition of hidden things. They professed to discover great mysteries in the letters of the sacred text. They invented the Ten Sephiroth or Cabalistic tree. See Jennings' Jewish Antiquities, and Lewis' Origines Judææ, vol. 3.—T.

<sup>3</sup> *A magnificent delineation of these, a hundred years ago (1673) prepared at the command and expense of the Princess Antonia, of happy memory, is to be seen in the Deinacensian temple, which, not many years previously, Eberhard Third, Duke of Würtemberg, the brother of that most illustrious virgin, had caused to be erected for the benefit of the strangers who make use of the mineral waters. A full description of this monument, which is called Turris Antonia, with the addition of an engraving, has been given by S. R. F. C. Ætinger, now Abbot of the Murrhardensian Monastery, s. t. Öffentliches Denkmal der Lehrtafel einer weyl. Würtembergischen Princessin Antonia, etc., Tub. 1763. There are some who superciliously laugh at all such things as Rabbinical trifles ; there are some, perhaps, who value them too highly, almost stopping at the rind (instead of penetrating within). Any one may see what true σοφροσύνη advises, or what the measure of faith permits, and the proportion of knowledge derived from the Word of GOD.—E. B.*

that there is some resemblance; but he has brought forward from the Cabalistic writers nothing which does not exist in a purer form in the writings of John. Comp. Lamp. Comm. on the Apoc., p. 253. The Hebrew noun קַדְוָה is undeclined; and of that noun this is a periphrasis, *ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος*, as we shall see presently at ver. 8. And therefore the periphrasis also is used without inflexion of case. The article *ὁ*, three times expressed, gives to the Greek paraphrase of a Hebrew noun the form of a noun.—*ἑπτὰ*, seven) The Jews, from Isa. xi. 2, *speaking many and great things respecting the Seven Spirits of the Messiah.*—*Lightfoot.*

5. Ἀπὸ Ἰησοῦ Χριστοῦ, ὁ μάρτυς, κ.τ.λ.) In this book apposition is frequently used between an oblique case and a nominative. We have collected examples in the App. p. 778 [Edit. ii. p. 488]. In this manner the Hebrews decline a nomenclature consisting of many words by only prefixing Mem, for instance: and in like manner the French, by the use of the preposition *de*, etc. Moreover Luke also has, *ἐν τῷ αἵματι μου, τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον*, ch. xxii. 20.—*τῶν νεκρῶν*) The editions read, *ἐκ τῶν νεκρῶν*.<sup>1</sup> It is only in the Apocalypse that my text shows a reading sometimes different from the printed editions. I have stated the reason at full length in the App. p. 788 [Ed. ii. p. 498 and following], and in either Defence [App. Crit. Ed. ii. P. iv. N. iv. and ix.]—*ἀγαπῶντι*<sup>2</sup>) This is the reading of the most ancient *Alex.* and of six others, not to be despised, and probably of a greater number, who have been overlooked by ancient collators. Others read *ἀγαπήσαντι*, on account of the following words, *λούσαντι* and *ἐποίησεν*: and it is preferred by Wolf. But the present participle includes the force of the præter-imperfect also. *Οἱ μισοῦντες, οἱ ἀγαπῶντες, οἱ φιλοῦντες, οἱ δοξάζοντες*, *they who hated, who esteemed, who loved, who honoured*: 2 Sam. xix. 6; Lam. i. 2, 8. Thus Matt. ii. 20, *οἱ ζητοῦντες*, *they who were seeking*; 2 Pet. i. 19, *φαίνοντι* denotes *a light which WAS SHINING*, for it is followed by Aorist 1st, *διαυγάση* and *ἀνατείλη*. Thus *θεωροῦντες* and *ὢν* in the imperfect, John ix. 8, 25, and repeatedly. And the use of the word *ἀγαπῶντι* in the present with the force of a præterite was so much easier, because two aorists follow. And so the present is used for the præterite, when the præterite follows, ch. xiii. 12. But *ἀγαπῶντι* is strictly a present, and denotes *perpetual love*, as John iii. 35, *ὁ Πατὴρ Αἰ Αἰ Πα τὸν Υἱόν, καὶ πάντα ΔεΔωκεν ἐν τῇ χειρὶ αὐτοῦ*, *The Father loveth the Son, and hath given all things into His hand*: where

<sup>1</sup> ABC<sup>h</sup> Vulg. omit *ἐκ*. Rec. Text has no good authority for it.—E.

<sup>2</sup> So ABC: but Rec. Text with Vulg. *ἀγαπήσαντι*.—E.

the present and præterite are joined together. In the German translation of the Apocalypse I have designedly translated it, *who loves us*. And such passages, as I understand, displease many. But the style of John and the taste of the present day are as widely apart as the east and the west. In translating, I do not seek to gratify fastidious ears, but I scrupulously follow John, who wrote altogether in accordance with the sense of the Hebrew. This is a part of the reproach of Christ.<sup>1</sup>—*αὐτοῦ*) I have everywhere written *αὐτοῦ*, with a soft breathing,<sup>2</sup> even where it has a reflexive sense, following the example of Erasmus, who indeed, in his editions, almost indiscriminately edits *αὐτοῦ*, by way of concession to prejudices, as I imagine, and *αὐτοῦ*, even in a reflexive sense, from MSS. The reason has been mentioned once for all in the Appar. p. 453 [Ed. ii. p. 93], (Buttigius agreeing with me in his preface to the New Testament); and it must be supposed to have been mentioned in each particular passage. Compare therefore on this passage also Appar. Crit. Ed. ii. p. 504. As with the Hebrews  $\eta$  and other suffixes have both the relative and reciprocal force of the third person: so the writers of the new Testament use *αὐτοῦ* in either sense indiscriminately. And so in this passage, ch. i. 5, *αὐτοῦ* altogether refers to *Jesus Christ*, who hath washed us in *His own* blood.

6. *Καὶ ἐποίησεν*) The meaning to be expressed was, *ὃς ἀγαπᾷ ἡμᾶς καὶ ἐποίησε*: but the former verb with the postpositive<sup>3</sup> article [the relative  $\delta\varsigma$ ] has passed into the participle; the other verb has remained, and with it the article ( $\delta = \delta\varsigma$ ) which has been absorbed must be understood.—*βασιλείαν, ἱερῆς*) Since Wolf has quoted my *one* edition [as if it were the only one], in reference to many readings, although they are disapproved of by himself (and I believe that he did this with the best intention), I wish the reader to remember, that the same readings are found *in other editions cited by me at their*

<sup>1</sup> *καὶ λούσαντι, and washed*) In truth he who is not washed is unable to discharge the office of priest.—V. g.

<sup>2</sup> *That indeed is done in Ed. maj. and min. of A. 1734, but in the Admonition prefixed to Ed. man. of A. 1753, my sainted father thus says:—*In the pronunciation it is right to imitate the custom of the apostles in preference to that which is recent; but because in the reflexive use of *αὐτοῦ*, not only tiros, but even men of great learning, find a difficulty, I have caused *αὐτοῦ* to be printed in almost all those passages where the editions of the Stephens' so read; and I wish the more prudent to remember that this is not to be taken as a rule of pronunciation, but rather as an aid to interpretation. *You have a proof, reader, that Bengel was not one who did not know how to yield.*—E. B.

<sup>3</sup> The relative  $\delta\varsigma$  is sometimes thus termed, in opposition to the demonstrative  $\delta$ , which is termed præpositive.—T

*proper place.* I think it necessary to give this admonition once for all, lest my edition of the text should too frequently appear to be unsupported by other editions. See App. Ed. ii. We shall see a similar variety of readings below, ch. v. 10; but whether βασιλεῖς or βασιλείαν be the genuine reading in that passage, βασιλείαν is undoubtedly the true reading here.<sup>1</sup> For in that passage four animals speak, and twenty-four elders, wearing crowns, whose dignity is conspicuous: in this, the address is made in the name of all the faithful: these Christ makes priests to GOD and His Father; and the whole body of these priests forms a kingdom, which rejoices in the King Himself. Βασιλειον ιεράτευμα is used, Ex. xix. 6; 1 Pet. ii. 9, where ιεράτευμα, as στρατευμα, an army, is a collective noun [a noun of multitude]. The Apposition, a kingdom, priests, has the same force: although, among the citizens of the kingdom, the priests have the privilege of a pre-eminently near admission to the presence of the King. The priests of David were his sons: 2 Sam. viii. 18.

<sup>2</sup>7. Ἐρχεται) namely, ὁ ἐρχόμενος. He who is to come, cometh. His glorious advent at the last day is meant.—ἐξέκέντησα, pierced) The Saviour and Judge both exhibited Himself, and will exhibit Himself, with most evident marks of the nails and spear in His raised and glorified body. Then the disdain and reproaches of His enemies, especially of the Jews, which He for so long has borne and still bears with wonderful long-suffering, will be for ever refuted.—κόψονται, shall wail) without doubt through fear, as of an enemy, or even through a feeling of penitence in the case of some.

8. Τὸ ἄλφα καὶ τὸ Ω) We ought not here to read and pronounce Ω as ω μέγα; for ω μέγα is opposed to ο μικρῶ. Ω, as the last letter of the Greek alphabet, is here opposed to the alpha. John wrote in Greek. This passage is one of great solemnity: in which a few, with *Apringius*, add ἀρχὴ καὶ τέλος,<sup>3</sup> for the sake of explanation, as is thought, in the Notes assigned to Vatablus, namely, from the parallel passages. But let us look to the parallel passages. They are four (not reckoning the 11th verse, on which we shall speak below).

I.) Τὸ ἄλφα καὶ τὸ Ω, Alpha and O: ch. i. 8.

II.) Ὁ πρῶτος καὶ ὁ ἔσχατος, The First and the Last: ch. i. 17, ii. 8.

<sup>1</sup> So AC Vulg. "Nos in regnum et," h. Rec. Text has βασιλεῖς καί, without good authority.—E.

<sup>2</sup> αὐτῶ, to Himself) that is, to Jesus Christ.—V. g.

<sup>3</sup> ABC omit these words. Rec. Text adds them, with Vulg. and Memph.—E.

- III.) τὸ ἄλφα καὶ τὸ Ω, ἡ ἀρχὴ καὶ τὸ τέλος, *Alpha and O, The Beginning and the End*: ch. xxi. 6.
- IV.) τὸ ἄλφα καὶ τὸ Ω, πρῶτος καὶ ἔσχατος, ἡ ἀρχὴ καὶ τὸ τέλος, *Alpha and O, The First and the Last, The Beginning and the End*: ch. xxii. 13.

Therefore, in the beginning of the book, one clause is used, first concerning the Father, ch. i. 8, comp. with ch. iv. 8, then concerning Christ, ch. i. 17. At the end of the book the language becomes more copious, and two clauses are used concerning the Father, *sitting* upon the throne, ch. xxi. 6, and three concerning Christ, as *coming*, ch. xxii. 13. We shall presently see, that one sentiment is frequently expressed in this book in Greek and Hebrew. And that is the case here also. The Father is called τὸ ἄλφα καὶ τὸ Ω, in Greek. He also, in the mind of John, who thinks, as we shall presently see, in Hebrew, is *The Beginning and The End*, which is expressed in Hebrew by א and ת, the first and the last letter of the Hebrews. And the same takes place with respect to Christ.

The fourth passage, consisting of three clauses, affords us a remarkable handle [argument]. Its third clause is never used without the first; therefore its use is to explain the first. The second is sometimes used without the first; therefore, as in Isaiah, so in the Apocalypse, it has its own signification by itself. The first and the third are applied to the Father also, ch. xxi.; the second, to Christ alone, ch. i. 17. *Alpha and the Beginning* is God; as He Himself, the Creator and Author of all things, proposes, declares, and promises such great things. *Ω and the End* is the Same; as He brings the Apocalypse, especially in the trumpet of the seventh angel, to its accomplishment, completion, and most desired and glorious *end*. And thus also is Christ. *The first and last* of anything, in Scripture phraseology, is the thing itself, or the very whole. See 1 Sam. iii. 12; Eccl. x. 13; 2 Chron. xxxv. 27. The Greeks say in a proverb, *pro and stern*. Therefore *Alpha and Ω, the First and the Last, the Beginning and the End*, is *One and all, and always the Same*. Comp. Ps. viii. at the beginning and the end, where the *Design* and the *Accomplishment* are described. Thus, in a grand sense, the end depends upon the origin. Under this majestic title, *Alpha and Ω, etc.*, the Apocalypse contains in the beginning the Protest of God against the dragon, and of Christ against the beast and other enemies; and in the end, the triumph gained over the enemies. For, as the

book advances, the enemies arise to assail, but are utterly destroyed, so that they nowhere appear. It is also a Protest against all false gods and false christs, who are about to come to nothing. For before the first revelation of God in creation, and after the last revelation of Him in the final consummation, there is no other God; all false gods have both been set up and removed in the intermediate time: and so, before the coming of Christ in the flesh, and after His coming to judgment, there is no other Christ; all false christs have had their being in the intermediate time. And *when all things shall be made subject unto the Son of God, then shall the Son also Himself be subject unto Him, that made all things subject unto Him, that God may be all in all*: 1 Cor. xv. 28.—Κύριος, *the Lord*) The whole of this passage is majestic; and the magnificent and full title of God here employed, requires fuller consideration.

§ 1. We will only lay down the rudimentary principle: and in this, many observations will flow together, which may neither entirely please any one (for I do not even satisfy myself), nor entirely displease; and therefore they are subjoined for the selection and more mature examination of any one who pleases.

§ 2. The title has four parts [members]:

- 1) Κύριος, *the Lord*.
- 2) Ὁ Θεός, *God*.
- 3) Ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, *Who is, and who was, and who is to come*.
- 4) Ὁ παντοκράτωρ, *the Almighty*. It will be convenient to examine these parts in inverted order.

§ 3. *The fourth, ὁ παντοκράτωρ, the Almighty, in the old Testament answers to two Hebrew words: for in Job it is often put for יְהוָה, but absolutely, not in apposition with other Divine names: therefore a parallelism is not to be fixed there. See below, § 24, respecting the passage in Exod. vi. The other word, which the title ὁ παντοκράτωρ comprises in the other passages, is Sabaoth.*

§ 4. *Sabaoth is not a Divine name in the nominative case, but it enters into the nomenclature of God, when He is called Jehovah of Sabaoth, God of Sabaoth, Jehovah God of Sabaoth, that is, of hosts.*

§ 5. This title does not occur in Genesis: its first beginnings are found in Exod. vii. 4, *I will bring forth Mine armies, My people, the children of Israel, out of the land of Egypt*; and ch. xii. 41, *All the hosts of the Lord went out from the land of Egypt*. There appeared to Joshua, when he had passed over the Jordan, One who called Himself by this title, *the Captain of Jehovah's army*: Josh. v. 14.

15. Thence, in the books of Samuel and Kings, in the Chronicles, in the Psalms, in Isaiah, Jeremiah, and most of the minor prophets, before the Babylonish captivity and after it, this expression concerning *the Lord God of Sabaoth* is of very frequent occurrence. The LXX. translators rendered it in various ways ; but they chiefly employ the epithet παντοκράτωρ, and say, Κύριος παντοκράτωρ, ὁ Κύριος ὁ Θεὸς ὁ παντοκράτωρ. This word is nowhere found in the other books of the New Testament, except at 2 Cor. vi. 18, and that in an express quotation of a passage in Isaiah. In the Apocalypse alone it is of frequent occurrence.

§ 6. The word *Sabaoth* denotes *armies* or *great forces*, and particularly indeed those of the Israelites ; but generally all in heaven and in earth, because *Jehovah* is the God of all : and thence ὁ παντοκράτωρ expresses *the Almighty* [All-swaying]. To Him alone all warfare is subservient ; and the whole agency of that warfare is stirred up and comes to its height in the Apocalypse.

§ 7. Since these things are so, the *Third* part, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, cannot but answer to the Hebrew יהוה : for the epithet, ὁ παντοκράτωρ, is never used, unless either Θεὸς or יהוה immediately precede. The former precedes, with an interval between, in the present : therefore יהוה is immediately preceding. Moreover either the three clauses taken together, ὁ ὢν, καὶ ὁ ἦν, καὶ ὁ ἐρχόμενος, answer to the name יהוה, or the third, ὁ ἐρχόμενος, undoubtedly does so.

§ 8. *He who* יהוה, *shall be*, is called ὁ ἐρχόμενος ; and yet He is not called ὁ ἐσόμενος, but with great skill, ὁ ἐρχόμενος, lest there should appear to be any detraction from His present *being*, and that His coming may be more clearly expressed. *About to be*, in Hebrew הבא, *coming* ; comp. John xvi. 13 ; and so other languages.

§ 9. There is great dispute as to the manner in which the name יהוה is to be read, and how widely its signification extends. Some, because the points of the name אלהים frequently, and of the name ארני very frequently, are added to it, introduce other vowels, and, for instance, read it as יהוה Iihvaeh.

§ 10. But even if the name יהוה always had vowels belonging to the other names of God, and never its own, attributed to it in our copies, yet it might be read *Jehovah*, equally with *Iihvaeh*. But many things prove that *Jehovah* even must be the reading.

§ 11. The Hebrews were careful never to pronounce the name יהוה, except with the greatest purity ; wherefore, where the prefixes introduced a change of vowels, they very frequently substituted the name ארני, having vowels approaching very closely to יהוה. But



wherever יהוה is written, it is evidently to be read *Jehovah*. On this one account alone they retained Scheva under Jod: as also the Chaldean paraphrasers do, in that very contraction in their writing, יי, which represents the name *Jehovah* and *Adonai*. As יהוה is written by means of the points of the name אלהים, so by means of the points of the name ארני it might be written יהוה, unless it were of itself to be pronounced יהוה. Proper names, as *Jehojakim*, and many others, which are formed from the name יהוה, and Greek forms of writing this name, being spread abroad among those of foreign lands, have been long ago collected by the learned.

§ 12. There is an incomparable and admirable compounding of the name יהוה from יהי *Shall be*, and הוה *Being*, and הוה *Was*. This paraphrase of the Divine Name by three tenses flowed on to the most ancient Greek poets and to the Talmudical writers. Passages are given in Wolf, T. iv. Curar. in N. T. p. 436. But the Apocalypse has the greatest strength.

§ 13. The *second* part, ὁ Θεός, presents no difficulty. The name Θεός, derived from θέω, *I place*, bespeaks the Author of all things. But the *first*, Κύριος, requires some mention.

§ 14. Jo. Pearson, in his Exposition of the Apostles' Creed, p. 261, endeavours to bring the matter to this, that the word κύριος, inasmuch as it answers to יהוה, is derived from ἄρω, *I am*. But the instances which he brings forward from the Tragic writers in particular, all imply a kind of *fortuitous being*; so that ἄρω, or rather αρω, answers to the verb ὑπάρχω, no more than it does to the verb συγγάνω in meaning, and to the verb קרה in its very sound. He who shall thoroughly perceive the force of the noun κύριος, by which it not only denotes moral influence, but also natural stability and firmness, will readily acknowledge that the noun κύριος is a suitable word for translating the noun יהוה, the threefold expression of time being set aside; and that it certainly denotes *Him who is*.

§ 15. As often as the noun Θεός is appended to the noun Κύριος, the latter answers to the proper noun יהוה; and this is its meaning in the present passage also.

§ 16. Now, since mention is so often made of *God* in the Old Testament, and in all the instances which occur, these titles only, amounting to three at the most, *Jehovah*, *God*, *Almighty*, are accustomed to be used in one place, what reason is there for the use of four here in the Apocalypse, the word Κύριος being prefixed to the other three?

§ 17. The Apocalypse often expresses a thing in a twofold man

ner, in Hebrew and in Greek, as *καὶ, ἀμὴν ἀβαδδὼν, ἀπολλύων διάβολος, σατανᾶς κατήγωρ, κατηγορῶν*. The names of enemies are expressed in the twofold idiom : and previously the name of the Lord God Himself is expressed in a twofold manner.

§ 18. In the Divine title which we are considering, the first and second members are put by themselves in Greek ; but the third and fourth members, which have the same meaning as the two former, are only used for this purpose, that they may bring to the memory of the reader the Hebrew יהוה צבאות. For although the noun יהוה itself might be expressed by Greek letters, yet it never was so expressed among the people of God. The God of the Jews and Gentiles is described by a Greek and Hebrew name.

§ 19. The first and third members are parallel, each having the force of a proper name ; to the first is added ὁ Θεός, to the third ὁ παντοκράτωρ, each of them being an appellative.

§ 20. Thus far have we considered this passage separately : it now comes to be compared with the parallel passages. For here the expression employed is ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, and ὁ ἦν καὶ ὁ ὢν καὶ ὁ ἐρχόμενος, ch. iv. 8 ; and afterwards, ὁ ὢν καὶ ὁ ἦν ; and finally, ὁ ὢν. See below on ch. xi. 17, xix. 1.

§ 21. When God appeared to Moses in the bush, He called Himself יהוה, *I will be*. In Exod. iii. 14 He supplies this reason for His name : *I will be what I will be*, as He had said to Moses at the 12th verse of the same chapter, *I will be with thee*. Afterwards He Himself expresses the name, commanding Moses to say, יהוה I WILL BE *hath sent me*. The Verb יהוה becomes a Noun, as ὁ ἦν, the Article being prefixed : and ὁ ἦν itself is a befitting phrase, as in Aristotle, εὐθὺς τὸ ἔσται καὶ τὸ μέλλεν, ἕτερον, l. ii. de gener. et corrupt. c. 11.

§ 22. This Name having been proclaimed to Moses, throughout the same vision, and afterwards throughout the whole writing of the Old Testament, the name יהוה is mentioned. יהוה of the first person might have appeared suitable there, where the Lord is speaking of Himself, and יהוה of the third person, where angels and men are the speakers. And yet Moses was commanded to say, יהוה I WILL BE *hath sent me* ; and the Lord also calls Himself יהוה *Jehovah* : and the name יהוה is not afterwards repeated, whereas the name יהוה is of constant occurrence. It is plain therefore that the name יהוה adds to the meaning of the name יהוה something beyond the mere difference between the first and third person ; since first of all the Lord called Himself *I shall be*, and presently afterwards He began to call Himself by the habitual title, *He shall be—Being—He was*.

§ 23. The name יהוה is read of old, before the times of Moses, and mentioned in such a manner that we may be assured that Moses did not, from an idiom arising not until his own time, introduce the expression into the times of Enoch, Abraham, etc.: Gen. iv. 26, xiii. 4, xiv. 22, xv. 2, 7, etc.

§ 24. Again, it is plain that this revelation was made to Moses, and by the instrumentality of Moses to the Israelites, by which revelation the name *Jehovah* became known to them in a new way. We lately quoted the passage, Exod. iii. 15. A second is to be added, Exod. vi. 3: *I appeared unto Abraham, unto Isaac, and unto Jacob, באל שרי, as a God abounding in all good things: but under My name Jehovah I was not made known to them.* In which passage ב is prefixed to the word אל, and, as denoting the aspect *under which* one is regarded, may be befittingly rendered by the French *en*, as, for instance, they say, *Vivre en Chrétien*. When God appeared to Abraham, He called Himself אל שרי, Gen. xvii. 1: and from this Isaac and Jacob often so called Him. At that time also He was called *Jehovah*, but by a less solemn use. It was not until the time of Moses that He Himself ordered that this should be His name for ever, and that this should be the memorial of Him from generation to generation: Exod. iii. 15. *Then He made for Himself an eternal name, by the transaction itself: Isa. lxiii. 12.* Let the passage be looked to, Exod. xv. 3, and the whole of that song.

§ 25. יהוה is used from הוה, *to be*: and this name of Himself may be regarded either absolutely, as *He who is* from eternity to eternity is in Himself; or relatively, as He becomes known to His people in His character as *He who is*, by accomplishing His promise by the work itself.

§ 26. In the former sense, the name יהוה was celebrated, even in the days of the Patriarchs; but under the other sense, which was added not until the time of Moses, the Lord made Himself known to the Israelites, by that great work of leading them forth from Egypt.

§ 27. By such means He admirably, as it were, contracted the meaning of His name יהוה, so that, just as *God*, although being the God of all, yet was no other, and was called no other, and wished to be called no other, than *the God of Israel*, so יהוה, *He who is*, was no other than *He who is* to Israel, or, in other words, who affords and exhibits Himself to Israel. He truly said, *I will be to you*, as He afterwards said, *I will not be to you*: Hos. i. 9. In a similar manner, as often as God performed some remarkable work,

we read that He or His name was known : Ps. lxxvi. 1, lxxxiii. 18 ; Isa. lii. 6 ; Ezek. xxxix. 7.

§ 28. Therefore in the time of Moses He called Himself as it were afresh, אהיה, *I will be*. He does not say, *I will be what I was, I will be what I am* ; but אהיה אשר אהיה, *I will be what I will be* : where there is implied the declaration of a benefit to be almost immediately bestowed. That is, *I will be* to the Israelites the character *which*, by the very fact, *I will be* in regard to their fathers, both what I said to them I would be, and what it behoves Me to be to them, namely, by now at length fulfilling the promise which I formerly gave. And thus the meaning of the future prevailed in אהיה, including both a recapitulation of the revelations and promises of God, which had been given to the fathers, and a declaration of the event now to be exhibited, by the bringing the people out of Egypt.

§ 29. The name אהיה, afterwards swelling out into the name יהוה, transmitted at the same time the same meaning of the future to the name יהוה, so that in the very form of the name the future might be conspicuous, and from thence there might be an advance to the present with the past.

§ 30. יהוה is the same precisely as ὁ ἐρχόμενος καὶ ὁ ὦν καὶ ὁ ᾔν. So suitable was the language of the Old Testament. But in the Apocalypse the order is inverted by an elegance of construction not to be despised, except by the supercilious ; and in ch. iv. 8 He is said to be ὁ ᾔν καὶ ὁ ὦν καὶ ὁ ἐρχόμενος, where, in the natural order of the times, the four beasts celebrate the praises of the Lord in a summary form of expression, as He has exhibited Himself, and does, and will exhibit Himself. But here, ch. i. 4, 8, both by the pen of John, and by His own mouth, He is styled ὁ ὦν καὶ ὁ ᾔν καὶ ὁ ἐρχόμενος ; and so by a fresh idiom, but one which is founded on the Divine nature itself, the ὦν, as the principal and radical word, is placed first, with a remarkable prelude and token of that change, by which subsequently both the ἐρχόμενος and the ᾔν, as we have noticed, § 20, betake themselves to [pass into] the ὦν.

9. Ἐν τῇ θλίψει, *in tribulation*) This book has most relish for the faithful in tribulation.<sup>1</sup> The Asiatic Church, especially since its most flourishing time under Constantine, set too little value upon this book. You can scarcely find any trace of a quotation from the Apocalypse in the doctors of Constantinople : where it is quoted in the works of Chrysostom, this very fact is a proof of interpolation.

<sup>1</sup> *Comp. not. Gnom. on the phrase εἰ δεῖ γενέσθαι, ver. 1.—E. B.*

The African Church, more exposed to the cross, always valued this book very highly.—*καὶ βασιλεία καὶ ὑπομονή*, and in the kingdom and in patience) These things are also joined together, 2 Tim. ii. 12. *Patience of hope* (1 Thess. i. 3) has abundant nourishment in the Apocalypse. The order of the words is worthy of notice: *affliction, and the kingdom, and patience: together* with the first and third of these, the second also is given.—*ἐγενόμην ἐν τῇ νήσῳ*) γενέσθαι ἐν Ῥώμῃ, is to arrive at Rome, 2 Tim. i. 17. John therefore in this passage conveys the idea, that he had been conveyed to the Isle of Patmos, and that, after his arrival, he had heard and seen these things, which he relates. Nor does the past time here used prevent us from thinking that the Apocalypse was written in Patmos: for the ancients, in writing, adapted the tenses of the verbs to the time at which the writing was read, and not to that at which it was written: Acts xv. 27, *We have sent*. This appears an unimportant observation, but it applies a remedy to great errors.—*τῇ καλουμένῃ*, which is called) There are some who omit this participle; and rightly so, as it seems.<sup>1</sup> Whether you read it or not, Patmos, although near to Asia, was not known to all the inhabitants of Asia: therefore John mentions that Patmos is an island. But Cyprus, a celebrated island, is mentioned by itself, Acts xiii. 4; nor is it called the island Cyprus; much less, the island which is called Cyprus.—*Πάτμος*, Patmos) (John) was there in the time of Domitian and Nerva. Artemonius (in L. de Init. Ev. John, 350) thinks that the opinion held respecting the life of John, as continuing until the close of Domitian's reign, or the commencement of Trajan's, is false indeed, and had its origin in a confounding of two Johns. But Peter suffered martyrdom under Nero: and John long survived Peter: John xxi. 22. But he wrote the Apocalypse not long before his death. For you cannot say that one part of it was written under Claudius, another under Domitian or Nerva, since it is one Apocalypse, one prophecy, one book. Nor is Epiphanius, who thinks that it was published under Claudius—that is, before the death of Peter under Nero—alone of the ancients to be preferred to Irenæus and all the rest. The title of the Syriac version is still more recent. But you will ask, Why does John use more Hebraisms in the Apocalypse than in the Gospel? Was it not at the time of his writing the Apocalypse that he became accustomed at length to the Greek language? For he wrote the Gospel before

<sup>1</sup> Hence the Vers. Germ. also omits it, although the margin of each Edition left a choice to the readers.—E. B.

the destruction of Jerusalem, but the Apocalypse after it. But in fact the whole style of John, and especially in the prophetic parts, takes its form, not from accustomed habit, but *from Divine dictation*, the resources of which are boundless.

10. Ἐγενόμην) A sentence consisting of three members : ἐγενόμην· ἐγενόμην· καὶ ἤκουσα : ver. 9, 10.—ἐν τῇ κυριακῇ ἡμέρᾳ, *on the Lord's day*) That there is a *Lord's day*, and that it is so called, is plain even from this passage : moreover, that the Lord's day is that day which was called by the Gentiles the day of the Sun, which is the first day of every week, and which is opposed to the Sabbath, the seventh day of the week, is clear from the universal testimony of Christian antiquity. We may also learn the reason of this title from the Scripture itself of the New Testament. Many seek the origin of the title in the fact of the Lord's Resurrection on that day. This indeed is true, but it cannot have been the principal or the only reason. The days of the Lord's Nativity, of His Baptism, Transfiguration, Cross, Resurrection, Ascension, and Coming in glory, are all remarkable. Which of these is in the highest sense the Lord's day? The Lord's Supper is the supper of the Lord : the Lord's day is the day of our Lord Jesus Christ ; under which name the style of the apostle denotes the one day of His coming, which also is spoken of absolutely as *the day*, or *that day*. The opinion of the ancient Christians is not at variance with this view ; respecting which opinion these things are read in *Jerome* on that passage, *at midnight*, Matt. xxv : *Let us say something, which perhaps may be useful to the reader. There is a tradition of the Jews, that Christ will come at midnight, in consonance with the time in Egypt, when the passover was celebrated, and the destroying angel came, and the Lord passed over the tents [of Israel] : the doorposts of our foreheads, too, have been consecrated with the blood of a Lamb. Whence I suppose also that the apostolical tradition has continued, that on the eve of the passover it is not permitted to dismiss the people before midnight, expecting the coming of Christ : and when that time shall have passed, security being now presumed upon, all keep the festival.* The Lord was expected on every Lord's day, although the solemn expectation of His Coming was especially celebrated before the Paschal Lord's day. The seventh day is a memorial of the creation : the first day is a memorial of the final consummation. The former is the day of Jehovah : the latter, the day of the Lord. Undoubtedly, whoever perceives beforehand in his mind, that the first day of the week is called the Lord's day, because that is the day of the Lord's coming, he then, and not till then, perceives

with what remarkable propriety it happened to John, that he should, on the Lord's day, both see and describe the Lord as coming.

I once thought that the vision, which Ezekiel relates from ch. xl., was on the day of the Sabbath, and that that day of the Sabbath might be compared with the Lord's day mentioned in this passage; but I now of my own accord give up that idea. For indeed, in the year of the world 3374, in which Calvisius places that vision, the first day of Tisri was the Sabbath; but the vision was three years afterwards, on the tenth day of Tisri, in the middle of the week. The Lord's day opens another inquiry. Irenæus, nearly a contemporary writer, affirms that the Apocalypse was seen *Πρὸς τῷ τέλει, at the end of the reign of Domitian*; and, besides others, Newton vainly opposes him, in his *Observ. on the Ap.* p. 163. See *Exeg. Germ.* p. 174. But Domitian was slain in the 96th year Dion., on the 18th Sept., on the Lord's day: and since Irenæus thus accurately marks the time of the vision by the well-known death of the persecutor, it will be most safe to depart as little as possible from the very day. But what if that *Lord's day* in that year was the 3d April, that is, the paschal feast; or the 19th June: comp. *Ord. Temp.* p. 389 [Ed. ii. p. 334, sq.]; or the 18th of September itself? I define nothing: I follow the footsteps of Irenæus. At any rate, the fact of the Apocalypse being given before the death of Domitian supplies another observation. Apollonius of Tyana was addressing the people *at Ephesus*, and in the middle of his speech he exclaimed, *Strike the tyrant*; and again, *Be of good courage, the tyrant is slain*. And on that day, and at that hour, Domitian was slain at Rome. Whether Apollonius had been aware of the conspiracy against Domitian, or perceived from any other source what was taking place, the Apocalypse at the same time supplied the Ephesians with a much greater discovery of future events, to check the followers of Apollonius, and to vindicate the glory of Jesus Christ.—*ἤκουσα ὀπίσω μου, I heard behind me*) John's face had been turned towards the east; and in like manner the Lord, while He appears to him, directed His face to the east, towards Asia, to which the writing was to be sent.

11. *Λεγούσης*) John often, according to the Hebrew custom, construes words with others that are nearer, though they cohere in sense with those that are more distant. He would have said, *φωνὴν λέγουσαν* instead of which he says, *σάλπιγγος λεγούσης*.—ὁ *βλέπεις*) Some<sup>1</sup> prefix *Ἐγὼ εἶμι τὸ Α καὶ τὸ Ω, ὁ πρῶτος καὶ ὁ ἔσχατος, καὶ*

<sup>1</sup> So Rec. Text. But ABC Vulg. omit the words.—E.

See Appar. Crit. on this passage, Ed. ii. It often occurs, that not until after the beginning of a vision, He who appears, declares who He is: Exod. iii. 6. But in the present instance that impressive summary, ὁ βλέπεις, *that which thou seest*, and moreover the vision of John itself, was of itself equivalent to all titles; while in ver. 17, presently after, the express title followed. And from this very fountain are drawn the repeated titles which occur in ch. ii. and iii. Upon the whole, on a review of the verses 8, 17, these words appear to have been introduced [by transcribers] into ver. 11, rather than deemed superfluous [and so omitted by them]. Learned men in general, at the present day, do not readily deem anything superfluous, and many copyists of old were of the same opinion. Such passages are more safely decided by the copies, than by arguments: and under this head the *Latin* translator has special weight, wherever competent Greek witnesses, however few, prove that he is not affected with his own peculiar blemishes. Would that all would keep this closely in mind; it would be a very great advantage for the removal of many doubts. On the antiquity of the Latin translator we have spoken in the Apparatus, pp. 391, 419, etc. [*i.e.* P. I. § xxxii., Obs. vi. xx., Cons. viii., etc.] And this is confirmed by the remarkable agreement of the Latin Fathers with the text of the translator. That age was without numerous additions, which subsequent times have gradually introduced here, as in other places.—εις βιβλίον, *in a book*) To this *book*, which has such an origin, and moreover to the other books of which the body of Holy Scripture is composed, who is there that gives as much weight as the subject itself requires, preferring them to the multitude of other books? Eccles. xii. 12.

12. Βλέπειν τὴν φωνήν, *to see the voice*) to see Him, τὸν whom the voice belonged; or, an instance of Oratio Semiduplex.<sup>1</sup>

13. Ποδήρη) ἕντε, Septuagint ποδήρης, of the garments of Aaron.

14. Ἡ κεφαλή και αἱ τρίχες) ἐν διὰ δυοῶν: that is, the hair of His head. Thus John saw it.

15. Πεπυρωμένοι) So *Uffenb.* and one or two others, and the ancient versions. Others read πεπυρωμένοι.<sup>2</sup> It is an epithet not of the feet, but of the word χαλκολιβάνου;<sup>3</sup> and therefore it is not repeated, ch. ii.

<sup>1</sup> See Appendix.

<sup>2</sup> So Rec. Text. "De fornace ignea," h. πεπυρωμένη, Vulg. But AC have πεπυρωμένης; and so Lachm.—E.

<sup>3</sup> This observation is less supported by the greater Edition than by the margin of Ed. ii.—E. B.



18. Χαλκός *brass*; λίβανος, *incense*: χαλκολίβανος, a species of brass, like incense. See Bochart's Hierozoicon, at the end, where, in a full discussion, he explains it as *white brass*. Comp. Dan. x. 6, on *shining brass*. Hesychius, ἅπαντα χαλκῆ, λαμπρὰ ὅλη, Κρηῆτες, "The Cretans express by it what is wholly of brass, shining all over."

17. [Ὦς νεκρὸς, *as dead*) Great contrition of nature usually precedes a large bestowing of spiritual gifts.—V. g.]—ὁ πρῶτος καὶ ὁ ἔσχατος, *the first and the last*) A most glorious title. In Hebrew הַרְחֵם הַשָּׁמַיִם, Isa. xlv. 6, xlviii. 12; where the Septuagint renders it, ἐγὼ πρῶτος καὶ ἐγὼ μετὰ ταῦτα, πλὴν ἐμοῦ οὐκ ἔστι Θεός: and again, ἐγὼ εἰμι πρῶτος, καὶ ἐγὼ εἰμι εἰς τὸν αἰῶνα. In both passages the translators appear to have considered the word ἔσχατος as insufficient to express the dignity of the speaker, and yet in fact it answered admirably to the Hebrew. Isa. xli. 4, Ἐγὼ Θεὸς πρῶτος, καὶ εἰς τὰ ἐπερχόμενα (מְבִרְאֵה הַיָּם) ἐγὼ εἰμι. The Messiah is speaking of Himself. Comp. ch. xlviii. 16. Hence in the Apocalypse the Lord Jesus applies this description to Himself, and explains it by the words which follow. Let the Form be observed:

<i>I am the First,</i>	<i>and the Last:</i>
<i>and the Living One:</i>	<i>and I became dead, and</i>
<i>behold I am alive, etc.</i>	

The immediate construction, *The first and the Last*, declares, that His Life, by the brief intervention of death, was interrupted in such a manner, that it ought not even to be considered as interrupted at all. Artemonius, in his treatise de Init. Evang. Joh., interprets *the First and the Last* as *the most excellent and the most abject*, p. 248; but if this were the meaning, the order of the events would require to be inverted, and that it should be written, *The Last and the First*. It is plainly a title of Divine glory, *the First and the Last*, in Isaiah; and in his writings Artemonius in vain endeavours so to bend the same title, that it may denote *the Beginning and the End*: p. 249, and the following.

18. Ἐγενόμην νεκρὸς, *I became dead*) It might have been said, ἀπέθανον, *I died*: but in this passage with singular elegance it is said, *I became dead*, to denote a difference of times, and of the events in them.—αἰώνων) Both the formula εἰς τοὺς αἰῶνας τῶν αἰώνων, and the word ἀμὴν, are of very frequent use in Doxologies. Therefore the copyists with ready pen completed that formula by writing this word

(ἀμὴν<sup>1</sup>), though there is no Doxology, as I have observed in my Apparatus. [See Ed. II. on this passage, where a memorable caution is given respecting a too great estimation of the Editions.]

---

## CHAPTER II.

1. Τῷ ἀγγέλῳ, *to the angel*) There is a most weighty reason for these seven epistles. When the people were about to receive the law at Sinai, they were first purified: the same people, when the kingdom of God was now at hand, were prepared for it through repentance, by the ministry of John the Baptist; and now the Christian Church is furnished with these epistles, in order that they may worthily receive so great a Revelation (just as the writer himself had previously been prepared to receive it by his banishment and alarm). For the object of the writing is, that the Church, putting away from the midst of itself evil men, after due admonition, and evil things, may be prepared rightly to embrace and preserve this most precious deposit, this Revelation of such great moment, which the heavenly beings themselves honour with such profound adorations, and also to behold great events, to receive the most abundant enjoyments, and to avoid woes; the epistles themselves being interspersed with glowing sparks from the remaining part of the Revelation, and those most fitted to arouse the attention and prepare the way for the understanding of what is revealed; and the renovation of the Church by repentance, as is befitting, is placed before the sight of the rainbow, ch. iv. 3. Whosoever therefore wishes to be a suitable hearer of the Apocalypse, he ought to observe the admonitions of these seven epistles;<sup>2</sup> for then he will learn, from the pattern which they afford, how the Apocalypse is to be applied to all men and all ages. Some have attempted to show that the seven epistles, comprised in ch. ii. and iii., refer to seven periods of the

<sup>1</sup> Rec. Text has ἀμὴν, with B and Syr. But AC Vulg. h, Memph. Orig. Iren. omit it.—E.

<sup>2</sup> I remember that, just at the last hours of his pilgrimage (upwards of twenty years ago), my sainted parent earnestly recommended to his family the frequent reading and study of the Epistles contained in the Apocalypse; adding, as the reason (of his advice):—es ist nicht leicht etwas, das einen so durchdringen und durchläutern könnte.—E. B.

Church, their historical sense being either preserved, or (which is worse) set aside. The celebrated *D. Lange*, in *Comm. Apoc.* f. 34, seq., preserving the historical sense, extends the prophetic sense from the time of John as far as to the destruction of the whore and the beast. But we have shown that the applying of the seven epistles to seven periods is the work of human subtilty. See *Erkl. Offenb.* pp. 285–295. The epistles then plainly had reference to the seven churches in Asia, and especially to their angels: and whether at that time, when the book was sent from Patmos to Asia, other churches were to be compared with these seven, or not, the subordination of these churches under *John* is here considered; and from this all hearers, of all places and times, whether good, bad, or varying in character, ought to apply to themselves the things which equally concern them. Each address to the angel of the church is concluded with a promise, which is given to him that overcometh.—*τῆς*) The Cod. Alex. *τῶ*,<sup>1</sup> and that not through carelessness. For it has it three times, *τῶ ἐν Ἐφέσῳ ἐκκλησίας*: *τῶ ἐν Περγὰμῳ ἐκκλησίας* (in Latin you might say, *angelo ecclesiastico, qui est Ephesi, Pergami: to the angel of the church, who is at Ephesus, and at Pergamos*); and, *τῶ ἐν Θυατίροις*. These are the very three angels who are partly praised and partly blamed: and the language is more directly aimed at these in the epistles, than at the other two pairs, who are without exception either praised or blamed.—*ἐν Ἐφέσῳ*, at *Ephesus*) In that city Timothy both flourished for a long time, and died shortly after the giving of the Apocalypse. *Polycrates*, a bishop of Ephesus, described the martyrdom of Timothy: but this writing, as many others, has been interpolated by the diligence of the later Greeks, in such a manner, however, that the principal facts remained, and were preserved from interpolation in the more simple copies. This *Polycrates* therefore, in *Ussher de Anno Solari*, f. 96, says, that the festival of the *Catagogia*<sup>1</sup> celebrated by the unbelievers at Ephesus, took place on the 22d day of January; and that on the third day afterwards Timothy was put to death by them, while *Nerva* was Emperor. *Nerva* did not see the 22d and 24th of January, as Emperor, except in the year 97, when he reigned alone, and in the year 98, when he reigned together with *Trajan*; and died shortly afterwards, on the

<sup>1</sup> AC have *τῶ*: B, *τῆς*.—E.

<sup>2</sup> A festival in honour of *Aphrodite*. It was supposed that during the *Anagogia* the goddess went over to Africa. On her return, the feast of the *Catagogia* was kept with great rejoicing. See *Athenæus*, 394, f., also *Abp. Ussher's Works*, vol. vii. p. 360.—T.

27th of January. Therefore also the Apocalypse had been sent to Ephesus, a short time only before the death of Timothy. I do not, however, think that he is the person aimed at in the address of the Apocalypse. Timothy was an Evangelist, not an angel of one church; and he also, if at the close of his life he could *have declined from his first love*, he would assuredly have been admonished of his approaching death, as we may believe, no less than the angel of the church at Smyrna.

2. *Οἶδα τὰ ἔργα σου, I know thy works*) This word *οἶδα, I know*, occurs seven times :

<i>I know thy works</i> : ch. iii. 1, 8, 15.	<i>I know where thou dwellest</i> : ch. ii. 13.
<i>I know thy tribulation</i> : ch. ii. 9.	<i>I know thy love</i> : ch. ii. 19.

—καὶ ὅτι) Καὶ was formerly omitted by some : but it is to be retained.<sup>1</sup> For *endurance* and *sternness against the evil* are different virtues, [though they are united in this Man.—V. g.]—ἐπειράσας) Erasmus, without any MS. authority, edits ἐπειράσω:<sup>2</sup> all the MSS. have ἐπειράσας. See App. Crit. Ed. ii. on this passage. The Middle, *πειράομαι*, occurs only with an infinitive, and that but rarely, as ἐπειρήτο κολλαῖσθαι, Acts ix. 26. Πειρῶμαί σε, with an accusative, is never used : *πειράζω* is employed for all purposes. [There must have been a remarkable talent of discernment in this church-president.—V. g.]—ἀποστόλους, Apostles) In this passage false apostles are repulsed : false Jews, ver. 9; those given up to Heathenism, ver. 13 and 14.

3. *Ὁὐ κεκοπίακας*) Thus the Alex. MS. reads. The others also, with great agreement, *οὐκ ἐκοπίασας* : there is only the change of Σ for Κ made by the latter, from the rhythm ἐβάστασας.<sup>3</sup> See App. Ed. ii. on this passage.—Κοπιᾶν is used for κάμνειν, Matt. xi. 28, 1 Cor. iv. 12; also John iv. 6. Whence in the Septuagint it answers to the words הלך עייף לאל בשל בשל, and especially to עייף. Hesychius, *κεμμηκῶς, κεκοπιακῶς*. The Antanaclysis [See Append. Technical Terms], praised by Wolf, is this : *I know thy labour; and yet thou dost not labour, that is, thou art not wearied with labour.*

<sup>1</sup> The margin of the greater Edition had preferred the omission, but both Ed. ii. and Vers. Germ. agree with the Gnomon.—E. B.

A Memph. omit καί; but BCh Vulg. support it.—E.

<sup>2</sup> So Rec. Text; but ABC, ἐπειράσας.—E.

<sup>3</sup> B has ἐκοπίασας; AC, κεκοπίακας (the Alexandr. form for —κας); so h Vulg. But Rec. Text, with little authority, adds καὶ οὐ κέμμηκας.—E.

<sup>15</sup>. Εἰ δὲ μὴ) This is spoken absolutely without a verb, ver. 16; εἰάν μὴ, with a verb, presently after in this verse, and ver. 22, ch. iii. 3, 20.—ἔρχομαί σοι καὶ κινήσω) The coming of the Lord was about to take place at *one* time; and the *denunciation* of His coming was made first at Ephesus, etc., lastly at Laodicea. [*In these denunciations the idea of nearness of approach increases*: ver. 16, 25, ch. iii. 3, 11, 20.—Not. Crit.] The verb ἔρχομαι is used so constantly in the present, that it remains so even when followed by a future: ἔρχομαι καὶ κινήσω ἔρχομαι καὶ πολεμήσω, ver. 16. See also John xiv. 3. The angel ought to effect much, on account of his close tie of connection with his own church.

7. Οὓς) The singular is the more to be remarked, because the plural is more usual. Πίστις, ὅσα ψυχῆς, says Clement of Alexandria, Stromb. v. at the beginning; although in the Hebrew the [singular] *ear* is often used.—ταῖς ἐκκλησίαις) The Ablative case: as ch. xxii. 16 [“saith to him *by* the churches:” not as Engl. “*unto* the churches”]. In like manner there is said, ταῖς προσευχαῖς, ch. viii. 3, 4. Compare the passages which Heupel has collected in his Notes on Mark v. 2.—τῶν νικῶντι) The seven promises have a variety of construction.

- I. Τῶν νικῶντι δώσω αὐτοῖ, κ.τ.λ.
- II. Ὁ νικῶν οὐ μὴ ἀδικηθῆ, κ.τ.λ.
- III. Τῶν νικῶντι δώσω αὐτοῖ, κ.τ.λ.
- IV. Καὶ ὁ νικῶν,—δώσω αὐτοῖ, κ.τ.λ.
- V. Ὁ νικῶν, οὗτος περιβαλεῖται, κ.τ.λ.
- VI. Ὁ νικῶν, ποιήσω αὐτὸν, κ.τ.λ.
- VII. Ὁ νικῶν, δώσω αὐτοῖ, κ.τ.λ.

In the four latter, ὁ νικῶν is marked with greater emphasis, as though it had the distinctive Hebrew accent: in the *three* former, there is a closer connection between τῶν νικῶντι (to which ὁ νικῶν, without οὗτος, in the second is equivalent) and the following verb.—ἐκ τοῦ ξύλου τῆς ζωῆς, ὃ ἐστὶν ἐν τῶ παραδείσῳ τοῦ Θεοῦ μου) The Septuagint, Gen. ii. 9, has τὸ ξύλον τῆς ζωῆς ἐν μέσῳ τοῦ παραδείσου where comp. Gen. iii. 3. The ἐν μέσῳ is used with great propriety, because the rest of the trees were in the garden, but not in the midst of the garden. In this passage, according to the better copies,<sup>2</sup> the tree of life is simply said

<sup>1</sup> μνημόνευε, remember) A remembrance of this kind profits very much: ch. iii. 3.—V. g.

<sup>2</sup> ABC<sup>h</sup> Vulg. Syr. Cypr. read ἐν τῶ παραδείσῳ: but Rec. Text, without good authority, ἐν μέσῳ τοῦ παραδείσου.—E.

to be *in the paradise of God*: nor is mention made of any other tree, except the tree of life. The tree of life, indeed, is *in the midst* of the street of Jerusalem: ch. xxii. 2. From that passage, or from Genesis, some have here written, ἐν μέσῳ τοῦ παραδείσου.

<sup>1</sup>10. Βαλεῖν, *to cast*) Understand, *some one*, or rather *some persons*.

11. Τοῦ θανάτου τοῦ δευτέρου) The Chaldee Paraphrase has this phrase, כְּנִינִי כְמוֹת, Deut. xxxiii. 6; Isa. xxii. 14. [Comp. Apoc. xx. 6.—V. g.]

13. Πίστιν) To this the cognate word πιστός presently afterwards answers.—ἐν ταῖς ἡμέραις) See App. on this passage.<sup>2</sup>—ἀἴς Ἀντίπας) that is, οὐκ ἠρνήσατο. The Menologia say, that Antipas was slain under Domitian: the Martyrologia, that he was cast into a heated brazen bull.

14. τῷ Βαλάκ) This is the reading of the Alex. Cod.,<sup>3</sup> and indeed, as I have mentioned in the Apparatus, in the first edition of Mill. See App. Ed. ii.: *The changes which the Edition of Kuster was the first to make for the worse, or even for the better, are everywhere ascribed by philologists on this side of the sea to Mill himself. I indeed corrected with great labour, from the first edition of Mill, the errors of the second, especially in the Apocalypse: therefore where my Apparatus differs from the second edition, I again and again assert, that the difference is not the result of carelessness.* In this phrase, *who taught τῷ Balak*, the Dative of advantage [*for Balak*] is the sense which holds good, which Wolf does not deny, p. 463; nor is that case more to be met with anywhere than in the history of Balaam: κατάρσασαί μοι τὸν λαὸν τοῦτον, κ.τ.λ., Num. xxii. and xxiii. Josephus, l. 4, Ant. ch. vi. § 6, makes Balaam speak thus: Βάλακε καὶ τῶν μαδιανιτῶν οἱ παρόντες· χρῆ γάρ με καὶ παρὰ βούλησιν τοῦ Θεοῦ χαρίσασθαι ὙΜΙΝ, κ.τ.λ. With the same meaning the Apocalypse has, ἐδίδασκεν τῷ Βαλάκ: for Balaam did not teach Balak, but he taught the people of Balak, for the sake of Balak, by whom Balaam had been hired. See Num. xxiv. 14, xxv. 1, 2, xxxi. 8, 16.

15, 16. Ὁμοίως μετανόησον οὖν) The angel at Pergamos is ordered

<sup>1</sup> τὴν θλίψιν) Others, τὰ ἔργα καὶ τὴν θλίψιν. More recent writers have obliterated, from a parallelism, the elegant diversity of many passages. See presently ver. 13.—*Not. Crit.*

Rec. Text has τὰ ἔργα καὶ τὴν θλ. with B and Syr. But AC<sup>h</sup> Vulg. Memph. omit τὰ ἔργα καί.—E.

<sup>2</sup> AC Vulg. Memph. prefixes καὶ before ἐν. B Syr. omit it.—E.

<sup>3</sup> AC read τῷ: Rec. Text Elz. τόν; Steph. ἐν τῷ; both without good authority.—E.

to repent in like manner with the angel at Ephesus: *καί, also*, corresponds, ver. 15. The reading *ὁμοίως*, for which others have written *ὁ μισῶ* from ver. 6, is defended by almost all<sup>1</sup> the authorities. Yet *ὄν*, therefore, remains with great emphasis. Comp. ver. 5, ch. iii. 3, 19.

16. "Ἐρχομαί σοί καὶ πολεμήσω μετ' αὐτῶν) Many, from parallel passages, have inserted *ταχύ*<sup>2</sup> after *σοί*. But the *Italian Version*, which is nearest to the hand of John, did not contain the word *quickly*. To the writers who followed that reading, *Ansbert* is added with considerable regularity, and *Bede* and *Ambrose*, also, in Ps. cxviii. Serm. 19; nor has *Apringius* the word *quickly* in his paraphrase on this passage. It will be worth while to have turned over the Latin MSS. of the Apocalypse in this place. Sometimes the fuller reading is the genuine one, but generally the shorter. I will say under what circumstances each holds good. The fuller reading is sometimes to be preferred. For I. in the case of words having a similar ending, or in the recurrence of words or syllables, the copyists have easily passed over the intermediate text, which is to be restored from the more ancient authorities. II. Conjunctions, which are less frequent in other languages than in Greek, are often omitted in the Versions, which it is useless to follow too closely in this particular. III. The Greeks frequently removed something from the public reading, to which many copies were accommodated: and in such cases the fuller reading ought to be retained, if supported by the other authorities of greatest antiquity, and especially the *Latin Version*. Examples are of constant occurrence. If we except these three causes, *brevity* is an all but invariable characteristic of a genuine reading. For since the Greek copies, and the translators and fathers who have followed them, are to be divided into two classes, namely, into those of Asia and of Africa, as I have copiously explained in my Apparatus, you will seldom find that manuscripts of both classes endeavoured to fill up short passages by certain explanations of their own, though you will find in some places that many of the one class, and in some that many of the other, have done so.

<sup>1</sup> This reading therefore (*ὁμοίως*) is preferred in the margin of Ed. 2 and Vers. Germ., otherwise than is the case in the greater Edition.—E. B.

ABC Vulg. Syr. read *ὁμοίως*: Rec. Text, *ὁ μισῶ*, without good authority.—E.

<sup>2</sup> The only good authority for omitting *ταχύ* is the "Italian," i.e. the Antehieronymic Version, supposed to be of African origin. Vulg. and the weight of best MSS. support *ταχύ*.—E.

Hence the fuller reading, which now is too scrupulously defended by many, is almost always a counterfeit; whereas the shorter reading is genuine. In such passages the witnesses, however few they are, provided that they have sufficient antiquity, ought to have weight: in which particular the *Latin* witnesses are again conspicuous, as we have remarked, a little while ago, at ch. i. 11. Where such crumbs are treated of, it is indeed better in such an abundance of bread to pass over something genuine, than eagerly to catch at anything heterogeneous and infected by human feeling. That is undoubtedly to be preferred in every place, which is required by reasons peculiar to the passage under consideration. *Here no critic can compel others to agree with him; but, on the other hand, others can have no control over him.* We return to the particle *quickly*. The Lord repeatedly announces His coming in the Apocalypse, and chiefly so from ch. ii. 5 to ch. iii. 20: and that in such a manner, that He may make His coming gradually nearer. The particle *quickly* is used at last, ch. iii. 11; and therefore in the passage now before us, ch. ii. 16, it has not yet a place.

17. Ψῆφον λευκὴν, καὶ ἐπὶ τὴν Ψῆφον ὄνομα καινὸν γεγραμμένον) The ancients used to write many things on *stones* (see Not. on Gregory of Neocæsarea, Paneg. p. 139), and especially votes. Sam. Petit, var. lect. c. 8, shows that *the white stone* was a ticket for receiving food (*σιτήσεως*), and he compares that with this passage. But in this *place*, *the white stone* and *the new name* is a reward by itself, and therefore it is placed after the hidden manna.

18. Τῆς ἐν Θυατείροις ἐκκλησίας) The *Alex.* cod., and also *Tertullian*, read τῆ ἐν Θυατείροις, without the addition of the word ἐκκλησίας.<sup>1</sup> Where the angels of the seven churches are mentioned together, ch. i. 20, the name of *the church* at Thyatira is not excepted. Now, where the series comes separately to *the angel in Thyatira*, the omission of the word *church* (for some in ancient times said that there was no *church* there at that time) certainly agrees with the small number of Christians in that town. An address is made to them separately in ver. 24. Among the Hebrews, ten persons at least were required to constitute a holy assembly: again, when there were seventeen Christians at Neocæsarea, Gregory was given to them as bishop. Therefore the flock at Thyatira might have been small and unknown, which could scarcely support the name of a *church*, and yet had an angel. St Carpus is reported to have been here.

<sup>1</sup> A omits ἐκκλησίας; but *Ch* *Vulg.* have it. A reads τῆ for τῆς; C omits it.  
—E.



19. Τὰ ἔσχατα πλείονα τῶν πρώτων) There is a similar expression, τὸ ἔσχατον ὑπὲρ τὸ πρῶτον, Ruth iii. 10. On the other hand, τὰ ἔσχατα χεیرهνα τῶν πρώτων, Matt. xii. 45.

20. "Ἐχω κατὰ σοῦ) Not only some MSS., but by far the most witnesses, exhibit this reading,<sup>1</sup> which the others, by supplying of themselves πολλά, or πολὺ, or by inserting ὀλίγα from ver. 14, confirm by this very separation into the extremes. In such places the shorter reading is almost always genuine. See App. Crit. Ed. ii. on this passage. In the 19th verse the comparative πλείονα prefers the last works to the first, but it is not opposed to ὀλίγα. The Lord had neither many nor few things against the angel at Thyatira, but that one thing only which is expressly mentioned, as against the angel of the church at Ephesus, ch. ii. 4, where Andreas writes that ἓν, *one thing*, only is blamed. Wherefore the denunciations against these two are more gentle than those against the angel of the church at Pergamos, against whom the Lord had *a few things*.—ὅτι ἀφεῖς τὴν γυναῖκα Ἰεζάβελ, ἣ λέγουσα ἑαυτὴν προφητὴν, καὶ διδάσκει καὶ πλανᾷ τοὺς ἔμοῦς δούλους) Wolf says, that he does not *understand how ἀφεῖς can be said in Greek*. But ἀφεῖς is read Exod. xxxii. 32, in the most approved editions: Chrys. hom. 3, ad Pox. Ant. in the notes of Ducaeus, quotes ἀφεῖς, Exod. xxxii.; and in the Apocalypse it is supported by the agreement of all the MSS.,<sup>2</sup> if you except the silence of one or two which are more carelessly collated. Comp. Marck. on Ap. ii. § 46, 53. From εἶω (Ion. ἔημι, in the common dialects ἰημι) is formed ἀφέω, ἀφέεις, ἀφέει, although ἀφεῖς only, and that contracted, is in use. However it is, there was no reason why John himself should not write ἀφεῖς, equally with the Greek copyists, the meaning being free from doubt. *Arethas*, who substitutes ἀφίης, in other places used Greek forms better than those employed by John, as they appeared to himself to be suitable. See below on ch. xvi. 13. The same reasoning applies to the following words,<sup>3</sup> as far as relates to the MSS., καὶ διδάσκει καὶ πλανᾷ, the meaning of which also is obvious. For first the verb ἀφίημι is also put absolutely in Matt. iii. 15: next, the defining of its object is here subjoined: *thou permittest that woman, namely, to teach, and she does actually teach*, etc.

<sup>1</sup> Cypr. 72 and *h* add "multa." Rec. Text, with Amiat. MS. of Vulg., adds ὀλίγα. But ABC oppose the addition.—E.

<sup>2</sup> ABC support ἀφεῖς, an Alexandrine form: Rec. Text, without good authority, ἔᾶς.—E.

<sup>3</sup> ABC read καὶ διδάσκει καὶ πλανᾷ. But Vulg. *h* Cypr. support Rec. Text, διδάσκειν καὶ πλανᾶσθαι.—E.

So ch. xi. 3, *I will give to My two witnesses that they prophesy, and they shall prophesy.* Comp. also xiii. 16. See App. Crit. Ed. ii. We have given ἡ λέγουσα for τὴν λέγουσαν, which is otherwise free from difficulty.<sup>1</sup>—τὴν γυναῖκα) Many long ago read, τὴν γυναῖκά σου. Certainly she had a husband, for she had adulterers, ver. 22. The word σοῦ appears to be a gloss,<sup>2</sup> but it is suitable to the subject itself. But it is elegantly said, *woman*, for *thy wife*; either because such an ellipsis is of frequent occurrence, Acts vii. 20, or because the person spoken of here was an adulteress: comp. John iv. 18; Acts xxiv. 24: and, *the woman Jezebel*; though the very name of *Jezebel* would indicate a woman: for she usurped the office of *teaching*, contrary to that which is becoming to a woman.

22. Βαλῶ<sup>3</sup>) Thus *Hunt. Æth. Arab. Lat.* and many others, who read *I will send*, and *Tertullian*, who has *I will give*. The others read βάλλω. For the copyists frequently put λλ for λ in the use of this verb; and ἰδοῦ is usually construed with a present, though sometimes also with a future: Luke i. 20, 31, 48. And the future agrees with this passage, because the condition, *unless they shall repent*, gives an interval of time: and ἀποκτενῶ accords with βαλῶ: and lastly, in all these denunciations, the sense of the future prevails: ch. ii. 5, κινήσω; ver. 16, πολεμήσω; ver. 24, βαλῶ, where also many read βάλλω; ch. iii. 4, περιπατησοῦσι; ver. 9, ποιήσω, with ἰδοῦ; ver. 20, εἰσελεύσομαι, κ.τ.λ.

23. Ἀποκτενῶ ἐν θανάτῳ) Ezek. xxxiii. 27, ימותו בברך. The Septuagint has θανάτῳ ἀποκτενῶ.

<sup>4</sup>24. Ὅσοι οὐκ ἔχουσι—οὐκ ἔγνωσαν) The third person for the second. See Vorst. de Hebraism. c. 26.—οὐκ ἔγνωσαν) they were not *Gnostics*.—τὰ βάθρα) In Dan. ii. 22, it is used in a good sense, αὐτὸς ἀποκαλύπτει βάθρα καὶ ἀπόκρυφα.

25. Πλὴν) Amos iii. 2, πῆ. Septuagint, πλὴν.—ἄχρις οὔ ἂν ἤξω) Ἦκω, derived from the preterite of the verb ἴημι, already in the present involves the preterite [*I am come, I am present*]. And so the future, ἤξω, *I will be present*, ch. iii. 3, is nearer than the present ἔρχομαι itself, when taken alone. Thus, ἦκω, ἦκει, ἦκουσι, John viii. 42, ii. 4, iv. 47; 1 John v. 20; Luke xv. 27; Mark viii. 3, note.

<sup>1</sup> Ἡ λέγουσα is the reading of AC. But Vulg. h, Cyr. 72, "quæ se dicit." Rec. Text, τὴν λέγουσαν.—E.

<sup>2</sup> AB<sup>h</sup> Syr. Cyr. read σου; but C Vulg. and Rec. Text omit it.—E.

<sup>3</sup> So B (βάλω) and Memph. But Vulg. and most authorities, βάλλω.—E.

<sup>4</sup> ὁ ερευνῶν—δώσω, *He that searcheth—I will give*) Both are joined together Prov. xxiv. 12; Jer. xvii. 10.—V. g.

Whence, Heb. x. 7, 9, ἤκω is used for the preterite וָכַס, Ps. xl. 7; and thus the Septuagint everywhere: Num. xxiii. 1 (or ch. xxii. 36); Deut. xxxiii. 2; Jos. xxiii. 14, 15; Judg. xvi. 2; 1 Sam. xvi. 2, xxix. 6, 10; 2 Sam. iii. 23. There is a remarkable instance in Eccl. v. 14, ἐπιστρέψει, ὡς ἦκει.

26. Ὁ νικῶν—δώσω αὐτῷ) The things which you may suppose not to sound so well in Greek, will sound well when cast in Hebrew mould of thought. See instances, ch. vi. 8, vii. 2, ix. 12 (where the feminine is put for the neuter), 14, xx. 8. There is a very similar construction, Κύριος, ἐν οὐρανῷ ὁ θρόνος αὐτοῦ, Ps. xi. 4; and so Ps. lvii. 5 (4), ciii. 15.—ἐπὶ τῶν ἔθνῶν) Ps. ii. 8, 9, αἰτῆσαι παρ' ἐμοῦ, καὶ δώσω σοι ἔθνη τὴν κληρονομίαν σου, καὶ τὴν κατάσχεσίν σου τὰ πέρατα τῆς γῆς· ποιμανεῖς αὐτούς ἐν ῥάβδῳ σιδηρᾷ, ὡς σκεύη κεραμέως συντρίψεις αὐτούς.

27. Ποιμανεῖς) In the Hebrew it is פָּרַת, *Thou shalt break them in pieces*, Ps. ii. 9, from פָּרַח *he broke in pieces*, the verb of cognate meaning following, פָּרַתְתָּ *Thou shalt scatter them*, συντρίψεις αὐτούς. The Septuagint, as though they had read in the former passage פָּרַת from פָּרַח *he fed*, have rendered it ποιμανεῖς (*Thou shalt feed*). The Apocalypse, not through imitation of the Septuagint translators, but on its own authority, uses that word, which is peculiarly appropriate. And in other places, when it refers to ancient prophecy, it most fittingly preserves the peculiarity of the Hebrew text: ch. vi. 16, vii. 17, xi. 4.<sup>1</sup>

### CHAPTER III.

<sup>2</sup> 2. Ἐμελλόν) Thus the *Al. And. Pet. 3*, the *Cov. Areth.* and also *Uff.* read ἔμελλεν: *Er.* from the comm. of Andreas, μέλλει: *Leices-trensis* and eight others, and also *Comp. Arab.* ἐμελλες (ἀποθανεῖν being on this account changed into ἀποβάλλειν). This reading of the clause formerly did not displease me, ἃ ἔμελλες ἀποθανεῖν, in this sense: *Strengthen that which remains, which, unless you were here admonished, you were about to lose by spiritual death.* There is a very similar

<sup>1</sup> παρὰ τοῦ Πατρὸς μου, from *My Father*) Jesus, when He was living on the earth, somewhat more frequently said, *My Father which is in heaven*; but now, simply, *My Father*; for He Himself is set *in the heaven* with His Father—V. g.

<sup>2</sup> Ver. 1. ὄνομα, name) This (a "name") does not establish the corresponding reality; ch. ii. 2.—V. g.

phrase of Philo, τὸν τῆς ἀρετῆς βίον θνήσκειν; also, τὰς ψυχὰς τεθνήσκει. And of Heraclitus in Philo, τεθνήκαμεν τὸν ἐκείνων βίον. But that expression of itself appears more philosophical than prophetic. The simple and genuine sentiment must be that, which the *Latin* imitates, *the things which were about to die*;<sup>1</sup> and so the *Armen. Copt. Syr.*

3. Πῶς ποίαν) Regard to its former character ("how" it once stood) ought to defend the Church of Sardis, that the future hour, *whatsoever* it shall be, may not be attended with calamity to it.

7. Κλεῖν) Hence the plural κλεῖς, ch. i. 18.—καὶ κλείει) The article ὁς is contained in ὁ ἀνοίγων, and is to be understood from thence.

9. Τῶν λεγόντων) This depends upon τινάς, understood.—ποιήσω αὐτούς, ἵνα) The same construction occurs, ch. xiii. 12, 16.

<sup>2</sup>10. Τοὺς κατοικοῦντας ἐπὶ τῆς γῆς) Thus the Septuagint often render, when in the Hebrew יְרֵכָה is found: Isa. xxvi. 21, etc. But the word σκηνοῦν is used of the inhabitants of heaven, ch. xii. 12.

<sup>3</sup>12. Ναῶ) A recent error has λαῶ.<sup>4</sup> See App. on this passage, Ed. ii.

16. <sup>5</sup>Μέλλω σὲ ἐμέσω) This is a milder form of speech than if it were ἐμέσω σέ. Μέλλω makes a modal<sup>6</sup> form of speech out of a categorical. [*He implies the denial which is about to take place, in the event of their continuing "lukewarm," before His Father; Ps. xvi. 4. —V. g.]*

17. Ὅτι λέγεις) This ὅτι is not connected with the preceding words,

<sup>1</sup> AC Vulg. h, Memph. Syr. read ἔμελλον; but B, ἤμελλες. Rec. Text, without good authority, μέλλει.—E.

<sup>2</sup> σὲ, thee) A most gracious exception in so great a temptation.—V. g.

<sup>3</sup> Bengel is silent, indeed, respecting the pillar, both here and in der Erkl. Offenb. (as S. R. Ernesti admonishes, *Bibl. th. Noviss. T. T. p. 708*); but I think that it should not be concealed, that he endeavoured to illustrate the phrase in den LX. Reden, p. 155, sq., using these words:—Der Tempel Gottes ist, das Heiligthum Gottes. In demselben eine Säule abgeben, ist eine sehr grosse Ehre. Sie gehöret, ganz in jene Welt, und da ist eine immerwährende Ehre, denn er wird nicht mehr hinauskommen. So lang der Tempel selber steht, wird auch der Pfeiler darinn stehen. Wann einer in der Welt schon etwa viel zu bedeuten hat, ist ein General oder Gesandter, oder Staats-Minister, auf welchem ein Königreich, als auf einer Säule, ruhet; so kann er über eine Weile gesturzet und weggethan werden, dass man kaum weiss, wo er hingekommen ist. Aber ein Pfeiler in Gottes Tempel kommt nimmer hinaus. (Comp. Apoc. xxii. 5, end. See also Gal. ii. 9.)—E. B.

<sup>4</sup> Viz. in the Elzev. Rec. Text of 1624.—E.

<sup>5</sup> Ver. 14. ἡ ἀρχὴ, the Beginning) Prov. viii. 22; Col. i. 18.—V. g.

<sup>6</sup> See Appendix on Sermo Modalis.

in which their own *ὅτι* is inserted, *ὅτι χλιαρὸς εἶ*; but with the following words, as the thing speaks for itself. Thus, ch. xviii. 7, followed by *ὅτι—διὰ τοῦτο.—πλούσιος*) A few read *ὅτι πλούσιος*. Such a use of the particle *ὅτι*, for quoting the language of any one, is of frequent occurrence, but not in the Apocalypse.<sup>1</sup> See ch. v. 12, xviii. 7, etc. —*πεπλούτηκα*) *I have used my riches*, and with my gold I have provided for myself many things; for instance, *garments*. So the Septuagint, *πεπλούτηκα*, Hos. xii. 8.

18. *Συμβουλεύω*, *I give counsel*) But if the Superior Being in the meantime lays aside His power, that very fact may possibly be the mark of a mind the more estranged, as if the servant is rebuked by his Lord, and the Lord says, *I advise you to take heed to yourself*. We give advice even to *friends*, but not while we rebuke them.—*ἡ αἰσχύνῃ*) The Hebrew *הוֹרַע* is sometimes rendered in the Septuagint by *αἰσχύνῃ*.—*καλλούριον*) namely *ἀγοράσαι*, to buy, for the purpose of anointing. [*This is the last thing. Riches with clothing precede.*—V. g.] Celsus speaks at large on *eye-salve*.

19. *φιλήω*) In the case of the Philadelphian Church, He (ver. 9) *ἠγάπησε* (*esteemed* it): in the case of the Laodicean, He *φιλεῖ* (*loves* it). The former, with His judgment: the latter, with gratuitous affection [favour]. Comp. John xxi. 15, note. In each passage <sup>2</sup>*ἀγαπᾶν* implies something more than *φιλεῖν*. In the passage quoted from John, the spiritual tie of relationship is of more value than the judgment of Peter. Here, in the Apocalypse, it is a more blessed thing to flourish [be esteemed] in the judgment of the Lord, than to be chastised through mere gratuitous affection.—*ζήλωσον*) Both *ζεσθός*, ver. 15, 16, and *ζήλωσ*, are derived from *ζέω*.

20. *Ἴδού—, behold—*) The observation respecting retrograde order depends almost entirely upon this very increase of close approach, respecting which see Erkl. Off.

## CHAPTER IV.

1. *Μετὰ ταῦτα*, *after these things*) In this passage there is a great division of interpretations into two paths. For the question arises, Whether the event of *the seals* began immediately after *the writing* of the book, or whether it is still altogether *future*? The celebrated

<sup>1</sup> AC Vulg. retain *ὅτι* before *πλούσιος*. B<sup>h</sup> Cyp. 241, omit it —E.

<sup>2</sup> See footnote, John xxi. 15.

D. Lange, besides others, maintains the latter opinion ; the former is plainly shown even by the particle, *after these things*, repeated in this verse. The former expression (*after these things*) connects the vision [with what has preceded], the other connects with the same the result itself. *After these things*, that is, after those things, *which ARE*, which relate to the seven churches and their angels, *must come to pass* the things, which the Lord will now show. The past and the present and the future, ch. i. 19 (from which verse the expression, *after these things*, is here repeated), comprise *the whole* of the book which follows : and, as the past and the present are so joined together, that the present, in ver. 11, *what thou seest*, passes into the past, *which thou sawest*, ver. 20 ; and again the past, *which thou sawest*, passes into the present, *are, are*, in the same verse ; so the present and the future immediately cohere, without any hiatus, and the connection between the past and the present is only subservient to the connection between the present and the future. Not only is there no trace of delay from the age of John until the last times, but delay is even openly excluded. Future things, the *quick approach* of which is evidently declared, ch. i. 1, xxii. 6, are closely connected with the present by the expression, *after these things*.

D. Lange so explains the particle, *after these things*, that, according to the prophetic meaning of the seven epistles, *after* the lapse of the same number of periods of the Church, *the seals* are completed, etc. Comm. Apoc. f. 62, 73. I reply : I. We have refuted *such* a prophetic meaning of the seven epistles, in ch. ii. 1. II. If the historical meaning of the epistles is preserved, the particle, *after these things*, has its limits within the events of the churches in Asia ; and this would be the case, even if these churches had a prophetic meaning affixed to them. III. If they were periods, they would not be interrupted by the destruction of the Whore and the Beast, as D. Lange imagines, but they would rather extend beyond the millennium and the short time of the loosing of Satan to the end of the world, together with the time of the Church itself being a wayfarer, the change in the condition of which he also makes too great in the millennium (see below, on ch. xix. 11, xxi. 2), and thus they would run out beyond the seals, and trumpets, and vials. He says, that the CHIEF subject of the Apocalypse is the mystery of *the last times*, ch. x. 7, xi. 15, and following verses. See *Comm. Apoc.*, fol. 5 ; *Hermen. Einl.*, p. 27. *It easily happens, that when any truth is gladly received, it is too eagerly declared, and carried beyond its*

*proper limits* Thus this celebrated man takes the millennium for the half-hour during which there was silence in the seventh seal, the former seals being thus very much crowded together, and all the trumpets being accommodated to this : then, having stated his opinion respecting the mystery of the last times, as the *chief* subject of the Apocalypse, he presently afterwards assumes, and continually takes it for granted, as though it were *demonstrated* : fol. 9, and 11 at the beginning. This is the hinge of the Apocalyptic system made up by this most celebrated commentator. But by such a method that CHIEF point is extended too much. That is no doubt the subject of the Apocalypse, from the passages quoted (since *it is* there *set forth* as such), thenceforward even to the end of the book : but the very words of the text extend the subject of the preceding chapters to a much wider range than he supposes. In them there is no beast, no whore : it is not until after ch. x. that they come forth upon the stage, and that too after an interval. Wherefore the beginning of the judgments upon the antichristian enemies ought not to be reckoned from the seals themselves. See this treated at greater length on ch. vi. 2, xi. 15.

In the same place he so divides the chapters of the Apocalypse, that almost all are deferred to the future. We thus arrange them :—

CHAP. I. II. III. contain the Preparation.

IV. V. the Proposition.

VI.—IX. are fulfilled, as is shown, without any violence.

X.—XIV. are in course of fulfilment, and have been for some time, as is proved by suitable arguments.

XV.—XIX. exhibit things about to take place shortly.

XX.—XXII. look to things more distant.

Whoever has the power, let him subject to the most severe laws of DEMONSTRATION both his treatise and mine.

2. 'Εν τῷ οὐρανῷ, in heaven) Thus the heavenly court is described. Those things which the Apocalypse everywhere touches upon of heavenly subjects, viz. the temple, the throne, the assembly, the altar, the ark of the covenant, may not inappropriately be illustrated from the writings of the ancient Hebrews. See the Dissertation V. of Christian Schoettgenius, appended to the *Horæ Hebraicæ*, pp. 1212—1223.

3. Ἰάσπιδι, a jasper) While the Sardine stone is of a fiery colour, and resembles the appearance of blood, the Jasper expresses a WHITISH red.—Lampe on this passage.—σαρδίῳ) Erasmus, with the inferior Latin editions, have *σαρδίῳ*: the others correctly, *σαρδίῃ*. Δίδῳ ἰάσπιδι καὶ σαρδίῳ are substantives: comp. ch. xxi. 20; but *σμαραγδίνῳ* (ὀράσει) is an adjective, and of the feminine gender also, from which, in consequence of the rhythm, that word *σαρδίῳ* was interpolated unawares by the copyist, although Wolf thinks that the termination *σαρδίῳ* is confirmed by the word *σμαραγδίνῳ*.<sup>1</sup>

4. Θρόνοι<sup>2</sup>—καὶ εἰκοσιτέσσαρας πρεσβυτέρους—καὶ—στεφάνους χρυσοῦς) See App. Crit., Ed. ii. The 1st edition of Erasmus is correct: for John is accustomed to mix the cases: ch. i. 16, xviii. 12, 13, etc.—*τούς*) The article with the force of a relative. There are 24 thrones, and 24 elders; and each of the elders has his separate throne. I wish that he had weighed the force of this article, who in a recent cabalistic work multiplied the thrones, and those seated upon them. The elders (comp. *πρεσβύτεροι*, Heb. xi. 2), and they 24 in number, appear to be so many individuals, the most excellent of the human race; for instance, *Adam, Seth, Enos, Kenan, Mahalaleel, Jered, Henoch, Methuselah, Lamech, Noah, Shem, Arphaxad, Selah, Eber, Peleg, Regu, Serug, Nahor, Terah, Abram, Isaac, Jacob, Abel, Japhet (Melchisedech, Job)*.

5. Ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ<sup>3</sup>) In ch. viii. 5 there are mentioned *βρονταὶ καὶ ἀστραπαὶ καὶ φωναὶ καὶ σεισμός*; in xi. 19, *ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ καὶ σεισμός καὶ χάλαζα μεγάλη*; and again with Epitasis, as far as relates to *σεισμὸν καὶ χάλαζαν*, in ch. xvi. 18, 21. It occasions inconvenience, that the copyists have written *lightnings and voices and thunderings*, in these four passages, with so little attention to the order: yet in ch. iv. 5, xi. 19, all place *lightnings* first in order; in xvi. 18, almost all; in viii. 5, not one.—ἑπτὰ λαμπάδες, *seven lamps*) The Holy Spirit, economically, as Wisdom, חכמה, in the plural number. Ch. v. 6, the text explains itself.

6. Ὡς θάλασσα ὑαλίνη, as a sea of glass) The force of the particle *ὡς*, *as*, falls more upon the word, *of glass*, than upon the word, *sea*; and the word, *sea*, is here used with somewhat greater literalness than the words, *of glass*. For a certain depth is denoted, and that both *fluid and transparent*, although not flowing, but standing

<sup>1</sup> AB read *σαρδίῳ*: Rec. Text, without good authority, *σαρδίῳ*.—E.

<sup>2</sup> So Rec. Text and Tisch. But Lachm. with A, *θρόνους*.—E.

<sup>3</sup> AB Vulg. have *φωναὶ καὶ βρονταί*: Rec. Text, without good authority, *βρονταὶ καὶ φωναί*.—E.



calmly. Comp. ch. xv. 2, where both the expression, *as a sea of glass*, is used, and also *a sea of glass*, being the same as to substance, as I think. So John vi. 19, ὡς σταδίους εἰκοσιπέντε, where ὡς properly relates to the number. Vitringa departs further from the meaning of a *sea*, when he explains it to be a *street* or *pavement*.—(ζῶα) There is a wide difference between ζῶον and θήριον. φύσεις ζῶων καὶ θυμοὺς θηρίων: Wisd. vii. 20. These four beasts are living *emblems* and ornaments of the throne, denoting a nearer admission than the 24 Elders. [*In German you may call them* Lebbilder, as Mannsbild, Weibsbild.—V. g.] Let their confession be looked to, ch. v. 9; whence they are accustomed to be spoken of, as being most closely connected with the throne, as though they were parts inserted into it.

7. Μόσχῳ) a bullock, an ox. The Hebrew בקר and פר and שור are rendered by the Septuagint μόσχος.

8. Ἔχον) Εἶχον, *Er.* (without the sanction of the other copies of Andreas) and *Bar. L.*; ἔσχον, *Hunt.* The ἀνά is thought by Wolf to require the plural form of the verb: the singular however occurs, Apoc. xxi. 21. The others, with great agreement, have ἔχον or εἶχον.<sup>1</sup>—<sup>2</sup> γέμουσιν<sup>3</sup> ὀφθαλμῶν) *Uffenb.*, a recent book indeed, has γέμουσιν ὀφθαλμούς; but that this was the reading of others also, you may collect from *And. I.*, who substitutes ἔχοντα ὀφθαλμούς. The same *Uff.*, ver. 6, has also γέμοντα ὀφθαλμούς. Perhaps more MSS. have the same variety, which may have been overlooked by collators. The verb γέμω is found with a genitive and accusative together, ch. xvii. 4.—ἅγιος, ἄγιος, ἁγιος, *holy, holy, holy*) Some copyists wrote this nine times, in accordance with the liturgical custom of the Greeks; but John, as Isaiah, wrote it three times. And in John the four beasts raise this cry to Him that sits upon the throne, that is, the Father, from whose right hand the Lamb, that is, Christ, takes the book which is sealed with seven seals. The Τρισάγιον, as the Greeks term it, occurs also in Psalm xcix., where, on the announcement of His Majesty which is about to display itself, of His Justice which already displays itself, and of His Mercy displayed in time past, there resound three addresses on the

<sup>1</sup> A has ἔχων: so Lachm. and Tisch. B, ἔχον. Rec. Text, εἶχον; so Vulg. "habebant." Either of the former, as being the more difficult, is less likely to have come from transcribers.—E.

<sup>2</sup> κυκλόθεν, *about*) This is to be referred not to the wings, but to the eyes — V. g.

<sup>3</sup> So AB Vulg.; but Rec. Text, without good authority, γέμοντα.—E.

subject of His *Holiness*. And, as in that instance, so this Apocalyptic Τριάγων also in the text itself, points out its own meaning in relation to itself :

Holy, He who was :

Holy, He who is :

Holy, He who is to come.

He showed Himself as an object of holy worship, in the creation of all things : He shows Himself further more fully as an object of holy worship, in the governing of all things : He will in the highest degree show Himself an object of holy worship, in the consummation of all things. *From Him, and through Him, and to Him are all things : to Him be glory to all ages.* Castellio is not inconsistent with those things which we said on the subject of *Holiness* in the German Notes ; for, according to his explanation, שרר is *Augustus*, as T. L. Bunemann observes in the Index of the Bible of Castellio.

In a similar hymn, Isa. vi. 3, there is added, *THE EARTH is full of His glory.* But in the Apocalypse this is deferred, until the glory of *THE LORD* fills *the earth*, His enemies having been destroyed. See ch. v. 10, xi. 16, 17, 18, xix. 2. By the use of which passages, we collect, that the four beasts are more occupied, while the action is in heaven ; the elders, while it is extended to the earth.

9, 10. "Όταν δώσουσι—παισοῦνται) Each future expresses a simultaneous act of giving of glory on the part of the beasts and on the part of the elders : and, at the same time, it has a frequentative force : *As often as the beasts give glory, immediately the elders fall.*

11. Θέλημα, *pleasure* [*will*] רצו, a free and gracious will.—ἐκτίσθησαν) *They are created*, that is, they remain in existence. There are other expressions very similar : *he shall be blessed*, that is, he shall continue blessed, Gen. xxvii. 33 ; *I have written*, that is, I do not change it, John xix. 22 ; *is tamed*, that is, permits itself to be tamed, James iii. 7 ; *shall be changed*, i.e. shall undergo a change, and continue changed, Heb. i. 12. [*Creation is the foundation of all the other works of GOD, and therefore it is the ground also of all the thanksgiving which arises from His creatures.*—V. g.]

## CHAPTER V.

1. Βιβλίον, a book) There were not seven books, but there was one only, sealed with seven seals.—ἔσωθεν καὶ ἔξωθεν) So Ezek. ii. 10 : κεφαλὴς βιβλίου—καὶ ἦν ἐν αὐτῇ γεγραμμένα τὰ ἔμπροσθεν καὶ τὰ ὀπίσθεν. And it is possible that the copyists may have introduced into this passage ὀπίσθεν for ἔξωθεν, either from ch. iv. 6, or from the passage just quoted from Ezekiel. "Ἐμπροσθεν and ὀπίσθεν are opposed to each other, as are ἔσωθεν and ἔξωθεν. But since in Ezekiel the expression is ראוהו מן פה, ἔσωθεν καὶ ὀπίσθεν is defended from the Hebraism. The Philocalia of Origen<sup>1</sup> has ὀπίσθεν by itself.—σφραγίσιν ἑπτὰ, with seven seals) This prophecy abounds with instances of the number seven, of which four are most copiously described : the seven angels of the churches ; the seven seals of the sealed book ; the seven angels with trumpets ; the seven angels with vials. The churches are a model, to which the Universal Church of all climes and ages, together with its teachers and pastors, ought to be conformed. The seals represent all power in earth and in heaven, given to the Lamb. By the trumpets the kingdom of the world is violently shaken, so that it at last becomes the kingdom of the Lord and of His Christ. By the vials the beast is crushed, and whatever is connected with it. We ought always to keep before our eyes this Summary. Thus the whole of the Apocalypse runs on in its own natural order. The division of these sevens into IV. and III. will be explained below. The hypothesis of VII. periods of the Church, represented not only by VII. churches, but also by VII. seals, VII. trumpets, VII. vials—other groups of seven in the Old and New Testament being drawn out to the same hypothesis,—has greatly enervated the Theology of many, especially that which is exegetical.

2. Ἰσχυρὸν, strong) Ps. ciii. 20.

4. Ἐκλαίον, I wept) By an excellent example, John places himself as an eager and teachable learner of the Apocalypse. Comp. ch. x. 10, xvii. 1, xxi. 9, xxii. 8. They are far from perceiving the meaning of John, in this part at any rate, who seek anything rather than the argument of this book, as opened by the Lamb ;

<sup>1</sup> And the sainted author exhibited that (reading) also in Vers. Germ. of the New Testament.—E. B.

A Syr. and some MSS. of Origen have ὀπίσθεν ; B, ἔξωθεν ; Vulg. "foris."—E

and who think themselves indulgent, if they concede a pardon to others who do seek it. The very things which even angels had desired to look into during the time of the Divine silence, now, after they have been brought to light and shine forth in the word of prophecy, though they ought to be known and admired to the glory of God, are despised by wayfaring men as circumstantial and useless.—πολύ) So πολύ, Luke vii. 47.—ἀνοΐξαι) See App. Crit., Ed. ii., on this passage. An inelegant arrangement of the words is produced, *not to open, not to read, not to see*. In ver. 1, John saw the book; in ver. 4, he says that the book could not *be seen*, an expression which itself means, *be read*: although the language, without the word *read* (ἀναγνῶναι<sup>1</sup>), is more royal, and better adapted to the majesty of the Lamb.

5. Εἷς, one) *Without doubt one of those who rose with Christ, and ascended into heaven*: Matt. xxvii. 52. *It appears to be the patriarch Jacob, because, according to his prophecy, the name of lion is given to Christ*: Gen. xlix. 9. John Gerhard and others in *Richter* on this passage, and in *Viet*. But Cluver judges that this, as far as it respects *Jacob*, is *uncertain*.

6. Ἀρνίον) Ἀμνός is used absolutely, John i. 29; 1 Pet. i. 19: now, ἀρνίον is used, with reference to the flock about to follow Him. Κριός, ἀμνός, and ἀρνίον differ in age. Orig. t. 2, f. 140, on John i. 29. Ἀρνίον, a young lamb; as far, however, as it combines the idea of the male sex, it properly looks to the taking the lead of the flock.<sup>2</sup>

9. Ῥδὴν καινὴν) So Ps. cxliv. 9, ὠδὴν καινὴν; but in the other Psalms it is ᾠσμα καινόν.—ἐκ πάσης φυλῆς καὶ γλώσσης καὶ λαοῦ καὶ ἔθνους) So, ἐκ παντὸς ἔθνους καὶ φυλῶν καὶ λαῶν καὶ γλωσσῶν, ch. vii. 9 ἐκ τῶν λαῶν καὶ φυλῶν καὶ γλωσσῶν καὶ ἔθνῶν, ch. xi. 9; ἐπὶ πᾶσαν φυλὴν καὶ λαὸν καὶ γλῶσσαν καὶ ἔθνος, ch. xiii. 7; πᾶν ἔθνος καὶ φυλὴν καὶ γλῶσσαν καὶ λαὸν, ch. xiv. 6. So, commonly, ἐπὶ λαοῖς καὶ ἔθνεσι καὶ γλώσσαις καὶ βασιλεῦσι πολλοῖς, ch. x. 11; λαοὶ καὶ ὄχλοι καὶ ἔθνη καὶ γλῶσσαι, ch. xvii. 15. In these passages γλῶσσαι, ἔθνη and λαοὶ, are

<sup>1</sup> So Rec. Text, without good authority, reads. B Vulg. Orig. 2,525c, Cypr. Hil. omit ἀναγνῶναι.—E.

<sup>2</sup> Ἀμνός is used in the Gospel of John, which describes the life and death of Jesus, as the *paschal, sacrificial* Lamb. In John xxi. 15 alone, ἀρνία is used: so in Rev. also, ἀρνίον. Ἀρνίον, being a diminutive, expresses endearment; viz. the endearing relation in which Jesus, now glorified, stands to us, as the consequence of His previous relation, as the sacrificed ἀμνός on earth: so also our relation to Him: He the “precious Lamb,” we one with Him and His *dear lambs*; Isa. xl. 11.—E.

always mentioned; but instead of *φυλῶν*, ὄχλοι is used once, and βασιλεῖς once. The number of four, therefore, is always preserved, having regard to the four quarters of the world. The number of three is used, Dan. iii. 4, 7, 29, *the tribes* (in Hebrew) being accepted; that is, the Israelites.

10. Αὐτοὺς—καὶ βασιλεύουσιν) See App. Crit., Ed. ii., on this passage. Comp. Matt. xxiii. 37, and Jude ver. 24. So also ἐν αὐτῇ, for ἐν σοί, ch. xviii. 24; ἡ λέγουσα ἐν τῇ καρδίᾳ αὐτῆς, for σοῦ, Isa. xlvi. 8, 10. In this passage the Hebrew construction of the third person for the first has a graphic relation to *the redeemed*, and at the same time has a more modest sound, than *us, priests*,<sup>1</sup> etc.—(βασιλείαν) Thus the *Alex. Lat. Cyprian* read, as ch. i. 6. The more recent copies here also have βασιλεῖς.<sup>2</sup> But they who cast their crowns before the throne do not call themselves *kings*, in the sight of the great *King*, although their priestly access has such dignity, that the power of reigning on earth cannot certainly exceed it. In like manner, in ch. xx. 6, they who have part in the first resurrection are called *priests*, and are said to be *about to reign*; and yet the name of *kings* is not given to them.—ἐπὶ τῆς γῆς, upon the earth) Ἐπὶ here denotes locality, as ch. iii. 10 and everywhere: or rather power, as ch. ii. 26; as it is said, βασιλεύει ἐπὶ τῆς Ἰουδαίας, Matt. ii. 22. And thus the Septuagint, Judg. ix. 8; 1 Sam. viii. 7, xii. 12, 14; 2 Kings viii. 20, xi. 3. I should not therefore venture to assert, from this phrase, that these remain on the earth, though they rule over the earth. The elders were meek (comp. Matt. v. 5): but the flock of the meek independently is much larger.

11. Μυριάδες μυριάδων καὶ χιλιάδες χιλιάδων) μυριάς is ten thousand; μυριάδες (if only you understand δύο, as ch. xii. 14, καιρὸς, that is, δύο) are twenty thousand. Thence *myriads of myriads* are 200,000,000; and so moreover thousands of thousands, 2,000,000. The lesser number added to the greater forbids both of them from being taken too indefinitely.

12. Ἀξίος) Ἀρνίον is neuter; whence many have written ἄξιον: but ἄξιος regards the meaning itself.<sup>3</sup>—τὴν δύναμιν καὶ πλοῦτον, κ.τ.λ.)

<sup>1</sup> AB Amiat. MS. of Vulg. Memph. Syr. read αὐτοὺς. Rec. Text, with *h* Cyp. 291, reads ἡμεῖς.—E.

<sup>2</sup> Which reading, though it was preferred in Ed. maj., was yet thought inferior to the other, both in the Gnom. and in Ed. ii. and Vers. Germ.—E. B.

A Vulg. *h*, Memph. Cyp. read βασιλείαν. B supports Rec. Text, βασιλεῖς.—E.

<sup>3</sup> Hence the margin of Ed. ii. reckoned among the better supported readings

The sevenfold subject of their acclamations answers to the seven seals, in the first four of which are contained visible things, in the remaining three, invisible things, subject to the Lamb.

13. Πᾶν κτίσμα—ἐν αὐτοῖς, *every creature—in them*) *All the works of the Lord in all places of His dominion*: Ps. ciii. 22.—καὶ τὰ ἐν αὐτοῖς, πάντας ἤκουσα λέγοντας) This reading is supported by the greater number of copies.<sup>1</sup> A few have changed πάντας, or even λέγοντας, into the neuter. Τὰ ἐν αὐτοῖς is put absolutely, as ch. x. 6. And this, πάντας ἤκουσα λέγοντας, admirably comprises *the harmonious song of all the inhabitants whom the four quarters in the universe contain.*

14. Καὶ προσεκύνησαν) With this word the paragraph ends in all the copies. See App. Crit., Ed. ii., on this passage. It is the part of piety to cut out such additions, fear being laid aside.<sup>2</sup> The shorter reading, καὶ προσεκύνησαν, and *they worshipped*, denotes the worship paid both to *Him that sitteth upon the throne and unto the Lamb.* Comp. ver. 13. Προσκυνεῖν is often put absolutely: ch. xi. 1; John iv. 20, xii. 20.

## CHAPTER VI.

1. Καὶ, and) By the first four seals it is shown, that all the public times of all ages, *the flourishing condition of empires, war, supplies of provisions, and calamities*, are subject to Jesus Christ: and a specimen of the first seal is intimated in the east, which followed in the reign of Trajan; of the second, in the west; of the third, in the south; of the fourth, in the north and the whole world. For it was towards these quarters of the world that *the lion, the ox, the man, and the eagle* were looking.—ὡς φωνῆ βροντῆς) See App. Ed. ii. On the nominative case, φωνῆ,<sup>3</sup> which displeases Wolf, but does not displease Valla, see below at ch. xvi. 13.—ἔρχου, ἴδε) Wolf has curtailed my words on the subject of this call: I would have my

*that of ἀξιός, though in the Ed. maj. it was numbered among the less supported.*  
—E. B.

A reads ἀξιός; Rec. Text, ἀξιόν.—E.

<sup>1</sup> So Vulg. and B. But A, πάντα—λέγοντα: so Rec. Text.—E.

<sup>2</sup> ABC Vulg. refute the addition in Rec. Text and h, ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων.—E.

<sup>3</sup> ABC read φωνη; Rec. Text, φωνῆς; Vulg. "vocem."

readers seek for my opinion, if it is of any consequence, from the Apparatus on this passage.

2. Ἴππος λευκός, *a white horse*) D. Lange altogether applies these seals to the future, Comm. Apoc. f. 73, where he uses five arguments :

I. From the figures of the seals. I reply, The Past, when rightly explained, agrees with them.

II. From the failure of the reasons on which Vitringa, together with others, relies. I reply, Better reasons both exist in abundance and are brought forward. See on ch. iv. 1.

III. From the parallelism of Matt. xxiv. 6 and following verses with the second, third, fourth, and fifth seal. See fol. 83, 257. I reply, That *the end*, in Matt. xxiv. 14, denotes the destruction of Jerusalem, is proved by the whole connection of the discourse, and especially by the particle οὖν, *therefore*, ver. 15, and the question of the disciples, as Mark and Luke represent it. A similarity in the plagues inflicted in each text does not imply that the plagues themselves are the same. See above, p. 135 and next.

IV. From the parallelism of Zechariah vi. with the same seals. See fol. 84. I reply, In Zechariah there is not one horse only of each colour, but there are more, and they too joined to chariots : nor are the colours entirely the same (D. Lange undoubtedly puts *paleness* for *whiteness*) ; nor is there the same order of the colours ; nor is there the same road to the four quarters of the world, nor the same expedition. In the first seal he applies the white horse to the conqueror, Christ ; in the third, the black to the dearness of corn : in what manner this is parallel with Zech. vi. 6, 8, cannot be shown.

V. From the connection [of the seals] with the trumpets and vials. I reply, As this celebrated interpreter too much extends the epistles, so he also too much compresses the seals, trumpets, etc. The vials almost exhaust the whole of that space, which he supposes to be represented also in the seals and trumpets. There are four distinct *spheres*, each of which has its own subject-matter agreeing with the titles, *churches, seals, trumpets, and vials* ; and where they are explained distinctly [as distinct from one another],

they obtain an amplitude worthy of this prophecy. In such a manner the true explanation preserves the natural ARRANGEMENT of the book; but if this is once laid aside, there is nothing which the ingenuity of man cannot divide and put together, and congratulate itself on the discovery of the truth. As far as relates to the system of the venerable D. Lange, the little *season* under the fifth seal, the 42 months and 1260 days in ch. xi., the 1260 days and the short time, and the (1) time, (2) times and half a time, in ch. xii., the 42 months in ch. xiii., and the short space in ch. xvii., which are periods of times, differing both in every kind of way, and widely and elegantly, are not only regarded by that system as equal, but are also put for one [period], and that a period of three years and a half, and the seals and trumpets are arranged in accordance with that hypothesis: Comm. Apoc. f. 16, 115, etc.: they who shall duly weigh the same, f. 15, 88, 95, 133, 143, etc., will perceive how many things are moved from their place and disarranged by this view. In his *Epicrisis*, for instance, p. 390, he has not sufficiently weighed my arguments, from a reliance on those things, which he had before written.<sup>1</sup>

4. Τὴν εἰρήνην τῆς γῆς) See App. The shorter reading is generally the genuine one.—ἰνα) See App. [Most dreadful wars are signified.—V. g.]

5. Μέλας) The Greek poets call the famine which this horseman would inflict on men, were he not withheld, αἴθοπα λιμὸν, λιμὸν αἰανῆ, that is, *black, gloomy*: and the Latins use the same epithets.

8. Χλωρὸς) χλωρὸς, ch. viii. 7, is *green*; but here it is *pale*, ὠχρὸς, which sense is confirmed by Eustathius: as also the Septuagint renders the Hebrew קר by each of these Greek words.—ἐξουσία ἐπὶ τὸ τέταρτον) There is a similar construction, ἐπὶ with an accusative, ch. xvi. 9.—ἐν θανάτῳ) *by pestilence*. כּוּבָה *pestilence*; Septuagint, θάνατος, Ex. ix. 3; 2 Sam. xxiv. 13, and repeatedly. [An accumulation of different calamities.—V. g.]

9. Καὶ, and) The fifth, the sixth, and the seventh seals relate to invisible things; the fifth, to those who have died well, namely, martyrs; the sixth, to those who have died badly, *kings*, etc.; comp. Ezek. xxxii. 18, and following verses; the seventh, to angels, especially those illustrious ones, to whom the trumpets are given.—ἰποκάτω) With this agrees that which the seventh of the brothers

<sup>1</sup> νικῶν, conquering) Shortly after the publication of the prophecy, the Roman Empire breathed nothing but victories.—V. g.



says, 2 Macc. vii. 36, *οἱ μὲν γὰρ νῦν ἡμέτεροι ἀδελφοὶ βραχὺν ὑπενέγκαντες πόνον ἀεινάου ζωῆς ΤΠΟ διαθήκην Θεοῦ πεπτώκασι*: for which the Latin translator, *For my brothers, having now sustained moderate pain, have been brought [effecti sunt] under the covenant of everlasting life.* Not only the Church fighting under Christ, as the world does under Satan, but even the Church in its consummated state, and the kingdom of darkness, are described in this book. Moreover, the actions of the forces of the good and wicked alike on the earth, and their removals from it to a happier or more wretched state, succeeding one another at different times, distinguished by various degrees, celebrated by various applaudings, and the increments of the expectation itself and of the rejoicing in heaven, and of the terror itself and punishment in hell, are at the same time shown. See ch. iv. v. vi. vii. xiv. xix. and following, and the notes.

11. *Αὐτοῖς ἐκάστω*<sup>1</sup>) *You may with reason doubt, says Wolf, whether John wrote αὐτοῖς ἐκάστω.* But he wrote *ὑμῖν ἐκάστω*, ch. ii. 23; and so Luke, ch. ii. 3, and Acts ii. 8, *πάντες, ἕκαστος ἡμεῖς, ἕκαστος*: Paul, Eph. v. 33, *ὑμεῖς ἕκαστος*. The very expression, *αὐτοῖς ἐκάστω*, occurs, Ecclus. xvii. 14. They who have not admitted the joining together of the plural and singular number, have made various changes: some of them have omitted *ἐκάστω*, Mill incorrectly giving his assent, Proleg. § 1003.<sup>2</sup>—*χρόνον*) Others, *χρόνον μικρόν*; and Wolf defends that reading. He says, *John uses the same phrase below, ch. xx. 3.* From that place, in fact, some have introduced the adjective into this: for the copyists everywhere delighted to insert adjectives, lest the style should appear too abrupt. Whence also *Augustine*, in his second book against *Gaudentius*, c. 19, uses it more than once; and *Jerome*, in his treatise on the Perfect Man, thus has it. But this *χρόνος*, which is the subject of ch. vi. 11, ends by a long interval before the beginning of *the little season* (*μικροῦ χρόνου*), which is the subject of ch. xx. 3. Wolf subjoins: *It certainly might have done much towards the arousing of those souls, if they understood that the delay of the Divine judgments would only be for a short time.* It was this indeed which induced the African writers to add *μικρόν*,<sup>3</sup> as a solace to the martyrs (comp. Coll. Antithet. of Antonius, p. 909, on precipitate hope); although in cases where the delay is in

<sup>1</sup> AC read *αὐτοῖς ἐκάστω*: so Cypr. 310. Rec. Text, with *h, εκαστοις. B, αὐτοῖς*; "eis singulæ stolæ," Cypr. 254 and Vulg.—E.

<sup>2</sup> *στολή λευκή, a white robe*) So also ch. vii. 9.—V. g.

<sup>3</sup> B is the oldest authority for the omission of *μικρόν*: so Tisch. But AC Vulg. *h, Cypr.* support it; so Lachm.—E.

reality not short, they who affirm that it is short, cause an arousing which is not lasting. The best consolation is in the truth itself, which, in the meantime, by the form of speech in which it is veiled, softens down the more unfavourable points which are from time to time mingled with those more joyful, as the long-continued delay in this passage. As to *criticism*, I have nothing here to add to the Apparatus, except the explanation of *Apringius*, which is as follows : *But because the everlasting recompense of the saints and the damnation of the wicked is about to come at the last time, it was said to them that they should wait, and for the comfort of the body, etc.* He makes no remark respecting the *shortness* of the time. *Χρόνον* is used absolutely, as *ἐπὶ χρόνον*, without an epithet, Luke xviii. 4 ; on which passage E. Schmid remarks, that *χρόνον* is frequently used absolutely also by Homer. But it is used also, Acts xix. 22, and Isa. xxvii. 11 in the Septuagint. *Χρόνον* is the reading which is supported by the most ancient, the most numerous, and best authorities, short, natural, without any adulteration, and, as the *interpretation* now demonstrates from the structure of the whole book, necessarily true. D. Lange places *a short time* from the crying of the souls to the time of judgment and vengeance, Comm. Apoc. f. 81, and everywhere. This is one of those passages, in which the labour spent by this illustrious man upon the Apocalypse would have produced greater fruits, if he had more thoroughly weighed the arguments for the true reading. The prophecy refuses shortness as applied to this time. Its subject extends itself from the time of John through the ages of the world which still remain, and which are not much fewer than those which have passed, by a continuous thread to the end of the world : and yet it shuts up many things into periods of times of considerable *length*, which are definitely expressed in their proper places : all *other things* are done *ἐν τάχει*, *quickly*. Therefore the Lamb immediately, and in rapid succession, opens the seven seals, the fifth of which contains the souls crying out. This cry, this *complaint*, long afterwards, IN THE SAME WORDS, is transposed into a *song*, ch. xix. 2 ; then at length, namely, when the judgment of the saints and apostles shall be passed upon Babylon or Rome, ch. xviii. 20. Therefore two classes of martyrs are pointed out : the one under heathen Rome ; the other under papal Rome. The former are ordered to take their rest until the latter are added to them : the age of John already had the former ; the thirteenth century bore the first-fruits of the latter. To the former, therefore, while they were expecting the latter, there was not *μικρὸς χρόνος*, but

truly χρόνος. As καιρός has a special meaning in this book, ch. xii. 12, 14, so also has χρόνος, which even in Latin we call *chronos* (derivatives of which word are not unknown to the Latins), that *the time καιρός* may not be confounded with it. *Chronus* has 1111 $\frac{1}{2}$  years, as we show in its proper place; and this *Chronus* flowed on from the year 98 to 1209, or from the first year of Trajan to the Crusade stirred up against the Waldenses by the zeal of Innocent III. Before this the Pope had never been a bloodthirsty persecutor: afterwards he never ceased to be such. To this *Chronus* is opposed *No longer—a Chronus*, ch. x. 6, whence there is a beautiful antithesis between the two passages, χρόνον ἔτι, χρόνος οὐκέτι. The expression *Non—Chronus* itself includes times of sufficient length, expressed, ch. xi. and xii. and xiii., and yet a *Chronus* exceeds a *Non—Chronus* in length. How correctly these things are spoken, however paradoxical they are, the truth will bring to light, but after a time. I will here make a remark, which applies to *all* passages which have any indication of time. *The times are not entirely determined from facts, much less are facts from times: but they afford mutual aid to each other, so that the event may be definitely distinguished.*—ἕως, until) A *Chronus* is placed between this answer and the beginning πληρωσέως, of the fulfilment, as there were four kings of Persia between the prophecy and the destruction of the fourth king: Dan. xi. 3. After a *Chronus*, “brethren” are to be added, by the continual slaughter of whom, accomplished under the fury of the beast, the promise is fulfilled. The *Chronus* extends to the times of the beast; when these are elapsed, *the judgment* takes place.—πληρωθῶσι) *Comp. Al. Lat.* most suitably have this passive form: many, with *Andreas* of Cæsarea, have the neuter πληρώσωσι.<sup>1</sup> *Erasmus* alone has the middle form, πληρόσονται (although the construction required the subjunctive); and, in what manner he proceeded in revising the Apocalypse, I have shown in the Apparatus, Fund. Cris. § xvii. But since that discussion is not specially suited to any particular text, I greatly fear, lest many readers should pass it by, and consequently, in particular passages of the text to which it ought to be applied, should be the less prepared to judge. Wherefore I have considered it my duty, in these annotations also, to put forward some of the strong points of my argument. I will here speak what is suitable for the subject.

<sup>1</sup> AC read πληρωθῶσιν: Vulg. “impleantur.” But B, πληρώσωσιν: Rec. Text, πληρόσονται.—E.

I.) Erasmus had only one manuscript on the Apocalypse, the Reuchlinian.

II.) The Reuchlinian copy was the commentary of Andreas of Cæsarea upon the Apocalypse, and this had τὸ κείμενον, or the text inserted amidst the commentary.

III.) Erasmus wonderfully extols the antiquity of this manuscript. It undoubtedly had a good text, and that in some places of singular excellence; but that it was likewise mutilated, is understood from this, that Erasmus was both ignorant of the author of the commentary, and supplied a part of chapter xxii. from Latin editions. He himself acknowledges the former point in his Annotations upon the New Testament, and the latter in his Epistles.

IV.) The edition of Erasmus is often so different from the *Complutensian* edition, and from all the MSS., especially those which have been duly collated, and from all the versions and fathers whose opinions are on record, and from the remaining copies of Andreas himself, that it agrees with the Latin MSS., and those of an inferior character, and which are refuted by the Latin MSS. of a better class, sometimes also with Ticonius, or his faulty edition; and it introduces into the text Greek words which are at variance with the usage of the Greek language.

V.) Not a few of such passages occur to us while we make these remarks; and in such passages, there is no doubt that the Reuchlinian MS. was worn out by its antiquity, and that Erasmus patched up its deficiency from Latin copies. In this passage, therefore, Erasmus has given πληρώσονται from the Latin *compleantur*, and he has easily laid hold of the middle voice, answering to the nearest verb ἀναπαύσονται. As often as anything of this kind occurs to Erasmus, his revision has not even the weight of a single MS.; nor do any centuries of subsequent editions make his conjecture better, in opposition to all the MSS. I sometimes speak *τολμηρότερον*, more boldly and confidently, not indeed through want of modesty, but that they may be excited to perceive the truth, who too superstitiously defend the particular edition, whatever it is, to which they have once been accustomed. Πληρωθῶσι is used in this passage with reference to the completing of the number of the martyrs.

12. Τὴν ἕκτην, *the sixth*) See notes at ver. 9. D. Lange, Comm.

Apoc., f. 11, says, *that it is proved by the agreement of almost all interpreters, that the events of the sixth seal are future.* But almost all interpreters, with the exception of those who refer it to the very consummation of the world, interpret it of the past; as even the Apocalyptic Parallels of Sentiments by Jungnitius teach, p. 138, and following. As far as relates to the subject, he has not proved that this seal refers to those things which are about to take place before the end of the world, and have not however as yet taken place: and yet on this theory he has built up the whole mass of his superstructure, fol. foll. Wherefore this ought to have been demonstrated as firmly as possible. We lately vindicated the passage from Matt. xxiv., to which there is a parallel in Luke xxi.—ὁ ἥλιος—ἡ σελήνη,<sup>1</sup> *the sun—the moon*) They are here taken in their literal sense. There is a description of the alarm occasioned to the dead by that condition of the universe which there shall be at the last day: an alarm occasioned at the time when the Apocalypse was written: which even at that early time truly said, *it is coming.* [It is plain that these things cannot be referred to the destruction of the world itself; for there follows at length (not until after the sixth) the seventh seal, containing many things, and those of importance: nor to any other judgment, to be put into execution against enemies; of whom, in fact, the mention is made afterwards. In like manner, under the fifth seal, it was revealed to the souls under the altar, out of favour to them, what was being done on their account. The beginning is made from the earth; as ch. xx. 11. —V. g.]<sup>2</sup>

## CHAPTER VII.

1. Ἄνεμος, *the wind*) *The winds* in this passage denote the assuaging mitigations of threatening evils; for the *holding* of them *back hurts*, ver. 2. A remarkable allegory.

<sup>1</sup> *The epithet, ὅλη, is considered of less importance in the margin of Ed. maj. than in Ed. 2 and Vers. Germ.—E. B.*

ABCh Vulg. support ὅλη: Rec. Text omits it.—E.

<sup>2</sup> Ver 15. ἐκρυψαν ἑαυτοῦς, *hid themselves*) Where was now the spirit of those whom the world had so greatly feared?—V. g.

Ver. 17. τίς, *who*) They who are freed from wrath to come, having fellowship with the Lamb.—V. g.

2. Ἄλλον, *another*) This *other* angel is distinguished either from the angel who makes proclamation, ch. v. 2; or from the four angels who hurt, in this passage.

3. Σφραγίσωμεν, *we may seal*) By this sealing, the servants of God out of the tribes of Israel are preserved, all along from the time of John, against the calamities which threaten under the seven trumpets. Before this there had been no need of sealing, before the danger. The ancestors are sealed at one time, and their posterity at another. If the ancestors were slain, there would be no posterity. Under the trumpet of the fifth angel, not even are those slain who are not sealed; much less, therefore, are they slain who are sealed.

4. Ἰσραήλ) Israel in the strict sense is denoted. For this book pronounces literally respecting Israel many things, which some take in a figurative sense. *Israelism*, as H. More terms it, Book i., Synops. proph., cap. 4, ought not to be too much extended. Lampe rightly says, *that the Jews ought to be sought for in the Apocalypse, more than most interpreters have found them.* Medit. anecd. in Apoc., p. 261.

5, 6. Δώδεκα χιλιάδες, *twelve thousand*) We ought to take the twelve thousand twelve times with such exactness, that they may amount altogether not to 143 or 145, but to 144 thousands. Round numbers often have an exact value: see Jer. lii. 30, where a total of 4600 souls is made up of numbers by no means round, preceding in the same place. Perhaps there are so many heads or fathers (just as in Rom. xi. 4, *men*, not souls, are enumerated), together with their posterity. [The *twelve* tribes [*die zwölf Stämme*] are mentioned by six pairs.—Not. Crit.]

6. Νεφθαλίμ· Μανασσή, *Napthali: Manasseh*) *Dan* is omitted, because that tribe had now long ago fallen away to the single family of *Hussim*, as the Hebrews say; and this family itself seems to have perished by wars before the times of *Esdras*. For in the *Chronicles*, where the posterity of the patriarchs is mentioned, *Dan* is omitted. And perhaps this is predicted in *Amos* viii. 14. *John of Antioch* relates that a few survived of the tribe of *Dan*, and that they fled into *Phœnicia*.—*Grotius*. It is not so much that *Dan* is omitted, as that his small numbers, concealed under *Manasseh*, are joined with *Napthali*, whose brother he was by the same mother. [For *Nap-*

<sup>1</sup> ἀπὸ ἀνατολῆς ἡλίου, *from the rising of the sun*) It was from the east, therefore, that the plagues began.—V. g.—τὴν γῆν καὶ τὴν θάλασσαν, *the earth and the sea*) Here the trees are also mentioned. The earth is *Asia*; the sea *Europe*; the rivers (ch. viii. 10) and the trees, *Africa*.—V. g.

thali alone, unless this is here tacitly implied, throughout the whole series, would not have his brother by the same mother mentioned in connection with him. As for the rest, Levi, in this enumeration, occupies his own place again, and two portions are given to Joseph, the one in his own name, the other under the name of Manasseh.—V. g.]

9. Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ ὄχλος πολὺς—ἑστῶτες—περιβεβλημένους, κ.τ.λ.) A Middle reading:<sup>1</sup> whence some reduce the whole paragraph to the nominative, others to the accusative. The mixture of cases displeases Wolf: which indeed is frequent in this book. In this passage is described ὄχλος, a *host* of the blessed, to which there is a Simultaneum<sup>2</sup> with the sealing previously described, and with the subsequent trumpets, under which the plague does not touch those that are sealed. Into this place this ὄχλος falls, in its own order, after their happy departure from the world. Afterwards more companies of this kind are mentioned: ch. xiv. 1, xv. 2, etc. The *degrees* of happiness are various and very different; but the lowest of them, speaking by comparison, is now above all need of cleansing.—ἐκ παντός ἔθνους<sup>3</sup> καὶ φυλῶν καὶ λαῶν καὶ γλώσσῶν) In such an enumeration, the other passages either have the plural number four times, or the singular four times: see notes on ch. v. 9. In this passage alone the singular is put first, and then the plural three times, and not without reason. *This multitude* is led forth out of the whole human race. That race is one ἔθνος, all along from its origin: Acts xvii. 26. But in progress of time, while *Adam* himself was alive, it was multiplied, and separated itself both into *tribes* and *peoples*, and *languages*.

10. Κράζουσι) So all the MSS. A copyist of Andreas has in his haste caught up κράζοντες, from the rhythm, λέγοντες. The Augustan copy of Andreas itself has κράζουσι.<sup>4</sup>

<sup>5</sup> 12. Ἡ τιμὴ) The Apocalypse everywhere divides sevens into

<sup>1</sup> C and Rec. Text have ὄχλος πολὺς: A<sup>h</sup> Vulg. Cypr. 272, 310, have ὄχλον πολύν. Ἐστῶτες, A<sup>h</sup> Vulg. Cypr.: Ἐστῶτων, C: Ἐστῶτας, B. Περιβεβλημένους, ABC: —μένοι, Vulg. and Rec. Text.—E.

<sup>2</sup> See Append. of Technical Terms.—E.

<sup>3</sup> Vulg. has “gentibus;” *h* Cypr. 272, 310, “tribu, populo, lingua.” But ABC support Beng.—E.

<sup>4</sup> ABC Vulg. Memph. Syr. read κράζουσιν. Rec. Text, without good authority, κράζοντες.—E.

<sup>5</sup> ἡ σωτηρία, *salvation*) GOD enriched them with the salvation which they proclaim. More sublime doxologies follow at length.—V. g.

Ver. 11. πάντες, *all*) This word is not yet found in ch. v. 11 [where mention is made of “many angels,” not “all”].—V. g.

four and three, as we show in its proper place. Now, when all the angels say, ἡ εὐλογία καὶ ἡ δόξα καὶ ἡ σοφία καὶ ἡ εὐχαριστία, (καὶ) ἡ τιμὴ καὶ ἡ δύναμις καὶ ἡ ἰσχὺς τῷ Θεῷ ἡμῶν, the first four acclamations have reference to the trumpet of the first, the second, the third, and the fourth angel; the remaining three, to the trumpet of the fifth, the sixth, and the seventh angel. Therefore if καὶ is omitted before ἡ τιμὴ, the sentiment begins as it were afresh. *The Latin*, indeed, omits the particle “and,” and with him *Ambrose Ansbert*. Nor does that appear worthy of neglect: for often, in a passage containing many connecting conjunctions, some clauses are put without a conjunction: Ex. xxiii. 23, xxxii. 2; Jer. i. 10. The Greek copyists easily supplied καὶ: and in this passage befittingly in the seven words,—the hymn is distinguished into a set of four and a set of three. I definitively decide nothing in this case. Let the reader judge. [*Moreover, this hymn is appropriately inserted in the description of the multitude adorned with white robes: when immediately afterwards the trumpets are delivered to the seven angels.*—V. g.]

<sup>1</sup>17. Ὅτι) ὅ preceded by *not*, often has the meaning of *but*.—ἀνὰ μέσον τοῦ θρόνου) ἐν μέσῳ τοῦ θρόνου John saw τὸ ἀρνίον: ch. v. 7. In this place alone he says, ἀνὰ μέσον τοῦ θρόνου: comp. ἀνὰ μέσον, 1 Cor. vi. 5.—ἐπι ζωῆς<sup>2</sup> πηγᾶς ὑδάτων) The natural construction would be, ἐπι πηγᾶς ὑδάτων ζωῆς; but ζωῆς is put first for the sake of emphasis (as σαρκός, 1 Pet. iii. 21), and πηγᾶς ὑδάτων is, as it were, one compound word, so that it may be, *zu den Lebens-Wasserbrunnen*. See App., Ed. ii.—ἐκ) Again see App., Ed. ii. Wolf joins ἀπὸ and ἐκ, below, ch. xxii. 19. And thus in one sentence John may have written ἐκ, and below ἀπὸ.<sup>3</sup>

<sup>1</sup> Ver. 14. οἱ ἐρχόμενοι, *those who are coming*) Therefore their number is not yet complete, and for this very cause so much the less to be exactly defined (ver. 9).—ἐν τῷ αἵματι τοῦ ἀρνίου, *in the blood of the Lamb*) The number of this multitude cannot be reckoned; and therefore it comprises the blessed dead even of the Old Testament: and they have their own part also in the blood of the Lamb.—V. g.

Ver. 15. διὰ τοῦτο, *therefore*) No one is permitted to come forth into sight, unless he is clothed with a white robe.—V. g.

<sup>2</sup> AB Vulg. read ζωῆς: Rec. Text, without old authorities, ζώσας. Cypr. changes the order, “fontes vitæ.”—E.

<sup>3</sup> ABCh Vulg. Cypr. 310, have ἐκ: Rec. Text, without good authority, ἀπὸ.—E.



## CHAPTER VIII.

1. Σιγή, silence) *Silence* is opposed to a *voice*. The more frequent *voices* are in this book, for instance, ch. vii. 10 and foll. verses, the more remarkable is this *silence* of awful expectation, preceding the *clang* of trumpets. D. Lange interprets it as the *keeping rest* [*sabbatism*] of a thousand years (Hermen. Einleit. pp. 30, 68, etc.), by an error (I am compelled to speak the truth), which introduces great confusion. Neither is the *silence* a sabbath, nor is the *half-hour* the millennium. See *Erkl. Offenb.* p. 407 and following.

2. Ἑπτὰ σάλπιγγες, seven trumpets) By these trumpets the kingdom of the world is shaken, until under the trumpet of the seventh angel, after the most formidable hindrances, it is reduced to the Lord and to His Christ. The trumpets of the first, the second, the third, and the fourth angel, are closely connected with one another; and so likewise the trumpets of the fifth, the sixth, and the seventh angel, which alone have *woe, woe, woe*.

3. Καὶ ἄλλος ἄγγελος ἦλθε, καὶ ἐστάθη ἐπὶ τοῦ θυσιαστηρίου ἔχων λιβανῶν τὸν χρυσοῦν καὶ ἐδόθη αὐτῷ θυμιάματα πολλὰ, ἵνα δώσῃ σαῖς προσευχαῖς τῶν ἁγίων, κ.τ.λ., and another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it [simultaneously] with the prayers of saints, etc.) Respecting the angel who offers the prayers of the saints, the Hebrews, in *Elle Shemoth Rabba*, sect. 21; speak after this manner: *When the Israelites pray, they are not all found to pray altogether, but each synagogue (or congregation, כנסת) prays separately, first this synagogue, then another; and when all the synagogues have finished all their prayers,*

המלאך הממונה על התפלות נוטל כל התפלות שהתפללו בכל הכנסיות כולן ועושה אותן עטרות ונותנין בראשו של הק"ב ב'ה' ש'נא' עדיך כל בשר יבואו ואין עדיך אלא עטרה ש'נא' כי כלם כערי תלבישי :

*The angel who presides over the prayers, bears all the prayers which they have prayed in all the synagogues, and forms them into crowns, and places them (instead of נותנין I think that נותנין should be read) on the head of God S. B., as it is said in Ps. lxxv. 2, all flesh shall come as thy crown (for עדיך is so explained in that passage, as is more*

<sup>1</sup> τοὺς ἑπτὰ ἀγγέλους, the seven angels) These are honoured with great prerogative. One of them is Gabriel: Luke i. 19.—V. g.

plainly apparent from what follows; whereas in reality it ought to be explained, *to thee*): but the word כִּיָּע denotes nothing but a crown, as it is said, Isa. xlix. 18, and thou shalt clothe thee with them as with a crown.—Christopher Cartwright, in Mellif. Hebr., lib. iii. c. 8. Therefore the Hebrews say that there is an angel who presides over the prayers of their assemblies: the Apocalypse only says, that there is an angel who offers incense, while the saints pray: ταῖς προσευχαῖς, ver. 3, 4, is the Ablative case, denoting accompaniment, as Rom. xi. 11, 30, 31, τῷ αὐτῶν παραπτώματι, τῇ τούτων ἀπειθείᾳ, τῷ ὑμετέρῳ ἔλεει. We have noted down more examples from other quarters at Chrysost. de Sacerdot., p. 514. There are some who here understand σύν: you might as conveniently understand ἐπί; but neither of the two is necessary. Nay, rather the Ablative case put absolutely, ταῖς προσευχαῖς, has greater force. The incense of the angel, and the prayers of the saints on earth, are simultaneous: but the prayers of the saints are acceptable to God through Jesus Christ, not through the angel. [See what is the character of genuine prayer. It is the prayer of saints, which the incense of the angel accompanies, and Christ Himself renders acceptable in the presence of the Father. Dost thou then pray in such a manner, that thy prayers may come as a memorial before GOD?—V. g.] Under the name of angels, Thummius, in adm. de Error. Wigel, p. 280, affirms that created angels are pointed out in the New Testament, and especially in the Apocalypse: and in this very passage this is acknowledged by Nic. Selnecker in his Commentaries on the Ap., by L. and Andr. Osiander, by Beza, Hogelius, p. 277; also by Chemnitius, Part iii. Exam. Conc. Trid., f. 189, whom on this account Melch. Kromajec. in Ap. p. 111, praises, and Arnd. de V. C. i. ii. c. 35. To these are to be added D. Joach. Lange and Dimpelius. The liturgy [divine service performed] in heaven, with its effect in the world, is here set forth.—ἐπὶ τὸ) A skilful variety of cases: the angel stood ἐπὶ τοῦ θυσιαστηρίου, by the side of [near—at] the altar; and offered the incense ἐπὶ τὸ θυσιαστήριον, upon the altar.

7. 'Ο πρῶτος) Ἄγγελος<sup>1</sup> is supplied in the text of Andreas: for thus the beginning of the 8th discourse required with him. Erasmus followed that: Wolf defended it. But the Greek copies of the New Testament (all, as we may suppose) omit ἄγγελος. And this agrees with the very intimate connection which exists between ver. 6 and 7, especially urging on the first angel. In the mention

<sup>1</sup> AB Syr. omit ἄγγελος. Vulg. h and Rec. Text add it.—E.

of the following angels with trumpets, ἄγγελος is expressed, by reason of the longer intervals between the discourse and the events. That the event of the trumpets began a very short time after the writing of the book, is evident from this, that the sealing defended the servants of God against the plagues which followed, not under the seals, but under the trumpets, and under the very trumpet of the first angel. Add, that the *sealing* precedes the opening of the seventh seal. But the seals begin immediately after the giving of the Apocalypse: therefore the *sealing* also must proceed to come to pass presently after.

The trumpet of the *first* angel befittingly assails *the Jews*: and comprises the Jewish wars under Trajan and Adrian, on which the Hist. Annot. of S. R. Abbot Zeller on R. Abraham ben Dior Comment. rerum Rom., p. 69–79, are especially to be read. He copiously recounts the other writers, to which you may add *Hottinger* Hist. Eccl. N. T., sect. ii. p. 66, and of the ancients, *Orosius*, lib. vii. c. 12 and 13.—καὶ τὸ τρίτον τῆς γῆς κατεκάη) All authorities, or at least those which are entire, and have been thoroughly examined, and among them *Andreas*, exhibit this clause. But the book of Capnio was without it: and Erasmus follows the hiatus, and Wolf defends it. This clause is as readily omitted, as the following clause is by others, καὶ τὸ τρίτον τῶν δένδρων κατεκάη, namely, through the recurrence of the verb κατεκάη. Neither ought to be omitted:<sup>1</sup> and the former clause, *respecting the burning of the earth*, is to be retained; because the trumpet of the first angel especially refers to *the earth* (wherefore the passage, ch. ix. 4, is not suitably compared with this one), and *the earth* comprises many other things besides *trees* and *grass*.

8. Ὡς ὄρος, *as a mountain*) A mass of barbarian nations is meant; concerning the migration and irruption of which, attended with the greatest injuries, from the third century, history is so full, that it is needless to quote particular authors. The *mountain* thrown into *the sea* is aptly expressed from the *Varia* of Cassiodorius, where a sufficiently obvious mention is made at the same time of *the Goths* and *Romans*.

9. Διεφθάρησαν<sup>2</sup>) See App. Ed. ii. The Singular number, at the beginning of a sentence, creates no difficulty: for the singular is followed by the plural also in ver. 7, ἐγένετο χάλαζα καὶ πῦρ μεμιγμένα ἐν

<sup>1</sup> ABh Vulg. support both clauses. Rec. Text omits καὶ τὸ τρίτον τ. γῆς κατεκάη.—E.

<sup>2</sup> A has διεφθάρησαν. Bh Vulg. have διεφθάρη: so Rec. Text.—E.

αἵματι. That is a similar instance which Wolf notices, *a third part of the men were slain*: ch. ix. 18.

10. 'Ο τρίτος, *the third*) The connection of events, times, and places, proves that the Arian and Vandal calamities are here pointed out. That Arius is the *star*, is the true judgment of *Bullinger, Nigrinus, Viegas* (although, following the opinion of Lyranus and Aureolus, he enters into a disputation also respecting Pelagius), also of *Forbes, Cocceius, Gulichius, Sandhagen, N. Muler, Bierman, Amelius, Horchius, Vitranga, Reinbeck, Stock, Læseken*: and before all these, *Seb. Meyer* thought that Arius, together with other heretics, is here pointed out. The interpretation of *Brightman* concerning the Arian Emperors, Constantius and Valens, is weightily refuted by Marck. *If these emperors are considered as a star on account of their princely majesty, I do not see on what grounds their fall can be referred to their departure from the faith, and not rather to the loss of their imperial glory.* By which very argument also *James Abbadie* is refuted, who, in his work published not only in French but also in Belgic, interprets the star as referring to Count *Boniface*, by whose invitation the Vandals seized upon Africa. Independently of this, there was a great influx of Arianism into the state also: so that we cannot be surprised that this heresy has a place among the trumpets.

11. Καὶ τὸ ὄνομα τοῦ ἀστέρος λέγεται ὁ ἄψινθος, *and the name of the star is called Wormwood*) Arianism, full of bitterness. Theodoret, book ii. H. E. c. 14, respecting the Arians who drove out the bishops under Georgius of Cappadocia, says, οὕτω ΠΙΚΡΩΣ ἤλασαν αὐτοὺς, κ.τ.λ., *with such bitterness they drove them out, etc.* Victor, book i., respecting the Vandal persecution, thus expresses pity for Augustine, in the siege of Hippo: *The sweetness of delight is changed into the BITTERNESS OF WORMWOOD.* Ἄψινθος is formed from α privative, and ψίνθος, which is τέρψις in Hesychius. And the Greek word, ἀψίνθιον, appears to have been changed into a word of three syllables from the Hebrew pronunciation יְרִיבֵן or כְּלִיבֵן.

12. Ἐπλήγη, *was smitten*) That was done in the fifth century, when Italy and Rome, the seat of empire, were occupied and obscured by foreign nations.

13. Ἄετού) Others, ἀγγέλου.<sup>1</sup> But see App. Crit. Ed. ii. on this passage. The *Italian Version*, and other most ancient authorities, widely apart from each other in age and clime, and in very great

<sup>1</sup> AB Vulg. Memph. Syr. support ἀετού. Rec. Text, without good authority, ἀγγέλου.—E.

numbers, clearly vindicate the reading *ἀετοῦ* from all suspicion of a gloss. *Another angel flying in the midst of heaven*, ch. xiv. 6, altogether refers to the present passage : but the reading *ἀετοῦ* does not destroy this reference. The very appellation, an *eagle*, and not an *angel*, in this former passage, shows that it is not an *angel*, in the proper sense of the expression, who is meant ; and the reference in the other passage to this former one teaches, that by the word *another angel* is denoted, an illustrious herald belonging to the human race, as distinguished interpreters acknowledge.—*μεσουρανήματα*) *Μεσουράνημα* is a verbal, derived from the verb *μεσουρανεῖν*, which is said respecting a star which has risen three signs of the zodiac before the sun, and thus possesses the meridian, as Tzetzes demonstrates in his Exegesis of Hesiod, on the passage,

Εὖτ' ἂν δ' Ὀρίων καὶ Σείριος ἐς μέσον ἔλθῃ  
οὐρανόν :

ἔργ. 607, 608.—*ὄλαι ὄλαι ὄλαι, woe, woe, woe*) About the end of the fifth century there were not wanting presages of future calamities. The second woe is more disastrous than the first ; the third than the second.—*ἐπὶ τῆς γῆς, upon the earth*) D. Lange says : Bengel *not only refers to past times the three woes, which refer to the vengeance yet to come upon the beast and the whore, but he also recalls the beginning of the papacy itself to the third woe, and so declares that the third woe has come a thousand years ago, and more than this. But when it is said of the second woe, Ap. xi. 14, "The second woe is past ; behold the third woe cometh quickly :"* and immediately after the seventh trumpet follows, which refers to the completion of the judgments, and the enlargement of the kingdom of Christ, it can easily be imagined that the third woe cannot be thrown back so far.—Epicr. p. 406. I reply : The three woes have reference to the *inhabiters of the earth* ; and I have shown that they have come long ago, and that the third woe has come, not indeed a thousand years ago, but yet almost eight hundred. The trumpet of the seventh angel, after the second woe is past, first sets forth things which are most desirable : then it describes the *third woe* ; and when that is exhausted, a completion of the judgments is made and an enlargement of the kingdom of Christ. The interpretation of the Divine of Halle changes this order ; and, without any cause, restricts the three woes denounced against the *inhabiters of earth* to the last times of the enemies ; and accounts as the second woe the rage of the beast, which is really in the third woe. By which method the well-arranged order of the text is

violently disjointed.—*τῆς σάλπιγγος, of the trumpet*) The singular number, put distributively for the plural, *of the trumpets*.

## CHAPTER IX.

1. Τοῦ φρέατος) Φρέαρ, as it were the orifice of the abyss.

2. Καὶ ἐσκοτίσθη ὁ ἥλιος καὶ ὁ ἀήρ, and the sun was darkened and the air) It is an instance of ἐν διὰ δυοῶν, as ch. i. 14, *His head and His hair*: ch. xix. 16, *His vesture and His thigh*. The air was obscured, in so far as it is illuminated by the sun; the sun, in so far as it transmits its light through the air to men. Hence ἐσκοτίσθη is used, not ἐσκοτίσθησαν. Wherefore there is no need to inquire separately here, what the sun is, and its obscuring; what the air is, and its obscuring. The darkness, which arose to the Jews in Persia, is here pointed out. [Cent. vi.]

5, 10. Βασανισθῶσιν ἀδικῆσαι) The one fact is expressed in a twofold manner, passively and actively. The locusts ἀδικοῦσιν, *hurt*: men βασανίζονται, *are tormented*. So, *to slay and to be slain*, ver. 15, 18; *to have those who nourish, and to be nourished*, ch. xii. 6, 14.

5. Μῆνας πέντε) Some *Lat. MSS.* have *six months*. *I was long ago, but easily added to V.* The number *five* is repeated, ver. 10. *Five months* in prophecy are 79 complete ordinary years, from A. 510 to 589. The men who were tormented were Israelites, who had not received the Divine seal: the locusts were Persians, who dreadfully harassed them.

8. Ὡς τρίχας γυναικῶν, as the hair of women) that is, hair growing long. Thus the Arabians in Pliny: and thus the Persians were in former times. Æschylus, according to Athenæus, l. xiv. f. 627, βαθυχαιτήεις μῆδος. The Persians were called by the Delphic oracle κομηῆται.—Herodotus l. vi. f. 176. See altogether Thom. Hyde *Hist. Relig. of the ancient Persians*, p. 369. The kingdom of the Persians, Dan. vii. 5, is represented as a shaggy bear.

9. Τρέχόντων) That the construction may be plain, the ἄρματα ἵππων πολλῶν τρέχοντα εἰς πόλεμον have φωνήν, *a sound*. Andreas here calls them ἄρματα πολεμικά. The running horses draw the chariot: but the chariots themselves in their course strictly and closely cause the noise (“sound”). See Joel ii. 5.

11. Ἰ' Αβαδδὼν—' Απολλύων) The Septuagint renders *Abaddon* by ἀπώλεια: here it is put in the concrete, ' Απολλύων.—ἐν δὲ τῇ 'Ελληνικῇ) The feminine, put for the neuter, by a Hebraism, as immediately afterwards ἡ οὐαί: or by ellipsis of the noun γλῶττα, of the omission of which by the Greeks, L. Bos notes down instances. By the Hebrew and Greek nomenclature of this angel, Patrick Forbes and James Durham acknowledge that the Jews and Greeks, harassed by the locusts, are pointed out.

12. Ἡ οὐαί ἡ μία) The feminine, as was just before noticed. We shall express the *woe* sometimes in the neuter gender, with the Latin translators, sometimes in the feminine; just as it shall tend to the perspicuity of my discourse. *One woe*, that is, the first.

13. Καί, and) The second woe relates to the Saracens.—ἐκ τῶν τεσσάρων κεράτων) The ancients omit τεσσάρων:<sup>2</sup> the altar of incense had horns; in the writings of Moses it is not read of as having *four horns*.

13, 14. Φωνὴν μίαν—λέγοντα) I regard this reading of the *Alexandrian* Manuscript as genuine. See App. Crit. Ed. ii. In the Cod. of Berlin, the masculine gender is transferred from the participle to the adjective, a stop being inserted between, *vocem, unum*,<sup>3</sup> etc.—ἐνώπιον—, before—) where the heavenly liturgy is performed.

14. Ὁ ἔχων<sup>4</sup>) See App. In what manner τῷ ἀγγέλῳ ὁ ἔχων is said, will be plain from the note on ch. xx. 2.—μεγάλῳ) I have said that this frequent epithet of the *Euphrates* is *more necessary* at ch. xvi. 12 than at ch. ix. 14. Wolf thinks that it is equally adapted to the two passages: but the greatness, or the width and depth of the river, certainly increases the miraculousness of *its being dried up*: Ps. lxxiv. 15. But here the same greatness of the river does not so greatly apply to the angels who are *bound* in the river: nay, it is even more inappropriate, if the angels were bound in that quarter, where that river is *less*; a matter which no one can either affirm or deny. However it is, the commentary of *Apringius* is added to the autho-

<sup>1</sup> τὸν ἄγγελον τῆς ἀβύσσου, *the angel of the bottomless pit*) This is not Satan himself.—V. g.

<sup>2</sup> A Vulg. (Amiat. MS.) Memph. Syr. omit τεσσάρων. B<sup>h</sup> Cypr. support it.—E.

<sup>3</sup> A reads μίαν—λέγοντα. But *h* Vulg. Cypr. 322, "*vocem, unum—dicentem.*" Rec. Text, λέγουσαν, with inferior authorities.—E.

<sup>4</sup> ὁ ἔχων, AB. ὁ εἶχε, Rec. Text. Vulg. Cypr. *h*, "qui habebat" (*h*, "portabat.")—E.

rities which are without this adjective.<sup>1</sup> *The great river Euphrates* is also read, Deut. i. 7; Josh. i. 4; but it is *the river Euphrates*, Deut. xi. 24, in the Hebrew: for in that place also in the Greek τοῦ μεγάλου is added. Nor is the article repeated without reason, τῷ ποταμῷ τῷ Εὐφράτῃ; for thus we read, Gen. xix. 9, τὸν ἀνδρὰ τὸν Δῶτ. In Ezek. it is often read, ἐπὶ τοῦ ποταμοῦ τοῦ Χοβάρ. It is Apposition.

15. Τὴν) The article removes the distributive force, as E. Schmiã teaches in his Notes on the New Testament, f. 806; wherefore it is not any *hour, day, month, year*, whatever that is meant, but a definite period of times; that is, a period of about 207 years, if it seem correct, from A. 629 to A. 836, or from A. 634 to A. 840, that is, from the last time of Abubeker<sup>2</sup> to the death of Motassem.<sup>3</sup> See especially the Saracenic Chronicle of Drechsler enlarged by *Reiske*, pp. 14–37, and Hottinger Eccl. Hist. Sec. vii. viii. and ix., and Comp. Theatr. Orient. Part i. ch. 3.

16. Δισμυριάδες μυριάδων) A chiliad is 1000; but a myriad, 10,000. Myriads (the plural number being taken in its strictest sense, for a twofold number, as ch. xii. 14), 20,000. Therefore one chiliad of chiliads is 1,000,000; a chiliad of myriads is 10,000,000; a myriad of myriads, 100,000,000; myriads of myriads, 200,000,000. But what are δισμυριάδες μυριάδων, δις being added in the best copies<sup>4</sup> to the plural number of myriads? Δισμύριοι often occurs in the 2d Book of Maccabees. Thence δισμυριάς (like δισχιλιάς, the former part of the compound being unchangeable, as is the case with numerals), that is, a myriad doubled [400 millionen, auf das wenigste.—Not. Crit.]: such as also are those expressions, Gen. xxxii. 2, *two camps*; Eccles. vi. 6, *a thousand years twice (told)*; Ps. lxxviii. 17, *two myriads, thousands upon thousands*: Geier especially being the interpreter. Whoever translated it in Primasius, as 80,000, was neither a Grecian nor an arithmetician: and yet he also appears to have read δισμυριάδες μυριάδων, as others did in Primasius; and, unless I am deceived, he at first thought that *myriads of myriads*, which appeared to denote something squared, were *four myriads*, or 40,000: then having doubled this very sum, on account of the particle δις, he took it as 80,000, when there were in reality 400,000,000 *horsemen*. The Apocalypse expresses in a twofold manner several periods of times, especially under the first and third

<sup>1</sup> A Vulg. ð, Cypr. 322, support μεγάλῃ, with Rec. Text.—E.

<sup>2</sup> Abubeker, the friend and successor of Mahomet.—T.

<sup>3</sup> Motassem, the last of the Caliphs.—T.

<sup>4</sup> A and Cypr. have δισμυριάδες.: Vulg. “vicies millies dena millia.” Rec. Text, δύο μυρ.: B, μυριάδες.—E.



woe : but it marks the duration of the second woe once only, by *an hour, and a day, and a month, and a year* ; and in turn under that woe, instead of a second indication of time, it indicates the number of *equestrian armies*, that is, of the horsemen. The second woe is a period of about 207 years of men : therefore for every year (if there arose other or fresh horsemen every year) the immense body of 2,000,000, or at least, if that *δύς* is not satisfactory to any one, 1,000,000 horsemen, are collected. When John adds, that *their number was heard by him*, he hints, that the certain number specified, if it is put for an uncertain one, yet has not a wide uncertainty ; and that the greatness of the number, however *incredible* it may appear, is still to be credited. At the last even a greater multitude springs forth : ch. xx. 8.

17. Πυρίνους και ἰακινθίνους και θειάδεις, *of fire, and of jacinth, and of brimstone*) Lucretius joins together the same colours in another matter : lib. iv.—

Lutea russaque vela

Et ferruginea—

(*yellow, red, and black hangings*). Ferruginea are the same as *hyacinthina*. Virgil says, *ferrugineos hyacinthos* ; that is, according to Servius, *of a dark colour*. Wherefore in this passage, *the breast-plates of jacinth and the smoke answer to one another* ; as *the breast-plates of fire and the fire, and the breastplates of brimstone and the brimstone*. Literal and figurative things are blended together in this and the following verses.

19. Αἱ γὰρ οὐραὶ αὐτῶν ὄφιοι ἕφεσιν, ἔχουσαι κεφαλὰς, και ἐν αὐταῖς ἰδοῦσιν, *for their tails (are) like serpents, and have heads, and with them they do hurt*) Such is the serpent, the amphisbœna, ἀμφικέφαλος, of which Pliny speaks, lib. viii. c. 23 : *The amphisbœna has a double head, that is, one from the tail also, as though it were not enough that poison should be poured from one mouth*. Lucan : *And the dreadful amphisbœna rising upon its double head*. Solinus, ch. 30 : *The amphisbœna rises upon its two heads, of which the one is in its proper place, the other is in that part where the tail is ; by which it is occasioned, that by the leaning of the head on both sides it creeps along in circular trails*. Add Nicander, and Hesychius, who says that it is εἶδος ἕφεις—τὴν οὐρὰν κολοβὴν ἔχον, και ταύτη πολλάκις τὴν πορείαν ποιοῦμενον, ὥστε τινὰς ἀμφισβητεῖν, μὴ δύο κεφαλὰς ἔχει. Of whatever kind the head in the tail of the amphisbœna is, it illustrates this picture in the Apocalypse.

20, 21. Οὐτε—και οὐ) A Predicate of two members—in Latin, *neque, neque* (neither, nor). There are similar particles, John iv. 11 :

3 John ver. 10; Mark v. 3, 4. [Their repentance *had been the* aim of the plagues.—V. g.]—τὰ εἰδωλα, *idols*) The worship of images was solemnly established in the East, Δ. 842.—τῆς πορνείας) The plural, πορνεῖαι, is used, 1 Cor. vii. 2; and yet in this place the singular number is placed between plurals. Other acts of wickedness are performed by men at intervals: there is one perpetual πορνεία in the case of those who are without purity of heart.

---

## CHAPTER X.

1. Καί, *and*) From ch. x. 1, to ch. xi. 13, is a remarkable passage, in which there is a foretaste of the awful trumpet of the seventh angel. For while the dragon is even yet in *heaven*, and the beast with seven heads and the beast with two heads are about to ascend out of *the sea* and *the earth*, nor does there appear to be any end of calamities in the world: *an angel*, whom Cluver, T. iii. f. 4, acknowledges to be a created angel, lays his right hand *upon heaven*, his right foot upon *the sea*, and his left upon *the earth*, showing, and affirming by an oath, that all these enemies [*however they may rage, namely, the dragon in heaven, the beast in the sea and upon the earth.*—V. g.], should notwithstanding be removed *within a Chronus*. [*The heaven, he implies by his action, the earth and sea, belong to GOD, the Creator* (ver. 6), and continue so.—V. g.] This passage has two parallel parts: ch. x. 1–7, and ver. 8, ch. xi. 13. Whence also the two periods, *time—no longer* [no whole period any longer], and, *a multitude of kings*, are parallel: ch. x. 6, 11. Both periods begin before the close of the second woe, ch. xi. 14: but, when they have once begun, they extend themselves far in a continued course to the very trumpet of the seventh angel, as far as that great goal, respecting which, ch. xii. 14. Therefore, on account of the continued connection with those circumstances, which precede the rising of the beast out of the sea, many things are here represented, without any interruption of the order of the book, which occur again at a much later portion of the book. Thus *the consummation of the wrath of God*, ch. xv. 1, precedes the joyful consummation of the mystery of God, ch. x. 7: and this consummation is pointed out as future even in ch. xvii. 17. The ascent of the beast out of *the bottomless pit*, ch. xi. 7, is still future even in ch. xvii. 8. That *earthquake*, by which the great city is divided into *three* parts, ch. xvi. 19, precedes

this *earthquake*, by which a *tenth* part of the same city falls, and the remnant are converted: ch. xi. 13. This observation is sure, and very necessary; and by its aid many and great errors, which are everywhere to be met with, are avoided.—ὡς στύλο πυρός) In the Septuagint, the pillar, by which the Israelites were led by night in the wilderness, is called *στύλος πυρός*. The feet of this angel, like *pillars*, were *parallel* as he stood; and round, of equal rotundity, as far as the sole. Comp. Ezek. i. 7.

2. Βιβλαρίδιον) But in ver. 8, 9, 10, βιβλίον. By this reading, the *book* first appeared to John *very small*, compared with the vast stature in which the angel appeared, who in some measure grasped the heaven, the sea and earth. Afterwards the voice from heaven called it *a book*, on account of the greatness of the subject: and John with teachable mouth and hand imitated this title. In Andreas of Cæsarea in the Augustan Codex, it is styled βιβλιόδιον σφόδρα ὑποκοριστικῶς λεχθέν.<sup>1</sup>—θαλάσσης—γῆς, *on the sea—on the land*) *Le Buy*, *Murck*, and *Newton*, correctly interpret *the sea* as Europe, *the land* as Asia: by which means *the rivers* denote Africa, and *the sun* belongs to the whole world: ch. viii. 7, 8, 10, 12, xvi. 2, 3, 4, 8. The sea is Europe: the earth, Asia. So *Huth* Diss. ii. on Ap. xiv. p. 12.

3. Μυᾶται) ὠρνεσθαι expresses the voice of an animal under the influence of hunger or anger: μυᾶσθαι, the natural voice. Each of them is also attributed to the lion. Theocritus ascribes μύκημα to the lioness.

6. Ὅτι χρόνος οὐκέτι ἔσται, *That a chronus [whole period] shall be no longer*) Many pass by this most weighty utterance with a slight comment. *Henr. Efferhen*, in his 6th and 13th Homily respecting Gog and Magog, thus interprets it: *the space of a year shall not pass*, namely, between Gog and the end of all things. He perceived that *chronus* here ought to be taken in a specific sense: but Gog is much later than the *Non-chronus* (which would be more in accordance with the Latin idiom to call *Ne-chronus*); and this period is much longer than *a year*. I should rather say, it is longer than 1000 years; and shorter than *chronus*, that is, than  $1111\frac{1}{3}$  years. It will end A. 1836. From thence reckoning backward, it is *chronus* to the former part of the year 725: and the beginning of the *Non-chronus* immediately succeeded the beginning of the *Chronus*. At the beginning

<sup>1</sup> A Vulg. and C, doubly corrected, read βιβλαρίδιον: B and h, βιβλίον: C corrected, βιβλιόδιον.—E.

of Non-chronus, the Saracens were not only in possession of Jerusalem, but even appeared to threaten destruction to the whole of the Christian Church, as the second woe came to its height. But yet the angel affirms that these and the following evils shall be overcome within a chronus. Eudes conquered the Saracens, A. 726; and Charles Martel destroyed a great multitude of them, A. 731, in the battle of Tours. See *Vitringa* on Ap. xii. 16. Charlemagne, the grandson of Martel, A. 800, commenced a new line of emperors in the West, or, in other words, of "many kings," ver. 11. And this Non-chronus comprises, beside other things, a small portion of the third woe, the  $3\frac{1}{2}$  times of the woman in the wilderness, and the duration of the beast variously divided. There is indeed great doubt respecting these periods, and many say that nothing can be known before the end; by which very assertion the martyrs and witnesses of the truth, at the Reformation, and before and after it, who relied on the Apocalypse, and especially on ch. xiii. and xvii., are deserted, and the principal advantage of prophecy, which forewarns and forearms us against the evils which threaten, is made void. The truth is, that for the opening of prophecy, either the whole event is necessary, or a considerable part is sufficient. If the whole event is necessary, the Apocalypse will never be understood before the end of the world; for the event extends itself up to that goal, nay, even to eternity itself. If a considerable part is sufficient, why do we not make use of that part, so as to measure future things by the past, and not to run into events without preparation? The rash man is he who sleeps in danger, not he who foresees it. We ought not to be so confident in determining future things, but that the things, which the text has not defined, or at any rate the interpreter does not as yet distinctly see, should be determined by the result. *Die Erkl. Offenb.* pp. 725, 874, 1064, etc., has many examples. But they who avoid all particulars, do not even know what they ought to look for in the event. Docility in spiritual things, and sobriety, are in entire consonance with each other.

7. Καὶ ἐτελέσθη) καὶ has a consecutive force, *and then*, as John iv. 35, ἔτι τετραμήνης ἐστὶ, καὶ ὁ θερισμὸς ἔρχεται.—τὸ μυστήριον—τοῖς προφήταις, *the mystery—to the prophets*) D. Joach. Lange, in his *Glory of Christ*, has illustrated this mystery in a striking manner, by most copiously comparing the Apocalypse with the *prophets* of the Old Testament. But we have shown *the time* of the completion of this mystery, lately at ver. 6, and in other places repeatedly. It was not only announced by prophets, but also to the prophets themselves: Dan. x. 12.

9. Δοῦναι) Some few read δὸς, for the sake of an easy construction : by far the greatest number read δοῦναι : whence formerly the *Latin* translator rendered it, *ut daret* (to give), and thus also the *Syriac* Version. But the direct style agrees with the present address in preference to the indirect. As to what remains, the Infinitive is put for the Imperative. For this change of Mood is frequent with the Greeks, as we have shown on Chrysost. de Sacerd. p. 510, and the next page. Add Biblioth. Brem. Class. viii. p. 945, and following. The very word δοῦναι for δὸς is found in Theocritus. The Hebrew idiom also admits of this, on which see Dign. Speidellii Gramm. Hebr. p. 139. And the Septuagint on Gen. xlv. 19, renders וַיִּתֵּן, λαβεῖν—καὶ παραγίνεσθε. Add Luke ix. 3 ; Rom. xii. 15 ; Phil. iii. 16. Such a figure makes the style characteristic of feeling,<sup>1</sup> and gives to it either a sense of *majesty*, especially where God is the speaker, or *modesty*, as here. For John from time to time, in this book, has expressed great reverence, and that almost to excess, towards the inhabitants of heaven : ch. vii. 14, xix. 10, xxii. 8 : δοῦναι therefore, instead of δὸς,<sup>2</sup> corresponds with that modesty, which he exhibited towards the angel in asking for the little book. After the example of John, we ought to unite humility of heart and searching of the prophets: and Lampe on Ps. cxxxii., if you take it rightly, befittingly explains this union.

11. <sup>3</sup>Προφητεῦσαι, to prophesy) John acts in the vision throughout the whole course of the book.

---

## CHAPTER XI.

1. Καὶ ἐδόθη μοι κάλαμος ὅμοιος ῥάβδῳ,<sup>4</sup> λέγων) See App. Crit. Ed. ii. on this passage. Ἐδόθη μοι λέγων might be resolved by Syllepsis : for the Hebrews put וַיִּתֵּן absolutely; whence the idiom of the Septuagint translators, λέγων and λέγοντες, for instance, Isa. vii. 2, καὶ

<sup>1</sup> See Appendix on Moratus Sermo.

<sup>2</sup> Δοῦναι, ABC; "ut daret," h Vulg. Δὸς, Rec. Text, without good authority.—E.

<sup>3</sup> πάλιν, again) as others have done, preceding thee, ver. 7.—V. g. βασιλεῦσι πολλοῖς, many kings) living contemporaneously with that period of time, which is mentioned ver. 6.—V. g.

<sup>4</sup> So A h Vulg. Memph. But Rec. Text, with B and Syr., adds καὶ ὁ ἄγγελος εἰσήκει before λέγων.—E.

ἀπηγγέλη εἰς τὸν οἶκον Δαυὶδ, λέγων· where in the passive ἀπηγγέλη is contained the active ἀπήγγειλεν, and on ἀπήγγειλεν depends λέγων: 2 Kings xviii. 36, ὅτι ἐντολὴ τοῦ βασιλείως, λέγων. And thus frequently, especially in Genesis and the earlier prophets, and Exod. xviii. 3, 6; 2 Chron. x. 15; Isa. xxx. 21; Ezek. xii. 22; Ps. lxxviii. 4; Job xxii. 17. In like manner λέγων might here be connected with the verb ἔδωκεν, which is contained in ἐδόθη. But the speech is more conveniently attributed to the rod itself by Metonymy; John not seeing Him who gave the rod, and who is to be known from ver. 3, 8. For thus also John heard *the Altar speaking*, ch. xvi. 7.—μέτρησι, *measure*) *The measuring* is yet future.

2. Τὴν αὐλήν) In the tabernacle of Moses, in the temple of Solomon, and in the temple of Ezekiel, the Septuagint usually puts αὐλή for the Hebrew רצף. A court *in the open air* is meant (in which רצף, *grass*, readily grows); wherefore there follows, τὴν ἔξωθεν τοῦ ναοῦ. Ἔσωθεν in some places has crept in, for ἔξωθεν:¹ but this αὐλή, since it is the only one, cannot possibly be within the temple, from which it is contradistinguished. Also in Ezek. viii. 16, it is פנימי רצף. But here mention is made only of *the outer court* (in contradistinction to *the temple*): which *in the measuring* ought not to be reckoned as a part of the temple, but as it is an *outer court*, so it ought to be regarded as outside the temple. The reading ἔξωθεν is much more strongly supported by manuscripts.—ἔξωθεν—ἔξω) The figure Ploce [See Append. of Techn. Terms]: as Isa. xxxii. 19, *the city shall be low in a low place*.—πατήσουσι, *shall tread under foot*) See Luke xxi. 24, note.—μῆνας τεσσαράκοντα δύο, *forty-two months*) These months, and the 1260 days in ver. 3, are common months and days: for in the event they are later than the number of the beast, which being put in part enigmatically, in part literally, defines the passing of the book from the prophetic times to common times, as I have more fully shown in other places. Moreover, in my *Harmony of the Evangelists*, A. 1736, I had declared, that I would answer, in the Gnomon, the Mathematical Demonstration of *Joh. Christian Seize* respecting the 1260 days of the witnesses and the woman, Apoc. xi. and xii. I had prepared a reply sufficiently copious on this passage, not only to that Demonstration, but also to another, which the same writer published in the beginning of the year 1737, under the title of *the Measuring Rod*. But in the same year, as occasion then re-

¹ Stephens' Rec. Text (not the Elzev. Rec. Text) has ἔσωθεν for ἔξωθεν, without good authority.—E

quired, I wrote a review, which was inserted by the collectors of the work, which is called *Geistliche Fama*, in the 23d Part, after other remarks of Seize and myself: and in the meanwhile, the progress of time, bringing a decision of the question, confirmed my opinion, and rendered a reply superfluous. This question, therefore, being put aside, having in the meantime met with other adversaries, I dismiss this one; for I greatly shrink from unnecessary disputes.

3. Δώσω, *I will give*) namely, that *they may prophesy*. [*This is the language of the Lord Jesus respecting His highly distinguished servants.—V. g.*] Καὶ here follows, with the same which ἰ has in Job vi. 9, וַיֵּאָלֵךְ אֱלֹהֵי וִידְבָרָאֵי: Gen. xlvii. 6, וַיֵּאָמֶר יִרְעָה וַיִּשׁ.—τοῖς δυοῖν μάρτυσίν μου, *to My two witnesses*) These are not Moses and Elias, but two illustrious men (as Nic. Selnecker acknowledges, besides other interpreters), at once resembling them, and resembling Joshua and Zerubbabel. But *Elias* the prophet is certainly to come before the coming of Christ to judgment, just as *John* the Baptist came before the coming of Christ in the flesh: Mal. iii. 23 (iv. 5). And the genius and mode of procedure of *Elias* the prophet bears the same relation to the last coming, which the genius and mode of procedure of *John* the Baptist bears to the former coming. Comp. Matt. xvii. 12, note.

4. Αἱ δύο ἔλαιαι καὶ αἱ δύο λυχνίαι αἱ ἐνώπιον τοῦ Κυρίου τῆς γῆς ἐστῶτες) See App. Crit. Ed. ii. In ver. 13 He is called *the God of heaven*, and Isa. liv. 5, *the God of the earth*; Gen. xxiv. 3, *the God of heaven and the God of the earth*; but in this passage He is called *the Lord of the earth*, as in the parallel passage, Zech. iv. 14.—ἐστῶτες altogether agrees with grammatical rules and the taste of many, and still more so does αἱ ἐστῶσαι;<sup>1</sup> nor should I refuse to regard αἱ ἐστῶτες as a fault of the copyists, if this were the only instance of such a construction. But because the Apocalypse abounds in figurative expressions, as we have everywhere shown, in any passage where there is a variety of reading, I take it for granted, I admit, that the reading which is *contrary to that which we should have expected* is the *true* one, and that it has been simply and faithfully handed down by less perverse copyists; and I think that the others have been altered and conformed to the common rule by more recent copyists. In the present instance that הַעֲמִידִים is expressed from Zechariah, the passage quoted above, although the construction is easier in Hebrew than in Greek, as lately in אַמְרָא, λέγων, ver. 1.

<sup>1</sup> Ἐστῶτες, ABC Vulg. But ἐστῶσαι, Rec. Text, with h.—E.

The article is necessary in this place for the connection of the discourse, as ה in מִדְּרָגָה. No book has *oi*: therefore *ai* remains. The Greek article is much more flexible than our custom admits: as τῷ τὸν φόρον, ὁ τὸ πολὺ, οἱ μακρὰν, κ.τ.λ. Therefore *ai*—*ἑστῶτες*, if it pleases you, is said, as though it were said, *αἱ*—*εἰσὶν ἑστῶτες*, where *ai* as the subject, and *ἑστῶτες* as the predicate, are not ill agreed. There is a disparity of genders not unlike this, ch. xiv. 19. See also Notes on Chrys. de Sacerd. p. 504. If any one is positive that John could not have thus written, let him follow the reading which he judges that he wrote.

8, 9. τὸ πτώμα) הָלֵל in the singular number is used collectively, Ps. lxxix. 2; Isa. xxvi. 19; Jer. xxxiv. 20: and so in this place, τὸ πτώμα respecting two. Also *the head of Oreb and Zeeb* is spoken of for *the heads*, Judg. vii. 25. Presently afterwards, in the third place, τὰ πτώματα<sup>1</sup> is used: although in that place also there is a trace of the singular number in the Codex *Leicestrensis*, τὸ σῶμα. Although we see no reason for the difference, yet it would be rash to say that there is none. [*In the text they are not said to lie. What, if you should suppose that they will be suspended, as their Lord also was suspended from the cross?—V. g.*]—τῆς πλατείας—*ἑσταυρώθη, in the street—was crucified*) The place of *crucifixion* was outside the city under Tiberius; I almost think that it was so under Adrian also. Eusebius teaches, that the scene of *the Lord's martyrdom*, or the place of the cross, passed over into the city built by Constantine; lib. iii. on the Life of Const. ch. xxxii. and ch. xxxviii., where he mentions the neighbouring *street*. The shape of the city has been changed in various ways, and will be changed hereafter. Whether the city has the place of the *cross* within the walls at the present day, or has not (for travellers are at variance with one another, and those who deny it, do so with far greater appearance of truth), at the time of the witnesses, at least, it will undoubtedly have the place of the cross in *the street*, either within the walls or without; for thus also חַרְרֵי is called *the street*, 2 Sam. xxi. 12; Prov. xxvi. 13; Neh. viii. 1, with Adnot. Halens, p. 178; Luke x. 10 (comp. Matt. x. 14); Esth. iv. 6. Comp. Lightfoot, Hor. in Matt. p. 54. The beast has been this long time struggling eagerly concerning Palestine; after his ascent from the bottomless pit he struggles much more.

<sup>1</sup> τὰ πτώματα in ver. 8, and in the first and second places ver. 9, is the reading of Rec. Text, with *h* Vulg. Syr. But ABC Memph., in the former two instances, read τὸ πτώμα.—E.



9. Καὶ βλέπουσιν—καὶ οὐκ ἀφήσουσι) The present, followed by another tense. Thus soon after, χαίρουσι καὶ εὐφρανθήσονται. Comp. ch. xii. 4, xiii. 12.—ἡμέρας τρεῖς ἡμισυ)  $3\frac{1}{2}$  days, not 3 or 4. This passage, even by itself, affords an irrefragable proof, how scrupulously, that is, how exactly, the interpreter, who trembles at the words of THE LORD, ought to take prophetic numbers, without proverbial roundness of numbers. See Erkl. Offenb., p. 99.

11. Πνεῦμα ζῶης) So the Septuagint, Gen. vi. 17.—εἰσῆλθεν αὐτοῖς) Wolf, who is in other respects thoroughly acquainted with Greek, thinks that this reading is unsupported by any example. But Plutarch, πυθομένοις τοῦτο, δεινὸν εἰσῆλθε μῖσος: Herodotus, a much more ancient authority, τοῖσι ἐσελθεῖν ἡδονήν: Plato, εἰσέρχεται αὐτῷ δέος. But nevertheless this is rather too remote from the Hebrew idiom. I should prefer to admit εἰσῆλθεν ἐν αὐτοῖς,<sup>1</sup> כב, from the Alex. and Augustan copy, especially since the copyists may easily have written the syllable ἐν once only, when it ought to be read twice. Thus Luke ix. 46, εἰσῆλθε δὲ διαλογισμὸς ἐν αὐτοῖς, where also ἐν is omitted in two copies, of Selden and Wolf.

13. Ὄνόματα ἀνθρώπων χιλιάδες ἑπτὰ) A frequent apposition: δώδεκα χιλιάδες ἐσφραγισμένοι, ch. vii. 5, 6; τρεῖς χιλιάδας παραβολάς, 1 Kings iv. 32; ψυχὰς ἀνθρώπων ἑκατὸν χιλιάδας, 1 Chron. v. 21.—καὶ οἱ λοιποὶ, and the remnant) who survived from the decimation; [that is, sixty-three thousand men. A most ample conversion!—V. g.] Baal Turim (as Lightfoot teaches in his Chron. of the New Testament, on John iii.) on Num. xxiv. 8, upon these words, “He shall consume the nations His enemies, and shall break their bones,” remarks, that the letter ם is gifted with a certain peculiar sign [significancy], which shows beforehand that He will root out the seven nations (namely, of the Canaanites), and in time to come (לעתיד לבוא) the remaining sixty-three nations, that is, all the nations of the world. This passage of the Apocalypse softens the sadness of the omen.<sup>2</sup>—ἔδωκαν δόξαν, they gave glory) A mark of their conversion: Jer. xiii. 16.—τῷ Θεῷ τοῦ οὐρανοῦ, to the God of heaven) He is called the Lord of the earth, ver. 4, when He declares His authority on the earth by the two witnesses against the disobedient: He is called the God of heaven, when He not only gives rain from heaven, after a most disastrous

<sup>1</sup> Ἐν αὐτοῖς is the reading of A: Αὐτοῖς, C: Εἰς αὐτούς, B: “in eos,” h Vulg.: Ἐπ’ αὐτούς, Rec. Text.—E.

<sup>2</sup> ἔμφοβοι ἐγένοντο, were affrighted) This is more desirable to be heard of than the other: in whose case no change takes place, and who do not at all reverence God: Ps. lv. 19. Compare also Apoc. xvi. 9.—V. g.

drought, but also shows His majesty *in heaven*, by taking up the two witnesses *into heaven*.

14. Ἡ οὐαὶ ἡ δευτέρα, *the second woe*) This, according to D. Lange, designates the period of the rage of antichrist, consisting of 42 months. Comm. Ap. f. 221. But the four angels in the Euphrates plainly brought on the second woe. See Erkl. Offenb. p. 73, etc.

<sup>1</sup>15. Ὁ ἑβδόμος, *the seventh*) The principal trumpet is that of the seventh angel. This closely approached the very times of the apostles: but it was about to have a long continuance. The near approach of the events, which were about to follow in it, were often viewed by the apostles separately, and held forth by them to the view of the faithful: but in consequence of the length of the interval, scoffers denied the end itself, in which the course of the events was about to issue; while the faithful did not fully comprehend the long continuance of the interval. Each class furnished the apostles with a reason for explaining the mystery more fully: 2 Pet. iii. 2; 2 Thess. ii.

Whether *Gabriel* is the angel here meant, we propose in the German Exegesis as a *subject of consideration* for the reader. And the very name נבריאֵל agrees; for אֵל is *God*, and נבר *a man, strong*. Therefore that name exhibits the sum of the message to Mary, Luke i. 31, 35; and here of the commencement of the trumpet in heaven: for, ch. xii. 5, there is born υἱὸς ἄγγελου; that is, אֵל נבר, Isa. ix. 5. I give no definition; I make no conjecture; I only inquire. But that which follows I affirm: This trumpet is the most important of all, which both of itself has here a most joyful meaning, and renders joyful all the trumpets of the former angels, but only to the inhabitants of heaven. Wherefore they are not to be heard, who here prefer to interpret *sorrowful trumpets*, used by the Jews in excommunication, rather than *festive trumpets*. The injury arising from the abuse of Jewish antiquities, in the explanation of the New Testament, and especially of the Apocalypse, is greater than the advantage arising from the use of the same. Truth is learned from the very clearness of the text, containing its own αὐτάρκειαν (self-dependent completeness); the abuse introduces errors. We see other examples on ch. xiii. 18 (Annot. ii. § 2), and on ch. xiv. 20, xvii. 9, note 1. It would be better not to have recourse to the books of the Jews, if no better reward for the labour could be

<sup>1</sup> ἡ οὐαὶ ἡ τρίτη, *the third woe*) This is predicted finally, ch. xii. 12: then ch. xiii. and xiv. it actually follows.—V. g.

carried off from them.—ἐν τῷ οὐρανῷ, *in heaven*) This is strictly parallel with that passage of Dan. ii. 44, “*IN the days of those kings (not, after they shall be destroyed), the God OF HEAVEN shall set up a kingdom.*” He is called *the God of heaven*, as showing His majesty *in heaven*. Comp. altogether ver. 13, note. Afterwards the action descends to *the earth*. See shortly afterwards concerning *the kingdom of the world*.—λέγοντες) See App. Ed. ii. So ch. iv. 1. Many read, ἡ φωνὴ λέγων.<sup>1</sup> See also ch. v. 12, and the remarks which we have made above on ch. ix. 13, 14, and Wolf’s remarks on xiv. 7, xix. 1. Dionysius of Alexandria thus expressed his opinion respecting the writer of the Apocalypse, not 200 years afterwards: διάλεκτον μέντοι καὶ γλῶσσαν οὐκ ἀκριβῶς ἐλληνίζουσιν αὐτοῦ βλέπω, ἀλλ’ ἰδιώμασι μὲν βαρβαρικοῖς χρώμενον, καὶ πού καὶ σολοικίζοντα. *But*, says Lightfoot, *he forms this judgment concerning dialect and phraseology, who was acquainted with neither, and he censures as a fault that which chiefly commends this book. For John θεοδίδακτος (being taught of God), everywhere in his Apocalypse assumed the style of the Old Testament: while this man, who was ignorant of the Hebrew language, reckoned as a SOLECISM the whole of that, which was THE DIALECT OF GOD, and believed that that which he could not understand was barbarous.*—Op. Posth. f. 145. But yet the readings of the Apocalypse (which present *the appearance* of a solecism), as Dionysius demonstrates, are ancient, are repeated, and have an analogy to one another: but those which follow the ordinary syntax have been introduced by copyists, many ages after Dionysius.—ἐγένετο ἡ βασιλεία τοῦ κόσμου, *the kingdom of the world is become*) This reading of an early age is much more glorious than that of the hasty copyist, ἐγένοντο αἱ βασιλείαι,<sup>2</sup> κ.τ.λ. Blemishes of such a character, and of such importance, as I have noticed, ch. i. 18, iii. 12, v. 14, vi. 11, xi. 2, 17, xiv. 1, xv. 3, xvii. 8, 16, xx. 4, xxi. 24, xxii. 19, etc., remain in those editions, which are eagerly reprinted. the revision which applies a remedy to them (I do not complain on my own account) lies neglected. See Pref. § viii. Admon. 20. We return to the passage. The kingdoms of the world give way to *the kingdom of the world*. Thus Obadiah, ver. 21, and the Psalms repeatedly. Vitranga indeed correctly says, *The fulfilment of this oracle is in vain sought in the time of Constantine: Anacr. Ap. p. 512; but at the same time he thinks that this pro-*

<sup>1</sup> AB Vulg. read λέγοντες. Rec. Text, λέγουσαι, with C.—E.

<sup>2</sup> Ἐγένετο ἡ βασιλεία, ABCh Vulg. Ἐγένοντο αἱ βασιλείαι, Rec. Text, without good authority.—E.

phesy will be fulfilled *after the destruction of the beast*. In both points D. Lange assents to him. Here a true analysis of the text is especially necessary: moreover we have presented such a one above, in the Introduction to the Apoc. num. 6. Many separate the natural sequence of ch. xi. and those which follow; but it vindicates itself. See *Erkl. Offenb.* p. 71 and following, 552, 564, etc. The third woe, which is set forth in ch. xii. 12, and is described particularly in ch. xiii., is long ago in course of accomplishment: and from things present it is distinguished, what things are past under the trumpet of the seventh angel, and what are still future.—*τοῦ Κυρίου*<sup>1</sup>) See App. Crit. Ed. ii. *Κυρίου* is here used as a proper name (as Grotius and Le Buy admit), with which that which immediately follows, *καὶ Χριστοῦ αὐτοῦ*, best agrees: for the expression is, *the Lord's Christ*, *משיח יהוה*, not *the Christ of our Lord*. And thus in the Apocalypse the inhabitants of heaven say, *God, Lord, our God, the Lord our God*; but never, *our Lord*. Athanasius, in his Synopsis on this passage, and Rupertus, in his Comm. p. 308, were of the same opinion, if they did not retain the same reading.—*καὶ τοῦ Χριστοῦ αὐτοῦ*, and of His Christ, or Anointed) This is the first appellation of Christ in this prophetic Treatise, after the Introduction of the book, namely, in the mention of the Kingdom under the trumpet of the seventh angel. For Christ is called a King antonomastically,<sup>2</sup> as Hiller observes, Syntagm. p. 356. Comp. Brent's Homily xlii. on Acts, and Explan. of Catech. p. 114 and following, and p. 23. Elisha the prophet was *anointed*, 1 Kings xix. 16; *priests were anointed*, Exod. xxviii. 41; but with especial propriety, *Kings*. Whence the title of *Anointed*, put absolutely, denotes nothing but a *king*. The usual expression is, *the Lord's anointed*, not *the anointed king*: but [in the case of the priest] the only expression used is, *the priest that is anointed*, by way of epithet: Lev. iv. 5. Nay, the Anointed is even expressly distinguished from the priest, 1 Sam. ii. 35; Ps. cxxxii. 16, 17. In the whole Evangelic history, the name, *Christ*, is never set forth under the title of *priest*; it very frequently is under the name of *king*. And moreover, as often as the *Messiah* is mentioned in the Scripture, there is a reference to his *Kingdom*. The priestly office and the prophetic also are both contained in the kingly (which by a metaphor is the meaning of *Shepherd* also: ch. xii. 5). See Heb.

<sup>1</sup> So AC Vulg.: but *h*, "Dei." AC Vulg. and the best authorities read *ἡμεῶν*, in opposition to Bengel.—E.

<sup>2</sup> See Appendix on Antonomasia.

ii. 17, note. Among the Gentiles also, one man has often borne the kingly office in addition to the priestly, sometimes under the title of priest, sometimes under that of king.

16. Ἐνώπιον τοῦ θρόνου τοῦ Θεοῦ) Thus the greater part of the Manuscripts read,<sup>1</sup> although the more ancient omitted the words τοῦ θρόνου, leaping from the one τοῦ to the other. The mention of *the throne* is especially suitable to this place, where *the kingdom* is spoken of, and where also *the thrones* of the elders are mentioned.<sup>2</sup>

17. Ὁ ὢν καὶ ὁ ἦν, *who is, and who was*) Some have added, καὶ ὁ ἐρχόμενος.<sup>3</sup> The shorter reading here also is the true one; the fuller one is derived from a parallel passage. See App. Crit. Ed. ii. on this passage. Such varieties of reading are not to be decided in a cursory manner, on common grounds, but by careful investigation, according to the strong arguments which peculiarly and naturally belong to each passage. By which method we shall find, in the present instance, that this passage, ch. xi. 17, is not so much to be compared with the three preceding, as with the one which follows, ch. xvi. 5. What is the aspect of the three preceding passages, we have before shown, on the passages themselves, and especially on ch. i. 8: but now both these passages, ch. xi. 17 and xvi. 5, coincide with the trumpet of the seventh angel, and therefore with the consummation of the mystery of God, in which, that which had previously been foretold by the expression, καὶ ὁ ἐρχόμενος, now is exhibited in actual operation, and indeed is exhibited first in heaven, ch. xi. 17, and then on earth, ch. xvi. 5. Interpreters on this passage have long ago seen this. Ansbert says, *They do not here subjoin, as they were accustomed, and who art to come; they speak of Him as already present.* Haymo, who usually treads in the footsteps of Ansbert: *It must be observed that he does not add, as before, who art to come. For they show Him already present in the judgment, by which all these things will be accomplished, and therefore they by no means speak of Him as (still) to come.* John Purvey, in his Comm. published with the preface of Luther, says; *He does not add the third clause, which he has usually added, namely, and who is to come, for this reason,*

<sup>1</sup> *And the margin of Ed. ii., together with the Germ. Vers., follows that reading more confidently than the larger Edition does.—E. B.*

ACH Vulg. Memph. omit τοῦ θρόνου. B Syr. and Rec. Text insert these words.—E.

<sup>2</sup> ἐπὶ τὰ πρόσωπα αὐτῶν, *upon their faces*) In no other place is this read respecting the elders.—V. g.

<sup>3</sup> Added by Rec. Text, in opposition to ABCh Vulg. Cypr.—E.

because the prophet, with his intellectual vision, then saw God as it were already sitting in judgment. Zeltner published a dissertation, A. 1712, which is inscribed, *Evangelium Tetragrammaton e Novo Testamento Exulans*. The subject, as it is comprised in the title, derives something from the truth. When the Son of God was engaged in the world, of the promises given in the Old Testament, and comprehended in the name of *Jehovah*, as many as were to be fulfilled at that time, were fulfilled: and then, that which had been future, was advancing to the present. But, however, in the prophecy of the New Testament, that is, in the Apocalypse, that phrase, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, by which the tetragrammaton, יהוה, is usually expressed, is, as it were, set forth afresh; and the future itself, as though reviving in the second coming of Christ, respecting which see Heb. x. 37, is placed before us, until at the entrance of the most important trumpet of the seventh angel, first the words, καὶ ὁ ἐρχόμενος, which, at the beginning, were alone contained in יהוה, and afterwards also the words καὶ ὁ ἦν, which was denoted by the termination of the noun יהי, are most magnificently absorbed, and pass into the single expression, ὁ ὢν. Hence it comes to pass, that even great things, from this very passage, are not said to come, as lately they were said to come, ver. 14, and ch. ix. 12, but to have come, shortly afterwards, ver. 18, and ch. xiv. 7, 15, xix. 7. Those persons do not sufficiently hold fast the normal force of Scripture, which ought to be retained even in addresses, who even still in prayers, and in hymns, from time to time, say, *Jehovah*, instead of *Lord*, or *Jah*. For under the trumpet of the seventh angel this *Tetragrammaton* ceases to be used, and the *Diagrammaton*, יהי, is the only expression which the saints utter, together with applause; ch. xix. 1.

17, 18. Ἐβασίλευσας· καὶ τὰ ἔθνη ᾠργίσθησαν) Ps. xcix. 1; Septuagint, Κύριος ἐβασίλευσεν ὀργιζέσθωσαν λαοί. The verb ὀργιζέσθωσαν here answers to the Hebrew יגף, as Exod. xv. 14; 2 Kings xix. 28. Comp. ver. 27, in which anger is denoted, together with alarm.

18. Καὶ ὁ καιρὸς) that is, ἐστὶ. For ὁ καιρὸς does not seem here to be joined with ἦλθεν (although often in other places time is both understood to be, and is said to come, and that, in one place, jointly, Ps. cii. 14), since that sentence, τὰ ἔθνη ᾠργίσθησαν, καὶ ἦλθεν ἡ ὀργή σου, is now finished. In like manner, ἐστὶ is understood after the verb ἔρχομαι, ch. xxii. 12. In like manner, ὁ καιρὸς (namely, ἐστὶ) τοῦ ἀρξασθαι τὸ κρίμα, 1 Pet. iv. 17; πότε ὁ καιρὸς ἐστίν, Mark xiii. 33.— τῶν νεκρῶν, of the dead) of mortals and the departed. The German

Exegesis quotes many passages of Scripture speaking in this manner. Add the son of Sirach, before noticed, on Jude ver. 4.—*κριθῆναι*) This verb, equally with *δοῦναι* καὶ *διαφθεῖραι*, is spoken concerning God, and answers to the Hebrew *נשפט*, which is likewise spoken of God. Isa. lxvi. 16; Ezek. xxxviii. 22, in the Hebrew; and Ezek. xvii. 20, x. 35, 36; Joel iii. 2, in the Hebrew, and in the Septuagint, where, however, the reading is not *κριθῆναι*, but *διακριθῆναι*; and Jer. ii. 35, xxv. 31, in which the Septuagint has *κρίνομαι*. There is an allusion to the wonderful *συγκατάβασις* (*condescension*) of the Supreme Judge, whereby, for the sake of showing the justice of His cause, He blends *discussion* ["controversy"] with His unbending judgment. "Ὅπως ἂν νικήσῃς ἐν τῷ κρίνεσθαι σε, Rom. iii. 4, note.

19. 'Ο *ναός*) ὁ *ναός*, ch. iii. 12, vii. 15, is *היכל*, the *whole* of the temple, but in this passage, and henceforth, it is *רביע*, the inner part of the temple,<sup>1</sup> *רבר*.

## CHAPTER XII.

3. *Πυρρός*) Others read *πυρός*,<sup>2</sup> which the ancients formed from *πῦρ*, as though John should say, *μέγαν πυρός δράκοντα*. But *πυρός* is written for *πυρρός*, ch. vi. 4. See Appar. pp. 805, 820. [Ed. ii., pp. 524, 544.] The colour represents the fiery spirit of the dragon.—*κεφαλὰς ἑπτὰ*, *seven heads*) such as even history commemorates; and in this very city (Hamburgh) the skeleton of such a dragon with seven heads was formerly shown.—*Joh. Diet. Winckler. Disquisition, p. 162.*

4. *Καταφάγη*, *to devour*) *The notion formerly prevailed with many persons, that serpents were accustomed eagerly to desire the flesh of new-born infants.*—Pricæus.

5. "Ἐτεκεν, *brought forth*) The Christian Church brought forth a *male child*, Christ, considered not personally, but in His kingdom. Vitranga interprets it of Constantine, when he gained possession of the empire; D. Lange weightily refutes him, in his Comm. upon the Apocalypse, f. 137, 141. Nor, however, as the same writer

<sup>1</sup> *τῆς διαθήκης*, of the testament) the covenant which He made with Abraham, Isaac, and Jacob.—V. g.

<sup>2</sup> A Vulg. read *πυρός*. BCh Memph. *πυρός*.—E.

supposes, is *the conversion of Israel* here signified; for that nation does not bring forth, at its conversion, but is born: and *the crown of twelve stars* prefigures the conversion of the twelve tribes: comp. Gen. xxxvii. 9. The birth here described has already long ago taken place; that conversion [of the twelve tribes] has not yet taken place. The woman brought forth, when in the ninth century, more nations than before, together with their princes, were, under the name of *Slavonians*, added to the assembly of the Christian name. Therefore almost the whole of this chapter has been fulfilled, although *D. Lange* refers it to the future, in the same place (see above), and in *Epicr.* p. 408. The very war of the dragon with the rest of the seed of the woman, ver. 17, precedes the rising of the beast out of the sea; but this took place in the eleventh century, as will presently be shown.—*ἰὸν ἄρρενα*) Learned men have brought together to this place passages in *Aristophanes* and *Alciphron*, where a woman is said to have brought forth *παιδίον ἄρρεν* but the cases differ; for *παιδίον* is generic, *ἰὸς* specific. Nor, however, does *John* write *ἰὸν ἄρρενα* without reason. For thus also *Jer.* xx. 15, it is said *בן ובר*, where in the Greek it is *ἰὸς ἄρσην*, or simply *ἄρσην* as in this passage. *Primasius* omitting the word *son*, says *male*, as ver. 13 has it.—*ἐν ῥάβδῳ σιδηρᾷ*, with a rod of iron) The rod is for long continued obstinacy, until they submit themselves to obedience.

6. *Εἰς τὴν ἔρημον*) *The wilderness* is the western part of the world, Europe, or its districts in particular on this side of the Danube; for on the other side of the Danube the countries were already before this more imbued with Christianity. *ערבה*, *the wilderness*, and *נוערב*, *the west*, are connected by derivation. *D. Laurence Reinhard*, in his chronological arrangement of the Apocalypse, p. 14, rightly thinks that this passage has reference to the state of the Church from the ninth century.—*ἡμέρας χιλίας διακοσίας ἐξήκοντα*, 1260 days) The 1260 prophetic days are 657 ordinary years in full. And if you reckon these from A. 864 to 1521, you will certainly not be far from the truth. The woman obtained a firm place in the wilderness, in Europe, especially in *Bohemia*, and there, in particular, she was nourished; until more free and abundant nourishment was vouchsafed to her by means of the *Reformation*. The close of the 1260 days is the *Reformation*.<sup>1</sup> The close of the times, 1, 2, and  $\frac{1}{2}$ ,

<sup>1</sup> By a somewhat different method of computation, in *der Erkl. Offenb. Ed.* ii. p. 592, the commencement [terminus a quo] of the 1260 days (by which 677 ordinary years are there equally made up) is fixed not in the year 864, but 940,



is the Millennium. *Between the Reformation and the Millennium there is no more remarkable revolution, than the Reformation itself, the great importance of which is sufficiently perceived from this.*

7. Ὁ Μιχαήλ, *Michaël*) The archangel, but still a created angel. Dan. x. 13; Jude ver. 9. Nic. Collado, Raph. Eglinus, Jonas Le Buy, Grotius, Cluver, Mede, Dimpelius, and others, recognise a created angel.—*τοῦ πολεμῆσαι*<sup>1</sup>) that is, ἦσαν. An elegant expression. Thus Basil of Seleucia says of Abel, ὅλος τοῦ δώρου γενόμενος, *altogether intent upon that which he was offering.* Comp. 2 Chron. xxvi. 5, in the Hebrew. The war was occasioned by the πλάνη, with which the whole world was carried away.—*μετὰ*) *together with*, that is, *against*. So *μετὰ*, ver. 17, ii. 16, xi. 7, xiii. 4, 7, xvii. 14, xix. 19.

and the end [terminus ad quem] *not in the year 1521, that is, at the Reformation, but in the violent suppression of the Bohemian Church, which followed in the year 1617, so that the Reformation itself, ver. 14, finds its place in the middle of times 1, 2,  $\frac{1}{2}$ , and speaking exactly in the middle of the binary number, which these times represent. That you may not think that a great leap is here made. Reader! I wish you to remember (aus der Einleitung zur Erkl. Offenb. § 52), that a prophetic day comprises half an ordinary year, with the addition of about 14 days. If you take 14 full days: 1260 days, by this measure will make 678 years, with an addition (which Erkl. Offenb. nearly represents at the passage quoted); but if, instead of 14 days, you take 8, the sum of 657 years will come forth (which the Gnomon proposes, which is almost equally distant from Erkl. Offenb. c. ix. 15). The method of computation therefore itself introduces a difference of only 21 years (in which matter I would rather give the preference to Erkl. Offenb., the 2d Edition of which is certainly more recent than the Gnomon, than to the Gnomon): but the places assigned to the beginning and the end respectively [termini a quo et ad quem], vary within a space of 96 years; but this difference makes no variance as far as concerns the chief point of the subject, which comprises most important revolutions, and those brought about gradually. (Respecting a latitude of this kind, comp. den Beschluss der Erkl. Offenb. ii. St. p. 1082, and the next, or die Vorrede zu meiner erklärenden Umschreibung, etc., p. ix.) To this you may refer the conclusion which presents itself in der Erkl. Offenb., Ed. ii., p. 591. Also wären die 677, Jahre zwischen A. 1524 und 1624 ausgeloffen. In dem Raum dieser 100 Jahre ist nichts bedenklicher, als die Reformation, und die mit deren Bestätigung verknüpfte betrübte Zerstörung der Böhmischen Brüder—Gemeine: und also ist bey solcher Revolution das Ziel der 677, Jahre order der 1260, prophetischen Tage zu suchen. Wir lassen einem jeden die Freyheit, das Jahr zu bestimmen: doch prüfe man, was folgt. A. 1517, nahm diess grosse Werk seinen Anfang. Die Böhmishe Brüder—Gemeine, und die Reformation, stunden 100 Jahr nebeneinander, bis auf Jahr 1617.—Von A. 1617, kommt man mit 677 Jahren zwüicke auf das Jahr 940.—und also geben die 1260, Tage den Periodum der böhmischen Kirche.—E. B.*

<sup>1</sup> So AB (omitting τοῦ) Syr. But Rec. Text, ἐπολέμησαν; Vulg. "præliabantur."—E.

8. Οὐκ ἴσχυσεν—αὐτῷ) Others read, οὐκ ἴσχυσαν, οὐδὲ τόπος εὐρέθη αὐτῶν.<sup>1</sup> If the plural number were correct, it would be οὐδὲ τόπος εὐρίθη αὐτοῖς (not αὐτῶν), as it is expressed in Apoc. xx. 11; Dan. ii. 35, also Job xvi. 18. Victorinus also has, and there was not found FOR HIM (not, OF THEM) a place in heaven. And Cassiod. in his Complex., *The Dragon being cast headlong to the earth, was overthrown, so that he no longer HAD the place of blessedness.* The explanation of Andreas likewise speaks of the dragon only, and not of his angels. In which point of view almost all the testimonies for the plural are set aside. The style of the Apocalypse usually attributes the good which is done, or the adversity which happens to the prince or leading person concerned, in the singular number, rather than to those whom he has for his subjects. This is the case in this passage also; for in ver. 7, in the battle, the dragon is described at first alone, and then the same with his angels. Afterwards this book makes mention of the dragon only; wherefore the angels of the dragon, where occasion requires it, will have to be understood from this passage. The simple verb, ἰσχύειν, for which Pricæus would prefer κατισχύειν, is used in this passage, as in the Septuagint, Ps. xiii. (xii.) 5; Dan. vii. 21, ἰσχύειν πρὸς τινα.—ἐν τῷ οὐρανῷ, ἢν heaven) in which, all along from the triumph of Christ up to the time then present, he had accused the brethren of the dwellers in heaven, ver. 10. Comp. ver. 12. The earth is included in the heaven: not the opposite.

9. Ὁ καλούμενος διάβολος, καὶ ὁ σατανᾶς, κ.τ.λ. *The devil and Satan* are exactly synonymous, as Druse teaches, and Raphel, in his Annot. from Polybius, p. 719; for both ἔστη, and διαβάλλειν mean *to place one's self between* for the purpose of resistance; wherefore also the Septuagint frequently has διάβολος for ἔστη, which is retained at 1 Kings xi. 14, 23, 25. Therefore there is no more difference between them than between *gladius*, in ordinary appellation, and *ensis* in poetic usage. The only difference lies in the Hebrew and Greek idiom; and the adversary is pointed out, who harasses the Gentiles, as *the devil*, and the Jews, as *Satan*; in this place, indeed, saints of both classes. Even Andreas of Cæsareia saw, that there was force in the double appellation; and lest I should be accused of refining too nicely, Grotius refers this double appellation to the Jews and Gentiles. But the observation appertains to this text, in which

<sup>1</sup> A Memph. read ἴσχυσεν. But BC Vulg. Syr. ἴσχυσαν. ABC Vulg. Syr. read αὐτῶν; but Memph. αὐτῷ.—E.

both the Hebrew and the Greek names are joined together : in other texts, even the appellation of the *devil*, inasmuch as it is alone, may no doubt appertain to the Jews.—ὁ πλανῶν, *which deceiveth*) The devil is a *liar* and a *murderer*, John viii. 44 ; a *seducer*, in this passage, and *raging*, ver. 12, where *despair*, in consequence of the shortness of the time, inflames his rage. But the saints, who overcome him, have *faith, love, and hope*.

10. Ἄρτι, *now*) This particle teaches most evidently, that this twelfth chapter, from its very beginning, refers to the trumpet of the seventh angel ; for the voice which was heard immediately under the sound of that trumpet, ch. xi. 15, respecting *the kingdom*, is here repeated with a remarkable increase of meaning by the figure, Epitasis [see Append.]; nor can it by any means be placed before this trumpet in particular. The accuser attacked the citizens, and not the king. Moreover, the latter part of the twelfth chapter, has a most close coherence with this very passage. In ch. ii. 15-18, these things are *set forth*, which this most important trumpet comprises ; in ver. 19, and ch. xii.-xxii. is an Exergasia [see Append. "Epexegesis."], and copious description of its accomplishment.—ὁ κατήγορ<sup>1</sup>) A name naturalized and adopted even in the East, and so used by the Syriac translator in this passage. Therefore in this very place it is not used as a Greek word (as Camero remarks), but as a Hebrew word, the purely Greek synonym, ὁ κατηγορῶν, following. The two languages are joined together, as in ver. 9, and repeatedly in this book, which has reference to both Israelites and Gentiles. See Schoettgen, Hor. Hebr. p. 1120, and those which follow ; where also the office of *Michaël*, and the appellation, *old serpent*, are illustrated from the writings of the Hebrews.

<sup>2</sup>12. Οὐαί, *woe*) This is the last denunciation of the third and most grievous *woe*, which has already been frequently denounced ; and under it at length the beast assails. Wherefore the remarks which Wolf makes *most recently*. T. iv. Curar, p. 530, he also approves of, p. 535, when he prefers to the other interpreters, those who think that the government of the *Roman Pontiff* is marked out by the beast. Ap. xiii. 1.—τῇ γῆ καὶ τῇ θαλάσῃ, *the earth and the*

<sup>1</sup> Κατήγορ, A. Κατήγορος, BC and Rec. Text.—E.

<sup>2</sup> Ver. 11. οὐκ, *not*) By this *negative* a contradiction is given to the accusation, the subject of which is indicated by this very expression.—V. g.

—τὴν ψυχὴν αὐτῶν, *their own soul*) or *life*. In like manner Satan had also accused Job, Job ii. 4. Against him, who renounces his love of life, the calumniator has now no power.—V. g.

sea) The earth is placed before the sea, *either* because the earth, as opposed to the heaven, is superior (to the sea), and the sea is only a part of the earth, which is understood in the following verse under the earth: *or* because the third woe really began in Asia, before it began in Europe, through the instrumentality of the beast.—*ὀλίγοι καιρὸν*, a short time) *καιρὸς*, in this place, has a peculiar signification, a time of  $222\frac{2}{3}$  years; and *ὀλίγος καιρὸς* is the period next above the  $3\frac{1}{2}$  times, which are the subject of ver. 14; and therefore the *ὀλίγος καιρὸς*, is *four times*, or  $888\frac{8}{9}$  years, are from A. 947 to A. 1836, as is collected from the proportions of the other periods, with which this is connected. See Erkl. Offenb. p. 619.

13. Καὶ ὅτε κ.τ.λ., and when the dragon saw that he was cast to the earth) Arnolf, a monk of Ratisbonne, says Ussher, who makes himself an eye-witness of the matter, affirms that a portentous dragon was seen in the air about these times (*de S. Emmerammo*, l. 2, t. 2, *ant. lect. H. Canisii*, pp. 98, 99). “Having been placed in Pannonia some years before, on a certain day from the third hour to the sixth, I saw the devil, or a dragon, suspended in the air. But his magnitude was incredible, his length so great, that he seemed to be extended, as it were, through the space of a mile.” *Admonitius*, who converses with him in this dialogue, asks of Arnolf: Did you at all remember at that time any of these things, which the blessed John writes in his Apocalypse respecting the dragon and the beast? *He replies*: Truly these things came into my memory, but the recollection of what is written in the same Apocalypse especially harassed me, in which is contained: *Woe to you, because the dragon is come to you with great wrath, because he knoweth that he hath but a short time.*—[Ussher<sup>1</sup>] *de success. Eccles. Christian*, f. 46, 47. The same, s. 36, from Glaber *Rodolph*, relates that such a portent was seen in Gaul, about A. 1000 or afterwards. And *Arnolf* flourished about A. 1040. Wherefore the visions related by *Rodolph* and *Arnolf* were between the beginnings of the short time and of the  $3\frac{1}{2}$  times, and then the dragon was certainly already cast to the earth, persecuting the woman: but I am not credulous enough to assent to the statement, that this enemy was then actually seen in Gaul and in Pannonia. Yet I thought that this account ought to be mentioned, because a man of great weight, James Ussher, both related it, and plainly enough assented to it. Let those who find more testimonies of such phenomena, produce them: let those who are strong in spiritual judgment, weigh them.

<sup>1</sup> Ussher's collected works, vol. ii., p. 101.

14. Αἱ δύο πτέρυγες) The Hebrew dual כַּנְפַיִם does not always involve the number *two*: but it is used even in the description of *four* or *six* wings, Ez. i. and Isa. vi. Whence in the Septuagint כַּנְפַיִם is never expressed by δύο πτέρυγες. Therefore in this passage it is said not without great significance, αἱ δύο πτέρυγες, *those two wings*. The great eagle itself is the Roman empire: *the two wings*, the power over the east and the west.—εἰς τὸν τόπον αὐτῆς, *into her place*) This place<sup>1</sup> comprises very large regions, *Poland, Russia, Hungary, Transilvania, etc.*, by the addition of which to the church, A. 965, and thenceforward, the Christian power reached, in a continuous tract, from the Eastern to the Western Empire.—καιρὸν καὶ καιροὺς καὶ ἡμῖσι καιροῦ) So Dan. vii. 25, εἰς καιροῦ καὶ καιρῶν καὶ ἡμῖσι καιροῦ; ch. xii. 7, εἰς καιρὸν καὶ καιροὺς καὶ ἡμῖσι καιροῦ. In each passage the subject is the calamity of the holy people. The plural, καιροὺς, denotes *two times*. The plural number is to be taken most strictly. In this manner of speaking, *after years*, the space of two years is signified, l. 17, § 3. Digest. de manum. test. *Being indefinitely commanded to be free after years, he shall be free after the space of two years: and that interpretation both the favour of liberty demands, and the words admit*. Thus רַב עֵשְׂרִים ten, כַּסְרֵי עֵשְׂרִים two decades, that is, *twenty*. According to the rule of the ancient Hebrew doctors, usually employed in expounding the Sacred Writings, the plural number is to be understood of two, if there is no reason to the contrary. Guil. Surenhusius de Alleg. V. T. in N. T., p. 589. And in this passage, indeed, the taking, in a strict sense, is admissible even on this account, because there is an interval between the *one* and the *half*. In an indefinite sense several καιροὶ are a χρόνος. Mæris the Atticist, ὥρα ἔτους, ἀττικῶς καιρὸς ἔτους, ἑλληνικῶς. Ammonius and Thomas Magister, καιρὸς μέρος χρόνου, ὅον μεμετρημένων ἡμερῶν σύστημα· χρόνος δὲ, πολλῶν καιρῶν περιουχὴ καὶ σύλληψις.<sup>2</sup> In the Apocalyptic sense καιρὸς a *time* has a definite length, as is plain from the distribution of this

<sup>1</sup> In der Erkl. Offenb. Ed. II., p. 642, the place of the wilderness, in the singular, Germany, is much more definitely distinguished from the wilderness which comprises these countries. (Comp. p. 639), so that the eastern wing might especially subserve her flight into the wilderness, the western (wing) her flight into the place.—E. B.

<sup>2</sup> Χρόνος and αἰών are indefinite time. Ὀρα, definite term, generally short; Καιρός, the opportune time. Αἰών, the indefinite flow of time without the notion of an end; Χρόνος, time in its actuality, by which we perceive the succession of things; it is a sort of aggregate of times. Καιρός, a specific time, and, “as opportunity” is fleeting, that time, of short duration: in Rev. xii. 14, a year, not literally but applied to the time of a year. See Tittm. Syn.—E.

very period into a *time*, and *times*, and the *half of a time*. This period begins before the number of the beast, and extends beyond it: nor however does the whole of it far exceed it. It has  $777\frac{2}{3}$  years. By such a method, even a *Chronus* has a definite length, and comprises *five καιροὺς* or *times*: although Leop. Frid. Gans Nobilis de Putlitz determines that *καιρὸν* has eighty years, and a *Chronus* 240 years, and thus he takes *three καιροὺς* for *Chronus*. Through a *time*, and *times*, and the *half of a time*, the Church is nourished, being removed from the serpent, and assailed by the river, *i.e.* the attack of the *Turks*, and not however overwhelmed: therefore those times are terminated by the captivity of the serpent, and are conveniently divided by the parts “joints” of the Turkish history. The beginning of the captivity, as is shown in its place, will be in A. 1836. Therefore the *time* is  $222\frac{2}{3}$  years, from A. 1058 to 1280; and in the middle of the eleventh century, a new kingdom arose among the *Turks*, and shortly afterwards *inundated* the eastern part of the Christian world; but, at the close of that century, the city of Jerusalem was taken from them, which not long after they took again. The *times* are  $444\frac{2}{3}$  years, from A. 1280 to 1725. In that interval they greatly desolated the Church, having taken Constantinople, having long had possession of Buda, and having more than once besieged Vienna. The *half a time* consists of  $111\frac{1}{3}$  years, from A. 1725 to 1836. Before the end of this half a time, and indeed considerably before, the earth swallows up the last attacks of the river.—ἀπὸ προσώπου) construed with *τρέφεται*. Comp. וְשָׁמַר אֶת פְּרִי הָאָרֶץ אֶת הַבְּרִיחַ אֶת הַיָּם אֶת הַנְּחֹשֶׁת אֶת הַבְּרִיחַ אֶת הַיָּם אֶת הַנְּחֹשֶׁת ἀπὸ προσώπου, 2 Kings xvi. 18, and Jud. ix. 21, where the Hebrew accent plainly renders it a parallel expression: and Neh. iv. (9) 3.

17. Μετὰ τῶν λοιπῶν, *with the remnant*) These are the faithful scattered in the lands of the unfaithful.

18. Ἐστάθην<sup>2</sup>) Thus also *Arethas*: and *Ribera* approves, although most of the *Latins* have *stetit*, he *stood*, ἐστάθη; which reading in turn Doelingius de Antichr. p. 284, approves of, and Paganus, Ap. p. 212. Each reading is almost equal in point of authority from manuscripts, and suitability to the sense. For if applied to the dragon, the sentence would thus run. *He was wroth, and went away: and stood on the sand of the sea, and gave his power to the*

<sup>1</sup> τῶν τηρούντων τὰς ἐντολὰς τοῦ Θεοῦ, *who keep the commandments of God*) This belongs to all those who have the dragon for their adversary.—V. g.

—τὴν μαρτυρίαν Ἰησοῦ, *the testimony of Jesus*) that He is the Son of God and the Saviour of the world.—V. g.

<sup>2</sup> So B Memph. and Rec. Text; but ACh Vulg. Syr. have ἐστάθη.—E.

*beast which arose out of the sea.* But because a new part begins at the words, *and stood*, and at the beginning of this part the name of the dragon is not again expressed, this act of standing is better applied to John. Who indeed, though he saw such various objects, yet mentions no other going of his, except that which was done in the spirit, for instance, ch. xvii. 3 : but this standing also upon the sand of the sea, was done in vision. This vision is very remarkable, and hence John mentions his own standing upon the sand of the sea. On the visions at the waters, comp. Dan. viii. 2, x. 4 ; Ez. i. 3 Gen. xli. 1.

---

### CHAPTER XIII.

1. Ἐκ τῆς θαλάσσης, *out of the sea*) Three woes traverse the world from the east to the west. The first was in Persia : the second proceeded from the Euphrates : the third, under the dragon, is sustained by the beast in the west. In the conclusion of my German commentary, I have enumerated more than forty laws and distinguishing marks of Apocalyptic interpretation. In these the quick unfolding of the three woes, and especially of the third woe, has no little weight.—θηρίον, κ.τ.λ., *a beast, etc.*) θηρίον is a diminutive in sound, but not in sense : for even elephants are called θηρία ; and in Homer μάλα μέγα θηρίον is a great stag slain by Ulysses.

The most ancient fathers determined that the *seven heads* of the beast were so many ages or kingdoms of the world, from its beginning to the end : from which interpretation that of D. Gebhard is not far removed, according to which the beast of the Apocalypse is the abuse of political power, the prop of the antichristian state : the seven heads, Pharaoh, Jeroboam, Assyrian Babel, Antiochus, the Sanhedrim of the Pharisees, then the Emperor of Rome, and the beast from the abyss. See Comm. on Twelve Prophets, pp. 508–524 : comp. p. 217 and those which follow, 292. On the other hand, Victorinus took the head, or one king, to relate to Domitian, who was emperor in the time of John : the others, to refer to his five individual predecessors, and his immediate successor ; and so Hammond, from Claudius to Domitian ; so Bossuet refers it to Maximin and his five consorts, whom he himself survived, and Licinius, who alone survived him : which also is not far removed from the Epilypsis

of Raph. Eglinus. The one interpretation is too *loose*; the other too *confined*, although it is more convenient, inasmuch as it does not go beyond the seven hills [of Rome]. From either interpretation they were able to take an occasion, who with great agreement among themselves refer those seven heads to seven forms of the Roman polity, which are presented (see especially Borrhaus on this passage) by 1) Kings, 2) Consuls, 3) Decemvirs, 4) Military tribunes with consular power, 5) Dictators, 6) Emperors. We shall presently see the seventh. But, I. Seeing that Daniel, to whose antiquity it was suitable, already in his time sufficiently described the Roman affairs, what need is there to seek them in the Apocalypse, and to trace them back, not only beyond the beginnings of the third woe, but even from the beginnings of the fourth beast of Daniel, and indeed much further? for Daniel only subjoins the fourth beast to the third, as he does the third to the second, and the second to the first: but they who make the first head of the Apocalyptic beast to be the kings of Rome, ascend beyond the whole of the third beast of Daniel; whereas even the last king and the first consuls at Rome coincide with the beginnings of the second beast, that is, the Persians. II. The number seven, as applied to the heads, is itself at fault in this view; nor can consuls, decemvirs, and tribunes, be reckoned as three heads, but they must be regarded either as one, and this number of colleagues does not vary the species of rule, or as about twenty; moreover the others were often placed at intervals between the consuls: or if by this insertion the number of the forms is not increased, even kings (that you may class dictators with which division you please), together with emperors, would have to be reckoned as one head. Undoubtedly chronologists name the Roman epochs only from kings and consuls, and make other things subordinate to these, until they come to the emperors. See Com. de Sylvestris Chronol. p. 190, etc. However it be, it is not only from a difference between the heads, and from the number of the seven kings, that the beast and his last head are known; although interpreters allege that one means only: but without circumlocutions of this kind the prophecy more plainly represents both the whore, and with her the beast. III. To the seventh head alone a *short space* of continuance [ch. xvii. 10] is ascribed; but who, according to this system, will make a longer continuance to the other heads; for instance, if the decemvirs are a head, when Tacitus, in the introduction to his annals, asserts that their power did not prevail more than two years? IV. When they come to the emperors, as if it were the sixth head, their ingenuity exerts



itself in a variety of ways, as to which of the emperors is to be regarded as the last in this point of view : Is it Domitian, whom foreign emperors began to succeed ; or Diocletian, in whom Paganism ended ; or Constantine, who ought (to accord with their theory) to have remained a " short space," namely, at Rome ; or Augustulus, conquered by Odoacer ? V. In the *seventh* head they do not escape the difficulty of introducing a too long continuance of it, and a too great difference between it and the eighth, which is nevertheless of the seven ; as when they refer to this head Constantine, who was the first to have the seat of empire in the east ; or Odoacer and the Heruli, together with the Goths and Longobards ; or Boniface III. or Charlemagne, with the successors of both. More things suitable for the refutation of such opinions, if it is necessary, can be taken from those things which follow.

For in this place especially my German *Exegesis*, and the Epicrisis of *Lange*, are to be compared with one another. And, first of all, it should be agreed upon what is the subject of inquiry. We both admit, I. That *the beast* is one person, and *the whore* another : II. That *Babylon* is Rome, and that too especially in the last part of her time : III. That some things which are spoken of the beast in the Apocalypse, are also spoken of the fourth beast in *Daniel* : IV. That the beast is described both as a *body* and as an *individual* : V. That the *Papacy* also is pointed out in the Apocalypse : VI. That the impious one, who is called *antichrist*, is an individual. But the chief difference consists in this, that the Divine of Halle says that the *Papacy* is held forth under the picture of *Babylon* ; I maintain, that it is under the description of the *beast*, and this in such a manner, that its heads denote the papal *succession* from 11th century, and in the last time that Wicked one [2 Thess. ii. 8], at once both wields the Papacy, inasmuch as he is of the seven, and adds new malignity from the bottomless pit, inasmuch as he himself is the eighth. *Very great weight therefore is attached by us to this part of the prophecy, the event of which belongs to the present day.* First of all, I will repeat the PROPOSITIONS which are laid down in that Exegesis on this passage, and which are examined in the Epicrisis, and I will partly explain them more fully, and partly vindicate them. I will act carefully and plainly : do you, Reader, if you judge that it at all concerns you (and it does greatly concern you), see that you attend to me. For it is wretched, when in an important matter there is much of words, but no profit. He who shall, word by word, weigh in turns that treatise of mine on each Proposition, and the

Epicrisis of Lange, and shall compare my present explanation with both, will not repent of his labour.

PROPOSITION 1. *It is one and the same beast, having ten horns and seven heads, which is described, Apoc. xiii. and xvii.*—D. Lange concedes this, p. 376. But when I had prepared this Proposition with this intention only, that the demonstration about to be then deduced from ch. xiii. and xvii. jointly might cohere, he, before I say anything about the whore, immediately anticipates me, and says, *that in Ap. xiii. and xvii. the beast is so brought forward as to destroy [ch. xvii. 16] the whore OR PAPACY.* He adds, *or Papacy,* from his own theory. That the beast is different from the whore, each of us, as I have said, equally admits: but before the question is decided respecting the texts which signify the *Papacy*, it is neither allowable for me to put the *Papacy* for the *beast*, nor for him to put it for the *whore*. A perpetual error, arising out of *Homonymia* (see Append.), prevails throughout the Epicrisis. Do you, Reader, bear this in mind; for I shall not inculcate this at every passage. But for my part I shall proceed distinctly.

PROP. 2. *The beast is an ecclesiastico-political power opposed to the kingdom of Christ.*—He concedes this also, p. 377. But when I opposed the opinion of some, who regarded the beast as a power either purely spiritual, or purely political (against the opinion of D. Lange), and when I did not as yet assume it as applying to the *Papacy*, he protests against my taking it of the *Papacy*. He ought to have waited, until, in the course of my argument, I seemed to abuse this Proposition which is agreed upon on both sides.

PROP. 3 *The beast has an intimate and altogether peculiar connection with the city of Rome.*—The Epicrisis, p. 377, so concedes this Proposition, as to say that it does not even need *proof*: and yet, p. 378, it refuses to it even *probability* itself, inasmuch as the *beast* and *Rome* are not therefore the same. But I do not say that they are the same, any more than he does. Things connected are not the same: and I have proved the connection by reference to the 17th chapter, not because I thought that it is denied at the present day, but in order that this Proposition, together with the 4th, might more firmly support the 5th.

PROP. 4. *The beast exists at the present time.*—I had required that these Propositions might be examined as strictly as possible. The Divine of Halle has examined them, but, as he says, *not strictly*; for that it was not necessary: p. 386. It certainly was necessary in this Proposition, on account of the following Proposition; an exa-

mination of which I had particularly sought for, and that justly. I will speak with kindness and openness (for truth, which is brought into danger in this serious passage, compels me). *The Epicrisis does not relate to its readers, of whom it certainly has many, on account of the celebrity of the Author, what ought especially to have been related.* The whole of what he says is this: *This Proposition rests upon the preceding one. But since that is entirely without foundation, namely, that the beast is the Papacy, this falls to the ground together with it:* p. 377. The strong expressions, *entirely, falls to the ground,* and others, which the assurance of his own opinion everywhere supplies to the Venerable Author, ought not to prevent the reader from hesitating, and weighing in turn the arguments which each of us advances. There is need both of this admonition, and that it should be kept in mind. I had thus proved the Proposition: *The beast has not yet passed: for Rome stands, and it is not until the destruction of this city that the beast perishes. It is not therefore altogether FUTURE: for the second woe has now long ago passed; but this having passed away, the third woe was quickly coming, and at the beginning of this woe the beast quickly arose out of the sea. Therefore the beast, whatever it is, exists at the present day.* I have not, as he says, built up the 4th Proposition on the preceding one, although it satisfied the Divine of Halle and myself; much less does the 4th Proposition owe its force to this Proposition, *the beast is the Papacy,* which, though true of itself, he without cause makes equivalent to the preceding Proposition: for it would be an unbecoming circle, compared with the 5th Proposition: least of all does the 4th Proposition rest on that Proposition *only,* for the Epicrisis mentions it only. My proof holds good. 1) The beast has not yet passed: 2) it is not altogether FUTURE: 3) therefore it exists at present. *The fourth point is not given: the Divine of Halle admits the first: from the first and the second the third necessarily follows: and that altogether overthrows the opinion of Lange respecting the beast, and supports mine.* I proved *the second point,* as I was bound, by few words, but still from the whole connection of the prophecy, which cannot escape the notice of a continuous reader of the commentary brought down to that point (for it requires a reader of such a character). Do you seek for a summary of the arguments drawn from an analysis of the times? See *Erkl. Offenb.* p. 114. Do you prefer a summary of the arguments separated from an analysis of the times? See the same, p. 92, etc. The Epicrisis ought to have related and examined these things, rather than, in the very *central*

point on which the controversy turns, to have attributed to me a solitary argument entirely destitute of weight, and, having easily refuted that, to have represented the matter as though quite settled in other respects.

PROP. 5. *The beast is the Roman Papacy.*—This in truth is the chief Proposition, respecting which the *Epicrisis* treats, p. 378. The 3d Proposition is beyond the reach of controversy: we have recently vindicated the 4th. This 5th Proposition, resting on those two, remains irrefutable, that is, evident and certain. The beast, I say, is intimately connected with the city *Rome*: and the beast exists *at the present day*. Therefore either another power of the present day, greater than the Pope and more intimately connected with the city *Rome*, must be pointed out, or the Pope must be regarded as the beast. I had spoken more at large on this very Proposition, p. 664; and the things which I had discussed, p. 659, are in agreement with this. *By the consideration of the three woes, and moreover of all the things which precede and follow in the prophecy and its accomplishment, we are so shut in, that neither before nor afterwards, neither in the east nor in the west, can we think of anything else than the Papacy. Let those things be compared which are set forth at ch. xii. 12, 14.* Add the Introduction, especially § 31, 40, 42, 44, num. 12. All these strong points are as yet unrefuted.

A further argument, with a special reference to *Daniel*, has been prepared by the illustrious man, recently, with the intention of convincing me: p. 393, etc., compared with pp. 381, 384. It is a pleasing task: I will consider the subject itself.

The argument proves, 1) That the beast of the *Apocalypse* is viewed, first, as an entire body, afterwards as an individual: 2) That the same belongs to the Roman monarchy: pp. 393, 394, 402, 403. I reply: I concede both points, even without the circuitous reasons sought from *Daniel*; and this very admission shall assist in proving the interpretation of the beast as given by me. Let us see the points of importance separately.

1) Without perceiving this difference, which takes the beast first as an entire body, and afterwards as an individual, he says, that an error is at hand: p. 394. I reply: It is true that there is this difference; and even one of *greater distinctness* than appears to the *Divine of Halle*. Thence we shall see the origin of the error, in which he is involved, especially in Proposition 10.

2) He demonstrates, p. 934 (394?), etc., that there is a great *coniunction* between the *beast*, even taken as a whole, and the *whore*

(and the Papacy). This he does excellently ; if the interpretation respecting the Papacy were transferred from the whore to the beast.

3) *The concentrated demonstration*, as the Author calls it, by which it may be shown that the beast of the Apocalypse is not the Pope, consists of three reasons : pp. 396, 397. We will refute these.

a) He denies that I have proved my opinion by any facts. I reply : I have plainly proved it, and do prove it again and again, by this very Proposition in particular. We will afterwards examine the parts of the *text* separately. Nor have I deemed it necessary to interweave at any time anything contrary together with my demonstration.

b) He says, that the whole force of my demonstration, that the beast is the Pope, is taken from the kingly state and lordship of the Popes ; but that the papal hierarchy is brought forward under the form of the royal whore : p. 397. I reply : That this question, whether the kingdom of the beast or of the whore is the kingdom of the Pope, is not decided by the kingly state and lordship, which each of them has. It was befitting that the kingly state and lordship of the Popes should be pointed out ; because *without* it the Papacy would not be the beast ; but that the Papacy is the beast, has been before shown by other means.

c) He repeats, that the beast is a different person from the whore : the same passage, compared with pp. 371–374. I again and repeatedly grant the truth of this ; but it does not show that the Pope is the whore.

4) The parallelism also between the prophecy of Daniel and that of the Apocalypse, subjoined by the Divine of Halle at the same place, so breaks the force of his opinion, that it corroborates mine. We will proceed distinctly, and by means of certain particular Observations we shall see this 5th Proposition resulting again afresh.

*Obs. 1. The beast of the Apocalypse bears a resemblance to the fourth beast of Daniel vii. 7, 8.*—The Epicrisis enumerates many points of resemblance, pp. 398–402. Among these the very title, *the beast*, which is common to both, is conspicuous : *the ten horns ; great power ; duration* even until the kingdom of Christ and the saints. *Of the mouth speaking great things, of the war with the saints, of the 3½ times*, we shall speak below.

*Obs. 2. The dissimilarity also is remarkable.*—There are some things which Daniel alone mentions : its formidable appearance, great strength, teeth of iron, difference from the former beasts, the little horn, its eyes which are those of a man, the three horns torn

out, nails of brass, etc. Again there are many things in the Apocalypse which are new : seven heads (when there is only one in Dan. vii. 20); a name of blasphemy ; the resemblance of the beast itself, its feet and mouth to the third, the second, and the first beast in Daniel ; the assistance given by the dragon ; the “ deadly wound ” and its “ healing ; ” the “ wondering ” of the earth ; the “ worship ” of the inhabitants of the earth ; the woman seated upon it ; the ascent from the bottomless pit, etc. The ten horns themselves are described in one way by Daniel, in another by John.

*Obs. 3. The beast is not entirely the same.*—The Divine of Halle thinks that it is the same ; but similar things are not always the same, dissimilar things even more rarely so ; and identity is inconsistent with such a dissimilarity as here exists, as far as relates, for instance, to the heads.

*Obs. 4. The beast of the Apocalypse has its rise many ages later than that of Daniel.*—It is doubted, whether the fourth beast of Daniel is the *Græco-Syrian* kingdom, or the *Roman* empire. Each theory is laid down by no mean interpreters ; the former, for instance, by Franc. Junius, the latter by J. Lange. Take the Roman empire, and fix its rise as late as possible, under Augustus, who gained possession of Egypt, the last kingdom of the Grecian monarchy. That was, I will not say before the birth of John, but before his vision.

Moreover vision and prophecy belong to future events : whence, although the Babylonian monarchy, in the time of the prophet Daniel, was in the midst of its flourishing state ; yet in the vision its beginnings, as it were abruptly, are derived from the time then present : Dan. ii. 38, vii. 17. It is therefore certain that the beast of Daniel has an origin more ancient than that of the Apocalypse. But the order of John’s vision demonstrates that it arose *after* the departure of the second woe, namely, the Saracenic, and under the trumpet of the seventh angel, *after* the circumstances relating to the dragon mentioned in ch. xii., under the third woe, after the departure itself of the dragon to carry on war with the remnant of the seed of the woman. Lange, in his Germ. Comm. on the Apoc. fol. 92, observes, on ch. ix. 1, that *πεπρωότα* in the past, not *πίπροντα* in the present, is said of the star : although we are not now inquiring respecting the time itself of the star which fell there. It is not less worthy of observation, that here *θηρίον* is described, on the other hand, as *ἀναβαῖνον* in the present, not *ἀναβιβηλός* in the perfect. The ascent of the beast out of the sea is under the third woe.

*Obs. 5. The beast of the Apocalypse is the Roman Papacy.* This

flows by an inevitable sequence from the preceding observations. Nor do the reasons, which the Divine of Halle proposes from Daniel and the Apocalypse conjointly, present any impediment to this, whether they be drawn from the Apocalypse alone, or from Daniel also.

α) *The beast, he says, is such an individual, as possesses no successors in his kingdom: inasmuch as the kingdom is destroyed together with the destruction of the beast. But the Popes have successors in their hierarchy.*—Epicr. p. 403. I reply: The last individual in that succession, as we shall see in Proposition 10, has no successor.

β) *The beast arises from the stock of the princes (Regenten-Stamm) of the Roman monarchy: but no Pope arose from thence: at the same place.* I reply: It does not appear, whether the Epicrisis speaks of the stock of princes in a genealogical, or political sense. In a genealogical sense, the emperors themselves were of such a varied stock, that many pontiffs are with greater right considered to be of the Roman stock, than, for instance, Trajan himself. In a political sense, whatever power the Pope has, he has it from the monarchy, not from the hierarchy, of Rome.

γ) *The beast is still future: the Popes have already long reigned: the same.* I reply: The last Pope, a remarkable person, most wicked, is still future.

δ) *The beast will obtain kingdoms with the greatest political empire:* p. 404. I reply: The Popes have obtained them, and an individual Pope in his last time will obtain them much more.

ε) *The beast will be cast into the lake of fire: Babylon will first be destroyed by the beast itself. Therefore Babylon is not the beast: the same.* I reply: I grant this, without any injury to the Proposition. We have cleared out of the way, as I think, the more copious argument: now we return to the Propositions, the tenth of which will more fully illustrate this fifth, even as far as relates to Daniel.

PROP. 6. *This Papacy, or papal kingdom, began long since.*—By this Proposition I do not attempt to prove, *that the Pope is the beast*, as the Epicrisis relates, p. 378. That has been proved up to this point. Now, that point being settled, the progress of the legitimate demonstration demands, that it should be shown that there is found in the Papacy such a power as is ascribed in the prophecy to the beast, in preference to that which is ascribed to the whore; and that there should be an investigation, as to the particular time at which it arose. Wherefore the arguments which I had collected for this Proposition, are especially to the purpose. The beast is opposed to

Christ, not with reference to His Person, but with reference to His *kingdom*: and here that must especially be considered, which the venerable Lange excellently teaches in the Preface to Sherlock's Antidote against Popery, that the doctrine concerning the Person of Christ retained more soundness, on account of the Œcumenical Councils; but that the doctrine respecting the office and *kingdom* of Christ was most openly and flagrantly corrupted.

PROP. 7. *The founder of the papal kingdom is Hildebrand, or Gregory VII.*

a) The Epicrisis distinguishes between the commencement of the kingdom and its height: p. 379. He especially traces back the commencement of the Papacy to Boniface III., whose *ecumenical* name I have not passed over, p. 462, comp. pp. 445, 446, 548; although Magnif. *Pfaffius* shows, in a peculiar dissertation, that the affair itself was not then great.

b) The Epicrisis does not deny the height in Hildebrand, *in the same place*: But the height carries with it the decision, when any kingdom, after having overcome the former one, seizes upon the first place. See *Erkl. Offenb.* p. 675.

c) The Epicrisis remarks, that in Proposition 6, and afterwards, I do not use the term, *beast*, but, the Papacy: p. 380. I reply: That is done according to the law of method; for Proposition 5 showed, that the *beast* is the Pope: now, as the demonstration advances, *the Pope*, from the predicate, becomes the subject, to which further predicates are joined in the Propositions which follow. Such terms ought not to be used promiscuously, while there is any point in question; but the question being decided, the style becomes more compressed, as we have observed on Proposition 1.

d) In this particular passage I have commended *Vitringa*, having well weighed his arguments and those of Lange. The one, in other places, regards as already fulfilled many things which still remain to be fulfilled; the other regards almost all things which are already fulfilled, as still to be fulfilled: I follow the middle and true course, together with the order of the text. Where *Vitringa* is in error, or defends an opinion which is true by arguments which are not true, and the Divine of Halle is either opposed to him or agrees with him, whether correctly or incorrectly, I look on as one not concerned. Wherefore he is not right in comparing my system of arrangement with that of *Vitringa*; p. 381. The epoch of Gregory indeed maintains its place, as demonstrated by *Vitringa* and by me. *The argument*, of which mention is made in the same place, has been refuted



in Proposition 5. For that some new power was added to the Roman episcopate by the aid of Gregory VII., all have admitted, even they who were then alive, as also they who afterwards defended Rome: and that very addition of power established the beast, or a certain empire. The new Dicta of Gregory proclaim it: the new Acts proclaim it. These were the Dicta, or *Dictations* of the man:

1. *That the Church of Rome was founded by the Lord alone.*
2. *That the Roman Pontiff is alone rightly called universal.*
3. *That he alone is able to depose or restore bishops.*
4. *That his legate takes precedence of all bishops in a council, even if he be of inferior rank, and is able to pass sentence of deposition upon them.*
5. *That the Pope is able to depose persons in their absence.*
6. *That, among other things, we ought not even to remain in the same house with those who have been excommunicated by him.*
7. *That it is lawful for him alone, according to the necessity of the time, to make new laws, to collect new congregations of people, of a canonry to make an abbacy, and, on the other hand, to divide a rich bishoprick, and to unite poor ones.*
8. *That he alone can use the imperial insignia.*
9. *That all princes are to kiss the feet of the Pope alone.*
10. *That the name of him alone is to be read in the churches.*
11. *That his name is the only name in the world.*
12. *That it is lawful for him to depose emperors.*
13. *That it is lawful for him, when compelled by necessity, to transfer bishops from one see to another.*
14. *That he is able to ordain a clerk of the whole Church to whatever place he shall wish.*
15. *That he who is ordained by him is able to preside over another church, but not to serve;<sup>1</sup> and that he ought not to receive a higher degree from any bishop.*
16. *That no Synod can be called general without his order.*
17. *That no section, and no book, can be esteemed canonical without his authority.*
18. *That his sentence ought to be repealed by no one, and he alone has the power of repealing the sentences of all.*
19. *That he himself ought to be judged by no one.*
20. *That no one may dare to condemn one who appeals to the Apostolic See.*
21. *That the greater causes belonging to every church ought to be referred to him.*
22. *That the Church of Rome has never erred, nor will it ever err, according to the testimony of Scripture.*
23. *That the Roman Pontiff, if he shall have been canonically ordained, is undoubtedly rendered holy by the merits of the blessed Peter, as St Ennodius testifies, the Bishop of Pavia, many holy fathers assenting to him, as it is contained in the decrees of the blessed Pope Symmachus.*
24. *That by his*

<sup>1</sup> "Præesse—non militare" seems, from the antithesis, to mean, *preside as a superior,—not serve as a subordinate.*—E.

*precept and license it is lawful for subjects to accuse.* 25. *That without a Synodal assembly he is able to depose and restore bishops.* 26. *That he is not to be esteemed a Catholic, who does not agree with the Church of Rome.* 27. *That he has the power of absolving the subjects of wicked princes from their allegiance.*

The genuineness of these dicta has been acknowledged by Panvinius, P. de Marca, and Lupus; to whom is added Mabilion de re Diplom. f. 63. That they certainly give an accurate representation of the mind of Hildebrand, is demonstrated by Pfaffius Inst. H. E. p. 510; yea, Baronius calls them the Prerogatives ["privilegia"] of the Apostolic See and of the Roman Pontiff: nor are the other demands of the Romish Church of a different character, a great collection of which is set forth in the public book, written in German, *de recus. Concil. Trid.* pp. 134-159, of Nicolaus, concerning the Kingdom of Christ, ch. vii.; *Calixti Digress.* pp. 446-456; *Carpzov.* Isag. in libb. symb. pp. 813, 814, and others. As was his word, so his deed. The *Acts*, which are everywhere extant, agree with his dictates. The sum of the whole is this: Up to this time the pontiffs had been subject to the emperor, although they often champed the bit; but then the Pope subdued the emperor, and, under the pretext of spiritual authority, began in his own person to act as monarch of the whole Christian world. That was the crowning point, to subdue the majesty of the Cæsars, which was the chief obstacle to his power. The alleged cause had reference to *investitures*, and this itself was *part* only of a business which was of greater moment than was supposed; but the *whole* was of by far the greatest moment. For Panvinius shows, *that the cause then at issue especially tended either to the entire overthrow of the imperial power, or to its establishment for ever.* Let the *Life of Gregory VII.*, by J. C. Dithmar, and the *History of the Controversy respecting the Investiture of Bishops, until the agreement between Henry V. and Calixtus II.*, be looked into, especially at the end. In the year 1076, in a Synod at Rome, in the presence of 110 bishops, Gregory VII. *anathematized Henry IV.*; *having FIRST (as Platina says) altogether deprived him of the administration of his kingdom. But the form of a pontifical abrogation [absolving of subjects from their allegiance] was to this purport—*(The speaker is the same; for Sigonius expressed it in purer Latin): "O blessed Peter, prince of the apostles, incline, I pray thee, thine ears, and listen to me thy servant, whom thou hast both brought up from infancy, and hast preserved unto this day from

the hands of the wicked, who hate and have persecuted me for my faith in thee. Thou art the best witness to me, and the pious mother of JESUS CHRIST, and thy brother Paul, the sharer of martyrdom with thee, that it is not of my own accord, but against my will, that I have undertaken the helm of the pontificate. Not that I thought it a robbery to ascend thy seat in a lawful manner, but I preferred to pass my life as a pilgrim, rather than to occupy thy place only for the sake of fame and glory. I confess, and deservedly so indeed, that the care of Christ's people has been committed to me, not through my own merits, but through thy favour; and that the power of binding and loosing has been granted to me. Therefore relying on this confidence, for the dignity and protection of His holy Church, in the name of Almighty God, the Father, Son, and Holy Spirit, I both depose from the exercise of his imperial and kingly office, King Henry, the son of Henry, formerly Emperor, who too boldly and rashly has laid hands upon thy Church; and I absolve all Christians who are subject to his authority from that oath, by which they have been accustomed to render allegiance to true kings. For it is befitting that he, who attempts to lessen the majesty of the Church, should be deprived of his dignity. Moreover, because he has despised my admonitions, yea! thine, having reference to the safety of himself and his people, and has separated himself from the Church of God, which he desires to injure by seditions, I bind him with the chain of an anathema; assuredly knowing that thou art Peter, on whose rock, as on a true foundation, our King CHRIST has built His Church." "And the same curse," says Platina, "he confirmed afresh in the year 1080, in these words: 'O blessed Peter, prince of the apostles, and thou Paul, teacher of the nations, lend me your attention, I pray, for a short time, and mercifully hear me: for you are disciples and lovers of the truth: the things which I am about to say are true. I undertake this cause for the sake of the truth, that my brethren, whose salvation I earnestly desire, may more obediently acquiesce in my authority, and may know and understand that it is through reliance on your aid, next to that of Christ and his ever-Virgin mother, that I resist the abandoned and the wicked: and I am present with ready aid to the faithful. For I did not ascend this seat at my own will and desire; but against my will and in tears, because I judged myself unworthy of sitting on so lofty a throne. But I say these things, because I did not choose you, but ye chose me, and placed on my shoulders this most heavy weight. But

when I was ascending the mount itself by your command, as I cried aloud, and proclaimed to the people their crimes, and to the sons of the Church their sins, these members of the devil conspired against me, and laid their hands upon me even to bloodshed. For the kings of the earth, and the princes of this world, stood up, and, together with them certain ecclesiastics and common persons, conspired against the Lord, and against His anointed ones ("Christos," others read "Christianos"), saying: Let us break asunder their bonds, and cast their yoke from us: but this they did, in order that they might punish me either with death or with exile: And among these was Henry, whom they call king,—Henry, I say, the son of Henry the Emperor, who, in the excess of his pride, has raised his horns and heel against the Church of GOD; having made a confederacy with many Italian, French, and German bishops, whose pride your authority has as yet resisted, who, broken in spirit, rather than reduced to a sound mind, coming to me into the Cisalpine country, suppliantly besought me to release him from his anathema. This man, when I had believed that he had come to repentance, I received into favour, and restored him only to communion, without reinstating him in his kingdom, from which I had deservedly driven him in a Synod at Rome; nor did I permit those who were tributary to his kingdom, to return to their allegiance.<sup>1</sup> This I did to the intent, that if he should delay to return to favour with his neighbours, whom he had always harassed, and should refuse to restore affairs, both ecclesiastical and ordinary, according to his compact, he might be driven to his duty by curses and arms. Aided by this opportunity, certain bishops and princes of Germany, who had long been harassed by this wild beast, chose Rodulph as their leader and king in the place of Henry, who had fallen from the kingdom by his crimes; and he, with modesty and uprightness worthy of a king, at once sent messengers to me, from whom I might understand that he was compelled to undertake the government of the kingdom, but that he was not so desirous of reigning, as not to prefer obedience to me, rather than to those who promised him the kingdom; that he would always be under the control of God and of us; and in order that we might be assured that he would thus act, he promised his sons as hostages. Then Henry began to be indignant, and at first to implore us to repel Rodulph by curses from occupying the kingdom. I said that I wished to see to whom the right belonged, and that I would send thither messengers, to inquire into

<sup>1</sup> *Fidem*; others read *finem*.

the whole matter, and that I would then judge which of them was to be esteemed to have the better claim in the matter. Henry forbade the appointment of a king by our legates, and put to death many persons, both secular and ecclesiastics, plundered and profaned churches, and in this manner bound himself by the bonds of an anathema. On this account, relying on the judgment and mercy of God, and on the protection of the blessed Virgin, supported also by your authority, I bind Henry himself and his partisans with the bond of an anathema: and I again deprive him of his royal power; and I forbid all Christians, as being absolved from that oath, by which allegiance is wont to be paid towards sovereigns, to obey Henry in any thing; and I order them to receive Rodulph for their king, whom many princes of the province, having deposed Henry, chose as their most excellent king. For it is right that, as Henry is deprived of his privileges on account of pride and obstinacy, so Rodulph, who is acceptable to all on account of his piety and religion, should be presented with the royal dignity. Come, therefore, ye most holy princes of the apostles, and confirm what I say by the interposition of your authority, that all may now at length understand, that, if you have the power of loosing and binding in heaven, we also have power on earth to take away and to bestow empires, kingdoms, principalities, and whatever mortals have power to hold. For if you have power to judge things which relate to God, what must we think respecting these inferior and common matters? And if it is yours to judge angels, who bear rule over haughty princes, what is it befitting that you (others read *we*) should do towards their servants? Let kings and all princes of the world now learn by his example, what power you have in heaven, and how great you are with God; so may they henceforth fear to despise the commands of the holy Church. But quickly exercise this judgment upon Henry, that all may understand that the son of wickedness falls from his kingdom not accidentally, but through your instrumentality. I could however wish to obtain this from you, that, led by repentance, he may at your request obtain favour from the Lord at the day of judgment. Given at Rome on the 7th of March, at the third indiction.'” By the Divine interdict (which says) “Vengeance is mine,” the anger of man ought to be restrained even now, if any one reads or calls to mind the unheard-of insult offered to the young Emperor, and the haughtiness of the pastor, throughout the whole business: the former deserted by all; compelled openly to ask for pardon; in the severity of winter, creeping, rather than

walking; waiting out of doors in foul clothing, until it suited the convenience of the latter, from the lofty citadel of Canusium, at least to look down upon the suppliant Emperor, in the year 1077. Then Henry left Italy: Gregory, having established himself at Rome, began to reign vigorously. In the same year he sent letters to the *island* of Corsica, which give no slight illustration of his ascent out of *the sea*. One of them runs thus, according to Nic. Colet:

“Gregory, bishop, servant of the servants of God, to all bishops, clergy, consuls, greater and less, who exist in the island of Corsica, greeting, and the apostolical benediction.

“Since, on account of the numerous engagements necessary for discharging the debt of our anxiety, we are not able in person to visit the churches of the several provinces, it is most necessary that, when circumstances or the time requires it, we should endeavour to send some one to that office, by whom the authority committed to us according to the will of God may be represented, and provision may be made for the safety and general advantage of the Lord’s flock. For we know that it cannot be without detriment and great peril of souls, when the diligence of him on whom the chief business and the necessity of care principally devolves, is for a long time wanting to the brethren placed under him and committed to him. Wherefore, weighing these things, and greatly fearing lest the intermission for so long a time of the exercise of such a foresight towards you should both be construed on our part into a charge of negligence, and (which Heaven forbid) should be injurious or opposed to your safety, as soon as the opportunity was presented to us, we have sent to you this our brother Landulph, bishop elect of the church of Pisa, to whom also we have entrusted our office among you, that, duly carrying out those things which relate to the order of our holy religion, according to the word of the prophet, *he may pluck up and destroy, build and plant*; and we wish you to obey him, and unanimously stand by him, admonishing you and enjoining you, with apostolic authority, that you show to him such honour and reverence as it is your duty, according to the appointment of the holy fathers, to show to those whom the holy and apostolic See, in its prescience, appoints, as fit to be admitted to a share of its anxiety, and to be entrusted with the representation of the Roman Pontiff.—Given at Sena, September 1st, at the commencement of the FIRST INDICATION.”

This letter derives additional weight from another, which follows.

“Gregory, the bishop, the servant of the servants of God, to all bishops and noble men, and to all who are established in the island of Corsica, both greater and less, greeting, and the apostolical benediction.

“Ye know, brethren and beloved sons in Christ, that it is manifest not only to you, but to many nations, that the island which ye inhabit, belongs, according to *debt* or *strict propriety of justice*, to no one of mortals, and to no *power*, but the holy Church of Rome; and that they who have held it up to this time with violence, exhibiting no service, no fidelity, no subjection at all or obedience to the blessed Peter, have involved themselves in the crime of *sacrilege*, and in great peril to their souls. But learning, through certain faithful friends of ours and yours, that you desire to return to the honour and just rights of the apostolic principality, as you know to be your duty, and that the just rights which have been long taken away by invaders should be restored to the blessed Peter, in your times and by your exertions, we greatly rejoiced, knowing that this will turn out not only to your present, but also to your future advantage and glory. Nor ought you to feel distrust, or to entertain any doubt in this cause, inasmuch as, if only your goodwill shall remain firm, and your faith unmoved towards the blessed Peter, we have, through the mercy of God, many TROOPS of counts and noblemen, in Tuscany, prepared, if it shall be necessary, for your assistance and defence. Wherefore, as seemed to us most befitting in this business, we have sent to you our brother Landulph, bishop of the church of Pisa, to whom also we have entrusted our office by deputy among you in spiritual matters, that he may receive the LAND on the part of the blessed Peter, and on our account, and may rule it with all zeal and diligence, and may interest himself in arranging concerning all matters and causes which belong to the blessed Peter, and through him to ourselves. And we wish you, in accordance with the love and reverence which you bear towards the same blessed Peter, the prince of the apostles, to obey him, and faithfully to assist him in all things, and we admonish you by the apostolic authority so to do —. And that he may be more free from anxiety, and ready for all things among you, we admonish you not to withhold fidelity towards him, if he shall demand it, when you have first observed fidelity to St Peter, and to us and our successors, and that you will not refuse this to him on any opportunity.—Given at Rome on the 16th of September, in the first Indiction.”

Add that the Emperor was afterwards deprived of the imperial in-

signia by his son, at the instigation of Paschal II. ; that the clergy whom he had enriched, did not even supply him, when so deprived, with bread ; and, at last, that burial was for a long time refused to him. No drudge was ever treated by a purveyor worse. This was something new and remarkable : so it was right that the time should be distinguished when the Emperor became inferior and the Pope superior. And it was not only the imperial Majesty, but the whole Majesty of all Christian princes, which Gregory claimed to reduce into subjection to Peter, that is, to himself, and did actually reduce in a great degree ; so that he took away, conferred, and transferred kingdoms, titles, and fiefs, as though he were king of kings, more noble than the noble, ἀνυπεύθυνος, irresponsible. Whether Gregory repented on his deathbed or not, his successors nevertheless thought that that which he had gained was their booty (Comp., so far, Matt. xxvii. 4) : and, the foundation being once laid, they built upon it the superstructure of their own Monarchy. For the things are well known which the Popes afterwards both dared and actually executed against emperors and princes ; and which were so far from being retracted by later Popes, that Gregory VII. was at length gradually enrolled among the gods by Clement VIII., by Paul V., and by Benedict XIII. A senseless thunderbolt of Sixtus V. (p. 75, etc.) recounts the kings who held their power on feudal tenure. Tanner openly says : “ I say that the Pontiff is the head of the Roman empire itself, and of the universal Christian Church : I add and amplify the saying, that he is the head of the Roman Emperor, and of all princes of the empire, and of each of them.”—Anat. Demonstrat. 5, n. 131. We have the beast, that is, a king : whence also, about those times, for instance, A. 1103, *some writings are said to have been given in the REIGN of the POPE*, as Mabillon teaches, de Re diplom. p. 187. He was king, however, not in name, but in reality. Not in name : for antichrist himself *shall possess the Roman empire, yet without the name of Roman Emperor*, as Bellarmine excellently says, de Rom. Pont. c. 15 : but in reality ; for Blondus says, “ The princes of the world now adore and reverence, as perpetual Dictator, not the successor of Cæsar, but of the fisherman Peter, and the vicar of the aforesaid Emperor, the Supreme Pontiff.” And Aug. Steuchus : “ On the overthrow of the empire, had not God restored the pontifical power, it would have come to pass that Rome, raised and restored by none, uninhabitable, would afterwards have become a most foul dwelling-place of cattle and flocks. But in the pontificate, although there was not the greatness of the ancient empire, it revived



again not much different in appearance, because all nations from the east and the west venerate the Roman Pontiff, just as they used in former times to obey the emperors." In fact the spiritual title separates the name of king from the reality itself: for *the Roman empire has been changed FROM THE TEMPORAL TO THE SPIRITUAL*, as Thomas wrote on 2 Thess. ii. ; and *that temporal empire has been changed to the power of the Roman See*, as Dominic of Sos dictates from Leo, Bishop of Rome ; yea, so that even as the episcopate is sometimes said to be secularized, so the Christian world bearing rule is, as it were, spiritualized and amortised [alienated and made over to the spiritual power]. But the head of this new system is *Gregory*. He FIRST, under the appearance of religion, laid the foundations of the rule of Antichrist ; so that, according to Aventine, 170 years afterwards, at the Council of Ratisbon, Eberhard, Archbishop of Saltzburg, noticed this *Epoch*. Aventine himself says : *Gregory VII. FIRST founded the pontifical empire*. See Vitringa in Ap., who, p. 570, etc., has both confirmed the rise of this Hildebrand himself, having refuted others who interpreted the prophecy of Rome pagan, and Diocletian, and has collected many testimonies, which we have lately brought forward. But also M., Ant., on the subject of Lords, says respecting Hildebrand : He was the FIRST who wished in open war to exercise power over kings and emperors : l. iv. de rep. eccl. c. 3. And that a NEW and unheard-of precedent being established, it was effected, that the Pope not only excommunicated Cæsar, but even deprived him of his office, Lairizius proves on the weighty testimonies of Otto of Frisingia, of Godofrid of Viterbo, John Trithemius, and On. Panvinius, in his history of the Papacy, in German, p. 482, etc. To these may be added the Exx. of *Ts. Casaubon* c. Baron., throughout ; the 2d book especially of *John*, Bishop of Rochester, on the power of the Pope in temporal matters, ch. 9 and 10 ; *Hottinger's* Eccl. Hist. Cent. xi. ; *Blondell's* discussion on the formula, *Christ being King*, sect. ii. ch. 16 : *Edm. Richer's* Hist. conc. gen. T. I. ch. 13, p. 758 ; *Natal Alexander's* Hist. Eccl. Cent. xi. and xii. Diss. ii. art. 9 ; *Du Pin* on the ancient discipline of the Church, diss. 7th ; *A. Rechenberg's* diss. on the totality of Hildebrand ; the Observ. misc. of *Deylingius*, exerc. the 6th, respecting the novelty of monarchical rule over the universal Church ; the Diss. of *Maichelius* on the right of the prince with respect to public teaching, pp. 57, 58, etc.

In his *Calculation of the years of the world*, T. iv. Jen. Lat., fol. 741, etc., Luther in a memorable manner remarked, under the

1000th year of redemption, *The bishop of Rome becomes Antichrist, even by the power of the sword.*

It was by no instantaneous metamorphosis that the Pope passed from the spiritual simplicity of the first bishops to a height beyond all majesty of the world; but he imperceptibly acquired authority and influence, until, by an effort altogether extraordinary, he reached the highest point. From this origin the new kingdom used its own state, its own form, its own style, much more than before: and whereas hitherto the Pope had been a shepherd, with a principality annexed to his office, now he has come forth as a monarch, with the episcopate annexed to his office, yet with the title of the episcopate. On which account, even at the present day, foreign kings, for instance the Chinese, in their letters, address the Pope as *King*. Let us go through the chief points of the facts. He gradually obtained his own senate, the cardinals, who rejoiced in raising themselves by equal steps with the Pope, who, having first excluded the people, and then also the whole of the clergy and the Emperor, elected the Pope, and that too out of their own body: his own soldiers, the clergy, who were withdrawn from the civil power, bound to the Pontiff by celibacy, and distinguished from the laity by the use of the cup at the Eucharist: most ample territory, especially by means of Matilda: his own vassals, Christian kings, as we have said: his own body of laws, the Canon Law, fenced in by the scholastic theology: his own assemblies, the Councils, called under his own auspices; for formerly all the œcumenical councils had been in the east, afterwards all were in the west: his own satellites, monks, especially of the Dominican and Franciscan orders, and recently the Jesuits: his own tribunal, that of the Inquisition: his own badge, that mystic tiara, which was made threefold, A. 1048, and which is called *the Kingdom of the world*. *From Gregory VII. especially the pontiffs omitted the years of the emperors, and substituted their own; and this custom they afterwards retained, together with the Indiction*, as Mabillon says, p. 181; and what is the meaning of this usage, is plain from 1 Macc. xiii. 41, 42: and Paschal II., a few years afterwards, began to do that very thing more solemnly. From about that time, greater regard is paid by historians to the coronation of the Pope than to his consecration; for instance, by Panvinius, in his Chronicle of the Pontiffs, and by the Pope himself, in reckoning his own years. The same Gregory at that time claimed for himself alone the very name of *Pope*, and the title of *Holiness*, and the *kissing of his feet*, which had been common to

bishops and abbots. Nor further back than the age of Hildebrand had Claudius Fleury anything to say respecting the *morals of Christians*, described in his French Treatise. But even at this time, first, a public protesting first waxed strong against this kingdom, made up of heaven and earth (with what purity, we do not ask), by means of Arnald of Brixia, whom on that account Baronius deems to have been the *patriarch of political heretics*. We must not omit to notice, that by Gregory VII. especially the majesty of the empire and the sanctity of marriage were at the same time violated: whence those two heresies were invented, that of Simoniacs and that of the Nicolaitans. And indeed the sanctity of marriage was impugned in the case of priests, not in the case of all men; but still it was on such grounds, as to depress the marriage state itself. Whoever the king is, whom Daniel points out, ch. xi., that sentiment, at any rate, which is found in ver. 37, *He shall not regard the desire of women, and any of the gods* (for this is the reading of the Septuagint; but the Vulgate, not following this, removes the negative from the former clause): it is especially suited to that despiser of marriage, and of the majesty of the Cæsars, the Pontiff Gregory VII.

The Romanists upbraid the Protestants, because in fixing the beginning of antichrist they differ from one another by many centuries.<sup>1</sup> They might in truth have upbraided them with the difference of a thousand years and more: so wide an extent the subject has. In truth, all things, which are done, have both a time in which they are done, and a point of time in which they begin to be done; and the more accurate the knowledge of the time is, the more does it assist the knowledge of the fact. But again there may be a knowledge of the fact, even though you are far distant from the knowledge of the time: otherwise, many men would have to hesitate respecting themselves, whether they are in the world, because they do not know

<sup>1</sup> *But who is not surprised that discrepancies of this kind are reviled on every opportunity by some of the more recent editors, who are called Lutherans? The matter of complaint, which the sainted author touched upon in these words (in der Erkl. Offenb. Ed. II. p. 687, and the following), derives fresh weight from day to day. Viel beschwerlicher ist es, dass von wenigen Jahren der etliche in der evangelischen Kirche sebst die rechte Auslegung des Thiers nicht nur fahren lassen, sondern auch gar bestreiten, da dieselbe doch von der Waldenser Zeiten her mit dem Blut so vieler Wahrheits. Zeugen bekräftiget, durch die Reformation so theuer behauptet, durch das immer zunehmende Licht so deutlich erwiesen ist, und, in der bevorstehenden Drangsal auszuharren so unentbehrlich seyn wird. But, in truth, "the chariot does not obey the reins."—E. B.*

at what hour, on what day, in what month, in what year, and even more than this, they were born. However the time of the beast's birth is sufficiently plain. For the apostasy and mystery of iniquity has increased in various ways from its earliest threads, and does still increase, until he comes forth *ὁ ἀντικείμενος καὶ ὑπεραιρόμενος*, who *opposeth and exalteth himself*: 2 Thess. ii. 3, etc. The trumpet of the seventh angel in the Apocalypse divides the whole duration into two parts. Before that trumpet, either from other passages of the Apocalypse or from the Apostolic writings, the adversary is presupposed in mystery: under the trumpet of the seventh angel, at a short interval after its beginning, *the beast* is opposed to Christ in his open *kingdom*, which is a consideration of far greater weight. The times of the former steps, on this very account, because they are varied and concealed, are not precisely defined in the New Testament, wherefore it is of no consequence to notice them particularly in their accomplishment: but with regard to the kingdom and its flourishing state, which is treated of, Ap. xiii., the times are at once *precisely* defined, and *John*, as Bellarmine, l. iii. de Rom. Pont. ch. 3, says, *has even added minutiae*; and we show that these very minutiae have reference to the times. It is plain from this, what answer ought truly to be given to Bellarmine, who, l. iii. de Rom. Pont. ch. 3, at the end, thus refutes the sentiment, which he attributes to W. Musculus, respecting the beginning of Antichrist at the time of Bernard: *There were pontiffs incomparably worse from the year 900 to 1000, than there were from 1100 to 1200; if therefore they were not antichrists, how shall these be?* But in truth it is not their peculiar wickedness which ought to be considered (though this in no slight degree promoted the public opinion which prevailed respecting the approach of Antichrist, and certainly entered into the beginning of the third woe), but rather that worst form of a new kingdom established by Gregory VII., which is most opposed to the kingdom of Christ, and most deadly to the Church.

PROP. 8. *The year 1077 properly contains the beginning of the Papacy of Hildebrand.*—The subject of this year itself is treated of in Proposition 7: the part of the year, in Proposition 9.

PROP. 9. *In the year 1077, the month of September deserves consideration, and the first day of that month.*—The *Indiction* accompanies the Epoch of the Totality of Hildebrand, which was then commencing with the month of September, and that *the first Indiction*. The letters to the Corsicans, exhibited in Proposition 7, are distinguished by the beginning of the first Indiction.

We do not say that the rising out of the sea was completed in a moment; but it has a remarkable extent, and that indeed, if you please, from Gregory VII. to Alexander III. See *Erkl. Offenb.* p. 670. The horoscope however, so to speak, comes to be observed.

PROP. 10. *Neither enemies, nor friends of the truth, ought to lead us away from the truth of this interpretation.*—I bear dissent from my opinion more easily than the Epicrisis supposes, p. 382. But when the ancient testimony of the truth, as far as its chief portion is the genuine interpretation of the beast as referring to the Papacy, is endangered, and illustrious men, who are in fault however on this point, now at this particular point abandon the interpretation, there is just ground for grief: and the more shall join their suffrages with them, the greater will the fear become of injury about to follow. The right exposition, which sees the Papacy under the description of the beast, adds much greater strength for *patience and faith* (ch. xiv. 12), than that inferior one, which looks for it under the description of the whore. And altogether it is injurious to depart from the genuine meaning of the prophecy. The Divine of Halle, p. 383, denies that those witnesses of the truth regarded the Papacy as the beast. But there were many who did so regard it: as Purvæus, before the Reformation; and after it, Cluver: others undoubtedly regarded it as the other beast, which was most closely united with that, Ap. xiii., as Luther did.

The same (Lange) *does not remember that he has ever heard or read, that the whore is plainly the city of Rome, namely, in so far as the city is to be distinguished from the Papacy, which must be regarded as the beast of the Apocalypse*: and he applies to me the appearance of singularity in my opinion. *Whether it is the author, says he, who prates foolishly, or I IN COMPANY WITH OTHERS, let the reader judge.* Epicr. p. 385, and the following. Pareus is expressly on my side: Comm. on the Apoc. col. 874, 892; nor do I add others. For all, who recognise the Papacy as pointed out in ch. xiii. of the Apocalypse (and they are very many), cannot fail likewise to distinguish Babylon from it, although they do not all make the distinction with equal propriety. I often appear an innovator, when I bring forward again ancient truth, here recognised by Luther in almost all particulars: Nor do I deny, that the knowledge of ancient sentiments, without any prejudging of the authority, has given me no little assistance. See *Erkl. Offenb.* pp. 1111, 1121. Let us return to the subject.

The Divine of Halle is right indeed in teaching, that *the beast is*

different from *the whore*, and that the same is regarded, either as a *body*, or as an *individual*: but he neither distinguishes the paragraphs which treat respecting *the body*, and respecting *the individual*; nor *the sea* and *the bottomless pit*, from which the beast has its twofold origin; nor its *heads* and *horns*; nor has he a sufficiently large idea of *Rome*, if the Papacy were removed. *Epicr.* pp. 385, 387, 388, 393. Wherefore we will unfold these parts also by observations as distinct as possible. Attend, ye who love the truth.

*Obs. 1. The beast of the Apocalypse is the Romish Papacy, which has now reigned through many years.*—This is the sum and substance of Proposition 5. Where that ends, there the remainder of this consideration begins.

*Obs. 2. The beast has both ten horns and seven heads.*—John plainly writes this.

*Obs. 3. The seven heads are both seven hills and seven kings: and the same are different from the ten horns.*—The former part of the Observation is expressly written and extant: *the seven heads are the seven hills on which the woman sits, and are seven kings.* Nor would it have been possible for one of *the heads* of the beast to be *as it were wounded to death*, if it were a hill apart from a king. As to the other part of the Observation, *the heads are heads, the horns are horns: the heads are seven, the horns ten.* They are not synonyms, nor are the horns changed into heads; for they are mentioned conjointly. *The heads succeed one another: the horns are at the same time. The heads extend themselves through the whole duration of the beast: the horns are at the close of the time of the beast. The heads are of the substance of the beast: the horns are something adscititious.* We have here brought together the differences into one accumulated mass: whatever of them is doubtful, will be confirmed by-and-by. The Divine of Halle, without perceiving the difference between the beast of Daniel and the Apocalypse, has not even been able to account for the remarkable difference between the heads, of which the beast of the Apocalypse (not so that in Daniel) has seven, and the ten horns; and on the contrary, he has made a wide, but unfortunate, separation between the seven heads and the seven kings. He suspects that the kings are Pharaoh, Jeroboam, Ahab, Nebuchadnezzar, Antiochus (what connection is there between these and the mountains of Rome?), Domitian, Antichrist: but he says that the heads are likewise the kings and horns in one age; and that by the rooting up of three of them the number ten, under Antichrist, is changed into the number seven.—Comm. Apoc. f. 202.

*Obs. 4. The rising of the beast out of the sea, is different from his rising out of the bottomless pit.*—The Apocalypse often makes mention of *the sea*, often *the bottomless pit*; but it never uses these two names promiscuously, and in the places respecting the beast it makes a most clear distinction: for in this passage the beast ascends out of the sea; and ch. xi. 7, his ascent out of the bottomless pit is represented in such a way, that the same is described, ch. xvii. 8, by a head as though future. This must be carefully kept in mind.

*Obs. 5. The heads of the beast do not begin before his rising out of the sea, but contemporaneously with that rising itself.*—What advance is made in understanding, when the beast, as *the subject*, is designated from Romulus, Brutus, etc., as the chief men of Rome, or at all events from Pharaoh, Jeroboam, etc., as the forerunners of Antichrist (respecting whom the Gebhards and Lange are for the most part agreed)? Nay, it is the things *predicated* of the beast that are described by a vivid representation [Hypotyposis.—Append.] of his future circumstances and actions: and this tends to instruction. Just as, after the casting of the dragon out of heaven, and after the beginning of the third woe, the beast arose out of the sea: Prop. 5, Obs. 4; so the feet, and the mouth, and the horns, etc., do not precede the rise of the beast, but accompany and follow it: nor ought the heads alone to be excepted, and to be thought to be prior to that rising; for the name of blasphemy is said to be upon the heads without any exception, namely, all (just as there are crowns upon all his horns): nor are times assigned to one or two of the more recent heads, but to the beast itself which arose out of the sea; a point which ought to be most accurately noticed, although the heads cannot subsequently be separated from the successive times. Again, the heads begin together with the rising out of the sea itself; for the beast is never without a head: and so in the very first time mention is made of one head, that is, the first, smitten with a deadly blow.

*Obs. 6. The heads succeed one another.*—D. Lange rightly acknowledges that the kings succeed each other: therefore also the heads succeed each other, for the heads are kings: Obs. 3. The succession is declared in the following Observation.

*Obs. 7. That space of time, which has a series of seven heads, is divided into three clauses, or into three articles.*—Five (of the kings, who equally with the hills are signified by the heads of the beast) *have fallen: one is: the other is not yet come; and when he is come, he must continue a little space.*

*Obs. 8. The present time, in reference to which the angel speaks*

(xvii. 1, 10), *falls into the middle clause*.—The present time is, according to the Divine of Halle, in reference to the vision of John; whence he gives this interpretation: *One* (that is, Domitian) *is*, and *the other* (that is, Antichrist) *is not yet come*. But this expression, *one is*, and that, which we shall presently see, *the beast is not*, correspond with each other; nor can that, *is not*, whichever way you turn it, be in any way applied to the Roman empire according to the time of the vision: or does the subsequent clause, *the other is not yet come*, permit that this, *one is*, should be applied to Domitian. For the particle *not yet* excludes the interval between *one* and *the other*, who are strictly joined together even by the contradistinction between the *five kings*, and *the one* and *the other*. But Domitian was slain more than 1600 years ago; and to the present day that expression holds good: *the other is not yet come*. The present time, in speaking, is often the present in reference to the series of events itself. Such is the expression, *thou didst gird thyself*, etc., John xxi. 18. From this the prophets address future persons as if they were already born and alive; for instance, Ezek. xxxviii. 17. Thus the first and the second woe are said to have gone: Ap. ix. 12, xi. 14. Add the expressions: *they lived*; *who has*; *they shall be*: ch. xx. 4, 6. Comp. ch. xvii. 12, 14. This very method of speaking was remarkably proved by Bossuet, not to mention others, in the general thesis; for the particular hypothesis, which it supported, is nothing, being refuted by others long ago, and that with more labour than was necessary. So, in this passage, the angel plainly expresses three times, placing both himself and John in the middle of them, that is, in the second; in order that with a more suitable difference the first time may be declared to be in the past, the second in the present, and the third in the future: nor was there any other cause, why the angel should rather assume for the present, that time in which the beast is not, than that in which it is.

*Obs. 9. The duration of the beast is itself divided into the same articles*.—*The beast was*; *he is not*; *he will ascend out of the bottomless pit and perish*, etc.: ch. xvii. in ver. 8 twice, and in ver. 11. Between these Versicles this is inserted as if parallel: *five have fallen*; *one is*; *one is not yet come*, etc.: ver. 11. The sum made up from both is, *the beast from the sea*; *the beast not yet*; *the beast from the bottomless pit*.

*Obs. 10. Babylon is Rome*.—The name, *Rome*, *Ῥώμη*, is so called from strength: whence formerly the same was called *Valentia*. *The mighty city*, ch. xviii. 10, is so called by Antonomasia [an Appella-



tive for a proper name.—Append.], not by way of epithet. All things, which the Apocalypse says respecting Babylon, apply to Rome, and Rome only. This is Babylon, until it is entirely destroyed: but when did it begin to exist? Then, when it began to be *mighty*. When Babylon ceased to exist in the East, it emerged in the West. It existed therefore already in the time of *the apostles*; and their just cause is said to be “avenged” on Babylon, ch. xviii. 20, not for this reason, because the apostles predicted that avenging judgment, which reason is alleged by D. Lange in Comm. Ap. f. 213, who restricts Babylon to the degenerate hierarchy in Century VII., and thus makes it too late; but because, as she slew the saints and prophets, so also she slew the apostles. Comp. ver. 24. The first mention of Babylon is, ch. xiv. 8; nor is it there indicated, that Rome was then beginning to be Babylon: but just as the Lamb, who was long ago the Lamb, is presupposed as such in the Apocalypse; and, on the contrary, the dragon, which had long ago been the dragon, is presupposed as such: so Babylon, which had long been Babylon, is presupposed as such. The present time of Babylon in action is determined in the Apocalypse by those things, which are attributed to the city.

*Obs. 11. The beast reigns both before the kingdom of Babylon and after the kingdom of Babylon.*—The Divine of Halle rightly judges that it is not possible for both the whore and the beast to rejoice at the same time in so great a kingdom: but he also places the reign of the beast not until after the reign of the whore. First the beast reigns, ch. xiii. 1, etc.: then Babylon, ch. xvii. 1, etc.; and the beast a second time, the same ch. ver. 8, etc. My analysis accurately keeps to the order of the text: the Epicrisis does not.

*Obs. 12. The heads are of the very substance of the beast; the horns are something adscititious.*—The wound of one *head* is said to be also the wound of the *beast itself*: but the *horns*, or kings, TOGETHER WITH *the beast*, receive the kingdom, ch. xiii. 3, xvii. 12. Moreover the seven kings, not by themselves, but together with the hills, are the heads of the beast: therefore they have that close connection with the city, which none but the Roman pontiffs have; and they are the pontiffs themselves. But that one expression, *the horns AND the beast*, same ch. ver. 16, sufficiently distinguishes the horns from the beast, as something subsidiary.

*Obs. 13. Into the first division (Obs. 7) fall the XLII. months of the beast; which certainly comprise some centuries.*—The beast arose out of the sea, A. 1077, and shortly afterwards power was given to

him for XLII. months: moreover that power has continued to the present time. The nearer determination of this point is explained elsewhere.

*Obs. 14. The non-being of the beast and the kingdom of Babylon are contemporaneous.*—The prophecy plainly fixes each of these to the middle of the three divisions, of which the duration of the beast is made up. The beast raged vehemently after his ascent from the sea, until his kingdom became obscured by the vial of the fifth angel. But still a kingdom, though obscured, is a kingdom: and the beast, having an obscured kingdom, is still the beast. But at length matters came to such a pitch, that there was occasion for this saying (xvii. 8): *The beast was*, was the beast, that is, was reigning, and that too unjustly: *and is not*, is not the beast, does not reign, having lost that standing which it had when it arose from the sea: Why so? Because *the Woman* is seated on the beast (xvii. 3), and the beast is subservient to her as a beast of burden; whereas the woman, rejoicing in her rule over the kings of the earth, sits as a *queen* (xviii. 7). In such a form is she brought forward upon the stage, under the third woe, after the rising of the beast out of the sea (xiii. 1), and of the other beast out of the earth (xiii. 11), after the affairs of the 14th chapter, and therefore after the pouring out of the viáls, until the beast arising out of the bottomless pit (xi. 7, xvii. 8), having joined unto him the ten kings, shall suddenly destroy her.

*Obs. 15. At that time especially will be brought to light the difference, which there has never ceased to be, between Rome and the Pope.*—Vitringa, Anacr. p. 756, has too slightly defined the difference between Rome and the Pope; and therefore the Divine of Halle has with greater speciousness concealed the Papacy under Rome. We have shown a more ample difference in the *Erkl. Offenb.* pref. § ix. and pp. 689, 776, 777, and on the whole of ch. 17, especially p. 845; but since those things, which are there noticed in a scattered manner, are overlooked by many, we will in this one place explain the matter more distinctly and fully. When *Rome* is mentioned, even apart from the Pontiff, three things are spoken of,—*the city on seven hills, the Church of Rome, and the Roman state.* *Is. Newton*, in his *Observ. on Dan., Guil. Suderman* being the translator, describes *the Roman state* with such a meaning, as to interpret the three horns, which were torn up by the little horn, of the reduction of the Exarchate, of the kingdom of the Lombards, and of Rome and its Senate, under the power of the Pope. This opinion, which re-

presents the horn too early, being set aside, the whole passage will admirably help towards forming a just idea respecting the Roman state. "Rome," he says, "with its dukedom, which comprised a part of Etruria and Campania, revolted from the Greek emperors, A.C. 726, and became a free republic, under the government of the Roman Senate. The authority of this Senate at length became supreme in civil affairs; the authority of the Pope up to this time not extending beyond ecclesiastical affairs:" p. 53. Again: "In the year 796, Leo III., being created Pontiff, by an embassy informed Charles the Great of his election, sending at the same time as a gift golden keys of the Confession of Peter, and also a banner of the city of Rome: the former indeed, as an admission that the Pope held the cities of the Exarchate of Ravenna and Lombardy by the gift of Charles; the latter, to signify to the king, that he should return and subdue the Senate and people of Rome, just as he had subdued the Exarchate and kingdom of the Lombards. For the Pontiff asked at the same time of Charles, that he should send some of his princes to Rome, who might subject to him the Roman people, and bind them by an oath, *in fidelity and subjection*, as Sigonius relates the words which he used. An anonymous poet, edited by Boecler, at Strasburg, describes it in this manner:—'And he admonished him with pious prayers, that he might be pleased to send some of his own chiefs, and to render the people of Rome subject to him, and compelling them to promise the keeping of their compact of fidelity by great oaths.'<sup>1</sup>

"Hence a disagreement arose between the Pope and the Roman citizens. And these indeed, two or three years afterwards, aided by some of the clergy, stirred up such great tumults against him, as to become the cause of a new aspect of affairs throughout the whole West. For two of the clergy accused the Pope of certain crimes; and shortly afterwards the Romans seized upon him with armed force, stripped him of his sacerdotal vestments, and imprisoned him in a monastery. But when, by the aid of his friends, he had escaped, he fled into Germany, to Charles the Great, to whom he complained of the Romans, as though they opposed him with this intent, that they might shake off the whole authority of the Church, and recover their ancient liberty. In his absence, his

<sup>1</sup> Admonuitque piis precibus, qui mittere vellet  
Ex propriis aliquos primoribus, ac sibi plebem  
Subdere Romanam, servandaque federa cogens  
Hanc fidei sacramentis promittere magnis.

accusers laid waste with their forces the dominions of the Church, and sent the heads of the accusation to Charles the Great. But he, before a year was yet completed, sent back the Pope with a great retinue of attendants to Rome. The nobles and bishops from Francia [between the Loire and the Seine], who attended upon him, examined the chief of his accusers at Rome, and sent them into Francia for imprisonment. This happened in the year 799. In the next year Charles himself went to Rome, and on an appointed day presided over a Council of Italian and Frank bishops, to hear both sides. But when the adversaries of the Pope expected that they should be heard, the Council determined, that he, who was the supreme judge, was too great to be judged by any one except himself: upon which he in a solemn speech professed his innocence before the people, and was thus regarded as acquitted. A short time afterwards, on the day on which the memory of the Lord's birthday was celebrated, the Roman people, who hitherto had elected their own bishops, and who thought that they and their Senate duly possessed the rights of the ancient Senate and people of Rome, elected Charles as Emperor, and submitted themselves to him in the same manner in which the ancient Roman empire and its Senate were formerly subject to the Roman emperors. The Pope placed a diadem upon his head, and anointed him with sacred oil, and adored him with bended knees, as was formerly done to the Roman emperors; the poet above quoted relating it in these words:—'Therefore after the giving of praises, the chief Pontiff also adored the same, as was formerly the custom due to great princes.'<sup>1</sup>

"On the other hand, the Emperor bound himself by this oath to the Pope:—'In the name of Christ, I, Charles the Emperor, vow and promise, in the presence of God and the blessed Apostle Peter, that I will be the protector and defender of this holy Roman Church, in all its interests, as far as I shall be supported by the Divine aid, according to my knowledge and ability.' Moreover the Emperor was also created Consul of the city of Rome, and his son *Pepin* was crowned King of Italy; and from that time he wished that his name should be written in this manner: 'The most serene Charles Augustus, crowned by God, the mighty, the peace-maker, governing the Empire of Rome, or Emperor of the Romans:' and prayers were offered for him in the churches at Rome. From this time also the

<sup>1</sup> Post laudes igitur dictas et summus eundem  
Presul adoravit, sicut mos debitus olim  
Principibus fuit antiquis.

Roman coins were stamped with his image. But the adversaries of the Pope, three hundred in number of the Romans, and two or three of the clergy, were condemned to death. The former were all beheaded on one and the same day *in the Lateran plains*; but the latter were pardoned at the intercession of the Pope, and they were sent into exile to Francia. And thus the title of *Roman Emperor*, with which the Grecian emperors, or those of the East, had hitherto been honoured, was transferred to the King of Francia in the West. After these things Charles gave to the Pope the principality of the city and of the Roman dukedom, subject however to himself, as Emperor of the Romans. He passed the winter at Rome in political affairs, and in settling those matters which had reference to the Apostolic See; I should rather say, in arranging the business of the whole of Italy, as well civil as ecclesiastical, and in passing new laws concerning them: in the next summer he returned into Francia, having left the state under the government of the Senate, both the one and the other being subject to the Pope and himself. But having heard that his new laws were neither observed by the judges in the administration of justice, nor by the people in obedience to him, and moreover, that the more powerful carried off from free men, yea, even from churches and monasteries, slaves, to labour in their own vineyards, fields, and pastures; that they even proceeded to exact from these flocks and wine, and to oppress those who were ministering in the churches; he wrote to his son Pepin, and admonished him to remedy these evils, to take care of the Church, and to see that his laws were observed.”—P. 55, etc. Many other things, if it is necessary, may be read in Newton. What *the Church of Rome is*, apart from the Pontiff, is seen, 1) When a council is held, either before the confirmation of the Pontiff, or without it: 2) When in a schism there is a contest concerning the lawful Pope: 3) When the See is vacant, especially for a longer time than usual, and there is an interregnum, or interpontificate, and a conclave: 4) When zeal for Catholicism is exercised, even by those who are not so much captivated with the pontifical dignity: 5) When the Pope himself is suspected by the Inquisition, or is unsatisfactory to the chiefs of the orders, for instance, to the general set over the Jesuits. In fine, it is unnecessary to say how *Rome on its seven hills*, together with its walls, temples, palaces, and dwellings, differs from the Pope. Upon the whole, Rome, viewed both *architecturally*, and *politically* and *ecclesiastically*, has something apart from the Pope. Rome scarcely

shines, except by the rays of the Pope, as was seen when the Pope had his See at Avignon: on this account few perceive that Rome is distinct from the Pope. But the position of each will be changed: the woman will reign, the beast will carry her. Then indeed the difference will present itself to the eyes of all.

*Obs. 16. The beast is a body, in the first and second portion of his duration: in the third, he is an individual.*—Two great errors have long existed, one of which regards the seventh head only of the beast as the Papacy of many ages; the other regards the whole beast with his seven heads as an individual antichrist. On the contrary, the beast with seven heads is the Papacy of many ages: the seventh head is the Man of Sin, who is called by many Antichrist. The beast is a *body*, from ch. xiii. 1, to ch. xvii. 7. He is a *body and an individual*, ch. xvii. 8–11, according to different periods. He is an *individual*, from ch. xvii. 12, to ch. xix. 20. These things, as I hope, are distinct and easy. The Divine of Halle indeed says, that the beast is first a *body*, and then afterwards an *individual*; but he treats it in ch. xiii. as an *individual*, and in ch. xvii. as a *body*. It is plain, of what character this is. I have not quoted the things, which are noticed in the *Epicrisis*, pp. 387, 388, as the sentiments of others (as D. Lange understands it), although Bibera at least includes the whole duration of the beast in the  $3\frac{1}{2}$  years; but as a discordant consequence, which would result from the opinion that confines the beast with its body itself within the limits of  $3\frac{1}{2}$  years. For with the rising of the beast out of the sea begins the series of seven heads (as we have shown in *Obs. 5*), which far exceeds  $3\frac{1}{2}$  years, especially since it is only to the last head or king that a *short space* (xvii. 10) of continuance is attributed.

*Obs. 17. That individual is the seventh head of the beast; or the other king after the five and the one; he himself the eighth, and also of the seven* (xvii. 10, 11).—He is of the seven heads or kings, in so far as he is the Pope: but he himself is the eighth, or the beast itself, and not merely a head, not in so far as he is the Pope, but in so far as he introduces from the bottomless pit wickedness of a new and altogether peculiar character. A similitude will explain the matter: A tree of seven branches, of which six are somewhat slender and the seventh very thick, still continues a tree, if the six are cut off, and the seventh remains. *Comp. Erkl. Offenb.* p. 885. But he is said to be the eighth, before he is said to be of the seven; because he will not enact the part of the Pope—sooner than he will the Man of Sin. My German Exegesis, together with the parentheses of D.

Lange, is this. "The beast, with reference to the last head, or rather (the commentator himself is not certain) at that time, when the last head, and strictly speaking the beast itself, as the eighth, rages, is an individual person (which however will not be any Pope)," etc.: *Epicr.* p. 387. I reply: The expression, *or rather*, does not imply doubt respecting the fact, but it only subjoins to an inadequate expression one which is adequate, the comparison of which two may not be useless to the reader. There is no reason why the last Pope, by far the worst of all, should not have that destruction, which is mentioned, *Apoc.* xix. 20, and which follows the desolation of Babylon.

*Obs. 18. He is the Impious One, the Man of Sin, the Son of Perdition, who Opposeth and Exalteth himself—the Wicked One.*—Thus the Scripture terms him, and especially Paul, *2 Thess.* ii. 3. And I should wish that my Annotations on that passage may be referred to here.

*Obs. 19. The same is called by a word very commonly used, Antichrist.*—The term, *Antichrist*, where the Epistles of John are not in question, and beyond these it does not occur in the Scripture, is most conveniently set aside in this discussion, on account of the Homonymia [*Append.*]. For it is spoken either with reference to *Antichristianity*, which arose about the time of the apostles, in which sense John himself wrote, that even then there had already been not one, but many antichrists, *1 Ep.* ii. 18: or with reference to the *Papacy*, which had now borne rule for many ages, in which sense most of the Protestants take it: or with reference to *the Man of Sin* in an individual, as the *Divine of Halle* especially takes it. I do not employ a word which has become so ambiguous, except when I either treat of the Epistles of John, or when I quote the sentiments of others, who employ the word: and if I should make use of it in discussing the Apocalypse (although that *Wicked One* will call himself *God*, and not *Christ*), I should use it in the same sense in which the *Divine of Halle* does; and yet he denies, that I have a right idea of *Antichrist*: *Epicr.* pp. 375, 389. He would not deny it, if he had leisure for an attentive perusal at least of my *Preface*.

*Obs. 20. The ten horns or kings, together with the beast, receive power as kings for one hour.*—That is openly stated, *Apoc.* xvii. 12. The individual *beast* is meant: and the *one hour* is the time of their carrying on the kingdom; since the ten horns shortly afterwards give it to the beast. The beast was lately said *not to be*: wherefore he receives power afresh, and *with him* the kings, who after the in-

terval of an hour give their power also, so recently acquired, to the beast.

*Obs. 21. The whole strength of the Roman monarchy, which is divided into ten kingdoms, shall be bestowed upon the beast.*—This is stated, ch. xvii. 13, 16, 17. There shall be not only ten kingdoms, but ten kings; and those kings altogether devoted to the beast with a wonderful agreement.

*Obs. 22. The ten horns, and the beast, shall make the whore desolate.*—This is said, ch. xvii. 16. The most important particle, *καί*, and, which is commonly omitted, is defended at the proper place.

*Obs. 23. At last the beast, with the ten horns, and the other kings of the earth, shall rush into that great destruction.*—This is written, Apoc. xix. 19; and that *the ten horns* are there contained under *the kings of the earth*, is plain from ch. xvii. 14, 17, at the end.

*Obs. 24. The prophecy of Daniel, in whatever way you explain it, presents no obstacle to this consideration.*—The things which we have hitherto learned from the Apocalypse, lead us to the very close of the beast and of the ten horns, and are plain of themselves: nor are they weakened by Daniel, whether Lange's interpretation of it or any other be true. Grant that the fourth beast in Daniel is the *Græco-Syriac* kingdom; or that the little horn is *Mahomet* (which opinion the *Epicrisis* certainly refutes by a rather inadequate method, pp. 404, 405); or that *the ten horns* have one meaning in Daniel and another in John (for in the former, *after* the ten horns there rises a horn, ch. vii. 24, in the Chaldee; whereas, in the latter, the ten horns receive the kingdom, together *with* the beast: ch. xvii. 12): none of these things is opposed to my interpretation. For inasmuch as the beast of the Apocalypse has a kind of resemblance also to the third, the second, and the first of Daniel, as we saw in Proposition 5, *Obs. 2*, and yet is not the same with any of them: so the resemblance which the beast of the Apocalypse bears to the fourth beast of Daniel, does not prove that it is the same beast. I wish to say this for the sake of those who interpret Daniel in a different manner from our interpretation of the Apocalypse, or who at any rate are in doubt respecting the interpretation of Daniel. But let us proceed.

*Obs. 25. The fourth beast of Daniel is the Roman monarchy.*—The *Græco-Syriac* kingdom is contained under the four wings or heads of the third beast; nor by itself does it attain to the vastness of the whole beast, much less of the fourth, which is so widely distinct from the former. The successive series of the ten horns can



with difficulty be shown in it, much less that of one time, as the text requires. In short, that kingdom expired much more quickly than either the fourth beast perished, or the Stone was cut out. Nothing remains, except the Roman empire, as Abbadie on Apoc. T. iv. pp. 446-537, besides others, proves on good grounds; and Janus on the Four Monarchies. If the Roman empire had been omitted, there would have been one hiatus, and that a great one, between the beasts of Daniel and that of the Apocalypse. But both Daniel, ch. ii. and vii., and the Apocalypse, ch. xiii.-xix., from different beginnings of the kingdoms which they describe, arrive, by a continuous thread, at one and the same goal, at Christ and His universal kingdom.

*Obs. 26. The same beast is something continuous, from the beginning of the Roman monarchy until the thrones are set: and comprises in itself the beast of the Apocalypse and the woman, and many other different subjects.*—It is of no great consequence what victory in particular it was which gave a beginning to the Roman monarchy. Whatever that beginning was, from it even to the goal the fourth of the four monarchies is like a river, which has but one channel from its fountain, but sometimes imbibes certain streams,—sometimes is itself divided into several streams, and yet remains one continuous river. First of all the Roman power was undivided, then certain commencements of a division arose, and the division itself into the East and West, which has had many vicissitudes. Then the kings of the Heruli, the Goths, and the Lombards, claimed to themselves a part of the Roman power; as did the Exarchs, the Romans themselves, the Carolingian and German emperors, without excluding other kings. Whatever power either the Pope also or the city had before Gregory VII., that the beast of Daniel directly comprises: whatever power the Papacy from Gregory VII. (who is distant a *period* [*Chronus*] from Augustus), even under a spiritual form, exercises over the city, over the Patrimony of Peter, over its vassals, over kings, over peoples, that the beast of the Apocalypse represents. But again, the beast of the Apocalypse itself, and also Rome, together with its last power—and moreover that which withholdeth or letteth (2 Thess. ii. 6, 7), and he who is withheld, are comprehended under the beast of Daniel; which, on account of the Papacy, is different from all the former beasts: ch. vii. 7. In Daniel the series of princes is much longer than it is in the Apocalypse. The very variety of the parts, of which the fourth beast in Daniel is made up, exhibits the principal difference between it and the three former beasts: and the third beast indeed, after the death of Alexander the

Great, comprised many different elements, and yet was one ; but the fourth has a much greater variety of parts, in such a manner, however, that both conjointly they differ from the third, and, cohering with one another, they exhibit one beast.

*Obs. 27. The things which Daniel saw respecting the ten horns, thus also agree with our interpretation of the Apocalypse.*—In Daniel three of the ten horns are plucked up, on the coming up of the little horn ; but in the Apocalypse the ten horns in their full number join themselves to the beast, at his last time. The ten, therefore, are earlier in Daniel than in the Apocalypse. You may say that the form is different, but the material the same ; and therefore that John, with reference to Daniel, in the text makes mention of the horns before all things, in ver. 1, but that afterwards he continually places them after the heads. Long ago, especially in the later ages, there were various lineaments and preparations for *the denary of kings : the denary itself was not yet clearly apparent* : nor the ternary of those who are represented as torn up. But the ten will arise ; and, as far as can be supposed from a comparison of the two prophecies of the ten kings, another little horn (Dan. vii. 8), a prince of no great power, will subdue three who are neighbours to himself : and he also, to the wonder of the inhabitants of the earth, having been increased with fresh malice from the bottomless pit, will himself receive the kingdom, and with him ten kings, according to a new division ; and he will also be both the eighth, and of the seven ; and the ten kings, after a reign of one hour, will bestow their power upon him. Daniel himself, ch. vii., in one verse, the 20th, with reference to the ten horns, and the three, mentions *another* : and afterwards, much more plainly, that *horn* which had eyes, and a mouth speaking great things.

*Obs. 28. Nor are the things which Daniel saw respecting the little horn at variance with this.*—The little horn, which differs from the fourth beast, as a part does from the whole (for in ver. 11 it is not used for the beast himself), is the beast of the Apocalypse, either with seven heads, or the individual beast. If it is the beast with seven heads, it is well ; if the individual (so that, as Christ is the Horn of salvation, so the Adversary may be the Horn of destruction), yet that horn appears to have had a much more rapid rise in Daniel, so that three of the ten kings are cast down before that the beast with the ten kings receives the kingdom. However it is, the things which in Daniel are applied to the horn, are spoken in the Apocalypse respecting the beast with seven heads, as *a mouth speaking*

great things and blaspheming, war with the saints, and victory over them: nor is that opposed to us. For the actions which the beast wickedly performs in the first period of his duration, he with heinous vehemence persists in carrying on during the third: on which very account the action of the individual beast is more sparingly described in ch. xvii. and xix; because in point of fact many things are to be repeated from ch. xiii. See *Erkl. Offenb.* p. 893. There is in this fact the fuller intimation that the subject, though regarded in different points of view, has the same predicates.

*Obs. 29. The times of the beast in Daniel and in the Apocalypse have a sweet mutual agreement.*—The  $3\frac{1}{2}$  times, while the horn bears rule, Dan. vii. 25, and the 42 months of the beast raging, Apoc. xiii. 5, and the *ὀλίγον*, the short space of his continuing, ch. xvii. 10 (not to add the other passages which we have touched upon above, at ch. vi. 2), the *Epicrisis*, pp. 390, 399, with great positiveness takes for  $3\frac{1}{2}$  years, and those ordinary years; and so also the *Comm. Ap. f.* 203. With obvious facility the month of 30 days has long ago commended itself to many, so that 1260 days, 42 months, and  $3\frac{1}{2}$  years should be equivalent to each other: but this very facility is proved to be deceitful by a comparison of the computations of natural days, months, and years, which present difficulties in their mutual proportions. Neither in the age of John, nor in that of Daniel, are there found single years, which contained 360 days, without intercalated days; much less are there  $3\frac{1}{2}$  years, which contained 1260 days, as even the years of Nabonassar prove, which are more ancient than the time of Daniel. *Time* has different significations in different places: see *Erkl. Offenb.* pp. 130, 131, 148: and a *time* (καίρος) in the Apocalypse is longer than a year, even than a prophetic year: and  $3\frac{1}{2}$  years, or 42 months, are longer than 1260 days, whether you regard them as prophetic or ordinary years, months, and days. See *Erkl. Offenb.* p. 136, etc. Whence the arguments brought forward by D. Lange in his *Comm. Apoc.*, in favour of a period of  $3\frac{1}{2}$  years, will be done away. Seizius, with many others, rested on the year-day: the Divine of Halle is the chief maintainer of an ordinary day. After an examination of the systems of the one and the other, the true analysis of the times, leading me between the two (see 18, note), is wonderfully confirmed, which is not to be undone by any sudden or deliberate assault. I have considered the chronology of *Daniel*, as far as relates to the last times, in the order of the times, p. 371, etc. [*Ed. ii.* p. 319, etc.]. *The secret of the times* is laid open in the Apocalypse, and by means of it in Daniel: and most sacred

adjurations in both prophecies have reference to that very point. The interpretation which reduces long periods of time in them to a short space, cannot fail to cause great confusion. There is a parallelism of the times in Daniel and in the Apocalypse, but it is of a hidden character, and, when you have once found it, well put together, far beyond the agreement of the 1260 days, the 42 months, and  $3\frac{1}{2}$  times. See *Ord. Temp.*, as cited above, and pp. 322, 323. [*Ed.* ii. pp. 274, 275.] As far as relates to *the three passages quoted*, the parallelism sought in them destroys itself. We will hereafter compare the first passage with the third, at ch. xvii. 10; but the second differs widely from the third, and therefore also from the first. The 42 *months* precede the vials, and almost exhaust the first portion (division) of the beast, Obs. 9, 13; but after the vials there is *ὀλίγον*, a short space, and  $3\frac{1}{2}$  times, in the third portion. The period is not equal, much less the same. *The variety of prophetic periods is much too elegant and skilfully contrived, for us to suppose that so many things should come to be thrown together into one mass.*

Obs. 30. *It is only by this method that those things which are written in each prophecy respecting the destruction of the beast are reconciled with one another.*—The Epicrisis in this part also notices the resemblance only, p. 400. Daniel, he says, attributes fire to the beast: and John confirms this. Comp. p. 373. The dissimilarity is not less remarkable. *I beheld*, says Daniel, ver. 11, *until the beast was slain, and his body was destroyed: and he was given to the burning flame.* That last expression, *and was given*, is separated from *the body* of the beast, both by the accent and the feminine gender in the Chaldee also, and is joined with *the beast* himself. Both John and Daniel speak in consideration of one and the same time of the beast, namely, the last; but Daniel means *the beast* in all that it comprises (comp. Obs. 26); that is, the ten horns, or kings on his head, and the single horn amidst the ten horns, and *the body*. John separates *the ten horns* from the beast. Therefore the latter says,—1) That *the beast*, together with the false prophet, was cast *alive* into the lake of fire; 2) That *the other* enemies, and in their number those *ten*, and the rest of *the kings* of the earth, *were slain*: but the former writes,—1) That *the beast* himself, as far as relates to the ten horns of the head, as distinguished from the body, *was slain*; 2) That *the body*, that is, the resources and power of the beast, *perished*; and again, 3) That *the beast*, as far as relates to the single horn, was thrown *into the burning fire*. While the first and the third division are here separated, a Simultaneum [see Append. Techn.

Terms] of both with the second is indicated. The destruction of the fourth beast in Daniel is connected with the destruction of the former beasts, ch. vii. 12, ii. 35, 45, and with the destruction of the Apocalyptic beast which afterwards arose.

Thus far concerning the ten *Propositions*. Whatever I have spoken concerning these, I had already spoken in my German Exegesis: but because *many judge*, while but *few read*, it was right that the subject should again be submitted to the eyes, comprised as it is here in one collection. Then next the Divine of Halle, being about to examine my annotations on the verses of ch. xiii. separately, considers by what means I shall show that the beast is the Papacy. But in the annotations I presuppose this, as already demonstrated, and I proceed in the handling of the text, as each portion demands. He who shall duly have made himself acquainted with the former parts, will easily reply for me: yet I will make some remarks in a summary way. He denies that any application of this verse, and of those which follow, to the Papacy, is given by me. Epicr. p. 386, etc. I have not given it in pp. 690–695, which he quotes; for there I laid down the resemblance and also the dissimilitude between the beast of Daniel and that of the Apocalypse, as was befitting. I gave the application in order, pp. 658, 678, 696, etc.; and in p. 663 I referred the reader to ch. xvii., where I distinctly and fully treated of *the heads and horns*, p. 853, etc. On the subject of *the leopard, the bear, and the lion*, I was able to be the more concise, because a fuller explanation is given by those who in great numbers interpret this passage of the Papacy. Nor have the interpreters of Daniel failed to accomplish something. I do not readily write that which has been before written by others. He denies that *the name of Pope* (Erasmus restores *ἄνομα*, in the singular, from an ancient reading of *Andreas of Casarea*<sup>1</sup>) is blasphemous, p. 388. Since the Pope has taken this name to himself alone, he has no name greater, and therefore none more blasphemous. See *Erkl. Offenb.* p. 697, and add *Forbes* on Ap. p. 118.

3. *Καὶ μίαν*) Thus all the most ancient remains: two or three copies insert *εἶδον*.<sup>2</sup> I agree with Wolf, that *μίαν*, when you destroy *εἶδον*, does not refer to the verb *ἔδωκε*, which immediately precedes it, although there appears to be a gloss, as noticed in the Apparatus,

<sup>1</sup> A reads *γέμοντα ὀνόματα*; Rec. Text, *γέμον ὀνομάτων*. Tisch. has *γέμον τὰ ὀνόματα*; h and Vulg. have “plenam nominibus:” xvii. 3.—E.

<sup>2</sup> ABC<sup>h</sup> Vulg. (Amiat.) Iren. omit *εἶδον*. Rec. Text inserts it, with no very old authority except Fuld. MS. of Vulg. (inferior to Amiat.)—E.

which refers *μίαν* to it. But if *εἶδον* is to be understood, it ought to be repeated from ver. 1, just as Pliny uses the verb of seeing by Hyperbaton, H. N. Book VIII. c. 6: *Italy first saw elephants in the war with king Pyrrhus, and called them Lucanian oxen; but (it saw them) at Rome<sup>1</sup> in a triumph, etc.* But the connection of the discourse is equally good, *ἔχον μίαν, κ.τ.λ.*: comp. ver. 14: and the Latin translator, whereas long ago he did not read *I saw*, seems thus to have construed the passage: *and I saw a beast having seven heads—and (having) one of HIS [SUIS, not ejus] heads as it were slain to death.* There is here, ver. 1, 2, 3, that mixture of cases, which we have seen more than once, and shall see somewhat below: and the connection is easy between *the seven heads* and *one of the heads*. One head is mentioned for *the first*: for *εἷς*, *one*, even without the article, means *the first*, ch. vi. 1, twice; Ezek. xxxii. 1, especially in the LXX., etc. The accusative *μίαν*, which, as we lately noticed, depends by Hyperbaton on *ἔχον*, ver. 1, most closely connects together the ascent of the beast out of the sea and the wound. Wherefore also he says, *κεφαλὴν ἐσφαγμένην*, not *σφαπτομένην*, as *ἀστέρα πεπτωκότα*, in the preterite, ch. ix. 1. The first head of the beast is the Pope in the *Lateran*, on the *Cælian Mount*, from Gregory VII. to Innocent III., or beyond him. During that space of time many adversities befel the Pope, through his contention with the Emperor; but he recovered from all.—*ὡς ἐσφαγμένην—ἔθεραπεύθη*, as *it were slain* [“wounded to death”]—*was healed*) You may see paroxysms both of the wound and of the healing in the history of Gregory VII., Paschal II., Calixtus II., Alexander III., and others. Whatever adversity then happened, belongs to *the wound*: whatever prosperity, belongs to *the healing*.—*καὶ ἐθαύμασεν ὅλη ἡ γῆ ὀπίσω τοῦ θηρίου*, and *all the earth wondered after the beast*) that is, went after the beast with admiration. An abbreviated expression, as Acts xv. 23, *writing and sending by their hands*. All followed the beast with their feet, or eyes, or inclination; for instance, in the Crusades.

4. *Καὶ προσκύνησαν τῷ δράκοντι—καὶ προσκύνησαν τὸ θῆριον*) The verb *προσκυνεῖν*, when it treats of the worship of God, everywhere takes the Dative; and thus it is used of the worship of the angel, ch. xix. 10: but when used of devils and idols, the Accusative, ch. ix. 20. Hence *προσκυνεῖν*, with the Dative, seems to mean something more than with the Accusative, especially when the two cases are used in one passage, as here and ch. xiv. 9, 11, xx. 4. From this worship I have in my German Exegesis incidentally confirmed Proposition 2,

<sup>1</sup> “Romæ autem (scil. vidit), etc.”

which has been before reviewed on ver. 1. D. Lange says, that he does not regard the beast as a purely political power: Epicr. p. 389. But I have here refuted those, who in other respects agree with him, and who determine it to be a political power, although in different senses. See the same, p. 383.—*τίς δυνατός, who able*) that is, *ιστί*; Thus the Septuagint, *δυνατός ἔσομαι*; Num. xxiii. 1 (xxii. 38). Comp. the LXX. also, Num. xiii. 31; Gen. xxxii. 28; Dan. iii. 17. The worshippers of the beast challenge others: *who (is) like the beast? who (is) able to make war with him?* Car. Sigonius, Book XIV., concerning the kingdom of Italy, at the year 1176, says: *Great men easily impelled (Frederic), who, by repeatedly reminding him that this war was not carried on with man, but with God, prevailed upon him to send ambassadors to Alexander respecting peace.* The same writer shortly afterwards represents Alexander himself as saying, *That the cause of God is at stake in this war, which cause Frederic has opposed, by opposing the lawful Pontiff.* Horatius Tursellinus, in his Epitome of History, says, *At length Frederic, perceiving that he was carrying on war, not with men, but with GOD, finally made peace with Alexander.* Matthew of Paris thus speaks concerning the same matter:—"The Emperor Frederic came TO THE FEET OF ALEXANDER THE POPE: for he heard and was assured of this, that when he was fleeing from the persecution of the Emperor, and there was no safe passage for him over land, or indeed over the sea, when a tempest had arisen, he put on all his papal attire on board the ship, as if about to celebrate [mass], and stood and commanded the sea and the winds in the place of Jesus Christ, whose vicar he was, AS HE SAID, and immediately there was a great calm. On hearing of this, the Emperor was astonished, and humbly submitted to him in all things, FEARING GOD HOWEVER MORE than MEN."—Hist. Angl. at the year 1577. Great indeed and blasphemous are the things which his worshippers say of the beast, and the beast of himself, ver. 5, 6. See Rome's Final Downfall, pp. 7-18, I. F. Mayer in Diss. c. Grot., whether it be a dogma of the Papists, *that the Roman Pontiff is a god.*

5. Καὶ ἐδόθη αὐτῷ ἑξουσία μῆνας τεσσαράκοντα δύο) This ancient, short, middle reading is the genuine one:<sup>1</sup> so that the accusative *μῆνας*, *months*, answers to the question, *how long*. Others have supplied *ποιῆσαι*: more, *πόλεμον ποιῆσαι*. Both of them from ver. 7. One im-

<sup>1</sup> So Iren. But Ach Vulg. Syr. read *ποιῆσαι* after *ἑξουσία*; and B prefixes *πόλεμον* before *ποιῆσαι*; which, however, Tisch. and Lachm. with the weightier authorities omit.—E.

portant point is marked out in ver. 5; another, the calamity increasing, ver. 7. A fuller consideration of these months will follow at ver. 18: by the use of which, there will be no doubt as to the meaning of the close of *the power* of the beast. Many persons, when they hear anything of this kind for the first time, wonder at it, as news of future events, instead of reverencing it as the word of God: they say, in short, that the matter is worthy of consideration, and yet they do not consider it in such a manner, as to lay aside for a little time lighter subjects (and what subject is not light in comparison with these of such great magnitude?), and examine into the truth: and then, when they have once or twice heard and related it, having lost the taste of novelty, they loathe it; and with the character which they always had, they rush into the Divine judgments, whether known or unknown, regarding neither things past, nor things present, nor things future. Let them take care what they are about. We do not write for them: we will not be silent out of regard for them. See ch. xxii. 10, 11. The close of *the power* of the beast is therefore approaching nearer and nearer: and matters of the greatest importance will precede that close, which matters remain from ch. xiii. and xiv., and which are contained in ch. xv. and xvi. But the *Non-being* of the beast will follow the same close, and so will many other things, which are described in ch. xvii. and those which follow.

6. Τοῦς) Without a connecting particle, as Job xlii. 9.

7. Πόλεμον ποιῆσαι μετὰ τῶν ἁγίων, *to make war with the saints*) Dan. vii. 21, קַדְשֵׁי עַם קְרַב עִם עַבְדָּא לִי, LXX., ἐποίησε πόλεμον μετὰ τῶν ἁγίων. Thus πόλεμον ποιεῖν, Ap. xii. 17, xix. 19, and the LXX. often for מלחמה וְשָׂא. *I. C. Becman*, in his Dissertation respecting the justice of the arms of Cevennes, p. 33, rightly refers this *war with the saints* to the Crusades against the Waldenses.—πᾶσαν, every) *The law of the Roman Pontiffs prevailed over a greater portion of the earth, than that of the Emperors*: Greg. vii. lib. 2, Ep. 75.

8. Προσκυνήσουσιν, *shall worship*) The verb in ordinary use, when the ceremonies about the Pope are treated of, is *adoration* (*worship*); and connected with this by derivation is a *kiss*, that is, of his feet, just as προσκυνεῖν, κυνεῖν, κύειν, is *to kiss*; whence קָשַׁ, LXX. 1 Kings xix. 18, and Symmachus, Ps. ii. 12, προσκυνεῖν.—ἀπὸ ἀπὸ is here equivalent to *before*, as Matt. xxv. 34, note, and is plainly construed with οὐ γέγραπται [not as Engl. with ἐσφαγμένον], and that so easily, that it is not even to be called an instance of Hyperbaton (See Append.). All doubt is removed by a passage strictly parallel, ch. xvii. 8. The Apocalypse often makes mention of *the Lamb slain*:



it never adds, *from the foundation of the world*; nor indeed was He slain from the foundation of the world: Heb. ix. 26. They who allege that He was thus slain in the Divine decree, in a like sense will say that He was born, raised from the dead, and ascended into heaven, from the foundation of the world.

10. Αἰχμαλωσίαν συνάγει) The LXX. have συγχλίσειν αἰχμαλωσίαν, εἰσάγειν αἰχμαλωσίαν, ἄγειν αἰχμαλωσίαν, respecting the vanquished who are led away into captivity: but in 1 Maccab. xiv. 7, it is said, συνήγαγεν αἰχμαλωσίαν πολλήν that is, *Simon freed and brought together many, who had been captives*. Also 1 Maccab. iii. 9, 13, συνήγαγεν ἀπολλυμένους, ἤθροισεν ἄθροισμα. And this notion agrees with this passage, in this sense: *if any one supplies and equips captives, he will be taken captive*.—ὑπάγει, goes away) being easily led away.—ἀποκτένει) The present, as συνάγει. Κτένω, κτένω, and κτείνω, are the same.

11. Καί, and) The description of the two beasts most strictly coheres, as does the description of more joyful circumstances in the following chapter.—ἄλλο θηρίον, another beast) This is afterwards more frequently called *the false prophet*: and here his very action is described, as that of the false prophet. That *bewitched power and wisdom, which independent of the Word of GOD, without a Redeemer and a Comforter, is revered by many individually and collectively, having no dread of Deism, Socinianism, and Pelagianism, abusing the dogma respecting the internal Word, which would without scruple reconcile Christianity with Mahometanism itself, and moreover the perverse interpretation of the Apocalypse itself, and of the whole of the Sacred Scripture*, will be favourable to the beast. D. Lange, in Epicr. p. 391, etc., entertains a different opinion from me respecting this beast also. I will here also notice some points cursorily. Now I nowhere say, that from the times of Hildebrand the second beast was subservient to the former one (on account of the common advantage of both, but rather on account of his own, as is the practice of the wicked). Nor do I say, that the 42 months of the former beast are common to the two; but I imitate the expression of the text, which is explained in its proper place. The former beast has an origin much more ancient than the other; but when this also has arisen, it exists together with the former one. Gregory VII. has long ceased to live; but that his cause has not yet expired, his *Legenda* testify. I never thought, that his image flourished at the same time with the former beast. I had treated incidentally of the destruction of the beast and the false prophet at p. 733, but more plainly, in its place, p. 935. If the venerable man had perceived

the idea of the beast, presented by the Apocalypse and held by me, he would not have blended with one another so many important points. We have replied above to the argument, which he subjoins at p. 393.—*ἐκ τῆς γῆς*, *out of the earth*) *The earth* [land], as opposed to *the sea*, comp. ver. 1, is Asia; which contains Palestine, Persia, etc.

12. *Ποιεῖ—ἐποίει*) There is a mixture of tenses, as ver. 15, and ch. xi. 9, 10, with Annot. in the Apparatus, p. 818 [Ed. ii. p. 541].—*τὴν γῆν καὶ τοὺς ἐν αὐτῇ κατοικοῦντας*, *the earth and them which dwell therein*) A remarkable expression; for in ver. 14, and in other places, it is said, *τοὺς κατοικοῦντας ἐπὶ τῆς γῆς*, *those that dwell on the earth*. I see no difference of meaning, except that here in ver. 12, a sudden universality of worship is implied, perhaps to be promulgated by some edict.

13. "*Ἰνα*, *so that*) The particle *ἵνα* is frequently employed by John. In all his books, he has used *ὥστε* only once, ch. iii. of his Gospel, ver. 16, where *ἵνα* in fact follows.—*ἐνώπιον*) Construe with *ποιῆ*, or rather with *ποιεῖ*.

14. *Τῆς μαχαίρας*, *of the sword*) It had been strictly speaking a wound by the sword. For Henry V., in his transaction with Calixto II., calls the contention which had preceded WAR [GUERRA].

15. "*Ἰνα λαλήσῃ ἡ εἰκὼν τοῦ θηρίου*) *that the image of the beast should speak*. "That images should speak, is a wonderful thing, and yet not incredible. You find it mentioned in Roman stories, and in Valerius Maximus, respecting the images of Juno Moneta, of Fortuna Mulienis, and of Silvanus. And Moses Maimonides, in Part iii. ch. 24 of the Guide of those in doubt, says, that two books have been read by himself respecting Images which spake."—Grotius on this passage. Add the things which Peter Crugotius and Nic. Mulerius cite on this passage also. The things which Freinshemius has collected on Florus, who treats, Book ii. c. 8, respecting the sweat of Apollo of Cumæ, are not dissimilar. "All these things were so customary two or three centuries ago, in the case of images belonging to our country, that they wept, laughed, and even SPOKE and walked, almost oftener than men; and performed other actions, which the men of our time can scarcely believe."—*ἵνα ἀποκτανθῶσι*, *that they should be killed*) Rupertus says with weight on this passage: "Christ did not do this; nor have His prophets nor apostles taught, nor have kings now become Christian understood this, that they should kill, and think that the service of Christ is to be advanced by bloodshed. For the true God does not wish compulsory, but willing

service. Therefore also in this, nay, even especially in this, he will show to those who have understanding, and who are strong in reason, that he is in truth Antichrist, that he is in truth not Christ; but that, in accordance with his name, he is opposed to Christ. It is Christ who shed His own blood. It is Antichrist who shed the blood of others." After the Reformation, illustrious interpreters from time to time laid it down that a most violent persecution was even then impending from the beast: as *Phil. Nicolai*, Book ii. concerning the kingdom of Christ, p. 305; *Hoe* on Ap. XI., num. 78; *Doelingius* de Antichr. p. 298, and everywhere. Add *Matthew Hofmann's* Chronology Apoc. p. 116.

17. "Iva) Others, *καὶ ἴνα*. Wolf approves of this, remarking, however, that *καὶ* is omitted even by the *Coptic* Version. In truth the shorter reading is supported by the most ancient authorities. Add to the Latins, *Apringius*, *Ansbert*, *Etherius*.<sup>1</sup> See above, on ch. vi. 4. The construction is this, *δῶσι χάραγμα, ἴνα, κ.τ.λ.* We have shown, on ver. 1, that there are three Periods of duration. In the last part of the first period arises the most grievous calamity, the length of which can scarcely be defined, unless it be the number of days agreeing by analogy with the number of the beast, of which we shall speak presently.

18. 'Ο ἔχων νοῦν, *Ψηφισάτω*, *Let him that hath understanding, count*) It is not said, *He who readeth, νοίτω*, *let him consider, understand*, as Matt. xxiv. 15, but *νοῦς*, *mind*, understanding, is presupposed; and he who *has mind* already, is aroused also to computing the number of the beast, and to make a calculation. *Νοῦς*, *the understanding*, is contradistinguished from *the spirit*, 1 Cor. xiv. 14; but here it is contradistinguished from *wisdom*. We must *calculate*: therefore it is befitting that the numbers should be precisely taken which enter into the calculation, and those which answer to the numbers entering into the calculation. He who has *νοῦν*, *understanding*, is ordered to calculate; he ought therefore to bear with calmness another who does not comprehend calculations: only let him not despise and trample upon calculations, especially *ᾧδε* *here*, where such a remedy [against the delusions of the beast] is necessary for us. Look to the passage, Dan. xii. 4, 10. What kind of persons are they to whom, in this business, either diligence and understanding, or negligence, is attributed?—*ἀριθμὸς γὰρ, κ.τ.λ.*, *for the number, etc.*) Each noun is without an article, in this sense, *ὁ ἀριθμὸς τοῦ θηρίου ἐστὶν ἀριθμὸς ἀνθρώπου*. 'Αριθμὸς, without the article, is the predicate: and *ἀνθρώπου* denotes a

<sup>1</sup> AB Vulg. support *καὶ* Ch Iren. 316, Memph. Syr. omit it.—E.

number relating to a man. Thus μέτρον, not τὸ μέτρον, ch. xxi. 17. The particle γὰρ, for, stimulates us, affording hope, nay, even the key, for solving the number. For immediately afterwards both the quality of the number reckoned is indicated, namely, that it is the number of a man; and the quantity of the number reckoning, namely DCLXVI. I have professedly given the more laborious calculation of this number in my *German Exegesis* of the Apocalypse, and indeed especially in the Introduction, § 43. I will here give some scattered fragments, by means of certain aphorisms, accompanied by their own illustrations: but I should wish the severer demonstration itself to be sought from that exegesis.

§ 1. It is correctly read in Greek ἑξακόσια ἑξήκοντα ἕξ, in the neuter gender;¹ but in Latin it is also truly read, sexcenti sexaginta sex, in the masculine gender.—Many copies have the numeral letters χξς. This in Latin is DC. LX. VI. There is no vestige of any proof to show, that, in expressing numbers, the prophets and apostles, and first copyists, made use of numeral letters. On the contrary, there is reason to suppose that they did not make use of them: for these numerals would have been a hindrance in the public reading of the lessons. Undoubtedly, whether John denoted the number by χξς, or wrote it out in full, it was necessary for the reader, who was sent from Patmos into Asia, to know, whether it was to be pronounced in the masculine or the neuter gender. It will be worth while to refer to and consider *Irenæus*, Book v. ch. 29 and 30. From thence you may collect, that even then the number of the beast had been described in Greek and Latin by numeral letters, and yet not by all writers. I have shown in the Apparatus, p. 826, that *Irenæus* wrote his works in Greek, but with this intention, that they might immediately after be translated by others into Latin; and therefore that he had reference alike to the Latin and Greek MSS. of the New Testament. Wherefore he treated of the number of the beast in such a manner, as that it should agree at once with the Greek and Latin reading. The *Alexandrian* Copy in Greek, and the *Latin* translator, as in other places, so in this, agree with one another: for in the former there are ἑξακόσιοι ἑξήκοντα ἕξ, and in the latter, sexcenti sexaginta sex. The translator, as I conceive, did not trouble himself as to the sense, in which he either read it masculine in Greek, or rendered it so in Latin: but the Greek copyist seems to have

¹ Ah Vulg. have ἑξακόσιοι ἑξήκοντα ἕξ: so Lachm. B has χξς': so Tisch. Orig. 3,414a has χξς'. C has ἑξακόσια δέκα ἕξ. Iren. 326 writes, sexcentos sexaginta sex. In 328 also he expressly opposes δέκα, and upholds ἑξήκοντα.—E.

preferred this form, because in the books of the Old Testament he had for the most part been accustomed to the expression of numbers in the masculine gender; for instance, Ezra ii. 13, where the same number is used, as applied to men. Thence Irenæus more than once says, *sexcentos sexaginta sex*. The same writer again, when he writes that the same number had been sought for in the Greek names, ΕΥΑΝΘΑΣ, ΔΑΤΕΙΝΟΣ, ΤΕΙΤΑΝ, shows that ἑξακόσια ἑξήκοντα ἑξ, in the neuter gender, was read in the Greek: for the numerical value of 666, in the abstract, could not have been sought, by means of names of this kind, in the masculine gender, but only in the neuter. In a census of men, for instance in the fourth book of Moses, which from this circumstance has the title, Ἀριθμῶν, of *Numbers*, and in the book of Ezra, the numbers are put in the masculine gender: but when any number is put absolutely, no other gender than the neuter is conveniently employed. Arias Montanus expresses the Greek number in the *masculine* gender, after the example of the Complutensians; the Complutensians thus expressed it on the authority of the Vulgate: for in the Greek MS. which was used by them in other places, and which closely resembles the Codex Seidelianus, it was χξς, as is plain from the extracts of the Codex Seidelianus, with which a friend supplied me. Many MSS., as I think, retain the *neuter* gender; and collators may have judged it superfluous to note down their difference from the notation χξς. For it was not until the close of his labour that Mill himself quoted the Codex *Covelianus* as an authority for the reading, ἑξακόσια ἑξήκοντα ἑξ, to which my Apparatus added two others, widely removed from each other, and on that account of sufficient weight.

§ 2. *The number 666 is a certain [fixed] one, and is not put for an uncertain one.*—We drew this inference a little while ago, in a summary manner, from the very command *to calculate*. We will hear *Joh. Marck* on the same subject. “*Carolus Gallus*,” he says, “thinks that he has made some important discovery, in believing that the word ‘man’ is put collectively for *men*, and then, that a number of men signifies a very numerous multitude. But the Hebrew phrase, which he adduces by way of proof, is altogether opposed to his hypothesis. For they (the Hebrews) use the phrase, ‘men of number’ [Marg. and Hebr. Ezek. xii. 16], for a few, etc. But that opinion appears to be one which ought above all others to be rejected by us, which will have it, that a *definite number* is here put for an *indefinite* one, as when 144,000 are given to the Lamb; and that a *great number* is then denoted, either of blas-

*phemies and errors of Antichrist, which errors make up a body so compact and bound together, that the members depend mutually upon one another ; or [as others say] a great number of Papists, followers of Antichrist, in which the Romish beast prides himself, and far surpasses other holy and reformed churches. Gallus prefers this latter sense ; but Durham the former, who contends at great length, that the name ought to denote the doctrines by which those devoted to the beast are distinguished, even by reason of the contradistinction to the elect, who have the name of the Father on their forehead ; moreover, that the phrase, to number, is sometimes used for, to weigh together with judgment ; comp. Dan. v. 27 ; and that theological wisdom deduces inferences from doctrines and facts, rather than from letters. In reply to these things, it will suffice to have remarked in few words, that when a fixed character is assigned to the beast in the designated number of the name, and when the computation of that number is enjoined upon men, it ought altogether to be understood in a definite sense ; and the more so even on this account, because this is not a round number, nor is there in it any allusion to any other calculation of men or opinions, which is elsewhere celebrated. I add, that if it were only a multitude indefinitely that is intended, whether it were of errors, or of persons in error, there would here be need of no such great understanding and attention as that which John requires. I still wonder by what means the number 666 can be taken for a great multitude, and that, too, by comparing it with the elect 144,000, since the latter greatly exceed the former. Gallus acknowledges this, and boldly changes the 666 men into so many myriads of men," etc.—Comm. on Ap. p. 589, etc. Another interpretation takes the 666 for 6666, the 6666 for a legion, and the legion for a multitude of enemies of the Church. Contrary to this is the opinion of Zeger, who in his Epanorthotes thus comments : " There appears to be an allusion and reference to that name of the legion, which comprises 6666 : and while this first number [figure] is taken away, it seems to be insinuated, that very great resources, both of strength and of subjects, have been subtracted from the devil by Christ, so that he cannot now boast and say, as he formerly did, My name is Legion." Meyer, on Ap. fol. 55, is not at variance with both interpretations ; and many things may be advantageously observed, either with reference to both or with reference to either of them. 1) Hesychius, in his Lexicon, is the only one who affirms that the legion consists of 6666 men, unless the copyist intentionally added the lesser sixes*

[numbers of six]. Weighty writers of military affairs speak otherwise, as Vegetius, l. ii. c. 2, 6. It is certain that the legion cannot be made to consist of 6666 men, so as to fall in with the time of John or the time of the beast. 2) The thousandth number in an epoch, and in the numbers of years from the creation of the world, is not expressed among the Hebrews: and we even now want proof that this custom prevailed among them in the time of John. An anonymous writer, indeed, who is said to have been *Tobias Littleton*, in the time of Queen Elizabeth, and who wrote *The Final Downfall of Rome*, which was published at London A. 1655, and wished to persuade the English who were living at Rome that the downfall of that city would take place in the 666th year after the thousandth, was mistaken. Among the Romans, whom no one has referred to this point, in a large amount the sestertium [a thousand sesterces] is not expressed. In all other computations, in every nation, it is not the largest, but the smallest part, which is especially accustomed to be omitted. 3) The Hebrews were compelled to use this abbreviation, through want of letters by which they might express thousands; but John had at hand the well-known Greek letters, by which he might express the whole, ϛϛϛϛ, 6666. 4) The Hebrews supply the defect by a formula expressed by קטן לפרט, to which the formula of our ancestors, *nach der mindern Zahl*, sometimes answers. But John puts the number absolutely. 5) Without having recourse to the number of a thousand and its ellipsis, without having recourse to the legion and its metalepsis, a tenth part of the legion, the cohort, and thus 666 or 600 (just as *six hundred* is proverbially used [for any large number]), or 555 or 500 (see Vegetius, as quoted above), might more easily have been put or taken for an indefinite multitude. 6) But neither does one legion nor one cohort always promiscuously represent a great multitude, but according to the given circumstances; for instance, with reference to the one possessed, Mark v. 9. At other times many legions are rather used to express a multitude; for instance, of angels, Matt. xxvi. 53. 7) A multitude would comprise, under the number of the beast, either the seducers only, or the seduced also. But it cannot comprise the seduced, for they are much more numerous, ver. 8: nor the seducers, for they either have no government at all, or that of a democracy, or an aristocracy, or a monarchy; and any one of these will repel the notion of a multitude. But they have, in my opinion, a government, and that monarchical; and as in a monarchy the denomination is wont to be derived, not

from many, much less from very many, but from one, that which is especially needed in the case of the beast is, that there may be a place where the seven heads and the ten horns may be fixed. 8) No one who shall have weighed the system of the numbers of this book, the whole picture of the beast, and especially the close of this thirteenth chapter of the Apocalypse, will say that a multitude, whether great or lessened, is indefinitely denoted. The same interpretation of the number of the beast by a reference to the Roman legion, is refuted by the *Acta Basileensia*, etc., published A. 1730, p. 42, etc.

*Lightfoot* arrives at the same conclusion by a different course of argument, when he thus writes:—"The 42 months and 1260 days, also a time, times, and half a time, are SHORT PHRASES taken from Daniel, who, when he employs that mode of speaking, describes the rage of Antiochus, and the trampling under foot of Religion, which was about to last during the space of three years and six months, Dan. vii. 25, and xii. 7, 11, in which certain times of adversity and affliction (and NOT ANY DEFINITE PERIOD) seem to be marked out. This meaning of expressions of this kind prevailed everywhere among the Jewish writers."—Chron. N. T. on Ap. xi. The two examples which he there subjoins are foreign to the purpose; and since the numbers in the same, and the very numbers used by Daniel, have a precise meaning, the numbers used in the Apocalypse ought not, as though they merely contained an allusion to those of Daniel, to be weakened, but to be taken with equal precision. Otherwise, in fact, the number of the LXX. weeks, which *Lightfoot* takes precisely, would still, because it is a round number, have to be taken as a certain number for an uncertain one, by some allusion or other (an error, which God forbid that any fall into!)

In short, the indefinite interpretation is as though he should say: A multitude is designed *in general terms*; there is no need of an arithmetical computation, by which the numbers are solved in a specific sense. But the text says, *Count*. And since that is not said at random, but to point out the hope of finding, we now proceed to make the computation.

§ 3. *Another number adapted to the explanation of the number of the beast by calculation, and that affording proper facility [for counting], both ought to be sought in the text, and is found, viz. that of XLII. months.*—The prophecy, 1) bids us to compute; 2) names the number of the beast; 3) names the number of a man; 4) and says that it is 666. All these things are pertinent to the subject;



and we will look to them in the order of the Apocalypse, that is, in retrograde order.

1) *The number* is said to be 666, the adjective alone being expressed. A number expressed both by an adjective and a substantive (for instance, ten months, a hundred drachmæ, a thousand soldiers), the one of which we call the *reckoning* number, the other the number *reckoned*, needs no explanation. But when a number is presented to us which requires solution, then either the substantive is expressed, as, for instance, pieces of money; and the adjective is to be sought for and inferred, for instance, five myriads: Acts xix. 19; also Luke xiv. 28: or the adjective is given, as 666, and so the substantive is to be sought for which is to be joined to it; a mode which, except in enigmas, and undoubtedly here, in a prophetic enigma, scarcely comes into use. The adjective, 666, I say, is given, and that so plainly, that it needs no further solution. It remains, that there should be traced out, and made up by calculation, not indeed another mere numeral adjective, by which no progress would be made, but a noun substantive, and that of a specific meaning, for which a general term of *number* is substituted. Be that of whatever kind it may, its ellipsis (the readers being now prepared by the ellipsis of the noun *tongue* and *horsemen*, in the first and second woe, to submit more readily to that in the third woe, ch. ix. 11, 16, note),—the ellipsis, I say, is certainly that of a substantive: the only question is, whether the 666 are as it were points, such as are accustomed to be sought in systems of years; or men, or times, or anything else which occurs to the mind. In the meantime there appears to be a great difference between the two computations; for in the former case the subject of inquiry is the *reckoning* number, which is easily to be explained by arithmetic; but in the other, such as is the matter now under consideration, the subject of inquiry is the *reckoned* number, requiring a greater amount of the power of interpretation.

Wherefore 2) There occurs the mention of “the number of a man,” which is undoubtedly the cause of a difference: whence it is more fully evident, that the *reckoned* number is that which we are commanded to search out; for no *reckoning* number is found in the universe different from “*that of a man.*”<sup>1</sup> It is of no use to pursue this subject further.

<sup>1</sup> Bengel is wishing to prove that the noun to be understood to the adjective 666 is *years*, and these *common* years: for it is expressly said, “it is the number of a man.” 666 is a *human* number in contradistinction to the much longer prophetic year, ix. 15; not *angelic-human*, as the 144 measuring reeds, xxi. 17.—E

3) It is to be observed, that the number is said to be that of one *beast*, not of many beasts: and that it is the number of *the beast* itself, and not that of *the name* of the beast, which is proposed for computation. A number indeed is both assigned to *the name* of the beast repeatedly, and in ver. 18, only to *the beast* itself: and *Rupertus Tuitiensis* on Ap. p. 380, that I may not appear too minute in my inquiries, has seriously remarked, that the number of *the beast* is one thing, and the number of *his name* another; and *Potter*, in his Interpretation of the number 666, ch. 1, where he quotes many who agree with him, and this is proved by the very peculiarity of the expression. For there occurs, I. The beast; II. His name; III. The number of his name; IV. The number of the beast: and the fourth ought no more to be confounded with the others, than the others ought to be confounded with one another. Since however no number of the name of the beast is indicated apart from the number of the beast, I will readily acknowledge, that the latter is to be investigated by means of the former. In the meantime the prophetic phraseology is to be precisely adhered to, and the peculiarity of the well-weighed expression is to be followed. It is not said that the number of *the name* of the beast is to be computed, but the number of *the beast*. Moreover the number both of the beast *himself* and of *one beast only*, is a proof, that there is a number or multitude of *accidents*: for a number indeed of *beasts* would denote a number which was made up of the substances of many beasts taken together; but the number of *the beast* is that which is made up of certain accidents of one beast taken together. And since this is the number of the accidents, those accidents are inherent in the beast himself: For as, if the days of the beast were spoken of, I should take those days for a certain duration of the beast himself: so the number of accidents of the beast ought to be looked for in the beast itself, and not outside of him.

4) Here we are commanded not only to number, but to *compute*. The word is  $\psi\eta\phi\iota\sigma\acute{\alpha}\tau\omega$ , not  $\acute{\alpha}\rho\iota\theta\mu\eta\sigma\acute{\alpha}\tau\omega$ , comp. ch. vii. 9. "The peculiar number of the beast," says *Cassiodorus*, in his *Complexiones* on this passage, "is explained under a certain method OF CALCULATION." Now calculation and computation cannot be carried on in such a matter, except by taking in another number. *Potter* says, in accordance with reason, "Neither addition, nor subtraction, nor multiplication, nor division, can be carried on, unless two numbers at least are given, so that a third number may be sought out, which must be either their sum, or the remainder, or the product,

or the quotient." Whence the same writer, without noticing another number, which *was expressed* in a twofold manner, looked to the number 666 itself, endeavouring to extract its square root. See by all means the treatise quoted, ch. 10. What if there should be in the context another number *expressed* (as Potter required), and that too a more easy one, from which we may elicit a noun adapted to this adjective? Shall we imagine that it is accidentally presented to us? Lo! here are at hand 42 *months*, ver. 5. Receive that which is produced with a soul desirous of truth, and take it. The 42 months are times: therefore the 666 are also times. For what accidents except times, can one suppose, are possibly contained beneath the number 666?

§ 4. *A number is elegantly used for the number of times, for times, years, etc.*—This sentiment, *the beast has 666 days, years, etc.*, when it has now been found out, may be suitably expressed in the following words: *the number of days, of years, etc., of the beast are 666.* But it is a much more suitable expression, *compute the number 666*, whereby a problem in particular is proposed for solution, so that the sense may be, *compute 666, that you may ascertain whether they are days, years, etc.*: nor will you be able to devise an easier formula of proposing this problem. What? not even in a categorical enunciation is it foolish to express times either by ellipsis or by trope. For thus the Septuagint, Job xxxvi. 26, ὁ Ἰσχυρὸς ΠΟΛΥΣ, *God is great*, that is, eternal; for it adds, ἀριθμὸς ἐτῶν αὐτοῦ, καὶ ἀπέραντος. So 2 Chron. xxx. 5, לָרַב, according to the meaning given by some interpreters, denotes *often, much, for many years*. In the commencement of his eighth book on the Republic, Plato, describing the period of states with the well-known obscureness of his numbers, uses the words τριάς πεμπάς, κ.τ.λ., and the very word ἀριθμὸς, absolutely, meaning *times*: and among all writers, πεντάς, δεκάς, εἰκάς, τριακάς, *hebdomas*, are used for a number of days. *Caius* says of Cerinthus, according to Eusebius, l. iii. Hist. Eccl. c. 25, ἀριθμὸν χιλιονταετίας λέγει γίνεσθαι. *Hesychius*, σάρος, ἀριθμὸς τις παρὰ Βαβυλωνίους. It is a number of years, on which the *Ordo Temp.* treats, p. 323. *Pliny*, Hist. Natur. lib. viii. c. 6, says, *Seven years being added to the former NUMBER* (the 472d year of the city). *Orosius*, in his *Apol. pro Lib. Arb.*, calls that *the number of the world*, which he had a little while before called *the fulness of the appointed times*, p. 753. The phraseology is very similar: *The number of the beast, the number of the world.* The Latin prologue to Mark: *a fast of number*, that is, of 40 days. *Ticonius*, on Ap. xi. 3, says, *He spoke of the NUMBER*

of the last persecution, and of future peace, and of the whole time from the Passion of the Lord, etc. Time and place have many points of resemblance. It is a resemblance, that Xenophon in his *Cyropædia* says, ἀριθμὸν ἰδοῦ, *the number of a journey, for length*. Add Eurip. ed. Gr. p. 290, r. 3, ed. Lat. Part II. p. 232; Eus. Præp. Ev. f. 228. ex Afric.

§ 5. *The 42 months and the number 666 are equal.*—The duration of the locusts, under the first woe, is twice expressed by five months : to the angels of the Euphrates, under the second woe, there is given *an hour, and a day, and a month, and a year*; and that body of horsemen, *two myriads of myriads* (200,000,000), is equalled to this space. Thus, under the third woe, *42 months* of the power which the beast has, and the number 666 of the same beast, are equal.

§ 6. *The form of expression respecting "the number of a man" implies 666 ordinary years, and by way of contradistinction to this, 42 prophetic months.*—The number of the beast is said to be the number of a man. This expression, *of a man*, either denotes a man definitely or indefinitely. If definitely, it has reference either to the beast with ten horns, or to the man computing. There is no need of either of these in a matter which is of itself obvious; and neither would tend to aid the calculation. Therefore it must be used indefinitely, whence the article is not added in the Greek: therefore the genitive singular, *of a man*, is used for *human*, as ὁστᾶ ἀνθρώπου, 1 Kings xiii. 2 (that is, ὁστᾶ ἀνθρώπινα, Num. xix. 16); σωτηρία ἀνθρώπου, Ps. lx. 11 [see marg. of Engl. Version]; μάχαιρα ἀνθρώπου, Isa. xxxi. 8. Moreover it is either a *human* number of times, or a number of human times. It is not the former: for it would then have to be a human number, either of years, or months, or days: but 666 years very far exceed the age of man: but 666 days or months are far too short to express the duration of the beast; and such an ellipsis of days or months is unusual: finally, the word, months, is already preoccupied by the opposite 42 months. Therefore it is a number of times, *human*, or *belonging to man*. But the expression, *the number of a man*, is used for this very conveniently. For as in Gal. vi. 11, *the greatness* [of size] which belongs to the whole epistle is assigned to *the letters*; and as the curtailing, by which a longer interval is curtailed, is assigned to *days*, Ps. cii. 24, 25; and the middle, which belongs to greater times of the world, is assigned to years, Hab. iii. 2: so, on the other hand, there is sometimes given to a collective noun a predicate, adapted to the individual things separately: Prov. xxx. 26, οἱ χειρογράλλοι ἔθνος οὐκ

*ισχυρόν*: also, *the days of My people are as the days of a tree*, Isa. lxx. 22,—*of the people*, that is of the individuals among the people. Among the Romans, *Gallia Togata*. And this metalepsis was especially befitting in a prophetic enigma, until the units of the times being found out, might themselves support the epithet, *human*, which was meanwhile sustained by the number, but was properly designed for themselves. Now since it is settled that the epithet, *human*, is taken indefinitely, and has reference to the individual times, it is evident of itself that such times are even passed by the beast, and, which falls in elegantly with the sense, by the computer of the number. Thus it is also in the case of the measures of the new Jerusalem, which are said, not universally, but each severally, to be the *measure of a man, that is, of the angel*, ch. xxi. 17; and likewise the angel who measures partakes of the measure of a man, which is indefinitely that of an angel.

We have seen in § 5, that the number 666 and 42 months are equal to each other. Therefore the 666 times of man are 666 *ordinary years* of men; and, on the contrary, the 42 months, inasmuch as in the text they are not said to be the months of a man, are truly *prophetic months*. Q. E. D.

Thus at length (I use an *ad hominem* argument) justice is done to the Vulgate translator, who writes, as we have remarked, § 1, *sexcenti sexaginta sex*. If *DIoCLES a Vg Vst Vs*, as Bossuet says, or any other name of this kind, would fill up the number of the beast by its 666 points, the *Suppositio Materialis* [see Append. Techn.] would require *sexcenta*, etc., the neuter absolute having the force of a substantive; wherefore even Rupertus Tuitiensis, in resolving the word *DICLUX*, which was invented by Ambrose Ansbert out of *DCLXVI*, was not able to retain *sexcentos*, etc., but says that it made *sexcenta sexaginta sex*: Comm. on Ap. p. 379: which very neuter gender, you may see on this passage, is used by many interpreters willingly, and by Romanists sometimes against their will. Now they ought to bring forward *some* who read *sexcentos sexaginta sex*; otherwise they will not be able to absolve the Translator, so highly extolled at Trent, from an error, and that of a serious character (for the subject is both a most weighty one, and the reading in the Latin copies is most unvarying). Those *sexcenti sexaginta sex* are so many years. *Innocent III.* long ago interpreted it by years in his Epistle to ALL the faithful of Christ, in aid of the Holy Land, A. 1213, and, to omit others of the intermediate ages, *F. Louis S. Francisci*, in his Cycle of Secrets, p. 917, edit. Rom This stricture of *Innocent*,

if there be added to it the parallelism of the 42 months, the length of the first and second woes, which is analogous to these, the intervals after the first and the second woe, the union of the beast and the woman, must persuade even those who depend on *pontifical* authority, of the true interpretation of the whole prophecy.

We return to the subject itself. The ellipsis of a "year" is of frequent occurrence. Xenophon, *οἱ δέκα ἀφ' ἡβης, who are passing the tenth year from their puberty.* Plato, lib. vi. de legib., *κατ' ἐνιαυτὸν δὲ εἶναι καὶ μὴ μακρότερον χρόνῳ τὴν ἱερῶσύνην ἐκάστῳ.* ἔτι δὲ μὴ ἔλαττον ἐξήκοντα ἡμῖν εἶη γεγωνῶς ὁ μέλλων καθ' ἱεροῦς νόμους περὶ τὰ θεῖα ἰκανῶς ἀγιστεύειν. Polybius, *ὀκτωκαίδεκα γεγωνῶς, of eighteen years.* But Dio Cass. appropriately to this passage, *τόσα γέγονα,* as though he should say, *this is my number,* that is, of years. The two last instances are contained in the Greek ellipses of Bos; and, from all the instances which he has collected of substantives that are usually omitted, you may perceive that nothing but *ἔτος* is suitable to this passage. In Daniel mention is made of LXX. weeks, the word, *yearly times,* being understood. Therefore *ὁ ἀριθμὸς τοῦ θηρίου* is equivalent to *ὁ ἀριθμὸς τῶν ἐτῶν τοῦ θηρίου,* just as *ἀριθμὸς γεννημάτων* is equivalent to *ἀριθμὸς ἐνιαυτῶν γεννημάτων,* Lev. xxv. 15, 16.

This ellipsis of *years* is not without advantage. If they had been expressly mentioned by name, the reader would have been liable to confound together times strictly and figuratively denoted, with an error which would create many disturbances; whereas now ordinary years conceal their own title, in sight of the prophetic months. So much the less ought the human times to cause us any difficulty in this book, since they are so sparingly and providently tempered with so many prophetic times, and so therefore without any danger of their being confounded with one another. For we do not pass by a leap, but we are gradually led from the prophetic times to the ordinary years which are here indicated by the ellipsis, and then in succession to the ordinary years, which are expressly mentioned as such in ch. xx. But the ellipsis even contributes to the seasonableness of the enigma, not only with reference to the beast, to whom, in the same mysterious manner as to the king of Babylon of old, *the number* and consummation of his kingdom is written before his eyes, Dan. v. 26, but also with reference to the saints, who would have been disheartened by the long duration of those most sorrowful times, if they had known it, both on their own account and on account of their friends; for they did not imagine that so many years remained, even to the world itself. But it is evident

that they, both before the Reformation and afterwards, were long supported by that hope, that the war against the saints would quickly come to an end. It was plainly to their own great advantage that they did not comprehend the age of the beast (for it was not then at hand). At one time the beast was acquainted with the times, and not with himself; the saints were acquainted with the beast more than with his times: now both the beast and his number, or, in other words, his times, will together become more and more known.

As to what remains, it is a question whether the number of 666 years in the Greek text is to be taken in the masculine or neuter gender. If the former, the reading is *ἑξακόσιοι ἑξήκοντα ἕξ ἐνιαυτοί*; if the latter, it is *ἑξακόσια ἑξήκοντα ἕξ ἔτη*. But in truth the neuter gender, to which we gave the preference, § 1, is far superior to the masculine, as we shall presently, § 7, more fully ascertain.

§ 7. *These 666 years have an appendage.*—The 666 and the 1000 years, or *ἔτη*, are properly opposed to each other. The beast rages 666 years: they who had not worshipped the beast reign 1000 years. Moreover 666 are to 1000 years as nearly as possible in the same ratio as 2 to 3; but precisely as 3 are to 2, so are 1000 expressed years to 666  $\frac{500}{3}$ , and this fractional number agrees with the ellipsis, leaving the word *year* to be understood: for each unit of the number of the beast is a figurative year, but is so with the addition of a few hours; which addition does not take away the truth of the ordinary year, but yet makes the title of year in some degree inappropriate. Thus the number 666 and the 1000 years mutually confirm and explain one another. It has occurred to some, doubtless from that hypothesis of the Apocalyptic year which contains 360 days, that is, the same number of years,—that 1000 years may be taken for 360 thousands of ordinary years. And although this thought is very absurd, yet it may have no slight influence with him who has been struck with the accurate analogy of the Apocalyptic times. Now, it is not only in this one place, but also previously in the number 666, that ordinary years and those “of a man” are employed. On the other hand, because the thousand years are said to be *ἔτη*, the number of 666 years is furnished with the most appropriate word to be supplied, viz. *ἔτος*, and the confusion between ordinary and prophetic times is thereby the more avoided; for a prophetic year in this book is called *ἐνιαυτός*, ch. ix. 15, but here they are *ἔτη*, which are partly expressed and partly understood. Indeed *ἐνιαυτός* has something more of a general

meaning than ἔτος. Whence the comic writer said, ἐτῶν ἐνιαυτοῦς, and Plato in his Cratylus does not vary much from him. It has a closer reference to this, that the noun ἐνιαυτός is used for denoting any positive year, so to speak, while ἔτος is only used to denote the natural year. Apollodorus, lib. iii., speaking of Cadmus, αἰδίων ἐνιαυτὸν ἐθήτευσεν ἄρει ἢν δὲ ἐνιαυτός τότε ὄκτω ἔτη. And the LXX., Deut. xxxi. 10, μετὰ ἑπτὰ ἔτη, ἐν καιρῷ ἐνιαυτοῦ τῆς ἀφέσεως: and thus continually, Lev. xxv. 10, 10, 52, xxvii. 18; Judg. x. 8. Whence it comes to pass, that in innumerable places the noun ἔτη is construed with any cardinal number whatever, and often a large number; whereas ἐνιαυτός is never so used, but for the most part indefinitely, or in the singular number: Gen. xlvii. 28; 2 Sam. xxi. 1: compared with 1 Kings xiv. 21; 2 Kings xxiv. 18; 2 Chron. xxii. 2. And this difference between the words ought not to be neglected, because it is peculiar to the Greeks, and not customary with us.

We have thus far discussed the subjects which we proposed, § 3. For the subject, viewed in this light, plainly, 1) consists of ψήφοι, *elements of calculation*, and contains division, multiplication, subtraction, and addition; and by means of those elements of calculation, first, its noun, *years*, is connected with the adjective itself, 666; and then many other computations also are made from these. 2) It squares with *the number of the beast*, properly so called. 3) It introduces the number of the times of *a man*; 4) and the 666 years.

§ 8. *Hence several lesser periods of times are resolved.*—After the analogy of 42 months, other periods, for instance, the five months of the first woe, the hour and day and month and year of the second woe, are easily resolved; and the history corresponds, as we have shown at the proper places. But the question respecting the precise length of the Apocalyptic hour itself separately, of the day, the month, and the year, might be omitted. If, however, it is inquired into, it is easily deduced from those things which we have said. A month is the twelfth part of a year; a year has  $365\frac{97}{100}$  days; a day has 24 hours: and with this natural division the prophetic corresponds. Moreover, since the 42 prophetic months are  $666\frac{2}{3}$  ordinary years, the length of the prophetic times readily presents itself. In short, each measure of ordinary time is with reference to prophetic time, as  $190\frac{9}{11}$  to 1, or as 4000 to 21.

§ 9. *In the same manner greater periods also of time are resolved.*—We propose this progressive system:—



A Half-time contains of ordinary years,	111 $\frac{1}{2}$
A Time ( <i>καιρός</i> ), . . . . .	222 $\frac{2}{3}$
The Number of the beast, . . . . .	666 $\frac{6}{7}$
Time 1, 2, and $\frac{1}{2}$ , . . . . .	777 $\frac{7}{8}$
A Short Time, . . . . .	888 $\frac{8}{9}$
A Millennium, . . . . .	999 $\frac{9}{10}$
A Chronus ( <i>period</i> ), . . . . .	1111 $\frac{1}{2}$
An Age, . . . . .	2222 $\frac{2}{3}$ , etc.

The connection of the prophecy and the series of events confirm this as *approximating to* the length of periods thus increasing: but this *exact* length is recommended first of all by the analogy of the number 666 and of 1000 years; and in the next place it is confirmed by *the system of septenaries* resulting from it. For if, with astronomical strictness, you should resolve all the steps of this progression into days, the second step will give pure weeks of days, whilst the first will give as many half weeks (and this is the peculiar reason why the first is called *ἡμισυ καιροῦ*, *half a time*, and not until the second is there said to be *καιρός*, *a time*): then, as is the ratio either of the first or of the second step, so is that of the others, which are multiplied out of the first or even out of the second. Thus the *System of sevens*, which Moses and the Prophets so frequently employ in times, and the Apocalypse in actions, unexpectedly displays itself also from the times of the Apocalypse affording thus *a remarkable test of true analysis*. But the proper place for this demonstration is in the *Order of Times*, c. 11 and 12.

§ 10. *This analysis of times, though intermediate, ought not to be thought foreign to the subject.*—The prophetic day of about six months, for instance, ought not to be thought to be inconsistent with the sense of a day of the heavens, or an ordinary day. The Apocalypse itself suggests half times: ch. viii. 1, xi. 9, xii. 14; and other interpreters, proceeding from different ways, have long ago arrived at half forms of times. *Seb. Meyer* calls the 42 months, the 1260 days; and the 1, 2, and  $\frac{1}{2}$  times, *the half of a week of years*; but without any further explanation. *John Napier* endeavours to resolve the seven periods of time which he lays down from the destruction of Jerusalem to the end of the world, from the fact, that there are seven great Jubilees; not entire, of 490 years: therefore the HALVES consist of 245 years. See Expl. Apoc. Part i. Prop. 5. *Molinæus* thinks, that the 1260 years of the beast in the exercise of his power are a week; so that the half week of the two slain witnesses denotes a persecution of 630 years, which are the HALF of 1260 years. See

*Accompliss. des Proph.* p. 357. Nor are these influenced so much by the truth of the reasons, as by the probable appearance of the fact alone. *Aretius* on this passage proceeds more speciously, mutually comparing the 1335 days of Daniel and the number 666. A space of *six months* is not only a part of a time, but it is also a time: and as the Indians, according to *Curtius*, had their month divided into 15 days (whence the Malabars at the present time account the 14 semicircles of the 7 planets for fourteen worlds); and the Chinese fix 24 semi-solar months in the year: so some of the ancients not unskilfully marked out *one year by summer, and another by winter*, as *Pliny* remarks, l. vii. c. 48. And *Plutarch*, *Censorinus*, and others, remark that the year was also terminated in six months among the Egyptians, and from them among the Greeks, and undoubtedly so among the Carians and Acarnanians, between whom *Patmos* was situated, and indeed it was very near to *Caria*. See *Jo. Hiskiaë Cardilucii T. I. Evang. Naturwissenschaft in Præf.*, and *Fabricii lib. de Mensibus*, pp. 7, 8, and 153. The history of *Thucydides* is arranged by winters and summers. The ancient Saxons divided the year into two *Malinas*, autumnal and vernal, as *Martinius* remarks from *Scaliger* in his *Lexicon Etym.* col. 1438. And in all the intercourse of civil life a space of time consisting of *six months* was of very frequent occurrence. There were many magistracies of six months' duration, as, for instance, the tribuneship mentioned by *Pliny*, Ep. 4, l. 4. The fasces of the consuls were formerly given for six months: and at the present day, Academic officers and others. The Romans had rings for summer and winter: whence *the six months' gold*, in *Juven. Sat. vii.* Those skilled in civil law cite six-monthly counsels of princes. See *P. Fabri Præf. to his Semestria*; for by this title he and other civil lawyers, and *Dorscheus* of divines, inscribed some of their writings: and at the present day *Semestria* are in existence among the French in forensic practice. *James Cappellus* suspects that the patriarchal years before Abraham were held by the Alexandrians to be of six months, when he is comparing the Alexandrian era of the creation of the world with the Jewish. *Disp. Sedan. T. I. p. 1048.* Comp. the things related by *Calvis.* upon A.M. 3185, taken from *John George Herbart of Hohenburg.* With astrologers sometimes, when they conjecture future things from celestial phenomena, a day by a mystic calculation denotes six months. See *Zimmermann's Tr. on the Comet of the year 1680, p. 101.* With this especially agrees that solemnly observed division of the year into two equal parts among the Israelites, that is, into

two periods of six months, one of which parts was reckoned from the beginning of the months, the other from the beginning of the year, viz. in spring and in autumn. See *Ord. Temp.* pp. 19, 27 [Ed. ii. pp. 16, 23]. Nor is it in the first month that the Jews increase the age by the addition of the year; but it is in the beginning of the seventh month, for instance, that they would begin to write A.M. 5500, instead of 5499, with the approbation of Moses: Ex. xxiii. 16, xxxiv. 22. At any rate, from the time of Moses a period of six months was always very remarkable among the Israelites in life and its vicissitudes: and the courses of the priests divided the year into two periods of about six months. Moreover there was an interval of six months between the *forerunner* John and Christ Jesus Himself: Luke i. 36. R. Ase had his disciples with him six months in every year; he ordered them to be at home six months. We have not collected these things to demonstrate the precise length of the prophetic day, but only for the purpose of showing that that length ought not to appear so strange to us. We have derived the demonstration itself from a different source.

§ 11. *Nay, it is only thus that interpretations branching off into intricate and extreme points are avoided.*—The *year-day*, which many Protestants have long defended, is longer, and much longer, than truth permits; the *ordinary day*, which is maintained by Romanists and some of our more recent writers, is shorter, and much shorter, than truth permits. I have demonstrated both these points in my German Introduction, § 38, etc. *It is evident that these are the two chief sources from which so many false interpretations have flowed.* The truth lies between the two. Whoever is able to entrust himself to this will be in safety. See on ver. 1, Prop. 10, Obs. 29.

§ 12. *Therefore both the months of the beast and his number, and the number of his name, have a system free from difficulty.*—The  $666\frac{2}{3}$  years, which equal the months of the beast and the number of the beast (see *Erkl. Offenb.* p. 133), had their commencement, when the event was proceeding from the beginning of ch. xiii. to the middle of ver. 5, at the commencement of the pontificate of Cœlestine II. on September 25th A. 1143. Gregory VII. began to be independent of the Roman Emperor, Cœlestine II. of Rome itself, during the flourishing period of which the beast is not. At that time, therefore, *power was given* absolutely to the beast. The number of *the name* of the beast began from Gregory VII., who claimed for the Roman Pontiff alone the name of *Pope*, in the most

exalted sense. They have that name who embrace and approve of the most disgraceful novelty of Gregory as something divine. Thus the number of *the name* of the beast is known from the number of the beast, and somewhat exceeds it. This method is easy and simple, by which the number of the name of the beast is explained. But there are some who think that it may possibly be the case that, as the name  $\text{IHCOY}\Sigma$ , that is, *Jesus*, is equivalent to 888 (see Estius on this passage), so the name of His adversary has the number 666 according to the numeral value of letters. "Nor is that to be passed over in this place," says Neuhusius, "which historians have remarked, that the Number of the name assumed by the Pope is generally ominous of the duration of his life and reign. Certainly Alexander II. departed this mortal life in the second year of his pontificate, Clement III. in the third year, Victor IV. in the fourth, Pius V. in the fifth, Leo X. in the tenth, Gregory XIII. in the thirteenth, Sixtus V. in the fifth. By a like fatality, Benedict II., Sixtus II., Anastasius II., John II., Martin II., Nicholas II., died in the second year of their reign. Stephen III., Martin III., Clement III., Nicholas III., in the third year of their supreme power. Felix IV., Martin IV., Nicholas IV., Paul IV., Benedict IV., Clement IV., in the fourth; Boniface V. in the fifth; Innocent VIII., in the eighth, ceased to be among the living."—Lib. ii. Fatid. Sacror. c. 31. *G. Burius*, in *Notitia Pontificum*, sect. xvi., has noticed similar instances, not only in years, but also in months. It was with this feeling that many have long since sought for the number 666 in many names. We have before brought forward some things from Irenæus; and of these, who has not spoken of  $\text{AATEINO}\Sigma$ ? And we may conjecture how this might, even at that time, have occurred to any one. In the Sibylline books, which the ancients greatly regarded, it is said, lib. viii.,  $\lambda\acute{\iota}\nu\omicron\varsigma\ \alpha\upsilon\tau\omicron\nu\ \delta\lambda\epsilon\acute{\iota}\tau\alpha\iota$ . Now in many sovereignties, the first and the last sovereigns are found to have been distinguished by the same name; and the first Bishop of Rome was not Peter, but Linus: and therefore, although an ancient error speaks of a *second Peter*, as the last, a more ancient opinion seems to have fastened upon a *second Linus* (with what amount of truth, does not affect the argument). In Latin, *LInVs seCVnDVs* might perhaps be equivalent to 666: but such signatures are accustomed to be noticed among their subjects at the first time, whence some regard them as omens, and not at the last. However that is,  $\text{AINO}\Sigma$  is equivalent to 360. There is therefore wanting the number 306, that is,  $\text{TEA}$ . By a combination

of the letters TEA and ΛΙΝΟΣ, the well-known word ΛΑΤΕΙΝΟΣ was formed. Or else they had heard that the name of the beast would be *Latin*, as about to occur in the Latin language, and not in Hebrew or Greek; and by a "Suppositio Materialis" [See Append. Techn. Terms], they interpreted that of the name Λατεινος itself. Whether the former or the latter was the case, Λατεινος ought not to have been put with E; for the Greek EI, with a consonant following, is expressed in Latin by I, as εικών, *icon*: but the Latin I does not pass into EI in Greek, nor is Λατεινος borne out by analogy: for it is not written Ἀκυλεινος, κ.τ.λ., but Ἀκυλῖνος, Ἀλβῖνος, Ἀκραγαντῖνος, Ἀλεξανδρῖνος, Ἀντωνῖνος, Ἀρκτῖνος, Ἀρχῖνος, Βροντῖνος, Καλουῖνος, Καρῖνος, Κολλατῖνος, Κρατῖνος, Κρισπῖνος, Κουαρτῖνος, Κωνσταντῖνος, Λειοτῖνος, Λευῖνος, Λιβερτῖνος, Λογγῖνος, Μακρῖνος, Μαξιμῖνος, Μαρῖνος, Νερυλλῖνος, Νιγρῖνος, Ξιφιλῖνος, Πισῖνος, Σαβῖνος, Σατοριῖνος, Στασιῖνος, Ταραντῖνος, Τιγελλῖνος, Φιλῖνος, Φλωρεντῖνος. It would be tedious to collect more instances. In Irenæus himself, Ἰουστῖνος, Οὐαλεινῖνος, Ὑγῖνος, Φλωρῖνος, are uniformly written with the simple I: and thus also Λατῖνος, which very word is used in the Sibylline books with I, at one time long, and at another time short. And thus in one MS. of Andreas, Λατῖνος is replaced by the copyist, correcting the text, contrary to the design of Andreas: in a second, at the word Λατεινος there is added διὰ διφθόγγου, with an open acknowledgment of the license which is frequently used by the Greeks in Greek chronologies, as it is by the Germans in German. For on account of the same number 666, they made Τειτάν out of Τιτάν, Παπεισχος out of Παπίσχος, Ἄρνοῦμε out of Ἄρνοῦμαι. But there ought to be no place for a license of this kind in a matter of such great importance. Andreas of Cæsareia, or they who have enlarged upon his works, have added other names, for the sake of *exercise*, after the example of Hippolytus. Among these, BENEDICTUS is especially remarkable, not only in the Augustan Codex, which superadds one name upon another, but even in the Sylburgian edition: nor however does that Benedict of Nursia, of whom Andreas might have heard, and whom Nic. Mulerius brings forward on this place, appear to have been the person intended by any Greek copyist: for the Menologia of the Greeks also preserves his memory on the 14th of March; but the person meant was Benedict IX., Pontiff of Rome. sILVester seCVnDV's, who occurs to Caspar Heunischius, is not a dissimilar instance: for Silvester was on the Papal throne, when the 1000th year from the birth of Christ was reckoned; Benedict, when the 1000th year from His death; and at one or the other of these

thousandth years, as though the thousand years mentioned in ch. xx. had elapsed, the ancients expected the kingdom of the beast (as it is plainly seen from Andreas, for the name ΒΕΝΕΔΙΚΤΟΣ, as it appears, furnished some ingenious reader of his with the number 666): nor has the fame of that Benedict the support of such authorities at the present day, as that of Silvester. We have, as I think, bestowed sufficient labour upon the consideration of the opinions of the ancients. Scherzer, above others, in Syst., p. 865, has thought it worth while to recount even more recent inventions, or rather trifles; and Wolf., in vol. iv. Curar., p. 545. Therefore we may pass them by: that however may be added, which Christopher Seebach, in his Germ. Key to Ap., p. 309, ἐπαρρησιάζατο: but the name LUDOVICVS has been certainly less forced [to yield the 666], which a treatise, published in Belgic and German, with the title, *The Faith and Patience of the Saints*, ch. 23, has applied to this, although even that disastrous persecution of the Reformers in the kingdom of the Gauls did not attain to the great force implied in this number; and evidently the name to which this number is given ought to be found, if anywhere, in the series of the Popes. Some, with Vitranga, who, on Ap. p. 629, quotes that writer who is in other places unnamed, and his book, question the numeral power of the Latin letters: but Baudius, Ep. 79, cent. 1, proves that they all have that power, except *D*; Scaliger, following Priscian, in his book respecting causes, L. L., ch. xli., proves that they all without exception have it. We think that these subtleties may be omitted. The number, even of the *name* of the beast, has, as we have seen, another meaning.

---

## CHAPTER XIV.

1. Ἐκατὸν, κ.τ.λ.) They are the same CXLIV. *thousands* which are mentioned ch. vii., but now in a much more splendid condition; wherefore they are mentioned without the article αἱ: just as in ch. xvii. 3, θηρίον, *the beast*, without the article τὸ, is the same beast as that which is mentioned in ch. xiii. 1, but which afterwards became very unlike its former self.—τὸ ὄνομα αὐτοῦ καὶ) This was wanting to the Codex Reuchlinianus,<sup>1</sup> although it does not seem

<sup>1</sup> These words (*His name and*) are omitted by Rec. Text; but ABC<sup>h</sup> Vulg. Orig. 4,2a, Cyrp. 294 support them. Orig. 4,2d has τὸ ἄρσιον for αὐτοῦ.—E.

to have been wanting to the more ancient MS., from which it was copied. For, instead of the subsequent participle γεγραμμένον, Erasmus, in his 1st, 2d, and 3d Editions, put καίόμενον. And this appears to have been inserted in an improper place from the margin, which in smaller [fainter] character, frequently used in margins, reminded [the reader] that the words και ὄνομα were to be supplied; just as shortly afterwards, in ver. 6, at τοὺς καθήμενους the same Codex Reuchlinianus introduced from other places the marginal gloss τοὺς κατοικοῦντας. *It is more probable, in Wolf's opinion, that καίόμενον ought to be attributed to a gloss. For it is well known, he says, that marks of this kind were accustomed to be burnt in either on the forehead or hand. And some one wishing to point out this custom, thought fit to explain the word γεγραμμένον by καίόμενον.* I reply: If a name, which is being burnt in, can be expressed by καίόμενον, that which has been burnt in cannot thus be expressed. It is a matter of little consequence: it is admitted to be a gloss on both sides; the only question is as to its origin. My own view serves towards vindicating the reading respecting the name of the Lamb. Some one, relying on the reading of Erasmus, which does not contain the name of the Lamb, ventured to hope that the name of the Father, and not that of the Lamb, would hereafter come into favour. That enemy of the Nicene faith, and of the glory of Christ, was deceived. Nay, indeed both the name of the Lamb and the name of His Father are written on the foreheads of the CXLIV. thousands.

2. Καὶ ἡ φωνὴ ἦν ἤκουσα ὡς<sup>1</sup>) Thus *Comp. Copt.* and almost all the copies. But the reading of Erasmus, καὶ φωνὴν ἤκουσα, without ὡς (which particle is however found even in And. 1), is scarcely supported by one or two ancient authorities. I wish the reader to observe my Edition, connected by Wolf more distinctly than by the printer with the Complutensian, and not with the Græco-Anglican. John by degrees more articulately describes the voice which he heard; and the article ἡ has the force of a relative, by which the meaning is conveyed, that the same voice was heard first as of many waters and of great thundering, and next as of harpers.<sup>2</sup>

<sup>1</sup> So ABC<sup>h</sup> Orig.; but Rec. Text, φωνὴν ἤκουσα. Vulg. "vocem quam audivi."—E.

<sup>2</sup> 4. τῷ Θεῷ—τῷ ἁγίῳ, to God—the Lamb) Hence they sing a hymn before the throne of the Former, and they think it an honour to afford themselves as followers of the Latter.—V. g.

5. Ψεῦδος) δόλος,<sup>1</sup> the text according to Andreas in Cod. *Reuchl.*, which Erasmus follows, and in *the Augustan*. But the text in Andreas himself, as edited by Sylburgius, and *Copt.* (according to Wolf, who however defends the word δόλος), together with all the copies, is ψεῦδος. That expression of Peter, οὔτε εὐρέθη δόλος ἐν τῷ στόματι αὐτοῦ, plainly refers to Isa. liii. 9. But the phrase of the Apocalypse, although it supports itself, has something parallel in Malachi ii. 6, respecting the priest: Νόμος ἀληθείας ἦν ἐν τῷ στόματι αὐτοῦ, καὶ ἀδικία οὐχ εὐρέθη ἐν χεῖρεσιν αὐτοῦ. The word ψεῦδος, with its derivatives and compounds, is of very frequent occurrence in all the writings of John.—ἄμωμοι εἰσὶν) ἐνώπιον τοῦ θρόνου τοῦ Θεοῦ<sup>2</sup> was first added by the more recent *Latin* editions. See App. Crit. Ed. ii. on this passage. This interpolation is unsuitable to the passage. For the description of these first-fruits is beautifully fashioned like a canticle; and so these two clauses have a kind of rhythm, πάρθενοι γὰρ εἰσὶν ἄμωμοι εἰσὶν where, as we remark in passing, the particle γὰρ appears to be extended from the preceding to the latter clause. Moreover, they are *virgins*, with reference to their following *the Lamb*; they are ἄμωμοι, not with reference to their being *before the throne of God*, but with reference to the fact, that they are redeemed, as first-fruits to *God and the Lamb*. Why should I enlarge on this? No one in Greece, Asia, Syria, or Africa, nor do I hesitate to add Italy and ancient Armenia, has in this passage read the clause, *before the throne of God*. They had not the editions which are in common use at the present day; they had the genuine reading.

6. Ἄγγελοι, an angel) Under the name of *angels* the preachers of the heavenly doctrine come, in ver. 6, 8, 9. [*They are opposed to him who published the threefold woe*, ch. viii. 13.—V. g.] But as to that which G. G. Zeltner has in his *Diss. de Chiliasmo præsentis*, § 13, p. 22: *Nor shall we be opposed to it, if any one should affirm that the aid of Angels, or of one in particular, was employed here* (Ap. xxi. 1) *in animating the Confessors of the Gospel, in the same sense in which an angel is said also to have stood beside Paul*, Acts xxvii. 23, *comp. with Dan. x. throughout the whole chapter; and we admit that this explanation is MOST of all approved by us: we think that is more suitable to the three heralds (preachers) here mentioned.*—αἰώνιον, existing through eternal ages) αἰών, an age, is attributed to the

<sup>1</sup> ABC Vulg. Orig. read ψεῦδος: Rec. Text, without good authority, δόλος.—E.

<sup>2</sup> ABC Orig. omit these words. Rec. Text has them, with Vulg. Amiat. MS. alone of the oldest authorities.—E.



Gospel, or to the office of publishing it, which the angel here has. It is therefore a definite *age*,<sup>1</sup> which, in accordance with the analogy of the other times, consists of two periods (*chroni*), and extends from the publishing of this Gospel to the *judgment* day itself. This length of *the age* in particular, besides many other things, affords an occasion for considering whether this angel be *Arndt*. We are not so certain that *the second* angel is already come; if he is already come, it must be understood of *Spener*. *The third* precedes the close of the 42 months by a shorter interval: although the worship of the beast himself, and not only the worship of the image, which is subsequent, is forbidden by him.—*εὐαγγελίσαι*) There is a similarity of expression in *πειρασμοῦ—πειράσαι*, ch. iii. 10, and *εὐαγγέλιον—εὐαγγελίσαι*, in this passage.—*τοὺς καθήμενους*) Several copies read *τοὺς κατοικοῦντας*,<sup>2</sup> according to the more usual phraseology of the Apocalypse. The Reuchlinian Manuscript has joined both readings: the better part of the copies, together with *Lat. Orig.* *To sit on the earth* is something more innocent than *to dwell on the earth*: the latter is the part of citizens, the former of persons less closely connected with it. They whom the three woes strike are spoken of as *dwelling upon the earth*: they to whom the everlasting Gospel is preached, as *sitting on the earth*. The difference between the words plainly appears from Isa. xviii. 3, *כל ישבי חבל ושכני ארץ*.

7. *Κρίσεως, of judgment*) D. Lange, *Epicr.* p. 402, refers this preaching to the last times: but this however ought not to be

<sup>1</sup> *But that the notion of a definite age contributes in no slight degree to confirm the harmony of the rest of the chronology of Scripture, the sainted Author appears to me to have proved in his Ord. temp. Ed. I. p. 410, Ed. II. p. 352, n. 20, saying, Paul makes repeated mention τῶν αἰώνων, of the ages, especially in the Epistles which were written when the close of the fourth space of a thousand years was now drawing near. Rom. xvi. 25; Eph. ii. 7, iii. 9; Col. i. 26; 1 Tim. i. 17; 2 Tim. i. 9; Tit. i. 2; especially 1 Cor. x. 11, where he says that τὰ τέλη τῶν αἰώνων, the ends of the ages, have arrived. The duration of the world contains 35 times, or 7 periods (*chroni*), or 3½ ages altogether: and when Paul wrote thus, 18 times were just on the close, and 17 times still remained. These are in the ratio of 1½ to 1¼, and are in the total 3½ ages. We do not know how distinct a knowledge the apostles had respecting the past and future times of the world, before the Apocalypse was given to John, but undoubtedly they were so governed by God, that their expressions admirably agreed with the discovery about hereafter to take place. Comp. D. Burscher, in dem Versuch einer kurzen Erläuterung des Propheten Jeremiae Leips. 1756, pp. 255, 256.—E. B.*

<sup>2</sup> BC Orig. Vulg. Cypr. 312 read *καθήμενους*. Rec. Text has *κατοικοῦντας*, with A Memph. Syr.—E.

fixed too late. The passage from Matt. xxiv. 14, which he compares, has been considered above, on ch. vi. 2.—πηγάς, *fountains*) The article is not added: for *fountains* are now in some measure contained under the *sea*; although these, in themselves, also are something great in the universe. See Becmann's Hist. Geogr. cap. iii. part 4.

8. Ἐπεσεν ἔπασε) See on ch. xviii. 2.—Βαβυλῶν ἡ μεγάλη) Thus all the MSS.; thus also *Copt.* Thus ch. xvi. 19, xvii. 5, xviii. 2, and LXX., Dan. iv. 27. But ἡ πόλις<sup>1</sup> is inserted between by *Erasmus*, from ch. xviii. 10, 21. An epithet is often added to a proper name, without an appellative substantive. *Babylon the great*, put absolutely, has a somewhat grander sound, than *Babylon the great city*.—ἐκ, of) Asyndeton.—τοῦ οἴνου) This is the reading of a few, but ancient witnesses, of the Greek and Latins, to whom is added *Cassiodorus*. Because in those passages, where *the wrath of God* is treated of, ὁ οἶνος τοῦ θυμοῦ is usually said; for that reason here, and in ch. xviii. 3, where the fornication of Babylon is treated of, ὁ οἶνος τοῦ θυμοῦ has also been inserted by the copyists.<sup>2</sup> But see App. Crit. Ed. ii. on this passage. Under the figure of a draught is often described *the anger of God*, and often *the impurity of* [spiritual] *whoredom*. It is in the former draught, and not the latter, that the word τοῦ θυμοῦ is used.—πεπότικε, *hath made to drink*) Luther says in the preface to Robert Barns' Lives of the Pontiffs, "I indeed at first, who am not greatly versed or skilled in histories, attacked the Papacy, *a priori*, as the saying is, that is, from the Sacred Scriptures. Now I wonderfully rejoice, that others do the same *a posteriori*, that is, from histories. And I seem to myself altogether to triumph, when, as the light appears, I understand that histories are in agreement with the Scriptures." And thus the history of the affairs of Rome, which is more and more brought forward into the light, serves to confirm the preaching of this second angel. But, laying aside party zeal, it is right that we should here especially weigh the things which were carried on in the East at the beginning of this century, by missions sent from *Rome*, rather than the Pontiff; and, on the other hand, the things which began to be carried on by evangelical missions. The impure draught given to the nations is followed by a purer draught.

<sup>1</sup> ABCh Vulg. reject ἡ πόλις, which Rec. Text has without good authority.—E.

<sup>2</sup> Lachm. and Tisch., with the oldest authorities, retain θυμοῦ. Fuld. MS. of Vulg. omits it; but better MSS. retain it.—E.

9. \* *ἄλλος*, another) The preaching of the angel with the everlasting Gospel is a good, that of the second and third is also a good: but yet the second and the third angel are distinct from each other. Spener, for instance, properly confined himself within his own limits; see Canstein, in his *Life*, § 32. But if any one should suppose that the investigation and testimony to the truth of prophecy is to be confined within the same limits on the part of posterity, he would commit an error. There is a variety both in gifts and times. See *Erkl. Offenb.* pp. 145, 158, 159, 166, 167, 176, etc., 1041, 1042, 1117.—*εἴ τις, κ.τ.λ.*) If any man shall worship the beast and his image, and shall receive his mark in his forehead, or in his hand, he also shall drink of the wine of the wrath of God, which is poured out without mixture in the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the angels, and before the presence of the Lamb. And the smoke of their torments shall ascend up for ever and ever; and they have no rest day and night, who have worshipped the beast, and whosoever shall have received the mark of his name. This threatening stands by itself, and is the most dreadful of all contained in the whole of the Scripture. The fear of Him, who is able to destroy both soul and body, banishes the fear of those who slay the body: Luke xii. 4, 5.

10. Ἐκ τοῦ οἴνου τοῦ θυμοῦ—ἐν τῷ ποτηρίῳ τῆς ὀργῆς, of the wine of wrath—in the cup of indignation) As the wine is to the cup, so is wrath to indignation. A designed difference of words: ch. xvi. 19, xix. 15. ἡ ὀργή leads τὸν θυμὸν into action. Comp. Rom. ii. 8, note. *ἡμψ* is θυμὸς, *ἦψ* ὀργή, in the LXX.—τοῦ κεκρασμένου ἀκράτου, which is poured in without mixture) *κεράννυμι*, I mix, is used generally for I pour in, even of unmixed wine.—*ἄκρατον* is unmixed, with which nought of grace or hope is blended. Such an unmixed potion is already mingled and prepared for the worshippers of the beast. There is at hand both a salvation, which awaits the saints, and a punishment, which overhangs the wicked. Ps. lxxv. (lxxiv.) 9, ποτήριον ἐν χειρὶ Κυρίου οἴνου ἀκράτου, πλήρες κέρασματος.

11. *Εἰς αἰῶνα αἰώνων*<sup>1</sup>) Thus also ch. xix. 3, xx. 10. We have noticed in the Apparatus traces of this reading, which requires most studious investigation. In other places it is written, *εἰς τοὺς αἰῶνας τῶν αἰώνων*. Each expression is, as it were, squared: as a *myriad of myriads, the heaven of heavens*. The article is emphatic, especially where the discourse is on the subject of the *Eternity of God*. In

<sup>1</sup> A Vulg. Cyr. 111, 264, 322, have *εἰς αἰῶνας αἰώνων*: so Lachm. and Tisch But C, *εἰς αἰῶνα αἰώνος*.—E.

these expressions, either the use or the omission of the Greek article is very opportune.—*ἀναβαίνει, ascendeth*) The present, after a future, has the force of a future, but with emphasis.

12.<sup>1</sup> *Οἱ τηροῦντες, that keep*) Either the abstract and the concrete, *patience and they that keep*, are here joined together; or rather the nominative is used for the genitive, *τῶν ἁγίων, οἱ τηροῦντες, of the saints who keep*: comp. ch. i. 5, Ἰησοῦ Χριστοῦ, ὁ μάρτυς ὁ πιστός.

13.<sup>2</sup> Ἀπάρτι, λέγει τὸ Πνεῦμα) That voice which said, *Write, Blessed are the dead, who die in the Lord, that they may rest, etc.*, was uttered by one of the inhabitants of heaven, with whose person and condition it particularly agrees to call Jesus *Lord*. The Spirit Himself, as it were by a parenthesis, interrupts that voice, and at once approves and amplifies it, by the word *ἀπάρτι, from now*; just as after the words, *Write, Blessed*, there follows, in ch. xix. 9, an asseveration. *From now*, that is, they are blessed, *saith the Spirit. From now*, from this very point of time, when this voice speaks in the series of prophecy. A saying of the Spirit occurs also, ch. xxii. 17, ii. 7, etc. Moreover the Spirit speaks in the saints, especially those who are afflicted, 1 Pet. iv. 14; and seeking their home, 2 Cor. v. 5. Ἴνα depends upon the word *μακάριοι*, as ch. xvi. 15, xxii. 14. *καὶ*<sup>3</sup> appears first to have occurred in the margin, as in ch. xxii. 20, the second *καὶ*: whence some have made it *καὶ λέγει*, others, *λέγει καὶ*. The sense is plain without this word.<sup>4</sup> The Latin did not contain this reading, but expressed it in a twofold way, *ἀπ' ἄρτι, a modo jam*, as in Gal. i. 6, *sic tam*. [*Comp. App. Crit. Ed. II. P. IV. N. IX. § cxviii.*]—Ἴνα ἀναπαύσωνται) A future, as Ἴνα ἔσται, ch. xxii. 14.

<sup>5</sup>14. *καὶ, and*) *The harvest and the vintage*, which are here described, precede the last judgment, as Cluver fully demonstrates. Each of them is described also in Joel iii. 18, and throughout that passage, as Lange teaches.—*καθήμενον ὁμοιον<sup>6</sup>*) Some read *καθήμενος ὁμοιος*; others differently, for *νεφέλη λευκή, nubem candidam*; so that

<sup>1</sup> Ὡδε, here) These words also belong to the proclamation of the third angel, which also contains a kind of antithesis to the threefold woe.—V. g.

<sup>2</sup> ἀποθνήσκοντες, dying) either by a violent or a natural death.—V. g.

<sup>3</sup> B has ἀπ' ἄρτι λέγει καὶ; Vulg. "A modo jam." The other oldest authorities have ἀπ' ἄρτι. καὶ, λέγει.—E.

<sup>4</sup> But still the margin of Ed. 2 fixes a higher value upon it than the larger Edition.—E. B.

<sup>5</sup> τὰ ἔργα αὐτῶν, their works) their gratuitous reward being at the same time included in the meaning.—V. g.

<sup>6</sup> So ABCh Vulg. Memph.: but Rec. Text, *καθήμενος ὁμοιος*.—E.

there might be the same cases. The middle reading [the original starting-point of the other readings] mixes the cases (nor does the word ἔχων, which follows, make any difficulty. Comp. App. p. 778, *Ed. II.* p. 488). See above on ch. iv. 4, vii. 9, xiii. 3. No one is ignorant of the ordinary rules of construction; but it is not without reason that the best manuscripts in so many places agree in so extraordinary a figure of speech. As, after long consideration, I do not think that I shall easily withdraw from the instances of this construction, so I do not obtrude them upon the notice of any one. The sense remains the same in all respects. By means of *the harvest* a great multitude of the righteous, and by means of *the vintage* a great multitude of the ungodly, is removed from the world.

<sup>1</sup>15. τῆς γῆς, *of the earth*) Thus also ver. 18, in the vintage. *The earth* is not here used in contradistinction to *the sea*: but yet the amplitude of this word is restricted in ver 20 by *the city*.

18. Καὶ ἄλλος ἄγγελος ἐκ τοῦ θυσιαστηρίου, ὃ<sup>2</sup> ἔχων ἐξουσίαν ἐπὶ τοῦ πυρός, ἐφωήσῃ, κ.τ.λ.) See the general remark respecting the Latin Translator in App. Crit. Ed. ii., on this passage. Ἐπὶ τοῦ πυρός is said in the singular number; but it appears to be the singular for the plural, since the word πῦρ, here used, has no plural. Comp. τῶν ὑδάτων, ch. xvi. 5.—τοὺς βότρυας—αἱ σταφυλαὶ) ὁ βότρυς καὶ ἡ σταφυλὴ are often synonymous, but they sometimes differ, in the LXX.: Num. xiii. 23, מִבְּנֵי לֵבֶשֶׁת, LXX., βότρυον σταφυλῆς; Gen. xl. 10, πέπειροι οἱ βότρυες σταφυλῆς. Therefore βότρυς, the whole, *a cluster*: σταφυλαὶ, the parts, *a grape*.—τῆς ἀμπέλου, *of the vine*) The plural is not wanting, Οἴνοι, LXX., αἱ ἀμπελοὶ; and yet in this place it is singular: all the wicked are like one vine; they all cohere in one mass.

<sup>3</sup>19. Ἐβαλεν, *cast*) By the instrumentality of this angel, therefore, the grapes will be brought from the most ample vine of the earth into one wine-press.—τὴν ληνὸν τὸν μέγαν) Even with the

<sup>1</sup> ἐξηράνθη, *is dried*) having attained to ripeness, in a good sense, for reaping. Matters at the present day reach very close to this point; and the things which remain scarcely admit of further increase.—V. g.

<sup>2</sup> So AC; but Rec. Text omits ὁ with B. A Vulg. omit ἐξῆλθεν: and A omits the following καὶ before ἐφώνησεν, which Vulg. retains; so Lachm. But BC support ἐξῆλθεν—καί; so Tisch.—E.

<sup>3</sup> ἤκμασαν, *are ripe*) for punishment. The wickedness,—displayed by men of every condition, who live in our age, with respect to all things which are contrary to faith, hope, and love,—can scarcely be thought capable of attaining to a greater increase. The appearance of the world is most abandoned, and altogether desperate.—V. g.

Hebrews  $\eta$ , ἡ ληνός, is feminine; but to τὴν ληνὸν there is added a masculine adjective, after the Hebrew custom (see Buxtorf. *Thes.* pp. 338, 399, 423): and this certainly here tends to an amplification of the sense: as also among the Greeks.<sup>1</sup> See Budæi *Comm. L. Gr.* col. 1500, 1501. Formerly some thus interpreted it, without perceiving the Hebraism, *He cast the great*, that is, the haughty, ancient enemy, *into the wine-press of the wrath of God*. Thus Primasius has it, and Ansbert.

20. Αἷμα, *blood*) the blood of clusters of grapes, red wine, that is, the blood of the wicked. The Figure Metalepsis. The slaughter of the wicked is intimated, not their eternal torture. Other enemies also afterwards fall into the wine-press: ch. xix. 15.—ἀχρι τῶν χαλιῶν τῶν ἵππων, ἀπὸ σταδίων χιλίων ἑξακοσίων, *unto the bridles of the horses, by the space of a thousand and six hundred furlongs*) Each phrase denotes a deep and long torrent of blood. *Comp.* ch. xi. Ἄπὸ σταδίων, κ.τ.λ., is also used of an interval of space, John xi. 18. Some followers of the Rabbinical school refer this to the circuit or to the length of Palestine. But its length, even if you include the districts which are lofty and secure from inundation, is much less; its circuit is much greater. What if the valley *Kidron*, which lies between *the city Jerusalem* and the *Mount of Olives* (Acts i. 12), be meant? For the torrent in that valley, together with its windings, and in the sea itself, as far as it shall be stained with blood, may have a length of 1600 furlongs. Let us take the expression literally. [*Comp.* Ezek. xxxii. 6.—V. g.]

## CHAPTER XV.

22. Νικῶντας ἐκ) A phrase of rare occurrence; but that of *Lycurgus*, contra *Leocr.*, is similar, τί ποιῶν ἂν νίκην λάβοι παρὰ τῶν πολεμίων. As to the preposition, the *LXX.* have, ποιεῖν ἐκδίκησιν ἐκ τῶν ἐχθρῶν, κ.τ.λ.—καὶ ἐκ τοῦ ἀριθμοῦ τοῦ ὀνόματος αὐτοῦ) After καὶ there is added by *Erasmus*, ἐκ τοῦ χαράγματος αὐτοῦ.<sup>3</sup> And this is the reading of about two or three MSS., which are so intimately related

<sup>1</sup> *Rec. Text* reads τὴν μεγάλην: but *ABCh Vulg.* read τὸν μέγαν.—E.

<sup>2</sup> *Ver. 1.* ἐτελείσθη, *is consummated*) After this consummation there are at hand better things.—V. g.

<sup>3</sup> These words are retained in *Rec. Text* in opposition to *ABC Vulg.*—E.

to one another, that they are, as it were, but one, and even these of themselves discover the gloss, by introducing various readings into the text. See App. on this passage. In fact there are not three things spoken of: but *the name* of the beast, OR *the number* of his name (disjunctively), is the mark itself. *The mark* ("character") is the genus: there are two species, *the name* of the beast, and *the number* of his name. Hence it is that *the mark* ("character," *characterism*) of the beast is spoken of for the most part indefinitely: ch. xiv. 9, xvi. 2, xix. 20, xx. 4; but when used definitely, it is either *the mark* ("charagma," *characteristic*) of his name separately, as ch. xiv. 11, or *the number* of his name separately, as here. For the one of these is included in the notion of the other: or at one time it is *the name of the beast*, at another, *the number of his name*, that more prevails. The preposition, ἐκ, is here used several times, as ch. xviii. 20.—ἐστῶτας ἐπὶ τὴν θάλασσαν τὴν ὑαλίνην, *standing at the sea of glass* ἐπὶ with an accusative, and with this very verb of *standing*, denotes either *above, on*, ch. vii. 1, xi. 11, xii. 18 [Engl. Vers. xiii. 1], xiv. 1, or *near, at*, ch. iii. 20.

<sup>1</sup> 3. Ὁ βασιλεὺς τῶν ἐθνῶν, *King of nations*) An august and befitting title: comp. ver. 4, and Jer. x. 7; and yet it has been variously changed by the copyists.<sup>2</sup>

4. Πάντα τὰ ἔθνη, *all nations*) Here is declared both the conversion of all nations (comp. Jer. xvi. 19), and the moving cause, together with the time of the conversion.

7. Φιάλας, *vials*) φιάλη δὲ φασιν, ἀγγεῖον λεβητοιεῖδες πεπλατυσμένον ἄνωθεν.—*Eustathius*. The breadth of the vials at the upper part contributes to the vastness of the sudden outpouring. Many think, that the vials bring in the third woe. But see *Erkl. Offenb.* p. 808.

8. Καπνοῦ, *smoke*) The covering of the Divine majesty.<sup>3</sup>

<sup>1</sup> τὴν ᾠδὴν τοῦ ἀρνίου, *the song of the Lamb*) The Lamb sings that song in honour of His Father in the great congregation; Ps. xxii. 23-26.—V. g.

<sup>2</sup> C Vulg. Syr. read τῶν αἰώνων. ABh Memph. Cypr. read τῶν ἐθνῶν: so Lachm. and Tisch. But Rec. Text, without good authority, τῶν ἀγίων.—E.

<sup>3</sup> οὐδεὶς, *no one*) not even the angels themselves, who were furnished with the vials.—V. g.

—εἰς τὸν ναόν, *into the temple*) although it was opened, ver. 5. When the plagues are finished, approach to the temple is permitted.—V. g.

CHAPTER XVI.

1. Τὰς ἑπτὰ φιάλας, *the seven vials*) The Epistles to the VII. Churches are distributed into III. and IV. The VII. Seals are divided into IV. and III., and likewise the VII. Trumpets, as we have seen: and now also the VII. Vials. The Trumpets have shaken the kingdom of the world in a long circuit; the vials with swift and sharp violence break to pieces the beast in particular, which had clothed himself with the kingdom of the world, and his followers and resources. Therefore the trumpets and the vials advance in the same order. The former set of four touch *the earth, the sea, the rivers, and the sun*: the remaining set of three fall in other quarters, and are much more violent.

2. Ὁ πρῶτος, *the first*) Thus, *the second, the third, the fourth, the fifth, the sixth, the seventh*, without the noun *angel*.<sup>1</sup> The style expresses a very quick outpouring of the vials, of which quickness this also is a proof, that the vials have no periods of times expressed. These bear a great resemblance to the plagues of Egypt, which the Hebrews generally suppose to have been inflicted at intervals of months. See Meyer ad Seder Olam, p. 287. What if the same thing should be about to happen in the case of the vials? Their whole outpouring indeed is as yet among the things to come.—*ἔλκος πονηρὸν, a grievous sore*) Deut. xxviii. 35, בַּשַּׁחֲרָע, in the LXX. ἐν ἔλκει πονηρῷ. [This, I believe, will be a new and hitherto unheard of plague.—V. g.]

<sup>2</sup>5. Ὁ ὢν καὶ ὁ ἦν, *which art and which wast*) See on ch. xi. 17, and comp. D. Lang. Comm. Apoc. f. 188.—ὁ ὄσιος) Others put καὶ before ὁ, or for ὁ, or omit καὶ ὁ.<sup>3</sup> Sound exegesis often distinguishes the pearls of a genuine reading from the filth of various readings: and Wolf excellently compares with this the passage, ch. i. 8, Κύριος ὁ Θεός, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ὁ παντοκράτωρ. It will also be pro-

<sup>1</sup> Rec. Text adds ἀγγελος in ver. 3, with B: ACh Vulg. oppose it. In ver. 4 also: ABCh Vulg. opposing it. In ver. 8, 10, 12 also, with h: ABC Vulg. opposing it. In ver. 17 also, with h: AB Vulg. and Syr. opposing it.—E.

<sup>2</sup> τοῦ θηρίου, *of the beast*) Therefore the vial of the first angel will be the first mark [“character,” characterism] of the beast.—V. g.

<sup>3</sup> Engl. Vers. has “which art, and wast, and shalt be” (omitting ὄσιος, and substituting καὶ ὁ ἐσόμενος or ἐρχόμενος). ABC Vulg. support ὄσιος. h has *et qui es prius*. Rec. Text has καὶ ὁ ὄσιος.—E.



fitable to have brought forward another, ch. iv. 8: " Ἄγιος, ἄγιος, ἄγιος, Κύριος ὁ Θεὸς ὁ παντοκράτωρ, ὁ ἦν καὶ ὁ ὢν καὶ ὁ ἐρχόμενος. There is a very great resemblance between those two passages and this passage, which is thus: δίκαιος εἶ, ὁ ὢν καὶ ὁ ἦν, ὁ ὅσιος. The subject there is, Κύριος ὁ Θεὸς ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος: here, in the vocative case, ὁ ὢν καὶ ὁ ἦν. The epithet belonging to the subject is there, ὁ παντοκράτωρ: here, in the same case, ὁ ὅσιος: in both places without the particle καὶ. The predicate there, ch. iv. 8, is ἄγιος: here δίκαιος. For the sentence is not to be thus construed, δίκαιος καὶ ὅσιος: since there are many intervening words in the text. At the commencement and at the close of the Apocalypse the Lord is called ὁ παντοκράτωρ, *the Almighty*; here, where judgments show themselves, He is called ὁ ὅσιος, *the Holy*. First of all He is praised on account of His *Might*, lest in the time of His patience He should appear to have no strength, whereas in the end He is about to display enough of *Might*; afterwards He is praised for His *Grace*, when retribution commences. *Might* and *Grace* are alike assigned to the Lord in Ps. lxii. 11, 12. The epithet ὅσιος answers to the Hebrew רַחֵם, and signifies *gracious*, in an active or a passive sense. God exhibits *His own grace* in all His works, and He receives *gratitude* [the attribution of *grace*] from all saints.

6. " Ἀξιοὶ εἶσθε, *are worthy*) An abrupt sentence, with great force. So ch. xiv. 5, ἄμωμοι εἰσίν. Ps. xcix. 5, הוֹיָהּ שְׁרָרָהּ.

7. " Ἦκουσα τοῦ θυσιαστηρίου λέγοντος, *I heard the altar saying*) John heard *the altar*, where the cry arises and vengeance descends, or those who served at it, here not seen by John, so that the altar itself appeared to speak. Compare the phraseology, ch. i. 12, ix. 13, xi. 1. Such is the expression, χρόνος ἐστὶν ὁ λαλῶν, Job xxxii. 7.

9. " Ἐβλασφήμησαν, *they blasphemed*) A dreadful sin, blasphemy: but yet even against the will of the wicked it turns out to the honour of GOD: for they confess, that they succumb.

10. " Ἐγένετο ἔσκατωμένη) This has much greater emphasis, than if it were said ἔσκοτώθη or ἔσκοτίσθη, ch. ix. 2, or, ἐπλήγη τὸ τρίτον, ch. viii. 12. There is a similar expression, ch. xvii. 16, ἡρημωμένη ποιήσουσιν: ch. i. 18, ἐγενόμην νεκρὸς: Ps. xxx. 8, ἐγενήθην τεταραγμένος. The Arabic translates, *ceased*: but that is too strong.—τοῦ πόνου) כָּאֵב, LXX. πόνος, *pain*.

12. " Ἐπί) *We render ἐπί upon, rather than in, because on account of the drying up of the waters no<sup>1</sup> mixture is here made, as in the case of the sea and the rivers, where the preposition εἰς was used. Marck.—ἐξήρανε, dried up*) Thus *Alex. Lat.* It coheres with ἐξέχεε, and with

<sup>1</sup> "Nulla" seems to be required by the sense here, in Bengel's Latin.—E.

συνήγαγεν, ver. 16. Most editions read, ἐξηράνθη, either from the rhythm ἐτοιμασθῆ, or from habit.<sup>1</sup> For ἐξηράνθη often occurs in the New Testament, and here also it has been readily caught at by the copyists.—αὐτοῦ, of it) and so of those rivers also, which flow into the Euphrates. The Turks at the present day live near that river. Or if Mahometanism, as some think, is shortly about to receive some injury, it may however possibly happen, that the sixth angel will pour out his vial somewhat later.

13. Ὡς βάραχοι<sup>2</sup>) See App. on this passage. The nominative case has the same meaning, as Ex. xxxiv. 4, δύο πλάκας λιθίνας, καθάπερ αἱ πρῶται.

14. Ἐκπορεύεσθαι) Many varieties of reading occur here, and among them, ἃ ἐκπορεύεται<sup>3</sup> is a specious one: but if this were the original reading, it would not have been altered in such a variety of ways, as the infinitive, ἐκπορεύεσθαι, which was not equally comprehended by the copyists on account of the parenthesis. But the sentence would be abrupt without the infinitive, εἶδον πνεύματα ἐκ τοῦ στόματος. For the mode of expression is not *the beast out of the sea, out of the earth, out of the bottomless pit*, but *ascending out of the sea*, etc. Nor does the other infinitive, συναγαγεῖν, subjoined without any conjunction, cause any difficulty, as alleged by Wolf. For there is often an accumulation of infinitives: Luke i. 74–79; Eph. iii. 16, 17; 1 Thess. iv. 3, 4, 6: and the sense is plain in this passage: *I saw them go forth, that they might gather*. There is a *Simultaneum* [See Append. Techn. Terms], concerning which see *Erkl. Offenb.* p. 84. Moreover two events are marked as occurring at the same time, either by a repetition of the same words, 2 Kings ii. 14, or by an interruption of the construction, as here.

15. Τὴν ἀσχημοσύνην) וַיַּרְוּ, the LXX. generally render ἀσχημοσύνη.

16. Καὶ συνήγαγεν, and he gathered them together) We cannot here suppose that a singular verb is used for a plural (as the *Syrian Version* expresses it), because the neuter noun πνεύματα precedes by so long an interval, ver. 13, 14; and in ver. 14 itself, the plural verb

<sup>1</sup> *The margin of the larger Edition assigns no value to the reading ἐξήρανε; Edit. 2nd gives it a moderate value; the Vers. Germ., agreeing with the Gnomon, a sure value.*—E. B.

Vulg. has “siccavit aquam (other MSS. *aqua*) ejus.” But Lachm. and Tisch., with the greatest number of oldest authorities, read ἐξηράνθη.—E.

<sup>2</sup> So AB. ἢ Vulg. “in modum ranarum.” But Rec. Text, with inferior authorities, ὁμοια βατράχοις.—E.

<sup>3</sup> Stephens' Rec. Text has ἐκπορεύεσθαι: A has ἐκπορεύεται: B, ἐκπορεύονται Vulg. has “precedent,” or, as other MSS. read, “precedunt.”—E.

*εἰσι* is used. Who was it therefore *that gathered together* the kings? The sixth angel. Throughout the whole of this chapter, the noun *angel* is often understood. Without inconvenience this verse is connected by a leap with ver. 12. See Franc. Junius and E. Schmid. — Ἀρμαγεδών) Thus many MSS. ;<sup>1</sup> but some few, Μαγεδών, which is also the reading of the *Alex.* MS. in 2 Chron. xxxv. 22, ἐν τῷ πεδίῳ Μαγεδών. *Magedon* or *Megiddo* was a city, of which there is frequent mention in the books of the Old Testament. The copyists, as it appears, had reference to these passages, who took away the first syllable from the word Ἀρμαγεδών in the Apocalypse: but on account of this very syllable, in particular, the word Ἐβραῖσι appears to be used. *Armagedon* signifies either מֶגֶד, *the city Megiddo*, as Hiller teaches in *Syntagmatis*, p. 229, or הַר, *the mountain Megiddo*. for where there is כַּנְעַנָּה, *a valley*, as *the valley of Megiddo*, 2 Chron. xxxv. 22, there is also a mountain. We do not equally inquire, whence *Megiddo* itself is derived; for it is used as the proper name of a place in Palestine, very well known, on account of the great occurrences which had there taken place in ancient times. Nor, in a word, is it mentioned with this allusion on account of the mournful slaughter of Josiah, but on account of the slaughter of the Canaanite kings: Judg. v. 19.

<sup>2</sup>21. Ὠς ταλαντιαία, *as it were of the weight of a talent*) Of many pounds singly. I take it in its proper sense, at the beginning of the Non-being of the beast.

---

## CHAPTER XVII.

1. Τὸ κρίμα) מַשְׁפָּט, *the account* [reckoning], ver. 16.—καὶ τῆς πόρνῆς, *of the whore*) Comp. Gloss. pp. 1195, 1440.

2. Μεθ' ἧς, *with whom*) Tyre committed fornication with the kingdoms of the earth: Isa. xxiii. 17, 18. Comp. Ap. xviii. 23.

3. Ἐρημον, *wilderness*) Europe, in particular Italy.—θηρίον κόκκινον, *a scarlet-coloured beast*) as the dragon was *red*. The Roman Ceremony teaches this. The text speaks respecting the time of the woman sitting on the beast.

5. Ἡ μεγάλη, ἡ μήτηρ, κ.τ.λ., *the great, the mother, etc.*) Benedict

<sup>1</sup> Rec. Text, with B, Syr. *h* read Ἀρμαγεδών. A Vulg. Memph. read Ἀρμαγεδών. Fuld. (inferior to Amiat.) MS. of Vulg. has Magedon.—E.

<sup>2</sup> Ver. 19. ἡ πόλις ἡ μεγάλη, *the great city*) Jerusalem; ch. xi. 8.—V. g.

XIII., above others, magnificently embellished the boastful name of Rome, in his Indiction for a universal jubilee, A. 1725. "To this *holy* city, illustrious with the memory of so many *holy* martyrs, and especially instructed in the doctrine of the blessed apostles, the princes of the Church, and hallowed with their glorious blood, flock together with religious eagerness of mind. Hasten to the place which the Lord hath chosen; ascend to this New Jerusalem, whence from the very beginning of the infant Church the law of the Lord and the light of evangelical truth has flowed forth to all nations. [Hasten to] a city honoured with so many and so great benefits, loaded with so many gifts, that it is most deservedly called the city of priests and kings, built for the pride of ages, the city of the Lord, the Sion of the Holy One of Israel. Here in truth make confession unto God in the great assembly, praise Him among much people. Inasmuch as this very Catholic and Apostolic Roman Church, constituted the head of the world by the sacred seat of the blessed Peter, is *the mother* of all believers, the faithful *interpreter* of the Divinity, and *the mistress of all churches*. Here the unsullied deposit of the faith, here the fountain of sacerdotal unity, here the keys of the kingdom of heaven, and the supreme power of binding and loosing, here, finally, that inexhaustible treasure of the sacred indulgences of the Church, of which the Roman Pontiff is the dispenser, is guarded." But John, in accordance with truth, *παράζει* and explains this boastful title: *Babylon, etc.*

6. Μεθύουσαν) Μεθύω, *I become intoxicated, or, I am intoxicated.*

7. Τῆς γυναικὸς—τοῦ θηρίου, *of the woman—of the beast*) There follows, by Chiasmus, a discussion concerning *the beast*, ver. 8-14; and, with a repetition of the short preface, *and he saith to me*, a discussion concerning *the woman*, ver. 15-18.

8. Ἦν, κ.τ.λ., *was, etc.*) There are three periods of the duration of the beast: the times of which are by conjecture related in the book, *Erkl. Offenb.* p. 1147, etc. But, (1.) To the problem there given there may be added a certain secondary course of the number of the beast, from the completion of his rising out of the sea, in the time of Alexander III., A. 1169, to A. 1836. (2.) That which I said above, on ch. xiii. 1, Proposition 10, Observ. 29, may be compared. (3.) The whole of that 10th Proposition may be reviewed to explain many parts of this 17th chapter.—<sup>1</sup>βλεπόντων<sup>2</sup>) The Genitive by it-

<sup>1</sup> ἐκ τῆς ἀβύσσου, *out of the bottomless pit*) The beast ascends out of the sea, when he begins to be: at last he will ascend out of the bottomless pit.—V. g.

<sup>2</sup> Vulg. *h* and Rec. Text read *βλέποντες*. AB read *βλεπόντων*.—E.

self, put absolutely, as Luke viii. 20, λεγόντων.—ὅτι, *that*) The point of view, by reason of which the inhabitants of the earth wonder at the beast: thus altogether, ὅτι, John ix. 8.—καὶ παρίσται<sup>1</sup>) The ancient authorities, with the greatest agreement, have this reading: some, καὶ πάρεστιν. It is not so clear respecting *M.* and *Pet.* 3 only. See App. Crit. Ed. ii. on this passage. Erasmus himself, if he were alive, would, as I think, yield the victory to so many MSS., which are now accessible, and would wonder at his followers, who so superstitiously preserve the readings formerly established by him with difficulty. When I deny, *that the particle καίπερ is anywhere used by John*, Wolf retorts, that not even the word παρίσται is used by John.<sup>2</sup> But the two cases are dissimilar. For no idiomatic usage excludes the verb παρίσται. The Hebrew usage, which John greatly follows, almost everywhere renders the particle *although*, by ו or καὶ, according to Noldii Concord. pp. 292, 293, not by καίπερ. Another argument is to be added, which plainly refutes the construction of Erasmus, καίπερ ἐστίν. For all the passages of the New Testament teach, that καίπερ is not construed with a verb, but with a participle: 2 Pet. i. 12; Heb. v. 8, vii. 5, xii. 17; and especially Phil. iii. 4. And thus οἱ ἔξω. *Demosth.*, Ταῦτα μνημονεύετε ῥηθέντα, καίπερ ὄντες οὐ δεινοὶ τοὺς ἀδικοῦντας μεμνησθαι. The same, Ἐκαστον ὑμῶν, καίπερ ἀκριβῶς εἰδόντα, ὁμῶς ὑπομνήσαι βούλομαι. The same, Δεῖ με, καίπερ οὐ φιλολοῖδορον ὄντα φύσει, αὐτὰ τὰ ἀναγκαιότατα εἰπεῖν περὶ αὐτοῦ. *Aristotle*, Ἀλλὰ καίπερ ὄντος τοιοῦτου τοῦ παρόντος λόγου, πειρατέον βοηθεῖν. *Euripides*, Κἀγὼ δ' ἰκνοῦμαι, καὶ γυνή περ οὐδ' ὁμῶς, τοῖς δεομένοισιν ὠφελεῖν, οἷός τε δ' εἶ. *Sophocles*, Γινώσκω σαφῶς, Καίπερ σκοτεινός (that is, ὄν) τήν γε σὴν αὐδὴν ὁμῶς. *Dion*, Τὰ τοῦ Τιβερίου ἔργα, καίπερ (Xiphilinus, καὶ) χαλεπώτατα δόξαντα γεγονέναι, παρὰ τὰ Γαῖου—παρήνεγκαν. *Zosimus*, Καίπερ ἐν τούτοις ὄντι τῷ στρατοπέδῳ, περὶ φιλίας ὁμῶς ἐποιοῦντο λόγους οἱ Πέρσαι. *Julian*, Καίπερ ταῦτα πολυπραγμονῶν, ῥηθεῖτο τὸ μέγεθος αὐτοῦ τῆς ἀρετῆς. But if any one affirms that καίπερ is construed also with a verb, let him prove it by examples, and those too in which περ is not παρέλκων, as in Apollonius Rhodius, but signifies *although*. The nature of the particle does not permit it: for even the simple words, of which καίπερ is compounded, namely καὶ (for *although*) less frequently, and περ (in *Devarius*), never take a verb joined with them.

<sup>1</sup> ABh read καὶ πάρεσται. Rec. Text, without old authority, reads καίπερ ἐστίν. Vulg. omits the words.—E.

<sup>2</sup> Since the remarks which here follow belong not only to Criticism, but also to sacred Philology, I was unwilling to reject them, although they are inserted in the Apparatus.—E. B.

A more weighty argument is, that the conjecture *καίτερ* takes away much from the sentiment: for *the wonder* of them that dwell on the earth is excited not so much by that, that *the beast was and is not*, as by this, that the beast *παρέσται*, *will be present*. Enough of criticism: but not however to no purpose. The passage is momentous. That tetragrammaton, יהוה, LORD, has a magnificent periphrasis, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, *who is, and who was, and who is to come*. But the dwellers on the earth wonder at the beast, as though a kind of antitetragrammaton; for *he was, and is not, and will be present*. The Lord is described as ὁ ἐρχόμενος, *coming*: the beast *παρέσται*, *will be present*, when that other king *comes*, ver. 10; and that παρουσία (comp. altogether 2 Thess. ii.) is by far the most destructive. To the Hebrew word, מונ, both ἔρχομαι and πάριμι correspond in the LXX.; and in this place, καὶ παρέσται most appropriately accords with ἦν καὶ οὐκ ἔστι, and it conveys a meaning something less, than if it were said, καὶ ἔρχεται, or καὶ ἔσται.

9. Ὁρη—βασιλεῖς, *mountains—kings*) The seven mountains of Rome were formerly defended and adorned with seven citadels. *Pacatus* in *Paneg.*: “These things thou didst survey, O Rome, from thy hills; and, elevated with seven CITADELS, thou wast lifted up to a greater height through joy:” ch. 46. “These hills,” says G. Fabricius, in ch. 3 of his *Rome*, “Virgil in his *Georgics*, and Ausonius in his *Epithalamium*, on account of the *royal dwellings* which were at one time situated on them, called the seven *Citadels*.” Those seven mountains were *the Palatine, the Capitoline, the Cælian, the Esquiline, the Viminal, the Quirinal, and the Aventine*. But the prophecy regards the seven mountains according to the time of the beast, in which *the Palatine* is deserted, and *the Vatican* flourishes. The others are the same as they were of old. Nor indeed have *the seven heads* of the beast a double signification,—the one of *the mountains* separately, in a confused manner; the other of *the kings* separately, in a distinct manner: but they have one signification only, in such a way, however, that the thing signified is something compound, consisting of a mountain and a king. Some seek for the seven mountains at Jerusalem; but, as Wolf forcibly teaches, they do not make out their point. See Isa. x. 32. But grant that there were formerly seven mountains there; there were never seven kings there also, much less were seven mountains joined with seven kings individually: the city itself was destroyed before John wrote; Jerusalem is never called *Babylon*, even when it is most blamed; and the order of the prophecy thrusts Babylon into

much later times. All these things are in agreement with the city Rome. And the first head of the beast is the Cælian Mount, and on it the Lateran, with Gregory VII. and his successors: the second, the Vatican Mount, with the temple of St Peter, built by Boniface VIII.: the third, the Quirinal Mount, with the temple of St Mark, and with the Quirinal Palace, built by Paul II.: the fourth, the Esquiline Mount, with the temple of St Maria Maggiore, built by Paul V. Thus far the dwelling and the action of the Pontiff's perambulate these mountains; and that in such a manner, that to the first head there is added a second, but not so that the first immediately falls to decay; to these two a third; to the three a fourth; and afterwards to the four a fifth, until the five kings, and all things that have been established by them on the five mountains, *fall*. Turn over the *Bullarium* in order: you will observe four times from Gregory VII., in the first of which almost all the Bulls, given in the city, are dated from the *Lateran*; in the second, at *St Peter's*; in the third, at *St Mark's* and from the *Quirinal*; in the fourth, at *St Maria Maggiore*. No fifth, and undoubtedly no sixth or seventh mount, is seen to have been thus honoured by the Popes: and this very fact tends to prove the truth of this interpretation. The seven mountains will be distinctly seen, when the seventh is honoured.—ὅπου—ἐπ' αὐτῶν) for ἐφ' ὧν. Hebr. אשר עליהם.

10. Οἱ πέντε, ὁ εἷς, ὁ ἄλλος) The Article has a force relative to those *seven*, who are distributed into *five*, and *one*, and *the other*.—ὀλίγον, a short space) This extends as far as the *hour*, in which not the other by himself, but the ten kings reign *with the beast*, ver. 12. The *German Exegesis of the Apocalypse*, and the *Order of the times*, contain a particular consideration of the times, but I wished to omit it in the *Gnomon*: and yet that theory so recurs that it even becomes wearisome. But if mathematicians, musicians, painters, and all artists, bestow pains upon the smallest subjects, and seek elegance in the smallest matters IN PARTICULAR, why should we not comply with prophecy showing itself most admirable in the smallest calculations? With respect to this also the works of THE LORD are *exquisite* ["sought out," Engl. Vers.] וְרוּשִׁים, Ps. cxi. 2. But no μικρολογία and curiosity of man can exceed or come up to their minute nicety. In *Erkl. Offenb.* p. 1072, we made a kind of *experiment* in attempting to arrange the times of *the woman with wings and of the beast*; and those times are now much more plainly consolidated, reference being repeatedly made to *Daniel*. Wherefore to those things which I have said in reply to D. Lange, on ch. xiii.

1, Proposition 10, Observ. 29, I wish the following remarks to be added, without infringing that modesty and sobriety which I have often premised, until the event itself shall explain things which are still future.

TABLE :

*The Termini.*

- A. Anno 1058. d. 2 Sept. fer. 4, The Woman obtains wings.
- B. 1077. d. 1 Sept. fer. 6, The Beast out of the sea.
- C. 1143. d. 25 Sept. fer. 7, Commencement of the XLII. months.
- D. 1810. d. 21 Mai. (new style 1 Jun.) fer. 7, End of the XLII. months.
- E. 1832. d. 14 Oct. fer. 2, Beast out of the bottomless pit ; one hour.
- F. 1832. d. 22 Oct. fer. 3, Beast increased with the kingdom of the ten horns.
- G. 1836. d. 18 Jun. fer. 1, Beast vanquished.

*Intervals.*

The terminus, from which the particulars begin, being included and that which is subsequent being excluded :

	Days	and	hours ;	or	weeks	and	days :
A.	6938,		12.		991 :		1½.
B.	24130,		37 <sup>89</sup> / <sub>7</sub> .		3447 :		1 full.
C.	243495,		precisely.		34785 :		0.
D.	8170,		22 <sup>218</sup> / <sub>7</sub> .		1167 :		2.
E.	7,		22 <sup>379</sup> / <sub>7</sub> .		1 :		1 nearly.
F.	1335.				190 :		5.

There are, altogether, 284,077½ days : there are 40,582½ weeks : there are 5797½ square weeks : there are 777½ years : there are precisely 686 monads of Daniel (of which we shall speak presently).

First we will explain the Intervals, in the abstract ; and afterwards the Termini, in the concrete.

*Explanation of the Intervals.*

The Interval A comprises 19 years, wanting 1 day.  
 B 66<sup>66</sup>/<sub>99</sub> years, precisely.



The Interval C	comprises	$666\frac{666}{999}$	years, precisely.
D		$22\frac{123}{333}$	years, fully.
E		$\frac{322}{999}$	of a year, as nearly as possible.
F		$3\frac{212}{333}$	years, fully.
ADEF	conjointly	$45\frac{45}{999}$	years, precisely.
ABDEF		$111\frac{1}{9}$	precisely.
ABCDEF		$777\frac{7}{9}$	precisely.

The seventy weeks of *Daniel* contain 490 monads, which conjointly are  $555\frac{5}{9}$  years, as we have shown in *the Order of the Times*, ch. 10. The same Intervals are in a remarkable manner transfused into monads and weeks of the same kind.

The Interval C contains precisely 588 monads of the same kind, which are 12 *square weeks*.

B and D, conjointly, contain 78 monads, without the excess of a day.

BCD are 666 monads (or  $275,795\frac{5}{4}$  days, which do not run out 17 hours beyond the appendices of the days of the interval BCD), by a wonderful harmony. For *the number of the beast* is said to be 666, in that mode of expression, by which that number is taken not in one way only. See *Erkl. Offenb.* p. 742. Thus the number 666 comprises *the first and the second Portion* of the duration of the beast.

AEF, conjointly, are 20 monads, without the defect of a day.

ABDEF are 98 monads, which are two *square weeks*.

ABCDEF, conjointly, are precisely 686 monads, or two CUBE WEEKS.

The numbers, and periods, which are equal under the enigma of different numbers, in *Daniel* and in the *Apocalypse*, are wonderfully ductile and versatile, so that they are interchanged with one another in the most connected and easy manner, which is a strong argument of the truth.

#### *Explanation of the Termini.*

A. The woman becomes possessed of wings: the beginning of the  $3\frac{1}{2}$  times. See *Erkl. Offenb.* p. 646.

B. Of the ascent of the beast out of the sea, and of the very day, Sept. 1, we have treated at ch. xiii. 1, especially in Proposition 9. From that day is the previous flowing of the  $666\frac{2}{3}$  years (see *Erkl. Offenb.* p. 1069), and that now hastening to its close. Before the completion of 5684 years from the creation of the world (see *Ord.*

*Temp.* p. 300 [*Ed.* ii. p. 256]), or of 116 square weeks of years, there will be a possibility of estimating what must be expected before that close.

C. Of the power given to the beast for 42 months, and of the beginning of the months, we have treated at ch. xiii. 18, § 12. The same is the number of the beast, 666.

D. When the 42 months have elapsed, it does not therefore immediately follow that the beast *is not*; for even before those months *he was*. But yet under the vial of the fifth angel the kingdom of the beast becomes so obscured, that it is in greater difficulty than it was before the beginning of the 42 months. Therefore we shall have to notice, at the proper time, whether at the close of the 42 months that angel is then at length about to pour forth his vial upon the throne of the beast, or whether the beast is even forthwith about to carry the whore, while he himself *is not*. This Interval, in which the beast *is not*, is properly added to the *Half-time* [*Semitempusculum*], of which the *Ordo Temp.* treats, p. 318. [*Ed.* ii. p. 271.]

E. *The one hour*, during which the ten horns receive the kingdom together with the beast, we interpret as a prophetic hour, for this reason, because it precedes the *thousand years*, so called in their ordinary signification; but it may also be taken to signify the ordinary, natural hour, because, although it falls as yet upon the gloomy times of the beast, yet it falls immediately *after* the number of the beast. The matter is for the most part in uncertainty. See *Erkl. Offenb.* Ed. ii. pp. 146, 147, 889.

F. The ten kings, and the beast, as soon as they shall have given the kingdom to him, shall harass the whore. Rome was founded Anno 3960 Per. Jul. d. 29 Oct. (as Des-Vignoles teaches in his *Chronology* at the close), feria 2. From that time to Ann. Dion. 1832, Per. Jul. 6545 d. 20 Oct. fer. 1, the excess of the Julian year being taken away, there are precisely 2585 years, or 134,878 weeks and about 6 days, from that feria 2 to this feria 1. Or, Anno 3960 Per. Jul. d. 29 Oct. is feria 2. From that time to A.D. 1834 P.I. 6547 d. 20 Oct. fer. 3, the excess of the Julian year being taken away, there are 2587 years precisely, or 134,981 weeks, 1 day, 8. 2'0. 2"4 from that feria 2 to the end of feria 3 (*of March*). Comp. *Zeugniss der Wahrheit*, p. 207, etc. What Rome is about to experience on her birth-day after 90 years, they who shall then be alive may notice.

These two intervals, E and F, are most closely connected. *The saints shall be given into the hands of the single horn*, or, as those of Zurich interpret it, *the appointing of times and of laws* (so parallel

are the *words* of Ps. xxxi. 15) [shall be given into his hands], until A TIME AND TIMES AND A HALF-TIME [“the dividing of time”]: Dan. vii. 25. *The other king, when he is come*, must continue A SHORT SPACE (ver. 10). Concerning each passage we have conjectured many things in the treatise, *Erkl. Offenb.* p. 883. But a third passage assists us. *The ten horns receive power as kings ONE HOUR with the beast*, ver. 12. The *short space* is the interval EF conjointly; for it comprises the whole *continuance of the other king*, in the *third Portion* of the time of the beast: E is the *one hour*: F has the residue of the former intervals, that is, 1335 days, and those ordinary days. These are immediately followed by the 1335 prophetic days of Daniel (which the *Ordo Temp.* p. 379 [Ed. ii. pp. 326, 327], proves to be the *thousand years* which are promised, Dan. xii. 12); so that 1335 ordinary, wretched days, *of waiting*, i.e. of endurance, require to be understood; and 1335 prophetic, happy days, *to be attained* [to be “*come to*,” Dan. xii. 12], are expressed. The words, *who waiteth, and shall attain to, the thousand days*, have great force from the accents. *The time, and times, and half a time* of Daniel, coincide with the interval F, if they do not complete it: and I assent to Lange, that they are  $3\frac{1}{2}$  years, but amounting to 1278 days, in accordance with the natural truth, and not to 1260 days, as he takes them, and that they are not  $1333\frac{1}{3}$  days, which might have come into the mind. Now, by what means also are the 1278 days and the 1335 reconciled? I will not say that either number of days is 3 years, with  $\frac{1}{2}$  part or half, and not four years; inasmuch as even the interval F, either *apart from*, or *with the addition of* the interval E, agrees with the ancient *Tradition* which represents Antichrist as about to rage  $3\frac{1}{2}$  years. But in Daniel the action of the beast out of the bottomless pit seems to be beheld *in the land of Israel*: in the Apocalypse the beast out of the bottomless pit has *first* something to occupy him out of that land also.

My Table may be considered doubtful in some particular articles: but within its own limits it is throughout corroborated by strong exegetical and historical arguments. Those things contained in the period of the six intervals which are less clearly defined from the Apocalypse, are defined from Daniel, as *the being* of the beast before the 42 months, and the *non-being* of the same, and the *short space* of the other king; and the  $3\frac{1}{2}$  times, which in Daniel were *plainly* expressed, the Apocalypse shuts up into that *short space*; again, that which had been represented in Daniel by the *enigma* of 1335 days, the Apocalypse declares in the *plain* words of the ex-

pression, a thousand years. Are all these things by chance? We do not affirm all things with equal confidence: but still we put forward all things, that posterity may have something to notice, and, in accordance with the result, may partly correct, and partly approve of them.

11. Καὶ αὐτὸς ὄγδοός ἐστι, καὶ ἐκ τῶν ἑπτὰ ἐστι, is both himself eighth, and is of the seven) Καὶ, καὶ, is equivalent to both, and. "Ὀγδοός is a part of the predicate, therefore it is put without the article: the pronoun, αὐτὸς, cohering with it, is also a part of the predicate, adding emphasis to the eighth, in so far as he himself is contradistinguished from the seven. The eighth, and the seven, are masculines, so that the noun. king or kings is to be understood.

There is here an intimation of that long celebrated and great Adversary, whom all antiquity and the whole Church of Rome regard as one individual and extraordinary man. Bernard, who is called the last of the Fathers, has hit the matter closely enough. For in his late age, in his sixth discourse on the psalm, *Qui habitat* [Psalm xci.], after bitter lamentations concerning the corrupt state of the Church and its ministers, he says, "It remains that the Man of Sin be revealed, the Son of Perdition, the demon, not only of the day, but even of the mid-day, which is not only transformed into an angel of light, but is also exalted above everything which is called God, or which is worshipped." Of the Reformers, who in other respects had their attention especially fixed upon their own times, and not without reason, Francis Lambert acknowledged, that one remarkable adversary, the Son of Perdition, was hereafter to come and he mournfully described that calamity.—Exeg. Apoc. pp. 183, 193, 215, 265. Among the Propositions of *Hier. Zanch* was this: *Although the kingdom of Antichrist has long ago been revealed; and he who holds the primacy in it, and reigns, is the true Antichrist; yet it is not in opposition to the Sacred Writings, to say, that just before the end of the world there shall come one of remarkable character, and outstripping all men in iniquity, the true and perfect Antichrist, who may even work miracles.* For in a prelection at Argentina on the end of the world, he had discoursed to this purpose, and was blamed on that account by others. The Divines of Heidelberg, A. 1561, approved of this Proposition, and those of Zurich even confirmed it, in these words besides others: "Since wickedness becomes greater from day to day, and is increased without measure, there is no reason why there should not at last arise some one κατ' ἐξοχὴν [by pre-eminence], who may very far

outstrip in his impiety the other enemies of the Gospel, and whom the Lord may altogether destroy with the breath of His mouth." See Zanch Misc. Theol. pp. 1, 18, 21, 44, 48. And in no other way, on this subject at least, *Jo. Brent* replied in the same year to *Jo. Marpach*: "I should be unwilling odiously to contend about Antichrist; we know that the Papacy is antichristianity. But it may perhaps happen, that among the Popes there may arise one, who may surpass all the rest in impiety, craft, deceits, cruelty, and tyranny, and may give occasion to the Son of God to hasten His coming for the complete destruction of the Papacy, and the judgment of the quick and dead. The Lord will take care concerning this matter: we will perform our own duty, and will wait for the coming of the Lord." Compare the Epistle of *Lud. Crocius*, inserted among those of *Voss*; *Heding*. on 2 Thess. ii. 3; *Weismann's Inst.* p. 1121, lin. 5, 6; the Patmos of *H. Horchius*, p. 70; *C. B. Michaëlis* on Dan. pp. 247, 248. "What if we should concede to the Papists," says *Bailly*, "and in this the orthodox ARE NOT OBSTINATE, that in the long series of Romish antichrists there should at the end of the world arise one more wicked than his brethren, though they are most wicked, by a kind of ἐξοχλῆ [pre-eminence] of wickedness,—one who should closely resemble the days of Antiochus: they themselves would gain nothing by this concession."—*Op. Hist. et Chron.* f. 244. *Vitringa* says appropriately to this passage: *That the beast itself is also the eighth king*, according to the order of his predecessors. Thus it can without any difficulty be imagined, that after these kings of *mystic Babylon* one is still to be expected just before the close of the power of Antichrist, who shall slay the witnesses of Christ, and rage against the Church above all others; and of him the Spirit had especially prophesied under the name of the Beast: ch. 11. 7. And all at the present day, who take the prophetic times, and among these the 42 months of the beast, in their ordinary signification, agree, namely, in ascribing so short a power to the one king. I am not accustomed to rely on testimonies of human authority: the truth has no need of them; but when there is a possibility of its being supposed that any doctrine is paradoxical, it is expedient to collect the anticipations of the truth which lie concealed in the minds of men. This one, last king, will differ most widely from all his predecessors, as in malignity, so in the manner of his destruction. They for the most part die by a natural death; he shall be given alive to eternal torment: ch. xix. 20; 2 Thess. ii. 8.—ἐν τῶν ἑπτὰ, of the seven) *Primasius* admirably says, *LEST you*

should esteem this one, whom he calls eighth, OF ANOTHER RACE, he has subjoined, He is of the seven.

12. Τὰ δέκα κέρατα, *the ten horns*) The ten horns correspond with the ten toes of the kingly image: Dan. ii. 41, 42, vii. 7, 20, 24; and since each of the feet has five toes, we must wait to see *whether* the ten kings are about to be divided by any means into two quinaries.—ὄνκ ἔλαβον—λαμβάνουσι—ἔχουσι—διδώσιν<sup>1</sup>—πολεμήσουσι, *they have not received: they receive, have, give: they shall make war*) The past, the present, the future. *They have not received*, because they gave [their kingdom] to the beast: ver. 17. *Objection*: The order of the text is thus changed. *Answer*: Let the Chiasmus lately noticed be weighed: in accordance with which, even in ver. 18, present things are put before the future things noticed in ver. 14; and, independently of that-verse, even before the future things of ver. 16, the slaughter of the kings is also mentioned immediately before the destruction of the beast, ver. 8, 14.—ὡς βασιλεῖς, *as kings*) Having not received the kingdom until now.—μίαν ὥραν, *one hour*) comp. ver. 10, note. It is not said, *in one hour*, as ch. xviii. 10; but *for one hour*. A similar use of the accusative occurs, ch. xx. 2.—μετὰ τοῦ θηρίου, *with the beast*) The beast has his followers, ten kings: antithetical to (ver. 14.) *with Him*, the Lamb, who also has His followers.

13. Μίαν γνώμην, *one mind*) Great agreement of opinion is not always characteristic of a good cause.—διδώσιν, *give*) for [his] conflict with the Lamb.

14. Κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοὶ, *called and chosen and faithful*) The companions of the Conqueror are described. They are here called κλητοὶ: at ch. xix. 9, κελημένοι. Each word is used once only in this book, as also ἐκλεκτοί. Comp. 1 Kings i. 41, καὶ πάντες οἱ κλητοὶ οἱ μετ' αὐτοῦ.

16. Κέρατα, *horns*) The mention of *the ten horns before the beast* teaches, that the prevailing party in this *most hostile laying waste* of the harlot shall be parts of the horns: for even αὐτῶν, *of them*, ver. 17, has reference to the horns rather than to the beast.—καὶ τὸ θηρίον<sup>2</sup>) *Erasmus* edited, ἐπὶ τὸ θηρίον, and the editors who usually follow him, follow him here also; although *Andreas* of Cæsareia even by himself refutes this reading, which is made up from Latin copies

<sup>1</sup> So AB Vulg. Iren.; but Rec. Text, διαδιδώσουσιν, ἡ Vulg. (Fuld. MS., not Amiat. the best MS.)—E.

<sup>2</sup> So AB Vulg. ἡ Memph. Syr. But Rec. Text, ἐπὶ τὸ θήριον, without good authority.—E.

of an inferior character. See App. Crit. Ed. ii. on this passage. This sentence indeed,—*And the ten horns which thou savest, και, and* [not ἐπι, upon, as in Engl. Vers.], *the beast, these shall hate the whore,*—is very plain, comprising, as it does, *the horns and the beast* by the word οὗτοι, *these*; and it is *most accommodated* to that most weighty sense, which it and it alone conveys, namely, that not only the ten horns, but even the beast himself (by which view Protestants are freed from the most invidious suspicion of sounding the trumpet against Rome), are about to hate the whore. It was provided by Divine government, that the Apocalypse should be published at Complutum, in the midst of Spain, before the Reformation, in a very genuine form, especially in the strictures, which attack Rome. And in this passage the Complutensian Edition both exhibits the reading, και τὸ θηρίον, and marks it with a point, as a sign of approbation. And almost all the copies agree. The collation of so many MSS. would be useless, if the true reading even of such passages were indefinitely postponed, or at least left in doubt. By this one thing Wolf confirms my opinion in almost all the passages, in which he dissents from me.—τὴν πόρνην, *the whore*) A question arises, whether the beast, ascending out of the bottomless pit, first carries on war against the two witnesses (comp. *Erkl. Offenb.* p. 546), or lays waste Babylon. He first, as it seems, destroys Babylon, when the kingdom has as yet scarcely been given to him by the ten horns; then, having left that station, he pours out his whole fury upon the sacred city, and soon afterwards with his followers incurs final destruction. For both upon the ascent of the two witnesses into heaven, when the multitude repented after the earthquake [ch. xi. 13], the mystery of GOD is fulfilled: and the ten horns give their kingdom unto the beast, until the words of GOD are fulfilled.—και αὐτήν, *and herself*) This is emphatic, in antithesis to the *flesh*, and the resources of the whore.

17. Τὴν γνώμην αὐτοῦ, *his will*) namely, of the beast. The expression, γνώμη Θεοῦ, occurs Ezr. vi. 14; but here John expresses, τὴν γνώμην τοῦ θηρίου, *the will of the beast*, against the whore.—και ποιῆσαι μίαν γνώμην) See App. Crit. Ed. ii. on this passage.<sup>1</sup> A twofold point of importance is recorded; first, that the ten horns fulfil the will of the beast; and secondly, that they in concert with one another fulfil one will, namely, concerning the delivering up of their kingdom to the beast alone.<sup>2</sup>

<sup>1</sup> A Vulg. omit this clause: so Lachm. B supports it: so Tisch.—E.

<sup>2</sup> ἡ ἔχουσα, *having*) This at that very time, in which desolation threatens the whore, is to be taken for the present time.—V. g.

## CHAPTER XVIII.

2. Καὶ ἔπραξεν ἰσχύϊ φωνῆ μεγάλης λέγων) A noun of cognate signification is often added to a verb, for the sake of emphasis, in the Dative case, by the LXX. Ἀληθεία ταπεινοῦν, βία ἀχθῆναι, βρώσει φαγεῖν, δάκρυσι κλαίειν, δεήσει λαλεῖν, θανάτῳ τελευτᾶν, θυμῷ ὀργίζεσθαι, ὀργῇ θυμοῦσθαι, μέτρῳ λαμβάνειν, σοφία ἀριθμεῖν, τὸλμῃ ἐπιχειῖσθαι, ὕβρει τρέχειν, ὕβρει φέρεσθαι, ὑπερόψει ὑπεριδεῖν, φόβῳ δειλιᾶν, φυγῇ πορεύεσθαι, φωνῇ καλεῖν. See also Acts ii. 30; Eph. iii. 16; Phil. i. 18; 1 John iii. 18. So here κράζειν ἰσχύϊ, and ver. 21, ὀρμήματι βληθῆναι. Ἰσχύϊ itself is used absolutely, 2 Chron. xxviii. 6, ἀνδρῶν δυνατῶν ἰσχύϊ.— ἔπεσεν ἔπεσε, *is fallen, is fallen*) Some MSS. and translators, ch. xiv. 8, and here, put ἔπεσε, *is fallen*, once only<sup>1</sup>: and the one of these passages may appear to have been moulded so as to be in conformity with the other. Sometimes Epizeuxis (Append.) increases the emphasis; but *Babylon is fallen, is fallen*, is said in Isa. xxi. 9, long before its fall; nay, even before its flourishing condition: *Babylon is suddenly fallen*, Jer. li. 8, not long before its very overthrow. Therefore, if one reading is not to be followed in both passages of the Apocalypse, I would read it twice in the first passage, and once only in the second; almost in the same manner in which there are at first set forth three woes, afterwards two, and lastly one: so that, *is fallen, is fallen*, expresses an overthrow gradually coming on; *is fallen*, expresses an overthrow sudden, total, and final. For *once for all* [*at once*] is often the same as *entirely*: Num. xx. 8; 1 Sam. xxvi. 8. But the copyists not unfrequently wrote once only words which ought to have been written twice: and ἔπεσεν ἔπεσε is found in many copies at ch. xiv. 8, and ch. xviii. 2. It is plain, that the actual overthrow is not now to be here understood, but that it is a prophecy respecting the overthrow which is certainly and quickly about to follow; for in ver. 4, and not until then, the people of God are commanded to go forth. But the people of God are not those whose pastor is the Roman Pontiff, as some one has wished to wrest the Apocalypse. It is said, *My people*, not the people of the Roman Pontiff; as Acts xviii. 10, the

<sup>1</sup> B and Memph. omit the second ἔπεσεν. But A Vulg. and Rec. Text retain it: so Lachm. and Tisch.—E.



Lord is said to have *much people* in the city of Corinth, without any particular reference to Paul or any other pastor there.<sup>1</sup>

<sup>2</sup> 5. Ἐκολλήθησαν) Wolf says, this reading is suspected by me.<sup>3</sup> For the verb κολλᾶσθαι is said only of those, who adhere to any object or person, as pleasing to themselves; but I do not perceive how this can be said of sins, and moreover of sinners, with reference to the heavens. But the verb κολλᾶσθαι is used in a wider sense, Zech. xiv. 5, Καὶ ἐγκολληθήσεται φάραγξ ἕως Ἀσαήλ. Lam. ii. 2, Τὰ ὀχυρώματα τῆς θυγατρὸς Ἰουδα ἐκόλλησεν (Κύριος) εἰς τὴν γῆν. Passages might be added, in which קלל and κολλᾶσθαι correspond with each other. But the two former passages prove the matter: for ἕως and εἰς in them, and ἄχρι in the Apocalypse, render the expression altogether similar; and the word קלל is found in them, which word is used, 2 Chron. xxviii. 9, to denote a slaughter reaching to the heaven: LXX., ἔφθακε. The Apocalyptic phrase answers to that passage of Jer. li. (in the Greek xxviii.) 9, ὅτι ἤγγισεν εἰς οὐρανὸν τὸ κρίμα αὐτῆς (Βαβυλῶνος); in Hebr. it is קלל, of which word John undoubtedly had an idea in his mind. But ἀκολουθῶ is never used to express this word; the synonymous words, φθάνειν, ἐγγίζειν, κολλᾶσθαι, are used. The MSS., with general consent, have ἐκολλήθησαν: Erasmus, ἠκολούθησαν, from mere conjecture, as it seems; for not even does Andreas thus read it. Whether αἱ ἀμαρτίαι here denote sins, or rather punishments, the passage in Ap. ch. xiv. 13 is different; for the works follow with those who die in the Lord: the sins do not follow with Babylon even to the heaven.

6. Ἀπόδοτε, reward) The saints will reward in a manner which is holy, and in accordance with their character, rather than violent.

7. Κάθημαι—οὐκ εἰμι—οὐ μὴ ἴδω) κάθημαι, from ἤμαι ἤμαι, a present, has the force of a perfect, from ἔω, as στήκω from στάω, and ἦκω from the same ἔω. Therefore Babylon displays the most unconcerned security as respects the past, the present, and the future time. She calls herself Queen: and Bossuet is in error, when he thinks that a corrupt church only, and not also a royal city, is sought by us in Rome. Both are had in view. See ch. xvii. 5, 18.

8. Ἰσχυρὸς, strong) ἰς, LXX., ἰσχυρὸς, 2 Sam. xxii. 32, and everywhere.

<sup>1</sup> Κατοικητήριον, the habitation) This had not yet been added, ch. xiv. 8.—V. g.

<sup>2</sup> Ver. 4. Ἐξέλθετε, come out) This coming out will be enjoyed immediately before the infliction of the plagues of Babylon.—V. g.

<sup>3</sup> ABC read ἐκολλήθησαν. Vulg. h Cypr. 316 have "pervenerunt:" Rec. Text. ἠκολούθησαν, without good authority.—E.

10. Βαβυλῶν ἡ πόλις ἡ ἰσχυρά, *Babylon the strong city*) *Illa civitas Valida*, Tertull. de Cultu Fœm. c. 12. 'Ρώμη, *strength*. The earlier inhabitants had called it *Valentia*, the Greek settlers, *Rome*. You may also refer מְרוֹמָי, the *strong*, Isa. liii. 12, to the name of *Rome*. The place, as expressing a mark, is much stronger in the writings of the prophets than of the philosophers. In like manner, *chariots* and *axes* (πεπελεκισμένων, "beheaded with an *axe*"), peculiarly characteristic of the Romans, are specified, ver. 13, ch. xx. 4.

11, etc. Γόμον,<sup>1</sup> κ.τ.λ.) The construction is easy from γόμον to πρόβατα, and ψυχὰς coheres with these in the same case; but at ἵππων, ῥεδῶν, σωμαίων, you may understand afresh γόμον: for *horses, chariots, and slaves*, are serviceable for the conveyance of different kinds of merchandise. There is a mixture of cases, as in Hippocr. de Humoribus, ch. 25. Pricæus is very full, in setting forth this enumeration. If you examine the *Romish Ceremonial*, you may see that all kinds of these wares repeatedly occur in abundance.

12. Θύϊνον) θύα is, according to some, *citria*:<sup>2</sup> but *citria* is κισρία, θύα *thya*. The latter tree is also fragrant; and thus the *citria* is not unlike some kinds of *thya*. See Plin. l. xiii. ch. 16 throughout. There is no place here for *ebony*, but shortly afterwards.—ἐκ ξύλου τιμιωτάτου, *of most precious wood*) For ξύλου, some African copies read λίθου, from the alliteration to the preceding words.<sup>3</sup> Vessels are not made out of most precious stone, but out of precious stone, or out of most precious wood. Such especially is *ebony*, which is often mentioned together with ivory. The one excels in whiteness, the other in blackness; each is of remarkable smoothness. See Fuller's Misc. l. 6, c. 14.—χαλκοῦ, κ.τ.λ.) *of brass, and iron, and marble*.

13. Ἀμωμον, *amomum*) A kind of shrub, the wood of which affords a sweet odour. [*This reading is not to be omitted. Amomum is pleasing to the people of Italy.*<sup>4</sup>—Not. Crit.]—καὶ κτήνη, καὶ πρόβατα, *and beasts of burden, and sheep*) These kinds differ, as קָרָב and אֶמֶן

<sup>1</sup> But the reading γόμος also, ver. 12, is preferred in the margin of each Edition.—E. B.

But the oldest authorities read γόμον. Vulg. "merces," ver. 11; "mercem," ver. 12.—E.

<sup>2</sup> *Citria* [rather 'citrea,' the *citrus*-tree of Africa: Plin. xvi. 44, xiii. 15. *Citria* are *gourds*. The *citrus* is the Greek *Thuëga articulata*, Desfont.—E.] a fragrant wood used by the Romans for furniture.—T.

<sup>3</sup> *And thus* Ed. ii., together with Vers. Germ., gives the palm to the reading ξύλου, the judgment of Ed. maj. being abandoned.—E. B.

A and Vulg. read λίθου: so Lachm. But BCh, ξύλου: so Tisch.—E.

<sup>4</sup> AC Vulg. Syr. read ἀμωμον. B Memph. h omit it.—E.

among the Hebrews. Thus קרן ורמ, Jer. xxxi. (Gr. xxxviii.) 12, *καὶ κτηνῶν καὶ προβάτων*. One of the LXX., or, as the Talmudical treatise respecting the scribes teaches, according to the number of the books of Moses, one of the *five*, translators has plainly expressed the passage of Gen. xvi. 34, *ἐρεῖτε, ἄνδρες κτηνοτρόφοι ἐσμέν—βδέλυγμα γὰρ ἐστὶν Αἰγυπτίους πᾶς ποιμὴν προβάτων.—βεδῶν*) Vulg. *rhedarum*. רכב, LXX., *ἄρμα*, which noun is found also, ch. ix. 9. הָלַע is rendered by LXX. often, *ἄμαξα*. But *βέδη* is to be found in no writer, who wrote in Greek before John. Nor does the particular object itself appear to have been known to the Greeks: for different nations delight in different forms of vehicles. Neither is *rheda*, or, according to Isidore, *reda*, a Greek word, as Andreas of Cæsareia sufficiently teaches on this passage, explaining *βέδαν*, for the sake of the Greeks, by *ὄχημα*, as Theophylact does *κουστωδῖαν*, by *φυλακὴν*, Matt. xxvii. 65. Nor did *rheda* sound with less novelty among the Greeks, than that word *ὄχημα* would sound in the Latin language. It is owing to this that the Greek copyists wrote in this place *βεδῶν* with such variations.<sup>1</sup> The modern Greek version, *ἀμάξια*. *Many Gallic words prevailed, as rheda, which Cicero uses, says Quintil. l. i. c. 5; but Isidore: the reda is a kind of four-wheeled carriage; these the ancients called retæ, because they had rotæ [wheels]: l. xx. 12. The Arabian version, better acquainted with Greek than with Latin, substituted of mules and camels. The word thus introduced into the Latin state, and therefore become Latin, is not without design used in this passage. This stricture indeed attacks Rome, and the luxury which is peculiar to Rome. Jerome on Isa. lxvi.: With Gallic wagon, and war-chariots, and horses of Cappadocia and Spain; and carriages of Italy [REDIS ITALIÆ], etc. On the Hebrews, meant by the use of Hebrew words, comp. note on ch. vii. 4.—καὶ σωματων, καὶ ψυχᾶς ἀνθρώπων) The Greeks often say *σώματα* instead of *slaves*: Tob. x. 10 (11), *σώματα καὶ κτήνη καὶ ἀργύριον*: and thus LXX., Gen. xxxvi. 6, *πάντα τὰ σώματα τοῦ οἴκου αὐτοῦ*. The same again, Ezek. xxvii. 13, *ἐνεμπορεύονται σοι ἐν ψυχαῖς ἀνθρώπων*. In both these passages וְשַׁבָּת and וְשַׁבָּת אֲנִי are the words in the Hebrew. *Ψυχαὶ ἀνθρώπων* are used for *carcases, the dead*, Num. ix. 6, xix. 11, but also for the *living*, Lev. xxiv. 17, especially captives or *slaves*, Num. xxxi. 35, 40, 46. In this passage, where merchants are introduced complaining, the *bodies* are slaves, used for carrying merchandise or their masters: *the souls of men* are slaves, in so far as they are in themselves counted as merchandise.*

<sup>1</sup> Many wrote it *βαιδῶν*. But ABC *βεδῶν*.—E.

14. Καὶ ἡ ὀπώρα, κ.τ.λ.) ὀπώρα in LXX. answers to the Hebrew פֶּרֶךְ, Jer. xlvi. 32, and denotes the fruits of trees. From those things, which were imported into the city by merchants, there is now a transition to those domestic delights, of which this one species only, ἡ ὀπώρα, there held of the greatest value, is expressed. But there afterwards follow two kinds; τὰ λιπαρὰ are the rest of the things in the manner of living, which are sources of delight with respect to herself: τὰ λαμπρὰ consist in dress and clothing, having an appearance of splendour towards others. Therefore these words have a suitable place here, though some have suspected that they ought to be placed after ver. 23. But as the second person is employed in ver. 10, and also follows the third person in ver. 22, so it is here also.

17. Πᾶς ὁ ἐπὶ τόπον πλέων) I was not right, I think, in disparaging this reading in my Apparatus.<sup>1</sup> It is supported by the best copies, and denotes indeed a class of men differing from *pilots*, to whom however it is subjoined, and from *sailors*, and from *all, who trade by sea*. Therefore ὁ ἐπὶ τόπον πλέων must be he, who repeatedly directs his ship to one place, mart, or country. Others read, πᾶς ὁ ἐπὶ τῶν πλοίων πλέων; others, πᾶς ἐπὶ τῶν πλοίων ὁ ὄμιλος. The former reading arose from haste, as it seems; the latter from a paraphrase of the genuine reading.—καὶ ὅσοι τὴν θάλασσαν ἐργάζονται) ἐργάζεσθαι is not only *to effect* anything *by labour*, but also, which is the meaning here, to be engaged upon, to have to do with. Thus LXX., ἐργάζεσθαι γῆν, παράδεισον, ἀμπελῶνα, πόλιν, χρυσίον, κ.τ.λ.

18. Τίς ὁμοία, *what [city is] like*) One city above all others in the world was deemed *incomparable*, viz. Rome. See Pauli Aringhi, Lib. ii. Rom. subterr. c. 1. *Rome* is spoken of by Martial, as the *goddess of the lands and nations, to which NOTHING is EQUAL, and nothing second*: and by Athenæus, as the *epitome of the world*.

20. Οἱ ἅγιοι, *the holy*) These are put before the *apostles* and *prophets*, either as it were a genus before the species, or as those, some of whom were slain before the *apostles and prophets*.

<sup>2</sup> 22. Μουσικῶν) *of musicians*, that is, *singers*: for these are the chief [part of musicians]. מַרְשָׁ, LXX. μουσικοί, Gen. xxxi. 27; Ezek.

<sup>1</sup> Therefore it is preferred in the margin of Ed. II. and in Vers. Germ. —E. B.

ABC<sup>h</sup> Vulg. read ὁ ἐπὶ (τὸν, B) τόπον πλέων. Rec. Text, without good authority, ἐπὶ τῶν πλοίων ὁ ὄμιλος.—E.

<sup>2</sup> Ver. 21. οὕτως, *thus*) This word is a proof that this prophecy is not yet fulfilled.—V. g.

xxvi. 13.—*τεχνίτης, craftsman*) Nowhere do the arts of painting, sculpture, etc., together with *music*, flourish more than at Rome: as the Topographies and Itineraries show; for instance, Keyssler's, Part i. Ep. 49, etc.

24. *Ἐν αὐτῇ, in her*) The angel speaks this also; and yet he does not say, *in thee*, but, *in her* (comp. Matt. xxiii. 37), namely, in the deceiver of the nations, who is now so overthrown, that she does not hear the last part of this address.—*πάντων τῶν ἐσφαγμένων, of all, who have been slain*) Aringhus, T. i. of the work above quoted, f. 125, shows, that all the theatres of the Roman empire were marked by the slaughter of Christians; and he also says, f. 132, *that Rome alone became as it were the GENERAL SHAMBLES for slaying the sheep of Christ*. Pagan Rome shed much blood, papal Rome not less. From A. 1518 to 1548, more than fifteen millions of Protestants were put to death through the instrumentality of the Inquisition, according to the opinion of some, as is related in my Germ. Exeg. on this passage. This vast number is even doubled from A. 1550 to 1580, in *Hoe* on Ap. xvii. qu. 234. Neither of these calculations is probable. More than 900,000 are calculated to have been slain from A. 1540, or 1550, to 1580, by *Fred. Seyler*, in his *Rome Drunken*, pp. 339, 340. The true number, whatever it is, is stupendous.

---

## CHAPTER XIX.

1. *Φωνήν, a voice*) Widely different from the complaints described in ch. xviii.—*ἁλληλουῖα, Hallelujah*) This is a most weighty cry, respecting which we deem it necessary to make some remarks.

§ 1. It is a Hebrew word יהללה, compounded of הללה and יה.

§ 2. The name יה occurs in hymns of the Old Testament; Exod. xv. 2, Isa. xxxviii. 11, Ps. cxviii. 5, 14, 17, 18, 19, and elsewhere repeatedly, especially in this very *Hallelujah*, which the Apocalypse alone contains in the New Testament, and that in this one chapter, but repeatedly.

§ 3. Some derive יה from יהוה, and refer it to the Divine *comeliness*; but, as many acknowledge, under this name is rather denoted, *He who is*.

§ 4. Hiller, in his *Onom.* p. 262, supports the threefold repetition

of the letter of breathing הרה, from which, by a change of the second radical into י or ו, the theme היה and הוה, and moreover the name אהיה and יהוה, are derived.

§ 5. In the same manner is formed ייה by י for ה (as in עמיה for עמיה and אהמיה for אהמה) and by ה marked with the mappik:<sup>1</sup> for as from the final ה is formed the middle ה, in like manner from the middle ה is formed the final ה, as in נהה from נה, and in other words, which Cocceius has well remarked upon in his Lexicon, col. 284.

§ 6. I obtrude this analysis upon the attention of no one: no one, however, will readily deny, that He, *Who is*, is called יה; and that remains firm, even though you should derive it with Hiller from יהי, the future; for the phrase, *καὶ ὁ ἐρχόμενος*, has already before been given for the pause (close of the formula): see above on ch. xi. 17. In the three clauses, *ὁ ἦν καὶ ὁ ὢν καὶ ὁ ἐρχόμενος*, the times had to be accurately distinguished; but when the יה is found separately, the derivation from יהי does not remove the force of present time, as is seen in so many proper names of men. The LXX. use the name, *ὁ ὢν*, Exod. iii. 14, and (where there was less occasion for it) Jer. i. 5 (6), xiv. 13, xxxii. 17: and יה itself has the same meaning as *ὁ ὢν*, Euthymius explaining it in Fuller, Miscell. pp. 486, 487. Add Drusius on this passage.

§ 7. That the name יה is not curtailed from the name יהוה, is evident from this, that יהוה is used much more frequently than יה, and that it is quoted sometimes jointly יהוה יה.

§ 8. As God commanded by Moses that He should be called יהוה, immediately upon the very coming out of Egypt, the name יה was also introduced in the Song of Moses, Exod. xv. 2, in these words: *עזי חמרת יה ויהי לי לישועה*, where, from a most *present* feeling of that most saving Divine work, the Lord is called יה, *ὁ ὢν*. Hence this name is quoted only in *Songs*. Isaiah is in harmony with the Song of Moses, introducing the people thus speaking: *כי עזי חמרת בפתו ביהוה עזי ער כי יהוה ויהי לי לישועה*, ch. xii. 2. The same has *ביה יהוה צור עולמים*, ch. xxvi. 4. But in both passages Isaiah at the same time exhorts to *trust* in God for the future, and on this account he calls the Lord יהוה and יהוה, and by this very circumstance he teaches us the difference between the two names.

§ 9. God is called יה, because *He is*; He is called יהוה, because *He will be, and Is and Was*: He is called יהוה, because, for in-

<sup>1</sup> The tittle in ה final, making the letter emphatic, which otherwise would be quiescent.—E.

stance, in the Song of Isaiah He is celebrated, as He has shown Himself a *present* God in the very act itself, and at the same time He is with all confidence declared as *about to show Himself* (similarly) *for the future*. The name, יהוה, was frequently used in the times of promises drawing towards their accomplishment: יה is adapted to all times which are gladdened with present aid, and therefore especially to the last times. Thus the consideration of time future, and also of former time (Jer. xxiii. 7), coalesces with the present: and He who was before called *ὁ ὦν και ὁ ἦν και ὁ ἐρχόμενος*, is at length called *ὁ ὦν και ὁ ἦν*, and *ὁ ὦν*.

§ 10. *Hallelujah* therefore is again and again suitable to this song, Ap. xix., and in it the name יהוה, *ὁ ὦν*, *Being*.

§ 11. The observation which is found in Kimchi is everywhere quoted, that *Hallelujah* resounds, in the place where it first occurs in the Psalms, upon the destruction of *sinners and the ungodly*: Ps. civ. 35. More instances from the Rabbis to the same purport, comp. Prov. xi. 10, have been collected by Cartwright, l. iii. Melif. Hebr. c. 8.

<sup>1</sup>5. *Αἰνεῖτε τῷ Θεῷ ἡμῶν*) The LXX., *και ἤνεσαν τῷ Κυρίῳ*, 1 Chron. xvi. 36; *αἰνεῖν τῷ Κυρίῳ*, ch. xxiii. 5; also 2 Chron. v. 13, xx. 19, Hebr. ללה ליהוה. That solemn act of praise which was accustomed to be offered to the Lord by the Levites is described in these places. Add the passage of Ezr. iii. 11, respecting all the people, in the same phrase in Hebrew and Greek. How much greater solemnity is there in the Apocalypse! All His servants, and they that fear Him, small and great, are stirred up to a solemn proclaiming of His praise. They perform this in ver. 6. [Comp. Ps. cxv. 13.]

<sup>2</sup>7. *Ἡτοίμασεν ἑαυτήν*, *hath prepared herself*) that is, hath begun to prepare herself; as *πεπίστευκα, ἠγάπηκα, ἤλπικα*, *I have obtained faith*, etc. Respecting the marriage itself, see ch. xxi. 2, 9, etc.

8. *Γάρ*, *for*) A particle of explanation, as ver. 10.

9. *Γράψον*) The Apparatus makes mention of the MSS. which omit this word. Among them are the first editions of Erasmus, which Luther followed: whence the suspicion of a typographical error in the German Bibles is removed. The more recent editors of the German Bibles have inserted that word.—*ἀληθινοί*, *true*) A remarkable epithet. It is used by itself in this one passage only of

<sup>1</sup> 2. *ἀληθινοί*, *true*) The words which, ch. vi. 10, are related in the form of prayer, the same are now expressly repeated, and transposed into a doxology.—V. g.

<sup>2</sup> 6. *και*, *and*) The stirring call brought forward in ver. 5, *Hallelujah!* is now fully responded to.—V. g.

the Apocalypse, as πιστός, *faithful*, of the Witness, ch. i. 5. In other places both are joined. *The faithful and true witness*, ch. iii. 14 *Faithful and true*, put absolutely, ch. xix. 11. Then, *Faithful and true words*, ch. xxi. 5, xxii. 6. In other places another epithet is added. Jesus, *Holy and true*, ch. iii. 7. God, *the Lord Holy and true*, ch. vi. 10. *Just and true are the ways of God: true and just are His judgments*, ch. xv. 3, xvi. 7, xix. 2. Where these epithets are used conjointly, God is called *Holy*, with reference to Himself: *faithful and just*, with reference to His people, and in the word given to His people: He is called *true*, in His work, the issue of which, especially in this place, answers to the word which has preceded. Where one epithet only is used, as *Faithful*, at the beginning of the book, and *True*, here, about the end, the force of the other is to be understood. And as He Himself is, so are His words, and ways, and judgments.

<sup>1</sup>11. Ἴππος λευκός, *a white horse*) Antithetical to ὄνον, Matt. xxi. — κρίνει, *judges*) Lange joins with this chapter many passages, even of the New Testament, concerning the coming of Christ in glory, concerning the resurrection of the dead, and the judgment. Comm. Apoc. f. 107, 108, 256—259. But there is in truth but one coming of Christ in glory, at the last day: of which, however, there is an illustrious and remarkable prelude in the destruction of *the beast*. See above on 2 Thess. ii. T. ii. pp. 333, 334, and *Ord. Temp.* p. 412 [*Ed. II. p. 354*]. And the sum of the testimony respecting the resurrection and the judgment has reference to the same last day.

14. τὰ στρατεύματα, *the armies*) called and chosen, and faithful, ch. xvii. 14.—βύσσινον λευκόν) Λευκόν is not a superfluous epithet,<sup>2</sup> for there is some linen which is even yellow.

15. Ῥομφαία, *romphaea* [*a javelin or sword*]) for slaughter.—ῥάβδω, *with a rod*) for subduing.

<sup>3</sup>20. Ἐπιάσθη) The beast was taken: but the angel ἐκράτησε, *laid*

<sup>1</sup> Ver. 10. καὶ ἔπεσα, *and I fell*) John appears to have regarded the things which occur ver. 9 as the conclusion of the vision: but there still remained things more excellent than those which had preceded.—V. g.

<sup>2</sup> Hence its omission, though plainly approved of in *Ed. Maj.*, is by the margin of *Ed. II.* banished to the less supported readings; the Vers. Germ. following this, which has mit reiner weisser Seiden.—E. B.

A Orig. 4,58e Iren. Cypr. ἢ Vulg. support λευκόν. The only good authority for the omission is Orig. 4,55b, which is contradicted by 4,58e.—E.

<sup>3</sup> 17. δεῦτε, *Come hither*) The victory cannot but follow. Beforehand the flesh of the enemy is already given to be torn in pieces by birds.—V. g.

19. μετὰ, *with*) The enemies will undoubtedly attempt to attack the saints



hold of the dragon, ch. xx. 2. The beast and the false prophet even then shall be reduced to extremities; the dragon shall have strength, but shall be restrained.—(ζῶντες, *alive*) This destruction is much more dreadful than the death itself of the body. Comp. respecting the Son of Perdition, 2 Thess. ii. 8; also Dan. vii. 11, 26, and Isa. xi. 4, where עֲשֵׂר, LXX., ἀσεβής, the Chaldee paraphrast has אַרְמִילֵי רִשְׁעָא, *the impious Roman*.—τὴν λίμνην τοῦ πυρός, *the lake of fire*) The word *gehennah* [*hell*] does not occur in the Apocalypse.

21. Οἱ λοιποὶ, *the remnant*) even the kings, ver. 18, 19. They are mingled with the crowd, as *Pharaoh, Zaerach, Gog*. See *Ord Temp.* pp. 161, 162, 182, 183 [*Ed. II.* pp. 142, 143, 160].

## CHAPTER XX.

1. Ἀγγελον, *an angel*) Cluver interprets it of a created angel, T. iii. Dil. p. 321. *Primasius*, in the summary of his fifth book, and *Ticonius*, in his 17th homily, *Andreas of Casareia*, in his 20th discourse, connect the 19th and 20th chapters most intimately. *John Frid. Schmid* acknowledges that the destruction of antichrist (in what sense he understands antichrist does not belong to the present subject) is prior to the millennium, and that he who denies this incurs the punishment predicted, ch. xxii. 18, 19. See *Chronol. Anleitung*, Part II. p. 316.

2. Τὸν δράκοντα ὁ ὄφεις ὁ ἀρχαῖος<sup>1</sup>) Apposition between an oblique case and the nominative. See *Appar.* p. 778 [*Ed. II.* p. 488, § 5].—χίλια ἔτη, *a thousand years*) A. 1716, *Zeltner* published a dissertation on *the Chiliasm* (he would more properly have said, *on the Millennium*) *now present*, in the beginning of which he expresses his surprise, *that any one can shrink from the title of Chiliast*; because it is plain that he who embraces the Divine authority of the Apocalypse, must also of necessity admit the thousand years in some sense. Very well said. But there are some who, compelled by this Text, acknowledge that there is to be a remarkable and long-continued tranquillity of the Church, and maintain this with impunity.

on the earth. But Christ the Lord, with His heavenly band, will engage with them.—V. g.

<sup>1</sup> So A. But *h Vulg.* and *Rec. Text* have τὸν ὄφιν τὸν ἀρχαῖον.—E.

How with impunity? On account of this one thing, that THEY REMOVE FROM THEIR MOUTH THE THOUSAND YEARS WHICH HAVE PROCEEDED FROM THE MOUTH OF GOD. It is of no advantage thus to alarm good men. But these thousand years do not run on even a step simultaneously with the times of the beast, nor do they altogether precede those times, but totally follow them. This is proved by—I. The arrangement of the whole book, representing one continuous and connected series of events. II. The relation of the trumpet of the seventh angel, inasmuch as these [thousand] years also fall under it: ch. x. 1, note. III. This is particularly proved by the events which *precede*. The delivery of the woman, before spoken of, was followed by the casting out of the dragon *from heaven to the earth*; and with this casting out is connected the third woe, in which *the dragon*, through the instrumentality of the beast and with the aid of the beast (ch. xvi. 13), has most unbridled power: at the close of the third woe the beast will make war, and being overcome, will be cast into the lake of fire; and at the same time, namely, after his destruction, the chief enemy who remains will be shut up in *the bottomless pit*. IV. Before the close of the number of the beast, the times in the Apocalypse are enigmatical; afterwards, they are expressed in their literal signification. They violate this excellent system of prophecy who blend together the times of the beast and the thousand years. V. The millennium *itself* is distinguished by a new, great, pure, and long-continued exemption from internal and external evils, since the authors of these evils are removed, and by an abundance of varied happiness, such as the Church hitherto has not beheld: Rom. xi. 12, 15, 25: for the *nations* have never ceased to be *deceived*, for instance, by Mahometanism. VI. This is proved by the events which *follow*. Now there follow the last times of the world, and in them the loosing of the devil, who deceives Gog and Magog, and who is doomed to be cast into the lake of fire in addition to the beast and the false prophet (xx. 10). In short, the accusation of Satan in *heaven*, his rage on *earth*, through a space shorter than the millennium; his captivity in *the bottomless pit*, during a thousand years; and after the deceiving of Gog and Magog, his torment in *the lake of fire* for ever; they succeed one another in such a manner that none of them can be joined with another, the order of none can be transposed. *He must deny the perspicuity of Scripture altogether who persists in denying this, and endeavours to refute it.* To these arguments there is added, VII. The tenor of the language in ver. 1, which continues the events immediately preceding, and does not return to a thread which has been

for a considerable length of time interrupted. VIII. Those events, which are contained in ch. xix., are plainly followed by these which take place from ch. xx. 11 to ch. xxii. 5; the millennium comes between, of which neither the beginning nor the end, if it is past, falls in to this place; therefore they cannot transfer it elsewhere, unless their inclination stands in the place of reason. It is evident from this, that the view of the Chiliasts was not correctly derived by Gebhardi from this, that *the connection of the prophetic word was neglected by them.*—Comm. on Twelve Prophets, p. 655. Lastly, IX. Between the angel of the *αιωνίου*, *everlasting* Gospel, ch. xiv. 6, and the end of the world, a certain *αιών*, *age*, intervenes; but no one will be able to point it out, if the millennium is taken away. In a short time, they who believe that the millennium is at hand, will be found to have the privilege of the true meaning, rather than those who contend that it is past; nor do they delay the course of the sun, who speak against it. In the meantime, let every one see in what things he himself seeks a happy life. There is no error, much less danger, in maintaining that the thousand years are *future*, but rather in interpreting these years, whether future or past, in a carnal sense. The doctrine respecting the *Son* of God is a mystery, His *cross* is a mystery, and lastly, His *glory* also. He himself is a *sign*, which is spoken against in one point after another. There is abundant ground for believing and confessing Him.

3. "Εκλεισε) Erasmus adds *αὐτὸν*,<sup>1</sup> against the MSS. and the text of Andreas himself. In general, *κλείειν*, *to shut*, may be used, not only, for instance, of a prison, but also of a captive: but here *Apringius* rightly construes, *shut upon him*, so that both *ἔκλεισεν* and *ἔσφραγισεν* cohere with *ἐπάνω αὐτοῦ*, as, Gen. vii. 16, it is said, *ἔκλεισεν ἔξωθεν αὐτοῦ* and altogether *אֵין עַל יַדָּיו*, Job xii. 14.—*ἵνα μὴ*, *that not*) One benefit only is here expressed, but that of itself is by far the greatest, and has many great blessings joined with it. For when the chief enemy is removed, the kingdom of God gains vigour without impediment among *the nations*, and the great mystery of God, announced by the prophets, is finished. Ap. x. 7.

*Winckler*, in his *Disquisitions*, p. 193, etc., refutes *modern Chiliasm*, as *an error*, and that a *fundamental* one, by arguments drawn from the article on creation, on redemption, and on sanctification; and he also censures me as a *defender* of that error. And yet not even one of your arguments, most courteous *Winckler*,

<sup>1</sup> AB<sup>h</sup> Vulg. oppose *αὐτόν*. Rec. Text has it without authority.—E.

affects my comment : but you have gratified me. For nothing can more plainly and efficaciously demonstrate the soundness of my opinion respecting the millennium, than a comparison of my treatise with yours. Look, I pray you, to *Erkl. Offenb.* p. 950, etc. I altogether differ from the things which you attribute to the Chiliasts ; nay, that exegesis of mine, equally with your Disquisition, lays down the natural state of the world,—wayfaring men needing remission of sins and believing, the use of the law and the Gospel, death not yet swallowed up, etc. And do you, reader, admonished by this circumstance also, remember that the other side ought always to be heard. So far about Winckler : we return to the subject.

Whilst Satan is loosed from his imprisonment of a thousand years, and the earth is harassed by the last and lowest dregs [of its inhabitants], the martyrs live and reign, not on the earth, but with Christ : *then* the coming of Christ in glory at length takes place at the last day : *then, next*, there is the new heaven, the new earth, and the new Jerusalem. Those events, which pseudo-chiliasm confounds, a true interpretation in conformity with the text distinguishes. In such a manner, I had far rather be regarded as a maintainer of *the thousand years*, which prophecy publishes so decidedly, than take part with the indiscriminate *antichiliasts*, who, under this very name of theirs, assail even the plain letter of prophecy, and trample upon truth and error alike. *The mystery of God* is in progress : Ap. x. 7. That is then finished, when the beast is destroyed, and Satan is bound. That consummation approaches nearer and nearer. It also comprises events by far the most important, and most closely connected with the glory of God. The knowledge of these events from day to day emerges into greater clearness, distinctness, and readiness of discernment. And meanwhile it is highly necessary to meet and oppose the extreme rage of the devil. But to speak against God, whose mystery it is, as many do ; to weaken the oath of the angel, who confirms the mystery ; ignorantly (Jude, ver. 10) to assail interpreters, who handle the subject in a befitting manner ; and by thus assailing them, to hunt after favour among those of like character with themselves,—will not this at length be *σκληρόν*, *hard* to the person himself [Acts ix. 5] ? On the other hand, care must be taken, not to attribute to the millennium things which are reserved for eternity itself. Nor is it sufficient to assert, that it is still future ; but its true character ought also to be soberly weighed. But these things are not to be imparted to the

many by a lengthy treatise; spiritual maturity must be waited for.—μετά, *after*) An elegant Asyndeton,<sup>1</sup> in the case of an antithesis, as in the beginning of ver. 5.—μικρὸν χρόνον, *a little chronus* [*period*]) This, as is collected from certain marks, is equal to the half καιροῦ, of a time. [*Nor does it begin later than the millenarian rule of those, who shall be partakers of the first resurrection. We must adhere closely to the order of the prophecy. The greatest affairs of the last times are briefly described: but it is not on that account befitting that they should be passed over with a light bound.*—V. g.]

4. <sup>2</sup> Τῶν πεπελεκισμένων) πέλεκυς, *an axe*, especially used by the Romans in punishments. Raphelius compares the passage of Polybius, μαστίγωνσαντες ἅπαντας, κατὰ τὸ παρ' αὐτοῖς (τοῖς Ῥωμαίοις) ἦθος ἐπελέκισαν.—ἔζησαν, *lived*) returned to life, [*in that manner, in which the rest of the dead lived not again before the general resurrection.*—V. g.]—The same word is thus used with the same force in ver. 5 and ch. ii. 8. John saw them not only when restored to life, but when in the act of reviving (comp. Ezek. xxxvii. 7): as before he saw the dragon in the act of being bound, and not only in that condition.—μετά, *with*) They shall be with Christ (ver. 6), and with God (ver. 6), not Christ and God with them. Therefore that kingdom will be in heaven. Comp. ch. xxi. 3, μετά, *with*.—χίλια ἔτη, *a thousand years*) They who are held back by the article τὰ, here improperly inserted before χίλια,<sup>3</sup> greatly entangle themselves. Two millennial periods are mentioned in this whole passage, each three times: the former is the millennium in which *Satan is bound*, ver. 2, 3, 7; the other, that of *the reign of the saints*, ver. 4, 5, 6. Lange wrote, *Epicris. p. 421, that he finds no foundation for two periods of a thousand years, either in the text, or in the event itself, or in the connection of the parts of the Apocalypse.* But the second millennium extends even to the resurrection of all the dead, ver. 5; the former comes to a close before the end of the world, ver. 7, etc. Therefore the beginning and end of the former is before the beginning and end of the second. On this account, as at ver. 2 in the first mention of the former millennium, so at ver. 4, in the first mention of the second, it is said without the article, χίλια ἔτη: in the other places, τὰ χίλια ἔτη, the article having the force of a relative, and meaning *those thousand years*, ver. 3, 5, 7. Finally, χίλια

<sup>1</sup> Rec. Text, without authority, puts καὶ before μετά. ABh Vulg. oppose it.—E.

<sup>2</sup> θρόνους, *thrones*) tribunals, judgment-seats.—V. g.

<sup>3</sup> A rejects the τὰ: so Lachm. and Tisch. B and Rec. Text support it.—E.

177, without the article, is used in ver. 6,<sup>1</sup> as though in a separate enunciation. The omission of the article conveys a less restricted meaning than its insertion. *Many* admit, that the millennium in which Satan is bound, is different from the millennium in which the saints reign, as Pareus testifies on the Ap. col. 1093, where he seems to hint at Brightman and Cotter. Jungman altogether agrees with them in his *Observ. Germ. against Beverley*, p. 71. To this are added all those who take the second millennium only for eternity itself, as Viegas on the Ap. p. 793, Nic. Collado, Corn. a Lapide, and Nic. Muler.

This distinction between the two periods of a thousand years affords a *great advantage*, and that too of such necessity, as to prove this very distinctness of the millennial periods. In the judgment of an illustrious man, a serious difficulty is raised by the hope of better times, or even by the *reconciling* of the millennial kingdom itself with the final perverseness and damnable security of men of the last times. The keeping the times distinct alone remedies this difficulty. During the course of the former millennium, the promises which describe most flourishing times of the Church will be fulfilled: ch. x. 7; afterwards, while the saints who belong to the first resurrection shall reign with Christ, men on earth will be remiss and careless, Matt. xxiv. 37, etc.; according to which explanation that remarkable passage, Luke xviii. 8, retains the natural meaning of the words. Respecting this [false] security, which will seize men, when the enemies are now removed, there is a valuable *suggestion* subjoined to the commentary of Patrick Forbes on the Apocalypse. The confounding of the two millennial periods has long ago produced many errors, and has made the name of Chiliasm hateful and suspected; the distinction between the two resolves the difficulties to which Chiliasm is justly liable, and aids in the sound interpretation of prophecy. Let the treatise, *Erklärte Offenb.*, I beg, be consulted, p. 942, etc. As to what remains, what can orthodoxy itself blame? Let them pronounce sentence, on whose authority others depend. Add, that they who neither extend the remaining times of the world beyond the truth of Scripture, nor curtail them, they alone are well able to meet and contend with scoffers.

This is the last period in the age of the world; wherefore in this place we will comprehensively repeat an analysis of the times, which we have already abundantly spoken of, with sobriety and modesty.

<sup>1</sup> B and Syr., however, read in ver. 6 τὰ. But weightier authorities omit it, viz. A and others.—E.

The age of the world, contains	.	.	3½ Æons.
An Æon,	.	.	2 Chroni.
A Chronus,	5	καιροι or times.	
A Time,	2	ancient sæcula.	
A Sæculum,	7	prophetical months.	
A Month,	2	weeks of Daniel.	
A Week,	7½	ordinary years.	
A Year,	.	.	365 $\frac{97}{400}$ days.

The same age of the world comprises 7777 $\frac{7}{9}$  natural years, which are 490 prophetical months.

Therefore a perfect *septenary* is displayed, I will not here say in the natural days, and that indeed a square, but in the prophetical months, and that indeed a square; in the natural years, it is seen through all the expressed articles of the whole sum, from the thousandth to the unit, and below. This TESSELATED CONFORMATION of times, natural and prophetical, of those of Daniel and those of the Apocalypse, ought to convince of their truth every one who has any capacity for receiving this kind of truth.

5. Ἡ πρώτη, *the first*) Many, even of the ancients, have admitted this first resurrection. *Within an age of a thousand years is concluded the resurrection of the saints, who rise again at an earlier or a later period, according to their merits.*—Tertull. l. iii. c. Marcion, c. 24. Ambrose, on Luke xvii. 4, speaks to the same purport, but not so in lib. i. de Interpellatione, c. 7, wherefore I do not quote his words. The remarks of *Augustine de Civ. Dei*, l. xx. c. 7, do not at all touch upon the first resurrection of bodies itself, but on the errors with which some had contaminated it. In later times great numbers have again defended this resurrection, and especially *P. Crugotius*, in his Notes on the Apoc., ch. xx., also in his Apology for the Confession of the *Rémonstrants*, p. 209.

6. Μακάριος, *blessed*) The word μακάριος is with great propriety applied to him over whom the second *death* has no power: for it is derived from μή, κήρ, so that it denotes one who is *immortal*.—ἐν τῇ ἀναστάσει τῆ πρώτης, *in the first resurrection*) The Æthiopian Version, according to John de la Haye, has, *on that day which precedes His coming*.

7. Τα, *those*) *Those* thousand years only, during which Satan was bound; for now again Satan is treated of. The article so refers to the noun (*thousand years*) applied to two preceding subjects [the two distinct periods of a thousand years each], that it has reference to the

former subject. Thus altogether τὸ θηρίον, *that beast*, ch. xiii. 15, does not refer to ver. 11, but to ver. 1. Thus 2 Sam. xxiii. 19, 23, τρεῖς χίλια ἔτη, *thousand years*) The threefold expression of the former millennium (to which the threefold mention of the second millennium harmoniously answers) plainly makes a threefold opposition to the *Non-chronus* (which occupies the time between 1111½ and 999⅔ or 1000 years), to the *short space* [xvii. 10] (888⅔ years), and to the *time* 1, 2, ½ (777⅔ years); for these *three* periods, which the dragon rendered particularly disastrous, are immediately followed by a thousand joyful years, while the dragon is bound, and these years are *three times* expressed [in ver. 2, 3, and 7].—λυθήσεται ἐκ τῆς φυλακῆς) An abbreviated expression: that is, shall be *loosed* from his chain, and sent forth *from his prison*.

8. Τὸν Γώγ καὶ Μαγώγ) *Magog*, the son of Japhet, was the father of the northern nations towards the east. The prince of those nations is called *Gog* in Ezekiel ch. xxxviii. 2, and in this passage. A prince and a people most hostile, perhaps less good than others, though themselves less wicked than after the new πλάνη. The article τὸν<sup>1</sup> of itself shows the intimate connection between the prince and the people, as does the Paronomasia, *Gog* and *Magog*. Both words signify *Lofty, Elevated*, as Hiller teaches in his Onomasticon. Therefore *Magog* is used as a proper name: but *Gog*, the chief syllable, being left to it by Aphæresis, seems by Antonomasia to hold the place of a proper name, until that fierce leader of so many nations under Satan appears at length in his own name. Jerome on Ezek. xxxviii. would not have refused to take *Ros* as a proper name, if the name of such a nation (the Russians) had been known to him. Comp. Hist. Univ. vol. i. p. 257.—συναγαγεῖν, *to gather together*) It is not said to *deceive and gather together*, but, *to deceive for the purpose of gathering together*. The *gathering together* is the end of the deceiving.—αὐτοῦς, *them*) In other places the Apocalypse regards the leader in preference to the forces, ch. xii. 7; but respecting the *Gog* prince it recounts nothing apart from *Magog*, which constitutes his forces, partly because enough had been said respecting him by Ezekiel, and partly because *Gog* makes an unsuccessful attempt, and in his overthrow is mingled with the crowd itself, as the kings are, ch. xix. 21, note

<sup>1</sup> Beng. and Lachm. rightly omit the second τὸν before Μαγώγ, with A. The one article to both *Gog* and *Magog* marks their connection. Tisch., with B and Rec. Text, reads τὸν Μαγώγ.—E.



9. Τὴν πόλιν τὴν ἠγαπημένην) Jerusalem is called πόλις ἠγαπημένη, Ecclus. xxiv. 11. But here it comes under the name both of *camp* and *city*, ἐν διὰ δυοῖν. Μεμισσημένος, ch. xviii. 2, and ἠγαπημένος, are opposed to one another: and yet in this place there seems to be pointed out a security on the part of the city, which is not altogether harmless, as Deut. xxxii. 15. In the Greek it is ἀπελάττισεν ὁ ἠγαπημένος.

10. Καὶ βασανισθήσονται) The more recent Latin copies badly omit *καὶ*:<sup>1</sup> and thence construe it thus, *where both the beast and the false prophet shall be tormented*; as though the devil himself were not to be tormented. The purity of the text is the more to be defended in this place, lest the casting of the beast and the false prophet into the lake of fire previously to that of the devil should be obliterated, whereas the particle *καὶ* necessarily infers it. [Not until now does the punishment of Satan commence. Until this limit he continues to sin without restraint, if you except his imprisonment during the thousand years, during which there is an interruption of his worst doings.—V. g.]

11. Καὶ, and) Up to this time there has been a description of the events which are to be accomplished between the day of John's vision and the last day. It is therefore proper to insert here a *Synopsis of the times*, which are comprised in the prophecy.

#### A CHRONOLOGICAL TABLE OF THE CONTENTS OF THE APOCALYPSE.

##### A.M.

Commencement of

3940. The birth of Jesus Christ.

3943. The first year of the era of Dionysius.

##### A.D.

30. Jesus Christ suffers; dies; rises again: affords Apocalyptic strictures, John xxi. 22, 23; Acts i. 7: and ascends into heaven.

96. The *Apocalypse* is given: the coming of the Lord is announced to the seven churches in Asia, and to their angels, Apoc. i. ii. and iii.

97, 98. The seven *seals* are opened, and under the fifth the *Chronus* [vi. 11, *period* or *season*; not as Engl. "*little season*"] is proclaimed, ch. iv.—vi. Seven trumpets are given to the seven angels, ch. vii. viii.

<sup>1</sup> A Vulg. and Rec. Text support *καὶ*; *h* omits it: also it and Vulg. read the plur. pseudoprophetæ.—E.

Century 2, 3, 4, 5. The trumpet of 1st, 2d, 3d, 4th angel,	ch. viii.
A. 510-589. The first woe, . . . . .	ix.
589-634. The interval after the first woe.	
634-840. The second woe, . . . . .	ix.
800-1836. The Non-Chronus; many kings, . . . . .	x. xi.
840-947. The interval after the second woe, . . . . .	xi. 14.
864-1521. The 1260 days of the woman, after she had brought forth the man-child, . . . . .	xii. 6.
947-1836. The third woe, . . . . .	xii. 12.
1058-1836. The time, times, and half a time: and within that period, the beast, and his 42 months, and his number 666, . . . . .	xii. 14, xiii. 5.
1209. War with the saints, end of the Chronus, . . . . .	xiii. 7.
1614. The everlasting Gospel [published], . . . . .	xiv. 6.
1810. End of the 42 months of the beast; upon the completion of which, and the pour- ing out of the seven vials, he is not, and Babylon sits as a Queen, . . . . .	xv. etc.
1832. The beast out of the bottomless pit, . . . . .	xvii. xviii.
1836. End of the Non-Chronus, and of the many kings: the fulfilling of the words of God, and of the mystery of God: re- pentance of those who are left in the great city. End of the short time ("space"), and of the 3½ times. The destruction of the beast, the imprison- ment of Satan, . . . . .	xix. xx.
<i>Afterwards</i> : The loosing of Satan for a little Chronus: commencement of the 1000 years' reign of the saints: end of the little Chronus, . . . . .	xx.
End of the world: all things new, . . . . .	xx.-xxii.

I declare throughout, by what condition I wish it to be thought that the years in this table are defined. Therefore I beg, *that no one will suppose anything to be advanced by me which is opposed to true sobriety*, but that all will favourably receive that which is suitably offered. In the meantime, according to the guidance of the Apocalypse, you may not inappropriately distinguish the centuries from the time of John in Patmos to our own age by the following characteristics :

- |          |  |              |
|----------|--|--------------|
| Cent. 2. | The Destruction of Judaism,  | ch. viii. 7. |
| 3.       | The Inroad of the Barbarians,  | 8.           |
| 4.       | The <i>Arian</i> age: the Arian bitterness,                                    | 10.          |
| 5.       | Overthrow of the Empire of Rome,   | 12.          |
| 6.       | The Jewish Synagogue tormented,  | ix. 1.       |
| 7.       | The Saracen cavalry,   | 13.          |
| 8.       | The <i>Iconoclastic</i> age: many Kings,                                       | x. 11.       |
| 9.       | The age of <i>Photius</i> : the Ruler of the nations also<br>born,             | xii. 5.      |
| 10.      | The <i>Disastrous</i> age: the third woe,                                      | 12.          |
| 11.      | The age of <i>Hildebrand</i> : the rising of the beast<br>out of the sea,      | xiii. 1.     |
| 12.      | The <i>Waldensian</i> age: Power given to the beast,                           | 5.           |
| 13.      | The <i>Scholastic</i> age: War with the saints,                                | 7.           |
| 14.      | The age of <i>Wicliff</i> : the middle of the third woe.                       |              |
| 15.      | The age of <i>Synods</i> : the beast in the midst of his<br>strength.          |              |
| 16.      | The age of the <i>Reformation</i> : the woman in the<br>wilderness better fed. |              |
| 17.      | The everlasting Gospel [published],  | xiv. 6.      |
| 18.      | The Worship of the beast, and his image,                                       | 9.           |
- ἔφυγεν, *fled*) This is the *day*, that day, the great day, Heb. x. 25, in which the earth and heaven flee away; and moreover the last day, the day of the resurrection and the judgment, ver. 12, etc.; John vi. 39, xii. 48. All judgment is given to the Son: John. v.; Acts xvii.

12. ἑστῶτας, *standing*) *The standing of infants*, of whom by far the greatest part of mankind consists, is surprising.<sup>1</sup>

## CHAPTER XXI.

1. Οὐρανὸν καινὸν, κ.τ.λ.) *The new heaven and the new earth* preserve the name of *heaven and earth* because of the former ones: therefore the substantives precede in the former clause only; and there follows, *for the first heaven and the first earth*, etc. It is not a flourishing

<sup>1</sup> κατὰ τὰ ἔργα αὐτῶν, *according to their works*) There is nothing which will not then be brought to light. Let your works be good and not evil.—V. g.

state of the Church in the last time which John here describes, but he speaks of all things entirely new and perfect for eternity. Augustine says: *There are many obscure things in this book; but in these words, where he says, God shall wipe away every tear from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, that which is spoken concerning the future world and immortality, and the eternity of the saints (for it is only then and there that these things will cease to be), is spoken with such light, that we ought neither to seek nor to read anything plain in the sacred writings, if we shall think these things obscure:* lib. xx. de Civ. Dei, c. 17.—παρῆλθε) But in ver. 4, ἀπῆλθον, as ch. ix. 12. To *pass away* is something more in sound than to *pass by*, [as the Greek ought to be translated in ver. 1, not *passed away*, as Engl.]<sup>1</sup> Death, sorrow, crying, and pain, altogether *pass away*; the former heaven and the former earth *pass by*, giving way to a new heaven and a new earth.

2. Ἱερουσαλήμ) It is not without reason that John always writes in his Gospel Ἱεροσόλυμα, of the old city; in the Apocalypse always Ἱερουσαλήμ, of the heavenly city. Ἱερουσαλήμ is a Hebrew name, the original and more holy one: Ἱεροσόλυμα, afterwards in ordinary use, is a Greek name, and rather used in a political sense. St Paul observes the same difference, when refuting Judaism, Gal. iv. 26 (comp. the same Epistle, i. 17, 18, ii. 1); Heb. xii. 22, although at other times he uses them indiscriminately, and says to the Romans and Corinthians, for the sake of σεμνότητος [*dignity*] and to win their favour, Ἱερουσαλήμ.—εἶδον, *I saw*) The more recent Editions have incorrectly introduced the name of *John* in this verse.<sup>2</sup> It was the beginning of an ecclesiastical section [used in the services of the Church]; but the text itself most closely connects together the new heaven, the new earth, and the new Jerusalem. The new city has no connection with the millennium, as Lange and some others judge, Comm. Apoc. f. 241, etc.; but it belongs to the state of perfect renovation and eternity, as is shown by the series of visions, the magnificence of the description, and the opposition to the second death: ch. xx. 11, 12, xxi. 1, 2, 5, 8, 9, xxii. 5.—καταβαίνουσιν, *coming down*) This may be taken in *vision*, respecting the act of descending: in the reality signified, without reference to that act, it may be understood

<sup>1</sup> A reads ἀπῆλθαν· B, ἀπῆλθον· so *h* Iren. and Vulg. “abiit.” Beng. read with Rec. Text, which has no very old authority on its side, παρῆλθε.—E.

<sup>2</sup> AB*h* Iren. and best MSS. of Vulg. have not ἐγὼ Ἰωάννης, which Rec. Text has inserted without good authority.—E.

of the state of the Divine *συγκατάβασις* to men. For in *Topographies*, words which convey the idea of motion, often signify a condition, and among them this very verb of *descending*: Ps. civ. 8; Jos. xv. 3, 10, etc. The whole city is inclusive and included; in so far as it includes the inhabitants, *it descends*.

3. Ἰδοὺ) It is unnecessary to understand the verb *ἴστί*, *Behold the tabernacle of God is with men*: for *ἴδοὺ* even by itself points out the fact, as for instance ch. xix. 11, and repeatedly.—<sup>1</sup>μετ' αὐτῶν) *Vigilius of Thapsus*, under the name of *Idacius Clarus*, has, *with them, on the earth*. John saw the city coming down out of heaven from God, but he does not add, *to the earth*.

5. Καινὰ πάντα ποιῶ<sup>2</sup>) A more ancient reading is, *καινὰ παῶ πάντα*; and *καινὰ ποιῶ* answers to the single word *ὑῖπ*, and ought not to be separated. This is a word implying publication, and not command.

6. Τὸ ἄλφα καὶ τὸ Ω, ἡ ἀρχὴ καὶ τὸ τέλος) A glorious title of God. The former clause is explained by the latter.

8. τοῖς<sup>4</sup>) The Dative expresses the Hebrew *ל*: that is, *as far as relates* to the fearful, etc. So the word *αὐτῶν*, *their*, shortly afterwards, coheres with this.—<sup>5</sup>φαρμακοῖς, *sorcerers*) *φάρμακον* is a word of middle signification; but it is often used, together with its derivatives, to signify injurious medicine, witchcraft, which often sets itself off as salutary to men and beasts, but it is most pestilential, whether taken by itself, or even when joined with an express compact or secret intercourse with devils. Hence it is joined with *idolatry*, Gal. v. 20.

11. Ὁ φωστῆρ) *Hesychius*, *φωστῆρ*, *θυρίς*. Isa. liv. 12, *ἤρησσω*; the LXX., *τὰς ἐπάλξεις σου*, in the plural number. But *ὁ φωστῆρ* in the singular (comp. Gen. vi. 16) means a part in a building which is open to the air, or admitting the light of the sun (*σσω*), as windows are, or spaces between the (*ἐπάλξεις*) battlements of the walls: or, *φωστῆρ* is *λύχνος*, ver. 23. *Φωστῆρ* is not compounded of *φῶς* and *τηρῶ*, but it is a word derived from its own root.

<sup>1</sup> λαὸς αὐτοῦ—Θεὸς αὐτῶν, *His people—their God*) A most blessed final consummation.—V. g.

<sup>2</sup> *Al Vulg Iren.* read *καινὰ ποιῶ πάντα*: B and Syr. *πάντα καινὰ ποιῶ*: Rec. Text, *καινὰ πάντα ποιῶ*, without good authority.—E.

<sup>3</sup> 6, 7. διψῶντι—ὁ νικῶν, *that thirsteth—he that overcometh*) A twofold class of men; a twofold kind of gifts.—V. g.

—*τῆς ζωῆς*, *of life*) No death now remains, ver. 8.—V. g.

<sup>4</sup> Supported by AB. But Rec. Text, without authority, omits *τοῖς*.—E.

<sup>5</sup> δὲ, *but*) There is the same antithesis, ver. 27, ch. xxii. 15.—V. g.

12. "Ἐχουσα) Respecting the nominative case see Appar. p. 778.<sup>1</sup> —τεῖχος—πυλῶνας, a wall—gates) An inverted Chiasmus: comp. ver. 12 and 13 with ver. 14.—ἐπι) Here it is said ἐπι πυλῶσιν ὀνόματα. But Ezek. xlviii. 31, αἱ πύλαι ἐπ' ὀνόμασι τῶν φυλῶν τοῦ Ἰσραήλ. Ἐπι (ῥ) has a variety of meaning; it does not mean a higher place only.

<sup>2</sup>16. Ἐπι σταδίων δώδεκα χιλιάδων) Thus the *Latin* Translator reads; for he has, *per stadia duodecim millia*: but if he had read, ἐπι σταδίου δώδεκα χιλιάδας, he would have had to translate, *per stadia, duodecim millium*.<sup>3</sup> Stupendous magnitude! Alexandria is said by Josephus to have had a length of XXX. stadia, a breadth of not less than X. stadia. According to the same, the circuit of Jerusalem is defined by XXXIII. stadia; that of Thebes, according to Dicæarchus, by XLIII. stadia; that of Nineveh, according to Diodorus Siculus, by CCCC. stadia. Herodotus, in his first Book, says that Babylon had CXX. stadia in each side, and CCCCLXXX. stadia in its circuit, and that its wall was L. cubits thick and CC. cubits high. All the cities in the world are mere villages in comparison with the new Jerusalem. Ἐπι has here a distributive force, as in tactics, ἐφ' ἐνός, ἐπι τεττάρων, ἐπ' ἰκτώ, *singly, in parties of four [by fours], in parties of eight [by eights]*. See *Budæus* Comm. *Linguae Gr.* col. 881. And thus ἐπι is used in this verse, but not in the following, and signifies that 12,000 stadia [that is, *more than 250 German miles at the least*.—V. g.] is the extent of each side of the city, not of the whole circuit.

17. Καὶ ἐμέτρησε τὸ τεῖχος αὐτῆς, ἑκατὸν τεσσαράκοντα τεσσάρων μέτρον ἀνθρώπου ὃ ἐστὶν ἀγγέλου) After ἑκατὸν τεσσαράκοντα τεσσάρων many have added πηχῶν:<sup>4</sup> but we have shown in the Apparatus, see Ed. ii. on this passage, that more than one ancient witness is without this word. It is certain that they are not *walls*, but the measures of one *wall*, which are noticed: and even *reeds* might be understood. The 12,000 stadia show the height also of the city; the 144 either

<sup>1</sup> AB have ἔχουσα: Rec. Text, ἔχουσαν τε, without good authority. So in the case of the 2d ἔχουσα, which Vulg. also supports, besides AB.—E.

<sup>2</sup> 14. θεμελίους, foundations) One being placed beside another.—V. g. —ἀποστόλων, apostles) They, to wit, belonged to these, who had practised the craft of fishermen at the Lake of Gennesareth.—V. g.

<sup>3</sup> AB read σταδίους δώδεκα χιλιάδων. So Lachm. and Stephens' Rec. Text, except that the latter has σταδίον; whereas Elzev. Rec. Text has σταδίου. ἡ has "stadiorum duodecim millia:" Tisch. has δεκαδύο for δώδεκα.—E.

<sup>4</sup> So AB Vulg. But *h* omits πηχῶν; there is no other very old authority for the omission.—E.

reeds or cubits give the height of the wall, which is not much less than the height of the city, or rather equal to it. For height is especially regarded in walls, as the epithets even of the Greek and Latin poets prove. The 12,000 stadia, since they are mentioned absolutely, were those in use among men: the 144 either cubits or reeds were not those of men, but angelico-human, much greater than those of men. Whether there were 144 reeds or cubits, the comparison of the 12,000 stadia exhibits the same height of wall. But yet there is a strong argument which advises us rather to take them as reeds. For it is not shown how many cubits a reed contains: and it might contain four cubits, because four cubits *measure* the stature of a man; or six cubits, as in Ezek. xl. 5. Therefore, if the wall was of 144 cubits, it would not be known of how many reeds also it was: and therefore *the golden reed*, which is called *the measure*, would be an unknown, that is, no measure in reality. The height of the wall was ascertained, the angel applying his reed 144 times. *The measure of the reed* is frequently noticed in Ezekiel in a similar argument, and by ellipsis; and in one instance, ch. xlii. 17, just as here in the Apocalypse. The Greeks have inserted *πήχεις*. See Meyer de Ultimis Ezech. p. 26, etc. The Hebrews often construe the numeral adjective and the substantive in the plural and singular number; for instance, *וארבעת אלפים מדה*, Ezek. xlvi. 30, 33. And thus John, *ἰκατὸν τεσσαράκοντα τεσσάρων μέτρον*. John *ἀνθρωποειδῶς ἐθεώρησε*, saw in human appearance, as Andreas of Cæsarea says, the angel measurer: therefore "that measuring pole," says Grotius, "was of the same size as the stature of the human form, in which the angel appeared, and therefore the cubits also were according to that measure." Grotius might have spared the clause respecting *the cubits*.

18. Ἡ ἐνδόμησις) Hesychius, *δώμησις* (for it is written with *ω* and *ο*) *οικοδομή*. Therefore the structure itself of the wall is here of jasper, as it is commonly of stone. Ἐν, in this particular compound word, has the sense of *entirely*.

19. *Κεκοσμημένοι, garnished*) That is, built and adorned: for the very foundations are jewels; as the very gates are *pearls*. Concerning *Adamant*, see *Hiller's Syntagm.* pp. 35, 36. An abbreviated expression, as in Vitruvius, l. x. c. 20, *pluteum, turriculæ similitudine ornatum*. Herodotus, lib. i. concerning Babylon, *ἐκείνο μνητο δὲ ὡς οὐδὲν ἄλλο πύλισμα*, where he calls the ditch, the wall, and the gates, the *ornament* of the city.

20. Σάρδιος) The most approved MSS. have here *σάρδιον*,<sup>1</sup> and the LXX. and Epiphanius. Let this be compared with the Syntagma of Hiller, p. 86.

24. Τὰ ἔθνη) *Erasmus* added τῶν σωζομένων,<sup>2</sup> and so did innumerable editors, evidently following his authority without any further examination. If *Erasmus* were alive at the present day, he would immediately, in my opinion, expunge the commentary of *Andreas*, which he eagerly caught at as the text. He also and others, who first revised the New Testament in Greek, if they should compare the copious materials collected in these two centuries, with that scantiness with which they themselves formerly had to contend, would willingly yield to the truth, and would exhort the most eager defenders of the reading established by them, in some instances with such difficulty, either to follow or lead them to better things.—διὰ) answers to the prefix ἕ, *Isa.* lx. 3. In the LXX. it is τῷ φωνί, without a preposition.—φέρουσι) The present, after the future περιπατήσουσι, has the force of a future: comp. ver. 26.

27. <sup>3</sup>Ποιῶν) Others read, ὁ ποιῶν.<sup>4</sup> But the article is absent also, ch. xxii. 15, πᾶς ποιῶν: and here also πᾶς may be understood from πᾶν, which immediately precedes.—ψεῦδος) ἐργαζόμενοι ψεῦδος, *Ecclus.* li. 2.

## CHAPTER XXII.

1. Ποταμὸν<sup>5</sup>) See App. Ed. ii. In the mention of clothing, the Apocalypse more than once uses together καθαρὸν λαμπρὸν; in other places, either καθαρὸν separately, or λαμπρὸν separately, as by far the most weighty part of the authorities here read.

<sup>1</sup> Hence the decision of the Ed. maj. being set aside, *σάρδιον* is preferred in the margin of Ed. 2.—E. B.

AB Memph. have *σάρδιον*: ἡ Vulg. and Rec. Text, *σάρδιος*.—E.

<sup>2</sup> AB<sup>h</sup> Vulg. reject τῶν σωζομένων, which the Rec. Text has without authority.—E.

<sup>3</sup> καὶ οὐ μὴ εἰσέλθῃ, and there shall not enter) From this any one may collect, whether he shall enter or not.—V. g.

<sup>4</sup> A omits the article. The best MS. of Vulg. "aliquid coinquinatum faciens abominationem;" so B and Rec. Text, *πιοῦν*.—E.

<sup>5</sup> AB<sup>h</sup> Vulg. Hilar. 22 reject *καθαρὸν*: which Rec. Text without the oldest authorities adds.—E.



2. Ἐντεῦθεν καὶ ἐντεῦθεν) ἔνθεν καὶ ἔνθεν, Ezek. xlvii. 7, 12, adverbially; but here ἐντεῦθεν, as in other places ἐνταῦθα, is a preposition.<sup>1</sup> — ἀποδοῖον) for ἀπόδοον, as διδώ for δίδωμι.— εἰς θεραπείαν) פְּרִיָּתָלָ, Ezek. xlvii. 12, where the LXX. have εἰς ὑγίειαν. Θεραπεία implies an inceptive signification: and yet there will be nothing of the character of disease. Comp. Ezek. xlvii. 9. Hence the difficulty of the question concerning the salvation of the nations may be explained.

3. Κατάθεμα) Thus comp. with other editions printed at *Antwerp* and *Geneva*, and with almost all the MSS. See App. Ed. ii.<sup>2</sup>— ἐν αὐτῇ, in it) This may possibly refer to *the street*: comp. Job xxix. 7, ἐν δὲ πλατείαις ἐπίθετό μου ὁ δίφρος. But it refers to the city itself, as ver. 2, αὐτῆς, of it: although in truth the throne will be in the most conspicuous place of the city.— αὐτοῦ, of Him) Where mention is made both of *God* and of *the Lamb*, the following relative, αὐτοῦ, of Him, has reference either to *the Lamb*, ch. vi. 17, also ch. i. 1, xx. 6, because in these places there is ascribed to *the Lamb*, *wrath, revelation, the kingdom*: or it has reference to *God*, as in this passage, because the throne is more frequently ascribed to *God*; wherefore also, ch. xi. 15, the word βασιλεύσει, shall reign, refers to *the Lord*. It is not there said, *they shall reign*; nor is it said in any place, αὐτῶν, of them, in the plural, on account of their intimate union. In the mention of *the Lamb*, there is an allusion also to *God*: in the mention of *God*, there is an allusion also to *the Lamb*.

5. Ἐπ' αὐτοῦς) ἐπ' is omitted by many,<sup>3</sup> whom Wolf supports, especially comparing the passage, ch. xxi. 23. But the places differ. The glory of *God* enlightens *the city*: the Lord *God* pours light upon *the citizens*. Thus it is said, וְהָאֵלֹהִים עַל הָאָרֶץ, Gen. i. 15. The antiquity of the witnesses defends the particle ἐπ'.

6. Καὶ, and) There is a wonderful disagreement between interpreters respecting the distribution of the speeches in this epilogue. But if my interpretation pleases any one, there speaks—

The angel, ver. 6.

Jesus, ver. 7.

John, respecting his own action, and his correction by the angel, ver. 8, 9.

<sup>1</sup> So Rec. Text. But the oldest authorities AB have ἐντεῦθεν καὶ ἐκείθεν.—E.

<sup>2</sup> So AB. But Rec. Text, κατανάθεμα.—E.

<sup>3</sup> So B Vulg. and Rec. Text; but Ah Iren. read ἐπ'.—E.

Again, in the same order,

The angel, ver. 10, 11.

Jesus, ver. 12-17

John, ver. 18 and 19.

John and Jesus, and again John, ver. 20, 21.

—πιστοὶ καὶ ἀληθινοί, *faithful and true*) To be received with firm faith, and moreover with a worthy interpretation. The truth of these words was confirmed, in particular, respecting the marriage of the Lamb, ch. xix. 9, and respecting the renewing of the universe, ch. xxi. 5; now generally, as in an epilogue, the truth of the words of the whole book is confirmed: and that is consistent with itself, even in places where many refuse to believe. But woe unto them who love falsehood rather than this truth, and who defame the truth as falsehood, and especially that very truth which lies between these confirmations, ch. xx. 1, etc.—ὁ Θεὸς τῶν πνευμάτων τῶν προφητῶν, *the God of the spirits of the prophets*) There is only one Spirit, by whose inspiration the prophets spake: 1 Pet. i. 11; 2 Pet. i. 21: but individuals, according to the measure given unto them, had their own spirits. The God of these spirits is the LORD; for instance, the God of David, the God of Daniel. And the same sent His angel, that the approaching accomplishment of those things which had been foretold by those ancient prophets might now be shown to John.

<sup>1</sup>8. Καὶ ἐγὼ, *and I*) Dionysius of Alexandria construed this also with μακάριος, *blessed*, ver. 7: εἰμι, *I am*, is rather to be understood.

<sup>2</sup>9. "Ὁρα μὴ σύνδουλός σου εἰμι) After σου, the more recent *Latin* editions and *Erasmus* inserted γάρ.<sup>3</sup> But Wolf excellently observes, *that the whole of this speech of the angel is concise and elliptical, such as the speech of those who greatly loathe anything is accustomed to be.* There is a very similar example of the omission of γάρ, Acts xiv. 15.

10. Καὶ λέγει μοι, *and he says to me*) It is the same angel, whose addresses are mentioned in ver. 9 and 10; and yet the formula, *and he says to me*, is placed between, because the angel here (ver. 10)

<sup>1</sup> ἀπίστειλε, *sent*) The conclusion exactly agrees with the introduction of the book.—V. g.

<sup>2</sup> ἔμπροσθεν τῶν ποδῶν, *before his feet*) John had first wished to worship the angel, ch. xix. 10: now only *at his feet* he prepares to worship (GOD). But the angel does not even permit this.—V. g.

<sup>3</sup> AB Vulg. Cyp. reject γάρ; Rec. Text with *h* supports it.—E.

follows up *afresh* the discourse mentioned in ver. 6, after the interruptions made in ver. 7, 8, 9. Comp. *and he says to me*, ch. xvii. 15, xix. 9.—*μη σφραγίσῃς, seal not*) They are like persons sealing, whose purpose it appears to be, under specious pretexts, to restrain the fuller handling of this prophecy.

11. 'Ρυπαρευθήτω<sup>1</sup>) *Erasmus*, here patching up Greek words from Latin, made *ρυπώσάτω*, from *ρυπύω*. I said in my Apparatus that *ρυπάω*, not *ρυπόω*, is a neuter verb: but Wolf expressed his fear, *that it could not be proved*, that *ρυπάω* only was neuter. It was the part of that most learned man, to maintain by examples his assertion concerning the use of *ρυπόω* also as a neuter. Neuters in *ω* are indeed given, *δολιύω, μεσόω, σκηνώω*: but when two verbs are formed from one theme, very frequently the form in *ω* is active, and the form in *εω* or *αω* is neuter, as *καρπούω, εὐκαρπέω· ἀντιστατέω, ἀναστατώω· ἀσθενέω, ἀσθενέω· κρατερέω, κρατερώω* and thus *ρυπάω, ρυπόω*. Undoubtedly in Aristophanes, who is quoted by Wolf (besides *ρυπῶν*, which is ambiguous when taken by itself), *ρυπῶντα, ἐρρύπων*, are neuter, not *ρυποῦντα, ἐρρύπουν*. But grant that *ρυποῦν* also is neuter, the verb *ρυπαρέομαι*, even though it does not elsewhere occur, is however defended by the analogy of the words *πονηρέομαι, σοβαρέομαι, ψυχρέομαι*, which also are rare verbs, and, which is the point of chief importance, by all the manuscripts.—*δικαιοσύνην ποιήσάτω, let him do righteousness*) Thus, *ὁ ποιῶν τὴν δικαιοσύνην, who doeth righteousness*, 1 John ii. 29, iii. 7.—*ὁ ἅγιος, the holy*) and pure, fleeing from all things *filthy* and profane, in opposition to the practice of dogs and swine.

13. 'Εγὼ τὸ ἄλφα καὶ τὸ Ω, πρῶτος καὶ ἔσχατος, ἡ ἀρχὴ καὶ τὸ τέλος, I Alpha and O, the First and the Last, the Beginning and the End<sup>2</sup>) See App. Crit. Ed. ii. on this passage. The Lord Jesus plainly speaks here: and there are three clauses, the first of which we weighed at ch. i. 8, where the Father speaks of Himself; the second we considered at ch. i. 17, where the Lord Jesus speaks of Himself; the third, together with the first, we touched upon at ch. xxi. 6, where again the Father speaks. Now, in the present passage, the three clauses are accumulated, a most manifest proof of the glory of the Lord Jesus; who testifies concerning Himself both those things

<sup>1</sup> A omits the clause. B has *ρυπαρευθητω*: so Tisch.; but Orig. 4,419c and Cypr. *ρυπανθητω*: so Lachm.—E.

<sup>2</sup> AB Vulg. omit *εἰμι*: but *h* Orig. 4,6c, 21b, Cypr. 294, and Rec. Text, support it. A and Clem. have *ἄλφα*. *Bh* Vulg. Orig. Cypr. have *α*: so Rec. Text. A has *πρῶτος—ἔσχατος*; B Orig. and Rec. Text, *ὁ πρ. καὶ ὁ ἰσχ.* AB have, with Orig. 4,21b, *ἡ ἀρχὴ καὶ τὸ τέλος*. Rec. Text omits the articles.—E.

which the Father had spoken concerning Himself, ch. xxi. 6, and those things which He Himself had spoken concerning Himself, ch. i. 17. Is it then one and the same sentiment which is expressed in a threefold form? Nay, something more is contained in it. The clause *A and Ω* is as it were the basis of those titles, which we have just noticed, of God and Christ; and it has a kind of general and as it were hieroglyphic force, to be determined by the other titles which follow. This is first spoken by the Father, ch. i. 8; and the second answers to it, in which Christ calls Himself *the First and the Last*, ch. i. 17. Artemonius, who is excellently refuted by Wolf, translates it, *most excellent and most abject*. He Himself by Isaiah explains it, as *Him, before whom and after whom there is no other God*, the Author of salvation. This is at the commencement of the book. At the close, He who sits upon the throne says, *I am A and Ω*: and He Himself explains it, *the Beginning and the End*, ch. xxi. 6. Then the Lord Jesus says, *I A and Ω*: and He also adds the explanation, but a twofold one: for He both repeats that saying of His, *the First and the Last*, and now, when the throne of God and of the Lamb is in the new Jerusalem, speaking of Himself, He adds that, which the Father had spoken, *the Beginning and the End*. It is put without the article, *πρῶτος και ἔσχατος*, and that too in the primary copies; but with the article, *ἡ ἀρχὴ και τὸ τέλος*, just as *τὸ A και τὸ Ω*, which is a remarkable sign of a kind of gradation.

14. *Αὐτοῦ*, of Him) of Him, who is coming: ver. 12. He Himself speaks concerning Himself. There is a very similar phrase, ch. v. 10: *them*, that is, *us*.—*ἵνα ἔσται*) *ἵνα* explains *the blessedness* here mentioned, as ch. xiv. 13; and *ἔσται* for *ἦ* makes the discourse exceedingly emphatic.—*τὸ ξύλον τῆς ζωῆς*, *the tree of life*) of which they who eat, live for ever: Gen. iii. 22.

15. *Φιλῶν ψεῦδος*) A good mind loves the truth, a bad one loves falsehood. That saying of Aristotle may in a certain sense be accommodated to this passage: *τοῦτ' ἔστιν ἡ κατ' ἀλήθειαν εὐφῦία, τὸ δύνασθαι καλῶς ἐλέσθαι τ' ἀληθές και φυγεῖν τὸ ψεῦδος· ὅπερ οἱ πεφυκότες εὔ, δύνανται ποιεῖν εὖ· οἱ γὰρ φιλοῦντες και μισοῦντες τὸ προσφέρομενον εὔ, κρίνουσι τὸ βέλτιστον*: lib. viii. Topic. cap. 14. Let this be transferred to spiritual things. It is the part of a good disposition to love the truth, and to hate falsehood: of a bad disposition, to hate the truth, and to love falsehood. Such indeed we all are by nature; but one receives the truth, another continues to imitate the deaf adder: Ps. lviii. 4, 5. Hence

<sup>1</sup> *τοῖς πυλῶσιν*, through the gates) namely, as those who are invested with legitimate power.—V. g.

the hearing of many is averse from the harmony of the truth, especially from that of the Apocalypse. The things which are set forth are plain from the words themselves and from the parallelism, but *σωφροσύνη* must be applied.

16. *Ταῖς ἐκκλησίαις*) The genuine reading,<sup>1</sup> to which, as not being understood, one has prefixed *ἐν*, another *ἐπί*. If either particle had been originally written, the copyists would not so easily either have changed or omitted it. But, as Wolf well reminds us, they who are intended by the particle *σου*, are distinguished from the churches. For *ὑμῶν* is the dative, and *ταῖς ἐκκλησίαις* the ablative, as ch. viii. 3, 4. The seven churches in Asia altogether are witnesses to the individual churches, and these to their individual angels and hearers.—*ὁ ἀστὴρ ὁ λαμπρὸς ὁ πρωϊνός*) He does not say *ἑωσφύρος*, nor *φωσφόρος*, but uses a new appellation, *ὁ ἀστὴρ ὁ λαμπρὸς ὁ πρωϊνός*. This greatly increases the force of the signification.

17. *Λέγουσα*, *saying*) It may refer also to *τὸ πνεῦμα*, by a Hebraism, because *נָרָא* is of the feminine gender.

<sup>2</sup>18. *Μαρτυρῶ ἐγὼ*) See Appar. on this passage.<sup>3</sup> In ver. 18 and 19, there is a most severe testimony, a most weighty admonition to all *hearers* of the Apocalypse. If any man *shall add*, there *shall be added* upon him plagues: if any man *shall take away*, from him *shall be taken away* blessings. Repayment in kind [*talio*]. It is more grievous, as it appears from the annexed threatenings, to add, than to take away: though many critics actually show that they entertain a contrary opinion, being more timid in the erasure than in the admission of glosses. To change, is at once both to add and to take away. First, any *hearer* may offend in this matter, when he endeavours to pass off as Apocalyptic writings which are not such, or suppresses those which are truly Apocalyptic. An unskilful *expounder*, who is blind and rash, offends, and especially if he deems himself to be endowed with a singular prophetic gift and faculty. An unfaithful *translator* and *copyist*, who writes out the text incorrectly, exceedingly offends: for while the text is uncorrupted, especially at the foundation, the offence of the expounder and of the hearer

<sup>1</sup> A Vulg. prefix *ἐν*: so Lachm. Rec. Text has *ἐπί*, with B; Tisch., with minor authorities, omits the preposition.—E.

<sup>2</sup> *Ἐρχου*, *Come*) The whole matter hinges on this, that you may confidently and with joy be able to hear the announcement *I come*, and to reply, *Come*. But if you have not yet attained to this, take care that you do attain to it.—V. g.

—*ὁ ἀκούων*, *he that heareth*) The Spirit and the bride saying, *Come*.—V. g.

<sup>3</sup> So AB<sup>h</sup>; but Rec. Text, *συμμαρτυροῦμαι γάρ*: and Vulg. “*contestor ego*.”—E.

may be corrected; but when the text is corrupted, the injury is much greater. Yet in all these modes the offence may be committed in a greater or less degree, the faithful being hindered, so that they cannot learn to hear the Lord's *I come*, and to answer *Come*, and thus to enjoy the truth and fruit of the whole book or of the separate parts and portions, and to recognise the glory of Jesus Christ: ver. 17, 20. Nor is theirs a slight fault, who perversely, unfairly, and unseasonably bring forward mysteries, and produce in the world and its princes envy and suspicion towards the kingdom of God. It is not the modest endeavour, joined with the desire of progress, and not blocking up the way to the truth arising from other sources, which is here condemned; it is profane boldness, arising from carnal sense, which is condemned. And John especially forewarned Cerinthus, who afterwards incurred this censure. This clause applies to the case of all the books of Holy Scripture: comp. Deut. iv. 2; Prov. xxx. 6; but it especially applies to the Apocalypse, the crowning point of prophecy, which was exposed to peculiar danger, and the minute and admirable connection of which might be disturbed or obscured by the change of even a single word. The separate parts of this book, guarded as it is by so severe an interdict, are of great moment. The extraordinary multitude of various readings in the Apocalypse cries aloud, that all have not at all times acted with religious caution in this matter. [*In this very interdict, about the not adding or taking away, I have noticed twenty-four varieties of reading introduced by copyists.—Not. Crit.*] Thanks be unto God, who has preserved to us marks and traces of the genuine reading through the dangers of so many ages!—*ἐάν τις ἐπιθῆ, κ.τ.λ., if any man add*) *To add*, according to the interpretation of Lange, is to put off to the future those things which are already accomplished: *to take away*, is to regard future things as already accomplished. Comm. Apoc. f. 250. Let another see, that he does not add; I am on my guard, that I do not take away.

19. Ἀπὸ τοῦ ξύλου τῆς ζωῆς καὶ τῆς πόλεως τῆς ἁγίας, τῶν γεγραμμένων, κ.τ.λ.) See App. Crit. Ed. ii. on this place.<sup>1</sup> *The tree of life* itself, and *the holy city* itself, are the first and the last (ch. ii. iii. xxii.), nay, even the sum of those distinguished privileges, the hope of which is given to the faithful in this book.

<sup>1</sup> AB Amiat. best MS. of Vulg. read τοῦ ξύλου. h Fuld. MS. of Vulg. and Rec. Text read βίβλου. B h Vulg. and Rec. Text read ἐκ before τῆς πόλεως: so Tisch. A omits it: so Lachm. AB read τῶν γεγραμμένων: but Rec. Text prefixes καί, without good authority.—E

<sup>1</sup>21. Πάντων) Some add, ἰμῶν and ἀμήν.<sup>2</sup> Wolf will not have the last word ἀμήν, which is found in many manuscripts, and in all the published editions, omitted. How ready the copyists were to insert the particle *Amen* in Doxologies and clauses containing a prayer, since it is usually found in such situations, appears from almost all the books of the New Testament, at the close, and from the annotation of Wolf on App. i. 18, where almost all the copyists have absurdly inserted ἀμήν. One copyist who omits it, is of more value than ten who add it at their own pleasure. See App. Crit. Ed. ii. on this passage [where the relation in which Wolf stood to Bengel is distinctly set forth at large]. Now, if any one should write out at full length such a text, for instance of the Apocalypse, as many persons prefer at the present day, he will have a reading which is full, intelligible, tinged with parallelism, that is, interpolated, and almost everywhere made up of the fewest and most recent authorities, which, when compared with the editions, would not much differ from the text published by H. Stephens and the Elzevirs. My recension also, in the margin, indeed, is sometimes deprived of the greater number of authorities; but this happens in those places which were less frequently quoted by the Fathers: nor, however, is it without the support of competent authorities, whose *antiquity*, together with the exegetical arguments natural to the text itself, makes up for the deficiency in number. With the exception of such passages (for they are to be treated for a while by way of exception), my text in its whole tenor approaches the copies which are by far the most numerous, spread out from the times of John to all ages and countries, whether you look to the Greek manuscripts, or the versions, and especially to the noted *Italian Version*, or to the fathers, *Irenæus, Hippolytus, Origen, Athanasius, Andreas, Tertullian, Cyprian, Jerome, Primasius*, etc.: bound to follow no edition entirely, and yet seldom compelled to betake itself to manuscripts only. The reading is for the most part brief; and where there was a manifold variety, it takes a middle course: it everywhere retains its ancient and austere, that is, its natural character. Of what kind this was, Wolf has discovered, as I think, in the *Supplements* to his *Curæ* (if he has advanced to this point), and has yielded to the truth more plainly ascertained. He

<sup>1</sup> 20. ἔρχομαι ταχὺ, *I come quickly*) Thus Jesus speaks; John, both afterwards and before, says, *Come*. These coincide at the one moment. So Ps. xxvii. 8, *My heart says, (seek ye my face:) Thy face do I seek.*—V. g.

<sup>2</sup> So A. Amiat. MS. of Vulg. omits ἰμῶν, but adds the Ἀμήν. B adds τῶν ἁγίων, and the Ἀμήν; Rec. Text, ἰμῶν. ἀμήν.—E.

has always been mindful of his own moderation towards me; and all, as I hope, will understand that I also have accurately preserved the laws of moderation. The *Exegetis*, of which by far the better portion is contained here, proceeds on the same plan. Wherever I have not been able to exchange my own sentiments with the opinion of others, competent judges will, as I hope, recognise not obstinacy (for a sentiment which has been already carefully weighed, through many doubts and considerations, is less liable to change), but love of the truth. And the same persons, when they shall have considered what foundations I first laid, and when they shall have duly weighed what I have replied to doubts put forward from various quarters, will perhaps determine that a suitable defence<sup>1</sup> of other passages also, which no

<sup>1</sup> *The departed* has not been disappointed in his expectation. After his death he has obtained many *defenders*, most distinguished both for the fame of their learning, and for uprightness of mind; some, indeed, of whom, have either *understood* or *expressed* the mind of Bengel *more or less accurately* than others. There occur to me at present as worthy of mention, for example, *C. A. Crusius*, a divine of the first rank at Leipsic, in the *Vorrede zu Hn. Past. Fehrens Anleitung zum rechten Verstand und Gebrauch der Offenb. Joh. 1760: s. t. fassliche Vorstellung von dem ganzen Buche der Offenb. J. C., wie man es mit oder ohne Berechnung der geheimen Zeiten nutzen soll, republished at Leipsic, 1766: in his Memoranda on the Theology of Prophecy, T. I. Lips. 1764: in the Vorrede zu Hn. Past. Michaëlis erläuterten N. T. Leipz. 1769, and everywhere: J. F. Burscher, in the Versuch einer kurzen Erläuterung des propheten Jeremiæ, Leipz. 1756: S. B. Fehre, in the Anleitung zum rechten Verstand und Gebrauch der Offenb. Joh., Altenburg, 1760: W. B. Christlieb, in the Grundfeste der Bengelischen Erklärung der Offenbarung J. C. etc., Frkf. und Leipz. 1760: C. F. Schmid, in the allgem. Vorbereitung zu seiner kritischen Untersuchung, Ob die Offenb. Joh. ein ächtes göttliches Buch ist? Leipz. 1771: M. F. Roos, in his Auslegung der Weissagungen Daniels, die in die Zeit des N. T. hinein reichen, nebst ihrer Vergleichung mit der Offenb. Joh. nach der Bengelischen Erklärung derselben, Leipz. 1771: J. F. Frisch, in his apocalyphtischen Catechismus, oder catechetischen Erklärung der Offenb. Johannis, auf eine deutlich und fassliche Art vor die gemeine Christenheit abgefasst, Leipz. 1773. And to these deserve to be added *the anonymous writer* in the schriftmässigen Anmerkungen über die in des *D. Ernesti* theologischen Bibliothek, B. VI., St. 4, befindliche Recension, des Hn. *D. Crusii* Hypomnemata ad Theol. Proph. betreffend, Frkf. und Leipz. 1766 (in which treatise much *strength* of interpretation is put forth with remarkable facility, and in particular the memorable passage of Habakkuk, *concerning the middle of the years*, is manfully vindicated according to the sense of Bengel); and especially *J. G. Böhmer*, in his erläuternden *Anmerkungen* zu dem—von ihm übersetzten Bengelischen Cyclus oder Betrachtung über das grosse Weltjahr, Leipz. 1773 (where the agreement of the *Chronology of Bengel* with the *observations of Astronomers* is proved, as I hope, by no ordinary arguments). In which matter I wish the readers ever to bear in mind, that *Bengel*, in his *Vorrede zur Erkl. Offenb. § XIII.*, wished*



one hitherto has censured, if they shall be censured, will be in readiness for me to make, or will suggest itself to my readers, if I am silent or dead.

### CONCLUSION OF THE WORK.

Now, by the goodness of God, I have finished, in my declining years, not only the criticism, but the exegesis also, of the Apocalypse and the whole of the New Testament, which was undertaken in my youth. My courteous readers will discover a text conformed to the

every one to be questioned in these words: "Was in dieser Erklärung enthalten ist, und aus derselben durch eine rechtmässige Folge fleusst, das gilt: hingegen wolle sich niemand bereden lassen, dass ich irgendwo etwas, das doch mit dieser Erklärung keine Verwandtschaft hat, ausgesagt und veranlasst hätte," etc. But if any one is anxious to know the rest of the more recent interpreters who adopt altogether *different opinions*, he must notice *J. C. Harenberg*, in the Erklärten Offenbarung Johannis, Braunsch. 1759: *an anonymous writer* in the Apocalypse revealed, in which are brought to light secret things which are there foretold, and have hitherto been concealed, Amst. 1766 (concerning which comp. my *Beleuchtung*, etc., § 16, p. 70, etc.): *Ph. F. Hane*, in his Entwurf der Kirchengeschichte N. T. wie solche in den erfüllten Weissagungen der göttlichen Offenb. Joh. enthalten sind, etc., Leipz. 1768, 1769, 1772: *J. S. Semler*, in the freyen Untersuchung über die sogenannte Offenbarung Johannis, aus der Handschrift eines Fränkischen Gelehrten (*D. Oeders*) herausgegeben, mit eignen Anmerkungen, Halle, 1769 (—which book, though it does not contain a continuous exegesis, but rather a *spirited rejection* of the Apocalypse, was not, however, to be concealed by me here): *Jac. Brucker*, in his *Anmerkungen zum Englischen Bibelwerk*, XIX. Th., oder des N. T. VIII. B. Leipz. 1770: *an anonymous writer*, s. t. die Offenbarung des heil. Johannis, erläutert, I. and II. Abschn. Halle, 1769, 1772: but especially *Ernesti*, in his neuen und neuesten Theol. Bibl. 1760–72, and *Michaelis*, in his Einleitung in die göttliche Schriften des N. B., 1766, everywhere show themselves keen censors of *Bengel*, as far as it respects their suffrages on the Apocalypse, although they rather confine themselves to *general judgments*, than descend to the stronghold of the cause by arguments betraying mature investigation. And here, indeed, we may repeat, by way of conclusion, the words of *Hellwage* (Pref. to new Ed. Ord. Temp. § XI.): "Let those who are alarmed at the present commotions, review and more closely examine what (*Bengel*) has said or written. Let those who can, profit by the kind favour of *Bengel*, in knowing and bearing witness to the truth which he taught; and, by the gift of God, let them surpass *Bengel*, who would wish that very thing, and congratulate us:" (comp. altogether die Erkl. Offenb. on ch. xvii. 9.)—εἰδότες, ὅτι ὁ λόγος ἡμῶν οὐκ ἔστι κενὸς ἐν Κυρίῳ.

most genuine copies : its meaning explained in dogmatical, prophetic, historical, and chronological matters: the form of evangelical doctrine religiously adhered to : all things connected together by one consistent course of rules and arguments. There are five materials employed in particular : the critical *Apparatus* annexed to the text itself, the *Harmony* of the Evangelists, the German exegesis of the *Apocalypse*, the *Order* of the Times, and lastly, this *Gnomon* : but there is only one web. Nor have my *Defences* had any other subject : I have only re-written and digested again what I had before written. This indeed is wearisome, and it seems uninteresting : but those acquainted with the subject will pardon me ; for, on account of the weightiness of the subject and the weakness of certain persons, thus it must be. It has long since been evident how the world receives the Word of God : if I have treated it as the Word of God, as I trust that I have, I ask that I may be received in no other way. Even they who reverence the truth, are often rather slow in receiving those things to which they have not been accustomed. When they have long ago heard, *This is so* ; they at length ask, *What is it?* and when the Demonstration has come to an end, they complain that the Postulates are set before them. Some only with their death cease to obstruct the truth in a case which they do not understand. But still the labour is not in vain : while some are unexpectedly wanting, others unexpectedly give themselves up, or will give themselves up. The light increases from day to day ; through difficulties truth struggles forth to the victory : posterity will form a different judgment concerning many things. O GOD, whatever stands or falls, stands or falls by Thy judgment : maintain what Thou hast condescended to perform by my instrumentality : have mercy on my readers and myself. Thine is the Glory, and be it Thine for ever !



# INDEX

OF

TECHNICAL TERMS OCCURRING THROUGHOUT THE GNOMON,

SO FRAMED

AS TO SERVE AS A KEY TO THE WORK.

DRAWN UP BY  
M. JOHN ALB. BURK.

AND TRANSLATED BY  
REV. A. R. FAUSSET.

---

**ÆTIOLOGY** [OF THE THING] is, when the proposition of a sentence is not enunciated simply, but the reason and the cause of it are at the same time brought forward; which is done either *explicitly*, or else *by implication*.—2 Cor. xi. 13, *οἱ γὰρ τοιοῦτοι ψευδαπόστολοι* — This is the Ætiology, or expression of the reason *why he is unwilling that those teachers should be thought like himself*. Gnom. on this passage.—Rom. xiii. 1, *πᾶσα ψυχὴ ἐξουσίαις ὑπερεχούσαις ὑποτασσέσθω*. An Ætiology *by implication*; viz., *because they are ὑπερέχουσαι*. The Gnom. on this passage. Germ. *Weil sie souverain sind*.—1 Thess. iv. 6, *τὸ μὴ ὑπερβαίνειν καὶ πλεονεκτεῖν ἐν τῷ πράγματι τὸν ἀδελφὸν αὐτοῦ, διότι ἐκδικὸς ὁ Κύριος περὶ πάντων τούτων*. *There is here to be observed a double Ætiology*; 1) one *by implication*, *τὸν ἀδελφὸν αὐτοῦ*, viz. *because he is his brother*, ἀδελφός; 2) an *explicit Ætiology*; *διότι ἐκδικὸς ὁ Κύριος*. Comp. the Gnom. on this passage.

**ÆTIOLOGY OF AN EXPRESSION** is, when we assign a reason why we have used this or that particular proposition or enunciation; as,—Gal. ii. 6, *ἐμοὶ γὰρ οἱ δοκοῦντες οὐδὲν προσανέθεντο*. Comp. 2 Cor. v. 12; Heb. ii. 8, where the Gnomon observes, “*γὰρ, for*, often has the effect of an Ætiology of the expression.” See Gnom. on the passages.

**ALLEGORY** is compounded of ἄλλος, and ἀγορεύω, *I speak*: so that *Allegory* is when one thing is said, whilst another thing rather is meant. See Gnom. on Gal. iv. 24.

**ALLEGORY** is defined, that it is the continuation of *the same Trope*

through the entire sentence; namely, if an orator handles or discusses in (by) the one kind of Trope any whole sentiment, or continued train of thought, there is in that case a *regular Allegory*. This may be done in the case of all Tropes or figures, which are all to be handled in such a way as that you must preserve throughout the Trope when once begun: but inasmuch as it is in *Metaphors*, for the most part, that their being continued usually takes place, some persons less accurately call an *Allegory* a *continued Metaphor*. Examples occur: John vi. 32, et seqq. An allegorical speech herein occurs *with the explanation added* in plain (not figurative) words.—Acts xx. 29, εἰσελεύσονται—λύκοι βαρέεις εἰς ὑμᾶς, μὴ φειδόμενοι τοῦ ποιανίου. An Allegory is in this instance taken *from animals*.—Rom. ii. 15, συμμαρτυρούσης—κατηγορούντων—ἀπολογουμένων; *from a judicial procedure*.—Rom. vi. 13, 23, ὅπλα—ὀψώνια; *from military life*. So 2 Cor. xi. 8.—Rom. xv. 16, λειτουργὸν—ιερουργούντα—προσφορά, a minister, —performing the sacred functions—the offering; *from the Levitical worship of the Old Testament*.—1 Cor. xv. 36, et seqq.; *from agriculture*.—Phil. iii. 9: an Allegory of *loss and gain*.

AMPLIATIO is, when demonstratives or epithets are predicated of their subjects, even though the reason of so denominating them has ceased; or, when, though the thing is changed, the old name is retained. Sal. GLASSII Philol. S. liii. Tract. i. Can. iii. p. m. 538, etc. For instance:—Matt. x. 3, Ματθαῖος ὁ τελώνης, that is, *who formerly had been* a publican: ch. ix. 9. Comp. the Gnom. on this passage.—John ix. 17, λέγουσι τῷ τυφλῷ—i.e. τῷ ἀνθρώπῳ ὃς ἦν τυφλός—ver. 24.

Another kind of AMPLIATIO is [*one which they call more specially Prolepsis*], if the designation of a thing is taken from the future event; or, if a thing is described not so much such as it now is, as such as it is about to be. GLASS. L. c. p. 542, e.g.—Luke ii. 11, ὅτι ἐτέχθη ὑμῖν σήμερον Σωτήρ, on which the Gnom. at ver. 30 remarks, *The heavenly beings give the infant the appellation Saviour in the way of Ampliatio*.—John x. 16, καὶ ἄλλα πρόβατα ἔχω—*other sheep, i.e. future and foreseen*: The Gnom. on the passage.—1 Cor. xiv. 22; James ii. 23: See Gnomon. Comp. Flacius' Key to Scripture, P. ii. Tract. iv. p. 299; and as to *Prolepsis of Construction*, p. 225.

ANADIPLOSIS is the repetition of the same word in the end of the preceding and beginning of the following member: e.g.—John xviii. 37, σὺ λέγεις, ὅτι βασιλεὺς εἰμι ἐγώ. ἐγὼ εἰς τοῦτο γεγένημαι.—Rom. viii. 17, εἰ δὲ τέκνα, καὶ κληρονόμοι κληρονόμοι μὲν Θεοῦ.—2 Cor. v. 17, 18, ἰδοὺ γέγονε καινὰ τὰ πάντα. Τὰ δὲ πάντα ἐκ τοῦ Θεοῦ.

ANADIPLOSIS, taken in a wider sense, has place also in the case of conjugate words [See Gnom. on James i. 1, 2]: e.g.—Gal. iv. 31, v. 1, ἀλλὰ τῆς ἐλευθερίας. Τῆ ἐλευθερίᾳ οὖν ἡ Χριστός—See Gnom. See Philol. S. L. V. of Glassius, Tract. ii. ch. i. p. m. 1992.

ANAKEPHALÆOSIS is part of a rhetorical Peroration [or Epilogue], when the subjects that have been previously set forth very fully, are inculcated afresh in a brief repetition. It designates in general, also, *any brief and neat repetition whatsoever*. RECAPITULATION signifies the same [See Gnom. on John xiv. 12, xvi. 28; 1 John v. 7, 8; T. ii. p. 569]: Acts vii. 1, etc., *Stephen proceeds to give an Anakephalæosis of ancient facts, i.e. a repetition*. Gnom.—Rom. viii. 30. An Anakephalæosis of the whole benefit which lies in justification and glorification. Gnom. on the ch. quoted, ver. 28.—Heb. ii. 17, *κατὰ πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι*. An Anakephalæosis of those things which go before. See Gnom.

ANANTAPODOTON is, when the entire Apodosis is omitted. This especially takes place in the case of comparisons. We may understand from the Protasis itself, which is given, and from the rest of the context, what is the force of the Apodosis that needs to be supplied: *e.g.*—Luke xiii. 9, *κὰν μὲν ποιήσῃ κάρπον* (The Apodosis to be supplied is, *It is well; or, I will leave it; or, let it bring forth fruit*): *v.* Gnom. John vi. 62, *ἐὰν οὖν θεωρεῖτε τὸν υἱὸν τοῦ ἀνθρώπου* — — *τὸ πρότερον*. The Apodosis to be supplied is, *what shall be?* *v.* Gnom.—Rom. ix. 22, *εἰ δὲ θέλων ὁ Θεός*. The Apodosis is to be supplied at the end of ver. 23 from ver. 20, *there is now* (accordingly) *much the greater reason for God to complain of man, and the less reason for man to expostulate with God*. *v.* Gnom.—2 Pet. ii. 4, etc., may be no doubt referred to the figure Anantapodoton, but the Gnomon rightly observes that the Apodosis is to be sought for in ver. 9. Comp. C. L. Bauer's Philologia Thucyd. Paull. ch. xiii. 2, p. 277.

ANAPHORA is the frequent repetition of the same word in beginnings.—It has great force in adorning unusually weighty arguments and in amplification; but it also most frequently, as I remember my departed parent observed, supplies us with a light in investigating the larger sections of a prophetic book, *e.g.* Isaiah, with a view to making such sections subservient to neat analysis. But it is not my purpose, nor is this the place, to illustrate this remark.—Examples occur; Matt. xi. 18, 19, *ἦλθε γὰρ Ἰωάννης—ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου*—A remarkable Anaphora.—Acts xx. 22, 25, *καὶ νῦν ἰδοὺ ἐγὼ δεδεμένος—καὶ νῦν ἰδοὺ ἐγὼ οἶδα*.—1 Cor. iii. 9, *Θεοῦ γὰρ ἔσμεν συνεργοί*. Θεοῦ γεώργιον, Θεοῦ οἰκοδομὴ ἔστε.—Phil. iii. 2, *βλέπετε τὰς κίνας, βλέπετε τοὺς κακοὺς ἐργάτας, βλέπετε τὴν κατατομήν*.

ANTANACLASIS is, when the same word in the same neighbourhood is put twice, but in a double sense.—This Figure is frequent both in Paul, as many commentators everywhere observe, and in the other sacred writers, as Glassius [Philol. S. L. V. Tract. ii. ch. iii. p. m. 2003, etc.] admirably demonstrates. The

Gnom. on Gal. v. 8.—Rom. ii. 12, ὅσοι γὰρ ἀνόμως [i.e. οὐκ ἐν νόμῳ] ἤμαρτον, ἀνόμως [i.e. οὐ διὰ νόμου] καὶ ἀπολοῦνται.—Eph. i. 3, Εὐλογητὸς ὁ Θεὸς—ὁ εὐλογήσας ἡμᾶς ἐν πάσῃ εὐλογίᾳ.—*It is in a different sense that God hath blessed us, and that we bless Him.*—1 Pet. iii. 1, ἵνα καὶ εἴτινες ἀπειθοῦσι τῷ λόγῳ [i.e. the Gospel]—ἀνευ λόγου [i.e. speaking] κερδηθήσονται— —. See the Gnom. See Glassius, L. c. p. 2003.

ANTHYPOPHORA is part of a refutation by anticipation, when those things are refuted which may seem possible to be said in opposition to our opinion [the refutation of an adversary's supposed objection]. See Gnom. on Heb. ii. 8. See below examples under the title OCCUPATIO.

This ANTHYPOPHORA, which answers to a foreseen objection, differs from the other of the same name, which refutes an objection, brought forward by an adversary, by means of the opposition of a contrary sentiment expressed [Glassius' Philol. S. L. V. Tract. ii. ch. vii. p. 2048].

ANTIPHRAISIS [as Franc. Sanctius teaches in Minerva, L. iv. ch. xvi. p. 820, etc., where he for the most part explodes the Grammarians' notion of *Antiphrasis*] is a certain form of Irony, when we speak in such a way as to deny what ought to have been affirmed. But commonly an expression is universally so called, which signifies the contrary of what is put down: as 1 Cor. viii. 10, οὐχι ἡ συνείδησις — —οικοδομηθήσεται εἰς τὸ τὰ εἰδωλόβουτα ἐσθίειν—*shall be edified*, literally; whereas what is meant is, *shall be impelled or instigated* [to do something bad]. Comp. Bauer's Philol. Th. p. ch. xiv. 3, p. 303.—Acts xxvii. 8, with which comp. ver. 12. The Gnom. on the passages quoted (Comp. Hegelmaier's Admonition concerning ANTIPHRAISIS, in the notes on Hofmann's Demonstration of the Gospels, Tom. i. p. 17, note e).

ANTITHETA are, when contraries are opposed to contraries: which is done in a threefold manner, either so as that single words are opposed to single words, or pairs to pairs, or sentences to sentences [ERNESTI Init. Rhet. § 351, pp. 171, 172]: for instance—Luke ii. 14, δόξα ἐν ὑψιστοῖς Θεῷ, καὶ ἐπὶ γῆς—ἐν ἀνθρώποις: v. Gnom.—Rom. viii. 5, οἱ γὰρ κατὰ σάρκα ὄντες, τὰ τῆς σαρκὸς φρονοῦσιν οἱ δὲ κατὰ πνεῦμα, τὰ τοῦ πνεύματος.—Ch. xv. 12, ἔσται ἡ ρίζα τοῦ Ἰησοῦ, καὶ ὁ ἀνιστάμενος ἄρχειν ἐθνῶν [Heb.  $\text{וַיָּבֵן}$  a banner]. A root is at the lowest point: a banner rises to the highest. Gnom. on this passage, and on 2 Cor. iv. 17.

ANTONOMASIA is, when, instead of a proper name, a common name [an appellative], and this by the way of excellence, is employed, as in Acts iii. 14, ἡμεῖς δὲ τὸν ἅγιον καὶ δίκαιον (i.e. JESUS) ἠρνήσασθε. Comp. ch. vii. 52, xxii. 14.—Eph. i. 6, ἐν τῷ ἡγαπημένῳ.—2 Tim. i. i.

6, τοῦ Κυρίου ἡμῶν. See Gnom. on the passages quoted. Another kind of Antonomasia is, when, instead of a common, a proper name is employed; as in Matt. ii. 18, 'Ραχὴλ κλαίουσα τὰ τέκνα αὐτῆς.—Ch. xi. 14, αὐτός ἐστιν Ἡλίας ὁ μέλλων ἔρχεσθαι. See Gnom.

APHÆRESIS is, when the first letter or syllable of a word is cut off; for instance, Tit. i. 12, ἀργός for μαργός: Gnom. on this passage. Rev. xx. 8, Gog for Magog: See Gnom.—*Accidental Aphæresis* (Fortuita Aphæresis) is noticed in the Apparatus Crit. on 1 Tim. iii. 16 and Matt. vii. 14.

APOCOPE is, when a word loses a letter or syllable at the end; for instance, 2 Cor. xii. 7, Σατᾶν for Σατανᾶς. *An intentional Apocope*. See Gnom. on the passage.

APODIOXIS is, if we skilfully transfer to another, and represent as being about to be effected by him, that which, in narration or in teaching, seemed to belong to our own duty.—Eph. vi. 21, 22; Col. iv. 7, 8, 9. Comp. Gnom.—See the Pref. to Gnom. § xxiv. p. 50, and CICERO'S Epp. to different persons, Ed. of Bengel, Lib. i. Ep. 8, 1, note. Ind. iv. ch. i. p. 981 (4).

APOSTROPHE is when the language (address) is suddenly turned to another person, whether present or absent, differently from what one had begun with.—Acts xv. 10, νῦν οὖν τί πειράζετε τὸν Θεόν, ἐπιθεῖναι ζυγὸν ἐπὶ τὸν τράχηλον τῶν μαθητῶν. See Gnom.—James v. 1, ἀγὲ νῦν οἱ πλούσιοι, κλαύσατε ὀλοβύζοντες. See Gnom.

ASTEISMUS, language that is ἀστεῖος, is clever, pleasant, witty (urbane) language, combined with suavity or force; e.g.—“The familiar Epistle to Philemon is marvellously ἀστεῖος. There is complaisance (lepos, graceful pleasantry) in it, mixed with gravity.” The Gnom. on Philem. i. 9. As the two Epistles to the Corinthians, so especially the passage 1 Cor. iv. 8, has in it incomparable ASTEISMUS.—See also Matt. vi. 34; 2 Cor. xii. 13, εἰ μὴ ὅτι αὐτὸς ἐγὼ οὐ κατενάρκησα ὑμῶν; χάρισασθέ μοι τὴν ἀδικίαν ταύτην. *A striking Asteismus*.—2 Pet. ii. 11, Ἀγγελοι ἰσχυροὶ καὶ δυνάμει μείζονες ὄντες. *An impressive Asteismus*. Comp. Gnom.

ASYNDETON is a species of Ellipsis, when conjunctions (*copulative, disjunctive, adversative, causal*, etc.) are omitted, either between the several words, or between the several propositions; for instance, Matt. xv. 19, ἐκ γὰρ τῆς καρδίας ἐξέρχονται διαλογισμοὶ πονηροὶ, φόνοι, μοιχεῖαι, πορνεῖαι, κλοπαί, ψευδομαρτυρίαι, βλασφημίαι.—Also 1 Cor. xii. 28; Gal. v. 22. In such enumerations *Asyndeton* often has the force of the expression *et cetera*, as if he who speaks wished to add



more, or leave more to the thoughts to supply.—Luke i. 17, ἐπιστρέψαι καρδίας—εἰτοίμασαι Κυρίῳ λαὸν κατεσκευασμένον

ASYNDETON is also, I. when a word which ought to have been put by *Anaphora* (see above) is omitted; e.g.—1 Cor. xiii. 4, ἡ ἀγαπή μακροθυμεῖ, χρηστεύεται ἡ ἀγαπή οὐ ζηλοῖ. Before *χρηστεύεται* the word *ἀγαπή* might have been expected to be repeated.—II. when a conjunction is even but once wanting from the beginning of a sentence: e.g.—John xix. 12, πᾶς ὁ βασιλεία ἑαυτὸν ποιῶν. The causal conjunction, *For*, is wanting. Luther translates, *denn wer sich zum Könige*.—Gal. iii. 13, Χριστὸς ἡμᾶς ἐξηγόρασε—where Luther supplies the adversative, *Aber*; as also in Col. iii. 4.—1 Tim. i. 17 is an instance of *Asyndeton*, which greatly becomes the apostle's ardour. See the Gnom.

CATACHRESIS is one of the five affections of Tropes, and is commonly applied, among masters of the rhetorical art, to a *some-what harsh transference of a word from its strict signification to one alien to it*. [ERNESTI *In Rhet.* p. ii. ch. 2, p. 164. Comp. KINDERLING'S *Grundsätze der Beredsamkeit*, Th. 2, § 117.] In a more general sense, for the most part CATACHRESIS is also applied to a *certain kind of abuse of a word, when it denotes something akin to the thing strictly signified; for terms are not always attributed altogether strictly to the things, but in such a way as to correspond at least in some manner to the thing to which they are applied* [FLACIUS' *Clavis Script.* P. ii. p. m. 221]: e.g.—Rom. iii. 27, διὰ νόμου πίστεως: an appropriate *Catachresis* of the term *Law*.—Gal. iii. 8, προεσηγγέλισατο τῷ Ἀβραάμ, the verb *approaching* to a *Catachresis* most sweetly. To Abraham, before the times of the Gospel, the Gospel was preached.—1 Thess. iv. 9, οὐ χρεῖαν ἔχομεν γράφειν ὑμῖν· αὐτοὶ γὰρ ὑμεῖς θεοδίδακτοὶ ἐστέ. The word *taught* has in it a kind of *Catachresis*, so as that it may be opposed to the act of writing. The Gnom. on this passage.—Add to these instances the further definition of the Gnom. [on Luke xvi. 8, τὸν οἰκονόμον τῆς ἀδικίας]: “It is a frequent, and often a sweet and noble *Catachresis*, whereby a term expressing a thing not good is nevertheless employed in a good sense, there being no other more suitable term extant. Such are *ἄλογον*, that which is not considered: *ἀχάριστον*, that for which no suitable return of gratitude can be repaid. Such instances also as *ἐξέστημεν καταναρκᾶν* and *ἐσύλησα*, 2 Cor. v. 13, xi. 8; and what is more directly in point as regards this passage,—*βιασται ἀρπάζουσιν*, Matt. xi. 12; *ἀναΐδεια*, Luke xi. 8.”

CHARIENTISMUS is, when a diction, which might seem rather harsh, is as it were softened by a word that qualifies (tempers) it: as, John ix. 30, ἐν γὰρ τούτῳ θαύμαστόν ἐστιν.—See the Gnom. Comp. 2 Thess. iii. 10.

CHIASMUS, *σχῆμα χιαστὸν*, *decussata oratio*, *ἀλληλουχία*, has its name from the Greek letter  $\chi$ , which is as it were the type (mould).

according to which the sentence or words seem to be arranged. It is a figurative mode of speaking, when *two pairs* of words or propositions are so arranged, as that the attentive reader may understand that a relation subsists between both words or propositions of the *former* pair, and both words or propositions of the *latter* pair.

I. CHIASMUS is observed as being either *direct* or *inverted*.

*Direct* CHIASMUS is, when the *former* word or proposition in the first pair ought to be referred to the *former* word or proposition in the second pair : and the *latter* word or proposition in the first pair is to be referred to the *latter* word or proposition in the second pair.

*Inverted* CHIASMUS is, when the *former* word or proposition in the first pair ought to be referred to the *latter* word or proposition in the second pair : and the *latter* word or proposition in the first pair ought to be referred to the *former* word or proposition in the second pair.

In a word : Let there be two pairs : A and B, C and D. If the relation is of the A to the C, and of the B to the D, there is a *direct* Chiasmus. If the relation is of the A to the D, and of the B to the C, it is *inverted* Chiasmus. If the relation is of the A to the B, and of the C to the D, then there is NO *Chiasmus*, but the RELATION is IMMEDIATE. There are not found more than these three cases, which I will now make plain by as simple an Example as possible : In the Epistle to Philemon, ver. 5, we have an *inverted Chiasmus* (Comp. the Gnom.),—ἀκούων σου A) τὴν ἀγαπῆν B) καὶ τὴν πίστιν, ἣν ἔχεις C) πρὸς τὸν Κύριον Ἰησοῦν D) καὶ εἰς πάντας τοὺς ἁγίους. A) is connected with D), *love—to all the saints* : B) is connected with C), *the faith* which thou hast in the *Lord Jesus*.

Let us imagine the *direct* Chiasmus : ἀκούων σου A) τὴν ἀγαπῆν B) καὶ τὴν πίστιν ἣν ἔχεις C) εἰς πάντας τοὺς ἁγίους, D) καὶ πρὸς τὸν Κύριον Ἰησοῦν. A) is connected with C), and B) with D).

Now let the four members proceed in the order which is without *Chiasmus* :—ἀκούων σου A) τὴν ἀγαπῆν ἣν ἔχεις B) εἰς πάντας τοὺς ἁγίους C) καὶ τὴν πίστιν D) πρὸς τὸν Κύριον Ἰησοῦν.

This is the order in which the apostle himself has made the words to proceed, in writing to the Ephesians, ch. i. 15 ; — ἀκουσας A) τὴν καθ' ὑμᾶς πίστιν B) ἐν τῷ Κυρίῳ Ἰησοῦ, C) καὶ τὴν ἀγαπῆν D) τὴν εἰς πάντας τοὺς ἁγίους.—So A) is joined with B), and C) with D).

Another most clear example of *inverted Chiasmus* is Matt. xii. 22, ὥστε A) τὸν τυφλὸν B) καὶ κωφὸν C) καὶ λαλεῖν D) καὶ βλέπειν.

II. Now let us see some other examples : Matt. v. 44, ἐγὼ δὲ λέγω ὑμῖν A) ἀγαπάτε — B) εὐλογεῖτε — C) καλῶς ποιεῖτε — D) καὶ προσεύχεσθε. This is a *direct Chiasmus* ; of which even a trace is still to be observed in ver. 46, 47, ἀγαπήσητε—ἀσπάσησθε (*salute*). Therefore the four members are arranged in two pairs, of which this is the mutual relation : A) and C) ; then B) and D). That the Chiasmus in this passage is not a mere work of the imagination, the relation of Luke attests, which makes the four first members advance in this order : A) ἀγαπάτε — B) καλῶς ποιεῖτε — C) εὐλογεῖτε—

προσεύχεσθε (the true order without Chiasmus).—Ch. vii. 27, 28 ; with which comp. ver. 32, etc.—John v. 21–27 :

A) ver. 21. ὡσπερ γὰρ ὁ Πατήρ ἐγείρει — — οὓς θέλει ζωοποιεῖ.

B) ver. 22. Οὐδὲ γὰρ ὁ Πατήρ κρίνει οὐδένα — — τὸν πέμψαντα αὐτόν.

C) ver. 24. Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ὁ τὸν λόγον — — θανάτου εἰς τὴν ζωὴν.

D) ver. 25. Ἀμ. ἀμ. λ. υ. ὅτι ἔρχεται ὥρα — — καὶ οἱ ἀκούσαντες ζήσονται.

There are four members : A) concerning quickening, B) concerning judging, C) concerning judgment or condemnation, D) concerning the resurrection. Therefore it is an instance of *inverted Chiasmus*. The Gnom. on the passage. Furthermore,

E) ver. 26. ὡσπερ γὰρ ὁ Πατήρ—ἐν ἑαυτῷ.

F) ver. 27. καὶ ἐξουσίαν ἔδωκεν αὐτῷ — — ἐστὶ.

G) ver. 28. ὅτι ἔρχεται ὥρα — — καὶ ἐκπορεύσονται.

H) ver. 29. οἱ τὰ ἀγαθὰ — — ἀνάστασιν κρίσεως.

Here again there are four members : E) concerning life, F) concerning judgment, G) concerning the resurrection, H) concerning judgment or condemnation. It is therefore a *direct Chiasmus*. Hence there results a double series pervading nine verses :

A—D—E—G, and B—C—F—H.

Acts xx. 21, διαμαρτυρούμενος A) Ἰουδαίοις τε καὶ B) Ἑλλήσι τὴν εἰς τὸν Θεὸν μετάνοιαν, D) καὶ πίστιν τὴν εἰς τὸν Κύριον ἡμῶν Ἰησοῦν Χριστόν. The relation is between A) and D) and between B) and C) : Therefore it is an *inverted Chiasmus*, as above, Philem. ver. 5.—Rom. ix. 24, οὓς καὶ ἐκάλεσεν ἡμᾶς οὐ μόνον A) ἐξ Ἰουδαίων, ἀλλὰ καὶ B) ἐξ ἐθνῶν. C) the clause concerning the *Gentiles* is treated of in ver. 25 : ὡς καὶ ἐν τῷ Ὠσηέ — — D) that concerning the *Jews* is treated of in ver. 27, Ἡσαίας δὲ κράζει — —. It is an *inverted Chiasmus* : For the apostle names A) *the Jews*, B) *the Gentiles* ; and then treats, in *inverted order*, C) concerning the *Gentiles*, D) concerning the *Jews*.—1 Cor. ix. 1, etc., is an *inverted Chiasmus* according to the view taken in the *Gnomon* on the passage. But the more received reading so arranges the two members in the first verse that there results a *direct Chiasmus*. Let us see both :

A) ver. 1, οὐκ εἰμι ἀπόστολος ; B) οὐκ εἰμι ἑλευθερός ;

C) ver. 2, concerning the *Apostleship* : οὐχι Ἰησοῦν Χριστόν—.

D) ver. 4, concerning his *freedom* : Μὴ οὐκ ἔχομεν ἐξουσίαν — —. The relation is between A) and C), and between B) and D) ; therefore it is a *direct Chiasmus*.

A) οὐκ εἰμι ἑλευθερός ; B) οὐκ εἰμι ἀπόστολος ;

C) οὐχι Ἰησοῦν Χριστόν — — D) μὴ οὐκ ἔχομεν ἐξουσίαν — —.

The relation is between A) and D), and between B) and C) ; therefore it is *inverted Chiasmus*.

III. CHIASMUS, taken in a wide sense, exists also in the case of members which exceed the number four : for instance,—Rom. ii. 17, 20, Εἰ δὲ σὺ Ἰουδαίως ἐπινομάζῃ,

- A) και επαναπαύη τῷ νόμῳ,  
 B) και καυχᾶσαι ἐν Θεῷ,  
 C) και γινώσκεις τὸ θέλημα,  
 D) και δοκιμάζεις τὰ διαφέροντα,  
 E) καταχρούμενος ἐκ τοῦ νόμου.  
 F) πέποιθάς τε σεαυτὸν ὀδηγὸν εἶναι τυφλῶν,  
 G) φῶς τῶν ἐν σκότει,  
 H) παιδευτὴν ἀφρόνων,  
 I) διδάσκαλον νηπίων,  
 K) ἔχοντα τὴν μίμρῳσιν τῆς γνώσεως και τῆς ἀληθείας ἐν τῷ νόμῳ — —.

This is a *direct Chiasmus* of ten members, arranged in twice five clauses. It is shown universally, 1) what the Jew assumes to himself: A, B, C, D, E: 2) what more he arrogates to himself in relation to others: F, G, H, I, K. A and F specially correspond; B and G; C and H; D and I; in fine, E and K, *which two at the same time denote the cause of the antecedent members*. See a passage almost the counterpart of this, ch. viii. 34, 38, 39; and Phil. iv. 8, 9. Comp. the Gnom.—See an *inverted or retrograde Chiasmus* of six members in the Gnom. on 1 Cor. xiii. 5.

IV. Often there is the *greatest* use in the employment of this figure, and it is never without some use, viz. in perceiving the ornament, in observing the force of the language; in understanding the true and full sense; in making clear the sound Exegesis; in demonstrating the true and neat Analysis of the sacred text; as is everywhere shown in the Gnomon. See especially the Gnom. on Heb. i. 4, *ποσούτῳ, by so much*, and Bengel's *Evang. Fingerzeig*, Tom. vi. p. 2, *Vorrede von dem Nutzen der gnomonischen Auslegungsart*. § 196, 197.

CHIASMUS is altogether worthy of being observed diligently, and is such that we hope by the knowledge of it hermeneutical studies will be still further assisted. This hope truly can hardly be snatched from us by those who so despise the name and province of Chiasmus, both *direct* and *inverted* [both of which are taught by Bengel], as to deny that it has any weight in investigations of the text: nor even by those who endeavour to accuse of strange novelty the doctrine concerning this class of Figures. For that CHIASMUS, whether *inverted* or *direct*, was both acknowledged and approved of long ago by the learned, I could without difficulty make plain, by the testimonies of Bochart, Crusius, Flacius, Ickenius, Scapula, and others, were it not that I should thus have to transgress the brevity which I have thought desirable to impose on myself.

CLIMAX is that figure which joins what follows to what goes before by the same verb: or, which repeats the last, whether verb or member of the antecedent sentence, in the following sentence: *e.g.* —Rom. x. 14, etc., *πῶς οὖν ἐπικαλέσονται εἰς ὃν οὐκ ἐπίστευσαν; πῶς δὲ πιστεύσουσιν οὐ οὐκ ἤκουσαν; πῶς δὲ ἀκούσουσι χωρὶς κηρύσσοντος; πῶς δὲ*

κηρύξουσιν, ἐὰν μὴ ἀποστάλωσι; There is a *continued Anadiplosis*, as GLASSIUS rightly observes, p. 1992. But still it is not properly termed ANADIPLOSIS, except when the last word of the preceding sentence is repeated in the beginning of the following sentence. But in a CLIMAX it is sufficient if one of the last words of the preceding sentence is repeated; e.g.—Acts xxiii. 6, ἐγὼ Φαρισαῖός εἰμι, υἱὸς Φαρισαίου, a *Pharisee, a son of the Pharisees* [reading Φαρισαίων]. See Gnom.

Also, in a more general signification, the term CLIMAX is employed in the Gnom. on Rom. i. 23, and Eph. iv. 31. Thus it comes to pass, that under a *figure of speech (diction)* there lies concealed at the same time a *figure of the sense*. Comp. the title GRADATION.

COMMUNICATIO is, when we call the hearers [or the readers] into consultation with us, and leave the decision to the readers themselves, or even to adversaries; which is of use, in the case of the former class, towards conciliating the minds of hearers; in the case of both classes, is of use towards the right understanding of the just merits of our cause [ERNESTI in Rh. p. ii. ch. iii. 356, p. 174]: e.g.—Acts iv. 19, Εἰ δίκαιόν ἐστιν ἐνώπιον τοῦ Θεοῦ, ὑμῶν ἀκούειν μᾶλλον ἢ τοῦ Θεοῦ, κρίνατε.—1 Cor. vi. 2, καὶ εἰ ἐν ὑμῶν κρίνεται ὁ κόσμος, ἀνάξιτοί ἐστε κριτηρίων ἐλαχίστων; Comp. GLASSII Philol. S. L. v. Tract ii. ch. vi. p. 2036.

CONCISA LOCUTIO is a kind of Ellipsis, where one word is so put as that another must be understood: or if a sacred writer speaks so as that the Apodosis has to be supplied from the Protasis, OR the Protasis from the Apodosis: e.g.—Matt. iv. 5, 8, τότε παραλαμβάνει αὐτὸν ὁ διάβολος—is an abbreviated expression for “he takes Him with himself and *leads Him*.”—Luke iv. 1, 2, ἦγετο ἐν τῷ Πνεύματι εἰς τὴν ἔρημον ἡμέρας τεσσαράκοντα, “He was being led into the desert [and was in the desert] forty days.” The Gnom. on the passage.—Ch. xvi. 26, μηδὲ οἱ [ἐκεῖ] ἐκεῖθεν πρὸς.—John i. 23, ἐγὼ φωνῆ, where we must supply the sentence thus, *I am he of whom it was said*, The voice of one crying — —Ch. vi. 21, ἤθελον οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον they wished to receive Him [and they did receive Him] — —Rom. i. 8, ἡ πίστις ὑμῶν καταγγέλλεται ἐν ὅλῳ τῷ κόσμῳ. The Protasis is to be supplied, *Ye have obtained faith: that faith I hear of: for your faith is everywhere spoken of*.—Heb. x. 22, ἐβραντισμένοι τὰς καρδίας ἀπὸ συνειδήσεως πονηρᾶς. “having our hearts sprinkled — — and so being delivered from an evil conscience.”—2 Tim. ii. 26, ἀνανήψωσιν ἐκ τῆς τοῦ διαβόλου παγίδος, i.e. if at any time they may awaken [having shaken off sleep; and be delivered] out of the snare of the Devil. Comp. the Gnom. and BAUER'S Philol. Th. P. p. 293. Sometimes an abbreviated phrase is to be supplied from the *opposite*, as in 2 Tim. i. 10.—Language in a manifold degree abbreviated is observed upon at Gal. iii. 8, note, Gnomon: ἡ γραφή.—Comp. below the Titles, SEMIDUPLEX ORATIO and SERMO PLENUS.

CONGERIES. See the Title SYMPERASMA.

CORRECTIO is, when we set aside what we have said, and substitute something better or weightier; as in Mark ix. 24, πιστεύω Κύριε, βοήθει μου τῇ ἀπιστίᾳ, "Lord, I believe, [saith he: but presently after, remembering his weakness, he corrects his profession of faith] help my unbelief!" GLASSH Phil. S. L. V. Tract ii. ch. iii. p. 2010, etc.—Gal. iii. 4, τοσαῦτα ἐπάθετε εἰκῆ; εἶγε καὶ εἰκῆ. See Gnom. Glass. l. c.

THE DATIVUS COMMODI [or also INCOMMUDI] is such a Dative as is not governed by the verb according to Grammatical rules, but owing to a special reason is employed to indicate some advantage [or disadvantage] flowing from it.

The DATIVE [as BEN. AR. MONT. de Idiot. H. L. p. 4, observes], when added to the language beyond (out of) the wonted construction of the verb, indicates the signification of advantage and use: e.g.—Mark ix. 23, πάντα δύνата τῷ πιστεύοντι, Germ. *alles ist möglich, dem Glaubenden zu gut* (all is possible for the good of him that believes): Beng. Vers. Germ., note on the passage; and add the Gnom. note.—Rom. vi. 10, ὃ γὰρ ἀπέθανε, τῇ ἀμαρτίᾳ ἀπέθανεν ἐφάπαξ, i.e. *for the abolishing of sin*. The Dative of disadvantage.—2 Cor. v. 15, ἵνα οἱ ζῶντες μηκέτι ἑαυτοῖς ζῶσιν, ἀλλὰ τῷ ὑπὲρ αὐτῶν ἀποθανόντι καὶ ἐγεγέρντι. The Dative of advantage. See the Gnom.—See also Gnom. on Rev. ii. 14, τῷ Βαλάμ.

DECORUM is all that which is exactly and neatly (concinne) appropriate to the state and province of him who acts or speaks, or of those to whom the language is directed, or to the particular time and the place. "*Decorum* of this kind shines out especially in the words and actions of CHRIST: and this Decorum, which is so happily expressed by the Evangelists, serves as an argument that they wrote under the influence of the Holy Spirit; for this could not have been the work of mere human genius, however surpassing in its excellence."—The Gnom. on Matt. iii. 15. "In the case of acts altogether lowly, the Son of God notwithstanding takes precaution for the rights of His majesty being unimpaired. In the case of every humiliation of Christ, by a certain kind of *decorous* protestation, precaution has been taken for preserving His divine glory."—The Gnom. on Luke ii. 9, and Matt. xxi. 19, *margin*. "It is an instance of this 'Decorum,' that Jesus for the most part speaks in the second person: which is itself an intimation that He is not one of the common condition of men."—The Gnom. on Matt. v. 11. "Jesus' way of quoting the Scriptures is altogether full of 'Decorum' and majesty."—Gnom. on ch. ix. 13. "It is beautifully in accordance with the 'Divine decorum' that we never read of any one being (*i.e.* continuing) dead in the presence of *the Lord of life*."—Gnom. on John xi. 15. "But

I do not wish to bring forward here all the specimens of the DIVINE DECORUM observed upon in the Gnomon, inasmuch as they will present themselves in great number to the Reader who examines the passages of the Gnomon quoted in the Index. We mark some others. Luke speaks with *Decorum* in ch. iii. 23. Peter beseeches and warns with *Decorum*, Acts ii. 14. Paul uses a *decorous* appellation, 2 Cor. ix. 12, and a *decorous* antithesis, Gal. v. 13. Comp. Gnom.

ΔΕΙΝΟΤΗΣ [δείνωσις] is a peculiar force in the words, which indicates the authority of the speaker, and is subservient to the sweetness of ornament: as Rom. ii. 5, θησαυρίζεις σεαυτῷ ὄργην ἐν ἡμέρᾳ ὄργης.—Ch. xi. 17, σὺ δὲ ἀγριέλαιος — — Col. i. 28, νοθεοῦντες πάντα ἄνθρωπον — — πάντα ἄνθρωπον — — Comp. Gnom.

DIAGRAMMA [Schematismus, Schema] is the term of description used in the Gnomon, if the mutual relation of the words or of the enunciations be represented, as if in a painting, by two sides placed opposite one another, or by lines, or capital letters.—See Gnom. on 1 Cor. xi. 7, note on κατακαλύπτεσθαι. Rom. v. 18, note on δικαίωματος.

DIASYRMUS is, if one reflects upon or traduces (rails upon) another: e.g.—John vii. 4, οὐδεὶς γὰρ ἐν κρυπτῷ — — —) “Every one who doeth anything, doeth it, not in secret, but in such a way as to seek to be himself known openly.” So His brethren, i.e. His cousins, reflect upon Jesus, as if He were managing His affairs with considerable remissness, etc.

ELLIPSIS is the omission of a word, or even of an entire sentence, which is necessary to the sense.

I. It is either *grammatical* or *rhetorical*. The former at times is subservient to *elegance*; the latter to *Emphasis*. Whether it be used grammatically or rhetorically, will be indicated by each passage. [See ERNESTI in Rh. P. II. ch. iii. 346, p. 169.] There is found—

1. ABSOLUTE ELLIPSIS in single words or terms, the supply of which is furnished by the nature of the context alone; namely, when there is an omission of a *Substantive*, *Adjective*, *Pronoun*, *Verb*, *Participle*, *Adverb*, *Preposition*, or *Conjunction*, e.g.—Matt. xix. 17, τήρσον τὰς ἐντολάς, [viz. τοῦ Θεοῦ].—Rom. ii. 18, γινώσκεις τὸ θέλημα [Θεοῦ].—Ch. xii. 19, τῇ ὄργῃ [τοῦ Θεοῦ]: “Ellipsis from a feeling of religious reverence.” The Gnom. on the passage.—Heb. ix. 1, Gnom., ἡ πρώτη [διαθήκη].—Ch. xiii. 25, ἡ χάρις [Θεοῦ] μετὰ πάντων ὑμῶν.—Gnom. on Luke xiv. 18, ἀπὸ μιᾶς.—1 Cor. iii. 2, βρῶμα (viz. στερεόν, with which comp. Heb. v. 12).—Rom. v. 11, οὐ μόνον δὲ [viz. τοῦτο] — — 2 Cor. iii. 13, καὶ οὐ [ποιῶμεν], καθάπερ Μαῦσῆς ἐτίθει.

Gnom. on this passage; also on Luke xix. 4, where there is an ellipsis of *διά*.—Luke xviii. 14, “there is to be supplied, *μᾶλλον*.”

2. RELATIVE [RELATA] ELLIPSIS, where the very words that are put down furnish the words which are to be supplied; *e.g.*—A verb is to be supplied *from the verb*, or *from the noun substantive*: 1 Cor. i. 26, 27, *βλέπετε γὰρ τὴν κλῆσιν ὑμῶν, ἀδελφοί, ὅτι οὐ πολλοὶ σοφοὶ κατὰ σάρκα* [viz. *ἐκλήθησαν, have been called* (see the Gnom. on this passage); or, *have been chosen, with which comp. ἐξελίξατο, ver 27*].—Eph. v. 24, *ὡσπερ ἡ ἐκκλησία ὑποτάσσεται τῷ Χριστῷ, οὕτως καὶ αἱ γυναῖκες τοῖς ἰδίοις ἀνδράσιν* [supply *ὑποταστέσθωσαν, or else from ver. 21, ὑποτασόμεναι*] ἐν παντί. See Gnom.

3. ENTIRE SENTENCES in many passages are omitted by Ellipsis: *e.g.*—*Absolute Propositions*: Rom, ix. 7, *ἀλλ’ ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα*. “This is put with a material supposition; for there is to be supplied, *It is written, and it is being fulfilled*.” See Gnom. After *ἀλλὰ* understand *ἔσται, καθὼς γέγραπται*.—Bauer’s Phil. Th. P., p. 193. *Relative or related propositions* are to be supplied from the antecedents, or else from the consequents: Rom. viii. 3. See Gnom., and BAUER, L. c. p. 197.

II. In what way, therefore, this or that ELLIPSIS is to be supplied, may be inferred either from the Antecedents, or else from the Consequents, or from the nature of the thing itself, or from the mere “*usus loquendi*”: *e.g.*—Rom. vii. 13, *ἀλλὰ ἡ ἁμαρτία* [supply from the hemistich that goes before, *ἐμοὶ γέγονε θάνατος*], *ἵνα φανῇ* [Gnom.]; or, if you prefer it, suppose an *Enallage* in *κατεργαζομένη θάνατον*, and understand it as used for the finite *κατειργάζετο*. If it be explained in the former way, there is at the same time a Metonymy, viz. *θάνατος* for *the cause of death*, and an Epexegetis, viz. *διὰ τοῦ —κατεργαζομένη θάνατον* [epexegetical of *ἡ ἁμαρτία—γέγονε θάνατος*]. See Gnom.—John vi. 32, *οὐ Μωσῆς δέδωκεν ὑμῖν τὸν ἄρτον* [supply from the latter hemistich, *τὸν ἀληθινὸν*] ἐκ τοῦ οὐρανοῦ. See Gnom.—Ver. 35, *οὐ μὴ πεινάσῃ (πῶποτε) — οὐ μὴ διψήσῃ πῶποτε*.—Mark xv. 8, *ὁ ὄχλος ἤρξατο αἰτεῖσθαι (ποιεῖν) καθὼς αὐτοὶ ἐποίει αὐτοῖς*. The Gnomon observes, that “a verb is often omitted which is to be repeated from the following clause,” and quotes several passages in illustration of this.—Matt. xi. 18, *ἦλθε γὰρ Ἰωάννης μῆτε ἐσθίαν [i.e. neither eating, i.e. with others, or not even in the sight of others] μῆτε πίνων [viz. οἶνον καὶ σίκερα, Luke i. 15]*. See Gnom.—1 Cor. ix. 4, *φαγεῖν καὶ πιεῖν* [supply, from the nature of the thing in question, or from the subject-matter involved, *without working with our own hands*]. See Gnom.—Ep. of Jude, ver. 14, *ἐν ἀγίοις μυριάσιν αὐτοῦ* [viz. of His angels]. A covert (cryptica) Ellipsis. See Gnom.—Rev. i. 5, *ἀπὸ Ἰησοῦ Χριστοῦ* [supply, according to the “*usus loquendi*,” *Who is*] ὁ μάρτυς ὁ πιστός — Comp. the Gnom.—Ch. xix. 10, and xxii. 9, *ὅρα μὴ*: where the Gnomon remarks from Wolf, “that all the speech of the Angel is brief and elliptical, such as is usually the language of those who shrink with strong aversion from anything.



Comp. the Titles, ANANTAPODOTON, ASYNDETON, LOCUTIO CONCISA, ORATIO SEMIDUPLEX, SYLLEPSIS, ZEUGMA.

EMPHASIS is, if there be added to the ordinary signification of a word something of increase (or *augmentation of force*), which has the effect of giving enlargement and weight to the signification. Or,

“EMPHASIS is a certain accession to the wonted signification of a word, having the force of increase on both sides” [both in a good and in a bad sense, as the case may require].—ERNESTI, *Inst. Int. N. T. P. I. Sect. ii ch. ii. 15, p. 21.*

EMPHASIS, according to the mind and intention of the writer or speaker, may have place either in single words, or in phrases, or in the composition of words, their structure, repetition, etc., and ought to be observed by an Interpreter. Thus the same word is found employed in one place with a certain peculiar force, whereas in another place it is found without it.

“EMPHASIS is not the very force or true and genuine signification of any word; but if something be added to the force or native signification of a word. Hence it is rightly observed, and is especially to be maintained in this place, that no word has EMPHASIS in itself, for this reason, because each one word has in itself a certain force, and indicates some certain idea of a thing, whether great or small in itself, wherein there cannot be EMPHASIS: and, because a word signifies a very great or very small thing, it does not at once follow that for this reason there is in it, or there is to be supposed to be in it, EMPHASIS.”—Ernesti, *L. c. p. 21, and sect. ii. ch. v. 6, p. 69.* Nor, however, are they in error who call some WORDS EMPHATICAL, viz. those which are pregnant in meaning *above others*, or in which, *above others*, there is such a peculiar force inherent, that, along with the principal notion, which they have in common with others, they contain and signify also other accessory notions, whether in themselves, or in certain modes of speaking. A peculiar force, that we may give this instance, *may* be added to the signification of words by the prepositions, *ἐν, εἰς, ἀπό, σύν, ἐκ, περί, ἐπί,* etc. But, however, this is not the case *universally or necessarily*, as Ernesti, *L. c. p. 69,* expressly observes, following Bengel in his Preface, § xiv. “Therefore cases of EMPHASIS may be divided into

“TEMPORARY, viz. such as are imparted to words at a certain place and time. These are wont to originate, either from the feeling of the speaker, or from the gravity of the subject, which the verb expresses beyond its ordinary usage.

“PERMANENT or CONSTANT, when a word receives from custom a stronger signification than it had in itself, and always retains it in certain modes of speaking.”—ERNESTI, *L. c. pp. 21, 22.* *The Prefaces to the German New Testament* of the AUTHOR should be by all means compared, § x. n. 7, 8; and to the *Gnomon*, § xiv. with

the notes added by the EDITOR, pp. xxxv. xxxvi., and ERNESTI, L. c. ch. 5, as to *judging upon cases of Emphasis*, p. 67, etc., whose observations and rules on this class of expressions there is no need that I should bring forward here in all their details. The attentive Reader will himself discern them. If I have said *what* the thing is, I have unloosed (explained) the name: I am not bound to give rules as to how the thing (Emphasis) is to be handled.

In the Gnomon, EMPHASIS is observed upon at Matt. xxiv. 33, ταῦτα πάντα; where the Gnomon remarks, "The order of the words ought not in all cases to be passed by unheeded: often the EMPHASIS and accent in pronunciation falls upon the first word. This is the first passage which requires this point to be demonstrated: we will therefore do so." Examine, Reader! and see what Bengel enjoins concerning EMPHASIS to be inferred *from the order of the words*. Comp. Luke ii. 48; 1 Cor. vii. 22.—Luke i. 4, ἵνα ἐπιγινῶς,—"the compound verb is emphatic."—Ver. 45, αὐτῇ, "to her [viz. who believed], is put emphatically for, to thee." Luke iv. 14, 15.—περὶ αὐτοῦ. καὶ αὐτὸς ἐδίδασκεν. "αὐτὸς is repeated not without reason." See Gnom. Comp. John v. 36; Eph. ii. 14.—John v. 42, ἐν ἑαυτοῖς; vi. 37, πρὸς ἐμέ; "a reading which the small hand-edition has not." Comp. Acts xv. 18, γνωστὸν—τὸ ἔργον—for, γνωστὰ—τὰ ἔργα — — Acts xxii. 25, ὑμῶν.—1 Cor. vi. 8, ὑμεῖς.—2 Cor. x. 1, αὐτὸς δὲ ἐγὼ Παῦλος — — Gal. iii. 10, ἰπὸ κατάραν.—Col. i. 28, πάντα ἄνθρωπον, "put three times emphatically."—1 Pet. i. 10, περὶ ἧς σωτηρίας ἐξέζητήσαν καὶ ἐξηρένησαν προφηταί. "There is great Emphasis in the two compound verbs." See Gnom.

ENALLAGE is a Grammatical Etymological Figure, which implies a change of words. It is either *Antimeria* or *Heterosis*.

ANTIMERIA is, when the parts of speech are interchanged *with one another*. It may be named *Enallage of the parts of speech*. This interchange may be made in various ways: e.g.—a Substantive for a Verb (*Antimeria of a Noun*), for a Pronoun, for an Adjective, etc. An Adjective for a Substantive, for a Verb, for an Adverb, etc. A Verb for a Noun (*Antimeria of a Verb*), etc. An Adverb for a Noun (*Antimeria of an Adverb*), for a Pronoun, etc.—Examples: *Enallage* (or *Antimeria*) of a Noun: a Noun for the Infinitive of a Verb, Mark xii. 38, καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδασκῇ αὐτοῦ, ἐν *His doctrine*, i.e. ἐν τῷ διδάσκειν, *during His teaching*.—*Enallage* (or *Antimeria*) of a Verb: the Infinitive is put for a Noun, Heb. ii. 15, διὰ παντὸς τοῦ ζῆν, i.e. *during all their life*.—The Accusative of an Adjective noun is used adverbially, Phil. ii. 6, εἶναι ἴσα Θεῷ. The Gnom. on the passage. To this also we may appropriately refer the Observation of the Gnomon, "Γίνεσθαι καὶ εἶναι, *to become and to be*, with an ADVERB, often makes the signification of the adverb to become that of a NOUN." We have instances in the note upon John i. 15.

HETEROSIS is, when the Accidence of the parts of speech (number, gender, case, etc.) are interchanged with one another. It may be named, *Enallage of the accidents*. Or it is wont to be specially named, *Enallage of number; of gender; of case; and so on*. In the case of *Nouns*, the singular number is said to be put for the plural (*Enallage, or Heterosis, of number*); the masculine or feminine gender for the neuter (*Enallage of gender*); the nominative case for the oblique case (*Enallage of case*); the positive degree for the comparative; and *vice versâ* in the several cases. In *Verbs*, the singular number is said to be put for the plural; the first person for the second or third (*Enall. of person*); the Indicative Mood for the Imperative or Subjunctive; the Present Tense for the Future or Preterite, etc. — and *vice versâ* in the several cases.—Examples: *Enallage (or Heterosis) of Cases*, which is specially called *Antiptosis*; Acts xix. 34, ἐπιγινόντες δὲ ὅτι Ἰουδαίος ἐστὶ, — — “The Nominative case for the Oblique case.” Gnom. on the passage.—*Enallage (or Heterosis) of Degree*; Matt. xviii. 8, καλὸν σοὶ ἐστὶν—i.e. “it is better for thee.” The Positive degree for the Comparative.—*Enallage (or Heterosis) of Mood*; Rev. x. 9, δοῦναί μοι τὸ βιβλιδάριον. “The Infinitive Mood, δοῦναι, for the Imperative, δός.” The reference is to *Enallage of Mood*, in the observation which is made in the Gnomon on Rom. xv. 10: “The Imperative, put by Apostrophe, is equivalent to an absolute or categorical Indicative.” Comp. John ii. 19, and the Gnom.—*Enallage (or Heterosis) of Tense*; 1 Cor. v. 10, ἐπεὶ ὀφείλετε ἄρα ἐκ τοῦ κόσμου ἐξελθεῖν. The Present for the Imperfect. See Gnom. on this passage, and BAUER’S Philol. Th. P. p. 159. Comp. ch. vii. 14, ἐπεὶ ἄρα τὰ τέκνα ὑμῶν ἀκαθάρτα ἐστί — — Often an Imperative after an Imperative has the force of the Future. John i. 47, ἔρχου καὶ ἴδε, “Come and see;” i.e. thou shalt see.—*Enallage (or Heterosis) of Gender*. The feminine gender is put for the neuter Hebraically; because the Hebrews have no neuter gender; and, inasmuch as the language of the New Testament hebraizes, it is no wonder that the same idiom occurs in the latter. See the Gnom. on Matt. xxi. 42, and Rev. xiv. 19. I refrain from either collecting or transcribing here more instances, which, if the Reader desires to have in the greatest abundance, he will find a plentiful harvest in GLASSIUS in *Philol. S.*, and in Bauer, who ought to have been named in the foremost place, in *Philol. Th. P.* OLEARIUS L. de Stilo N. T. p. 266, etc., also has some examples; but he has referred *Enallage* universally to the *Hebraisms* of the New Testament, not altogether correctly.

ΕΝΑΡΓΕΙΑ, *Distinctness*, is that which makes the language perspicuous and clear, so that it may be altogether understood from it what has been done [or *what ought to be done*], and how.—See the Gnom. on Acts xxii. 3, xxvi. 4; also upon 1 Cor. vi. 15.

ἘΝ ΔΙΑ ΔΥΟΙΝ. See the Title Hendiadys, below.

**ENTHYMEME.** The Logical **ENTHYMEME** is an incomplete and cut-short mode of drawing a conclusion, without an express proposition or assumption [or, a *concealed Syllogism*, i.e. such a one as requires one or other premiss to be understood]. It is a kind of compendious way of drawing a conclusion, and can easily be reduced to the mode (form) of a full and perfect Syllogism. ERNESTI *Initia doct.* Solid. P. ii. *Dialect.* ch. 4, 78 [Ed. v. p. 344].

“A rhetorical **ENTHYMEME** has two forms, the one of which is from the *consequents*, the other from the *contraries*, which alone some of the ancients call an **ENTHYMEME**. *That from the consequents* is, that which proposes an argument (subject), and immediately subjoins to it its confirmation — —. *That from contraries* is, when an argument (subject) is confirmed from its contrary.” ERNESTI L. c. In. Rh. P. i. Sect. i. ch. x. 123, with which comp. 155.—Gal. iii. 21; see Gnom.—2 Thess. iii. 20, *ὅτι εἴ τις οὐ θέλει ἐργάζεσθαι, μηδὲ ἐσθιέτω.*—Heb. xii. 8; 1 John v. 1. See Gnom. on passages quoted. In a more general signification, the appellation **ENTHYMEME** is used for a simple enunciation, in the Gnomon on Rom. vi. 17, “Ye were the servants of sin, but now ye have become obedient to righteousness.”

**EPANALEPSIS** is, when the same Verb, or the same words, two or more, are in the beginning of the preceding and in the end [immediately or mediately] of the following member: or, *when the Antecedent is repeated after a Parenthesis*: e. g.—John xiv. 11, *πιστεύετε μοι ὅτι ἐγὼ ἐν τῷ Πατρὶ, καὶ ὁ Πάτήρ ἐν ἐμοί· εἰ δὲ μὴ, διὰ τὰ ἔργα αὐτὰ πιστεύετε μοι.*—Rom. viii. 1–4, *Οὐδὲν ἄρα νῦν κατάκριμα τοῖς ἐν Χριστῷ Ἰησοῦ, μὴ κατὰ σάρκα περιπατοῦσιν,* — *τοῖς μὴ κατὰ σάρκα περιπατοῦσιν,* “The Parenthesis is closed by the *Epanalepsis*, and the words, *ἀλλὰ κατὰ πνεῦμα* complete the sentence” (language, sentiment expressed).—1 Cor. iv. 11, 13, *ἄχρι τῆς ἄρτι ὥρας—ἕως ἄρτι.*—James ii. 14–16, *Τί τὸ ὄφελος ἀδελφοί μου — τί τὸ ὄφελος;* See GLASSIUS L. c. 1994, and BAUER'S *Philol.* Thucyd. Paull. ch. xiii. 2, 6, pp. 278, 279.

**EPANODOS** is the repetition of the same words [either the same as to sound or as to sense] in an inverted order: e. g.—Gal. ii. 16, *εἰδότες ὅτι οὐ δικαιοῦνται—ἐὰν μὴ διὰ πίστεως—ἐπιστεύσαμεν, ἵνα δικαιωθῶμεν ἐκ πίστεως Χριστοῦ.* — 2 John ver. 6, *ἵνα περιπατῶμεν κατὰ τὰς ἐντολάς αὐτοῦ. αὐτὴ ἐστὶν ἡ ἐντολή—ἵνα ἐν αὐτῇ περιπατήτε.*—John xiv. 17, *τὸ πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος (1) οὐ δύναται λαβεῖν, ὅτι—(2) οὐ γινώσκει αὐτό. (2) ὑμεῖς δὲ γινώσκετε αὐτὸ (1) ὅτι παρ' ὑμῶν μένει, καὶ ἐν ὑμῶν ἔσται.* Comp. a kindred passage, Gal. iii. 21, and Gnom.—1 John i. 1, 2, *ὃ ἦν ἀπ' ἀρχῆς, ὃ ἀκηκόαμεν, καὶ μαρτυροῦμεν, καὶ ἀπαγγέλλομεν ὑμῶν—ἧτις ἦν—*Comp. the Gnom. See Glassius, L. c. pp. 1994, 1995.

**EPEXEGESIS**, or **EXERGASIA**, is an *explanation* expressed, in the very context of the same sentence or speech, showing what signification the sacred writer assigned to any word, or what notion is to be attached to his own words according to his own mind: for instance—Mark vii. 2, κοινὰς χερσὶ, τοῦτ' ἐστὶν ἀνίπτοις.—1 Cor. iv. 9, τῷ κόσμῳ (viz.) καὶ ἀγγέλοις καὶ ἀνθρώποις.

**EPICRISIS** is an enunciation added to a sentence or speech, whereby the thing which is in hand may be more clearly understood. It is for the most part derived "from the causes, the place, the occasions, the ends, the effects, the impediments, of things, actions, and speeches."—The Gnom. on John i. 24: e.g.—John v. 39, 40, Ἐρευνᾶτε τὰς γραφὰς—ἔχθην, [there is added the *Epicrisis*, which approves of the "search" and hope (of finding eternal life in them) on the part of the Jews] καὶ ἐκεῖναί εἰσιν αἱ μαρτυροῦσαι περὶ ἐμοῦ [there follows the second *Epicrisis*, which shows their defect,] καὶ οὐ θέλετε ἐλθεῖν πρὸς με, ἵνα ζωὴν ἔχητε.—Ch. xii. 37, τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκότος ἔμπροσθεν αὐτῶν οὐκ ἐπίστευον εἰς αὐτόν it may in this place be expressed by the ordinary expression, *A remark of the Evangelist*.

**EPIPHONEMA** is an exclamation subjoined after a narrative or demonstration of a weighty matter: as—Matt. xi. 15, ὁ ἔχων ὄτα ἀκούειν, ἀκουέτω; Rev. ii. 7, 11, 17, etc.—Rom. xi. 33, Ὁ βάθος πλοῦτου καὶ σοφίας καὶ γνώσεως Θεοῦ.—See Gnom. on Rom. i. 15, note, οὕτω.

**EPITASIS** is, when to a word or enunciation already set forth, there is added in the following enunciations, or in the continuation of the discussion, some emphatic increase, or any sort of explanation: e.g.—Mark x. 43, ἔσται διάκονος ὑμῶν; ver. 44, ἔσται πάντων δοῦλος. The sense is here again, ἔσται δοῦλος ὑμῶν, but there is added the *Epitasis*, viz. πάντων.—Acts vii. 5, καὶ οὐκ ἔδωκεν αὐτῷ κληρονομίαν ἐν αὐτῇ—there is added the *Epitasis*, οὐδὲ βῆμα ποδός.—2 Cor. iii. 5, 6, ἡ ἰκανότης ἡμῶν ἐκ τοῦ Θεοῦ; there is added the *Epitasis*, οὐ καὶ ἰκάνωσεν ἡμᾶς διακόνους. At times a statement or assertion is put twice; first simply, afterwards with *Epitasis*, as in John xiii. 34, ἵνα ἀγαπᾶτε ἀλλήλους—ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους. See Gnom. on this passage.

**EPITHERAPIA** is, if we add universally (or, in general terms) to what we have said a declaration (explanation) of our feeling towards our readers or hearers; or if we subjoin some mitigation or softening qualification to those things, whereby modesty, shame (respectful feeling), and gentleness might seem to be injured: as—Phil. iv. 10, ἐφ' ᾧ καὶ ἐφρονεῖτε, ἡκαιρεῖσθε δέ.—See Gnom. Comp. the Title **PROTHERAPIA**.

**EPIZEUXIS** is, that which repeats with force the same word in the same sentence in continuation : *e.g.*—Matt. xxiii. 37, 'Ιερουσαλήμ, 'Ιερουσαλήμ, ἡ ἀποκτενοῦσα τοὺς προφητάς.—Mark v. 41 ; “Jesus in awakening the dead did not employ *Epizeuxis*.” See Gnom.—Luke viii. 24, ἐπιστατὰ, ἐπιστατὰ, ἀπολλύμεθα.—John i. 52, ἀμήν, ἀμήν, λέγω ὑμῖν.—See the Gnom., and the note on Rev. xviii. 2, ἔπεσεν ἔπεσε.—Comp. GLASSII Phil. S. Rhet. S. Tract. ii. pp. 1990, 1991.

**ETHOS**, ἦθος, is, when an orator or sacred writer manifests the disposition of his mind, and an affection and bias of his mind [prudence, probity, modesty, or benevolence], whether that feeling be permanent, or more specially appertaining to the thing and case for the time being concerned; and therefore it discloses a feeling *kindly, mild, and favourable*. “No book in the world is on a level with Scripture even as regards τὰ ἔθη καὶ πάθη, the MANNERS and AFFECTIONS.” The Gnom. on Acts xx. 37. The sacred writers either manifest the disposition of their own mind, or of those whom they introduce speaking or acting.—Acts xxiii. 5, οὐκ ἤδειν ἀδελφοί, ὅτι ἐστὶν ἀρχιερεὺς. This phrase expresses the varied ἦθος of the apostle. See Gnom. So Paul often betrays the disposition or affection of his mind by his phraseology concerning *the giving of thanks*, Rom. vi. 17, vii. 25; 1 Cor. xv. 57; 2 Cor. ii. 14, so as that we may understand that Paul refers (ascribes) all things to God, and returns thanks therefore for all things. Often ETHOS lies hid in particles : Luke x. 29; Acts xxi. 39, “The fatherly gentleness of Paul may be inferred from the repetition of the particles *εἰ καί* ; 2 Cor. vii. 8, 12; a passage most full of apostolical ἦθος.” See the Gnom.; and comp. what is contained in Bengel’s *Preface*, § xv. p. xxxix. xl., and ERNESTI Init. Rhet. P. I. sect. i. ch. ix. de Moribus, p. 55, etc., and Burke’s *Evangel. Fingerzeig*, Tom. vi. p. 2, Vorrede, sect. 270, etc.

**ETHOPŒIA** paints the disposition of the mind, whether it be permanent, or more specially belong to the thing and case for the time being, in the manner in which we are wont to discover it for the most part by outward signs, as by the expression of countenance, the voice, the gesture, the clothing, etc.—Luke xviii. 9, etc.; there is here an ETHOPŒIA in the parable of the Pharisee and publican. See GLASSIUS’ Phil. S. L. V. Tract. ii. ch. vii. p. 2043.—1 Pet. iii. 3, The apostle, wishing to advise women that they should show the disposition of the mind in the external costume, depicts the very kinds of woman’s costume.

**EUPHEMISM**, or **EUPHEMY**, is when an odious or disagreeable subject, or one, the strict designation of which might be attended with some degree of offensiveness, is expressed in more gentle or less strictly literal words, or is almost left to be understood : *e.g.*—

Matt. viii. 11, where Jesus prefers to use this circumlocution to designate the Gentiles, πολλοὶ ἀπὸ ἀνατολῶν καὶ δυσμῶν—inasmuch as they who were present seemed unequal [as being full of Jewish prejudices] to bear this promise given to the Gentiles. Comp. Acts ii. 39, πᾶσι τοῖς εἰς μακρὰν. The third Index of the Gnomon quotes a number of passages. Refer to this head also the *modest, decorous language* (verecundiam) of Scripture, which the Gnomon praises, upon Acts ii. 30, the note upon καρποῦ τῆς ἰσχύος. Comp. the *Preface* of Bengel, § xv., and the Title, ETHOS, above; and PERIPHRAISIS, below.

EXERGASIA.—See the Title, EPEXEGESIS.

EXTENUATIO.—See the Title, LITOTES.

FIGURA.—A rhetorical FIGURE, is a certain kind of change of the ordinary and simple language otherwise used, attended with an accession of power. “Moreover that power is twofold. For either it makes the language *sweeter*, or *more weighty*, and on both accounts imparts ORNAMENT to the language. Furthermore, *Figures* impart *sweetness*, either by a certain kind of sound, or by the sense, or by the copiousness thus produced: for both certain sounds naturally delight the ears and minds of hearers; and a certain conformation of the sentences is sweeter than a different one; in fine, copiousness of expression naturally charms us all. Moreover, *Figures* have the effect of producing *Gravity*, either by that same copiousness, if it serves to increase and accumulate the particulars of a subject, or else by moving some mental affection. In fine, *Figure* is itself double: the one in the *words*, the other in the *sentiments* [termed respectively, Figures of diction, and Figures of sentiment]. ERNESTI *Init. Rhet. P. II. ch. iii. p. 166.* Comp. GLASSII *Phil. S. L. V. Tract. ii. p. m. 1989, etc.*

GNOME.—A GNOME is a universal sentiment, which appertains to life and human actions, or is at least conjoined with human affairs in some way or other [ERNESTI *In. Rh. § 148*]: *e.g.*—2 Thess. iii. 10, εἴ τις οὐ θέλει ἐργάζεσθαι, μηδὲ ἐσθίτω.—1 Cor. vi. 12; Often Paul gives utterance in the first person singular to sentiments which have the force of a GNOME, as, πάντα μοι ἔξεστιν, ἀλλ’ οὐ πάντα συμφέρει. The sacred writings are so pregnantly full of the best things, that these constitute, as it were, certain continued sentiments, either openly set forth in the form of gnomes, or else such as, though they be clothed with circumstantial particulars, and as it were applied to individual cases [*Noemata*], yet can be readily reduced to a general dogma or sentiment [*Gnome*]. FLACIUS’ *Clavis Script. P. ii. p. 233.* Comp. CALDENBACHII. *Comp. Rhet. L. iii. ch. xxii.*

GRADATIO, so called, occurs, when we progress as it were by steps from the lowest to the highest point: *e.g.*—Acts vii. 35, ἄρχοντα καὶ δικαστήν; τοῦτον ὁ Θεὸς ἀρχηγὸν καὶ λυτρωτὴν ἀπέστειλεν. Gnom. on the passage.—1 Cor. i. 12, Ἐγὼ μὲν εἶμι Παύλου, ἐγὼ δὲ Ἀπολλῶ, ἐγὼ δὲ Κηφᾶ, ἐγὼ δὲ Χριστοῦ.—Ch. iv. 8, ἤδη κεκορησμένοι ἐστέ, ἤδη ἐπλουτήσατε, χωρὶς ἡμῶν ἐβασιλεύσατε.—2 Cor. vii. 2, οὐδένα ἠδικήσαμεν, οὐδένα ἐφθέραμεν, οὐδένα ἐπλεονεκτήσαμεν.

GRADATION [according to the definition of MORHOFIUS, in Del. Orat. pp. 190, 191] is twofold: “gradation by ascent, or *increase*; and gradation by descent, or *decrease*.”

HEBRAISM.—The Greek language of the New Testament is tinged with HEBRAISM. Gnom. Pref. § xiv. pp. xxxvii. xxxviii.; App. Crit. p. 488, § v.: “It hebraizes:” Gnom. on Rom. ix. 8. The diction of the New Testament is not pure Greek; and it imitates the Hebrew usage,

1) *In single words*; *e.g.*—ὁ Μεσσίας, John i. 42; Σατανᾶς, Matt. iv. 10; Ἀλληλοῦῖα, Rev. xix. 1; πάσχα, Luke ii. 41; Ἐμμανουήλ, Matt. i. 23.

2) *In forms of speech and phrases*; for instance,—αἷμα ἐκχέειν, for *to kill*, Matt. xxiii. 35. Also ἐξέρχασθαι ἐξ ὀσφύος τινός, for, *to be begotten or born of a person*, Heb. vii. 5; υἱὸς Γεέννης, *worthy of hell*, Matt. xxiii. 15.

3) *In grammatical figures*; *e.g.*—Enallage, the putting of the abstract for the concrete, ἀκροβυστία, *i.e. the uncircumcised*, Rom. ii. 26; περιτομή, *i.e. the circumcised*, ch. iii. 30: Pleonasm (see the Title, *Pleonasm*); Ellipsis (see *Ellipsis*); Hypallage (see *Hypallage*).

4) *In the universal (general) form of the Language.* ERNESTI Inst. Int. p. 43, etc., § 8, etc. The book of JOHN OLEARIUS de Stilo N. T., Sect. *Didact. Membr.* ii. pp. 232, 233.

It is also HEBRAISM, if the Greek words have not that signification in the New Testament which the usage of pure Greek authors assigns to them, but that which is in those Hebrew words, the place of which is sustained by the Greek words (which are represented by the Greek words): ERNESTI, l. c. § 9, 10: *e.g.*—ῥῆμα, Luke i. 37, as the Hebr. רַבַּר, *a word*, put for *a thing or business*; σπέρμα, 2 Cor. xi. 22, as נַר, for *posterity*, etc. See OLEARIUS, L. c. p. 241, etc.

HENDIADYS (or ἐν διὰ δυοῖν) is a *grammatical figure* in Syntax, when one thing is enunciated by two words; a thing which may happen in various ways.

I. When one thing is expressed by two words, whether synonymous, or of distinct signification; so that the one of them sustains the part of an Adjective, and has the signification of one.

II. When two Substantives are so connected by the copula AND,



that the reader may understand, that the one of them ought to be explained *by the Genitive*.

III. When the same thing occurs in the case of *Verbs*, so that the one Verb obtains the signification of an adverb; *e.g.*—Acts ix. 31, *οικοδομούμεναι* (or *οικοδομουμένη*) και *πορευόμεναι* (or *πορευομένη*), *i.e.* “the Churches were progressively edified.” (See III.)—Acts xxiii. 6, *περὶ ἐλπίδος και ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι*, “Concerning the hope and the resurrection I am on my trial, *i.e.* concerning the resurrection which is hoped for (See I.), or, concerning the hope of the resurrection. (See II.)—Rom. ii. 20, *ἔχοντα τὴν μόρφωσιν τῆς γνώσεως και τῆς ἀληθείας*,—the form or outline of knowledge and of truth, *i.e.* of accurate (or *orthodox*) knowledge. (See I.)—1 Tim. i. 4, *μηδὲ προσέχειν μύθοις και γενεαλογίαις ἀπεράντοις*,—to fables and genealogies, *i.e.* to genealogies of fables, never to be ended. For the apostle speaks of the genealogies of the *Æons*, which are nothing but fables. (See II.)—2 Tim. iv. 1, *κατὰ τὴν ἐπιφάνειαν αὐτοῦ και τὴν βασιλείαν αὐτοῦ*. In this passage, *ἐπιφάνεια* and *βασιλεία* form an *ἔν δια δυνάμει*, that the sense may be, according to the revelation of the kingdom. (See II.)

**HOMŒOTELEUTA** [Gnom. on Matt. ii. 6, note, *γῆ Ἰούδα*] occur, when two or more words end alike, and they are for the most part also **HOMŒOPTOTA** (in the same case): *e.g.*—Rom. xii. 15, *χαίρειν μετὰ χαιρόντων και κλαίειν μετὰ κλαίωντων*.

**HOMONYMY** is, if things diverse in nature are called by one name [*by Analogy, i.e. comparison or proportion*]; and **HOMONYMS**, as they are called, are those things of which the name alone is common, but the aspect or relation of the nature, connected with that name, is different. [The *Minerva* of **SANCTIUS**, L. IV. ch. xiv. p. 741, etc.] Gnom. on 1 Cor. viii. 5; Heb. ii. 7.

**HYPALLAGE** is a change or transposition of words of that kind, whereby there is said of the one what ought to be said of the other, or there is attributed to the one what ought to be attributed to the other: *e.g.*—Matt. x. 15, Gnom. Acts v. 20, *πάντα τὰ ῥήματα τῆς ζωῆς ταύτης*, “all the words of this life,” *i.e. all these words of life*. The Gnom. on this passage observes, “So among the Hebrews the Adjective is often applied to the latter Substantive.”—Ch. xxi. 3, *ἀναφανέντες δὲ τὴν Κύπρον*, “when we had appeared to Cyprus,” *i.e. when Cyprus had appeared to us*.—Rom. vii. 24, *τίς με ῥύσεται ἐκ τοῦ σώματος τοῦ θανάτου τούτου*; *i.e. from this body of death*.—Ch. xv. 19, *ὥστε με ἀπὸ Ἱερουσαλήμ και κύκλῳ μέχρι τοῦ Ἰλλυριοῦ πεπληρωκέαι τὸ εὐαγγελίον τοῦ Χριστοῦ*, *i.e. I filled with the Gospel of Christ Jerusalem, etc.*—Heb. xiii. 2, *ἔλαθόν τινες ζενίσαντες ἀγγέλους, for λαθόντες ἐξένισαν*. See Gnom.—James ii. 17, *ἡ πίστις—νεκρὸ ἐστι καθ' ἑαυτήν*. See Gnom. on ch. iii. 4, and Heb. ix. 23. See C. L. BAUER'S *Philol. Thuc. Paull. ch. xii. de Hypallage*, p. 263, etc.

**HYPERBATON** is the figure of speech used, when words are transposed contrary to their wonted or most natural order of construction: e.g.—Mark ix. 20, *καὶ ἤνεγκαν αὐτὸν (the boy) πρὸς αὐτὸν (Jesus) καὶ ἰδὼν (the boy) αὐτὸν (Jesus) εὐθέως τὸ πνεῦμα ἐσπάραξεν αὐτὸν (the boy) καὶ πεσὼν (the boy) ἐπὶ τῆς γῆς.* The language is so framed, that EITHER we must put ἰδὼν for ἰδὼν [thus it might be referred to πνεῦμα], OR we must suppose a *Transposition* of the several members, which was the opinion of Bengel in the Gnom. See also ch. xvi. 1; 1 John ii. 24, 27.—Rev. xiii. 3, 8, and the Gnom. on the passages quoted. Comp. the Title **HYPALLAGE**.

**HYPERBOLE** is, when the Writer is found to have said more, with a view to enlarging or diminishing a thing, than he intends to be understood.—John xii. 19, *ἰδὲ ὁ κόσμος ὀπίσω αὐτοῦ ἀπῆλθεν.* “An indignant Hyperbole.” Gnom. In the statements put forth by Jesus and His apostles there often seems to be an **HYPERBOLE**, where there is none: e.g.—Mark xvi. 15, *πορευθέντες εἰς τὸν κόσμον ἅπαντα, κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει.*—Luke vi. 23; 1 Cor. xv. 52. See Gnom. I should be sorry, however, to eliminate (banish) all **HYPERBOLES** out of the New Testament. For “they are proved to have place” [as ERNESTI In. Rh. § 335, p. 165, rightly observes, and as we shall make evident by examples]—1) If they possess, as it were, the force of proverbs; and when this is so, nothing save what is excellent [or else unusual] is understood in any kind; as, Matt. xxi. 13, *ὁμοίως δὲ αὐτὸν (οἶκον) ἐποίησατε σπήλαιον ληστῶν.*—John iii. 26, 32, *καὶ πάντες ἔρχονται πρὸς αὐτὸν.—καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει.* 2) When the thing itself has exceeded its natural limit, so that the Hyperbole may seem to have arisen out of the facts; as in Luke xviii. 5, *ἵνα μὴ εἰς τέλος ἐρχομένη ὑπωπιάζῃ με.* “An Hyperbole appropriate to the character of a judge who was unjust and impatient.”—See Gnom. 3) When a more vehement feeling has generated them, than which nothing is more effective towards softening every kind of harshness in tropes, and also in figures; as, Heb. vii. 27, *ὅς οὐκ ἔχει καθ’ ἡμέραν ἀνάγκην.* See Gnom.—Ch. x. 1, *θυσίαις ἅς προσφέρουσιν εἰς τὸ διηνεκές* — —. To this also may be referred those phrases, John iii. 26, 32.—Comp. KINDERLING’S Grundsätze der Beredsamkeit, § 138, p. 110.

**HYPOTYPOSIS** is, when a thing done is so expressed in words as to seem to be placed under one’s eyes; as,—Heb. xii. 16, *μὴ τις πόρνος, ἢ βέβηλος ὡς Ἡσαῦ, ὅς ἀντὶ βρώσεως μιᾶς ἀπέδοτο τὰ πρωτοτόκια αὐτοῦ.* “A graphic Hypotyposis of a profane mind.” See Gnom.

**HYSTERON PROTERON** is a species of *Hyperbaton*, when the one of two members is put in the former place, which seemed to require being put in the latter place. In the New Testament hardly, and scarcely even hardly, is there to be found a genuine

*Hysteron Proteron*, inasmuch as Sacred Scripture (1) either maintains the order of *the things* in opposition to the order of time,—(2, or else uses an *inverted Chiasmus*, which has in it nothing of the nature of a blemish, nay, even somewhat of elegance, as we have demonstrated above: *e.g.*—(1.) Phil. iii. 19, ὡν τὸ τέλος ἀπώλεια —“The mention of the *end*, which, one might think, ought to have been put in the last place, is put before the other things, in order that these latter may be read with the greater horror.”—Gnom. on the passage. (2.) Heb. iii. 8, etc., is not a *Hysteron Proteron*, as JUNIUS calls it, but an *inverted Chiasmus*. See Gnom.—Rom. xiii. 9, Paul recounting the commandments in a somewhat free order, places the sixth after the seventh. Comp. Bauer's Philol. Thucyd. Paull. ch. xiii. 3, p. 280, etc.

IDIOMA or IDIOTISMUS.—The term IDIOM is taken in more than one sense. “For at one time it denotes the native and peculiar usage of *any language*; at another time, the peculiar phraseology or usage of speech in *any author*” [G. H. URSINI, Instit. Lat. linguæ, P. ii. pp. 582, 583].—See Gnom. on Matt. xvi. 13, note, τὸν τῶν τοῦ ἀνθρώπου, at the end; Luke vii. 30; Rom. vi. 17.

IRONY is a Trope, arising from the disjunction of things, and is applied to the case where a word or phrase is employed contrary to that which ought to be understood; or, where the sense of a word or phrase employed is contrary to the strict signification. Moreover, IRONY is twofold: The one, which has in it nothing of mockery, but, on the contrary, very much of suavity,—John ix. 27, μὴ καὶ ὑμεῖς θέλετε αὐτοῦ μαθηταὶ γένησθαι; “A becoming and sweet Irony.” See Gnom. The other, which is employed in mockery,—Mark xv. 29, οὐαὶ ὁ καταλύων τὸν ναὸν, καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν.

ΗΘΟΣ.—See the Title ETHOS, above.

LITOTES is, when we say less than we wish to be understood: and so far, indeed, LITOTES does not seem to differ from that kind of *Hyperbole* which has the effect of *diminishing a thing*; but in this, generally, *Litotes*, and *Hyperbole that diminishes*, differ, in that the former has the effect of imparting ETHOS, the latter, PATHOS. [See the Titles *Ethos* and *Pathos*.] Therefore *Litotes*, when it seems to diminish, often has the effect of increasing a thing: as, when negative terms are put for their contraries, which are affirmative; for we signify more than we express, as Vossius rightly observes, by the negation of a contrary. It may be also *ironical*: hence it is that some refer it universally to *Irony*, but with less accuracy.

LITOTES, Μείωσις, Ταπεινώσις, EXTENUATIO, which are severally

referred to everywhere in the Gnomon, scarcely if at all differ from one another. Let us run through examples.

LITOTES is referred to in the Gnomon on John vi. 37, τὸν ἐρχόμενον πρὸς με οὐ μὴ ἐκβάλω ἔξω, i.e. *I will receive and defend in all ways*: Acts xxvi. 19, οὐκ ἐγενόμην ἀπειθὴς τῇ οὐρανίῳ ὀψασίᾳ, "I did not become disobedient, i.e. *I was forthwith altogether obedient.*—Rom. x. 2; 1 John iii. 17; Philem. ver. 11.—Μείωσις is referred to,—Luke xvii. 9, οὐ δοκῶ: 1 Cor. ix. 17, ἐκῶν, *willing*, i.e. *gratuitously.*—Ταπείνωσις is referred to,—Acts x. 47, μήτι τὸ ὕδωρ κλωῦσαι δύναταί τις—Water, for *baptism*; ch. xxii. 18, οὐ παραδέξονται σου τὴν μαρτυρίαν περὶ ἐμοῦ: Rom. v. 5, οὐ καταισχύνει, *maketh not ashamed*, i.e. produces the highest glorying.—EXTENUATIO is referred to,—Heb. ix. 13, τὸ αἷμα ταύρων καὶ τράγων, "the blood of bulls and goats, i.e. *sacrifices.*

LOCUTIO CONCISA.—See the Title CONCISA LOCUTIO.

ΜΕΙΩΣΙΣ.—See the Title LITOTES; and compare BAUER'S Philol. Thucyd. Paull. ch. xi. p. 262.

METALEPSIS is a double or manifold Trope in the same word or phrase; whether of such a kind as that the *same* Trope is multiplied, or that *two* different Tropes concur: ERNESTI In. Rh. § 332, p. 163: e.g.—Acts xx. 25, οὐκέτι ὄψεσθε τὸ πρόσωπόν μου ὑμεῖς πάντες, ἐν οἷς διῆλθον κηρύσσων τὴν βασιλείαν τοῦ Θεοῦ. There is a double METONYMY of the *Consequent for the Antecedent*: 1) Such things are about to befall me, that I am hardly, if at all, likely to return; 2) if even I were ever so likely to return, yet ye yourselves, after so long an interval of time, will almost all be dead or removed elsewhere. Instead of these two Antecedents there is put the Consequent, *ye shall not see my face.* Comp. the Gnom.—1 Pet. v. 3; 1 John v. 7, ὅτι τρεῖς εἰσὶν—ἐν τῇ γῆ: (— Rev. xiii. 18, ἀριθμὸς γάρ, x.τ.λ.) See Gnom.

METAPHORA, or TRANSLATIO, is the change of the strict signification into an alien one *on account of a similarity* which exists between the things. Therefore in every Metaphor there is a *similarity*, which is reduced into and completely included in one word, upon the foundation of which it as it were depends.—ERNESTI In. Rh. p. 154, etc.—Examples: Matt. xvi. 18, ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν, καὶ πύλαι ἁδου οὐ κατασχύσουσιν αὐτῆς: καὶ δώσω σοὶ τὰς κλεῖς τῆς βασιλείας τῶν οὐρανῶν. A Metaphor from *architecture*.—2 Cor. v. 1, οἶδαμεν γὰρ—οἰκία τοῦ σήνου καταλυθῆ,—"This Metaphor from his own trade might the more affect PAUL, who was a *tent-maker.*" The Gnom. on the passage.—1 Tim. vi. 19, ἀποθησαυρίζοντας ἑαυτοῖς θεμέλιον καλόν,—"An *accumulated* Metaphor, which causes neither *tædium* nor *obscurity*, but tends to im-

part force and elegance."—2 Tim. iv. 7 : The subject having been twice expressed by a Metaphor, τὸν ἀγῶνα—τὸν δρόμον, is in the third place expressed in plain (unmetaphorical) terms, τὴν πίστιν τετήρηκα. Comp. the Titles, ALLEGORY, METONYMY, SYNECDOCHE.

**METONYMY** is a mode of speaking, whereby the *one* of those things, which are conjoined by some *external* relation, is put for the *other*; or also so, that the other requires to be understood together with itself. And it is fourfold: **METONYMY of Cause—of Effect—of the Subject—of the Adjunct**. There are some who also add to these Metonymy of the *Antecedent* (*i.e.* for the *Consequent*) and Metonymy of the *Consequent* (*i.e.* for the *Antecedent*); a kind of Metonymy which may be conveniently referred to *Metonymy of Cause or of Effect*.—Examples: The *Consequent* for the *Antecedent*,—Luke iv. 23, πάντως ἐρεῖτέ μοι τὴν παραβολὴν ταύτην. See *Gnom.* on this place; also: "the fame concerning a thing, instead of the thing itself, which is about to produce the fame," or rumour: 2 Cor. xi. 10, ἡ καύχησις αὐτῆ οὐ φραγήσεται εἰς ἐμέ, *i.e.* "hereafter I will not be a whit more burdensome, it shall be so that," etc.: Gal. iii. 17, διαθήκην—νόμος οὐκ ἀκυροῦ, *i.e.* The Law does not confer the inheritance; therefore it does not make void the covenant.—The *Antecedent* for the *Consequent*: Rom. ii. 21, ὁ οὖν διδάσκων ἕτερον, σεαυτὸν οὐ διδάσκεις; *i.e.* Thou dost not teach, and thou dost not do those things which thou oughtest to have taught thyself: also, Gal. ii. 10, μόνον τῶν πτωχῶν ἵνα μνημονεύωμεν, ὃ καὶ ἐσπούδασα—But PAUL was anxious not merely to remember, but to relieve and assist: also, Phil. iii. 2, βλέπετε—βλέπετε, *i.e.* Ye see and will beware of.—The Metonymy of the *Subject* and *Adjunct*: Luke i. 35, δύναμις ὑψίστου ἐπισκιάσει σοι. The power of the Highest, for, the Highest, whose power is infinite.—John iii. 27, ἐκ τοῦ οὐρανοῦ. The heaven, for Him who dwells in the heavens.—Acts xxvii. 9, διὰ τὸ καὶ τὴν νηστείαν ἤδη παρέληλυθέναι. The adjunct of time for the time.—1 Thess. v. 19, τὸ πνεῦμα μὴ σβέννυτε. The Spir<sup>it</sup>, for the gifts, which He imparts.—Instead of the *Concrete*, *i.e.* instead of that to which anything is attributed, the *Abstract* is put, *i.e.* the *Attribute* itself: for instance,—Eph. v. 13, πᾶν γὰρ τὸ φανερούμενον, φῶς ἐστί. See *Gnom.*—See further observations on the subject in a lengthened Treatise on **METONYMY** in Bauer, *Philol. Thuc. Paull.* ch. xi. p. 224, etc.

**MIMESIS** is, when we either refer to, or repeat, the words of another, which we either disapprove of, or desire to refute; for example, —1 Cor. xv. 32, εἰ νεκροὶ οὐκ ἐγείρονται, φάγωμεν καὶ πίωμεν, αἴριον γὰρ ἀποθνήσκομεν.—2 Cor. x. 1, 10, ταπεινός—ὅτι αἱ μὲν ἐπιστολαὶ, φησί, βαρεῖται—ἔξουθενημένος.—Phil. iii. 4, 5. See *Gnom.*—Col. ii. 21.

It is also **MIMESIS**, when we delicately (acutely) allude to a word which another is wont to use, for the sake of directing him aright; as in the passage, 2 Cor. x. 1, ὅς κατὰ πρόσωπον μὲν ταπεινός ἐν ὑμῖν:

with which comp. ver. 10, ἡ δὲ παρουσία τοῦ σώματος.—Gal. vi. 2, ἀλλήλων τὰ βάρη—τὸν νόμον τοῦ Χριστοῦ. See Gnom.—Comp. the Title **ASTEISMUS**.

**MODALIS SERMO**.—When Propositions or Enunciations are modal, *i.e.* “Such as are not enunciated simply, but in such a way as that the mode should be at the same time explained in which it is necessary that the thing should be done, or in which it can be done, or cannot be done, and lastly, the mode in which the Predicate agrees with the Subject” [ÉRNESTI Init. doct. solid. p. 323], it is a **SERMO MODALIS**; viz. when categorical propositions are not put forth categorically (absolutely) and nakedly, but with the intimation of affection, thanksgiving, wishes, or prayers, etc. Whereas Paul might have said to the Romans, *Ye were the servants of sin*, he uses the moral **MODE**; *Thanks be to God that*, whereas ye were the servants of sin, *ye now have obeyed righteousness*. And, furthermore, what is intimated by this mode of speaking is taught us in the Gnomon on Rom. vi. 17. Comp. 1 Cor. xv. 57; 1 Pet. i. 3.—Matt. xxvi. 25: If I answer to one who asks me a question, Σὺ εἶπας, *thou hast said*,—I consider his interrogation as a positive proposition, to which I have only to add my vote of assent. To the question, *Is Judas the traitor?* the answer, which is as it were elliptical, may be thus supplied: *Yes, Judas is the Traitor, thou art right*.—Col. iv. 13: The apostle from affection says, μαρτυρῶ γὰρ αὐτῷ ὅτι—*for, αὐτὸς γὰρ ἔχει*.—2 Tim. i. 16: The apostle might have said simply, *Onesiphorus nobly stood by me*; but a feeling of affection causes him to use the **MODE**, “May the Lord grant mercy [*to Onesiphorus himself, and*] to the house of Onesiphorus.”—Comp. the Title **SYNCATEGOREMA**.

**MORATUS SERMO** is that which hath ἡθός. See Bengel’s Preface, § xv. pp. xxxix. xl., and Title **ETHOS** above.

**NOEMA** is a Gnome transferred to person, time, or place; *i.e.* a sentiment which appertains to life and human actions, etc., applied to the particular case for the time being; as,—1 Cor. vi. 12, πάντα μοι ἔξεστιν, ἀλλ’ οὐ πάντα συμφέρει. This is a **NOEMA**, which has the force of a **GNOME**. **BENDEL** has used this term frequently throughout the Gnomon in a wider sense for any sentiment or enunciation, which is contained in the words of Scripture;—for instance, Rom. i. 1, T. II. pp. 1, 2, “the correspondence of the Noemata (thoughts) and modes of expression.”—Ch. iii. 2, T. II. p. 20, “ideas (noemata) extremely suggestive.”—Ch. xii. 1, T. II. pp. 79, 80.—Comp. the Title **GNOME**.

**OCCUPATIO**, προκαταλήψις, is, when we (1) state, and (2) do away with, that which may be said against us; of which the former

is called *ὑποφόρα*, the latter, *ἀνθυποφόρα* [ERNESTI In. Rh. § 356, p. 174; GLASSIUS' Phil. S. L. V. Tract. II. ch. vi. p. 2036];—for instance, 1 Cor. xv. 35, ἀλλ' ἐρεῖ τις, πῶς ἐγείρονται οἱ νεκροί; ποίῳ δὲ σώματι ἔρχονται; κ.τ.λ.—By Synecdoche *Anthypophora* is also called *Occupatio*;—for instance, in Acts ii. 23, τοῦτον τῇ ἁρισμένη βουλῇ καὶ προγνώσει τοῦ Θεοῦ ἔκδοτον λαβόντες — Ch. x. 22, xiv. 16: James iii. 17. See Gnom.

ORATIO SEMIDUPLEX.—See Title SEMIDUPLEX ORATIO.

OXYMORON is, when contraries are acutely (cleverly) and wisely conjoined; or when the same thing is acutely (cleverly) denied, as it were, regarding itself.—Acts v. 41, ὅτι ὑπὲρ τοῦ ὀνόματος κατηξιώθησαν ἀτιμασθῆναι. “It is truly the height of *dignity* to be treated *with indignity* for Christ's sake.”—GLASSIUS' Phil. S. L. V. Tract. II. ch. 7, p. m. 2046.—Rom. i. 20, τὰ γὰρ ἄβρατα αὐτοῦ—καθορᾶται. See the Gnom. on this passage.—1 Cor. ix. 17, εἰ γὰρ ἐκῶν [i.e. *gratis*, *without charge* or *wages*] τοῦτο πράσσω, μισθὸν (*wages*) ἔχω. See Gnom.

PARABOLA.—The PARABLE is a Discourse, which, in the form of a fiction, but one resembling a true story, taken from the things of everyday life, vividly represents unknown or moral Truths. It closely approaches to *Allegory*; but differs from FABLE, which is the narrative of something imaginary, such as has never happened, and is not possible, and therefore is not like a true history. Therefore, that I may suggest this in passing, the noble character and province of Sacred Parables ought not to have been lowered to the petty notion of the latter (the Fable) by C. F. BARTH, in his Germ. Vers. of the New Testament, entitled, *die neueste Offenbarungen Gottes in Briefen und Erzählungen*, who for the most part has followed Lowth in this respect [Academic Lectures on the Sacred Poetry of the Hebrews, P. 1, Præl. x. p. 213]. The Parables of our gracious Lord, even in this respect, carry off the palm of superiority from other (not to say Fables, but even) Parables, in that the things which they represent are divine and spiritual, appertaining to the kingdom of God, its economy, and the salvation of souls. See *e.g.*—Matt. xiii. 18, 20, 21, 22, 25, etc., for it is not necessary to recount particular instances; nor is there any occasion that I should quote passages of the Gnomon. But as yet there remains a suggestion which it seems well to make. Whereas a TYPE is a certain thing actually performed or done, not invented or imagined, whereby some other thing which is future is prefigured, nor can the Parable be said not to differ from the Type, yet it is to be observed, that the Word, *Parable*, taken in a broader sense, sustains even the notion of a Type.—Heb. xi. 19 (Abraham received back Isaac from the dead ἐν παραβολῇ). It is also used in the

New Testament either for any *acute* or *figurative* expression ; e.g.—Matt. xv. 15 [Comp. the Gnom.]; or for any *comparison* or *simile*, Mark iii. 23 ; or, for a *Proverb*,  $\lambda\psi\mu$ , Luke iv. 23. See Gnom.

PAREGMENON is the conjunction of Conjugates, also of simple words and their compounds. These are instances of both kinds :—1 Cor. xi. 29, etc.,  $\kappa\rho\iota\mu\alpha \epsilon\alpha\upsilon\tau\omega\ \epsilon\sigma\theta\iota\epsilon\iota \kappa\alpha\iota \pi\acute{\iota}\nu\epsilon\iota, \mu\eta \delta\iota\alpha\kappa\rho\acute{\iota}\nu\omega\nu \tau\omicron \sigma\omega\mu\alpha$ .—James ii. 4,  $\kappa\alpha\iota \omicron\upsilon \delta\iota\epsilon\kappa\rho\acute{\iota}\theta\eta\tau\epsilon \epsilon\nu \epsilon\alpha\upsilon\tau\omicron\upsilon\varsigma, \kappa\alpha\iota \epsilon\gamma\acute{\epsilon}\nu\epsilon\sigma\theta\epsilon \kappa\rho\iota\tau\alpha\iota \delta\iota\alpha\lambda\omicron\gamma\iota\sigma\mu\omega\nu \pi\omicron\nu\eta\rho\omega\nu$ . These are instances of the latter kind :—Acts viii. 30,  $\acute{\alpha}\rho\alpha \gamma\epsilon \gamma\iota\nu\omega\sigma\kappa\epsilon\iota\varsigma \acute{\alpha} \acute{\alpha}\nu\alpha\gamma\iota\nu\omega\sigma\kappa\epsilon\iota\varsigma$  ;—Rom. ii. 1,  $\pi\acute{\alpha}\varsigma \omicron \kappa\rho\acute{\iota}\nu\omega\nu \epsilon\nu \omega\ \gamma\acute{\alpha}\rho \kappa\rho\acute{\iota}\nu\epsilon\iota\varsigma \tau\omicron\nu \epsilon\tau\epsilon\rho\omicron\nu, \sigma\epsilon\alpha\upsilon\tau\omicron\nu \kappa\alpha\tau\alpha\kappa\rho\acute{\iota}\nu\epsilon\iota\varsigma$ .  $\tau\acute{\alpha} \delta\epsilon \acute{\alpha}\upsilon\tau\acute{\alpha} \pi\rho\acute{\alpha}\sigma\sigma\epsilon\iota\varsigma \omicron \kappa\rho\acute{\iota}\nu\omega\nu$ .—1 John iii. 20,  $\omicron\tau\iota \epsilon\grave{\alpha}\nu \kappa\alpha\tau\alpha\gamma\iota\nu\omega\sigma\kappa\eta \text{---} \kappa\alpha\iota \gamma\iota\nu\omega\sigma\kappa\epsilon\iota \pi\acute{\alpha}\nu\tau\alpha$ . See Gnom. on the passage.—See ERNESTI In. Rh. § 342, p. 168 ; and comp. the Title PARONOMASIA below.

PARELKON is a species of *Pleonasm*, when a term is set down, the omission of which would leave the sentence still in some measure complete, but the introduction of which makes the language elegant, emphatical, sweet, and marked by characteristic feeling, etc. : e.g.—Luke xii. 37, “The participle *παρελθὼν* is redundant :” also ch. xviii. 5, *ἐρχομένη* ; also Acts xvi. 3, *λαβὼν* ; also 1 Cor. vi. 15, *ἄρας*, “But there is in this participle the highest degree of *ἐναργεία* (*distinctness*), depicting as it were the unworthiness of such an act.” See Gnom.—John vi. 15, *Ἰησοῦς οὖν—αὐτὸς μόνος*. *Αὐτὸς* is elegantly redundant.

PARENTHESIS, *Interpositio*, is, when the current of the language (sentence) is so interrupted or divided by the interposition of another sentence, or more sentences than one, that the intervening sentences require to be considered separately. In the New Testament Greek it is wont to be marked by commas, and still more by colons. See *Ed. Bengel*, 1753, Admonit. p. 15, § 5. After the end of the *Parenthesis* the (leading) word (verb) is either repeated, or is then, and not till then, put down : e.g.—Mark vii. 3, 4, *οἱ γὰρ Φαρισαῖοι—καὶ χαλκίων καὶ κλινῶν*, forms a *Parenthesis*. See Gnom. on Mark vii. 1.—John i. 24, *καὶ οἱ—Φαρισαίων*, forms a *Parenthesis*. See Gnom. on the passage.—Acts i. 15, *ἦν τε ὄχλος—εἴκοσιν*, forms a *Parenthesis*.—Ch. ii. 8—11, *ἀκούομεν ἕκαστος—Κρῆτες καὶ Ἀραβες*, forms a *Parenthesis*.—1 Tim. v. 22, 23, *σεαυτὸν ἀγνὸν τήρει—ἀσθενείας*, forms a *Parenthesis*. See Gnom. on the passage.

PARONOMASIA is, when the signification of a word is changed, one or two letters or syllables being either altered or transposed or added, or taken away : e.g.—1 Cor. xi. 17, *ὅτι οὐκ εἰς τὸ κρεῖττον, ἀλλ' εἰς τὸ ἥττον συνέρχεσθε*.—Phil. iii. 2, 3, *βλέπετε τὴν κατατομὴν ἡμεῖς γὰρ ἔσμεν ἢ περιτομή* — — 1 Tim. vi. 6, 9, *πορισμὸς μέγας—ἐπιπίπτουσιν εἰς πειρασμόν*. It hardly differs from *PARACHESIS*, when



forms of diction that differ correspond to one another by some pleasant allusion, either in the letters or the syllables : for instance,—Rom. i. 29, 31, *πορνεία, πονηρία*—*μεστοὺς φθόνου, φόνου, ἀσυνέτους, ἀσυνθέτους* — — But as far as I know, *Parechesis* is not made mention of in the Gnomon.

PATHOS is, when an orator or writer betrays or manifests a more prominent emotion and excited feeling of the mind. Πάθος is also applied to the *Affection* itself, which is a more vehement feeling either of any pleasure or of a pain ; and its parts are four : two arising out of pleasure, *love* and *joy* ; two also out of pain, *hatred* and *sorrow*. [ERNESTI In. Rh. P. I. Sect. i. ch. 8, p. 48.]—Mark vii. 34, “By the verb ἐστέναξεν a profound affection of the mind is indicated.” See Gnom.—2 Tim. i. 16, 18, “An Anaphora full of pathos, δάη ἔλεος—δάη αὐτῷ ὁ Κύριος εὐρεῖν ἔλεος, depicts the joyous love of Paul towards *Onesiphorus*.” Comp. the Pref. of the Gnom. § xv. and the Title ETHOS.

PERIPHRAISIS, CIRCUITIO, are subservient, the one to copiousness, the other to suavity of ornament. The former is that which rather expresses a thing by circumlocution, than sets it forth by its own proper term, inasmuch as aiming at expanding the several words. The latter especially serves to designate the attribute of a thing : hence it calls a thing, not by its own proper word, but by a number of words ; and this, for the sake of either increasing or diminishing, or at least for the sake of hiding any offence which might have existed in the strict (proper) word ; or for more special reasons : e.g.—Matt. xxvi. 29, ἐκ τούτου τοῦ γεννήματος τῆς ἀμπέλου. A Periphrasis for *wine*. See Gnom. on the passage.—Matt. xxvii. 62, τῇ δὲ ἑπαύριον. Periphrasis for the *Sabbath*. See Gnom.—Luke ii. 11, ἐν πόλει Δαυίδ. Periphrasis for *Bethlehem*. See Gnom.—1 Thess. iv. 5, τὰ ἔθνη τὰ μὴ εἰδῶτα τὸν Θεόν : ver. 12, πρὸς τοὺς ἕξω : ver. 13, οἱ λοιποὶ οἱ μὴ ἔχοντες ἐλπίδα. A Periphrasis for the *Gentiles*.—Heb. i. 14, διὰ τοὺς μέλλοντας κληρονομεῖν σωτηρίαν. A sweet Periphrasis for *the elect*.—Comp. the Title EUPHEMISM.

PLEONASM is usually said to be employed, where the language is so abundant in respect to one or two words (e.g., *A Noun, Pronoun, Verb, Adverb*, etc.), that even without those words the sense would be complete : e.g.—the Substantive is redundant, when the notion of it lies hid in the Adjective,—Rom. xii. 11, τῇ σπουδῇ μὴ ἀκνηροί. The repetition is not inelegant, as BAUER very well observes, in whose work you may see several examples of Pleonasm. [Philol. Th. Paull. ch. 10, p. 202, etc.]

It is also PLEONASM, when anything is expressed in a number of words and phrases, which, in the ordinary usage of speech, signify much the same thing ; for instance,—Luke xviii. 34, καὶ αὐτοὶ οὐδεὶς

τούτων συνῆκαν, καὶ ἦν τὸ ῥῆμα τοῦτο κεκρυμμένον ἀπ' αὐτῶν, καὶ οὐκ ἐγίνασκον τὰ λεγόμενα.—John i. 20, καὶ ὁμολόγησε καὶ οὐκ ἠρνήσατο, καὶ ὁμολόγησεν.—Acts xiii. 45, ἐπλήσθησαν ζήλου καὶ ἀντέλεγον τοῖς ὑπὸ τοῦ Παύλου λεγομένοις, ἀντιλέγοντες καὶ βλασφημοῦντες.—Phil. i. 23, πολλῶ μᾶλλον κρείττον. Nor, however, are such redundant expressions altogether idle or useless; since they EITHER set forth the subject more fully, OR impart EMPHASIS, OR prove the feeling of the speaker, OR mark distribution of the members of a sentence, OR are so employed in accordance with the usage of the sacred language. [GLASSIUS' Philol. S. L. IV., Tract. II. concerning PLEONASM, Obs. XIII.] Pleonasm is of use both towards augmenting the force, and towards ornament, and yet not always so; but it is sometimes EITHER in accordance with the simplicity of the most ancient language, of which class there are several Pleonasmis in the *Hebrew* tongue, and thence in that of *the New Testament*; OR from whatever other cause, it has arisen in the usage of speech, and is employed even by elegant speakers: for which reason it cannot be arraigned as a fault, and yet at the same time it ought not to be twisted so as to be made indicative of force or ornament. [ERNESTI Instit. Interpr. N. T. P. II. c. 10, § 10, p. 194.] Let us see some examples: Luke xviii. 34, The sacred writer indicates how great was the ignorance of the disciples; but the Gnomon on the passage observes a *Gradation* in the several phrases, and we must altogether confess, that the very copiousness of the words here has the effect of making the narrative more perspicuous and forcible.—John i. 20, The Pleonasm makes the language more powerful.—Acts xiii. 45, The repetition of the verb is owing to a Hebraism. Comp. the Gnom. on the passage.—Phil. i. 23, The accumulated Comparative is not without emphasis. See the Gnom. on this passage, and on 2 Cor. vii. 13; and comp. BAUER'S Philol. Th. P. c. 6, 2, p. 67.—Another figure, which is called HENDIADYS, has in it something similar to *Pleonasm*. As to *Hendiadys* see above.

PLOCE is, when a word is twice employed, so as that in the one instance the word itself is to be understood as meant, in the other instance an attribute of it. It almost belongs to ANTANACLISIS, which compare.—John iii. 31, ὁ ὢν ἐκ τῆς γῆς [i.e. He who is of earth in respect to natural birth and origin], ἐκ τῆς γῆς ἐστίν [i.e. is of earth in respect to disposition and state]. See Gnom.—Ch. xix. 22, ὁ γέγραφα [I have written simply], γέγραφα [i.e. I will not write otherwise].—Rom. vii. 13, ἀλλὰ ἡ ἁμαρτία [sin simply], ἵνα φανῇ ἁμαρτία [i.e. the worst evil]. ERNESTI refers also to this class the passage, John i. 10, ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω [Inst. Int. N. T. p. 80].

POLYSYNDETON is a species of *Pleonasm*, when Conjunctions are rather frequently inserted between words or the members

of a sentence: *e.g.*—Ep. James i. 24, *κατενόησε γὰρ ἑαυτὸν καὶ—καὶ—* “The accumulation of the particles *καὶ* has great force.” The Gnom. on the passage.—Ch. iv. 13, *σήμερον καὶ αὐριον πορευσώμεθα—καὶ—καὶ—καὶ κερδήσωμεν.* “The *Polysyndeton* expresses the caprice of a mind secure and indifferent.” See Gnom. and on Rev. xviii. 12, etc.—Comp. the Title *ASYNDETON*.

*PROSOPOPŒIA* is a species of a somewhat bold Metaphor, when Life, Language, and other things which are peculiar to man, are attributed to fictitious things, or to those destitute of life and sense. So *care* is attributed to the day in Matt. vi. 34.—So Rom. vii. 1. According to the sense of the apostle, *life* is ascribed to the Law itself by *Prosopopœia* or Personification. See Gnom. and note on Gal. iii. 15, *οὐδέεις.*—Gal. iii. 24, *Νόμος, the Law,* is called *παιδαγωγός, a schoolmaster.*—It is also termed *Prosopopœia*, when those long ago dead are said to discharge the office of giving testimony as though they were present. See Gnom. on Heb. xi. 2; with which comp. Luke xvi. 29.

*PROTHERAPIA* is, if we preface our words by intimating in general our sincere and kindly feeling towards our readers or hearers: or if, when about to speak words of a kind whereby moderation, modesty, and gentleness might seem to be injured, we guard ourselves from being misunderstood by some previous mitigation; and so effect that a more ready access is afforded to the minds of our readers or hearers: *e.g.*—Matt. viii. 9, The Centurion being about to say, *ἔγω ὑπ' ἑμαυτὸν στρατιώτας* [by which words modesty might seem to be injured], employs a *Protherapia*: *ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίας.*—Acts ii. 29, PETER, when he had to say something less favourable of David, premises a *Protherapia*, *Ἄνδρες ἀδελφοί, ἐξὸν [ἔστω] εἰπεῖν μετὰ παρρησίας* — —Rom. iii. 2, PAUL, intending from the privileges of the Jews to reprove them [which intention seemed likely to do violence to gentleness], premises a *Protherapia*, ver. 1, etc. See also the Gnom. on 1 Cor. xiv. 18. Also the Ep. of Jude, ver 1, note, *τετηρημένοις*; and the passages quoted in Index III. of the Gnom.—Comp. the Title *EPITHERAPIA*.

*RECAPITULATION.*—See the Title *ΑΝΑΚΕΦΑΛΕΩΣΙΣ*.

*REGRESSION* is the figure said to be used, when several things are either supposed or proposed [laid down as a supposition or a proposition], and then the writer goes back to explain or perfect the several particulars one by one, in an inverse order for the most part, or if it so please him, in an indiscriminate or unstudied order. So Paul, 1 Cor. xv. 13, commences a Regression, and enumerates what he has alleged, ver. 3–11. Comp. Gnom. on Acts i. 3, ch. iii. 16, and 2 Pet. i. 9.

SEJUGATIO, or DISJUNCTION, is, when two members are proposed, both of which are afterwards more fully discussed; as, Rom. xi. 22, ἴδε οὖν χρηστότητα καὶ ἀποτομίαν Θεοῦ· ἐπὶ μὲν τοὺς πεισόντας, κ.τ.λ.—Phil. i. 15, etc., τινὲς μὲν καὶ διὰ φθόνου καὶ ἔριν, τινὲς δὲ καὶ δι' εὐδοξίαν τὸν Χριστὸν κηρύσσουσιν· οἱ μὲν ἐξ ἐριθείας—οἱ δὲ ἐξ ἀγάπης. Comp. Gnom.

SEMIDUPLEX ORATIO is that species of abbreviated mode of expression, when the relation of two members to one another is such, that the reader is to understand, that the one member is to be supplied from the other, and *vice versa*, i.e. MUTUALLY. The difference of *Concisa Locutio* (Abbreviated expression; see above) and *Semiduplex Oratio* consists mainly in this: that the Protasis needs to be supplied from the Apodosis, OR the Apodosis from the Protasis, in *Abbreviated Expression* (*Conciscus Sermo*); on the contrary, in *Semiduplex Oratio*, that the one member of the Protasis needs to be supplied from the other member of the Apodosis, and AT THE SAME TIME the one member of the Apodosis must be supplied from the other member of the Protasis. In a word, *Concisa Locutio* puts one member, and implies the other: *Semiduplex Oratio* puts two members, and implies two others, either in a direct or inverse relation. [Comp. my Father's Evang. Fingerzeig, Tom. VI. p. 2, Vorr. § 194, 195.] To any one who will attend with some degree of earnestness to this distinction, it will be evident, that it is not wholly without foundation, and that it has been observed not without good reason, by the Author of the Gnomon in arranging accurately the *Index of subjects*. [See Titles, *Concisa Locutio*—*Semiduplex Oratio*.] It is not, however, to be disguised, that the Gnomon (such is the proneness of the human memory to make slips in the case of more refined distinctions) marks at some passages of the New Testament *Concisa Locutio*, though they evidently contain a *Semiduplex Oratio*; e.g.—Rom. vi. 4, ch. xv. 18; 1 Cor. x. 13; just as likewise a *Semiduplex Oratio* is often marked with the name of *Conciscus Sermo*: e.g.—Matt. xiii. 49, τοὺς πονηροὺς ἐκ μέσου τῶν δικαίων, i.e. (1) the bad and (2) the unjust from the midst (3) of the just and (4) good. Thou seest, Reader, two members are employed, (1) and (3); but two others are implied, (2) and (4).—Also Mark i. 4. Also ch. xiv. 8, ὃ ἔσχεν αὐτῆ, ἐποίησεν, that is, (1) what she had (2) she bestowed; and (3) what she could (4) she did. But let us see some examples of *double-membered speech*, or of *Semiduplex Oratio*, observed by the Author of the Gnomon:—John v. 21, ὡςπερ γὰρ ὁ Πατὴρ ἐγείρει τοὺς νεκροὺς καὶ ζωοποιεῖ, οὕτως καὶ ὁ Υἱὸς οὓς θέλει ζωοποιεῖ. The double-membered sentence is equivalent to this: In the same way as the Father raises the dead (*whom He will*), and quickens them; so also the Son (*raises the dead*) whom He will, (*and*) quickens them.—John viii. 28, καὶ ἀπ' ἐμαυτοῦ ποῶ οὐδεν, ἀλλὰ καθὼς εἰδὼξέ με ὁ Πατὴρ μου, ταῦτα λαλῶ. Of Myself (1) I do

nothing, (2) *nor speak*; but—(3) I speak these things, (4) *and I do* them. The one is to be supplied from the other. [Comp. a kindred passage, ver. 38.]—John x. 25, xiv. 10, xvii. 26. A remarkable passage and one very apposite for the purpose of explaining the weight of expressions of this kind, is Acts vii. 16, where comp. the Gnom.—Heb. xii. 20, *καὶν θηρίον θίγη τοῦ ὄρους, λιθοβοληθήσεται*. The apostle, as aiming at brevity, quotes the twofold Divine edict in such a manner, as that he expresses the subject taken from the one sentence, the predicate from the other, leaving the rest of the words to be understood from these very words that are expressed. The Gnomon on the passage expressly observes, that the *language* may be termed *Semiduplex*. (Comp. Ordo Temp. Ed. ii. pp. 73, 77, 187.) The sacred writers, as we have so far seen (especially *Solomon* in the Proverbs), use frequently both kinds of elliptical expression.

SERMOCINATIO is the figure which brings forward a person speaking; or when words are adapted to a person, in accordance with his own character and the present object of the writer.—1 Cor. ix. 24, *οὕτω τρέχετε, ἵνα καταλάβητε*—“For by these words Paul does not directly exhort the Corinthians, but by a *Sermocinatio* brings forward that exhortation (incitement), which the Judges and Trainers and spectators in the public games usually employed,”—which is the opinion of Bengel in the Gnomon on the passage. Comp. the *Title* MIMESIS, and GLASSIUS, L. c. p. 2019, etc.

SERMO PLENUS, or FULL SPEECH, is opposed to *Concisa Locutio* (see above), where a proposition is expressly put, any attentive reader might have easily understood or supplied: e.g.—Matt. vii. 21, *οὐ πᾶς ὁ λέγων μοι, Κύριε, Κύριε, εἰσελεύσεται—τοῦ ἐν οὐρανοῖς*; where, though not the smaller edition of the New Testament, yet the Gnomon on this passage, approves of the reading of the very ancient *Latin Version*,—“but he who does the will of My Father, who is in heaven, he shall enter the kingdom of heaven:” and the same authority (the Gnomon) observes, that in such an antithesis the sacred writers use the FULL SPEECH or expression. Comp. a kindred passage, 1 John ii. 17. Appar. Crit. Edit. ii. p. 449.—Rom. ii. 13, *οὐ γὰρ οἱ ἀκραταὶ τοῦ νόμου δίκαιοι παρὰ τῷ Θεῷ, ἀλλ’ οἱ ποιηταὶ νόμου δικαιωθήσονται*. To prevent such an apparent redundancy being ascribed as a fault to the sacred writer, the Gnomon has given a caution in its comment on *δικαιωθήσονται* in the passage. Sometimes, of two corresponding propositions, the one is brought forward as it were in *abbreviated language*, the other *in full*; which very fact is delightful to observe, and, as I think, is not without a beautiful reason: e.g.—2 Tim. i. 15, 16, 17, 18, *ὣν ἐστὶ Φύγγελλος καὶ Ἐρμογένης. Δάψη ἔλεος ὁ Κύριος τῷ Ὀνησιφόρου ὄκω—δῶψ αὐτῷ ὁ Κύριος εὐρεῖν ἔλεος*. The apostle does not utter *imprecations* against those not steadfast, whilst he *prays for the best blessings* upon the steadfast.

This latter is wider (more comprehensive), and more congenial to the spirit of the New Testament: he knew the other things, viz. that the wicked will not be unpunished: therefore he expressly signifies his assent to the judgment of God, in ch. iv. 14. See Gnom.

**SIMULTANEUM.**—What a **SIMULTANEUM** is, Bengel states in these words: in der erklärten offenbarung; die zierliche Manier des Textes, da oft von zwey Dingen, die pünktlich in einerley Zeit gehören, das eine in zwey Theile getheilet, und gleichsam zerspalten, und das andere unversehens zwischen solche zwey Theil, by parenthesis, gesetzt wird<sup>1</sup> [See Einleitung, § 19, p. 84]: e.g.—Mark xiv. 13; Rev. xvi. 14; Gnom. on the passages, and L. cit. You will find many examples gathered together out of the Apocalypse. Comp. Bengel's Harmony, § 182, note 3, p. 510, and § 250, note, p. 575.

**SUPPOSITIO MATERIALIS** [*Metallage*] is, if a word be taken for itself [according to its constituents] as consisting of letters or syllables; as, for instance, "I was scarcely able to say that sad word, *Farewell*."—"Lass dir das *Memento mori!* empfohlen Seyn." Comp. Gnom. on Rom. ix. 7, note, ἀλλ' ἐν Ἰσαάκ, etc.

**SYLLEPSIS** is, when the concord of the parts of speech is disturbed; when the mind conceives a different thing from what is put forth in the words, i.e. when τὸ νοούμενον, the *idea meant*, and the sense is more regarded than the words.

**SYLLEPSIS**, as Scioppius states [Gramm. Philos. p. m. 183], is either of *Gender*, or of *Number*, or of *both*. Syllepsis of *Gender* is, when we put forward one gender whilst we conceive another in the mind; as, John xvi. 13, 14, ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας — ἐκεῖνος ἐμὲ δοξάσει—The Masculine is put for the Neuter; and this is done not without cause, for it was more becoming to speak in the *Masculine* of a Divine Person.—Syllepsis of *Number* is, when we put forward one number whilst we are mentally thinking of another; as, John xxi. 12, οὐδεὶς δὲ ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτόν — εἰδότες—The Plural is put, whereas the construction itself seems to require the Singular, but the reference is to the word, μαθητῶν.—2 Cor. v. 19, κόσμον καταλλάσσων ἑαυτῷ, μὴ λογιζόμενος αὐτοῖς—for αὐτῷ. This Plural indicates that the κόσμον, or world, meant is *men*, and it is on this Plural that the αὐτοῖς depends. In the case of the note of the Gnomon on Col. iii. 16, ἐν πάσῃ—a passage which Bengel states may be explained by *Syllepsis*, I confess I feel in doubt, since in that passage one cannot find a Syllepsis either of *Gender* or *Number*.

<sup>1</sup> A graceful arrangement of style, whereby, of two things properly belonging to the same period of time, the one is divided into two parts (as it were split into two), while the other takes us by surprise by being placed parenthetically between the two parts.

The interchange of cases, indeed [Antiptosis], is a very usual Græcism; but this interchange of cases [when the relative is put, not in that case which was required by the Verb to which it is joined, but in that case in which the Substantive to which it refers was put] neither can be called Syllepsis, nor in that passage do the cases seem to be changed on the same principle. Hence has arisen to me a suspicion, that for SYNCHYSIS he by a slip of the pen wrote *Syllepsis*: but since not even this explanation seems sufficiently to meet the case, the reader may, if he pleases, free this passage of Paul from its difficulties by *Parenthesis* or *Anacoluthon*. Comp. Wolf's *Cur. Philol. and Crit.* on this passage, pp. 341, 342.

SYMPERASMA, or CONGERIES [See Gnom. on 1 John v. 7, 8, T. ii. p. 569], is a comprehensive outline [or Conclusion] derived from the preceding declaration and demonstration; which comprises in a kind of brief summary the foregoing enunciations. For example,—Matt. i. 17, *πᾶσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραὰμ ἕως Δαυὶδ, γενεαὶ δεκατέσσαρες, κ.τ.λ.*—John xx. 30, *πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώπιον.*—Heb. xi. 39, *Καὶ οὗτοι πάντες μαρτυρηθέντες διὰ τῆς πίστεως, οὐκ ἐκομίσαντο τὴν ἐπαγγελίαν* — — John i. 2, *οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν.* See Gnom.

CONGERIES, *συναθροισμὸς*, also is a somewhat full enumeration of the forms (or, *Species*) of a Genus, and of the parts of a Whole [ERNESTI *In. Rh.* § 385]; or, when several words, which signify different things in the Species, are brought together into one mass [FLACIUS' *Clavis Script.* p. ii. p. 229]: *e.g.*—Heb. xi. 32, *etc., περὶ Γεδεών, Βαράκ τε καὶ Σαμψών καὶ Ἰεφθάε* — —. In the Gnomon itself on 1 Tim. iii. 2, there is a CONGERIES. "The new man is something festival-like, or joyous," *etc.*: T. ii. p. 352.

SYNCATEGOREMA is an accessory Proposition added to the principal one; *e.g.*—1 Cor. i. 17, *ἀλλ' εὐαγγελίσασθαι* is an accessory Proposition, in respect of what goes before; but this very Idea *as to the preaching of the Gospel* is treated by the apostle, in what follows, in such a way that these two words, in respect of the consequences deduced from them, sustain the part of a principal Proposition. See the Gnom. on this passage. A nearly kindred passage occurs in ch. xii. 2, where the words *ὅτι ἤγεσθε* are the predicate itself, whereas they might appear to be an accessory idea. See the Gnom.—Comp. the Title MODALIS SERMO.

SYNCHYSIS is the name of the Figure employed, when the order of the expressions in a sentence has been disturbed. *Hyperbaton* and *Synchysis* scarcely differ. It tends to the elegance of the language, if the Synchysis answers beautifully to the things described, as the Gnomon observes on Matt. xxvii. 53.—Comp. the Title HYPERBATON.

SYNECDOCHE is the interchange or transference of the words from one thing to another, on account of an *internal* connection in the things. [ERNESTI In. Rh. p. 161, § 327.] There are four species of SYNECDOCHE: SYNECDOCHE of the Whole (*for a part*)—of a Part (*for the whole*)—of the Genus (*for the species*)—of the Species (*for the genus*).—Examples: The Whole *for the part*,—Rom. vii. 1, ὁ νόμος κυριεύει—where the whole law is put for the law of *matrimony*.—The greater part *for the Whole*: Matt. ii. 6, καὶ σὺ Βηθλεέμ γῆ Ἰούδα, “Und du Bethlehem, du Gegend Juda.”—Vers. Beng. Germ.—The less part *for the Whole*: Matt. xii. 40, the note of the Gnomon, τρεῖς ἡμέρας—“the first night and day (expressed Synecdochically) extends from about the tenth hour of the Friday down to the night, not inclusively.”—“*This part of a night and day is taken for the whole of the first night and day.*”—The Genus *for the Species*: Luke ii. 1, ἀπογράφεται πᾶσαν τὴν οἰκουμένην. The whole *habitable globe* is put for the world subject to Rome, from which Judea is not excepted.—The Species *for the Genus*: Heb. i. 1, πάλαι ὁ Θεὸς λαλήσας. *The speaking of God* is put for every kind of communication.—Comp. the Titles, ΜΕΤΑΦΟΡ, ΜΕΤΟΝΥΜΥ.

SYNTHESIS, or SYNESIS, is, when a Pronoun, Verb, or Participle, is construed with a *collective Noun*, not grammatically, but according to the sense: for example,—Matt. xxv. 32, πάντα τὰ ἔθνη καὶ ἀφοριεῖ αὐτούς—*for αὐτά*. Also ch. xxviii. 19, μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτούς.—Comp. the Title SYLLEPSIS.

SYNTHETON are two words, which either emphatically—or frequently occur conjoined in Holy Scripture. For example,—Often *wisdom and power* are joined. Gnom. on Acts vii. 22.—*The giving of thanks and peace*; Philip. iv. 6, 7, μετὰ εὐχαριστίας—καὶ ἡ εἰρήνη — — Col. iii. 15, καὶ ἡ εἰρήνη—καὶ εὐχάριστοι γίνεσθε.—Luke i. 75, ἐν ὁσιότητι καὶ δικαιοσύνῃ.—Eph. iv. 24; comp. 1 Thess. ii. 10, ὁσίως καὶ δικαίως — — 1 Cor. xiii. 4, ἡ ἀγάπη μακροθυμεῖ, χρηστεύεται. Comp. Gal. v. 22, μακροθυμία, χρηστότης.—2 Cor. vii. 7, 11; Philem. ver. 7. See Gnom.

ΤΑΠΕΙΝΩΣΙΣ.—See the Title LITOTES.

TAUTOLOGY is the empty (needless) repetition of a word or a sentence, which is altogether the same either in respect to the sound, or even in respect to the sense. See Gnom. on Acts xxiii. 6, note on υἱὸς Φαρισαίου.—Rom. vii. 13, note on κατεργαζομένη.

TMESIS (Gr. τμήσις, a cutting) is, when a compound or a connected phrase is divided: as, Eph. vi. 8, ὃ ἐάν τι for ὃ, τι ἐάν.

TROPE is the change of any word from its proper signification



to a foreign one, accompanied with power. There are three sources of this change: *Similarity of the things*, *Conjunction*, and *Disjunction*. A Trope from similarity is called *Metaphor*.

——— from conjunction of the things, *Metonymy*, and *Synecdoche*.  
 —— from disjunction, *Irony*. [ERNESTI In. Rh. P. II. ch. ii. 314, pp. 153, 154. Comp. Inst. Int. N. T. P. I. sect. ii. ch. iv. p. 57, etc.]

TROPE differs from FIGURE, which is a change, accompanied with power, of ordinary and simple language. A TROPE has place in particular words, the signification of which it changes; FIGURE, in the moulding ["habitu," general character] of the language, which is altered, whether the signification of the words has been changed, or the same signification retained.—2 Tim. iv. 17, *καὶ ἐρβύσθη ἐκ στόματος λέοντος*. "There is here a Trope."—Gnom. Comp., if you please, the Titles METAPHOR, etc.

ZEUGMA, i.e. *junction* or *connection*, is the figure whereby there are referred to one verb two or more sentences, each of which would require the verb, if it (the sentence) were placed alone [SANCTII MINERVA L. IV. ch. viii. p. m. 707, etc.]; or, when words put once are to be understood twice, but in a *different* sense, i.e. in a related, or conjoined and connected sense: or, the *contraries* are to be supplied from the words expressed; as in 1 Cor. iii. 2, *γάλα ὑμᾶς ἐπότισα καὶ οὐ βρῶμα* [viz. I have fed you with βρῶμα; for the verb ἐπότισα, I have made you drink, is not applicable except to γάλα, mild]; which kind of ZEUGMA indeed Scioppius [Gramm. Philos. p. m. 182] would rather refer to Ellipsis; and Bengel does not object to this view, as it seems, in the Gnom.—Ch. vii. 10, *παραγγέλλω, οὐκ ἐγὼ, ἀλλ' ὁ Κύριος* [παραγγέλλει].—Gal. v. 17; 1 Tim. iv. 3. Comp. Gnom. on the passages quoted.—1 Cor. vii. 19, *ἡ περιτομή οὐδὲν ἐστίν, καὶ ἀκρβυστία οὐδὲν ἐστίν, ἀλλὰ τήρησις ἐντολῶν Θεοῦ*. [Supply ἔστι τι.]

A peculiar ZEUGMA is noted in the Gnomon on Mark xiii. 26, but one which has no difficulty connected with it.

ΔΟΞΑ ΘΕΩ

# INDICES

Accommodated to the Books of the New Testament, and, for obvious reasons, to their chapters and verses; and these Indices may be enriched by every reader from time to time by his own experience: moreover, they have been so arranged, that when the chapters are numbered by Roman letters, they refer to the text of the Gnomon; and where the numeral figures or digits are used, the marginal notes are indicated.

## INDEX I.

### OF THE PASSAGES OF THE OLD TESTAMENT.

- |  |  |
|--|--|
| <p>Gen. i. 1. The Beginning, John i. 1.<br/> i. 2. Light, 2 Cor. iv. 6.<br/> ii. 2. Rest, Heb. iv. 4.<br/> ii. 7. Man of the earth, 1 Cor. xv. 45.<br/> ii. 23. Flesh and bones, Eph. v. 30.<br/> ii. 24. One Flesh, Matt. xix. 5, 1 Cor. vi. 16.<br/> v. 22. Enoch, Heb. xi. 5.<br/> x. 25. In the days of Peleg, Matt. i. 11.<br/> xii. 1. The outgoing of Abraham, Acts vii. 3.<br/> xii. 3. The Blessing, Gal. iii. 8.<br/> xiii. 15. And to thy seed, Gal. iii. 16.<br/> xiv. 18, 19, 20. Melchisedec, Heb. vii. 1.<br/> xv. 6. He believed, Rom. iv. 3, Gal. iii. 6.<br/> xv. 13. Of his seed a stranger, Acts vii. 6.<br/> xvii. 5. The Father of many nations, Rom. iv. 17.<br/> xviii. 12. The lord of Sarah, 1 Pet. iii. 6.<br/> xix. 26. Lot's Wife, Luke xvii. 32.<br/> xx. 16. A covering, 1 Cor. xi. 10.<br/> xxi. 10. Cast out the bondmaid, Gal. iv. 22.<br/> xxi. 12. Seed in Isaac, Rom. ix. 7.<br/> xxii. 17. The Multitude of the seed, Heb. vi. 14.<br/> xxii. 18. The Blessing, Acts iii. 25.<br/> xxv. 23. The Elder shall serve, Rom. ix. 12.<br/> xxv. 34. Esau hated, etc., Heb. xii. 16.<br/> xxviii. 15. I will not leave (desert) thee, Heb. xiii. 5.<br/> xlvi. 27. Seventy souls, etc., Acts vii. 14.</p> | <p>Gen. xlvi. 34. Cattle, Rev. xviii. 13.<br/> xlvii. 31. The end of his staff, Heb. xi. 21.<br/> Exodus, the whole book of, in general, Acts vii. 17-44, 1 Cor. x. 1, Heb. ix. 1, 2, 3, xi. 23, 24, 25.<br/> iii. 6. The God of Abraham, Matt. xxii. 32.<br/> iii. 12. They shall worship Me, Acts vii. 7.<br/> ix. 16. I have raised thee up, Rom. ix. 17.<br/> xii. 46. Ye shall not break a bone, John xix. 36.<br/> xvi. 4. Bread from heaven, John vi. 31.<br/> xvi. 18. He who gathered much, 2 Cor. viii. 15.<br/> xix. 5, 6. A possession, a kingdom, a holynation, 1 Pet. ii. 9.<br/> xix. 13. If a beast, Heb. xii. 20.<br/> xx. 12. Honour thy father, Matt. xv. 4, Eph. vi. 2.<br/> xx. 12. Thou shalt not kill, etc., Matt. xix. 18, 19, v. 21, 27.<br/> xxi. 14. From My altar, Matt. viii. 22.<br/> xxi. 17. He who shall curse, Matt. xv. 4.<br/> xxi. 24. An eye for an eye, Matt. v. 38.<br/> xxiv. 6. He took the blood, Heb. ix. 19.<br/> xxxiii. 19. I will have compassion, Rom. ix. 15.<br/> xxxiv. 30. The face of Moses, 2 Cor. iii. 7.<br/> Lev. xi. 34. Of all drink that may be drunk, Heb. ix. 10.</p> |
|--|--|

- Lev. xviii. 5. He who shall do, Rom. x. 5.  
 xix. 18. Thy neighbour as thyself, Matt. xxii. 39, Rom. xiii. 9, James ii. 8.  
 xxvi. 11. I will dwell, 2 Cor. vi. 16.  
 Num. xi. 4, etc. Lusting, 1 Cor. x. 6, 10.  
 xii. 7. Moses faithful, Heb. iii. 2.  
 xii. 8. Moses beholds, 1 Cor. xiii. 12.  
 xvi. 5. Who is the Lord's? 2 Tim. ii. 19.  
 xxv. 9. Twenty-three to twenty-four thousand, 1 Cor. x. 8.  
 Deut. i. 31. He bare thee, Acts xiii. 18 (the marginal translation).  
 vi. 4. One Lord, Mark xii. 29.  
 vi. 5. Thou shalt love, Matt. xxii. 37.  
 vi. 13, 16, ch. viii. 3. Worship thou Him, etc., Matt. iv. 10, vii. 4.  
 xviii. 15. A prophet like unto me, Acts iii. 22, vii. 37.  
 xxi. 23. He that hangeth, Gal. iii. 13.  
 xxiv. 1. A bill of divorcement, Matt. v. 31, xix. 7, 8.  
 xxv. 4. The ox, that treadeth out the corn, 1 Cor. ix. 9.  
 xxvii. 26. Cursed, Gal. iii. 10.  
 xxix. 18. A root of bitterness (bitter root), Heb. xii. 15.  
 xxx. 11. The commandment is near, Rom. x. 6.  
 xxxii. 21. They have provoked Me to jealousy, etc., Rom. x. 19, 1 Cor. x. 22.  
 xxxii. 35. Vengeance belongeth to Me, Rom. xii. 19, Heb. x. 30.  
 xxxii. 36. He will judge, Heb. x. 30.  
 xxxii. 43. Rejoice, etc., Rom. xv. 10, Heb. i. 6.  
 Ruth i. 1. The judges, Matt. i. 5.  
 The Books of Joshua and Judges, Heb. xi. 29, 30, 31.  
 Joshua xv. 58, 59. Bethlehem, Matt. ii. 6.  
 1 Sam. xxi. 1. The Priest, Mark ii. 26.  
 2 Sam. vii. 14. Father; Son, Heb. i. 5.  
 1 Kings viii. 9. The ark of the covenant, Heb. ix. 4.  
 xii. 32. A feast in the eighth month, John iv. 35.  
 1 Kings xix. 14. The prophets slain, Rom. xi. 3.  
 2 Chron. xxiv. 20. Zacharias, Matt. xxiii. 35.  
 Job. The principal point in the character of, James v. 11.  
 v. 13. He taketh the wise, 1 Cor. iii. 19.  
 xii. 2. The people, Rom. x. 19.  
 xix. 25. The last day, 1 Cor. xv. 45.  
 xx. 26. Fire, Matt. iii. 12.  
 xli. 2. Who has first given? Rom. xi. 35.  
 xlii. 17. The resurrection of Job, Matt. xxvii. 52.  
 Psalm ii. 1, 2. Why raged the heathen? Acts iv. 25.  
 ii. 7. My Son, Acts xiii. 33, Heb. i. 5, v. 5.  
 iv. 5. Anger without sin, Eph. iv. 26.  
 viii. 3. From the mouth, Matt. xxi. 16.  
 viii. 5. What is man? Heb. ii. 6.  
 viii. 7. All things, 1 Cor. xv. 27.  
 xiv. 2 (3). All have gone backward, Rom. iii. 10 (12).  
 xvi. 10. The Holy One uncorrupted, Acts ii. 27, xiii. 35.  
 xviii. 50 (49). I will confess, Rom. xv. 9.  
 xix. 5 (4). Their rule and words, Rom. x. 18.  
 xxii. 2 (1). My God, Matt. xxvii. 46.  
 xxii. 9 (8). Let Him save or deliver Him, Matt. xxvii. 43.  
 xxii. 23 (22). To my brethren, Heb. ii. 12.  
 xxiv. 1. The earth is the Lord's, 1 Cor. x. 26.  
 xxxii. 1. Blessed, Rom. iv. 6.  
 xxxiv. 9 (8). Taste, 1 Pet. ii. 3.  
 xxxiv. 13 (12). Who desireth to enjoy life, 1 Pet. iii. 10.  
 xxxiv. 21 (20). A bone shall not be broken, John xix. 36.  
 xxxv. 19. They hated Me without a cause, John xv. 25.  
 xxxvii. 9, etc. The heirs of the earth, Matt. v. 5.  
 xl. 7 (6). Sacrifice, Heb. x. 5.  
 xli. 10 (9). Who ate, John xiii. 18.  
 xliv. 23 (22). For Thy sake, we are killed, Rom. viii. 36.

- Psalm xlv. 7, 8 (6, 7). Thy throne, Heb. i. 8.
- xlvi. 3 (2). The Great King, Matt. v. 35.
- li. 6 (5). That thou mayest be justified, Rom. iii. 4.
- lv. 23 (22). Cast thy care (burden), 1 Pet. v. 7.
- lxii. 4 (3). Ye kill, James iv. 2.
- lxii. 14 (13). He shall render to every one, Rom. ii. 6.
- lxviii. 20 (18). Thou hast ascended, Eph. iv. 8.
- lxviii. 28 (27). The princes of Zabulon, Matt. iv. 15.
- lxix. 10. Zeal; reproach, John ii. 17, Rom. xv. 3.
- lxix. 23 (22). Their table, Rom. xi. 9.
- lxix. 26 (25). Their habitation desolate, Acts i. 20.
- lxxviii. 2. I will open, Matt. xiii. 35.
- lxxxii. 6. Ye are gods, John x. 34.
- lxxxvii. 4. Tyre, Acts xxi. 3.
- lxxxix. 21. I have found David, Acts xiii. 22.
- xc. 4. A thousand years, 2 Pet. iii. 8.
- xc. 11. His angels, Matt. iv. 6.
- xciv. 11. He knoweth the thoughts.
- xcv. 7. To-day, Heb. iii. 7.
- xcvii. 7. Worship Him, Heb. i. 6.
- cii. 26. Of old (in the beginning), Heb. i. 10.
- civ. 4. The angels, winds (spirits), Heb. i. 7.
- civ. 35. Hallelujah (praise the Lord), Rev. xix. 1, § 11.
- cix. 8. His bishopric, Acts i. 20.
- cx. 1. To my Lord, Sit, Matt. xxii. 43.
- cx. 4. He has sworn, Heb. v. 6.
- cxii. 9. He has dispersed, 2 Cor. ix. 9.
- cxvi. 10. I have believed, 2 Cor. iv. 13.
- cxvi. 11. Man is a liar, Rom. iii. 4.
- cxvii. 1. Praise ye, Rom. xv. 11.
- cxviii. 6. He is my helper, Heb. xiii. 6.
- cxviii. 22. A stone, Matt. xxi. 42, 1 Pet. ii. 7.
- cxviii. 26. Hosanna; Blessed, Matt. xxi. 9, xxiii. 39.
- Psalm cxxxiii. 2. Christ, the anointed Priest, Col. ii. 10.
- Prov. iii. 4. Providing good things, Rom. xii. 17.
- iii. 7. Be not wise in thine own eyes, Rom. xii. 16.
- iii. 11. Despise not, Heb. xii. 5.
- iii. 34. To the lowly, James iv. 6.
- viii. 22, *seqq.* In the beginning, John i. 1.
- viii. 25. Before the hills, John viii. 58.
- x. 12. Love covereth sins, 1 Pet. iv. 8.
- xi. 31. If the righteous, 1 Pet. iv. 18.
- xxiii. 31. On the wine, Eph. v. 18.
- xxiv. 16. Shall fall seven times, Luke xvii. 4.
- xxv. 21. If he be hungry, Rom. xii. 20.
- xxvi. 11. A dog, 2 Pet. ii. 22.
- Isaiah i. 2. I have exalted, Acts xiii. 17.
- i. 9. A seed left, Rom. ix. 29.
- vi. 1. I saw, John xii. 41.
- vi. 9. You will hear, Matt. xiii. 14, Acts xxviii. 26.
- vii. 14. Behold! a virgin, Matt. i. 22.
- viii. 12, 13. Their fear, 1 Pet. iii. 14.
- viii. 17, 18. I will trust, I and the children, Heb. ii. 13.
- viii. 23, ch. ix. 1. The land of Zabulon, Matt. iv. 15.
- ix. 6. Wonderful, John i. 1.
- x. 22, 23. If thy people shall be, Rom. ix. 27.
- xi. 10. Root of Jesse, Rom. xv. 12.
- xxii. 13. Let us eat, 1 Cor. xv. 32.
- xxv. 8. He shall swallow up death, 1 Cor. xv. 54.
- xxvii. 9. His sin shall be taken away, Rom. xi. 26.
- xxviii. 11. In other tongues, 1 Cor. xiv. 21.
- xxviii. 16. A stone in Zion, Rom. ix. 33, 1 Pet. ii. 6.
- xxix. 10. The spirit of deep sleep, Rom. xi. 8.
- xxix. 13. They honour Me with their lips, Matt. xv. 8.
- xxix. 14. Wisdom shall perish, 1 Cor. i. 19.

- Isaiah xxix. 16. As if clay, Rom. ix. 20.  
 xxxiii. 18. Where is the scribe? 1 Cor. i. 20.  
 xl. 3. The voice of one crying, Matt. iii. 3.  
 xl. 6. Flesh is grass, 1 Pet. i. 24.  
 xl. 13. Who hath known? Rom. xi. 34, 1 Cor. ii. 16.  
 xlii. 1. Behold My servant, Matt. xii. 18.  
 xlii. 12. His praise now, 1 Pet. ii. 9.  
 xliii. 20. A chosen people, *ibid.*  
 xlv. 23. Every knee, Rom. xiv. 11.  
 xlix. 6. The light of the Gentiles, Acts xiii. 47.  
 li. 5. My name, Rom. ii. 24.  
 li. 7. Beautiful feet, Rom. x. 15.  
 li. 11. Go ye out, 2 Cor. vi. 17.  
 li. 15. To whom it had not been told, Rom. xv. 21.  
 liii. 1. Who believes? John xii. 38.  
 liii. 4. Our sicknesses (griefs), Matt. viii. 17.  
 liii. 5. By His stripes, 1 Pet. ii. 23, 24.  
 liii. 7. As a sheep, Acts viii. 32.  
 liii. 12. With the transgressors, Mark xv. 28.  
 liv. 12. Thy windows, Rev. xxi. 11.  
 liv. 13. Taught by God, John vi. 45.  
 lv. 3. The mercies of David, Acts xiii. 34.  
 lvi. 7. The house of prayer, Matt. xxi. 13.  
 lvi. 10, 11. Sleeping, Jude ver. 8.  
 lix. 7. Feet swift, Rom. iii. 15.  
 lix. 20. The Redeemer of Zion, Rom. xi. 26.  
 lx. 1. To give light, Eph. v. 14.  
 lx. 3. The Gentiles in the light, Rev. xxi. 24.  
 lxi. 1. The Spirit of the Lord, Luke iv. 18.  
 lxiv. 3. The eye hath not seen, 1 Cor. ii. 9.  
 lxv. 1. I am found, Rom. x. 20.  
 lxvi. 1. Heaven is My throne, Acts vii. 49.  
 lxvi. 24. Their worm, Mark ix. 44.  
 Jer. vii. 11. A den of robbers, Matt. xxi. 13.  
 ix. 23. He who glorieth, 1 Cor. i. 31.  
 xvi. 16. Fishers, Matt. iv. 19.  
 xxii. 11, 18, 24, 28, 30. Barren, Matt. i. 17, § vii.  
 xxxi. 15. Rama, Matt. ii. 18.  
 xxxi. 31. A new covenant, Heb. viii. 8.  
 Ezek. i. 28. I have seen and heard, John v. 37.  
 xxxvii. 7. The resurrection, Rev. 20. 4.  
 xxxviii. 2. Gog, Rev. xx. 8.  
 xlii. 17. Reeds, Rev. xxi. 17.  
 xlviii. 31. The gates, Rev. xxi. 12.  
 Dan. vii. 7, etc. The fourth beast, Rev. xiii. 1 (in thesis 5), and ch. xvii. 10.  
 ix. 25. Seventy weeks, Matt. i. 17, John xi. 49.  
 ix. 27. The abomination, Matt. xxiv. 15.  
 xi. 36. He shall be exalted, 2 Thess. ii. 4.  
 xii. 12. One thousand three hundred and five and thirty days, Rev. xvii. 10.  
 Hosea ii. 25. Not a people, Rom. ix. 25, 1 Pet. ii. 10.  
 vi. 6. Mercy, Matt. ix. 13, xii. 7.  
 xi. 1. Out of Egypt, Matt. ii. 15.  
 xiii. 14. Where is thy sting? 1 Cor. xv. 55.  
 Joel iii. 1. I will pour out, Acts ii. 17.  
 Amos v. 13. Evil days, Eph. v. 16.  
 v. 25. Have ye offered sacrifices? Acts vii. 42.  
 ix. 11. The tabernacle of David, Acts xv. 16.  
 Obad. ver. 21. The kingdom of the Lord, Rev. xi. 15.  
 Jonah ii. 1. Jonah in the fish, Matt. xii. 40.  
 iii. 5. Nineveh repenting, Matt. xii. 41.  
 Micah v. 1. Bethlehem, Matt. ii. 6.  
 Hab. i. 5. Behold! Acts xiii. 40.  
 ii. 3, 4. He shall come, Heb. x. 36.  
 ii. 4. The Just, Rom. i. 17, Gal. iii. 11.  
 Zephan. ii. 11. From his place, Rom. ix. 26.

Hag. ii. 6. Yet once, Heb. xii. 26.	Mal. i. 2. I have loved Jacob, Rom. ix. 13.
Zech. vi. 13. Between both, John viii. 17.	iii. 1. Behold I send, Matt. xi. 10.
ix. 9. Thy King, Matt. ii. 5, 2 Thess. ii. 3.	iv. 5. Elias, Matt. xi. 14.
xi. 12. Thirty pieces of silver, Matt. xxvii. 9.	The last verse being an anathema, Matt. iii. 12, Luke i. 63.
xii. 10. They shall see, John xix. 37.	Wisdom vii. 25. Brightness, Heb. i. 3.
xiii. 7. The Shepherd smitten, Matt. xxiv. 31.	Sir. xxxv. 22 (18). He will not be slack, 2 Pet. iii. 9.
xiv. 4. The Mount of Olives, Matt. xxiv. 15.	xlvi. 11. Elias, Luke i. 17.
xiv. 8. Living water, John vii. 38.	2 Macc. vi. 19, etc. The drum, Heb. xi. 35.
	4 <sup>1</sup> Esdras i. 30. As a hen, Matt. xxiii. 37.

\* \* \* Very many other passages will occur to the attentive reader, who will easily discover even the *paragraphs* usually handled on Lord's days and on festivals: for example, 1 Advent, Matt. xxi. 1, Rom. xiii. 12 [which, since they have been subjoined both to the Edition of the Greek New Testament and to the German Version of the New Testament, will be so much the less required in this place. For the Text should be in every one's hands, who rightly uses any exegesis, whatever it may be].

## INDEX II.

### OF SOME REMARKABLE HEBREW AND GREEK WORDS.

*N.B.*—The Abbreviation *diff.* signifies the difference or distinction of meaning between words usually, though not always, considered synonymous.

Heb. xi. 23,	אבות	2 Tim. ii. 19,	ידע
Apoc. i. 8, § 21,	אהיה	Apoc. xix. 1,	יה
Matt. ii. 6,	אלף	Apoc. i. 8, § 7, sqq. c. 11, 17,	יהוה
Matt. v. 18,	אמן	Matt. ii. 6,	יצא
John vii. 35,	בטן	Matt. i. 21,	ישוע
2 Cor. vi. 15,	בלעל	Acts ii. 26,	כבוד
Heb. ix. 16, Matt. xxvi. 28,	ברית	Matt. vii. 14,	כי
Rom. x. 19,	גוי	Matt. 9. 9,	לוי
James iii. 6,	גלגל	James iii. 6,	לצים
John vi. 63,	דבר	Eph. vi. 4,	מוסר
John xv. 16,	הקך	Apoc. xviii. 13, diff.	מקנה צאן
Apoc. xix. 1,	הללו יה	Matt. IX. 9,	מתתי כותי
Matt. xxiii. 34,	חכם	Apoc. xi. 8,	נבלה
Rom. i. 4,	חק	Matt. ii. 23,	נזר
Luke xv. 16,	חרובה	Matt. xii. 18,	עבד
James i. 5,	חרף	Acts i. 13,	עליה

<sup>1</sup> It may be necessary to mention, that Ezra and Nehemiah have been always quoted as Ezra or Esdras first and second, and the Apocryphal books, 1 and 2 Esdras, are quoted as books third and fourth.

- Matt. i. 23,  
 Matt. vi. 7,  
 Rom. ix. 29, Apoc. i. 8,  
 Rom. i. 4,  
 Matt. xii. 30,  
 Apoc. xii. 10,  
 1 Peter iii. 21,  
 Matt. iv. 1, Apoc. xii. 9,  
 John i. 14,  
 Acts i. 17,  
 Matt. xii. 21,  
 Heb. v. 13,
- ἄγαθος, Mark x. 18. ἀγαθός,  
 δίκαιος, diff. Rom. v. 7.  
 ἀγαλλιᾶσθαι, from Arab. John v.  
 35.  
 ἀγαπᾶν, Mark x. 21, φιλεῖν, diff.  
 John xxi. 15.  
 ἄγαρ, Gal. iv. 25.  
 ἀγιασμός, ἀγιότης, ἀγιωσύνη, diff.  
 Rom. i. 4.  
 ἄδης, Luke xvi. 23, 1 Cor. xv. 55.  
 αἰγιαλος, Matt. xiii. 2.  
 αἷμα καὶ σὰρξ, Heb. ii. 14.  
 αἰτεῖσθαι, δεηθῆναι, ἐρωτᾶν, diff.  
 John xi. 22.  
 αἴτιος, Heb. v. 9.  
 αἰχμαλωσία, Eph. iv. 8, Apoc.  
 xiii. 10.  
 αἰὼν, γενεά, Col. i. 26.  
 αἰὼν, κόσμος, diff. Eph. vi. 12.  
 ἄκαρπος, Matt. xiii. 22.  
 ἀκαθαρσία, ἀσέλγεια, diff. Eph.  
 iv. 19.  
 ἄκακος, Rom. xvi. 18.  
 ἀκρασία, Matt. xxiii. 25.  
 ἄκρον, Matt. xxiv. 31.  
 ἀλλά, Matt. xi. 8, 9, Luke xi. 42,  
 Rom. x. 8.  
 ἄλλος, ἕτερος, diff. Acts iv. 12.  
 ἄλων, ἀποθήκη, diff. Matt. iii. 12.  
 ἄμα, ὁμοῦ, diff. 1 Thess. iv. 17.  
 ἄμωμον, Apoc. xviii. 13.  
 ἄν, John iv. 10, Acts iii. 19.  
 ἀνατολή, Luke i. 78.  
 ἀντί, John i. 16
- תלע ἀπάγγεσθαι, Matt. xxvii. 5.  
 נען ἀπαλγεῖν, Eph. iv. 19.  
 תנאז ἀπαξ, ἐφάπαξ, diff. Rom. vi. 10.  
 שרדק ἀπαρχή, ἀρχή, diff. Col. i. 18.  
 תלהק ἀπελπίζειν, Luke vi. 35.  
 תונטר ἀπέρχεσθαι, πορεύεσθαι, diff. John  
 xvi. 7.  
 תושן ἄπιστον, Acts xxvi. 8.  
 תנחן ἀπό, on account of, because of,  
 Luke vii. 35.  
 תרת ἀποθήκη, ταμεῖον, diff. Luke. xii.  
 24.  
 תמחן ἀποκατάστασις, Acts iii. 21.  
 תמחן ἀποκτένω, Matt. x. 28.  
 תמחן ἀπολύτρωσις, ἰλασμός, καταλ-  
 λαγή, diff. Rom. iii. 24.  
 תמחן ἀπολύω, ἀφήμι, diff. Luke vi. 37.  
 תמחן ἀποστέλλω, πέμπω, diff. Luke  
 xxiv. 49, John xx. 21.  
 תמחן ἄρα, οὖν, diff. Rom. v. 18.  
 תמחן ἀρέσκω, Rom. viii. 8.  
 תמחן ἀρπαγμός, Phil. ii. 6.  
 תמחן ἀρβάζων, 2 Cor. i. 22.  
 תמחן τὴν ἀρχὴν, John viii. 25.  
 תמחן ἀρχή, ἐξουσία, Col. i. 16.  
 תמחן ἀρχιερεῖς, Matt. ii. 4.  
 תמחן ἀρχομαι, Matt. iv. 17.  
 תמחן ἀθένεια, Rom. v. 6.  
 תמחן ἀσώτως Luke xv. 13.  
 תמחן αὐριον, ἐπαύριον, diff. Acts xxv.  
 22.  
 תמחן αὐτὸς, Matt. i. 21, John xvi. 27,  
 αὐτοῦ, reciprocal, Apoc. i. 5,  
 αὐτῇ, Acts viii. 26, αὐτοὶ, Heb.  
 iii. 10, αὐτοὺς, us, Apoc. v. 10.  
 תמחן ἄφεις, Luke iv. 18.  
 תמחן ἄφεις, πάρεσις, Rom. iii. 25.  
 תמחן ἀφίημι, Mark i. 34, Rom. iv. 7,  
 ἀφίεις, Apoc. ii. 20.  
 תמחן ἀφίξις, Acts xx. 29.  
 תמחן ἀχλὺς, Acts xiii. 11.  
 תמחן ἀχρεῖος, Matt. xxv. 30.  
 תמחן ἄχρι, Acts iii. 21.  
 תמחן βάπτω, Luke xvi. 24.  
 תמחן βάρβαρος, Acts xxviii. 2.  
 תמחן βάρως, φορτίον, diff. Gal. vi. 2

- βασιλικός, James ii. 8.  
 βεβηλοῦν, Matt. xii. 5.  
 βιάζεσθαι, Matt. xi. 12.  
 βίβλος γενέσεως, Matt. i. 1.  
 βλέπω, ὁράω· θεωρῶ, ὄπτομαι, diff.  
 John xvi. 16, Heb. ii. 8.  
 βόσκω, ποιμαίνω, diff. John xxi.  
 16.  
 βρέφος, παιδίον, diff. Luke xviii.  
 17.  
 γάμος, Matt. 22. 4.  
 γάρ, Matt. i. 18, Mark xi. 13,  
 John ix. 30, Acts xv. 21, 27,  
 Rom. i. 18, iii. 28, v. 7, vi. 4,  
 Heb. ii. 8.  
 γέεννα, Matt. v. 22.  
 γέμω, Apoc. iv. 8.  
 γενεα, Matt. i. 27, § 12, and ch.  
 xxiv. 34.  
 γίνομαι, John i. 3, xiv. 15, Acts  
 xv. 25, Apoc. i. 1, 9.  
 γινώσκω, ἐπιγινώσκω, diff. 1 Cor.  
 xiii. 12.  
 γινώσκομαι, for *I am instructed*,  
 1 Cor. viii. 3.  
 γνώφος, σκότος, diff. Heb. xii. 18.  
 γνώμη, 1 Cor. vii. 25.  
 γνώσις, 2 Cor. vi. 6, diff. σοφία,  
 1 Cor. xii. 18, 1 Peter iii. 7,  
 2 Peter i. 5.  
 γραμματεὺς, Matt. ii. 4.  
 δαιμόνιον, 1 Tim. iv. 1.  
 δέ, emphatically added, Rom. viii.  
 8.  
 δέησις, προσευχή, ἰκετηρία, diff. 1  
 Tim. ii. 1, Heb. v. 7.  
 δεῖ, ὀφείλει, diff. 1 Cor. xi. 10,  
 Heb. ii. 1.  
 δεισιδαίμων, Acts xvii. 22.  
 δέρειν, τύπτειν, παίειν, diff. Luke  
 xxii. 63.  
 δέρω, Matt. xxi. 35.  
 δέχομαι, Acts iii. 21.  
 δια, Heb. ii. 10, diff. from ἐκ,  
 Rom. iii. 30.  
 διακονία, Acts i. 17.  
 διαθήκη, Matt. xxvi. 28, Heb. vii  
 22.  
 διακρίνομαι, James ii. 4.  
 δίδραχμον, Matt. xvii. 24.  
 διελθεῖν, Heb. iv. 14.  
 δίκαιος, Matt. i. 19, Rom. v. 7.  
 δικαιοῦν, Luke vii. 29, 35, Rom.  
 iii. 20.  
 δικαίωμα, Rom. v. 18.  
 δικαίωσις, δικαιοσύνη, diff. Rom.  
 iv. 25.  
 διχοτομεῖν, Matt. xxiv. 51.  
 δοκεῖν, Matt. iii. 9, 1 Cor. iii. 18.  
 δόξα, of GOD, Rom. vi. 4.  
 δόξα, σατηρία, diff. 2 Tim. ii. 10.  
 δύναμις, Rom. viii. 38.  
 ἐγκομβώσασθαι, 1 Peter v. 5.  
 ἐγκρατής, Tit. i. 8.  
 ἐδραῖος, τεθεμελιωμένος, diff. Col.  
 i. 23.  
 ἐθελοθησκέα, Col. ii. 23.  
 ἔθνος, λαός, diff. Luke xxiii. 2.  
 εἰ, Rom. viii. 31, εἰ καὶ, 2 Cor.  
 vii. 8.  
 εἰκῆ, Matt. v. 22.  
 εἰμί ἄν, κ.τ.λ., John i. 1, 18, iii.  
 13, οὐκ ἔστι, 1 Cor. xi. 20.  
 εἶμι, John vii. 34.  
 εἶπα, λαλῶ, diff. John xii. 49.  
 εἰς, Mark xiii. 9, diff. from ἐπὶ,  
 Acts viii. 22, Rom. i. 17, iii.  
 22.  
 εἶτα, ἔπειτα, diff. 1 Cor. xv. 23.  
 ἐκ, Rom. i. 17.  
 ἐκ, διὰ, diff. Rom. iii. 30.  
 ἐκβάλλειν, Matt. ix. 38, xi. 20.  
 ἐκεῖνος, Matt. xxiv. 36, Mark iv.  
 35, diff. from οὗτος, Matt. xxiii.  
 23.  
 ἐκκλησία, Matt. xviii. 17.  
 ἐκπειράζω, Matt. iv. 7.  
 ἐκστῆναι, Mark iii. 21.  
 ἐκφέρειν, τίκτειν, diff. Heb. vi. 7.  
 ἔλαιαι, Apoc. xi. 4.  
 ἔλεος, Matt. ix. 13.



- ἔμπροσθεν, John i. 15.  
 ἐν, Heb. ix. 4, diff. from παρά and  
 ἐξ, John xiv. 17, xviii. 36.  
 ἐν, diff. from εἰς, Rom. v. 21.  
 ἐν, for, with, Rom. i. 23.  
 ἔνεκα, Luke iv. 18.  
 ἐνιαυτός, ἔτος, diff. Apoc. xiii. 18, § 7.  
 ἔννοια, 1 Peter 4. 1.  
 ἐνταφιάζειν, Matt. xxvi. 12.  
 ἐντολή, Rom. vii. 9.  
 ἐντος, Luke xvii. 21.  
 ἐξ, κατά, diff. Rom. ii. 7.  
 ἐξίς, Heb. v. 14.  
 ἐξουσία, ἐξουσίαι, diff. Rom. xiii. 1.  
 ἐπαγγελία, Acts i. 4.  
 ἐπεὶ, Heb. ix. 17.  
 ἐπηρεάζειν, Matt. v. 44.  
 ἐπί, with the genitive, Matt. i. 11,  
 Mark ii. 26, xii. 26, Apoc. v.  
 10, xxi. 16,—with the dative,  
 Apoc. xxi. 12,—with the accu-  
 sative, Acts i. 21, Luke i. 17.  
 ἐπιβάλλα, Mark xiv. 72.  
 ἐπιθυμεῖν, ὀρέγεσθαι, diff. 1 Tim.  
 iii. 1.  
 ἐπιούσιος, Matt. vi. 11.  
 ἔπα, λαλῶ, diff. John xii. 49.  
 ἐργάζεσθαι, Apoc. xviii. 17.  
 ἐρεύγεσθαι, Matt. xiii. 35.  
 ἔρημος, Matt. xxiii. 38, Apoc.  
 xvii. 3.  
 ἐταῖρος, Matt. xxvi. 50.  
 ἐτοιμασία, Eph. vi. 15.  
 εὐαγγελίζεσθαι, Matt. xi. 5.  
 εὐδοκεῖν, Matt. iii. 17.  
 εὐεργέτης, Luke xxii. 25.  
 εὐθέως, εὐθύς, Matt. xiii. 20, s.,  
 Mark i. 20, s., and ch. iv. 29.  
 εὐλάβεια, 2 Thess. ii. 3, Heb. v. 7.  
 εὐνοια, Eph. vi. 7.  
 εὐπερίστατος, Heb. xii. 1.  
 εὐχαριστεῖν, Matt. xv. 36.  
 ἐφ' ᾧ, Rom. v. 12.  
 Ζιζάνια, Matt. xiii. 25.  
 ζῆ, Matt. xii. 29.  
 ἡγεμῶν, Luke ii. 2.  
 ἦκα, Mark viii. 3, Apoc. ii. 25.  
 ἦ μὴν, Heb. vi. 14.  
 ἡνίκα, 2 Cor. iii. 16.  
 ἦχος, Luke xxi. 25.  
 θεϊότης, θεότης, diff. Rom. i. 20.  
 θέλημα, Matt. xviii. 14.  
 θέλω, Mark xii. 38.  
 θεός, Apoc. i. 8, § 13.  
 θεωρία, Luke xxiii. 48.  
 θηρίον, Apoc. xiii. 1.  
 θρόνοι, κυριότητες, diff. Col. i. 16.  
 θυμομαχεῖν, Acts xii. 20.  
 θυμος, ὀργή, diff. Rom. ii. 8.  
 θύρα, πύλη, diff. Luke xiii. 25.  
 ἴδε, ἰδοὺ, James iii. 3.  
 ἰδιώτης, ἀγράμματος, diff. Acts  
 iv. 13.  
 ἰκανόν, xvii. 9.  
 ἴλεως, Matt. xvi. 22.  
 ἰμάτιον, χιτῶν, diff. Matt. v. 40.  
 ἴστημι, Matt. xii. 25, xxvi. 15.  
 John viii. 44.  
 ἱστορεῖν, Gal. i. 18.  
 καθῆς, Mark xiv. 19.  
 καθῶς, John xvii. 11.  
 καί, Mark ix. 5, Luke ii. 14, vii.  
 16, 29, 37, John viii. 25, ix  
 36, 1 Cor. xv. 29, Apoc. x. 7.  
 καί, consecutive, Matt. vi. 24.  
 καί, for but, John vii. 4.  
 καί, for relative, John xii. 35.  
 καινός, νέος, diff. Heb. viii. 13.  
 καίπερ, Apoc. xvii. 8.  
 καιρός, χρόνος, diff. Acts i. 7.  
 κακία, Matt. vi. 34, Rom. i. 29,  
 1 Cor. v. 8, James i. 21.  
 καλός, Rom. vii. 16.  
 καλῶς, Mark vii. 9.  
 κἄν, Mark vi. 56.  
 κατά, Acts v. 15, Rom. ii. 7,  
 viii. 27, 2 Cor. vii. 9, viii. 2.  
 καταβολή, Matt. xiii. 35.  
 κατάνυξις, Rom. xi. 8.

κατάθεμα, Apoc. xxii. 3.  
καταθεματίζειν, Matt. xxvi. 74.  
καταλείπεσθαι, Heb. iv. 1.  
καταργείσθαι, παύεσθαι, diff. 1  
Cor. xiii. 8.  
κατάστημα, Titus ii. 3.  
κατεργάζεσθαι, Eph. vi. 13.  
κατεργάζεσθαι, diff. from ἐργάζ.  
Rom. ii. 9, 10.  
κεραία, Matt. v. 18.  
κεράτια, Luke xv. 16.  
κερδαίνειν, Acts xxvii. 21.  
κεφαλαίου, Mark xii. 4.  
κλήρος, 1 Peter v. 3.  
κλίση, κράββατος, diff. Acts v.  
15.  
κολλαῖσθαι, Apoc. xviii. 5.  
κοπιᾶν, Apoc. ii. 3.  
κόσμος, Rom. iv. 13, Eph. vi. 12.  
κόφινος, σπυρίς, diff. Matt. xvi.  
9, s.  
κρατεῖν, πιάζειν, diff. Apoc. xix.  
20.  
κρυπτόν, συγκεκαλυμμένον, diff.  
Luke xii. 2.  
κυρία, 2 John v. 1.  
κύριος, Matt. iii. 3, Apoc. i. 8, §  
14.  
κῶλον, Heb. iii. 17.  
καίλαψ, Mark iv. 37.  
λαλαῖ, ἔπω, diff. John xii. 49.  
λανθάνω, Heb. xiii. 2.  
λατίνος, Apoc. xiii. 18, § 12.  
λειτουργία, Acts i. 17, Heb. i. 14.  
λικμῶν, Matt. xxi. 44.  
λόγος, John i. 1.  
λούειν, νίπτειν, diff. John xiii. 10.  
λύειν, Matt. v. 17, 19, xviii. 18.  
μαθητεύειν, Matt. xxviii. 19.  
μακροθυμεῖν, Luke xviii. 7.  
μαργαριται, Apoc. xxi. 19.  
μάχαιρα, ῥομφαία, diff. Luke ii.  
35.  
μέλλω, 2 Peter i. 12; μέλλων,  
Matt. xi. 14.

μεσουράνημα, Apoc. viii. 13.  
μετά, Luke i. 28, Heb. vii. 28.  
μετανοεῖν, Matt. iii. 2.  
μετάνοια, Luke v. 32, 2 Cor. vii  
10.  
μεταξὺ, Acts xiii. 42.  
μετεωρίζεσθαι, Luke xii. 29.  
μηδὲ, μήτε, diff. Acts xxiii. 8.  
μνήμη, 2 Peter i. 12.  
μόνος, Matt. iv. 10.  
ναί, Matt. xv. 27.  
νεκροί, Matt. viii. 22.  
νοεῖν, συνιέναι, diff. Matt. xvi. 9.  
νομίζεσθαι, Luke iii. 23.  
νομικός, Matt. xxii. 35.  
νουβησία, παιδεία, diff. Eph. vi. 4.  
νουθετεῖν, διδάσκειν, diff. Col. i  
28, comp. Rom. xv. 14.  
νῦν, Luke xi. 39, John xviii. 36.  
ὁ, ἡ, τὸ, Matt. xviii. 17, xx. 16,  
etc. The reason for the Ar-  
ticle being used or omitted is  
very often noticed. See under  
the title *Article*.  
ὄγκος, Heb. xii. 1.  
ὄθεν, Heb. ii. 17.  
ὄλας, 1 Cor. v. 1, xv. 29.  
ὁμοίως ἄσαύτως, diff. Luke xiii. 3.  
ὄπως ἂν, for ἵνα, Acts iii. 19.  
ὀρθοτομεῖν, 2 Tim. ii. 15.  
ὀρίζειν, ἀφορίζειν, diff. Rom. i. 4.  
ὄς, Matt. xiii. 23.  
ὄσιος, Apoc. xvi. 5.  
ὄταν, Mark iii. 11.  
ὅτι, Matt. ii. 23, with the infini-  
tive, Acts xxvii. 10.  
οὐ, Rom. iii. 9, μὴ diff. 1 Cor.  
xii. 15; οὐ μὴ, Matt. v. 18.  
οὐκ, John vii. 8.  
οὐά, Mark xv. 29.  
οὐαί, Matt. xi. 21.  
οὐτος, Matt. v. 19.  
οὐτος, diff. from ἐκεῖνος, Matt.  
xxiii. 23.  
οὕτως, John iv. 6.

- οὕτως, including time, Acts vii. 8.  
 ὄφελον, Gal. v. 12.  
 ὄχλος, Acts vi. 7.  
 ὄχλος, diff. from θόρυβος, Acts xxiv.  
 18.  
 ὄψε̃, Matt. xxviii. 1.  
 παιδεία, see γουθεσία.  
 παιδία, τεκνία, diff. 1 John ii. 12.  
 παιδίον, βρέφος, diff. Luke xviii. 17.  
 παῖς, Matt. xii. 18.  
 παλιγγενεσία, Matt. xix. 28.  
 παντοκράτωρ, Apoc. i. 8.  
 παρὰ, Mark iii. 21, 1 Cor. xvi. 2,  
 Heb. i. 4.  
 παράγεσθαι, 1 John ii. 8.  
 παρακοή, Rom. v. 19.  
 παράκλητος, John xiv. 16.  
 παραμυθία, παρηγορία, diff. Col.  
 iv. 11.  
 παραπλησίως, Heb. ii. 14.  
 παραρρέω, Heb. ii. 1.  
 πάρεσις, Rom. iii. 25.  
 παρέχειν πίστιν, Acts xvii. 31.  
 παρίστημι, 1 Cor. viii. 8.  
 παροιμία, John xvi. 25.  
 πάς, Mark ix. 49, Phil. i. 9, Heb.  
 ii. 9, James i. 2.  
 πάσχω, Gal. iii. 4.  
 πατέρες, Heb. xi. 23.  
 πείθεσθαι, πειθαρχεῖν, diff. Acts  
 v. 32.  
 πείθω, Gal. i. 10.  
 πειράζω, Apoc. ii. 2.  
 πεισμονή, Gal. v. 8.  
 περί, John xi. 19, 3 John ver. 2.  
 περιαιρούμαι, 2 Cor. iii. 16.  
 περιμίστασθαι, περιούσιος, κ.τ.λ., 2  
 Tim. ii. 16, Titus ii. 14.  
 περισσεύειν, πλεονάζειν, diff. Rom.  
 v. 17.  
 πιστικὸς, Mark xiv. 3.  
 πλατεῖα, Apoc. xi. 8.  
 πλεονεξία, Mark vii. 22.  
 πλήρωμα, Matt. 12. 35.  
 πληροφορεῖσθαι, Luke i. 1.  
 πληρῶσαι (νόμον), Matt. v. 17.  
 πνευματικὸν, Eph. vi. 12.  
 πονηρία, κακία, diff. Rom. i. 29.  
 πορνεία, Acts xv. 20.  
 ποτὲ, Luke xxii. 32.  
 πράσσειν, ποιεῖν, diff. Rom. i. 32.  
 πρέπει, Heb. ii. 10.  
 πρεσβύτεροι, Matt. xv. 2, Heb. xi.  
 2, 2 John ver. 1, note.  
 πρηνής, Acts i. 18.  
 πρὸς (indirect, John x. 35),  
 Mark xii. 12.  
 προς, diff. from εἰς, Rom. iii. 25.  
 πρόσεχε, Matt. vi. 1.  
 προσκεφάλαιον, Mark iv. 38.  
 προσκυνεῖν, Matt. ii. 2.  
 πρῶτον, without the Apodosis,  
 Rom. i. 8, iii. 2.  
 πυγμαῖ, Mark vii. 3.  
 πύλη, θύρα, diff. Luke xiii. 25.  
 πυροῦσθαι, 1 Cor. vii. 9.  
 ῥάβδος, Apoc. xix. 15.  
 ῥακὰ, Matt. v. 22.  
 ῥαπίζω, Matt. v. 39, xxvi. 67.  
 ῥέδη, Apoc. xviii. 13.  
 ῥῆμα, res. John vi. 63.  
 ῥύεσθαι, Rom. vii. 24.  
 σεβόμενοι, Acts xvii. 4.  
 σημεῖον, Matt. xxiv. 30.  
 σκληρύνειν, Rom. ix. 18.  
 σκύλλα, Matt. ix. 36.  
 σπαργανοῦν, Luke ii. 7.  
 σπερμολόγος, Acts xvii. 18.  
 σπεύδω, 2 Peter iii. 12.  
 σπιλάς, Jude ver. 12.  
 σπουδῆ, 2 Cor. vii. 11.  
 στέγω, 1 Cor. ix. 12.  
 στεναγμὸς, Rom. viii. 26.  
 στήκω, Mark xi. 25.  
 στοιχεῖα, Gal. iv. 3, Heb. v. 12,  
 2 Peter iii. 10.  
 σύμφυτος, Rom. vi. 5.  
 συναρμολογοῦμαι, συμβιβάζομαι,  
 diff. Eph. iv. 16.  
 συνείδησις [2 Cor. iv. 2], 1 John  
 iii. 19.

- σφραγίζειν, John vi. 27.
- ταρταροῦν, 2 Peter ii. 4.
- τέλειος, τετελειωμένος, diff. Phil. iii. 12.
- τελέω, τελειόω, diff. John xix. 28.
- τέλος, Rom. x. 4.
- τηρεῖν, John xv. 20, diff. from φυλάττειν, John xvii. 12.
- τί ἡμῖν, κ.τ.λ., Matt. viii. 29, 1 Cor. v. 12.
- τοίνυν, Heb. xiii. 13.
- τοιούτος, Matt. xix. 14.
- τροποφορεῖν, Acts xiii. 18.
- τυφοῦσθαι, 1 Tim. vi. 4.
- ὑβρίζειν, ὀνειδίζειν, diff. Luke xi. 45.
- ὑβρις, Acts xxvii. 10.
- ὑπάγειν, concerning degree, see ἦν, John xv. 16.
- ὑπακοή, Rom. i. 5.
- ὑπερ, 1 Cor. xv. 29, Philem. ver. 16.
- ὑπεριδεῖν, Acts xvii. 30.
- ὑπερῶον, Acts i. 13.
- ὑπό, Rom. iii. 9, 21.
- ὑποδείκνυμι, Matt. iii. 7.
- ὑποκριτής, Luke xii. 56.
- ὑπόστασις, Heb. i. 3, xi. 1.
- ὑψος, Luke xxiv. 49, ὑψωμα, diff. Rom. viii. 39.
- φθέγγεσθαι, Acts ii. 4, x. 18.
- φιάλη, Apoc. xv. 7.
- φυλακτήρια, Matt. xxiii. 5.
- φύσις θεία, 2 Peter i. 4.
- φωστήρ, Apoc. xxi. 11.
- χαρακτήρ, Heb. i. 3.
- χάρισμα πνευμ. Rom. i. 11.
- χαριτώα, Eph. i. 6.
- χειρόγραφον, Col. ii. 14.
- χλωρός, Apoc. vi. 8.
- χόλος, John vii. 23.
- χρόνοι, καιροί, Acts i. 7.
- χωρίς, Heb. ii. 9.
- ψεύδος, John viii. 44.
- ψῆφος, Apoc. ii. 17.
- ψαμίζω, Rom. xii. 20.
- ώς, John vii. 10, Acts iii. 22, xvii. 14, Rom. ix. 32.
- ὥστε, οὕτως, diff. Rom. vii. 4.

## INDEX III.

## OF SUBJECTS, OBSERVATIONS, AND AUTHORS.

- Abandonment of Jesus Christ on the cross, Matt. xxvii. 46.
- Abrupt* expression, Luke xiii. 25.
- Abstract* words, Luke i. 35, ii. 30.
- Abstract* for concrete, Luke i. 17, 78, John i. 5, Rom. iv. 12, vi. 6, viii. 26, x. 6, 1 Cor. iv. 3, vi. 14, ix. 10, xii. 28, xiv. 32, 2 Cor. iii. 9, Gal. v. 8, Eph. iv. 14, v. 8, 13, Phil. iii. 3, Col. i. 16, ii. 9, 2 Tim. ii. 19, 2 Pet. ii. 10.
- Abys*s, the, Rom. x. 6.
- Accent*, emphatic, Luke xiv. 26, 1 Cor. xiv. 22.
- Accents*, Hebrew, Matt. ii. 18, iii. 3, xiii. 15, Mark xi. 17, xii. 29, Luke iv. 18, Acts vii. 6, xv. 17, xxviii. 27, Rom. ix. 27, 1 Cor. xii. 12, Heb. iii. 10, Rev. xiii. 1 (thes. 10, obs. 30), etc., xvii. 10.
- Accusatives*, two, Acts xxvi. 3.
- Accusative* absolute, Acts vii. 21, x. 36, xxvi. 3, Rom. xv. 20, 2 Thess. i. 5, 1 Tim. i. 6, 2 Tim. ii. 14,—of time, Acts xx. 16.
- Active*, with the reciprocal pronoun, 2 Tim. ii. 21,—for the attempt, John v. 16.
- Adæmonism*, i.e. orders of dæmons not named, Eph. i. 21.
- ADAGIAL* expression, Matt. xxvi. 24, Luke i. 17, xiii. 32, 1 Cor. ii. 3, ix. 10, James v. 3, 5.
- Adjective*, put absolutely, 1 Tim. iii. 15.

- Adjective* for an adverb, Acts iv. 25, 1 Tim. v. 19.
- Adjective* agreeing with the latter subst., Acts v. 20.
- Adoption*, Eph. i. 5.
- Advent* of Christ, John xxi. 22, Acts i. 11, 2 Thess. ii. 3 (Thes. 21), James v. 8, Rev. i. 7.
- Adverb* for a noun, John i. 15, Acts xv. 25.
- Equilibrium* of the flesh and spirit, Rom. viii. 13.
- Affection* of Jesus, John xi. 33.
- Affinity*, words in, Luke i. 17.
- Age*, finished, Rev. xiv. 6.
- Αἰσθησις*, Phil. ii. 21.
- Alacrity* of speech, 2 Pet. i. 5.
- Alchalelo*, Abraham, James ii. 23.
- Alcoran*, 1 Cor. i. 17.
- Alexandrine Copy*, Præf. § 8, admon. 11, Rev. xxii. 21.
- Alexandrian dialect*, Acts xiii. 18.
- Allegory*, Acts xx. 29, xxiv. 16, Rom. ii. 15, vi. 13, xv. 16, 1 Cor. xv. 36, 2 Cor. iii. 13, Phil. iii. 9, 11, 2 Tim. ii. 18.
- Allusions*, Præf. § 15, note, Luke i. 69, 72, 78, John vii. 38, 2 Tim. i. 17, Heb. xiii. 20.
- Alogi*, the (they were the oldest opponents of John's gospel), John i. 1.
- Alpha* and *Omega*, Rev. i. 8.
- Ambiguous discourse*, ἀμφιβολία, Acts xvii. 22, 1 Cor. iv. 8, 2 Cor. x. 13, xii. 13, 2 Tim. ii. 17, Philem. ver. 15.
- Amen*, Matt. v. 18, John i. 52.
- America*, Acts viii. 39.
- America*, expressions, Luke i. 7.
- Amphisbæna* (a kind of serpent), Rev. ix. 19.
- Ampla oratio* (enlarged discourse), 1 Cor. iii. 22.
- Analogy* of faith, Rom. xii. 6.
- Analogy* of Scripture. See parallels.
- Anaphora*, Acts vii. 35, xx. 18, 22 comp. 25, xxvi. 18, 1 Cor. iii. 9, 2 Cor. ii. 1, viii. 3, Gal. iv. 4, 5, Eph. ii. 21, iii. 19, Phil. iii. 2, Col. i. 18, ii. 2, 23, 2 Tim. i. 18, ii. 3, 16, James ii. 19.
- Angels*, Matt. xviii. 10, Luke xv. 7, 9, 10, Acts xii. 15, 23, Col. ii. 15, Rev. xvi. 12, and frequently occurring.
- Antanaclasis*, Rom. ii. 12, 1 Cor. iv. 7, Gal. v. 8, Eph. v. 13, Phil. iii. 8, 1 Pet. iii. 1, Rev. ii. 3.
- Anthypophora*, Rom. viii. 31, Heb. ii. 8.
- Antichrist*, 1 John ii. 18, Rev. xiii. 1, Thes. 10, obs. 19.
- Antipathy*, John viii. 37.
- Antiphrasis*, 1 Cor. viii. 10.
- Antiquities*, use and abuse of, Rev. xi. 15.
- Antonomasia*, Acts iii. 14, vii. 52, 1 Cor. xv. 45, 2 Tim. i. 8, Heb. i. 1.
- Aorist*, John i. 3, iv. 10, xv. 6, Col. ii. 13 Ἀπεριεργία, virtue, John xiii. 6.
- Apocrypha*, Matt. xxiv. 15.
- Apodosis* concealed, John xiv. 31, Acts xxiii. 9, Rom. v. 12, ix. 22,—interrogative, Rom. viii. 31 at the end.
- Apostles*, Matt. x. 1, Mark iii. 14, xvi. 20, John xvii. 6, Acts i. 13, iv. 36, viii. 18, Rom. i. 11,—their youth, Matt. iv. 21, viii. 14,—not omniscient, Acts xx. 22.
- Apostrophe*, Acts xv. 10, xxvi. 8.
- Apostrophus*, 1 Cor. vi. 11, Gal. i. 1.
- Apotomia*, Rom. ix. 14.
- Appearitions*, Luke xvi. 29.
- Appeal*, useful, John vi. 5.
- Appellations* of God, Matt. xi. 25, John xvii. 1.
- Application*, special, John xi. 26, Acts xxvi. 2.
- Appodiare*, Mark xi. 25.
- Apposition*, Luke xi. 11, xxii. 20, Acts x. 38, Col. ii. 11, iii. 11.—elliptical, 1 Tim. vi. 19,—with Metonymy, Col. i. 20,—of the noun and pronoun, Acts x. 41, Rom. i. 20, viii. 23, xii. 1, Heb. ix. 10.
- Apriugis*, Preface to the Apocalypse, note 3.
- Apt words*, Luke viii. 50, ix. 51, Acts ii. 2, vii. 48, xvii. 29, 30, 31, xxvi. 25, xxvii. 3, 14, Col. ii. 11, 2 Tim. i. 13, ii. 15.
- Arabism*, Matt. 12. 36.
- Archangel*, Jude ver. 9.
- Argument*, the, from ill-will, John vii. 52.
- Arithmetical* demonstration of justification, Rom. iii. 28.
- Arius*, Rev. viii. 10.
- Armenian Version*, Matt. 27. 16.
- Arndius*, Rev. 14. 6.
- Artemonius*, Matt. xxvii. 53, John i. 1, viii. 58, x. 34, xx. 28, Rom. i. 4, ix. 5, 1 Cor. ii. 11, v. 12, Gal. i. 1, 1 Tim. iii. 16, Heb. i. 1, viii. 10, xiii. 8, 1 John ii. 14, Rev. i. 1, 9, 17, xxii. 13.
- Arts*, useful in the kingdom of God, Acts xviii. 24.
- Article*, the. See ὁ, ἡ, το, Index II.—Promiscuously written or omitted, Matt. xii. 35,—having force, Luke i. 62, 73, iii. 23, xv. 22, 23, John v. 35, Acts i. 13, ii. 9, 47, iv. 11, vi. 11, ix. 35, xi. 13, xiii. 2, xv. 20, xxi. 27, xxiv. 25, xxv. 11, xxvi. 10, xxviii. 14.

- Rom. iii. 5, 1 Cor. i. 27, ii. 15, iv. 6, ix. 5, 2 Cor. ii. 17, xii. 12, Gal. iv. 18, v. 10, Col. ii. 2, 6, iii. 5, 1 Thess. iv. 5, 2 Thess. ii. 3, iii. 14,—having the force of a pronoun, James ii. 14,—the mark of the subject, John ii. 9, 1 Thess. iv. 3, 1 Tim. i. 5, Heb. i. 7,—adding emphasis to the predicate, Acts xviii. 28,—omitted, Luke i. 69, ii. 12, 13, xiii. 20, Acts ii. 3, iii. 19, iv. 9, xix. 2, xxvi. 2, 1 Cor. i. 23, ii. 14, iv. 20, vi. 3, xiv. 2, Gal. i. 10, vi. 8, Phil. iii. 9, Eph. iv. 10, 1 Tim. ii. 5, v. 21, Col. ii. 3, James v. 9, Heb. i. 1,—simple, Eph. v. 5.
- Artificer* not to be always believed, Acts xxvii. 11.
- Ascension of Christ*, Eph. iv. 8.
- Asseveration*, Rom. i. 9.
- Asteism*, or polite discourse, Luke xiv. 8, 1 Cor. xi. 19, 2 Cor. xii. 13, 2 Pet. ii. 11, Philem. ver. 1.
- Asydeton*, Matt. xv. 19, Luke i. 17, 1 Cor. xiii. 4, Gal. iii. 13, v. 23, Eph. iii. 17, iv. 13, Phil. iii. 16, iv. 8, Col. ii. 13, 1 Thess. iv. 6, 1 Tim. i. 17, 2 Tim. iv. 2, 1 Pet. i. 22.
- Athanasius*, Matt. 21. 28.
- Atheism*, practical, Luke xvi. 30.
- Attic dialect*, Luke iv. 18, Acts xxvi. 3.
- Atto*, Col. 1. 27.
- August discourse*, Acts vii. 36.
- Augustine*, John iv. 42.
- Ἀντίρροια*, John xiv. 8, xvi. 23.
- Author of the Gnomon*, devoted to orthodoxy, Pref. § 21,—his writings, *ib.* § 7, and conclusion of his work,—Notes on the Panegyric of Gregory Neoces. Matt. vii. 11,—on Chrysostom de Sacerd. Luke i. 47,—Editions of the New Testament in Greek, and their defences, Pref. § 8,—Apparatus Criticus corrected, Matt. i. 25, John i. 1, Rev. viii. 13, xvi. 13, and elsewhere frequently (as may be seen in Ed. ii. d. a. 1763),—the Editions of the Greek New Testament vindicated, Luke x. 13,—the less Ed. of 1734 corrected, 1 Cor. xvi. 5,—some articles in the *Geistliche Fama*, Rev. xi. 2,—Evang. Harm., Matt. xii. 40,—Defence II., Acts ix. 6,—*Erklärte Offenbarung*, Matt. xi. 27, Rev. preface, n. 1, and ch. i. 5 (its various defenders, Rev. xxii. 21, at the end),—the order of dates corrected, Acts xiii. 19, *sq.* Heb. vii. 1,—the Cycle, Pref. § 20, note (and his Germ. Vers. of the year 1773, Rev. i. 1, 22. 21, at the end),—Germ. Vers. of the New Testament, Pref. § 26,—Life, Prelim. § 1, etc.
- Autographs of the New Testament*, Pref. § 8, n. 17, Acts xix. 19.
- Auxiliary verb*, Acts xxi. 35.
- Axiom*, special, may be lost, Acts xv. 37.
- Babylon*, 1 Pet. v. 13.
- Baptism*, John iii. 5, Matt. xxi. 25, Rom. vi. 3, Acts x. 47,—of infants, Acts xvi. 15,—of John, Acts xix. 3–5,—not to be repeated, Acts viii. 13,—being without, does not condemn, Mark xvi. 16.
- Baptizing*, the act of a minister, John iv. 2.
- Baraterius*, J. Ph., John i. 1, at the end.
- Barbarism* is denied, John viii. 53.
- Bartholomew*, John i. 46.
- Baumgarten*, Matt. i. 17, Rom. i. 7, 16, 17, iv. 5, vi. 11, 12, vii. 10, viii. 1, 13, *sq.*, ix. 5, 22, *sq.*, xi. 21, 30, *sq.*, xiii. 5, 9, xiv. 9, xvi. 3, 20, James ii. 7, and elsewhere frequently. (Comp. App. Crit. Ed. ii.)
- Bed*, suited to conversion, Acts ix. 9,—less so than the cross, Luke xxiii. 40.
- Beginning of a discourse*, Acts vii. 48, 1 Cor. xvi. 1.
- Bellarmine*, John xxi. 16.
- Benign discourse*, Luke vii. 40, 47, xii. 32, Acts i. 7, ii. 15, 29, iii. 17, v. 38, xi. 3, xvii. 22, 29, xxii. 5, xxviii. 19, 2 Cor. viii. 13.
- Beast* not Greg. VII., Rev. xiii. 1 (obs. 1).
- Berlingius*, D., Pref. § 18, note.
- Bible*, Germanic, Original Pref. § 18.
- Bishop*, Acts vi. 4, xx. 28, 1 Tim. iii. 1.
- Bivia*, chronological, Matt. i. 8.
- Blackwall*, Pref. § 9, 11, Rom. xi. 21.
- Blasphemy*, Matt. ix. 3, xii. 31.
- Blood of Jesus Christ*, Heb. xii. 24, § 1, *sq.*
- Body of Christ*, Rom. vii. 4.
- Boehmer*, J. G., Rev. 22. at the end.
- Boernerianus Codex*, Pref. § 8, num. 4.
- Books*, good and bad, Matt. xxi. 42, Acts xix. 19, Rev. i. 11.
- Bromley*, Thom., Heb. xii. 24.
- Bruckerus*, James, Rev. 22. at the end.
- Buchstaben* (letters), Heb. v. 12.
- Burial of Christ*, 1 Pet. iii. 18.
- Burkius*, Ph. D., Proem Pref. § 25 at the end.

- Burkius*, J. A., Proem Editoris.  
*Burscherus*, D. J. F., Rev. xiv. 6.  
*Büschingius*, D., Pref. § 18.
- Calculation* changed, Rev. xii. 6.  
*Calvinus*, 1 Pet. iii. 19.  
*Candour*, Luke i. 1.  
*Canon* not imperfect, John xxi. 25.  
*Canons*, apostolic, 1 Tim. iii. 2.  
*Canonization*, true, John xvii. 19.  
*Carnal*, debtors, Rom. viii. 12.  
*Caronges*, Fr. (carob beans), Luke xv. 16.  
*Cases* of conscience to be decided by established rules, Matt. ix. 13, xii. 6, xix. 6, 1 Cor. vii. 15.  
*Cases* of the relative, Rom. vi. 17.  
*Case*, ablative, Acts xiii. 36, xvii. 29, Eph. iii. 5, Col. iv. 6, Heb. viii. 5, Rev. viii. 3, xviii. 2.  
*Catachresis*, Gal. iii. 8.  
*Catching*, Matt. xii. 2.  
*Catechising*, Matt. xvi. 13, Luke i. 4, 1 John ii. 18.  
*Catechism*, Romish, Matt. vi. 10.  
*Celibacy*, 1 Cor. vii. 1.  
*Cerinthus*, John i. 1.  
*Characters*, moral, in Scripture, Matt. xiii. 20, xxiii. 13, Luke xii. 17, xiii. 31, xvi. 20,—spiritual, John xx. 4.  
*Charientismus*, John ix. 30.  
*Charismata* (gifts), 1 Cor. xii. 9.  
*Charta blanca*, John xvi. 23.  
*Chiasmus*, Pref. § 24, Matt. v. 44, John v. 21, viii. 25, 28, Acts ii. 46, xx. 21, Rom. ii. 14, 17–20, ix. 12, sq., viii. 9–32, 34 comp. 38, ix. 4, 24, sq., xi. 33, sq., xiii. 13, 1 Cor. ix. 1, xiii. 5, 2 Cor. ii. 16, iv. 1, Gal. iv. 4, Eph. iii. 16, Col. ii. 18, 2 Tim. ii. 24, Philem. ver. 5, Heb. i. 4, iii. 12.  
*Children*, duty of, Eph. vi. 1.  
*Chiliasm*, Pref. § 21, Rev. xx. 3, sq.  
*Christ*, 2 Cor. v. 16, Rev. xi. 15,—by Metonymy for Christianity, Heb. vi. 1,—the Scripture to be interpreted concerning Christ, Matt. ii. 23, Acts ii. 31, 34, viii. 34, sq. See *Jesus*.—Chronological, Matt. i. 17, thes. xii., Luke iii. 30, xiii. 16, John vii. 11, xxi. 22, Acts xiii. 18, Rom. ix. 17, 2 Thess. ii. 3, thes. xii., Heb. xi. 23.  
*Christianity*, how to be estimated, Acts ii. 42.  
*Christians*, Acts xi. 26, xv. 7, sqq.  
*Christlieb*, W. B., Rev. 22. at the end.  
*Chrysostom*, Rom. v. 13, Gal. v. 26, 1 John ii. 14, 16, Rev. i. 9.
- Circumcision*, Rom. ii. 25.  
*Civility*, holy, John xxi. 15, Acts ix. 38.  
*Classification*, 1 John iv. 18.  
*Clepsydra*, spiritual teachers not to be bound by the, Acts xx. 7.  
*Climax*, Acts xxiii. 6, Rom. i. 23, v. 7, x. 14, sq., Eph. iv. 31.  
*Cluverus*, Rom. viii. 21.  
*Commandment*, new, John, xiii. 34.  
*Commentaries*, Pref. § 3, 4.  
*Commissioner*, Acts xxvi. 12.  
*Communication* of particular circumstances, Mark xiii. 32.  
*Communication*, rhetorical, Acts iv. 19, 1 Cor. vi. 2.  
*Communion* under both kinds, Matt. xxvi. 27.  
*Communion* of goods, Acts ii. 45, iv. 32, ix. 36, xxi. 8, Rom. xv. 26, Acts ix. 6,—of prayers, Matt. xviii. 19, 20,—of saints, Luke i. 40.  
*Comparison*, implicit, Rom. v. 14, 15.  
*Comparative* theology, Matt. xxiii. 23, 1 Cor. xii. 31, Phil. i. 10.  
*Compound* verb, Luke i. 4, 19, iv. 3, vi. 35, viii. 43, xiv. 3, Acts xiii. 27, 2 Tim. iv. 3.  
*Conception* of Jesus Christ, where accomplished, Luke i. 39, Heb. vii. 14.  
*Conciliatory* arguments, Matt. xiv. 4.  
*Concinnity* (fitness), Luke xiv. 9, Acts xxiii. 5–9, 1 Cor. vi. 19, xi. 31, xiii. 12, 2 Cor. vi. 8, xii. 7, 1 Pet. iii. 7, 16, 2 Pet. ii. 8.  
*Concise* phraseology, Matt. ii. 20, iv. 5, Luke i. 15, 17, 23, iv. 2, 38, xiii. 7, xvi. 26, John i. 23, vi. 21, viii. 58, xii. 31, xv. 21, 27, xxi. 20, Acts vii. 7, 9, 16, viii. 22, xiii. 33, xv. 23, Rom. i. 8, ii. 10, vi. 4, ix. 4, xiii. 7, xv. 18, 1 Cor. i. 25, ix. 5, x. 13, 2 Cor. xi. 3, Gal. iii. 8, 23, Col. ii. 20, iii. 3, 2 Tim. i. 10, ii. 8, 26, Heb. i. 6, v. 7, vii. 5, x. 22, 1 Pet. iii. 16, v. 12, etc. See *Semiduplex* (the half of a double sentence or clause).  
*Concord*, Acts i. 14, iv. 32.  
*Concrete* and abstract, Acts x. 38,—for the abstract, Gal. iv. 19, Eph. iv. 13, 22, Col. iii. 11.  
*Concubinage*, Matt. xix. 6.  
*Conditions*, unjust, John x. 24.  
*Confession* of praise, Matt. xi. 25,—of sins, Matt. iii. 6, Acts xix. 18,—of hope, 1 Pet. iii. 15.  
*Conjugates*, Luke viii. 5, 1 Tim. i. 8, 2 Tim. ii. 9.  
*Conscience*, Acts xxiii. 1.

*Consequence*, from what is possible to what is, Rom. xiv. 4,—from the greater to the less, Rom. viii. 32,—from the less to the greater, Rom. iii. 6.

*Consequences*, Matt. xxii. 32.

*Considerations* somewhat enlarged,—Matt. i. 16, respecting the genealogy of Joseph,—ii. 23, concerning a Nazarene,—x. 2, respecting the order of the apostles,—xii. 40, respecting the three days of suffering,—xiii. 3, respecting seven parables,—xviii. 17, concerning the article never being redundant,—xxii. 32, on the value of inferences,—xxiv. 29, concerning the optical nature of the prophecies,—xxiv. 33, on not overlooking the order of words,—Mark x. 18, on the words of Jesus suited to the capacity of His hearers: comp. xiii. 32,—xv. 25, on the hours passed on the cross,—Luke iii. 23, 36, on the genealogy of Mary,—vii. 35, on Wisdom justified by her children,—ix. 50, on not confounding pronouns,—xvi. 8, on the unrighteous mammon,—John i. 1, on Artemonius,—i. 15, concerning the two Johns,—i. 52 (51), on the word Amen,—iii. 5, on water and the Spirit,—vi. 37, on the Greek style of the New Testament,—viii. 1, 6, respecting the adulteress and the writing,—viii. 20, concerning the teaching of Jesus,—xiii. 14, respecting the washing of the feet,—xiv. 28, on the sensibility and humble language of Christ,—xxi. 22, concerning John about to remain,—Acts i. 7, on Divine reservation,—iii. 21, on Christ taking heaven,—iii. 22, on Christ and Moses,—v. 5, on the punishment inflicted on Ananias and his wife,—vii. 1, 14, on the very suitable discourse of Stephen,—xii. 21, on the death of Herod,—xiii. 18, 19, on God carrying the people,—xiii. 33, on the word, to-day, from Ps. ii. 7,—xiii. 48, on predestination and reprobation,—xvii. 23, on the unknown God,—xix. 5, on the repetition of baptism,—xix. 19, on the *autographs* of the apostles,—xxiii. 5, respecting Paul, guilty neither of falsehood nor stratagem,—Rom. i. 1, on the epistles, especially those of Paul,—i. 17, on the righteousness of God,—iii. 23, on the glory

of God,—iii. 25, on *παρέσει* and *αἰδέσει*,—v. 7, on the difference between Good and Just,—v. 12, 13, on original sin,—vii. 14, on the progress of man from his state under the law to his state under grace,—viii. 19, on the creature sighing or groaning,—viii. 31, on the interrogative Apodosis,—ix. 3, on Paul devoting himself,—ix. 5, on Christ being God,—xii. 6, on prophecy and the analogy of faith,—xiv. 9, psychopannychia (the insensibility of the soul, during the whole night that the body is in the grave),—xv. 6–8, on the names of God and Christ,—1 Cor. i. 27, on election,—vii. 25, on inspiration,—x. 2, on the sacraments of the Old Testament,—x. 9, on Christ, in respect to the Old Testament,—xi. 7, on the woman to be veiled,—xii. 9, on common and miraculous faith,—xiii. 4, on the nature of love,—xv. 23, etc. on the last things,—xv. 29, on baptism over the dead,—2 Cor. v. 10, on the manifestation of the sins of believers,—xii. 2, on Paul being caught up,—xii. 7, on the buffetings of Satan,—Gal. ii. 9, on Paul and James,—ii. 16, on the works of the law not justifying,—iii. 16, on the one only seed,—iv. 24, 25, on the allegory,—Eph. i. 1, on the scope of the epistle,—i. 23, on (Christ's) fulness,—iv. 11, on the ministers of the Gospel,—Phil. i. 9, on knowledge and sense (judgment),—ii. 6, on emptying Himself,—Col. ii. 16, on the Sabbath,—2 Thess. ii. 3, 4, on the mystery of iniquity,—1 Tim. iii. 2, on successive polygamy,—iii. 15, on the Gospel, the pillar and ground of the Church,—iv. 2, on those who have seared consciences,—Tit. i. 7, on the steward of God,—Heb., *in the Introd.*, concerning Paul being the author,—ch. i. 4, on the chiasmus,—i. 6, on the formulæ of quotation,—ii. 5, on the angels our fellow-servants,—ii. 7, on Christ tasting death for every man,—iv. 12, on the soul and spirit,—v. 7, on the process of suffering,—vi. 1, on the Christian catechism of the Old Testament,—vi. 4, on relapse,—viii. 11, on being taught of God,—ix. 18, on the word *בְּרִית* and *διαθήκη*,—x. 7, on the volume of the book,—xi. 1, on the



- definition of faith,—xi. 21, on the staff of Jacob,—xi. 33, on the prophets,—xii. 24, on the blood of sprinkling in heaven,—James ii. 14, 21, on James and Paul,—iii. 6, on macrocosm and microcosm,—v. 14, on unction,—1 Pet. iii. 18, 19, on the descent into hell,—2 Pet. i. 5, on the system of virtues,—ii. 10, on the excellence of the angels that sinned,—iii. 8, on a thousand years, Ps. xc. 4,—1 John ii. 12, on the degrees of age,—ii. 18, on antichrist,—v. 7, on the three witnesses,—v. 16, on the sin that is to death,—Jude ver. 14, on the seventh,—Rev., Proem on the assistance derived from criticism,—ch. i. 1, on the title and subject of the book,—i. 3, on the helps to understand the Apocalypse,—i. 8, comp. xi. 17, on the Divine names, especially יהוה,—i. 10, on the Lord's day,—ii. 1, on the seven epistles,—ii. 16, on the shorter reading for the most part genuine,—iv. 1, on the issue of the seals, iv. 8,—on *τρισαγίον*,—vi. 2, on the interpretation of the seals by Langius,—vi. 11, on chronus (time, season),—*ib.* on the edition of Erasmus,—viii. 3, on the incense of the angel,—x. 6, on non-chronus (time not yet),—xii. 9, on the words *διάβολος* and *יָצַב*,—xii. 14, on 1, 2,  $\frac{1}{2}$  times,—xiii. 1, etc. on the beast out of the sea,—xiii. 18, on the number 666,—xvii. 9, on the city built on seven hills,—xvii. 10, chronological table,—xvii. 11, on the son of perdition,—xviii. 13, on the chariots,—xix. 1, on the expression *יהללני*,—xx. 2, on the thousand years,—xx. 4, on the Septenary or seven ages of the world,—xx. 11, chronological table,—xxi. 16, 17, on the 12,000 furlongs and 144 reeds (cubits),—xxii. 13, on the title Jesus,—xxii. 18, on the sins against the book of the Apocalypse, etc.
- Council*, example of a good, Acts xv. 6, 15.
- Counsels* of the Gospel, Matt. xix. 21.
- Constructions*, singular, Mark iii. 27, Luke vi. 17, viii. 20, xiii. 16, Acts xv. 7, 23, xx. 3, xxi. 16, xxii. 17, xxv. 20, xxvii. 1, xxviii. 27, Col. ii. 8, 2 Tim. iii. 14, Rev. *passim*.
- Consummation* of the world, Matt. xiii. 39, 2 Pet. iii. 11.
- Controversies*, how to be treated, Gal. i. 8.
- Conversation*, holy, Acts viii. 30, xxi. 29.
- Conversion*, Matt. xiii. 15, Luke i. 17, xv. 17, John vii. 17, Acts iii. 26, ix. 5, 9, 20, xii. 21, xxiv. 25, xxvi. 18, 19,—differs from repentance, Luke xv. 17, Acts iii. 19, xxvi. 20,—of the Jews, Rom. xi. 18.
- Cornerus*, Heb. ii. 7.
- Correction*, brotherly, Acts vii. 26.
- Correction* of words, Gal. iii. 4, Eph. iii. 19.
- Course*, Acts xiii. 25.
- Court* (palace), Mark vi. 14, Luke ix. 9, xxiii. 10.
- Countenance* of Jesus Christ, Mark x. 23.
- Creation*, Mark x. 6, xvi. 15, Heb. xi. 3.
- Creatur*, 1 Pet. ii. 13.
- Cries* of Christ, John vii. 28.
- Criticism* (crisis), Pref. § 8, etc., Rev. Proem, n. 2, and ch. xxii. 18, 21, etc.
- Cross*, Matt. x. 38,—hours on the, John xix. 14.
- Crusius*, D. C. A., Pref. § 14, note, § 20, note, Matt. i. 8, 12, 23. 35, Luke 1, 9, 7, 30. Rev. 22. at the end.
- Cumulation* of words, Luke xiii. 15.
- Customs* of Christ, Mark x. 1.
- Cutting off*, Rom. xi. 22.
- Cyclopaæ*, who bear the Gospel, James ii. 24.
- Dæmons* (devils), Matt. xvii. 21, 1 Cor. x. 20,—to have a devil, Matt. xi. 18.
- Dæmonological* observations, Matt. iv. 1, 3, 4, 5, 10, 24, vii. 22, viii. 28, 29, 31, 32, x. 1, xii. 25, 26, 43, 44, 45, xiii. 19, Mark i. 23, 24, 26, iii. 18, v. 3, 7, 8, 10, 15, vi. 13, vii. 25, 30, ix. 22, 25, 26, Luke iii. 22, iv. 6, viii. 12, 27, 31, x. 18, 19, xi. 22, xii. 58, xvi. 29, John vii. 44, xii. 31, xiii. 27, xiv. 30, xv. 11, Acts viii. 7, 9, xvi. 17, xix. 13, 19, Rom. viii. 20, 38, 39, xvi. 20, etc.
- Daniel* the prophet, Matt. xxiv. 5.
- Dannhauerus*, Heb. xii. 24.
- Dative*, Luke ix. 59, xii. 20, xv. 30, Acts i. 6, xix. 27, Rom. iv. 12, viii. 24, 1 Thess. v. 27, 1 Tim. iv. 3, Rev. ii. 14.
- Day*, 1 Cor. iii. 13, Heb. x. 25,—that day, Matt. vii. 22.—near, Matt. xvi. 28, 1 Thess. 4, 5, 2 Thess. ii. 2, *sq.*

- Heb. i. 1, 1 John ii. 18,—day of God, 2 Pet. iii. 12,—of *Christ*, John viii. 56,—*day of the Lord*, Rev. i. 10,—the day of conversion, Luke xix. 9.
- Deacons*, Acts vi. 2, Philem. ver. 22, note.
- Dead*, the, Rev. xi. 18.
- Death of Christ*, John x. 18,—of believers, John xi. 6,—what mitigates a violent death, Acts vii. 55,—state after death, Matt. vii. 22, xiv. 2, Luke xvi. 29, Rom. xiv. 9, Phil. i. 23, 1 Pet. iii. 19,—examples of a happy death, John xii. 30.
- Death eternal* is not mentioned, Rom. v. 21, vi. 21.
- Decorum* in the conduct and conversation of Jesus Christ, and in the Scripture of the New Testament, Pref. § 15, Matt. iii. 15, v. 11, vii. 28, ix. 13, xv. 23, Mark xiv. 8, Luke ii. 9, iii. 23, ix. 50, xii. 21, John iv. 6, xi. 15, Acts ii. 8, 14, ix. 9, 2 Cor. ix. 12, Gal. v. 13,—in the life, Matt. xxiii. 26.
- Decree*, absolute, Rom. xi. 6.
- Δευόρης* in speaking, Luke xii. 5, Acts vii. 43, xx. 24, xxvi. 6, Rom. ii. 5, iii. 19, xi. 17, Col. i. 20, 25, 1 Tim. i. 15.
- De Dieu*, Acts xv. 17.
- Deity of Jesus Christ*, Matt. xi. 10, Luke i. 16, John i. 1, v. 17, viii. 17, 19, x. 30, 34, xvii. 5, xx. 28, Rom. ix. 5, xiv. 11, 1 Cor. x. 9, Phil. ii. 6, 1 Thess. v. 27, 1 Tim. iii. 16, Heb. i. 1, 2, iii. 4, vii. 26, 1 John iv. 2.
- Delay* dangerous, Acts xxiv. 25.
- Deprecation* for others an important matter, 1 Tim. ii. 5.
- Descent into hell*, Eph. iv. 9, 1 Pet. iii. 19.
- Destruction*, Acts iii. 23.
- Devarius*, 2 Cor. vii. 8.
- Devil*, John viii. 44,—a sinner, 1 John iii. 8,—a tempter, Matt. iv. 1,—judgment of the devil, 1 Tim. iii. 6: comp. *Dæmonolog.*
- Deylingius*, Sal., Heb. xii. 24, Rev. xiii. 1, thes. 7.
- Diasyrmus*, John vii. 4.
- Diclux*, Rev. Proem. n. 3.
- Didactics of Christ* (comp. *Trivium*), John viii. 20.
- Diminutive*, Luke xii. 32.
- Disciples*, Matt. x. 1.
- Discipline of the Church*, James v. 4.
- Discrepancies* in the exegetics of the Apocalypse, Rev. 13. 1 (thes. 7).
- Divide and command*, Acts xxiii. 6.
- Divine things*, we must reason modestly on, Rom. xi. 34, 1 Cor. xii. 18.
- Divorce*, Matt. v. 31, xix. 4.
- Doctrine*, pure, Matt. xvi. 6.
- Double compound*, Acts xiii. 26, xxiv. 12, 2 Cor. ix. 12, 2 Thess. ii. 1, Tit. i. 5.
- Doubling*, Acts x. 20.
- Doxology*, 1 Tim. i. 17.
- Dreamers*, natural men, Jude ver. 8.
- Dreams*, Matt. i. 20, Acts xvi. 9.
- Duels*, Matt. v. 39.
- Duties to God*, our neighbour, and ourselves, Matt. vi. 1.
- Ecclesia*, the Church, Matt. xv. 26, xviii. 17, John iv. 42, Acts v. 11, vi. 3, 8, 1 Cor. i. 2.
- Ecclesiastical goods*, Acts vi. 3.
- Echo*, Matt. viii. 3.
- Ecstasy*, Acts x. 10.
- Editions*, enlarged and corrected, Pref. § 17, n.
- Efficacy of the Divine word*, Matt. vii. 29, viii. 7.
- Efficacious discourse*, 1 Cor. xv. 3.
- Elect*, Matt. xx. 16, xxiv. 22, Col. iii. 12.
- Election*, predestination, etc., Matt. vii. 24, xi. 26, Rom. ii. 4, viii. 29, 1 Cor. i. 27, Eph. i. 4.
- Elegance*, Luke xii. 17, John i. 17, v. 2, vi. 37, Acts i. 21, ii. 33, iii. 14, vii. 48, viii. 31, x. 28, 35, xiii. 26, xvii. 31, xxvi. 15, 23, 29, 1 Cor. iii. 10, vi. 13, vii. 1, viii. 12, xii. 15, xiv. 5, 26, xv. 8, 39, 2 Cor. i. 23, iii. 18, iv. 11, Gal. v. 17, vi. 6, Eph. ii. 15, 17, iii. 8, 1 Tim. v. 4, 23, James iii. 4, 2 Pet. i. 15.
- Elements*, Heb. v. 12.
- Elenchus* (demonstration), when suitable, John viii. 12, Acts vii. 51, xiii. 46.
- Elephants*, wailing of, Rom. viii. 22.
- Ellipsis*, Mark vi. 14, xv. 8, Luke viii. 19, xii. 20, 47, 48, xiii. 9, xiv. 18, xviii. 14, John vii. 38, Acts ii. 3, 29, vii. 20, 48, x. 10, 36, Rom. i. 26, ii. 8, 18, xii. 19, 1 Cor. xv. 25, 39, 2 Cor. viii. 13, Eph. v. 33, 2 Thess. ii. 3, 1 Tim. vi. 2, Heb. vi. 8, 1 John ii. 27,—of the imperative, Gal. v. 13,—of the optative, Phil. iv. 3, 23,—of the predicate, Phil. ii. 1, Eph. v. 4,—of the pronoun, Acts v. 41, vi. 1, xxiii. 15, xxvii. 14, 43, xxviii. 3.

- Emphasis*, Pref. § 14, Luke i. 4, 45, ii. 48, iv. 15, xiii. 27, John v. 36, 42, vi. 37, Acts xv. 18, xxii. 25, 1 Cor. vi. 8, vii. 22, viii. 12, 2 Cor. x. 1, Gal. iii. 10, Eph. ii. 14, Col. i. 27, 1 Pet. i. 10.
- Emptying* of Christ's glory, Phil. ii. 7, Heb. ii. 9.
- Enallage*, John vi. 61, Acts iii. 21, x. 28, xix. 34, xxv. 22, Col. i. 27, Rev. x. 9.
- Encœnia* (a yearly sacrifice), Matt. xiv. 6.
- Enemies*, love of, Matt. v. 44,—iniquity of the truth of, Acts v. 28.
- Epanalepsis*, John xiv. 11, Acts xiii. 24, Rom. viii. 1, 1 Cor. ii. 6, iv. 13, x. 10, James ii. 15.
- Epanodus*, John xiv. 17.
- Epiphonema*, Rom. i. 15, 1 Cor. vi. 20.
- Epistles*, form of, in the New Testament, Rom. i. 1.
- Epitasis*, Matt. xviii. 19, Acts vii. 5, x. 30, 39, xvii. 27, Rom. ix. 7, 1 Cor. ix. 25, xv. 35, 2 Cor. iii. 6, v. 8, viii. 3, Phil. iv. 4, Eph. v. 13, Heb. i. 13, 1 John iv. 16.
- Epitherapia*, Acts xxvi. 29, 1 Cor. iv. 14, 2 Cor. x. 17, xii. 1, Phil. iv. 10, 1 John v. 18.
- Epithets*, emphatic omission of, 1 Cor. vi. 20, vii. 23.
- Epizeuxis*, Luke viii. 24, x. 41, John i. 52.
- Ernesti*, D. J. A., Proem, Pref. § 8, n. 22, note, § 16, Mark 10, 21. 16, 17, Luke 13, 35, John 4, 35. 7. 17, 37, Acts 13. 32, Rom. 15. 29, 1 Cor. 8. 7. 14, 6. 2 Cor. 1, 12, sq., 12, 9. Col. 1, 27. Heb. 1, 12. James 2, 22. Rev. 1, 1. 3, 12. 22. at the end.
- Error*, the evil of, John viii. 44, 46, ix. 41.
- Ethopœia*, 1 Pet. iii. 3.
- Ethos*, Luke x. 29, xii. 4, Acts ii. 8, 29, xx. 37, xxi. 39, xxiii. 5, Rom. vi. 17, vii. 25, ix. 14, xii. 16, 1 Cor. xv. 57, 2 Cor. i. 18, ii. 14, vii. 8, Eph. iv. 1.
- Ἐπιλάβεια*, Mark xii. 32, Acts v. 41, Rom. ii. 18, 1 Cor. x. 19, Gal. v. 13, 2 Thess. ii. 3.
- Euphemismus*, Matt. viii. 11, Luke vii. 35, xiii. 1, John ii. 25, xvii. 19, Acts ii. 39, x. 25, 28, xv. 21, Rom. i. 17, iii. 3, ix. 4, xii. 12, 1 Cor. i. 26, 2 Cor. vii. 7, 12, 1 Thess. iii. 5, iv. 6.
- Euphrates*, Rev. xvi. 12.
- Eustathius*, 1 Cor. xiii. 12.
- Euthymius*, Matt. vi. 13.
- Evangelical*, Phil. i. 27.
- Evangelists*, Matt. *tit.*,—their harmony, Pref. § 18,—their care in reviewing a subject, John xxi. 23.
- Event*, the, how far it is to be expected in the prophecies, Rev. x. 6.
- Evidence*, Acts xx. 26, xxii. 3, xxvi. 4, Rom. vi. 19.
- Exaltation* of Christ, Phil. ii. 9, Heb. ii. 5.
- Exegesis*, ages of sacred, Pref. § 5.
- Exercise*, prophetic, Mark xvi. 17, at the end.
- Express* language, James iii. 9.
- Exquisite* address, Luke i. 3, John v. 35, Col. ii. 13.
- Exultation*, 1 Thess. v. 24.
- Ezra*, book of, Matt. xxiii. 34.
- Facility* of expression, Gal. iv. 20.
- Faith*, Matt. viii. 10, Luke xvii. 7, John xii. 16, James i. 6,—joined with hope and love, Acts xxiv. 14, 1 Cor. xiii. 13, Heb. x. 22, 1 Pet. i. 3,—saving, Matt. ix. 22,—miraculous, Matt. xvii. 20, Mark xvi. 17, 1 Cor. xii. 9,—considered apart from its office in justification, 1 Tim. iv. 12,—implicit and explicit, John vi. 68,—prior to knowledge, John vi. 69; those who are somewhat slow excepted, John x. 38,—the fruit of the word, Luke viii. 12,—slower or quicker, Luke xxiv. 25,—it is in the *understanding* and the *will*, Luke xxiv. 25,—not slothful, but active, John xii. 35,—reviving and purified, Mark xvi. 13,—lays hold of omnipotence, but more happily on mercy, Luke xvii. 7,—either before or after love and knowledge, John xvi. 27, xvii. 21,—historical formerly rather difficult, Acts i. 22,—towards God and Christ, Rom. i. 7,—how far it justifies, Rom. iii. 28,—attracts Christ, Rom. x. 8,—embraces what we do not yet understand, John xii. 16,—*faith in God*, what? Mark xi. 28,—*faith, Treue* (true), the virtue of a servant, Matt. xxiv. 45, Luke xvi. 10.
- Familiarity*, 1 Cor. xvi. 6, Phil. iii. 13.
- Fasting*, Matt. vi. 16.
- Father*, Matt. vi. 4, 9, John xiv. 2, xvii. 1,—duties of fathers, Eph. vi. 4.

- Fear of men*, Matt. x. 28, xiv. 9.  
*Federal method in Theol.*, Matt. xxvi. 28.  
*Feet*, washing of the, John xiii. 14.  
*Fehre*, S. B., Rev. 22. at the end.  
*Festival days*, much sin is committed upon, John viii. 4.  
*Fig-tree*, Mark xi. 13.  
*Fire*, Matt. iii. 10, 11, 12, 1 Cor. iii. 13.  
*Fishes*, kinds of, John xxi. 11.  
*Flacius*, Rom. vii. 18, x. 2.  
*Flesh*, the, the workshop of sin, Rom. vii. 4.  
*Flesh and spirit*, John vi. 63, Rom. i. 4, 1 Tim. iii. 16, 1 Pet. iii. 18. Comp. tit. *Spirit*.  
*Flight in the time of persecution*, Acts xii. 17.  
*Foertschius*, D., Rom. 15, 29.  
*Forbesius*, Rev. xx. 4.  
*Force* added to what is said, Acts iii. 18.  
*Forensic term*, 2 Cor. ii. 6.  
*Formula* of concluding and exciting attention, Eph. vi. 10,—of declaring, 1 Tim. vi. 7,—of breaking off, Gal. vi. 17,—of extenuating, John vi. 9,—of explaining in general, 1 Cor. vii. 29,—of bringing in an objection, Rom. iii. 1,—of praising, Matt. xxv. 21,—of making progress, Phil. iii. 1,—of revealing, 1 Thess. iv. 15,—of transition, Acts iii. 17,—of distance, Luke iv. 24.  
*Formulae*, more sacred use of, John xx. 19, Acts xv. 23,—ordinary use of, increases impiety, Acts xii. 22. Comp. *Trivial and Proverbs*.  
*Fortuitous*, Luke x. 31.  
*Forty days*, etc., Matt. iv. 2, Acts vii. 6.  
*Fountain*, Greek of the New Testament, what? Pref. § 8, mon. 12.  
*Frankius*, A. H., Philem. ver. 1.  
*Franzius*, Matt. v. 45, 1 Thess. v. 27.  
*Fraternal relation of Christ*, Matt. xxv. 40, John ii. 12, xx. 17, Heb. ii. 11,—brethren a title of Christians, Rom. i. 13.  
*Frequent occurrence of words*, in Acts i. 13, 17, iv. 13,—in 1 Cor. ii. 2, iii. 18,—in 2 Cor. ii. 14,—in Col. i. 9,—in 1 Tim. ii. 2, 9, 10, vi. 14,—in 1 Pet. i. 3, 5, ii. 14.  
*Freymaier*, 1 Cor. i. 26.  
*Friendship*, Rom. v. 7, 3 John ver. 15,—of Jesus to John, John xiii. 23.  
*Frisch*, J. F., Rev. 22. at the end.  
*Fruit*, Rom. i. 13.  
*Fulness of the meaning*, Rom. i. 4.  
*Future*, Luke vii. 43, xii. 42,—twofold, Acts xi. 28.  
*Future things*, the knowledge of, Matt. xxiv. 4.  
*Gabriel*, Luke i. 9, Rev. xi. 15.  
*Gain*, Acts xix. 27.  
*Garment*, marriage, Matt. 22, 11.  
*Gastpredigten*, Col. ii. 1.  
*Gataker*, Matt. xx. 26, 1 John iii. 9, Rom. v. 7, 19.  
*Gaul*, 2 Tim. iv. 10.  
*Gebhardi*, Rev. xiii. 1 (twice), xx. 2.  
*Gehenna*, Matt. v. 22.  
*Genealogy of Christ*, Matt. i. 1, 2, etc., Heb. vii. 14.  
*Genitive*, 1 Tim. v. 11,—absolute, Luke viii. 20,—of the object, John xii. 31, Rom. xi. 31.  
*Gentiles*, how the Apostles refuted the, Acts xix. 37.  
*Gerberus*, Rom. i. 26.  
*Gifts*, sanctifying and administering, Rom. xii. 4,—of spiritual knowledge, 1 John ii. 3.  
*Giving of thanks*, Rom. xiv. 6.  
*Glory*: Holiness, Acts iii. 14, comp. Rom. v. 2.  
*Gnome*, 1 Cor. vi. 12.  
*Gnostics*, John ii. 3.  
*God is*, Heb. xi. 6,—is in the saints, 1 Cor. xiv. 26,—is a God of *patience*, etc., Rom. xv. 5,—God's making Himself known, Matt. iii. 17, xvii. 5, Acts xvii. 24,—what is said of God fully expressed, Matt. v. 45, or by ellipsis, Matt. iv. 23, 3 John ver. 7,—the subject of God, ourselves, our neighbour, is frequently introduced, Matt. vi. 1, xi. 7,—*faith in God*, 1 Pet. ii. 19,—*jealousy of God*, Rom. x. 2,—*beautiful to God* (exceedingly beautiful), Acts vii. 20,—*the only God*, 1 Tim. i. 17.  
*Good pleasure of God*, Matt. xi. 26.  
*Good works* at once free and necessary, Rom. xv. 27.  
*Gospel*, the, Matt. iv. 23, Mark i. 1, Luke i. 19, Rom. ii. 16.  
*Grace*, universal, John i. 9, xii. 47, Rom. iii. 3, Heb. x. 29, 1 John ii. 2.  
*Gradation*, Acts vii. 35, Rom. xi. 33, 1 Cor. i. 12, iv. 8, xiii. 1, xiv. 8, 15, 38, 2 Cor. iv. 4, vi. 16, vii. 2, 1 Thess. iv. 16, 1 Pet. i. 10, 2 Pet. iii. 5.  
*Grand discourse*, Acts i. 3, Rom. i. 29

- ii. 27, 1 Cor. vi. 1, 2 Cor. i. 23, iv. 4, viii. 9, Eph. ii. 6, vi. 13, Phil. ii. 9, iii. 7, James ii. 6, 13.
- Grand expression*, Luke iii. 23, xii. 32, John i. 3, Acts ii. 17, 1 Thess. iv. 16, 1 Tim. ii. 7, 9, 2 Tim. iii. 15, iv. 5, 8, 1 Pet. ii. 11, 2 Pet. ii. 10.
- Grateful expression*, Acts xiv. 26, 1 Cor. xvi. 2.
- Grave discourse*, Luke i. 1, ix. 13, xii. 5, xiv. 11, Acts xv. 22, 24, Rom. i. 26, 1 Cor. iii. 9, v. 1, 3, xvi. 1, 2 Cor. i. 25, Gal. i. 6, xviii. 3, ii. 16, 1 Pet. i. 1, 2 Pet. i. 4, ii. 16.
- Greek language*, observations on the, sometimes short and yet useful, Matt. vi. 11, xiii. 30, xxiv. 15, 27, xiii. 27, Mark i. 34, vi. 8, vii. 1, xiv. 19, xv. 34, Luke i. 73, iii. 21, xvii. 7, John i. 15, vii. 34, xvii. 2, Acts xiii. 18, Rom. ix. 32, xi. 3, 1 Cor. iv. 6, vi. 11, 15, 2 Cor. vii. 8, xii. 13, Eph. i. 6, Heb. xiii. 2, 1 Pet. iii. 1, v. 4, 2 Pet. ii. 4, Rev. i. 9, xxii. 2,—comparison of it with the Hebrew, Matt. ii. 23, x. 25, xii. 36, Mark iii. 27, xv. 34, John xviii. 1, Col. iii. 15, 2 Pet. ii. 15, *sq.* Not a few distinctions of Greek are marked in Index II. See also in this Index III., Article *Concise phraseology, Middle verbs, tense*, etc.
- Gregory of Neocæsarea*, John xi. 1.
- Gregory VII.*, Rev. xiii. 1.
- Grief*, John xi. 31.
- Growth of Jesus Christ*, Luke ii. 52.
- Haas, De*, Gerh., Mark 10, 21.
- Hair of the head*, 1 Cor. xi. 5.
- Hand*, the apostles laboured with the, John xxi. 3, Acts xxviii. 3.
- Hands*, imposition of, Matt. xix. 15, Acts xiii. 3, 1 Tim. v. 22, Heb. vi. 1, James v. 14.
- Hardinus*, John xviii. 20.
- Harenberg, J. C.*, Rev. 22. at the end.
- Harvest*, John iv. 35.
- Haste* is not always expedient, Acts ix. 23.
- Hauberus, D.*, Pref. § 9, at canon 26, § 18, Acts xv. 34, 1 Pet. iii. 17.
- Hearer*, good, Luke viii. 16.
- Heart*, Matt. v. 8, xi. 29, xiii. 15, Luke xvi. 15, Acts i. 24, viii. 21.
- Heaven*, Matt. vi. 9,—for GOD, Matt. vii. 17, John iii. 27.
- Hebraism*, Pref. § 14, Matt. i. 1, xv. 5, Rom. i. 17, v. 14, ix. 8, 10, xi. 25, Rev. i. 5, and everywhere else in these three and the other books of the New Testament: for example, Luke i. 30, ii. 21, xi. 33, Acts x. 36, 1 Tim. iv. 3.
- Hebrews*, Introd. to the Epistle to the Hebrews.
- Hellenists*, Acts xi. 20, Introd. to Heb.
- Hellwagius, E. F.*, Proem, Pref. § 26, Rev. 22. at the end.
- Hendiadys*, Acts ix. 31, xxiii. 6, Rom. ii. 20, 27, xv. 4, 2 Cor. viii. 2, Col. i. 26, ii. 8, 1 Tim. i. 4, 2 Tim. i. 10, iv. 1.
- Heresiology*, 1 Tim. iv. 1.
- Heresy*, Acts xxiv. 14, 1 Cor. xi. 19.
- Heretic*, Tit. iii. 10.
- Heritage*, 1 Pet. v. 3.
- Hermeneutical observations*, Pref. § 14, Matt. i. 22, ii. 1, 15, 18, 23, v. 18, 39, ix. 13, xvi. 8, 11, 13, xviii. 13, xxiv. 15, 29, 42, xxvi. 64, Mark i. 2, vii. 1, xiii. 32, Luke iii. 2, ix. 50, xvi. 8, Acts ii. 39, viii. 34, Rom. xi. 34, 1 Cor. iii. 19, vii. 25, ix. 17, 2 Cor. xi. 17, 2 Thess. ii. 3 (position 21), Heb. xii. 17, 1 John ii. 18, Rev. xii. 8, etc.
- Herod*, Matt. ii. 1.
- Hesychius*, corr. Acts iii. 20.
- Heumannus*, 2 Cor. i. 12, *sq.*, 2 John ver. 1.
- Hieronymus*, John xxi. 11.
- High Priest*, Heb. ii. 17.
- Hillerus*, Matt. ii. 23, Rev. xix. 1.
- History*, ecclesiastical, specimens of explaining, Acts vii. 1, Heb. xi. 2.
- Hobbes*, Rom. i. 21.
- Hochstetterus, A. A.*, Heb. xii. 24, § 12.
- Hofman, C. G.*, Pref. § 9, John ix. 14.
- Holiness: Glory*, Acts iii. 14, Heb. ii. 10.
- Holy*, Rom. i. 4,—Holy, Holy, Holy Rev. iv. 8,—saints, Matt. xxiii. 29, xxvii. 52,—sanctified, Acts 20, 32.
- Homicide*, Acts xxviii. 4.
- Homiletics*. See *Pastoral*.
- Homilies*, how the fruit of, is to be gathered, Luke xi. 27, Acts ii. 37.
- Hope*, Rom. viii. 24.
- Hospitality*, Heb. xiii. 2.
- Hostien*, John vi. 31.
- Hour*, last, 1 John ii. 18.
- Hours of the ancients*, Mark xv. 25.
- Human custom*, according to, Philem. ver. 15.
- Humble* in heart, Jesus, Matt. xi. 29, xii. 6.
- Humility*, 1 Cor. iii. 5, iv. 9, xiii. 11.

- Hypallage*, Matt. x. 15, James ii. 17, iii. 4, Heb. ix. 23.
- Hyperbaton*, Mark ix. 20, xvi. 1.
- Hypocrisy*, Matt. vi. 2, xvi. 3, 6, xxiii. 13, xxi. 16, xxiv. 51, Mark vii. 6, Luke xii. 1, 56.
- Hypothetical phraseology*, 1 Cor. iv. 3.
- Hypotyposis*, 1 Cor. xi. 13, 2 Cor. iv. 14.
- James and Paul*, Gal. ii. 9, James ii. 14, iv. 5.
- Ichthyology*, John xxi. 11.
- Idolatry*, Acts vii. 41, xvii. 29.
- Jenisch*, Jos., Mark 16, 17.
- Jerusalem*, Luke xxi. 24, Gal. iv. 26, Rev. xxi. 2.
- Jesus is Christ*, Matt. i. 1, 16, sq. 22,—name Jesus, Matt. i. 21,—Christ Jesus (with the name put first), Rom. xv. 8, Gal. ii. 16,—His majesty and glory, Matt. vii. 28, 29, Heb. Introd. Comp. *Method, Life, Prayers*, etc.
- Jews*, name of, Matt. ii. 2,—argument against them, Matt. i. 22, sq.
- Illumination*, Matt. xvi. 17, Heb. vi. 4.
- Image of God*, Col. iii. 10, 1 Cor. xi. 7.
- Imperative*, John ii. 19, Gal. iii. 7,—after the imperative, John vii. 37, Col. iii. 15,—including the future of the Indicative, John i. 47, Gal. vi. 2.
- Impersonal expressions*, Luke ix. 28, xii. 5, 1 Cor. xvi. 12.
- Importunity*, natural, Acts xvii. 4.
- Imputation*, immediate, Rom. v. 14.
- Inchoative words*, power of, Matt. i. 5.
- Increase of good and evil*, Matt. xiii. 7, 30, Mark iv. 19, Rev. 14, 19.—of discourse, 1 Cor. iii. 3, xv. 9, Phil. iii. 8.
- Indefinite expression*, Rom. vii. 7.
- Indicative*, Luke i. 28, Acts v. 3.
- Indifferentism*, Acts x. 35, 2 Cor. xi. 13.
- Individuals*, care of, Matt. xviii. 5, John xvii. 12, Acts xx. 31. Comp. *Providence*.
- Infidelity wavers*, Rom. x. 6.
- Infinitive for the imperative*, Luke ix. 3, Phil. iii. 16,—in place of a noun, Phil. iii. 21,—expressive of politeness, Rom. xii. 15, Rev. x. 9.
- Infirmity*, Rom. v. 6.
- Inhabitants of heaven*, knowledge of, Luke xv. 6, sq.
- Injustice*, blameless, Luke xvi. 8.
- Inspiration of words*, Matt. x. 19, xvi. 13, John iv. 26, xiv. 26, xxi. 23. Comp. *Theopneustia*.
- Interrogation*, Acts vii. 1,—the advantage of, John xvi. 30,—too much of, Luke x. 29,—power of, regarding the contumacious, Luke xx. 68,—desultory, not always to be censured, John iv. 20.
- Invisible things*, Matt. xvii. 3,—an account of them given in the Apocalypse, Rev. vi. 9.
- John Baptist*, Matt. xiv. 2.
- John the Apostle* wrote the Gospel, John xxi. 2,—to whom, x. 22,—in what style, xx. 20,—his name, xiii. 23,—the disciple beloved more than the others, xiii. 23,—when and in what language he wrote the Gospel and epistles, John i. 1, v. 2, xi. 16, xix. 23, xxi. 19, 1 John ii. 22, and the Apocalypse, Rev. i. 9.
- Jojada*, Matt. 23, 35.
- Jonas*, Justus, Acts, Introd.
- Josephus*, when he died, John ii. 12.
- Iota*, Matt. v. 18.
- Joy*, Matt. v. 12, Acts viii. 8, Phil. i. 4.
- Joyful words*, 1 Thess. iii. 8, 2 Tim. iv. 8.
- James*, iv. 7, 8.
- Ire (wrath)*, Rom. i. 18, ii. 9.
- Irenæus*, Rev. xiii. 18.
- Irony*, becoming and pleasant, John ix. 27,—not used by Christ, John vii. 27.
- I say to you*, Matt. v. 18, vi. 29, Luke xiii. 3.
- Israel*, Rev. vii. 4,—their conversion, Matt. xxiii. 39, Rom. xi. 25,—the Epistle to the Hebrews useful to them, Heb. ii. 11.
- Iteration*, John v. 36.
- Ittigius*, John xiii. 14, Heb. xii. 24, § 7, Jude ver. 5.
- Judas Iscariot*, whether he was present at the Lord's Supper, Matt. xxvi. 26, Mark xiv. 23, Luke 22, 21.
- Judgment*, Matt. xii. 41.
- Just*, Christ the, Acts xxii. 14.
- Justice*, Matt. v. 2. 6, 20. vi. 1,—of God, Rom. i. 17, iii. 20.
- Justification*, Rom. iii. 20, 28, James ii. 21,—of Christ, 1 Tim. iii. 16.
- Kainan*, Luke iii. 36.
- Κατ' ἀνθρώπων*, Mark xiii. 14.
- Kennen lernen*, 1 John iv. 14.
- Keys*, Matt. xvi. 19.
- Kingdom of heaven*, Matt. iii. 2, 4, 17,—of God, Acts i. 3,—of Christ, Acts x. 41,—of the saints, Rev. xx. 4.
- Kiss*, holy, Rom. xvi. 16.

*Knowledge*, a thing of the greatest importance, John xvii. 3,—of the truth, whence? John xvii. 3,—spiritual, 1 John ii. 3.

*Kohbreiffius*, Luke i. 39.

*Korb*, a village or district, Acts xx. 15.

*Kornmannus*, Matt. xxiii. 35.

*Korte*, John 19, 1.

*Kusterus*, Rev. ii. 14.

*Kyria*, a proper name, 2 John ver. 1.

*Lambertus*, Rev. xvii. 11.

*Lamius*, Pref. § 12, Rev. i. 4.

*Lampius*, Rev. i. 2.

*Langius*, Joach., Pref. § 20, etc.

*Latinity* of the author, Pref. § 23.

*Law*, Acts xv. 5, Gal. ii. 16,—natural, Rom. ii. 14,—prelude of ending the ceremonial, Luke i. 22,—remedies of, to be used in the cause of God, Acts xxiv. 11,—forensic, Matt. xviii. 16.

*Lebbilder*, Rev. iv. 6.

*Legion*, Rev. xiii. 18.

*Lexica*, Pref. § 14, Gal. i. 16.

*Liberty*, John viii. 32, Acts xvii. 27.

*Life* eternal, John iii. 15,—of Jesus Christ, delineated with succinct annotations, Matt. iv. 12, the word *εις*,—

23, *πᾶσαν*,—24, *κακῶς ἔχοντας*,—ch.

vi. 1, *τὸ θέλημα σου*,—27, *τίς ἐξ ὑμῶν*,

—30, *ὀλιγόπιστοι*,—ch. vii. 21, *Κύριε*,

—23, *ὁμολογήσω*,—ch. viii. 3, *θέλω*,

—10, *ἐθαύμασε*,—18, *ἀπελθεῖν*,—20,

*οὐκ ἔχει*,—24, *ἐκάθευθε*,—ch. ix. 1,

*διεπέρασε*,—10, *συνανέκειντο*,—11,

*διατί*,—20, *τοῦ κρασπέδου*,—21, *τοῦ ἱματίου*,

—24, *ἀναχωρεῖτε*,—25, *ἠγέρθη*,

—36, *ἐσπλαγχνίσθη*,—ch. x. 25, *οἰκοδεσπότην*,

—36, *τὸν σταυρὸν*,—ch. xi. 1,

*ἐτέλεσεν*,—6, *μακάριος*,—25, *πάτερ*,

—29, *πρῶτος ταπεινός*,—ch. xii. 6, *ὡδε*,

—15, 16, 19, ch. xiii. 53, *μετῆρην*,

—55, *μήτηρ*,—ch. xiv. 12, *ἀπήγγειλαν*,

—19, *ἀναβλέψας*,—22, *ἔως*,—23, ch.

xv. 32, 36, xvi. 7, *ἄρτους*,—23, *σκάνδαλόν μου*—*τὰ τοῦ Θεοῦ*,—ch. xvii.

17, *ἀνίζομαι*,—ch. xviii. 6, *τῶν πιστευόντων*,

—ch. xix. 13, *μαθηταί*,

—ch. xx. 22, *ὁ ἐγώ*,—34, *σπλαγχνισθεῖς*,

—ch. xxi. 2, *πῶλον*,—xiv. 18, 19,

*λέγει*,—Mark i. 35, 48, *εὐθέως*,—ch.

iii. 5, *περιβλεψάμενος* and *συλλυπούμενος*,

—7, 9, 10, 20, 21, *ὅτι ἐξέστη*,

—ch. iv. 36, *ὡς ἦν*,—ch. v. 30, 40,

*ἐκβαλάν*,—ch. viii. 12, 23, *ἐπιλαβόμενος*,

—26, *μηδὲ εἶπες*,—ch. ix. 25,

x. 1, *ὡς εἶθε*,—18, 21, *ἐμβλέψας*,

—23, *πειριβλεψάμενος*,—ch. xi. 2, 11,

15, Luke iv. 14, *Φῆμη*,—15, *αὐτός*,

—16, *κατὰ τὸ εἰωθός*,—23, *παντως*,

—43, *εις τοῦτο*,—ch. v. 1, *ἐπικεῖσθαι*,

—7, *ἔθεσάτο*,—ch. vi. 12, vii. 36, 44,

*τοῖς δάκρυσιν*,—45, ch. ix. 18, 51,

*ἀναλήψεως*,—52, 54, *πῦρ*,—60, ch. x.

21, 23, 42, ch. xi. 1, *τῶν μαθητῶν*,

—22, 37, ch. xii. 50, *πῶς συνέχομαι*,

—ch. xiii. 16, *ἰδοὺ δέκα*,—31, *Ἡρώδης*,

—32, *ἐπιτελῶ* and *τελειοῦμαι*,—ch. xv.

4, *ἔως*,—ch. xviii. 15, 16, John i. 40,

*εἶδον*,—ch. ii. 1, *γάμος*,—11, *ταύτην*

και *ἐφάνερασε*—*ἐπίστευσαν*,—24, *οὐκ ἐπίστευον*,

—ch. iv. 6, *οὕτως*,—34,

*τελειώσω*—*βρώμα*,—ch. v. 13, *ἐξένυσεν*,

—ch. vi. 15, *βασιλίᾳ*,—ch. vii. 5,

xv. 20, και *εἶπε*,—ch. viii. 1, *ἐπορεύθη*,

—6, *κατηγορεῖν*—*δέ*,—9, *ἀπὸ τῶν πρεσβ.*,

—29, *πάντοτε*,—57, *πεντήκοντα*,

at the end,—59, *ἐκρύβη*,—ch. ix. 4,

*οὐδεὶς*,—33, 37, *ὁ λαλῶν*,—ch. x. 13,

*ἀπ' ἑμαντοῦ*, likewise *παρὰ τοῦ πατρός μου*,

—34, *ἀπεκρίθη*,—ch. xi. 30,

*οἶπα*,—33, *ἐνεβμήσατο* and *ἐτάραξεν*,

—35, 38, 41, 42, *ἦδειν*,—ch. xii.

14, 23, 27, 28, 31, 32, 44, etc.

*Life* of the Author.

*Lightfoot*, Pref. § 18, Rev. xiii. 18.

*Like* for like, Matt. v. 38, vii. 2, x. 33,

Acts xxviii. 4.

*Lilienthalius*, Pref. § 8, Rev. i. 4.

*Lilotes*, John vi. 37, Acts xvii. 27, xxvi.

19, Rom. x. 2, 1 Tim. ii. 12, Philem.

ver. 11.

*Locke*, Matt. xvi. 16.

*Loeberus*, D., Pref. § 18.

*Loeflerus*, Matt. xix. 20.

*Lorenz*, D., Luke 13, 35.

*Lot*, Acts i. 23, 26.

*Love* of God and our neighbour, Matt.

xxii. 37, sq.,—pure, Rom. ii. 7.

*Lucas*, Acts xvi. 10.

*Lucre*, spiritual, Matt. xviii. 15, Acts

xvi. 15.

*Lüdecke*, C. W., Matt. 6, 30.

*Luther*, Acts xiii. 25, 1 Pet. iii. 20.

*Lying*, John viii. 24.

*Macarius*, Matt. xxvii. 50.

*Macrocosm* and *microcosm*, James iii. 5,

sq.

*Magi*, Matt. ii. 1. Magic, Acts viii. 9,

xix. 19. Comp. *Dæmonol.*

*Magistrate*, Matt. xviii. 16, xxiv. 6,

xxv. 24, Mark viii. 15, Luke xvi. 9,

Acts iv. 19, xii. 3, xiii. 6, xviii. 14,

xxvi. 16, Rom. xiii. 1, 2, 3.

*Magnificent* phrases, Luke ii. 11, 13,

- vii. 21, xiii. 32, Acts iii. 14, vii. 8, xiii. 48, 1 Thess. ii. 12.
- Maichelius*, Eph. iv. 14.
- Man*, two parts of, Matt. x. 28.
- Manuscript* copies of the New Testament, 1 John v. 7, 8, Rev. i. 4.
- Mark* alone relates some things, Mark i. 13,—when he wrote, v. 37,—his style, i. 16, 21, iv. 35, xiii. 26,—did not make an epitome of Matthew, Mark xiii. 9.
- Marriage*, 1 Cor. vii. 1, *sqq.*—duties of husbands and wives, Eph. v. 22.
- Mary*, Acts i. 14,—whether without any stain, Matt. xii. 46, Mark viii. 31, Rom. v. 15,—her name, Matt. i. 20,—her worship, Matt. ii. 11, Luke i. 43.
- Mass*, Heb. x. 12, xiii. 15.
- Masters*, duty of, Eph. vi. 9.
- Mastrichtius*, Pref. § 9.
- Matrimonial* causes, Matt. xiv. 4.
- Matthew*, in what language he wrote, Matt. *tit.* and ch. xxi. 23,—where? ix. 26,—with what candour, viii. 25, x. 2, 3, xv. 15, xvii. 1, 16, xx. 24,—when? xxvii. 8.
- Maturity* to be expected, Acts vii. 23.
- Mediator*, Matt. iv. 2, xiv. 23.
- Medical*, 1 Cor. ii. 9.
- Mediocrity*, James i. 26.
- Metamorphosis*, Luke xii. 4, Acts xix. 19, xx. 29, xxii. 18, Rom. i. 28, v. 5, xiv. 15, 1 Cor. xi. 22, Gal. iv. 12, 1 Pet. iv. 3.
- Memory* assists faith, John ii. 22.
- Mercy*, Mark vi. 34, 1 Tim. i. 2.
- Messiah*, character of, John vii. 15.
- Metalepsis*, Acts xx. 25, 1 Cor. viii. 3, 1 John v. 7.
- Metaphor*, 1 Cor. iii. 13, 2 Cor. v. 1, Eph. iv. 14, 1 Tim. i. 8, 2 Tim. iv. 7,—accumulated, 1 Tim. vi. 19.
- Method* of Jesus Christ, Matt. vii. 22, viii. 7, xi. 1, xiii. 3, xvi. 21, xix. 1, 17, 26, xxi. 24, xxvi. 1, Mark x. 1, 21, xiii. 5, Luke iv. 16, 23, ix. 61, x. 1, 21, 23, 34, xi. 22, xii. 1, xiii. 32, John ii. 11, iv. 7, vi. 44, viii. 12, 20, 32, ix. 4, 37, xi. 4, 7, 23, 26, xii. 35, xiii. 34, xiv. 1, xvi. 4, 5, xxi. 28,—apostolic, respecting justification, Rom. vi. 18. Gnomonic Pref. § 16.
- Metonymy* of the antecedent and consequent, Luke iv. 23, John vii. 49, Acts xii. 4, xiii. 46, xv. 10, xxvii. 13, Rom. ii. 21, xv. 1, 1 Cor. xvi. 18, 2 Cor. xi. 10, Gal. ii. 10, iii. 17, v. 2. Phil. iii. 2, Col. ii. 10, 1 Thess. v. 12, 1 Tim. i. 12, v. 4, vi. 12, 2 Tim. iv. 8.
- Metonymy*, Luke i. 35, xiii. 2, John iii. 27, Acts xxvii. 9, 12, 1 Cor. xiii. 4, 2 Cor. ix. 9, Eph. v. 13, 1 Thess. v. 19.
- Metropolises*, the Gospel took the, Acts x. 1, xxiii. 11, Rom. i. 8.
- Michæel*, Jude ver. 9, Rev. xii. 7.
- Michaelis*, J. D., Pref. § 8, note, *ib.* § 10, note, Matt. 1, 25. 10, 3. 12, 49. 23, 35. 27, 16. Mark 1, 13. 12, 26. Gal. 4, 25. 26. Eph. 3. 4.
- Michaelis*, C. G., New Testament of, Pref. § 18, Rev. 22. at the end.
- Middle* verbs, Matt. iii. 6, vi. 17, Luke ii. 5, v. 15, xv. 6, John v. 25, Acts iii. 2, xvii. 25, xx. 26, Gal. v. 18, vi. 7, Col. ii. 20, 2 Thess. i. 7, ii. 7, 1 Tim. iv. 10, 2 Tim. iii. 13.
- Mild* discourse, Acts vii. 23, xix. 40, 2 Cor. ii. 10, Philem. ver. 15, 18.
- Mildness*, Eph. iv. 2.
- Millius*, Rev. ii. 3, xiv. 6, 1.
- Mimesis*, Mark xiv. 9, Acts iv. 3, xxii. 3, Rom. xiii. 2, xiv. 13, 1 Cor. iv. 9, xv. 32, 2 Cor. iii. 5, iv. 4, x. 1, Gal. i. 14, vi. 2, 4, 2 Tim. ii. 16, 1 Pet. v. 3.
- Minister* ought to pray, Luke xiv. 21, Acts viii. 15,—ministry, necessity of the, Acts ix. 6. *Comp. Pastoral.*
- Ministers*, the comfort of, Matt. iii. 12, x. 13, Luke iv. 26, xix. 40, John x. 40.
- Miracles*, Matt. iv. 23, viii. 3, 16, 32, ix. 24, xi. 4, xii. 40, xiii. 58, xvi. 1 xvii. 27, Mark xiv. 13. 16, 17.
- Mission*, foundation of, John xvii. 18, xx. 21.
- Missions*, Rev. xiv. 8.
- Mitigating* words, 1 Cor. iv. 3, 2 Cor. v. 1, xi. 1, Philem. ver. 12, 14, 1 Pet. iii. 1.
- Modal* discourse, Acts iii. 23, Col. iv. 13, 1 Thess. ii. 13, 1 Tim. i. 12, 2 Tim. i. 16, ii. 7.
- Moderation* in acting, John xviii. 22.
- Modesty*, unseasonable, is driven away by faith, Luke viii. 47.
- Modesty* in speaking, Acts ii. 30, Rom. i. 26.
- Modesty* and *liberality* in conversation John iii. 27, Acts xxvii. 22, 1 Cor. iv. 8, xvi. 6, 2 Cor. i. 21, ii. 10, 16, iv. 11, xii. 12, Eph. iii. 4, 8, James iv. 15.
- Moldenhauerus*, 1 Cor. 14, 6. 15. 24.



- Moment* of mystical death, Rom. vii. 24.
- Money*, old, Matt. xvii. 24, xviii. 24, Mark vi. 37, Acts xix. 19,—easily produces scandal, Matt. xvii. 27.
- Mood*, indicative, etc., John v. 39, x. 16, 1 Cor. xi. 26, xv. 49, Heb. xii. 28, James iv. 13, 1 John iv. 19, Rev. x. 9.
- Moratus Sermo* (polite speaking), Pref. § 15, Acts v. 34, xvii. 23,—morata enallage, Acts xxv. 22, 1 Pet. iii. 1,—interrogation, James ii. 20,—particle, Acts v. 39, 1 Cor. vi. 7, xv. 1, 2 Cor. iii. 1.
- Morus*, Rev. vii. 4.
- Moschius*, John x. 7.
- Moses*, the writer of the Pentateuch, Mark x. 5, xxi. 19,—testified of Christ, John iv. 25,—a type of Christ, Acts iii. 22.
- Mosheim*, Rev. Proem, n. 3.
- Mysteries*, Matt. xiii. 11, Rom. xi. 25.
- Mythology*, Rom. i. 25.
- Names*, proper, an argument of truth, Mark v. 22.
- Nathanael*, perhaps Bartholomew, John i. 46.
- Nativity* of Christ, Matt. i. 18.
- Nature*, human, for Divine, Rom. i. 4.
- Nature* and grace, John xv. 4.
- Neatness* (purity), 1 Tim. iii. 2.
- Negation*, double, Acts xix. 40.
- Nervous* sentence, 1 Cor. xi. 24.
- Neuter* gender, Luke i. 35,—noun, Luke xii. 47, Acts xix. 40,—verb, Acts ix. 19, xi. 26, xviii. 18, xxvi. 18.
- Neutrality*, Matt. xii. 30.
- New Testament*, Heb. viii. 13,—its beginning, Heb. ix. 15. See *Testament*.
- Newest*. See *Ultimate*.
- News*, Matt. xxiv. 7.
- Newton*, Heb. xii. 26, Rev. i. 10, xiii. 1, thesis 10, obs. 15.
- Nicopolis*, Tit. iii. 12.
- Noah*, seven precepts of, Rom. v. 14, obs. 5.
- Nominative*, Matt. xii. 36, 2 Cor. viii. 23, Eph. iv. 2,—in place of the pronoun, Acts iii. 16,—to be supplied with the accusative, Acts viii. 7.
- Noun* in place of the pronoun, Matt. xii. 26, Luke xi. 17, Acts iii. 16, Eph. iv. 16, 2 Tim. i. 18.
- Number*, *i. e.* times, Rev. xiii. 18.
- Numbers* precisely to be understood, Rev. vii. 5.
- Oaths*, Matt. v. 33, Heb. vi. 16.
- Obedience*, active, Rom. v. 19, sq.
- Occasion*, we must use, Matt. xxv. 40, Acts ii. 14, viii. 30, xvii. 2, xxi. 37, xxiv. 14.
- Occupatio*, Acts ii. 23, x. 22, xiv. 16, 1 Cor. x. 19, xiv. 35, xvi. 2, Heb. i. 1, 3, James iii. 17.
- Economy*, the Divine, John iv. 4, 34, xvi. 14,—triple, Rom. v. 14,—of the three witnesses, John xvi. 14.
- Ecumenical*, Rev. xiii. 1, thes. 7.
- Ederus*, Rev. 22. at the end.
- Etinger*, Rev. 1, 4.
- Olme Werden*, 1 Pet. ii. 24.
- Old Age* of the Godly, Luke i. 7.
- Olivet*, Mount, Acts i. 12.
- Omnipotence* and *Omniscience* of Christ, John 20. 31, 21. 17.
- Opinions*, variety of, Matt. xvi. 14, Mark vi. 15.
- Opportune* words, Acts xxii. 4, xiv. 16, 1 Cor. xiv. 35, xvi. 2, Heb. i. 1, 3, James iii. 17.
- Orbicular* (round) bread, John vi. 31.
- Order* of words, Pref. § 15, Matt. x. 2, 33, xxiv. 33, Mark iii. 31, xiii. 26, Luke ix. 28, xi. 8, 36, xii. 22, John v. 2, viii. 21, 45, xii. 26, xiv. 1, 2, xvii. 16, xx. 6, Acts i. 7, Rom. ii. 14, xv. 8, 2 Cor. iv. 10, 11, Col. iii. 12, Heb. ii. 10, 14, xii. 24, at the end, James ii. 18, 1 John iii. 20, sq. and passim.
- Origins*: we must have recourse to them, Matt. xix. 4.
- Orthodox*, Matt. vii. 16.
- Orthodoxy*, Matt. xvi. 6, Rom. ii. 20.
- Osiander*, Luc., 1 Pet. iii. 20,—J. A., Rev. viii. 3.
- Oxymoron*, Luke ii. 34, Acts v. 41, Rom. i. 20, iv. 18, 1 Cor. ix. 17, 2 Cor. iv. 11, 17, viii. 2, xi. 30, Gal. vi. 14, 1 Thess. iv. 11, 1 Tim. vi. 19.
- Pædobaptism*, Acts xvi. 15.
- Parables*, Matt. ix. 15, xiii. 3.
- Paradox*, Rom. iii. 26, v. 14, vii. 13, Col. i. 27, iv. 3.
- Parallel* places not always to be demanded, 1 Pet. iii. 19.
- Paregemnon*, Rom. ii. 1, 1 John iii. 20.
- Παρελκον*, Luke xii. 37, xviii. 5, John vi. 15, Acts xvi. 3, Rom. xv. 24.
- Parenthesis*, Acts i. 15, ii. 8, Rom. i. 2, 1 Tim. v. 23.
- Paronomasia*, 1 Cor. xi. 17, Eph. v. 4, Phil. iii. 2, 1 Tim. vi. 9.

- Parrhesia*, 1 Cor. xv. 34.
- Participation* of sins, Matt. xxiii. 36.
- Participle*, John i. 18, iii. 13, Col. ii. 2, 1 Tim. vi. 5, 2 Tim. iii. 15, Heb. i. 3,—in place of an adverb, Acts x. 37,—for the indicative, Phil. i. 23.
- Particle* of declaring, 2 Tim. i. 3,—of exciting, Acts xv. 36,—intensive, 1 Thess. i. 8,—of appealing to experience, 1 Tim. v. 15. Comp formula.
- Particles*, polite use of, Acts v. 39, Rom. i. 10, viii. 32.
- Particularism*, Jewish, Rom. ix. 6.
- Passion* of Jesus Christ, John x. 17.
- Passover*, at the time of the Passion, Matt. xxvi. 18.
- Pastoral observations*, Matt. iii. 6, 12, iv. 23, v. 1, 13, 19, 22, vii. 5, 6, 16, 22, 27, viii. 7, 18, 19, x. 8, 11, 13, 14, 18, 19, 28, xii. 5, 30, xiii. 19, 20, 21, 57, xiv. 4, 22, 30, xv. 26, xvi. 6, 8, 13, 20, 21, xvii. 27, xviii. 12, 14, 15, 17, xix. 16, 17, 21, 26, 29, xx. 1, xxi. 14, xxii. 16, xxiii. 34, xxiv. 45, xxv. 15, 25, 40, xxvii. 24, xxviii. 8, Mark iii. 4, 5, iv. 9, 14, 19, 28, v. 20, 31, 34, vii. 14, viii. 38, ix. 39, x. 23, xii. 38, 40, xiii. 35, Luke i. 80, ii. 52, iii. 19, 23, iv. 23, 26, v. 1, 8, 16, ix. 45, x. 5, 7, 26, xi. 1, 27, xii. 13, 54, xiii. 32, xiv. 7, 21, 35, xv. 4, 15, xvi. 1, 10, xvii. 7, 10, 21, xix. 40, xx. 14, 17, 39, xxi. 31, 68, xxiii. 40, xxiv. 17, John i. 6, 52, ii. 11, iii. 31, iv. 10, 20, 37, v. 35, vi. 5, 27, 44, 60, 64, vii. 7, 34, viii. 12, 20, 32, ix. 3, x. 32, xi. 26, xii. 30, 43, 48, xiii. 20, xvi. 30, xvii. 3, 12, 18, xviii. 16, xix. 37, xx. 21, xxi. 7, 15, Acts i. 17, 24, ii. 14, 37, 40, iv. 8, 16, vi. 2, 4, vii. 27, 32, 51, viii. 2, 15, 21, 22, 30, 35, 37, ix. 6, 23, x. 38, 44, xi. 26, xii. 17, xiii. 2, 25, 46, xiv. 9, xv. 5, 9, 32, 37, xvi. 6, 15, 31, xvii. 2, xviii. 1, 5, 6, 11, 24, 26, xix. 9, 17, 18, 21, 27, xx. 7, 19, 20, 21, 27, 29, 30, 32, xxi. 29, xxii. 10, xxiv. 25, xxv. 11, xxvi. 2, 25, xxvii. 24, etc.
- Πάθη and ἥθη, Acts xxi. 39, 2 Tim. i. 18.
- Patience*, Luke viii. 15.
- Patmos*, an island, Rev. i. 9.
- Paul*, name of, Acts xiii. 9,—apostleship of, xxvi. 17,—ardour of, xix. 21,—character of, Gal. ii. 9,—Epistles of, 2 Pet. iii. 15, sq.—often stood alone, Acts xvii. 16.
- Peace*, Rom. i. 7, Phil. iv. 7.
- Pedantry*, Acts xxvi. 24.
- Pelagius*, 1 Cor. iii. 5, xi. 27.
- Penitence*, Luke v. 32, xv. 17, sqq., xviii. 13, xxiii. 41, Acts xi. 18,—a joyful gift, Acts v. 31.—necessary, Luke xvi. 30,—its fruits, Luke iii. 11.
- Pentecost*, John v. 1.
- Peregrinations*, religious, John iv. 21.
- Perfection*, Matt. xix. 21, Luke xi. 36.
- Periods*, seven, of the Church, Rev. ii. 1, v. 1.
- Periphrasis*, 1 Thess. iv. 5, James iii. 7.
- Persecution*, Matt. v. 10.
- Persecution*, authors of, Acts xvii. 5, xxiv. 19,—use of, Mark xiii. 10.
- Perspicuity*, promiscuous, John viii. 20, Rom. vi. 19.
- Peter*, Matt. xvi. 18,—first of the apostles, Matt. x. 2, Mark i. 36, Luke ix. 32, xxii. 31, Acts i. 13, viii. 14, xxiii. 11, Gal. ii. 9,—was he at Rome? *ibid.*, and John xxi. 16, Rom. i. 11.
- Petrism*, 2 Thess. ii. 3, thes. xvii.
- Pfaffius*, Pref. § 9, can. 22, Rom. x. 21, Rev. xiii. 1, thes. 7.
- Philautia* (self-love), Luke x. 20, Rom. ii. 1.
- Philosophers*, the fault of the, Acts xviii. 1, Phil. i. 9.
- Phlegon*, the eclipse of, Matt. xxvii. 45.
- Physiognomy*, Acts vii. 20.
- Pietists*, 1 Tim. ii. 2.
- Planets*, Jude ver. 13.
- Pleasant* or delightful expressions, Luke i. 7, 13, John iv. 14, 52, Acts vii. 10, 1 Cor. xv. 42.
- Pleonasm*, Matt. vi. 26, Phil. i. 23.
- Ploce*, Matt. v. 45, xix. 4, Luke xi. 36, John iii. 31, x. 13, xii. 27, xix. 22, Rom. vi. 19, vii. 13, viii. 3, ix. 6, 15, 31, xii. 7, sq., 1 Cor. xvi. 5, 2 Cor. ix. 5, Eph. iv. 15, 1 Thess. v. 7, 1 Tim. v. 3, James iv. 11.
- Plural*, Luke ii. 31, xii. 33, xiii. 15, Acts iv. 27, v. 14, xiii. 34, xxviii. 8, 1 Cor. x. 11, 2 Cor. v. 11, ix. 6, Gal. v. 19, 1 Tim. ii. 1, vi. 15.
- Pluperfect*, John iv. 10.
- Point* of time, blessed, Matt. iv. 20, Acts xxvi. 30.
- Polycrates*, Rev. ii. 1.
- Polygamy*, 1 Cor. vii. 2, 1 Tim. iii. 2.
- Polyptote*, 1 Cor. ii. 11, xv. 23.
- Polysyndeton*, James iv. 13.
- Poor*, care of, Acts xi. 30.
- Porphyrius*, Mark 1. 2.
- Possession*, Mark ix. 18, Acts viii. 7 xvi. 17. Com. *Dæmonol.*

- Posthumous* fruit of duty, John x. 44.  
*Power* of speech, Acts iii. 18.  
*Powerful* of the world, Luke xxii. 8.  
*Prayers*, of Jesus Christ, Matt. xiv. 23, Luke iii. 21, vi. 12,—of ministers, Luke xi. 1, xiv. 21, Acts vi. 4,—of believers, Matt. vi. 7, 8, 9, vii. 7, 11, viii. 31, 34, ix. 38, xi. 25, xviii. 19, xxi. 13, xxiv. 20, Mark viii. 6, xi. 25, xvi. 17, Luke i. 40, vii. 3, xi. 1, 2, 5, 6, 8, 13, xviii. 1, 2, 9, 10, John xii. 45, xv. 7, xvi. 23, xvii. 1, 9, Acts vi. 4, vii. 34, viii. 15, 24, ix. 11, 40, x. 2, 4, 9, 10, xii. 5, Rom. xv. 30, 1 Tim. ii. 3.  
*Precepts* of Noah, Rom. v. 14.  
*Precision*, 1 Cor. xi. 16, James iv. 17.  
*Predestination*, Acts xiii. 48, Rom. viii. 29.  
*Predictions*, quotations of, Matt. i. 22.  
*Pregizerus*, 2 Tim. iv. 10.  
*Pregnant* phraseology, 1 Cor. xv. 26, 2 Pet. iii. 4.  
*Prejudice*, Mark vii. 14, John viii. 32.  
*Prejudices*, Jewish, John vii. 27.  
*Prescience*, Divine, Acts xv. 18.  
*Present*, Luke i. 34, vii. 9, xii. 49, xiii. 28, 30, John i. 5, Acts xv. 17, 1 Thess. v. 2,—absolute, Acts xxv. 11,—including the preterite, Luke xv. 29, 31, etc., John viii. 58.  
*Presence* better than letters, Rom. i. 11.  
*Preterite*, John i. 3, Rom. iii. 23, 1 Tim. iv. 10.  
*Pride*, mother of heresies, Acts viii. 9.  
*Prideaux*, Acts vii. 43.  
*Priesthood* of Jesus Christ, Heb. ii. 14.  
*Primasius*, Rev. xxi. 17.  
*Private* care of pastors, Acts xx. 20, 31.  
*Profane*, Luke xvi. 30.  
*Progress* in good, 1 Tim. iv. 15,—in evil, 2 Tim. ii. 16.  
*Promise*, the greatest, Luke xii. 37.  
*Pronouns*, ἐγώ, John v. 45,—ἐγώ, Acts x. 28, xiii. 33, xxvi. 10,—ὁ, Acts ix. 5,—αὐτός, John vi. 15, Col. i. 16, 18,—ἐκεῖνος, Mark iv. 35, John i. 18, Tit. iii. 7.  
*Proper* names, mysteries of, Heb. vii. 2.  
*Proper* words, Acts iii. 7, 1 Cor. ii. 4, 2 Cor. v. 4, Col. ii. 14, 1 Thess. iv. 17, 2 Thess. i. 7.  
*Prophecy*, the nature of, Acts ii. 19, Rom. xii. 6, 1 Cor. xiv. 6.  
*Prophet*, Christ, John xvi. 13, Acts iii. 22.  
*Prophetical*, what? John xii. 38.  
*Propriety* of speech, Luke iv. 18, xiii. 33, xv. 13, Acts ii. 30, x. 28.  
*Proselytes*, Acts vi. 5.  
 Προσωντωνψια, Matt. xxii. 16, Mark xii. 14.  
*Prosopopeia*, Rom. vii. 1, Gal. iii. 15, 24, Heb. xi. 2.  
*Protherapia*, John iv. 21, xiii. 3, Acts i. 16, ii. 23, 29, Rom. iii. 2, v. 15, ix. 6, 1 Cor. iii. 10, x. 19, xiv. 18, 2 Cor. xi. 1, 16, 1 John ii. 1.  
*Proverbs*, wrong, John vii. 52.  
*Providence*, Divine, Matt. vi. 26, x. 29, Acts xxvii. 24. See individuals, care of, and of the smallest things.  
*Provincial* words, Pref. § 14.  
*Psalms*, Acts xiii. 33,—their authority, Heb. vii. 21, x. 8.  
*Pseudo-judaism*, Rom. ii. 8.  
*Pseudo-Messiahs*, LXIV. John v. 43.  
*Pseudo-politicians*, Tit. i. 7.  
*Pseudo-prophets*, Rev. xiii. 11.  
*Psychological*, Matt. viii. 17, x. 28, xii. 35, xiii. 19, xvi. 9, xxii. 37, Mark iii. 5, viii. 17, 34, x. 32, xii. 30, xv. 37, Luke ii. 35, Acts vii. 23, Rom. iii. 18, vii. 7, 23, xii. 1.  
*Psychopannychia*, Rom. xiv. 9.  
*Punctuation* corrected, 2 Cor. xiii. 5, Heb. ii. 9.  
*Purgatory*, Rom. viii. 10, 1 Cor. iii. 13.  
*Questions*, Acts xviii. 15. See *Interrog. Quotations* of the Old Testament, Matt. i. 22, Mark xii. 26,—of the prophecies, Matt. i. 22.  
*Rare* words and phrases, Luke ii. 14, John v. 28, Acts vii. 41, xiii. 32, xv. 24, xxvi. 10, 1 Cor. vi. 14, xv. 55, 2 Cor. iii. 15, xiii. 3, Gal. vi. 2, 7, 16, Eph. v. 21, vi. 3, 1 Tim. iv. 7, 2 Tim. i. 3, 1 Pet. iii. 1, 2 Pet. ii. 22.  
*Raumeierus*, Dec. Leonb., Mark xvi. 17.  
*Reading* of the Scripture, 1 Thess. v. 27.  
*Recapitulation*, Acts vii. 1, xiii. 17, 18, 19, Rom. v. 1, 1 Cor. x. 11.  
*Reduplication*, John xviii. 37, Gal. iv. 31, James i. 1.  
*Reduplicative*, signification of, Rom. iv. 4.  
*Reformation*, Rom. xv. 23, Rev. xii. 6.  
*Regal* (royalty), Divine, Rom. i. 32.  
*Regeneration*, John i. 13, iii. 3.  
*Reinhardus*, Rev. xii. 6.  
*Reliance* of Christ on the Father, Heb. ii. 13.

- Religion*, Christian. See *God, Jesus, Scripture, Truth*,—hated by the world, Matt. xxiv. 9.
- Remains*, Matt. ix. 20.
- Remarkable word*, Acts xi. 26, xvii. 4, 2 Cor. iii. 16, Col. ii. 12, 13, iii. 15, Gal. i. 16, 1 Thess. iii. 6.
- Renewing*, Eph. iv. 24.
- Reserved*, Divine things, Acts i. 7, Rom. xii. 19, Jude ver. 9.
- Resistible*, conversion is, Acts xxvi. 19.
- Resurrection of Christ*, Acts i. 22, xvii. 31,—of the dead, Matt. xxii. 23, Mark xii. 25, Luke xiv. 14, Acts xxvi. 7, 1 Cor. xv. 12,—first, Rev. xx. 4.
- Reussius*, D. J. F., Proem, John 7, 17.
- Revelation*, strictures on, Matt. xvi. 23, John xxi. 22, Acts i. 7, 11,—excellence of, Rev. i. 1, etc.—more recent interpreters of, Rev. xxii. at the end.
- Rhenferdus*, Rev. i. 4.
- Rhythm*, Luke xv. 24, John xv. 2, Eph. ii. 14.
- Riegerus*, J. C., Heb. xii. 24, § 6.
- Rigid expression*, Gal. i. 11.
- Robber*, cross of the, Luke xxiii. 40.
- Rome*, whence its name? Rev. xviii. 10,—when founded, Rev. xvii. 10,—in vain claims Peter for itself, John xxi. 15,—distinguished by the Pope, Rev. xiii. 1, thes. 10, obs. 15.
- Roosius*, M. F., Proem, Pref. § 20, note, Rev. 22. at the end.
- Sabbath*, Matt. xii. 1, 2, 5, xxiv. 20, Mark ii. 28, Col. ii. 16.
- Sacraments*, 1 Cor. xi. 26.
- Sadducees*, Matt. xvi. 1, xxii. 23.
- Sagittarius*, Casp., Luke 21, 15.
- Saints*, Matt. xxiii. 29, xxvii. 52.
- Salutation*, Luke i. 40.
- Salvation*, beginning of, Acts ii. 40.
- Sanctified*, Acts xx. 32.
- Sartorius*, D. C. F., Proem, Pref. § 19.
- Satan*, fall of, John viii. 44,—a most cunning spirit, Acts xix. 13. See *Dæmonol.* and *Magic*.
- Satisfaction*, Rom. v. 18, Heb. x. 10.
- Saved*, to be, Acts ii. 40.
- Scandal*, Matt. xiii. 41, xvii. 27, xviii. 6, 7.
- Schechina*, John i. 14.
- Schism*, manifold, John vii. 43.
- Schmidius*, Er.—C. F. Proem, Pref. § 20, note, Rev. 1, 1, passim. 22. at the end,—J. F., Rev. xx. 1.
- Schnelle*, ἐν τάχει, Rev. i. 1.
- Schoetgenius*, Heb. Introd.
- School of Jesus Christ*, Matt. viii. 23.
- Schroeckius*, J. M., Proem.
- Schudt*, John James, John v. 43.
- Scripture*, encomiums on the sacred, Pref. § 1 and 27, Rom. i. 2, viii. 28,—note, Gal. iii. 8, 1 Tim. iv. 15,—authority of, Matt. iv. 4, xxiv. 6, xxvi. 13, Rom. i. 2,—efficacy of, Acts viii. 28,—integrity of, Matt. v. 18,—modesty of, Acts ii. 30,—truth of, Matt. vii. 11, John x. 35, xii. 38, xiv. 26, Acts ii. 29, 30,—usefulness of, Luke iii. 38, John xxi. 23, 25, 2 Tim. iii. 16,—silence of, Rom. iv. 6, Heb. i. 5, v. 6,—sum of, Rom. xv. 4,—wisely quoted by the Lord, Matt. iv. 4, ix. 13,—says nothing in vain, James iv. 5,—condescends to us, John iii. 12, xi. 11, Rom. vi. 19, 1 Cor. xv. 29,—to be read by all, Phil. i. 1, Col. iv. 17, Heb. xiii. 24,—beginning of the Scripture of the New Testament, Acts xv. 20, 1 Thess. v. 27.
- Sealing*, Eph. i. 13.
- Seals*, Rev. v. 1, 12, vi. 1, 9.
- Secret grudges*, a hindrance to grace, Luke xii. 54.
- Seiz*, Rev. xi. 2, xiii. 1, thes. 10, obs. 29.
- Semiduplex oratio*, Pref. § 24, Matt. vii. 21, xiii. 49, Mark i. 4, xiii. 27, xiv. 8, xvi. 16, John v. 21, 24, viii. 28, 38, x. 25, xiv. 10, xvii. 26, Acts vii. 16, Rom. ii. 8, 10, v. 16, Gal. iv. 25, Heb. xii. 20, 1 John i. 7, ii. 10. See *Concise phraseology*.
- Semler*, D., Proem, John I. 1, Rev. 22. at the end.
- Sense*, literal, and of the letter, Matt. xvi. 11.
- Separation*, Acts xix. 9, Jude ver. 19.
- Septuagint*, Introd. See Greek version of the Old Testament.
- Servant of the Lord*, who? Acts xx. 19.
- Servants*, duty of, Eph. vi. 5.
- Seven*, Matt. xii. 45, Acts xix. 14, Jude ver. 14,—the number seven in regard to things, Rev. v. 1,—is divided into four and three, Rev. xvi. 1,—in regard to times, Rev. xiii. 18, § 9, and ch. xx. 4.
- Severity of speech*, Acts xvi. 37, Gal. vi. 17. See *Apotomia*.
- Shame*, preposterous, Rom. i. 25,—to be overcome, Mark viii. 38.
- Sighs*, πένθος, Matt. viii. 34, Acts vii. 34.

- Sign*, Matt. xxiv. 30,—signs of the times, Matt. xvi. 3.
- Significant*, words most, Col. ii. 9, 11.
- Simony*, Acts viii. 18.
- Simplicity*, Matt. vi. 22.
- Sin*, Mark vii. 22, John viii. 21, xvi. 9, Acts v. 2, 3, 4, vii. 35, x. 14, Rom. iii. 13, vii. 4, xv. 23, 1 John ii. 1,—clamant, Matt. ii. 16,—original, Matt. vii. 11, xv. 11, Rom. iii. 10, v. 12, vii. 7, 18,—sins of godly men will also be laid open, 2 Cor. v. 10.
- Singular* phrases, Luke iv. 33, Acts xii. 18.
- Singular* number, Luke ii. 2, x. 19, Acts xv. 18, 1 Cor. iv. 17.
- Sinning*, danger of, Matt. xviii. 23.
- Sirach*, book of the son of, Luke i. 17.
- Sitting* of Christ at the right hand of God, Heb. x. 12.
- Six months*, Rev. xiii. 18, § 10.
- Smallest* things, God cares for, Matt. v. 26, x. 30, xii. 36, xxiii. 23. See *Providence*.
- Sobriety*, 2 Tim. iii. 15.
- Softer* expressions, 1 Cor. xi. 18, xii. 23, 2 Cor. vi. 14, Gal. iv. 20, vi. 18, Phil. ii. 27.
- Solitude* is delightful, Matt. xxvi. 38, Mark vi. 31, Luke i. 80, Acts ix. 40.
- Solecism*, John vi. 37.  
Σωφροσύνη, Rom. xii. 3.
- Spade*, to be called a spade, Rom. i. 26.
- Speculator* (executioner), Mark vi. 27.
- Spenerus*, John xvi. 23.
- Sphere* of the Godly, Acts xxii. 10.
- Spiera*, Franc., Acts xxvi. 11.
- Spinoza*, John xi. 4.
- Spirit*: flesh, in Christ, Rom. i. 4,—in man, Rom. viii. 4.
- Spirit*, Holy, Acts v. 4, x. 38,—sin and blasphemy against the, Matt. xii. 31,—was not a *spirit* of bondage, Rom. viii. 15.
- Spirituality* of God, John iv. 24.
- Standing*, the attitude of prayer, Mark xi. 25.
- Steward* of God, not a machine, Tit. i. 7.
- Stoics*, Christian, do not exist, John xi. 33.  
Στοργή, Matt. xxiv. 12.
- Storrius*, J. C., Luke 23, 34.
- Students* of Theology, Matt. x. 7.
- Study*, very healthful, Luke i. 66, 1 Tim. iv. 15.
- Stupor* only to be taken away by grace, Tit. iii. 3.
- Style*, apostolic, John xii. 6, Rom. i. 12, 26,—of John, see note to ch. i. 1,—of Paul, see note to Heb. i. 1.
- Style*, narrative, from the relative, Acts i. 4,—relative from the narrative, Acts xxiii. 24.
- Sublime* expressions, 2 Cor. iii. 17, Eph. iv. 10.
- Subtilities*, not vain, Luke xi. 36.
- Succession*, canonical, Mark ix. 39.
- Suevic* Divines, Pref. § 17, n.
- Suidas*, Eph. iv. 19.
- Summary* of the Old Testament, Heb. xi. 2,—of Christian doctrine, Acts xx. 21.
- Superlative*, Jude ver. 20.
- Supper* of the Lord, Matt. xxvi. 28, 1 Cor. xi. 20.
- Supralapsarians*, 1 Pet. iv. 19.
- Surenhusius*, Heb. viii. 9.
- Suspended* speech, Col. ii. 23, 2 Thess. iv. 6.
- Sweetness* of speech, Luke i. 13, ii. 26, v. 25, xi. 49, John iv. 32, Acts i. 3, ii. 17, vii. 60, 1 Cor. vi. 19, xiv. 20, xv. 23, 54, 55, 2 Cor. i. 5, 20, viii. 10, x. 1, Eph. iii. 19, Phil. iv. 1, 3, 1 Thess. ii. 7, iv. 14, 15, 2 Thess. i. 10, 1 Tim. vi. 19, 2 Tim. ii. 13, Heb. i. 14.
- Syllepsis*, John xxi. 12, Acts vii. 52, 1 Cor. vi. 16, 17, xv. 50, Eph. iii. 18, Col. iii. 16, 1 Tim. ii. 15, 2 Pet. iii. 1.
- Syllogism*, John vii. 18.
- Symbol* of the Lord, Luke iv. 43, Heb. x. 7.
- Symperasma*, 2 Cor. v. 12, 13, vi. 11, Phil. iv. 12, James i. 19.
- Συγκατάβασις (condescension) of God, Heb. vi. 17,—of Scripture, John iii. 12.
- Synecdoche*, 1 Cor. i. 17.
- Synecdoche*, Rom. vii. 1, 2 Cor. iii. 3, Phil. ii. 10, 1 Tim. v. 10, Heb. i. 1.
- Synopsis* of the books of the New Testament. See Testament.
- Syriasm*, Matt. x. 32.
- Taciturnity*, Luke x. 4.
- Tafingerus*, D., Prælim. § 25.
- Ταπεινώσις, Acts x. 47, xxii. 18, Rom. i. 6, v. 5, 1 Cor. xii. 3, Col. ii. 16, 1 Thess. ii. 16, 2 Thess. iii. 2.
- Teacher*, the character of a false, Acts xx. 30.
- Tears*, Matt. xxvi. 75, John xi. 31, Acts xx. 19, 37, 2 Tim. i. 4.
- Temptation*, Matt. iv. 1, Heb. iv. 15.

*Tertullian*, Matt. xxii. 40.

*Testament*, New, style, Pref. § 14,—differs from that of the Old Testament, Matt. ix. 37, xi. 20, Luke i. 63, x. 37, Rom. i. 1, vii. 6, viii. 15, 18, xvi. 25,—admirable quotation of the Old Testament in it, Rom. i. 17,—autographs of the New Testament, Acts xix. 19,—difference of the historical books and epistles, Matt. xxvii. 50,—real elegance, Matt. xvi. 13, John i. 1, xii. 17,—the books of the New Testament are exhibited in a Synopsis nearly at the beginning of every book.

*Text* of the Sermons of Jesus, John vii. 34.

*Theology* is practical, Phil. i. 16, Heb. vi. 1,—casuistic, Matt. ix. 13,—natural, catechetical, and acroamatical, Acts xvii. 22,—prophetical, John xvi. 13.

*Theologians*, character of false, Mark xii. 38,—futility of, Luke xiv. 35.

*Theophilus* Alexandrinus, Luke i. 3.

*Theopneustia*, Matt. xvi. 13, at the end, 2 Tim. iii. 16,—of Paul, Rom. xv. 18. Comp. *Inspiration*.

*Three* days of the death of Christ, Matt. xii. 40.

*Thyatira*, church of, Rev. ii. 18.

*Time* past, the present included, Rom. iii. 23.

*Timid* men, John vii. 50.

*Timotheus*, Rev. ii. 1.

*Tmesis*, Eph. vi. 8, Col. iii. 23.

*Tongues*, new, Mark xvi. 17.

*Topics*, theological, Matt. xxiii. 23.

*Traditions*, Matt. xv. 3, 5, John xvi. 12, xxi. 23, Rom. i. 2, 1 Cor. xi. 2, 2 Thess. ii. 15, Col. ii. 23.

*Transition* to Jesus easy from any text of Scripture, Acts viii. 35.

*Transpositions*, Matt. viii. 15, Luke iv. 5.

*Trinity*, Matt. iii. 16, 17, xxviii. 19, Luke i. 14, 15, iv. 18, John iii. 11, iv. 23, v. 32, xvi. 14, Acts ii. 38, Rom. viii. 9, ix. 4, Eph. iii. 6, Heb. i. 1, vi. 4, x. 29, 1 Pet. i. 2, 1 John v. 7, 8.

*Trivial* formulæ, Matt. v. 22, John vii. 52.

*Trivium* of Scholars, Matt. iv. 23, the words *καὶ περιήγεν*,—vi. 11, *τὸν ἄρτον*,—25, *μὴ μεριμᾶτε*,—ch. viii. 14, *πενθεράν*,—23, *πλοῖον*,—24, *μέγας*,—25, *ἀπολλύμεθα*,—26, *δειλοὶ* and *τάτε*,—ch. ix. 11, *τοῖς μαθηταῖς*,—16

*οὐδεὶς*,—ch. x. 1, *ἔδωκεν* and *αὐτοῖς*,—2, *τὰ ὀνόματα*,—7, *κηρύσσετε*,—9, *μὴ κτήσησθε*,—25, *οὐκ ὁδοεπότην*,—ch. xiii. 36, xiv. 13, *κατ' ἴδιον*,—15, *ἐαυτοῖς*,—16, *ὑμεῖς*,—25, *τετάρτη ἀπήλθε*,—ch. xv. 23, *κράζει*,—ch. xvi. 13, *τίνα*,—16, *ἀποκριθεὶς* and *Σίμων Πέτρος*,—22, *προσλάβόμενος*,—ch. xvii. 17. *ἄπιστος* and *ἔσομας*,—21, *τοῦτο*,—25. *Σίμων*,—27, *ἀντὶ ἐμοῦ καὶ σοῦ*,—ch. xix. 26, *ἐμβλέψας*,—ch. xxi. 21, *ἀποκριθεὶς*,—Mark i. 36, iv. 10, 11, 13, xiii. 38, *οὐ μέλει σοι*,—40, *οὐκ*,—ch. vi. 7, 52, *ἦν γὰρ*,—ch. ix. 12, *εἶπον*,—32, ch. x. 14, 18, at the end, 24, *τέκνα*,—Luke v. 11, vii. 19, 20, viii. 25, ix. 18, 54, *Ἰάκωβος καὶ Ἰωάννης*,—ch. x. 23, xi. 1, *ὡς ἐπαύσατο*,—ch. xii. 1, 3, 4, John i. 37, 39, 40, *ἔμειναν*,—43, *ἐμβλέψας*,—ch. ii. 1, *γάμος*,—4, *τί ἐμοὶ καὶ σοί*,—11, *ἐπίστευσαν*,—12, *οὐ πολλὰς*,—ch. ii. 2, obs. on this passage,—32, *οὐκ οἶδατε*,—ch. vi. 5, *Φίλιππον*,—68, *ῥήματα*,—ch. ix. 2, *ἠράτησαν*,—3, *ἀπεκρίθη*,—ch. xi. 7, 11, *ἡμῶν*,—ch. 12, 22.

*Trumpets*, Rev. v. 1, vii. 12, viii. 2.

*Truth*, what, Matt. xxii. 16.

*Truth* of the Christian religion, Matt. xxvi. 13, Mark v. 22, vi. 20, John i. 47, vii. 17, 18, 29, xi. 4, xiii. 19, Acts, Proem, and ch. ii. 1, iv. 13, v. 41, viii. 8, ix. 5, xiii. 10, xvi. 16, 21, 28, xvii. 11, 22, xviii. 15, xix. 12, 17, *sgq.*, xx. 19, 37, xxiv. 25, xxvi. 26, Rom. i. 2, 8, vi. 17, vii. 16, xiii. 1, 1 Cor. ix. 2, xiv. 25, 2 Cor. iii. 2, 18, x. 4, 1 Thess. ii. 14, iv. 13, Heb. ii. 3, 4, iv. 13.

*Theoph. a Veritate*, Pref. § 8.

*Valediction*, Acts xx. 25, 26.

*Vatican* Copy, Pref. § 8, mon. 11.

*Vehemence* of the Saints, Acts xxvi. 25

*Vehement* expression, 1 Cor. vii. 9.

*Venerable*, Mark vi. 20.

*Verb*, finite, after participle, Heb. i. 3, —for an adverb, Acts xv. 16,—for a participle, Eph. ii. 17.

*Versions*, Greek, of the Old Testament, Matt. i. 1, ii. 6, iv. 1, ix. 13, xxvii. 52, Luke iv. 19, John 8, 58, xix. 37, Acts vii. 14, xv. 17, Rom. ix. 29, xi. 3, 1 Cor. iii. 19, Heb. i. 6, viii. 9, xi. 21, xii. 15, Rev. xviii. 13,—of the New Testament, Old English, Mark iv. 35,—Arabic, 2 John ver. 1, the word *κύρια*,—Armenian, Rev. v. 14.—

- Gothic, Luke ix. 43,—Latin Vulgate, Pref. § 8, n. 10, note, Matt. vi. 13, John ix. 21, Rev. xi. 11, xiii. 18, xiv. 18, and frequently elsewhere,—Syriac, Acts xv. 23, Rev. xi. 1,—Versions, how to be treated, Heb. xii. 6.
- Verse*, Iambic, 1 Cor. v. 6.
- Viols*, Rev. v. 1, xvi. 1.
- Vicarious ministers*, Matt. x. 7.
- Vigilance*, Mark xiii. 35.
- Visitation*, ecclesiastical, Acts xv. 36.
- Vitringa*, Rev. xii. 5, xiii. 1 (thes. 7), xvii. 8.
- Vivid expression*, Acts xv. 37.
- Vivification of Christ*, 1 Pet. iii. 18.
- Ultimate things*, Matt. vii. 22, 25, viii. 11, 12, xii. 32, 41, xiii. 12, xxiv. 4, 43, Mark ix. 44, 45, xii. 43, Luke xvi. 19, xviii. 8, John xii. 48, Rom. xi. 34, etc.
- Unadorned speech*, Acts vii. 47, 2 Tim. iii. 9.
- Unction*, 1 John ii. 20,—extreme, Mark vi. 13, James v. 14.
- Union*, actual, with the *Δόγος*, Luke i. 35.
- Union*, mystical, 1 Cor. vi. 17, Eph. v. 30.
- Vocation*, Luke xiv. 18, Eph. iv. 1,—serious, Luke xiv. 21,—of the ministers of the Gospel, John x. 1, Acts i. 24, vii. 27, xiii. 2, xx. 28.
- Vocative*, Luke i. 28.
- Vow*, Acts xviii. 18.
- Urspurgerus*, Luke 23, 34.
- Walchius*, Pref. § 18.
- War*, Matt. xxiv. 6.
- Weisius*, John x. 3.
- Weismannus*, John i. 1, Rev. i. 1.
- Wetstenius*, Pref. § 10.
- Whitby*, Pref. § 9, Rom. i. 16, xiii. 1, 9, 14.
- Will of God*, antecedent, Rom. iii. 3.
- Will*, Divine, excites the human, John vii. 17,—of man is broken, Matt. viii. 19, 21,—good, may be much impeded, Acts xix. 30.
- Wincklerus*, Rev. xii. 3, xx. 3.
- Witchcraft*, Gal. v. 20.
- Witsius*, John ii. 20.
- Woe*, Matt. xi. 21.
- Wolfius*, James iii. 6, Rev. Proem, n. 4, and frequently elsewhere.
- Wollius*, Pref. § 11.
- Word*, efficacy of the Divine, Matt. vii. 29, Acts xviii. 5, xix. 18.
- Works*, good, Eph. ii. 10, 1 Tim. ii. 10,—doing of, Acts xviii. 3.
- Wrath*, Rom. i. 18, ii. 9.
- Zanchius*, Rev. xvii. 11.
- Zellerus*, Heb. ix. 13.
- Zeltnerus*, Rev. xi. 17, xiv. 6, xx. 2.
- Zeal*, Matt. xiii. 29,—false, Luke xxiii. 10, Acts xvii. 6.
- Zeugma*, Mark xiii. 26, 1 Cor. vii. 10, Gal. v. 17, 1 Tim. iv. 3.
- Zullichan Bible*, Pref. § 8.

FINIS.